

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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AROUND THE WORLD

THE widows as well as the fatherless children at Cherry, Ill., were made recipients of a bountiful supply of practical and useful Christmas gifts by the generosity of Chicago and Rockford, Ill., donors. Only those who have been brought in touch with a calamity like the one in the ill-fated mining town, and have felt the full power of the grim destroyer, can appreciate what it means to have the sympathy and love of humanity expressed in a manner so emphatic and decisive. It is an echo of the angelic strain on the plains of Bethlehem,—the spirit of heartfelt joy and praise,—and a practical demonstration of the fact that love and good will to man are more and more becoming the ruling principle of humanity at large.

INDIANA brewers having announced their avowed intention of helping the Anti-Saloon League in the enforcement of liquor laws,—strange as this may seem,—are closing many saloons in the State by refusing to sell beer to them. The saloons in question are in territory where the people have voted dry, and the brewers are a unit in declaring that the law must be upheld. The sudden conversion of the brewers to a strict and unwonted observance of the law is somewhat remarkable. They made a formal offer to the Anti-Saloon League to assist in preventing any law violations, and though the League did not see their way clear to accept their cooperation in full, it is readily seen that the brewers now realize the importance of a strict observance of the law. To preserve the remnant of their once flourishing business, they must be more law-abiding than heretofore.

ONCE in awhile the people rise up in their might and make themselves heard. A brother sends us particulars concerning a recent local option election at Warrensburg, Mo. It appears that a previous election was clearly in favor of temperance, but that a would-be saloonkeeper, on the strength of a slight flaw in the publishing of the election notice, rushed the matter into the courts, and succeeded in obtaining a license. At a great expense to the taxpayers, another election was at once ordered, and then it was that the people of Warrensburg not only announced positively that they are against the saloon, but, by a largely-increased vote, rebuked the court which attempted to force saloons upon them. The lawyers and the judges on the bench will do well to think upon the way cases are often managed to please the rum power. The people are wide-awake to their rights and privileges, these days,

and will not fail to insist on a proper administration of justice, when it comes to enforcing temperance measures.

SOCIETY leaders of Chicago, by means of a so-called "Charity Ball," recently raised about \$25,000 for the poor of that city. The propriety of raising funds in such a way is being seriously questioned by the ministers of the city. For every \$10 spent by the wealthy devotees of fashion, in these affairs, only \$5 goes to the real purpose intended, from which one might readily infer that the method, at best, is wasteful of time, effort and means, on the part of its promoters. When will humanity ever learn that the real spirit of giving does not seek expression in these questionable methods of securing funds? The proper appeal, in an appropriate manner, and along the line of apostolic precept and example, will result in larger donations than any sensational, worldly method,—unscriptural at best.

PERHAPS never before was there a more general nor a more genuine manifestation of the true Christmas spirit towards the poor of our cities than this year. While the needy received much-needed help, the experience gained by many of the donors was not only a most blessed one, but a revelation of the real needs of suffering humanity, little known or suspected. A new phase of life, as it is lived by earth's lowly ones, has been graphically portrayed to those who, surrounded by plenty, have this year looked on poverty in its worst phases. By many of the kind donors the regret has been voiced that more was not done by them in the past, and they express the fervent wish that systematic efforts might be made to extend the Christmas spirit throughout the year, alleviating want and suffering whenever occasion may present itself.

As far back as the days of Christopher Sower, the first, there was ample reason to criticize the treatment of immigrants on transatlantic vessels, and history records that the vigorous attacks of our pioneer brother had a salutary effect in eradicating the most flagrant abuses then existing. Recent investigations of United States authorities seem to show that the modern steamer, while affording fine accommodations for first and second class patrons, provides most wretched and insanitary quarters for its steerage passengers. Special lady representatives of our Government, who took passage in various vessels to test the matter, report distressing conditions, and especially so for women and girls. There seems to be absolutely no privacy to the quarters allotted them, and they are continually subjected to insulting remarks and uncalled-for advances on the part of the crew and others. Such conditions are a disgrace to civilization, and should be speedily remedied.

"BREAD instead of bullets" was the watchword Dec. 23, when our State Department learned that about 2,000 sick and wounded soldiers of the contending forces in Nicaragua were sorely in need of food and medical attendance. The several American war vessels, now stationed at Bluefields, have been ordered to take active charge of necessary relief measures, and it is thought that much real good will be accomplished by this humane and highly appreciated action. Winning the good will of both sides, and working for a restoration of harmony and peace, will be more effectual than any other method. President Madriz is recognized by the United States as the lawful head of the Republic of Nicaragua, and as such is expected to guard the life and property of all Americans. Under his able leadership it is hoped that ere long more tranquil conditions may obtain in the little Central American republic.

DEC. 19 was observed as the annual "Peace Sunday" in many churches of the United States, and, as recommended, appropriate sermons were preached in harmony with that important issue. If this practice were to become more general, no doubt there would be a salutary effect produced on the minds of many who now thoughtlessly advocate military prowess and the glory of war. Mr. O. G. Villard, of New York, is authority for the statement that the Navy League of the United States, whose sole purpose is the upbuilding and maintenance of a large navy, is establishing branches throughout the country, to advocate the importance of a "big fleet." Might it not be well for those who urge the claims of the "Prince of Peace," to become a little more active in the defense of the anti-war principles, so clearly taught by Christ? This is a time when action is greatly needed.

WHILE the claims of Dr. Frederick A. Cook, as discoverer of the north pole, were questioned by some from the start, it was hardly thought that the examination of his records by the authorities of the University of Copenhagen, Denmark, would result in so sweeping a statement concerning the unreliability of the explorer's data. Officials and people of Denmark were slow to believe the assertions of those who questioned his reliability, but the evidence seems to be clearly against Mr. Cook's claims. The explorer, at present, has withdrawn from public view, his whereabouts being unknown. He is said to have made a fortune of over \$100,000 by the story of his alleged discovery, but even this cannot atone for the loss he sustains in the esteem of his countrymen and the world at large. Once lauded and honored as the greatest discoverer of the age, he now passes into history as one whose story is discredited, whose reputation is clouded.

BAD books are troubling England as well as the United States. Six prominent circulating libraries of Great Britain have united in a request to the publishing houses that all novels and books of a doubtful tone be submitted to their scrutiny, one week before date of publication. Then, if, in the judgment of any three members of the Libraries' Association, any book is found to be "personally scandalous, libelous, immoral, or likely to prove offensive to any considerable section of the subscribers," it will not be sold by any of these dealers. The publishers greatly resent this implied censorship, but the Association is firm in the decision to protect their readers against bad books. It might be well if there were universal and concerted action, everywhere, against books of a questionable nature, discouraging them so thoroughly that they would become a financially unprofitable investment.

HISTORY, both sacred and profane, records the fact that most men of power and influence lived simply. From the days of Daniel, who insisted on "pulse to eat and water to drink," to the days of John the Baptist, whose life was simplicity itself, the truth of this assertion has proved itself again and again. The ancient Egyptians, who, in the zenith of their glory, dined elaborately and lived luxuriously, finally reaped national decay as the result of their excesses. Other examples are found in the records of Rome, Greece, Babylon, Nineveh, and countless others, and it will not be strange if "history repeats itself" in these latter days. While extravagance and luxurious living are sapping the vitality of many, it is well that some, at least, are trying to stem the tide, and plead for a return to greater simplicity of life. The rugged vitality of our sturdy pioneers is a powerful argument in favor of plain living,—so largely conducive to the very best religious and moral conditions of the human race.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

A New Year.

BY B. F. M. SOURS.

Away over the darkness the wild wind blows.
Far, far in the east a faint light glows.
Yes! over the hilltops it comes afar:
See!—turning to silver the morning-star!
Away over the darkness breaks far the dawn;
Night, night with its spectres is dead and gone.
Afar, over the wild slopes, the birds no more
Sing sweet at the daybreak, as long of yore
Glad, glad in the summer the feathery throng
Cleft morn with the sweet burst of rapturous song.
Death!—stillness of death—bleak the mountain sides!
Wake, wake! for the glad strength of life abides.
Afar over the grain-fields of months now sped
See where the wild poppy, in glorious red,
Vied there with the sunflowers; and earlier, too,
Look at the wild-roses and violets blue.
Say, now,—do you tell me that these are dead?—
The baby soft breathes in his trundle-bed.
Ah, year, baby year! The fair flowers will wake,
Like children a'prattle at glad daybreak;
And over the meadows our feet will roam,
And we'll find every posie alive and at home.
For the years are not dead when they fall asleep:
They have dived after pearls in the oceans deep.
And, so, over the darkness, the wild wind blows,
And the hedges are piled with the drifted snows;
And the Father of love, watching all above,
Reigns, reigns with the scepter of infinite Love.
Hope, hope is a thrill with the joy and cheer
That expands in the laugh of the baby year.
Mechanicsburg, Pa.

One of a Thousand.

BY A. G. CROSSWHITE.

"THE schoolma'am says we can't have any more of that coal," said a little boy as he stood shivering at the door of the old elder with whom I was making my home during a recent series of meetings.

It was then ten degrees below zero and the wind was blowing furiously from the west.

"Come in, child. You'll freeze," said the good-hearted mother as she closed the kitchen door behind him.

"What in the world are you going to do now?"

"Don't know," said he, half-crying. "Mamma says we can get M—'s wagon, and she sent me over to see if I could get your horse to go to town after some coal."

"But what will they do to keep warm while you are gone?" said she.

"Oh, we have a pailful of coal that I picked up along the railroad, and mamma says she will go over to the schoolhouse and get some more, before she'll let the children freeze," said our hero with emphasis.

"Yes, you can get the horse; but first go out to our woodhouse and carry over enough wood to last until you return. The teacher has forbidden you to get any more coal from the schoolhouse, and to take it now would be *stealing*, and that is an awful sin."

This was not the first information that I had had of that poor family; for, very early in the morning, this good old mother had waded through the snow to the big deserted store where a mother and six helpless children were fighting against both hunger and cold.

Several months before they had preempted a few rooms above the big room, that, years before, was the village store. Their miserable quarters had not a semblance of comfort or safety, and yet, this was the best they could do. She was not a widow, or her lot would have been, at this time, quite different. Her husband had gone to the city to find employment, with a promise to send home most of his first earnings. When the mother, above referred to, called to inquire after their comfort, she found them eating half-frozen canned peaches, and actually shivering over a few coals that had been picked up, but now the snow had covered over what, to them, was more precious than silver and gold. Like thousands of others, they were too proud to beg, or even to admit their true condition.

Picture a ten-year-old boy starting out in such a storm, in such temperature, in an open spring wagon,

to go a distance of four miles for a few hundred pounds of coal with only "a promise to pay," and you will not wonder at this personal appeal to remember the poor.

Mother said she could never sit down to a warm stove when she feared that some were shivering with cold. While eating, she would almost choke to think of little hungry children so near her door.

"But," some one says, "couldn't that man have done better?" Sure, he might have, but that fact will neither make the weather any warmer nor feed those little innocent children.

Another cold winter is upon us and it is plainly to be seen that all have not been equally fortunate. Farmers, especially, have been wonderfully blessed during the past year, both in crops and prices, but many in the towns and cities have been just as proportionately unfortunate, for wages have not been commensurate with high prices, and so, without compassion, the rich will grow richer and the poor still poorer.

The Savior says, "The poor ye have always with you, and whosoever ye will ye may do them good." The better (?) class say that one must lay up for a "rainy day," but their rainy day may be longer than they calculate, and it takes a big shed to cover all the kin. There are already many appeals to aid societies and churches for supplies for the city poor, and there will be still more before the cold days of winter blow over. Let us think, some cold night, as we sit by our cozy fires and enjoy our good meals, how we would like to exchange places with many of the Lord's poor. "Inasmuch as ye have done it unto the least, . . . ye have done it unto me."

There are very many reasons for people being poor, among which may be mentioned the following:

1. *Lack of Foresight.*—The father may be a good worker and provider, while the mother is both extravagant and lazy. No man, thus handicapped, can get far ahead. With such embarrassments and discouragements, every day is left to provide for itself. A good worker cannot always see a bargain, either, and while he is sighting, another shoots the game.

2. *Poor Health or Accident.*—This might or might not have been prevented. At any rate, there are always some who excuse themselves from giving on the ground that there is no excuse for poverty in this goodly land. Then, too, they claim that they are heavily taxed for the support of the poor.

3. *Lack of Employment.*—Some people have only one trade and while they are learning another, their families may suffer. There is a possibility of a lull in business of any kind, and the one who needs the wages most may be the first to be set off.

4. *Lack of Opportunity.*—Many hard-working men or women have been forced to steal from their employers or others "to make both ends meet." Is it not much better to share profits mutually than for one to steal and the other to be the cause of it? There are "open doors" but the signs above them do not appeal to all.

In this connection, though slightly digressing, I wish to refer to another case which came under my observation about the same time. In that home there was a large family of children and at about harvest time the first case of typhoid fever developed in the family. At the time of my visit, seven of them were thus afflicted. Four of them were slowly convalescing and three were in bed, in various stages of the dread disease. People were afraid to go to the house, and thus, for many weeks, the care of the sick, household and farm duties were practically left to the family. The mother had a small babe, but Providence smiled upon them and she was permitted to nurse them all through this protracted siege.

They were not *poor* but they needed personal comfort and rest, which never came. Surely, God is willing and able to protect those who are engaged in discharge of duty! If there is one coveted blessing which stands out paramount to all others, it is to suffer for "righteousness' sake," and to fall at last, in line of battle, with our faces Zionward.

Flora, Ind.

"We Who Know Are the People Who Owe."

BY FLORA E. TEAGUE.

At our State Sunday-school convention, held at Riverside, Cal., in November, Bishop William Bell, of the U. B. church, of Los Angeles, made use of the statement contained in my subject. At the time it struck me with more than usual force, and ever since it has tenaciously clung to me. It made me feel more and more the power of Paul's utterance in Rom. 1: 14, "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise."

Since we, as a people, follow out literally more of the teaching of Christ than many other religious organizations, and since we believe we cannot please our Heavenly Father without obeying him in all things, are we not under great obligations to prove our belief by making more strenuous effort to have other precious souls trust him more fully? "We who know are the people who owe."

Instead of always letting our light shine, we sometimes try to hide it under a bushel, when we go to these and other places. We ought to be glad to have the privilege of making manifest, by all the means in our power, that we are members of an organization who are seeking to take God at his word.

Yes, we may be set down as narrow-minded, as peculiar, as ignorant, yet it is better, in the long run, to be so held than to be of the number who try to prove, by their words and actions, that God either does not mean what he said, in giving us various commandments, or that he had very poor judgment. Such people, by their deceptive ways, lead other unsuspecting souls into their evil traps.

Are we necessarily ignorant when we know and do? How about some professing Christian Bible readers who hardly know that John 13 or James 5 is in the New Testament?

Because I believe God when he declares that Christian adornment does not lie in superfluity, but in modesty and a meek and quiet spirit, am I to be ashamed of being called ignorant or out of date?

I have often found, to my surprise, that those whom I presumed to be wise (?), were exceedingly ignorant on many parts of God's Word.

Brethren, sisters, we do know and we do believe. How much are we doing to pay the debt we owe to others? Would it not be well to herald forth from the stand a few more doctrinal sermons? Or shall we let them drop out of sight, so our children, as well as others, will soon begin to think that probably we do not stand for more distinct teaching than other organizations, hence their preferences might easily be transferred to some other church.

Lordsburg, Cal.

The Parent and the Sunday School.

BY OTHO WINGER.

It is generally thought that the Church of the Brethren is quite active in Sunday-school work. Great changes have taken place in the last thirty years. Then there were but few Sunday schools; today there is hardly a congregation but what has one or more schools, and most of them are evergreen. Then, too, the work is receiving more attention from our Conference each year, and our literature is constantly getting better.

A little investigation, however, will show that there is yet much to do, to awaken the proper interest among our people in this great work. We have many schools that are doing but little good. Some of them are evergreen, so-called because they continue twelve months in the year; but, viewed from the stand-point of their spiritual life, they could, more properly, be called "everdead." Many of them are so poorly attended that the work is very discouraging to those who are trying to carry it on. Even in many of our larger schools, the attendance, compared with the membership, is very poor.

A little study of the reports of forty Sunday schools revealed some surprising facts. Of that number only three could show a regular attendance as large as there were members in the congregation. The majority of the churches could show but little more than half of

their members attending the school regularly, while in some thought-to-be strong churches only one-third of the members were regular attendants. If you are interested in your school, get the average attendance and the number of members in your congregation, and see how many of your members need an awakening.

Who is responsible for this condition? You may place a part of it on the superintendent and teachers, and a part on the pastor and officials of the church, but I believe that the greatest responsibility rests upon the parent. He who assumes the relation of a parent has taken upon himself a grave responsibility. Providing for the temporal wants of the children is only a small part of his duty. The Jewish parents were commanded to teach the words of the Lord diligently to their children, to talk of them when they sat in their houses, and when they walked by the way, and when they lay down and when they rose up (Deut. 6: 7). The command is put no less forcibly in the New Testament: "Bring them up in the nurture and admonition of the Lord." It is the parents' indispensable duty to teach their children God's Word, and to provide the proper influence to direct them aright.

Parents are growing careless in this respect. In these busy, commercial times, they have too much to do to read the Bible to their children as parents once were wont to do. The regular family worship is almost the exception, not the rule. But were we to grant that pressing business is any excuse at all for parents to neglect this duty, we must emphasize all the more the duty of them taking their children to the Sunday-school where the Word may be taught to them.

The Bible was once a text-book in the public school. Many of our fathers and mothers remember that the New Testament was one of the first books carried to the schoolhouse. But it is not so today. On the contrary, the Bible is not only banished from the schools in some States, but in many places there is positive teaching that is directly opposed to the Bible. State and popular institutions are sending out teachers, all over the land, who are tainted with dangerous doctrines that are being instilled into the minds of the boys and girls. The parents, unfortunately, may not have any control over these conditions, but they can give those children proper teaching at home, and take them to the Sunday school where the Word of God is taught and revered.

The parent should be fully alive to the importance of the Sunday school. Not that it is to take the place of the home in the teaching of God's Word, but that it should supplement and inspire the work at home. And the more worldly and skeptical the environment of the child becomes, the greater is the importance of the Sunday school.

Some one will say that there are but few people today who oppose the Sunday school. Opposition and indifference are different terms, but they amount to about the same thing. There is something wrong with the spiritual condition of the parent who will let a desire for visiting, or that tired Sunday morning feeling, or many domestic duties keep him and his children from Sunday school. Every member of the church ought to be an active member of the Sunday school. The Sunday school is the church engaged in the study of God's Word. If a member is too old or too infirm to be at the place of meeting, he ought to be a member of the home department.

The Sunday-school Advisory Committee reported for our Bicentennial year an average attendance of 50,064,—not half as many as there are members in the church. Were we to exclude from this number the children who are not yet members of the church, and compare the remainder with the total membership of the Brotherhood, it would show that not more than two-fifths of our members are regularly attending Sunday-school. Something is wrong. Who is responsible? Dear parents, let us awake and get busy in the great work of studying God's Word, and teaching it to our children. If we do, the report for 1910 will show that the Church of the Brethren is really alive to the work of the Sunday school.

North Manchester, Ind.

Gossip is the power to put two and two together and make twenty-five out of them.

The Passing Years.

BY IDA M. HELM.

"Sad or glad the fading year,
Rich or wan the dawning day:
God was there, and still is here,
And his love abides always."

WITHOUT doubt the new year will dawn on many as a cheerless day. Business reverses may have fallen like a stunning blow; wasting disease may have knocked at the door, filling some hearts with gloomy forebodings,—these things bring sorrow. Death may have entered the home and broken the family circle, and pierced the hearts with anguish.

Those, to whom the new year will come with hope and gladness, should bear cheer to the unfortunate ones. The best way for us to make ourselves truly happy is by making some one else happy. Attempts to minify trouble are wasted. We ourselves must feel something of the weight that presses the afflicted ones, before we can truly sympathize with them, or be bearers of help to them. We must bring to them an atmosphere pregnant with hope and the assurance that we have faith in their powers to endure and overcome their trials and afflictions. The apostle says that we should bear one another's burdens and so fulfill the law of Christ. We should bring them to see that afflictions may be the means of bringing them nearer their Redeemer.

As the clock strikes the hour of midnight, and the old year passes, serious reflections steal upon us. Another cycle of time is completed. With its records of good and bad it is numbered with the years that are past. We say, "Farewell, 1909, till we meet you over there." The morning dawns, a new year has begun and, as we go about our duties, thoughts of the old year force themselves upon us and we realize that the old year is not dead. It has only rolled aside to make room for its sister, 1910. Regrets for the mistakes we have made, in the past, are useless. We can, however, profit by our failures, and make work in the new year better than ever before. It depends upon us whether it will be "gold, silver, precious stones," or whether it will be but "wood, hay, stubble." Our work will be either good or bad, depending on the absence or presence of the Christ nature. We must endeavor to be righteous, not merely appear so.

Self-will is the source of all selfishness. We must be willing to replace it with the Divine will. If we are not satisfied with our living during the past year, we must get down to the very root from which the disorder sprang, and eradicate it, or we will fail to make any essential moral change in our life. The fundamental principles,—the germinal elements out of which our actions proceed,—must be sound, if we would live up to the high standard of living, set for us by our Creator.

"Every day is a fresh beginning.

Listen, my soul, to the glad refrain.

In spite of old sorrow and older sinning,
Take heart with the day, and begin again."

Ashland, Ohio.

Fasting.

BY KATIE FLORY.

ARE we anywhere commanded to fast? Do God's people fast today? We believe this is a duty and a privilege, required and expected of every devout child of God. It is a lamentable fact that it is not more generally observed.

To boast about our fasting is condemned, as it was in the case of the Pharisee, yet, how many of us can say we have ever fasted for some intense religious desire? Some may answer that they have done so, but only because the doctor advised it for the benefit of the stomach. What complaining there is, sometimes, when food must be left off for a meal or two! Fasting is not condemned in the Pharisees' life, but the spirit in the fasting. Matt 6: 16-18 says, "When ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father who is in secret: and thy Father who seeth in secret, shall recompense thee."

Notice the words, "when ye fast," and "thou, when thou fastest." Does this not seem as though Jesus' disciples ought to fast? Instructions as to how fasting is to be done are, "Anoint thy head, and wash thy face,"—meaning that the fasting be done unassumingly and in secret. It is not to draw the attention of men to our good purposes, but that we may, in secret, have the Father's approval.

We have many examples of those who fasted. Jesus fasted. Why? Was it not that he might be stronger in will-power and spirit to overcome the things that were trying to make him yield to the demands of Satan? He had more power when his physical body was at rest than when his energies were at work in their natural functions. "Christ needed not to fast for mortification (he had no corrupt desires to be subdued); yet he fasted, that herein he might humble himself, and might seem as one abandoned. He fasted that he might give Satan both occasion and advantage against him and so make his victory over him the more illustrious."

Man lives not by bread alone but by occasional fasting. "My meat is to do the will of him that sent me, and to accomplish his work."

Paul fasted during his conviction, because his mind and soul were so wrought upon that he cared not to give his body any thought. He was very desirous to know the will of the Lord, and his mind was so completely given up to thinking and meditating and praying that he took no food or drink for three days. He could think and pray and decide better when the physical powers were at rest and in subjection to the spirit. The spiritual powers were disturbed and convicted, and on the point of deciding.

This example of Paul is exemplified, again and again, in the lives of people today, who, when wrought upon by the convicting power of the Holy Spirit, can neither eat nor sleep. Hunger is gone, all because of their consciousness of a sinful life.

Fasting, then, is the thing to do, accompanied by earnest prayer. Such seeking will result in nothing less than a true, whole-hearted gospel conversion. There ought to be more such conversions and forsaking of sin in the lives of sinners and backsliders.

Peter was hungry when the Lord appeared to him in a vision. We are not apt to have visions in times of pleasure and feasting. The Lord could not have appealed to Peter's mind so well, had the natural appetite been fully satisfied.

When any important work was to be done by Paul or the other apostles, it was preceded by prayer and fasting. Before the first missionaries were sent out, "they ministered to the Lord, and fasted." Then the Holy Spirit made plain to them who was to be sent. No mistake was made. Could not the Holy Spirit do for us the same thing? Why do we not do as the primitive Christians in this respect?

Daniel fasted three weeks, after which he received a full understanding of the vision given him. All the great characters in the Bible were men and women who observed fasting and prayer, and we see the wonderful power they had with God in the spirit realm.

Fasting will give us more power over our own lives, in times of subtle and strong temptations, more power with God in moving him to answer our prayers, more power in delivering the messages of heaven to people on earth, more power in deciding perplexing questions and obstacles which confront us in life, and more power in going forth, filling responsible positions for Christ and the church.

Fasting is not observed now as it was in ancient times, yet God's faithful few observe it, and they alone know its benefits, blessings and rewards.

Union, Ohio.

A Triple Key.

BY I. N. H. BEAHM.

THERE is a maxim that runs like this, "Practice makes perfect." Now this is true only in part, for there are very many people who practice and yet do not progress. There are people who have been practicing the use of the English language for forty years, in adult life, and their diction is no better at the expira-

tion of the forty years than it was forty years ago, so that practice has not made perfect with such.

The new version of the maxim may be enunciated thus: Practice, under a critical and purposeful attitude of mind, tends to perfection: and no doubt this was the sense in which the statement was first given out with power. So that, after all, the maxim, "We learn to do by doing," has very much merit; but let us understand it in the light of the foregoing interpretations.

According to John 7: 17, "If any man will do his will he shall know," we find that doing unlocks the mysteries and beauties of the gospel. Again, according to John 13: 17, "If ye know these things, happy are ye if ye do them," the same idea,—"If ye do them,"—is still indicated, and in addition, a step in advance is made. Happiness is here given as the logical, the Scriptural, and the necessary result of knowingly following the example and precepts of Jesus. Hence, doing not only unlocks the mysteries of grace, but also brings to the individual that marvelous and universal desire of the human mind,—happiness.

According to Acts 1: 8, "Ye shall receive power after that the Holy Ghost is come upon you," we find that the Holy Ghost is the agency of power. Luke 11: 13 says, "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" Hence, the Holy Spirit may be had for the asking,—for the working if you please,—the work of surrender to God's will and guidance. The work of yielding is to do the work of the Master; so, in this sense, work is the agency of power, and this is in full accord with the pedagogic and philosophic principle that exercise is the great law of development. Hence, with these three golden keys, we have opened to us three great storehouses,—the storehouse of knowledge, the storehouse of happiness, and the storehouse of power. Or it may be put on this wise, doing,—sincere doing, purposeful doing, persistent doing,—is the one key that opens to us the beauties, the mysteries, the transcendent glories of truth, of joy, and of power.

The life of Jesus was the life of doing. "He went about doing good." He said, "My Father worketh hitherto and I work." He said, "My meat is to do the will of him that sent me." Jesus was a worker, and the system of truth, presented by him, is a working system. Work, blessed work, work, necessary work, is honorable and of the most exalted character. It makes but little or no difference what true or honest business one may be following, the honor does not belong to the profession, but it belongs to the manner in which we fill our respective vocations in life; therefore the poet wisely and beautifully says,

"Honor and shame from no condition rise,
Act well your part, there all the honor lies."

And Jesus tells us through the beloved John, "Blessed are they that do his commandments that they may have right to the tree of life and enter in through the gates into the city."

Christianity is distinctively a system of faith. But by full obedience it tends to become a system of consciousness and knowledge. Christianity is an art, rather than a science. Art is the application of science.

Jesus was and is the finest of the fine artists. He says, "Follow me." "To obey is better than sacrifice; and obedience is better than the fat of rams." Do! "Be ye doers of the Word." In doing, faith blossoms into knowledge. In doing, knowledge blossoms into happiness. In doing, happiness blossoms into power. Do and live! Live and do!

Nokesville, Va.

What We Have Seen.

BY LYDIA B. GIBBLE.

THE manners and conduct of officials and others in the church are so often detrimental to her best interests, that the subject merits special thought.

Since God has a method of life for us, by which we are to live and carry out his purpose in us, we should all be concerned about the best interests of the church. It is well to consider, for a moment, what we mean by the "best interests of the church."

This happy state is attained when only such things are found within (whatever may oppose her from with-

out) as tend to her growth, not in numbers only, but spiritually, more especially. When the Holy Spirit can have his full indwelling in the heart of each church member, then only can the best interests of the church be subserved, and souls be won to a consecrated service. Whatever, then, hinders the Spirit's perfect control of the heart of each church member, is detrimental to the best interests of the church.

To point out faults in actual church life is never pleasant. We hope, however, that the pointing out of these dark spots in church life will be received gratefully. In journeying over a rough pathway we may well receive a friend's warnings concerning places of danger that our unwary feet must avoid if we would journey safely, and direct others along the same path.

Our conduct involves individual responsibility, and as human nature easily glides into pride and self-sufficiency, we need to be constantly reminded of its perils.

Among officials there sometimes is an evidence of lordship, making its appearance in council meetings. They declare their ideas boldly, and demand respect, thereby endeavoring to coerce the more humble. In that way such leaders are not ensamples to the flock, as the apostle said they should be in 1 Peter 5: 3.

In one of the late MESSENGERS the reason is given why mission efforts are not more widely distributed and extended. It is ascribed to a lack of consecrated elders.

Some few ministers get in the habit of using slang expressions when preaching. They aim to emphasize the point made, and yet the practice has a blighting effect and hinders the Spirit's power. Others, while explaining the Scriptures, resort to explanations and illustrations that cause levity, thus destroying the solemnity of the occasion and the good points made.

Some ministers, when their turn comes to preach, indicate by their actions that they do so very reluctantly. They need not wonder if the congregation is inclined to listen in the same way.

Sometimes the audience almost gets the impression that the gospel story is not "glad tidings of salvation," when there is a row of ministers back of the pulpit, all urging each other to do the preaching. (This is true of love feast occasions especially.)

Occasionally prayers in public are too lengthy. A mission worker one time said, "When public prayers are so long, there is an indication of a lack of closet prayer." Then, too, there sometimes is too much formality in prayer, repeating almost verbatim the same words each time. This shows a lack of true, intimate communion with God.

Whispering during prayer should not be engaged in. Along this line there is room for much improvement.

Some members are inclined to spend the entire time of six days in the week in their temporal affairs. They are *too-busy* to do any church work during the week. In Matt. 6: 33 we read, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Then, too, we should be just as kind and sociable in our homes as when abroad. We should be as religious on weekdays as we are on Sundays. "Let your moderation be known unto all men," the Bible says.

Unbecoming talk in social life, such as jesting, foolish expressions, or speaking unchastely, is not to be countenanced. Even listening and smiling at such as are guilty of this sin is very detrimental. Paul says, in Eph. 5: 3, 4, that these things are "not convenient as becometh saints."

Then there is the habit of entertaining and visiting mostly among the well-to-do and worldly, rather than among the poor and needy. In Luke we are told to invite the poor and needy.

Sisters sometimes remain home from church, so as to be able to furnish fine meals to guests, thus missing the spiritual blessing at the sanctuary. Others stay outside the church until Sunday school is over and then file in for church services, forgetting that the Sunday school is an important factor in church work.

Some members have the habit of speaking of self in a self-exalting way, not esteeming others better than themselves, as admonished in Philpp. 2: 3.

Standing or sitting around on street corners, in stores or shops, engaging in light-minded talk, should

never be engaged in by any Christian professor, and will not be if the Holy Spirit has his *full sway*.

Brethren sometimes enter bar-rooms, and even take a drink, claiming it does not hurt them. Granting it does not, would not their influence be a bad one, and might it not, possibly, cause a soul's destruction?

Among other detrimental things we might mention the habit of using tobacco or chewing-gum, of going to church only when a favorite minister preaches, and of members speaking evil of one another.

Some parents make the mistake of speaking about the faults of church-members before their children. Need the parents wonder that the children, on growing to maturity, seek another church home?

No other parental duty needs to be guarded more carefully than the correct training of our youth. Upon this depends the future of our church and of our country. Why should not parents be perfectly frank and confidential with their children? Some parents raise their children in luxury, adorning them from infancy in fashionable and gay clothing, never teaching them the distinctive doctrines of the church. Finally these children are lost to the church. If they do get in they are not loyal members.

Among the young people of the church there is too much inclination of drifting worldward in manner of life, associations and adornment. Some one has said, "Dress is an expression of the inner man." Another has said, "Modest apparel, or plainness of dress, is not the chief end of our efforts. When once the desire for heavenly citizenship is acquired, the desire for bodily adornment will vanish."

We need a greater force, of consistent, active workers. For these the cause is suffering. Profitably we may ask ourselves the question, "What kind of a church would my church be, if every member were just like me?"

Palmyra, Pa.

The Shepherd's Care.

BY S. S. BLOUGH.

IN the eastern country where shepherds may yet be found and where Jesus found the setting for his teaching on the Good Shepherd, the position is a responsible one. The shepherd often is not the owner of the sheep. The owner, however, wants his flock well cared for. In his sight the sheep are valuable and he does not wish to have any destroyed nor does he desire them to stray away. He, therefore, looks around for a reliable person to care for the flock. Having found such a one, he entrusts the sheep into his care. He expects faithful shepherding.

The Word speaks of the shepherd of God's flock in no uncertain sound. He is told to feed the lambs, to feed the sheep, to shepherd the sheep. To do this, the shepherd must understand the nature and needs of the lambs and sheep. He must, furthermore, know the kinds of feed. But this is not all. He must shepherd them, and look after their welfare. The spiritual shepherd, or pastor, may be over-anxious about the feeding, and forget some other very important matters. He may be spending all his time in getting feed ready, and, before he is aware, wolves may enter the flock and scatter it. Then, again, he may be trying to improve the fold. God did not command this. He has built the fold and provided the door, and expects us to be satisfied with it.

There are those who strive to make a door of their own into the fold,—to construct a doctrine of salvation without very much Christ in it. This they cannot do. The best they can do is to make a side or rear entrance, fit only for thieves and robbers. But some ministers, so-called, would force even the ramparts of heaven with their own preconceived and conceited ideas of salvation. There are side and rear doors to saloons and gambling dens, but never to the kingdom of heaven. "I am the door," says Jesus, "no man cometh to the Father but by me."

While the shepherd's time is taken up with the cutting and preparing of the finest feed, or with vain speculations concerning an easier way into the fold, the sheep are straying. Then the wolf may enter, tearing some and scattering others, and too late the shepherd may wake up to find that he is just a hireling, after all.

Ministers and pastors need to look well after the flock. The little ones need much care and encouragement. Some must be almost carried. They must have protection, help, encouragement, guidance. Some older ones, too, need much of the same care.

Let us not grow weary! May each shepherd gladly obey the full command,—“Feed my lambs, feed my sheep, shepherd my sheep!” Let them not forget the noble work of caring for the Lord’s very own, for whom he has given his life!

Batavia, Ill.

The Incentive to Christian Service.

BY J. EDWIN JONES.

“Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.” Matt. 20: 28.

Why be a Christian? What is the motive that prompted you to enter the service of Jesus Christ? The character of your service is to be largely determined by your answer to these questions. The motives that actuate men to profess Christianity are varied. Some are absolutely unworthy of mention, in connection with such a noble and holy calling. Others may have merit to a degree, but we should be able to determine what is the most excellent motive to real Christian service. There is a great difference, though it is often overlooked, between merely joining the church, and being a real Christian.

Some profess Christianity for social reasons. “You must join our church; everybody in G— belongs to the church. You will not be admitted into the best society, in this community, unless you join the church.” This, together with every motive that is of a selfish and material nature, may be classed among the lowest incentives to Christian service. Among this class are those who join the church for business interests. It is a fact that two ministers of the Gospel (?) approached a young physician, and each advised joining the church as a means of establishing a practice in the community: the one because their congregation was the larger; the other because their congregation was the richer of the two. The circumstance only indicates how widespread is this motive, and the deplorable lack of appreciation of their high calling by these ministers.

Fear is a motive that is very common and may, perhaps, be better than these first mentioned, but it is very inadequate, and when the object of fear is out of mind, the life is quite likely to manifest the old spirit of carelessness. Illustrations of the results of this motive are not wanting to the observing in any community. The unhappy sequels of the death-bed repentance, in which the sick penitent recovered, are of only too frequent occurrence.

Many become Christians because of what they expect to receive. Although we are promised much, and actually do receive more than we expected to, this supplies still a lower motive than we can afford to entertain. While the Holy Spirit, through the Word, commends Moses for having respect to the recompense of reward, we observe, in Moses’ life, not the careless receiving of blessings, but a thorough losing of self in becoming a blessing to Israel. And Moses’ invitation to his father-in-law contains the elements of every invitation to salvation and service in Christ Jesus. The invitation, “Come thou with us and we will do thee good; for Jehovah hath spoken good concerning Israel,” was not spoken without the added statement that Hobab would be expected to place all his natural ability at the disposal of Israel in the wilderness journey. Without ignoring the benefits accruing to the Christian, in the very nature of the life he leads, he who is satisfied with the prospect of benefit as a motive for entering the Christian service, is actuated by a motive that is unworthy of the high calling.

Other motives might be discussed, but to my mind, the highest conception of life in Christ Jesus is to be found in Jehovah’s promise to Abraham, that in forsaking his land and kindred at Jehovah’s request he should not alone be blessed, but he should be a blessing to the world. That is, God would make him a channel through which he would enrich the world and bring to them higher conceptions of God and of life. Thus, the highest motive to Christian service is not what we

shall get out of it, but what we may put *into* it; not in the language of Peter, “What shall we have therefore?” but in the language of John, “Now are we the sons of God, . . . and it doth not yet appear what we *shall be*.” Not, What will it cost? but, Will it *do* what it proposes to do? Not, What do its devotees receive? but, What do they *become*? Not, Who shall minister to us?—but, What will be the opportunity to minister? “Even as Christ came not to be ministered unto but to minister and to give his life a ransom for many.”

One young man is reported as saying that he was glad to be a member of the Church of the Brethren because it cost but a dollar and a half a year. He doubtless received the benefits he deserved, but it is scarcely necessary to add that such a conception carries with it very meagre development of real Christian character. Gratitude will find a way to express itself, even as those women who followed Jesus with the twelve rejoiced in their ability to minister to him of their substance. And every such circumstance should be accompanied by the statement, “For value received.” For the value to them, of their freedom from the evil spirits, was worth more than all the material things of earth. Not what we receive from Christ but what we do for him, is the measure of our privilege.

The motive worth while, then, and the one that offers the most in enjoyment and development is the motive that enquires, What is the goal of the Christian life? May I, by submission to its demands, realize the fullest development possible here on earth? Does it foster and develop those tendencies that permit us to become, in the highest sense, what God promised Abraham—a blessing to the world? If we can assure ourselves that we may, indeed, expect such recompense of reward, it should present to us the strongest possible incentive to accept Jesus Christ and enter into our heritage. Any motive that does not eventually lead to this conception of the Christian service is beneath the dignity of sons of God.

Larned, Kansas.

The Brethren’s Opportunity.

BY J. S. FLORY.

I HAVE, during the past fifty years, been well acquainted with the Brethren church in her efforts to enlarge the borders of Zion and push on the Master’s cause. In all of my experiences, during this period, I can recall no time when the opportunity for success seemed so propitious as at the present time. Popular Christianity seems to be, in a great measure, losing its influence over a large mass of humanity, especially over the conservative, honest-thinking people, who are religiously inclined. The worldliness of professors, and the merchandise that is being made of holy things, is causing many to become disgusted with the trend of professed Christianity. Many of the most prominent leaders in the churches, even, are becoming alarmed at the condition of things, and are looking about for a return to more consistent efforts in teaching a pure Gospel. But a minority seem to be powerless to stem the great throng that is sweeping onward under false colors. The strenuous age of commercialism seems to be so full of love for wealth and power that, to check up the waning power of love for the simplicity of Gospel truth, seems well nigh impossible.

This period of much confusion and loss of confidence suggests that now is the time for the Brethren to make greater efforts to proclaim a true Gospel to the world. It is their favorable opportunity. The simple faith of the Master has redeeming qualities about it, and, when preached and practically carried out in the lives of God’s people, has wonderful power. It is today as truly the “power of God unto salvation” as it ever was. Intelligent people, everywhere, are hungering for a satisfying Gospel and, when properly presented to them, it will find responsive ears and hearts to hear and accept. The doctrine of our Brotherhood, everywhere, is being presented with a greater degree of spirituality than ever before. There is seemingly more life and energy in it. May new energy come into every coworker with God, in the great conflict, and may we push the work as never before! Every member should awake to the wonderful opportunities that are but

waiting, to be taken in hand and pushed forward to success.

It is the great opportunity of the church. It is well enough to give a warning of the dangers that beset the church, lest she, too, lose her first love, but, at the same time, we should double our diligence, and move on and gather the crop ripening for the harvest. Delays are dangerous. Opportunities pass often more rapidly than we imagine. The night may come unawares, when there will be no more time to work.

Pasadena, Cal.

Conversion—What Is It, What Does It Bring?

BY GEO. D. ZOLLERS.

My theme is one of deep significance. It bespeaks soul security under the auspices of the triune powers,—Father, Son, and Holy Spirit. It comprises, within its scope of transformation, the new birth, which signifies to “be born of God.” It means that man is to be revolutionized by grace, through which process is effected a restoration of one’s lost powers by sin, and a redemption of the normal, spiritual nature, originally transmitted by the Creator to his offspring. It entirely changes the course of life. It evinces the resurrection power from the death of sin, the result of which is a “new creature,” formed to rise to a higher plane of life within a new environment. The “old man is crucified” and the Adamic nature is subdued. This is a mysterious product “of the incorruptible seed of the Word of God, which liveth and abideth forever.” Hence the genuine Word must be preached, not fables or amusing anecdotes, which is a mania of the age, and produces its own fruitage, not strong and healthful converts, but weaklings. The Bible injunction is, “Preach the Word!” It is the only medium through which God redeems a fallen world. It is just as needful that the Word be preached, as for the sun to shine.

The orb of day never tires of his diurnal task, emitting his effulgent rays through boundless space. Wars and commotions may rage on earth, battle-fields may be drenched with human blood, the earth may heave in convulsions, but the luminary in the heavens fails not in his mission to shine.

So must God’s pure Word be preached “in season and out of season,” till a lost and wandering race will have been permeated by its saving power, and made susceptible to its attractive influence. Conversion comprises, (1), Faith,—heaven’s support in the sinner’s rise from the wreck of sin; (2), conviction; (3), repentance; (4), Christian baptism; (5), the fortifying power, the gift of the Holy Spirit, to guide and comfort, and effect the consummate growth of the converted one.

A plain, scriptural example of genuine conversion is Saul of Tarsus. There was a votary of a select type of self-righteousness, with scholarly attainments, a member of a high-toned group of sanctimonious bearing. Persecuting the despised sect of the Nazarenes, and pursuing them in his religious frenzy, he determined to exterminate them from the earth.

While, in his blind fury, he was thus engaged, Christ apprehends him. He is felled by the power of his Word. Conviction goads at the sight of his majesty. His erroneous life of false zeal and spurious righteousness confronts him, and he collapses in the dismal hour of contrition. His sinful career looms up in hideous aspect, and he pleads, amid penitential gloom, for forgiving grace. Who can realize the death pangs of the painful ordeal, which finally resulted in the heavenly birth, and his induction into the higher life and the Christian type of righteousness? His death to sin caused him to enter into the baptismal grave to “arise to newness of life.” His new environment was in “the divine nature,” and in the Nazarene fellowship,—a complete change and turning about of his life. This demonstrates conversion and the fruitage it brings. Man’s part in conversion is plain and simple, but the operation of God’s power is beyond human comprehension. It is equivalent to the resurrection power that will some day touch the moldering clay and bring forth new life.

South Bend, Ind.

THE ROUND TABLE

A Look at the Last Standing Committee.

BY JNO. CALVIN BRIGHT.

It has been my fortune to have come in personal touch with most of the prominent members of the Standing Committees who have served during the last seventy years. Many of those who served in the fifth, sixth and seventh decades of the nineteenth century, came to the old Bear Creek church, near Dayton, and dined at my father's table, and the later decades have brought me in touch with them at our Annual Conferences.

The last committee was the first on record in which the majority of its members were new, or served for the first time. However, the "Father of the Committee," Bro. Hays, had served a number of times for twenty-eight years, and several others had quite an experience. They were deliberative, conservative, and judicious in their work. True, some of their work needed amendment, but such has been the history of all Standing Committees.

The officers were comparatively new men. The Secretary, Bro. Crosswhite, served as secretary at the Tennessee Conference, in 1905. His interesting contributions, for our various periodicals, have made his name and pen familiar to the Brotherhood. The reading clerk, Bro. Lentz, impressed his personality, discretion and ability on several Standing Committees, commencing with the Manchester Conference in 1900. The moderator, Bro. Garver, dates his Committee experience from the Carthage Conference. (It seems as if it were but yesterday that I saw him smile in his little crib.) He was able to direct the Conference with the highest type of ethical and parliamentary wisdom. A few times when the Conference (as it usually does) was drifting, or running, into confusion, on matters incidental and nonessential, he had the rare discretion to wait until he could see his way clear. Then he led them out of the dilemma as kindly and coolly as if nothing had happened. The committee was worthy of the Brotherhood.

Dayton, Ohio.

The Old and the New.

BY PAUL MOHLER.

WHICH is the better, the old or the new? Some people think that the best of everything is in the past,—that nothing is so good in these days,—that nothing new can be introduced into the church, because it is new,—that the old way must be right, because it comes from the fathers.

On the other hand, there are some people that are ever seeking the new. For them, everything old is stale, slow, behind the times. Nothing is good unless it is up-to-date. The old beliefs and practices of the church must be wrong because they are so old. They must live in the twentieth century or not at all.

Now tell me, will you, which one is right? Why, neither is right; they are both entirely wrong. Age is no test of worthiness. Our fathers were strong in character, sound in virtue, possessed of excellent wisdom, but they were not in all things perfect. They did not possess all wisdom, even as we do not. They had their own weaknesses, even as we have ours. On the other hand, a lot of the "up-to-date" practices are very bad indeed. I am sure that we are making great progress along several good lines, are far ahead of our fathers in some things, but in others we need to retrace our steps. No, we cannot say that any custom or practice is good because it is new, or because it is old. We must consider its merits. I am convinced that we must be always careful to avoid these two extremes,—holding on to the evil because it has been long established, and grasping for other evils because they are up-to-date.

3435 W. Van Buren Street, Chicago.

New Year Resolutions.

BY A. G. CROSSWHITE.

AMONG the many, many thoughts that present themselves for careful consideration, at the close of the year, we find the following, and submit them as best

suited to the preamble of God's special providence and blessings, which fail to find expression in empty words:

1. To *hear* nothing, purposely, that will cause me to sin; or, if repeated, will damage some one else.
2. To *think* nothing that will be unsafe, if developed into action.
3. To *see* nothing that I would be ashamed to have eternally photographed upon the memory.
4. To *taste* nothing that the Bible or common sense prohibit.
5. To *undertake* nothing upon which I cannot ask God's blessing.
6. To *surrender* nothing but what rightly belongs to Satan.
7. To *forget* the smallest as well as the greatest favors which I have conferred upon my fellow-men.
8. To *forgive* an injury as near like God does as I know how.
9. To *cheerfully accept* every task that God gives me.
10. To remember that I am a citizen of *two* worlds.
11. To *share* my brother's load, lest he perish and I be required to carry *all* the burden.
12. To learn from observation that my death will not stop the clock's pendulum.
13. To justly consider that no one is worth more than the market value.
14. To be regularly at church services, on time, and ready for my part.
15. To give to the Lord's cause according to the Bible recipe.
16. To *do unto others as I would have them do unto me.*

Flora, Ind.

Is Home Teaching Neglected?

BY P. R. KELTNER.

THERE is no training that can take the place of the home training, and there is no time so auspicious as the early years of the child-life. This, in connection with the fact that no teaching is so effective as the parental teaching, makes the early years of the child of untold importance. The prophets, the Savior, and the apostles, emphasize the need of careful and faithful teaching in early years.

If the parent neglects this opportune time for instilling right principles in the mind, and directing the child in the way he should go, it can never afterward be fully supplied. No days can take the place of childhood days. The question of serious moment is, whether we are not losing along this line,—whether parents do not hide too much behind the Sunday school and the other services of the church. If it is true, as many claim, that we are losing a larger proportion of our children to the church than in former years, it should awaken every parent to a consciousness of his duty. It is alarming how many of our children are lost to the church. In almost every city of our land are scores of our Brethren's children, who are either identified with some other religious organization, or are so wrapped up in their environments, that they seem beyond our reach. We need more parents with a deep consciousness of their opportunity and a willingness to do their duty.

Not only can the piety and spirituality be raised and enlarged, but it is possible that we, as parents, can plant in the young minds of our children, the doctrines of the Bible and the distinctive features of our church, so that, when they leave the parental roof, they will not be lost to the church. Shall we do it?

Rockford, Ill.

A Foolish Sparrow.

BY ELLA M. BRUBAKER.

Nor long since, while spending some days at Bulsar, a sparrow came into the room every day,—sometimes a dozen times a day. And what do you think he did? A mirror sat on the table. The sparrow would go to this mirror and fight with what he imagined to be another sparrow, but, in reality, was only his own reflection. Over and over again he did it every day, and would keep at it until he was tired out, the table and glass all soiled and the patience of the mistress of the room sorely tried.

In thinking this over, the thought came to me, Can it be that there are people like that? They pick and pick at what they think are faults in other people, but which, in reality, is only their own reflection. They make a bad mess of it in the church, and sorely try the patience of the housekeeper.

Let us learn a lesson from the foolish little sparrow.

Dahanu, India.

Too Much for Him.

BY A. HUTCHISON.

I CANNOT now give the preacher's name, but somebody kept handing in questions on doctrinal points which annoyed him. He made some inquiry as to who was handing in these papers, and was informed that it was the "Dunkers." "Well," he said, "we can do nothing with them. They are like a porcupine,—it matters not where you touch them, there is a quill that will prick you." True, where the Bible lessons are correctly put before the people they feel the sharp points. But they do as is stated in Ezek. 33:31. God bless the MESSENGER family and all who work to the glory of God!

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, January 9, 1910.

Light-Bearers.

Matt. 5: 14-16; Isa. 42: 5-7; Eph. 5: 6, 7, 8, 11.

(Let three workers read the passages given.)

Motto.—Luke 12: 35. Song No. 423.

Matt. 5: 14-16.

I. Light-bearers. V. 14; Prov. 4: 18; Isa. 60: 3; Acts 13: 47; Eph. 5: 8; Philipp. 2: 15; 1 Thess. 5: 5; Dan. 12: 3; Acts 6: 15.

II. The Light. John 8: 12; Isa. 9: 2; 42: 6; Matt. 4: 16; John 1: 4, 9; 12: 35, 46; 2 Cor. 4: 6; Eph. 5: 14; Rev. 21: 23.

III. The field to be lighted. Matt. 13: 38; 24: 14; 28: 19; Mark 16: 15; Luke 24: 47; Psa. 22: 27; Isa. 2: 2, 3.

IV. The message. V. 16; Matt. 4: 17; 10: 7; Luke 10: 9; Acts 2: 38; 5: 42; Rom. 1: 15, 16; 1 Cor. 1: 23; 2 Cor. 5: 20; 2 Tim. 4: 1, 2.

(Let a two-minute speech be given on each of the four divisions.)

Give a three-minute speech on Joseph, Daniel and Stephen as heroic light-bearers; and name others—both men and women, who were courageous light-bearers.

Pray for yourself that you may be shown your duty and be made willing to do it. Pray for your Christian Workers' Society and for our own church that they may each take up their share of the work of light-bearing in this new year.

PRAYER MEETING

For Week Beginning January 9, 1910.

"Watch Ye, Stand Fast in the Faith."

1 Cor. 16: 13.

1. A Faith that Never Fails.—Faith is the living principle of Christian conduct. "We walk by faith" (2 Cor. 5: 7); we "stand" by faith (2 Cor. 1: 24); we "fight the good fight of faith" (1 Tim. 6: 12); we resist the devil (1 Peter 5: 9); we overcome the world by faith (1 John 5: 4).

2. Absolute Security of the Faithful.—"The law of the Lord is in his heart; none of his steps shall slip" (Psa. 37: 31). We must not forget, however, that the man of God has no business to travel on the broad road of worldliness. That is a place of danger against which there is no assurance (1 John 2: 15-17).

3. A Prayer that Grips.—"When I said, My foot slip, thy mercy, O Lord, held me up" (Psa. 94: 18). "The Spirit helpeth our infirmities" (Rom. 8: 28), giving the believer the strength that never fails.

4. A Keeping Power.—"Because he is at my right hand I shall not be moved" (Psa. 16: 8). The Lord keeps his people as a watchful shepherd keeps his flock (Jer. 31: 10). It is important that a keeper should be strong (2 Tim. 1: 12). God's people are assured that he is "able to keep them." "He will keep the feet of his saints" (1 Sam. 2: 9).

5. An Impregnable Position.—"They that trust in the Lord are as Mount Zion, which cannot be moved, but abideth forever" (Psa. 125: 1, R. V.). Trusting the Lord with all the heart (Prov. 3: 5), while diligently engaged in "doing good" (Psa. 37: 3), with strong faith and fixedness of heart (Psa. 112: 7), he will give us absolute assurance of victory through him who loved us and gave himself for us (1 John 5: 4).

HOME AND FAMILY

The Message of the New Year.

I asked the New Year for some motto sweet,
Some rule of life with which to guide my feet.
I asked and paused; he answered, soft and low;
"God's will to know."

"Will knowledge, then, suffice, New Year?" I cried,
And ere the question into silence died
The answer came: "Nay; but remember, too,
God's will to do."

Once more I asked: "Is there no room to tell?"
And once again the answer softly fell:
"Yes; this one thing, all other things above,
God's will to love."

—Selected.

The River of Yesterday.

BY ELIZABETH D. ROSENBERGER.

"O River of Yesterday, with current swift
Through chasms descending, and soon lost to
sight,

I do not care to follow in their flight
The faded leaves that on thy bosom drift."

We speak of gliding along the river of time, as if it were an easy matter to float with the current and enjoy the bright sunshine, smooth sailing, and fair skies. But with the end of the year come sober reflections,—we have seen much, and learned much in the cold days of winter, as well as in the long warm summer days. And on this last evening of the old year we do not want to go back,—we would rather face the new, unknown year than begin and live over again the year of 1909. We are willing to let go of the past; it is gone, and we do not care for even the faded leaves which drift aimlessly on the river of yesterday. We are done with the past year, and we believe that the coming year has more of good and blessing for us than any year has yet had.

While the old year is dying, we ask ourselves, "What is the swift current bearing away from us?" Swirling and eddying with the stream I see a vain regret for a time and pleasure vanished, which can never again be lived over. Why wish it back? It would not be the same. Let it go, and open your eyes to the pleasures and blessings of today. An old grudge is being swept out of sight. You held it a long while as if it were a precious possession. You look after it now as if you were not quite ready to give it up. Let it go down the stream. Disown it, forget it!

Let the sorrow, sin and folly of the old year be carried away on the turbulent tide of the River of Yesterday. What of some rich treasures that are being borne out of your sight, away from your grasp? Let them go too. In the year that is before you there are richer treasures than you ever saw in the old; rest assured that the future will bring greater rewards than any the past offered you. The world is improving and the coming year will be better than the last. The past is not worth one today. Let the river mercifully bear away your useless regrets for deeds which you cannot undo! Forget the old things which would hinder you and make you happy,—old things which embitter your life. If you can make amends, by all means do so, but if that is not possible, do not spend any more time in useless regrets. Let us read again the words of Paul, "This one thing I do, forgetting those things which are behind." To us it seems strange that Paul found it necessary to let go of the past; but in the pressing forward toward the prize he did forget the things which were in the past.

On that Passover night, when the Israelites, with loins girded and shoes on their feet, definitely decided to leave Egypt, their deliverance may be said to have been virtually wrought. They had broken with their past and set their faces toward a new life. But they were not ready for Canaan yet,—God had much to teach them, and years of waiting and suffering, the long and weary marches, the hunger and thirst of the desert, all lay between them and the Promised Land. We are not ready for the many mansions, although our Father, with infinite love and care, has prepared a place for us. We are getting ready, and that is, just what life means. Jesus said, "I am come that they might have life, and that they might have it more abundantly." Let us take that promise with us through

the coming year. Then it will prove a blessing, to ourselves first, and also to others. If we live only for self, we take everything in and give nothing out,—a narrow, hungry, famished life. In its chemical analysis a selfish life "is self being consumed in the fire of self." In the coming year God wants you and me to live abundantly,—that we make the waste places about us as a garden of Paradise, and the desert to blossom as a rose. No one ever attains beauty and nobleness of character save through long and sore struggle. Thus we are made more patient in adversity, and endure suffering meekly. If defeated, we shall begin again, rally our forces, and with God's help live closer to the cross.

What about the aged ones or even those who are facing life's west windows, who have weathered the hardest storms of life? What is there to regret? The new year has a message of hope for them also. As the lapsing years calm the turbulent spirit, and there is peace where formerly there was struggle, it is joy to rest content in the promise that there shall be a sunset light thrown upon the path at eventide. Few old people are anxious to live life over, even though they have failed to realize their ambitions or make their dreams come true. The most of us are glad to welcome a new year with all its uncertainties, its fears; it is the mystery of the unknown that fascinates us. We are ready to trust our Leader. He has brought us safely thus far; why should we fear? Old people know in whom they have believed. Jesus is more precious today than he was in their early years. They have more time to think of his goodness, and the memory of past blessings becomes a joy and comfort. As they face the setting sun of life, we should be more tender and thoughtful in our care of them.

"They stand at life's west windows,
And we know they would not again
Look forth from the eastern lattice,
And live over all life's pain;

Though life's sunrise be brilliant, its sunset is sweet,
Since it brings longed-for rest to their weary feet."

The old year has gone where all others have gone before. While we sit in the firelight and see pictures of the past as they rise and take form in the embers, it is hard to resist a feeling of sadness as your thoughts fly to a home made desolate by the messenger whose summons no one yet has disregarded. How lonely they are tonight! The waves of the River of Yesterday roll on against the crumbling shores of time, while the moaning wind chants the dead year's dirge. We cannot understand why it is that one who began the year with us is not here tonight. For him, time is no more. Why are young children taken before they know what life is?

Sometimes mothers, who are weary of the strife and burden, say, "I am thankful that my child is spared all this pain and sorrow." If we were all going aboard a steamer which was to sail at five o'clock in the evening, many of us might fret and worry about the time of going aboard. Some of us might go aboard in the morning, some at noon, and some just as the plank was being drawn. When we are all out on the river, and the land line has dropped below the horizon, will we say much about the time of going aboard? Will it seem of great importance that some went aboard a little earlier and some a little later? If we could only antedate the eternal years, when we shall not know the meaning of trouble nor tears, we would see and understand why it was best for us to be lonely here for a little while. There the distances and delays of life will be lost sight of in the far-away shore line, and sorrow and sighing shall flee away forever, when the redeemed of the Lord get home.

Covington, Ohio.

A Marriage in India.

BY C. H. BRUBAKER.

OVER a year ago a boy, Perag by name, came to us. He was a neighbor boy, having been raised close here. When he came, his eyes were very bad, paining him a good deal. He was not able to work and his relatives cast him out, his parents being dead. Coming to us in this helpless condition, he wondered what we could do for him. Right from the start he ate our food and so there was no caste difficulty. We tried to doctor his eyes, but they got very little better, so I took him

to the Hospital in Bombay for treatment. He stayed awhile and then returned with some improvement. But soon we had to send him back again, but before sending him the second time I baptized him, as he expressed faith in the Lord Jesus. This was a year ago last July. He stayed in Bombay over a month the second time, and then returned with his eyes much improved. His eyesight is imperfect, to be sure, but it is no particular hindrance to his manual work. He has been working hard and faithfully. He is illiterate, but of good disposition and is well liked by all who know him.

For some months past he has been asking about his wedding. Every time we would go to Bulsar he would remind us about getting a girl for him. And when Bulsar people came to see us, he would ask them also about his wedding. He got real anxious about it and I dare say dreamed about it. One day he said to me, "There are many girls at Bulsar." I said, "Yes, but your wedding has not yet been arranged for. We shall see what we can do." With this he was satisfied for a few days.

About two weeks ago we told Perag that we had found a girl for him. This pleased Perag and he at once began to prepare his house with great pains, to receive his new bride. He prepared himself for the joyous occasion in every way. The girl, too, had made the usual preparations for the wedding day. The day had been appointed for the wedding. One thing you must not forget. There was no previous courtship. That is not the way of the country. In this case there was no letter writing. The boy and girl had never seen each other. You could not say it was love at first sight for they had not yet seen each other. And yet they were both ready to get married and had made the needful preparations.

Yesterday was the day set. Bro. Blough came down to perform the ceremony. Sister Quinter, from Jalapour, brought the bride to be. The invited friends had come and were seated to witness the marriage of two Christian people. The singing began and shortly after three, the couple appeared before the preacher. Everybody was seemingly entering into the spirit of the occasion. The minister prayed, read appropriate scripture, and very fittingly gave good instruction to those entering into this new relationship.

The interested parties were then asked to rise and the usual questions were asked them. Evidently feeling the solemnity of the occasion, one after another of the questions were answered affirmatively and the solemn promises given by the young man. Everything was going so beautifully and all was joy and gladness.

The same questions were next put to Budli. Her mind was made up. Her first impressions were not favorable. There was not much time for second impressions. She had been in his presence only a few minutes. To the preacher's first question she was ready with an answer. She did not hesitate. But her answer being so emphatically "No," hesitation on the part of the preacher was a necessity. What was to be done? The second and the following questions were useless as long as the "no" was in the mind. The "no" must give place to a willing "yes," else the wedding must be declared off. Do you appreciate the embarrassment? Fully to appreciate it means to pass through the experience.

The remedy? Well, it was simple and yet who knew what the result would be? The preacher talked to the girl privately. She seemed set in her first impressions. She thought the boy was too old. He looks older than he is. He does not know his age. Most of these people do not. She had some false impressions of the boy. She was reasoned with. After some talk and kindly advice by our sister, she was ready to say "yes." Then the preacher took her back into the room and continued the ceremony. Then to the questions asked a hearty "yes" was given, and so the day was won, the knot was tied, and today their faces are as shining and happy as though they had been courting for years.

Dahamu, India, Nov. 4.

ONLY to find our duty, somehow, to do it faithfully, makes us good and useful men, and tunes our lives according to the life of God.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

A RELIGIOUS WEEKLY

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The Bible Session at Juniata College, Huntingdon, Pa., opens Jan. 14 and closes nine days later.

BRO. C. S. GARBER conducted revival services in the Shelby County church, Mo., and seven conversions are reported.

SEVEN accessions to the Lower Canowago church, Pa., are reported as the fruits of a series of meetings recently held at that place.

BRO. LEMUEL HILLERY and wife, who had planned to spend the winter in the Southwest, have returned to their home at Goshen, Ind.

SEVERAL of the members from Chicago and elsewhere were with us in our services last Sunday morning. Our home members appreciated the presence of

BRO. ISAAC FRANTZ held a series of meetings in the Fairview congregation, Pa., and sixteen were added to the church, twelve by confession and baptism, and four reclaimed.

At Cave Rock church, within the bounds of the Botetourt congregation, Va., Bro. C. D. Hylton held a series of meetings, delivering fourteen sermons. Fourteen persons were added to the church.

DURING a revival at Beech Grove, Ind., lasting three weeks, nine came out on the Lord's side. Eight were baptized and one is to receive the rite later. The meetings were held by Bro. H. L. Fadely.

In a former issue it was stated, in the correspondence, that two elders were ordained in the Okaw church, Ill. The report should have read three, viz., Brethren Geo. Miller, L. T. Turner and H. Landis.

We call attention to our special offer on page 15. We are offering the MESSENGER and "Literary Activities" for \$2.00. The book alone is worth \$1.25, and it is a work that should be in the hands of all our people.

A REVIVAL was held at Bottom Creek, Va., by Bro. C. E. Ellis, and twenty-four persons applied for membership. Nineteen of the number have already received baptism and the other five are to receive the rite in the near future.

BRO. LEVI ANDES writes us from Ephrata, Pa., saying that he and his wife are still in the East, and expect to remain until next May. They are planning to take in the Winona Annual Meeting on their way to their home at Newton, Kans.

THE Sunday schools of Southern Illinois have decided to furnish the support of Sister Eliza B. Miller on the mission field. While she will continue her work as heretofore, her support is to come from the source named instead of the General Mission Board.

In a previous issue, when referring to the Salamonie church, Ind., it was said by a correspondent, that Bro. A. C. Snowberger has had charge of the primary work in the lower house for over twenty years. We are requested to say that it should have read A. H. Snowberger.

BRO. THEO. B. YOUNG, one of our ministers residing in Wichita, Kans., died Dec. 9, at the age of sixty-one years. He was called to the ministry in 1886, and is said to have been a faithful teacher as well as a devout man.

THERE is a large body of members at McPherson, Kans., at this time. At a recent communion service there were 275 communicants at the tables. Ten had just been added to the number as the fruits of a series of meetings held by Bro. William Lampin.

LAST week Bro. I. B. Trout went to Northwestern Ohio to assist in the Sunday-school Normal, held in the Logan church. From there he went to Trotwood to aid in the work of the Teachers' Institute of Southwestern Ohio. He returns to Elgin next week.

BRO. J. A. SELL, of Hollidaysburg, Pa., says that the older he gets the more he sees to do, and that some day death will find him with a lot of unfinished work on hand. The keeping busy habit is not a bad one for the man who takes pleasure in doing good.

BRO. S. F. SANGER spent a few weeks in a protracted meeting in the Mexico church, Ind. We have not yet learned of the results of his efforts, only that he had good audiences and that his discourses were listened to with much interest. We are likely to hear later.

WHILE our missionaries in China have chosen their field of labor, they are to remain at Tai Yuan Fu, where they are at this time, till spring. They think of establishing two stations, one at Liao Chou, a place of about 5,000 souls, and the other at a point not yet chosen.

WHEN inclosing a stamp, to pay postage on the reply you are expecting, do not stick one corner of the stamp fast to the letter. Such stamps are often torn when an attempt is made to remove them. Let your stamp remain loose in your letter, or be wrapped in a small piece of print or tissue paper.

A WRITER who supplies us with a number of very acceptable essays during the year, has this to say concerning our work: "I am glad the MESSENGER is so wide-awake to the best interests of the Master's kingdom. Should I write anything that you think ought not to be printed, do not make use of it."

LAST week it was said that "Bible Readings and Bible Studies," by Bro. I. J. Rosenberger, would be sent postpaid to those not ministers of the Brethren church for 25 cents. In this we were misinformed. The price is 35 cents, and the book is worth every cent of the price quoted. It is understood, of course, that it will be sent to our ministers for 10 cents.

"THE Sword of Laban," published by R. B. Neal, Pikeville, Ky., is one of the most vigorously-edited monthlies coming to our desk. Perhaps there is no other journal in this country that more ably and persistently exposes Mormonism. It seems to be set for the overthrow of the religion of Joseph Smith. The editor understands his business and is making his influence felt.

The *Missionary Visitor*, for December is an exceedingly interesting number. The article headed "A Missionary Mirror and Reflector" will put a lot of people to thinking. Concerning this article, and what some are saying about it, more will be published next week. Those who have not seen the *Visitor* for December will please ask for it. A card, containing your name and address, and addressed to the General Mission Board, Elgin, will bring you a copy.

WE had an interesting service in Elgin last Sunday morning, and the attendance was fair, in spite of the fourteen inches of snow that had fallen the day before. Bro. J. H. B. Williams gave a good talk on Sunday-school work, after which the Sunday-school officers and teachers for the present year were given their charge by Bro. Galen B. Royer. The Christmas Sunday-school exercises were held on Thursday evening before Christmas and proved to be both entertaining and helpful. The leading feature of the occasion was the bringing of gifts for the benefit of others.

IN North Carolina a judge ordered that a thirteen-year-old negro boy, who had stolen a pair of shoes, should be whipped and then sent to Sunday school regularly for six months. The sentence may not be what a strict interpretation of the law would demand, but it shows good common sense upon the part of the judge. He knows the value of the rod and the Sunday school in reforming wayward boys.

BRO. D. L. MILLER, who, as is known, is spending the winter in California, has requested Bro. Galen B. Royer to fill his place on the Annual Meeting Railway Committee during his absence. It is important that the matter of transportation to our Conference have careful attention. Bro. Royer lives close to the great railroad center of our country, is acquainted with a number of railroad men, and will be able to render the best of service on the committee.

THIS week we are mailing the Brethren Almanac for 1910. We are sending it out later than what we had expected, but it was held back on account of the great rush of work in the job department. We call special attention to the list of churches, with the pastors or elders in charge named. We do not claim perfection for the list, but it was the best we could do with the information in hand. The list will be corrected about the first of November of each year and we believe it will be greatly appreciated.

A WRITER thinks we should have some good articles setting forth what the New Testament teaches in regard to holy women wearing the prayer covering during seasons of worship. He refers to the customs of those who return thanks at the table and even take part in the family prayers, and never think of having their heads covered. We should be glad to publish a few well-prepared articles on the subject, but what good will such articles do if our preachers and elders fail to teach this part of the Gospel from their pulpits? The MESSENGER means to stand in defense of the whole Gospel, but it can accomplish little regarding the wearing of the prayer covering in churches when the preachers are mum on the subject.

WE call attention to what Bro. D. M. Garver, Moderator of the late Annual Meeting, has to say on page 16, about funds to pay the expenses of the committees appointed by the Conference to do certain work. Money is not coming in fast enough to meet the expenses of the different committees. In fact the treasurer has found it necessary to secure a loan of over \$450 in order to bridge over until more money can be collected from the Districts. We are of the impression that the appropriation made by the Annual Meeting will not meet the expenses from year to year. There is already a deficit, and this must necessarily increase. In order to do the work assigned them, some of the members of these committees must travel long distances. This means considerable outlay for railroad expenses, to say nothing of the time required, for which the different members receive pay. We must either do less committee work at the expense of the Brotherhood, or raise more money.

LAST week we said nothing about the work done by the Gish Committee at its late meeting here in Elgin. The Committee meets once a year, discusses the books that have been examined by the different members of the Committee, and provides for those they accept and decide to place at the disposal of our ministers. In doing this they make it a point to keep within the limits of the funds for the year. It was decided to drop "Nave's Topical Bible" from their list of books. Volume II of Schaff's "History" is to be offered to our ministers on the same terms that Volume I was offered. A pamphlet, containing a list of all the Gish Books, will be published and distributed, and an effort will be made to secure a place on the program at the next Annual Meeting, with Bro. I. B. Trout to deliver an address in the interest of the work entrusted to the Committee. Later an announcement will be made, concerning a volume containing all the minutes of the Annual Meeting from the beginning to 1909. The plates for the books are already made, but the printing is delayed.

CORRESPONDENTS who employ figures in their communications for publication should make them plain enough to be understood. At times it becomes quite a task to determine just what some writers mean by the figures they use. Recently an item of church news contained the figure 121, and was printed that way. Later we learned that the writer meant to say fourteen. The two parts of the figure 4 were separated, giving it the exact appearance of 21. One cannot be too careful with his figures.

AN earnest minister, who does much work in one of the western States, says that if he could spare the money he would like to subscribe for twenty copies of the MESSENGER, to be used in the new field where he is now preaching. He has learned by experience that the people who read the paper become interested in the preaching and that there is a chance of doing something with them. Dozens of our missionaries have learned this, and are anxious to secure five or ten dollars to pay for ten or twenty copies, to be placed in as many families. No one has yet suggested a better or a more economical way of doing effectual mission work.

Most of our readers like the doctrinal issue because of the doctrinal feature, the brevity of the articles and the number of subjects treated. This shows that doctrine is still popular among the Brethren. They do not want to see the doctrine overdone, but they would be pleased to see more of this kind of matter in the MESSENGER than has been in evidence the last few years. What they say, in appreciation of the brevity of the articles published, ought to serve as a hint to those who persist in writing long essays. The man who writes an essay filling a page may count on a few hundred readers, while the one who never permits his article to exceed one and a half columns can count his readers by the thousands. Of course there are exceptions to this rule, but they are very rare. If the essays are always short, we can give a greater variety of matter. So let us have plenty of sound doctrine, along with a variety of interesting topics; let the articles be short, clear and forcible, then we can give our people the variety of reading that they desire and should have.

Our Message for 1910.

With This Issue,

dated on the first day of 1910, we enter upon the duties and labors of another year, and it is but proper that we take a look at the work that is before us. It is but natural that we should consider the conditions confronting us, so as to be better prepared to meet the issues as they come. Viewed from

The Temporal Side,

the outlook is encouraging. We closed the previous volume with a year of plenty, and enter one that would seem to have in store sufficient to meet all our needs. The man of business, as well as the man who toils, goes forward, feeling that it will be a busy and, possibly, a prosperous year for him. But this is not the side of life that most concerns us, just now. We are deeply concerned about

The Church and Her Interests,

possibly not more so than we have been in the years that have come and gone. But what is the outlook for the Church of the Brethren? If we are to judge by what comes to our office, we must say that the outlook is decidedly better than it was twelve months ago. There is not as much activity among the churches as we would like to see, but there is much more harmony than some have been led to expect. We believe that we are entering

A New Era

regarding our schools. They are getting closer to the church and possibly the church is getting much closer to the schools. At least they are drawing very close together, and between them there is a much better understanding. This has been brought about by the efforts of the Educational Board, and also by the action of certain Districts in becoming the owners of their respective schools. At least one of our schools will soon be operated by the Districts that own the property. In this instance we have no way of knowing what the results will be, but one thing is certain, the church is wide-awake on the school question, and means to have the schools run as she may direct. All of this, in connection with the faith the schools have in the church, and the faith the church now has in the schools, speaks well for the educational situation.

Our Missionary Outlook

is also good. We are not only keeping up our work in the foreign fields, but there is a growing home missionary spirit along the line. The several Districts, composing the Brotherhood, are disposed to give more than usual attention to the planting of churches in their own territory. They do not mean to weaken in their support of the work in other lands, but they mean to do more at home, and thus strengthen the hands that support the work at home as well as abroad. To some extent we are a little disturbed by two questions that need not, however, endanger our fraternal relation, should they be handled with care. We refer first to

The Dress Question.

We do not mean fully to discuss any phase of the question, but merely refer to it as one may, with propriety, in an annual message of this sort. The matter is in the hands of a committee appointed by the late Annual Meeting, and it is believed that in due time a report will be submitted that will command the respect and prayerful consideration of the greater part of the Brotherhood. It is unfortunate that we should permit a matter of this sort to disturb us, and we feel sure that if we would live up to the gospel standard respecting

New Testament Simplicity

in attire, we would know nothing of the trouble we seem to be facing. In order to insure the harmony that should prevail among us, there must be commendable sacrifice upon the part of both extremes. Those who think the church has heretofore been too stringent regarding the manner of attire, must not insist upon the church cutting loose from the restrictions that have all these years held her so close to the gospel requirements respecting plainness in dress. To cut loose from some of our splendid methods would be to permit the old ship of Zion to drift into the whirlpool of fashion,—just where the other churches have gone. Then, on the other hand, those who would elevate

Methods

to the dignity of law, must not insist too strongly on things that fail to appeal to the good sense of devout thinkers, who honestly choose to differ from them. There must be no surrendering of gospel principles, but methods should not be carried beyond that which is reasonable and practicable. It will be wise to urge only the requirements that can be supported by a proper interpretation of Scripture and good reason. Possibly safety, in this matter, like in most other religious questions, will be found on

Middle Grounds.

At least this will be the place to come together and establish harmony and confidence. Neither harmony nor confidence can be secured by swinging to one or the other of the extremes. This has been the experience of the Lord's people in all ages, and we should certainly profit by the experiences of others. Not only so, but we should not insist on

Undue Haste

in our attempt to bring the different elements together. They have been years in growing apart, and it is going to require years, patience, skill and much love to bring them close together again. We must not permit even a considerable shade of difference on this, or any other question, to move us apart. We are too near united on other points, to think of drifting apart on the dress question. It would be better to hold our differences for years, and in the meantime consider the better ways of disposing of these differences. We are sure that this would be in keeping with the spirit as well as with the letter of the Gospel. Just now we are needing

Cool Heads and Warm Hearts.

We are needing skilled minds and loyal hearts. We are needing gospel firmness, not only well seasoned with grace, but well fortified with gospel diplomacy. In fact, it is the faithful Christian diplomat who can do us much good just now. The time was when we stood in need of able speeches and strong argument. But diplomacy, upon the part of the faithful leaders, will accomplish more in the way of holding our people together, and unifying them on the dress question, than radical speeches and stringent decisions. But the real solution of this question, as well as some other kindred questions, will be found in

Wise and Intelligent Teaching

by faithful, spiritual and intelligent elders and preachers, for without this course of procedure the problem can never be satisfactorily solved. Decisions, however carefully framed, in the absence of public sentiment in their favor, will be of little practical value. Conference decisions and the reports of committees may, in a limited way, help the church to maintain gospel principles, but nothing can take the place of the right kind of teaching by the right kind of men. Wisely settle this one question and all other questions will take care of themselves.

The Place to Begin

is with the elders and preachers. They are the ones to be taught the ways of the Lord more perfectly. Enlighten

their understanding along this line, get their hearts as well as their heads interested in the work of maintaining New Testament simplicity in our attire, and they will not only teach the members aright, but they will prove to be strong and safe leaders. For a year or more there has been some very

Inducious Talk

about a separation, the very thing that neither the Master nor the Holy Spirit would approve. In his great prayer, as recorded in John 17, Jesus prayed that his disciples might be one. Not only so, but this idea of unity between God's chosen people runs all through the New Testament. A difference of opinion on a few points, that necessarily change, in the course of a generation or two, should never be made the occasion of a separation. The church may, from time to time, dismiss from her fellowship disobedient and unworthy members,

But the Body Itself

should hang together, and, if there are serious differences, debate them until common ground of unity may be found. This is the only safe and sensible method for this or any other age. Separations, however small, are always to be regretted, and nearly all of them might have been avoided by the exercise of a little prudence. In the generations gone by our people have often been disturbed by serious problems, but in every instance, where they hung together and debated their differences to the end, they found ground on which they could unite and continue to work together. And the wisdom exercised so successfully, on some of these former occasions, should most assuredly be called into play at this time. So far as the Messenger is concerned, our avowed policy, regarding the differences in the Brotherhood, as well as in Christendom at large, is to point out ground that all must concede to be safe, reasonable and in keeping with the genius of our reformatory plea. While we would not have the church interfere in the least with the liberty accorded Christian men and women by the Gospel, still we would not tolerate the liberty that is made to serve as an excuse for wrong doing. We need hardly refer to

Some Other Questions

in which we are interested. These questions will take care of themselves. For a while the ministerial question gave us more or less concern, but it is settling itself,—not the way some would prefer to have it settled, but, like water, some questions find their level, and the solution is reached in spite of all efforts to the contrary. But during the present year, as well as during the years to come, we need to guard against the growing love of wealth and luxury. There is perhaps

No Greater Danger

threatening the Brotherhood than the grasping for money and the love of luxuries, that naturally follow un-consecrated wealth. We are a money-making people and it is natural for us to search out the most promising parts of the country and there form settlements. This may be considered wise, but too much of it will not be found good for any people. The wealth, thus gained, should enable us to preach the Gospel and build up churches in less favored sections. But if we are to hoard up our wealth, build costly dwellings and surround ourselves with all the ease and luxuries that money can purchase, the wealth that comes to us may prove a curse rather than a blessing to the cause we represent. Not only so, but

Wealth and Luxuries

lead to pride, spiritual coldness and sin. Even devout members cannot raise plain, God-fearing children amid the luxuries and display found in the homes of some of the wealthy. Worldly and gaudy surroundings will produce a love for display, will pave the way to places of amusement and thus undermine the spiritual life. The only remedy for this evil, in a land of great prosperity like ours, is consecrated wealth as well as consecrated education and effort. We look upon this growing love of wealth as the greatest evil now threatening our beloved Fraternity. If we would avoid this, as well as other evils, we must move up to the higher spiritual plane, so strongly urged in our message of two years ago. But as a religious body

Are We Doing Our Best?

Are we not more interested about the things pertaining to this life, than the things pertaining to the life to come? It is possible that we may be giving our best to the world rather than to the church. It is possible for us to become so wrapped up in the affairs of this world as to make our religion only a secondary matter. We are not saying that this is the case, but we may not be far from the danger line. May we not suggest, at the beginning of the year 1910, that we look well to the future and see what we can do to advance the interest of the kingdom? We may have done much for the cause of the Master in the years gone by, but have we always been doing our best? If not, then this year should witness some decidedly aggressive movements. Let it be our purpose to do our very best for the church, for the conversion of sinners and for the interest of all others with whom we come in contact.

Up-to-Date Things.

THERE was, perhaps, never a time, in the history of the world, when there was such a mania in the minds of the people for up-to-date things,—a disposition to discount the old and the tried things, and grasp after things that are new, untried, but up-to-date. On the part of the farmer, the merchant, the business world,—in all the callings of life,—the cry is for up-to-date things. The same is true in the religious world. Our methods of interpretation, of teaching, of preaching, of running the church work and services, are apt to be after up-to-date ideas, views and interpretations.

Now we have the women coming forth and demanding their proper place in society, in the professions, in the government and in the church. Men may say what they will, this up-to-date idea has been practically enforced upon them, and conceded to them. To take this up-to-date position in the church and in religion, they must have an up-to-date version of the Scriptures,—one that will place them rightly and squarely where their brethren have been and are placing them.

That you may understand what we mean, we will quote an up-to-date, or modern, translation of the first part of the twelfth chapter of Romans: "I beseech you therefore, sisters, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every woman that is among you, not to think of herself more highly than she ought to think; but to think soberly, according as God hath dealt to every woman the measure of faith."

You may say that such is a subversion of the Scriptures and was never so intended. Why not?

Paul was, in his actions and writings, consistent with the customs and conditions of the times in which he lived. In his writings the letter and the spirit harmonized. In his day the men constituted the active and living element of the church. They were the bulk of the crowds at the church services, the prayer meetings and the missionary and temperance meetings. Now things have largely changed, and the women are the prominent personages in the activities of the church. Therefore, if Paul lived today he would change the letter, if not the spirit, of his epistles. The men have changed the spirit but not the letter. In this they are not up-to-date. If you wish to see this truth exemplified, go into our churches and count heads. Our prayer meetings, temperance meetings and other church activity meetings show still more fully who are the workers, and where the up-to-date prestige justly belongs.

In order to make the showing for men more favorable, our women have kindly consented to mix up with them, and thus make mixed congregations,—the heft of the mixture being largely on the side of the women. Were we to continue the old custom of having in our assemblies a men's side and a women's side, it would make a bad showing for the men, and also necessitate a change in dividing off the seating of our church-houses. So the mixed seating of our assemblies is an up-to-date arrangement, brought about through the force of modern conditions. This, again, proves the necessity for a modern, up-to-date translation of the Scriptures. It is necessary to harmonize with the "fitness of things" that we men are so aptly quoting.

Paul, in the outstart of his ministry, because of the conditions then existing, did not feel that women could be a very important factor in the introduction and spread of the Gospel. Therefore he felt like entrusting the work largely into the hands and care of the men, but as he began to learn the effect that the religion of Jesus Christ had upon the lives and characters of women, he seemingly changed his mind in regard to their true relation to the work of the Master and their possibilities for being and doing, and, later on, was made to say: "There is neither male or female—all are one in Christ Jesus." If he were to see the activities of our Christian women today, he would probably say that it is possible for men to work and be saved as well as women.

Again, the reason why our women are placed in the foreground in Christian work is due to the fact that the men have learned their greater aptness to work of this kind,—their greater earnestness and zeal, deeper love and sympathy for those in distress, that they have a keener sense of spiritual loss, and a greater desire to save the lost. Because of this knowledge more has been committed into their care. Indeed, we have too many men today who seem to hinge their salvation on the goodness of their women. They seem to commit their souls so fully into their care, that they are ready to let their women work out their salvation, while they attend to the business affairs of the home. Some do this so poorly that the whole scheme of salvation, both temporal and spiritual, is entrusted into the hands of the women.

This seems to be an up-to-date state of things and justifies the new version of truth and the up-to-date religion.

Then, too, the interpretation that is given to Romans 12, and similar disciplinary passages of Scripture in regard to order, life and dress, calls for a change in textual wording of some of the scriptural quotations used, as their interpretational application is made largely to the women. The women rightly think that Paul had the men especially in view, because, say they, he addressed himself to the men. But the men say that when men were named he also included women—that Paul was very courteous, and because of this they were not named.

But, again, up-to-date Christian expression demands that the women should be the standard by which Christians should be known to the world, in public, in travel,—wherever seen. A body of church members, in public and in travel, must proclaim to what church they belong, not by the appearance of the men, but by the appearance of the women. It may seem very clever, on the part of the men and brethren, to confer such Christian preferment on the "female members," but, because of the convenience and satisfaction it gives them, they are quite willing to allow to them the honor and whatever spiritual advantage it may afford. As far as the expression of the public and the world is concerned, the sisters deserve all the credit they get. The verdict should be and must be to their credit, even if they are sometimes designated as being the "weaker vessels." While we are glad that our sisters are developing among them so much religious activity, we cannot quite understand how the men, because of it, can claim any exoneration on their part, of being less active in the performance of the duties and obligations that belong rightfully to them.

We have no objection to up-to-date things, no matter what they may be, providing they are honorable, just and righteous, whether they pertain to the secular or religious world. Methods adopted in business or in church work must be reasonable, fair and equal to all parties. While we are, as Christians, in a sense, to bear each other's burdens, there is another very special sense in which all men and women are to bear their own burden. For any one to be willing to place a burden on others that he would not be willing to bear himself, is violating the Golden Rule: "Do unto others as you would have others do unto you." To live out this rule is the kind of up-to-date religion that we believe in and recommend.

H. B. B.

Derelicts.

REFERENCE is not had to those found on the ocean, endangering the ships and their cargoes, but to a far more numerous class—human derelicts who are as literally drifting subject to wind and wave as are the ocean derelicts. We all know some of them, and we have known a few who sailed out of the harbor with flags flying, with a favorable start, and everything, apparently, promising a prosperous voyage on the sea of life. And we have seen the unexpected storms of trial come, and ruin come with it. Thenceforth the life was worse than useless, for it became a menace to the life and character of others.

Some of these derelicts drift down here into the tropics. We have seen half a dozen or more of them. Some are bright, trained to be useful men; and they are all right when kept away from drink and bad com-

pany, which they are not for long at a time. A few will live along for years in this way. But once in a while the end comes in a very sudden and unexpected manner. That was the case twice inside of four weeks in the fall.

With one of the men we were acquainted and had talked about the end of his way with him. He was a bright man, of good connections, but a slave to drink. He could make good promises, but not keep them. He had been "on a spree," but was no doubt still affected by the liquor when he met his death under the feet of a mule. No one can tell how it happened, but there seems no way to explain it except as an effect of drink. He talked much of what he was going to do, and he was capable of doing much; but he did little more than destroy himself.

The other man had stepped off the train to speak to some friends, and waited until the train started before attempting to get on. Then he missed his footing, staggered along several steps, and fell between the platform and the cars; and in an instant he was called from time to eternity—unprepared he was summoned to appear before his Maker. We saw his mangled body on the railroad, for the officials to look after it had not yet come when our train passed.

It is terrible to think of these lifewrecks, for it is written that no drunkard shall inherit the kingdom. It is impossible for us or anyone to know all the causes leading up to such a wasted life and such a death. Each soul has its own struggles, its weakness. We see some of the results, but know little of the causes leading to those results. And yet we do know that the one great cause of drunkenness is opportunity. If some men did not manufacture and offer for sale the vile stuff that wrecks homes, ruins lives, and keeps souls out of heaven, there would be no drunkards.

The man who drinks must bear his share of the punishment; but in the final summing up there will be others held guilty of their share in his ruin. They may pose as respectable and even as charitable men among their fellows; but it stands written, "Woe unto him who puts the cup to his brother's lips." And the woe will follow just as surely as tomorrow's sun will rise. A man may fool men all his life, but he cannot fool God for an instant. It is well to think about that, and about the responsibility of the man who manufactures and sells and the man who permits the curse of the liquor traffic in his town or county or state, when he might help drive it out.

Long ago our people took their stand on the side of temperance, not allowing a member to manufacture, drink as a beverage, buy or sell liquor. And it was a noble stand: all hail to the fathers who took it. But we have not always consistently worked as we might against the evil. We do not mean by this that our churches should be turned into politics—far from that—but that at every opportunity we should oppose, in every lawful and gospel way, this great evil which has so long rested upon our land.

There are other derelicts than those caused by drink, and the number of them increases out of all proportion to the population. Certain sections of our large cities are filled with them; and they are becoming a greater and greater menace to our country. The best way to lessen the number is by righteous men and women standing firmly in opposition to everything that makes derelicts; and to do so all the time, no matter who is on the other side. The Lord help us to help save others whenever there is opportunity.

G. M.

FIFTY Baptist pastors of Northern Ohio adopted a resolution barring professional evangelists from their fields. They maintain that while some of the professional evangelists are doing a good work, there are others who have proven a decided detriment to the cause. The after conditions of revivals conducted by professionals give the local pastors not only much concern, but much extra work, and in far too many instances the converts secured do not prove to be faithful members. The pastors propose to aid each other, to do solid work; then they need not be annoyed by the results of sensational work done by one who makes numbers and money the chief objects of his efforts.

MISSIONARY DEPARTMENT

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GUARD YOUR HOMES.

Too often parents fail to guard their home against the intrusion of evil-minded persons. We guard against smallpox and scarlet fever, but fail to be as careful when it comes to the far greater danger of impure persons who leave behind infection, sin and death. Well does Sacred Writ tell us: "Evil communications corrupt good manners." This is especially true in the case of the young. They are easily led in the way of righteousness, but often are more readily misled into paths of sin. It is the parent's business, therefore, to know who is admitted to the home circle. There is much at stake. If children suffer by improper associations, the parents must needs suffer with them. If children go astray, the parents have sadness and sorrow. The words of the Psalmist, on evil companionship, are well worth heeding: "He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight."

PROFESSION AND PRACTICE.

Mere profession will never evangelize the world. Practice is needed to start things going; there must be action as well as talk. The primitive church, as Christ left it, was full of healthy activity. When persecution scattered the disciples abroad, there was a most abundant proclaiming of the Word everywhere. They did not wait for pulpit assignments, salary contracts, or any other mere formality,—they simply preached as they had opportunity. The call is as urgent today, and it means a utilization of ALL the forces in the church. Do not think that our handful of ministers can do it all. The church, as a body, must take hold of the work, and do it intelligently, persistently. A work so great requires the united and unceasing energies of the entire membership. The rich man must bring his wealth, the business man his tact and talent, the scholar the fruits of his research and learning,—ALL must bring what they have, in order that the mighty work of evangelism may be carried to the uttermost parts of the earth.

AN EARNEST PLEA.

A Zulu Christian wrote as follows to the British Secretary in South Africa: "Liquor is a great sin and a curse to our people. Why is this liquor brought here? Is it not a sin in England when people get drunk? If you believe in Christ, why do you not stop liquor from coming to our country? If all white men were Christians, all of our people would enter into the kingdom of heaven. But the liquor and its effect are too much for us to bear." Here is a sad arraignment of the Christian nations because of the awful curse they are inflicting upon heathen nations by means of the liquor traffic. Well might the chieftain of a savage tribe oppose the advent of the white man among his people, when he had reason to say: "Wherever Christians go, they whiten the ground with human bones." Shall poor, degraded, outraged heathendom ever learn the difference between the Christianity taught by Christ and practiced by his chosen people, and the sham piety of would-be professors, who send forth streams of death and destruction from so-called Christian lands, to blight those nations which so much need the light of life and the hope of salvation?

GIVING THAT COUNTS.

There is considerable said at times by opponents of foreign missions about people in heathen lands professing conversion for the sake of worldly gain. Admitting that the charge is partially true, we just wonder whether, in this favored land of ours, there are not some who counterfeit piety and honesty. It seems to us that the temptation to hypocrisy is even greater in Christian than in heathen lands. One thing is sure, if the Christians of today would arise to the exalted position of the early Macedonian Christians, they would give themselves wholly to the Lord, and would undoubtedly abound in the grace of liberality. Already some of the converts in heathen lands put to shame the Christians at home by the largeness and cheerfulness of their giving. Korean Christians subside on millet that they may sell the more valuable rice, and give the money thus gained to spread the Gospel. After they have done all this, they add the still more valuable gift of time, giving to the cause the unstinted effort of personal work in behalf of the unsaved. In Uganda one of the native preachers, learning that there was not enough money to pay the teacher's salary, contributed one-third of his own income toward making up the deficiency. Others followed the inspiring example. In India, Pandita Ramabai's "child widows" denied themselves of needed food that they might give one hundred rupees to send an Indian missionary to South Africa. The gifts that count most, as viewed by the all-seeing knowledge of

God, are not those that we can easily spare, but they are the time and strength and money that mean sacrifice on the part of the giver. Multiplied a thousandfold by the gracious hand of God, they will prove a power far greater than we had dared to hope for, or even could conceive.

SOME EXCUSES.

One is amazed, sometimes, to hear the various excuses of people for nonattendance at church services. One man recently said: "The churches, today, are spiritually cold. There is no fervency of spirit and no word of welcome for the stranger." Now, while this may be all true enough in places, yet it is by no means universally true, as we all know, and least of all does it furnish an excuse for any man or woman to stay away from the Lord's sanctuary. Another excuse, sometimes offered, is: "The preaching is too deep; I don't understand it." All the more reason to go regularly and to become more interested. Then, too, it should be an incentive to do more Bible study at home, so that the preaching may not be "too deep" for our understanding. Still another excuse is the very opposite of the above, and it was offered, in all good faith, by a man of average intelligence, when asked by a minister to attend services: "You are too plain of speech; everybody knew that the sermon you preached on the 'Golden Rule' some time ago, just hit me awful hard. Why, the people just stared at me, and I can't stand that." The minister thought over the matter a few minutes and then said, "My friend, if my sermon was plain enough to be understood, I am glad indeed. That's what I was trying to do. There's nothing like 'putting on a shoe when it fits,' and I would advise you to profit by that sermon, and so regulate your life that you will not feel condemned by the next one. Come again!" Excuses, generally speaking, are poor things, but, most of all, on the matter of church attendance.

THINGS NEW AND OLD.

With the New Year, the Old, Sure Refuge still.
 Our Father ruling on his throne above!

He guides the nations by his sovereign will.
 He bears his people on his wings of love.
 Thy gracious care through all the past we see,
 The unknown future we can leave with thee!

With the New Year grant a new blessing, Lord!
 'Still unexhausted is thy bounteous hand;
 Roses shall bloom, if thou dost give the word.
 And fountains murmur, in the desert land.
 Thy blessing fills the basket and the store;
 Give us thou seed good—we ask no more.

With the New Year old burdens still of care—
 The year of jubilee is not yet come.
 Still must we nerve our hearts, to do or bear,
 Pilgrims and strangers on the journey here.
 Not here our rest—to trial yet and toll
 We must go forward, through life's "little while."

With the New Year new hopes, for earth and heaven!
 Fair Nature's summer beauties shall return,
 And to us, also, sunshine shall be given—
 Our Father's children do not always mourn;
 New gifts of love, hope in the future seen,
 And far beyond them "greater things than these."

With the New Year may the old faith remain!
 Rise, soldiers of the Cross, to fight once more!
 Let the old standard be unfurled again—
 "In this we conquer" now, as oft of yore!
 Still the old battle-cry, the old broad shield—
 Christ and his host again shall keep the field!

With the New Year renew our hearts, O God!
 Renew our strength, to run the heavenly way;
 In the old paths, where all thy saints have trod,
 O Savior, lead us! help us, day by day,
 Through storm or calm, our journey to pursue,
 Till the bright morn when all shall be made new!
 —Carl Gerok

WHOM SHALL WE ELECT?

Have you ever seen a preacher that couldn't preach? Did you ever see one that could preach all right but should not, on account of his character? How do such men get into the ministry? Have you ever wondered about that?

A few days ago I received a letter, asking which of two members, in a certain congregation, should be called to the ministry—one, a poor and uneducated brother, who is willing to do all he can in the Sunday school and other church work, and the other an educated and talented brother who shirks his church duties, fearing election to the ministry. Now, would it not be nice if I could answer that just right? Of course, I know better than to undertake such a problem, but I am glad for what I have learned from the letter. Perhaps it will explain the condition mentioned in my first paragraph.

Suppose I should say, "Elect the faithful man?" I could give as my reason the fact that God can do wonders with any kind of man, and that some of the most unlikely of men have become great preachers. On the other hand, you could say, "Elect the talented man," and could support your position by the statement that God should have the best talent in the church in his service, and that many an unwilling man has accepted the ministry and done fine work, when it was pressed upon him. Thus the discussion would proceed to no end, and to no profit, for neither you nor I, nor any other man, can know what either of these men would do if called to the ministry. And that is why so many mistakes are made. Ministers are chosen on account of certain intellectual or spiritual qualifications that they seem to have, and not because God wants them. When God chooses, no mistakes are made. And what kind of men does God choose? When he

wanted a leader and law-giver for Israel, he chose Moses, who was instructed in all the wisdom of the Egyptians, but when he wanted a prophet to warn Israel of her impending doom, he chose Amos, who was no prophet, neither the son of a prophet, but a simple herdsman and dresser of sycamore trees. Evidently, God does not choose classes, he chooses individuals.

But the ministers serve the church. Should not the church choose its own servants? It was not so in the apostolic church. Paul says in 1 Cor. 12: 28, "God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, etc." In those days God chose the ministers. Should he not do the same today? God alone knows what is in the man, and what is the need of the church. He alone can choose the right man for the ministry.

But cannot God choose ministers through the church? He can if the church is right. If the members gather together in his name, consecrate themselves to his service, put away personal preferences and prejudices, pray earnestly for guidance, then wait until they are clear as to God's will in the matter, there is no reason why God cannot act through the church. But the congregation that utters a half-hearted prayer to God for guidance, and then proceeds to elect some man to the ministry without even knowing whether or not God wants an election, is treading on very dangerous ground. It cannot blame the Lord if it gets the wrong man. Even Jesus waited to know the will of God before choosing his disciples, as in everything that he did. He, like the true prophet that he was, waited for God to move before he moved. He waited for God to speak ere he spoke. He, being our Example, should not we, too, wait upon God?

Yes, it is all right for the church to speak for God, after God has spoken to the church, but it is not all right for the church to speak until she has sought earnestly, through much prayer and waiting upon God, to know his will in so important a matter. Not that God is deaf or unwilling, but that the church is unable to hear God's voice, for all the selfish interests, prejudices, and indifference of the members.

Now, to return to the two young men under consideration, which one should the church choose to the ministry? Perhaps both, perhaps neither. God knows; ask him! I am convinced that more prayer and more waiting for the voice of the Lord will enable the church to prevent the vast majority of mistakes, if not all, in her elections. May the Father guide the church by his Spirit to his praise in this as in other matters! Paul Mohler.

3435 Van Buren Street, Chicago.

WHAT KIND OF A CHURCH?

"What kind of a church would my church be, if every member were just like me?"

I do not know who the author of this quotation is, but I regard it as one that ought to put us all to thinking carefully along the line of our lives. It will do no harm for the most consecrated to ask himself this question. Indeed, it will help every one to get his bearings and to locate himself. Then, too, it would help many professors to a better life than they are now living.

Suppose, in looking along the line of my innermost self, I find that my motives have not been pure. Then, if every member of the church had the same kind of motives, what kind of a church would we have?

Suppose I am careless in my conversation, using language that is coarse and even vulgar, and beneath the dignity of our holy calling. Now, if every member of the church did the same thing, what kind of a church would we have?

Suppose, in my dealing with my fellow-men, my aim is to drive sharp bargains, to get all a thing is worth, and as much more as I can, even if I have to strain the truth, or not tell the whole truth. If I, for instance, am selling a horse and know that he is fifteen years old, though I tell the purchaser he is only ten. Now, if every member of the church would do the same way, what kind of a church would we have?

Suppose I am an irregular attendant at church services, giving only when everything is congenial, and, on the Lord's Day, make social visits, during which every topic is discussed except the salvation of the soul. Or, if I do go to church, I get in late, and every phase of my action, while there, shows that I am not interested. Now, if every member of the church would do just as I do in these things, what kind of a church would we have?

Suppose the church needs funds to carry on her home work and also foreign missions. Then, when the collection is made, I say to the solicitor, "I have earned my money and I don't propose to give it away for others. I expect to save it for a rainy day. Then, too, I want to have a good heritage for my children. They say, There are continual expenses. Our fathers did not have it so. Why, Bro. A was sexton for years and he never charged for his services as sexton, and I do not believe that we ought to pay now. Bro. A looked to the Lord for his pay, and he got on in the world, too. I am not responsible for the heathen. If they are lost it is not my fault." Now, if every member would reason and do that way, what kind of a church would we have?

On the other hand, suppose every member were strictly truthful and honest, with motives pure in the sight of

God, liberal as God wants us all to be, walking uprightly before God and man, what kind of a church would we have? Surely it would be one that would capture the world for Jesus,—one before which the devil and the world could not stand. That is the kind of a church the Lord wants for his bride and he will have no other. Let us redouble our diligence and strive for a higher and purer life!

W. R. Deeter.

Milford, Ind.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Austin.—The writer had the privilege of visiting Bro. Altis, of Hoxie, Ark. with the intention of holding a series of meetings, but on account of bad weather we returned home, promising to come again at a more convenient season. We have preached three missionary sermons this year. Two collections were taken, one for home mission work and the other for World-wide Missions.—W. L. Woodley, Austin, Ark., Dec. 12.

CALIFORNIA.

Battle Valley.—Dec. 9 Brother and Sister D. L. Miller came to us and remained over Sunday. Bro. Miller gave several Bible Land lectures and sermons, which were listened to with interest. On Sunday evening Sister Miller gave the primary workers a talk on the life of children in India. A teacher-training class has been organized, with Bro. Sam Hollinger as teacher.—Mrs. E. M. Wolfe, Madocel, Cal., Dec. 14.

Chico.—The mission work at Chico is moving along nicely. The attendance at the Sunday evening services is very encouraging. The morning service is not as well attended, but keeping up a good average. We now have 72 scholars enrolled in the Sunday school, well arranged into six classes. These are taught by efficient and faithful teachers. One thing I have found, here in Chico, is that most commendable. That is, devotion to the cause and a willingness to take hold and work. We are only using the three Sunday-school rooms. The main auditorium is not yet completed. We hope to see, some day a prosperous congregation at this place.—J. H. Stover, Chico, Cal., Dec. 17.

Long Beach.—Nov. 17 was our quarterly council. Bro. W. E. Trostle was with us and was chosen as our elder for another year. Bro. Masterson was chosen pastor, to do what he can in church work, along with his outside duties. Bro. J. M. Shively is our Sunday-school superintendent. Bro. James M. Neff and family are now with us, and we appreciate their presence and help among us. He gave us two very able and practical sermons yesterday, and we expect to hear from him frequently, what he is with us. We hope to have a series of meetings in the near future, conducted by Bro. L. D. Bosserman, and a love feast is to follow. Our primary department of the Sunday school will have a Christmas service on Friday afternoon. On Sunday evening the Christian Workers' meeting will be held at the school. At this Christmas time we want the children to learn to know more fully the real spirit of Christmas, and to love him more fervently who gave his Son for us. To our brethren and sisters who are spending the winter in various parts of California we extend an invitation to come to the little church, down here by the seashore. Your presence will be helpful to the little flock. The church is at the corner of Walnut and Bishop, and the Redondo Avenue car will bring you within one block of the church.—Susie Forney, 1215 E. Second Street, Long Beach, Cal., Dec. 20.

Oak Grove church met in council Dec. 11, Eld. G. S. Wine presiding. Sunday-school officers were elected for the ensuing year. Bro. Homer J. Coffman was elected superintendent. The church decided to have a Bible study class to meet each Friday evening.—Linnie Coffman, Laton, Cal., Dec. 20.

COLORADO.

First Grand Valley church met in council Dec. 13. Bro. H. H. Mohler was reflected elder in charge. The Sunday-school and Christian Workers' officers were elected for six months. Bro. Frank Weaver was reflected superintendent for our country Sunday school, and Sister Lena Swank for our Mission Sunday school in Grand Junction. We decided to have a Bible Normal sometime during February, to be conducted by Bro. S. Z. Sharp. A meeting is to be held Feb. 11, to organize our new District of the western slope.—Cora Van Dyke, Grand Junction, Colo., Dec. 23.

Good Hope church met in council Dec. 18, our elder, Bro. D. B. Miller, presiding. One letter was received,—that of Bro. Jacob Zern, a minister in the second degree. For the coming year Sister Little Bamford was chosen church secretary, and the writer, church correspondent. For Sunday school Bro. Ezra Daggett was reflected superintendent, with Sister Little Bamford as secretary. For Christian Workers' meeting Bro. J. H. Kinzie was chosen president, and Bro. Arthur Hulise, secretary.—Altha M. Daggett, Haxtun, Colo., Dec. 23.

IDAHO.

Winchester.—Instead of having their usual Christmas presents, the little boys and girls of this place decided to send the money to help support an orphan in India. Then a special collection was taken, raising the amount to \$25.—Jesse E. Walker, Box 35, Reuben, Idaho, Dec. 25.

ILLINOIS.

Hurricane Creek church met in council Dec. 13. The regular time was Nov. 20, but as our elder was holding a series of meetings, it was postponed until Dec. 13. Bro. J. W. Lear, of Cerro Gordo, presided. There was not much business. Bro. Lear preached for us on Saturday night and Sunday morning, and would have preached again Sunday evening, had he not been called to preach a general sermon.—Wm. H. Ketring, Mulberry Grove, Ill., Dec. 20.

Liberty church met in council Dec. 15, with Elders J. W. Harshbarger and M. L. Hahn presiding. The letters of our elder and wife were received, they having recently located with us. The church decided to have a Bible study class for the Sunday school for the coming year, and Sister Ols Akers, president of Christian Workers' meeting. Bro. Hahn preached for us in the evening.—Lillian Walker, R. D. 3, Liberty, Ill., Dec. 21.

Silver Creek.—On Saturday afternoon, Dec. 18, Silver Creek church met in their last quarterly council for 1909. There was but little business to come before the meeting and this was disposed of pleasantly. Our annual Bible Institute will be held during January. Those who attend, and take an active interest, will find a great deal of good brought to them through this Bible study. There could be no better preparation for a series of meetings, than to have every member attend an institute of this kind. We may have the benefits of the institute for the coming year. Why not get them? A blessing always follows an earnest effort to know God's Word. About 60 of our members attended the Union Sunday-school and Christian Workers' Meeting, held at Pine Creek, Dec. 10. The meeting was interesting and beneficial. All who attended felt that for greater effort and better effort strengthened, and their Sunday-school problems solved,—at least in part.—Elsie Emmert, Mt. Morris, Ill., Dec. 23.

INDIANA.

Beech Grove.—Bro. H. L. Fadely, of the Upper Fall Creek church, came to us Nov. 27, and held forth the Word for three

weeks. Nine came out on the Lord's side. Eight were buried with Christ in baptism, while one awaits the rite. One was reclaimed. The church felt encouraged.—Hattie Shull, R. D. 38, Ingalls, Ind., Dec. 24.

Cedar Creek church met in council Dec. 18, with Bro. D. E. Hoover presiding. Six letters were granted. We elected Sunday-school officers for the coming year as follows: Bro. David Gump, superintendent, and Bro. Walter Sollenberger, secretary. Bro. W. R. Miller will be with us Jan. 15 and give us a week's lectures, and a two weeks' series of meetings. Sister Sadie Stutsman, of North Manchester, will open a singing class. The church will continue ten evenings.—Mary I. Hanson, Laotie, Ind., Dec. 20.

Elkhart City church met in council Dec. 14. In the absence of our elder, Bro. I. D. Parker presided. Two letters were received and one granted. We reorganized our Sunday school, with Brethren W. U. Miller and H. E. Grosh superintendents. Sister Nora Bollinger was elected president of our Christian Workers' meeting. Bro. Olin Shaw, of Dixon, Ill., will be with us in a series of meetings some time in January.—Gladi S. Miller, 141 Garfield Avenue, Elkhart, Ind., Dec. 20.

English Prairie.—The meetings, conducted by Bro. Ira Long, closed on Sunday evening. There were no accessions. Owing to the cold and stormy weather, the attendance was not very good, yet Bro. Long preached the Word with power to those who came. Dec. 18 we held a very spiritual love feast. The attendance was not as large as usual, on account of cold weather. The church will have a series of meetings with Bro. Long officiating.—Mary M. Rowe, Monro, Ind., Dec. 23.

Goshen (West Side).—Our council convened Dec. 4. Three letters were granted. Bro. C. A. Huber was chosen as our presiding elder for one year. A special council was held Dec. 18, to finish up business for the year. Brethren Valentine Bette and John J. Cripe were elected trustees for two and three years, respectively. Bro. Milo Cripe was elected church secretary and Bro. Chas. Troup, Sunday-school superintendent. These officers will take their places the first of the year.—Osie Brumbaugh, Goshen, Ind., Dec. 18.

Goshen church met in council Dec. 15, with our elder, Bro. L. L. Berkey, presiding. Two letters were granted and five received. Bro. I. R. Yoder was elected Sunday-school superintendent for the coming year. Bro. Melvin Swarts was chosen president of the Christian Workers' meeting. An offering of \$11.37 was given on Thanksgiving Day, to be used for the poor of the city. Bro. Dorsey Hodgden, of Huntington, Ind., is with us in a series of meetings, which began Dec. 17.—Emma Garver, 720 S. Main Street, Goshen, Ind., Dec. 20.

Harrison County.—The members greatly enjoyed a few meetings, held by Bro. Peter Houk, of Kokomo, Ind. He came Dec. 4 and returned Dec. 15. On account of the cold weather the attendance was not large, but the interest was good. There were no accessions, but we have been greatly benefited and encouraged. One letter was granted.—Lydia Zimmerman, Dogwood, Ind., Dec. 15.

Indianapolis.—In a former note we stated that Bro. J. C. Murray, of North Manchester, was unable to be with us here. Since writing the report, he has been able to come to us, although not yet fully recovered from his accident.—Mary C. Stoner, 3522 W. Michigan Street, Indianapolis, Ind., Dec. 20.

Lower Fall Creek church met in council Dec. 18. Eld. Shepherd and Bro. Hoppis were with us. Eld. Shepherd had charge of the meetings. Bro. Hoppis was elected as our elder, and Bro. Hoppis was elected to the deacon's office at the time of our love feast, was duly installed. Bro. Hoppis preached for us on Saturday evening, and both morning and evening of Sunday.—Laura Chamberlin, R. D. 12, Anderson, Ind., Dec. 20.

Pera Mission.—Since our last report Bro. Silas T. Fisher has moved into our midst and we now have a resident minister. As Christmas is a time of giving, we shall start a building fund next Sunday, Dec. 26. Our series of meetings will begin Jan. 9, 1910. The work is progressing nicely at this place, and we feel that we will only a matter of time until we have a strong church in this city.—Daisy Peters, Pera, Ind., Dec. 20.

Yellow Creek.—Bro. Jesse Gump came to us Dec. 5 and delivered eighteen sermons. He preached the Word with power. Although there were no accessions, the church was strengthened. Owing to the cold weather and sickness, the attendance was not what it should have been.—Irvin Miller, Wakarusa, Ind., Dec. 20.

IOWA.

Cedar Rapids.—The Bible Institute, conducted by Bro. E. M. Studebaker, closed last evening with a love feast. Zero weather prevented the attendance of members from adjoining churches, but a pleasant meeting was enjoyed by the home members. Thirty-one members surrounded the tables, this being the largest feast we have ever had of our own members.—S. B. Miller, Cedar Rapids, Iowa, Dec. 20.

English Silver.—We expect to hold a ten days' Bible Normal conducted by Sister Newsome, of Bethany Bible School, Chicago, beginning Dec. 20. The meetings will be held at the Christian Workers' meetings are well attended. Our quarterly missionary collection at Sunday school, yesterday, was \$8.70, which will be sent on its mission of saving souls. Besides this, the children gave a birthday collection, which will be sent by ship about the 1st of January. Our sisters are also busy, preparing provisions and clothing to supply the wants of the poor, thereby all sharing in the great work of saving souls. Yesterday was a very cold day, but the people turned out well. Eld. S. Flory, past eighty-three years old, gave us a good discourse. Last night our young brother, H. C. Wenger, who is visiting here at this time, gave us a good discourse. Thus we have been truly blessed, and have much to be thankful for. Right now two of our ministers are away from home. One is with his family, visiting in Oklahoma, the other one is attending Bethany Bible School in Chicago. Those at home are thus kept rather busy.—Peter Brower, South English, Iowa, Dec. 20.

Libertyville church met in council, with Eld. W. N. Giotfeldy presiding. Bro. James Hardy, of Kansas City, will hold a series of meetings for us in the fall of 1910. A local temperance committee was appointed to work with the District Committee. Our Sunday school was reorganized for the next six months. Bro. J. A. Wolf was reflected superintendent.—H. B. Johnston, R. D. 3, Batavia, Iowa, Dec. 20.

South Keokuk church met in council Dec. 18. Our elder not being with us, Bro. Henry Butler presided. The church was granted. We reorganized our Sunday school with Bro. Roy Shelley as superintendent, and Sister Jessie Gillam, secretary and treasurer. We decided to hold a series of meetings next fall. The meetings, now in progress at this place, are well attended, and much interest is manifested.—Bertha Shelly, R. D. 2, Ollie, Iowa, Dec. 20.

KANSAS.

Belleville church met in council Dec. 9. Sunday-school officers were elected for the coming year, with Bro. Kenneth Applegarth, superintendent. Christian Workers' officers were also elected for the coming six months, with Bro. Levi Daggett, having claimed one of our church trustees. Bro. C. A. Ball was chosen to fill the vacancy. Our letter was granted. We had expected to hold a Bible Normal in January, but as the committee has not been able to secure a teacher, it was postponed.—Susie R. Williams, Rydal, Kans., Dec. 17.

Burr Oak church met in council Dec. 18, with Bro. Daggett presiding. Considerable business came before the meeting. Two letters were received and six granted. Church and Sun-

day-school officers were elected. Bro. J. F. Bell, who had faithfully served the church as treasurer for thirteen years, offered his resignation, and was succeeded by Bro. Noah Renner. Sister Rosa Garman was chosen clerk, Bro. J. F. Bell, Sunday-school superintendent. Bro. Chas. Davidson, Messenger agent, and the writer, church correspondent. Bro. C. F. Daggett asked to be relieved as elder of the Burr Oak church, and Bro. T. E. George was chosen to that position.—Emma J. Modlin, Burr Oak, Kans., Dec. 20.

Conway Springs.—Tonight, close on the Bible Normal, conducted by Bro. Sharp, of Fruita, Colo. The inclement weather hindered the country people from attending. We feel, however, that the meetings were productive of much good. Bro. Sharp surely has the events of the life of Christ well in hand. Our enrollment reached one hundred. Last Sunday we took up collection for the St. Joseph Christmas dinner for the poor, and this week our aid society is sending some clothing, etc., to the same place. The last two months have surely been full of spiritual nourishment and labor for us. The total number baptized, as a result of Bro. C. S. Garber's meetings, was thirty-one. Now Bro. J. W. Jarboe, of Quinter, Kans., is visiting among relatives here, and will be with us at our Christmas Day services.—J. J. Bowser, Conway Springs, Kans., Dec. 23.

Grenola.—Bro. O. H. Yereman, of Kansas City, was with us Dec. 18 and 19. He gave us three interesting and instructive sermons. It is a pleasure to listen to one who has had such wide experience in church work as Dr. Yereman. We sent a box of eatables to St. Joseph, Mo., for the poor children on Christmas Day.—Grace Schulz, Grenola, Kans., Dec. 21.

Kansas City.—Dec. 6 twelve members of our sewing class took two quilts, which they had made, and presented them to an aged grandmother who is living with one of her children. They were burned out some time ago. When she saw what we had, she said, "God bless the little girls." We all felt like thanking Jesus that we had the privilege of coming to this sister's home, to help in time of need. As we knelt, and had several prayers, the aged grandmother prayed most earnestly that the Lord might bless our dear little girls. We all went home rejoicing, feeling we had done something for Jesus. Next Saturday the girls were asked whether they wanted to make another quilt for some one else. Every hand went up with joy, for the privilege of helping the needy.—Sarah Crist, 18 North Ferree Street, Kansas City, Kans., Dec. 23.

McPherson.—Our communion, held this evening, was a fitting close to the series of meetings and the Bible Institute. About 275 communed. Bro. Lampin officiated. Ten were baptized as the result of the meetings and four as a result of decision day. The Bible Institute was closed yesterday by Eld. J. C. Yoder, on "Some Things the Church Might Do," "Missions," "The Simple Life," etc., were especially practical and timely. The Sunday school will have a "giving" program. Wichita, Hutchinson and India will be remembered, as well as the needy at home.—H. J. Harnley, McPherson, Kans., Dec. 19.

McPherson.—On the evening of Dec. 23 the McPherson church had a "giving" Sunday-school program. After a very appropriate and impressive program by the children, the offerings were carried forward by a brigade of boys, and piled on the table and platform. There was about a wagon load in all, including about one hundred pounds of dried fruit and other materials for India, thirty-five-pound sacks of flour, fifteen men's suits, given by student boys, and many other things for the Wichita and Hutchinson Missions. The children donated a great deal of nuts, and also a collection for the Hutchinson Mission. Besides this, \$25.65 in cash was donated for Wichita, Hutchinson, and India. A little over \$25 cash was given to Brother and Sister Eby, of India, the missionaries supported by the McPherson church. None of our Sunday school received anything. They carried their own presents to the table and stacked them up for the Hutchinson children. We never had a better time and I never saw a happier lot of children. This proves again that "it is more blessed to give than to receive." We usually try to enjoy our Christmas by giving." program.—H. J. Harnley, McPherson, Kans., Dec. 25.

Pleasant View church met in council Dec. 18, instead of Dec. 25, our regular date, on account of having services on Christmas Day. Bro. C. E. Wolf, of the Hutchinson Mission, was with us. Bro. A. F. Miller was chosen elder, and Bro. Wilbur Keedy, clerk. Bro. J. F. Showalter was elected secretary and Messenger agent. Bro. J. F. Showalter was elected Sunday-school superintendent, and Bro. Clarence Kegearie, secretary. A nominating committee was chosen for the reorganization of the Christian Workers' meeting. Since our recent series of meetings, conducted by Bro. Wolf, we have made new resolutions to do more and better work for the Lord.—Wilmer Keedy, Darlow, Kans., Dec. 20.

Prarie View.—Our series of meetings closed Sunday evening, Dec. 13. Bro. H. E. Brubaker, of the Hutchinson Mission, delivered and delivered fourteen sermons. There were no accessions, yet we feel that Bro. Brubaker has helped some to realize how they stand. Owing to the inclemency of the weather the attendance was not large.—Katie Roesch, Friend, Kans., Dec. 21.

Quinter church held her quarterly council Dec. 11. Bro. D. A. Crist presided. Seven letters were received and three granted. We also had a two weeks' Bible Normal, conducted by Bro. Lauver, of Chicago. He is an able instructor. We decided to build a new churchhouse, forty by sixty feet, with an addition forty by forty feet. The services are at work to secure needed funds. The Morning Star church recently held a two weeks' series of meetings. Bro. J. S. Mohler conducted the services. Three were received by baptism. They also held a love feast at the same time. About fifty communed. This body of members belong to the Quinter church. Bro. J. S. Mohler is now holding a series of meetings at Oakley, Thomas County, along the west border of our congregation.—J. E. Springer, Quinter, Kans., Dec. 23.

Salom.—Since our last report we have held our love feast. Bro. M. Keller officiated. He also preached four splendid sermons. Our thanksgiving service was well attended. We had a program for our Sunday-school scholars, after which the older people raised a collection of \$34 to be used for various purposes. Our council was held Dec. 4, Eld. Lewis Fahrner presiding. We will have a special program on Christmas Eve, and the Lord's Supper on New Year's Eve. We will hold weekly prayer meetings. Arrangements are being made to organize our young people in a special Bible class. A committee was appointed to arrange for a series of meetings in the near future.—Chas. W. McGonigle, Nickerson, Kans., Dec. 14.

Scott Valley.—Dec. 4 Bro. E. D. Stewart came to this place and held a two weeks' series of meetings, preaching seventeen excellent sermons. One was baptized. Many others were almost persuaded. Our little band is in excellent working order and we hope to build up the cause at this place.—Leon Sherry, Westphalia, Kans., Dec. 24.

Wichita.—Our revival meetings, Bible Normal, and love feast, are in the past. Bro. Pank preached each evening for three weeks. Six were baptized. Bro. S. Z. Sharp conducted the Bible Normal, holding two meetings daily. The instruction was excellent. We enjoyed a feast at the home, on Saturday morning, and on Sunday morning. Bro. Pank preached a general sermon of Bro. T. B. Young, who died suddenly on Thursday night. He was one of the pioneers of the Wichita church.—Susie Jacques, 1109 Wabash Avenue, Wichita, Kans., Dec. 17.

LOUISIANA.

Boonoke church met in council Dec. 18. Eld. J. C. Minix presided. Considerable business came before the meeting.

Bro. S. A. Honberger commenced a series of meetings Dec. 4. He preached for us each evening except one, when rain prevented people from coming out. The Sundays of Dec. 12 and 19 were too rainy for services. So far the attendance has been quite good, even under unfavorable circumstances. We expect to close the meetings Thursday evening, Dec. 23, with a love feast. A collection of \$7.45 was taken for the St. Joseph Mission. We expect to hold an election for a minister, prior to our feast, in the afternoon of the same day.—J. I. Miller, Roanoke, La., Dec. 20.

MARYLAND.

Louist Grove.—We closed an interesting series of meetings on the 14th, conducted by Eld. Chas. D. Bousack. The interest was good and the members were spiritually built up. Our prayer is that the good seed sown may produce fruit in the near future.—Maggie E. Ecker, Mt. Airy, Md., Dec. 21.

Manor.—Bro. F. D. Anthony, of Waynesboro, Pa., began a series of meetings in the Marsh house Nov. 28, closing on the evening of Dec. 12. The attendance and attention were very good. Three were baptized and one reclaimed. The church has been much encouraged and strengthened.—M. Portia Rowland, Fairplay, Md., Dec. 20.

MICHIGAN.

Terry.—We have a Christian Workers' Society here, in Terry, where there is plenty of work to do. We are in great need of old clothing and other supplies. Anyone interested will please forward donations to the writer.—Mattie Worden, New Era, Mich., Dec. 22.

MISSOURI.

Cabool.—Yesterday Bro. Lemuel Hillery and wife left for their home in Goshen, Ind. It had been their intention to remain here for the winter, for he suffers less here in some respects, though in others he has become worse, hence his decision to return to his home. Although he was here only three months, he won his way into the hearts of the people, and the Cabool church regrets to have him leave us. We feel he would have been a great help to the cause here.—Edna Garst, Cabool, Mo., Dec. 23.

Shelby County.—Bro. C. S. Garber, of St. Joseph, Mo., came to our church Dec. 12, and commenced a protracted meeting Dec. 5. He held forth the Word with power. Seven were added to the church, and many are counting the cost. The doctrine of the church was held before the people in such a way that they could not help but understand it. During the first week the weather was very stormy, and roads were rough, so that the people could hardly come with teams. Some walked two and one-half miles. Our meetings closed Dec. 20 with a full house. Never was there such an interest taken in any of our meetings as at this time. We regretted to have them close so soon, but had to do it on account of the weather.—Lovina E. Lapp, Hagers Grove, Mo., Dec. 24.

Smith Fork church met in council Dec. 18, with Eld. J. S. Kline presiding. Three letters of membership were granted. Sunday-school officers were elected for the coming year. Sister Cora Hoover was chosen as our superintendent. We decided to hold our series of meetings sometime in October. We had our usual services on Thanksgiving Day. A collection of \$20.75 was taken for World-wide Missions. We expect to hold a ten-days Bible term during the Holidays, beginning Dec. 26, to be conducted by Sister Hettie Stouffer of the Bethany Bible School.—Sudie E. Hoover, Plattsburg, Mo., Dec. 23.

South St. Joseph Mission is now about prepared to serve a very nice Christmas dinner for the poor. The provisions for this have been given us by the Brethren. There are many poor this year, on account of the severe winter. There is plenty of snow for sleighing, but the streets are in such a condition that we fear many will not be able to come. We had our children's Christmas exercises last evening, followed with a treat of oranges, candy and nuts. Bro. P. B. Newman, our pastor for 1910, will be residing from Cabool, Mo. He will begin a series of meetings tomorrow. As we are very busy now, we ask the Brethren to bear with us for a few days, after which we will send receipts for their donations. May the dear Father in heaven bless all who have given us aid for the Lord's poor at St. Joseph.—E. N. Huffman, Station D, 502 Kentucky Street, St. Joseph, Mo., Dec. 25.

South St. Joseph Mission enjoyed a lecture on China, by Bro. O. H. Yereman, of Kansas City, Kans., last Saturday evening. He also delivered an address on India on Sunday morning, and at 8 P. M. His lectures were well attended and much good was done. We have planned our Christmas dinner for the poor. Provisions are high and it will cost us considerable. We have selected a place for it and are trying to buy our turkeys and chickens from parties outside of the city.—E. N. Huffman, Sta. D, 502 Kentucky Street, St. Joseph, Mo., Dec. 17.

NEBRASKA.

Bethel church met in council Dec. 19. The following officers were chosen for the coming year: Bro. E. S. Rothrock, elder; Bro. Ed. Hely, clerk; Bro. Ross Lichty, treasurer; Bro. Harry Hely, chorister; Sister Ella Sawyer, Messenger; correspondent; and Sister Mary Miller, Secretary. We will meet two weeks and have Christian Workers' meeting on alternate Sundays, after Sunday school. Dec. 19 a temperance program was rendered, which consisted of recitations, readings and temperance songs.—Sudie Foley, Carleton, Neb., Dec. 20.

Silver Lake church met in council Dec. 11, with our elder, Bro. P. T. Grady, presiding. Collections were taken up. We met on Thanksgiving Day for services. An offering of \$5.50 was given for the poor. Our Christian Workers' meetings still continue. Great interest is manifested.—Mabel Hargleroad, R. D. 1, Box 57, Roseland, Neb., Dec. 13.

NORTH DAKOTA.

Cando.—Bro. Landis, of Williston, N. Dak., commenced a series of meetings in Cando Dec. 8, and continued for two weeks. Attendance and interest were good. One was baptized. Bro. Landis gave us strong Bible teaching and we are strengthened for better work in the future.—Mary L. Miller, Cando, N. Dak., Dec. 23.

Kenmare church met in council today, Bro. J. C. Forney presiding. Officers for the coming year were elected. Bro. J. C. Forney was chosen elder for one year; Bro. Lewis Hyde, Sunday-school superintendent; Bro. J. Schwartz, president of Christian Workers' meeting; Sister Jennie Harris, church correspondent; Bro. Ray Harris, Messenger agent. Six members were received by letter.—G. I. Michael, R. D. 3, Kenmare, N. D., Dec. 18.

Perth.—The Turtle Mountain church met in regular council Dec. 18. In the afternoon Elder John H. Brubaker, Eld. Jerry Koster, of Zion, N. Dak., presided. Five letters were granted and two were received. One letter is that of Bro. Wm. Eller, a minister whose help is much appreciated. Several of our families have gone for the winter, among whom are Brother and Sister Michael Blocher, who live in Bethany Bible School. We miss their help in the Sunday school and church services. We elected Sister Lillie Stritzel church clerk; Sister Ida Fisher, correspondent; Sister Mary Hoffman, Sunday-school superintendent; Sister Ella Sawyer, Secretary and treasurer. Bro. Koster preached three sermons for us. On Sunday morning our Sunday school took up a collection for the St. Joseph Mission. We sent our Thanksgiving offering to Bro. Geo. Hilton, in China. We also had the Messenger sent for a day to several families. We think this to be an excellent plan of doing home mission work.—Ida C. Fisher, Perth, N. Dak., Dec. 20.

Zion.—Our Thanksgiving offering at the Zion house amounted to \$25, to be used in the poor fund. On Sunday morning, Dec. 12, the Sunday school gave an offering of

\$16.25 for the South St. Joseph Mission. We met in council Dec. 15, with Eld. Isaac Miller presiding. Bro. D. F. Landis, of Williston, N. Dak., was with us. Ten letters were granted, and one was restored to fellowship. Eld. Isaac Miller was chosen as presiding elder for another year. Bro. D. M. Landis is engaged in an interesting series of meetings in the Cando house.—Myrtle Baney, Zion, N. Dak., Dec. 17.

OHIO.

Black Swamp.—On Sunday evening, Dec. 19, we closed a two weeks' series of meetings, conducted by Bro. C. W. Stutzman, of Blissfield, Mich. He preached nineteen instructive sermons. All business was disposed of in a pleasant manner. Bro. George Garner and Sister Edith Baker were elected Sunday-school superintendents for the coming year.—Ella E. Garner, R. D. 1, Walbridge, Ohio, Dec. 23.

Bunker Hill.—Bro. Edward Shepper, of Sugar Creek, recently preached for us. After services he, with several other brethren, anointed our elder, Bro. Josiah Hochstetler. Bro. Hochstetler was unfortunate in falling on the ice, sustaining serious injuries. We ask an interest in the prayers of God's people in his behalf.—Sarah Middaugh, Berlin, Ohio, Dec. 19.

Eagle Creek church met in council Dec. 18, with our elder, Bro. J. R. Spacht, presiding. The following officers were elected for the coming year: Bro. C. C. Tractler, Sunday-school superintendent; also reflected church treasurer; the writer, church correspondent; Bro. W. O. Bossamer, president of Christian Workers' meeting. Bro. Tractler has been three months. Bro. J. J. Anglemeyer will remain with us another year. Bro. Ira Long will be with us in a series of meetings some time next month.—Hattie Bame, R. D. 16, Williams-town, Ohio, Dec. 18.

East Nimschillen.—In a recent issue of the Messenger the news item from the East Nimschillen church, Ohio, says, "One was baptized." This is a mistake. It should have said, "Three were baptized."—A. J. Carper, Middlebranch, Ohio, Dec. 18.

Hickory Grove.—Bro. Miller's lectures were followed by a series of meetings conducted by Bro. H. S. Replogie, of Elderton, Pa. He delivered twenty-two sermons. Twenty-nine were baptized, ranging in age from eleven to seventy-three years. Three were reclaimed. The meetings closed last evening with a communion. About 125 members surrounded the Lord's table many of them for the first time. Bro. Replogie officiated. Our council was held Dec. 4, at 9 A. M. Eld. Coppock presided. Officers for Sunday school and for Christian Workers' meeting were elected for the coming year. We feel encouraged in our work at Hickory Grove. J. Neher, R. D. 4, Box 23, Tippecanoe, Ohio, Dec. 17.

Lick Creek.—We met for services at 10 o'clock on Thanksgiving Day. Bro. Wm. St. John preached an interesting sermon after which the other ministers gave short talks. A collection of \$17.60 was sent to World-wide Missions. Nov. 21 was observed as Christmas Eve. A fund day. A collection of \$7.36 was taken for that purpose. Seven letters have been granted since our last report. Bro. D. J. Lichty gave three lectures on India on the evenings of Dec. 6, 7 and 8, but, because of the inclement weather, but few attended the last two evenings. The church has a plan whereby, it is hoped, we may do away with all soliciting of funds, and lessen the work of the treasurer. We also hope to educate our members to the blessing of systematic giving. So far the results have been encouraging. The treasurer's report shows the receipt of \$17.16 for the last quarter. The church is more united, the new plan. The Sunday school is growing under the able supervision of Brethren Musselman and Shively. Teachers' meetings are frequently held. Our missionary, Sister Florence Lyday, is doing faithful work. She visited homes during the last quarter. Elections resulted as follows: D. W. Palmer, trustee; Ivan L. Erbaugh, clerk and Messenger agent; D. W. Knealy, correspondent; Sister Cordia Murray, Sunday-school secretary. A publicity committee was also appointed. We feel greatly encouraged and the church is more united. It is our earnest prayer that most of it must, of necessity, be done after night. Our elder and pastor is laboring earnestly to build up the cause here.—D. W. Knealy, 19 Baker Street, Dayton, Ohio, Dec. 25.

West Dayton.—Our council was held on the evening of the 16th. Elder D. S. Filburn presided. Eld. D. M. Garver was present and rendered a valuable address. Much business came before the meeting, all of which was disposed of in peace and harmony. Two letters were granted. The two financial committees made their final report. A committee of ten was then appointed to carry out the work, as started by these two committees. The church has a plan whereby, it is hoped, we may do away with all soliciting of funds, and lessen the work of the treasurer. We also hope to educate our members to the blessing of systematic giving. So far the results have been encouraging. The treasurer's report shows the receipt of \$17.16 for the last quarter. The church is more united, the new plan. The Sunday school is growing under the able supervision of Brethren Musselman and Shively. Teachers' meetings are frequently held. Our missionary, Sister Florence Lyday, is doing faithful work. She visited homes during the last quarter. Elections resulted as follows: D. W. Palmer, trustee; Ivan L. Erbaugh, clerk and Messenger agent; D. W. Knealy, correspondent; Sister Cordia Murray, Sunday-school secretary. A publicity committee was also appointed. We feel greatly encouraged and the church is more united. It is our earnest prayer that most of it must, of necessity, be done after night. Our elder and pastor is laboring earnestly to build up the cause here.—D. W. Knealy, 19 Baker Street, Dayton, Ohio, Dec. 25.

West Milton church met in council Dec. 16, Eld. J. K. Brumbaugh presiding. One letter was granted. Much business came before the meeting, all of which was disposed of in peace and harmony. Two letters were granted. The two financial committees made their final report. A committee of ten was then appointed to carry out the work, as started by these two committees. The church has a plan whereby, it is hoped, we may do away with all soliciting of funds, and lessen the work of the treasurer. We also hope to educate our members to the blessing of systematic giving. So far the results have been encouraging. The treasurer's report shows the receipt of \$17.16 for the last quarter. The church is more united, the new plan. The Sunday school is growing under the able supervision of Brethren Musselman and Shively. Teachers' meetings are frequently held. Our missionary, Sister Florence Lyday, is doing faithful work. She visited homes during the last quarter. Elections resulted as follows: D. W. Palmer, trustee; Ivan L. Erbaugh, clerk and Messenger agent; D. W. Knealy, correspondent; Sister Cordia Murray, Sunday-school secretary. A publicity committee was also appointed. We feel greatly encouraged and the church is more united. It is our earnest prayer that most of it must, of necessity, be done after night. Our elder and pastor is laboring earnestly to build up the cause here.—D. W. Knealy, 19 Baker Street, Dayton, Ohio, Dec. 25.

OKLAHOMA.

Big Creek church met in council Dec. 17. Eld. A. J. Dietrick presided. Church officers were elected for the coming year, and Sunday-school officers for the next six months. Bro. Harvey Fillmore was chosen superintendent, and Sister Frances Kinsey, secretary of the Sunday school. We will continue to support two missionaries another year with the Sunday-school money. We had services on Thanksgiving evening and a collection of \$6 was taken for World-wide Missions.—Mollie Fillmore, Cushing, Okla., Dec. 19.

Guthrie congregation met in council Dec. 18 and elected church and Sunday-school officers. Bro. W. F. Ambrose and Sister Grace Neher were elected superintendents, with Sister Alma Homan, secretary. Sister Hannah Neher was re-elected Messenger agent and Sister Lillie Lehman, president of Christian Workers' meeting. The writer was elected church clerk and correspondent.—Emma Ambrose, Gen. Del., Guthrie, Okla., Dec. 21.

Notice.—Those especially wishing to correspond with the District Sunday-school Secretary of Oklahoma, Panhandle of Texas and New Mexico, will please note that, on account of poor health in my family, I am unable to hold regular office meetings here at present. He has so far delivered nineteen sermons. Three have been baptized and others are near.—R. C. Wenger, R. D. 1, Union, Okla., Dec. 20.

OKLAHOMA.

Paradise Prairie church met in council Dec. 11, at 2 P. M. Considerable business came before the meeting. Fourteen letters were granted. We are happy to have so many of our members leave us, but hope that they will be a blessing wherever they go.—Jane Morris, R. D. 1, Coyle, Okla., Dec. 17.

OREGON.

Ashland congregation met for services on Thanksgiving Day. A collection of \$13 was taken and divided between the Tacoma, Wash. and Boise, Idaho, Missions, to help build churchhouses in those cities. Dec. 7 Brother and Sister D. L. Miller were with us. Bro. Miller's talk on "Bible Lands and Customs" was much appreciated.—Cora E. Decker, Ashland, Oregon, Dec. 18.

PENNSYLVANIA.

Fairview.—Our series of meetings was conducted by Bro. Isaac Frantz, of Ohio. They began Nov. 27 and closed Dec.

19. Twelve were baptized and four reclaimed. The attendance was good throughout, and the interest increasing.—J. B. Snowberger, Shellytown, Pa., Dec. 20.

Lower Canawaga church held a series of meetings which lasted for seven weeks, in three different houses. We had large and attentive audiences. Seven members were added to our number by baptism, and a few more are almost persuaded. The services were conducted by Bro. J. M. Mohler, of Lewistown, and the home pastors—J. H. Speck, Agent, R. D. 1, Wallsville, Pa., Dec. 24.

Norristown church held a love feast Dec. 5. The attendance was good and the tables were filled. There were about one hundred communicants. Bro. Levi S. Mohler, of Elizabethtown, will hold a series of meetings here, beginning Jan. 15.—Elizabeth H. Harley, 619 Haws Avenue, Norristown, Pa., Dec. 22.

Notice.—The annual election for two trustees for the "Home for the Homeless" (for three years), will be held at the "Home" near Manheim, Pa., Feb. 1, 1910, between the hours of 9 and 11 A. M. Inasmuch as a change of location will be made for the "Home," necessarily a change in the charter needs to be voted upon at the same time and place. All shareholders are invited to be present.—I. W. Taylor, Sec'y., Manheim, Pa., Dec. 23.

VIRGINIA.

Bethel.—Bro. U. S. Campbell was with us over Sunday and preached three sermons. Bro. Myers was also with us one Sunday. We are glad to have Brother and Sister Whitehead, of Roanoke, move in our little congregation. We know they can be helpful in the work. Our Sunday school will continue during the winter. We wish to thank the sisters' aid society, of the Cooks Creek congregation, for the box of clothing sent us.—Maggie R. Cunningham, Box 19, Shipman, Va., Dec. 20.

Bottom Creek.—A union house, built by the Brethren and others, was dedicated by Bro. C. E. Eller about thirteen months ago. He preached for us three or four days. Eight came out on the Lord's side at that time. Bro. Eller returned Dec. 11, and continued meetings until the 19th. He preached sixteen sermons. Twenty-four came out on the Lord's side. Nineteen received the sacrament of baptism. The others will be attended to in the near future. Four were reclaimed.—N. P. Wimmer, R. D. 2, Box 10, Copper Hill, Va., Dec. 21.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

APPRECIATION AND SUGGESTION.

I feel like giving a word of appreciation to our editorial staff by way of encouragement in their good work of procuring good reading for the Gospel Messenger and its readers. It grows better all the time. Praise the Lord for brethren that are able to write such articles as have been written in numbers 49 and 50.

Bro. J. S. Flory has written on "Organic Principles of Christianity," in the doctrinal number. I think one more might be added to this list, and that is on the use of tobacco. Then have all of these articles in envelope size tracts, with the full reading of the Scriptures (book, chapter and verse). If only the book, chapter and verse are given, there is not one out of a hundred who will look up the scripture reference. When the scripture is given, however, it makes its impression upon the readers and they do not lose the interest of thought in their minds by stopping to look up the scripture reading. I, as a missionary, speak from experience, that all of our tracts ought to have the scripture given in full.

It is to be regretted that too many of our brethren,—laity, deacons, ministers and elders,—are using tobacco, which is unnecessary, simply from a habit and nothing else. It is as much against a gospel principle as the using of alcoholic spirits, and much more offensive, in many ways. The church would not think of retaining a brother in the church who uses alcoholic spirits. Yet, with the scripture so plain, and in spite of Annual Meeting decisions bearing on the matter, brethren from the laity, as well as elders, are sent as representatives to district and Annual Meetings who use tobacco. Brethren, is it right? Railroads and many of our large corporations have said that their employes shall not use tobacco while in their service. They are putting our churches to shame on this and some other issues. C. E. Wolf.

430 E. Fourth Avenue, Hutchinson, Kans., Dec. 17.

TEMPORARY ORGANIZATION OF A NEW DISTRICT IN WESTERN COLORADO AND UTAH.

Dec. 13 the elders of the churches of Western Colorado met to effect a temporary organization for a new District, for which permission had been granted by the district meeting of Northwestern Kansas and Northern Colorado, Oct. 22, 1909.

After devotional exercises, led by Eld. Henry Brubaker, the following temporary organization was effected: Eld. Henry Brubaker, moderator; Jas. A. Stouder, clerk. The time decided upon, to effect a permanent organization as a State District, is Feb. 11, 1910. The meeting is to be held in the First Grand Valley church, five and one-half miles northwest of Grand Junction, Colo., and is to convene at 9 A. M.

In order to provide for the expenses of work that is already in progress in the new district, a temporary Mission Board was selected by electing Eld. A. A. Weaver, of Grand Junction, Colo., chairman; W. R. Hornbaker, of Clifton, Colo., secretary; and Bro. J. L. Keedy, of Fruita, Colo., treasurer. It was also decided to hold a ministerial meeting on the day before the district meeting, to convene at 10 A. M. An elders' meeting was also appointed, to meet on Wednesday evening, Feb. 9, at 7 P. M.

FINANCIAL REPORTS

During the Month of October, 1909, the General Mission Board sent out 56,774 pages of tracts.

The General Mission Board of the Church of the Brethren hereby acknowledges the receipt of the donations received for mission work during the month of October, 1909:

WORLD-WIDE.

Illinois—\$64.05.	
Northern District, Congregations.	2 50
Rock River, Sunday School.	51 55
Landark, Individual.	6 00
J. J. Gerdas, Southern District, Individual.	1 00
Alice Rohrer, Southern District, Individual.	1 00
Kansas—\$45.41c.	
Northeastern District, Sunday School.	10 00
Overbrook, Southern District, Sunday School.	6 65
Grenola, Northwestern District, Congregation.	6 75
Belleville, Individual.	50
J. O. Younce (Marriage Notice), Southeastern District, Congregation.	21 00
Monitor, Individual.	50
G. W. Weddlo (Marriage Notice), Maryland—\$25.00.	
Northern District, Individuals.	25 00
Chas. D. Bonack and wife, Missouri—\$21.80.	
Northern District, Sunday School.	8 80
Rockingham, Individual.	3 00
Amada McLothlin, A Sister, Individual.	10 00
Indiana—\$19.50.	
Northern District, Individual.	1 00
Rachel Weaver, Middle District, Individual.	1 00
Josephine Hanna, \$13; Sister, 50 cents, Ohio—\$17.85.	18 50
Northern District, Congregations.	5 45
Lick Creek, \$4; Portage, \$1.45, Southern District, Congregation.	10 00
Oakland, Individual.	2 40
Jacob Grisso, North Dakota—\$12.95.	
Rock Lake, Congregation.	12 95
Oklahoma—\$12.40.	
Individual.	12 40
Chas. C. Clark, \$10; Receipt No. 11018, \$1.40; A. Christner, \$1, Pennsylvania—\$5.50.	
Eastern District, Individuals.	1 50
Anna E. Shank, \$1; S. S. Beaver (Marriage Notice), 50 cents, Southern District, Individual.	2 00
A. Sister, Western District, Individual.	2 00
Johnstown, Individual.	5 00
Washington—\$5.00.	
A Widow, California—\$3.00.	
Southern District, Individual.	3 00
P. V. Du Bois, Virginia—\$2.00.	
Second District, Individuals.	2 06
Four Sisters,	

Iowa—\$15.00.	
Middle District, Individual.	50
J. Q. Goughnour (Marriage Notice), Southern District, Individual.	1 00
Wisconsin—\$5.50.	
Individual.	5 50
W. F. Eyer (Marriage Notice), Minnesota—\$5.50.	
Individual.	5 50
D. H. Keller (Marriage Notice), Total for the month, \$23.92	
Previously received, 16,739 55	
Total for year so far, \$16,032 67	

INDIA ORPHANAGE.

California—\$67.00.	
Southern District, Sunday Schools.	32 00
Lordsburg, \$12; Lordsburg Primary Department, \$20, Christian Workers.	20 00
Covina, Santa Ana Young People's Mission Band, Individuals.	10 00
Parry Bashor, \$4; Mrs. Alice Vaniman, \$1, Ohio—\$45.00.	
Northeastern District, Aid Society.	20 00
Jonathan's Creek, Northwestern District, Sunday School.	20 00
Frederick, Individuals.	20 00
Christiana Thomas, \$2.50; Nora Thomas, \$2.50, Pennsylvania—\$30.00.	
Eastern District, Individual.	5 00
Receipt No. 1111, Southern District.	5 00
Waynesboro Sisters' Miss. Circle, Middle District, Individual.	20 00
Janl Mott, Oregon—\$20.00.	
Sunday School, Northwestern Mission.	20 00
Oklahoma—\$18.00.	
Aid Society, Nebraska—\$10.16.	
Individual.	10 16
Anna Kline, Illinois—\$10.00.	
Bethel, Northern District, Sunday School.	10 00
Yellow Creek Primary Department, Middle District, Individual.	10 00
Maryland—\$7.50.	
Eastern District, Sunday School.	5 00
Hagerstown, Western District, Individual.	2 50
Mrs. Barbara Merrill, Kansas—\$8.40.	
Southwestern District, Sunday School.	6 40
State Creek, Michigan—\$5.00.	
Sunday School, Sunfield, Individual.	5 00
Total for the month, \$219 05	
Amount previously received, 1,763 56	
Total for year so far, \$1,982 62	

INDIA MISSION.

Washington—\$10.00.	
Individual.	10 00
C. A. Bates, Missouri—\$5.00.	
Southern District, Individual.	5 00
A Sister,	

Iowa—\$4.95.	
Middle District, Sunday School.	4 95
Panther Creek, Total for the month, \$19 95	
Previously received, \$18 14	
Total for year so far, \$338 09	

INDIA WIDOWS' HOME.

Idaho—\$5.00.	
Individual.	5 00
Lizzie Greene, Total for year so far, \$5 00	

CHINA MISSION.

Washington—\$10.40.	
Individuals.	10 40
C. A. Bates, \$9.80; Loran Lavern Tetter, 5 years old, 50 cents, Illinois—\$7.17.	
Northern District, Sunday School.	6 17
Southern District, Individual.	1 00
Alice Rohrer, Individual.	5 00
Lizzie Greene, Middle District, Individual.	50
Mrs. Lottie Hummel, Total for the month, \$23 07	
Previously received, 291 78	
Total for year so far, \$314 85	

CHURCH EXTENSION.

Indiana—\$6.50.	
Individual.	6 50
Mrs. Lottie Hummel, Total for the month, \$60 55	
Previously received, 55 25	
Total for year so far, \$55 75	

CUBA MEETINGHOUSE.

Washington—\$10.00.	
Individual.	10 00
A Widow, Total for the month, \$10 00	
Previously received, 33 76	
Total for year, \$43 76	

CUBA MISSION.

Ohio—\$3.00.	
Northwestern District, Congregation.	3 00
Silver Creek, Total for the month, \$3 05	
Previously received, 25 63	
Total for year so far, \$25 69	

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

Total amount for September, General Extension, \$21.82; Building, \$24.14.	
Chas. W. Eisenblase, 1118 So. Clifton Park Avenue, Chicago, Ill.	

FINANCIAL STATEMENT.

For year closing September 30, 1909.

Assets.	
Cash on Hand and in Bank Oct. 1, 1909, \$2301 69	
Bills Receivable, 1887 60	
Accumulated interest, net, 180 18	
First Real-Estate Mortgage, net, 783 25	
Stamps, 11 76	

Inventory.	
Office and Mission Fixtures, \$197 05	
House Furnishings for Missionaries, 73 65	
Pictures, 62 88	
Books, Children of the Bible Series, 215 09	
Total, \$661 69	

Liabilities.

Accounts Payable, \$33 32	
Surplus, 6586 34	
Total, \$661 66	

Summary of Receipts.

Cash balance from last year, \$895 74	
Donations for General Fund, 2220 76	
Donations for Building Fund, 687 60	
On Bills Receivable, 156 58	
Interest, 16 95	
Hastings Sunday school, 16 95	
Rent, 8 01	
Goods Sold, 6 22	
Birthday Collections Extension, 5 40	
Ordan Avenue Christian Workers, 17 88	
Unclaimed, \$4361 04	

Expenditures.

Support of Missionaries, \$241 92	
Allowance for time of service, 209 65	
Treasurer's Bond, 15 00	
Bookkeeping and Printing, 150 00	
Rent, 1238 Ogden Avenue, 375 00	
Rent, 840 S. California Avenue, 99 50	
Superintendent's time, 333 33	
Printing, 119 42	
Postage, 81 33	
Office Supplies, 82 97	
Exchange, 1 75	
Traveling Expenses, 20 00	
Sunday-school supplies, 95 97	
Food, Coal, Flowers, etc., poor, 75 05	
Janitor Service, 36 10	
Coal, Wood, etc., 10 78	
Books and Purses, 11 00	
Freight, Drayage and Express, 37 12	
Miscellaneous, \$2069 35	

Explanations.

In the above report the word "surplus" indicates the difference between the assets and the actual indebtedness. We have made free use of printers' ink in advertising the respective services during the year for October 1909, being the first quarter of our present year. The same is true in the item of support of missionaries for the living for October was advanced before the close of the books for the year.

Chas. W. Eisenblase, Treas.

Auditor's Report.

Chicago, Ill., Nov. 9, 1909.

We, the undersigned committee, appointed by the First Church of the Brethren of Chicago to audit the books and accounts of the Brethren Sunday-school Extension of Chicago for the fiscal year closing September 30, 1909, having examined the books and accounts find them correct to our best knowledge and belief.

D. Owen Cottrell,
E. C. Metzger.

All the churches of this new territory were represented but one, that one having no resident elder. However, the elder in charge of that church was present. All the elders of this new territory were present except two, one was holding Bible normals in Kansas, and the other in Oregon.

While not much business was transacted at this meeting, yet all that was done was in perfect harmony. Our prayer is that unity of purpose, diligence in every avenue of work, and immeasurable love for Christ and the church, be characteristic of every meeting of this new District from henceforth and forever.

Dec. 13. James A. Stouder, Clerk.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Blocher-Wisman.—Dec. 16, 1909, by the undersigned, at the home of Brother and Sister I. J. Trostle, at Franklin Grove, Ill., Bro. Clifford A. Blocher and Sister Elizabeth Wisman, both of Franklin Grove, Ill.

Fiscel-Kenney.—Dec. 16, 1909, by the undersigned, at the home of Brother and Sister I. J. Trostle, at Franklin Grove, Ill., Mr. Leo R. Fiscel, of Nachusa, Ill., and Sister Nellie Kenney, of Franklin Grove, Ill.

King-Ranson.—By the undersigned, at the home of the bride's father, near Cedar, Ind., Dec. 16, 1909, Bro. Albert C. Kings, of Defiance, Ohio, and Sister Myrtle A. Hanson, of Cedar, Ind.

Rickrode-Bowers.—By the undersigned, at Meadow Branch, Md., Dec. 11, 1909, Clayton A. Rickrode, of Hanover, Pa., and Minnie Bowers, of York, Pa.

Simpson-Wray.—By the undersigned, at the home of the bride's parents, Prescott, Iowa, Dec. 8, 1909, Bro. Cloyd J. Simpson, of Mt. Etna, Iowa, and Sister Cora E. Wray, of Prescott, Iowa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Balsbaugh. Bro. Henry, oldest member of the Harrisburg, Pa., congregation, died Dec. 6, 1909, in his 85th year. Two sons and one daughter survive. For the past five years he had made his home at the Messiah Home, an institution conducted by the Brethren in Christ. Services Dec. 10 by Brethren John H. Witmer, Adam Shope, Geo. Detwiler and the writer. Text, Rev. 14: 12, 13. A. L. B. Martin.

Beahm. Bro. J. E., died of tuberculosis, in the Beaver Creek congregation, Va., Dec. 6, 1909, aged nearly 40 years. He was married to Sister Minnie Hoeller, who survives; also a brother and sister. Services at Beaver Creek, by Eld. E. Long, assisted by Eld. A. S. Thomas. Text, Heb. 9: 27.

Nannie J. Miller.

Bobblet. Sister Margaret, nee Oren, born in Miami County, Ohio, May 6, 1830, died in the bounds of the Roann church, Ill., Dec. 12, 1909, aged 79 years. She was married to P. M. M., at the Ulery church, three and one half miles north of South Bend. He was married to Jacob Bobblet, to which union were born thirteen children, four of whom, with her companion, preceded her. Eight daughters and one son survive. Sister Bobblet united with the Church of the Brethren in 1870 and lived a faithful Christian life. Services at the Roann church, by Elders I. E. Warren and David Neff. All the children were present except one who lives in Michigan. Interment at the Riverbridge cemetery at Roann.

Katie Baldwin.

Cripe. Sister Ethel R., only daughter of John Cripe and wife, born near South Bend, Ind., March 22, 1887, died in the same community Nov. 25, 1909, aged 22 years, 8 months and 3 days. A few days before her death she was received as an applicant for baptism. She bore her suffering with Christian fortitude. Services by Rev. R. B. Butterwick, at 2 P. M., at the Ulery church, three and one half miles north of South Bend.

H. W. Kriehbaum.

Crouse. Bro. Basil Arnold, died of tuberculosis of the lungs, Dec. 10, 1909, at the home of his parents, Bro. Joseph and Sister Jennie Crouse, near Thomas, Okla., aged 19 years, 9 months and 15 days. He was baptized about seventeen days before he died, and was also anointed before his death. He leaves father, mother, four brothers and two sisters. Services at the Mount Olive church, by Bro. W. B. Glush, Interment at the Mount Olive cemetery.

Danner. Sister Elizabeth, died at the home of her daughter, in Carlisle, Pa., Dec. 11, 1909, aged 82 years, 11 months and 29 days. Services on Dec. 13, by Rev. Sonnes, of the Evangelical church, and the writer. Text, Ps. 16: 11.

A. L. B. Martin.

Forney. Sister May, of Silesville, Pa., died Dec. 2, 1909, aged 38 years, 7 months and 23 days. She was a faithful member of the church for twenty-four years. Services by the writer.

P. J. Blough.

Garwick, H. E. Born in Carroll County, Ill., in 1862, died at his home near Predonia, Texas, Dec. 15, 1909, aged 47 years. He was united in marriage to Barbary Stoner, of Franklin County, Pa., in 1887. In 1893 he moved with his family on a farm near Dallas Center, Iowa, where they resided until January, 1908, when they moved to Predonia, Texas. He united with the River Brethren at the age of twenty, which church he served as minister for about twenty years. He appeared to be in good health until about a month before his death occurred. His wife and seven children survive, one child having preceded him in infancy. By request of the people of Dallas Center, Iowa, his body was brought back for burial. The second service was held in the Brethren church near Dallas Center. Text, Rev. 14: 13. Services were largely attended.

Roscho Royer.

Gephart. Eld. J. W., died at his home at Arkadelphia, Ark., Nov. 18, 1909, aged 66 years, 8 months and 10 days. He was a minister since Nov. 15, 1871. In 1880 he came to Arkansas and began preaching immediately. Brethren were unknown in this part of the country previous to this time, but soon a congregation was built up under his influence, and he made many friends by his earnest labors. A wife and two children survive.

S. D. Hall.

Grammar. Thomas Franklin, youngest child of John and Rebecca Grammar, died at his home in Lower Stillwater congregation, Ft. McKinley, Ohio, Dec. 15, 1909, aged 17 years and 17 days. He was married to Myrtle Musseusen Dec. 15, 1894. To this union was born one son. Seven years ago he united with the Church of the Brethren. At the time of his death his membership was with the Progressive Brethren. He leaves his wife, son, an aged mother, two brothers and two sisters. Services at Ft. McKinley, by Martin Shively and the writer. Interment in the cemetery near by.

A. L. Kleipinger.

Griminger. Sister Susan, died of cancer, in the Lewistown congregation, Pa., Dec. 8, 1909, aged 60 years, 6 months and 8 days. Interment at Dry Valley. Services by the writer, assisted by Bro. E. A. Spanogle. Text, 1 Tim. 4: 6-8.

S. J. Swigart.

Hardin. Bro. Carmichael, born at Raleigh, N. C., May 21, 1826, died at the home of his son, near Chillicothe, Ill., Oct. 28, 1909, aged 83 years, 5 months and 7 days. At the age of four years he moved with his parents to Indiana, where, at the age of twenty-one, he was married to Nancy Blankenship. To this union a large family of children were born, five of whom survive. His wife preceded him in 1882. He was again married in 1883, to Sister S. Davis who survives. Bro. Hardin was a member of the church of the Brethren for 45 years. Services by the writer, assisted by Bro. J. W. Switzer. Text, 1 Cor. 6: 10.

D. E. Esheleman.

Hartley. Sister Annie, died in the Lewistown congregation, Pa., Dec. 9, 1909, aged 34 years, 7 months and 27 days. Her illness lasted only about twenty-four hours. Services by Bro. E. A. Spanogle. Text, Philp. 1: 1. Interment at Dry Valley.

S. J. Swigart.

Holler. Sister Susan M., of the Green Mount congregation, Va., died Dec. 4, 1909, aged 59 years, 2 months and 21 days. She had been a great sufferer for several years, but bore it all patiently. After the death of her husband, Bro. Christian Holler, she made her home with her sister, Mrs. Timothy Funk. Services at Singers Glen Baptist church, by Eld. J. C. Myers, assisted by Mr. Bundie, pastor of the Baptist church. Text, 1 Cor. 15: 21. Interment in Singers Glen cemetery.

L. Katie Ritchie.

Kauffman. Henry H., son of Isaac and Fanny Kauffman, born in Manor township, Lancaster County, Pa., Dec. 2, 1856, died in Orville, Cal., Nov. 17, 1909, aged 52 years, 11 months and 15 days. He is survived by his wife, daughter, one brother, three sisters and mother. The body was brought east for burial. Services at the home of his mother in Mountville, Lancaster County, Pa., by Bro. I. N. Musser, assisted by Rev. R. B. Butterwick, of the latter church. Text, John 14: 3. Interment in Mountville cemetery.

Annie Schleich.

Leasure. Sister Melvie I., nee Hoke, only child of Lewis and Minnie Hoke, died of consumption, in the bounds of the Salem congregation, Ohio, Dec. 3, 1909, aged 23 years, 4 months and 3 days. She was married to Joseph Leasure April 15, 1881. To this union two children were born, one of whom survives. July 15, 1909, she united with the Church of the Brethren. Services by Brethren Geo. Waitman, Jesse Stutzman and Ezra Flory. Text, 1 Cor. 3: 21. Interment in the Union cemetery.

M. Folkert.

McCrary. Ada Ora, only daughter of Mrs. Valensia McCrary, born in Hamilton, Mo., March 6, 1906, died near the same place Nov. 14, 1909, aged 3 years, 8 months and 9 days. Her illness was of only a few hours' duration. Her mother survives, her father having preceded her two years ago. Services at Wesley Chapel, Nov. 16, by Rev. Thompson. Interment in the McCrary cemetery, north of Hamilton.

L. O. Hendrix.

Miller. Sister Eliza Ann, nee Malann, widow of Bro. Samuel B. Miller, died at the home of her daughter, Sister John Krine, near New Chester, Adams County, Pa., Nov. 28, 1909, aged 81 years, 2 months and 4 days. She was a member of the Church of the Brethren for over fifty years. She was anointed a few days before death. Four sons and one daughter survive. Services by Elder C. L. Baker. Interment near Hampton, Pa.

Nellie I. Baker.

Moss. William, died at Greene, Iowa, Dec. 11, 1909, aged 73 years. His death was caused by a paralytic stroke. Since last October he had been confined to his bed. Services conducted by Eld. Fisher, of the Freshville church, and J. F. Eikenberry.

Nell, Hattie, infant daughter of Charles and Sister Anne Nell, died near Bermudian P. O., Adams County, Pa., Aug. 9, 1909, aged 1 year, 2 months and 5 days. Services at the Evangelical church (Red Mount) near Bragtown, Pa., by Eld. C. L. Baker. Nellie I. Baker.

Newburn, Sister Mary E., of Hutchinson, Kans., died at the home of her daughter in Kansas City, Mo., Dec. 17, 1909, aged 63 years, 3 months and 6 days. She was a resident of Hutchinson for eleven years. Three daughters and one son survive. Sister Newburn was a member of the Church of the Brethren for thirty-five years. Services at her late home, 1920 Elmwood Avenue, Kansas City. Interment near Dorrance, Kans.

Rebert, Sister Maria, died at the home of her niece, Sister Alice Nissley, in Harrisburg, Pa., Dec. 12, 1909, aged 69 years, 9 months and 3 days. She was a member of the church since she was thirteen years old. Services Dec. 16, by the writer and Bro. D. H. Wilder. Text, Job 7: 6. A. L. B. Martin.

Rupert, Bro. Samuel G., born in Huntingdon County, Pa., Dec. 11, 1849, died near Heart, N. Dak., Dec. 11, 1909, aged 60 years. He united with the Brethren church in 1869, was elected to the ministry in the Altoona church, Pa., in 1887, and was a prominent church worker in Middle Pennsylvania. He was a member of the Mission Board for several years. About four years ago he moved with his family to Heart, N. Dak. His health failed and he had a desire to visit his old home in Pennsylvania. On the day of his death he and his wife, and son-in-law and family, started for Almont to take the train, but they had gone but a few miles from home when his death occurred. Services were conducted at Lewistown, Pa., by Eld. Albert Steinberger and Bro. H. A. Spanogle. Text, Matt. 24: 43. Interment at Mt. Rock cemetery.

Sesee, Sister Susie, nee Berkebile, born April 6, 1869, died in the bounds of the Shade Creek congregation, Somerset County, Pa., Dec. 14, 1909, aged 40 years, 8 months and 4 days. Deceased was baptized Jan. 25, 1885, and lived a devoted, Christian life until death. Her mother, one brother, six sisters, husband and twelve children survive. Services in the Berkeley church, Dec. 17, by the writer, assisted by Bro. P. J. Blough. Interment in Berkeley cemetery. David M. Adams.

Snyder, Mrs. Elizabeth, born March 25, 1830, died Dec. 13, 1909, aged 79 years, 8 months and 28 days. She lived with her daughter, Mrs. Emma Fisher, of Akron, Ohio, and was a faithful member of the Church of the Brethren since her eighteenth year. She leaves four daughters. Four children died in childhood. Her husband, Peter J. Snyder, died thirteen years ago. Services at the Springfield church, conducted by Brethren M. S. Young and A. F. Shriver. Burial in cemetery near by.

Thomas, Sister Margaret A., nee Dunmire, of Tescott, Kans., born in Milford County, Pa., Jan. 21, 1834, died at the home of her daughter, Mrs. W. T. Pritch, near Minneapolis, Kans., Dec. 1, 1909, aged 75 years, 10 months and 10 days. During the past two years she suffered intensely. On March 29, 1855, she was married to A. W. Thomas, of Pennsylvania. They came to Kansas in 1887, making their home on a farm near Culver. After the death of her husband, nine years ago, she resided in Tescott. Three sons and four daughters survive. Sister Thomas was a devoted member of the Brethren church for fifty years. Services by Bro. J. E. Hantz, of Abilene, assisted by Mr. Midgley, of Minneapolis. Text, Heb. 13: 14. Interment at Culver Union cemetery east of Tescott.

Ulrich, Claude, the only child of John H. and Martha Ulrich, born south of Hagerstown, Ind., April 1, 1879, died in Richmond, Ind., Nov. 29, 1909, aged 30 years, 8 months and 29 days. Nov. 7, 1901, he was married to Mabel Lantz. He has been afflicted more or less for several years, but during the last few days of his life his intense suffering rendered him incapable of talking. His father preceded him in 1897. His wife, daughter and widowed mother survive. Services by Eld. L. W. Teeter, assisted by Bro. Fred Theinburg, of the M. E. church, at the Brick church. Text, Luke 7: 13-16. Interment in the cemetery near by.

Ulrich, Sister Phebe, daughter of Abraham and Hannah Wimmer, born April 30, 1825, in Freble County, Ohio, died at her home in Hagerstown, Ind., Oct. 21, 1909, aged 84 years, 5 months and 21 days. On April 21, 1844, she was married to John T. Ulrich, who preceded her in February, 1900. To this union were born two children who died in infancy. She raised a little orphan, Ida Replage, now the wife of Benton Deardorff, of North Dakota. About two years ago she was anointed. One brother and sister survive. Services by Eld. L. W. Teeter, assisted by Eld. D. E. Bowman. Text, Rev. 21: 4. Interment in cemetery near by.

Ziegler, Sister Rachel, died at the home of her granddaughter, Mrs. Isaac Bucher, at Harleysville, Pa., in the bounds of the Indian Creek church, Dec. 7, 1909, aged 80 years, 1 month and 9 days. She was a member of the church since early in life. Two sons survive. Her husband died many years ago. Services at the Indian Creek church, conducted by Brethren J. M. Price, J. E. Shisler and Elmer Moyer. Interment at the same place.

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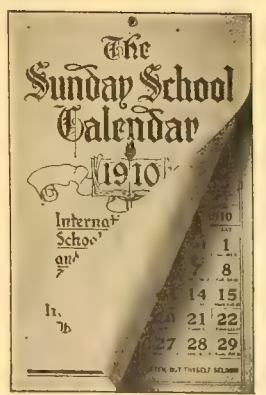
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NOTES NOT CLASSIFIED

Hototour.—Dec. 12 Eld. C. D. Hyilton began a series of meetings at Cave Rock church, in our congregation. Meetings continue until the 21st, fourteen sermons in all. As a result fourteen came forward. One of the number is to be restored. The following day Bro. J. W. Ikeberry, who has charge of that point, baptized six. Others will be baptized Jan. 4.—Alda Hyilton, Troutville, Va., Dec. 25.

Peters Creek church met in council at Poage's Chapel Dec. 11, with Eld. C. E. Eller presiding. Five letters were granted. Our Temperance Committee recommended that there be a temperance sermon preached at each preaching point, some time during the year, and that the collection taken on the Sundays on which the temperance lesson is taught, be sent to the treasurer of the General Temperance Committee. Bro. Levi Garst was chosen clerk for the new year, and Sister Mildred Naff church correspondent.—Sina L. Garst, Salem, Va., Dec. 18.

Angels Rest.—Brethren M. I. Dickerson and J. F. Keath came to our place on Saturday evening at which time we held communion services. Only ten surrounded the table. On Sunday the brethren preached two able sermons.—N. F. Kingree, Lawton, Va., Dec. 21.

Harman congregation met in council Dec. 11, it being our regular time. In the absence of our elder, Bro. Jonas Pike, Bro. S. P. Harman presided. Bro. Pike could not be present on account of the illness of his wife, who has been sick for more than a month. Our prayers are in their behalf. At our Thanksgiving meeting the offering amounted to \$3.00, which was very liberal, considering that only eight or nine were present.—Nettie Harman, Harman, W. Va., Dec. 20.

Pleasant Valley.—Bro. Ezra Pike, of Erlon, W. Va., came here on the evening of Dec. 11, commenced our series of meetings, and remained till Dec. 20, preaching, in all, eleven discourses while here. The members were greatly revived. We appreciate Bro. Pike's preaching. There was one applicant for baptism.—M. C. Cizgan, R. D. 1, Auburn, W. Va., Dec. 25.

Pine Creek church met in council at the west house Dec. 18, our elder, Bro. Daniel Wyson, presiding. Brethren J. M. Moore and Daniel Whitmer were also present. Three were received by letter. Church officers were elected as follows: Bro. D. B. Steele, clerk; the writer, treasurer and correspondent. We also met Dec. 23 at the center house, to elect our Sunday-school officers for the different houses. Bro. William Summers was elected Sunday-school superintendent for the east house, Bro. D. A. Rupel for the west house, and Bro. Jesse Pippinger, for the Elissville house.—M. S. Morris, R. D. 1, Walkerton, Ind., Dec. 24.

Correction.—In my report from Willow Creek, S. Dak., in Gospel Messenger of Nov. 6, page 717, where I say "Bro. Peter Brower," I should have said, "Bro. J. J. Brower."—Eva Hegley Hurst, Wetonka, S. Dak., Dec. 21.

Shiloh church recently closed an interesting series of meetings, conducted by our elder, Bro. Obed Hamstead and the home brethren. The meetings began Dec. 11 and continued until the 22d. Bro. Hamstead preached eleven sermons. The interest was good and the members are built up spiritually. One sister accepted Christ, and good impressions were made on the minds of many. We met in council Dec. 18, our elder presiding. Considerable business was disposed of. Three letters were granted. A collection of about \$8 was taken for church expenses.—Dora Auvil, Valley Furnace, W. Va., Dec. 24.

Patterson Colony.—This is a beautiful place, about 103 miles from San Francisco. Wife and I arrived here on Thanksgiving Day. We are the first to locate here. It is one of the best places we have ever found for missionary work. The people seem to be wholly given to worldly pleasures. Our new town will start without saloons. We hope it will not be long till other Brethren will come and assist us in the work. We want to hold a few meetings and organize a Sunday school as soon as possible. Let many answer the call.—W. P. Haynes, Westley, Cal., Dec. 21.

South Beatrice church met in council Dec. 18. Bro. Samuel Terwilliger was elected Sunday-school superintendent. Fifteen church letters were granted.—Lydia Dell, Beatrice, Nebr., Dec. 23.

Myers Creek church met on Thanksgiving Day for services. Bro. B. E. Breshears did the preaching, after which an offering of \$14.15 was given for the District Orphanage. A collection of \$4 was also received for World-wide Missions. We met in council Dec. 18. On account of ill health and bad weather, only six of the fourteen members were present. Eld. D. B. Eby not being present, Bro. B. E. Breshears presided. One letter was presented, but the brother not being present, the work of receiving him will be attended to at a future meeting. It was decided that we try to raise the necessary funds for our elder to visit us about March 1. We have two preaching appointments a month,—on the third Sunday at Kipling, and on the first Sunday at Circle. On the first Sunday we also have prayer meeting at Kipling, after Sunday school.—Allie M. Murray, Chesaw, Wash., Dec. 23.

Canton.—We held our last council at the Center house, Dec. 18. A committee of five brethren was appointed to supervise the work at the cemetery. Officers were re-elected for the Christian Workers' meeting and the home department of the Sunday school at the Center and Mt. Pleasant houses for one year. One was also appointed at each place to solicit funds for the home mission station at Akron, Ohio, according to the provision made at the last district meeting in the North-eastern District of Ohio.—George S. Grim, Louisville, Ohio, Dec. 21.

Sterling church met in regular council this afternoon. Our elder, Bro. D. B. Miller, presided. Considerable business came before the meeting. Officers for the coming year are as follows: Trustees, Brethren John Bushong for three years, John Messenger, two years, and Lawrence Miller, one year; treasurer, Bro. R. J. Patterson; clerk, Sister Mary Greenawalt; messenger agent, Sister Grace Greenawalt; the writer correspondent; Sunday-school superintendent, Sister Mary Greenawalt; secretary and treasurer, Sister May Holl.—Ada Spohr, 322 Walnut Street, Sterling, Colo., Dec. 25.

Spring Creek.—We held our council Dec. 11, at the Palmyra house. Eld. J. H. Longenecker acted as moderator. One matter of importance, especially to the members of the Eastern District, was the reconsideration of the place for the next district meeting. It has been changed from the Spring Creek house to the Annville house. At present we are holding a series of meetings at the South Annville house. Bro. Henry Sonon, of East Petersburg, is laboring among us.—Anna K. Longenecker, Annville, Pa., Dec. 24.

BIBLE SESSION AT JUNIATA COLLEGE.

The special Bible Term of Juniata College will convene from Friday, Jan. 14, to Sunday, Jan. 23, 1910. Please remember the date. Come yourselves and bring your friends with you. Kindly make the date known to those who are interested in Bible study and in the progress of the Christian church and the kingdom of God.

A full and attractive program has been provided. This program we believe will appeal to ministers, Sunday-school workers and to all who are interested in Christian work and in the evangelization of the world. The instruction will be given by specialists in their respective

departments. These teachers have spent much time and study in preparing for their work as Bible teachers.

Bro. Amos H. Haines will give daily instruction from the Book of Jeremiah. This is one of the richest books of the Old Testament, from which to obtain a proper method of Bible study, spiritual enlightenment and encouragement, and also practical help in the solution of many present-day problems.

Bro. T. T. Myers will give instruction from the New Testament. He will open up the book of Matthew, which contains the Sunday-school lessons for the coming year.

Here is a rare opportunity for those interested in Sunday-school work, as well as in exegetical study, to get a proper viewpoint, for their work in the Sunday school for the coming year. Bro. Myers will also discuss some ministerial problems.

Bro. D. W. Kurtz, who became a member of the Faculty the present school year, and who last year was a student at Berlin and Marburg, Germany, will give instruction on Bible Doctrines, mainly on the following subjects: God, Christ, The Church, Man, Sin, Salvation.

In addition to these regular members of the Juniata Faculty, Eld. W. M. Howe, of Johnstown, Pa., will give daily instruction from the Epistolary writings of Paul. Bro. Howe is closely connected with the work of Juniata. He is an honored alumnus. Those who have been under his instruction in the past, will be glad for another opportunity of coming under his practical and helpful tuition.

Bro. Jesse Emmert, our missionary from India, who has spent seven years on the mission field, will have charge of the missionary instruction. Bro. Emmert is a graduate of Juniata College, a thoroughly consecrated and capable man. Here will be a rare opportunity of learning about the missionary problem at first hand.

Evangelistic services will be conducted each evening at 7:30 o'clock by Bro. J. H. Cassidy. A. H. Haines.

AMONG THE ISOLATED IN VIRGINIA.

The writer and Bro. J. H. Garst were appointed by the district meeting to visit the members in Scott, Wise and Dickinson Counties, Va. We left Bristol Dec. 8 for Natural Tunnel. From there we went on foot to Rye Cove, where we visited friends. Here there were, at one time, several members, but all are now gone; some have moved away and others have died. The last was a sister who died last March.

From here we wended our way across another mountain into Hunter's Valley. Here we made house-to-house visits among friends and Brethren. There are yet several faithful members living in this Valley, among whom are the Hunnycuts and Osbornes. The last meeting of the Brethren was held by Bro. Geo. Bowman (deceased) about thirteen years ago.

From here we went to St. Paul, and reached Coeburn after walking about twenty-five miles. Coeburn is in Wise County. Here we visited Bro. John D. Osborne, who, though getting old, still preaches some, and seems to be contending for the faith of the Gospel. We rode thirty miles to the Cumberland church in Dickinson County, near the foot of the Cumberland Mountains. At this place there is an organized church with about forty members. We held services at two places on Monday. Here Bro. Elijah Sluss was elected to the ministry, and Brethren John Mullens and Jackson Dutton were ordained to the eldership. They now have two elders, two ministers and three deacons. Strange to say, none of them take the church paper. They live in a poor section of the country, where no wheat is raised. Some oats and corn are the only crops grown. However, it is rich in minerals, as every hill seems to be underlaid with heavy veins of coal. At St. Toms Creek, near Coeburn, over 3,000 miners are at work.

Having finished our assigned duties we left for home on the 14th. After a few days' travel we reached Coeburn late in the evening. The following morning we boarded the train for our homes, Bro. Garst going to Bristol, while I went via Johnson City, to Limestone, where I found all was well. P. D. Reed.

Limestone, Tenn., Dec. 23.

TO OUR DISTRICT MEETING OFFICERS.

Owing to the failure of some of our Districts to remit amounts due the Annual Meeting treasury, it has been necessary for Bro. L. A. Plate, our treasurer, to borrow additional funds to meet the expenses so far incurred by brethren sent out by the Annual Conference of 1909, to do committee work in the different fields of our beloved Brotherhood. He now owes \$452.25 for borrowed funds, with practically nothing in the treasury for future needs. A number of further claims for committee work, I am informed, will be called for in a few days, the work having been done. The brethren are in need of their money, and should have it at once.

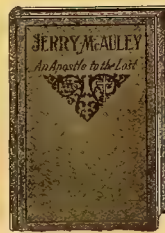
I herewith appeal to the officers of the last district meeting in such Districts as are delinquent, asking them to arrange, through their district treasurers, to send at once their several amounts due, to our Annual Meeting treasurer (Bro. L. A. Plate, 254 Commonwealth Avenue, Elgin, Ill.). See Art. 2, 1907, of "Classified Minutes," Appendix.

Trotwood, Ohio, Dec. 22.

D. M. Garver.

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Vol. 49.

Elgin, Ill., January 8, 1910.

No. 2.

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AROUND THE WORLD

SINCE January 1, 1909, saloons in the United States have been closed at the rate of about forty per day. During the past eighteen months between 140 and 150 breweries have been compelled to go out of business, and at the present time over 41,000,000 of the population of the United States are living in prohibition territory. In this connection the good advice of Sir Thomas Lipton, England's millionaire tea importer, deserves to be heeded. In addressing an assembly of young men he said: "Beware of strong drink. Remember that corkscrews have sunk more people than cork jackets will ever save."

PALESTINE, it now appears, is to aid America in solving the problem of successfully farming the arid sections of our country. A company of wealthy capitalists has been organized at Washington, D. C., for the express purpose of investigating agricultural conditions of Palestine, with a view of finding plants that will resist the drouth, peculiar to some sections of the United States. Dr. Aaronsohn, the leader of the movement, recently announced the discovery of a species of native wheat on the slopes of Mount Hebron, which he claims to be the prototype of the modern wheat, and an exceptionally hardy drought-resistant. Possibly the proposed expedition to Palestine may prove of the greatest value to the agricultural interests of our country.

WHILE the Brethren are practically a unit against the theater and kindred amusements, it is encouraging to learn that we are by no means alone in our opposition to these agencies of evil. Prof. E. G. Taylor, of Yale University, has given the matter some attention and tells us that there are, in the United States, 3,000 theaters, with 20,000 actors, and that the "operating expenses" alone are \$100,000,000 a year. As the business, as a rule, is very profitable, undoubtedly a far greater sum than the large amount above named, is paid by the people for this sort of amusement. Prof. Taylor hits the nail on the head when he says: "The theater affects people more powerfully than any minister; it corrupts more insidiously than any book. Thousands of people, mostly the young, are deriving from the play certain standards of morality that, at best, are warped and blighting." When even city authorities, here and there, are proposing to assume

censorship of theatrical plays that "condone vice and ridicule virtue," it is high time for the church to maintain the firm opposition hitherto urged against the theaters, and to occupy ground that is absolutely safe.

In the interest of good morals, the recent announcement that the Cuban Government lottery is conceded to be a flat failure, because of insufficient patronage, will be received with general satisfaction everywhere. Latest reports indicate that the venture will cost the Government even more than it will receive from the sale of tickets. There was a time when lotteries found plenty of people who were willing to run their chances to gain the coveted prize, and who freely spent all their savings in the vain endeavor. That day seems to have gone by. With the absolute prohibition of all lottery schemes by the United States Government, the stamp of dishonor is branding all ventures of the kind, and one need not be astonished that even the Cubans were slow to be lured by the inducements of the lottery, though it came to them under the auspices of their own Government.

To prevent imposture by pretending cripples, to aid and strengthen the physically crippled, and to reform incipient mendicants and impostors, is the aim and purpose of the newly-organized "National Association for the Prevention of Mendicancy and Charity Imposture." The society hopes to develop a national bureau of information and identification, by means of which the bounty of charity is to reach the really deserving, but is, most decidedly, to discourage the impostors who prey upon the sympathetic benefactions of the generous. If the association can succeed in fully accomplishing its purpose, it will render a most valuable service to mankind. The needy, who really deserve help, will thus be aided in every way, while the undeserving will meet with well-merited refusals of financial assistance, though work will be furnished them, if they show a willingness in that direction.

SOUTH America is making important improvements in its railway facilities by the construction of a tunnel through the Andes, thus bringing Valparaiso within ready access of Buenos Ayres. Heretofore winter travelers, desiring to cross the continent between Chile and the Argentine Republic, were compelled to go around by the Strait of Magellan, which means a cold and stormy voyage of fourteen or fifteen days. It is a matter of gratification to know that this tunnel, one of the greatest triumphs of engineering, has finally been constructed by an American syndicate, after others had vainly endeavored to master the difficult problem. To the earnest missionary worker this and other improvements of traveling facilities in South America are but a renewed call to reach the thousands who, as yet, do not know Christ, but who are now made more readily accessible.

As a nation we are much given to holding conferences and conventions of various kinds, but paramount to many others,—a gathering of far-reaching importance,—was the Sixth Quadrennial Convention of the Students' Volunteer Movement of North America, which opened in Rochester, N. Y., Dec. 29. From more than seven hundred institutions of higher learning there came four thousand earnest representatives of the student bodies, together with a large number of faculty members and secretaries of mission boards, to discuss the all-important theme of world-wide evangelism. There is an encouraging thought in the fact that so large a number of young men are so intensely in earnest, in the great work of missions, that they are willing freely to sacrifice time and money to that end. The Volunteer Movement has furnished many of the workers now in active service in the field.

BELGIUM's new King, Albert I., a nephew of the late Leopold II.,—whose death was recently referred to in these columns,—bids fair to be a worthy and competent ruler of the little kingdom. If we may judge by the pledges of his coronation speech, as well as by recent assurances to foreign diplomats, his reign will be a great improvement on that of his notorious predecessor, while his family life is one absolutely above reproach. Regarding the much-discussed Congo affairs the new ruler declares that "the nation wishes a policy of humanity and progress." He promises that his colonial administration will endeavor to instill the highest aims of civilization into the people of the Congo.

THE indefatigable spade of an explorer in Peru, South America, recently uncovered the bones and art relics of a people who flourished perhaps five thousand years before Christ. This investigator, Mr. T. Hewitt Myring, while in the Chimuana Valley, dug up more than 750 works of prehistoric art. These valuable relics clearly indicate that there existed, on the western slope of the Andes, at a very early day, a civilization of a much higher type than had been thought possible. The graves of 2,000 Chinmurs were found near the art treasures, which apparently, had been buried with their original owners. The preservation of these works of art, untarnished and in their original beauty, suggests the thought that, while the physical man decays and is lost to mortal sight, the products of his intellect and skill may survive to prove a silent, yet effective, testimony of his genius to generations yet unborn.

SEVERAL weeks ago we referred to the favorable report, made to the Turkish Government, regarding the reclamation of Mesopotamia and Babylon by means of a vast irrigation system. When it is remembered that in this region there once flourished the two mightiest nations of the ancient world, their dense population amply sustained by a most fertile soil, when properly irrigated, it is hard to realize that now there are but a few straggling villages of miserable Arabs. But a new era will soon dawn to the country of the Euphrates and Tigris. Turkish constitutional reform is taking hold of the irrigation plan in an energetic manner, and the same engineer who so successfully directed the irrigation system in Egypt, is to take charge of the work in Mesopotamia. Comparatively speaking, the expense will be but small, while the area of arable land reclaimed will be extensive and of immense value. Cities, larger than Babylon and Nineveh of old, may yet rise from the fertile plains, and become mighty centers of industry and commerce.

JUST why, with the return to prosperity, this country should be harassed with strikes and rumors of strikes, is difficult to explain. At this writing (Jan. 3) the strike of the railroad switchmen in the Northwest, referred to by us several weeks ago, is not yet settled, and already we find another cloud on the horizon of the labor world,—the arraignment of the American Federation of Labor against the United States Steel Corporation. In this case, however, the workers contend with unusual conditions. At least 40,000 employes of the Corporation are stockholders, and thus financially interested in the prosperity of the business. They cannot, obviously, be depended upon to encourage any strike whatever. The workers are, therefore, seemingly "a house divided against itself." Then, too, the Corporation hopes largely to increase the number of the employé-stockholders, and claims that with the best workers as partners in its business, it does not fear any strike that may be declared. It might be a solution of the strike problem in general, if other industrial concerns could have more of their workers become shareholders in their business.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

Ye Did It Not.

BY MRS. FLORENCE C. FITCH.

Matt. 25: 45.

A word I have for that heavy heart,
Struggling in sin and doubt;
That word I gave to thee to speak,
'Twould have cast the demon out.
And ye did it not.

There was a smile for that weary one
Whose burden was hard to bear!
I said you might carry that smile for me,
'Twould have banished her look of care.
And ye did it not.

I would visit that poor sick child of mine,
Tossed on a bed of pain,
That errand I gave thy feet to run,
'Twould have brought sweet hope again.
And ye did it not.

A letter to write to my far-away child,
In a place so lonely and drear;
I said, "You shall write this word for me,"
'Twill be a kind message of cheer.
And ye did it not.

There was one I found in a prison cell
And longed to set him free—
The word of deliverance obtained for him
I trusted alone to thee.
And ye did it not.

A song I had for a fallen one,
Living in sin and shame;
It seemed she was far from the reach of man,
But I said, "This will touch her—sing in my
name."
And ye did it not.

I have heathen millions across the sea,
Dying without the light.
The means I gave you would send my word,
Which would be to them blessed sight.
And ye did it not.

Oh! day by day I am giving thee
Opportunities rich and rare:
Let not these pass lest I shall say
When you stand before me over there,
"Ye did it not."

Leaving One's Bread in a Saloon.

BY DAVID M. ADAMS.

"HEY, mister, I left my bread in a saloon this morning, and can't find the place in which I left it. Could you tell me where the saloon is? I remember it had a board walk in front of it." This was an expression of a forlorn-looking negro upon meeting me, a short time ago, as I was wending my way to the postoffice in the town in which I live. On his way to the saloon he entered a bakery where he purchased a loaf of bread which he inadvertently left lie on the bar, after spending his hard-earned money for liquor,—that which makes a man thirst for that which *increases* his thirst.

This circumstance afforded me a glorious opportunity unceremoniously to deliver an impromptu temperance address to an audience, composed of only one man, however,—a man who had left his bread in a saloon. Here was a man who unconsciously presented a practical illustration of the crime of spending money for that which is not bread. Here was a true representative of that class of unfortunate humanity which is constantly placing the money, representative of so much bread, in the rumrunner's till.

Here was an individual who was under the delusion that he had left but one loaf of bread in a certain saloon, while the actual fact was that each glass of liquor that he consumed was to him a commensurate loss of the actual necessities of life.

Was it my duty to assist him to locate the saloon in which he left that loaf of bread? An emphatic yes will be the answer given to this question by every charitable, unselfish, sympathetic, Christian citizen. To have turned a deaf ear to this man, or to have refused to assist the poor, unfortunate creature in regaining that loaf of bread, would not have been a breach of good manners only, but also inconsistent with the principles of morality, Christianity and good citizenship, and a gross violation of the "Golden Rule."

This being true, who can deny the proposition that it is my bounden duty, as a Christian man, to exercise

all my powers and influence in a way that will aid in closing the detestable channel through which my fellow-man's bread is lost, his morals corrupted, his life blasted, his soul ruined, and his family brought down to poverty and disgrace? Is not a preventive better than a cure?

But we should also remember that the bread lost in a saloon cannot always be redeemed. A saloonkeeper is not in the habit of forfeiting any of the necessities of life which he has taken from the homes of the poor by his nefarious traffic. The word "restitution" is not found in his selfish vocabulary. There are also some things which the saloonkeeper could not restore if he would. The principles of virtue, morality and religion, sacrificed in order that his coffers might be filled, and the scores of human beings who have died a drunkard's death cannot be restored by a proprietor of a grogshop.

How much greater, then, the need of dealing with the saloon, than simply wrangling with the drunkard! Kill the cause and the effect will cease. I know the saloonkeeper and his poor, miserable dupes may say, "The saloons pay large sums of money into the treasury of our towns, and the liquor industry pays a large part of the expenses of our Government," but be careful, the voice is Jacob's voice, but the hands are the hands of Esau! From where does all this money come? Do the distiller, the brewer, the rumrunner make it? Do they, upon any principle of sound economy, earn this money by rendering adequate service for value received? No! No! They filch it from such fellows as "leave their bread in the saloon."

"Revenue, revenue," is the everlasting refrain of the saloonkeeper and his sympathizers, but be not deceived, "save your bread," and this money can be placed directly into the aforesaid treasuries for Governmental and municipal expenses without it first passing through the debauched hands of a distiller or grog vender.

Beside all this, eliminate the saloon and in consequence crime will be abated, and we will need no money to pay the millions of dollars expenses, that are thrust upon us as a people or nation, by virtue of the existence of the saloon with its concomitant ills and vices.

August F. Fehlandt, in his book, "A Century of Drink Reform in the United States," says: "The total expenditures of this great nation for one year (\$593,000,000 for the year ending June 30, 1902), covering legislative, executive, and judicial branches; including the army, the navy, Indians, pensions, postoffice, interest on public debt, and every other last item and source of expense, amount to just about one-half of what the same people pay out, in a like period, for strong drink."

Now I ask those whose cry is, "Revenue, revenue," to tell me what becomes of the other one-half? You see, one year's liquor bill would pay the expenses of our Government for two years. Therefore turn a deaf ear to those people who talk "revenue." Save your "bread," pay the revenue direct, and save thereby to an extent almost beyond comprehension.

Again: How much revenue should we realize from this infamous traffic, in order that we might be justified in licensing a man to conduct a business which is the direct cause of disease, insanity, degeneracy, pauperism, corruption, lust, crime and woe,—a business which ruins the home, paralyzes thrift, destroys virtue, causes a man to leave his bread in a grogshop, and to have his body, which God intended to be the temple for the Holy Spirit, placed in a drunkard's grave?

Scalp Level, Pa.

Spirit or Letter, Which?

BY W. O. BECKNER.

"The letter killeth, but the Spirit giveth life."—Paul.
"It is the Spirit that giveth life."—Jesus.

I WAS struck anew with the weight of these passages in reading over the Ten Commandments and the laws following them. It seems to me that God was laboring to bring the chosen people up to a higher plane of life than that to which they were accustomed. New laws are the expression of ideas somewhat in advance of the masses. God, through Moses, was voicing his ideas of what was right for the Children of Israel to do.

The letter is needful for the expression of the spirit, and for the application of the principle. So it is with all laws. While it is true that the law against murder of our fellow-man is obeyed by us without regard to the fact whether it is written on the books or not, it is also true that its presence there makes it effective and living for the man who has murder in his heart. But the spirit of the law has so permeated our whole character that it is living and active within us. While it is possible for us to outgrow the written letter, we cannot say that we have outgrown, nor ever shall outgrow the spirit of the law,—that which is living.

The Ten Commandments, and the laws following them, may be viewed in the same light. The first, for example,—the injunction to Monotheism. The surrounding in which the Israelites had been living, were not Monotheistic. Moses had grasped the great principle of Oneness of Deity, and Jehovah could make him the messenger of the command. Who will claim that we of today are living under a dispensation in which the spirit of the first commandment is dead? The spirit of the command is as living today as it ever was, and probably more so. The spirit of it is the idea of one God, in contrast with a multiplicity of gods.

The eighth for another example, "Thou shalt not steal." Who claims that the spirit of this commandment to Moses for the Israelites is not in force with good people today? We may not think of its being a part of the Law of Moses, but the spirit of it is living and abiding. If we remember the prevalence of the vice of theft among the peoples of the Orient, the injunction has even greater force. Stealing was a virtue, almost. God through Moses, proclaims it to be a vice not to be indulged. We have the detailed application of the principle in several of the immediately following passages, Ex. 22:1, 2, etc. We are living under New Testament times, but is it not as wrong for a man to steal today as it was in Moses' time? Did not Jesus say that he came only to fulfill the Law,—to make it fuller of meaning,—"Not to destroy, but to fulfill"?

The spirit of the Mosaic code is justice to our fellow-men, and that spirit has never been more alive than it is today. On every hand we have its presence manifested. In the affairs of the world at large, we hear of great scandals and grafts. The fact that such exist need not be denied. But it is likewise true that they have existed for ages. The awakening of these times means not the newness of the wickedness, but rather the awakening of the sense of justice, the spirit of the laws of Moses within us, making us condemn what has long been taken for granted as being all right. The Spirit gives life because it has life, because it is living and abiding, today as always. God reigns in heaven and the spirit of the Ten Commandments still lives.

Bogo, Cebu, P. I.

Sanctification.

BY JOHN R. SNYDER.

IN approaching the subject of sanctification we feel almost as if we were on holy ground and we also appreciate the fact that we are opening a theme that has been the cause of much difference of opinion. Sanctification should be one of the most comforting thoughts of the riper Christian experience. It is just as surely taught in God's Word as any doctrine found in the New Testament, and just as necessary as any truth to which we hold. Because, as a part of church polity, it has been abused and misunderstood, is no reason why it should be neglected, or worse still, rejected altogether. God, in his perfect plan, saw fit to make it one of the blessings that he so abundantly showers upon those who are after the "unsearchable riches" of his Word. But before going farther with the subject, let us completely disabuse our minds of the general impression that sanctification means "sinless perfection," for not on this side of the Celestial City will man enter into such a condition.

What, then, is sanctification? Some one has defined it as "the work of God's free grace, whereby we are enabled, more and more, to die unto sin and live renewed in the whole man after the image of God, and unto righteousness." Essentially, then, there are two

facts connected with attainment unto Christian perfection,—*death and life*. Paradoxical as it may seem, death must come before life can abound.

First, we must die to sin. There is no possibility of attainment to this as long as sin remains within us. Death is a symbol of sin. Sin is a symbol of corruption. Death, sin and corruption are the direct opposites of sanctification, and must be gotten rid of before we can enter into the first steps of this higher life in Christ Jesus. These thoughts are most blessedly enlarged upon by Paul in the seventh and eighth chapters of Romans, where we find that the wages of sin are death and that the law of the Spirit is the love of Christ. The theme is also further discussed in his letter to the Galatians, fifth chapter, from the sixteenth to the twenty-fifth verses inclusive. It will be well, in connection with this, to give these scriptures a most careful reading. And right here is, perhaps, one reason why we are so fearful in taking hold of this, one of the most blessed doctrines of the Bible. There is such a wide difference between the doctrine and our experience. It is not easy for us to urge perfection in others when our own lives fall so far short. There is but one answer, we must be "dead unto sin."

Next, we must live unto Christ. The life that was planted in us by regeneration, cultivated by the act of justification, must grow. By this growth and consequent enlargement of this experience we expel those things which are contrary and forbidding to the vision of the Christ. Paul says, "I press toward the mark," not looking back but calling us forward by these words, "Let us press on to perfection." Heb. 6: 1. So it resolves itself into an act of life and growth. No dead, inactive Christian will ever attain unto sanctification. "By their fruits ye shall know them."

The Scriptures command sanctification, and it is made a test of entrance into the kingdom of God. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and by the spirit of our God." 1 Cor. 6: 9-11. Again, in 1 Thess. 4: 3, "For this is the will of God, even your sanctification, that ye abstain from fornication." God does not meet us with impossible commands. For every command he has a promise. Commands and promises are reversible. He asks nothing of us, that, by his grace, we are not able to accomplish. Not only, then, does the Bible command sanctification but it promises sanctification. "But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification and redemption." 1 Cor. 1: 30. "That he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Eph. 5: 26-27. "Elect according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Peter 1: 2.

Now as to the character of sanctification:—

1. *It is supernatural.* God is the author. Man can never sanctify himself, for by nature he is sinful. All the eloquent sermons ever preached, the holy lives lived, the high ideals held up, never sanctified a single soul. Paul says, "Neither is he that planteth anything, neither he that watereth; but God that giveth the increase." And at another time, "The very God of peace sanctify you wholly."

2. *It is not the effect of a reformation or education.* These accomplishments are to be commended, and are worthy attributes in themselves, but they come about from various causes. They may have no thought of Christ in them. Much reformation is done for mere policy's sake. A dishonest man may become an honest man solely because it pays. A slovenly man may become tidy because he finds he makes a better appearance. An immoral man may become moral be-

cause immorality is unpopular. The change has been an outward one only. Inwardly he is the same as before, and upon the first excuse will lapse again into his old state. "Culture and education often produce very good characters; marble statues are often exquisitely beautiful, but they have no life." But sanctification must come from the heart,—the seat of life. It is an inward work of grace, gradually enveloping the whole body and causing it to attain unto the likeness of Christ.

3. *III. The soul coöperates with this work of grace.* Man cannot, of himself, cause this principle to grow within him, but he can cultivate it by prayer and hope, and by removing all possible obstacles in the way of free action by the Holy Spirit. This work cannot be accomplished in him unless he is diligent unto every good work, and by watchfulness and prayer, and an unwavering faith in Christ, endeavors to grow in grace. He must commit his whole being unto him. Read carefully, in this connection, Col. 3: 12-16; Eph. 4: 22-32.

4. *IV. Sanctification is a progressive act.* Man does not attain to this fact at one bound in his Christian experience, but by "leaving behind" the things that hinder spiritual growth and progress, he, day by day, approaches nearer and nearer the divine ideal. Then arises the question, "Can man attain unto perfect sanctification in this life?" The whole matter rests upon the meaning of the terms used. Some say it is possible, while others deny the truth of the fact. But most Christians would rather, each day, pray the Father for forgiveness of sins, committed in their weakness, than to make themselves equal with God in sinless perfection. God, in his divine wisdom, took cognizance of this fact, and made provision for an Advocate who stands between our sins and the righteous Ruler, and pleads our cause: "Let us go on to perfection" was the watchword of the Apostle Paul, and it should be the slogan of the Christian pilgrim of today. Growing in the grace and knowledge of the truth, is growing into the sanctified life, and the higher life in Christ Jesus. As long as the believer is in the flesh, he must pray daily for the forgiveness of his sins, for the flesh is weak. But as we grow stronger, the nearer the time for "departure" comes, we can then shout the grand alleluias of the redeemed, and enter into the blessings of the sanctified,—pure, spotless and without a blemish,—all of which admits the possibilities of growth in righteousness. The standard of our life should be, "Be ye therefore perfect even as your Father which is in heaven is perfect."

5. *V. Fruits of sanctification.* No one can be constantly in communion with the Father, in union with Christ, and in fellowship with the Holy Spirit, without fruit-bearing. It is the farmer, the orchardist, or truckman, who most continually cultivates his growing crop, that has the most abundant harvest. So it is with this work of grace. It is the one who is most frequently in touch with the Godhead, the one who most often goes into his prayer retreat that bears the most fruit and has the most fruitful experience. The fruitage will manifest itself in both the inward and the outward life of the disciple. His thoughts, desires, feelings and ambitions are changed from evil to good and he sees the great things of God from a different standpoint. Then his outward life will conform to the inward manifestations and his deeds will have passed from those of darkness to those of life. His whole hope is to be "more like Jesus," and thus go on until his life is "hid with Christ in God" and his countenance is like unto that of his Master.

"The atonement of thy blood apply,
Till faith to sight improve;
Till hope in full fruition die,
And all my soul be love."

853 Maple Avenue, Findlay, Ohio.

Penny Wise—Pound Foolish.

BY A. G. CROSSWHITE.

"THERE it goes again," said John as he deprecatingly looked down at the long rent in the leg of his Sunday pantaloons that this moment should have been hanging in the wardrobe. "Why didn't I unharness

myself before putting my team away? There's a five-dollar bill gone for the lack of a thimbleful of brains."

The cause of all this perturbation of mind and self-rebuke was only an innocent old nail that protruded from the gate post, which two blows from the hatchet would have put out of harm's way. Not getting those two blows, the nail was just as innocent as when, two weeks before, it had ruined a new dress for Farmer John's wife. She would have driven it in then, but John had the hatchet at the time, and, when told of his duty, firmly declared his intention of doing so, but it was forgotten, and now eight dollars worth of damage stands to its credit.

But that is not the only leak on John's farm. He is not naturally a stingy man, but he is extremely careless. A few thousand shingles would put his barn in good repair, and he uses them, too, but simply to patch with, and every year promises his feed and cattle a new roof for protection. From lack of proper care a new binder is out under the apple tree, and horses and cattle must continue to eat musty hay. Things are no better about the house. It is easy to see that two dollars worth of blinds would have preserved the general appearance of a forty-dollar carpet. One doctor bill after another has been paid because wife and children have been improperly clad, and unduly exposed to the severity of the weather.

But John is a sinner. A little conversion will improve him and a thorough washing in the blood of Jesus will materially change conditions there.

Now John has a neighbor who makes all kinds of fun of such slipshod methods. Things around George's home look quite different. He goes to church, takes his family, and all take communion as church members, but, withal they are great "society" people.

The older boys must be sent to college and the others follow on as they advance sufficiently. The school is selected without regard to moral or religious environments, but simply from a literary standpoint.

When those boys return for their first vacation everything in that neighborhood is too "slow" and "dead" for their cultured (?) natures and the old church is a "back number,"—not to be thought of any more. The seeds of infidelity have been planted, and are already beginning to grow.

The greatest demand upon the family is money and the greatest returns persecution for holding to such old-fashioned views of life and religion. These parents are disappointed and heart-broken but they must give their children an equal chance and as they read, with dimmed eyes, the last diploma, they would freely exchange conditions with John and his wife in their old days.

Better a dry crust and contentment therewith than riches and empty honors, and a consciousness of having lost all that is really worth living for.

Neither of these pictures presents life's highest ideals, but by getting the extremes it is easier to figure out the real bearings of life's real mission.

Flora, Ind.

Primitive Christianity.

BY M. M. ESHELMAN.

In Two Parts.—Part One.—Sentimental Christianity or Marred Primitive Christianity.

SENTIMENTAL Christianity is a Christianity with an ideal made by people who found too much for their ideal in fundamental Christianity. There is a great difference in an Ideal Christ and the real Christ. The ideal Christ is the Christ of sentimental Christianity. The real Christ is the Christ of fundamental or practical Christianity.

How is the ideal Christ, which stands for sentimental Christianity, made? Is he not made by the ideas of men, both in the pulpit and press? Is he not a written and spoken ideal? Is not the Ideal made almost wholly out of human feelings? Is it not made sentimental by cutting out a great deal that is called "impracticable in this age?" Has not immersion, as prescribed by Jesus, been cut out on the ground of impracticability? Did not a freezing condition, the impracticability of immersing in the frigid zone, and of dipping persons confined to a sickbed, and the incon-

venience of the immersion of the New Testament, bring about a new sentiment on baptism? Did not some one first *work up* sentiment in favor of cutting down, or wholly changing, the doctrine and form of baptism before the act was changed? Is not that the line yet followed? If some one wants a practice cut down or thrown out of the church, does he not first attempt to work up sentiment for his ideas, and against the practice of the church?

Did not feet-washing, which Jesus so forcibly commanded to be obeyed in the church, first get its blow by working up sentiment against its perpetuation? And does not sentimental Christianity entirely ignore its practice? Did not the kiss of charity, which long lingered in the earlier centuries as one of the gracious ceremonies, get out by making sentiment against its continuance? Is its disuse not a part of sentimental Christianity? Is sentimental Christianity, with these great principles cut out of its system, real Christianity? If not, why are you endorsing it, brother?

Sentimental Christianity cuts out the Lord's supper and substitutes the bread and cup of communion. Do you endorse it? Do you excuse those who do it by thinking they will, in some way, escape punishment from God? Will disbelief work grace for rewards? Get at it, deep down in your heart. Sentimental Christianity cuts out nonswearing, nonresistance, nonlawing, and nonconformity, in dress, customs and usages. Is it not, therefore, opposed to true faith in Jesus? Sentimental Christianity admits oath-bound secretism in its embrace, thus breaking Jesus' practice of openness of teaching. Can we endorse this? Sentimental Christianity follows many worldly ways in getting money for "good works." Can we excuse it and go that way too? Was the Savior half and half? Can his institutions abide, half wrecked and half complete? Can his church be half world and half Christ?

Sentimental Christianity cuts out equality in life by encouraging caste. Can the church of the Brethren go that way and live? Sentimental Christianity neglects its poor, so that the poor go to the poorhouse, and others into insurance and worldly societies for money-protection. Dare the Church of the Brethren go that way? Can she cut out the doctrine of caring for her poor? Jesus saw heaven and hell, earth and sky, peasant and scribe, cradle and grave, and met each one's issues. Shall we? He loved the poor, and loving them fed and clothed them. Will we love that way? Sentimental Christianity seeks official position in governments. The Word says: "My kingdom is not of this world."

Thus one can see where sentimental Christianity cuts out this teaching, that teaching, this command, that command, until the whole system is built of mutilated and perverted material and human sentiment, and is held up as the ideal. Do you see it, brother? Do you peer into it, sister, and see its usefulness?

If the Church of the Brethren refuses to see this weak system, this humanly-made system, this plan of belief and disbelief, set out as the ideal and knows it is far from the real, then she shall suffer as did the Jews who would not believe Jesus. The way is still narrow.
3207 Manitou Avenue, Los Angeles, Cal.

Does the Bible Teach Eternal Punishment?

BY I. W. TAYLOR.

An open reply to the lecture in Lancaster, Pa., by Rev. C. T. Russell, on the subject "To Hell and Back."

It is not because of any inclination, on the part of the writer, to criticise that which a man may believe, or express, that a reply is ventured, but rather that those, having heard or read Mr. Russell's sermon, might have an opportunity to hear from the opposite side of this very important question. A question upon which hinges our future destiny, surely no one should trifle with.

Mr. Russell, in part, sets forth the teaching of the Bible, yet, as a whole, his position is unsustained by the Bible. If there is any fact that the Bible teaches emphatically, even beyond the shadow of a doubt, it is the fact of a future punishment. Mr. Russell says, "Intelligent people, everywhere, are very generally discarding the doctrine of eternal punishment as being contrary to reason." Were this true, it would no

more change the truth of God's Word on this question, than did the preaching of Hymenæus and Philetus regarding the resurrection, where Paul says, "Nevertheless the foundation of God standeth sure," etc. (2 Tim. 2:19), although they did overthrow the faith of some.

Viewed from a Bible standpoint, the doctrine of future punishment is not unreasonable, but is in strict accord with the history of man from his earliest history, and in harmony with God's purpose concerning him. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly. . . . The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (2 Peter 2:4-9).

God, the Creator; man the creature; God the law-giver; man to be subject to him. The right of governing created beings is the prerogative of God; the privilege to know and understand God's law is man's prerogative. In every instance where punishment was meted out, there was a neglect or refusal on the part of man to heed God's law.

Upon these principles of divine truth rests the reasonableness of a future punishment. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation, etc." (Heb. 2:1-3).

Escape what,—the grave? Certainly not, but the just judgment of an offended God. Mr. Russell says the Bible alone, of all religious books, teaches a God of love, sympathy and compassion, sympathetic with his creatures and desirous of rescuing them from their fallen estate. Very true, but it is only part of the truth, as has already been shown, and as the following scriptures will prove: "Is God unrighteous who taketh vengeance" (Rom. 3:5)? "Dearly beloved, avenge not yourselves but rather give place unto wrath: for it is written, I will repay, saith the Lord" (Rom. 12:19). "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries. He that despised Moses' law died without mercy. . . . Of how much sorer punishment suppose ye, shall he be thought worthy who hath trodden under foot the Son of God?"

For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God" (Heb. 10:26-31).

We will now give some plain Scripture quotations that conclusively prove to any honest searcher after truth that there is a hell or future punishment. It may be needful here to state that there are three Greek words, viz: Hades, Tartarus and Gehenna, translated into the English language, hell. The former has reference to the grave, as Mr. Russell uses it; the other two do not allude to the grave but to the under world of darkness, and a place of torment and punishment.

"The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands. The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:16, 17). [Note—This cannot mean the grave, as Job says, that is the house appointed for all living.] "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away" (Psalm 37:20). "The Lord preserveth all them that love him: but all the wicked will he destroy" (Psalm 145:20). "The wicked is driven away in his wickedness; but the righteous hath hope in his death" (Prov. 14:32). "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his

angels" (Matt. 25:41). "And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46). "And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire" (Mark 9:47). "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation" (John 5:28, 29). Surely those scriptures cannot be applied to the silent grave, the place of which the poet has said:

"How still and peaceful is the grave
Where life's vain toils are past;
The house appointed by Heaven's decree,
Receives us all at last.

"All leveled by the hand of death
Lie sleeping in the tomb
Till God in judgment calls them forth
To meet their final doom."

"The Lord Jesus shall be revealed from heaven with mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:7, 9).

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image" (Rev. 14:10-11). God forbid that any sinful mortal should ever attempt to gainsay the everlasting truths of the Bible upon which depends our hope of eternal life. Evidently the prophecy of Paul in 2 Tim. 4:3, 4, is being fulfilled where he says, "The time will come when they will not endure sound doctrine: but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

In this age of religious liberty should be found the highest degree of holiness, spirituality, righteousness and true piety. May the spirit of the Lord deliver us from the vortex of worldly-mindedness and scholastic theology and place us squarely upon the Rock Christ Jesus, and thus escape the dreadful sentence recorded in Rom. 2:8, 9: "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile." "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Rev. 20:10). "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8).—*Ephrata Review*.

The Cross.

BY A. HUTCHISON.

I AM called upon to explain what is meant by the cross that the follower of Jesus is to take up. Every person has some special thing, that is not in harmony with the Spirit of Christ, and Rom. 8:9 says, "If any man have not the Spirit of Christ, he is none of his." Then it is clear to us all, that if our heart is set on anything contrary to the Holy Spirit, we will have to give it up. Now, whatever that thing may be, there is the cross to that person, and Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

Here we have it clearly shown that our will must be surrendered to God's will, before we can be saved. See the opposite. Ezek. 14:7, 8 says, "For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumb-

ling-block of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the Lord will answer him by myself: And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord."

Here we have set forth, very forcibly, the danger of attempting to serve the Lord with our pet sins still in our hearts. We must remember that Jesus had to give up everything, even his will and life, before he could bring salvation in reach of us. Hear him, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" (Luke 22:42.)

It should not seem strange, then, when he says to us, "Whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:27). Paul says, "For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me" (Rom. 15:3). So we see that he had to endure the scoffs and scorns of a proud and rebellious people, and we therefore should be glad that we may be accounted worthy to suffer shame for his name." He carried the cross that his followers might wear the crown of glory. We must be willing to suffer with Christ, if we expect to reign with him. Hence all our efforts will avail nothing without the cross.

The Church's Record.

BY D. E. CRIPE.

In all the vital problems of the world, the Church of the Brethren has invariably taken the side which time has proved to be the right one, although at that particular age they may have seemed to be in a hopeless minority. The Brethren have always taken a strong stand against war, intoxicating liquor and slavery, and on the subject of tobacco, secret orders, and the foolish fashions in dress, they have been on the side of right. This is good evidence that they have ever been guided by the Spirit of Divine Wisdom. On the matter of caring for orphan children they took steps far in advance of the age in which they lived. In the year 1812, nearly one hundred years ago, they decided in Annual Meeting that: "Concerning a woman whose husband is dead; and having several children and no property, and her hands too weak to provide for them; it was considered that the church should provide for her, and at the proper time to put out the children in good places, and to good people, and thus supply their wants." The provision that they "be placed with good people" was far ahead of the spirit of that age, for at a much later date some of the foremost States of the Union publicly sold out the orphan children to the lowest bidder—the one who would take them and keep them from starving at the least cost to the tax-payers. They thus virtually became the slaves of a man whose character was not inquired into. It was then thought enough to scantily supply the bare necessities of an orphan child, but the Brethren were concerned that even the child's wants be supplied. There is often a wide difference between a child's wants and its needs.

In 1870 a query came before Annual Meeting, asking: "Is it the duty of the church to take special care of their orphan children, in getting homes for them among the Brethren, and in having them raised up in the faith of the Gospel?" The answer given by Annual Meeting was, "We think it is."

These two decisions,—made generations apart,—are similar in spirit, and beautifully harmonize in the method of work they propose for the church to do. Both recognize the fact that the family,—the heaven-ordained institution established for the rearing of children,—is the one fit and proper place where the orphan child should find a home. This truth is clearly taught in the divine promise given by the Psalmist: "God setteth the solitary in families" (Psa. 68:6). Even God himself could promise nothing better to the solitary,—the lonely ones,—than that they should be provided homes in families. God instituted the family for the rearing of the human offspring, but poor, fallible man made the orphans' home.

God's Word is the authority and the foundation on which all child-saving work must be based, and these two decisions of Annual Meeting, above quoted, give the principles of the method for the church to employ. The first decision, concerning the children of a woman whose husband is dead, is so broad that it does not apply to the children of Brethren only, but to the orphan child of any mother who cannot provide for it. The helplessness of the child is the test which makes it a worthy object of our care, and it becomes our duty to care for all such children within our reach. This decision does not provide that such children must be placed in Brethren families, but that they must be placed with good people.

The second decision does not annul the first one at all, it only supplements it. It provides that the children of Brethren shall be placed in Brethren's families, so that they be reared in the faith of the Gospel. It is just and right, that a special effort be made to replace Brethren's children where they will be trained up in the faith of their parents. But that even this can be done, it is necessary that the Brethren open their hearts and homes to welcome the homeless ones.

In the effort which various of our State Districts are making, to save the children, these two decisions are looked to as the best method that has yet been found. All needy children are taken in charge where the right to them can be obtained, and they are placed with good people. But a special effort is made to place all Brethren's children in the homes of Brethren.

These decisions have been a great honor to the Brethren who have made them, but that the church has so largely neglected them, for so many years, has been no credit to her. In view of these broad and far-reaching decisions it does not seem as though it would be a hard matter to decide which is the best method of caring for homeless children, nor that this urgent work should be neglected because the deciding of this matter is delayed. The Annual Meeting has given us as good a plan as we will ever get, and all that we need to perfect it is a few details in the carrying out of this method.

Stillwater, Okla.

"Infant Baptism."

READER, have you been baptized? Do you answer "Yes, I was baptized when an infant?" *You are mistaken.* According to the Bible there is no such thing as "infant baptism." It is a man-made doctrine—an unscriptural practice.

"Oh," you say, "I know it must be Bible. Our preacher says so." But, do you really know? Is the foundation of your faith *what the preacher says*, or *what God says*? Have you searched the Scriptures and made an honest effort to learn the truth? If "infant baptism" is a Bible doctrine, it is in the Bible, and you can find it there as well as the preacher. But, have you found it there? Can you give chapter and verse?

As a Christian, *the Bible*, and not what men say, should be your rule of faith and practice. You cannot afford to be deceived in a matter of so great importance. It vitally concerns your eternal future. *The Word of God is the only safe foundation.* If the Bible teaches "infant baptism," it will be easy to find it there. But what are the facts? *The Bible nowhere commands the baptism of infants, neither does it record their baptism.* If you want authority for "infant baptism," you must find it *outside of the Bible.* If it is not in the Bible, how can it be a Bible doctrine?

According to the Bible, *penitent believers* are the only proper subjects for baptism. The Bible says: "He that believeth and is baptized shall be saved," Mark 16:16. Can infants "believe"? The Bible says: "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). Can infants "repent"? Have they sins to be forgiven? Are they little sinners?

Infants cannot be scripturally baptized because they can neither believe nor repent. "Infant baptism" finds neither precept nor example in the Word of God. *It is not a Bible doctrine.*—C. F. Ladd in *Christian Union*.

Our Boys.

BY G. H. LIGIT.

WHAT are we doing with our boys? Or don't we have anything to do with them? We often see that fathers are far too little concerned about their boys. By their actions, or rather lack of actions, they virtually say, It is immaterial where my boys spend their evenings, their out-of-school hours, or their rainy day, nor does it matter what time in the night they come home.

There are far too many fathers who positively declare that their boys must have their amusements and even that every young man must sow his wild oats. This they take as an excuse for letting their sons loaf at the restaurants, or associate with the rowdies of the street.

Children are social beings and it is beyond dispute that they must have their enjoyments as well as their associates. Without these it would be impossible for them to develop into what they are intended by their Creator. But just as true as this is, so true is it, also, that it is as much the duty of every father to have a personal interest in the amusements of his son, to direct those amusements, and to aid in the selection of his associates, as to obey any other command in God's Word.

Some fathers seem to think that Christianity consists in taking care of themselves only, without even so much as mentioning anything to their sons about their salvation, but rather giving them to understand that they are better than a good many church members. Such fathers do not seem to realize the import of Paul's command in Eph. 6:4. "And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."

If only the fathers of our land could comprehend what it means not to keep in close contact with their boys! If they could only realize that, by letting them grow up at random, and without their protecting care and guidance, they are heaping sorrow upon their hoary heads, destruction to our glorious nation, and eternal damnation to those whom God has given them, they certainly would regard the care of their sons their most important as well as their most sacred trust; The boy of today needs his father a score of times more than the boy of fifty years ago.

He who gets up early in the morning and goes to his place of labor, comes home for his supper, and spends his evenings away from those who have a natural right to his leisure moments, is not worthy of a home of his own, much less of any who should call him father. It is a part,—and not a small one,—of every true father's life to arrange to spend as much time as possible with his boys. Every family should have a "children's hour," and that hour should be the happiest of the day for both young and old.

It is not necessary for the father to monopolize the companionship of his sons, but it is his duty to take a keen interest in their companions, and fortunate is the boy whose father can be, and is, his true companion, and happy will be the lot of such a father.

Father! What an amount of responsibility is connected with this term! You who are thus entitled, did you ever stop to think how much depends upon you? Not only does it involve the eternal destiny of yourselves and your sons, but of others as well. Nor is this all, but also the future welfare of our nation and the church.

Is it not time that we stop in this busy life of ours and consider the well-being of those upon whom our hopes for the progress of the nation and church rest? May we give more of our time to our boys!

Hathfield, Pa.

DOING right is clear duty at any and all times. Many a man stands boldly on the platform of "do right, though the heavens fall." But many of us who somewhat vaguely want to do right have not the foresight or the courage to do right until after the heavens fall,—until a great catastrophe drives us to right-doing. If we had a little more faith-filled courage in doing simply and steadily the right, day by day, we might find that our heavens would not go to smash at all.—*Sunday School Times.*

THE ROUND TABLE

Prophets and the Work.

BY J. H. MILLER.

IN olden times God made his will known to men by the prophets. But in these last days he makes it known by his Son. Some prophets of old were endowed with power to foretell future events.

I know of a brother who, some fifty years ago, made a prediction which came true. It was Bro. John Metzger, known by many as Uncle John Metzger. On a beautiful day, just before the Rebellion in 1861, Bro. Metzger was called on to preach at a meeting, held in a barn where the writer was present. He handled the Word with power. He told the people that we were coming into perilous times, that our nation was becoming very corrupt, and that God was displeased with slavery and other existing evils. He called attention to a comet that was visible to the naked eye nearly one whole summer. It left a fiery trail, like a sword, pointing east, and followed the same course, seemingly, over which the sun would pass. Uncle John compared this natural phenomenon to a father who would correct a disobedient son. If the son did not heed the father's words, he would place a rod on the mantle and call attention to it. If the son still continued to be disobedient, the father would be obliged to use the rod. Just so God meant to warn this nation concerning the evils of slavery. If not heeded, he would chastise the nation with a fiery sword. Bro. Metzger preached for an hour. It was in midsummer, and when he closed that powerful discourse there was not a dry eye in that large assembly.

The next summer the terrible Civil War came upon our nation like a thunderbolt,—the South against the North. That comet seemed to pass along the dividing line between the two sides. Indeed, Bro. Metzger was a latter day prophet. Though unassuming and very humble, he was a mighty man in the pulpit, skillfully wielding the Sword of the Spirit.

Goshen, Ind.

David's Secret of Keeping On.

BY J. L. GARRISON.

BE not amazed at David's ability to go up the scale. No man has as yet made a lasting success, independent of the influence of Jehovah. God alone holds a monopoly on perpetuity. A factory pulley will revolve with a certain number of revolutions and a click.—human imperfection ever being present,—but Niagara will go on forever.

Our friends in the West, walking out over the wide prairies, may catch a glimpse of a stray bird or a stray flower. Perhaps they do not stop to think that there, through the centuries, birds have been singing, and flowers blooming, unknown or unseen by any. Perhaps they may stand on the beach and watch the incoming breakers,—majestic mountains of unmeasured blue, which dash upon the shore with mighty power. They may forget, however, that for six thousand years the same waves have been beating upon the reefs and rocks of miles and miles of shore line. Perhaps they walk in the cemetery, where, here and there, shafts of marble mark the dates of the sainted dead, fifty, seventy-five, or a hundred years ago. What do the stones signify? Simply this: In the past the spirit of the Almighty has been breathed into man, so that he became a living soul. We are almost lost in amazement, not at the personality of the departed and unremembered mortals, but looking beyond, as we see the Divinity under whose care they now are, and where they are now singing the glorious songs of the redeemed. Verily, God reigns!

Chicago, Ill.

"Sir, We Would See Jesus."

BY FLORA E. TEAGUE.

MR. W. C. PEARCE, International Superintendent of the Adult Bible Class Organization, at a late convention declared that many ministers and Sunday-school teachers taught and preached everything but Jesus. This accounts largely, he felt, for the decreased Sunday-school and church attendance.

That people do desire to be entertained, we know. But when they attend church and Sunday school, they desire to be fed with "the sincere milk of the word." They go to see and know more of Jesus. How many pent up hearts, hungry minds, and seeking souls, are in our audiences, to receive crumbs of comfort and strength. And, oh, how often we feed them on husks and ashes!

Let us, as Sunday-school teachers, strive more and more to present the loving, helpful, sympathizing Jesus. Oratory and beautiful sentiment have their places for delivery and hearing, but let our ministers feel that we are not hungering so much on the Sabbath Day for a fine literary effect as we are for the simple old gospel story that assists in making Jesus and his helpfulness very vivid indeed.

Lordsburg, Cal.

Go Thy Way.

BY IDA M. HELM.

How I wish we had a complete record of the sermon Paul preached before the notorious couple, Felix and Drusilla! He reasoned of righteousness, self-control and judgment to come. Felix's licentious character and immoral living would bring him to an awful judgment if he would not repent. What a piercing, heart-searching sermon he must have preached! Felix was terrified and trembled, but he said, "Go thy way for this time; when I have a convenient season I will call for thee." The golden opportunity had come for Felix, but, alas, he missed it. We do not read that a convenient season ever came for him. "Now is the time to accept Christ. Today, if ye hear his voice, harden not your heart."

Ashland, Ohio.

How Readest Thou?

BY J. EDWIN JONES.

And from thence we fetched a compass and came to Rhegium. Acts 28: 13.

A FEW Sundays ago I overheard a young gentleman, a schoolmaster, teaching a class of apparently bright, average young people. When they arrived at this verse I thought he must be testing their acumen by asking what was meant by "fetching a compass"? I wondered how far a thing must be carried before the word "fetch" could be properly used. After quite a spirited discussion they all finally decided that down in the hold, the very farthest part of the ship, among some rubbish, they discovered a compass by which they were guided safely to their desired haven.

The American Revised Version avoids that curious play on words by saying plainly, "And from thence we made a circuit and arrived at Rhegium."

Larned, Kansas.

How to Open a Book.

BY J. D. HAUGHTELIN.

MANY new books are badly injured the first time they are opened. The proper way to open a new book is, first to set it on a table or smooth surface, with the back down. First turn one lid down, then the other. Next turn down a few leaves,—a dozen or more, according to the size of the book,—gently drawing the fingers down the leaves next the back. Then do likewise with the other side, and thus alternate from one side to the other until the whole book is "broken in." When a book is opened near the center abruptly, or held firmly in both hands, it is sure to ruin the binding, regardless of how well it has been bound. The durability of a book depends largely on the first opening.

Panora, Iowa.

The Doctrinal Messenger.

BY I. N. H. BEAHM.

THE GOSPEL MESSENGER of Dec. 11, 1909, may be styled a doctrinal number. Should I say doctrinal? The MESSENGER is always teaching, and therefore every number is a doctrinal number. But the word doctrinal has come to mean some special or fundamental doctrine, and there are a number of important, even fundamental doctrines in the above-named num-

ber of the MESSENGER. Such an issue, now and then, is very timely.

Anyone can save these different views, in this symposium form, very conveniently, for future study and for reference. Besides it presents the matter clearly, distinctly and broadly at a single time, and therefore such a number is expedient.

Again; it keeps before us the great doctrines of the New Testament—of the Christian church, which something is very necessary, therefore such a number of the MESSENGER is cordially welcomed. Such an issue is of high character—fairly, strongly, and favorably presented.

Hebron Seminary, Nokesville, Va.

The Way to Heaven.

BY L. F. WRIGHT.

"You have only to turn to the right and go straight forward." "He who seldom thinks of heaven is not likely to get there." "The way to hit the mark is to keep the eye fixed upon it."

Crimora, Va.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, January 16, 1910.

My Whole Life for God.

Psa. 119: 9-11; 1 Cor. 10: 31-33; Col. 3: 23-25.

Prayer-motto: "Create in me a clean heart, O God." Psa. 51: 10.

- I. Do all for Jesus' sake. Col. 3: 17; 1 Cor. 10: 31.
- II. Heartily, as to the Lord. Col. 3: 23; Eph. 6: 6, 7.
- III. With the whole heart. Psa. 119: 10; Matt. 22: 37; Mark 12: 33.
- IV. Serving God. Matt. 6: 24; John 12: 26.
- V. Keeping his commandments. John 14: 15; 15: 10, 14; 1 John 5: 3; 2 John 6; Jude 20, 21.
- VI. Glorifying God. Matt. 5: 16; John 15: 8; 1 Cor. 6: 19, 20; Philpp. 1: 20, 21; 1 Pet. 2: 9.
- VIII. The blessedness resulting. Psa. 119: 1; 128: 1; John 14: 21, 23; 15: 12, 14; Num. 24.

Conclusion. Eccles. 12: 13.

Call for five or more one-minute speeches.

Let each one present remember that God is here, and that we are here before him to tell him that we have given ourselves to him to live for his service. Ask him for his help to keep the promises we have made. Let us do so now in many sentence prayers. Our motto for this week should be, "Do all to the glory of God." All join now in singing, "Jesus, lover of my soul."

PRAYER MEETING

For Week Beginning January 18, 1910.

The Never-Failing Refuge of Prayer.

Luke 18: 1.

1. Prayer Is a Sure Deliverer of Sin.—David realized that with iniquity or unrighteousness in his heart his prayers were not acceptable to the Lord,—they would not be answered (Psa. 66: 18). "Satan trembles when he sees the weakest saint upon his knees."

2. Prayer, the Secret of Power.—The early church was a praying church. Their united, fervent petitions brought the Pentecostal outpouring of power (Acts 1: 14; 2: 1).

3. Prayer, the Assurance of Victory.—Nehemiah, in his earnest endeavor to rebuild the walls of Jerusalem, "made his prayer unto God" that he might accomplish his task in the face of his enemies, and victory crowned his efforts (Neh. 4: 9).

4. Prayer Overcomes All Obstacles.—Peter's gracious deliverance from the well-guarded prison was the result of fervent prayer by the little band of earnest believers (Acts 12: 5).

5. Prayer, a Promoter of Holiness.—Coming into the Divine Presence in prayer, pleading at the mercy-seat, entering into close communion with the Most High, why should not the soul become more pure, more holy? Why should we not pray always and in everything (Eph. 6: 18; Philpp. 4: 6)?

6. Prayer Secures Ample Blessings.—We are told that "believing prayer" will move even mountains of difficulty, that "persevering prayer" will cause us to keep on asking, though the answer be long delayed, that "united prayer" has great and special blessings. Elijah's experience is a forcible illustration of this (James 5: 17, 18, margin).

7. Prayer Brings Healing.—When devout saints are brought down to a bed of sickness, we are assured that "the prayer of faith shall save the sick" (James 5: 15). Precious promise of Divine deliverance!

HOME AND FAMILY

The Cry of the Mother.

My life is so narrow, so narrow, environed by four square walls;

And ever across my threshold the shadow of duty falls. My eyes wander off to the hilltops, but ever my heart stoops down

In a passion of love to the babes that helplessly cling to my gown.

In the light of the new day dawning I see an Evangel stand,

And to fields that are ripe to the harvest I am lured by a beckoning hand;

But I have no place with the reapers, no part in the soul-stirring strife;

I must hover my babes on the hearthstone, and teach them the lesson of life.

I must answer their eager question with God-given words of truth;

I must guide them with words of wisdom through childhood and early youth;

I must nourish their souls and their bodies with infinite watchful care;

Take thought of the loaves and fishes, and the raiment which they must wear.

But at night when the lessons are over, and I cuddle each sleepy head;

When the questions are asked and answered, and the last little prayer is said;

When the fruitless unrest is vanished that fretted my soul through the day,

Then I kneel in the midst of my children and humbly and thankfully pray—

"Dear Lord, when I stand with the reapers, before thee at set of sun,

When the sheaves of the harvest are gathered, and life and its labors done,

I shall lay at thy feet these, my children, to my heart and my garments they cling;

I may go forth with the reapers, and these are the sheaves I bring."

—Lizzie Clark Hardy.

Mothers, Sing with Your Boys.

BY J. G. ROYER.

Did you ever notice that boys are full of tune and rhythm? Listen to them as they whistle in the house and out of it! They do that because they are full of tune. Then notice how readily they fall into line, to march and keep step. That's rhythm. Keeping step is keeping time, and that is rhythm or musical accent. I know that boys are full of music because I see it cropping out of them everywhere.

Nearly all boys whistle. The reason they don't sing is, because they are not encouraged to do so in the home. Too many mothers—and fathers too—hush the boy up every time he attempts to exercise his lungs. They will listen to the weak, small soprano voice of his little sister with smiling, motherly pride, while a good bass or promising tenor lies dormant in the boy, and dies for lack of encouragement.

I come to you, mothers, urging you to encourage your boys to sing. It will be good for them in more ways than one, and it will be good to bring more song into the home.

Mothers do not realize how hard it is for some boys to sing. They are often silent during song service in the Sunday school, not because they are uninterested, or indifferent, or stupid, but simply because they lack courage and confidence. One boy has such a loud, shrill voice that he is ashamed of it. Another is equally ashamed of his piping voice. Still another is afraid of striking a wrong note, and so all three keep quiet.

I am sure that nearly all,—possibly all,—mothers wish that their boys would sing. Well, let the mother who wishes her boy to sing, help him by encouraging him. If she is in real earnest about the matter, she will find time to practice a little with him, now and then. She may find him dumb with timidity at first, but if she will patiently persist in her effort to help him, he will, by and by, find his voice and use it. When once he ventures to use his voice, praise him. I don't know of anything that is more helpful with a timid boy than praise. The reason for this is, that many boys with really good voices are apt to think themselves poor singers. Under those conditions nothing stimulates them more than to find out that

mother considers those despised tones not only good, but excellent. Be sure that you do not find fault when your boy makes mistakes in singing. Better joke good-naturedly about the mistakes and urge him to try again.

If you have only one boy, get one or two from other homes to come over to your house, and then you can help them to learn some good pieces, to sing all by themselves. In the selection of pieces do not ask them to choose "baby pieces," for they are sure they are not babies. A boy,—and everybody else, for that matter,—likes best to sing songs that reach away down and get hold of the heart.

When your boys have learned to sing one or more songs, then suggest that they choose the one they like best, and ask their Sunday-school teacher to have the whole class learn the song and sing it before the Sunday school. The Sunday school enjoys seeing a class of manly-looking boys get up in front and sing. This will help the boys to do things publicly; for they are like all the rest of us in this respect. They need this drill. Once the boys are convinced that they are doing something that helps the Sunday school, they will work heroically.

But how can we expect our boys to sing if their mothers and teachers don't sing? I know that some mothers think they cannot sing. That's the trouble with the boys. They know mother thinks she cannot sing, and so they think they cannot. Well, let's do our best, any way.

I do not think our kind Father in heaven says when he hears you and me singing, "What a horrid voice that is!" or, "It is a pity she cannot sing,—she wants to so much." No, no. Our Father does not talk that way of our honest efforts at singing. Worldly critics may, but God never. I am sure that every honest attempt to sing, on the part of a mother, brings gladness to our Father's great heart of hearts. I am sure that he is glad to have us sing at all. It is all music with sweet melody to him. So let mothers sing and help the boys to sing. It will encourage them and do them good.

"Sing aloud unto God our strength."

"Sing psalms unto him."

"Sing forth the honor of his name."

"Sing unto him a new song."

"Let both young men, and maidens; old men and children praise the Lord."

"Praise ye the Lord."

Mt. Morris, Ill.

Reaching the Poor.

BY MARY V. HARSHBARGER.

SOME time ago I was privileged to call at some homes, to assist the inmates, if possible, to a higher and better life. I gave them something uplifting to read, and invited them to come to church. I visited the poorer class mostly,—the common people.

The question was asked, "Do you attend church?" Many times the answer came, "O no, we cannot go now. We used to go, but when times got hard, we could not mingle with the church people, because our money was too scarce. We could not pay our share, and could not dress well enough, so we were ashamed to go. Nowadays people all dress so fine that we do not feel at home with them."

Will this day ever come to us, as a church? God forbid! Sad, indeed, would it be for the poor people,—those in the common walks of life. Jesus loved and graciously helped all such. Do they feel at home with us now?

Today, if we mean to do the best and most far-reaching work for Jesus, we must carry God's Word to the lowly ones in simple attire, because those in fine clothing cannot adapt themselves to the needs of such people.

Jesus knew just what his people needed when he gave us his commands. He well knew that differences would creep in among his followers, and, if not guarded, would exert a harmful influence.

O sisters of our beloved Brotherhood, let us ask ourselves this personal question, "Do we really want to be on the Lord's side, to do his work in the best and most effectual way? Or do we have a stronger desire

to be of higher rank,—hardly willing to associate with the lowly? Would we rather not mix with those of less note?"

Some say, "There is caste in America." Well, I am made to feel that if we are not careful, we will be on the road that way. If so, it will be a sad state for the church of Jesus Christ.

The very things Christ taught us will keep us together if we heed and obey. But, my dear sisters, silks and finery does not harmonize with that simple service which Jesus illustrated in the upper room in Jerusalem. The same desire in the heart for any other occasion is out of harmony with the spirit of his Word. Sisters, will we be *strong* for the *right*, or will we allow our own sinful inclinations to control us? Our every action is either for or against the cause of our Master. "Ye cannot serve God and Mammon."

Will we put down self and lift God's banner a little higher? Will we come closer together and, in one harmonious band, carry forward God's message to the world?

Lord, a little band and lowly.

Help us all to follow thee

Jesus, keep us pure and holy,

That we may accepted be.

Some sweet day to dwell in heaven

With the white-robed throng above

Where no sin can ever sever

All will there be joy and love

McPherson, Kans.

Religious Influences in Schools.

TEACHERS in the public schools of the State of Washington are prohibited by legislative enactment from opening school exercises with prayer, and from reading the Bible to the pupils. Attorney-General Bell alleges that since "prayer is a religious exercise, and the public schools are maintained by public taxation," it would not be lawful to have such services, nor would it be expedient to read from the Bible, even though no comments were given on the portion read. With the constantly increasing army of criminals, everywhere, it might be well to remember that penitentiaries and reformatories are also "maintained by public taxation," and that many of their inmates are moral degenerates because they failed to be under Bible influences during their schooldays.

SISTERS' AID SOCIETIES

ABILENE, KANSAS.

During the last six months the sister's aid society of the Chapman Creek church has held eighteen meetings. The average attendance is fourteen. The collection amounted to \$41.75, of which \$10 was given to the child rescue work and \$10 to the church. There are yet \$9 in the treasury. We have made 192 garments, quilted four quilts, tied several comforters and have sent five sacks of clothing to mission points. Sister Alice Gorbett is our president.—Myrtle J. Derrick, R. D. 5, Abilene, Kans., Dec. 12.

BROOKVILLE, OHIO.

The sisters at Brookville met and organized an aid society, with some of the brethren assisting in the election of officers. There were sixteen sisters present. Sister Ada Hay was chosen president, Sister Sarah Kimmel, vice-president, Sister Dora Hay, treasurer, and the writer, secretary. It was decided to meet every two weeks and to open each meeting with Scripture reading and prayer, and to close with the roll call, responded to by Scripture verses. A collection was taken, which amounted to \$4. We ask an interest in your prayers, that much good may be done by our work.—Dona Zumbrum, Brookville, Ohio, Dec. 15.

PRINCETON, KANSAS.

The sisters' aid society of Princeton, Franklin County, was organized in February, with Sister Emma Webber, president. We held fourteen meetings, with an average attendance of seven. Amount of money received, \$18.63. We sent \$5 to the Kansas City Mission, \$5 to the St. Joseph Mission, and spent \$7.91 for material for comforters and garments for children, leaving a balance of 72 cents in the treasury. We also sent three sacks of clothing to the Kansas City Mission. By thus working together for a good cause, we are much strengthened in unity and sympathy. It is an opportunity for us to add our mite, when, otherwise, we could do nothing for city missions.—Aldula Throne, Princeton, Kans., Dec. 1.

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Our correspondent for Lower Canowago congregation, Pa., reports six accessions.

We are publishing the program for the Special Bible Term at Daleville College, Va., beginning Jan. 24 and lasting three days.

BRO. ALVIN G. FAUST and wife, of Windber, Pa., who are now attending Bethany Bible School, called at the MESSENGER sanctum.

BRO. HIRAM ROOSE and wife, of Wakarusa, Ind., who are spending several days in Elgin, were with us in our services over last Sunday.

BRO. J. W. BARNETT held a series of meetings in the County Line church, Ohio, and fifteen came out on the Lord's side and received baptism.

THE members composing the Mt. Etna church, Iowa, have arranged for a minister to locate among them, but our correspondent fails to give the preacher's name.

BRO. J. O. GARST did some evangelistic work at Poplar Grove, Ohio, and five persons applied for membership; three were baptized and one is to receive the rite later.

AT present Bro. S. A. Hornberger is in Texas, but he will soon return to Roanoke, La., where he recently held a series of meetings, and spend the remainder of the winter there.

BRO. GEO. W. BOWSER, of Arcadia, Ind., died Dec. 23, at the age of seventy-seven years and eight months. He was one of the faithful elders of Indiana, and had preached the Gospel about fifty years.

WHEN a paper like the MESSENGER changes location, it takes some people a long while to find it out. We still receive letters addressed to Mount Morris, and some time ago received one addressed to *The Brethren at Work*, Lanark, Ill.

THOSE who keep the MESSENGER supplied with church news are entitled to a manuscript tablet and all the self-addressed envelopes they need, but when calling for this outfit they should name the congregation for which they are the special correspondent.

BRO. M. W. EMMERT, head of the Bible Department, Mount Morris College, filled the Brethren pulpit in Elgin last Sunday morning and evening. In the evening he spoke concerning the importance of thorough training for Sunday-school teachers, it being the occasion for the graduation of seven young people who had completed the Teacher-training course. His address was listened to with much interest.

SISTER LUCY MAY HANAWALT, wife of Bro. W. C. Hanawalt, of Lordsburg, Cal., died at the Pomona Valley Hospital, on the evening of Dec. 15, from the effects of an operation. She will be remembered by hundreds of our readers, who have met her at different times, and especially while her husband had charge of Lordsburg College, as an earnest, devoted and self-sacrificing sister. She lived for others more than for herself.

BRO. I. N. H. BRAHM wishes us to say that the instructors for the Bible Institute at Hebron Seminary, Nokesville, Va., will be Brethren J. Kurtz Miller, P. J. Blough, S. A. Sanger and members of the school faculty. The institute opens Jan. 7 and closes Jan. 16.

BRO. I. J. ROSENBERGER writes us from Sterling, Colo., where he and his wife are spending a few weeks, it being their purpose to spend at least a part of the winter in a mild climate. Bro. Rosenberger is doing some preaching at Sterling, while there, and after his meetings close will move on to some other point.

UNDER date of Dec. 29, Bro. D. L. Miller writes us from Reedley, Cal., saying that his next point would be Raisin, and from there he would go to Laton. As it now looks, he may not reach Los Angeles until February. While he is feeling quite well, still he is not strong enough to stand any lengthy efforts. His preaching is done with considerable moderation.

AT the late district meeting of Northeastern Ohio a resolution was passed, directing the churches having no resident elders, to determine, at their first meeting in 1910, the length of time for which such elders shall be chosen, the time not to exceed three years. This will enable the churches in question to select their own elders and to determine how long they are to serve.

ONE of our churches is not averse to using plenty of printers' ink. We have a copy of a circular, prepared by the pastor, in which he announces the hour for each service, along with the name of the preacher secured to hold the revival meeting. There is nothing sensational about the circular. The facts are set forth in a straightforward manner, and what is said in the interest of the revival is certain to command the respect of sensible people.

ONE of our patrons in Indiana says he is to spend the winter in Texas, and wishes his MESSENGER discontinued until he returns. He was in such a hurry about getting started, that he did not take time to sign his name to his letter, and for that reason the paper will continue going to his Indiana address, whatever it may be. Possibly this item will meet his eye, as well as the eyes of some others who have omitted their names when writing this office.

BRO. W. H. PULLEN held a number of meetings at an isolated point in Wallowa County, Oregon, and five confessed Christ, but were not baptized. They are said to be a hundred miles away from any members. Still some minister ought to be sent to them at a very early date, so they can receive the rite of Christian baptism. This little band may well form the nucleus of a church. Many a congregation has been built up from even a smaller beginning.

BRO. H. C. EARLY, one of our Corresponding Editors, has this good thing to say about the doctrinal issue: "I want to add my compliment, too, as to the doctrinal issue, if I did have a say in it. That's the easiest way to get some men's compliments. In my judgment it is the best of its kind yet brought out. One feature of much interest is the fact that it covers so many points and, then, the articles are short and pithy, the most of them pretty well written, some of them exceedingly well written. On the whole, it is good, very good. And you are entitled to recognition for your engineering the thing so successfully as you did."

BRO. D. H. BAKER, of Hanover, Pa., says he is seventy-two years old, has been in the ministry thirty-one years and preaches nearly every Sunday. In former years he and his wife traveled a great deal in adjoining counties, stopping for neither rain nor snow. He does not know how many sermons he preached, but has a record of 379 funerals. In 1884, on an extremely cold day, he traveled ten miles to bury a Quaker lady. On this trip he was frozen to sleep, and since then his hearing has not been good. He says that during the war he fought for his flag, but now he is fighting for the banner of his Master, the Prince of Peace. One year ago his wife went to her long home, and he is looking forward to the time when he can meet her on the other shore.

WE have a copy of the minutes of the district meeting of Northeastern Ohio, containing a very interesting query for the Annual Meeting. Bro. A. S. Workman has been chosen to represent the district on the Standing Committee. We shall publish all the queries, intended for the Annual Conference, as soon as we can get hold of them. Some of the District Clerks are extremely slow about sending us copies of the minutes of their respective meetings, though the meetings were held over two months ago.

BRO. W. R. DEETER, of Milford, Ind., seems to have been a New Year's gift to his parents, for he was born on the first day of January, and last Saturday was seventy years old. His health is good, his mind is active, he continues his systematic study of the Bible, and not long since, in the State examination by Hurlbut, received a credit of 100. A younger man could not have received a higher mark. He says his wife is eighteen months younger than himself, and is as hale as a woman of but twenty-five summers. They are a well-preserved couple.

WE are in receipt of an interesting pastoral letter for December from the visiting pastor, Bro. J. B. Brumbaugh, Huntingdon, Pa. The letter is printed and contains a number of items of interest. We observe that there is a board of four elders, with Bro. H. B. Brumbaugh as elder in charge. This is followed by a group of eight resident ministers. Then there are seven student ministers, and nine deacons, with one of the deacons named as president of the board. The trustees, Sunday-school and Christian Workers' officers are also named, along with the organization of the Sisters' Mission Band. The weekly and monthly appointments are announced. The spiritual tone of the letter is good and will certainly prove helpful to the members of the Huntingdon church.

MR. JOHN M. STUDEBAKER, of the Studebaker Wagon Company, South Bend, Ind., and also a director of the Winona Assembly, recently wrote this to the editor of the *Winona Assembly Review*, when referring to his parents, who were members of the Church of the Brethren: "That good old Dunkard father and mother trained us to work and taught us to fear God and love our fellow-men. Father was a man who always loved his church. Mother sat at her spinning wheel and her loom; she knitted our socks, and wove the cloth to make our clothes. But she always found time to read to us from the Bible, and with earnest prayers she asked that her children might grow up and become Christian men and women. I can only say that the early teaching of that good old father and mother laid the foundation for our success in life."

DURING 1909 Sister Mary Hoff Graybill, of Union Bridge, Md., has kept tally on the conversions reported through the MESSENGER. She says that during the year 6,222 persons were received into the church by confession and baptism, while 383 were restored to fellowship. This falls a little short of the showing for the year previous, as the record for that year says 6,366 were received by baptism, while 431 were reclaimed. Hence, for the year, there was a total of 6,797 accessions, whereas for 1909 we report 6,605, or 192 less. The accessions by baptism for the different months are given as follows: January, 737; February, 572; March, 516; April, 282; May, 331; June, 309; July, 400; August, 341; September, 517; October, 887; November, 631; December, 699. October was the best month for accessions, there being 887 baptized during the month. January comes next with 737 baptized. We have been keeping a record of the accessions since 1896, in which year the number of additions to the church was given as 5,464, but the reports for last year, and the year before, make the most encouraging showing on record. While the reports we publish, from year to year, do not give proof of the increase we should like to see, still it must be evident that our labors are by no means in vain. Our prayer is that, at the end of the present year, we may be able to report an increased number of conversions, as well as a decided growth in spiritual attainments. We have another report about which we may say something in another issue.

ELD. C. F. YODER, former editor of the *Brethren Evangelist*, and author of "God's Means of Grace," but now missionary sent to South America by the Progressive Brethren, has located at Rio Cuarto, Argentine. He says that the country is wonderfully productive, with a climate much like Southern California, and that there is a great opening for mission work, there being but a few Protestant missions in a radius of hundreds of miles. It is believed that in time many parts of South America will prove as promising for emigrants as some of the most favored sections of the United States.

One time a sister, who had a fine faculty for seeing the bad side of things, was finding considerable fault with the church in general, and with some of the members in particular. Her elder told her that she should make it a rule, so long as she remained in the church, to do her talking for the church, and let the talking against the church, and against her members, be done by others. This was splendid advice, and should be passed on to others. The member who talks for the church may be counted on the Lord's side, but the one who talks against the church, and is all the while finding fault with those who belong to the church, may possibly have to be counted on the other side.

THE BRETHREN ALMANAC for 1910, just published, shows an increase in our ministerial force, but not quite as much as we were looking for. In the list will be found the names of 2,987 ministers, with, possibly, a few duplicates. Fifty-one of these reside in foreign countries and the rest in the United States. The list for 1908 showed an increase of 107 over the list of the year previous, but the increase of the 1909 list over that of 1908 is only forty-nine. Still, our present list is the largest ever known in the history of the Brotherhood, containing nearly 800 more names than the list published eleven years ago. Statistics show a larger increase, proportionately, in the ministerial force than in the membership of the church. If the increase in membership would keep pace with the increase in the ministerial force, we would now be able to report fully 180,000 members. Of the 2,987 ministers, fully 2,000 of them ought to be able to wield the Gospel Sword with skill and force. So far as the number of our ministers is concerned, the outlook is decidedly encouraging, but are we all doing what we can to spread the Gospel, build up churches and feed the Master's flock?

A Lukewarm Church.

We have a strange report, and yet the results are what might be expected. We are told of a congregation, composed of about fifty members, where only four families receive the MESSENGER. The minister is a hard-working man and does his utmost to give his people good spiritual service, yet half of the members do not attend meetings regularly. There are fifty names on the church roll, and yet only a few of them can be depended upon for active church work. There are nearly a half dozen deacons, and some of them do not even give thanks at the table for the splendid meals with which they are blessed. Here is a Brethren community where little attention is given to our church literature, and you will find similar results in every congregation where the MESSENGER is not read. Place the paper in each of the families of this church and a transformation will be seen in less than a year. To arouse the indifferent members to a state of activity is a part of our work, and we are doing it from one end of the land to the other. There is no use in carrying a dead church on the roll for years. Such churches need to be converted, and we ought to have a few evangelists who know just how to arouse such members from their lukewarm state. The Lord's method of dealing with such conditions, as set forth in Rev. 3:16, is to either arouse such people from their spiritual slumber, or get rid of them. But we believe they can be restored to their first love and church activity if we will get at them in the right way.

Honesty in the Ministry.

A LEADING minister, who, in his preaching and writings, sets forth views contrary to the accepted doc-

trines of his church, complains bitterly because he has been unfrocked. He holds that one should be permitted to search the Scriptures for himself, accept the truth as it appeals to him, and teach the same, if he thinks proper to do so. Since he has been deposed, because of what he believes and teaches, he is trying to make it appear that he is now a martyr for the cause of truth.

This man should bear in mind that no one is interfering with his liberty to believe and teach what he pleases. He was made a minister by a church holding certain doctrines, and he was ordained with the distinct understanding that he held the same doctrines, and was willing to practice and teach accordingly. He has seen proper to change his views, while the church has not, and now wants back of him the moral support of the church, while he is endeavoring to upset her doctrine.

It is a case like this: A man becomes identified with the Prohibition party, and, being a fine talker, is placed in the lecture field in the interests of prohibition. For a time his lectures are all right, but in the course of a few months he changes his views, and goes to talking in favor of the saloons and the liquor traffic. Would his party continue his name on the list of their field workers? Most assuredly not. Nor would he have the cheek to ask to be retained. He would be honest enough to withdraw from the Prohibition party before entering a field for another party. This would be looked upon as common honesty.

Another illustration: The Baptists ordain a talented young man to the ministry. He understands that his church believes that only immersion can be considered New Testament baptism. For years he remains faithful to the Baptist doctrine, but in time his mind undergoes a change; he is willing to regard sprinkling as proper baptism and preaches in favor of sprinkling instead of immersion. Does any one presume that the Baptists would retain him as a minister? Certainly not. They would read him out of the ministry at the first opportunity. Will he complain? No, not if he has the good sense and the common honesty credited to the average politician.

Well, what about the minister in any church, who changes his mind regarding the faith and practice of his church! He holds his office by virtue of the official action of his church, and is supposed to represent the interests of his church. But in his preaching and writing he opposes some of the accepted doctrines of the church that has made him a minister. Is the man honest? Would he be considered honest for doing that way in any other calling? Most assuredly not. Then, why endorse his course from a religious point of view?

But he says he understands the Scriptures differently from what his church does, and that, as a minister, he should heed the Word of God rather than the church. By this he would have us understand that he considers himself greater than the church. If he is greater than the church, and knows more than the church, why does he insist on having the church stand back of his official position? The fact of the matter is, those who persist in underrating the church in this manner, simply seek an excuse for their inconsistency, unfaithfulness and religious dishonesty. If a minister, because of a change of views, can no longer teach the doctrine of his church, let him be frank enough to ask his church to excuse him. This is the fair and honorable thing to do, however serious the action might be considered.

Repentance.

JOHN THE BAPTIST began preaching, saying, "Repent." Jesus began his work among men, saying, "Repent." It is significant that both John and Jesus began their ministry, preaching on the same subject. Peter, in his great sermon on the day of Pentecost, placed tremendous emphasis on repentance. The same is true of Paul's sermon on Mars' Hill before that learned court. And so in the preaching of all the apostles. All this shows the importance of the subject.

What is repentance? The product of godly sorrow (2 Cor. 7: 10). What is its fruit, or proof? Change of life and conduct (Matt. 3: 8). Repentance is not sorrow, as too many interpret it to mean; it is produced by sorrow,—godly sorrow. It is not a change of

life and conduct; these are produced by repentance, and they are its fruit and proof. Then, what is it? It stands, you notice, between godly sorrow, on the one side, and reformation of conduct on the other. It is worked out by godly sorrow, and when repentance is worked out, it changes the outer life and conduct, and these prove it. It must, then, be purely and exclusively an internal work, the work of the heart. It is simply the heart turning from sin to God with full purpose to serve him, the result of a conscious sense of the guilt and condemnation of sin. This is repentance.

This change of heart represents the embryonic stage of the spiritual birth, when the inner formations and developments are made the formation of the new purpose of life, which is made strong and laid deep in the agony of the soul, as the foundation of things new. In faith the seed is conceived, and in baptism the child is delivered.

Along with godly sorrow, Paul speaks of the sorrow of the world, and says it works death. There are several distinct differences between godly sorrow and worldly sorrow. Godly sorrow worketh repentance unto salvation not to be repented of; while worldly sorrow works death. One brings life, the other death. Godly sorrow is founded on God; it is an inner, inexpressible pain, because of the conviction that our sins offend God and grieve him at his heart; while worldly sorrow is based on things here,—this world. It is pain, and sometimes very severe pain, because of the present results of sin. For instance, a man's sins are exposed, and he is sorry that his reputation is injured or that his business suffers. He has spent his life in dissipation, and he is sorry that he must suffer for the want of health and prosperity, etc. Such conditions bring death; but no man repents because of them. It must go deeper. A man must be made to feel in his very heart first of all that God is the one to suffer most because of our sins. In this appears the exceeding sinfulness of sin, and also how God hates sin, and what an offense it is to him. Out of this condition of experience one feels forced to give up his sin and surrender himself to God. This is godly sorrow, and this is its blessed result.

There are several distinct stages in repentance, or, rather, one thing that produces it and a few things that follow at once.

First, there is conviction. On this godly sorrow rests. Conviction, or to convict, is a legal term. It means to prove a prisoner guilty of a crime charged against him, followed by the penalty of the law. The term has the same meaning in its New Testament use. We are charged with having violated God's law; and the Holy Ghost, with the law in hand as his sword, proves the charge to be true, and fastens our guilt upon us. We are convicted; we are proven guilty. We see it. We know it. There is no escape from it. This is, in large part, the office of the Holy Ghost, and it is the first thing he does for the sinner.

Notice, to convict one is to prove him guilty of the violation of law. Conviction is simply the proof of guilt fastened on one. That's what it is, and, strictly speaking, that's all it is. It is not feeling, except as feeling results from a sense of guilt. However, conviction is usually fruitful of feeling, varying in individuals according to differences in temperament. The proof of guilt brings godly sorrow, without which repentance is impossible. That's what it is given for. And the Holy Spirit is, first of all, specially charged with convicting the world of sin, and of righteousness, and of judgment (John 16: 8). All this is foundation work.

Immediately after the change of heart, in which the purpose is formed to forsake sin and serve God, the sinner makes confession and restores injuries done as far as possible. The prodigal, after he decided to return to his father, framed his confession at once. It was the fullest and most penitent. And "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Zacchæus is a good example of restoring the injured. He said, "If I have taken anything from any man by false accusation, I restore him fourfold." He not only restored lawful dues to those whom he had wronged,

but he did it fourfold. This is the unmistakable fruit and proof of thorough repentance. It also settles the scope of confession, showing that it is not confined to God only, but that confession must be made to those whom we have injured. How can restoration be made without confession? In many cases, in fact, confession is all that can be done in the way of restoring the injured. The point is, to make things right with God, they must be made right with men as far as possible. Here lies one of the finest tests of repentance. And I am wondering what undischarged burdens, at this point, are resting upon those of us who profess repentance.

H. C. E.

Life's Mileposts.

ALONG the Pennsylvania Railroad, between Pittsburgh and Philadelphia, at the end of each mile, there is placed a milepost. On one side of each post is plainly marked the number of miles to Pittsburgh, and on the other side, the number of miles to Philadelphia, so that the traveler, by looking, can always tell where he is, and the direction in which he is going. He may have in his mind his place of starting, as well as the point to which he is going, and note the speed which he is making on his way. This is very important,—especially to those who are deeply interested as to the time of arrival. Of course, this interest is measured largely by the expectations that we expect to realize upon our arrival. If we are on a pleasure trip, and time is not a consideration, we are not anxious as to the hour of our arrival, but find, perhaps, the major part of our enjoyment along the way. The rivers, the valleys, the fields, the hills and mountains by the wayside all have their attractions, and the mile-stones have but little or no interest. It is the things by the way that demand the attention of the traveler.

To others time is valuable,—is precious. Their concern is not about the things along the way, but what is to be found, received, or done at the end, so that every milestone passed means one point, one mile, one minute nearer the object of their purpose. This is right, natural and reasonable. No one, as he associates with the different passengers, thinks strange of the different dispositions thus shown.

We very well remember, years ago, while attending our Annual Conference in the Far West, of receiving a dispatch from home, stating that father had died. Of course we were exceedingly desirous of getting home before his burial. At once we consulted the railroad men and were informed that by taking the first train east, which left in forty minutes, we could make it, providing we could make close connections and met with no mishaps. At the scheduled time we were at the depot, took the train and were soon on our way homeward. No hills, valleys, fields or cities by the way had any attractions for us. Home was our objective point of interest. To get there, to see a loving father before his body was laid away with the silent dead, was our only concern. In the morning before reaching Chicago we were told that our train was twenty minutes behind time, and as the connection was direct, unless this time was made up, there would be no connection, and my whole purpose missed. But the conductor said: "I'll get you there," and he did. Again, with only one more change to make, we were off for home. Did our passing mileposts mean anything to us? To us it seemed to be a life race. As we started down the east side of the mountains, again we had lost time,—this time a half hour. But distress and death always appeal to human sympathy, and the conductor said that he would either make up the time or hold the connecting train. How much of the lost time he made up, we never thought to inquire, but as the train pulled in at Cumberland, the other train was there, steaming and puffing to be off,—and off we went, reaching our home station at the church just in time to meet the funeral procession and enter into the church with it. We reached the milepost in time, and the circumstance and occasion made an impression on our mind and heart that we shall never forget.

How anxious we were to see that familiar face just once more before it would be laid away, to be seen no more until it would come forth in its more beautiful and glorified form! Yet, are we not all on a still more important journey? True, a different one in some

respects, but in others quite similar. From our morning of time to our evening of time; from our childhood point to the old age point, along the way we have set up the mileposts, numbered in days, months and years, towards the city which Jesus has gone ahead to prepare for us. We all have started in life's journey. But the question should be with us: How are we getting on? Have we stopped? Are we lingering and playing by the way? Have we turned around and are we on the backward way, or are we vigorously pushing forward towards the end which our Father wants us all to reach? From which side are we reading our milepost? Are we going forward or backward?

Some of us are on the way but we make speed slowly. The way does not seem bright,—dark clouds loom up and dim, or intercept, our vision. We become too much interested and taken up with the side views, until at last we forget that we are sojourners, erect ourselves tents, and decide to settle down and be satisfied with what we have, forgetting that on this journey we have no continuing city. We are on the tide of time and we are being borne along somewhere, either forward towards the city of our God or backwards towards the city of destruction. The mileposts are set and plainly tell us which way we are going. All we have to do is to look and see. Hour by hour, month by month, and year by year, we are passing them by, and in the unknown sometime we will come to our last one, and where shall it land us? Shall it be at the gate of the Eternal City or at the whirlpool of destruction? It is for us to say. The importance of what this ending shall be ought to awaken us to our best interests, and cause us to put forth our best efforts to make sure that our landing shall be in the Heavenly City.

As the last note of the old year rang out and the first one of the New Year rang in, another milepost of our lives forever passed from our vision. If saved we are to be, we must say: "For now is our salvation nearer than when we first believed."

H. B. B.

A Missionary Mirror and Reflector.

NOTHING, at times, is so interesting, perhaps so startling, as the facts. This is true about missionary work as well as in other lines. Perhaps not in a long time has anything appeared in the columns of the *Missionary Visitor* that has stirred as much enthusiasm and comment as an article in the December issue, entitled, "A Missionary Mirror and Reflector."

It is an analysis of the missionary giving of the whole Brotherhood during the Bicentennial year. It gives comparative tables, discusses the reasons why giving is as it is, shows each State District in its true perspective, giving a complete list of the congregations of each District, what they gave and what they might have given, if every one had given a dollar. It is a wonderful collection of facts and will surprise the membership, no matter who reads it.

Bro. J. Kurtz Miller, of Brooklyn, says, "It is an eye-opener. I don't know anything that will stir some of our preachers and elders like this report. I, for one, am going to make it the basis of a sermon in each of my Bible texts."

Bro. J. J. Yoder, of Kansas, says, "'A Missionary Mirror and Reflector' is loaded with information that ought to arouse the churches from the Atlantic to the Pacific."

Bro. H. C. Early, of Virginia, says, "You have worked out that article, 'A Missionary Mirror and Reflector,' to a great advantage. No one, it seems to me, can study what you say, with the tables before him, without great advantage."

Bro. Jesse Emmert, of Waynesboro, Pa., home from India on furlough, writes, "To my way of seeing things it is the best *Visitor* in years. It is a revelation. You did a fine thing in so presenting the standing of the churches and Districts. I am sure it gives me some very solid grounds on which to walk, as I visit and present this question."

Bro. D. J. Lichy, home from India on furlough, writes, "Well, yes, the December *Visitor* strikes the spot O. K."

Two things are wanted. First, if you have not seen the December *Visitor*, ask for it. You should

see it, to see if your congregation is properly represented. Second, every minister can have the *Visitor* for the asking. Have you asked for it? Address: General Mission Board, Elgin, Illinois.

Tobacco in the Way.

A PREACHER, noted for his ability to put life and vigor into a meeting, says he can do nothing for a certain congregation that he recently visited. He preached night after night, had a good attendance, but no interest. When he undertook to analyze the situation, he learned that nearly all the members use tobacco. Those who do not smoke, chew, and some of them do both. To fill a congregation of tobacco-users with spiritual earnestness, was too much for him. He preached the Word with more than ordinary zeal, but there were no fruits. We have not been informed that he preached against the use of the weed. Possibly he feared to undertake it. But when a strong preacher strikes a place like that, why not let the people feel the keen edge of the Sword of the Spirit, as it applies to the tobacco question! When Paul went into a city given over to sin, he preached against that very sin, though he sometimes had to suffer for it. Are we not in need of some of the same kind of boldness today? We have heard of strong sermons against the use of the weed in communities where very little tobacco was used, but who ever heard of a well-prepared sermon being delivered in a locality where many of the members had contracted the tobacco habit?

The Churches Doing Something.

SOME people are wondering what is the matter with the churches in the United States. There may be a good deal the matter with most of them, and still they are doing something after all. It is said that they are building eight churches each day, that in their Sunday schools they are teaching more than fifteen million boys, girls, and older people, every week, and doing it all at their own voluntary expense, while the Government is taxing the people to the amount of two hundred and seventy-five million dollars per year, for the purpose of teaching sixteen million scholars, who must attend schools from which the Bible is excluded by law. Furthermore, the churches are translating the Bible into hundreds of languages, sending out thousands of missionaries and are girdling the globe with their moral and spiritual influence. True, they may not be doing all they might, and yet, if they were to withdraw their influence from society, and leave everything to the care of the infidels and others, the conditions would soon become such that everybody would wonder how the world could possibly get along without the churches. Imagine the condition of things without the churches. Then you may be able to understand, to some extent at least, what the churches are doing.

What We Write About.

WHEN opening up missions in new localities it is natural for those interested to write about their fine country, the excellent climate and the splendid opportunities for making money. Very little is said about the saving of souls, or the Lord having a people in their locality that need attention. In this respect we differ from the missionaries about which we read in the New Testament. When locating missions, the early Christians did not look around for the most productive soil and the best climate to be found. Nor were they concerned about where the most money could be made, or where the land was the cheapest. Paul worked at tent-making because he needed money to meet his expenses, but he did not go to Corinth just because of good business opportunities. He went there to preach the Gospel. We need a number of this kind of preachers today—men who are more concerned about preaching the Gospel than about homes, lands and paying investments. While encouraging a return to the apostolic methods, in faith and practice, it might be well to consider the advisability of restoring the apostolic method of spreading the Gospel and building up churches. There are some things in the Book that we may not have learned.

MISSIONARY DEPARTMENT

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THE WORLD GROWS BETTER.

That the evangelizing forces of the day are gradually gaining in their struggle with the evils, threatening human welfare everywhere, is the opinion of Frederick Harrison, an English writer, in reply to a pessimistic book, recently published in London. Mr. Harrison declares that great as are the social evils, their proportion to our entire life is not so great as to stamp our civilization as dying or deserving to die,—that the social forces that do battle with these evils are gaining and not losing. Looking into the future, Mr. Harrison sees a vision of a new heaven and a new earth, man's earth having grown to be a real heaven, and our new heaven having become a regenerated earth. To the earnest student of prophecy such a happy state does not at all seem impossible. God has spoken, and his word cannot fail.

A FAIR TEST.

The question of lawfulness or unlawfulness of the various pleasures and amusements of the day is causing much uneasiness in the minds of many, and some there are who vigorously resist any interference with, what they term, their "privileges." In this connection the rule given by John Wesley's mother is right to the point, and we here insert it to the profit of all: "Whatever weakens your reason, whatever impairs the tenderness of your conscience, whatever obscures your sense of God, or takes off the relish of spiritual things, whatever increases the authority of your body over your mind,—that thing, to you, is sin." Here is a rule that may be readily applied by all,—a rule that is amply supported by the spirit and letter of the Word of God, and a rule that is sure to stand the test of the final judgment. It is worth while to study it carefully and make the needed application.

A LOYAL MEMBERSHIP.

While we admit that there is great power in ministerial activity and in well-prepared sermons, yet the success of a church will never be what it ought to be unless there is a deep spirituality on the part of the members. Unfortunately, however, this is often rendered impossible by a petulant spirit, a peevish disposition, a temper without control, and a retaliating mood, urged on by a "rule-or-ruin" policy. Too many insist upon what they term "their rights," ignoring the fact that others have rights also. One thing is sure,—the spiritual man lives in close communion with his Maker, and avoids all occasion for offense against his neighbor. He realizes that he is an ambassador of Jesus Christ, the representative of the Kingdom of Heaven, equipped with proper credentials, and that he must always stand up for his country. Only in this way will he win respect for himself and honor for his King. With unbounded loyalty in the membership, the cause will move onward with tremendous strides.

IS YOUR LIGHT DIM?

Some years ago a steamer was coming up the Fifth of Clyde on a stormy night. Careful watch was kept, and all was going well till suddenly a dim, flickering light appeared right over her bows. In another instant the steamer went crashing into a ship which was lying at anchor. Several lives were lost, and much damage was done. What was the cause of the accident? The anchored ship had allowed her light to grow dim for want of oil. It was only neglect! That is just what many Christians do; they forget to read the Word of God, to meditate on it, and to watch with prayer, therefore their light is almost out, to the injury of themselves and others. "Ye are the light of the world." Christ's churches are golden candlesticks, planted in a dark world. They are to hold forth the Word of Life, never failing, for a single moment, to reflect the brightness of the Sun of Righteousness. It is well to watch and pray and to see to it that our lamps are trimmed and burning, and we ourselves, as men that wait for the Lord, ever ready for his glorious appearing.

WHAT OF THE NEW YEAR?

As we met each other on the first day of this new year, the salutation rang out everywhere, "Happy New Year," and while it may have been uttered thoughtlessly by the many, it is well to remember that it is largely within the power of each one to make this year just what our friends have wished it might be to us. It is well to stop, just a moment, and take our bearings. As we contemplate the passing of the old year, and the ushering in of the new year, thoughts crowd the mind thick and fast. We are sitting alone, face to face with our conscience, and what do we learn about ourselves,—our real inner being,

—and the all-important work for the Lord? It has been said that a "contemplation of past failures is an aid to mending one's moral fences." So be it! It is well to make the opening days of the new year a preparation for better things. If, to this end, new resolutions must be made, well and good. Notwithstanding the popular delusion, there is no harm in making new resolutions, provided we determine to carry them out to the Lord's glory and our eternal happiness. What we want to do, most of all, is to bring up our conduct, our aspirations, our zeal, to the high standard of our resolutions, and remain on that lofty and exalted plane. Living wholly for God, and devoting all that we have and are to his service, we may all enjoy an inspiring outlook for the new year.

THE FAMILY ALTAR.

One of the popular evangelists has organized what he terms a "Family Altar League," in recognition of the fact that the family altar, as an institution of the home, has largely been dispensed with by many families. The very fact that such a movement has become necessary, is a sad evidence of spiritual decline. A generation ago, almost every Christian home in the country had its family altar. Today the household that has united daily prayer is getting to be the exception rather than the rule. Even among the membership of the Church of the Brethren there is a deplorable lack in this respect, compared with our record of former years. In too many homes the Bible is hardly ever read, and, sad to say, the children do not hear their parents' voices in prayer to the Most High. Might it not be true that increasing worldliness among us had its birth in the decay of the family altar? One thing is sure, we can well afford to rebuild the family altars that have been allowed to decline, and that work is possible to each brother and sister without even joining a "League." By all means, restore the family altar!

MISSIONARY HEROES.

The recent experience of Bishop I. O. Stringer, of the Yukon diocese, shows that the life of the frontier missionary is not, by any means, one of ease and pleasure. Together with Charles F. Johnson, another missionary, he left Fort MacPherson, at the mouth of the Mackenzie River, after a preaching tour, some weeks ago, hoping to return home by means of a canoe. Finding the rivers frozen, there remained no other choice but to walk. This they did, undergoing hardships so strenuous that they lost fifty pounds, each, in weight. They had but little food, and were totally unprepared, in other ways, for the trip. For twenty-five days they walked in blinding fog, storm, and bitter cold. Their supplies gave out, and for many days they had barely enough to keep alive. Toward the last of the terrible journey they were compelled to take off their moccasins and "mucklocks," and eat them. Each day they were able to walk less, and when they finally stumbled into an Indian camp, they had almost given up. Supplied with necessary rations by the friendly Indians, they started onward again, finally reaching their destination in safety. We give this account simply to show what some workers feel called upon to endure, in order that they may preach Christ to those who know him not. Those of us who are, perhaps, living too much "at ease in Zion" may well ask ourselves if we really know what sacrifice is.

THE JERUSALEM CHURCH.

Regarding the church at Jerusalem, I have wondered, ever since I have known of the church of the Brethren, why there was no representative work in Palestine. I was interested in this before I went to Jerusalem. When there, my interest grew.

Since returning to the States, I have given a number of song-lectures in the interest of a church at Jerusalem, or, as I like to think of it,—*"The Jerusalem Church."* Free-will offerings came, and there are now some dollars in the bank accumulating interest.

The first deposit was made in January, 1907. The last, Dec. 16, 1909. So far as I know, I claim the pleasure of being the first member of the Church of the Brethren definitely to start a fund for this purpose.

The risen Christ gave his first message to a woman at Jerusalem. The women of Palestine need so much to hear again these words:

"Sweetest note in seraph song,
 Sweetest name on mortal tongue,
 Sweetest carol ever sung,
 Jesus, blessed Jesus!"

And I appeal especially to the women of the United States to be strong, with the quick step of an onward progress in coming to the rescue of those who live in this little country, whose history stands unrivaled.

Christian woman is honored and respected because of the beautiful Gospel of love and liberty taught by the Friend of Martha and Mary. It is this that clothes her with the sunlight of sanctity, makes her pure with the utmost approach to holiness, and sweet with unselfish attributes. Many blessings are ours. Let us nobly show our appreciation by swinging the Christless world off its hinges, in lifting the world's girlhood, its motherhood, its wifehood, and its widowhood to the realization of the Man of Galilee's ideal woman.

Will we pray fervently for the peace of Jerusalem?
 Will we establish firmly an apostolic church there?
 Bluffton, Ind. Marguerite Bixler Garrette.

IF EVERYBODY WOULD DO AS I DO.

Dear reader, has it ever occurred to you what the condition of the Master's cause would be, if each member would do as you do? Some of the results are briefly told in the following dialogue:

A. If everybody would do as I do they would not read this article, for I don't read the Messenger. I can get larger papers for one-fourth the price of the Messenger.

B. I love the Brotherhood, and if each member would do as I do, they would all want to read the Messenger, to keep informed as to what is going on in our beloved Fraternity, as well as to get the benefit of the many instructive articles it contains. Besides, if each member would pay the subscription price, as I do, the Publishing House would not only be able to furnish us a weekly religious journal, filled with wholesome reading, but, over and above all expenses, would have several thousand dollars to turn into the General Mission Fund.

A. If each member would do as I do, we would have no mission fund, for I never give anything for that purpose. I tell you, I work hard for what I have. I once heard a minister quote this from the Bible: "If any man will not provide for his own household, he is worse than an infidel."

B. If all would feel as I do, they would realize that all we have in this world belongs to the Lord, and he requires us to use all things to his honor and glory. He expects of us that a portion be appropriated to the building up of his cause. I am in deep sympathy with Sunday school, church, and mission work.

A. If every one would do as I do, we would have no Sunday school. I never attend, and always manage to be late for preaching. Then, if all would do as I do, the whole congregation would be sleeping, while the minister is trying to preach.

B. If all would do as I do, every one would always manage to be on time for Sunday school and church, and the entire congregation would give the very best attention to the discourse of the minister who seems to be at his best under these circumstances. Thus saints would be encouraged to be faithful, and the sinners made to feel the need of salvation.

A. I never before realized, as I now do, what the result would be if each member would do as I have been doing. Hereafter I will endeavor to live and act in a way that if all would imitate my example, every good work of the Lord would receive the necessary encouragement and support to make it a success. J. F. Neher.

Elk City, Okla.

THE SAME SONG BOOK—AGAIN.

We seem slow to see that it is not best to have the church hymns and the Sunday-school hymns combined. However good and spiritual the songs and music may be, they are not so well adapted to all conditions. The Sunday-school conventions, young people's services and children's meetings require a wider scope, a more frequent change, and a greater variety, than the books now in use afford.

It seems to be a mistake to get out a new book, made up largely of old hymns and tunes, bind it in board or cloth, and then speak of its cheapness when all the new hymns and tunes, or others equally good, can be purchased elsewhere in a small, paper-bound book for less than one-half the price of the former.

The wants of our mission work, Sunday schools, young people's and children's meetings should be anticipated and provided for. Books for this purpose should be cheap. They need not be—they better would not be—large. A tasty, strong paper cover is all that is needed in the binding. This would encourage the latent talent of the church in both the field of hymns and music. By an arrangement of this kind, might we not create an outside demand?

Of course we do not all have experience in the publishing business, and some of our ideas may be considered wild vagaries, but one thing is sure, if we cannot, or do not, provide for the demands of our people, they will go where they can get what they want. Then, too, our Publishing House must not advertise other books in terms of the highest praise, and then blame our people for buying them.

There is another thing to consider. Our people, in some localities, are loath to change and are slow to introduce, or adopt, a new something. In other localities they are more progressive, and, rather than be held back by the more conservative, they accept the flattering inducements held out by others. The result is not hard to tell. "Let me make a nation's songs and I care not who makes their laws." Jas. A. Sell.

Hollidaysburg, Pa.

"Some prayers are not for words. Some that I know of are locked in the silvery cell of a tear drop. Angels catch these on their fleecy wings and they bear the treasure casket to heaven, where it is opened in the presence of God."

Notes from Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Butte Valley.—Our Christmas exercises were well attended, and the children did their part well. One interesting feature of the program were the especially-selected songs, led by the scholars. A treat of candy and apples was given. Money collected for the treat and a special collection amounted to \$32.50. The surplus was given to the aid society, to help get carpet for the church. As a token of love, the aid society presented our elder and wife with a beautiful wool quilt.—Mrs. E. M. Wolfe, Macdon, Cal., Dec. 27.

Kerman.—We are now settled in our new colony, three miles east of Kerman, Cal. At present there are over forty members located here and several more are coming the first of the year. We never saw so many new buildings being constructed at one time and in one locality. As most of the settled land, the roads leading out of town look like city avenues. Most of our members have settled on one section of land and expect to organize a church in the near future. The old settlers seem glad to have us move among them as there seems to be little or no preaching in this vicinity. Some of our members have lived here since last spring and say the climate is fine. The summers are warm, yet not so disagreeable as in many of the Middle States. There is plenty of room for all who wish to settle, and plenty of church work for all. Dairying, poultry raising, and fruit growing are the principal industries.—J. W. Brooks, Kerman, Cal., Dec. 23.

Santa Ana church met in council Dec. 18, with Bro. C. D. Fager presiding. In the absence of our elder, Bro. H. A. W. Baker, who could not be with us. Our Thanksgiving collection amounted to \$38.50. Church officers were elected for the coming year as follows: Clerk, Sister Susie Wine; treasurer, Bro. John Pugh; janitor, Bro. Jacob Wine. Sunday-school officers are as follows: Sister Hattie Rexroad, superintendent; Sister Ina Marshburn, secretary and treasurer. Sister May Rexroad was elected our president of Christian Workers' meeting and Sister Ethel Whitaker, secretary and treasurer. Our Christian Workers' meeting is progressing nicely. We will hold a revival later in the season. Sister Lizzy Ruch was elected church correspondent and Messenger agent.—Lizzie R. Fugh, 723 E. Pine St., Santa Ana, Cal., Dec. 24.

Santee.—We recently organized a Sunday school at our schoolhouse, and the first Sunday there were thirty-eight present. We expect to have meetings once a month. Bro. G. G. Lehmer, of Los Angeles, was with us yesterday, and gave us two interesting sermons. A good interest was manifested. Brethren who may come to California are invited to visit us. We think this is one of the best places in the State for climate and soil. There are about six members living in the Valley. Pray for us that much good may be accomplished.—Wm. Linde, Santee, Cal., Dec. 20.

South Los Angeles.—On Sunday, Dec. 19, a Christmas program was given by the Sunday school. Provisions, toys and clothing were brought for the poor, and arranged on the platform. In the evening one was received by baptism and three were received by letter.—Ethel M. Church, 4219 Wadsworth, Los Angeles, Cal., Dec. 25.

Tropic church met in council Dec. 18, with our elder, Bro. S. G. Lehmer, presiding. Sunday-school officers were elected for the coming year. Since our last report two letters were granted.—Lucinda Stutsman, Glendale, Cal., Dec. 24.

DISTRICT OF COLUMBIA.

Washington City.—Dec. 21 a special council was held for the purpose of electing church and Sunday-school officers. Our elder, Bro. C. D. Bousack, presided. Elders T. S. Fike and Uriah Bixler were also present. Four letters were received, two being for our pastor, Bro. W. D. Keller, and one for a wife. Bro. C. D. Bousack was elected as elder for another year. Bro. M. C. Flohr, church clerk; Bro. J. H. Hollinger, Sunday-school superintendent; Bro. Harry Speelman, secretary; Sister Lula Sanger, superintendent of the home department; Sister John Keller, secretary of the Christian Workers' meeting; Sister Bertha Thomas, secretary. On Christmas morning we met at the church where an interesting program was rendered by the children. All enjoyed the exercises, and the little folks are to be commended for their efforts. On Sunday, Dec. 26, a number of the members went out to the work-house, where services are held every eight weeks by our people. Bro. J. H. Hollinger had charge of the services. His strong appeals to these unfortunate ones will doubtless leave lasting impressions on their minds.—Mrs. D. E. Miller, 806 C Street, S. E., Washington, D. C., Dec. 27.

IDAHO.

Payette church met in council Dec. 24, with Eld. Eby presiding. But little business came before the church, aside from the organization of the Sunday school and our Christian Workers' meeting. For Sunday-school superintendents the writer and Bro. L. P. Bousack were elected. Bro. W. D. Keller, secretary. Walter Gorham, president of Christian Workers, Sister Jennie Bohannon, secretary and treasurer, Sister Pansy Pratt. We decided to lift a special offering on the first Sunday of the new year, to aid the Boise Mission.—S. J. Kenepp, Payette, Idaho, Dec. 27.

Weiser church held her love feast Dec. 3. About forty members communed. Eld. L. H. Eby, of Fruitland, officiated. Following the feast Bro. Eby preached for us each evening until Dec. 23, preaching in all twenty-two sermons. One was baptized. Dec. 18 we had our members' meeting to elect Sunday-school and Christian Workers' officers for the next six months. Bro. David Holl was chosen superintendent of the Sunday school, and Sister Leola Lloyd, president of Christian Workers. Bro. J. W. Rodabaugh was chosen church clerk, and the writer, church secretary. Bro. Olin E. Shaw, two were chosen, S. L. Burger and E. W. Pratt were appointed as a committee of arrangements for district meeting. Nov. 17 Washington County voted the saloons out by a majority of over 400. We will soon be free of the drink evil.—E. W. Pratt, Weiser, Idaho, Dec. 25.

ILLINOIS.

Correction.—In Gospel Messenger for Dec. 25, page 223, first column, second note from Butte, for "Blue Ridge" read "Blue Ridge." Also for "newly-elected minister" read "newly-chosen elder." Bro. S. G. Nickley is a non-resident elder who has lately been asked to take the oversight of this congregation.—Cyrus Wallick, Mansfield, Ill., Dec. 28.

Dixon.—During our last series of meetings, which closed last night at Butte, for "Blue Ridge" read "Blue Ridge." Also for "newly-elected minister" read "newly-chosen elder." Bro. S. G. Nickley is a non-resident elder who has lately been asked to take the oversight of this congregation.—Cyrus Wallick, Mansfield, Ill., Dec. 28.

Metropolis.—Bethel church closed a three weeks' series of meetings Dec. 19, with our elder, Bro. S. S. Blough, presiding. The program was well attended. Owing to inclement weather the meetings were given as well as they should have been. Bro. I. C. Snively, our pastor, did the preaching. We are sure his earnest efforts were appreciated. We met in council Dec. 20, with our elder, Bro. S. S. Blough.

of Batavia, Ill., presiding. Christian Workers' and Sunday-school officers were elected for the coming year. Bro. Snively conducted our Thanksgiving services. A collection of over \$20 was taken for the Batavia Bible School and the Home Mission Fund.—Estella B. M. Erb, R. D. 3, Naperville, Ill., Dec. 28.

Oakley church met in council on Christmas Day. It being very cold and stormy, the members were not all present. Bro. J. J. Hamm was chosen superintendent of our Sunday school, Bro. Levi Blisker, president of our Christian Workers' meeting, and Sister Mabel Frantz, secretary.—Susie N. Nicky, Cerro Gordo, Ill., Dec. 27.

INDIANA.

Bangor.—Dec. 26 we closed a two weeks' series of meetings, which were interesting throughout. Two have accepted Christ and will be baptized in the near future. Bro. John Appleman conducted the meetings. Sister Appleman was also with us, a part of the time, and gave some Bible instructions that were very helpful.—Bertha A. Moyer, Wakarusa, Ind., Dec. 28.

Bethel Center.—Bro. Joseph Holder, of Hagerstown, Ind., came to us Dec. 19 and preached eight sermons. On account of the inclement weather the attendance was small.—Annie Rogers, R. D. 24, Matthews, Ind., Dec. 27.

Fort Wayne church met in council Dec. 31, our pastor, Eld. E. H. Westland, presiding. One letter was received. We elected Sunday-school officers for the present year as follows: Bro. A. M. Eby, superintendent; Sister Carol Stover, secretary. Sister Flora Long was chosen president of the Christian Workers' meeting. A committee of three was appointed to arrange a program for the Sunday-school convention, to be held here in March.—George F. Bender, 2003 Gay Street, Fort Wayne, Ind., Jan. 1.

Muncie church met in council Dec. 30, Eld. J. E. Branson presiding. All business was disposed of in a Christian spirit. At our September council a committee was appointed, to work with the District Mission Board to secure a pastor for this place. This committee is composed of Eld. J. W. Rarick, J. H. Hook and the writer. They met with the Mission Board Dec. 30, prior to our council. The meeting was gratifying to both the Board and committee, as a brother and wife were encouraging. Eld. Geo. L. Studebaker and wife, of North Manchester, Ind., were with us Dec. 26, both morning and evening. Bro. Studebaker's discourses are always enjoyed by the members here. The writer, church clerk and wife were correspondents.—N. J. Paul, 117 South Council St., Muncie, Ind., Jan. 1.

North Manchester church met in council Dec. 2, Eld. A. L. Wright presiding. Bro. Wright was chosen elder for the coming year, and Bro. W. W. Barnhart, secretary. Thirteen letters were granted and a collection was taken for the poor of Indianapolis. Total receipts for the year ending Dec. 2, \$1,942.42; total expenditures, \$1,918.18.—Alice Mummert, North Manchester, Ind., Dec. 30.

Notice.—It is greatly desired that the churches of Northern Indiana will remit their quota of ten cents per member to the District Treasurer this year at as early a date as convenient, so that the expenses incurred in caring for our Annual Meeting, next June, and also for other purposes, may be promptly met and paid.—C. M. Wenger, District Treasurer, 1207 Miami Street, South Bend, Ind., Jan. 1.

Santa Fe church met in council Dec. 30, with our elder, Bro. D. B. Wolf, presiding. Sunday-school officers were elected for the next six months as follows: Bro. J. J. Fox and the writer, superintendents; Bro. Henry Dillman, secretary; Bro. Forest Hostetter, committeeman for our joint Sunday-school meeting. Bro. J. W. Kitch, church clerk and wife were elected. Series of meetings beginning about Feb. 1.—John E. Miller, R. D. 18, Loree, Ind., Dec. 30.

Syracuse church met in council Dec. 18, Eld. J. W. Kitch presiding. One letter was received. We held a two weeks' series of meetings, which commenced Dec. 16 and closed the 28th. On Christmas a collection was taken for the poor of the town. On account of the stormy weather the attendance was small. Bro. Mike, of Huntington, was with us recently and preached twelve sermons.—Bettie Younce, Syracuse, Ind., Dec. 29.

Tippecanoe church closed a successful series of meetings Dec. 18, conducted by Bro. John B. Baker. The writer, church clerk, helped in the song service with much appreciation. Sister Decker's help in the song service was much appreciated. Dec. 18 we held our communion. About fifty-five communed. Our council was held Dec. 25. Our trustees having died, we elected three brethren to fill the vacancies. We also elected a Messenger, corresponding secretary, Bro. S. Frank, was elected Messenger agent. Our elder, Bro. Manly Deeter, was present and remained over Sunday, preaching both morning and evening. Our Sunday school was organized for the coming year on Dec. 26.—Josiah Garber, R. D. 3, Syracuse, Ind., Dec. 28.

Union church met in council on Thursday, Dec. 30. There was much business disposed of in a Christian spirit. Sunday-school officers for the year are as follows: Bro. William Gari, superintendent; Sister Verna Burns, secretary. On Sunday, Dec. 26, Bro. Lafayette Steele, of Walkerton, was with us and gave us an interesting and very pointed talk on the subject, "What Constitutes a Sunday School?" In the evening he addressed us on the subject "What Does Christmas Mean to Me?" In connection with this, our Sunday school rendered a program, after which the usual Christmas treat was given out. Bro. Steele's presence with us resulted in much good, for which we are very thankful. Our elders, S. F. Henriksen and J. F. Appelman, were called to Plymouth recently, to anoint an aged brother.—A. Laura Appelman, Plymouth, Ind., Dec. 30.

Upper Fall Creek.—We met in council yesterday, at the church east of town. Bro. L. W. Peter, presided. One letter was granted and one was received. On account of bad weather not many were present and some of our business was left until our next council in March. Some of the elders could not be present. The Sunday school will continue during the entire year, with Bro. W. T. Fannell as superintendent. Bro. Fannell has been preaching for us several Sundays in Middletown. We need help at that place, to build up the great work. We have had no series of meetings for some time. These we ought to have in all the churches, to build up and encourage the members.—Florida J. E. Green, Middletown, Ind., Dec. 26.

Yellow River church closed a two weeks' series of meetings last evening, conducted by Eld. H. Bright, of Bethany Bible School, Chicago, Ill. A short Bible lesson was given each evening before preaching services. Because of the cold weather, the attendance was not large. There were no accessions, but we feel that, through Bro. Bright's teaching, many lasting good impressions were made on the hearts of the hearers. Bro. Chas. Sellers was chosen president of Christian Workers' meeting, and Bro. Herbert Craig, Sunday-school superintendent. Our Sunday school and Christian Workers' meeting continue all year and with a fair attendance much interest is being manifested.—Ross Shively, Bremen, Ind., Dec. 27.

IOWA.

Des Moines City Mission held Christmas exercises for the children on Sunday evening, Dec. 26. The children did their part well, and the Sisters and Sisters-in-law were very successful in their efforts in training the children for the occasion. On this occasion our house proved too small for the audience that had come to enjoy the exercises, and a number were unable to get in. A little treat of candy and nuts was given to each child at the school. There was no Christmas tree and no "Santa Claus," but each child went home happy.—A. C. Snowberger, Des Moines, Iowa, Dec. 28.

Greene church met in special council Dec. 18, with Eld. Hood presiding. Officers were elected as follows: Bro. Lulu Hood, Sunday-school superintendent; Sister Mary Meyers, secretary; Sister Maggie Shook, president of Christian Workers' meeting. The following Sunday a collection of \$7.89 was taken to help in preparing a Christmas dinner for the poor children in St. Joseph, Mo. Our visiting program was well attended. The electric lights, recently installed, will be a great help in our work, especially in our Bible study, now in progress.—Lydia A. Wyatt, Greene, Iowa, Dec. 29.

Mt. Etna church met in council Dec. 25, with Bro. J. D. Brower presiding. Church officers were elected for the coming year.—Sister Cora Simpson was elected church clerk and Sister Lulu Johnston, corresponding secretary. One was received by letter. Bro. Cloyd Simpson was chosen Sunday-school superintendent for six months. Bro. A. C. Brubaker, of Kansas City, Mo., began a series of meetings for us yesterday.—Fannie Brower, Mt. Etna, Iowa, Dec. 27.

KANSAS.

Monitor church met in council Dec. 27, Bro. J. J. Yoder presiding. He was again chosen for the coming year. All officers were elected for the coming year with Bro. L. D. Yoder, secretary; Bro. W. H. Yoder, president of Christian Workers' meeting, and Bro. I. W. Mishler, superintendent of the Sunday school. Our love feast will be May 7. Bro. H. M. Brubaker was advanced to the office of minister by the ministry.—Emma T. Stutzman, Conway, Kans., Dec. 28.

Navarre.—Dec. 11 Bro. G. W. Lentz, of Warrensburg, Mo., came to the Abilene church, and the same evening began preaching in the Navarre house. He preached twenty sermons and conducted a number of Bible classes. Four young people were baptized. The meeting drew in interest, and closed at a full house. Jan. 2, Bro. H. T. Brubaker, of Sterling, Kans., will begin meetings in the Holland house. Our regular correspondent has moved to Missouri. Four other members have also moved from here recently.—Benj. Forney, Navarre, Kans., Dec. 26.

Parsons church met in council Dec. 16, our elder, Bro. N. E. Baker, presiding. One letter was received and three letters were granted. All business passed off in a pleasant manner. Officers for the Sunday school for the ensuing year are as follows: Bro. W. H. Franklin, superintendent; Sister Ethel Baker, secretary and treasurer. For Christian Workers' meeting: Bro. J. A. Campbell, president; Sister Ruth Baker, secretary and treasurer. The writer was chosen Messenger agent and church correspondent. Bro. Baker was with us for two weeks, conducting a singing class, which will be a benefit to the church and Sunday-school work.—Lena Wall, 211 S. Twenty-seventh Street, Parsons, Kans., Dec. 25.

Sabetha.—Eld. Moses Deardorff, of Yale, Iowa, commenced a series of meetings at this place Dec. 5, continuing until Dec. 26. There were no accessions, but the seed was sown and may produce a harvest later. For Christmas, Bro. M. C. Kreitzer was elected Sunday-school superintendent, and Sister Beula Kreitzer, secretary. Our love feast was held Dec. 18, but because of the inclement weather, was not very largely attended.—Norman R. Pike, Sabetha, Kans., Dec. 27.

LOUISIANA.

Roanoke church met Dec. 23, at 3:30 P. M. for public services. After services an election was held for a minister. The lot fell on Bro. J. B. Firestone, who, with his wife, was duly installed. The night about after members surrounded the Lords table. It was a spiritual feast indeed. This closed our series of meetings. While there were no accessions to the church, we feel sure that some are counting the cost, and are almost persuaded. The members were spiritually strengthened. Bro. J. A. Bonberger, of St. Louis, Mo., was with us to labor for awhile, and then return to Louisiana to spend the winter.—J. I. Miller, Roanoke, La., Dec. 25.

MARYLAND.

Meadow Branch church will hold her next love feast May 14, at 2 P. M. In our last report an error was made in saying Bro. Frank Garver, instead of Bro. Frank Garner, with Bro. D. S. Petry was chosen as Sunday-school superintendent at the Meadow Branch church for the coming year.—W. E. Ropp, Westminster, Md., Dec. 26.

MICHIGAN.

Chippewa Creek.—Bro. Charles H. Deardorff, of Copemish, Mich., began a series of meetings at this place Dec. 14 and continued until the evening of the 23rd. As the weather, etc., was so favorable, it was a hindrance to the meetings. One sister was baptized.—Laura R. Kepner, R. D. 1, Rodney, Mich., Dec. 29.

Riverside church met in council Dec. 25, our elder, Bro. C. L. Wilkins, presiding. Church officers were elected for the coming year. Bro. Harvey Good was elected foreman and Sister Emma Doore, clerk. The writer was chosen church correspondent and Sunday-school superintendent, Bro. Wm. Pollington, member of Christian Workers' society, and Bro. Frank Good, Messenger agent. Our Sunday school continued throughout the entire year 1909. We missed only one Sunday, on account of quarantine. The school members numbered 224 teachers, 775 adult scholars, 973 intermediate scholars and 590 primary scholars, making a total of 2,462. Three were received into the church from the Sunday school. We use all of the Brethren's literature.—E. B. Welch, McBain, Mich., Dec. 27.

Thornapple church has just closed a ten days' Bible Institute, conducted by Eld. J. E. Utery, who began his labors at this place Dec. 19. There were studies in Matthew and Acts each day; also evening discourses on the Ten Commandments. Eld. Utery very earnestly presented the need of consecrated workers. One young man awaits the rite of baptism. Four letters were received recently, making a total membership of 103.—Grace E. Messner, Lake Odessa, Mich., Dec. 31.

MISSOURI.

Aurora.—Dec. 19 we met at the home of Bro. Thomas Fortner to organize a Sunday school. Sister Peebler and Bro. Fortner were chosen superintendents, and Sister Lillie Fortner, secretary. There were twenty-one present. We have permission to use the city hall for our services next Sunday. Any ministering brethren passing through are invited to stop and hold meetings for us. We desire the prayers of the members that we may be successful in establishing the Lord's work here.—A. J. Peebler, Aurora, Mo., Dec. 28.

Cabool church met in council today, the meeting being postponed from Christmas Day. In the absence of our presiding elder, Bro. L. L. Harris, presiding, Bro. David Neher and Bro. A. Green were elected to the ministry, and, with Bro. Neher's wife, duly installed. Yesterday, after services, a husband and wife applied for baptism, and immediately we proceeded to the water, where they received the rite.—Edna Garst, Cabool, Mo., Dec. 27.

NEBRASKA.

Lincoln church held her Christmas exercises on Sunday. The program consisted of songs and recitations by the children, and essays by the older ones. In the evening we had a good sermon by our pastor, Bro. S. E. Thomas.—Caroline Brown, 1125 N. Twenty-third Street, Lincoln, Nebr., Dec. 30.

Omaha.—On Thursday night before Christmas we had a program by the children, appropriate to the occasion. The attendance was large. On Friday evening Bro. Neher, the colored pastor, did the part, Rev. Stewart (colored) spoke to us, using for his text Matt. 1:21. He has been attending the colored Sunday school, and seems to be quite interested in our work. On Christmas Day a message came for us, to call on an aged

sister. Brother and Sister Weaver and myself went to see her. She was in a pitiable condition, being a nervous wreck, unable to talk to us, though she understood all we said. We spent a pleasant and, we trust, a profitable evening with her and her son. They live over a mile from the Mission. It has been nine months since the Mission was opened, and we did not know of her. Again I appeal to you, readers, if you have friends here, so that I may look them up. No doubt there are others, here in the city, who would be glad to know about the Mission. We are eagerly looking forward for our Bible school and revival, to begin Jan. 12.—Alice Garber, 2528 Lake Street, Omaha, Neb., Dec. 27.

NEW MEXICO.

New Mexico church met in council Dec. 4, with Eld. Ennis in charge. Owing to the cold weather the attendance was not large. Our Sunday school is made up largely of small scholars. On account of poor health, Sister Minna Rhodes, our correspondent, is at the sanitarium. We greatly need her help. A number of our members have gone to other fields of labor. Our house-to-house calls are not very encouraging since so many of our number are gone. We need your prayers in our behalf. Many are poor people and there is much sickness. Sister Anderson asked for a meeting on Christmas, so Brother and Sister Ennis and the writer went ten miles to her home and had a good meeting.—Mary Hawbaker, Clovis, N. Mex., Dec. 27.

NORTH DAKOTA.

Cando.—Sunday morning, Dec. 26, our Sunday school rendered a very interesting Christmas program. Instead of giving our children a Christmas treat, we asked them to bring an offering of money for the poor children at the Hastings Street church, Chicago. We received \$9. On New Year's Eve we are to have a special prayer meeting in behalf of the work in Cando and also for the whole church.—Mary L. Miller, Cando, N. Dak., Dec. 28.

Pleasant Valley.—Bro. Wm. Tigner, of Washington, was with us on Christmas Day and delivered an interesting sermon at the Hill house. He also preached at both houses on the following Sunday. Both Sunday schools are in a prosperous condition. Bro. Samuel Blocher will be superintendent at the Hill church for the coming year, and Bro. J. K. Watson at York-Berlin.

Surrey.—Bro. J. M. Myers, of Minot, preached a Christmas sermon for us today. A treat was given to the Sunday-school children. Our school continues throughout the year. Bro. Drescher is superintendent. We chose our teachers today for the coming year. Thursday we met in council. A considerable amount of business was disposed of. Bro. Drescher was re-elected superintendent of the Sunday school, and Sister Belva Hewitt, secretary. Bro. Landis, of Williston, was chosen as our elder for the coming year. Two weeks ago Bro. George Buntain, of Wenatche, Wash., preached two sermons for us. The brethren also have services in Minot every Sunday.—Lydia Frantz, Minot, N. Dak., Dec. 26.

White Rock.—An all-day service was conducted at our churchhouse today. Sunday school convened at 11 A. M., after which Eld. J. E. Joseph gave us an able discourse on "Christmas." We then had dinner at the church, and at 2:30 met to discuss a live local Sunday-school problem. The speakers handled their topics well, and the general discussion, after each topic, showed that there is much enthusiasm in the Sunday-school work among us. May we make good use of the thoughts given us! An offering was given today. Eld. Joseph presented to Bro. C. W. Hilton and family, our missionaries in China, as a Christmas present for their personal use. We also decided to apply next Sunday's Sunday-school offering to the same cause. At 7 P. M. the writer preached on "Christmas," using John 3:16 as a text.—Joseph D. Reish, Denbigh, N. Dak., Dec. 26.

OHIO.

Bear Creek congregation met in council recently, with Eld. J. W. Rely presiding. Bro. J. D. Curran was with us. Bro. Frank Blessing was re-elected Sunday-school superintendent for the coming year.—Elizabeth Klepinger, R. D. 14, Dayton, Ohio, Dec. 27.

Bellefontaine church met in council Dec. 18, with Eld. B. F. Snyder presiding. Bro. Snyder was chosen as our elder for another year. Bro. Wilson Maugans was chosen trustee for three years. Bro. Noah Nelson was chosen Messenger agent and correspondent. Three letters were granted. Sister Bessie M. Kaylor was re-elected Sunday-school superintendent; Bro. Charlie Crim, president of Christian Workers' meeting; and Bro. L. E. Kaufman, leader of church choir. Bro. C. W. Filburn, of Dayton, Ohio, will begin a series of meetings at this place Feb. 6.—Louella Swank, R. D. 1, Bellefontaine, Ohio, Dec. 31.

County Line.—We have recently closed a series of meetings, conducted by Bro. J. W. Barnett, of Bethany Bible School, Chicago. The meetings began Nov. 23. There were twenty-eight regular sermons, and one for the children, and four examination sermons, making thirty-three in all. The interest was good, but, on account of the unfavorable condition of the weather, the attendance was not large. Fifteen were baptized and the church increased by five members. Our prayers go for Bro. Barnett as he goes to other fields of labor.—A. M. Baker, R. D. 1, Lafayette, Ohio, Dec. 27.

Donnels Creek church met in council Dec. 23, at the New Carlisle house, with our elder, Bro. J. E. Barnhart, presiding. Much business was disposed of. One letter was granted. Ezra Frantz was elected Sunday-school superintendent of the New Carlisle Sunday school, and Bro. Cyrus Funderburg superintendent of the Sunday school at the country house. Christmas services were held at both churches on Christmas Day. At our Christian Workers' meeting at the country house, on the evening of Dec. 26, we reorganized, with Bro. Irvin Leatherman as president.—Elsie Winget, R. R. 1, Box 173, Springfield, Ohio, Dec. 27.

Greenville.—Bro. I. G. Blocher, of this place, called for the elders and was anointed Dec. 13. The day following he underwent a serious operation. His recovery is being watched, and doing so well that recovery could be expected. He desires the prayers of the members in his behalf.—Sister I. G. Blocher, Greenville, Ohio, Dec. 29.

Little St. Joe.—We recently closed an interesting series of meetings, conducted by Bro. G. A. Snider, of Lima, Ohio. The attendance was good, considering the inclement weather. Two Sunday-school officers were elected, and many more are near. Bro. Snider preached twenty sermons. The meetings began Dec. 5 and closed the 21st.—Mellie Kyser, R. D. 4, Antwerp, Ohio, Dec. 28.

Lower Stillwater.—Our series of meetings at Ft. McKinley, began Dec. 7 and closed Dec. 23. Bro. A. P. Snider of Maryland, who assisted in the meetings, preached nineteen sermons. The weather, much of the time, was unfavorable and the attendance not what it should have been. All felt that the meetings closed too soon. Three were baptized. Bro. Fadel, of Maryland, will begin a series of meetings at Happy Corner, Jan. 8.—Elizabeth Klepinger, Dayton, Ohio, Dec. 27.

Middle District church met in council Thursday, Dec. 16, at 9 A. M. Eld. Jacob Coppock presided. Bro. John P. Miller was elected Sunday-school superintendent. Bro. Chas. Flory, of Union, Ohio, will begin our series of meetings Jan. 8. We will have special council on Jan. 22. Bro. Claude V. Coppock was chosen church correspondent for one year.—Jos. H. Stark, R. D. 1, Box 79, Tadmor, Ohio, Dec. 27.

Mohican church met in council Dec. 21, with Bro. James Murray presiding. One letter was received and three letters were granted. After some adjustments were made, six more

were granted. Solicitors were appointed to secure funds for the Akron Mission Home. Bro. J. A. Souder was re-elected Sunday-school superintendent. Bro. J. H. Carrier, of Akron, paid and \$39 has been raised for repairing the church. We reelected one side and are now painting and varnishing the audience room. It will be ready for services in a few weeks.—Lena Leaman, R. D. 5, West Salem, Ohio, Dec. 24.

Palatka.—Bro. J. G. Bright began a series of meetings at this place Dec. 4, closing Dec. 26. He has been very successful with us, encouraging us in the work at this place. There were no accessions, yet we feel that much good has been done. At a special council, Dec. 23, Bro. John Hollinger was elected to the pastor's office and duly installed. Bro. John Baker and John Hollinger have been elected Sunday-school superintendents for the next six months.—Grace Baker, R. D. 3, Greenville, Ohio, Dec. 28.

Poplar Grove (Ohio).—Bro. J. O. Garst came to this place Dec. 11 and labored until Dec. 26. He preached twenty sermons. Three were baptized and two await baptism. The members were built up spiritually.—W. F. Dickey, R. D. 40, Union City, Ind., Dec. 28.

OKLAHOMA.

Mound Valley congregation met in council Dec. 25. Two letters were granted. Bro. Harvey Snowberger was chosen Sunday-school superintendent and Eld. J. G. Carrier, secretary. Eld. E. J. Smith has resigned the eldership of this congregation and Eld. J. Appleman has been chosen as elder for one year.—Elsie K. Sanger, Thomas, Okla., Dec. 28.

Mt. Hope congregation met in council Dec. 25. Sunday-school officers were elected for the coming year, with Bro. J. D. Howell, superintendent, and Bro. S. H. Carrier, secretary. We will meet on New Year's Day for special prayer in behalf of the success of the church during the coming year. We need more workers here. One of our deacons and his family moved to Montana recently.—H. H. Rittler, R. D. 4, Crescent, Okla., Dec. 27.

Pleasant Plains congregation met in council Dec. 18, with our elder, Bro. H. Booz, presiding. Bro. Isaac Miller was elected as elder for the coming year. Church and Sunday-school officers were also elected for the coming year. Bro. Louis Booz was chosen superintendent, Sister Mary Prentiss, Gospel Messenger agent, and the writer church correspondent. Our series of meetings will be some time in February, conducted by Bro. A. J. Smith. It was decided to organize a sisters' mission band, which will be done by the first of the year. We sent a box of supplies to the Kansas City, Kans. Mission last week. Brethren, thinking of changing locations, would be gladly welcomed among us. The Agricultural College for the Fifth District of Oklahoma has been located at Helena, which will afford excellent school facilities. Any one wishing information, please address the writer. Please enclose stamp.—Viola A. Blanton, R. D. 3, Box 1, Helena, Okla., Dec. 26.

Prairie Lake.—Dec. 26 wife and I filled the monthly appointment at the West Creek schoolhouse, where we spoke to an attentive audience at 7 A. M. In the afternoon we returned to the new churchhouse, where we now have preaching each Sunday evening, and enjoyed a meeting at which the attendance was the largest we have yet had. Bro. A. J. Smith's two weeks' series of meetings was not largely attended, on account of bad weather, yet the meetings were a great help to us and the interest is greatly increasing. We desire to build up a large congregation here and will gladly communicate with any one addressing the writer for information, especially ministers wishing to change locations. Our congregation will be glad to address the writer. Please enclose stamp.—J. C. Nininger, Waynoka, Okla., Dec. 27.

Stillwater congregation met Dec. 22 for love feast services. There were no visiting members present. Eighteen members surrounded the tables, and we had one of the best feasts we ever attended. A number of outsiders were present. Eld. D. E. Cripe officiated. It was the first love feast ever held in this town and some of our brethren and sisters had not been to one for several years.—J. H. Cox, 222 Duck Street, Stillwater, Okla., Dec. 24.

PENNSYLVANIA.

Back Creek.—Our series of meetings is now in progress at the Shank church. Bro. C. H. Steerman is doing the preaching. Three of our Sunday-school scholars await baptism. These confessed Christ at the Cedar Grove Mission, Lancaster City, Pa.—Frances Leiter, Milnor, Pa., Dec. 31.

Johnstown church met in council Dec. 30, with Eld. David Hildebrand presiding. Church officers were elected for the year. One letter of membership was received. Brethren S. W. Pearce and John Mills were chosen to represent the church at district meeting to be held at the home of Bro. C. R. Boeshore on the near future, such as ministers and deacons. Our Sunday school and Christian Workers' meeting have been reorganized for the year. Bro. James Foyck was elected superintendent of the Sunday school, and Bro. V. F. McManey, president of the Christian Workers' meeting. Our Christmas exercises were held on Sunday evening, Dec. 26. Bro. J. H. Cassidy addressed us.—Ada M. Beeghly, Homestead Avenue, Johnstown, Pa., Dec. 31.

Little Swatara.—Eld. Jacob Longenecker came to us Dec. 12, and began a series of meetings at the Light churchhouse, closing on the 28th. The weather was unfavorable for the meetings. Our council was held Dec. 13, Eld. E. M. Wenger presiding. The Sunday-school officers were all reelected for all the schools except at Merkey's, where Bro. C. R. Boeshore was chosen superintendent. Several letters of membership were granted. Bro. Longenecker was present and gave some helpful suggestions. A series of meetings will begin at the Frytown house Jan. 8. Bro. Thomas Patrick will conduct the same.—Henry M. Frantz, Frytown, Pa., Dec. 28.

Manheim.—Our series of meetings in the Manheim house began Dec. 11 and closed the 26th. Bro. Thomas Patrick, of Penbrook, Pa., preached each evening; also on Sunday morning and on Christmas morning. Two have applied for membership. The meetings were enjoyed by all.—Anna E. Shank, Manheim, Pa., Dec. 28.

Midway church met in council Dec. 27. Our elder, Bro. John Herr, being sick, Eld. Wm. H. Oberholzer, of an adjoining congregation, presided. Considerable business was disposed of. Three letters were granted and two received. Bro. E. P. Trimmer was elected superintendent of Lebanon Sunday School for next year, and the writer elected superintendent of the Midway school. Eleven applications for membership were favorably acted upon. Bro. Wm. A. Forry, one of our deacons, having lately married, his wife was devotedly introduced into her new relationship by the church.—A. H. Brubacher, R. D. 7, Lebanon, Pa., Dec. 27.

Mingo church met in council Dec. 4, with Eld. Jesse Ziegler presiding. Four letters were granted. The same evening Bro. Geo. S. Raiford, of Denton, Md., commenced a two weeks' series of meetings at this house. The interest was very manifest throughout. Three were baptized after services on Sunday, Dec. 19.—Harry H. Ziegler, R. D. 1, Royersford, Pa., Dec. 25.

Ridge.—The series of meetings, conducted by Bro. W. H. Miller, of Hanover, Pa., began Dec. 7 and closed the 19th. The weather was not favorable, yet the interest was good throughout and the church greatly benefited. Bro. Miller

labored earnestly and we trust that God will bless his labors for good.—Joseph Burkhardt, Shippensburg, Pa., Dec. 27.

Upper Cumberland.—Dec. 19 Bro. Stearnman, of Mason and Dixon, closed a two weeks' series of meetings at Green Spring. The interest was good and three were baptized. On the morning of Dec. 12, an interesting temperance rally program was rendered at Green Spring. Since our last report one sister was baptized at Huntsdale. Our council will be held at Huntsdale Jan. 15.—A. A. Evans, R. D. 8, Carlisle, Pa., Dec. 27.

York.—Our elder, Jos. A. Long, just closed a two weeks' series of meetings at the First Church of the Brethren, Belvidere Avenue and King Street. The series of sermons was very interesting throughout. Three were received by baptism.—A. S. Hershey, York, Pa., Dec. 22.

TENNESSEE.

Crownson.—The new church building at this place is almost completed. We will begin a series of meetings in the new house Jan. 16. Bro. Sutsman, a minister from Michigan, will locate among us in time to assist in the meetings. We would be glad for other ministerial help also. The new house will be dedicated in the near future, the date not yet being set. We have an interesting Sunday school and will continue it during the entire year. Several families of members have located among us during the past year, and now that our house is almost completed, the members are greatly encouraged.—Mary L. R. Davis, R. D. 1, Dunn, Tenn., Dec. 24.

VIRGINIA.

Beaver Creek church met in council Dec. 25, with Eld. U. R. Boothe presiding. Only a small amount of business came before the meeting. Bro. Bud E. Pritchett, of Tennessee, was with us, and gave an interesting talk. On Saturday evening Bro. G. O. Reed preached for us. On Sunday morning Bro. Pritchett preached, which was followed by a talk by Bro. E. M. Reed, of Nebraska.—Sarah Reed, Dulany, Va., Dec. 29.

Copper Hill.—Bro. C. E. Eiler came to us, at Bottom Creek, Dec. 11, and began a series of meetings, which closed Dec. 19. We had fifteen sermons. The attendance and interest were good throughout. Nineteen were baptized and four reclaimed. Six are yet awaiting baptism. We feel much encouraged.—Lola E. Shaver, Bent Mountain, Va., Dec. 27.

Kodak Grove.—We met for services on Christmas Day. Bro. Asa Bowman preached for us. The attendance was small, on account of sickness and inclement weather. We closed our Sunday school on Christmas, to open again next April. We will have a Bible class each second Sunday morning before preaching.—Ella Bowman, R. D. 5, Box 44, Floyd, Va., Dec. 28.

Roadside City church met in council Dec. 10. Eld. P. S. Miller presided. Considerable business came before the church. The finance committee presented a plan by which to raise money to meet the current expenses of the church, which was unanimously adopted. It was decided that we ask Bro. Moherman, of Bridgewater College, to hold a series of meetings for us in 1910 and at such time as may be convenient to him. The Sunday-school officers were elected for the coming year. Bro. Allen Hoover, superintendent. The school is prosperous, with the largest attendance in its history.—Homer E. Trout, Vinton, Va., Dec. 27.

WEST VIRGINIA.

Chestnut Grove.—Our Sunday-school meeting was held Dec. 19. The program consisted of a reading of the Bible and music. After the close of the exercises, the school was presented with books and candy. It was enjoyed by all present.—Anna F. Sanger, Days, W. Va., Dec. 24.

Daleville.—The writer is now with the Brethren in Fayette County, W. Va., conducting a Bible school. The attendance is good, though the weather has been very unfavorable.—D. N. Eiler, Bragville, W. Va., Dec. 28.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

FROM SOUTHERN MISSOURI.

Our district Sunday-school meeting was held in the Dry Fork church, near Jasper, Mo., Dec. 26. The opening exercises were conducted by Bro. Teeter, after which the regular Sunday-school session was held. The following organization was effected: Bro. W. A. Duncan, moderator; Sister Mary Wine, secretary. A number of schools in the District were represented, but only two reports were read. The topics were discussed in regular order and able speeches were made on the various subjects. It was unanimously agreed that the Bible should be first, and the quarterly should only be used as a help in preparing the lesson.

It was urged that the Gospel of Jesus Christ can only be taught by those who have felt its uplifting power. We cannot teach what we do not practice, and yet it was found to be necessary, at times, to have non-professors as teachers.

Several good readings and recitations were given by the Sunday-school scholars, after which the Round Table was ably conducted by Sister Clara Miller, our District Secretary.

The spirit of the meeting was good, but it was unfortunate that a number of the members had to leave during the session. How much better it would be if, when we enter upon the Lord's work, we could so arrange our temporal affairs as to suit the conditions, and not leave the Lord's interests unfinished.

The next convention in this District will be held at Nevada, Mo., on Easter Sunday. Mary Wine, Nevada, Mo., Dec. 27.

FROM THE TROY MISSION, OHIO.

We met in council on Wednesday evening, Dec. 22, with our elder, Bro. Jacob Coppock, presiding. One letter was read, that of Sister Jennie Stephens, of Portland, Oregon, who aided much in the growth of the church at Portland, and who will be a prominent worker for us. A sisters' aid society was organized, with Sister Stephens as president. A series of meetings will be held about the middle of January, to be conducted by our elder and assisted by the writer.

On Christmas eve the Sunday school rendered an appropriate program in memory of the birth of our Savior,

after which a treat was given. Our church and Sunday school has been in progress only four months. The average attendance of the Sunday school was thirty-eight, and the average collection, \$1.21, while we have an enrollment of fifty-eight. Much has been planned for the new year, and with our sisters' aid society we hope to increase materially, not only the Sunday school, but also the church attendance.

We have much to be thankful and hopeful for, with preaching services each Sunday morning and evening, and prayer meeting and teachers' meeting each Wednesday evening.

Troy is located in the heart of the beautiful Miami Valley, with traction facilities from all points. A cordial invitation is extended to visitors and to the ministering brethren, to visit us. Members, contemplating a change, will do well to address the writer, who will gladly give needed information. Oran S. Yount.

Troy, Ohio, Dec. 27.

FROM KANSAS CITY, KANSAS.

On Christmas eve our Sunday school rendered a well-prepared program at the Central Avenue church, which was followed by a treat for each child. On Christmas morning we met at the Mission church. After a season of worship we distributed a large number of well-filled baskets to the homes of the worthy poor. We also had prayer services in each home visited. If those who have come to our aid and made it possible for us to take these baskets to the homes, could have seen the joy it brought to barefooted children and widowed mothers, they would feel amply repaid. One sister who visited one of these homes said she felt like taking some of her own clothing and giving it to them. A Christmas basket answers a better purpose than a public dinner. Many go to the dinner who do not need it, and many are so destitute that they cannot go.

Here, in our city, children not old enough to go to school are barefooted, with nothing on their heads, and but little clothing. In two days we gave aid to fifteen widows and children. For five weeks we have had the coldest weather on record here, at this time of the year. Many who never received help are now in need for the reason that all outdoor work is closed up. We are receiving more calls for coal, eatables and clothing than ever before in the history of our work in this city. One home was visited where the mother, who is a widow, has been out of work for some time, and they were living on nothing but parched corn. Many have nothing but dry bread to eat. Brethren, when in your country home you have eaten your meal, and are sitting at ease near a warm fire, read Matt. 25: 31-46.

I. H. Crist.
14 N. Ferree Street, Kansas City, Kans., Dec. 27.

DEATH OF ELD. GEORGE W. BOWSER.

Eld. George W. Bowser, born in Hamilton County, Ind., April 7, 1832, died at his home near Arcadia, Ind., Dec. 23, 1909, aged 77 years, 8 months and 16 days. He was twice married, his first marriage being to Susanna Miller, June 15, 1854. To this union were born ten children,—four sons and six daughters. Dec. 6, 1877, his companion was called away. Oct. 12, 1879, he was married to Catharine Bowser, with whom he lived until his death. April 8, 1855, he united with the Church of the Brethren and continued a faithful member to the last. He was a regular attendant at church, unless hindered by sickness. In 1856 he was elected to the office of deacon and soon after was called to the ministry. In 1882 he was ordained to the eldership. Bro. Bowser was a firm believer of the Bible and earnestly contended for the keeping of the commands. A short time before he died he called for the elders and was anointed. His aged companion and eight children, besides many relatives, survive. Two children preceded him. Mary Martin.
Box 301, Arcadia, Ind., Dec. 27.

FROM LOS ANGELES CHURCH, CAL.

Being church correspondent, none of your readers shall find East Los Angeles church in my articles. There is no East Los Angeles church. Los Angeles church is the parent church of South Los Angeles and Pasadena. She has never been on the indifferent list. Ever since her beginnings she has been aggressive, earnest, positive, persevering. Her trials have been equally valuable.

During the first year of the Berean Bible School, some pupils were sent into Boyle Heights to reconnoiter work for the Master. An opening was found on Record Street. A tent was secured and a Sunday school begun. A few Bereans were detailed to take charge and in a short time forty-nine pupils were enrolled. The rains coming, the tent became unfit for use. The church then ordered a house built, and this structure was dedicated by song, prayer, and a sermon by Eld. D. W. Crist, on Sunday evening, Dec. 19. Brethren Hiram Smith, John H. Getz, and Sisters Esther LaFollette and Rhea Lehmer, and others, have been very persevering in working from house to house and in the Sunday school. The Mission is under the immediate care of Bro. Hiram Smith. Bro. D. W. Crist is now in the midst of a series of meetings in this new field. The Los Angeles church now supports

three missions, besides her home work, without any financial help from any other source. It is a great work, appreciated by the working forces of the church, and by some who are not members of the church. Other new fields will now be sought for the practice of the daily, diligent disciples of the Lord. It is a blessed thing to have trained workers right at the door of the greatest needs. This large city has work for every Bible student that is now here, or may yet come. O for more and more consecrated members, who are willing to search the Scriptures daily, to be ready for the Master's world-wide field. M. M. Eshelman.

3207 Manitou Avenue.

FROM ROCKFORD MISSION, ILLINOIS.

Another Christmas Day, with its joy, peace and good will to all men has come and gone. We have felt its presence in the city, and in our work.

On the Sunday morning following Christmas Day we met at the regular hour for Sunday school. Not all of the children were in attendance, because of the very cold weather and the excessive snow. Just before dismissing the school, each child was presented with a small bag of fruit and nuts. Then followed our regular preaching services, conducted by our pastor.

In the evening, during quite a heavy snowfall, a program, in keeping with the true Christmas spirit, was rendered by the Sunday-school children, in which nearly all of them took an active part. The children feel that, since they are a part of the Sunday school, they want to help push the work along. Indeed, they have a part to perform in the Sunday-school work that we older ones cannot do. God bless the dear little ones!

At the close of the program a few gifts were presented to the children for a good yearly attendance. The singular thing about this was that the gifts (four in number) all went into one home, the youngest child being five years old and the eldest fourteen. Then, too, these children live almost five blocks from the church.

The lesson taught by the above record is very much like the one drawn from the Wise Men of the East, in their effort to find the Infant Jesus in Bethlehem,—“They wanted to find the babe, and succeeded in their search.”

Our new churchhouse, just dedicated two years ago, is filled almost to overflowing, and especially so, at times like Christmas, etc. We certainly are pleased to have it that way.

As another new year opens up life's pages to us, we pray for grace and wisdom to perform our duties to the glory of God. And as a help to do more and better work in the new year, we are planning for a series of meetings to begin sometime after the middle of January, or, perhaps, the first of February. Bro. Wm. Eisenbise, of Mt. Carroll, will be with us. Mina H. Bosserman.

1015 So. Winnebago St., Rockford, Ill., Dec. 28.

SPECIAL BIBLE TERM.

Daleville College, Daleville, Virginia, will hold a special Bible Term, to commence on Monday, Jan. 24, and to close on Sunday, Feb. 6.

Daily Program.

9:35, Chapel Exercises.
10:30, Gospel of Matthew.—Eld. J. Kurtz Miller.
10:30, The Church.—Eld. P. S. Miller.
11:10, Gospel of Matthew or John.—Eld. J. Kurtz Miller.
11:50, Special Lectures and Discussions on the Following Subjects: The Holy Spirit, His Mission and Power.—Prof. D. N. Eller. How We Should Study the Bible.—Prof. J. M. Henry. The Necessity of a United Effort in the Present Temperance Movement.—Elder J. A. Dove. The Outlook for the Church of the Brethren.—Elder C. D. Hylton. Paul an Author.—Prof. J. C. Flora. The Value of Christian Character.—Emory C. Crumppacker. The Importance of Prayer.—D. Price Hylton. 1 Corinthians 13.—Prof. J. W. Ikenberry.
7:30 P. M., Evangelistic Service.—Eld. J. Kurtz Miller.

Announcements.

The Daily Program offers an interesting and profitable line of work. Besides these classes, the regular Bible work of the school will be accessible to all in attendance. Old Testament History and Homiletics, daily; Mission Study Class, and Sunday-school Teacher-training, weekly. Elocution and Vocal Music will be given if called for.

Eld. T. C. Denton will give an address of welcome at the opening of the session.

The Sunday-school day, Saturday, Jan. 29, and Educational Meeting, Saturday, Feb. 6.

Make your arrangements to be here at the beginning and remain until the close. We will find accommodations for all who will come.

Tuition is free. Board and room at the College, \$2.50 per week. Single meals, 20 cents.

We extend a special invitation to our ministers of the various congregations and to the Sunday-school teachers and superintendents of the Sunday schools of the District.

We request that the elders announce this Bible term to their congregations, and in every way possible encourage an attendance. I hope we may have representatives from every local congregation in the District. D. N. Eller.

MATRIMONIAL

“What therefore God has joined together, let not man put asunder.”

Marriage notices should be accompanied by 50 cents.

Foster-Cline.—At my residence, near Wiley, Colo., Dec. 16, 1909, by the undersigned, Mr. Clyde A. Foster, of Puerco, Colo., and Sister Eva L. Cline, of McClave, C. A. Shank.

Gerdes-Buckley.—At the Church of the Brethren in Sterling, Ill., by the writer, Dec. 24, 1909, Bro. Henry C. Gerdes and Sister Bessie Mae Buckley. Levi S. Shively.

Hogan-Menn.—By the undersigned, at his home, Dec. 12, 1909, F. E. Hogan and Miss Hulda Menn, both of Dexter, New Mexico. Jacob Wyne.

Platt-Andersen.—By the undersigned at the home of the bride, near Covina, Cal., Dec. 22, 1909, Bro. C. Roy Platt and Sister Martha Andersen. W. M. Platt.

Stouder-Freed.—Nov. 27, 1909, by the undersigned, at the home of the bride's parents, Ira S. Stouder, of Wakarusa, Ind., and Catherine A. Freed, of Wakarusa, Ind. Wm. H. Shidler.

FALLEN ASLEEP

“Blessed are the dead which die in the Lord.”

Adams, Sister Annie, died at the Home for the Homeless, of the Church of the Brethren, near Mannheim, Pa., Dec. 22, 1909, aged 72 years, 6 months and 1 day. The deceased was never married. She entered the home twelve years ago and was one of the first inmates. Services were held Dec. 24, at Kridler's meetinghouse, by Brethren S. B. and Henry Zug, C. C. Madeira and I. W. Taylor. Anna E. Shank.

Bechtel, Sister Elizabeth, daughter of Jacob and Esther Frederick, born in Knox County, Ohio, Sept. 2, 1829, died in the same county Dec. 23, 1909, aged 80 years, 3 months and 21 days. She was united in marriage to Andrew Bechtel Oct. 13, 1851, who preceded her death three years and 11 months. The union were born four children. One son, two daughters and three stepchildren survive. She united with the Church of the Brethren when but sixteen years old, and remained a faithful member until her death. Services by Bro. A. I. Heistand. Text, Philp. 1: 21. Interment in the Owl Creek cemetery. Tena Keller.

Blenz, Bro. Frederick, died from the effects of a fall, at Lake Charles, La., Dec. 16, 1909, aged 76 years. He went there to spend the winter with his daughters. The body was brought to his home at Goshen, Ind., for burial. Services by Bro. I. L. Berkey. Interment in the Oak Ridge cemetery. Emma Garver.

Clasz, Bro. John M., born Feb. 18, 1825, died at the Morristown's Cove “Home for Aged and Infirm,” Martinsburg, Blair County, Pa., Dec. 11, 1909, aged 84 years, 9 months and 23 days. Two sons and two daughters survive. Services in the Upper Clear church Dec. 13, by Eld. B. T. Detweiler, of New Enterprise, Pa., of which church Bro. Clasz was a member at the time of his death. Interment near the church. W. H. Mentzer.

Faunlight, Glenn Gonser, son of Samuel E. and Lola E. Faunlight, died in the bounds of the East Nimschillen church, Stark County, Ohio, Dec. 13, 1909, aged 1 year, 11 months and 8 days. Services at the Brick church by the Brethren. A. J. Carper.

Fisher, Sister Mary P., died at her late home, 160 N. Charlotte Street, Pottstown, Pa., Dec. 3, 1909, aged 39 years, 8 months and 5 days. Her husband, Bro. John Fisher, died about eight years ago. One daughter survives. Services by the writer, assisted by Rev. Callen, of the M. E. church. Text, Rom. 8: 25. Interment at Mt. Zion cemetery. Ira C. Holsopple.

Griffith, Bro. Thomas S., born in Virginia, the part now known as West Virginia, Dec. 9, 1822, died in the Bethany congregation, Marion County, W. Va., Dec. 1, 1909, aged 87 years and 5 days. He was a member of the church for twenty-eight years. He was married twice. His first wife's name was Ashcroft. To this union were born seven children, all of whom he have preceded him. His second wife's name was Rutherford, who survives, and who needs the prayers of the church. She is well up in years and is one of our charter members. Services by the writer. Text, Dan. 12: 1, 2. Interment in the cemetery at Ross Chapel.

Harrington, Bro. Joseph W., died of old age, in the Middle Creek congregation, Somerset County, Pa., Dec. 13, 1909, aged 87 years, 8 months and 26 days. He was married three times. To the union with his first wife there were born three children, of whom two preceded him. To his second wife there were born five children, all of whom have preceded him. To his third wife were born two children, one of whom preceded him. He was a member of the Church of the Brethren for about forty years. Services by the writer at his late home in Rockwood. Text, Rev. 13: 14. Interment in the New Centerville cemetery. Stella C. Stahel.

Kartzler, Sister Sarah, died at Lima, Ohio, Dec. 1, 1909, aged 85 years. She is survived by two sons and three daughters. The body was brought to Goshen, Ind., for burial. Services at the church on the West Side, by Bro. Levi Hoke. Interment in the West Side cemetery. Emma Garver.

Kerman, Lovina Catharine Elizabeth, nee Cleever, died of the influenza, in the bounds of the Upper Anawog congregation, Pa., Dec. 5, 1909, aged 47 years, 8 months and 14 days. She leaves a husband and eight children. Services at the Latimore church by Brethren Abram Hull and W. G. Group. Ruth Group.

Kochstetter, Mary, nee Weaver, born Sept. 11, 1866, died Nov. 26, 1909, at Dec. 6, 1909, aged 43 years, 2 months and 23 days. Her husband, five sons and five daughters, father, mother, six brothers and four sisters survive. She was a member of the Mennonite church. Services conducted by her pastor, Fred Mast. Sarah Middaugh.

Koon, Sister Margaret, born in Carlisle County, Pa., July 26, 1835, died of heart trouble, at the home of her stepson, Frank Hoon, Jonesboro, Ark., Dec. 5, 1909, aged 77 years, 4 months and 9 days. She was a consistent member of the Brethren church for many years. The body was brought to Charleston, Mo., for burial. Interment in Oak Grove cemetery. Naoma Morris.

Jaqua, Sister Arvilla, wife of Josiah Jaqua, born April 12, 1837, died of heart failure, at her home near Edgerton, Minn., Dec. 10, 1909, aged 73 years, 7 months and 28 days. She was a member of the Church of the Brethren for about seven years. Her husband, four daughters and three sons survive. Services by J. Schechter, Jr., at Luyne, Minn. Text, Matt. Num. 23: 10. Muel Schechter.

Kemper, Sister Margaret, nee Mohler, born in Cumberland County, Pa., Jan. 16, 1817, died at the home of her daughter, Sister Lizzie Hahn, Morrill, Kans., Dec. 5, 1909, aged 92 years, 10 months and 19 days. She was united in marriage to Isaac Kemper, Nov. 6, 1836, who preceded her twenty-five years ago. In 1854 the family came West and located in the Wadams Grove church, near Lena, Stephenson County, Ill. For many years they lived near the Louisa churchhouse, and many of the brethren and sisters shared their kind hospitalities. Five children, ten children survive. The remains were brought back to her old home for burial. Services by Brethren P. R. Keltner and Enoch Eby. Albert Myers.

Miller, Sister Maria, nee Nauman, wife of David E. Miller, died of pneumonia, at her home near Cassells Mill, Lancaster County, Pa., Dec. 13, 1909, aged 58 years 11 months and 19 days. Her husband, one son, two daughters and one brother survive. Services Dec. 23, at Kridler's meetinghouse, by Brethren Israel Graybill, N. B. Fahnestock and C. C. Madeira. Anna E. Shank.

Minnich, Sister Laura E., daughter of Henry and Catharine Netzlery, born near Naperville, Ill., July 28, 1847, died of heart failure, following a nervous shock, Dec. 1, 1909, aged 61 years, 4 months and 20 days. When fourteen years of age she united with the Church of the Brethren, living a consistent Christian life until her death. May 24, 1888, she was united in marriage to Levi Minnich. To this union were born three children. As a noble-hearted, Christian woman, a devoted

wife, and a loving mother, she found real happiness in administering to those about her own hearthstone. While thus engaged, she was shot Nov. 29, as has already been reported in the Messenger. It was found necessary to amputate her left arm, but before this was undertaken, she was anointed by Eld. Jesse Stutsman. After suffering for nineteen days, she passed to her reward. She was an earnest Sunday-school worker and at the time of her death was the teacher of a class of thirty young ladies, having recently organized that class. She leaves her husband, son, two daughters, father, mother, two sisters and two brothers. The funeral was largely attended and was conducted by Eld. Jesse Stutsman and others, Bro. Stutsman delivering the address. Text, Matt. 24: 44. After the services the remains were laid to rest in the Newcomer cemetery.

Pifer, Bro. Charles Albert, died of blood poison, within the bounds of the Upper Canawago congregation, Pa., Dec. 20, 1909, aged 38 years, 2 months and 19 days. He had united with the church about four months before his death. A widow and six small children survive. Services at the Latimore church by Eld. C. L. Baker and Bro. W. G. Group.

Stretch, Sister Emily, nee McCoy, born Nov. 16, 1827, at Richmond, Va., died at Dowagiac, Mich., Dec. 22, 1909, aged 82 years, 1 month and 6 days. At the age of four years she came with her parents to Cass County, Mich., where she has since resided. Dec. 26, 1844, she was united in marriage to Eld. John Stretch, who preceded her nineteen years. To this union were born five sons all of whom, with four brothers and three sisters, survive. They also raised Mrs. Anna Sheline. Brother and Sister Stretch united with the Church of the Brethren fifty-five years ago and lived faithful until death. Services by the writer. Text, "I am the door." H. W. Kriehbaum.

Thomas, Rose, born in Aurelia, Cherokee Co., Iowa, Nov. 29, 1837, died at her parents' home in Sandpoint, Idaho, Nov. 17, 1909, aged 21 years, 11 months and 18 days. She was the daughter of Samuel and Ida M. Thomas, and a granddaughter of John and Sarah Early. She leaves father and mother, two brothers and three sisters. Services at the house by C. E. Wilson, of the M. E. church. Interment in the Lakeside cemetery. John Early.

Wentz, Sister Elizabeth, born Sept. 6, 1857, died of pneumonia in Roaring Spring congregation, Pa., Dec. 19, 1909, aged 52 years, 3 months and 13 days. Sister Wentz was a faithful member of the Church of the Brethren for many years. Her seat in the sanctuary was seldom vacant. She leaves husband, three sons and four daughters. Her body was taken to the Holsinger house, where services were conducted by Eld. P. C. Dively from John 18: 23, latter clause. Interment in the cemetery near by. Annie L. Dively.

Whistler, Emma, daughter of Bro. Willis and Sister Annie Whistler, of the U. per Cumberland church, died Dec. 21, 1909, aged 19 years, 4 months and 25 days. Her sickness was of short duration. She was not feeling well on Tuesday evening, and grew worse until Tuesday evening, when she passed away. Her death was due to appendicitis. She will be greatly missed in the home and in the community. She is survived by father, mother, one sister and one brother. Services at the house by Bro. W. I. Sheaffer, assisted by Bro. Noah Cockley, from Rev. 3: 11. Interment at the Newville cemetery. A. A. Evans.

Wickham, Dr. W. W., born in Onondaga County, N. Y., Aug. 16, 1820, died at the home of his daughter at Crawfordsville, Ind., Dec. 22, 1909, aged 89 years. He came to Goshen, Ind., in 1847, and practiced medicine for forty years. Bro. Wickham was a member of the church for twelve years. One son and three daughters survive. The remains were brought to Goshen, Ind., for burial. Services by Bro. I. L. Berkey, assisted by Rev. E. A. Vanneyes of the Presbyterian church.

Wingard, Sister Mary E., born Feb. 5, 1842, died at her home at Uplands, Cal., Dec. 15, 1909, aged 67 years, 10 months and 10 days. She was the mother of eight children, five of whom, with the aged husband, survive. Services at the Upland M. E. church, by Eld. S. E. Yundt, assisted by Bro. J. W. Milne and Rev. Welch. Text, Job 14: 14. Clara B. Wolf.

Wise, Adeline, nee Wans, little daughter of Brother John and Sister Virgie Wise, died of membranous croup, at Conway Springs, Kans., Dec. 22, 1909, aged 2 years, 9 months and 7 days. Her illness lasted but one week. Services by the writer. J. J. Bowser.

Young, Bro. Theo. B., born in Washington County, Md., April 5, 1848, died from hemorrhage of the lungs at his home in Wichita, Kans., Dec. 9, 1909, aged 61 years, 8 months and 4 days. He was united in marriage to Catharine Widder Dec. 16, 1869. To this union were born five children—four daughters and one son. One daughter preceded him. Bro. Young united with the Brethren church in 1871. In 1886 he was elected to the ministry. He served as a faithful follower and teacher, and was loved and respected by all who knew him. His ministerial labors were confined largely to the locality in which he lived. He was considered a able exhorter and expository of the Word. His illness lasted about six weeks. Services at the Brethren church in Wichita, by Eld. S. Z. Sharp, a life-long friend of the deceased. Text, Num. 23: 10. Interment in the Keckel cemetery. Jacob Funk.

The Gospel Messenger

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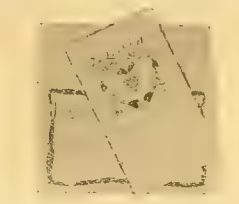
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NOTES NOT CLASSIFIED

Monitor.—Eld. C. H. Brown, of Lake Arthur, N. Mex., held a series of meetings for this church, commencing Nov. 13. He preached seventeen sermons at the church and seven at a schoolhouse. There were no visible results, but many good impressions were made. Our council was held Dec. 4, when the church and Sunday-school officers were elected. Most of the old officers were retained. The writer was elected correspondent and Messenger agent.—Cora Cupp, Nashville, Okla., Dec. 30.

Medicine Lake Sunday school met at the home of Brother and Sister Cookson for our Christmas program. Following this a treat was given the children, which was gladly received. There were sixty present. The collection amounted to \$2.00. The superintendent kindly invited all to attend Sunday school next summer. We are greatly scattered, yet our school has been in progress, so far, during the winter. December has been a cold month, the temperature being from ten to thirty degrees below. We now have eight inches of snow on the ground.—Katie E. Keller, Enterprise, Mont., Dec. 29.

Glendora church met in regular council Dec. 25. Brethren D. A. Norcross, of Lordsburg, and O. Mathias, of Redondo, were with us. Three members were received by letter. Election of officers for the coming year resulted as follows: Bro. J. S. Brubaker, elder; Bro. Roy Brubaker, clerk; J. W. Nagy, Sunday-school superintendent; Jessie Huber, secretary. Sister Love Sauble was chosen superintendent of the primary department. Sister Lora Brubaker was elected president of the Christian Workers, and Maud Moore, secretary. The writer was chosen correspondent. On Sunday evening, Dec. 26, a Christmas program was rendered by the Sunday school. Jan. 2 Bro. Andrew Hutchison will commence revival meetings.—Louise W. Brubaker, Azusa, Cal., Dec. 27.

South Keokuk.—The meetings which have been in progress here, during the past three weeks, conducted by Bro. Faust, closed Sunday morning, Jan. 2. There were no conversions, but the church feels spiritually strengthened by the many good sermons he gave us.—Bernia Shely, R. D. 2, Ollie, Iowa, Jan. 3.

Mount Carroll.—Instead of Sunday school and regular church services a Christmas program was given Dec. 25. Songs and recitations were given by the children, and a few select readings by the larger pupils. Each member of the Sunday school received a little gift. A collection was taken for the benefit of missions.—Ella Wiler, Mount Carroll, Ill., Dec. 31.

Raisin City church met in council Dec. 25, with Bro. Harvey Eikenberry presiding. Church and Sunday-school officers were elected for six months. Bro. W. J. Wilkinson was elected Sunday-school superintendent; Sister Cora Eikenberry, secretary; Sister Weaver was again elected president of Christian Workers' meeting, and Bro. Samuel Boeghly was appointed Messenger agent. The sisters were granted permission to organize an aid society. Services were held at 11 A. M. on Christmas Day. Bro. Whistler preached the sermon. A collection of \$5.30 was taken for home missions in the State District. On the evening of Dec. 26 the Christian Workers gave a special program, consisting of recitations, essays and special music. Prospects are good for a series of lectures by Bro. D. L. Miller, followed by a series of sermons by Bro. Andrew Hutchison.—Ida Flickinger, Raisin, Cal., Dec. 30.

Lordsburg.—Our revival service, in connection with the special Bible Term at the College, closed last Wednesday evening. Eld. L. D. Bossmann, lately of Beatrice, Neb., but now of Pasadena, Cal., did the preaching. Seven were added to the church by baptism and two reclaimed. We held our love feast on the evening of Dec. 19. Bro. Bossmann officiated, assisted by Elders L. E. Farney and W. F. England. About 210 surrounded the tables. The Sunday school gave a program on Christmas eve. The older classes contributed to the St. Joseph, Mo., Mission Christmas dinner fund, and the primary and junior classes to the Chicago Extension Fund and our San Dimas Alliance. The contracted meeting at San Dimas will begin Jan. 16, with Eld. David Crist in charge.—Grace H. Miller, Lordsburg, Cal., Dec. 27.

Twin Falls congregation met in council Dec. 17. Church, Sunday-school and Christian Workers' officers were elected for the coming year. Bro. C. Fahrney was retained as our elder. Bro. J. S. Flory continues to be our Sunday-school superintendent; Sister Sule Eikenberry is president of Christian Workers' meeting; Sister Jennie Wolfe was elected church correspondent, and Bro. H. A. Swab, clerk. Three letters were granted. Four new members have moved into our congregation since our last report. Last Sunday our Sunday school gave a Christmas program, after which one applied for baptism. It was a young man who had belonged to another at faith, but for the past year has been a regular attendant at our services. Our membership now numbers forty-five. The average attendance at our Sunday school, for the past year, has been fifty-five, with an average collection of \$2.25. During the fall our churchhouse was completed and we now have a comfortable, well-lighted and well-furnished place of worship.—Eda Flory, Twin Falls, Idaho, Dec. 29.

SOUTH ST. JOSEPH MISSION, MO.

For our Christmas dinner here, last Saturday, a large room was donated on Missouri Avenue, and another for the reception and services on King Hill Avenue. We made arrangements with a baker to furnish us with 500 loaves of bread, 350 pies, 280 dozen cookies and for the roasting of all the fowls and rabbits. We also used one barrel of cranberries, 150 pounds of sugar, about ten bushels of potatoes, several bushels of apples, ten bunches of celery, canned goods, etc. We were able to seat seventy at one time. Though the weather was cold, and much snow prevented some from coming, yet we were able to serve dinner to 315 hungry souls. Our help was plenty and donations from the Brotherhood were fair. Several members from Morrill, Kans., were with us. To our surprise, the three members of the Mission Board of Northern Missouri also were visitors with us, and ate at the table. It was an unusual sight to them.

After all had been fed, it was seen that we had an abundance of provisions left. For this we were glad. In our distribution of about 2,000 invitation cards, a few days previous, we found many who were sick and unable to come to the dinner, but whose addresses were given. An announcement was made that on Monday we would prepare baskets to carry to the sick, the blind and the crippled. Again faithful brethren and sisters and friends assisted us, and baskets were filled and sent out to all parts of the city, to gladden the homes of many poor and unfortunate ones. Reports came that some laughed for joy, some wept, and all were very thankful.

One brother said that, on delivering a basket to an old, blind colored man, who had once been a Virginia slave,

he wept for joy, till the tears ran down his cheeks. The business men of South St. Joseph were very kind to us, and gave us their assistance. They looked on in astonishment to see how many we could feed, and yet not solicit the city. They could see people thronging the door on Saturday and Monday, and could also see basket after basket of provisions in the hands of Brethren and friends, who, by means of the street cars, found their way into the needy districts of the city, to make glad the hearts of the poor. We were reminded of Paul's letter to the Romans in the fifteenth chapter, where he speaks of carrying a contribution to the poor saints at Jerusalem. We were careful to keep a record as to where and to whom the baskets were sent, in order that all were treated fairly. We were able to distribute 180 baskets, estimated to contain ten lunches each, making 1,800 meals furnished on Monday.

We extend our thanks to the Brethren and friends who assisted us in the good work. Bro. P. B. Newman, our pastor for 1910, is now in the midst of a revival here and the interest is good. E. N. Huffman.

Station D, 502 Ky. Street, St. Joseph, Mo., Dec. 29.

THE BRETHREN'S HOME, GREENVILLE, OHIO.

On Christmas morning we gave all the inmates of the Home little gifts of candy and oranges, which kind friends had furnished. When told that these gifts were tokens of love, their hearts were filled with gladness. We also received a very attractive box from Class No. 3 of the Brethren Sunday school at Zimmerman, Ohio. This class is made up of children from eight to fourteen years of age. The box contained one nice comforter, pieced by the little girls, ten dolls, also dressed by the girls, and four scrapbooks made by the little boys. The children were delighted with these presents. We wish to thank these thoughtful little people for their kind remembrances of our little folks.

Some of the inmates received Christmas boxes and cards from their relatives and friends, which made them very happy. Those who received no token of remembrance from friends were much disappointed. One dear old sister, Aunt Tina, who had been in her room in quiet meditation for some time, came to us with her old German New Testament in hand, open at Matt. 2, saying she had been reading of the Christ child, and that the book was very dear to her, having been presented to her by Eld. John Garber, of Beaver Dam, Md., when she became a member of the church, nearly seventy years ago. When he gave it to her he said, "Take this book, read it and obey it." "This," she said, "I have tried to do. If I am called away while you are here I want this Testament put in my casket with me."

The day before Christmas another dear old sister, Lydia Paul, who had been an invalid and had to use crutches for the last fifteen years, was called away to her long home. As some leave us, others come to take their place, and our number remains about the same.

Dec. 29. G. W. Minnich.

FROM WINONA, MINNESOTA.

With the close of the year the usual exercises, incident to the celebration of the birth of Christ, were rendered by the children of our Sunday school. The pupils did credit to the school and those who had charge of the program, by the high standard of their selections. During the past two years the birthday offering has been a feature of the work of the Sunday school. This year \$6.71 was obtained in this manner, and applied to the "Child Rescue Society" of our District. Last year \$11.32 was raised and given in support of the Old Folks' Home. The Sunday-school collections, this year, amounted to \$41.57, \$12.85 of which was given to missions and other benevolent causes.

The school has gained in its working capacity. During the year three have made the good choice. The outlook for the year 1910 is very encouraging. We naturally have a number of problems, such as are connected with mission schools, to solve. Many of our pupils must receive help in the way of clothing and other things, in order to attend Sunday school. We sincerely desire the sympathy, prayers and support of those who have the cause of the church at heart. One letter of membership has been received. D. H. Keller.

552 W. Seventh Street, Winona, Minn., Dec. 30.

SOUTHERN MISSOURI AND NORTHWESTERN ARKANSAS.

The Mission Board of Southern Missouri and Northwestern Arkansas met in Jasper Dec. 27. Bro. R. F. Bowman was appointed to investigate conditions at Aurora, and Bro. Rufus Wise is located at the Joplin Mission. The members of the Nevada church are to have meetings once a month, as they have no minister. At our last district meeting it was decided that no elder can serve on the Mission Board. As Bro. Gitt was ordained to the eldership, we elected Bro. Oscar Neher to fill his place. The board is now composed of Bro. W. M. Greenwood, chairman, Bro. Albert Mays, secretary, and Bro. Oscar Neher, treasurer. Albert Mays, Bolivar, Mo., Jan. 1.

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Vol. 49.

Elgin, Ill., January 15, 1910.

No. 3.

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AROUND THE WORLD

It is now announced that the proposed visit of King Emmanuel of Italy to King Edward has for its main purpose the discussion of plans to limit naval armaments, and the preservation of world peace in general. Such an effort, on the part of Italy's ruler, is a most commendable one, and one can but wish that he might extend his trip to the various courts of Europe, in the further accomplishment of his mission. As the rulers of the various European countries have affirmed, time after time, that they really do not want war, they might make use of this opportunity to cooperate with King Emmanuel in his mission of peace.

THE AMERICAN BIBLE SOCIETY, at the close of 1909, still found itself \$42,612.00 short of the required amount,—\$500,000,—by which it would be entitled to Mrs. Russell Sage's munificent donation of equal amount, to be used in the further distribution of Bibles throughout the world. While Mrs. Sage's offer originally expired Dec. 31, last, she has now consented to extend the time for a brief period, with the hope that the friends of the Society will rally to its aid, and raise the required amount. In past years the Society has distributed 90,000,000 copies of the Bible in the various languages of the globe. It is to be hoped that nothing will hinder the future progress of the work, which is entirely undenominational. Bible distribution, as effected by this Society, is a valuable adjunct to missionary work everywhere.

SOMETIMES the power exercised by the various secret orders, including also some of the labor unions, is not esteemed very highly, and yet it constitutes an element of real danger. In a recent court trial in Chicago, evidence was produced against one of the labor unions, showing that the persons indicted were responsible for the explosion of a bomb, which, as intended, set fire to a house constructed by non-union labor. While the case was clear, yet the jurors returned a verdict of "not guilty," simply because they feared for the safety of their own homes,—as was afterwards explained by some of the jurymen. It appears that sinister intimations had been given that fully impressed them with the power of the unions for weal or woe. In another case the defendant endeavored to enlist the sympathy of possible lodge brothers among the jury by covertly giving them the Odd Fellows' "sign of distress." As it happened,

however, the judge caught him in the act of thus attempting to influence the jury, and dealt with him as he deserved. It is plainly to be seen how justice, at times, might be thwarted by the powerful influence of lodge members. Gen. U. S. Grant truthfully said, "All secret, oath-bound orders are dangerous, no matter how pure or how patriotic the motives and principles which first bring them together."

It is stated by a recent traveler that the traditional site of the grave of Noah is visited each year by thousands of devout pilgrims, who think nothing of climbing the steep declivity of the Jebel Judi Mountain, overlooking the great Mesopotamian plain, in order to visit the interesting site. A sanctuary, erected in honor of the ancient patriarch, thousands of feet above the valley, is a place of fervent worship. While there is considerable doubt regarding various localities, connected with Bible history, the authenticity of this one seems to be fairly well established. Noah is an interesting character of history. Perhaps his many-sided personality has not been accorded the just valuation it deserves. Not only was he the world's first "weather man," a successful shipbuilder, an able seaman and navigator, and a naturalist of proficiency, but also a "preacher of righteousness" in a corrupt age. A life like his well deserves careful study.

INTERNAL REVENUE COLLECTOR, Henry Fink, of Milwaukee, Wis., reports that during the last four months there has been a falling off of nearly 80,000 barrels in the output of Milwaukee beer, as proved by the tax receipt records. In the fiscal year, ending July 1, 1909, there is shown to be a reduction of 321,255 barrels from the amount sold in the previous years. From these figures one might logically infer that prohibition really prohibits, at least in some of the dry territory where officers are conscientious enough to enforce the law. Another revenue officer says that there is an increased amount of beer sold in the license towns, at present, because of the country's great prosperity. He claims that these increased sales accurately reflect the trend of industrial conditions, "beer being the poor man's drink." In the latter statement he is undoubtedly correct,—the drinker is poor and stays poor, while the saloonkeeper flourishes and prospers.

A STRONG and determined effort is being made to have Congress more fully protect the Indians against the encroachments of the liquor traffic. A bill, recently introduced, prohibits the sale of liquor to any Indian who, in any degree, remains a ward of the United States Government. It prohibits the dispensing of liquors upon or in the neighborhood of land allotted to Indians, or within twenty-five miles of any Indian reservation or settlement. Heavy penalties are to be visited upon violators of the enactment. If passed and fully enforced, the new ruling will be of the greatest benefit to the small remnant of the once powerful and numerous race of Red Men. Canada, in its humane treatment of her Indians, and its most excellent prohibitive measures regarding the sale of liquor to these wards of the nation, has made a most enviable record,—one that long ere this should have stirred the United States to needed action along similar lines.

"MAN'S inhumanity to man" is occasionally encountered where least expected. The recent experience of Wm. F. Bostick, a student of the University of Chicago, in being refused shelter in a country home, while overcome by the extreme cold on his way to a preaching appointment, is a sad commentary on our boasted Christian civilization of the twentieth century. Working his way through school, and also partially supporting dependent brothers and sisters, Mr. Bos-

tick had charge of a church at Yorkville, Ill., in addition to his school duties. It was while endeavoring to walk to this place from Aurora,—the interurban cars failing to run because of a snow blockade,—that he met with the unlooked-for experience of being denied shelter when completely exhausted and chilled. Before he could secure protection from the intense cold, both feet were frozen. Late reports indicate that amputation will be required to save the life of this devoted worker. One is made to wonder what has become of the old-fashioned spirit of hospitality, once so common everywhere. "Be not forgetful to entertain strangers."

THE high cost of living, at the present time, has aroused attention everywhere, and Secretary Wilson, of the Department of Agriculture, is trying to find out why there should be such an abnormal condition. His observations, so far, lead him to conclude that there are too few farmers and too many storekeepers,—that too many persons are rushing to town and city, and trying to make a living there, and not enough are staying in the country. Too many are trying to get along without work, and not enough people are actively engaged in the business of producing something. In other words, we need more producers and fewer distributors, or middlemen. If the serious condition, so manifest at present, should result in a "back-to-the-soil" movement, there would probably be an abatement in the much-deplored rush of country people to the city, and a consequent, material gain to the all-important and essential army of producers.

THE great problem of our cities is the slum district, with its filth, vice and degradation. Liverpool, England, has struggled with the same question, but, apparently, has met with better success than most of our American cities. Forty years ago there were in Liverpool about 22,000 insanitary tenements. Acting on the principle that slum conditions must be destroyed, in order to eliminate the slums, the city has gradually rid itself of nearly all insanitary tenements, and in their place erected dwellings farther out, with ample garden space, amid most healthful surroundings. The change has been a most remarkable one, as the transformation wrought is marvelous indeed, and readily to be noticed by the most superficial observer. Morals are much improved, and criminal tendencies, in consequence, very much lessened, while healthfulness is naturally much greater than could have been possible under the wretched conditions formerly prevailing. Religious efforts, also, now meet with more ready acceptance. It pays to get rid of slum conditions.

REAL success does not, after all, depend upon our various advantages, but rather upon the determination that insures success in spite of almost insurmountable difficulties. The fine record of thirteen-year-old William Clement Plunkett, a blind boy, who graduated with highest honors from the Boston public schools, is an example of invincible push, and determination that knows no hindrances. With infinite patience the boy toiled from day to day, aided by his parents, to acquire the essentials of his education, though seriously handicapped by his blindness. His wonderful quickness of mind, and a memory which retains almost everything he learns, are material aids, of course, in his struggle, but, after all, it is the power within that enables him to succeed where others with two good eyes have failed. We relate the little incident to afford a source of inspiration to many a struggling minister or mission point, reminding them that, by a resolute and determined effort and the blessing of God, they can often turn the most untoward circumstances into the most glorious success for the Lord and his cause.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

Forgotten Trouble.

Do you know what it was that caused you to fret,
Only a year ago?
Can you tell me the source of your utmost regret,
Only a year ago?
It looked big to you then and you moped and you pined,
The long nights were sleepless and troubled your mind,
Yet you can't tell what happened, in looking behind,
Only a year ago?
Do you know why you frowned as you journeyed your way,
Only a month ago?
Can you tell now what made all your blue skies look gray,
Only a month ago?
What trouble was it that your happiness marred,
That caused you to say that your heart had grown hard,
And from all future joys in this world you were barred,
Only a month ago?
You've forgotten them all, both the great and the small,
The pain and the woe;
For few are the troubles we ever recall
As onward we go.
Ah, few are the troubles, my brother, that last
They seem big at first, but the moment they're past,
They slip from the mind, for they never stick fast.
It is well that it's so.

—Detroit Free Press.

He Will Enable Us.

BY PAUL MOHLER.

I HAVE talked with young men who feared to become Christians for fear they could not hold out. I have talked with church members who feared to come out from the world and live a life of holiness, for fear they would lose their friends. I have seen ministers who refused responsible positions because they feared they could not do the work. I know whole congregations that refuse to rid themselves of evil for fear of trouble. I know a whole Fraternity of Brethren that is trembling as it faces the necessity of solving some momentous questions. Why is all this fear?

I get "panicky" myself sometimes; perhaps my case is like the rest. If so, I think I understand it all. I'll tell you what is the matter with me; I look too much to myself. When I look at my own weakness, I may well tremble before the perils of temptation, the persecutions of the righteous, the responsibility that rests upon a minister, the tribulations of the reformer, the dangers of proposing new policies to the church. I should be a fool to undertake such things in my own strength. But his "Lo, I am with you" makes all things possible. I am convinced that when God calls any man to any duty whatsoever, and that man accepts the call in deep humility, not seeking his own profit but God's, God will enable him to do that work. Let him give himself into the hands of God; then let him claim the promise.

It is thought by some to be a sign of deep humility for one to refuse a responsible position because he does not feel able for it. That may be, but it is also something else; it is just as good a sign of a weak faith. If I believe in the fatherhood of God and the loving help of Jesus, I shall never be afraid. When God appointed Jeremiah to be his prophet, Jeremiah said, "Ah, Lord Jehovah! behold I know not how to speak; for I am a child," God said, "Say not, I am a child, for to whomsoever I shall send thee, thou shalt go, and whatsoever I shall command thee thou shalt speak. Be not afraid because of them; for I am with thee to deliver thee, saith Jehovah." Every Christian worker has the same assurance, "I can do all things through Christ who strengtheneth me." Shall I fear, then, to take up my task though it be a hard one?

I have been asked frequently about the work of a certain committee, appointed by Annual Meeting, what it will do, and what the result will be. I am free to say that I do not know. I don't even know what the committee should do, but God does. The committee has a great problem to solve, but God knows how it should be solved. All that the committee has to do is to get God's answer and give us that. I am sure the members of the committee know this and are earnestly seeking God's answer. If the rest of us do our part,

pray for the committee that they may yield themselves entirely to God so as to receive his guidance, then prepare ourselves to receive their report, whatever it may be, our problem will be solved and solved RIGHT, but if we stand off and watch them labor without our prayers, stiffening ourselves in our own opinions and getting ready to "jump on" theirs, the problem for us will go unsolved. No set of men can decide any question for God's kingdom; God himself cannot enable them to do it without the help of the church, her prayers, her consecration, her readiness to obey.

There are people that actually worry about what would become of Bethany Bible School if Brethren Wieland and Hoff should die. Well, that doesn't worry me. If I thought this school was run merely by Brethren Wieland and Hoff, I shouldn't be here; I believe the Lord is running it, and I believe he can run it without them if they should die. Certain I am that he can keep them here as long as he wants them here; when he wants them to depart, I shall be satisfied. But, just the same, all who love the work of this school should pray for its workers that they may always do God's will. If I could not pray for that, I should pray God to stop it right away. Every movement in the church that comes from God should have the prayers of God's people, and every other movement should have their condemnation. There is no room on the fence for a Christian: I have spoken of this one school because it is the one I am attending at present, but the same principle applies to all. If they are "of God," God should rule them, and God's people should support them. If not, they should be destroyed. But let every man be as slow to tear down God's work as he is to begin the devil's. Truly, God's people have many interests for which they should pray.

The Church of the Brethren has a mission in the world. It has learned some things that the world should know, that the world needs right now. God has not had this people in reserve all these years for nothing. We can see what others, even the best of churches, lack, and what they are not doing. That means that we have God's message for them. But it will be very hard to reach them; we feel too weak for the task. What shall we do? Shall we cover our lamp with a bushel, keeping it all to ourselves, or shall we set it upon a candlestick, to give light to all in the house? It all depends on who is doing it,—the church or the Lord. If we work by ourselves, our efforts will fail, but if God is in us, to will and to do of his good pleasure, the world cannot stand against us. The church, as a whole, has no more right to fear than have I, as an individual; but neither is the church itself all-sufficient. It, too, must know God's will before it moves; then it must move by his power. Undoubtedly the greatest fact for the church, today, is the abiding presence of the Spirit of God, to begin, to guide, and to support, the work of God in and through us. Let everyone pray for his fulness; then commit everything to him!

Bethany Bible School, Chicago.

How Solve the Education Problem?

BY J. N. H. BEAHM.

A GREAT deal of thought has been put upon the solution of the education problem. Its solution will never be completed until our knowledge of the human mind and the human body is complete.

The education problem is solvable only upon a complete understanding of man. The solution of the education problem, therefore, is and must be found in the constitution of the child.

The study of the human being, therefore, is the highest possible study for us to grapple with.

God's understanding of the human being led him to plan the scheme of redemption. God's knowledge of man led him to give us the Book of Revelations,—the Bible.

We once studied the body as a distinct science; also, we once studied the mind as a distinct science. Now we think we cannot study either without the other. This is the high water mark of modern psychic science; but the Savior understood it perfectly, as evidenced by the fact of his statement to the palsied man, "Thy sins be forgiven thee," thus showing that health

depends primarily upon the conditions of the soul, or mind. This is also evidenced by the apostle James in the holy ordinance of anointing the sick with oil in the name of the Lord. A healthy mind leads to a healthy body, or tends that way.

We shall soon have, therefore, not simply physiology, not simply psychology; but instead of the two only one study—physio-psychology or psycho-physics.

We have, therefore, discovered that all sciences—that all truths of terrestrial interest—center most largely in man, or, what is better, in the child. There is more possibility in the child than in the man.

Child study—scientific child study—is, and is to be, the greatest theme of the twentieth century.

Know the child properly, train the child properly, and we shall have a veritable and glorious Utopia.

If the knowledge and training of the child are the greatest in all human endeavor, there should be more money invested in child study and child training than in any other department of activity. It follows, as logically and surely as the day follows the night, that money and energy and time, invested in true education, will yield the richest and ripest and rarest fruitage.

Etheticism; industrialism; language; logic, in all its applications, simple and complex, common and technical; sympathetic faith and confidence; true conduct or ethics; reverence and worship; these should be coordinated and correlated and developed in the proper scheme of education. The constitution of the child, clearly and necessarily, demands the development of all these differentiating elements of the child mind.

The solution of the education problem is found, and must be found, in the nature and character of the child. The furtherance of human science, also, will show still more clearly the Divinity of the Holy Scriptures. Our blessed Christianity is able to endure all the test that the light of true science can radiate. Science—true, well grounded and well-established science—is the handmaiden of Christianity.

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The Baptismal Question.

BY J. T. MYERS.

IN a recent number of the MESSENGER, Bro. John E. Miller, of Mt. Morris, Ill., gives us a good article on the question of trine immersion having been the apostolic mode of baptism, and not single immersion, as it is claimed by our single immersion advocates. Bro. Miller quotes from Dr. Cathcart's work, "The Baptism of the Ages," and then discusses the question from both a biblical and historical standpoint.

Having had some correspondence with Dr. Cathcart on the subject of the Apostolic practice of baptism, soon after he had issued his "Baptism of the Ages," about thirty years ago, we will give his first letter to us in full, word for word, with some remarks by us, and the reader can draw his own conclusions, as to the merit of the argument in the case. The following is the letter:

"I was pleased to receive your letter. Nothing I said was designed to unsettle your convictions or practice. I was brought up a rigid Presbyterian, and my present opinions are the result of a hard fight against the truth. The baptismal question, with me, has been the study of many years, and I have published a little work called, 'The Baptism of the Ages,' designed to show that immersion was the mode of baptism observed all over Christendom for twelve hundred years. This work I shall be pleased to loan you, if you would care to have it. Without giving any reasons for my opinion, at your request I frankly state there is not a tittle of evidence for trine immersion before the end of the second century. After that period the testimony is overwhelming that it alone was the recognized baptism of Christendom, though in Spain, for a time and for special reasons, one immersion was tolerated. There is nothing in the Scriptures which TO ME looks like trine immersion. You know that if the first two links of a chain of eighteen rings, are absent,—the links that fasten it to the Great Teacher,—it is a very unfortunate deficiency. And at the end of the second century, baptism for the remission of sins was in nearly as full blast as it is in the Catholic church today. That the Greek word 'baptism' means immersion, and that THAT was the mode of Christ and his apostles, is beyond all doubt.

"Very truly yours,
"William Cathcart."

We have given in full, word for word, Dr. Cathcart's letter to us on the question of baptism, so that it might not appear that we have tried to put the doctor in a false light on the subject in question. The author of the "Baptism of the Ages," Dr. Cathcart, is the acknowledged authority in the Baptist church on the baptismal question. This fact we would not for a single minute try to dispute. Both as a scholar and historian he is known and quoted far and wide. But Dr. Cathcart evidently makes a *logical* and *historical* blunder when he says in his letter to us: "Without giving *any* reasons for my opinions, at your request, I frankly state there is *not a tittle* of evidence for trine immersion before the end of the second century: After that period the testimony is overwhelming that it alone was the recognized baptism of Christendom." The same statement is also made on the fifteenth page of his book, "Baptism of the Ages."

The point we tried to make on the doctor, in our correspondence with him on the question in dispute, was this: Admitting for argument's sake, that single immersion was the Apostolic mode of baptism, how could it be possible, at the end of the second,—mark the language, *the end of the second century*,—for trine immersion already to have been the universal practice of all Christendom, excepting a few cases in Spain? The idea is preposterous, to say the least, and neither the doctor, nor even the Baptist church, can successfully and satisfactorily answer the question with their present form of single immersion for the Apostolic mode of baptism.

The fact remains that if trine immersion was the recognized baptism of Christendom at the end of the second century, as Dr. Cathcart admits in his letter to us, as given above, and in his history as well, then *trine* immersion, and not *single* immersion, must have been the Apostolic mode and practice of baptism; for it is not in the least reasonable to suppose that *single* immersion, especially if it was practiced by the apostles and the early church, could so soon have died out, that, at the end of the second century, *trine* immersion already was the universal practice of all Christendom. We must again say that the idea is preposterous, and betrays both a *logical* and a *historical* dilemma, from which Dr. Cathcart and the Baptist church cannot extricate themselves.

If the admission, that *trine* immersion was the universal practice of all Christendom at the end of the second century, the few cases of Spain excepted, means anything, it means that *trine* immersion, and not single immersion, was the practice of baptism by the apostles and the early church. Such, and such only, can be the plain inference of history and the teaching of the Word of God on the question. Brethren, it is not our purpose, in this article, to discuss the question of baptism. We do want to say this, however, that the position of the Church of the Brethren on the baptismal question, that of *trine* immersion having been the Apostolic mode, is as invulnerable as the Rock of Ages.

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Sentimental and Fundamental Christianity.

BY M. M. ESHELMAN.

In Two Parts.—Part Two.

HAVING seen that sentimental Christianity is mainly made up of special selections of the New Testament, and that the omissions are set aside as nonessential, to be covered by a so-called charity, there remains for the people of God the fundamental kind, the real practical, with the seal of Jehovah upon it. And it is the history of God's religion that the multitude, by intermixture of the true and false, of the evil and the good, introduced what is called great enlightenment, but which, in fact, proves to be destructive elements. Delusions are clothed in white raiment and robes of passable righteousness in human minds, but they are delusions all the same.

Fundamental Christianity recognizes all the divine principles recognized by sentimental Christianity, and, in addition to these, all the divine principles left out of sentimental Christianity. It is the omissions by sentimentalism which sets it out as destructive, and as being in alliance with the chaotic, moral and spiritual forces running over human kind.

The delusion is that sentimental Christianity is the genuine kind, though it cuts out trine immersion (Matt. 28: 19), sets aside genuine repentance, the new conduct which requires the correction of former defects in life, the change which ends in the abandonment of every vestige of "Oldism," and full and free transfer into "Otherism."

Fundamental Christianity embraces, takes hold of, and holds to, actual feet-washing, the *ought* of John 13: 14, which "refers to the obligation as *actually imposed*." Sentimental Christianity pushes this out of its practices, because the leaders will not have it. But God will catch them.

Fundamental Christianity cherishes the atonement, the faith of Jesus, the resurrection, the peace principles of Matt. 18: 15-17, the Holy Ghost baptism, nonswearing, nonconformity to the world, nonresistance, the holy kiss, the feeding, clothing, sheltering of the poor, the holy compact of marriage, the doctrines of meekness and modesty, the graces and gifts of obedience. In short, fundamental Christianity cuts out none of the duties, obligations, commandments and greater services of Jesus. It goes the two miles of good measure, rather than hang its claims upon mere duty. The "cutting-out process" has brought coldness, haughtiness, pride, division, caste, disobedience, lack of pure conscience, and a long train of evils which are cancerous in their workings. Sentimental Christianity asks all to bid it "good cheer,"—to unite with its motleyism and set aside many of the absolute fundamentals of presentation of the "one body" of Christ.

What will the Church of the Brethren do? Will she hold to *all* the fundamentals of the one foundation, the one structure, and the one preservation as the habitation of God through the Spirit? Or will many of her members *mix* with sentimental Christianity until they are wholly absorbed in cutting out the unchangeable practices? The narrowest mind one can have, is to cut out any or many fundamental principles. The men and women who are at the top with God are usually considered at the bottom by sentimentalists. It does make a difference who pronounces you *up* or *down*, broad-minded or narrow-headed. O how God does reverse human conclusions! The elimination of some of God's truths seems a light matter to the big crowd; but it is a matter of eternal joys or eternal woes. These peace, peace vociferations when, on all sides, many fundamental principles are entirely ignored may entrap *some*, but not *all*. God will have a people, a sealed, accepted people. It all depends upon the *will*, as to who will be alive in the fundamentals. One may pick out, here and there, a few things, and call the pickings fundamentals, and set aside what he wants to cut out of his practice, but who dares to face God and say, that the prohibition of jewelry upon the body of man is *not* a fundamental? If it affects the soul unfavorably, then it becomes a prohibitory fundamental, and all heaven is enlisted to defend it for God. To put it into the flag of heaven when God left it out, is an assumption,—high-handed arrogance. Just so in any divine principle. Each is essential, each has its place in saving men and women. Our people are not inclined to be engulfed in sentimental Christianity.

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Bible Study.

BY AMOS H. HAINES.

AT this time, when "Special Bible Terms" are in progress at some of our school centres, and others are about to open, it is well to pause for a moment and ask, What is and what should be the attitude of our people toward Bible study and Biblical interpretation?

I think we may safely say that our people, as a body, are a Bible-loving people. We love to read and study their Bibles. With this love of reading and study, there should be intelligence and the interpretative spirit.

I think we are safe in saying that in the past there has been entirely too much guess work and speculation in handling the Bible. This has been because there has been lacking a historic-perspective or historical background. During the past two decades, the point of view of Bible study and Biblical interpretation has materially changed. Historical and literary criticism have resurrected the Bible, and made it a new, prac-

tical, everyday and up-to-date book. A book of the Bible can no longer be studied at random, by the hit or miss method. Among the first and fundamental questions to ascertain, in taking up any book of the Old or New Testament, are the following: When, where, by whom, and for what purpose was this book written? These questions having once been settled, a very large per cent of the exegesis and difficulties are solved.

To aid our people, and especially our ministers, in the great and important work of Biblical interpretation, and in preaching and teaching the truth, Bible Schools and Bible courses were established at our schools and colleges. Short Bible Institutes, of about two weeks in length, have also been introduced. These provisions are all the more important when we come to know, as we surely must know, that we are in the midst of an entirely new Sunday-school pedagogy. We should face the fact,—because it is a fact,—that the day for the untrained and unqualified Sunday-school teacher has about passed. We are in a new era of Sunday-school work. Let us not close our eyes to this fact.

The recently introduced "Adult Bible Class movement" is of far-reaching and important significance. The men and the women of these classes, while they are not, for the most part, of the so-called educated, have little use for pretense, cant and insincerity. They have a right to expect honesty and not policy on the part of the teacher. They are interested in present-day problems, in so-called new thought, new things. They have a right to expect an honest and sincere answer to their questions and difficulties. Dealing fairly is the only way to command their respect. As ministers, we sometimes lament our small congregations and almost empty churches. Is it not a fact, that these men and women of the adult Bible classes failed to get the teaching they need from the pulpit? Consequently they are turning to an intelligent study of the Word. Should not the ministers pause and seriously consider this problem?

It is certainly unpedagogical, if not unscriptural, to suggest, that if a person has a new truth or a new thought, that truth and thought should not be expressed nor taught. New truth and new thought are about the only things that save from lethargy, stagnation and atrophy.

Again; some may say, Our young men preach differently and teach differently, after they have taken a course of Bible study. Indeed, it would be unfortunate if it were not so. They should teach and preach much better than they did before their special preparation. To have them teach and preach differently, should be the aim of every true and consecrated teacher. The true teacher knows the danger of teaching things today that must be unlearned tomorrow. He must be an honest and self-respecting man, given neither to flattery nor deception.

The great question in education is not, "What does the child want?" but, "What does the child need?" We are all children of a larger or smaller growth. Easy methods, short cuts, superficiality, may be the things wanted; they are not the things needed. Such methods never have and never can prepare men and women to do the Lord's work in the world. There is but one method, viz., "Study to show thyself approved unto God."

One thing, greatly to be deplored today, is the seeming indifference and self-satisfaction of many ministers relative to their work as moral teachers and prophets of God. It seems to be about the same as saying, "The sickle and hand-rake were good enough for father and grandfather, therefore they are good enough for me." Such a farmer would doubtless soon go to the wall. A farmer, to succeed to day, must use up-to-date machinery and up-to-date methods. Can we not wake up to the spirit of the age in which we are living in spiritual things? Do we not know that people are demanding greater and better things from the men who fill our pulpits than at any former period?

We are sometimes made to wonder and question a little, whether the suggestions and criticisms made, relative to the new thought, new ideas, changed methods new learning, etc., are friendly and brotherly suggestions and criticisms, or whether there might not be lurking about somewhere, a large amount of jealousy and selfishness, for which some excuse is being

sought. The unprepared and incompetent surely should not attempt to block the wheels of progress.

Finally, I make a plea for a more devoted, consecrated and prayerful study of the Word of God. "If the truth shall make you free, ye shall be free indeed."

Huntingdon, Pa.

A Beautiful Life.

BY A. G. CROSSWHITE.

A YOUNG lady recently died in our town, who, until the very hour of her death, manifested much concern for her church and its future prosperity. It was only a strange coincidence that her sweet young life should go out just as the silvery peals of the church bell, immediately across the street, were calling the people to Sunday evening services. She had been organist there for years, and at other times this was a welcome sound. Not so now, for her chiefest ambition had been to serve her people; and this but seemed her funeral dirge.

At her request the bells in both the near by steeples were immediately hushed to silence. Calmly she then fell asleep into that dreamless slumber which knows no earthly waking. The Bible had always been a dear book to her, and often she had denied herself of society's flattering charms to hide herself away in the more comforting realities of the Christ-life.

When she became too feeble longer to support the weight of the Sacred Volume, she counted it neither sacrilege nor desecration to tear leaf after leaf from this precious treasure-trove, and meditate upon their heaven-to-earth messages. She was not one of my parishioners; but had she been, there is nothing that I could add that would more fully describe a noble life, except that we worshiped at different altars and were guided by different creeds.

A conscientious, self-denying consecration to the cause we love is more than priestly sacrifice and whole burnt-offerings. For a young man or woman to live eight or ten years beyond the average marriageable age, a favorite in society circles, and yet a pillar in the church, is far beyond the ordinary; and, yet, no more than Christ accepts as a full measure of loyalty and self-sacrifice.

By reference to "society circles" it is not to be understood that a follower of the meek and lowly Lamb of God is permitted to acquire popularity by indulging in popular pastimes; for no one can lead another farther than he, himself, has gone; neither is it possible to lead both ways at the same time. A sure spiritual gauge is the foremost desire of the heart. Among earth's stacks of literature, what book or paper is most precious? Among all the different gatherings, which kind is most attractive? The Bible teaches us that where our treasures are, there will the heart be also.

Early in life should we cultivate a love for that which will leave no bitter pangs of remorse and regrets as the shadows are lengthening and the sound of the boatman's oars is heard on the farther shore.

Whatever we do for Christ and our fellowmen that illuminates and beautifies our surroundings, is taken up as golden threads, by angel hands, and fastened to the throne of God, and, ever and anon, along this spiritual telegraph line, come the silent whisperings of a Father's approval and the inward assurance of peace and joy.

What a satisfaction to contemplate his final benediction: "*Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me!*" At our Christmas entertainment it seemed but a trifle, at first thought, to see so many of our young sisters arrayed in spotless white and wearing upon their heads neat, white prayer veils in recognition of the angels.

The young ladies who trained them for this special occasion deserve much credit, but back of it all, was a faithful Christian mother who taught them the ever-abiding principle that to be ashamed of the Gospel was to lose the favor of God and the society of angels, whose holy lives they were trying to imitate.

If our young people could only realize what an influence they are capable of wielding, there would be a reformation in the Brethren church, such as neither admonition nor discipline could accomplish. But, after

all, are they not doing as much, according to their ability, as the older members? Their sphere is circumscribed, while ours is limitless. They are babes: we are the ones who are expected to feed them.

Let the older members get busy, and by the time house-cleaning has fairly begun, the younger ones will fall into line.

Flora, Ind.

Aggressive Work for Peace.

BY JACOB FUNK.

OUR church has ever been an advocate of peace. From the very first our Brethren were not slow in voicing a protest against the sin of militarism, and for this and other reasons were held in derision and oft-times suffered severe persecutions for their decided stand. Like Paul, they not only spoke with power to those in authority, but they courted such opportunities. Not only when upon their knees did they pray for kings and rulers, but they boldly proclaimed to them the teaching of the Master on the subject of war. Eld. John Kline and others did not fail to write to the law-makers, praying for peace, whenever opportunity was presented, and through these means laws favorable to the Brethren were enacted.

During the Civil War, when many of our Brethren and others, holding similar views, were imprisoned for refusing to take up arms, many petitions were sent to those in authority, asking that these prisoners might be released. This was all legitimate. But of late years we have been somewhat negligent in setting forth the views of the New Testament on the subject of war. Very few protests from either individuals or the church have been voiced and all the while the war spirit is growing. In 1898 the military appropriations for the United States Government were \$55,241,742.75. In 1906, eight years later, the appropriations were as follows:

Army appropriations,	\$ 71,817,165.08
Military Academy,	1,664,707.67
Naval appropriations,	102,091,670.27
Pension appropriations,	140,245,500.00
Total,	\$315,879,043.02

The figures just quoted do not include the interest on the war debt, which brought the grand total for the fiscal year, ending June 30, 1906, to the enormous sum of \$359,000,000. Our nearest competitor in this wild race for military supremacy was Great Britain, with Russia and Germany following. Our standing army is increasing in proportion. Is it not time that an earnest protest against this monstrous evil go up by every member of the Brethren church? To write your congressman or senator, and declare your opposition to such sinfulness, is not only an opportunity, but in a republic, such as ours, where public sentiment is supposed to rule, it becomes a duty.

Why should we wait until the nation is embroiled in war before registering a protest? The final result of the competition among the nations, to excel in military strength, is war, for "the nation well prepared to be offended will readily find offense." Let the Church of the Brethren be a live factor in nations reducing their armaments and they will soon see the folly of carnal weapons altogether.

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The Making of a Life.

BY D. C. REBER.

It is a familiar saying that life is what we make it. The poet Longfellow says: "All are architects of fate, working in these walls of time." The pivots on which human destiny turns, are heredity, environment, and volition. The preceding statements recognize that man is a free moral agent,—the product of his choices and decisions largely. Heredity is the fundamental factor in the process of making a life. It is the capital which ancestry bestows upon us, with which to begin life. Heredity is the opportunity of blood. It is a heritage to be begotten of a noble ancestry. What are we doing to pass this legacy to future generations, improved and enriched?

While heredity is, in reality, the result of the race's environment, at birth our present environment be-

gins at once to influence our lives for better or for worse. During infancy and childhood the individual is largely the slave of his environment. His attitude to the environment is chiefly passive. Through the windows of the soul,—the senses,—countless impressions are made upon the life, and these constitute the elements of knowledge, and are the necessary antecedents to mental development and to action, which is essential to all training. The instincts are the bases of his evolution and the starting points of his education. Imitation, curiosity, sociability, and habit are great forces and factors in molding the developing life. The home and the school must cooperate to the end that in the formative period of life the child will derive the greatest possible benefit for his future well-being from an ideal environment both physical and social.

As the latent powers of the child unfold, he begins to realize his ability to do things. His spontaneous acts are gradually changed into voluntary acts. His subsequent activities are largely to continue in the paths marked out for him in youth, through the ideals implanted and the habits acquired. As he matures, physically and mentally, he realizes his ability to take care of himself and he passes through a period of transition from a life of dependence in the home to a life of independence in society. He now begins to realize what it means to make a living.

There is a vast difference, however, between the making of a living and the making of a life. The former lays chief emphasis on the material things of life. Its concern is for the food we eat, the clothing we wear, the houses we live in, and the material possessions which we call wealth. The latter includes all this, but in a secondary way, while the chief emphasis is laid upon the spiritual side of life.

In the making of a life the making of a living cannot be ignored. An occupation must be chosen. Every honorable and worthy life must have a daily pursuit. And no individual, no matter how wealthy, should be without a trade or profession which should be his calling or vocation. Every normal person has gifts and talents which, if developed, and trained, qualify him to pursue some business better than any other. Too many people are failures because ignorant of their calling. Some peevish parent's whimsical fancy was thrust upon them in the form of an occupation which has made life bitter for them. How many great men experimented with their life work and frittered away the best years of their life until they found their calling in life! Conspicuous examples are Pestalozzi, Schiller, Goethe, Froebel. Even Jesus Christ was not without an occupation. He followed the carpenter's trade until he entered upon his Divine Mission, the Messiahship.

Having found one's calling, wisdom dictates that a certain degree of preparation be made to attain efficiency in it. No matter how rich the gifts of nature one possesses, to pursue his calling, this natural capacity may be much improved by the proper effort, at the proper time, under skillful guidance of a master artist. Here we enter the realm and function of education. The cry on every hand today is education for vocation. Modern business activity abounds with sharp competition. Only a skillful hand, a developed body, and a cultured mind can hope to stand any show of obtaining and holding the many honorable positions in the world to-day.

There are three degrees of proficiency to be attained in any calling: First is the stage of apprenticeship. This is the time we are learning either by doing as our master does, or learning the theory from textbook and teacher. After a few years of diligent application, we are able to enter upon the stage called *journeyman-ship*. We still work under a boss, but we practice our vocation and seek, by perfecting our skill, to be a *master*. This is the last stage and is not attained by every tradesman or professional man. The master gives directions. He organizes the forces in his employ, plans the great projects of industrial, educational, political and religious life and is the chief factor in the world's progress. Study the great masters of your trade or profession for inspiration, self-improvement and self-mastery.

But worthy as is the ambition of any individual, to be a master workman, or to be a master artist, yet true

greatness and success in life do not consist merely in great attainments in skill of hand, tongue, or brain. The making of a great life consists in the formation of a Christian character.

"For the structure that we raise,
Time is with materials filled.
Our todays and yesterdays,
Are the blocks with which we build."

The warp of life consists of forming a correct notion of life,—an intellectual process. The woof of life is the activities, put forth in the attainment of the desired end,—a volitional process.

The leading institutions of society that educate are the home, the school, civil society, the State, and the church. No great life is made without the help and influence of these institutions of civilization. Every life in the making will be more or less molded and fashioned by either the purity or the corruption of the institutional life which so largely constitutes its social environment.

I shall briefly name five important steps in the process of every life in its making.

First, *the fixing of a purpose or ideal*. "Unless above himself he can exalt himself, how mean a thing is man!" Man only can have a desire to be different from what he is. Man only, by his imagination, can think to be different from what he is. He only possesses conscious ideals. Every great man or woman was so because his whole life was actuated by a high and noble ideal. Jesus Christ has given humanity the ideal of a manhood consecrated to the service of God and humanity.

Second, *the cherishing of an interest*. Every great life has a dominant interest. "Faith in something and enthusiasm for something makes life worth living." This, on the material side of life, is a vocation. But whatever one's earthly interests may be, there are higher interests which pertain to the soul's welfare that cannot be neglected. We may teach school or cobble shoes to meet expenses, but our business in the world ought to be that of our Master, our Heavenly Father, who wills that not one soul should perish but that all should come to the Truth and live.

Third, *the making of an effort*. Life always means a change, a struggle. The ideal must be realized. Work must be done. Leadership is required. We are coworkers with God in the salvation of the human family. Strength is born of struggle. Temptations must be overcome. Difficulties must be surmounted. Evil within and without must be conquered. The life that is great in God's sight is the overcoming, victorious, triumphant soul.

Fourth, *the formation of correct habits*. All action results in a tendency to repeat itself more easily. Habit is formed. "A habit is a cable; we weave a thread of it every day until at last we cannot break it." Habits are formed in youth. In habit, our voluntary acts are stored up, so to say, and forever recorded in our lives. Good physical, intellectual, and moral habits are essential elements in every good and great life.

Fifth, *the building of a character*. This is the result of the former processes. It is the making of a record in the Book of Life which some day will be opened for approval or disapproval by God. The vital question remains: As the years are rolling over our heads, what sort of lives are we making? Will they stand the test of our Maker? What will be the destiny of the life you are making?

Elizabethtown, Pa.

Potato Prayers.

BY JAS. A. SELL.

THERE is a story told of a very poor widow who was sick. A good deacon, moved by the true Christian spirit, desired to show his "pure and undefiled religion" by "visiting the widows in their afflictions." Accordingly he called upon the poor widow, and, while with her, read from the Holy Book God's gracious promises to the widow and fatherless. He exhorted her to lean upon God's strong arm, and to lay hold upon his comforting promises. Then, by her bedside, in beseeching tones, he asked the gracious Father above to remember his promises and be merciful at the voice of her cry.

The widow's response to every petition and supplication would be, "Potatoes." When he asked for blessings, she said, "Potatoes." The deacon told God that, inasmuch as he heard the young ravens when they cry, he should not forget the children and the widow, but still she said, "Potatoes."

And so, as he grew warm in the enthusiasm of his devotions, she still continued to say, "Potatoes." The deacon's soul swelled at the thought of having performed his duty, but he was just a little annoyed with the frequent interruption of "Potatoes."

After prayer he bade her good-bye and left her case in the hands of God to answer his prayer. And he did.

That night the deacon could not sleep. "Potatoes" rang in his ears and weighed heavily upon his soul. As he tossed on his bed the "potatoes" grew heavier. In his sleeplessness a number of scripture texts were brought to "his remembrance." One was: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" And another was: "He that turneth away his ear from hearing the law, even his prayer shall be an abomination."

In the morning he filled a sack with "potatoes" and delivered them to the widow. Then her heart was filled with gratitude, her home with comfort, and the deacon's heart with joy and peace. He learned that there are different ways of praying, or, rather, different ways of answering prayers, and that there are times and circumstances under which "potatoes" are better than words, and that words without "potatoes," when they may readily be furnished, have no force with God or man.

Hollidaysburg, Pa.

Opportune Service.

BY H. H. HELMAN.

To fulfill the purpose of our creation, we must carry out God's intentions concerning us, which never stops short of the best we can make of ourselves, and which is only harmonious with the highest aspirations and strict obedience to the promptings of the Holy Spirit, carried into actuality by a heart that is single to the glory of God.

In the rendering of our service to our Creator there is an opportune time for every act, every effort, every duty, and this is never at conflict with God's purpose and promptings. Thus it is that we perceive, that a life given over to God's guidance is sure to be a life of paramount success. Thus, too, we can make our opportunities, as much as our opportunities make us.

The highest possible attainment of a life at present,—*now*,—is the performance of the duty at hand. The performance of this duty opens the door of opportunity, and paves the way to new and higher duties which, but for the "little things" accomplished, could not and would not be opportune to us. Thus we must grow into our opportunities and hereby do we determine our opportunities.

Margaret Fuller realized this when she said, "Very early I perceived that the duty of life is to grow." The parable of the pounds teaches us that we, to a great extent, determine our opportunities. The parable of the talents also verifies this. Life and opportunity open before us as we proceed to do the things that we can, for whenever we do what we can, we immediately can do more. Thus:

"Heaven is not gained by a single bound."

No great service is accomplished by a single tremendous effort toward that which is not ripe for our accomplishment or, rather, for the accomplishment of which we are not ripe, for then the opportune time is not here. We have not opened the door of opportunity. Moreover, there is no such word as fail, nor has the word a place in the service of God. The promptings do not come at a time when, if heeded, failure can be possible. However, there may be times when this opportune time, as determined by these promptings, does not seem at all opportune. It may be that apparent difficulties seem to make impossible the accomplishment of the duty. Rightly considered and met, these

only tend to strengthen us and make it possible, in the overcoming of them, more fully to serve our purpose, as found in this duty.

It is possible for us to be as great as our opportunities. I believe in a divine influence and an ever-present God, whom we can trust and from whom we can receive inspiration and strength, which lifts us above and beyond the difficulties that otherwise would so easily beset us. Paul says, "If any man draw back, my soul shall have no pleasure in him." We must conquer the difficulties and thus enlarge our possibilities and strengthen our power.

In true service the influence of circumstances can only shape our career as they pertain to our duty. We can control these circumstances and direct the course of our life by opportune action. Many men, known by us to have been foremost in power and influence, have done this. They have opened the door of opportunity by doing the nearest duty, or, in other words, the opportune duty. It is in this way that the power of self-improvement is developed. This talent, confided to us by God, finds its development in the obedience to the promptings of his Spirit.

To many people God has given all means and opportunities that, with no more effort than putting forth the hand, they could make noble efforts to enhance his glory, but they will not. On the other hand, were some duty given to such, which required much effort, how much less likely would they be disposed to do it, and how illy prepared are such to undertake this pressing duty! The secret of success in God's service is to do what is at hand, for this is the ripe and opportune duty, be it small or great.

We are not to be ashamed of the small duties, neither are we to become so narrow as to confine ourselves to the performance of these alone, for Divine Guidance does not direct this way. As we are prepared for new and higher duties, the promptings of the Spirit will point them out to us.

I believe that it is divinely appointed that we should thus develop our powers. Christ teaches us to improve or lose: "For unto every one that hath shall be given and he shall have abundance; but from him that hath not shall be taken away even that which he hath."

Jesus frequently emphasized the small duties,—not that we become narrow in the performance of them solely,—but that we use them as opening the way into a higher and nobler life and duty. "Today is the day of salvation,"—do *now* the duty at hand and tomorrow's duty will see its performance with a willing heart and ready hand. At the close of well-performed service the Master can say, "She hath done what she could." Begin to do and God will take the responsibilities for the result.

"I slept, and dreamed that Life was Beauty;
I woke, and found that Life was Duty."

Jackson Center, Ohio.

DENVER MISSION, COLORADO.

On the evening of Dec. 24 we enjoyed a Christmas entertainment at the church, nearly all of the Sunday-school children and their parents being present. Sunday afternoon following we had a short volunteer program at our West Side school, in commemoration of the birth of our Savior, after which a treat (furnished and prepared by Bro. H. F. Caylor) was served to each of the children.

On Christmas Day a good brother and sister distributed catables to several poor families.

The last day of the old year was spent in an unusual manner, for some of us. While some of our workers gave out clothing to the poor, others took out provisions to a number of the very poorest families, for their New Year's dinner. New Year's Day we attended a very impressive service at the W. C. T. U. Mission.

On the evening of Dec. 28 the members met at the home of our aged Bro. Love, each one taking a little gift. We then enjoyed a little program, appropriate for the occasion.

The following evening (the 29th) we met at the home of our aged Bro. Weidman each one presenting him a little gift. This meeting was to be entirely informal. On Sunday, Jan. 2, Bro. Coler, of Northeastern Colorado, preached.

We are very thankful for the donations of money received to help feed the poor, and for the sacks of clothing received. We hope that others may soon be ready to send clothing. In answer to inquiries we will here state that we can use almost anything, but the things in greatest demand are underwear, shoes and bedding. Please remember to send all clothing to Ina M. Stotts, 2604 W. Ninth Avenue.

Emma Root.

Denver, Colo., Jan. 4.

THE ROUND TABLE

The Lack of Sacrifice.

BY J. F. NEHER.

I HAVE in mind a denomination which, in point of age, is not half as old as the Church of the Brethren, yet they outnumber us ten to one. A comparison of relative strength shows that they receive into fellowship twenty, while we receive but one. Why this difference? They teach that a sinner must believe, repent and be baptized for the remission of sins. As far as they go, they preach just like the ministers of the Church of the Brethren. There is certainly a reason why they, as well as other denominations, receive so many more members than we do. In my opinion the reason is found in the word "*sacrifice*."

Once a lady said to the writer, "I would join your church if you would allow me to dress in the style." She was familiar with the fact that the Church of the Brethren required her members to conform to the simplicity of the Gospel. The young man knows that, to enjoy fellowship in the Church of the Brethren, he must renounce the lodge. The young lady must give up fashions.

This sacrifice is not required by the popular denominations. With them style and vanity are not prohibited. The preacher himself wears the badge of the secret orders. He is not familiar with the text, "Be not conformed to this world." He never mentions feet-washing, the holy kiss, the prayer covering, and other commands that require a sacrifice.

This is the true reason why twenty enter at one door, and only one at another. The broad road requires *no sacrifice*, but the "narrow way," which leads to the Celestial City, is for the disciples of Jesus who deny themselves, they take up their cross and follow him daily.

What good will church membership do us without discipleship? The apostle teaches that we should present our bodies a living sacrifice and that we should glorify God in our bodies. Can this be done, while, at the same time, we use our bodies to exhibit the sinful lusts of the eye and the pride of life? Church membership will avail us nothing without living a life of sacrifice, separate from the world.

Elk City, Okla.

Winter and Old Age.

BY G. WILFORD ROBINSON.

SWIFTLY and thickly, as fall the snowflakes upon the earth, so the years of age settle upon the life of man. As one by one the snowflakes fall, covering the earth with a mantle of white, so, one by one, the years sink down upon man, and bring on the whiteness of hoary age. As the multitude of flakes are softly falling to their snowy grave, so the thousands of humanity are swiftly sinking to their final rest.

I look upon the earth which, only a short time past, was robed in green, but now is clad in a vesture of white. The limbs of the trees, which were then covered with their many leaves, now stretch out their bare arms for a raiment of snow, while the wind howls and moans as if lamenting the days that are gone. How swiftly winter has come upon us!

How time flies! How swiftly roll the billows of years upon the life of man! Days, weeks, and years whirl by, rushing him swiftly onward, sweeping him past the days at which he would like to linger. Then, suddenly, it drops him off into the great ocean of the future.

During the season of winter we look back over the work of the past summer. Thus, in the season of old age, the mind looks back over life's work that is almost rounded out. In your memory you have the plans of what you intended it to be, but how different it is when you look back and see the outline as it really is.

What a blessed thing memory is! What joys and emotions it brings to the soul! And yet, it brings griefs as well as joys! It brings a vision of things that are gone,—childhood, youth, power of manhood, strength, health, friends and loved ones,—these are gone. But while so much is gone, you bless God that much yet remains. And as the blasts of winter grow colder, you draw closer to the warmth of love. You

muse over past blessings until you fall asleep. Some day you will drift away from earthly scenes to the "Great Beyond."

Muscantine, Iowa.

Increasing in the Knowledge of God.

BY H. A. STAHL.

OUR knowledge of God and of Christ is derived from the Scriptures and from personal intercourse with the Lord. To know God properly and intimately, we must live much with him. Heart knowledge of God comes to us only as the result of direct communion with him.

We learn to know God in the same way in which we learn to know one another,—by personal association, by being much in his society. What would husband and wife know of one another if they simply addressed each other formally twice a day? It is by constant association, by frequent consultation, and by entering into each other's thoughts and feelings, as well as joy and sorrows, cares and burdens, that they best learn to know one another. So, also, it is with the Lord Jesus Christ. We need to bring him down to our daily life and work, so that we are constantly near him, if we wish really to know him, and increase in our knowledge of him.

This will produce what has been called an experimental knowledge of God,—knowledge which does not depend on the testimony of others, but which we derive directly from God's Word.

This is the kind of knowledge of God which every human heart needs. It is possible to all who are willing to lead lives of earnest faith and constant, prayerful obedience. To attend public worship and to have stated times of prayer, is very important and necessary for the Christian. But he needs much more than this. To possess a healthy spiritual life he must create for himself an atmosphere of faith and prayer, in the midst of which he constantly lives. In thus doing, he will ever increase in the knowledge of God, and will live more and more like him and will shine out his significant life more fully in the daily life.

Glade, Pa.

"It Will Do."

BY J. H. MORRIS.

"It will do; it will do," returned the old man. The statement is taken from an account of an old trapper who lived on the western prairie. He had seen many prairie fires and had learned to fight them. Seeing a fire approaching, and knowing the danger, he ordered a place bared of the prairie grass. That being done, he set fire to fight the coming flames. When he had done all in his power he said, "It will do; it will do."

"It will do" is the greatest bane to progress. It never leads to perfect work, never, even, to excellent work, but only to "it-will-do" work. The "it-will-do" farmer never has good corn, because, when plowing and caring for it, he was careless, and it is only "it-will-do" corn.

The "it-will-do" miller never draws custom, he only gets custom when no one else in the community is in his line of business. The "it-will-do" lawyer sees people seeking counsel of his more particular brother. The "it-will-do" student does not get the highest positions, because he does, not do his work well. He is satisfied "just so that it will pass," he says.

If all this is true in things of the world, how about people in the church? From observations I think there is more "it-will-do" work among church-members than along other lines. Just any kind of baptism will do; if I don't want to observe the religious rite of feet-washing. Supper is a full evening meal but just the bread and wine in the forenoon "will do." "I know that the heathen are lost if we don't help them, but I'll spend my money for my own luxurious living and let them die and be lost," says some brother or sister.

Are those observations true? I wish they were not. *Herrin, Ill.*

What Are We Seeking?

BY IDA M. HELM.

We are limited by what we seek. We do not rise above our desires and our aims. If our aim is to

gratify our own selfish ends, we will never attain greater heights than the low plane of selfishness. If our aim is to find God, and serve him, it will be with us as Moses said to his people, "But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul." Deut. 4: 29. If our aim is to work for the glory of God and the bettering of our fellow-beings, we will find our work among men every day, and in pointing them to righteousness, we will serve God. We can press toward the mark for the prize of the high calling of God in Christ Jesus, and in his strength we can attain the high aim. "My grace is sufficient for thee."

Ashland, Ohio.

"THERE is this difference between happiness and wisdom: he that thinks himself the happiest man is really so; but he that thinks himself the wisest, is generally the greatest fool."—*Colton*.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, January 23, 1910.

Missionary Pocket-Books.

2 Cor. 9: 6-8; Philpp. 2: 5-8.

I. "Soweth bountifully." V. 6; Prov. 11: 24, 25. A gift in God's cause blesses both the giver and the receiver,—a double blessing.

II. "Purposes in his heart" (V. 7)—deliberately plans. Our giving is to be a part of a well-thought-out plan of living.

III. "God loveth a cheerful giver." V. 7; 8: 12. Men also love such a giver.

IV. All is God's. Hag. 2: 8; 1 Chron. 29: 14.

V. Ours is stewardship. Deut. 8: 18; Prov. 10: 22; Eccl. 5: 19; 6: 2; 1 Cor. 4: 1, 2.

VI. Giving to God. Prov. 3: 9; 11: 24, 25; Mal. 3: 10; Matt. 5: 42; Acts 20: 35.

VII. Proportion in giving. Deut. 16: 10; 2 Cor. 8: 11, 12; 1 Cor. 16: 2; Mark 12: 44; 2 Cor. 8: 9; 1 Tim. 6: 17-19.

VIII. An Empty pocketbook. Philpp. 2: 5-8.

IX. Man's best gift. Rom. 12: 1, 2; 6: 13; 1 Cor. 6: 20. Generous giving enlarges one's outlook to give. It quickens one's sympathies, and so brings him nearer to man and closer to God. Call for one-minute speeches, giving personal experience in giving.

Motto for this week: "He that watereth shall be watered also himself." Prov. 11: 25.

Closing song: "None of self, and all of thee." No. 732.

PRAYER MEETING

For Week Beginning January 23, 1910.

"Redeeming the Time."

Eph. 5: 16.

1. Diligent in all Things.—Paul says, "Not slothful in business, fervent in spirit, serving the Lord" (Rom. 12: 11). When we remember that time, at best, is but short, it at once becomes the most precious thing in the world to us. When God gives us a moment, he does not promise another, as if to teach us highly to value, and diligently to improve it, by the consideration that, for aught we know, it may be the last. Time, when once gone, never returns; it is gone forever! Diligence, then, is of paramount importance (2 Peter 3: 14).

2. The King's Business Requires Haste.—David says, "So teach us to number our days," implying that we must carefully treasure the fleeting moments, lest we fail in accomplishing the task allotted us by the Lord. As fellow-workers together with God, we must so labor that the greatest amount of work for him may be done in the shortest possible time. Much is to be done in the brief span of time allotted us (Eccl. 11: 6).

3. Running Faithfully in the Race, We Gain the Crown.—Paul pictures graphically the intense earnestness of him who was determined to gain the prize in the running of one of the Olympian races. There was no loitering by the way, no idle gossip. Time was at a premium. Paul would have each believer manifest the same degree of care in the heavenly race, "So run, that ye may obtain." Waste not a single moment! Be up and doing (Heb. 12: 1, 2; 1 Cor. 9: 24-27).

4. Zealous of Good Works.—One of the chief characteristics of God's people, and one, perhaps, that most contributes toward making them "a peculiar people," is the fact that continually they are "zealous of good works" (Titus 2: 14). They are so deeply impressed with their responsibility to God that they count the day lost on which they have not done something for God and his cause.

HOME AND FAMILY

The Wondrous Gift.

Ah, what a wondrous gift of God
Our human bodies are;
Still serving us from day to day,
Both in our work and in our play,
Without a break or jar!

Dear mother, when you see your babe
Play with his tiny hands,
As though just learning they were his,
Remember, here a lesson is
For one who understands.

Oh, help him as his body grows,
To feel it is God-given;
So that in all earth's happy ways,
Through peaceful nights and busy days,
His life may forecast heaven!

—Transcription from Frøebel.

"The Greatest of These Is Love."

BY LENA LONG AVEY.

I CAN think of no other chapter in the precious old Book, where love is more beautifully portrayed than in the thirteenth chapter of First Corinthians. To be ideal Christians, we must read and study carefully this great lesson of love.

Applying this lesson to our own lives, we must live it,—yes live it in every phase of our activity. Not until then will we have attained the ideal relationship with our blessed Lord and Master.

In the first verse we notice that though some of us speak with the tongues of eloquent men,—wanting to be heard for our long speeches and prayers,—and have voices as angels, if we have not this love, our words will fall on the hearers only as sounding brass or tinkling cymbals. It will be cold and harsh,—no clearing about it at all,—and there will be no effect whatever.

Some may say they understand all mysteries, and have all knowledge, and, as Paul says, they feel they have the faith to remove mountains, but if they do not have love back of it, they are nothing.

We may bestow all our goods to feed the poor, and sacrifice to such an extent as to give our bodies to be burned. If we do all this without a heart full of love, it profiteth us nothing.

Think of it! Do we not see Christians about us today, who give liberally of their possessions, simply to be seen of men? Do you think they will be profited? Then, again, have we not seen Christians (?) who give grudgingly, and not willingly or cheerfully as unto the Lord?

Sisters, have we not seen, in our aid societies, this unwillingness and reluctance when there is a call for help? Because Sister A is not able, financially, to give as Sister B, she refuses to give her small sum,—is ashamed of it. Are they, then, profited? Paul says not. Why? Because there is no love in their hearts to accompany their gifts. Then, neither, will they receive a blessing from on high, for surely the Lord does not bless us for something we do not do.

What we give, then, dear readers, let us give it willingly, with the desire to advance Christ's kingdom here on earth, and even though we only give a mite, we will be blessed, if we have the love we should have for one another and for our fellow-men. Yes, the Lord will abundantly bless us, for he loves those who love him.

Farther on Paul says, "Love suffereth long, and is kind; envieth not, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth in the truth. Love beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."

What praises! When we meditate upon all these praises and exaltations of love, which the Christian ought to have, do we feel, dear brother, dear sister, that we are of the ideal type? Are our lives full of love that "thinketh no evil but beareth and endureth all things?" Or are our hearts filled with envy or jealousy? Are we easily provoked, or do we ever think or speak evil of others? If these reign in our hearts, there is no room for this love that never faileth. Without love we are nothing.

Let us, then, ask God in prayer to create within us

clean hearts, full of love, and also create right spirits within us, and do away forever with all these evils. It may be hard for some of us to do, but can we not cultivate our lives in good things as well as evil? Let us say with Paul that we "can do all things through Christ which strengtheneth me." Philippi, 4: 13.

In the latter part of this chapter we find that here below we only know in part. In our weakness we can see only in part, but when once we are perfected, and shall have put on immortality, then, face to face with God the Father, and his dear Son and the holy angels, we shall know even as we are known.

Oh, may God help each one of us to live purer lives in his service, and may our hearts be filled with the love of Jesus to such an extent that our mouths will speak, our eyes will see, and our actions will tell nothing but good. Then others will see our good works, and also glorify our Father in heaven.

Let us not be weary in well doing, and when sore trials and difficulties come upon us, and we, perhaps, feel they are more than we can bear, let us study this blessed lesson of love where it says, "Love rejoiceth not in iniquity, but in the truth. Love beareth and endureth all things." Forgetting the things that are behind let us press onward and upward, toward the prize of the high calling as it is in Christ Jesus.

Port Republic, Va.

Teaching the Bible to Our Children.

BY AMANDA WITMORE.

As we all know, impressions and truths that a child first receives are always the strongest and most lasting, and more deeply imprinted on the little mind than at any other time of life. This holds good not only with truths but also with untruths as well. Then, how important that mothers be on the alert, to study every possible means to implant the truth in the expanding mind, before some one gets hold of the little mind to poison it with untruths and bad acts.

Where will a mother get help and guidance, but from this blessed Bible? Let the mother but acquaint herself with this Wonderful Book, and she will find many little Bible stories to tell her little ones.

In Deut. 6 we read of the old patriarchs teaching the "Law of Moses" to their children. They were in earnest about it, they taught them diligently. They talked to them about it when they would sit in the house and when they would walk by the way, when they would lie down and when they would rise up: Can we say as much? Here is an example of teaching the children the law.

How many parents do we find today, as earnest in teaching their children God's law? How many read and study it themselves? When we come to give an account of our studying this Blessed Book and teaching it to our children, what will our poor answers be?

Read to the children and with them and tell them of the wonderful love of God, his care and ever watchful eye over us all. He sees all we do and hears all we say.

By God's plan children come into the homes for a wise purpose, and in the Blessed Book there are many helpful lessons by which a mother may teach her child. Here we have, for instance, the ten commandments. We have the story of Jacob and his twelve boys, and the interesting incidents connected with it. Daniel cast into the lions' den is always of great interest. The three Hebrew children in the fiery furnace afford a lesson very helpful to the child's mind.

Then there are many stories of the Christ-life, his blessing the children and taking them up in his arms, showing us what tender care we should give the children. The miracles that Christ performed, and the parables he spake and the many good deeds of love he did, afford abundant material. He taught us to love one another, to be obedient to our parents, etc. How will a child know where these little rules came from, if not taught to them from this blessed Book, and who is better suited to teach them than mother?

Mothers should make Sundays the best and brightest day for the home. Some children think this the dullest day of the week, especially during the winter months, when they cannot get out. This should not be so. A mother should study every means to make

Sunday the best day for them. Let her be a child with them, play with them, read story books and the Sunday-school papers to them. Let the children tell you the story. Much profitable time might be spent in this way.

I once heard of a mother who, during the week, would study to have something planned for Sundays to entertain the children. She was not afraid that the children would spoil the house, but she would let them have simple little pastimes, like playing store, cutting pictures out of catalogues or other books, and placing them on the window panes by wetting them with a little water (which can be easily cleaned off), making departments of their wares, etc. Many other simple plays which are harmless but instructive may be indulged in to keep the children entertained. If they cannot go to Sunday school, then have a little school with them at home. They will be more free to ask and answer questions than at Sunday school. Make the day bright and cheerful for them. At least make them feel that you dearly love them. A mother and child should be very close friends. They should be SWEETHEARTS and confide in each other. Never deceive a child; it will never forget it, and will not love you as well, nor confide in you as before.

The following incident relates the experience of a little boy who wanted to go to a sandbank to play. His mother did not want him to go. In order to keep him away, she told him there were bears there. His little heart was broken and he cried. By and by the minister came and asked the boy what was wrong. He told his pitiful story, that he wanted to go to the sandbank to play and his mother said there were bears there. The minister said, "My child, there are no bears there." The child ran to his mamma and said, "The minister says there are no bears there." When the mother saw that her untruth was found out and that she had lost the confidence of her child, she said to the little boy, "Let us go to Jesus and ask him to forgive your mamma." As they were about to pray, the boy said, "Mamma, let me tell Jesus; maybe you won't tell him the TRUTH."

All children need correcting but when needed, administer it with love and kindness, not in the way I heard a mother say, that she had to punish her child while she was mad, or she could not punish it at all. Rather do as I heard of a father whose boy was disobedient. The father took love for his guide. He waited until the boy had time to think of his meanness. Then he asked him to go with him to do some work. When they came to the place, he said to the boy, "Let us first sit down here." Placing his hand on the boy's shoulder he said, "Do you know that I love you?" The boy could only weep. The father then said, "I know that you love me." The boy was so completely won by the father's affection that he confessed his wrong and ever afterwards was a loving and obedient boy. Where did the father get the gentle but powerful method of winning the boy but from the blessed BIBLE?

Oh mothers, it is necessary and very important to teach the child early of this Blessed Book, to guide the little feet, the little hands, and the little eyes and ears as well. Teach the children to love Jesus and reverence his holy name. Teach the children to love the Lord's Day and the Sunday school. Go with them to the Sunday school, and always teach them that Jesus died for the little ones as well as the older ones.

"When God makes a lovely thing
The fairest and completest,
He makes it little, don't you know,
For little things are sweetest
Little birds and little flowers,
Little diamonds, little pearls;
But the dearest things on earth
Are the little boys and girls."

El Centro, Cal.

How many ever open their Bibles for private meditation from Monday morning to Saturday night? We give ourselves no opportunity. Love and reverence are not the uncertain products of chance. They are the sure and stately product of thought. If our thought be steadily directed, love and reverence will follow in its train.—J. H. Jowett.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

A RELIGIOUS WEEKLY

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BRO. DORSEY HODGDEN held revival services at Goshen, Ind., and five persons accepted Christ.

BRO. H. C. EARLY is conducting a series of meetings in Lancaster, Pa., and may continue two weeks.

A FEW reports from the churches, along with some correspondence, must be held over until next week.

BRO. LEVI S. MOHLER held a series of meetings in the West Conestoga congregation, Pa., and five were added to the church.

BRO. L. H. EBY is engaged in a Bible Normal in the Nezperce church, Idaho. His normal work will be followed by a series of meetings.

BRO. RUFUS BUCHER did some real effectual work in the Chiques congregation, Pa. There were twenty-six applicants for membership.

THE special Bible Term at Maryland Collegiate Institute, Union Bridge, Md., begins Jan. 30, and closes Feb. 6. See announcement on page 48.

BRO. EZRA FLORY, of Union, Ohio, is again located at Sterling, Ill., as pastor, having taken charge of the work there at the beginning of the year.

THE correct street address of Bro. Chas. W. Eisenbise, treasurer of the Chicago Sunday-school Extension, is 1811 South Clifton Park Avenue.

BRO. L. D. BOSSERMAN, of Pasadena, Cal., is asking us to announce that his address has been changed from 126 Bruce Avenue to 723 Olivewood Court.

BRO. A. C. WIEAND writes us that the winter term at Bethany Bible School, Chicago, starts out well. The enrollment is 155 and the outlook is encouraging.

BRO. M. FLORY, of 332 N. Warren Street, Decatur, Ill., is planning to devote the coming summer and fall to evangelistic work, and is booking dates for that purpose.

THAT splendid donation mentioned on page 811, for 1909, and credited to T. C. Edson, of Auburn, Ind., should have been credited to T. C. Elson, of that place. The name was misread.

A SERIES of meetings, lasting two weeks, was held in the Meadow Branch church, Grainger County, Tenn., and five persons made the good confession and are now numbered with the believers.

A FEW days ago we were favored with a call by Bro. S. C. Miller, one of the ministers at McPherson, Kans., and professor of English in the College. This was his first visit to the Publishing House.

THE Daleville Leader, published in the interest of Botetourt Normal College, Daleville, Va., contains an interesting account of the Nininger Memorial Hall, just completed for the use of students attending the school. In a photo-engraving, published in the Leader, the building shows off to excellent advantage, and we are sure that for many years it will furnish an ideal college home for students.

NINE were recently added to the church at Dorance, Kans. The ice, thirteen inches thick, had to be cut before water could be secured for baptizing. Only people of strong convictions will receive baptism under such unfavorable conditions.

NEXT Sunday, at 2:30 P. M., the Sunday-school workers of Batavia, Chicago and Naperville, will meet with our Sunday-school workers, here at Elgin, in a joint meeting. In the evening there will be a joint meeting of the Christian Workers from the same localities.

WE are just in receipt of the minutes of the district meeting of Northern Missouri, and notice that the district calls for the Annual Meeting in 1911. By this and what has been published before, it will be seen that there are plenty of places offered for the Conference next year.

THOSE who have the Brethren Almanac for 1910 will please turn to page 34 and enter the name of Bro. E. J. Blough as elder in charge of Quemahoning congregation, Pa. Other mistakes will doubtless be discovered, but we hope to have them all corrected in the next list we publish.

OUR correspondent reports an excellent special Bible Term for Southern California and Arizona, held at Lordsburg College. During the meeting nine were added to the church, seven by confession and baptism, while two renewed their covenant with the Lord and with the church.

IN our issue for Dec. 25, page 832, the report from the Rockton church, Pa., made the writer say that Bro. Abram Fyock, the elder, asked to be relieved, and his request was granted. This was not correct. The report was misread, hence the mistake. Bro. Fyock is still the elder in charge.

BRO. M. W. EMMERT, of Mount Morris College, begins a Bible School in Waterloo, Iowa, the coming Monday, Jan. 17, and will continue one week. There will be two lessons in the afternoon and one in the evening, followed by a sermon. A special invitation is extended to all who wish to take part in the work. So writes Bro. W. H. Lichty.

BRO. I. B. TROUT attended the Sunday-school Institute in Northeastern Ohio, and reports a good meeting. He also helped with the work at the Institute in Southern Ohio. The attendance numbered about 600 and the meeting was one of the best. He says the Brethren in Southern Ohio are fully up to date in their methods and their work.

OF the doctrinal number we printed 15,000 extra copies, and have only a few hundred left. It gave better satisfaction than any issue of the MESSENGER yet published. When ordering twenty-five copies for distribution, Bro. J. E. Mohler, of Los Angeles, Cal., says: "The doctrinal issue of the MESSENGER is a splendid one,—the best, I think, we have ever had."

REFERRING to the latter part of "Our Message for 1910," Bro. Peter Brower, of South English, Iowa, writes: "For some time I have felt that wealth and luxury are going to give us the hardest battle that we will have to fight. They cause worldliness and coldness to an alarming extent, and are doing their work so silently and forcibly that it is hard to counteract their influence. May God bless you, and may this serve as a kind appreciation of your excellent service and sacrifice."

DURING the cold spell that has continued for more than a month, the House came wonderfully near having a practical reminder of the five foolish virgins whose lights went out for the want of oil. We came within a few hours of having to close up for the want of coal. The cold weather and deep snows hindered the railroads to such an extent that many cities barely escaped a coal famine. We had orders placed in plenty of time, and car loads of coal were actually on the way, but they were held up. However, we came through all right, without any loss or inconvenience, and that is more than may be said of those, who propose to enter the judgment hall, at the end of this world, without any oil in their lamps.

THE minutes of the district meeting of Northeastern Kansas have just been laid on our desk. The District is composed of twenty-two congregations, has 1,415 members, thirty-three elders and twenty-six ministers. We notice, as mentioned in a previous issue, that the meeting calls for the Annual Conference of 1911, to be held in Kansas City or Topeka, as the committee on location may decide.

WE are wondering how much praying was done on the first day of the year for the success of the church? Some may have put off their praying until the next day, Sunday. But did they pray even then? How many ministers reminded their congregations of the importance of praying for the extension of the kingdom of Christ on the earth? If our people improved the occasion as they should have done, we feel sure that some splendid and lasting impressions were made on the minds of those who attended the services.

BRO. CURTIS SOLLEMBERGER, of Cedar, Ind., writes us that he has been delivering a number of lectures in the interest of temperance. For years he was under the power of strong drink, but he heard the gospel call, was converted, made a full surrender and is now said to be a clean man. He has not had the advantage of a trained mind for speaking, but he knows what rum can do to debase manhood, and tells the story as he knows it. It would seem, however, that he has thus far been able to do his best and most satisfactory work in villages and rural districts.

OUR temperance workers are referred to page 43, this issue, for some interesting matter along the temperance line. We have been requested to publish something that might be used in meetings having temperance programs. The object of the page is to supply this demand in a limited way. Those who do not preserve the MESSENGER, may do well to clip out this page and lay it away for future use. Most of the selections we are publishing may be readily committed to memory, and recited at the gatherings where such matter would seem to be in place. The Temperance Nuggets should help speakers to drive some important truths home. In fact the whole page should prove helpful to all of our patrons.

WE are asked to explain the fifty cent proposition for sending the MESSENGER to persons not members of the church. The purpose is not to supply outsiders with the paper from year to year at that rate. It is a missionary proposition, having for its object the conversion of people who have not yet confessed Christ, or who do not accept and obey the whole Gospel. The General Board is anxious to have the MESSENGER placed in families where there are no members, with a view of converting people, and those who have the paper sent to such families should know whether it is accomplishing anything. Of course fifty cents does not pay the cost of printing and sending out the paper, but the General Mission Board has arranged to pay the balance of the cost. At this rate we are authorized to send the MESSENGER into thousands of families, where there are no members, but it is hoped that no one will take advantage of the liberal offer merely to save a little money.

LAST week we published a report regarding the accessions to the church in 1909, showing that 6,222 were baptized and 383 restored to fellowship, making a total of 6,605. We have another report from Bro. John H. Topper, of Butler, Ind., who says that he, too, kept a careful tally on the accessions reported in the MESSENGER, and finds that 7,418 were baptized and 409 reclaimed, making 7,827 additions for the year. His report shows that in January 1,043 were baptized, and in October 1,027 received the rite. There is a difference of over one thousand in the two reports, and we are of the impression that this difference was caused by failing to keep track of the repeating that may be found in some of the reports from our correspondents. This might easily occur. Still we are thankful for the two reports, even if they do differ. They give us a very correct idea of the increase of our membership, and supply data that may be of value in the future.

SEVERAL of the State Districts, patterning somewhat after the Annual Conference, have formed a standing committee, composed of the elders present, to take under advisement all papers before they are presented to the open district conference. A district standing committee may recommend an answer to a certain query, and the district meeting may decide to pass the paper up to the Annual Meeting, with the recommendation of the standing committee. When this paper reaches the Standing Committee of the General Conference, and receives an answer by that Standing Committee, the thing becomes a little confusing, on account of the mention made of two standing committees. In order to avoid this repetition of terms, and thereby do away with the confusion caused, it would be a good idea to give the district standing committee another name. It might be called the "Board of Elders," or the "District Elders," or simply "The Elders." The term "Standing Committee" ought to be applied solely to the selected body of elders at the Annual Meeting.

IN the course of a year we have to write nearly one hundred letters to correspondents, who fail to give the addresses of the newly-elected ministers, mentioned in their reports. They will say that so and so were elected to the ministry, but omit their addresses. Occasionally a correspondent will give both the name and the address of a newly-elected minister, and request us to place the same on the list of ministers we publish in the Almanac from year to year. We wish all of our correspondents could be so thoughtful. Here is an instance where it is done just right:

Please place the name of Geo. E. Stern, Arcadia, Valley County, Nebr., on the ministerial list. He was elected and installed Jan. 2, 1910.—J. J. Tawzer, Arcadia, Nebr.

Just after writing the above we picked up another letter from the pile just laid on our desk, in which we are asked to place the name of a newly-chosen preacher on the list of ministers, but the writer fails to give the postoffice. He gives the name of the congregation, as well as his own name and address. Well, what about the address of the young minister? We will have to write for that. This takes time; then, where nearly one hundred letters have to be written, it is a matter of some expense.

THE January issue of the *Homiletic Review* contains a very interesting article on "The Religious Significance of the Comet." The article is written in view of the rapidly-approaching Halley's comet, which will now soon be visible. This comet comes into view about every seventy-five years, and its history may be traced to a period dating a few hundred years beyond A. D. One writer, who believes more in speculative astronomy than in the Bible, thinks David saw the tail of this comet pointing in the direction of Mt. Moriah, and in this manner was prompted to gather material for the temple which his son Solomon afterward built. Anyone who has ever been in Jerusalem can easily understand how it would be unreasonable for David, or anybody else, to imagine the tail of a comet pointing in the direction of Mt. Moriah. Standing on Mt. Zion and looking east, one inclined to superstition might strain his imagination enough to think that the tail of the comet, just above the horizon, was pointing in the direction of Mt. Nebo. But the author of the article in the *Review* discusses the possibility of the earth being struck by a comet in the near future, and destroyed. He thinks there is no probability of such an occurrence, and yet no one knows. It would seem that a heavenly body of considerable size did, in the remote past, strike the earth in the northern part of Arizona, and made quite an indentation. Some are wondering if the destruction of the earth by a comet, is what Peter refers to when he says: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10.

Need of Vigorous Work.

AN evangelist tells us that in one of his revival efforts he recently ran up against a very discouraging

proposition. He was to preach for a congregation that was spiritually dead. He says that many of the members did not attend his meetings, and that the most of those who did attend seemed cold and indifferent. Some of the members were not at peace with each other, and the church itself had been greatly disturbed by a few troubles that brought to the surface the worst side of several of the members. Our brother said that he did not feel that he could do any good in that congregation, and, in fact, very little was accomplished. Every now and then an evangelist finds conditions of this sort, and at once makes up his mind that he has a fruitless task before him.

Now the writer is no professional evangelist,—never had much experience in that line of work,—but it occurs to us that these half dead churches are the very ones that are in need of a wide-awake evangelist, who knows how to handle the Sword of the Spirit with unusual severity and dexterity. When a minister finds a church of this kind, he can make up his mind to lay aside the sermons intended for sinners and bring out the strongest meat known to the Gospel for the conversion of a lot of church members, who are so near dead, spiritually, that they care little whether the church lives or not. Such members need to be worked over until they see the force of the Gospel and there is no use of the evangelist mincing words doing it.

They ought to be given to understand that God wants those who claim to belong to the church to be either cold or hot. He wants none of this lukewarm spirit, or spirit that cares little whether the church grows or dies. He wants the body of Christ to be composed of members that have some zeal about them, and if they cannot be warmed up,—cannot be reconverted and restored to their first love and zeal,—their place is outside of the church, and not inside of it.

Such people are let off too easy. They are permitted to drag along as members for years, while they do nothing whatever to advance the kingdom of God. The Gospel should be put at them strong and straight, and if they cannot stand it, they will show by their action that they are not the kind of people the Lord wants in his kingdom. Young people who dress too fine are now and then called to account, while some of the older ones, who manifest little or no spiritual life, are left go unrebuked. This is not fair. We should have some charity for the young and weak, but for those who should be strong in faith and good works, but remain careless and indifferent, charity ceases to be a virtue. It is not charity they need, but the strongest meat there is in the Gospel, and it will be wise for our evangelists to prepare for work of that kind. So, instead of giving up the half-dead church as a hopeless case, let the fire of the Gospel be made to burn hot. Some of this kind of evangelistic work will pave the way for converting sinners who cannot be reached in any other way.

When Jesus came to the world to save sinners he undertook a difficult task. When the apostles went out into the world to preach the Gospel to every creature, they had to face many discouraging obstacles. They were beaten and put into prison. Some of them were stoned, and finally all of them, save John, were put to death. This is more than can be said of any of the evangelists of America, in this day and generation. They may face some hard propositions, but they will not likely be called on to suffer and endure what was experienced by godly men in the apostolic age.

Every Member of the Church a Reader of the Church Papers.

Yes, certainly, every member of the church should read the church papers. Anything else should not be expected. Certainly not. To be a member of the church means, of course, to be alive to the church, to love the church and to be awake to her work and mission in the world. In short, what is the church's interest is the interest of each one of her members. These conditions demand the closest relations on the part of the individual with his church, and the prime purpose of the church papers is to facilitate such relations. Their real purpose, however, is to encourage Christian growth, and Christian growth does the rest.

By the church papers we mean THE GOSPEL MES-

SENGER, *Our Young People*, *The Missionary Visitor*, *The Inglenook*, *The Teachers' Monthly* and the *Sunday-school Quarterlies*. Then there are the juvenile papers for the little folks, and each paper has its own field.

THE GOSPEL MESSENGER covers the general church field. It is intended for the Christian reader of all grades. It is divided into several departments, so that nearly every line of Christian growth and activity is touched. It is the church organ, and its importance to the general church work can hardly be overestimated. It is one of the most powerful influences in determining the cast of thought in the general Brotherhood. *Our Young People* is a recent creation, to meet the demand made by the young people. The progress of the age and growth in literature demand that our young people have a paper dedicated to their needs, and that it be worthy of their patronage. Such is *Our Young People*. And while it is intended for the young, it is good food for the older of all grades. *The Missionary Visitor* is published in the interest of the mission work of the church. It has a great, large field all its own. It stands for the quickening of missionary sentiment, the education and direction of our forces and the investigation of the world-field. It is a progressive monthly, helpful to each of its readers.

The Inglenook, with a varied and interesting history, has, under its present administration, become settled in its place with promises of success before it. It is a literary paper of no mean grade, bristling with the best thought of the times. A move is under way to make it the educational organ of our schools, and when this is done, it will take to itself a more definite field, with greater power, and, at the same time, it will do much to advance the interests of education among us. *The Teachers' Monthly*, as its name implies, is published in the interest of teachers in the Sunday school. It is one of the very best publications of its kind. The Sunday-school lesson is treated in the light of the most advanced thought, and the pedagogy is given in three grades by specialists. No teacher can afford to be without it. In fact, no pupil beyond the fourteenth year can afford to be without it, as it appears to us. *The Quarterlies* give the exegesis of the lesson with practical hints. They are helpful; they are essential; they should be in every home in the land.

The importance of the Sunday-school literature to the future church is great,—much greater than most of us realize. It is foundation work. It is building today for tomorrow. The character and matter of the teaching done in the Sunday school is determined chiefly, if not altogether, by the helps used. Do you see? The Sunday-school literature has to do chiefly with the young people; and if the teaching is not what it should be, in doctrine and otherwise, it is sure to bear fruit accordingly, in later years. It's astonishing to hear the indifference of the times on this point.

Not only are the papers themselves the greatest reason why they should be read by every member of the church, but it should be remembered that every cent of profit goes into the general church treasury. The Publishing House, located at Elgin, Ill., belongs to the Brotherhood, and each member of the church owns a share in it; each member is a stockholder. And doesn't it seem strange when a man refuses to support his own business? For instance, here is a man owning a factory to make plows, but he buys his plows elsewhere. What do you think of him? What do you think of a man, a stockholder, in a publishing house, who buys his publications from other publishers? Strange case! It is what the business man would term commercial suicide.

If the prices should appear high, as some think, ownership is sufficient reason not to buy elsewhere. But the prices are not high. Compare them with prices for denominational literature elsewhere, and be convinced. It must be known that denominational literature cannot be gotten out at the same rate as nonsectarian publications that go out by the thousands. The Publishing House is run with the smallest expense, consistent with sound business principles, and profits are not large, and these enrich no individual.

If every member of the church would support the publishing interests of the church, the circulation of

the several publications would be materially increased, with more than a corresponding increase in profits; and if every member of the church, in addition, would work for the publications outside of the membership, much mission work would be done by the publications themselves, for they are our best missionaries, and also by the profits from such increase in business. Is this not reason enough?

H. C. E.

That Unknown Country.

He had been traveling for some days, and evidently was tired and anxious to talk to some one. So he moved back a seat and began. He carried the mark of a freemason, and was not slow to speak about the good done by that fraternity. He told how they had come to him and helped him when sickness and poverty and death came into his home. It was a good work that they did for him and his; and it was quite natural for him to feel grateful to them and later become one of them.

But he evidently had a warm place in his heart for the Brethren church. It seemed that that was his reason for moving back and beginning to talk. It soon came out that his parents and most of his relatives were members of the church. Some of them had already taken him to task for joining a secret society. He had left these in the Dakotas and was on his way to see his mother. He was much concerned as to how she would look upon his departure from the faith, and he was getting his arguments ready to meet the objections which he was sure she would bring against his order.

He was so sincere that it did not seem best to say the hardest things that might be said; but rather was it best to get him to consider a few things. One of the objections to his society was that it takes the place of religion in a man's life, making promises, or at least leaving people under the impression, that if one is faithful to his lodge he goes from the one below to the great one above. He said this was not taught; but they believed that when a man died he went to that unknown country from whose bourne no traveler has ever returned; that we know nothing of the dark land to which we are all going; in short, that they did not claim to know what men's condition would be in the world to come.

That would be reason enough, as we tried to show him, for not accepting his faith in the lodge. We are not going into the dark. The unknown country has been revealed to us by One who knows all about it. He came from it, and went to it. He made the way plain for those who want to go to it. The man, or the body of men, who goes through life saying that he knows not what lies beyond, has not learned Christ. And if that man lives in the United States the chances are that it is his own fault that he has not learned him. Eternity lies before us, and if we do not seek to learn all we can of the beyond, of the conditions of the life to come, and of the kind of life here that promises most true pleasure over there, we come short of our privilege.

We know very little of the details of the home prepared for us; yet we know enough. We have God's word for it there will be no sorrow or sickness or death over there; no night; no sin. And we have his word that the things, the good things waiting are beyond our imagination. He has never promised more than he intended to do: when the time came, every word was fulfilled. It always will be true, for he who has promised is the truth. Let us not be drawn away to accept the doctrines of men, but let us hold fast that which we know is good and which promises us light instead of darkness when we leave this world for the other one.

There were many more points discussed. Whether good will come from the talk, the Lord knows. The most that could be obtained was a promise to think the question over. We do not know to what extent some church members were responsible for the drifting away of this man. But we are of the opinion that the secret society is sometimes more highly praised for its charity than the church, because the church has failed to feed the hungry, clothe the naked, care for the sick, and visit those in prison. Our lights have

not shone as they should. We need to be more diligent in well-doing, and in due time we shall reap if we faint not.

J. C. M.

Bryan and Darwinism.

MR. WM. J. BRYAN says he cannot accept the Darwinian theory of the origin of man. In one of his addresses, delivered at many places in this and other countries, he argues thus:

"I object to the theory for several reasons. First, it is a dangerous theory. If a man links himself in generations with the monkey, it then becomes an important question whether he is going toward him or coming from him—and I have seen them going in both directions. I do not know of any argument that can be used to prove that a man is an improved monkey that may not be used just as well to prove that the monkey is a degenerate man, and the latter theory is more plausible than the former.

"It is true that man, in some physical characteristics, resembles the beast, but man has a mind as well as a body, and a soul as well as a mind. The mind is greater than the body and the soul is greater than the mind, and I object to having man's pedigree traced on one-third of him only—and that the lowest third. Fairbairn, in his 'Philosophy of Christianity,' lays down a sound proposition when he says that it is not sufficient to explain man as an animal; that it is necessary to explain man in history—and the Darwinian theory does not do this. The ape, according to this theory is older than man, and yet the ape is still an ape while man is the author of the marvelous civilization which we see about us.

"One does not escape from mystery, however, by accepting this theory, for it does not explain the origin of life. When the follower of Darwin has traced the germ of life back to the lowest form in which it appears—and to follow him one must exercise more faith than religion calls for—he finds that scientists differ. Those who reject the idea of creation are divided into two schools, some believing that the first germ of life came from another planet and others holding that it was the result of spontaneous generation. Each school answers the arguments advanced by the other, and as they cannot agree with each other, I am not compelled to agree with either.

"Go back as far as we may, we cannot escape from the creative act, and it is just as easy for me to believe that God created man as he is, as to believe that, millions of years ago, he created a germ of life and endowed it with power to develop into all that we see today. I object to the Darwinian theory, until more conclusive proof is produced, because I fear we shall lose the consciousness of God's presence in our daily life, if we must accept the theory that through all the ages no spiritual force has touched the life of man or shaped the destiny of nations.

"But there is another objection. The Darwinian theory represents man as reaching his present perfection by the operation of the law of hate—the merciless law by which the strong crowd out and kill off the weak. If this is the law of our development, then, if there is any logic that can bind the human mind, we shall turn backward toward the beast in proportion as we substitute the law of love. I prefer to believe that love rather than hatred is the law of development. How can hatred be the law of development when nations have advanced in proportion as they have departed from that law and adopted the law of love?"

Preaching Against Feet-Washing.

Nor long since a minister preached a sermon in Bourbon, Ind., on feet-washing, taking the following for his text: "He riseth from supper and laid aside his garments; and took a towel and girded himself." John 13:4. With this text one ought to be able to preach a very helpful discourse on the religious rite of feet-washing, but the minister referred to, not being properly instructed in the way of the Lord, did the very opposite. He endeavored to show that there was, about this time, a strife among the disciples as to who should be the greatest in the kingdom of heaven, and that Jesus, in order to teach them a very much needed lesson, washed and wiped their feet. Nothing is said in the chapter about this being the purpose of the feet-washing service. Jesus meant to teach his disciples that they should do to each other as he had done to them. Not only so, but he gave them to understand that this was the purpose of the example. Our Bourbon preacher further said: "To wash the feet of one who will, in turn, wash yours, is vile mockery." Now, Jesus himself said to his disciples: "Ye also ought to wash one another's feet." This is what our preacher would call "vile mockery." It is accusing the Master of teaching something that should be looked upon as

"vile mockery," or "supreme selfishness." But why all this wrestling of the Word of God? Is it the purpose to induce people to obey that form of doctrine once delivered unto the saints? Most assuredly not. Its purpose is to persuade men and women to turn down the thirteenth chapter of John, and pay no attention to what Jesus says his faithful followers should do.

The List of Churches.

THE late Brethren Almanac gives a list of 782 churches and missions in the United States and Canada. This probably falls about 100 short of the actual number, caused by many churches and missions not reporting. To our people this is a new feature for the Almanac, and some of the churches failed to report, not knowing the great value of such a list. To procure the names of all the congregations and missions, with their pastors and elders in charge, we wrote every District Secretary in the United States. Most of them reported, but a few of them did not. To fill out the list for some of the States, we had to refer to the minutes of the district meetings of some of the Districts. Then scores of letters were written in order to secure facts, and to straighten out the points about which reports differed. In several instances different elders were said to be in charge of the same congregation. A few congregations could not be listed for the reason that they wanted the names of all their elders entered or none at all. Here and there prominent churches and missions have been omitted simply because they were not on any of the lists sent us. But, considering that this is our first attempt at preparing a list of all the churches in the Brotherhood, the showing is decidedly creditable, and we suggest that our readers report to us any mistake or omission that may be found, so that the same can be entered on our correction blanks for the Almanac of 1911.

What the Messenger Did.

ONE of our patrons tells how the MESSENGER made a decided change in his family. Before he was married, he subscribed for the MESSENGER for his intended wife, as she was a member at the time, but he was a member of another church, and, of course, read his own church paper. When they went to housekeeping, there were two church papers coming to his home, one for his wife and the other for himself, but he soon found that he was enjoying his wife's paper a good deal better than his own. By and by he came to the Church of the Brethren, and in due time was called to the ministry, and now says that he could not get along without the MESSENGER. He finds it a great help in the preparation of his sermons. We have never favored the idea of sisters marrying outside of the church, but when the young husband decides that his wife must have her church paper, there is some hope for that kind of a man, especially when he takes a liking to his wife's paper. The paper is almost sure to lead to his conversion; then the Lord has a man who can be trusted with the preaching of the Word.

Preaching to the Spirits.

"Will you kindly give an explanation of 1 Peter 3: 19 through the Messenger? The point I wish to know is. To what spirits did Christ preach?"

It is said, in the verse cited, and in the one following, that the spirits, to whom Jesus preached, "were disobedient, when once the longsuffering of God waited in the days of Noah." By this we are to understand that the spirits of these disobedient people, who lived in the time of Noah, were in prison, or confined in the spirit world, and that Jesus, during the time between his death and resurrection, visited this place in spirit, and preached the Gospel to them. Some think that this visit, to the abode of the disembodied spirits, was made by Christ during the forty days he was upon the earth, after his resurrection. In his address on the day of Pentecost, Peter seems to have referred to this incident when he thus quoted Psa. 16: 10: "Because thou wilt not leave my soul in hell (hades), neither wilt thou suffer thine Holy One to see corruption." Acts 2: 17. The original term "hades," in this verse, means the abode of disembodied spirits.

THE BATTLE AGAINST THE DEMON OF STRONG DRINK

Stand up for Temperance.

(Tune, "Stand up, stand up for Jesus.")

Stand up, stand up for Temperance,
Ye soldiers of our cause;
Lift high our royal banner,
Nor let it suffer loss.
From victory unto victory,
Our army shall be led,
Till every foe is vanquished,
And all are free indeed.

Stand up, stand up for Temperance,
Against unnumbered foes;
Your courage rise with danger,
And strength to strength oppose:
Forth to this mighty conflict—
Go in this glorious hour—
Where duty calls or danger,
Be never wanting there.

Strange, Isn't It?

It may seem strange, but it is nevertheless true, that alcohol, regularly applied to the thrifty farmer's stomach, will remove the boards from the fence, let the cattle into his crops, kill his fruit trees, mortgage his farm and sow his field with wild oats and thistles. It will take the paint off his buildings, break the glass out of the windows and fill them with rags. It will take the gloss from his clothes and the polish from his manner, subdue his reason, arouse his passions, bring sorrow and disgrace upon his family and topple him into a drunkard's grave.

A Surgeon's Temperance.

Dr. Lorenz is preëminent among the surgeons of Europe. It is of interest, therefore, to note that on the occasion of his second visit to America, during the past year, where his remarkable operations attracted much attention, he emphatically declared the danger of alcoholic drinks.

A banquet was given in his honor in New York City, and wine was served. The eminent guest declined it. This caused him to be asked if he were a total abstainer from the use of wines and other liquors.

His answer was as follows:

"I cannot say that I am a temperance agitator, but I am a surgeon. My success depends upon my brain being clear, my muscles firm, and my nerves steady. No one can take alcoholic liquors without blunting these physical powers, which I must keep always on edge. As a surgeon, I must not drink."

Plague-Spots.

In sentencing a murderer to death, the judge made use of the following language: "Nor can the place be forgotten in which occurred the shedding of blood. It was one of the thousand ante-chambers of perdition which mar, like plague-spots, the fair face of our State. You do not need to be told that I mean a tippling-shop—the meeting place of Satan's minions, and the foul cesspool which, by spontaneous generation, breeds and matures all that is loathsome and disgusting in profanity and babbling and vulgarity and Sabbath breaking. I would not be the owner of a grocery for the price of this globe converted into precious ore. For the pitiful sum of a dime the liquor seller made the deceased a fool and the trembling culprit a demon. How paltry a sum for two human lives! This traffic is tolerated by the law, and therefore the vender has committed an offense not recognized by earthly tribunals; but in the sight of him who is unerring in wisdom, he who deliberately furnishes the intoxicating draught which inflames man into anger and violence and bloodshed is 'particeps criminis' in the moral turpitude of the deed. Is it not high time that the sinks of vice and crime should be held rigidly accountable to the laws of the land, and placed under the ban of all enlightened and virtuous public opinion?"

What Ruins Girls.

Mary E. Keegan, chief matron of the Chicago Police Department, says: "Of all the ten or twelve thousand unfortunate girls and wrecked women arrested every year in Chicago, among those who tell their woes to me, ninety-nine out of every hundred attribute their downfall to the first glass of wine or champagne, taken generally with a male companion, always for good fellowship's sake. That first glass is the beginning of the end—and here you see what the end is. When once a woman begins to drink in a social way, her future is threatened with either moral weakness or utter ruin. So many women who come here tell me that the first sparkling glass of champagne was the beginning of all their misfortune."

Reader, think of the number, "ten or twelve thousand" and only one large city, and think that "ninety-nine out of every hundred attribute their downfall to the first glass of wine." And yet wine drinking is very common among all grades of society, especially among what may be termed the "upper crust." What danger, and what an awful harvest! This nefarious American custom ought to be tabooed everywhere. The church of the living God should cry out against it. Down with the treating system! Down with wine drinking! Down with the American debauchery!

Many of our readers have requested that material for temperance programs might be given in the Messenger. The selections, herewith given, are from "Stories of Hell's Commerce," a volume replete with temperance facts, figures, songs and stories.*

The Devil's Invitation to the Drunkard.

Come unto me all ye who are clean and respectful and that have plenty of money and a nice home, and I will give you in exchange for it a blasted life, a red nose, bleared eyes, a wrecked body, a cursed soul. I will break the heart of your wife and send your children to the poor house, or orphanage, or on the street to follow your steps. Take my yoke upon you and learn of me, for my yoke is galling, heavy, and hard to bear. You can pretend to drown all your trouble in my flowing river of liquors, but when you come to yourself, all of them will be on top as dead weights to drag you deeper.

To those who have left the devil's ranks, he would say: Return unto me and I will return and enter your heart and I will make you harder in sin than you ever were in all your life.

The Saloon.

A few years ago a country boy, contrary to the wishes of his good mother, came to Danville, Va., and entered the saloon business. The memory of home and the prayers of his mother set his conscience on fire. He drank liquor to drown his conscience, and continued the wicked business. On he went, in rebellion against his mother and his God, drinking and selling liquor. Fearful spells of delirium would come at the end of his long sprees. When he was twenty-three years old, in an awful spell of delirium tremens, he crawled behind his bed; his friends were unable to hold him in bed, and over there, next to the wall, behind his bed, mixing drinks in his delirium, he died—fulfilling the prophecy. "Woe unto him that giveth his neighbor drink."

King Alcohol.

(23rd Psalm Contrasted.)

King Alcohol is my shepherd, I shall always want.
He maketh me to lie down in the gutters; he leadeth me beside troubled waters.

He destroyeth my soul; he leadeth me into the paths of wickedness for his effect's sake.

Yea, though I walk through the valley of poverty and have the delirium tremens, I will cling to evil; for thou art with me; thy bite and thy sting they torment me.

Thou preparest an empty table before me in the presence of my family. Thou anointest my head with hellishness, my cup of wrath runneth over.

Surely destruction and misery shall follow me all the days of my life; and I will dwell in the house of the adversary forever, except I repent.

A Tramp's Speech.

A tramp asked for a drink in a saloon. The request was granted, and when in the act of drinking the proffered beverage, one of the young men present exclaimed "Stop! make us a speech. It is poor liquor that doesn't loosen a man's tongue." The man hastily swallowed the drink, and as the liquid fire coursed through his blood, he straightened himself and stood before them with a grace and dignity that all his rags and dirt could not obscure.

"Gentlemen," he said, "I look tonight at you and myself, and it seems to me that I look upon the picture of my mighty manhood. This bloated face was once as handsome as yours. This shambling figure once walked as proudly as yours, for I was a man of the world of men. I, too, once had a home and friends and position. I had a wife as beautiful as an artist's dream, but I dropped the priceless pearl of her honor and respect into a cup of wine, and like Cleopatra, saw it dissolve, then quaffed it down in the blinding draught. I had children, sweet and pure as the flowers of spring, and saw them fade away and die under the blighting curse of a drunken father. I had a home where love lit its flame upon the altar and ministered before it, but I put out the holy fire, and darkness and desolation reigned in its stead. I had aspiration and ambition that soared as high as the morning star, but I broke and bruised those beautiful forms and strangled them that I might hear their cries no more. Today I am a husband without a wife, a father without a child, a tramp without a home, and a man in whom every good impulse is dead. And all has been swallowed up in the maelstrom of drink."

The tramp ceased speaking. The glass fell from his nervous fingers, and shattered into a thousand fragments on the floor. The doors were pushed open and shut again, and when the group looked up, the tramp was gone. And this, gentle reader, is a true tale; the tramp at one time having been a prominent attorney at Tiffin, Ohio.

*"Stories of Hell's Commerce" is sold by this office at \$1.50 per copy, postpaid.

The Saloon Bar.

It bars the doors of happiness,
And bolts the doors of love;
Plants thorns and thistles in the path
That leads to heaven above.

It bars the sunlight from the home,
Where peace and joy have fled,
To fore the plague of misery,
Of gloom and shadows dread.

It bars the gate of self-respect,
Behind the wayward youth,
And fills his mouth with language foul,
With lies instead of truth.

It bars the father from his home,
And clothes his wife with shame,
As hope and health are sacrificed
To feed this hellish flame.

It bars the door of rest to age
When life is on the wane,
And in the couch of peacefulness
It plants the thorns of pain.

It bars its dupes from all that makes
The life of mortals dear,
And in the lonely night of death
Has not a word of cheer.

It bars the drunkard out of heaven,
And drops him into hell,
With all the damned of ages past,
Forever there to dwell.

It fills the grave with terror's gloom,
For those who look ahead,
And rears a slab of charity
Above the unknown dead.

Upon the drunkard's grave I see
These words which plainly tell,
"Life was to me a mockery,
Death is an endless hell."

Temperance Nuggets.

—Chicago's drink bill for three years equals the amount of property destroyed by the great fire.

—It isn't the drop in wages that hurts a man so much as the drop he takes after his wages. That's what drops him.

—More schoolhouses and fewer saloons. That's a pretty good platform, but ours is better—More schoolhouses and no saloons.

—Alcohol is poison. For a country to legalize the sale of a poison for beverage purposes is one way for it to commit suicide.

—"What is whisky bringing?" inquired a dealer in the vile stuff. "Bringing men to the gallows and women and children to want," was the truthful reply.

—The nation, the state, the town, the society, or the church which does not adopt temperance as one of its cardinal virtues, stands upon uncertain ground.—H. H. Faxon.

It does not pay to give one man, for \$150 a quarter, a license to sell liquor, and then spend \$5,000 on the trial of another man for that liquor and committing murder under its influence.

The saloon is the only business that does not advertise its results or point to its successes. No "finished goods" sign is put up by the liquor dealer. Look for that in the potter's field.

—Every ninth day's wages of the laborers of this country are handed over to the liquor dealers, putting about \$900,000,000 annually into their coffers or about \$13 for every man, woman and child.

—A boy passing by a saloon, and seeing a drunken man lying in the gutter in front of it, he opened the door and said: "Mister, your sign's fell down." The saloon-keeper chased him half around the square.

—What does it profit a man to send his children to school, accumulate property, build big barns, etc., for his children, if his son is to go to ruin through the grogshop, and his daughter to preside over a drunkard's hovel? Let us save our children.

—Drunkennes is not only the cause of crime, it is a crime; and the encouragement of drunkenness, for the sake of profit on the sale of drink, is certainly one of the most criminal methods of assassination for money ever adopted by the rogues of any age or country.

—A saloon in New York is in trouble because, according to the limit law, it is too close to a church. Which should move in such a case, the church or the saloon? But are not all the saloons in the city too close to the churches and too close to the homes of the people?

—When some one tried to rebuke Mark Guy Pearse for preaching temperance sermons by reminding him that his duty as pastor consisted in taking care of his flock, he replied: "The sheep are all right just now; I am looking after the wolf." One way of caring for the sheep is to put an end to the wolf.

—The men who would successfully solve the labor problem, must not leave out the question how to exterminate the saloons of the land. If all the trouble connected with the struggle between capital and labor could be properly arranged tonight, it would get wrong tomorrow, if the present saloon system is allowed to still go

—A Quaker was once advising a drunkard to leave off his habit of drinking intoxicating liquors. "Can you tell me how to do it?" said the slave of the appetite. "Yes!" answered the Quaker, "it is just as easy as to open thy hand, friend." "Convince me of that, and I will promise you to do as you tell me," replied the drunkard. "Well, my friend, when thou findest any vessel of intoxicating liquor in thy hand, open the hand that contains it before reaching thy mouth, and thou wilt never be drunk again." We are told that the toper was so well pleased with this plain advice that he followed it and became a sober man.

"As cold water to a thirsty soul, so is good news from a far country."

St. Francis.—On Christmas Day we met in council at 2 P. M. Our elder, Bro. H. J. Lily, being absent, Bro. Lee Woodell presided. Very little business came before the meeting. We reorganized our Sunday school as follows: Bro. D. L. Burns, superintendent; Sister Minnie Brown, secretary. Bro. Sloniker is our permanent prayer meeting leader.—D. L. Burns, Palestine, Ark., Jan. 5.

The writer—Alice Myers, Bangor, Cal., Jan. 1.

Imperial Valley church held its first council since its organization, on New Year's Day. Sunday school officers were elected, and the following five trustees were chosen as a board of trustees, who will at once assume control of the church site, recently purchased at this place. It was decided to hold a series of meetings in the spring. A committee was appointed to make the necessary arrangements and secure the services of an evangelist, to be invited to hold a series of week-end meetings, two weeks at this place and two near Holtville. Sister Emma E. Platt was elected delegate to district meeting, with the writer as alternate. Ten letters were read and these members were duly added to our number. Two deacons were elected. Bro. J. Huff, with his wife, were elected. The following officers were elected: the other one elected could not be with us. We enter upon the new year with bright prospects.—W. M. Platt, El Centro, Cal., Jan. 2.

West Center.—Bro. A. H. Lind, one of our home ministers, held a two weeks' series of meetings at the above-named schoolhouse, where a few isolated members are residing, the bounds of the Astoria church. Two dear young girls were received into the church by baptism.—Fay A. Robinson, R. D. 2, Box 13, Browning, Ill., Jan. 5.

Indianapolis.—The church here met in council on Saturday evening Jan. 1. On account of the inclement weather, the absence of a number of our members from the city, attendance was small. Bro. I. E. Branson, our elder, present and opened the meeting. Two letters, including one of our pastor, Eld. J. C. Murray, were read. The church here expressed a desire to select an elder for the overshoe of the church, a vote was taken, and the following were unanimously chosen: Bro. J. C. Murray, and Bro. J. C. Murray. The annual election of officers, except the annual election of the following Sunday school officers, was transacted. The following church

the oversight of the church be given to younger elders. Bro. John E. Weaver was elected for one year. A vote of thanks was given Bro. Berkey for his faithful services. Bro. Matt Cripe was elected trustee for three years; Bro. A. M. Ulick and correspondent; Bro. Clarence Cripe, Sunday-school superintendent; Sister Madge Utery, secretary; Sister Edw. Swartz, president of Christian Workers' meeting; Sister Eddy the Pletcher, secretary. Bro. Samuel Burger commenced a series of meetings at this place yesterday.—A. Utery, Gloucester, Ind. Jan. 3.

Walnut.—Bro. P. B. Fitzwater delivered seven interesting lectures on the Book of Revelation and seven instructive and edifying sermons on First Corinthians, at this place, during the month of December, and the first of the New Year, the Holidays. Since our last report this Sunday school has increased in number, and the collection for the year has raised \$25.50 by collection and the picture scheme, and the Union Sunday school, south of Argos, \$2.00, for the Christmas and New Year's gifts. The collection for the year was \$10.00. The collection for the year was \$10.00. The collection for the year was \$10.00.

Garrison.—The Bible Institute, conducted by Bro. Miller, of Mt. Morris, Ill., closed last evening with a

perance sermon. Sickness and cold weather kept some from coming but those who could attend had a pleasant meeting. We are expecting Bro. W. R. Miller at an early date, to give us a series of illustrated lectures.—Miss Estella Blough, Garrison, Iowa.

Waterloo church met in council Dec. 14, with Eld. A. P. Blough presiding. Notwithstanding a driving snowstorm the attendance was good. A collection of \$50 was taken during the meeting, to provide necessary comforts for missionaries in India. Bro. Emmert, of Mount Morris, Ill., will give a Bible school on our city church from Jan. 15 to inclusive. Studies will be taken from Galatians and Life of Christ. One of our ministers, Bro. J. S. Zimmerman, is attending Bethany Bible School. He will begin work as district evangelist March 1. Jan. 2 a joint Christian Workers' meeting of our two churches was held in our city church. Among other things we enjoyed a talk by our former missionary worker, Sister Eva Lichty. She is now attending Bethany Bible School. Sister Elizabeth Arnold is our missionary worker here, since Sister Lichty has gone.—Lizzie A. Witter, 1002 Randolph Street, Waterloo, Iowa, Jan. 6.

KANSAS.

Dorrance church recently held a three weeks' series of meetings. Bro. Leonard Good, of Colorado City, Colo., our District evangelist, came to us Dec. 12 and held meetings until Dec. 30, when Bro. Otto Feller continued until the evening of Jan. 2. The services were well attended. Nine were baptized. Thirteen of us had to be cut in order to baptize some of them. Dec. 20 we met in council, in charge of the District Mission Board. Bro. Dan Crist, of Quinter, was also with us. Two letters were received. Bro. Otto Feller, with his wife, was installed into the second degree of the ministry. Our Sunday school was reorganized the same day, with Bro. Feller as superintendent. We ask the prayers of the brethren and sisters in behalf of the little church at Dorrence.—Rebecca J. Rankin, Dorrence, Kans., Jan. 4.

Garden City church met in council Dec. 24. Bro. Crist presiding. Bro. J. E. Crist was chosen as our elder for the coming year. Church officers were elected as follows: Bro. D. C. Wampler, secretary and treasurer; Sister Gump, solicitor; Sister Goff correspondent; Bro. D. C. Wampler, Sunday-school superintendent; Bro. A. W. Goff, president of Christian Workers' Band. Bro. Crist preached for us on Christmas Day; also the next Monday night.—May Goff, 404 E. Fulton Street, Garden City, Kans., Jan. 5.

Grenola church met in council Jan. 1. Officers were elected as follows: Sunday-school superintendent, Sister Ida Logsdon; secretary, Sister Eva Wise; Christian Workers' president, Sister Mary E. Goff; secretary, Sister Flora Wise. Bro. O. A. Scogin was elected Messenger agent. Bro. S. E. Lantz was chosen as our presiding elder for the coming year. Bro. N. E. Baker, of Arkansas City, will be with us some time during this month in a two weeks' Bible institute. We are glad that will be given later in order that any one wishing to be with us may make arrangements with some of the brethren to meet them. We would be glad to have a number of brethren and sisters with us at that time.—Grace Schul, Grenola, Kans., Jan. 4.

Independence church met in council on New Year's Day. Eld. E. E. Joyce presided. Considerable business came before the meeting. One letter was granted. Eld. W. H. Miller was chosen elder for one year. Bro. Miller was elected superintendent of the Sunday school; Sister Page, secretary and treasurer; Bro. O. C. Gilbert, president of Christian Workers' Band; Bro. Albert Korn, secretary and treasurer, and the writer, church clerk, Messenger agent and correspondent. Brethren Miller and Kirkham, and Sister Corn, were appointed as a missionary committee. Sister Cora Morris, who has been the city missionary for some time. The writer has been chosen to take her place. The work is moving along nicely. Pella Carson, R. D. 2, Box 8, Independence, Kans., Jan. 4.

Osage church postponed its council from Dec. 11 to Jan. 1, on account of bad weather. Bro. A. Neher presiding in the absence of Bro. W. H. Leaman, who was in Lyon County. Two letters were received and granted. The writer was chosen Sunday-school superintendent, Messenger agent and correspondent; Bro. D. P. Neher, chorister. Brethren Samuel Ulery, Samuel Nicholson and David Neher were retained as trustees of the cemetery. Report of the same was approved; also report from the sisters' aid society. Sunday-school teachers were chosen Jan. 2 for the coming year.—D. W. Shideler, McCune, Kans., Jan. 3.

Ottawa.—Dec. 26 our Sunday school gave a program, followed by a short talk to the children by Bro. W. B. Devillbiss. Last Sunday our Sunday-school officers and teachers for the new year were impressed with the responsibility of their duties by special prayer, and a short address by Eld. P. E. Whitmer. New officers have also been elected for our Christian Workers' meeting and sisters' aid societies. We regret that Bro. John Thorne and family are leaving us. Bro. Thorne has been our superintendent for over four years. Sister Lois has been our primary teacher, while Sister Needles has filled the place which only a mother in Israel can. Little Olive and Mina, too, will be missed.—Grace M. Eshelman, 751 Locust Street, Ottawa, Kans., Jan. 6.

Ramona church met in council Jan. 1, and elected church and Sunday-school officers for this year. Bro. O. O. Button was retained as elder in charge, and Bro. Alvah Beckner was chosen as Sunday-school superintendent. The church is working in love and harmony for the Master's cause.—J. H. Saylor, Ramona, Kans., Jan. 4.

Scott Valley church met in council Jan. 1, with Bro. C. A. Miller presiding. Very little business came before the meeting. Our church and Sunday-school officers were elected for the coming year. We feel encouraged by the report of our Sunday school for the past year. It shows an increase of one-fifth in attendance. Bro. E. Stewart closed a two weeks' series of meetings at this place Dec. 19, with one convert. One young sister came out Oct. 16 and was baptized. She is now an earnest worker in the church.—Purma Smith, Waverly, Kans., Jan. 3.

MICHIGAN.

Crystal church met in council Jan. 1, with Eld. Geo. E. Stone presiding. Officers were elected as follows: Bro. Geo. E. Stone, elder; Bro. R. B. Noll, clerk; Bro. J. Brillhart, treasurer. Bro. A. C. Smith, with his wife, and his daughter, the first deacons of the ministry. Christian Workers' meeting was reorganized with Sister Alta Witter president, and Sister Olive Lechner, secretary.—Jennie Witter, R. D. 1, Vickeryville, Mich., Jan. 3.

North Star.—By order of the Mission Board Bro. Wm. McKimby, of Beaverton, Ore., came to this place Dec. 17, and began a series of messages on the 18th, continuing two weeks. He preached fifteen sermons. On account of cold weather the attendance was not so large, but the interest taken by outsiders was good.—J. F. Sherrick, R. D. 4, Ithaca, Mich., Jan. 5.

Sugar Ridge.—Bro. Ira Wagoner, of Chicago, gave us three excellent sermons Dec. 25 and 26. The following week Bro. W. R. Miller gave us six illustrated lectures on Bible Lands. The interest and attendance were good. Bro. Miller preached for us on Sunday morning, and gave an illustrated temperance lecture in the evening. A collection was then taken for the Chicago Sunday School Extension.—Nellie Teeter, R. D. 1, Scottville, Mich., Jan. 5.

MINNESOTA.

Morrill congregation met in council Jan. 1, with Bro. Isaac N. Wagoner in charge. Sunday-school officers were elected, with Bro. Martin Ogg as superintendent.—Isaac Petty, Ramey, Minn., Jan. 4.

Worthington.—Sunday evening closed our series of meetings. Brother and Sister Bowser, of Hancock, Minn., were with us for two weeks. We had splendid meetings, although we had zero weather most of the time.—Minnie Schechter, Worthington, Minn., Jan. 4.

MISSOURI.

Log Creek congregation met in council Jan. 1, with our elder, Bro. J. E. Ehlman, presiding. Bro. A. A. Moats was chosen church clerk, and the writer, correspondent. Bro. D. A. Moats was elected Sunday-school superintendent, and Sister Bernice Stair, secretary and treasurer. We decided to hold a series of meetings for two weeks or more during the early part of October.—Grace E. Moats, Mo., Jan. 4.

Peace Valley.—Dec. 23 Bro. J. H. Argabright came to us, and preached until Jan. 2. On the following Thursday, our elder, Bro. J. B. Hyllton came, and assisted in the meetings. Two of our Sunday-school scholars came out for Christ.—B. Register, R. D. 5, West Plains, Mo., Jan. 5.

Shelby County church met in council Jan. 1, with Eld. J. S. Kline presiding. Church officers were elected for the coming year. Bro. J. A. Lapp is our writing clerk. Two letters were granted. Sunday-school officers were elected for the next six months, with Bro. Stuart Smith superintendent, and Sister Floy Keller, secretary. Bro. Leonard Lapp was elected president of Christian Workers' meeting for the next six months.—Floy Keller, Cherry Box, Mo., Jan. 3.

NEBRASKA.

Arcadia.—On Sunday evening we closed a two weeks' series of meetings, conducted by Eld. Levi Snell. The extremely cold weather and snow hindered many from attending. The members were greatly strengthened and some deep impressions were laid on others which, we hope, may be in their conversion. After services, on Sunday morning, we made a call for more help in the ministry. Bro. Geo. E. Stern was elected, and with his wife, was installed. Bro. C. V. Stern was advanced to the second degree of the ministry. Since our last report one letter was granted.—J. J. Tawser, Arcadia, Neb., Jan. 4.

NEW MEXICO.

Miami.—Thanksgiving evening we held services, including a short address by Bro. Frank Gibson. An offering of over \$6 was taken for the Chicago Extension Building Fund. On the evening of Christmas an appropriate program was rendered. We met in council Jan. 1. Five letters were received. With two more ministers, Brethren Frank Gibson and S. I. Driver, we now have three workers in our congregation, and are to have preaching every Sunday. Sunday-school reorganization resulted in the election of Bro. Gibson as superintendent.—Cora Wampler, Miami, N. Mex., Jan. 3.

NORTH CAROLINA.

Chestnut.—Eld. Leander Smith, of Engleware, N. C., came to this place and held a week's meeting, preaching fourteen sermons, three of which were funeral sermons. Seven were baptized. In the evening after supper he was invited to deliver a temperance lecture in the Methodist church. There were about 600 people present and they were not disappointed, for the lecture was excellent. Bro. Smith is a strong temperance worker.—Iva Lee Moore, Chestnut, N. C., Jan. 3.

NORTH DAKOTA.

Salem church met in council Dec. 30, with Eld. John Deal presiding. Eight letters were received. Our Sunday school was reorganized, with Bro. John Wampler elected as superintendent, and Sister Anna Hollinger, secretary.—Miriam Rhoads, Neville, N. Dak., Jan. 1.

Snyder Lake church met in council on Christmas Day. Our Sunday school was reorganized, with Bro. Winfield Sink as superintendent. Bro. Julius Belt was elected church trustee. Two letters of membership were granted.—Mary Deal, Brumbaugh, N. Dak., Jan. 3.

OHIO.

Bellefontaine church met in council Dec. 18, with Bro. Snyder presiding. Officers were elected for the coming year, with Bro. B. F. Snyder, elder; Sister Bessie Kaylor, secretary. Sister Bessie Kaylor and Bro. L. E. Kauffman were elected Sunday-school officers. Bro. Snyder is Messenger agent and correspondent. Three letters were granted.—Noah S. Neer, Bellefontaine, Ohio, Jan. 1.

North Bend.—Services were held at this church on Thanksgiving Day by the home ministers. Eld. C. J. Workman preached the sermon, after which a collection of \$24.55 was taken for missionary purposes.—J. E. Daugherty, Danville, Ohio, Jan. 4.

Sugar Creek.—Bro. A. I. Heestand came to us Nov. 24, and delivered fifteen sermons. There were no accessions, but the attendance and interest were good, and the members were spiritually built up.—Nettie Fair, Baltic, Ohio, Jan. 2.

OKLAHOMA.

Bright Star church met in council Dec. 25, Bro. P. S. Hartman presiding. Bro. W. R. Brubaker (a minister in second degree) and wife were received by letter. We decided to have a series of meetings previous to our feast, the latter part of February. All business passed off pleasantly. We reorganized our Sunday school. Bro. J. O. Hartman was reelected superintendent.—Aassa A. Hartman, Reed, Okla., Jan. 3.

Red River church met in council Dec. 30. Officers for the coming year are Bro. A. G. Fillmore, elder; Bro. F. E. March, clerk; Bro. Otto Polver, treasurer. Sister Cora Marchand, Sunday-school superintendent; Sister Martha Nill, secretary. We expect to hold a series of meetings this month. A committee of Brethren F. E. Marchand, Joseph Nill and A. B. Coover was appointed to secure the services of an evangelist for a revival in August. Any one expecting to labor in Oklahoma will please confer with the committee.—A. B. Coover, Davidson, Okla., Jan. 1.

OREGON.

Ashland church met in council recently. Church and Sunday-school officers were elected. Our collection for home expenses amounted to \$18.15. Our Christmas offering, of \$6.00, was given for World-wide Missions.—Cora D. Decker, Ashland, Oregon, Dec. 27.

Marcola.—I left home on the evening of Nov. 25 to visit my children in Wallawa County, Oregon, where I also lived some years ago. While there I held a ten days' series of meetings. Five accepted Christ, but as there were no members closer than one hundred miles, I did not baptize them, but promised that I would baptize them at the next meeting. We met next July at Welsler, Idaho. Wallawa County would be a good place for mission work. Who is ready to go?—W. H. Pullen, Marcola, Oregon, Dec. 27.

Mohawk church met in council on New Year's Day. Bro. W. H. Pullen presided. We will hold a series of meetings, beginning Jan. 20, if the weather is favorable. We will have singing every two weeks and singing school after Sunday school on alternate Sundays. Bro. W. H. Pullen was elected Sunday-school superintendent; also chorister. Letters were granted to Bro. J. H. Foree, a minister, and family.—Sarah Bricker, Mabel, Oregon, Jan. 2.

PENNSYLVANIA.

Chiques congregation closed a series of meetings last evening. Bro. Rufus Bucher presided. Dec. 12, twenty-six confessed Christ. It was one of the best meetings we have had for a number of years, and we felt that a Christian spirit prevailed.—Henry S. Zug, R. D. 1, Mount Hope, Pa., Jan. 3.

Georges Creek church met in council Jan. 1, with Eld. Jasper Barnhouse presiding. One letter was received and one held

over. Bro. James P. Merryman was elected Sunday-school superintendent; Sister Ella Durr, secretary; Bro. P. F. Durr, president of Christian Workers' meeting; Sister Mary Barnhouse, correspondent for Uniontown, and Bro. Playford Helmick, for this place; Bro. Alfred Johnson, secretary. By a unanimous vote Eld. Jasper Barnhouse was chosen pastor for another year. Our free-will offering amounted to \$23.26. Bro. Barnhouse preached for us Saturday evening and Sunday morning, giving us two strong New Year's sermons.—Playford Helmick, R. D. 15, Box 27, Nazanstown, Pa., Jan. 4.

Lost Creek church met in council Jan. 1, with Eld. C. G. Winey presiding. The following officers were elected for three years: Bro. C. G. Winey, housekeeper (on account of poor health, he refused to serve); Bro. John Shellenbarger, secretary. All other church officers were chosen for three years longer. There being only two trustees at the Freeing-house, Bro. Samuel Howe was elected as a third one. A committee of five was appointed to secure the help of a minister for another series of meetings in the coming year at the following places: Goodwill, Bro. H. J. Shellenbarger; Richfield, Bro. Peter Shelly; Oriental, Bro. Jacob Misser; Cross Roads, Bro. C. T. Frymeyer; Freeburg, Bro. I. B. Frey. Sunday-school officers for the Goodwill house were elected with Bro. John Carney, superintendent. One letter was granted and one received. Bro. Jacob Richard, of Lewistown, will commence a series of meetings at the Freeing-house Jan. 15.—J. B. Frey, Box 80, R. D. 2, Millintown, Pa., Jan. 3.

Philadelphia (First Church of the Brethren, Dauphin Street, above Broad Street). Since my last report one young man was added to the fold by baptism. Jan. 10 we expect Bro. George Flory, from Virginia, to begin a series of meetings. May God bless these services, that many dear ones may be brought to the feet of our blessed Master.—Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., Jan. 1.

Quemahoning congregation entered upon the year 1909 with a membership of 315. We lost, during the year, four of our number by death and twelve by letter. We baptized twenty-four during the year, making our present number 323. We have eight ministers, four of whom are ordained elders, and fifteen deacons. We held four series of meetings, four love feasts, a local Sunday-school convention, quarterly and special councils and special missionary. Thanksgiving and Christmas services. Much self-sacrificing and faithful work was done in all our Sunday schools, which, we hope, will bring a rich harvest in time to come. May 1910 be a prosperous year for the entire Brotherhood.—Jerome E. Blough, R. D. 1, Holsopple, Pa., Jan. 3.

(Continued on Page 48.)

*** CORRESPONDENCE ***

"Write what thou seest, and send it unto the churches."

BLUE RIVER CHURCH, IND., DURING 1909.

The Blue River congregation of Northern Indiana, is unquestionably an isolated field. The nearest church, Pleasant Hill, is ten miles away, and the next, Springfield, is fifteen. Few visiting ministers get to our meetings, yet we live, and hope to live more emphatically in the future.

The writer was given the onerous duty of overseer, three years ago. We have encountered hard work, but we think we have been making progress. At present we see no breakers ahead, and the "ferocity of spirit" is still with us. Three years ago our church numbered about one hundred. We had a good Sunday school and a Bible study class. Working together, we have added new appliances, until today we feel we are reaping substantial gains. We have built a veneered-cement-block house, with auditorium, Sunday-school room, and primary room. In our basement we have two rooms. This gives us a good chance to assemble the different grades in convenient quarters.

Bro. Lauren Humbarger heads our Sunday school. He has been, to us, a very dependable man, and is learning, more and more, the wonderful possibilities of the work. His teaching force, at present, is supplied mostly by our younger members—but they are full of good and seem ready to throw their whole energy into the work. God only knows what success will attend this year's efforts. It is a positive delight to see the several grades filing into the main room after a studied consideration of the lesson.

Sister Laura Spitzer supervises the home department. With several consecrated helpers she will surely add much to this very noble division of the Sunday school. The department has been enrolling about twenty, but we think she will be able to enlarge this part of the work materially, for there is yet new and unworked territory. Let all breathe a prayer to God in behalf of the unfortunate and afflicted ones who are by this work made a part of us.

Sister Gertie Hire has the superintendency of the primary work in our township, looking to the interest of six schools. As she has been, however, one of our best qualified teachers in that department, we feel that her usefulness has been helpfully widened by the enlarged field of action.

Sister Neva Hire is to superintend the cradle roll department. She is one of our young sisters but is much in love with the work assigned her.

Our teacher-training class is in its incipency. We think, however, that there will be a dozen in the class. A dozen young people gravely undertaking the better preparation of themselves for intelligent service in God's great work is inspiring.

Bro. William Spitzer is president of the Christian Workers' meeting. He enters upon the duties of his position with a positiveness that makes one feel glad. We have had this work with us less than a year, but we feel that our young people have been greatly stimulated for service.

Speaking of results,—our church has added by baptism during the last year, 28; by letter, 4; restoration, 1. We have lost, by letter, 4; by dismissal, 1; by death, none. Our present membership is 128. Of the entire number

only 28 are past the active period of life. The large number of members in their prime means much,—more than we are aware. Of the number thirty-five are single young people.

Our Sunday school, a year ago, averaged about sixty. Our secretary told me today that our average for 1909 will be about 104.

Financially, we are also making a record. Our church gave last year to missions about \$40. Our Sunday school gives \$5 a year for the support of Sister Stover in India. It gave to the Chicago Extension Work \$25.38, and raised for its own work \$44.02.

Bro. John Kitson begins a series of meetings with us next Saturday evening.

I think the Sunday school started on the new year's work with greater positiveness than ever before. The outlook is excellent. There is much more ahead than there has been in the past! I may be optimistic, but it might be well if others were also. Walter Swihart, Jan. 3.

THE CHRISTMAS SEASON AT HASTINGS STREET, CHICAGO.

We have had "showers of blessings," here in our little church. On Thursday evening, Dec. 23, our Sunday-school children gave their exercises. We were much encouraged to have many of the parents with us, who were much pleased to have their children take part in the services.

Christmas Eve we distributed gifts to the poorer homes, giving a toy or useful garment to about sixty children. Those who have sent in contributions would have rejoiced to have seen the joy and happiness in these homes, and would have realized more fully that "it is more blessed to give than to receive."

Some of our children here, too, had a share in the giving. Several of the teachers of the intermediate department gave out small bags of mosquito netting. These were filled by the children and brought in, to give to the child who, they knew, had received but little. One class of girls had dressed a dozen dolls. Another had made scrap-books. These were given to the children of our Sunday school and to the children of "The Home for Crippled Children."

On Christmas Day we enjoyed a sermon by Bro. Ernest Sherfy.

Sunday evening, Dec. 26, the Junior and Senior Christian Workers gave a joint program.

On Friday evening, Dec. 31, we assembled at 9 P. M., to spend the closing hours of the fading year in devotional exercises. The first hour was given to the Juniors, the second hour to the Senior Christian Workers, and the last hour to a sermon by Bro. Herbert Richards. The services closed at 12 o'clock with fervent prayers for the coming new year.

According to our Sunday-school secretary's books, twenty-five of our scholars have a record of perfect attendance for the year and were given diplomas. For some this is the first year; for others it is four, five, seven and even eight years. One stands out paramount,—a record of eleven years of every Sunday in Sunday school. She is now a consecrated worker in the missionary work at this place.

Pray for the little band of workers here at Hastings Street. Lydia Stauffer.

3435 W. Van Buren St., Jan. 3.

FROM CHICO, CALIFORNIA.

In company with Brother and Sister Cable, of Waterloo, Iowa, I left Chico for the district meeting of Northern California, which was held in the Oak Grove church, near Laton, in connection with the ministerial and Sunday-school meetings. All were spiritual meetings and very effective, so much so that at the close of an extra service an invitation was extended, and fourteen were willing to follow their dear Savior.

From there we went to Reedley, where I met my wife, who had gone East last March and had spent the summer in Goshen, Ind. We began a series of meetings in the Reedley church, continuing three weeks. A number were made willing to follow their Master. Our short stay with the members so greatly aroused natural love and affection, that we long and hope we may meet again.

From there we returned to Laton to hold a series of meetings. We labored for two weeks, but closed on account of the rainy season setting in. We greatly enjoyed our stay with the Oak Grove brethren and sisters. We also made a short call at the Raisin City church and preached a few sermons. We were glad to see the improvements made in the Raisin City Colony during the past two summers, since our meeting there the first time.

We next came to the city of Fresno where we had a very enjoyable and pleasant meeting with Brother and Sister Parrett, who so kindly showed us their beautiful city. We were also looking for a suitable location to start a mission.

From Fresno we came to Modesto. We met with the little colony at Empire and preached for them on Sunday. In the evening we were privileged to listen to Bro. D. L. Miller. This was much appreciated, as we seldom have the opportunity to listen to a sermon. From there

we came to Sacramento and on to Chico. My favorable impression of the Chico country was only made the stronger. I found Bro. Stover and his kind companion earnestly at work in the Chico church. We also saw that the large room of the church, which is yet unfinished, owing to a lack of the required means to purchase the material, is much needed.

We commenced a series of meetings in the Sacramento Valley church last evening, and shall continue for several weeks. We feel very grateful to our kind heavenly Father for his protection and the blessings that we are enjoying. Our prayers are that he may continue the same. We expect to give all of our time to his service, as long as we can be of use to him. Hiram Forney, Dec. 29.

FROM FULTON AVENUE CHURCH, BALTIMORE, MD.

Love Tokens.—A box of clothing and \$4.00 cash from the sisters' aid society of Mt. Zion, Va., at Thanksgiving time, and a bundle of clothing from Maryland, \$2.00 from the Maryland Collegiate Institute, Union Bridge, Md., \$1.42 from the Sunday school at Lewistown, Pa., and several boxes of eatables, which we shared with some of the needy in our city, were all tokens of real love, sent to us from God's dear children. God bless you all, dear givers of these much appreciated articles of food, raiment, money and kind words of sympathy! Already little bodies have been warmed and hearts cheered among the needy through these gifts. More calls for help are coming in than we can supply.

Holiday Bible Normal.—This will be conducted by Bro. S. N. McCann, of Virginia. Thursday afternoon, Dec. 23, our home was blessed by the coming of Eld. S. N. McCann, now a teacher in the Bridgewater College, Va. Bro. McCann came to consult a specialist as to his health, and not until Friday noon did he know whether it would be possible to engage in a Bible Normal with us. As soon as the physician gave consent for him to teach (though forbidding him to preach constantly) we began spreading the news of the Holiday Bible Normal. We rejoiced in the anticipation of the happiest Holiday season of our life. But on Christmas morning the snow began falling, and continued, increasing in volume, until between eight and ten inches had fallen. A number who had been accustomed to attend services were not able to come and the attendance was smaller than we had hoped for. The cold weather continued during the entire week. While the interest in attendance fell below normal, due to the extreme cold and the Holiday season, with its usual Christmas services, etc., we are glad to report that those who were permitted to attend received the richest experience of their lives in real, deep, earnest Bible study of Christ and his church, as portrayed by the apostle Paul in First Corinthians.

With the Saints in Maugansville.—On a flying trip, as it were, we came to the home of our Brother and Sister Eliab Zuck, Saturday evening, Jan. 1, 1910. Hearing that Eld. J. M. Mohler, of Lewistown, Pa., was to begin a series of meetings in the Maugansville church, Sister Zuck, husband and their eldest daughter took me over, and we enjoyed the opening sermon in Bro. Mohler's meetings.

Snowdrifts.—We were vividly reminded of our happy boyhood days in this drive through roads and fields, amid deep snowdrifts that, at times, threatened to upset us in the cold white snow.

With the Saints in the Hagerstown Church.—Our district having decided in her last meeting that each church should fill an appointment at our Old Folks' Home, once a year, it was Fulton Avenue's turn on Jan. 2. It fell to the writer's lot to fill this appointment. We met with the members in Hagerstown in the morning, and preached from Mal. 3: 16.

San Mar.—This is the "Fahney Memorial Home for the Aged." In company with Eld. A. B. Barnhart and wife, we arrived here at 2 P. M., and at 2:30 enjoyed worship with the saints who reside here, and a number of members and friends who gathered from near by.

With the Saints in Waynesboro.—From the San Mar Home we hurried over to Waynesboro, Pa., where we arrived in time to enjoy hearing Eld. J. B. Ruthrauff preach a most earnest and excellent sermon. We pen these lines from the home of our mother, with whom we spend about twenty hours, and then hurry back to our duties in Baltimore. J. S. Geiser.

1607 Edmondson Avenue, Baltimore, Md., Jan. 3.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Agley-Leer.—At the home of the bride's parents, Brother and Sister Ira Leer, near Goshen, Ind., by the writer, Dec. 25, 1909. Bro. Melvin Agley and Sister Elva Leer.

Brillhart-Gerber.—At the bride's residence, Kansas City, Kans., Dec. 29, 1909, by the writer, Bro. Emory Brillhart and Sister Amelia C. Gerber, both of the Kansas City church, Kans.

Stutsman-Simmons.—At the home of the bride's parents, Dec. 26, 1909, Bro. Huber L. Stutsman, of Kelthville, Sask., Canada, and Sister Myrta E. Simmons, of Brookville, Ohio. Chas. L. Flory.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Bollinger. Sister Rachel, nee Fleming, died in Long Beach, Cal., Dec. 13, 1909, aged 69 years and 17 days. Deceased had been a member of the church for many years. Five daughters survive. Her husband, who was a minister, preceded her fifteen years. Five children, also, are in the spirit world. Services by the writer. B. F. Masterson.

Cox, Wilson. Son of Brother John and Sister Henrietta Cox, died Dec. 29, 1909, from the effects of a neckache, while en route to the West End Gas Co. Cincinnati, Ohio, aged 24 years, 2 months and 28 days. He leaves father, mother, a twin brother, and several others. Services at Fairview church, in the bounds of the Constance, Ky., Mission, by the writer. Text, Heb. 9: 27. John T. Moll.

Summers. Sister Mary, nee Dickey, died of old age, in the Middle Creek congregation, Somerset County, Pa., Dec. 26, 1909, aged 90 years, 1 month and 24 days. Her husband preceded her some years ago. She was the oldest member in the congregation and one of the most zealous and earnest workers for Christ. Services by the writer, assisted by Eld. Josiah Berkley. Text, Heb. 11: 13. Interment in the Middle Creek cemetery. H. A. Stahl.

De France. Hattie, daughter of M. J. and Mollie McClure, died at her home at Wichita, Kans., Dec. 15, 1909, aged 40 years, 1 month and 7 days. Her husband, a brother-in-law, preceded her some years ago. Services at the Church of the Brethren in Cerro Gordo, Ill., by Eld. J. W. Lear. Interment in Cerro Gordo cemetery. Emma Wheeler.

Degler. Sister Elizabeth, nee Merkey, wife of Bro. W. F. Degler, died in Rogersford, Pa., Dec. 21, 1909, aged 60 years, 1 month, and 22 days. She was married in 1870, and had six brothers and two sisters survive. Services at the Church of the Brethren in the Little Swatara congregation, Pa. She was the mother of ten children, and is survived by her husband and four of her daughters. Services at her home in Rogersford and at the Mingo Brethren church, conducted by her pastor and Eld. Jesse Ziegler, of the Mingo congregation. Texts, Psa. 17: 15 and Heb. 4: 9. Interment in the Mingo cemetery. A. W. Dupler.

Diehl. Sister Susannah, nee Erisman, daughter of John and Elizabeth Erisman, and wife of John Diehl, born in Pennsylvania July 6, 1831, died of heart failure, at her home, New Lebanon, Montgomery County, Ohio, Dec. 16, 1909, aged 78 years, 5 months and 11 days. With her parents she moved to Montgomery County, Ohio, in 1836. She was united in marriage with John Diehl Oct. 2, 1851, and, with her husband, lived with the Church of the Brethren in the Wolf Creek congregation, Ind., until her death. Her husband, three sons, one daughter, one brother and two sisters survive. Services at Ebersole house in the Wolf Creek church by Bro. D. M. Garver, of Trotwood, Ohio. Text, Psa. 112: 1. Interment at Ebersole cemetery. D. A. Dand.

Harsh. Sister Sarah, nee Hursh, daughter of Abraham and Elizabeth Hursh, born in Wabash County, Ind., Aug. 5, 1850, died at her home near Latty, Ohio, Dec. 21, 1909, of inflammatory rheumatism and bronchitis, aged 59 years, 4 months and 16 days. She was united in marriage to Noah Emrick in Wabash County, Ind., September, 1868. On son was born to them, who preceded her on March 13, 1903. Sister Emrick devoted her life to the cause of her Master. She was a faithful member of the Old Order Brethren. Her husband, two sisters and one brother survive. Services at the Blue Creek church. Interment at the same place. Catherine A. Hursh.

Falkenstein. Bro. Jesse, died at Dover, York County, Pa., Dec. 26, 1909, aged 63 years and 9 months. He was a member of the Church of the Brethren for many years, and held his membership at Pleasant Hill. A wife, four sons and one daughter survive. Services by Bro. S. K. Jacobs, assisted by Adam Stump, the Lutheran minister. Interment in the Wolf Creek cemetery. S. K. Jacobs.

Fowler. Sister Rachel, nee Ogg, born March 12, 1842, in Allegheny County, Md., died at her home in Payette, Idaho, Dec. 26, 1909, aged 67 years, 9 months and 14 days. She was united with the Brethren church in 1863. In 1859 she was united to Bro. Marcus H. Fowler, who preceded her in the ministry in 1868 and ordained to the eldership in 1883. To this union were born four daughters and five sons, of whom three daughters and two sons survive. Three sisters and one brother also survive. About three weeks previous to her death she was anointed. Services in the cemetery by Bro. A. L. Gorham. Text, Rev. 21: 4. S. J. Kenepf.

Frantz. Ira David, son of Elder A. M. and Sister L. A. Frantz, of Dawson, W. Va., died of the effects of diphtheria, Dec. 9, 1909, aged 12 years, 6 months and 17 days. Brother and Sister Frantz had been married twenty-nine years the day Ira died, this being the first death in the family. He was baptized and intended to be baptized during a series of meetings held by Eld. C. M. Driver, but was taken sick the second day of the meeting, which lasted thirty-one days. His patience and loving-kindness during his affliction were remarkable indeed, and bore testimony to the love of Christ. His father, mother, four brothers and five sisters survive. Viola Dolin.

Gelb. Sister Catharine, died of paralysis, at the home of her daughter, in the White Oak congregation, Pa., Nov. 13, 1909, aged 74 years and 12 days. She was a member of the Chiques congregation all her life until the last few years. Her husband preceded her. Two sons and one daughter survive. Services at the Chiques church Nov. 16, by Eld. S. R. Zug, Bro. Israel Graybill and the writer. Interment in the adjoining cemetery. Henry S. Zug.

Hanawalt. Sister Lucy May, nee Pressel, wife of Bro. W. C. Hanawalt (former president of Lordsburg College), died at the Pomona Valley Hospital on Wednesday evening, Dec. 15, 1909, from the effects of a major operation aged 33 years, lacking 23 days. As she had not been in good health for a number of years, her weakened condition rendered her unable to withstand the shock of the surgical treatment. She was born in Benton County, Pa., Jan. 7, 1877. She was united in marriage to W. C. Hanawalt, June 19, 1898. To this union six children were born, the three oldest of whom survive, also her husband, father, mother and one brother. She became a member of the Church of the Brethren in 1902. In the fall of 1902 she came with her husband and family to Lordsburg, Cal., to undertake the task of re-opening Lordsburg College. She died with her right what her hands found to do until her health failed, two years ago. Services from the college auditorium by Eld. Geo. Chamberlen, assisted by Eld. E. Forney, on Saturday morning. Interment in the Evergreen cemetery, near Lordsburg, Cal. Grace Hileman Miller.

Holderman. Edmund, born at Eaton, North, Dec. 17, 1832, died of kidney trouble, at his home in North Manchester, Ind., Dec. 25, 1909, aged 77 years and 8 days. He was a member of the Christian church for twenty-two years. His wife, three sons and three daughters survive him. Services in the Church of the Brethren by Rev. O. Hidy, of the Christian church. Alice Mummert.

Johnston. Alice Virginia, nee Garman, died at her home at Minor, Pa., Dec. 15, 1909, aged 36 years, 7 months and 3 days. She leaves an aged father and mother, husband, six children, a sister and several brothers. Services by Brethren C. H. Steerman and John Wallick, in the Shank church. Interment in the adjoining cemetery. Frances C. Leifer.

Kurtz. Sister Susan, daughter of Bro. George and Sister Lydia Golden, born in Golden Corners, Wayne County, Ohio, Feb. 3, 1849, died of pleuro-pneumonia, at Wooster, Ohio.

Nov. 7, 1909, aged 60 years, 9 months and 4 days. She was a life-long resident of the county of her birth. In 1876 she was married to Isaac Brumbaugh. To this union was born one daughter. After Bro. Brumbaugh's death she was married to Adam Kurtz, who died thirteen years ago. Sister Kurtz was a woman of a beautiful Christian character and left the impress of her teaching and ways upon those about her. She is survived by her only daughter, four brothers and two sisters. Services by the Brethren at the home. Interment in Wooster cemetery. R. M. Monahan.

Leslie, Sister Martha, died at the home of her daughter, Mrs. Isaac Cripe, in Cerro Gordo, Ill., Dec. 5, 1909, aged 83 years, 11 months and 27 days. She was the mother of twelve children, of whom only one survives. Sister Leslie was a member of the Church of the Brethren for nearly fifty years. Services by Elders J. W. Lear and A. L. Bismeyer. Interment in Frantz cemetery. Emma Wheeler.

Lint, Sister Anne Elizabeth, beloved wife of Josiah N. Lint, died on Monday, Dec. 27, 1909, at three o'clock in the afternoon, at her home in Meyersdale, Pa. Sister Lint was the eldest child of Alexander E. and Lydia E. Shumaker. She was born in Meyersdale, Pa., Feb. 23, 1869. At the time of her death her age was 40 years, 10 months and 4 days. At the age of seventeen, during a protracted meeting held in the local congregation by the late Bro. John Flory, Sister Lint, with about six others, met on Christ, and since then has been an untiring and devoted worker in the Master's vineyard. Her work for the Master, however, dates from the time when she was twelve years of age. From that time almost until her death she was identified with the Sunday school as an earnest and successful teacher. She was also the chorister of the church, which position she filled with credit. She had been ailing for some time, but was compelled to take her bed only three weeks prior to her death. Besides her broken-hearted husband, she left a son, the deceased is survived by three sons. She also leaves her parents, Alexander E. Shumaker and Lydia Elizabeth (Lint) Shumaker. She leaves two brothers and two sisters, including Ida C. Shumaker, who, at the recent Conference was chosen as a teacher in the Indiana Mission field, and who is now teaching in Western Pennsylvania have pledged to support. The funeral services were conducted in the Meyersdale Church of the Brethren on Wednesday, Dec. 29. The services were conducted by Bro. Daniel K. Clapper, assisted by Bro. Samuel P. Maust. Interment was made immediately after the service in Union cemetery. W. A. Shoemaker.

Maloy, Sister Catherine, nee Hoover, died in the bounds of the Bethel church, Ind., Dec. 28, 1909, aged 79 years, 6 months and 5 days. She united with the church at the age of eighteen years and continued faithful until death. In 1853 she was united in marriage to John Maloy. To this union were born five children, two of whom, with her husband, preceded her. Services at Pleasant View Chapel, by Eld. W. B. Neff, assisted by the writer. W. R. Deeter.

Oaks, Samuel P., born near Tippecanoe City, Ohio, Sept. 12, 1869, died near the same city Dec. 25, 1909, aged 50 years, 3 months and 13 days. He was married to Ella Paul at Dayton, Ohio, Dec. 13, 1894, who preceded him in 1906. To this union were born two sons. Deceased was again married to Mrs. Calla B. Shidaker, Sept. 8, 1905, who, with the two sons, survives. Services at the home by the writer. Text, 2 Cor. 1: 3, 4. Interment at Maple Hill cemetery.

Root, Sister Edna May, daughter of Brother and Sister John Root, died near New Lebanon, Ohio, in the bounds of the Wolf congregation, Dec. 18, 1909, aged 12 years, 4 months and 19 days. She united with the Church of the Brethren Sept. 8, 1907, and remained faithful until death. Her father, mother, two sisters and one brother survive. One brother has preceded her. Services at Ebersole house, by Bro. D. M. Garver, of Treewood, Ohio. Text, Isa. 11: 6. Interment at Ebersole cemetery. D. A. Landis.

Shilling, Edna Ann, nee Simpson, born near Danville, Pittsylvania County, Va., March 21, 1849, died near Gratts, Preble County, Ohio, Dec. 15, 1909, aged 60 years, 8 months and 24 days. She united with the Missionary Baptist church early in life. Later she joined the church in the Methodist church and remained faithful until death. Aug. 4, 1863, she was married to Wm. Riley Shilling. To this union were born eleven children, three of whom preceded her. After their marriage she and her husband removed to Washington County, Va., and in 1898 they moved to Ohio. In her later life she suffered intensely since the first of October. Her husband and eight children survive. Services by the pastor of her own church. B. F. Petry.

Shipe, Bro. John, died in the Woodstock congregation, near St. Luke, Va., Dec. 12, 1909, aged 68 years, 1 month and 12 days. He is survived by his wife, three sons and two daughters. Services at the home by Bro. J. H. Smith, and at Powells Fort by Eld. Wm. Peters. Interment at Powells Fort. M. H. Copp.

Shively, Bro. David, died in the Mt. Zion church, Muscatasaw County, Ohio, Oct. 10, 1909, aged 55 years, 2 months and 13 days. He served the church as deacon for a number of years and was greatly interested in Sunday school. His wife, two sons and a daughter survive. Services by the writer. Edward Loomis.

Smailey, Susan, nee Brown, was born in Huntingdon County, Pa., April 15, 1827, died at her late home in South English, Iowa, Dec. 30, 1909, aged 82 years, 8 months and 16 days. She was married to John Smailey, Nov. 25, 1847. One year after their marriage they moved to Johnson County, Iowa, where they resided until 1859, when they moved on a farm one mile south of South English, Iowa. Five years ago they retired from the farm, and moved to South English. Seven children blessed this union. In 1849 she was converted and joined the Church of God, and lived a faithful, devoted Christian life to the end, being loved and respected by all with whom she came in touch. During her last years she suffered much, being almost wholly deprived of her natural sight, with many other afflictions, but bore it all with Christian fortitude. She leaves four daughters, one son, an aged companion, with whom she had trod life's pathway for over sixty-two years, he being about eighty-eight years old. Funeral in South English, Jan. 1, 1910, by Eld. Peter Brower. Text, Rev. 14: 13. Peter Brower.

Speck, Sister Lillie B., nee Fox, died near Shady Grove, in the Palling Spring church, Franklin County, Pa., Dec. 26, 1909, aged 64 years, 9 months and 8 days. Her death was sudden. She was attacked by a severe cough, which caused her death in a few minutes. Sister Speck was a devoted Christian and loved by all who knew her. She leaves a husband, five sons and four daughters, two brothers and one sister, also two half-brothers and two half-sisters. One son being absent, the funeral was postponed until Saturday, Jan. 1. Services at the home by the home minister. Text, Matt. 24: 44. Interment in cemetery at Price's church. Wm. C. Koontz.

Thomas, Sister Bettie, died of nervous troubles, in Redoak Grove congregation, Floyd County, Va., Dec. 6, 1909, aged 52 years, 3 months and 26 days. She was received into the church about two months before her death, though she was not able to be baptized. Three sons, two daughters and an aged father survive. Interment in the Redoak Grove cemetery. Ella Bowman.

Witmer, Bro. Daniel R., born in Lancaster County, Pa., July 3, 1833, died at Collins, Iowa, Dec. 17, 1909, aged 76 years, 5 months and 11 days. In 1856 he married Mary Diffendorfer. To this union were born seven children. After the death of his first wife he came to Iowa, and in 1872 was married to Annie Diffendorfer. To this union four children were born. He united with the Brethren church in 1879 and remained faithful to the end. Services at the Indian Creek church, by Eld. Samuel Goughnour. Interment in the cemetery near by. Walter L. Troup.

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Pleasant Valley church met in council on New Year's Day. Eld. Peter Garber presided. The past year's business was disposed of as usual. Eld. H. G. Miller was with us and gave

WASHINGTON.

WEST VIRGINIA.

NOTES UNCLASSIFIED.

FROM THE MARYLAND COLLEGIATE INSTITUTE.

Our Special Bible Term will be held this year from Jan. 30 to Feb. 6. The time is not long, yet many good things

Union Bridge, Md.

OR:

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(Page 43 of this issue will give a fair idea of what the book contains.)

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 49.

Elgin, Ill., January 22, 1910.

No. 4.

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AROUND THE WORLD

WHILE man has succeeded in a partial conquest of the air, he has not yet succeeded in fully mastering the difficult problem—simple though it is to even the smallest bird, fitted for the task by the hand of the Great Creator. The death of Leon Delagrang, a French aviator, at Bordeaux, France, Jan. 4, the sixth victim of recent attempts in aerial navigation, is a renewed evidence of the fact, that much has yet to be learned before the art of flying will become an absolutely safe and reliable means of transportation. That there will be great progress in this as well as other scientific achievements, is not to be doubted, but final success must be gained at the cost of many more lives.

PRACTICALLY every railroad system in the United States and Canada forbids the use of intoxicants by its employes, making even the frequenting of saloons sufficient cause for dismissal. There is a reason for this restriction, however, and it is concisely stated by Thomas A. Edison, the great inventor, who ought to know the facts because of his exceptional opportunities for observation. He says: "Drinking whisky is like throwing sand into the bearings of an engine. With us, as a nation, it will certainly prevent the development of a much higher civilization unless its use is checked." If any one doubts the truth of Mr. Edison's statement, he need but look at the finished product of the saloon,—the blighted manhood of the drunkard and the wretched poverty and want of his wife and children.

SCHOOL authorities of New York City have made the unpleasant discovery that nearly half of the children in the elementary schools of that place are underfed and ill-nourished, as shown by the medical examination instituted. As, according to medical authority, "memory is dependent directly on the nutrition," it is readily seen that the best results from school work cannot be obtained under such conditions. In the schools of Germany this matter of insufficient nutrition in school-children has already been met by furnishing substantial meals to those who are unable to secure them at home, and it is now proposed to introduce a similar system in the schools of New York, making it educational to the extent of impressing upon the pupils the value of good cooking, proper diet,

habits of cleanliness, and, incidentally, good manners. Still more important, however, than the physical nourishment of the body should be, to us all, the sustenance of the immortal soul. Why not be more concerned about the food which will enable the spiritual man to "grow in grace and in the knowledge of the truth"?

THE JUVENILE PROTECTIVE ASSOCIATION, of Chicago, has been doing some excellent work in behalf of the children, and indirectly has materially aided the work in other States also. At present it is directing public attention to the Illinois statute which holds the parent responsible for the proper support and nurture of his children. If he fails, he must pay a fine, which may be as high as \$200 or a year's imprisonment, or both, for willful neglect or connivance at the offense. If parents knowingly allow their children to become vicious and depraved, the court will hold them responsible for the consequences of such neglect. This puts the responsibility where it justly belongs, and where the Bible has always placed it,—with the parents. "Train up a child in the way he should go."

THE severe snowstorms that have, for the last few weeks, prevailed throughout the northern part of the United States, and, at times, almost paralyzed railroad traffic, have wrapped the entire section in a thick mantle of snow, such as we have not had for years. This has brought about some unusual conditions. So difficult has it become for birds, deer, etc., to secure needed food, that game wardens everywhere are urging the people to make needed provisions for them, lest they starve. The suggestion is a proper one, for a merciful man should tenderly care for all of God's creation. On the other hand, however, why not be equally concerned about the starving souls of sinners who are in dire need of the Bread of Life? Will we pass them by unconcerned, until in bitter anguish they must finally cry out, "No man cared for my soul"?

WHILE students of prophecy have vainly tried to foretell the end of the world by compilations of figures supposed to be warranted by Holy Writ, scientists also try their hand, now and then, at a forecast of the future opportunities of the race from the standpoint of geology. Prof. H. T. Chamberlin, of Boston, declares that the theories advanced by some of these geologists, concerning the gradual cooling of the sun, and the consequent extinction of human life on the globe, are not at all warranted by the deductions of science. The professor claims that vast amounts of inherent energy daily replenish the depleted power of the great luminary, and that its power to warm the earth is, apparently, inexhaustible. Is it not reasonable to believe that the same Divine Hand that swung the heavenly bodies into space is able to keep them at their appointed task?

MUCH valuable work in favor of better public morals may be done by those who are vested with the needed authority, if they only have the courage of their convictions to apply the letter and spirit of the law. Recently the mayor of Cincinnati, Ohio, notified the theaters of that city that the posters, advertising their plays, must hereafter be censored. Whatever is indecent or indelicate must not be placed on the billboards. The general adoption of a similar rule elsewhere would have a salutary effect upon the moral status of the community. Still better would it be if the various plays were censored. Knowing that the average theatrical performance is demoralizing to those who habitually attend such places, one cannot help but feel the most dire apprehensions for the thousands of young people who knowingly repress the most sacred emotions of the heart, in order to gratify an inordinate love of pleasure.

MONEY, so far from being a blessing at all times, often becomes a veritable curse, sinking its possessor to the lowest depths of degradation. Recently the son of a millionaire railroad man of Chicago,—an idolized son, whose every want was amply supplied by an indulgent father,—was found dead in a resort of the red light district of that city. Here was a young man of fair intelligence, and richly endowed to make the most out of life, and yet his money was but the means of gratifying base and perverted tastes. When the end came, it found him in the haunts of sin. Amidst bacchanalian revels he breathed his last. What a lesson on the importance of parental training is taught by such a life! How it should bring to mind the great danger of unconsecrated wealth,—money spent in sensual gratification and "riotous living"!

THE annual mortality from accidents among adult wage-earners of the United States is said to be at least thirty-five thousand, and it is claimed that perhaps half of these fatalities could be prevented by rational and proper factory inspection, supplemented by the installation of necessary appliances to protect the workers. In addition to the large mortality, a further two million accidents, annually, incapacitate the workers for the time being, and curtail the normal length of life. These casualties, alarming as they are, do not compare in extent with the thousands of deaths and injuries that are brought upon the workers by their own neglect, and a failure to observe the laws of nature and of nature's God. "Godliness is profitable in all things," and a closer observance of this important precept would contribute materially to human welfare and happiness.

THE recent death of D. O. Mills, of New York, brings to mind not merely the fact that in his successful business career he managed to accumulate his millions, but the far more important fact that he wisely employed a large part of his wealth for the benefit of others. Realizing that thousands of worthy and deserving men and women of our cities do not enjoy the blessings of a good home, and are unable, because of limited means, to secure accommodations in the more pretentious hotels, he became the founder of what are termed "Mills' Hotels." Some of these are for men, and others for women, but the same principle governs all of them, wherever located,—comfortable lodging and decent food at a nominal price. These institutions are not "charity relief," in any sense, but simply a successful demonstration of philanthropy on a business basis. A board of trustees is to continue the helpful effort of the testator in future years.

THE next World's Sunday-school Convention will convene in the national capital of the United States, Washington, D. C., May 19 to 24, 1910. The far-reaching importance of this gathering is perhaps best realized by those who are fully alive to the demands of the Sunday-school work, and labor to make it a power for good. The first of these great world-wide gatherings was held in London in 1889, followed by subsequent ones,—St. Louis in 1893, London in 1898, Jerusalem in 1904, Rome in 1907. The World's Convention differs from the International Convention in this, that while the former is confined to representatives from the United States, Canada, Mexico, Hawaii, and the West India Islands, the World's Convention includes representatives from all parts of the globe. At the coming meeting there is to be a most complete representation of delegates from every country where there are Sunday schools, and there is sure to be an exceedingly valuable interchange of thought and experience. Arrangements, as now planned, will make the Convention, in every way, a decided help to Sunday-school workers everywhere.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

Wondrous Grace.

BY H. H. LOOMIS.

[Eph. 2: 8.]

How sweet to know the wondrous grace
That saves ungodly men
And know the value of that blood
That cleanses from all sin.

No love like his could e'er be found,
No grace so full and free,
And yet the value of his blood
Is that which cleanses me.

His loving arms are open wide
The sinner to receive,
Then look by faith to him who died
For thee upon the tree.

And hear that loving, tender voice
That's calling now to thee
"Come now, thou heavy laden one,
And perfect rest receive."

Lord Jesus, now we think of thee
As on thy throne above,
And thou in all thy faithfulness
Hast proved redeeming love.

The little while we tarry here
Waiting for Christ's return,
Oh, may it be our only joy
To serve and follow him.

When we have reached that home above,
The mansion he's prepared,
Redeeming love will be our song
Through endless ages there.

And seated round that throne above
We'll gaze upon his face,
Our only theme of praise will be,
He saved us by his grace.

Coldwater, Mich.

The Higher Powers and the Highest Power.

BY G. E. YODER.

IN ROM. 13: 1, 2, we are reminded of our duty toward magistrates, referred to as "higher powers." Paul, in the foregoing chapter, exhorts the followers of Christ to holiness, and mentions some of their Christian duties one toward the other. He also teaches the kind of a light the sons of God should be before their sinful persecutors. Now, lest we forget our duty,—if we know it,—toward magistrates, he calls our attention to the fact that we are to be "subject unto the higher powers."

Christ's followers are placed in a rather critical position. They are *subjects* of the kingdom of God, and being such, are under obligation to live out the laws governing the kingdom of God. Again they are to be *subject unto* the magistrates, because their powers are ordained of God. We are not *subject unto* the laws of the United States alone, but unto all the higher powers, and dare not resist any of them. Therefore the people of God must be a non-resistant people; for, to assist the United States in carnal warfare with any other power under the sun, means to resist the ordinance of God. "And they that resist, shall receive unto themselves damnation." Verse 2. We are warned, with no uncertain sound, as to what the result will be if we resist the power that God has ordained.

There is still another power ordained of God in this world, which is far superior to any of these higher powers. It is not one of these higher powers, but the highest power that was ever established in this world. That is none other than the kingdom of God, established here by God's only begotten Son,—the Church of Jesus Christ. To this power God has said, "Whoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. 18: 18. What a comforting thought, to realize that we may be born into, and become subjects of, the grandest, most glorious, and most powerful kingdom ever established in the world! Brethren, we should fully realize what the church of Jesus Christ is,—if she is what the Lord intended her to be, —and what she means to us.

God is not slack concerning his promises. If he pronounces such a severe and strenuous punishment

upon us for not being subject unto the higher powers, —when we should be in no way connected with them, —what must be his displeasure towards us, then, if we are not subject unto this, his highest power, of which we are subjects,—if we are the Lord's people. If God will so rule with us when we resist the powers of magistrates,—whose hands are spotted with the sins of this world,—what must be his wrath when we resist the power of his glorious church, which is to be without spot or wrinkle, pure and holy and without blemish?

Using the Gospel as a constitution, let us hear the church when she speaks to us regarding principles taught in the Scriptures. It is her business to see that her character is unspotted from the world and its lusts. Elders, ministers, deacons, and laymembers should listen with obedient hearts when the church speaks, for unto which one of you hath God given power to set aside these decisions that the church has made binding upon us, in order more fully to carry out the principles of nonworldliness,—in all its phases,—as taught in the Word of God? Who is he that would usurp authority to teach men to be disloyal to the church, and thus disloyal to Jesus Christ! (For how are we going to be loyal to Christ without being loyal to the church he has founded?)

If the Church of the Brethren has made any decisions that are not in accordance with Holy Writ, let us not, as individuals or congregations, take upon ourselves the liberty of setting aside these decisions, but let such individuals or congregations send their petitions,—with Gospel reasons for a change,—to Annual Conference. In the meanwhile have special prayer made, and, possibly, have gatherings at churches, and fast and pray over the matter, and rely upon God for the change, so that *his* will may prevail. Let all this be done through the church as a body. It is her duty to "loose" things that it has "bound." If so be that the church is weak in some of her decisions, may we feel it our duty, as individual members and congregations, to aid the church to become strong, not by striving against her in her weak points, but by lending a helping hand,—as subjects of this kingdom,—to raise her to the position she should hold, through the Holy Spirit, in the hearts of her inspired subjects. But, brethren, when she does speak in answer to our petitions, let us bow to her God-given authority, and obey the voice of the Master, as given through the church. While sailing over this tempestuous sea, let us be found guiltless of resisting the powers that God has ordained!

Springs, Pa.

Timely Duty and Ultimate Reward.

BY GEO. D. ZOLLERS.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccles. 12: 13, 14.

THE above is the solemn declaration of a renowned king near the end of his earthly life. He had experienced the impulses of national aggrandizement, along the varied avenues of prosperity, but looking beyond his meridian glory, he urges the rising generation to acquire an early love for the Creator. He suggests an approved line of culture, that will lead up to moral worth, spiritual eminence, and ultimate happiness.

His viewpoint in this solemn reverie would seem to indicate a retrospection near the sunset of his kingly career. He had learned by experience the brevity of human life, and the short-lived glory of all material things. He emphasizes the value of early piety and willing obedience to the commandments of God.

Solomon, in all the glow of his youthful vigor, was moved by a filial trust in his Creator. He cherished his parental teaching, and admired the religion of his loyal ancestors. In reverential posture, in the presence of his Maker, he presented his appropriate petition for wisdom to rule the nation. He felt the thrills of rapture which submission to the "King of kings" imparts. When in the latter part of his life, he lost his bearings and drifted from the path of rectitude, he doubtless never experienced the solid joy that graced his youthful beginning. The brilliant morning of his royal manhood seems to suggest the sacred yearnings

of his advanced and tested life. He now sees that real success is attained only by the moulding of pious sentiment in youth. He follows with an anatomical outline of the human organism, and refers to the brief duration of life and the rapid flight of time. Soon the post-meridian side is reached and just beyond is the declivity leading towards the setting sun. The event of dissolution is next depicted, and the journey to the "long home" described.

Thus the portion of time, assigned by our Maker to each human life, within the confines of our corporeal home, is forever ended in this mundane world. The character record will have been made, for weal or for woe, but the final verdict will be heard in the other world. The judgment will determine the rewards of each and all. It will "debit" and "credit" according to the just deserts of all. At that awful event, when all men are ranged before the tribunal bar, many who were here ignored and underrated, according to human estimation, will be passed upon as genuine. Many, whose names had reached the climax of fame and high station in this world, will be sadly "wanting" when weighed in the scales of the Almighty Judge.

With this solemn warning of the "conclusion of the whole matter," we cannot afford to be indifferent concerning the character-forming stage. We have our apportioned time to "build our house upon the rock," by weaving into our lives the material of God's appointment, "by hearing his sayings," and by "keeping his commandments." "This is the whole duty of man." But to utilize the God-given faculties simply to cater to worldly emoluments, and to forego God's order of culture and spiritual growth, means a repetition of the dismal experience of individual and national endings. God's selected type of character, alone, can endure his scrutiny in the day of judgment.

South Bend, Ind.

Dress Reform.

BY M. M. ESHELMAN.

IT would be a veritable task to enumerate all the good and great helps, coming weekly to the readers of the GOSPEL MESSENGER by the earnest contributors, wrought upon by the Spirit of God. The doctrinal number is rich with sanctified thought. The issue of Dec. 18th contains some observations,—pen pictures if you please,—which appeal to me as being worthy of extension. There is Bro. Woodard's "Thoughts on Love Feast Services," which ought to be read by every member until it sinks deep into the heart. When it has well set there, then operate it with all possible energy and zeal. Dorothy Dix's observations on "The Baneful Influences of Fashion" should be read and digested by every one who would realize the awfulness of her subject. While drunkenness by intoxicants is bad,—while the ravages of strong drink have been, and yet are, most appalling, who dare deny the equal ravages and destructiveness of drunkenness in dress displays? The insane rush for jewelry and bodily ornamentation among American women has brought about a condition, little realized by many very good people, because some of these good people live where their eyes do not see the evil in its worst form. One who is versed in the physiological results of all this insane display, easily understands that sure death will result to the nation unless checked by reformation. And to reform it means the need of power far stronger than human government. Reform can come only through the power from above, the Divine interposition by his agencies. Are his people able for the task?

I shall not enter into the prenatal beginnings in the love of dress and other display, but shall hope that some day all the mothers in the church, as well as many outside the membership, may know the great truths which lie hidden in the depths of prenatalism, and observe the Divine laws of beginnings.

Perhaps this love of bodily display in garments may some day be kept in check by the mothers, by means of correct thinking and meditating, and then the ways of their offspring may be better fortified against many of the present evils. Dorothy Dix's picture is not overdrawn. There lie, yet untold, many truths con-

cerning this ungodly, death-dealing display of bodily ornamentation. Whatever our mother Eve was tempted with, gave her "amusement."

So far our Brotherhood has maintained a marked degree of life-simplicity because, as a people, we have been impelled, through the Spirit, to maintain a well-defined line between Godly modesty and worldly fashion in dress! If there is any other way to maintain this simplicity than by a gulf between the ungodly manifestation of unregenerated hearts and the holy simplicity of the church of Jesus Christ, it has not yet been made manifest. There must be some place where immodest apparel divides from modest dress. If there is any other body of people, better equipped to mark out this dividing line than the church of Christ, it has not yet risen to the dignity of the occasion.

Since our people have held to the simplicity in dress, since they have been educated by the Word upon this great question, why should not our Brethren, as a people, undertake a dress reformation which ought to result in untold blessings to the human family? I know it would be a stupendous undertaking, but why should we fear or hesitate? The Most High has favored us with spiritual intelligence, with wealth in abundance, with courage equal to the magnitude, and a little over, and with an array of promises, linked together from heaven to earth. Will we undertake it? It means organization in every town, village, hamlet and city. True, it should begin in a small way,—just a grain or two of wheat, well-sown and thoroughly cultivated, to grow into an American-wide harvesting. Who does know the life of simple dressing better than our people, who have had hundreds of years' experience and benefits? Instead of frittering away our time and energies in trying to get away from the simple life, let us turn upon the common enemy and give God our time, money and talents in helping him to save the American people from utter extinction by luxuries, ungodly dressing, intoxication, and adultery.

Will we rise to the occasion and the opportunity? We can get the Spirit-infillments, the wisdom, the means if we will. We were the first in the field against the rum demon; we were first against slavery; we were in the lead against ungodly divorces, why should we not now, having long led the way in dress simplicity, not take the field in dress reform? We should do this not as a matter of church principle but as a national reformation in morals. We could work in this with any others who might enlist in this worthy cause.

The Lord has led the Church of the Brethren to victory from every contest begun within her own house. She has overcome every attempt to entice her from her Divinely-chosen principles of dress simplicity, and with these triumphs she ought not to hesitate to lead the American fashion-worshippers out of the Egyptian bondage of dress slavery. If our people should ever be enticed to swerve from the straight and narrow paths of gospel simplicity, she can never be used by Jehovah to help him to maintain the principles of modesty and simplicity for all such as may be drawn to him because of this beautiful manifestation of one of the many great principles brought from heaven by his Son. Are we courageous enough to lead the world in dress reform? Why should we withhold from others the usefulness, the advantages, the helpfulness we have gained from God through the past two hundred years? If that length of time has not brought wisdom and education to us in this line, when are we to get them? If we have the education, why not use it for world betterment? Let us begin in a small way and thrust out a little. Let us have an organization that will meet the demand. As the call to meet the awful works of saloonism has already resulted in an organized effort, why should there not be an organized effort to help in dress reforms? Tell us why not?

Tropico, Cal.

Having Eyes to See.

BY J. H. MILLER.

AN eye is of much importance. Great care should be taken to keep this valuable organ in proper condition. The eye is the most tender organ of the body, hence the need of great care to keep it in a healthy condition. It is a very useful organ and great care

should be exercised that it may do its work properly. We have a number of blind people in the world. They have eyes but cannot see. The Savior told the Jews they had eyes to see but did not see. Some eyes are too small to see much of God's truth in his blessed Word. I remember of holding a meeting in a neighboring State, some years ago. I called at a brother's house the next day, when a neighbor stepped in. He soon became quite talkative, and found fault with the sisters in that section. They did not pray. I was a stranger, so could not say much, but remarked only this, that where I lived at least some of our sisters prayed in public assemblies. He said that in that section our sisters were ashamed to pray, and quoted what he claimed were the words of Jesus, "He that is ashamed of me, of him will I also be ashamed before my Father and the holy angels." I asked him to quote that again, and he did, but the same as before. I told him that his eyes did not serve him right. He spoke so disrespectfully of the sisters that the sister in whose home we were felt hurt by his talk. I told him that I would quote the text referred to, so that he could see that he did not quote correctly: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." I told him kindly that Jesus says "ashamed of his words." I asked him if he washed his brother's feet. He did not. I then told him that was the command of Jesus. He was the man that was ashamed to do all of God's bidding. The sisters, whom he was accusing, were not ashamed to wash feet but he was. The difficulty with this professor was that he had eyes to see but could not see.

The eye is a peculiar organ. Sometimes the pupil is enlarged. Too much belladonna has a tendency to enlarge the pupil. Then a wild look is noticeable. Often a double object is seen. One of the qualifications of a child of God is that he must be grave,—not double-tongued. A double-tongued person makes trouble in a neighborhood. A double-sighted person often has eyes, but does not see clearly. He may see "men as trees walking," but needs a second application of the healing power to see clearly.

God wants his children to use the eyes to see clearly all that God has commanded. We should obey from the heart that form of doctrine delivered unto us, so we may see aright.

Goshen, Ind.

Better Sunday Schools for 1910.

BY D. H. ZIGLER.

THE work of our Sunday schools is of such great importance, to us as a people, that it is difficult to think of anyone, deeply interested in the welfare of our beloved Fraternity, who could be indifferent to its success. There is nothing that means so much to the church of the present, and that of the future, as rightly directing the lives of the young. Hold them in the way they should go, and we have a most desirable condition, for the present as well as the future.

Through the very nature of things, this great work largely devolves upon our Sunday schools. The minister, by sermonizing, cannot give the vital instruction so necessary to the child-life. Many parents, into whose hands God has committed the young lives, are lamentably negligent of the duty resting upon them. Maddened by greed for gain, or drunken by the pleasures of the world, or stricken with sheer indifference, their homes do not afford the life-giving instruction. Their children go into the world without characters to bear them through. They are lost to the church and to God, unless rescued by other hands. This deficiency the Sunday-school worker must supply.

With these facts before us (and they must be apparent to all) we should labor and pray for a greater and more effective work in our Sunday school than ever before. A good motto for everyone to adopt is, "More Sunday schools, larger Sunday schools, and better Sunday schools for 1910!" It is to this end that these few suggestions are written.

In the light of the present, there is certainly no minister among us who would oppose so noble an endeavor. And yet many fail to do their whole duty to help it

along. The work may be surrendered to other hands, while the chosen leader of the church stands idly by. A careful and prayerful survey of the field will often overcome this indifference, and lead to the occupation of new points. Thereby more Sunday schools may be conducted in the community than ever before.

A thorough organization is desirable in any undertaking of worth, and the Sunday school is no exception to this rule. The right man at his place, and every one at his work, will make things move. There should be no such thing as favoritism shown, save that of *special fitness*. When practicable, the church should organize the school. This may be done by the church electing the officers and teachers, or it may be done by the church appointing a committee to select them. The latter way may be more desirable when a number of schools are conducted by any local church. In such cases this delegated body may be authorized to have a general supervision of the different schools during the entire year. In whatever way the organization may be effected, every member of the church should feel under obligation to co-operate with those put in charge of the work, and they should use all lawful means to secure the attendance of every one in the community. As a result of this united effort, our small schools would soon become large and influential.

It would not be advisable to select a minister or elder for superintendent or teacher, except in cases where no one else can be found for the place. There are other duties for him, and it should be the aim of every church to use all available talent to the best advantage. However, the minister should not fail to be present at every session of the school, so far as his other labors will permit. He should be in touch with every phase of the work, as it progresses. Timely suggestions, helpful counsel, and words of encouragement are fruitful opportunities that he should not fail to improve. In short, the entire working of the school should be known to him, if he would best know how to serve the church.

In addition to this, no minister can spend his time to better advantage than to give a few hours each week to the Sunday-school workers. Call the meeting what you will, just so the workers come together. The greater the number of the workers represented, the better it is. All the ministers of the congregation should be there, to help the Sunday-school workers prepare for their important duties.

The time may be spent according to a set program, or it may be varied to suit the special needs of the workers. Let those best qualified instruct the rest. This method, faithfully followed for a time, every one will be surprised at the improvement wrought, in the teaching force, especially. Any minister, who prepares himself for such weekly instruction, will be well repaid for his pains in his own improvement.

While the instruction should, by all means, be adapted to the needs of those present, some lines of study are helpful almost everywhere. A few are here given: "How to Teach the Next Lesson" is always in place. "Organization and Government" will be helpful to nearly every one. The study of "The Teacher and the Pupil" is both interesting and instructive. Many teachers do not know their Bible as they should. An opportunity should be given such for improvement. Then, too, it should be remembered that very few teachers are qualified to present the distinctive doctrines of the church to their classes in an intelligent and impressive way.

As a people, we have turned away from the eclecticism to the Word of the Lord. In this we have gone to the fountainhead of all truth, but, in doing so, we have encountered the great danger of neglecting to instruct the young mind in doctrine during the formative period. Therefore let the Sunday-school teachers be fully prepared to present to the classes, throughout the different grades of the school, the doctrine we love so well.

These weekly meetings afford an excellent opportunity for such preparation, and these meetings can be held in any local church where there is a disposition to sacrifice time and effort for the work. In this way training can be brought within the reach of every one. Better work will be done for the Master, souls in greater numbers will be brought to Christ, and the

name of the Lord will be mightily magnified in the lives of his people during this year.

R. D. 14, Broadway, Va.

Reading and Obeying the Bible.

BY EZRA FLORY.

No doubt there are, at this time of the year, those who are resolving to read the Bible more during the coming year. This is well, for there is all too little of the reading of the Book anyhow. Some, in order to satisfy their consciences, do read a little, if they are not entirely too busy, and often employ the sleepiest ten minutes of the day to do even that. Some, again, are valued in the community as unusual Bible students because they have read the Bible through a certain number of times.

A man once said, with an air of pride, "I have read the Bible through five times this year." His pastor looked at him awhile, then asked: "How often has the Book been through you?" He reads his Bible best who seeks to realize it in his life. More knowledge of God's Word will be gained by a single effort to live out one of his commands than by a year's reading with no effort to keep his Word. Trusting a promise will enable one to know its sweetness far better than to commit it to memory.

The Psalmist was right when he said, "I have refrained my feet from every evil way, that I might observe thy word" (Psa. 119: 101). No one can ever learn to love the way of God, or appreciate his holy Word, who lives in sin. Jesus said, "Every one therefore that heareth these words of mine, and doeth them, shall be likened to a wise man." Peter also felt the force of all this when he said, "For they stumble at the word, being disobedient" (1 Peter 2: 8b). Peter's point is the very reason for the scepticism of men. The Bible will lead us from sin, else sin will drive us from the Bible. Which will you have? David said, "Thy commandments make me wiser than mine enemies," and "I have more understanding than all my teachers; for thy testimonies are my meditation" (Psa. 119: 98, 99).

Sterling, Ill.

Special Bible Term at Lordsburg, Cal.

BY W. F. ENGLAND.

THE two weeks of the Special Bible Term of the District of Southern California and Arizona, held at Lordsburg College, closed Dec. 18. It was pronounced by many one of the most helpful and practical Bible terms they ever attended. There was not a monotonous minute during the whole time. The periods were all well attended, and if any one part of the work was more interesting than any other, it was the three forty-five-minute lectures on "Creation Week," by Bro. J. Z. Gilbert, of Los Angeles High School.

As an immediate result of the Bible term, nine were added to the church, seven being baptized and two by renewal of their covenant. Of the number received into the church, four were students and one a member of the faculty,—Prof. J. C. McClanahan. We all rejoice in the victories won, and feel that our possibilities are enlarged and our responsibilities increased. The Lord has wonderfully blessed our school and District, and with the loyal support and hearty coöperation of our members we may expect greater things for the future.

The opening session was well attended and the interest continued and grew until the close.

Bro. Clarence H. Yoder, our regular Bible teacher, did excellent work. Never before have the Ten Commandments been so forcibly explained and their true import made to press down so hard on this community and district. Many of us need to know more of what God means, even to this generation, by the law written on the two tables of stone. Bro. Yoder's talks on the "Doctrine of the Holy Spirit" were received with an interest seldom seen in a Bible School. Each session was followed with questions that added to the interest of the work.

Sunday-school Day, under the very efficient direction of our District Secretary, Bro. J. W. Cline, of Pomona, was a day of good things. Each Sunday school represented will undoubtedly get a part of the inspiration

which filled every heart. Each speaker came well filled and the more he poured out, the fuller he became, and the audience filled up to the very brim. Bro. Cline knows how to arrange a program and carry it out, holding the interest to the very close.

Dec. 12 was Christian Workers' and Missionary Day. Bro. W. H. Wertenbaker had charge of the Christian Workers' program and W. E. Trostle of the Missionary program. Both of these programs were helpful, and the speakers handled their subjects in a practical way. Many new thoughts were given and those present were stimulated to greater and more efficient work.

The attendance of our Special Bible term surpassed our expectations. Nearly two hundred were in attendance. One hundred and fifty-nine enrolled.

No part of our Bible term was more interesting and instructive than the address given by Sister Etta Dawson, of Los Angeles, on the "Slum Districts of Los Angeles." Sister Dawson said, "If I were a man, I would begin this afternoon, and I would never let up, if God would spare me, until the saloon business would be settled."

A gloom was cast over the school and the community when the word came that Sister W. C. Hanawalt was dead. Sister Hanawalt died at the Pomona Hospital after having made a brave struggle for life for several weeks. When death comes to one, so much needed as our sister was needed, then do we realize he is an "enemy." This dreaded enemy has robbed our brother of a companion, his children of a mother, the church of a faithful member, and the community of a true neighbor and friend, who always looked on the bright side of life and scattered sunshine wherever she went. We realize that Lordsburg College has lost a friend who gave much of her life and strength towards its upbuilding. The College classes were dismissed, and the students and teachers attended the funeral. They also contributed flowers and assisted wherever they could, out of respect for the living and the dead. As we think about it now, and remember the beautiful, unassuming Christian life of Lucy Hanawalt, we also think of the life beyond, and are satisfied with God's way.

Lordsburg, Cal.

German and Scotch-Irish.

BY JAS. A. SELL.

THE early settlers in some of the valleys of Pennsylvania were German and Scotch-Irish. In taking up land for future homes, they became neighbors. Each had their own national peculiarities. In language and religion they stood apart. There was no affinity, and their intercourse was that of business and not that of sociability.

Among the Germans were many of the Brethren. They had been persecuted in the Fatherland by those in authority. This had the effect of making them apprehensive and distrusting, and caused them to associate education and political matters with despotic power, and they avoided both. They sought seclusion rather than office and became domestic in their habits. Being industrious, home stayers and frugal, they became the best of farmers and prospered. What they secured was through honest toil.

The emoluments of office they neither sought nor obtained. They lived the simple life without an effort. They were simple in their cooking, eating, dressing, in their daily life and in their religion. They were conscientious, honest, truthful, the very soul of hospitality, and strongly attached to each other and to the church. Their customs and language were sacred to them, and became part of their religion. They made but little effort in mission work beyond their own nationality.

An old grandmother once remarked, when language was under discussion, "Anyone knows that God is Dutch." With them the English and Irish languages were synonymous with pride, worldliness, and remnants of this belief still linger in some localities.

The early Germans were the best of citizens. Their taxes were paid promptly. They abhorred debt, and very seldom bought what they could not pay for. They were never found in the courts,—civil or criminal.

They settled their own disputes among themselves, and avoided conflicts with others. They considered it disgraceful for any of their own poor to be recipients of public charity, and were also kind and benevolent to the poor outside their borders.

The Scotch-Irish, in some respects, were the direct opposite of the Germans in their disposition and habits. They left their native country because of oppression, rather than religious persecution. They were renters in the mother country and the demands became so exorbitant that, rather than submit to demands that had kept them poor, they preferred to emigrate. They sought and found homes in the fertile valleys of Wm. Penn's domains. They are described as "hot-headed, excitable in temper, unrestrainable in passion and invincible in prejudice."

The Scotch-Irish were often rude and lawless. They took possession of land without regard to the right of others, and provoked Indian massacres and prolonged litigation. They dealt with the Indians as though there was no sentiment of honor or magnanimity in their bosoms. Socially they were rude and impolite. Whiskey was among them a beverage partaken of on all occasions, whether feast, wedding or funeral. Rough and tumble fist-fights mingled with their merry-making. They were liberal in expenditures, consumed the best of the products of their farms, and sold the worst. They took an active part in politics and were not at all conscientious as to the methods, provided they would bring the desired results. They clamored for office and would hold as many offices as the law would permit.

They were mostly of the Presbyterian faith. They were religious but not pious. Their creed was more to them than the Bible. The "Confession of Faith" and the catechism were in every home and diligently taught to the children. They believed that being saved outside of their church was exceedingly doubtful. They looked upon others as being in peril of everlasting punishment. They believed in education, and as soon as possible would open up schools. In bequeathing their estate, no share was left to the daughters. They were supposed to marry men who could provide for them.

Now, in mission work, the question arises, How is this conglomeration of ideas and customs to be reconciled, unified or neutralized, that they will blend into a peaceful, loving Brotherhood? The Gospel is intended for all, is adapted to all, and finds a place in the hearts of all. But it is quite evident that to accomplish this no one people or nationality can enforce their peculiarities upon another, or get others to drop their customs, and adopt something entirely different. May it not be, after all, that the greatest barrier in the way of taking the world for Christ is in our clannishness?

While there is, or was, very much in the Scotch-Irish that might be objectionable, the Germans, by exclusiveness and isolation, widened the chasm between them and, really, in some respects, became obstructionists.

Over a century has passed away and we, as children of the fourth or fifth generation, look over the same valleys. Along the hillsides, in grass-grown and perhaps neglected graves, sleep, sweetly sleep, side by side, the ones we are writing about. The changing vicissitudes of time have mellowed our opinions of many things. The language that was so dear to our forefathers is an unknown tongue to us. We have left their seclusion and taken our place in the fields of science and literature.

But we have much yet to do that our wealth and the wants of the world and the religion of Jesus Christ demand of us. We have abandoned some things as heritages of our fathers, and may have to abandon many more. May the Lord help us to see, and give us courage to abandon all non-essentials and uphold his truth in all its primitive purity and simplicity!

Holidaysburg, Pa.

Comfortless.

BY S. C. MILLER.

I HAVE been entertained in hundreds of homes while engaged in pastoral work. I have been thankful and happy for the blessed opportunity to give advice and

consolation from the Word of God. Again and again I have seen the truth comfort a weary life, and bring peace to a grief-stricken soul. But I entered a home, the other day, visited by a sorrow, in the face of which I found myself utterly helpless to comfort or soothe the anguish of the heart.

It was a home composed of two earnest, young Christian workers. They were very sincere and deeply religious. While I sat talking with them, there came a sharp ring from the telephone. The lady went quickly to answer the call. The news that came darkened the bright home as a heavy, lowering cloud throws gloom over a glittering world of sunshine. The death of her dear father was told her for the first time. In her despair bitter tears rolled down her cheeks. I tried to comfort and console her with the beautiful hope of salvation offered to all, and the heavenly home awaiting the Christian when the trials of this life are ended, but she only cried the more bitterly, and rocked herself to and fro. "My father was not a Christian," she said, "he is not saved."

It was only too true. Her father had neglected all opportunities of accepting the kind and loving Jesus as his Savior. The only thought that could come to the burdened hearts of the young people, as they looked into the future and the world beyond, was, "Lost, lost." What a sad legacy to leave the loved ones! How sadly different from what it might have been.

Every reader can draw his own lesson from the sad experience in the lives of these young people. What an awful warning to the heedless sinner! There is a far better way to care for, and protect, those we love than simply looking after their material wants. It is by giving all to the loving Christ. When this life is ended, a legacy of hope and cheer, as well as the knowledge of a glorious life to come, will be left for those who remain behind. Such a legacy will comfort and give joy.

3643 Grenshaw Street, Chicago, Ill.

Milk and Honey.

BY I. N. H. BEAHM.

THE interpretation of the Palestine "milk and honey" flow was once problematical to me; but, having visited Palestine and "viewed the landscape o'er," I have come to an interpretation which is not only satisfactory to my mind, but exceedingly beautiful, hence I am prompted to pass it on. It may have been given often by others. It may be in print in many places. "I wist not."

Israel were a pastoral people; not so much a people of agriculture and less yet a people of mechanical industry, and still farther from the idea of bondage, so that the agriculture of Egypt, the manufacture of brick in the land of Pharaoh, and the shackles of involuntary servitude, encountered finally in the land of Goshen, proved to be both grievous and practically unbearable. The Lord told them it was enough, and he sympathized with them and sent them a deliverer.

The ideal which the Lord held before his people, in this awful condition, was, "a land flowing with milk and honey." Let us see how this would appeal to them. Let us venture the interpretation thereof. They were constitutionally, habitually, and primarily, a liberty-loving people.

The balmy, bracing atmosphere of the glorious hill country of Judea was ideal, compared with the flat lands of the Nile.

A flow of milk means an abundance of milk. Abundance of milk means abundance of herds—goats and cattle. Abundance of herds means abundance of grass. Abundance of grass means a salubrious climate and fertile soil; and sure enough, Palestine is a fertile country. The soil is rich. The grass is abundant. Enough surplus grass grows during the wet season to pasture the stock through the dry season and the hay is, therefore, practically self-making and self-preserving. It simply grows and lasts from year to year.

For a country to be a good dairying country is perhaps one of the highest tests of its power to support a civilized people. Show me a good dairying country and I will show you a great country.

Again, "flowing with honey" means an abundance of honey, not necessarily an abundance of bees; al-

though, where there is much honey there should be many bees, I grant. Bees, however, do not make honey, strictly speaking. They simply gather it.

"How doth the little busy bee,
Improve each shining hour,
And gather honey all the day,
From every opening flower."

They gather the nectar and deposit the honey. They are the harvesters, therefore, of the honey crop.

Flowers are honey producing, so back of the honey flow there is an abundance of flowers. The abundance of flowers means a land of beauty; a land of fragrance; a wholesome clime. Indeed, Palestine is superb and is preëminent in its florescent character.

The gathering, pressing, mounting, and booking of flowers in Palestine is an industry. Even in the latter part of the dry season, beautiful flowers peep up from between the cracks of the dry ground, in the absence, even, of green foliage.

Palestine is a lovely land in point of climate, beauty, and resources; so that "a land flowing with milk and honey," the ideal which the Lord held before Israel when in bondage and when in the wilderness, is certainly a very high test of climate and resourceful conditions; and, indeed, the religious and enlightened civilization, which Palestine has furnished the world, evidences the ideality of Palestine as a country favorable to the highest civilization.

What a wonderful and beautiful geographic test is the milk and honey flow of the Holy Land! Milk is normally at its best. So is honey. From this we go to the "sincere milk of the Word," and only the Word of God is "sweeter than honey and the honey comb." How marvelous and how beautiful and how ideal are the milk and honey flow of the spiritual Canaan! Truly, it is ideal, and it "is a land of pure delight."

Hebron Seminary, Nokesville, Va.

Equality.

BY J. D. HAUGTELIN.

"That there may be equality." 2 Cor. 8: 14.

ONE of the peculiar and fundamental principles of the Christian religion is equality, in a qualified sense. Man and wife in the home, brethren and sisters in the church, are equal in many things, but, in the natural make-up of the most perfect specimens, there is, of necessity, a difference, without, necessarily a superiority on either side. The superiority where it naturally exists, is often in favor of the weaker sex. While man is superior in stature and strength, woman is the superior in refinement, morality, faithfulness and many of the more noble endowments of humanity. It is recorded as an historical fact, that during a dreadful siege of yellow fever in a southern city, many father-abandoned their families and fled for their lives, but not one of the mothers was known to leave her home as long as a single member of her family was alive.

Of all the religious systems known to man, there is none that maintains the equality of its followers as does the religion taught and practiced by Jesus Christ.

It was the intention of the Creator that his people, under the former dispensations, should have been more equal, but their carnal influences interfered. The Psalmist said, "He fashioneth their hearts alike." *Psa.* 33: 15. The wise man said, "The rich and poor meet together: the Lord is the maker of them all." *Prov.* 22: 2.

This perverted desire for emulation caused "the mother of Zebedee's children" to request special favors for her sons. Both the request and the indignation it caused, were beautifully answered by the reply of Jesus, "But it shall not be so among you." See *Matt.* 20: 20-28.

Centuries before the advent of our Savior into this sinful world, this peculiar feature of his teaching was foretold in prophecy in that impressive metaphor recorded in *Isa.* 40: 4, and alluded to by all four of the evangelists in the New Testament. Consider the warning and the promise contained in Jesus' words, "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." *Matt.* 23: 12.

With all the teaching we have along this line, it is

pitiful to see the carnal desire for superiority so prevalent among professed Christians. While this sad condition obtains so generally around us, it is pleasing to note the equality among the members of the Church of the Brethren. While there are among us, according to divine direction, bishops, elders, ministers, teachers, deacons, helpers, etc., every member has an equal voice in placing upon them this service. Every step that they are advanced makes them only the more the servants of the church. The added power and responsibility only increase the divine obligation to "occupy till I come." *Luke* 19: 13.

While official position, sex, natural and acquired ability, do make a real difference among the members of the body, the unity and equality are beautifully presented by Peter, after he had received such an impressive lesson in the home of Cornelius, when he declared that God "hath made of one blood all nations of men" (*Acts* 17: 26), and in verse 29, "We are the offspring of God." Paul also testifies, "For ye are all the children of God by faith in Christ Jesus" (*Gal.* 3: 26). In verse 28 we have, "For ye are all one in Christ Jesus."

The equality of the members of the church is well illustrated in a tangible manner by the fact that every member is, in fact, really an equal stockholder in our great publishing plant. Each boy or girl who but recently came into the church, and never paid a dollar into the mission fund, is an equal stockholder with the wealthy brother who has paid thousands of dollars toward putting this valuable property into the hands of the church. In this we are equal, absolutely equal. It is the duty of every member to encourage the publishing interest. The more business the House has, the more profit and ability to enable the church and every member in it, to obey the great commission, "Go ye."

Our Savior, in the parable of the talents, proves conclusively that the servant with two talents was made equal with the one that had five, because he was equally faithful.

Beloved brethren and sisters, let us all try hard to do our best, wherever our work is, and let us not envy those whom we imagine to be more favored than we are. It is much better to be a good Sunday-school worker than a poor preacher or elder.

The great judgment day will reveal many a faithful Christian mother, who did her best in her little home circle, and whose name, perhaps, was never seen in print, to be equal, if not superior to many who were considered great in this life.

Dear brethren and sisters, let us strive to be equal to our work and our opportunities, knowing that if faithful we shall hear the welcome plaudit, "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord." *Matt.* 25: 21.

Panora, Iowa.

FROM MOUNT MORRIS COLLEGE, ILL.

Another Bible Institute, with its reunions, lessons and impressions is in the past. Beginning with Jan. 4, the work continued up to and including the 13th.

The severe cold and the drifted condition of the streets and roads lessened the attendance somewhat from surrounding territory, but, all in all, the institute was a good average from beginning to end.

This year the courses were principally along practical lines of church and Sunday-school work, with a minimum of theory. Brethren D. J. Lichty, Olin F. Shaw, S. S. Blough, J. G. Royer and M. W. Emmert did the bulk of the teaching. Brethren C. C. Price and V. C. Finnell each gave an address on the temperance movement.

From the above list of talent it will be seen that the instruction was varied enough to meet the wants of all. When a missionary, two pastors, a live educator of long experience, and a Bible department head get together, the fire burns. It was a good meeting, and the results will be far-reaching.

Our enrollment has grown since the Holidays and we are just on the point of beginning a new term, and the second semester of the year.

Bro. Bonsack, of Union Bridge, Md., commences a series of meetings in the new chapel some time in February, and we hope for an uplift in spiritual life from these meetings, and a large ingathering of souls among our student body.

M. M. Sherrick.

Jan. 15.

THE ROUND TABLE

The Best.

BY LILLIAN M. BOLLINGER.

The best book is the Bible.
The best study is nature.
The best teacher is Christ.
The best place in which to be is home.
The best gift is one's self, for "the gift without the giver is bare."

The best weapon of defense is the sword of faith.
The best dress is the Christian armor.
The best thing by which to be led is love.
The best path to tread is a narrow one.
The best virtues are love for our fellow-men, and patience with their weaknesses.

The best person to look to, for wholesome advice and counsel, is a good mother.

The best thing to direct us in our dealings with our fellow-men is the Golden Rule, "Do to others as ye would that they should do to you."

The best thing to keep us out of mischief is work for both mind and body.

The best education is one that contains no non-essentials, and teaches us to help ourselves and others, mentally, morally and physically.

The best inheritance parents can give to their children is a birth and training that will entitle them to the greater inheritance, "eternal life."

The greatest earthly blessing one can have is health.

The best things to follow after are joy, peace, contentment, happiness, purity, honesty, truthfulness, kindness, charity, and temperance.

The best place to prepare to go to is heaven.

The best thing to practice is obedience to God's Word. This leads us to all things good, and keeps us from being led astray by vice, temptation, riches, fame, fashion, worldly honor, applause of men, and sin of all kinds. We are led to help the poor and needy, raise the fallen, cheer the sick, and to follow in Christ's footsteps. He went not to the places of mirth and revelry, but to places of suffering, that he might help the suffering and sorrowing, and teach, by his life of sacrifice for us, that it is more blessed to give than to receive.

Vestaburg, Mich.

In Tune With the Messenger.

BY S. S. SANGER.

I JUST want to express something of my opinion of the GOSPEL MESSENGER. I have been reading it as long as I can remember of reading any paper. I am more pleased with it than ever, and more appreciative of its merits. The more I read other church papers, and newspapers in general, the more I see what class of literature the reading public really hungers for. The MESSENGER certainly compares very favorably with any other church paper of which I have any knowledge, and the price of \$1.50 per year is far less than that of any church paper I know of, anywhere near its class.

As an advocate of peace and of temperance, your editorial stand is most logical and convincing.

I used to think the MESSENGER was a little radical in political opinions and as to church customs and standards, but I no longer think so. Whether my attitude to certain things has changed, with the years, or whether the editorial sentiment has changed, I do not know. Perhaps both have seen slight changes for better and broader attainments.

At any rate, I feel glad that I am in tune with the MESSENGER, for its reading certainly does me great good. I feel that it is certainly, as it were, "The power of God unto salvation." We appreciate the editors and the contributors. We are glad that it appears free from any union label.

Brandon, Colo.

Every One's Opportunity.

BY D. E. BROWER.

LET love be without dissimulation, dear reader. My heart was made to rejoice when I read Eld. J. S.

Flory's short sermon in the GOSPEL MESSENGER of Jan. 1. I was reminded of my first trip to California in 1887, when we were so kindly received in a far-away country by Bro. Flory. I heartily agree with him about our opportunities passing often more rapidly than we imagine. I am very much pleased with the soul-cheering, solid, doctrinal sermons that come to my home weekly by the ever welcome GOSPEL MESSENGER, which should come to every home. Paul says, "Woe is unto me if I preach not the Gospel." My dear reader, let us remember, "Woe is unto me" if my love is not without dissimulation. My heart is made to rejoice when I note that the writers of the MESSENGER are strongly in favor of holding up the doctrine firmly. In 1 Tim. 4:13-16, Paul urges us to "give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee. . . . Give thyself wholly to them. . . . Take heed unto thyself and unto the doctrine; continue in them, for in doing this thou shalt both save thyself, and them that hear thee." Let us take the advice and admonition of 2 John 9, and "abide in the doctrine of Christ," and our love will be without dissimulation. When we become weak, let us take the example of Jesus in Matt. 17:12. God is no respecter of persons. There is an opportunity for each one to come into Christ's kingdom and be saved.

R. D. 5, Carlisle, Pa.

"That Face and Bonnet."

BY EMRA T. FIKE.

TRAIN No. 8 does not stop at Oakland, but makes connection at Green Spring, but train No. 2, from St. Louis to New York, is the opposite. A young sister recently wished to go from Oakland and make connection at Green Spring, and, since she could do no better, took No. 2 and, after getting on at Oakland, said, "Will this train stop at Green Spring or will I have to lay over at Cumberland?" The conductor replied, "This train never stops at Green Spring, but do you want to get off real bad at that point?" She said, "Yes, for if I do not, I will not get home till long after night." The conductor replied, "Well, this train will stop for you, but I'll tell you, it is that face and bonnet alone that stops this train."

Brethren, sisters, do we always realize fully the power of our plain garb? If a pure face, radiant with light divine and surrounded by a plain bonnet will stop one of the through trains on the main line of the B. & O. R. R., will it not be helpful to us in evangelizing the world? The outward is only a manifestation of the inward. A plain garb may not always produce humility, but humility will invariably manifest itself by plain garb.

Oakland, Md.

Where Is My Brother?

BY IDA M. HELM.

GOD inquired, "Where is Abel, thy brother?" This question, directed to Cain, is an indication of what God thinks of brotherly care and love. Cain questioned, "Am I my brother's keeper?" "Cain, what hast thou done?" These awful, penetrating words, spoken by God, made Cain's ears tingle. Sin was crouching in his heart, and the agony of self-inflicted doom pierced his soul and made him cry, "My punishment is greater than I can bear."

"He that loveth not his brother abideth in death." Where is my brother? Do I really love him? If he has made a mistake, am I willing to forgive him? God knows. "Forgive us our debts as we forgive our debtors."

Ashland, Ohio.

Result of a Misfortune.

BY D. A. NAFF.

I HAD the misfortune to be bitten by a mad dog in my yard, on Thanksgiving morning. A doctor was called at once, who advised me to go to the Pasteur Institute in Richmond, Va. I went, and remained there for treatment eighteen days. During that time, and since at home, the Lord has blessed me with good health, for which I praise his name. I wish to say that I never before enjoyed the MESSENGER as I did

while at the hospital, for I saw no brethren or sisters while in Richmond, and but very few who knew anything about the Church of the Brethren. This being my isolated condition in a city of nearly 150,000 inhabitants, I was made to feel more forcibly the need of mission work in the South.

Naffs, Va.

Better Than His Own Paper.

BY H. A. STAHL.

I AM highly pleased with the GOSPEL MESSENGER. It is put up in such a tasty way. A short time ago a man who belongs to the Albright church told me that it is far superior to their church paper; that he would rather read it than his own paper, for it is so clean of advertisements and stands for the true doctrine as taught by Christ Jesus. He said he has been a subscriber of it for many years.

May the dear Lord bless our dear editors and spare them yet many years, that they may continue to give us the good and inspiring editorials which come to us each week.

Glade, Pa.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, January 30, 1910.

"Let the Rich Be . . . Sociable."

1 Tim. 6: 17-19.

- I. "Be not highminded." V. 17; Prov. 28: 11; 18: 23; Ezek. 28: 5; Hosea 12: 8; James 2: 6. (See note.)
- II. "Nor trust in uncertain riches." Deut. 8: 17; Psa. 49: 6, 7; 52: 7; 62: 10; Prov. 11: 4; Matt. 6: 19, 20.
- III. "But in the living God." Deut. 8: 18; 1 Sam. 2: 7; Prov. 10: 22; Eccles. 5: 19.
- IV. "Do good." V. 18; 1 Chron. 29: 3; Mark 12: 42-44; Luke 16: 9.
- V. Be sociably benevolent. V. 18; Matt. 19: 21; Rom. 12: 13; 1 John 3: 17. (See note 2.)
- VI. Live for eternity. Psa. 39: 6; 2 Cor. 9: 6; Luke 19: 9.
- VII. The true riches. Eph. 3: 8; 1 Cor. 1: 30; Col. 2: 3; 1 Pet. 2: 7.

Note.—1. It is exceedingly difficult for a person to be rich and not think a little better of himself on that account—highmindedness.

2. The marginal reading in your Bible for "willing to communicate" is "sociable." The rich, therefore, are not only to be benevolent, but sociably benevolent. (See write-up in Young People.)

PRAYER MEETING

For Week Beginning January 30, 1910.

Overcoming All Things Brings Reward.

1 Peter 1: 7; Rev. 21: 7.

1. Reward of the Watchful Servant.—Christ's personal service, loving and tender, is promised to him whom "the Lord, when he cometh shall find watching" (Luke 12: 37).

2. Reward of the Enduring Believer.—A crown of life is the glorious reward of all those that love the Lord, and have testified to their loyalty by enduring temptation and overcoming all things (James 1: 12).

3. Reward of the Diligent Saint.—Making our "calling and election sure," "an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ" (2 Peter 1: 10, 11).

4. Reward of Faithful Stewardship.—The parable of the talents (Matt. 25: 31-40) is full of precious teaching. A servant "faithful in a few things" will be made "ruler over many." God is exceedingly liberal,—giving much for a very little. The "Well done, good and faithful servant, enter thou into the joy of thy Lord," comes to him of the two talents, as well as to him of the five. Christ rewards according to effort, faithfully made, and not according to man's idea of achievement.

5. Reward of Victorious Overcoming.—John's Book of Revelation is a glorious record of promises to victorious saints. Here we have life and immortality in the fullness of their perfection (2: 7); preservation from the terrors of the second death (2: 11); hidden manna for the soul's sustenance, and a white stone with the new name (2: 17); power and authority (2: 26, 27); to be clothed in white raiment and walk with the Lord in his glory (3: 5); special honor,—pillars in the everlasting temple (3: 12); blessed fellowship with Christ,—sitting at his table and sharing his throne (3: 20, 21); fellow-heirs with Jesus (21: 7).

HOME AND FAMILY

A Morning Hymn.

BY D. B. MENTZER.

My waking eyes behold the dawn,
The morning light I see;
The day made new, the darkness flown,
God's faithfulness to me.

Father in heaven, to thee above
Will I direct my prayer;
In thee I live, and be, and move,
I am thy constant care.

I thank thee for all things I have,
Thy blessed providence;
I know in danger thou wilt save,
Thou art my sure defense.

Be with me, Lord, throughout this day,
Help me to follow thee;
O guide me in "the narrow way,"
And I shall faithful be.

Waynesboro, Pa.

"They That Tarry by the Stuff."

BY ELIZABETH D. ROSENBERGER.

THE clothes were washed clean and white, and hung systematically on the line, so there was no reason for Mrs. Bowden's prolonged stare on the score of "a poor washing." Yet she did stare and finally walked slowly into the yard where Hetty was busy rinsing out the tubs.

Mrs. Bowden was a woman who went straight to the point, the only way she knew was the direct route to anything she might desire to know. Without even a "good morning," she said, "Now, Hetty, I'd like to know what this means? You are not so poor that you must wash for a living?"

Hetty smiled radiantly. "No, indeed, I am glad it is not absolutely necessary. But you know John is working hard to get us a home in New Mexico, and it may take longer than we had planned, and when Mrs. Smith said she wanted some one to do her washing, I said I gladly would if I could suit her."

Mrs. Bowden sniffed disdainfully, "Suit her! She hasn't had such clean tablecloths for an age. But John wouldn't like it if he knew how hard you are working back here."

"Now, Sister Bowden, you know I can't sit, idly waiting until John sends for us. I want to help."

"Yes, you always have helped. I hope John knows what a treasure he has in you."

"Never fear," laughed Hetty, "John is always placing too high an estimate on my abilities."

When, a few months later, Hetty and the children were met at the station in New Mexico, and taken to the little house which was to be their home, John said, "There were times when I thought we must wait a year longer before your coming, but your help has made it possible for us to begin our home in this new country."

The old prophet Samuel said, "As his part is that goeth down to battle, so shall his part be that tarryeth by the stuff." Ah, but the one who enters the lists for the battle is doing a dangerous thing; he must dare and struggle on against great odds; he takes heavy risks. Sometimes he may have to lay down his life on the battlefield. But what of those who are too weak to march to the field of battle? They remain behind, weak and defenseless. They endure anxiety and suspense; as the days drag their slow length along, in the brooding night hours they wish for the quick rush of battle as an actual relief from the slow torture of uncertainty.

Who tarryes by the stuff today? All those who are too weak to march to the battlefield. Women like Hetty, whose husbands have gone into a new country to make a home for the family. Whether she goes along, or remains behind, the wife and mother has an equal share in the enterprise. She tarryes by the stuff in a new country, where she misses the old home, old friends and the old church. She makes a new home, starts a new Sunday school and finds new associations for her family. Her husband is rendering a conspicuous service to his family in the purchase of more land, or in the extension of his business. She tarryes by the stuff and is entitled to an equal share of profit, praise and consideration.

It requires patience to tarry by the stuff, also humility. We do not want to remain behind while one we love is pressing forward. We want to keep step with him. When God asks us to tarry by the stuff, by giving us some easy, simple thing to do, there is an instinct in us to thwart his purpose by proposing to do some great thing. Christ found men failing by trying too hard, quite as often as by trying too little; and one of the main objections to his yoke was that it was easy, and to his burden that it was not elaborate enough to suit men's pride. The new ritual of the heart, which he proposed, seemed tame and unworthy.

Men still fail of doing the will of Christ because he asks of them so much less than their pride thinks enough. We need not be afraid that some mighty opportunity will slip by us while we tarry by the stuff. We shall do more by scheming less. God is continually blessing us by suffering us not to do certain things which we greatly desire to do. There are few people whom God calls to do great things for him; but the best thing most of us can do is to tarry by the stuff and do, in our poor way, the simple service needed in our allotted place.

A strong, merry-hearted, care-free girl was on her way from school when a branch from a tree pinned her fast to the earth. When her friends learned that she never would walk again, nor be free from pain, they said it would have been easier if she could have died. No one ever knew what Mary herself suffered; she had a motto hung where she could always see it, "Be strong and of good courage, for the Lord thy God is with thee." For twelve years Mary lingered by the stuff, and then the Lord took her home. But after she had gone, then the others spoke of what she had done for them.

One of the girls spoke of a time when she thought she must give up being a teacher; she could not control her pupils and she had gone to Mary with her discouragements. It was strange how many more had gone to her with their troubles. "Mary didn't pity me. She only said, 'Dear, there's always something left. One can always be brave and one doesn't have to be brave alone.' And she looked at the motto before her." Other girls told of inspiration received from Mary, until we wondered if any one on the field of battle had ever won so great a victory as was hers while she tarryed by the stuff.

Sometimes it dawns upon a man—all at once—that he is not to accomplish the things he has been aiming at, that cherished projects are not for him to fulfill, that, instead of going forth into battle, he shall remain behind and tarry with the stuff. Then is a man really tried. Then he is tested, and it is made evident what manner of spirit is in him. Can he stand disappointment? Can he stand it heroically? Can he endure, not asking for pity, but quietly lining up for whatever work God has yet for him to do? The real test of courage is for those who must tarry by the stuff, not for those who march beneath flying colors. The limitations of life are not meant for our defeat, but for a wise discernment of our powers that our deeds, our loving ministries and high ideals may witness to others that his grace is sufficient for us.

"Did you tackle that trouble that came your way
With a resolute heart and cheerful,
Or hide your face from the light of day
With a craven soul and fearful?
Oh, a trouble's a ton or a trouble's an ounce,
Or a trouble is what you make it,
And it isn't the fact that you're hurt that counts,
But only, How did you take it?"

Covington, Ohio.

SISTERS' AID SOCIETIES

WEST OTTER, ILLINOIS.

Following is the report for the year beginning Oct. 14, 1908, and ending Oct. 6, 1909: Six meetings were held with an average attendance of nine. The collections amounted to \$6.40; expenditures, \$5.55. One box of goods was sent to the Springfield Mission, valued at \$11.25. Some of our work was in helping the poor of our own community. The new organization is as follows: Sister Sarah Wrightsman, president; Sister Clara Shull, vice-president; Sister Pearl Shutt, secretary and treasurer. Since the close of the year two boxes have been sent to the Mission mentioned above, one for Thanksgiving, valued at \$7.90, and the other for Christmas, valued at \$10.00.—Pearl Shutt, Virden, Ill., Dec. 27.

NEZPERCE, IDAHO.

The sisters' aid society of the Nezperce church, Idaho, held their last meeting for the year 1909 Dec. 15. Since Aug. 1 we have held eleven meetings, with an average attendance of ten. We have made and tied four comforters and tied six, and made thirty pieces of clothing. We have also aided three families who were in need. We now have \$19 in our treasury. Sister Nora Brallier is president of the society.—Ivy Walter, Secretary, Nezperce, Idaho, Dec. 27.

MANSFIELD, ILLINOIS.

Our aid society met Nov. 3 and reorganized for one year, with Sister Kate Swartz president, Sister Mary Claudin, vice-president, and Sister Luella Burton, secretary and treasurer. During the past year we have met fifteen times, with an average attendance of four. We sent one sack of clothing to Kansas City and one sack of bedding to Bethany Bible School. Our receipts have been \$11.76, and our expenses, \$6.45, leaving \$5.31 in the treasury. We will soon lose some of our earnest workers in the society. This we regret very much as we are, at best, but few in number.—Luella Burton, Mansfield, Ill., Dec. 29.

BELLEFONTAINE, OHIO.

The sisters' aid society of the Logan church held six meetings during the last six months, with an average attendance of fourteen. During this time we sewed only twice for the society. At other times the work was furnished by those in whose homes we met. The society, with a number of others, gave a donation for a brother and sister whose home was destroyed by fire. Comforters, blankets, pillow cases, dresses, waists, aprons, canned fruit, jellies, and other articles, were given. One box of clothing was sent to Chicago, Ill. Balance on hand, from the last six months, \$18.03; received in six months, \$16.12. Total, \$34.45. Expenses, \$2.77. Balance on hand, \$31.38. We expect to get carpet for the church in the near future.—Bertha Yoder, R. D. 5, Box 16, Bellefontaine, Ohio, Jan. 5.

CERRO GORDO, ILLINOIS.

The year 1909 was a busy one for the sisters' aid society in the Cerro Gordo church. Several quilts were quilted, besides other sewing done. We have had fifty meetings this year, with an average attendance of nine. When we take into consideration the number of sisters in this church, we realize that the attendance is small indeed, but we trust that God will bless us and give us more workers during the coming year. Our total receipts for the year were \$144.20; total expenditures, \$143.70. We furnished a room in Bethany Bible School, bought carpet for our home church, sent clothing to the Chicago Mission, helped some poor at home and also support an orphan. At the last council we reorganized for 1910, with Sister Alice Huffaker, president; Sister Anna Root, vice-president, and Sister Belva Heckman, secretary and treasurer.—Alice Huffaker, Cerro Gordo, Ill., Jan. 6.

NEW MURDOCK, KANSAS.

The sisters' aid society of the Murdock church met Dec. 22 and reorganized. The following officers were elected: Sister Bertha Delp, president; Sister Mary Beshore, vice-president; Sister Anna Fitzgerald, secretary and treasurer. Our society has recently closed its two years' work. We have held twenty-four meetings during that time, with an average attendance of seven and eight. Considering the number and the fact that we are widely scattered, we feel that we are meeting with fair success. We collected \$46.79 from fees and for work done. Most of our money has been used to furnish our own church, but since that is now done, we hope to give more aid to those in need. We sent two parcels of clothing and \$2.45 to the St. Joseph Mission in Missouri. Several families in our own neighborhood have received help, besides two donations from our society to two needy families.—Anna Fitzgerald, New Murdock, Kans., Jan. 4.

OVERBROOK, KANSAS.

Following is the report of the Appanoose sisters' aid society, in the Northeastern District of Kansas for the year ending 1909. The society met with Sister Martha Flora Dec. 15. The following officers were elected by ballot: president, Sister Sarah Flory; vice-president, Sister Catherine Michael; secretary, treasurer and superintendent, Sister Anna Barnhart. Sixteen meetings were held during the year, with an average attendance of fourteen. There were 176 garments made, 15 comforters, 4 quilts and 4 prayer coverings, making a total of 199 pieces. One donation was given to present needy, a year's support to the India Orphanage, \$20; to the Kansas City Mission Christmas dinner, \$4.40; two donations to Kansas City Mission, consisting of 48 new garments, 120 donated, 9 comforters, 1 quilt and 1 Bible. To Denver Mission we gave 36 new garments, 24 donated, and 3 comforters. Total number of new garments, 85; donated garments, 144; comforters, 12; 1 quilt and 1 Bible. Money collected, \$26.27; collected for articles sold, \$14.22; received for work, \$5.50; amount forwarded from 1908, \$3.58. Total, \$49.57. Expenses, \$48.47. Balance in treasury, \$1.10.—Anna Barnhart, Overbrook, Kans., Jan. 7.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

A RELIGIOUS WEEKLY

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BRO. G. W. LANDIS, of Oklahoma, changes his address from Chandler to Reed, R. D. 1.

BRO. A. F. SHRIVER, of Ohio, changes his address from Louisville to 843 S. Main Street, Akron.

WE are requested to say that Rufus Wyatt (not Rufus Wise) has been placed in charge of the mission at Joplin, Missouri.

BRO. CHAS. D. BONSACK is booked for a series of meetings at Mt. Morris, to be held sometime during the month of February.

BRO. LAWRENCE PROWANT, of Ohio, wishes us to announce that his address has been changed from Continental to Oakwood.

It is due Bro. M. J. Bailey, of Mt. Ida, Kans., to say that his name got into the ministerial list by mistake, and it was no fault of his.

BRO. C. S. GARBER is engaged in a series of meetings at the West Side Mission, Wichita, Kans. Eight persons have applied for membership.

BRO. ELI ROOSE held a few meetings at Buchanan, Mich., and seven put on Christ in baptism. One who had wandered from the fold returned.

BRO. J. W. LEAR, of Cerro Gordo, this State, is engaged in a revival at Huntington, Ind., and promises to stop at Elgin on his way home, after the meeting.

THE District Board of Michigan has opened a mission in Grand Rapids and those interested in the work can address Sister Sarah Long, 406 Francis Street, Grand Rapids, Mich.

THE officers of the last district meeting of Southern Illinois have decided that the district meeting for 1910 will convene in the Cerro Gordo church. The date will be announced in due time.

A NUMBER of Bethany students called at the MESSENGER sanctum last Monday. They came out to attend the meetings on Sunday and did not return to Chicago until the next day.

BRO. ISAAC FRANTZ, of Pleasant Hill, Ohio, writes us that the church at that place is now engaged in a revival effort, with Bro. A. P. Snader, of New Windsor, Md., doing the preaching.

NEXT week, or not later than the week following, we trust we shall be able to publish the queries intended for the Annual Meeting. We have heard from all the Districts but nine, and should have word from them before the close of this week. Just as soon as the matter can be got together, the queries will appear in the MESSENGER.

FROM the Mount Morris Index and other sources, we learn that the Bible Institute at the College was not only well attended, but it was more than ordinarily interesting. The program took in quite a variety of studies, and each one received due consideration. The inspiration growing out of the exercises was a very noticeable feature.

THE Linville church, of Virginia, is one of the largest congregations in Rockingham County. It has a good working force, an active Sunday school, and starts out this year with a membership of 493.

BRO. P. B. NEWMAN, of Cabool, Mo., reached St. Joseph, Mo., in time to enjoy the Christmas work of the South St. Joseph Mission, and at this time is in charge of the Mission. He may be addressed at 502 Kentucky Street.

THE minutes of the district meeting of Southern Indiana reached our desk a few days ago. We observe that Bro. L. W. Teeter is to represent the District on the Standing Committee, and that one paper goes to the Annual Meeting.

BRO. D. L. MILLER and wife have arranged to spend the remainder of the winter in Pasadena, Cal., and should now be addressed at 752 Herkimer Street, where they will be found until they get ready to return to their home at Mount Morris.

WE cannot be expected to make special mention of each mistake that may be found in the Brethren Almanac regarding the pastors and elders of churches. We make note of all the corrections sent us, and in due time will either publish them as a whole, or hold them over for the next Almanac.

ON page 64 will be found a special notice to the sisters' aid societies of the Brotherhood. We are sure that the request made by the officers of the general organization will receive immediate attention. Our sisters are doing a good work, and everything possible should be done to encourage them in their efforts.

THE temperance page, which appeared last week, is greatly appreciated by our patrons. With a view of helping the temperance cause, and encouraging the temperance workers, we are likely to repeat the arrangement occasionally, and for that reason solicit suitable matter, original or selected. Facts and incidents along the temperance line will be in order, but everything sent us should be short, clear and forcible.

BRO. D. P. WELCH, of Dresden, N. C., writes: "I trust you will not be worried if I offer a few thanks for the MESSENGER just read,—No. 50. It is by far the best paper that has yet come to my home, or else I am no judge of such matters. Away with the idea that we have no people as sound in faith as of yore! These articles settle that question forever. May God bless every one of these dear brethren and sisters, who have helped to make the MESSENGER what it is."

AN unusual thing occurred in Rockford, Ill., last week. The Trinity Lutheran church, with a membership of one thousand, voted its pastor an increase of \$400 in his salary. The pastor said that was too much, and at his earnest suggestion the increase was cut down to \$100. He does not propose to get rich preaching the Gospel. Still his salary, \$2,400, is ample to meet all his expenses, and he will not need to suffer. But it is a rare thing, these days, for even a preacher to refuse money.

WE are in receipt of the minutes of the late district meeting of the First District of Arkansas. There seems to have been but little business before the meeting, aside from the missionary interest, hearing reports and preparing for the work of another year. The treasurer reports a balance of \$1,172.12 with which to begin the work. The district is composed of twelve congregations, has eight elders, twelve other ministers, and claims a membership of 360. The accessions by confession and baptism, for the year, number twelve.

WE find some interesting matter in the minutes of the district meeting of Southern Illinois. The meeting suggested that Sunday-school officers and teachers be regularly elected and then be installed at a service conducted by the elder, or some one selected by him. The committee on ministerial distribution is calling the attention of the elders to the importance of having more young brethren elected to the ministry. As stated in a former issue, Bro. J. W. Lear is to represent the District on the Standing Committee. One query goes to the Annual Meeting.

WE sometimes wonder whether some people ever read any considerable part of the papers that come to their homes. To illustrate: Three weeks ago we told our readers not to stick one corner of an enclosed stamp fast to their letter, but to leave it loose, or wrap it in a small piece of print paper. Since then we have received a number of letters containing stamps for reply, and one corner of every stamp was made fast to the letter. It is often difficult to remove such stamps without mutilating them, and a late decision of the Postoffice Department makes it unlawful to use mutilated stamps.

FROM the reports coming to our desk we learn that a number of the congregations observed New Year's Day as a day of prayer and fasting. Some made it a day of special prayer, while others made it a day of prayer and fasting. At any rate, enough churches complied with the recommendation of Conference to make it a matter of encouragement, and it is to be hoped that the day will be generally observed next year, especially so since it falls on Sunday. It is none too soon for the churches to begin thinking about making the first day of 1911 a day of special prayer for the success of the church.

BRO. EARL C. NEFF, of Circleville, Ohio, makes a suggestion that he thinks deserves some consideration. Writing under date of Jan. 13 he says: "In the MESSENGER No 2, pages 28, 29 and 32, under, 'Notes from our Correspondents,' I notice that, in reporting revival meetings, twelve out of the twenty-seven notices imply that the success of the meetings was not what it should have been on account of the unfavorable weather. Now, realizing that 'Jehovah, he is God,' and 'sendeth rain,' would it be unwise to call the attention of the correspondents to this fact? Omitting all reference to the unfavorable condition of the weather would lend to the spiritual tone of the reports."

ANY minister desiring to locate where he would be needed, might do well to correspond with Bro. A. G. Messer, Grundy Center, Iowa. Bro. Messer informs us that the Grundy County church has but one minister, and he is too old for active work. Bro. C. M. Garner died about six weeks ago and Bro. Silas Gilbert died less than two weeks since. Bro. J. H. Cake-riche has moved away on account of poor health. This church has two houses of worship, with exceptionally good interest in the services. The houses are located in one of the best farming sections of the State, and the right man here would not only be appreciated, but he ought to be able to do a splendid work. At present the membership is about 160.

LAST Sunday was a red letter day for the Elgin church. There were the usual services in the morning, attended by a number of visiting members. At 2:30 P. M. there was a joint meeting of the Sunday-school workers of Chicago, Naperville, Batavia, and those of Elgin, with Bro. R. W. Miller, of Chicago, presiding. The leading feature of this meeting was an address by Mr. Hugh Cork, of Chicago, Assistant Secretary of the International Sunday-school Association. His address would make splendid reading in the MESSENGER. He emphasized the importance of beginning Sunday school promptly on time and then closing on time. He urged reverence for the house of God, for the Bible and for parents, and dwelt upon the importance of having children commit scripture to memory. He would have children of Brethren families know more about what is being done here in the Publishing House, in our mission fields and in other fields. He would help boys and girls plan for some good times, but would have them taught that the theater is no place for Christian men and women. He would also have young people understand that dancing and card playing, though in the most refined homes, lead to the downfall of thousands of men and women. In the evening the Christian Workers of the four churches had an enjoyable meeting, with Bro. L. A. Pollock, of Batavia, in the chair. There were some good talks, an interesting essay, and some very enjoyable music. Between the two sessions a lunch was served in the basement of the church. Everybody seemed to enjoy the exercises of both meetings immensely.

THE minutes of the late district meeting of Southwestern Kansas and Southern Colorado, of which we have a copy, fill twenty-four pages. This includes a condensed but an interesting report of what was said and done at the ministerial meeting. Hereafter the expense of the district meeting is to be met by charging 20 cents for each meal served. A committee, appointed for the purpose, is to keep in touch with the conditions at Wichita, and if the outlook should prove favorable they are instructed to call for the Annual Meeting of 1911. This committee is composed of Brethren J. J. Yoder, J. R. Hendricks and J. Funk. Bro. J. J. Yoder is to represent the District on the Standing Committee next June.

A SHORT time ago it was stated in these columns that a number of our ministers do not take the MESSENGER. One of our correspondents says that some ministers, to his personal knowledge, have the paper come to their homes in the names of their wives, and that we may be mistaken about the number who fail to receive the paper. We hope we are mistaken, but it is not likely that all who do not have their names on our list are receiving the paper in the manner stated. However, we suggest that our patrons look around a little, and if they find a Brethren preacher who does not take the GOSPEL MESSENGER, we further suggest that a few of them get their heads together and raise enough money to have the paper sent him as a donation. Our church literature ought to make a minister a better preacher. Try the experiment.

AN evangelist went to one of our congregations to conduct revival services, and, after working hard for over a week, gave up the task and returned home. The members showed no interest whatever in the meetings, many of them not attending the services and, of course, under such circumstances, nothing could be done for the unconverted. Just what should be done with a church of this kind is a problem. It ought not to be permitted to die without an opportunity to repent. The trouble is lukewarmness, a disease that yields only to the most vigorous treatment. In a sense a minister is a physician, but not all ministers are able successfully to treat a disease like this. When members become lukewarm they grow weak and sickly, with spiritual death staring them in the face. Repentance and a return to their first love is the remedy, but who can tell our readers how to arouse such congregations and put life enough in them to lead them to repentance?

Among the Churches Northwest of the Rocky Mountains.

DRAW a line on a map from Granger, Wyoming, northwest to Portland, Oregon, representing a thousand miles in length, thence south to San Francisco, about eight hundred miles away, thence eastward to the place of beginning, another thousand miles, and you will have a great triangle, embracing an empire, taking in the States of Wyoming, Utah, Idaho, Nevada, Oregon and California. This territory is circumscribed by the Oregon Short line, the Union and Southern Pacific railways. A net work of short lines, north and south, open up the vast territory to settlement. Here is found some of the finest fruit-growing land in the country. The Hood and Rogue River Valleys vie with Wenatchee and Yakima for supremacy in raising the finest apples and pears in the world. Along the lines of these roads, and the other great northwestern lines, our Brethren are locating and organizing churches. In many places they are prospering and doing well, both financially and spiritually.

A night's run from Payette brought us to Portland, Oregon, the Metropolis of the Northwest. Here Bro. George C. Carl, one of our active missionaries, is located. Several years ago arrangements were made with the General Mission Board, by which three churches were built in the Northwest. Portland, Newberg and Twin Falls were the places selected for the houses. It is a great satisfaction to visit these places now and see how well and wisely the District Mission Board of Oregon, Washington and Idaho has used the money, thus provided in the way of a loan. Bro. Carl is bishop in charge of the churches at Portland and

Newberg, and at both places good work is being done and the churches are prospering. He is assisted in the ministry at Portland by Bro. Josiah Royer. The membership numbers forty,—an earnest and active band of workers. The churchhouse is well arranged with Sunday-school rooms, and the basement is fitted up for special meetings and for love feasts. It occurs to us that the latter is a very practical idea. The tables for the feast can be fitted up without disarranging the seats in the main audience room. This plan of building has been adopted in a few of our churches and it appears to work well.

Twenty-five miles from Portland is the flourishing little city of Newberg, and here we have an organized church with a membership of sixty-three. Brethren S. P. Van Dyke and Lee Dadisman are the resident ministers and they are doing good work. The church is prospering and the members are encouraged to go on in the good work of faithful service. Sister Van Dyke, nee Cullen, was with us at Mount Morris, in the early and trying days of starting the school at that place. The very warm attachment, then formed, has been kept up all these passing years, and it seemed like meeting old and very dear friends in Brother and Sister Van Dyke. We are told that there is a splendid country around and about Newberg, and the Brethren here seem well pleased with their homes. We only had a few days' stay at Newberg and we found ourselves wishing that the stay might have been longer.

Portland was the northern limit of our journey, and southward to Ashland, Oregon, on the border line of California, was the next stage of our journey. This was the home of Elder Peter Brower, one of our pioneer preachers in Oregon. Here he finished his pilgrimage and was laid away to rest. Eld. S. E. Decker has charge of the Ashland church, assisted by Bro. M. C. Lininger. Six miles from Ashland is the Rogue River Valley church, in charge of Eld. G. W. Hoxie, with Bro. Lewis Overholser as his assistant in the work of the ministry. There is also a mission at Medford City, some twelve miles from Ashland, with Bro. Decker in charge. He is very anxious to have more help in the ministry and makes a special plea for brethren, passing through Ashland, to stop and visit the churches and assist him in the ministry. Where churches are overstocked with ministers, some of them would do well to consider the opportunities offered for work in the Rogue River Valley. As already noted, the valley is famous for its fine orchards and excellent fruit. The productiveness of apple and pear orchards in this locality is so great as to make one doubt some of the stories told about it. For Comice pears and Newtown Pippins the Rogue River Valley holds first place, it is said. When we left Ashland, Sister Lininger kindly gave us a basket of apples, and after eating some of them we no longer wondered at the unsupplied demand for the fruit of this favored locality.

Our next stopping place was with the Brethren in Butte Valley. Two years ago the church was organized and is called the Macdoel church. It had, at last district meeting census, one hundred and twenty-one members. Since its organization forty have been baptized and four reclaimed. Bro. H. F. Maust is bishop in charge and he has for his helpers, in the eldership and ministry, Brethren J. K. Shively, W. F. Nine, Mark D. Early, J. D. Miller, and Garfield Nine. They have a large Sunday school and one of the most interesting Christian Workers' meetings I have ever attended. The churchhouse is large and well arranged for Sunday school and Christian Workers' meetings. The latter is divided into three sections, and each section has its room. In one are found the children from five to ten years old, another takes in those from eleven to sixteen, and the more elderly occupy the main audience room. It was a surprise to know how the little ones, from five to ten, had been taught to pray. It would put to shame many older ones to hear the children pour out their little hearts in earnest, simple prayer. The meetings of the little ones are in the hands of a good sister who loves children. The older ones were studying the life of Christ under a competent teacher and were doing good work. Where it can be done, the plan of work adopted in this

church for its Christian Workers' meetings will be found to be helpful.

The newly-organized churches in the country, passed through on this journey, have their problems to solve. Coming together from many parts of the Brotherhood, as they do, they have different methods as to local church work. Each has his opinion, as to what ought to be done locally. These various notions must be assimilated and the members brought closer together. This takes tact and careful work on the part of the leaders. For example, in some churches official councils are the rule, while in others such councils to arrange business for the church meetings, are unknown. Those having had such councils at home will want them; those who did not have them, will not want them. And so with other matters, pertaining to local church work. Here is an offered opportunity for unselfish forbearance, and for each one to esteem others better than himself. We have one earnest desire and prayer that our Brethren, in their efforts to build up new churches, may succeed both temporally and spiritually, and that their highest expectations may be realized. We rejoice when our Brethren succeed, and sorrow with them when failure comes. May the Lord richly bless every lawful effort made to enlarge the borders of Zion! D. L. M.

The Christian's Badge.

ALL societies, organizations and associations that make any claims to goodness and usefulness in the world, have some sign, pledge or badge by which they may be known by their fellows. This desire or purpose is based on the principle that whatever is useful and for the good of our fellow-men should be known, that others should see it, learn to love it and accept and enjoy the advantages that may be thus afforded.

Good acts and good deeds of all kinds are represented as a light which is not to be placed under a bed, but on a bushel, or stand, where it can be seen. Let your light so shine that others may see your good works and thus glorify your Father which is in heaven. This is a time of badges. Many men and women are seen wearing their buttons and ribbons, representing the different societies and orders to which they belong,—some good, some indifferent. These different badges show to what the wearers belong, but are no guarantee as to their real goodness or merit. The sign, in itself, has no virtue. It is not active; it is not a living guarantee. The badge may symbolize the intention and purpose but it does not, necessarily, reveal the character of its members. They may be all that the society intends they shall be, or they may be, in life and practice, the very opposite, and in this way be not only a disgrace to the society to which they belong, but also grossly misrepresent its professed design and purpose, and thus rob it of its possibilities of doing good. The light that is to be represented by the badge is made darkness, and, if so, how great is that darkness? It would be much better not to wear the badge than to dishonor the cause it stands for, by misrepresenting it. It is not the badge that puts the light into the wearer, but the wearer must put the light and blessing into the badge. A badge may have inscribed on it justice, mercy and charity, while the wearer may be the personification of hypocrisy, and as repulsive and cold as an iceberg.

So all material badges may be misrepresentative and disappointing and, therefore, could not be appropriate for the Christian to wear as a badge of his membership of the church of Christ. But we are glad that, to the church of Jesus Christ, there has been given one in which there can be no misrepresenting, no mistaking, no disgracing the blessed cause which it represents. It is pure gold and cannot be adulterated by deceiving men and women. There may be many good things in this world, but the greatest of them is love. "By this shall all men know that ye are my disciples, if ye have love one to another." This is a badge in which its elements are found,—not in its outward appearance, but in its expression, in its action and results. Therefore in it there can be no deception as there may be in material badges.

True Christian love is so active that it cannot be

hidden. It shines, it cheers, it warms and it attracts. Where these elements are lacking, there is no badge and there is no other possible badge by which true membership in the body, or church of Christ, can be designated. Only when the lives of men and women are permeated with the love of God, are they really members of the body or the church of Jesus Christ,—no matter what kind of a badge they may wear. Names of denominations, orders, coats and gowns will not, and cannot, make Christians. They are not made of this kind of stuff, or in this way. They are born of God. Every child born in this way, by virtue of its birth, receives this badge of love, and in this way may become a living epistle of the religion of Jesus Christ.

Such children, such members, are always loyal to the church, and they show it by working in it and for it. They are found in the activities of the church, in the Sunday school, in the prayer meeting, in the preaching services, and wherever work for the Master's kingdom is needed and can be done. The mere hanging out of a lifeless badge does not amount to much in building up the church of Jesus Christ. The Samaritan woman attracted her people to the Christ by inviting them to come and "see" the man that touched her heart by an outward expression of the love that filled his soul for the world. Is not this the Christ? Every soul that has the love of God in the heart, exhibits to the world the badge of discipleship. In such souls alone is the magnetism that draws, that attracts. No wonder that the living Savior emphasizes the importance of this badge in telling his disciples: "By this shall all men know that ye are my disciples, if ye have love one to another." It is the universal badge that is read and known of all men. It is the drawing card of the world.

All other signs and badges may be misleading, but this one never does. In the home, in the community, on the streets, in travel,—anywhere, everywhere,—wherever this badge is implanted in the hearts and lives of men and women, it is manifest. It lights, cheers and warms those that come within its magical touch.

How different are our feelings and experiences as we enter the different churches and desire to mingle with their members. In some the Christian atmosphere is so warm, so loving and spiritual, that you are at once made to feel at home and in a worshipful spirit. Others are so cold and chilly that you feel as if you were "ice-olated,"—not welcome, not needed,—and, of course, not attracted or edified. If the Christ is present, he is hidden away under the bushel of selfishness so thoroughly that his presence is not seen, and the power of his love not felt.

Then, too, we have, what may be called, mixed congregations. They may be made up largely of professing Christians and may wear the same material badge. But as you meet them you are made to feel that they do not all belong to the same family,—some are lovingly lovely, warm and religiously attractive, while others repress themselves and are as cold as icebergs. Their badges are deceptive and you are disappointed. It is not the material badge, but it is the badge of love, after all, that determines who are the children of God and who are not. It is the badge that can be worn only by those who have the loving spirit of Jesus in their hearts. This badge grows from within outward. If it does not grow enough to get on the outside, it has been dwarfed and needs spiritualizing culture.

There is much being said about the needs of the church, and she has needs. But the church has no greater need than that of seeing that her members are born again; that they have taken on the life of Jesus Christ and that their hearts are filled with his love. Having this in its fullness, all other needs will disappear, because, when the soul is flooded with the love of God, there is no room for the works of darkness. Light and darkness cannot fill the same space at the same time. "By this shall all men know that ye are my disciples, if ye have love one to another."

H. B. B.

Some Dangerous Teaching.

THE MESSENGER frequently refers to irregularities, not with a view of reporting unfavorable news, but for the purpose of impressing necessary lessons on the

minds of our readers. Our attention has been called to a circumstance that is not only making trouble, but it shows a grave piece of inconsistency. A few men, belonging to the Freemasons, desired to enter the church, but would not consent to give up the lodge. In a quiet, confidential way they were told that they could continue their connection with the lodge, and at the same time enter the church. They applied for membership, were baptized, and are now not only members of the church, but members of the lodge as well. Of course, according to the Gospel, they cannot be unequally yoked together in the lodge with unbelievers, and at the same time continue their membership in the Brethren church.

The preacher who received them into the church is to blame for the unpleasant situation and should be called to account for receiving members into the church contrary to the Gospel. Paul told Timothy to commit the Word to faithful men, who are able to teach others also. 2 Tim. 2:2. The man who thus violates the Gospel is not faithful to the Word, and ought not to be endorsed as a preacher.

We all know that Masonry, as an institution, is Christless, and that there are thousands belonging to the lodge who do not believe that Jesus is the Christ. Can one who says at his baptism that he believes that Jesus is the Christ, consistently belong to a body where many of the members are known to believe to the contrary? Most assuredly not. Then, how about the preacher who will encourage that kind of business? He ought not to be entrusted with the Word. If we propose to maintain the gospel principles that we have accepted and pledged ourselves to uphold, we must see to it that all of our ministers give no uncertain sound in their teaching.

If, in a quiet way, we receive into the church men who belong to secret orders, it will not be long until efforts will be made to repeal all of our decisions against secrecy, and thus throw the door of the church wide open to lodgemen. A few preachers of the kind referred to can soon pave the way for setting aside our doctrine regarding secret societies. The remedy is faithful preachers, who will rightly divide the word of truth, preach the whole Gospel and give no uncertain sound in their teaching.

Raising Church Money.

SOME of the churches are becoming aroused over the bazar business for the purpose of raising money to defray church expenses. They are not only seeing the undesirable results, but earnest men and women question the propriety of that way of raising money. It is said that bazars under the auspices of the Catholics in Aurora, Ill., have been peremptorily tabooed. One priest said his church was opposed to this form of gathering money for church expenses, while another has announced that he will never sanction a bazar for a church of which he is pastor. This is sensible, only there are not enough pastors and priests teaching that way. The churches should know that church bazars, festivals, suppers, and even dinners, for the purpose of raising money for church expenses, are no credit to the Christian religion.

The way to give money for religious or charitable purposes is to give it. There is no blessing attending a gift even for the missionary cause, when the money has to be coaxed out of the donor by a supper, dinner or some article of merchandise. Under the Mosaic law the people were required to pay tithes, but there was no such a thing as giving a man a supper or a dinner to induce him to pay what was due the Lord. Such a polity would have practically destroyed the spirit of giving. And that is just the trouble with the people of today. Men and women must be hired to give, and, of course, are expected to pay more than the article purchased is worth, so that a good profit will remain for the Lord's work.

The whole thing is wrong, unreasonable and, in the end, unsatisfactory. If one is to give forty cents to the church, teach him to give it without expecting a dish of cheap oysters, a supper or a dinner in return. If he needs a meal, sell it to him for what it is worth, then teach him to give liberally for the support of the Lord's cause, as the Lord has prospered him. Be

manly with people, then they will be manly with the church. But, above all things, desist from this method of hiring men and women to give. And, in fact, it is not giving. It is simply buying and selling, and those who do such things, though it be in the name of religion, get their reward in the transaction, and need not look for the reward of the generous giver in the world to come. It is the person who gives outright, not asking anything in return, that is to be rewarded for his liberal or cheerful giving.

Mission Boards and Missions.

SOME of the district mission boards are coming in closer touch with the city missions that have sprung up here and there over the Brotherhood. This is proper, as it enables the board to render the assistance that is so often needed, and to give the advice that is of the utmost importance. We should think that any city mission, depending on the public for support, should be under the direct charge of the district mission board having charge of that territory, and that all missionaries employed should at least have the endorsement of the board. Furthermore, all money received should be accounted for, and the books examined by the auditing committee of the District, or a committee appointed by the board. It would also be well for the board to have published in the MESSENGER a brief yearly statement of what is being done. If a certain mission is collecting \$1,500 a year from the Brotherhood, or from its own State District, let the Brotherhood know it. Then, in a brief way, we might be told how this money is used. Not only so, but we should know the number of accessions to the church each year, and should, in a general way, know how the work is prospering. We believe that if each of the city missions, depending on the public for support, would make an annual report as here suggested, the policy would create an improved sentiment in favor of city mission work. As it is, those who give must act without any knowledge of the situation, or of what is being accomplished. We suggest that the district boards take immediate steps to bring about this change of policy.

Reports from Churches.

It is encouraging to receive reports from so many churches. It shows that our correspondents are interested, and that they have something to say that is worth reporting. It would afford us pleasure if we could spare space for all the reports in full, or nearly so, but this we cannot do, and for that reason we must do a good deal of condensing. Some of our correspondents make their reports very brief, and this saves us the trouble of boiling their matter down. This we, of course, appreciate. But it is our policy to make room for these short reports first, and hold the longer ones back until room can be found for them. By this our correspondents who write at length, will understand why their communications do not appear as soon as they would like. The rule is to give the short reports the right of way. This explanation does not, of course, refer to the essay department, nor does it apply to the Round Table and Home and Family departments, but to the correspondents and church news.

Living Up to Promises.

ONE of our readers says that in a business transaction he promised to pay a man a certain sum of money, but having since learned that the law does not require him to do as he promised, he has decided not to do it. He wishes to know whether he is doing right. We should suppose that if a Christian lives above the law, he would not need any law to tell him that it is his duty to do what he promises to do. The law is intended for the transgressor and not for the righteous man. The man who lives up to his promises does not need any law to make him do right. The law is important, but a man's promise ought to be worth something. But there may be some complications about this or similar cases, that need to be considered in the light of fairness. Why not refer such matters to a few devout church members, who know how to judge rightly between neighbors or between brethren?

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN

D. L. Miller, Chairman, Mt. Morris, Ill.
 E. G. Early, Vice-Chairman, Penn Laird, Va.
 L. W. Teeter, Hagerstown, Ind.
 Chas. D. Bonasack, Washington, D. C.
 J. V. Yoder, McPherson, Kansas.

Address,
 General Mission Board, Elgin, Ill.

FIGHTING SLEEPING-SICKNESS IN AFRICA.

It is of peculiar importance to missionary endeavor that Prof. Schilling, of Germany, has presented to the Berlin Missionary Society the manuscript of a treatise concerning the fatal sleeping-sickness,—its origin, prevention and cure. This treatise, acknowledged to be an achievement of the highest value, coming, as it does, from a great medical authority, will doubtless prove of great benefit to missionary workers of the Dark Continent in their attempts at helping the unfortunate natives. The work is to be printed in the missionary printing establishment, and copies are to be sent to every missionary in the African field. Such a wealth of research cannot help but mitigate the ravages of the terrible disease, and may eventually lead to a cure of the scourge that is so severely afflicting a great part of Africa.

THE MISSIONARY SPIRIT.

Sometimes we are told of those whose generous impulse prompts them to go to far countries, carrying a message of spiritual enlightenment, that they would have done better to stay at home and minister to the need of the next-door neighbor. From a worldly-wise standpoint this is, perhaps, the correct view, but not so from the broad and comprehensive viewpoint of the Great Commission. The real missionary is an ambassador from the court of the Great King to a sin-cursed world. He is alive to the work, no matter whether in the jungles of India or in the tropical forests of Africa. He seeks only the opportunity to serve, and he is not at all concerned when or what the reward shall be. He does not look for immediate results, preferring to leave that matter with him who is always ready to bestow needed blessings. The greatest missionaries have been the most patient men, in their willingness to wait, with no expectation of spectacular, immediate results.

THE AWAKENING OF INDIA.

Native leaders have strenuously attempted to deny the efficacy of Christian missions in India, but facts, nevertheless, speak for themselves. A short time ago a social conference was held in Madras. It was well attended by Indian women of the higher classes, and the subjects discussed were of a wide range. The nature of the gathering clearly brought out the fact that India today is wide-awake, and doing some serious thinking. There was, at the meeting, a clamor for abolition of caste, and the higher education of women. Remarrying of widows and reform of the system of marriage, now in vogue, were strongly agitated. When the people, and especially the women, rise up in their might, and in a gathering like the one referred to plead for the highest and best interests of the nation, as supported by the claims of Christianity, there is hope for better days. India's outlook for the future,—as that of every nation,—depends upon the most perfect assimilation of Christian principles, permitting them to become essential factors of true national greatness.

MISSIONARIES AND RUM.

When poor, old, worn-out David Livingstone died upon his knees in a lonely hut in Central Africa, praying, "Oh, let thy kingdom come!" we thought he had opened the great Dark Continent to the onward march of Christian civilization and the light of God's truth. Missionary societies and conventions caught the inspiration, large contributions began to flow in, and scores of devoted missionaries volunteered, and the procession began to move. Watch it; one missionary and 70,000 gallons of rum! Rum and missionaries! And thus we enter the Dark Continent. Watch again! One convert to Christ, a hundred drunkards. The missionary's heart grows sick and cries out, "For the love of Christ, stop the rum!" The climate does its exhaustive work, and one by one the brave workers sink beneath the burning sun or return home, broken down in health; hearts at home are discouraged, and the next ship goes only with rum,—without missionaries. Some years ago 200 Africans, maddened and crazed by liquor, sent from Boston, slaughtered one another in a single day. At another time fifty were killed in a fight caused by a single gallon of rum. Judas sold his Lord for \$17.00, but Christian America sends fifty heathen souls to perdition for 90 cents.

FROM BULSAR, INDIA.

Beginning with the evening of Nov. 29 and continuing until Dec. 3, meetings were held daily in the Bulsar church. Bro. Blough conducted the services for a few evenings, when Brethren Long and Stover came to his assistance. Bro. Long being on his way to Vyara, stopped only a day, while Bro. Stover remained until after the

love feast, which was on the evening of Dec. 3. A good feast it was, in that so many participated and entered so fully into the spirit of the meeting. Preparation had been made for two hundred and fifty, and about that number were present.

The busy days of the closing of the old school year and the beginning of the new extended into the preparation days for Christmas and New Year's Day. Christmas is the one great holiday of the year for the Christians. The Hindus, Mohammedans and Parsis have many, many holidays. In fact, we sometimes think they are always in holiday dress,—some class or other (at least those who dress at all). The Christian has Christmas,—the day set apart for the birthday of our dear Lord. We try to make it a glad, happy day,—not a day of feasting and revelry, not a day of vain display, but a day bringing as of old, "Peace on earth and good-will toward men." To this end are we in anticipation of the day now, and we trust it will be to us, and to those round and about us, just such a day as it ought to be. When these notes reach the Messenger readers, the Christmas Day of 1909 will have gone, and we will be well along in the days of 1910.

The result of the examinations in both the boys' and girls' schools, here at Bulsar, was good. Most of the children passed in their examination and have passed to the next grade. Nine out of the sixteen, in the senior class, in the boys' school, passed on to the seventh standard Gujarati school. The two boys in the municipal school passed on to the Anglo-Vernacular school where they prepare for the high school. The three third-year high school boys failed, while the one in the second year passed. Five out of seven boys who took the examination at the District headquarters passed. The two boys and three girls in the training colleges at Ahmedabad passed the first year's work, and have been admitted to the classes of the second year. This is a victory for these two boys worth mentioning because of the opposition with which they are beset in the boys' department of the College. In the girls' school five passed the senior class, four of whom prepare for college work the coming year.

During vacation, following the examination, many of the boys and a few of the girls went visiting. Some went to their brothers, some to their sisters, some to their uncles and some to their aunts. A few went back to the old village from which they were driven by the ravages of famine. A few went for the first time, never having been back since they came away, driven by want. What a change it was for them to go back after the years of absence! The old village, perhaps, had not changed much. The people, too, perhaps, had not changed much, but the boy or girl, as the case might be, was changed,—a change produced by the Gospel which is the power of God unto salvation to every one that believeth. Truly, they had come away "empty" and went back "full." They carried with them the message of the Lord Jesus to many of the villagers who had never heard it before. "God works in a mysterious way his wonders to perform," and who knows but that through the famine he has so arranged that these children should know the Lord, so that they might go back to their fellow-countrymen to tell them what great things the Lord has done. The children are all back now again. It is a joy to have them contented and happy, and feeling that this, rather than the old heathen village, is their home. There was a time when the boys ran away, and the girls, too, sometimes longed for "Egypt," but we feel that such days are past. "I do not like it there, anymore," was heard from one after the other, upon their return.

At the beginning of every school-year there is no little stir until every one gets his place for the year. Some of the young men, who are in active service, go where they are sent, and do what they are told to do, and in going and in doing there is cheerfulness. Others there are who do not want to go. They want to stay right here in Bulsar. Here is the big church, and here is the big Sunday school, and the young people's meeting, and the regular preaching,—in other words, they do not want to fly away from the nest without a good deal of pushing. It so happens, too, that sometimes, after being pushed out, instead of getting up and using their wings, they sit and sit, like the young bird, and never learn to fly, thus being at the mercy of the enemy. It goes without saying that they are not the ideal workers.

Our hearts are often pained because of these who do not care to be doing more; but then we remember, too, that in our large churches in America there are those who want to stay where the good workers are, and where the big congregation is, and where things keep going without helping much. The needy fields have no attraction for them, and they die, not because of overwork, but because of rust. To the aggressive, earnest, spirit-filled soul there is no greater blessing than to go into that part of the Lord's vineyard where the harvest is plentiful, and the laborers few, there to spend time and strength and all, for those who are being lost. That there might be a greater willingness on the part of every Christian, both here and there, to spend and be spent for the Master's service, is our prayer.

Some weeks ago Bro. Pittenger, sick with violent fever, was carried from Ahwa to Vyara,—a distance of sixty miles,—where he could get the train to be taken to the

Bombay Hospital. Two days were spent off the long, tiresome road, along with Sister Pittenger and Baby Angelina, making the trip as best they could. Brethren Stover and Blough went to Vyara, and Bro. Pittenger was anointed before going to the hospital. Sister Pittenger then came to Bulsar, and Bro. Blough went with Bro. Pittenger to the hospital. After a few weeks Bro. Pittenger was well enough to come to Bulsar. Here he remained until Monday of this week, when, leaving Sister Pittenger and baby here, he again started for his far-away jungle station, with his horse and boy. For two or three days they will go over hill and valley, over stones and ridges, finally to reach Ahwa. There he will remain in his work alone,—sixty miles from any of the other missionaries, until Christmas, when he will again repeat his journey to this place, to take back with him the other members of his family.

Few of the Messenger family can realize the really trying times these good, faithful servants of the Lord must undergo, as they travel in and out to the railway, and as they live and labor among the people in their jungle home. We do not write concerning these things to emphasize the hardships of the missionary, but to show what love for the Lord and his cause will prompt people to do. Sister Pittenger, with her baby, often stays alone for weeks, when Bro. Pittenger is gone. She is a real heroine, in braving jungle life, where dangers are real, and where help, in times of peril, is far away. Their life of love and service is gladly given to the people of the Dang Forest, and already fruit of their labor is beginning to appear. That the people of that land may be freed from ignorance and superstition and sin, is the worthy cause prompting our brother and sister to give their lives there. The Lord bless them, and, brethren, will you not remember them and their work especially?

This week Bro. Blough, with two of the young teachers, visited four of the fishermen villages along the coast, where the mission has schools. The Government Inspector had also come to see the schools and give a report of them to the Government. These visits to the villages are always a joy and inspiration to the missionary who is tied up in institutional work and seldom gets out. More often would these visits be made, were it not for the many other pressing duties, right here at Bulsar. With Bro. Long gone to another station, and Bro. Emmert gone on furlough, Bro. Blough has the work of three men. Does it not look, brethren, as though we need more help right here, to say nothing of other portions of our field, as much in need of more workers as this? We need consecrated men of power, who are willing to give up position or whatever else is dear, to come over and help us, so that the lives of those already on the field may not need to wear out before their allotted time.

Who is ready to come over and help us? Reader, what hinders your coming to help us? There is country, and home, and friends, and position, to give up, but we assure you the recompense fully pays the outlay. While on furlough, last year, we tried to emphasize the joy of service here, how we would rather be here than in America. People could not understand it, and you will not understand it until you "come and see." This fact others, who are this year on furlough, will be bringing to your minds, for they write us, "We would rather be in India than in America." Yes, brethren, after these nine years of service here, we can assuredly say, It is a joyful service, and we invite you to come and help us. Sickness and loneliness and isolation and disappointment and discouragement, even though they come, do not destroy the deep heart joy, coming to him who knows the will of his Lord and does it. If, perchance, some reader of these lines is considering this question, let him make haste in his decision and come over and help us. If preparation is needed, prepare—one year, two years, three years,—no matter. Keep in view the purpose and know you are preparing for warfare, and that added preparation will be required on this side. What should we consider five or six or seven or even ten years of preparation to forty years of active service for our Lord? "Pray ye the Lord of the harvest that he may thrust laborers into his harvest field."

On Sunday, Dec. 5, to Brother and Sister Stover was born a daughter. Now two boys and two girls, with father and mother, make up the Stover household. While Sister Stover is caring for the little one at Igatpuri and Bro. Stover is alone at Anklesvar, we have Emmert, Miriam and James in our family, here at Bulsar. They, with Angelina Pittenger, make our house a merry place. We are glad for the boys and girls of the missionaries. The Lord bless them and raise them up to take the place of those who shall be falling from the ranks as the years shall go.

At Bulsar, Dec. 28, the Field Committee will hold its last session for this year. Bro. Berkebile and family, absent from us in far North India, for several months, expect to be with us. The Committee feel the absence of the members on furlough. Much important business awaits the meeting. The year's accounts will be audited by the Committee. Every department of work will be receiving due attention, and the plans for the new year's campaign will be laid. In all this work we desire your prayers.

Eliza B. Miller.

Bulsar, India, Dec. 10.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ALABAMA.

Fruitdale.—Wednesday, Dec. 8, Bro. D. F. Bowman, of East Tennessee, came to us, followed by Bro. P. M. Correll, Dec. 10. The brethren labored with us about one week, closing the meetings Dec. 14. While their stay with us was short, much good work for the Lord's cause was done. Three came out on the Lord's side, two of whom were baptized on Christmas Day, the other, living at a distance, was not baptized, not being able to get here on account of the inclemency of the weather, but will receive the rite in the near future. Our church has been built up numerically. Nine members have made their home with us since Sept. 6, and three others are here to spend the winter. Our council, Saturday, Jan. 8, was a pleasant meeting. One letter was granted. Bro. S. G. Nickey, of Cerro Gordo, Ill., came to us Jan. 8, and held a series of meetings next day. Everything is favorable for a good meeting and our prayers are for an ingathering of souls. We ask for the prayers of the Brotherhood at large, in behalf of the work being done here by Bro. Nickey and the church, and that many souls may be won for Christ. The meeting will continue indefinitely. From here Bro. Nickey expects to go to the Wayne Mission.—F. M. White, Fruitdale, Ala., Jan. 10.

ARIZONA.

Glendale church met in council Dec. 31. Officers for the Sunday-school and Christian Workers' meeting were elected, with Bro. F. H. Sine, superintendent of the Sunday-school, and Sister Eva Brallier, president of Christian Workers' meeting. The monthly missionary collections of the Christian Workers' meeting, which amounted to \$12.95, were set aside for our Phoenix Mission Fund, and \$5.06, above the year's expenses, was given to a needy neighbor. Bro. J. H. Sine, the Sunday-school treasury, subject to the disposal of the school, was given to the Phoenix Mission Fund. Bro. O. J. Beaver will represent us at the district meeting. Bro. Andrew Hutchison held a three weeks' series of meetings for us, and closed on Christmas night with a communion, and a children's meeting on Sunday morning.—Nellie C. Beaver, Glendale, Ariz., Jan. 1.

ARKANSAS.

Austin church met in council Dec. 21, with Bro. W. L. Woodell presiding. In the absence of our elder, Bro. H. J. Lilly, who could not attend, church officers were elected for the coming year as follows: Bro. C. H. Steerman, elder; Sister Alice Woodell, clerk and treasurer; Brethren W. L. Woodell, J. H. Whitaker and T. Valentine, church trustees. Sunday-school officers are elected for the coming year. Intendant; Sister Emma Moss, secretary and treasurer. Our Thanksgiving collection of \$4 was given for World-wide Missions.—Alice Woodell, Austin, Ark., Jan. 10.

CALIFORNIA.

Butte Valley.—Eld. J. Harman Stover, of Chico, Cal., was with us a few days and gave us some good spiritual food. He also officiated at our love feast, Jan. 1. About ninety members communed.—Mrs. E. M. Wolfe, Macdon, Cal., Jan. 3. **Chico** church met in council Jan. 6, at 7 P. M. The meeting should have been held Dec. 24, but our minister, Bro. J. Harman Stover, was called to Butte Valley, and thus the council was postponed. Five certificates of membership were received and one granted. Church, Sunday-school and Christian Workers' officers were elected for the coming year. Bro. J. Harman Stover was elected as our elder for the coming year. Our Sunday school has increased since the last council. Our Christian Workers' meeting is doing good work. We expect to finish our churchhouse as soon as possible.—Marion Nino, Chico, Cal., Jan. 10.

Empire church met in council Jan. 1, with Eld. J. W. Dearth presiding. Much business was attended to. Nineteen letters of membership were read. One member was reclaimed and one baptized. A committee was appointed to draw up a plan for the church. We also organized Christian Workers' meeting, with Sister Sarah Colyer, president. Bro. D. L. Miller was with us a week, from Dec. 19 to 27, preaching seven sermons.—Phil Detrick, R. D. 3, Box 161, Modesto, Cal., Jan. 3.

Lordsburg church met in council Monday evening, Jan. 3, our elder, Bro. E. Forney, presiding. A number of letters were read and several granted. The following Sunday-school officers were elected for the Lordsburg school: Bro. J. M. Cox, superintendent; Sister Alberta Neher, secretary. For the San Dimas Mission school the following: Bro. Ross Hanawalt, superintendent; Sister Luella Hanawalt, secretary. A number of committees reported and others were appointed. As we did not get through with all the business on Monday evening, we met again last evening after prayer meeting. Bro. E. Forney was elected president of Christian Workers' society, and Sister Hazel Eby, secretary. Bro. Andrew Hutchison preached for us last Sunday, both morning and evening.—Grace Hileman Miller, Lordsburg, Cal., Jan. 6.

Reedley.—Jan. 1 we held our council, Bro. D. L. Forney presiding. The following church officers were elected: Bro. D. L. Forney, elder; Bro. Philip Smith, clerk; Sister Lizzie Minnix, Messenger agent. Sunday-school officers were elected for six months as follows: Bro. H. Johnson, superintendent; Sister Belle Minnix, secretary and treasurer. Sister L. Beckner was chosen president of Christian Workers' meeting. Eight letters were granted. Bro. C. H. Yoder, of Lordsburg, conducted an interesting Bible session during the holidays. Bro. D. L. Miller gave us good Bible Land talks each evening during the week. Bro. D. R. Holsinger gave us instruction in music.—Edith Troyer, Reedley, Cal., Jan. 5.

CANADA.

Florescent Valley church met in council Dec. 11. Owing to the members being widely scattered, and a large number going back east to spend the winter, it was decided to discontinue our Sunday school until April 1, and to hold preaching services every two weeks. Up to this time our Sunday school and preaching work has been very good, and much interest has been manifested. We hope to open in the spring with renewed energy. We expect more to join our number.—Cora M. Brubaker, Medicine Hat, Alta., Canada, Jan. 11.

COLORADO.

Denver.—On Sunday morning, Jan. 9, the members of this church enjoyed a sermon delivered by Bro. I. J. Rosenberger, of Covington, Ohio. In the evening Bro. H. H. Wenger, of Palsade, Colo., preached for us.—Emma Root, Denver, Colo., Jan. 10.

McClave church met in council Jan. 8, with our assistant elder, Bro. W. D. Harris, presiding. But little business came before the meeting. Sister Grace Silgar was elected as home solicitor, and Sister Minnie Oxley as district solicitor. The writer was appointed Messenger agent, which business was deferred from the last council. Since our organization of Oct. 31 we have taken two collections. The Thanksgiving collection amounted to \$4.00, and was sent to Kansas City Mission. Our Christmas collection amounted to \$5.00, and was sent to the St. Joseph Mission. On account of the cold weather our church will not be ready for dedication as soon as we had expected.—Sadie Harris, McClave, Colo., Jan. 10.

Rockyford church met in council Jan. 1. Bro. David Ham was retained as elder in charge, and Bro. G. Nevinger, assistant. Bro. Asberry Henard was re-elected superintendent of the Sunday school. Considerable business was disposed

of. No doubt the Bible Institute, conducted by Bro. Frank Heckman, of Bethany Bible School, had much to do in preparing the church for this meeting. The institute closed Jan. 2. The courses taken by the "Holy Spirit," "Church Doctrine," and "The Preacher," were ably presented by Bro. Heckman.—Clara Walker Miller, Rockyford, Colo., Jan. 3.

IDAHO.

Boise.—First Church of the Brethren met in council the last Tuesday in December and elected the regular church and Sunday-school officers for the ensuing year. Although few in number, we are struggling hard to raise money enough to purchase a lot and build a church.—Nettie L. Stover, Boise, Idaho, Jan. 6.

Clearwater church met in council Jan. 1, with our elder, Bro. N. S. Grippe, in charge. Five were received by letter. Sunday-school officers were elected for six months as follows: Bro. George Shade, superintendent; Bro. Earl Harlach, secretary; Sister Blanche Stooky was re-elected president of the Christian Workers' meeting; and Bro. Earl Harlach, secretary and treasurer. We held Thanksgiving services at 11 A. M.; also had a special Christian Workers' program in the evening. A collection of \$11.80 was taken for the Boise Mission. Our church is growing in number as well as in interest. We are taking new courage, this new year, and will try to make it better than the one just closed.—Mollie Harlach, R. D. 1, Lenore, Idaho, Jan. 3.

Nampa church met in council Friday evening, Jan. 7, with Eld. J. C. Neher presiding. Church officers were elected as follows: Bro. J. C. Neher, elder; Bro. E. Neher, secretary and treasurer. Bro. Sim Gross, clerk; Bro. Owen Whallon, church correspondent; Sister Rose Bradley, Messenger agent. Sunday-school and Christian Workers' officers were elected for six months as follows: Bro. J. V. Whallon, superintendent; Sister Mabel Myers, secretary and treasurer. The writer is president of Christian Workers' meeting, with Sister Julia Lavender as secretary.—Ray Shively, Nampa, Idaho, Jan. 10.

ILLINOIS.

Blue Ridge church met in council Jan. 4, at 10 o'clock, our elder, Bro. S. C. Nickey, presiding. Sunday-school officers were elected as follows: Bro. J. C. Lightcap, superintendent; Sister Elsie Claudin, secretary; Bro. John P. Burton, chorister. Christian Workers' meeting was also organized, with Sister Mabel Myers, president, and Sister Pearl C. Claudin, secretary and treasurer. Sister Emma Sigmund was chosen Messenger agent and correspondent.—John Barnhart, Mansfield, Ill., Jan. 7.

Coal Creek church met in regular council Jan. 8. Our elder, Bro. S. Bucklew, presided. Bro. Chas. Walters, of Astoria, was with us also. Bro. J. C. Neher, secretary. We organized a Christian Workers' meeting, with the writer as president.—S. Leslie Cove, Canton, Ill., Jan. 8.

Girard.—Today, at 3 P. M., we met at the Home for services. Several met with us. Eld. D. B. Gibson addressed the audience, taking for his text, Matt. 15, which was very encouraging and spiritually strengthened.—Kate Smetzer, Girard, Ill., Jan. 9.

Rock River.—We met in council at Franklin Grove Dec. 11. New Sunday-school officers were chosen for the coming year. Bro. Ira Buck is our superintendent. Bro. O. D. Buck was elected president of Christian Workers, and Bro. Emory Wolf, superintendent of home department. A committee was chosen to reseat the church. A thanksgiving service was held, in which different members took an active part. Christmas program was rendered by the children on Sunday morning, and a Christmas sermon was preached on Sunday evening.—Lulu Trostle, Franklin Grove, Ill., Jan. 8.

INDIANA.

Blue River congregation met in council Jan. 1. Teachers and Sunday-school officers were installed for the coming year. Bro. John Klison will begin our series of meetings Jan. 11.—Gertie M. Hise, Chubbuck, Ind., Jan. 12.

Elkhart City.—At our regular session on Sunday an aged brother who had once been active in the work of the church, was restored to fellowship. In the afternoon he was anointed at the home of our pastor, Bro. C. C. Kindy, and in the evening a private communion was held for his benefit. In the morning Bro. Schwalm, of the Raleigh congregation, preached for us. Our series of meetings will begin Jan. 23. Bro. Olin Shaw, of Dixon, Ill., will preach for us.—Mrs. Gladie S. Miller, 141 Garfield Avenue, Elkhart, Ind., Jan. 11.

First Church of the Brethren of South Bend met in council Dec. 20. Eld. H. W. Kriehbaum presiding. Bro. Chas. Steel was elected Sunday-school superintendent, and Sister Marie Parrett, secretary. Sister Cora Wise was elected president of Christian Workers' meeting. Dec. 12 we closed a two weeks' series of meetings, conducted by our pastor, Bro. M. Clyde Horst. The weather was stormy, yet the attendance was good. The services were given to pupils having at the Sunday-school during the year.—Pearl Wenger Jackson, 1315 Miami Street, South Bend, Ind., Jan. 9.

Goshen.—The series of meetings, conducted by Eld. Dorsey Hodgden, of Huntington, Ind., began Dec. 17, and closed Jan. 8. Five accepted Christ. Bro. Hodgden labored earnestly. The joint Christian Workers' meeting of South Bend, Elkhart, Nappan and Goshen churches was held at our church on the evening of Jan. 2. An excellent program was rendered to a very large and attentive audience.—Emma Garver, 720 South Main Street, Goshen, Ind., Jan. 8.

Huntington City church met in council Jan. 3, with Bro. G. L. Studenbaker presiding. The report shows the church to be in union and fellowship. Four letters were granted and one sister reclaimed. Sunday-school officers were elected as follows: Sister Cora Emley, superintendent; Sister Opal Helm, secretary. Sister Sarah E. Stetson, president of home department. Sister B. M. Minner was chosen president of Christian Workers. Bro. D. B. Garber then presided over the council, and with Bro. Wm. Kline, of Markle, and Bro. Jacob Heaton, of the Salomon church, took the voice of the church for an elder. Bro. G. L. Studenbaker was elected elder and pastor for the year 1910. He consented to take charge for a while, though he lives in North Manchester. Bro. J. W. Lear, of Cerro Gordo, Ill., will be with us in a series of meetings, beginning Jan. 16. We have a city of 13,000 people and only 115 members of the Brethren faith. There are eighteen other churches in town. We have driven out the saloons and consider it a blessing to the community.—John B. Bailey, 700 Guilford Street, Huntington, Ind., Jan. 5.

North Liberty church met in council Jan. 1. Our elder, Bro. David Wimer, presided. Letters were received. Officers for the coming year were chosen for both the Oak Grove and North Liberty houses. The writer was chosen secretary. Sisters Ella Cripe and Dove Helm are Sunday-school superintendents. Sisters Lizzie Housley and Anna Peterson are presidents of Christian Workers' meeting.—Dorothy Foote, R. D. 1, North Liberty, Ind., Jan. 3.

Ridge Schoolhouse.—Bro. Jacob Heiland, of Pine Creek, has not been able to be with us for some time, on account of poor health. On Sunday, Jan. 9, he preached an instructive sermon to a large audience, and we will have him with us again in four weeks.—Hattie Carbiener, R. D. 23, Bremen, Ind., Jan. 14.

IOWA.

Cedar church met in council Jan. 8, with Eld. John Zuck presiding. Considerable business was brought before the meet-

ing. Sister Annie Garner was appointed to solicit funds to assist in supporting a native worker in India. The Sunday school was reorganized as follows: Bro. C. Meyer, superintendent; Sister Minnie E. Long, secretary and treasurer; Sister Precious Zuck, chorister. It was decided to hold a series of meetings in September and October, also to hold a love feast in May. The following church officers were elected: Bro. Ira G. Miller, treasurer; Bro. J. D. Myers, secretary. The writer was elected church correspondent.—Charles C. Meyers, R. D. 2, Clarence, Iowa, Jan. 8.

Dry Creek church met in council Jan. 8, our elder, Bro. D. W. Miller, presiding. Church officers for the year were elected, also Christian Workers' officers, with Sister Ruth Werner as president, and Sister Vera Hoefner, secretary. Our Sunday-school officers were elected Jan. 2, with Sister Jennie Miller as superintendent. The birthday offerings during the year amounted to \$20.87. The Christmas program, given Dec. 26, was well attended.—Minnie B. Mentzer, Robins, Iowa, Jan. 11.

Fairview church met in council Jan. 1. Brethren S. M. Burger and John Price were elected Sunday-school superintendents. Our school is in good condition. Bro. John Price was elected president of our Christian Workers' meeting, which is doing good work. Our sister, Abraham Wolf, who is now in the twenty-third year, is full of zeal. Our love feast will be in May, the date to be later. Steps were taken to secure an evangelist to hold a series of meetings next fall. Six letters of membership were granted. The writer is church correspondent.—Orlando Ogden, Unionville, Iowa, Jan. 12.

Franklin County church met in council Jan. 1, our elder, Bro. Wm. H. Pyle, presiding. Bro. Ezra Burn was chosen superintendent and the writer, secretary of the Sunday school. Sister Anna Allen is president of Christian Workers' meeting. Jan. 2 our school decided to send our Sunday-school missionary money to the Minneapolis Mission, the amount being \$5.41.—Elsie A. Pyle, R. D. 5, Hampton, Iowa, Jan. 10.

Iowa River.—Sunday school was reorganized Jan. 2, with Bro. Tommy Smith, superintendent; the writer, secretary and treasurer. On account of cold weather the attendance was not so large. There are four hundred people in the Old Polk Home now, most of them being quite feeble. Grandma Murray, who fell and broke her hip a little over a year ago, is at present about as well as any one, considering her age. These old people attend church quite regularly, and the weather is favorable.—Laura L. Hoffer, R. D. 5, Marshalltown, Iowa, Jan. 10.

Muscate.—Our Christmas program was one of more than ordinary interest. The sweet child-voices, that spoke and sung of Christ's birth, well entertained all present. Brother and Sister Johnston (our daughter), of Macdon, Ill., with their Sunday-school program, were introduced at 8:30 P. M., and Bro. Burton preached for us at 11 A. M. and in the evening. All present received a Christmas treat. We are thinking of organizing a children's mission school for moral and religious training.—T. A. Robinson, Box 463, Muscatine, Iowa, Jan. 8.

Prairie City.—Bro. Theodore Price, of Unionville, Iowa, was with us last Sunday and gave us two sermons. We enjoy these visits from the brethren passing through, and gladly welcome all who come. Bro. I. W. Brubaker is at present in the midst of an interesting and profitable work in the city. Sister Kate Alexander and Grace Van Der Linden are our Sunday-school superintendents; Sister Muri Young, president of Christian Workers' meeting; Sister I. W. Brubaker, president of the aid society. Sisters Lova and Flossie Brubaker and Brethren Ray Alexander, Irvin Buckingham are attending Bethany Bible School. Bro. Benj. Buckingham is at home, at present, for a month's vacation from his school work. The work here is moving along nicely.—Jennie Alexander, R. D. 2, Monroe, Iowa, Jan. 11.

Salmon church met in council Jan. 9. Eld. J. M. Follis presiding. Considerable business came before the meeting. One letter was granted. A sisters' aid society was organized with Sister Mamie Sink president and Sister Minnie Wray, secretary. Bro. A. C. Brubaker, of Kansas City, Mo., is to begin a series of meetings for us Jan. 23. A committee was appointed to prepare a program for our district meeting. Sister Mamie Sink was re-elected as Sunday-school superintendent, and Bro. Olaf Caskey, secretary.—Bessie M. Bailey, R. D. 1, Prescott, Iowa, Jan. 11.

KANSAS.

Altamont church met in council Jan. 8. Bro. E. E. Joyce presiding. One letter was received. Church and Sunday-school officers were elected for one year as follows: Sister Katie Joyce, church clerk; Bro. Wm. F. Baker, treasurer; Sister Kate Joyce, president of Christian Workers' meeting. Sister M. C. Miller, also superintendent of the Sunday school. Bro. C. A. Miller, our district evangelist, will hold a series of meetings for us in November. The writer was chosen Messenger agent and church correspondent.—Katie Joyce, Altamont, Kans., Jan. 8.

Maple Grove.—Bro. A. C. Brubaker, of Kansas City, Mo., came to us and delivered a sermon on the 21st of Dec. There was one accession. Owing to the severe cold and bad roads, also smallpox in the community, the attendance was not large. At our fall love feast Bro. A. J. Wertenberger was ordained to the eldership. Dec. 30 we held our council. Bro. Wertenberger presided. Our district meeting has expired. He was chosen for one year. It was decided to hold a series of meetings in the spring.—Minnie D. Deeter, R. D. 1, Box 78, Norcat, Kans., Jan. 6.

Neosho church met in council Jan. 9, Bro. W. C. Watkins, our elder, presiding. The writer was elected clerk and church correspondent. Sister Susan Peters, Sunday-school superintendent; Sister Pfoutz, secretary and treasurer. Letters were granted to Brother and Sister Alfred Wellar and son, Omar, who are moving to Palsade, Colo., soon. We will have a series of meetings in the spring, conducted by Bro. C. E. Miller, our district evangelist. The time will be set later. Our next council will be held at Galesburg Mission, which is an arm of the church. At the close of the meeting the writer was advanced to the second degree of the ministry. J. H. Holloway, Chanute, Kans., Jan. 15.

MARYLAND.

Broad Run.—Eld. Chas. F. Ausherman, of Myersville, Md., began a series of meetings at this place, a branch of the Brownsville congregation, on the evening of Dec. 11, and continued until the evening of the 21st. Bro. Ausherman labored earnestly for the saving of souls.—Mrs. John S. Bowles, Burkittsville, Md., Jan. 11.

Hagerstown.—We start the new year with bright prospects for our Sunday school. We have an enrollment of 150 regular attendants. We have an adult Bible class of about twenty-five members, and purpose organizing a ladies' Bible class, numbering twenty. We also have a Home Department which has been organized for several years. It has been doing good work. Recently we organized a cradle roll department.—Gemma L. Kridger, Hagerstown, Md., Jan. 7.

Middleton Valley congregation met in council Jan. 1, our elder, Geo. W. Harp, presiding. Considerable business was transacted. We decided to hold our love feast May 28, commencing at 2 P. M. The feast is to be preceded by a two weeks' series of meetings, to be conducted by Bro. A. F. Snader, of New Windsor, Md.—C. N. Frushour, Myersville, Md., Jan. 10.

MICHIGAN.

Berrien church met in council Saturday, Jan. 8. Bro. Eli Roose came on Friday and preached three sermons for us. Bro. Robert Devenport, a member of the Mission Board, came Saturday evening. Bro. Roose presided at the council. Sun-

day evening two came out on the Lord's side, a father and mother. The next morning four of the children and the teacher of the day school came. All were baptized and one was reclaimed.—R. J. Shreve, Buchanan, Mich., Jan. 12.

Harlan.—Bro. W. R. Miller, of Chicago, recently delivered six instructive Bible lectures for us. We have an evergreen Sunday school and during the year 1909 we missed but one Sunday. During the year we present 290 officers, 222 teachers, 2,533 scholars, making an average of 59. Total collection, \$47,311; paid out for supplies, \$36.67. At the beginning of the year 1909 we had \$1,000 on hand; balance on hand at present, \$11,61. Nine were received into the church from the school.—A. W. Taylor, R. D. 2, Copemish, Mich., Jan. 9.

Vestaburg.—Our Sunday school was reorganized Dec. 26. Bro. B. F. Switzer was reelected superintendent. Inzie Goldener was chosen secretary.—B. F. Switzer, Vestaburg, Mich., Jan. 10.

MINNESOTA.

Winona.—Jan. 2 was observed in this church as a day of prayer for the success of the church. The special prayer service was held in the evening. While the membership were engaged in the service at the church, those who could not be present at the church were at home. Each one remembered some particular phase of the work, such as the ministry and deacons, the home and foreign missions, the Sunday school and Christian Workers, the Publishing House and its various lines of work, and many other departments of church work. Our motto for the service was "Make 1910 a Successful Year for the Church." The service resulted in a fuller determination to do more active work.—D. H. Keller, 552 W. Seventh Street, Winona, Minn., Jan. 13.

MISSOURI.

Fairview congregation met in council Jan. 8, our elder, Bro. J. B. Hyton, presiding. Two letters were received and one granted. The following officers were elected for 1910: Bro. J. B. Hyton, elder; Bro. Frank Robertson, clerk; Sister Maggie Hyton, Messenger agent and church correspondent.—Maude Robertson, Mansfield, Mo., Jan. 10.

Mt. Etna.—The writer is now engaged in a revival meeting at this church. The attendance and interest are good. One confessed Christ last evening. The members are in good working order and the prospects for the work are good. After we close here we go to St. Louis, Mo., for the State, for another revival Jan. 23. After that we will be ready for other fields. We never tire of working for the Lord and the Gospel, and hereafter shall devote all our time to the Master's cause.—A. C. Brubaker, 1320 Tracy Avenue, Kansas City, Mo., Jan. 10.

Oak Grove church met in council Jan. 1. In response to a call from Collins for the Brethren to hold some meetings there, a committee was appointed to look after the matter, and if possible there will be a series of meetings held there in the near future. Our love feast will be held April 16.—P. H. Killingsworth, R. D. 2, Collins, Mo., Jan. 10.

Pasco Valley.—Prospects for our work are brightening. Bro. M. E. Register has been appointed corresponding secretary for the Messenger.—P. L. Fike, White Church, Mo., Jan. 12.

Prairie View church met in council Jan. 1. Eld. W. H. Holsope presiding. Church and Sunday-school officers were elected. We decided to have Bro. D. L. Mohler hold a Bible session, treating principally on the Life of Christ, to begin on the evening of Feb. 1, and close on the evening of the 25th.—Alice N. Vogt, R. D. 3, Versailles, Mo., Jan. 12.

MONTANA.

Enterprise.—May 7 of this year it will be three years since I filed a claim on United States land and I am writing to you. Some very desirable land will be open for homestead filing after March 31, and 320 acres can be taken by any person eligible. We have a membership of thirty, and yet there is room for others. Correspondents will please enclose stamp.—J. K. Keller, Enterprise, Mont., Jan. 9.

Medicine Lake.—Dec. 2, we organized our Sunday school for the next six months. Bro. Chalmers Bailey was elected superintendent; Sister H. Cookson, secretary and treasurer. Brother and Sister McCune have gone to Bethany Bible School, Chicago, for the winter.—Katie E. Keller, Enterprise, Mont., Jan. 9.

NEBRASKA.

Beatrice.—We held our members' meeting on New Year's Day. The attendance was good. The church was unanimous in re-appointing Bro. A. D. Schenberger as our pastor for the coming year. He was also chosen elder. We decided to observe the week of prayer by holding cottage prayer meetings each evening. Bro. Ralph Chamberlin was reelected Sunday-school superintendent; Sister Elsie Price, secretary; Bro. Forest Elsenbise, corresponding secretary and treasurer; Sister Allie Elsenbise, superintendent of the home department; Sister Lana Sollenberger, Messenger correspondent. Bro. J. W. Lear is booked for a series of meetings here some time in August.—Allie Elsenbise, Beatrice, Nebr., Jan. 5.

NEW JERSEY.

Sand Brook church recently closed an interesting series of meetings, conducted by Bro. Ira C. Holsope, of Pottstown, Pa. The meetings commenced Dec. 5 and closed Dec. 19. Bro. Holsope preached, and the members were built up spiritually and many good impressions were made.—H. T. Horne, Sand Brook, N. J., Jan. 6.

NEW MEXICO.

Lake Arthur.—We organized our Sunday school Dec. 26, with Bro. Joe Sutter, superintendent. We met in council Jan. 1, at 2 o'clock, with Eld. C. H. Brown moderator. The time for our series of meetings and love feast was not decided on, since Bro. A. J. Smith is unable to be with us. On Sunday morning, Jan. 2, Eld. C. H. Brown preached for us. Since he moved to the country we have only one sermon each first and third Sunday.—Anna Bowers, Lake Arthur, N. Mex., Jan. 4.

NORTH DAKOTA.

Berthold church met in council Jan. 8, our elder, Bro. H. C. Longacker, presiding. Four letters were granted. We organized a Christmas workers' meeting with Bro. Wm. Petry, president. Our Sunday-school children rendered a program Dec. 26, which was appreciated by all, and the children enjoyed the work. Our school is evergreen, well attended and with good interest.—Allie M. Petry, Berthold, N. Dak., Jan. 13.

Carrington church met in council Jan. 6, and in the absence of our elder, Bro. D. M. Mummett, Bro. J. C. Forney, of Kenmare, took charge. Four were received by letter, one of them, Bro. J. R. Smith, being a minister. Three letters were granted. Sunday school was reorganized, with Bro. Carl Crues, superintendent; Sister Annie Myers, secretary and treasurer. It was decided to have a series of meetings and love feast in June.—J. S. Sheaffer, Carrington, N. Dak., Jan. 8.

Surrey church met in council Dec. 23, with Bro. D. M. Mummett officiating. Considerable business was disposed of. Three letters were granted. Bro. D. M. Mummett was reelected Sunday-school superintendent, and Sister Belva Hewitt, secretary. Bro. Paul Dresher is Messenger agent, and the writer corresponding secretary. Our Sunday school continues with interest. Bro. D. T. Dierdorf was chosen as our elder for the coming year. Bro. H. H. Shorb, assistant.—Manerva Lambert, Surrey, N. Dak., Jan. 8.

Turtle Mountain.—On Christmas Day, in company with one of our deacons, Bro. G. A. Fisher, we went to Turtle Mountain,

where there are about a dozen members, to conduct meetings. Bro. Fisher returned the following week, and on New Year's Day Bro. John Fisher came to assist in the same service. We conducted eighteen services, preaching sixteen sermons. Three were restored to fellowship. There were many who had never known of our doctrine, and who are anxious to learn more about our teaching. By their request we will give them more meetings this spring. We distributed a number of Missionary Visitors and Gospel Messengers, among which were a dozen copies of the doctrinal number. In these they are anxious to be interested. There is a good opening here to establish a church, and we hope work may be done along that line.—Wm. H. Elder, Perth, N. Dak., Jan. 13.

OHIO.

Akron.—The children of our Mission rendered an acceptable Christmas program Dec. 26. We presented each child with a little Christmas treat. Each primary scholar was given a Testament, and each juvenile a Bible. Through the generosity of several of the churches in the District, and also by donations from individual members, we were able to deliver twenty-two baskets to needy families the day before Christmas. We have brought a few children into the Sunday school from the homes where we distributed the Thanksgiving baskets. We now have a good supply of clothing, sent by different churches, for which we are thankful. Bro. Thru Claude Murray and Simon Smith were elected as Sunday-school superintendents; Sister Emma Roires, Messenger agent, and Sister Daisy Marken, superintendent of the cradle roll and home department.—Jennie M. Shriver, Akron, Ohio, Jan. 5.

Fostoria.—The day before Christmas we had services at the Brethren's Home, conducted by Bro. L. H. Dickey, consisting of prayer and song service. After the services we gave the inmates little gifts of candy, nuts, aprons and handkerchiefs. As we were preparing to present our gifts, a basket of fruit, nuts and candy from the city was left for the old people. We also received a box from the Silver Creek aid society, which helped to make the day a joyful one. The Fostoria Sunday school members, for the winter, gave the old people, as a rule, appreciate these things. The inmates of the Home are enjoying good health, considering their ages, which range from forty-three to ninety-one. There are fourteen in all.—Frank Noffsinger, Fostoria, Ohio, Jan. 8.

Lick Creek church met in council Jan. 1. Bro. Edward Kintner presiding. Two letters were granted. Bro. G. W. Sellers was chosen elder for the coming year. Bro. E. F. Kintner was elected secretary; and Bro. A. B. Robinson, trustee. Sister Minerva Kintner was chosen solicitor for home and foreign missions, and the writer, correspondent. May St. John, R. D. 3, Bryan, Ohio, Jan. 8.

Lorain.—Dec. 26 our Sunday school reorganized for another year, with Sister Clara Souders as superintendent. After the close of the Sunday school, each scholar was presented with a little gift, after which the school presented Bro. U. R. McCorkle with a fine Bible, to show our love for him, and our appreciation of his work.—Allie Helman, R. D. 1, Dawson, Ohio, Jan. 10.

Mauves church met in council Dec. 31, our Eld. G. W. Sellers, presiding. Many business matters were disposed of. Letters were granted. Bro. J. T. Plenge was chosen superintendent for six months.—John Sponseller, Sherwood, Ohio, Jan. 4.

Rush Creek church met in council Jan. 8, with our elder, Bro. Bagwell, presiding. One letter was granted. We decided upon a systematic plan of raising money for our church work. Bro. Levi Stoner was elected Sunday-school superintendent for the coming year.—Lizzie Bagwell, Bremen, Ohio, Jan. 9.

OKLAHOMA.

North Star (Okla.)—We held our love feast Dec. 11. Bro. Kaufman, of Iowa, officiated. He began a series of meetings Dec. 9 and continued until the 14th when Bro. A. J. Smith and wife came to us, and conducted a three weeks' series of meetings. The attendance was not large on account of bad weather, but we were strengthened spiritually.—Jacob Troxel, Caldwell, Kans., Jan. 13.

Waskita church met in council Jan. 1. Our elder being absent, the election of an elder was deferred for the present. Bro. Wm. Battey was elected Sunday-school superintendent, and Bro. Dawson, president of Christian Workers' meeting.—Mollie Yoder, R. D. 4, Cordell, Okla., Jan. 4.

OREGON.

Coquille Valley church met in council Jan. 1. The church begins the new year with bright prospects. Bro. J. S. Root was elected householder for another year. Bro. E. J. Michael, clerk, and the writer correspondent and Messenger agent. It was decided to hold a series of meetings, beginning Feb. 13, to be conducted by the home brethren. Our motto for the coming year is "1910 for Christ."—J. H. Stevens, Myrtle Point, Oregon, Jan. 8.

Newberg.—On account of Christmas falling on the last Saturday of the quarter, our regular council was deferred one week. We met Jan. 1, with our elder, Geo. C. Carl, presiding. Church, Sunday-school and Christian Workers' officers were chosen as follows: Elder, Geo. C. Carl, of McMinn; foreman, Leo Dattmann, clerk, Gustaf Dattmann, correspondent, Bessie Marie King; Sunday-school superintendent, Sarah A. Van Dyke; secretary, Bessie Kaufman. Bessie Marie King was chosen president of Christian Workers. One letter was received and nine granted. We have a small band of earnest workers here, but greatly need a resident elder.—Bessie Marie King, Newberg, Oregon, Jan. 4.

PENNSYLVANIA.

Claar church met in council Jan. 8, with Bro. J. A. Sell presiding. Church officers were elected for the coming year, with Bro. J. A. Sell retained as elder. Bro. E. H. Claar was elected treasurer; the writer reelected secretary; Bro. E. H. Claar, Sunday-school superintendent. Our love feast will be May 28, examination service on June 13. P. M. and the feast proper at 6 P. M., to be preceded by a series of meetings, beginning May 14 and continuing until the feast. The lower house has recently been repaired, and was redecorated on Sunday, Jan. 8, Bro. J. A. Sell preaching the sermon. The prospects for good work are encouraging.—E. F. Claar, Claar, Pa., Jan. 11.

Elk Lick church met in council Jan. 6. Bro. Daniel Clapper presiding. Four letters were granted. It was decided to have a two weeks' series of meetings and love feast this spring.—Alice C. Beachy, Elk Lick, Pa., Jan. 10.

Manover church met in council on Wednesday evening, Jan. 5. Our elder, Bro. E. S. Miller, not being present, Eld. D. H. Baker presided. Sunday-school officers were elected for the coming year. Bro. H. S. Baker was reelected superintendent, one letter was granted. The weather being unfavorable, not many were present. Eld. Miller not being present, on Christmas Day services were held at 10 A. M. and Christmas exercises at 2:30 P. M., by the Sunday school. Bro. James P. Leaman, of York, Pa., addressed the school.—W. B. Harlacher, Manover, Pa., Jan. 12.

Lower Canawago.—On the afternoon of Sunday, Nov. 14, we gathered at the home of Bro. Wm. Mummett, on the banks of the Big Canawago Creek, for baptism. Six were baptized, in the presence of a very large concourse of people, the number estimated at 600. This was the result of an interesting series of meetings held at the Bethel house, by Bro. J. H. Mohler, of Lewisburg, Pa. Bro. Andrew Bowser, of East Berlin, led the singing.—G. W. Hull, Lower Canawago, Pa., Jan. 5.

Uniontown.—Our Christmas exercises were conducted on the evening of Dec. 26. The school was given a treat after the services. Brothers H. H. Glover and C. S. Livengood were elected superintendents for the coming year; Bro. J. H. Finnell, secretary; and Bro. Quinter Barnhouse, treasurer. Our church and Sunday-school work are moving along nicely.—Mary C. Barnhouse, 8 W. Craig Street, Uniontown, Pa., Jan. 8.

West Greentown.—We began a series of meetings at Greentown Dec. 18 and continued until Jan. 14 inclusive. Bro. E. W. Edris labored for us in the German language. Four confessed Christ at these meetings and one at our regular services the following Sunday evening. None of these are above the age of twelve years. We will begin a series of meetings at Rheems Feb. 12.—S. R. McDannel, Elizabethtown, Pa., Jan. 10.

SOUTH DAKOTA.

Willow Creek.—At the reorganization of our church work, Sister Ellen Harlison was chosen Sunday-school superintendent, and Bro. Frank Hengley, secretary. Our school is wide-awake to missionary endeavors. The young people's class has this year undertaken to support a native worker in India. Another Bible class is supporting an India orphan. Some work is being done for the Chicago Sunday-school Extension by the children's classes and others. The Christian Workers are under the direction of Bro. Grant Tooker. Sister Mary Hengley was appointed local Child Rescue Worker.—Eva Hengley-Hurst, Wootoka, S. Dak., Jan. 8.

TENNESSEE.

Beaver Creek church met in council Jan. 1. Eld. John Henry Petersen presiding. Two letters were received. A sick man came to our church, recently, making fourteen members added to our number, including those received by letter, since our district meeting. We reorganized our Sunday school Jan. 3 for the coming year, with Bro. H. F. Bailey as superintendent. The church seems greatly encouraged and in good working order.—Tennie Bowman, Fountain City, Tenn., Jan. 10.

TEXAS.

Manvel church met in council Dec. 18. Eld. M. H. Peters presiding. Bro. S. A. Honberger, of Wichita, Kans., very ably delivered a series of eleven sermons, beginning on Christmas evening, and closing on Sunday evening, Jan. 2. Our love feast was held Dec. 29. Bro. J. A. Miller assisted in the meetings.—A. J. Hicks, Manvel, Tex., Jan. 4.

VIRGINIA.

Fairfax church met in council Jan. 8, with Eld. I. M. Neff presiding. Considerable business came before the meeting and was pleasantly disposed of. Four letters were granted. Bro. Neff was chosen as elder for two years. Brethren C. E. Miller and G. J. Lomberger were elected Sunday-school superintendents for this year. Bro. W. H. Sanger will represent students of our Sunday-school League Convention, to be held in Richmond in the near future. The writer was chosen correspondent for another year.—Maggie Miller, Oakton, Va., Jan. 10.

Green Mount church met in council Jan. 8, with Eld. J. A. Garber presiding. Some important business was disposed of. Brethren J. W. Myers and D. R. Miller were reelected superintendents of our Sunday-school. Christian Workers' officers are Bro. J. W. Wampler, president; Sister L. Katie Ritchie, secretary. Sisters L. Katie Ritchie and Katie Kline are church correspondents. We will hold two series of meetings in our congregation during the year. Jan. 2, our Sunday school was reorganized without any change in teachers. L. Katie Ritchie, Box 25, Harrisonburg, Va., Jan. 10.

Livville Creek church met in council as usual on New Year's Day, keeping the day with fasting and prayer for the welfare and advancement of the church. Considerable time was devoted to the settling of accounts, and plans were laid for future work. Superintendents were appointed for six of our Sunday schools. A committee was appointed to assist the superintendents in the organization. During the year 1909 we received ten by baptism, nine by letter and one restored to membership. We granted nineteen letters of membership, dismissed four, and lost five by death, leaving 441 members to begin the work of 1910. Numerically the church does not show the usual increase of members. On account of contagious diseases prevailing in the community, two series of meetings were deferred. The financial report shows a surplus balance on the side of the church, aside from the amount necessary to carry on the work at home. During the year 1909 \$3,500 was contributed to various lines of work.—Catherine R. Kline, Broadway, Va., Jan. 10.

Mt. Vernon church met in council Jan. 8, Eld. J. P. Kindig presiding. One letter of membership was received and four granted. Bro. D. C. Flory, of Middle River, preached for us Jan. 9.—Lulu Loving, Fishersville, Va., Jan. 11.

Pleasant Hill church met in council Jan. 8. Bro. Owen Barnhart presiding. The following officers were elected for the present year: Bro. Eld. Marshall, treasurer; Bro. E. E. Hyton, clerk; Sister Louie Cox, Messenger agent, and the writer, correspondent. A collection of \$3.25 was taken to help build Snow Creek churchhouse, Franklin County. On the following Sunday Bro. A. N. Hyton preached an interesting sermon, taking his text from Matt. 6: 20.—Ruth A. Hyton, Willis, Va., Jan. 10.

Rodock Grove church met in council Jan. 8, with Eld. J. F. Keith presiding. Not much business came before the meeting. A collection of \$5.00 was taken for the new Franklin County churchhouse. Bro. J. F. Keith preached in the evening at 7:30. On Sunday morning we had a Bible lesson at 10 o'clock, after which the funeral of Sister Bettie Thomas was conducted by our elder, Bro. W. H. Naft, assisted by Eld. M. I. Dickerson, at 11 o'clock.—Ella Bowman, R. D. 6, Box 44, Floyd, Va., Jan. 11.

(Continued on Page 64.)

***** CORRESPONDENCE *****

"Write what thou seest, and send it unto the churches."

THE TROTWOOD INSTITUTE.

The eighth annual Sunday-school Teachers' Institute of the Church of the Brethren of Southern Ohio was held at Trotwood, near Dayton, Dec. 27 to 31. The instructors were Brethren I. B. Trout, A. C. Wicand and John S. Flory. None of them needed an introduction to our workers, as they had all assisted in institute work heretofore. The writer was not permitted to be present the first half of the term, but if the enthusiasm and interest during the last half may be considered an index to the first, the merits of the institute throughout are as good as those of any previous one. Bro. Flory gave two addresses on "Sunday-school Pedagogy," two on "The Sunday-school Teacher," and a sermon on "The Mission of the Church." Those in attendance received a feast of good things from his discourses. On account of having a place on the program of the Southern Educational Association, at Charlotte, N. C., Dec. 30, Bro. Flory could only be with us two days.

Bro. Trout gave nine addresses,—three on "Sunday-school Problems and Management," two on "Some of the Problems Confronting the Church," one on "Struggles of the Apostolic Church," and three other sermons.

The addresses on Sunday-school management, and the solutions given to many of the most common and perplexing Sunday-school problems, were of much value to our workers, especially as they begin the work of a new year. Bro. Wiewand had been assisting in Sunday-school work in Northeastern Ohio, and was delayed in reaching this place on account of his train being four hours late. He was, therefore, not permitted to give his Thursday evening address on "The Righteousness of the Sons of the Kingdom of Heaven, or the Beatitudes." Bro. Trout was yet with us and, being prevailed upon, he treated the subject, but stated that while he and Bro. Wiewand worked together in institutes, and fit well together, yet they were far from being alike. He discussed the subject in a very successful manner, mostly from memory, as he had heard Bro. Wiewand treat the subject in Northwestern Ohio, a few days previous.

On Friday Bro. Wiewand gave three addresses, one giving an outline on the Book of Matthew and two on some of the more difficult Sunday-school lessons for the year. He urged our workers that,—since all of our Sunday-school lessons but two, for 1910, are taken from the Book of Matthew,—they study and master the entire Book of Matthew, instead of confining themselves only to the lessons given in the quarterlies. His outline, if carried out, will prove very helpful, especially to advanced classes. Bro. Wiewand has prepared a correspondence course on the Book of Matthew that is now ready for those who desire to take it.

According to the register, 410 enrolled their names. Of these, 36 are superintendents, 53 advanced teachers, 40 intermediate teachers, 18 primary teachers and 263 Sunday-school pupils. As usual, at these institutes, there was a large representation of ministers and elders present. Among these were John Smith, the oldest elder in Southern Ohio, J. C. Bright, Jesse Stutsman, D. S. Filbrun, L. A. Bookwalter, and many others, who are well known throughout the Brotherhood.

It is only through the mutual efforts of our ministers, our Sunday-school teachers, officers and workers, by their presence, prayers and financial support, that these meetings are made a success. Even the time for holding the series of meetings throughout the local congregations is usually arranged so as not to conflict. On account of illness, Eld. Jacob Coppock, chairman of our committee, could not be present. Eld. David Hollinger directed the institute in a very efficient manner.

The people of Trotwood are to be commended for their hospitality in taking care of this gathering, and for giving free lodging to so many guests. Their commodious church building was well filled the greater part of the time. It will be remembered that they opened their doors for our first Sunday-school Teachers' Institute seven years ago. Elder D. M. Garver, moderator of our last Annual Conference, now has charge of this congregation. Besides encouraging the Sunday-school work in other ways, he also attends the regular teachers' meeting. Among those present from other State Districts were Bro. A. P. Snader, of New Windsor, Md., and Sister Emma Miller, District Sunday-school Secretary of Southern Indiana. Sister Miller assisted in conducting the song service. Invitations for our Institute from Dec. 26 to 30, 1910, are now in order. Levi Minnich, Sec. Greenville, Ohio, Jan. 7.

TO THE MEMBERS OF NORTHEASTERN OHIO.

Please allow the writer a little space to make a plea for the Akron Mission, now in its infancy. The work is receiving careful attention at the hands of Brother and Sister Shriver, who are to be commended for the zeal, sacrifice and devotion bestowed upon this charge. Our Brother having been taught the more perfect way, like the writer, changed his church relationship and gave up his professional work as teacher in the public schools in which he commanded good wages and ready employment. This city is noted for its large manufacturing industries, one of which, we have been told, employs over 5,000 people. This city, therefore, is a good place for wage-earners and bread-winners. Our Home Mission Board of Northeastern Ohio decided largely to concentrate the means and efforts available on this mission, which seems to meet with general approval. Our Board has succeeded in finding a house and lot, favorably located for mission work,—much more so than our past and present location. The house on this lot, or a part of it at least, can be used for public mission services until a new church-house is built. To promote this much desired object, our Home Mission Board recommended that each church in our District raise \$1.00 for each member. Said recommendation passed at our last district meeting (first Thursday in October). The writer has had the privilege of meeting several times with the members who compose this Mission and was much encouraged by the interest and devotion manifested. Please allow us to say that, as a District, we come to the help of our Brethren in Christ who so much need our genuine sympathy and substantial help at this time. Let us do as we would be done

by. Regard it not only as a duty to give, but a precious privilege as well.

New Philadelphia, Ohio, Jan. 8.

Edward Loomis.

SUNDAY-SCHOOL INSTITUTE OF MIDDLE MISSOURI.

This year's Institute and Bible Normal was held in the Warrensburg church, under direction of the District Sunday-school Board, with Eld. S. Z. Sharp as instructor. Our anticipations of interest and profit, to those who attended, were fully realized, although many more might have been present if the weather had been milder during the week of Dec. 27 to Jan. 1.

Day services, from 10 A. M. to 3 P. M., with an hour's intermission, were devoted to a study of the life of Christ and the relations between the Old Testament and the New. The four Gospels were the records studied in the forenoon, and the Epistle to the Hebrews in the afternoon. Short periods were given to principles of successful teaching.

The evening sessions were given mainly to a study of church doctrines. On the whole we feel that the opportunities for Sunday-school and church workers, to improve their work for the Master, were most excellent, and we have heard nothing but words of satisfaction with the work done.

Jesse D. Mohler.

Warrensburg, Mo., Jan. 3.

REPORT OF TREASURER OF TEMPERANCE COMMITTEE.

The following amounts have been placed in the Temperance treasury during 1909:

Southern California and Arizona.	
Covina Sunday school, per Q. E. Bashore,	\$ 7 22
Total from District,	\$ 7 22
Northern Illinois and Wisconsin.	
Cherry Grove Sunday school, per Chas. Shideler,	\$ 4 20
First Chicago Sunday school, per I. C. Eisenhour,	3 43
Chippewa Valley Sunday school, per F. E. Peden,	1 40
Ash Ridge Sunday school, per M. D. Looker,	2 00
Elgin Sunday school, per H. R. Olwin,	5 08
Hickory Grove Sunday school, per John L. Tenley,	2 28
Laurel Sunday school, per Amy Trout,	4 21
Maple Grove Sunday school, per S. B. Stong,	1 56
Mt. Morris Sunday school, per J. P. Holsinger,	8 65
Ogden Mission Sunday school, per Chas. W. Eisenblase,	95
Polo Sunday school, per J. C. Lamph,	4 00
Rockford Sunday school, per P. R. Keltner,	7 62
Shannon Sunday school, per J. W. Fox,	2 62
Sterling Sunday school, per C. W. Cossey,	5 43
West Branch Sunday school, per Lester W. Sollenberger,	3 54
Yellow Creek Sunday school, per H. H. Keltner,	2 56
Total from District,	\$52 66
Southern Illinois.	
Cerro Gordo Sunday school, per J. J. Reppert,	\$13 57
Total from District,	\$13 57
Southern Indiana.	
Locust Grove Sunday school, Nettie Creek congregation, per Frank Dillon,	\$ 2 13
Total from District,	\$ 2 13
Michigan.	
Woodland Sunday school, per Ruth L. Wagamon,	\$ 6 60
Total from District,	\$ 6 60
Southern Ohio.	
Brookville Sunday school, per Edna B. Mapphis,	\$ 6 00
Wolf Creek Sunday school, per Erven Olwen,	1 15
Total from District,	\$ 6 15
Middle Pennsylvania.	
New Enterprise church temperance meeting, per C. L. Mock,	\$ 6 06
Total from District,	\$ 6 06
Southern Pennsylvania.	
Green Spring church temperance meeting, per John A. Miller,	\$ 3 25
Total from District,	\$ 3 25
Western Pennsylvania.	
Elk Lick Sunday school, per Elizabeth Reitz,	\$0 77
Elk Lick congregation, per S. A. Beachy,	5 44
Berkey Sunday school, Shade Creek congregation, per Jacob Faust,	4 00
Maple Glen Sunday school, per L. H. Peck,	2 13
Meyersdale Sunday school, per M. C. Horner,	4 72
Uniontown Sunday school, per Jasper Barnhouse,	5 00
Total from District,	\$22 06
First District of Virginia.	
Oak Grove Sunday school, per J. H. Garst,	\$ 1 20
Trinity Sunday school, Troutville, per C. D. Hylton,	2 95
Troutville Sunday school, Botetourt congregation, per D. P. Hylton,	5 43
Total from District,	\$ 9 58
Grand total,	\$129 28
P. J. Blough, Treasurer.	
Hooversville, Pa., Jan. 1, 1910.	

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Alexander-Henricks.—Dec. 22, 1909, at the home of the bride, by the undersigned, Arthur Alexander, of St. Elmo, Ill., and Myrtle E. Henricks, of La Place, Ill. Geo. W. Miller.

Billman-Yoder.—By the undersigned, at his home, Jan. 1, 1910, Mr. Clayton S. Billman and Sister Della M. Yoder, both of Spencer, Ohio. S. M. Friend.

Breidenbaugh-Nafzinger.—By the undersigned, at the home of the bride's parents, Longgreen, Md., Jan. 5, 1910, Bro.

Christian P. Breidenbaugh and Sister Lillie M. Nafzinger, both of Longgreen, Baltimore County, Md. S. E. Engler.

Christner-Mohler.—By the undersigned, at his home in Cerro Gordo, Ill., Dec. 21, 1909, Bro. Almon M. Christner and Sister Florence M. Mohler, both of Cerro Gordo, Ill. J. W. Lear.

Dana-Carl.—At the home of the bride's parents by the undersigned, Jan. 1, 1910, Mr. Marshall Dana and Sister Nora Carl, both of Portland, Oregon. J. A. Royer.

Eshelman-Goble.—By the undersigned, at the home of the bride's parents, in Red Cloud, Neb., Dec. 23, 1909, Bro. Clarence A. Eshelman and Sister Carrie E. Goble, both of Red Cloud, Neb. C. B. Smith.

Garvey-Wagner.—By the undersigned, at the home of the bride's parents, Dec. 21, 1909, Bro. S. Arthur Garvey, of Leeton, Mo., and Sister Maude E. Wagner, of Adrian, Mo. Ira Witmore.

Goodman-Adams.—By the writer, at the home of Mr. and Mrs. Edd Aten, near Garden Grove, Iowa, Jan. 1, 1910, Mr. Ernest A. Goodman and Miss Mabel E. Adams, both of Leon, Iowa. L. M. Kob.

Leedy-Leedy.—At the home of the bride, near New Paris, Ind., Dec. 30, 1909, by the undersigned, Ira G. Leedy, of Cerro Gordo, Ill., and Mary E. Leedy, of New Paris, Ind. Geo. W. Miller.

Martin-Harman.—At the home of Mr. James David Martin, Mr. Fred Martin and Miss Clara E. Harman, both of Denio, Mo., by the undersigned, Nannie A. Harman.

Reber-Hess.—Jan. 6, 1910, by the undersigned, at the home of Brother and Sister Henry Hess, at Elizabethtown, Pa., Bro. Frank L. Reber, of Myerstown, Pa., and Sister Mary B. Hess, of Elizabethtown, Pa. Sam'l H. Hertzler.

Reppert-Cripe.—At the home of the undersigned, near Heath, Tippecanoe Co., Ind., Jan. 1, 1910, Bro. Irvin L. Reppert and Minnie M. Cripe, both of Pymont, Carroll Co., Ind. John W. Root.

Rexroad-Blakenstaff.—By the undersigned, in the Church of the Brethren at Cerro Gordo, Ill., Dec. 23, 1909, Bro. Earle N. Rexroad, of Anaheim, Cal., and Minnie M. Blakenstaff, of Cerro Gordo, Ill. J. W. Lear.

Wore-Beyerly.—By the undersigned, at the home of the bride's mother, near Lima, Ohio, Dec. 30, 1909, Bro. Claude G. Wore and Sister Edna Pearl Beyerly, both of Allen County, Ohio. David Beyerly.

Young-Kilnman.—By the writer, at the home of the bride's parents, Kearney, Neb., Dec. 29, 1909, Mr. James L. Young and Sister Ella L. Kilnman. F. A. Nickey.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Blakenstaff. Bro. Jacob, born in Clinton County, Ind., Nov. 20, 1842, died in Carroll County, Ind., Dec. 7, 1910, aged 67 years and 17 days. In 1864 he was married to Susan Waggoner, who died in 1877. In 1878 he was married to Catharine Michael, who died May 20, 1908. He is survived by two daughters by his first wife, three stepsons, three brothers and one sister. Bro. Blakenstaff was a member of the church. Services in the Pymont church by the writer. Text, Job 5: 26. Interment in Pymont cemetery. J. G. Stinebaugh.

Bowers. Bro. John Henry, born in Delaware County, Ind., Jan. 25, 1855, died at his home in Lake Arthur, N. Mex., Nov. 16, 1909, aged 54 years, 9 months and 21 days. He was married to Fannie V. Silvase April 6, 1874. To this union were born eleven children. Two years after marriage he, with his companion, united with the Church of the Brethren. Bro. Bowers served the church as a deacon a little less than a year. He was sanctified before his death. His wife, eleven children, one brother and one sister survive. Services at his home at Lake Arthur, N. Mex., by Eld. Jacob Wyne, of Dexter, N. Mex. Interment in the new Lake Arthur cemetery. Anna Bowers.

Brown. Bro. John, born May 12, 1836, died of pneumonia, at his home near Taneytown, Md., Jan. 1, 1910, aged 73 years, 7 months and 19 days. He leaves a wife and seven children. Services at Piney Creek, by Eld. J. H. Utz. Interment in the adjoining cemetery. M. E. Ecker.

Clark. Bro. Joseph, born Nov. 28, 1854, died at Johnson City, Tenn., Nov. 25, 1909, aged 54 years, 11 months and 27 days. His death was caused by paralysis. Bro. Clark was a member and deacon in the church for several years. Three brothers and two sisters survive. Father, mother and four sisters preceded him. Services at the Knob Church, by Brethren A. M. Laughrun and S. J. Bowman. Interment in the cemetery near by. J. K. Clark.

Crumrine. Bro. M., born in Darke County, Ohio, Dec. 25, 1832, died in Dallas, Tex., Dec. 21, 1909, aged 76 years, 11 months and 22 days. He united with the Church of the Brethren early in life and remained faithful. His second wife, one brother, one sister, four sons and three daughters survive. Two sons and two daughters preceded him. Services by T. A. Johnson, a Baptist minister. Interment in the Kieburg cemetery. A. E. Crumrine.

Crunketon. Sister Elizabeth, wife of Joseph Crunketon, died at her home in Greencastle, Pa., Jan. 1, 1910, aged 73 years, 3 months and 21 days. Sister Crunketon had been a member of the church for a number of years and was known for her kind hospitality. She leaves a husband, one daughter and six sons. Services at the Shank church, by Eld. John Lehner, assisted by Bro. C. H. Steerman and the home brethren. Text, 2 Cor. 5: 1. Frances M. Leiter.

Corra. Sister Elizabeth, wife of Nathan Corra, died at her home in the bounds of the Walnutville congregation, Wells County, Ind., Jan. 2, 1910, aged 77 years, 7 months and 2 days. She leaves six children, her husband and the three children having preceded her. Sister Corra was a faithful member of the Brethren church for many years. Services by Bro. J. F. Spitzer, of Summitville, Ind. Interment in Stahl cemetery. Malinda S. Studebaker.

Daggy. Sister Rachel, born Sept. 1, 1832, died in the bounds of the Elk Run congregation, Augusta Co., Va., Dec. 14, 1909, aged 77 years, 2 months and 13 days. Sarah C. Zigler.

DeWitt. Bro. Samuel M., died in the Woodbury church, Pa., of consumption, Dec. 29, 1909, aged 72 years, 6 months and 20 days. He was married to Nancy Dilling, daughter of C. and B. Dilling, deceased. His wife, with four sons and three daughters, survives. Two sons preceded him. Bro. DeWitt, with his companion, united with the church in 1851. Services by Eld. J. K. Brown, assisted by the writer. Text, John 16: 22. J. C. Stayer.

Domer. Laura S., wife of Henry Domer, born near Mount Morris, Ill., Dec. 19, 1849, died in Mishawaka, Ind., Jan. 4, 1910, aged 60 years and 16 days. Services by the writer. S. F. Sanger.

Eigenbrode. Bro. Daniel, died in the bounds of the Monocacy church, near Thurmont, Md., Dec. 12, 1909, aged 63 years, 7 months and 11 days. He was a consistent member of the church for over forty years. His wife, six sons and three daughters survive. Services at Thurmont, by Elders Leonard and Daniel. Interment at the same place. Samuel Weybright.

Etter. Daniel, born Dec. 30, 1827, near Dayton, Ohio, died at the home of his brother, Joseph Etter, in the bounds of

the Lower Stillwater congregation, Ohio, Dec. 27, 1899, aged 81 years, 11 months and 27 days. Services at Ft. McKinley by the Brethren. L. K. Kipper, L. Kipper.

Plant, Bro. John, son of Martin and Lucinda Plant, born near Connersville, Ind., April 1, 1835, died at the Brethren Home near Middletown, Ind., Jan. 4, 1910, aged 74 years and 9 months. His illness was brief. He had been a faithful member of the Church of the Brethren about nine years. One brother survives, his father, mother and two sisters having preceded him. Services by Bro. S. W. Payton. J. E. Plant.

Fisher, Bro. Cornelius, son of Isaac and Sarah Fisher, born in Miami County, Ind., Dec. 17, 1853, died at Mexico, Ind., Dec. 3, 1909, aged 55 years, 11 months and 16 days. He was united in marriage to Mary E. Miller April 28, 1876. To this union were born four children, all of whom survive. He resided at Mexico the greater part of his life. Sept. 18, 1877, he united with the church and lived a consistent life. A widow and children remain. Services at Mexico, by Bro. J. F. Appelmann, assisted by Eld. Frank Fisher.

Frantz, Bro. Leo M., son of Brother Daniel and Sister Lydia Frantz, born Jan. 15, 1887, died at his home in the bounds of the South Beatrice church, Nebr., Dec. 23, 1909, aged 22 years, 11 months and 8 days. His death resulted from a peritonitis. He underwent an operation, but survived only a few hours afterwards. A few days before he called for the elders and was anointed. His father, mother, two sisters and two brothers survive. He was always a regular attendant at church. Services by Eld. James Gish, assisted by the Brethren. Text, Ps. 119: 9. Lydia Dell.

Goetz, Chas. H., son of Sister H. K. Garber, died in Kansas City, Kans., Dec. 29, 1909, aged 36 years and 6 months. He leaves a wife, two children, mother, five brothers and two sisters. He was a loving husband and father, and esteemed by all who knew him. Services near Maywood, Kans. Text, 1 Cor. 15: 21, 22. Interment in cemetery near the church. I. H. Crist.

Hilbert, Sister Loretta, nee Swinney, born Dec. 17, 1864, died in the bounds of the Pleasant View congregation, Tenn., July 31, 1909, aged 44 years, 7 months and 14 days. She was married to John A. Hilbert Dec. 11, 1890. To this union were born nine children, two of whom preceded her. Sister Hilbert professed Christ early in life and was a faithful member of the Brethren church until death. She was a mother and companion in every respect. Services by Brethren M. Laughrun and Robert Hilbert. N. T. Larimer.

Hoover, Bro. Jacob, died Jan. 9, 1910, in the Green Mount congregation, Va., aged nearly eighty years. He leaves a wife and two sons. Services at Green Mount church by Eld. J. A. Garber, assisted by Bro. I. C. Myers. Text, Ps. 117: 15. Interment in Green Mount cemetery.

Keeny, Bro. George, born in York County, Pa., March 12, 1824, died at his home in the bounds of the Codorus church, Pa., Dec. 1, 1909, aged 87 years, 8 months and 19 days. His death was due to old age. He was married to Elizabeth Harbale. To this union were born one daughter, and five sons, one of whom preceded him. Bro. Keeny was a faithful member of the church for a number of years. Services at the Codorus church, by Elders Jacob M. Myers and Albert H. Hinger. Text, Rev. 14: 13. Interment in the adjoining cemetery.

Keeny, Bro. Henry D., born Nov. 23, 1860, died in the bounds of the New Freedom church, Pa., Dec. 30, 1909, aged 49 years, 1 month and 7 days. He was married to Susanna Price Feb. 13, 1887. To this union were born two sons and five daughters. One son preceded him sixteen years ago. He suffered from sarcoma for five months, and during the time underwent two operations in the Maryland General Hospital of Baltimore. He bore his intense suffering patiently. Bro. Keeny united with the Brethren church twenty-two years ago and was much concerned about the service of his Master. He was secretary and treasurer of the New Freedom Sunday school for a number of years. Services in the New Freedom church, Jan. 2, by Brethren Daniel Bowser, of York, Pa., and D. Y. Brillhart and J. M. Myers, of near Loganville, Pa. Text, 2 Tim. 4: 7, 8. J. H. Keller.

Kreider, Bro. Herbert, son of Lawrence and Mina Kreier, born near Painter Creek, Ohio, May 19, 1841, died near the same place, Nov. 26, 1909, aged 68 years, 8 months and 7 days. He was the eldest son of a family of six children. One brother preceded him. He had just completed his high school work and seemingly a bright future was before him. His father, mother, brother and three sisters remain. Services by Elders Jesse Stutsman and Geo. Mohler. Interment in the Newcomer cemetery. Levi Minnich.

Lilly, Bro. Chas., born March 1, 1834, died at his home in the bounds of the Pleasant View congregation, Washington County, Tenn., after an illness of seven weeks, Dec. 29, 1909, aged 75 years, 9 months and 28 days. He was a member of the Brethren church for about fifty years and lived faithful until death. His widow survives. Services by Bro. Edwards. Text, Ps. 119: 101. Lula Lyon.

Orr, Sister Mary Emma, of Plattsburg, Mo., youngest daughter of Isaiah and Margaret Henricks, of Kidder, Mo., born April 1, 1878, near Hamilton, Caldwell County, Mo., Nov. 24, 1909, aged 31 years, 7 months and 27 days. She was married to Willard Orr, of Plattsburg, Jan. 20, 1900. To this union were born two sons and one daughter. Sister Orr united with the Brethren church at the age of fifteen years, and lived a faithful Christian life until death. She leaves an aged father, mother, brothers and sisters. Services at the Brethren church at Plattsburg, by Bro. J. E. Ellenberger, of Polo, Mo. Text, Phil. 1: 21. Laura B. Davis.

Richards, Bro. Elmer J., born Jan. 12, 1877, died of consumption in the Little Brushy congregation, Mo., Oct. 5, 1909, aged 32 years, 7 months and 24 days. He was anointed in September, after which his health improved somewhat. His wife, one child, an aged mother and two brothers survive. Services by Eld. W. T. Price, near Poplar Bluff. Interment in the Black Creek cemetery. Eve G. Price.

Shepard, Sister Mary A., born in the State of New York, April 28, 1819, died at the home of her daughter, at Nebraska, Cas County, Neb., Jan. 2, 1910, aged 90 years, 8 months and 6 days. Services by Eld. Burdick of the United Brethren church. Jesse Y. Heckler.

Snowden, Sister Eliza, widow of John Snowden, died at her home in Manchester, Kans., Dec. 28, 1909, aged 74 years, 3 months and 3 days. She was a faithful member of the Church of the Brethren for more than fifty years. Three sons and four daughters survive. Services by Bro. E. N. Bradshaw, of Manchester. Interment at Talmage, Kans.

Snider, Isaac, born in Bedford County, Pa., March 28, 1829, died at the home of his only son, Jan. 1, 1910, aged 80 years, 8 months and 25 days. Services at Olathe, Kans., by the writer. Text, Job 19: 25, 26, which was his own choice. James Hardy.

Summers, Sister Catherine, nee Bostetter, died Jan. 4, 1910, at the home of her nephew, Mr. Norman Reager, Broadwing, Md., of pneumonia, aged 87 years. Services by Brethren D. R. Petry and S. D. Hartman. Text, Eccl. 9: 10. Interment in Broadwing cemetery. Nannie A. Martin.

Taylor, Martin, born Sept. 10, 1876, in Spencer County, Ind., died at the Belleville Hospital, Muscatine, Iowa, Dec. 29, 1909, aged 33 years, 3 months and 3 days. During his youth he went with his parents to Missouri, and from there he came to Muscatine with his family in 1906. He was taken with typhoid pneumonia Dec. 4, and on the 11th was removed to the hospital. He leaves a wife and four children. Services at the home, by the writer. Text, Heb. 13: 14. T. A. Robinson.

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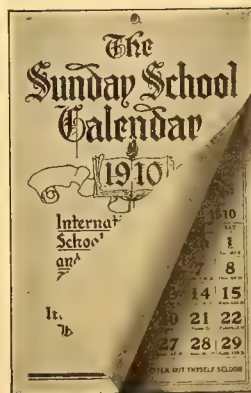
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Read what some of the leading Sunday-School Workers of the United States say about the Sunday-School Bible Lesson Chart for 1910:

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NOTES FROM OUR CORRESPONDENTS.

(Continued from Page 61.)

Sangerville church organized her Sunday school for the year, with Brother A. J. Miller and J. L. Driver as superintendents, and Bro. Edgar Carico, secretary for the quarter. Christian Workers' meeting was reorganized, with Bro. A. J. Miller, president, and Sister Fannie Carico, secretary. We had preaching service at Sangerville on Christmas Day, conducted by Bro. Adam H. Miller, of Bolivar, Va.—Annie R. Miller, Sangerville, Va., Jan. 12.

WASHINGTON.

Centalla church met in council, with Eld. Stiversen presiding. Considerable business came before the meeting. Sunday school was reorganized for the next six months, with Bro. Ezra Whisler, superintendent, and Sister Bertha Stiversen, secretary. Christian Workers' meeting was also reorganized with Bro. Joe Myers, president, and Sister Ada Hyilton, secretary. Bro. M. F. Woods was chosen presiding elder for the coming year.—Anna Myers, Centalla, Wash., Jan. 1.

East Wenatchee church met in council Jan. 8. Much business came before the meeting. Eld. A. B. Peters was chosen our elder for another year. Bro. O. V. Sellers was elected trustee; Bro. J. C. Sperline, treasurer; Sister Geo. Buntain, Messenger agent. Sunday-school officers were elected for the six months, with Bro. W. E. Buntain, superintendent. The writer was called to the deacon's office and, with his wife, was installed. It was decided to put a basement under the church. Four were received by letter and letters were granted to a minister and his wife. Eld. J. S. Scribner, of Olympia, was present, and assisted in the work. Jan. 9 Bro. Chas. N. Stutsman, of Seattle, gave us two sermons.—J. C. Sperline, Wenatchee, Wash., Jan. 10.

Tacoma.—On the evening of Dec. 29 the Tacoma church met in council. The Sunday school was reorganized by electing Bro. A. E. Musser, superintendent, and Sister Eva Shockley, secretary. Yesterday afternoon we went to Lake Spanaway, where a young man was buried in holy baptism. He had not known of the church till he met the members here in the city. The writer expects to commence a revival meeting in the Olympia church next Sunday evening, and one in the Stiversen church about the first of February. Following these we want to hold a revival meeting, here in the city, on East Sixty-fourth Street. Bro. Miller and wife, of North Dakota, are here, visiting their daughter, Sister Mabel Thomas. We want to build our mission house in the early spring. The Lord is blessing the work here.—J. U. G. Stiversen, 712 South Fifty-second Street, Tacoma, Wash., Jan. 3.

WEST VIRGINIA.

German Settlement.—The Bible term at the Maple Spring house, beginning on Christmas Day and closing Jan. 2, was interesting and full of spirituality. Though disappointed in not having Eld. J. K. Baker with us, Bro. J. W. Beaghey very ably filled his place during one period each day. Eld. D. E. Arnold being present, also filled his place and preached for us each evening, so far as the weather permitted. We had to miss three days on account of drifted roads. According to the recommendation of Annual Meeting we observed New Year's Day as a day of special prayer. It was decided to hold another Bible term during the year. The committee is composed of Brethren Lorenzo H. Fike, John S. Fike, Seymour Hamstead, Albert S. Arnold and Washington Fike.—Maggie E. Arnold, Exton, W. Va., Jan. 8.

Spurce Run church met in council Jan. 8, with Bro. Hutchinson presiding. Sunday school was reorganized for the coming year, with Bro. W. H. H. Flesham and wife, superintendents, and Sister Mary Bradley, secretary. Our school will be evergreen. Bro. D. C. Naff visited us Jan. 8 and gave us two able discourses. Eld. Hutchinson's wife, who has been seriously ill, has slightly improved. Our minister is in her behalf.—Lena B. Flesham, Linside, W. Va., Jan. 10.

Wiles Hill church met in council Nov. 17, with our elder, Bro. Jasper Barnhouse, presiding. Sunday school was reorganized, with Sister Alice Maust as superintendent. The Mt. Union school was reorganized with Bro. Wm. Hamilton as superintendent. A considerable amount of business came before the meeting. The secretary was authorized to secure the services of an evangelist for the next series of meetings. Brethren Arthur Bailey and Ezra Wolfe, with their wives, were installed in the office of deacon. The building of our new churchhouse has been delayed on account of bad weather, but the work will be resumed as soon as possible.—James F. Hamilton, Morgantown, W. Va., Jan. 10.

WISCONSIN.

Barron church met in council Dec. 28, Eld. Byer presiding, assisted by Bro. Samuel Baker. Bro. Byer was retained as elder for the coming year. The Sunday school was reorganized with Sister Roy Wolf as superintendent. A Christian Workers' meeting was organized, with Sister Lena Wagoner as president. Bro. David Wolf was advanced to the second degree of the ministry. Our two weeks' series of meetings began Sunday morning. Bro. D. Wolf delivered two excellent sermons on Sunday, followed by Bro. S. Bauer Monday and Tuesday evenings. Bro. Byer then continued the meetings until Sunday, Jan. 9. The meetings closed with a full house. Stormy weather and drifted roads hindered considerably. Needed repairs were made on our meetinghouse. The sisters' aid society has been reorganized and will prepare to continue their work. So far as we know, the Brethren church here has more communicants than any other country church near us. We would gladly welcome resident members, especially ministers. If there is any one passing near us who could give us a series of meetings, we would be glad to correspond with him.—L. Salsbury, Barron, Wis., Jan. 12.

NOTES UNCLASSIFIED.

Lower Cumberland.—Bro. S. K. Fike, of Cordova, Md., began a series of meetings at the Baker house Dec. 18, continuing until Jan. 2. He preached nineteen sermons. A number applied for membership, two of whom were baptized on the 8th. Others will receive the rite in the near future. Jan. 2 the Christian Workers' meeting was organized, with Sister Lena Wagoner as president. Bro. Adam Hollinger, president; Sister Grace A. Byers, secretary.—Clarence E. Long, Mechanicsburg, Pa., Jan. 15.

Faint Creek church met in council on Saturday, Jan. 8, the meeting having been postponed two weeks because the regular time would have fallen on Christmas Day. Eld. Bro. Ruff, presided. Two letters were received and two granted. Sister Annie Richards was chosen solicitor for the Home Mission Fund.—Pauline Moberley, R. D. 1, Redfield, Kans., Jan. 15.

Grundy County.—The church at Ivester is in the midst of an interesting Bible school, conducted by Bro. J. G. Royer. Last Sunday occurred the funeral of our minister, Bro. Silas Gilbert. Bro. A. P. Blough, of Waterloo, conducted the services. On account of his health, our elder, Bro. J. H. Cakerley, moved to Albion, Kans., and the duties of ministers is felt very much.—Hannah Messer, Grundy Center, Iowa, Jan. 15.

Notice to the Churches of Southern Illinois.—The officers of the last district meeting have decided that the district meeting of 1910 is to be held in the Cerro Gordo church.—Geo. W. Miller, Secretary, La Platte, Ill., Jan. 15.

Germantown.—Sunday-school officers were elected for the year. The Sunday school gave a Christmas exercise Dec. 29, rendered by the small children to a crowded house. We are made to see, quite frequently, that our churchhouse is becoming too small to accommodate our people. We expect Bro. W. R. Miller, of Chicago, with us one week, February.—Annie Swigart, 6611 Germantown Avenue, Philadelphia, Pa., Jan. 15.

Topico.—Jan. 9, at 11 A. M., Bro. D. W. Crist, of Los Angeles, delivered an inspiring sermon for us on "Some of the Needs of the Church Today." After this service two young men, who had come out the previous Sunday, were baptized. In the evening, after our Christian Workers' meeting, Bro. M. M. Eshelman taught us on the subject of "The Doctrines of the Church of the Brethren." Several families of members are moving in our midst, and we are much encouraged with their help. Our desire is to do good work for the Master.—Lucinda Stutsman, Glendale, Cal., Jan. 13.

Joplin.—The writer is in the midst of an interesting revival in the Joplin Mission. There is one applicant, and prospects are good for more.—R. Wyatt, Joplin, Mo., Jan. 13.

Wichita.—Bro. C. S. Garber is here in the West Side Mission, holding a revival. Eight dear souls have expressed their willingness to unite with us. The Little Free Methodist church, where the meetings are held, is often full to overflowing, in spite of inclement weather.—Susie Jacques, 1109 Wabash Avenue, Wichita, Kans., Jan. 14.

FROM MUSCATINE, IOWA.

Thanksgiving Day we remembered the general mission with a collection of \$5.00, and the Des Moines Valley church remembered us with a Thanksgiving offering to be used to help the poor. The day before Christmas a good brother from the Illinois side drove up with some of the things we need, and said he did not know whether we would be remembered for the occasion. As he wanted to help the Mission, he gave me a ten-dollar bill. Another good-hearted brother, from Cameron, Mo., who visited us, desired to help a little in the mission work, and gave me a five-dollar bill. A poor man was taken sick and in a few days his spirit departed, leaving an almost destitute wife and four children. By the kindness of friends we made up \$50.05, to keep the county from having to bury him. Today we received a supply of clothing from the Panther Creek sisters' aid society, which will gladden some poor souls that are in need, these cold winter days. Our aim is to do the most possible good with what is received. T. A. Robinson.

1311 Cedar St., Box 463, Muscatine, Iowa, Jan. 9.

FROM SALEM, VIRGINIA.

There are nine ministers in the Peters Creek congregation. These, with their companions, except two, met Dec. 28 in a ministers' meeting.

The first topic was discussed by Bro. N. H. Garst. In accepting the call to the ministry one should know (a) The source of the call; (b) the field of labor; (c) himself. Among other good things he said that the call is from God through the church. The field is the world. We should be willing to go wherever he directs. We are very weak without him. It is all failure. He is our strength. "My grace is sufficient for thee, for my strength is made perfect in weakness" (2 Cor. 12:7).

The second topic was, "The Minister's Power: (a) Individual Preparation; (b) Inspiration." Bro. J. H. Wimmer spoke on this and showed the importance of Bible study and inspiration by the Holy Ghost.

The next was an essay, read by Sister Margie Garst, on "How Can the Minister's Wife Be Helpful to Him, Encourage Him, Prepare for Him to Go and Be willing to Sacrifice?"

The importance of the pastoral visit was emphasized by Bro. C. F. Webster. Bro. D. W. Roberts told us some means by which we can increase the attendance at our regular services. Others took part in the general discussion, and, after being together for two hours, we adjourned to meet July 4, 1910. We felt that it was good to be there. Sina L. Garst.

Salem, Va., Jan. 10.

NOTICE TO THE SISTERS' AID SOCIETIES.

Doubtless, most of you will remember that at last Annual Conference, held at Harrisonburg, Va., the question of effecting an organization of the "Sisters' Aid Societies" of the Brotherhood was considered. The officers elected constitute a committee to formulate plans for a permanent organization and to arrange a program for a meeting at the next Annual Conference.

The secretary met with the president at the home of the latter, at Washington, D. C., where the committee's work was considered. Vice-president, Sister Elizabeth Howe-Brubaker, could not meet with us, but was consulted by letter, and gave some helpful suggestions.

We are desirous of knowing the number of societies in the Brotherhood, and something of the work done by them. As we have no means of coming in touch with the various local organizations, except through the Messenger, and as no funds have been provided to carry on correspondence, we have prepared a list of questions for publication, which we kindly ask each society to answer. Allow us to insist that you give the following questions prompt attention. We shall appreciate it, and believe it will result in good for others:

1. Give name of District and congregation.
2. Give names of president and secretary of your society.
3. Give number enrolled in your society.
4. Does your society meet weekly or monthly?
5. Is your work local or general, or both?

Send answers to above questions and any other helpful information, to the secretary, Sister T. S. Moherman, Bridgewater, Va.

Mrs. W. D. Keller, President.

Mrs. T. S. Moherman, Secretary.

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"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 49.

Elgin, Ill., January 29, 1910.

No. 5.

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AROUND THE WORLD

A PRACTICAL demonstration of the real value of local option is afforded by the experience of Justice of the Peace Frisbie, of Hillsdale, Mich. He recently tendered his resignation, assigning as the reason that since the closing of saloons he finds himself without any business that would make the office either profitable or in any way desirable. There being no cases of drunkenness, vagrancy, or disorderliness, so common under saloon influences, his business is practically gone. What little there is left, he says, can readily be attended to by the other official still remaining. Such incidents teach their own lessons, and teach them eloquently.

NEW ZEALAND, in many respects, has made far greater advancement in measures pertaining to the common good of the people, than many of the countries laying claim to a higher degree of enlightenment. Labor troubles are so readily adjusted that strikes are practically unknown. Now begging and vagrancy are receiving needed attention. Hereafter no citizen of New Zealand is to beg. If really needing help, and able to work, employment will be provided. If unable to work, a pension of \$130 per year will supply his absolute necessities. New Zealand's interest in the welfare of its citizens is in accordance with the spirit of New Testament precepts, and highly commendable.

FLAVIUS ARRIAN, the biographer of Alexander the Great, refers in his writings to the tomb of Cyrus, describing it as having been restored by Alexander. Cyrus, as will be remembered, was the founder of the Persian Empire and in the Bible is mentioned in connection with Daniel and the contemporaneous history of that time. The recent discovery of a tomb, south of the citadel mound at Susa, the old-time capital, seems to present characteristics that correspond closely to the description given by Arrian, and authorities agree that likely this is the last resting place of the great conqueror. The fine bronze coffin contains a skeleton, evidently of some one in high station, as attested by the bracelets of solid gold and other jewelry of great value and magnificence. Arrian testifies that Alexander closed the tomb of Cyrus and securely sealed it. As this tomb has only recently been brought to light, it is evident that special pains were taken by Alexander effectually to conceal it, or it could not have escaped the spoilers who, for centuries, have ravaged the tombs and palaces of the East. The pres-

ervation of this royal tomb until the twentieth century after Christ is a most remarkable occurrence. The glimpse, thus given, of the royal burial customs of twenty-three hundred years ago, is interesting indeed. Once more the archaeologist has been richly rewarded for his arduous research.

WITH their final commitment to prison, two noted operators in "high finance," Chas. W. Morse, of New York, and John R. Walsh, of Chicago, have learned that "the way of the transgressor is hard." Though, owing to ample means, they were able to fight off the final verdict to the last minute, in the end they had to yield to the inevitable, and submit to the penalty provided by law for rich and poor alike. The old scriptural precept still holds good, "Be sure your sin will find you out." While we may, in this life, delay punishment by the use of ample means, nothing will avail in that great day when the Judge of all the earth justly and definitely determines the destiny of every human soul.

At the recent convention of the Student Volunteer Movement, at Rochester, N. Y.,—already referred to in a previous issue,—it was stated that the total number of volunteers who have sailed to foreign fields as missionaries since the beginning of the movement in 1886, is 4,346. The last annual contribution was \$127,000, of which \$10,000 was given by students of Yale College, and \$3,400 by the young women of Vassar. The British Ambassador, James Bryce, in a stirring address reminded his audience that nine-tenths of the habitable earth is now under control of so-called Christian powers, and that this very fact lays responsible duties upon each Christian. He deplored the growing tendency to worldliness among professed Christians, and urged his hearers to offer greater resistance against the commercialism and mammon worship so painfully prevalent today.

THE 350,000 Sunday-school teachers, connected with the Methodist Episcopal church throughout the United States, are to be instructed in better and more uniform methods of teaching, by means of a thorough correspondence course, according to the plans recently formulated by a committee. While this is, perhaps, the first attempt to apply the correspondence method in the individual training of teachers, it is thought to be practical and effective. The high degree of excellence that the Methodist people are endeavoring to reach, by the proposed effort, is just as necessary for the Church of the Brethren. If the Sunday school is to do the best and most effectual work for our church, we must have trained teachers, and a uniform and systematic course within the reach of every teacher surely ought to prove highly advantageous. The matter is well deserving our most careful thought.

THE recent renunciation of theater life by Frau Hedwig Wangel, described as "an eminent German actress," is causing considerable stir among her many friends and admirers. Some weeks ago she happened to drop into a Salvation Army meeting, where the gospel message so powerfully affected her that then and there she resolved to follow in the footsteps of the Master, and to leave the stage forever. Declaring that her "further connection with the shameful vocation" was now ended, she entreated her former associates to follow her example. Heeding neither the remonstrances of friends and husband, she gladly sacrificed fame and fortune, in order to follow the leadings of the Spirit. Her utter condemnation of the theater, in every shape and form, ought to be accepted as conclusive testimony against the corrupting influence of the stage. Mrs. Wangel's intimate knowledge of theatrical affairs enables her to speak with authority.

THE floods in France,—the most extensive for a number of years,—are proving disastrous to a great part of the country. Paris and vicinity, however, seems to be affected more severely than other sections of the country. Under date of Jan. 24 most threatening conditions are reported, as the Seine is still rising, and it is now feared that most of the city will be flooded, to the great destruction of life and property. Thousands of families in Paris and elsewhere are homeless, and already the Government has voted \$400,000 for the relief of the sufferers. The Red Cross Society is also taking active measures to aid the needy ones.

NOTWITHSTANDING the rapid advance of exploration in various parts of the globe, it is estimated that about 20,000,000 square miles of the earth's surface remain as yet untouched. The largest unexplored area is in Africa, 6,500,000 miles, but even North America contains 1,500,000 square miles of virgin territory. While the facts referred to are, perhaps, somewhat surprising, it is stranger still that but few of us really know the full extent of our own individual selves. We are not fully aware of all our weaknesses and frailties, so as more readily to overcome them, nor do we appreciate our capabilities and possibilities for loftier ideals. Happy is he who becomes a Columbus to his own better self, in the discovery of powers for hitherto unattained, noble achievements!

INVESTIGATING committees and relief workers who have studied the situation of the bereft widows and children at the ill-fated mining town, Cherry, Ill., report that the conditions in the little town are much better than expected. The religion and morals of the people have helped them to recover from the serious shock of the calamity, and that, too, without endeavoring, as was feared, to drown their sorrows in drink. Since the fatal Nov. 13 there has not been a suicide, murder or robbery. Of the sixteen saloons in the town, three closed their doors at once, and six others will close Feb. 1. The two churches, Roman Catholic and Congregational, report increased attendance. Many, who had never before been regular attendants, now find much comfort in religious services. The relief of immediate needs at Cherry has been, upon the whole, most excellent. The people are well fed, properly clothed and well housed. Arrangements are now being made by which the future needs of dependent widows and children may be permanently and judiciously met, out of the relief funds still on hand.

MORE than a hundred years ago President Jefferson in his first inaugural message, expressed the hope that the postage on newspapers might be removed "to facilitate the progress of information." He probably placed a fairly just valuation on the educative power of the press, undeveloped at it was in that early day. Most surprising it is, therefore, that in these latter days the recently-reported deficit, alleged to be caused by the carrying of newspapers and magazines at the rate of one cent per pound, as now prevailing, should cause so serious a disturbance in administrative circles. It is even urged that the rate be increased, in order to make that branch of the service self-sustaining. Such an increase would, undoubtedly, be almost prohibitive to many publishers, and manifestly unfair, since a large part of the receipts for letter postage is directly attributable to the stimulus of newspapers and magazines. On the other hand, why should anyone insist that the Postoffice Department, with all its direct benefits to the people, be entirely self-sustaining, while the War Department which annually consumes multiplied millions,—over one-third of the entire Government income,—does not yield an iota of revenue?

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

I Thank Thee, God, for Weal and Woe.

SELECTED BY MARY M. GIBSON.

I thank thee, God! for all I've known
Of kindly fortune, health and joy;
And quite as gratefully I own
The bitter drops of life's alloy.

Oh! there was wisdom in the blow
That wrung the sad and scalding tear;
That laid my dearest idol low,
And left my bosom lone and drear.

I thank thee, God, for all of smart
That thou hast sent me; for not in vain
Has been the heavy, aching heart,
The sigh of grief, the throb of pain.

What, if my cheek had ever kept
Its healthful color, glad and bright?
What, if my eyes had never wept
Throughout a long and sleepless night?

Then, then, perchance my soul had not
Remembered there were paths less fair;
And, selfish in my own blest lot,
Ne'er sought to soothe another's care.

But when the weight of sorrow found
My spirit prostrate and resigned,
The anguish of the bleeding wound
Taught me to feel for all mankind.

Even as from the sore-wounded tree,
The goodly, precious balm will pour;
So in the riven heart there'll be
Mercy that never flowed before.

'Tis well to learn that sunny hours
May quickly change to mournful shade;
'Tis well to prize life's scattered flowers,
Yet be prepared to see them fade.

I thank thee, God, for weal and woe,
And whatsoever the trial be;
'Twill serve to wean me from below,
And bring my spirit nigher thee.

Des Moines, Iowa.

They Desire a Better Country.

BY JESSE D. MOHLER.

At this writing the mails are again bringing glowing descriptions of new countries that are ready for the tide of emigration that will soon begin. Year after year the season of restlessness is made more so by the glowing inducements offered by those whose business it is to exploit new countries. The Dakotas, the northwestern States, Canada, California, Texas, and even Old Mexico, have been found fruitful fields for emigrant agents to exploit, and we do not question the thousands who have found profitable investments among them.

However, we notice special appeals are made to our ministers, and some have become so interested in government lands, good investments, and new homes, that they have forgotten much of what has been told them of a better country. Let us think, for a time, of the inducements that are offered so freely to the Lord's faithful.

Just where the heavenly country is located, we cannot tell. It is too large to locate, as we would a county or State. We know that the Lord told Abraham to look "toward heaven and tell the stars" (Gen. 15:5). We understand, then, that heaven is beyond the stars. Paul in 2 Cor. 12:2 had the same idea when he said he was caught up into the third heaven.

Again, when Stephen was being stoned, he looked up into heaven and saw the glory of God, and Jesus standing on the right hand of God (Acts 7:55). The brightness of the stars, then, and the immensity of their swing, is but small, compared with the glory and vastness of the land where we have our citizenship and where our homes are waiting for us.

Certain things have characterized every new land exploited. So, too, does our heavenly country offer inducements known to none other. Above all things it is a kingdom of love, ruled over by a loving Savior (Eph. 5:5), and is God's throne (Matt. 5:34). There is no other place like that to which we can look.

Neither is it beyond our reach, for we learn, in Matt. 18:10, that our angels are there, beholding the face of our Father which is in heaven. In Rev. 8:3, 4 we

learn that an angel offers our prayers with incense to God. Those angels, too, are ministering spirits to those who are heirs of salvation (Heb. 1:14). Oh! wonderful arrangement of God, in providing that which man could not do, nor conceive of doing!

Many new countries require residence for a time and the presence of the claimant, to secure a home in their borders, but not so with our land of promise. Luke 10:20 tells us that our names are written there, and we know that only by our misconduct can they be erased. In Matt. 5:12 we find that our reward is great.

Earthly claimants sometimes find that they have not fully complied with the law of the land. They lose their rights, even after paying much money to their attorney. Our spiritual privileges are more secure. If we come short of our duties, we have an Advocate with the Father, Jesus Christ the Righteous (1 John 2:1), for he is even now at the right hand of God, making intercession for us (Heb. 7:25).

An immigration agent is often asked if his country is a place of good health. In that respect there is no country like ours, for nothing can even enter it that defileth. That portion of ourselves, upon which disease preys,—the flesh,—will be left behind when we enter that country. We almost hesitated to mention this fact, because so many people will be disappointed when they realize that the works of the flesh and the pleasures of this life must remain behind, to be consumed with the world.

But we must represent all things fairly, and the only way to avoid disappointment is to set our affections on things above and not on things below. We often wonder how the church member will feel who cannot enjoy the service of God's house on earth, but enjoy Sunday better by walking through the fields, to see how the crops are doing, and looking at the stock, and giving them a little extra attention. Think of it! An eternity of praise service, and no stock, no farms, no money, no Sunday newspapers or enlivening entertainments! Just like going to church all the time. Oh, how the real saints will enjoy that!

Turning, again, to the good things awaiting us, we see that God is the temple of heaven (Rev. 21:22). How precious that will be to the heart that thrills with joy, when God meets with his children in their earthly service of praise! To such people darkness will, indeed, be passed away, for the Lamb will be to them a bright and shining light, more so, even, than in this life, for they shall see him as he is.

Some church members rarely attend God's services when they think the attendance will be small. Such may not get to appreciate the multitudes of redeemed in heaven, but those who are more careful to fill their place in bad weather, Sundays, and when there "will not be many out" will specially enjoy the "nations of saved" (Rev. 21:22). Likewise those, who think less of the honor among men of the church than of its power to save souls, may enjoy more the "glory of the kings of the earth" that shall be brought into that city (Rev. 21:24).

This world would probably have been good enough for us were it not for Satan's power, but God has provided that Satan cannot enter that beautiful world beyond, for we read in Rev. 21:27 that "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

That being true, the tempter will no more try those who have overcome the world. There will then be no more sin, no remorse, no sorrows, but God shall wipe away all tears. The guardian angel of the gate of Eden will no longer prevent man from partaking of the fruit of the tree of life, but that tree will be in the midst of the street of the city of the New Jerusalem, and its leaves will be for the healing of the nations that death may nevermore claim its victims among the redeemed.

This tree of life, on either bank of the river of life, which floweth from the throne of the Lamb, will never fade nor wither, neither will its partakers grow old or infirm; but may continue uninterrupted, as the river itself, to be fountains of joy and life throughout all eternity, growing richer in heavenly experiences with

each repetition of service before God's throne, even as do the saints on earth.

Warrensburg, Mo.

Gather the Children In.

BY S. Z. SHARP.

In my travels among the churches I am strongly impressed with the idea that we should make a special effort to gather in all the children from ten to fifteen years of age whose parents are members and as many of our neighbor's children as we can, in a legitimate way. About three-fourths of our recruits to the church come from the children in the Sunday schools, and there we must turn our attention for the future growth of the church.

Children must be taught and prepared for the kingdom. Whether they will enter our church or not, depends principally upon their early training. I know families of ministers, and even elders, with three to seven children grown up and none in the church, while other ministers, with ten or more children, rejoice in having them all in the church. The difference lies in the teaching and in the effort put forth to get them into the church when young.

No one dare say that the children are not under better influence in the church than in the world. Then, why not try to get them in? Why should we let the world train them to walk on the broad way, in the hope that they will be better prepared for the narrow way? The idea is radically wrong.

The church must work through the parents and Sunday-school teachers, as well as by her ministers to gain this desired object. Every parent should regard the child as a candidate for the kingdom as soon as it enters the family, and the religious training should be with that end in view. "Bring up your children in the nurture and admonition of the Lord" is a direct command to every parent.

The next step in preparing the children for the church is for each Sunday-school teacher to make that the special object of teaching. It is admitted that the Sunday school is the nursery of the church, and that from its number must be filled the ranks of the church, depleted by death or defection.

This fact places a great responsibility upon the officers and teachers of the Sunday school. First, to get the children regularly into the Sunday school; secondly, to teach them "the first principles of the doctrine of Christ—repentance from dead works, faith toward God, of the doctrine of baptisms, and laying on of hands," etc.

The faithful teacher makes every lesson an opportunity to instill some gospel principles into the minds of his scholars. Slowly but surely the children will "grow in grace and in the knowledge of the truth." Then, when properly instructed, in our opinion, it will not be wrong to speak to them of a decision day. Why should not every child decide for Christ, before the world gets it entangled in its meshes? Every child is safer in the church than in the world.

Never intimate that children might not hold out faithfully. Teach them to place themselves fully into the hands of Christ. Read to them John 10:28: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hands." Teach them implicit confidence in the promises of God. Such teaching is strictly in harmony with Christ's great commission (Matt. 28:19).

After such careful teaching, then, at proper intervals, there should be revival meetings. These meetings should, primarily, revive the members themselves. All differences between members being removed, all should engage heartily in the song, prayer and preaching services. Such interest will be contagious, and affect those not members. Then, if no evangelist, sound in the faith, has been secured, let the home ministers do the preaching, all the members lending their heartiest support. Do not stop the meetings too soon. Organized, persistent effort will tell in the end.

Let not the parents say that their children are too young when they have reached the age of ten years. We could tell some most distressing stories of parents who committed this folly. "Suffer the children to come unto me and forbid them not," is the Savior's

strong rebuke to those who stand between their own children and the Savior. Once in a while a lamb may go astray, but it is infinitely better to have the lambs with the sheep than among the wolves. Gather the children in!

Fruita, Colo.

The Primitive Fathers on Dress.

BY DANIEL HAYS.

THE Primitive Fathers, in their writings and councils, put the same construction upon the Scriptures referring to dress as the Brethren have done during the last two centuries.

1. *The Head Uncovered for Men.*—Chrysostom's comment on 1 Cor. 11:4, 5 shows clearly that Christian men should pray with their head uncovered, and that this was the practice of his own time, as well as of the Apostolic age (Homily on 1 Corinthians.) Tertullian (Apol., C. 30) says that Christian men prayed with bare head, as having no need to conceal a blush, insinuating that the heathen might well blush for some of the prayers which they uttered; and Cyprian says (De Lapsis, C. 2) that the head of a Christian was uncontaminated by the head-covering of the heathen sacrifices.

2. *The Head Veil for Women.*—On the other hand, as the Apostolic precept (1 Cor. 11:5-16) as well as the custom of the east, made it indecent for women to be seen with uncovered head, the women of the Oriental and African churches covered their heads not only in the congregation, but generally when they appeared in public. Chrysostom, in his homily on 1 Cor. 11, refers to the head veil for women as a law which the "whole world had both received and kept." Tertullian, in his treatise, "*Virginibus Velandis*," contends that not only matrons but maidens should cover their heads effectually. He is especially severe on those who wore a simple band or fillet, which did not cover the top of the head, or laid a mere slip of linen on the top of the head, which did not reach even to the ears. He insists that the veil or head-covering should at any rate come down to meet the top of the dress (Ch. 17).

3. *Jewelry and Worldly Fashions.*—Clement of Alexandria condemns all kinds of dye for that which is but the covering of man's shame, all gold and jewelry, all over-nice plaiting of the hair, or decoration of the face. He will none of cloth of gold, or Indian silk, the product of a poor worm turned to purposes of pride; still less of those fine materials which display what they seem to cover. The long train which sweeps the ground and impedes the feet, is an abomination to him, as also the short, immodest tunic of the Laconian damsel. In a word, he urges simplicity and modesty in all points (C. A., Vol. I, p. 580.)

Tertullian, in his treatise on women's dress, charges on the "sons of God," who lusted after the daughters of men, the invention of the adventitious aids of feminine beauty,—the gold and jewels, the brilliant dyes, the black powder with which the eyelids were tinged, the unguent which gave color to the cheek, the wash which changed the hair to the fashionable yellow, the towers of false tresses piled upon the head and neck (De Cultu Feminarum). "Why," he asks, "should Christian women clothe themselves in gold and jewels, and gorgeous dyes, when they never displayed their charms in processions as the heathen did, and needed not to pass through the streets except when they went to church, or to visit a sick brother,—no occasion for gorgeous apparel? Why should they imitate the Apocalyptic woman that was 'arrayed in purple and scarlet color, and decked with gold and precious stones and pearls?' Neither does he spare the men. He speaks with contempt of their "foolish efforts to please the other sex by artistic clipping of the beard, by dressing the hair, by dyeing white locks; by singeing the down from the skin, even by using the feminine aids of paint and powder, on the face" (*Ibid.*, 11, 8).

The Council of Gangra in Armenia was held A. D. 370. Eustathius, accused of instability, taught his female disciples to cut off their hair and to assume the habit of men. The Council of Gangra condemned both these practices as follows: "If any woman, under pretense of leading an ascetic life, change her apparel, and, instead of the accustomed habit of women, take

that of men, let her be anathema" (Canon 13). And if any woman, on account of an ascetic life, cut off her hair which God has given her as a memorial of subjection, let her be anathema." These decrees are referred to: Deut. 22:5 and 1 Cor. 11:6 (Mosheim, Vol. 1, p. 271; C. A., Vol. 1, p. 581).

4. *The Hair and Beard.*—Eusebius (270-325) gives an account of the martyrdom of James, the Lord's brother, and quotes Negeisippus as saying in his fifth book of commentaries that "James was surnamed the just by all from the days of our Lord. He drank neither wine nor fermented liquors and abstained from animal food. A razor never came upon his head" (Eusebius, Book 2, Ch. 23.)

Jerome (331-420) says that the clergy should neither have their heads closely shaven, like the priests of Isis and Serapis, nor let their hair grow to an extravagant length, like barbarians and soldiers, but that the hair should be worn just so long as to cover the head (Comm. in Ezek., C. 44).

In the Apostolic Constitutions (1, 3) the followers of Christ are ordered "not to promote the growth of their hair, or to wear ringlets, or in any way to imitate the adornments in use among women. They are also forbidden to shave the beard as if thereby obliterating the peculiar distinction of manhood."

Clement (150-220) reprehends the folly of which some men are guilty in eradicating the hair of their beards with pitch plasters. The beard is to be allowed to grow, since an ample beard becomes the male sex. Women are to wear the hair, modestly arranged, upon the neck, and fastened with a hair pin (Pedagog. 11, C. 8).

An Order of Dress.—"The theory of the church was more conservative than the practice. The order of the laity still held its place, side by side with the 'orders' of the presbyters, readers, and widows. The breaking in upon this common order led to the adoption of a peculiar dress, and of a peculiar mode of wearing the hair. At the beginning of the fifth century this was seen in a tendency to wear garments of a more sober hue than was customary. This was succeeded by a tendency to preserve the older forms of dress instead of following the changes of fashion." (Christian Antiquities, p. 1491.)

Chrysostom's own simple life and mean dress was one of the reasons for his expulsion from Constantinople (Idem, p. 581). "His life was too austere, his preaching too pungent, and his discipline too strict for that corrupt metropolis" (See Mosheim, E. N., Vol. 1, p. 242).

These extracts from the Primitive Fathers, save a few strong terms, read much the same as the proceedings of our own Conference for the last century,—based alike upon the Scriptures, and alike opposed to outward adornment, and the fashions of the world. Then, in view of the fact that we, as a people, stand for primitive Christianity and obedience to all the teaching, as well as the spirit of Holy Writ, while we have the simple life in a practical and scriptural nonconformity to the world in dress, both reason and common sense would dictate that we unitedly live up to it and maintain it.

Broadway, Va.

"What Doest Thou Here?"

BY DAVID M. ADAMS.

ELIJAH, at one time, was found where he should not have been. He had fled to Mount Horeb, a place where he had no business at the time. Here God met him with that pertinent and searching question, "What doest thou here, Elijah?"

Every word in the question is emphatic. Consider who Elijah was,—a great prophet. Certainly, it is reasonably expected that such a person should always be found in his proper place. God naturally looks for those, who have espoused his cause, always to be found at their post of duty. We may be sure that he will follow us into our place of flight or disloyalty, and demand of us a reason why we are there.

As Christian people, we are called upon to occupy our place of duty in all departments of church work. If, during the time appointed for religious service, be it Sunday school, missionary meeting, teachers' meet-

ing, Christian Workers' meeting, prayer meeting, or public preaching, you are walking out over the farm, entertaining company for purely social reasons, lounging around in a grocery, sitting around the fireside, or are in any other unassigned place (especially a place of questionable character or one of doubtful propriety), you may be sure that God is demanding an answer to the question, "What doest thou here?" You should also remember that when God asks this question, he is not as easily put off as is the poor elder or pastor, upon asking why you were absent during some regular religious meeting.

"What doest thou here?" Elijah had no duty to perform at Horeb. He was in an empty cave. There was no person there to whom he could administer. If the Lord would have asked him this question, when he was hiding by the brook Cherith, he could have answered that he was there in obedience to a divine command. But he could not thus reply in the cave at Horeb. Wherever we may be, during the time appointed for religious service, we should ask ourselves whether we are there in obedience to God's command. In fact, at no time should we be found at a place where we would not welcome the question from our heavenly Father: "What doest thou here?"

Horeb, however, was a sacred place. It was the mountain of God (Ex. 3:1). But at that particular time it was not a sacred place to the prophet Elijah, because he had no duty or errand there. It was to him merely a place of retirement or seclusion. A place may be holy, though it may not be, at the time, the place for you or me, because duty calls us elsewhere. Wherever we are, we should be there in accordance with God's will.

This being true, how about four or five preachers in one pulpit, behind the same stand, while the doors of several of the other churches in the same congregation remain closed for the want of a preacher to conduct a meeting? In other words, how about the congregation that owns four or five church edifices, in each of which they hold a service every two or three weeks only, notwithstanding that same congregation has five or six resident ministers?

How about six or eight preachers leaving the rural districts and moving into a town, in which there is only one church because God has blessed them, financially, to such an extent that they need no longer work for their daily bread? Do you not suppose that God is saying to some of them, "What doest thou here, Elijah?" The church is God's house and is holy. But it is readily seen that a minister might, under certain conditions, be sadly out of place in a certain church, even at a holy service.

Let us heed the call of the Master as he calls us to duty! Let us go where he wants us to go! Let us be where he wants us to be! May we always be found at such a place where we can, with joy and pleasure, answer the question of our heavenly Father, "What doest thou here?"

Scalp Level, Pa.

Sixty Years Ago.

(Here is a letter, written by Bro. James Quinter to Bro. Robert Calvert, of Adams County, Ohio, in 1849,—more than sixty years ago. The Annual Meeting, to which Bro. Quinter refers, was held in Somerset County, Pa., beginning on Monday, May 28, and closing about noon on Wednesday. There were forty-six papers acted upon, and among them was one (No. 29), asking whether it would not be more in keeping with the Gospel to practice the single mode of feet-washing. It is in reference to this query that Bro. Quinter writes Bro. Calvert. This was at a period in our history when the single mode of feet-washing was making considerable stir, and a division was feared by a few on this account. Bro. Quinter was at this time thirty-three years old, had been in the ministry eleven years, and while a preacher of considerable ability, was not yet known as a writer, for this was two years before the Gospel Visitor was started. The spirit of his letter is fine, and shows what a deep concern he had for the peace, union and prosperity of the church. For the letter we are indebted to Bro. John Calvin Bright, of Dayton, Ohio.—Ed.)

MASONTOWN, PA., July 31, 1849.

Beloved Brother Calvert:—

I have had a number of letters to write since my return home from the Annual Meeting, hence my delay in writing to you. Your communications, sent to Bro. Kelso and myself, were not received till after our return home from the Annual Meeting. Of course they could have no influence upon us in the council meeting.

I regretted very much that the subject you felt so much interested in was not disposed of in a manner

more likely to gain satisfaction, than was done. Unfortunately, the question concerning the change in foot-washing was not reached till near the close of the meeting. Owing to engagements in different places, there was a general desire felt among the Brethren to have the council meeting close on Wednesday about noon. Consequently, when the question came up, the meeting was not prepared to give it that attention that it was deserving of. Bro. Joseph Kelso spoke in defense of the change that the petitions from your congregations desired. After him some of the old brethren spoke and showed no disposition to favor any change.

Knowing the interest that many felt upon the subject, and remembering the request you made of me, when I saw you last fall, I felt it my duty to say something in favor of the change, which I consequently did. To the arguments advanced by us, who sustained your views of the subject, there was no answer made, but some unpleasant insinuations were thrown out by one of the bishops, from which it appeared plain that but little was to be expected in favor of your request. Had there been more time, I should have pressed the matter further; and I learned that there were several more ready to stand up for the change. And I am inclined to think that liberty would have been granted to do as you desired. Having seen, at one of your love feasts, last fall, the feeling of many of your brethren upon this subject, I felt much interested in your case. I felt very sorry that you could not be present at the council. Your presence, no doubt, would have done good.

And now, what will you do in relation to this subject? Next spring the council meeting is to be near Dayton, not far from your congregation, but I am afraid the western brethren, of whom the meeting in general will be composed, will not be likely to encourage the desired change. Of this, however, you know more than I.

I want to say to you that I think it will be well if you can still continue to observe the order you have been doing, and by still presenting the subject to the consideration of the brethren assembled in general council, I hope that in time your request will be granted. I feel very anxious that nothing should occur to disturb the general harmony of the church.

There are changes which I would like to see made and which, I believe, might be made to advantage, among which is the one above alluded to, but if those changes cannot be made without making divisions, then I prefer to leave things as they are at present. I think we need to have no fears of our acceptance with our Heavenly Father, when our work is done, if we do our work as explained by the Brethren in general. These changes should be talked about in love and reason, with supreme regard to the teachings of the Gospel of Christ. And I trust that light and truth will prevail against long-cherished opinions and early attachments.

There have been some fears entertained by some, heretofore, that because we differ in opinion upon some things, there might be a division among us. I, however, have but little fear of that, at present. I hope we have more of that "wisdom that is from above" than to endanger the church's usefulness, or to injure the cause of true piety, by permitting divisions to take place for which there is no more cause among us at present than there is.

Our late Annual Meeting impressed my mind with the pleasing conviction that there is much love among the Brethren. It is true, some things took place not of the most pleasant character, but what else could be expected from such a number of fallible creatures as we all were! Our separation from each other was marked with a deep and tender feeling. Never have I felt the cause of spiritual truth dearer to my heart, or more anxious to live and die in its defense, than I have of late. The cause of religion, we hope, is rather on the advance among us.

There have been a number added to the church here this summer. About a week ago I returned from a two days' meeting held at one of our meeting places, at the conclusion of which there were nine baptized. Let us all take encouragement from what the Lord and his Word have done, and look for greater things yet to come. His promises are great and precious. To ease my mind, by discharging what I felt to be a duty,

and to show a regard which I assure you I feel for you, I have written these lines. I hope they will find you in health, peace and prosperity. Although we hear of much sickness throughout the country in different places, we enjoy good health here. Please remember me to your family, and to the church. Grace be with you all. Farewell.

Yours in Christian love,
J. QUINTER.

The Baptism of Fire.

BY NOAH LONGANECKER.

MATT. 3: 11 speaks of three baptisms: (1) That of water; (2) that of the Holy Ghost; (3) that of fire. Christ received these three baptisms. All Christ's followers will receive these three baptisms.

There are some six, or more, different views as to what the baptism of fire is. Four of said views are somewhat popular. The "fire of purgatory" is very popular with Catholics. That the "baptism with fire" consists of a special measure of the Holy Ghost, is very popular with most of the Protestant churches. That the punishment of the wicked in the "fire of hell" is the "baptism with fire," referred to by John, is also quite popular with many students of the Bible.

The writer favors the view that the "baptism with fire" consists of the fiery trials, persecutions, afflictions, tribulations, etc., that Christ's followers will have to pass through in this life. Indeed, this life is a life of probation. It is a life of trial. Water is not the only element used for purification. Num. 31: 23 reads, "Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean." In Mal. 3: 1-3 reference is made (1) to John Baptist as the forerunner of Christ; (2) to Christ as the Refiner of God's people.

The figure used by Malachi is very significant. "He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." A refiner is one who cleanses or purifies. The refiner sits by the crucible and carefully watches the gold in the fire of the furnace until he sees his own image in the gold. He then quickly removes it from the crucible.

In Isa. 48: 10, we have the same figure: "I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." In Zech. 13: 9 reference is made to the same figure: "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried."

When Job was being tried in the fire of affliction, he said, "When he hath tried me, I shall come forth as gold." Christ, the Refiner, says, "I am come to send fire on earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" We all know that Christ here refers to his baptism of suffering in the fiery furnace of affliction, that he had to pass through. Christ informed his disciples that they also would have to pass through the fiery furnace of affliction. "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with."

In Psalm 66: 10 David says, "Thou hast tried us as silver is tried." In 1 Cor. 3: 13 Paul says, "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." How timely the admonition in 1 Peter 4: 12: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."

Christ, foreknowing all this, said, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." Well could Paul say, "We must through much tribulation enter into the kingdom of God." Paul, knowing the refining, or purifying, nature of these fiery trials, could well say, "I am exceedingly joyful in all our tribulation." Of the innumerable number of all the redeemed in heaven it is said, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

That we may not ascribe that to God which is but

from Satan, we must observe the following: God is often said to be doing that which he but *permits* Satan to do. To illustrate: "So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown" (Job 2: 7). In Job 42: 11 we read, "And they bemoaned him, and comforted him over all the evil that the Lord had brought upon him." Chapters 1 and 2 make it ever so plain that the Lord merely *permitted* Satan to try Job. Satan had falsely accused Job before God. To show all the world that all such accusations against God's people are false, God permitted the fiery trials. For the same reason God permitted those "miserable comforters" to heap those false and fiery accusations on poor Job. Thank God for the "Book of Job"!

Christ received water baptism; not because he had any sins of his own, but he was our *sin-bearer*, and hence must become an example to us. He needed no purification because he had sinned, but he needed to receive the baptism of fire because he bore *our* sins. The more we study *Gethsemane*, the more we will know what the "baptism with fire" meant to him. The more we read of the early "Christian martyrs," the more we will know what John meant when he said, "He shall baptize you with fire."

Some think John spoke Matt. 3: 11 to a mixed multitude, and that those he baptized with water would be baptized with the Holy Ghost, and the wicked with the fire of hell. John evidently spoke to those whom he baptized with water. The language is plain. But read Mark 1: 8, "I indeed *have baptized* you with water: but he shall baptize you with the Holy Ghost." We quote this to show the tense of the verb.

Hartville, Ohio.

Intercession.

BY EZRA FLORY.

"And it came to pass when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed." Ex. 17: 11.

AMALEK is a type of the flesh. With all the effort, apart from the Intercessor, there was failure to be victorious. With Israel's efforts, plus the work of the Intercessor, the flesh (Amalek) was vanquished. This is the reason why mere good resolutions cannot stop drinking, nor the use of tobacco, nor hundreds of other sins of the flesh. One may not succeed of himself.

"I exhort therefore, first of all, that supplications, prayers, *intercessions*, and thanksgivings be made for all men" (1 Tim. 2: 1). Here we are the intercessor. "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make *intercession* for them" (Heb. 7: 25).

In Rom. 8: 26, 34 there are two who make *intercession*. Christ is for us at the right hand of God, and the Holy Spirit is for us and in us. Verse 26 gives us two points about which we know we are weak. We know not (1) *what* to pray for; (2) as we ought (how). But right here the Spirit comes into our lives to uphold, strengthen, and enable us, in prayer. He imparts power and desire to pray, even when we cannot express it in words. He understands all our broken fragments of broken words. What a comfort that our groanings, too deep for words, do not go unanswered! How precious this intercession! We and the Holy Spirit here; Christ at the right hand of God over there! What a privilege!

There is little said in the Bible about this work of the Holy Spirit. I once knew a sister who, in her public prayer, could say only, "O God! O God!" That was an excellent prayer at that time. When one says, "I can't pray," he often means that he can't dress up his prayer in the fashionable clothes some prayers wear, or that he can't make the long and meaningless preamble to his prayer like the minister whom he has so often heard.

Sterling, Ill.

Revivals in the Church.

BY F. H. CRUMPACKER.

For several years I have thought that the one thing of greatest need to the home field was, that a lot of good, successful evangelists might be raised up who

would be in a position to devote much, or all, of their time to the calls that would reach them. I know that I was not alone in this, for there has been a bit of agitation in various ways, and reference has often been made to the thought in the MESSENGER. I hope, and have reason to believe, that there has been much praying on this subject.

For a few years, now, we can see reports of meetings that have been held in most parts of the Brotherhood with glorious results. Converts are coming from all classes of the people and by the score at that. My heart rejoices at such reports. It seems as though the Spirit was at work in the right line. Prayers are being answered, and the church is learning how to prepare for a series of meetings. I know of many places where the special efforts have been prefaced by a week or more of definite and special prayer. Now I am sure that this pays.

I know one minister that asked the church to make a preparation for the meetings by having a week of prayer. Those who invited him said that it was impossible. The minister reluctantly went to that church for the meetings. Are we surprised that he did not get converts? I am not. He was for two weeks preparing them for the revival that they should have had. My idea is, that if a church is not ready to make the preparation that the invited evangelist suggests, he has a just reason to turn to other fields of labor.

Now, that several of our brethren are giving much or all of their time to this line of work, it would naturally appear that they would become better skilled in the outward preparation than those who have never held a series of meetings. And let me say here that the outward preparation that I refer to is not, in any way, to hinder the workings of the Spirit, but I hold that it is only getting the conditions in such a shape that the Spirit can work. This is a day of specialists in all lines, and seeing this, let us all pray that the Church of the Brethren may have brethren who can be great evangelists for the Lord.

I think the churches are feeling the great revival that I hope is in store for all, and if some church has been so unfortunate as not to have accessions for years, I pray that this church may lay the matter before the Lord at the Throne of Grace. Tell it to the Lord. Let the church have a season of fasting and prayer. The latter could continue for a month or more, if a revival was really desired. Then there could be a revival with or without the aid of an invited evangelist.

As I speak of the specialist, I would not say that others could not hold meetings as the Spirit led, but let all become leaders in this great cause of winning the unsaved.

Here, again, I am reminded of echoes that I have seen in print for the last few months. I personally feel bad that any one would think we are getting converts too fast. Some are afraid of those big revivals. Too many will not be cared for. Well, now, I assure you that such is not the fault of the Holy Spirit convicting men and women, neither is it the fault of the evangelist who, no doubt, has prayed very earnestly that souls might be gathered into the church. In short, I am sure that the revivals need not be curbed, but the churches, who have workers, where the goodly numbers have been gathered in, ought to use their might and main to be led of the Spirit in order to lead the "babes" into a fuller knowledge of Christ.

If they need to have the doctrinal teachings, let the preachers and teachers in that church do the teaching needed. The busy evangelist cannot stay for all time and lead those whom he has helped to a start.

No, I plead we are not having too big revivals, but we are getting ourselves in tune with the leading of the great Spirit, I trust, so that he is working through the church for greater things. Let us have a revival now, in the home preachers who are to be the pastors for these new members of the fold.

I think an illustration will be in place here,—a true incident of the writer's acquaintance. Two ministers were talking together as to what they could do toward helping their members to an active growth. (By the way this is not a bad thing for preachers to do.) One was more hopeful than the other, who was a bit discouraged but not ready, by any means, to give up. This latter minister said, "I fear I am not able for the task.

There are so many of our members who are getting ahead of me in ability to think, I fear I cannot be an inspiring leader to them." The more hopeful minister said, "Well, I know your position is right, concerning both of us, to a great extent, but (listen to his plan) let us make preparation."

They came to their flock with a proposition. They stated it briefly as follows: "We find that we are being outstripped by some of our flock, and since we are both farmers and have to make a living, the same as you other members, we feel that we must have help further to prepare, or we, as a church, will make a failure."

The membership was not the kind to object to a means to progress, for I have already stated that they were doing a bit of thinking about the young members, and older ones too. Will they go forward or backward? The membership asked the ministers what they had further to propose. They said, "We must have at least a day out of each week for the preparation of sermons, and keeping up on reading matter. We want the church to do the work which must, necessarily, be done on that preparation day, or send us money to hire men who will do it."

Again the church was ready for progress. The obligation was assumed, and the work continued to grow. Young men were called to the ministry in that congregation and now the churchhouse has been replaced by a bigger and better-equipped one. I don't think they have any members who would say that the revivals are too big for the good of the church. No, let us thank God for the good revivals and the consecrated evangelists, and do all we can to help both to become still more effective in the Savior's name.

Tai Yuan Fu, Shansi, China.

A Great Opportunity.

BY JOHN WOODARD.

A SHORT time ago a member of the Grange made a speech, in which he mentioned the work of that body toward improving social conditions in the rural districts. The Y. M. C. A. has also announced that it is going to extend its work into the country.

We do not want to say that the Y. M. C. A. and the Grange have not already done some good, or that they will not do more good; but we do say that their methods of work will limit their activities to only a part of the population. The Grange is a secret order and those who are opposed to secret societies cannot work with them. The Y. M. C. A., like the popular churches, does not object to dances, theater-going and card playing. It will very likely introduce dances, card parties and amateur theatricals as entertainment for the country people. A large number of country people are opposed to these things, so they will be unable to work with the Y. M. C. A.

Now, since many of the country people cannot support these other organizations, it is necessary to have an organization that all can support and work with. To do this we must start a new organization, and include in its work only such things as no one considers harmful. Then everyone in the community can take part in the work. If some are determined to have dances or card parties, and we cannot persuade them to engage in something better, we will have to let them have their dance or card party, but it will not be given by the organization. But, if we do our work as we should, others will not care for these dances and card parties, unless they are firmly riveted to the bad habit.

This is a very important problem. We dare not neglect it any longer. We have neglected it too long already. What are the Brethren going to do about this problem? Our membership is largely in the country. If our boys and girls go to the city, how many of them will remain true to the church? If we have dances, card parties and amateur theatricals in our neighborhood, and no other kind of entertainment for the young, how many of our young people will be drawn away from the church? Brethren and sisters, it is time we begin to do something.

Formerly we had spelling matches and singing schools in the country. Now these are dispensed with, in most places. Then it was not so easy to get into mischief, as the city could not be reached very easily.

Now it is no trouble to go to a city, and there is a great deal of vicious literature that is cheap and easy to get.

Some may think that the young need work rather than entertainment. They need both, but the former should never be subordinated to the latter. That is why older people should help them in their pleasure getting. Otherwise they are liable to get the idea that pleasure is the chief aim of life. Everyone needs some kind of diversion. Continual work is fatiguing. A little pleasure takes the mind from the work, so that the brain and body can be built up. Then one goes back to work with renewed energy. Many people get old before their time because they never take time to renew their youth. But too much time must not be given to pleasure, else it will become fatiguing and is as bad as too much work. A grown person may refuse to give himself any recreation, but a child cannot. He must have recreation, and if he does not get the right kind, he will take something else.

This is not a religious work, but it will have so much to do in determining the susceptibility of the young to religious teaching, that the church people should take a prominent part in guiding the work. It is primarily for the young, but the young need the advice and guidance of the older people. Besides, the older people need the pleasure they will get out of it.

Now is the time to begin. If we do not, others will have their forms of entertainment started, and we will be compelled to work almost exclusively among our own people. But now there is an opportunity to help others. Begin with the young people of the church and a few friends. Make a rule that no kind of entertainment shall be given that anyone would have scruples against attending. Do not attempt too much at first.

Two things might be suggested that would do in any place. Other things could be added to fit the needs of the community. The two things are a literary society and a library. In most communities there are people who have magazines that they do not care for after they have read them. These could be collected and placed in the library, so that others could read them. A few books could be purchased from time to time. In some places it is also possible to get traveling libraries for a time, by paying the freight on the books. The literary society would give programs composed of recitations and songs and, if possible, speeches, essays and debates. Then it might be possible to get speakers from a distance occasionally.

Now is the time to begin. Organize a literary society, start a library and, as you see opportunity to enlarge the scope of the work, do it. The older people should take an interest in the programs. They should show the young that they are interested in them. Then the young people will come to them for advice. It will bring the young into closer relationship with each other. The young people will find that the country is, after all, the best place to live, and they will not go away to the city to be lost, as so many have in days gone by, and even today.

Columbia, Mo.

The Ministry.—A Word of Warning.

BY J. T. MYERS.

THE ministry of the Gospel is truly a responsible and holy calling. Its import is the saving and shepherding of souls. To make it most efficient and successful, it must be consecrated and specific in purpose. This is not only true of the ministry but of everything else as well. The business men as well as the professional men fully understand the logic of this statement. They know that to make life a success, along any one line, is to have a purpose in view and to make that purpose the aim of life.

No one can become a great preacher, a great farmer, a great mechanic, a great business man, or a great man in anything else at the same time. There are, it is true, exceptional cases. John Wanamaker is such an exception. So was the great editor, Geo. W. Childs. But these men were born great and could make a success of ever so many things at the same time. Not so it is with the most of us poor mortals.

To many of us the words of Paul must necessarily

(Concluded on Page 76.)

THE ROUND TABLE

Just a Little Cloud.

BY M. M. ESHELMAN.

IN a recent article I observed that some members, not being satisfied with their baptism, were again immersed. That put me to thinking. Several times young members have told me that they were baptized when children, and that, since arriving at maturity, and learning more about repentance and reformation, they were troubled over their baptism. Some said they were baptized too young, that they did not understand, as they now feel they *should have* understood, the first principles of the doctrine of Christ.

Now, may we not, at times, be just a little too eager to get children into the water? They are easily impressed. They look at things seen. They do not understand, but feel to be with the church. I like this spirit. But may there not be great danger? There always is the element of danger, of course. Either many may come in years hence and ask for rebaptism, or they may drift away, feeling they were not just right at the time of their baptism. It is just a little cloud now, but it may gather into a fearful storm. That there ought to be deep convictions, prior to immersion, goes without saying. That the youth should be thoroughly taught before taken into the fold, is certain. In fact, the church's highest condition and attainment depend upon a consecrated ministry, properly maintained, thorough instruction in doctrine, principles, and holy methods, and excellent feeding of the flock. Sheep need food daily,—not once in seven days. Lambs need milk oftentimes each day, not just during the Sunday-school hour. Preachers need constant sanctification, not just in the pulpit.

These little clouds of neglect are portending a hard storm. More Bible study, with more holiness of life, more carefulness and less desire for getting a great name from men, and the church will take on new energies, more humility, and a deeper feeling for the lost. Be sure that all applicants well understand the way into Christ. Be certain that the flock is well fed. Be convinced that the church's methods are quite well understood, lest the recipients rise up later and say they were deceived,—that they did not understand.

Los Angeles, Cal.

Ministerial Meetings.

BY JAMES A. SELL.

MINISTERIAL MEETINGS have been very helpful to our ministers, in many ways, and should receive the hearty support of all, so far as possible. Each succeeding meeting should be an improvement on the preceding one. That this is not the case, and that the interest, in places at least, is waning, is very apparent.

Among the different causes that will produce a decline in interest, a leading one is, "too much sameness in the routine of the exercises." "Threshing over the same straw" yields but little returns and naturally tires the operator. Can we not have some one to suggest a program that will be practical and up-to-date, as well as scriptural and apostolical? We must meet the live issues and problems of our day, and the ministerial meeting is a good place to discuss them.

Not claiming that the following will fully supply the want, the list of subjects is given to enlist attention, and lead others to give us something better:

1. The Minister and His Bible.
2. The Evangelist and His Field.
3. The Elder and His Flock.
4. The Deacon and His Work.
5. The Missionary and His Qualifications.
6. The Layman and His Duties to the Church.
7. The Sisters and Their Field.
8. The Fathers in Israel.
9. The Mothers in Israel.

Hollidaysburg, Pa.

A Treasure.

BY I. N. H. BEAHM.

A TREASURE in the way of a small book is the "Outline of the Book of Romans," by Eld. S. N. McCann. This booklet is the ripest of the author's thought and life. For many years he has chosen the sovereignty of God, in his universal sphere, and the sovereignty of

man, in his particular sphere, as the two leading thoughts of philosophy and scriptural interpretation.

In geometry two points determine a straight line. In philosophy it may also be enunciated that the two doctrines, "Divine Sovereignty" and "Free Moral Agency," properly understood and applied, determine the straight line of conduct.

The Book of Romans, as outlined by Bro. McCann, develops and emphasizes salvation by grace in the divine will and human will.

This outline of the Christian doctrine of leading New Testament teaching should be in every home in the land. The writer recently sent for fifty copies, and thirty-five were disposed of in a few hours' time during the same day. They are only fifteen cents a piece, and may be ordered from Brethren Publishing House.

Every topic and every statement in the booklet has been tested by long and repeated teaching under varied and searching criticism. Think of it, if every congregation in the Brotherhood should use fifty copies, then, granting that there are one thousand congregations in the Brotherhood, there would be at once a sale of 50,000 copies. But there should be still other thousands sold. This booklet is not only a happy and beautiful solution of this great problematic New Testament Book, but it is fortunate in its clear and beautiful presentation of applied Christianity.

Nokesville, Va.

Downward or Upward—Which?

BY M. G. GIBBLE.

GROWING in grace and in the knowledge of our Lord and Savior Jesus Christ, we should seek first the kingdom of God and his righteousness. If we be risen with Christ, we set our affections on things above, having our conversation in heaven. Is a person, practically exercising in all these things, growing downward or upward?

Some one recently said, "The world says, In the intellectual realm there is still room at the top." I say, There is room at the bottom, too. The Christian learns and grows downward into the valley of humility, because in the valleys are found the green and rich pastures, and not on the barren hills or mountains. The Savior says, "He that humbleth himself (German, *erniedrigt*, meaning made low) shall be exalted."

But was there ever anything of a healthy nature, in the animal, vegetable, or any other kingdom, growing downward? Is the humble, consecrated Christian really groveling at the bottom, or is he soaring still higher and higher in the pure atmosphere of the real element of the Christ-life? Is he rising above the beggarly elements of the world?

What do we infer from the poem of the venerable elder, Peter Becker, "Thou, poor pilgrim, who art wandering here, in this valley of grief"? In the eleventh stanza he says, "Into this mirror look, and behold thy image. Think how little thou still art, that the pilgrim's progress to the valley of humility is moving and learning and growing downward."

Is the road to the valley of humility leading downward or upward,—which?

Mastersonville, Pa.

Fear the Lord.

BY IDA M. HELM.

"The fear of God is the beginning of knowledge." Prov. 1: 7.

Is there anything in God to make us afraid? God is pure and holy and he hates sin. "Thou art weighed in the balances and art found wanting," was the writing on the wall that terrified the drunken king, Belshazzar. God was against the drunken king, and his kingdom was given to another. God will not put up with disobedience to his mandates. Though he is merciful, and bears long with the sinner, that does not say he does not take notice or does not care that we sin. Moral anarchy arises from the doctrine that there is nothing in God that we should fear, and that we will not offend the Deity if we sin. To fear God means more than to be afraid of his wrath. We should fear to do evil because we love God and he hates evil. Vengeance is in store for the worker of iniquity.

Ashland, Ohio.

Going to Law.

BY FRED A. FLORA.

IN conversing, recently, with a man who, for a number of years, practiced law in one of the eastern States, where he was somewhat acquainted with the Brethren, he fell to speaking, at some length, about our people, and concluded his remarks by saying, "Well there is only one fault I find with your people, and that is, they would let a lawyer starve to death." Let us thank God, Brethren, with the apostle of old, that we are not under the law but under grace, and that grace is sufficient for us.

The Gospel settles all our difficulties, arranges all our differences, and binds us so firmly together in the bonds of Christian love, that we have no use for a lawyer. Praise God for what he is able to do for us and make out of us, if we only place ourselves in his hands!

Let us give ourselves fully into the hands of God, for Christ says, "Without me ye can do nothing."

Twin Falls, Idaho.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, February 6, 1910.

Worth-While People.

Prov. 31: 10, 17-20, 25, 26, 29-31.

I. Men. Gen. 18: 17, 18; 2 Sam. 18: 3; 1 Cor. 11: 1. Let workers name others.

II. Women.

1. The mother of us all. Gen. 3: 20.
2. Sarah for obedience. 1 Pet. 3: 1-6.
3. Ruth for trustfulness. Ruth 2: 1, 2.
4. Mary for spirituality. Luke 2: 51.
5. Martha for service. Luke 10: 38.
6. Mary for worship. John 12: 3.

Name others.

III. Strength of character. Ex. 2: 2-4, 7; Gen. 39: 7-9; Dan. 10: 19; Eph. 6: 10; 2 Tim. 2: 1.

IV. Industry. Gen. 2: 15; Prov. 22: 29; Eccl. 9: 10; 11: 4, 6; Rom. 12: 11; Heb. 6: 11, 12.

V. Kindness. Deut. 15: 7, 8; Job. 29: 11, 12, 15; Prov. 29: 7; Matt. 6: 1; Luke 14: 13; James 1: 27.

Have two-minute speeches on the great work that even one life,—Joseph; the mother of Moses as examples,—can accomplish, if unselfishly given up to the service of God and man. Though we may be very ordinary people, we can all be faithful. God measures us according to our use of the talents we possess.

PRAYER MEETING

For Week Beginning February 6, 1910.

Sacrifice the Key to Spirit Power.

Philpp. 2: 12-18.

1. No Real Blessing Without Sacrifice.—A minister, now gone to his reward, was once asked, "What is the secret of successful mission work?" Quick as a flash came the reply: "SOMEBODY'S LIFE BLOOD!" Success in any spiritual endeavor is always obtained at the expense of sacrifice. We must burn out before we can give out. We cease to bless when we cease to bleed (Acts 20: 24).

2. Christ's Sacrifice Our Inspiration to Sacrifice.—"He gave himself up for us, an offering and a sacrifice to God" (Eph. 5: 2, R. V.). The fire of our sacrifice must be lighted at the altar of Christ's sacrifice, lest selfishness be apparent.

3. Love the Incentive to Sacrifice.—"Christ loved me and gave himself up for me" (Gal. 2: 20, R. V.). Love counts neither cost nor consequences. Its concern is to meet the great and superlative need of the great world-field. As David's mighty men (1 Chron. 11: 18) risked their lives to procure water for their beloved king, so we, as Christians, should gladly do any service for our Great King.

4. Surrender is the Law of Sacrifice.—"This is your reasonable service" (Rom. 12: 1) says the Holy Spirit through the apostle, in urging us to present "our bodies a living sacrifice." The consecrated life of obedience is neither hard nor unpleasant to him who is permeated by the love of Christ. He who yields to the Spirit of Power, will find that the power of the Spirit is yielded to him (Rom. 8: 14-17).

5. Service the Constant Aim of Sacrifice.—Paul was willing to "spend and be spent" for the cause of Christ (2 Cor. 12: 15). Paul was like the Blessed Master, who came "not to be ministered unto, but to minister," and to give his life a ransom for all mankind. The highest place in heaven's order means sacrifice for earth's lowliest ones in humble service, gladly rendered. Love glories in sacrifice and shows it in service (1 Cor. 13: 4-7, R. V.).

HOME AND FAMILY

One That Followed.

SELECTED BY ANNA LESH.

I lift my heart up in the sun
To show thee all its song,
A morning nest of birds for thee
To whom the birds belong:
I lift it up, I bid it sing
Against the winds that throng.

It needs must be a little gift,
And yet, since we are free
Earth-children with the eager winds
That bear us company,
Right fain am I, with naught but this,
To follow after thee.

What later offering of myrrh
It may be mine to bring,
I know not yet, I would not know,
Pain is so gray a thing;
And sure the dying day may leave
No heart in me to sing.

I know not yet how soon, how long,
It may be mine to fight,
What standard won with blood I may
Lift high before thy sight:
I bring thee but the sunlight sword
I may grasp, blind, tonight.

Knowing thee, Lord of gladnesses
That spring in April wise,
Who lovest all the merry things
In wood and sea and skies,
I shake the tears from off my heart
And the rain from out mine eyes.

But never be it said of me
I loitered by the way,
Spent all the glad light wandering
As any sea-gull may,
And fled to thee for shelter, late,
With the disheartened day!

Lord Christ, Lord Love, we bring to thee
Our joy at earliest,
The joy of the unknowing day
That looks unto the West:
Now who will bear us company
Upon the morning quest?
—Josephine Preston Peabody.

Success Maxims of a Millionaire.

Luck and laziness do not go together. The man who climbs up must prove himself and grasp his opportunities. Opportunity will not look him up.

I have always lived the life of a man endeavoring to be usefully busy and now I intend to drop business cares entirely in the evening and to unite work, rest, and recreation in reasonable proportions.

The best advice to give to a young man is old and simple. Get knowledge and understanding. Determine to make the most of yourself by doing to the best of your power such useful work as comes your way. There are no new recipes for success in life.

Some opportunity will come at some time to every man. Then it depends upon himself and upon what he shall have made of himself what he makes of it and what it will make of him.

The man with the big opportunity today is the man in the ranks.

Success never comes to the man who spends most of his time watching the clock.

The man who climbs up is the one who is not content with doing only just what is absolutely necessary, but who does more.

My rule for success is untiring application, loyalty to one's employer, which is loyalty to one's self, doing the best you can in every task that faces you; practicability, initiative, and industry.

Every extravagance, whether it be state or individual; every increase in prices, whether it be in wages, rates, or commodities, comes out of the consumer. He must pay the bills.

Theoretically the place for economy to begin is with the individual. But he won't do it. That is the plain situation today. The individual refuses to retrench. On the contrary, he is using the increased cost of living as an argument for an increase in wages.

There are others in this world besides ourselves, and some of them are active.

The time for a man to retire from active business

depends on conditions. Some men are young at 70; others are old at 50. The method of living, the occupation, habits, successes or failures, all have their influences.

A man must make up his mind, if he is going to succeed, that when he takes the other man's dollar he must give back to him an honest return.

There is a difference between railroading and politics. In railroading the competent man wins.

Any one who has no faith in this country, and who disputes its right to grow greater and stronger, isn't going to make much progress himself.

You cannot mix business and politics.

It is no more possible to solve many of our economic problems by legislation than it would be to fix a dislocated limb by law.

The men who would borrow and spend lavishly may mean well, but the signboard where their road diverges is marked plainly "Disaster."

The value of our farm products last year was \$8,000,000,000. It might as well have been \$16,000,000,000 or even \$24,000,000,000. We haven't begun to till our soil. We don't know how. We have merely scratched the surface.

We are using 500,000,000 tons of coal annually. At that rate the estimated total supply of the United States will last 4,000 years, so we need not disturb ourselves.—James J. Hill.

What I Saw at the Depot.

BY D. H. BAKER.

As I entered the depot, the other morning, to take the train to go to a funeral, I observed a well-dressed woman, about forty years of age, who had in her hands six small cords, with a dog attached to each cord, and one dog loose, all waiting for the train, to go to the dog show. How I longed to tell her that it would be much more honorable, to her and her God, if she would take a Sunday-school class of seven boys and girls to a children's meeting. Isn't it strange how some women are so attached to dogs!

Hanover, Pa.

SISTERS' AID SOCIETIES

COLUMBIANA, OHIO.

Mahoning church sisters' missionary society, at Zion Hill, held ten meetings during the year 1909. Our work was largely making sun-shades and bonnets, comforters, quilts and clothing for the poor. We sent a box to Akron, Ohio, containing 1 quilt, 1 comforter, 8 good coats, dresses, skirts and waists. We also sent \$10.00 to the Akron Mission, \$10.00 for an India orphan, \$6.00 for home charity and have \$35.00 in the treasury. We hope to do more and better work each year.—Mrs. Joseph Harrold, Secretary and Treasurer, Columbiana, Ohio, Jan. 12.

MT. GROVE UNION CHURCH, VIRGINIA.

June 19, 1909, we met to organize a society to be known as the Mt. Grove Union Aid Society, with the following officers: Sister Rebecca Burns, president; Sister Susie Collier, vice-president; Sister Mollie Kising, treasurer; the writer, secretary. At that time seven members were enrolled. Since then thirteen have been added to the number. We have held seven meetings, with an average attendance of twelve. The dues collected from June to December amounted to \$8.59; articles sold, \$17.86, making a total of \$26.47. We have paid out \$17.62, leaving a balance in the treasury of \$8.84. At the close of the year we reflected all the former officers.—Effie C. Long, Penn Laird, Va., Jan. 11.

GERMANTOWN, PENNSYLVANIA.

The sisters' aid society of the Germantown church, during the past year, held twenty-two meetings with an average attendance of six. We received in cash the following amounts: Monthly dues, \$16.68; donations, \$4.00; for goods sold, \$53.48; a total of \$74.16. Money spent: For home mission, \$38.48; for other expenses, \$19.19; leaving a balance of \$15.79 in the treasury. Through the efforts of the society several children have been brought into the Sunday school by providing shoes and clothing for them. The day before Christmas two boxes of groceries were sent out. This, we find, is a splendid opportunity to do missionary work, in many ways. Our work this winter is making comforters and aprons.—President, Sister Anna Swigart; Secretary, Sister Annie Snyder, Germantown, Pa., Jan. 14.

SUMMITVILLE, INDIANA.

During the year 1909 we held forty-eight regular and special meetings, with an average attendance of seven, the highest number at any time being thirty and the lowest two. Received from sale of goods, mostly quilts, \$23.02; weekly offerings, \$22.76; birthday offerings, \$3.96. Paid \$50.00 on church lot; \$16.20 for papering the church; \$10.70 for Sunday-school supplies and hymnals; also \$4.00 for table; current expenses, \$3.81. Total expenses, \$84.71. On hand, at the beginning of the year, \$39.97; received during the year, \$49.74. Total, \$89.71, leaving balance in the treasury, \$5.00.—Grace Hiatt, Summitville, Ind., Jan. 13.

MECHANICSBURG, PENNSYLVANIA.

We organized a sisters' aid society a year ago with the following officers: Sister Sadie Arbegast, president; Sister Effie Stambaugh, vice-president; Sister Lizzie Derrick, secretary; Sister Addie Mohler, treasurer. There has been an average attendance of eight. During the year the following articles were sold: 39 aprons, 43 bonnets, 57 wall dusters, 6 clothes-pin aprons, 2 sweeping caps, and a quantity of carpet rags. We also quilted three quilts and made one comforter. The collections amounted to \$16.78. The following was given out for missionary purposes: \$8.50 in money, two barrels of clothing, one being sent to Brooklyn and one to the St. Joe Mission. We now have a balance in the treasury of \$51.13.—Lizzie Derrick, Mechanicsburg, Pa., Jan. 14.

LINVILLE CREEK, VIRGINIA.

The Linville Creek aid society was reorganized Dec. 8, 1909, with Sister Sarah Zigler, president; Mamie Myers, treasurer; Catherine Kline, secretary. We met twenty-two times during the year, with an average attendance of twelve. The greater part of the year was spent in working for the Orphanage, which has just been erected by the Second District of Virginia, and is situated in our home congregation. We furnished one room and also met once in joint session with other societies, to make clothing and bedding. A donation of \$3.00 was made to an afflicted sister in Baltimore, and a box of clothing was sent to the Baltimore Mission. A sewing machine was purchased this year. Receipts for the year, \$54.03; amount paid out, \$47.35. The congregation has two active societies and we hope much good has been done by them.—Sadie Zigler, Broadway, Va., Jan. 10.

SOUTH BEATRICE, NEBRASKA.

During the past year our aid society has held twenty meetings, with an average attendance of thirteen, and an average collection of 88 cents, making a total of \$17.60. We have received for a carpet, quilt, sunbonnets, etc., \$12.25. Our expenses for the year were \$33.13, but out of this we have supported an India orphan, made several small donations, etc. Two sacks of clothing, containing three comforters, four pair of blankets, forty pieces of clothing, have been sent to a poor family in this State. At one time we sent clothing to Kansas City, which consisted of twenty-six new garments and fifty-eight second-hand ones; to Bethany Bible School we sent two comforters, outside slips for same, one pair of pillows, two pair of pillow cases, one quilt and one mattress slip. Our society pieced two crazy quilts, and sent one to an invalid residing in Baltimore. We gave the other to a sister who moved out of the State. At another time we sent four sacks of clothing to Kansas City. These sacks contained four comforters, two quilts, twenty new garments, forty second-hand ones and a cash donation of \$3.00. We have also given three days' work where needed. The present officers are Sister Lizzie V. Miller, president; Sister Susan Cripe, superintendent; Sister Grace Cullen, secretary and treasurer.—Grace Cullen, Holmesville, Nebr., Jan. 10.

GOSHEN, INDIANA.

During the past year the sisters' aid society of the Goshen City church has held forty-five meetings, seven of which were all-day meetings. The total attendance of workers was 608; average, 14. Received donations of clothing and provisions, \$29.45. Total amount of cash receipts, \$68.43. Balance in treasury, Jan. 1, 1909, \$32.31. Cash expenditures, \$78.10. Balance in treasury, Jan. 1, 1910, \$22.64. Contributed toward church expenses, \$9.42. Donations of clothing, provisions and labor, to the needy at home, were valued at \$25.46; to missions abroad, goods valued at \$17.10; to Bethany Bible School, the furnishing of one room. Total amount donated, \$101.78. We have made quilts, comforters, bonnets, coverings and aprons, remodeled some clothing, sewed carpet rags, and sewed in six homes. We meet each week on Thursday afternoon, at the church, unless there is a charity call, or circumstances demand a change. For the new year there is an abundance of work awaiting us. We pray that the Lord will send us more laborers. Our devotional service has been an essential part of our program and many enjoyable seasons have been spent together. Our sisters have been much interested in the work, have labored together faithfully and harmoniously, and are trusting our loving Father for his approval and blessings.—Sister I. D. Parker, Goshen, Ind., Jan. 1.

THE GOSPEL MESSENGER

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A RELIGIOUS WEEKLY

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NINE made the good confession during the late series of meetings, held by Bro. Frank Kreider in the Union Center church, Ind.

TWELVE persons were recently added to the Back Creek church, Pa., by confession and baptism. One brother renewed his covenant.

BRO. WM. LAMPIN held a fruitful revival in the Eden Valley congregation, Kans. There were twenty-eight applicants for membership.

THE district meeting of Southern Pennsylvania will be held in the Waynesboro church April 13 and 14. The elders will meet the 12th, at 9 o'clock.

BRO. J. G. ROYER has been doing some Bible work in the Dallas Center congregation, Iowa. When he wrote us, he had planned to close last Sunday and return home.

WE are not publishing the Annual Meeting queries this week. There are a few Districts, yet to be heard from, though their meetings were held two and three months ago.

THE South St. Joseph Mission, Mo., is enjoying an interesting series of meetings, conducted by Bro. P. B. Newman. Six applicants have been baptized, and others are to receive the rite later.

THERE are about twelve district meetings to be held the coming spring, and now is the time to send in the announcements for publication. This should be attended to at once by the clerks of the previous meetings.

THE Temperance Committee is preparing a pamphlet designed to help and encourage temperance workers, and would be pleased for suggestions. We call special attention to a communication by Bro. J. W. Lear, found on page 78 of this issue.

DR. NEWTON thus undertakes to give the correct history of pride in three short chapters. I. The beginning of pride was in heaven. II. The continuation of pride is on earth. III. The end of pride is in hell. But how about the professed Christians who fall in line with chapter two? Will chapter three apply to them?

A CONGREGATION composed of twenty-three members, and to be known as the Colorado City church, has been organized in Colorado City, Colo. We understand this to be a very desirable part of the West, and it is likely to attract people who are seeking homes where the health and climatic conditions are favorable.

ALL new converts should be urged to subscribe for the MESSENGER. This should be attended to without unnecessary delay. When men and women are received into the church, call their attention to the importance of taking their church paper. It would be well for our evangelists, everywhere, to call attention to this matter. The paper will prove a great help in keeping them interested in the church and her work. In fact, one who does not read our church literature can never keep posted in regard to what is going on in the church at large.

WHEN a young man, Bro. Lemuel Hillery, of Goshen, Ind., served in the army and had one of his limbs very severely injured. He has never recovered from the accident and in his old age he finds it difficult to stand while preaching. A few Sundays ago he delivered an excellent sermon in his home church while occupying a chair on the stand, and was listened to with more than ordinary interest.

THE Botetourt church, Virginia, with a membership of over 600, has issued an excellent directory for 1910, containing a list of all the church officers, the different appointments, and who is to look after them. For the year there are about 300 appointments, and some minister is made responsible for each service. Incidentally we notice that there are nineteen ministers in the congregation, and that nine of them are elders.

SISTER ELIZABETH D. ROSENBERGER, of Covington, Ohio, who has been doing much acceptable writing for the Home and Family Department, writes us from Columbia, S. C., saying that she, in company with the Doctor, of course, was on her way to St. Petersburg, Fla., and that she would write us from that point later. She is doing just what a host of other people would like to do, spending a few months in the most genial winter clime in the United States.

BRO. D. N. ELLER, president of Botetourt Normal College, Daleville, Va., has a good word for the MESSENGER. He writes: "I want also to say a word to you, in appreciation of the House, in doing such excellent service for the church. THE GOSPEL MESSENGER is the best edited church paper I ever saw. I think the doctrinal number is just fine. May the good Lord spare your life and strength yet, for many years, to edit our church paper."

ON the afternoon of Jan. 14, the residence of Bro. A. L. Clair, of Willard, Wis., was destroyed by fire. Bro. Clair, who is a member of the Auditing Committee of the Brotherhood, was from home when the fire occurred. Sister Clair happened to be out of the house a short time, and during her absence the fire was started by one of the children playing with matches. As no insurance was carried on the house, it is a total loss to Bro. Clair and his family.

BRO. JOHN E. METZGER, of Rossville, Ind., our traveling agent, has been detained at home on account of sickness, otherwise he would have done more work among the churches. In a letter just received he says: "I think you struck the key-note in your 'Message for 1910,' in regard to unconsecrated wealth ruining some of our churches. I have observed that for some time. I believe our people are getting too rich. They are putting their dependence too much in riches."

BRO. H. C. EARLY, who is now at Lancaster, Pa., says that this is his third meeting for that place. He held one meeting in 1893 and the other in 1895. Referring to the congregations around Lancaster, he notices some very encouraging changes during the last fifteen years. The relations between the English and German churches have undergone a decided change for the better. They are drawing closer together, are getting better acquainted, and together are becoming more thoroughly interested in the work of the Brotherhood. Then the German churches, he says, are growing, and that, too, in the right direction.

WE call attention to what Bro. Jas A. Sell has to say in the Round Table department about the necessity of some improvements in our ministerial meetings. As he says, we often thrash the same old straw over and over again. What is said in these meetings is often intended more for the general public than for the ministers. The real purpose of ministerial meetings is to help the preacher and to prepare him for his work. In some of the State Districts this is lost sight of, while the congregation is entertained with speeches, especially adapted to the comprehension of the people making up the miscellaneous assembly. Bro. Sell names nine splendid topics that might be discussed with profit. We suggest that some well-prepared essays on these subjects would make good reading in the MESSENGER.

WE have the minutes of the district meeting of Northern Iowa, Minnesota and South Dakota. The District claims eighteen congregations, with a membership of 1,294. There are twenty-three resident elders and twenty-seven ministers in the first and second degrees. The number of members received by confession and baptism, during the last year, is thirty-seven,—just a little over two to each congregation. A good deal of business was disposed of at the meeting, but several questions are held over for another year. The meeting had no business for the General Conference, but sends Bro. A. P. Blough to represent the District on the Standing Committee.

THOUGH Northern California is the youngest State District in the Brotherhood, the minutes of the late district meeting, just received, make quite a good showing in the way of business. At this date the District is composed of eight congregations, with indications of quite an increase in the course of a few years. A call is made for the Annual Meeting of 1911, and one paper goes to the Conference of this year. Bro. J. H. Stover will represent the District on the Standing Committee. In order to make the district meetings self-supporting, a charge of 20 cents will be made for each meal. The financial report shows commendable liberality upon the part of the churches.

IN the year 1857, 120 men, women and children left Arkansas for the Pacific Coast, traveling by private conveyances. On reaching Utah they were all murdered by the Mormons and Indians. Not one was left to tell the awful story of the revolting crime. Two years later the bones were collected and buried in one common grave, and a pile of stones, fifty feet in circumference and twelve feet high, marked the spot. Still later John D. Lee, the one to whom the terrible deed had been intrusted, made a full confession, and suffered the penalty. He says he was directed by the Mormon leaders to kill every man, woman and child in the group, able to talk. The story is briefly told in a leaflet, published by R. B. Neal, Pikeville, Ky.

WE are in receipt of a mimeograph copy, fifty-four pages, of the Bethany Bible Lesson on Matthew, by Bro. A. C. Wieand, intended for the correspondence course. We have found the course of study not only well prepared, but it even makes interesting reading. It occurs to us that with a little expansion, here and there, accompanied by a few foot-notes and a map or two, the course, as laid out, would make a splendid textbook for our schools. A like treatment of the other three Gospels and the Acts of the Apostles would give us some very valuable textbooks. It will be understood that this matter has not yet been printed. It is in mimeograph form, and is intended solely for those taking the correspondence course of Bethany Bible School, Chicago.

The Homiletic Review, Funk and Wagnalls Co., New York, publishers, comes to our desk regularly, and is a most helpful journal for preachers. The aim of the *Review* is to help the preacher in his work, and to give him a class of reading that will not only stimulate him but supply him with points and suggestions that may be used to excellent advantage. While the editorials deal with live public issues of the day, still the questions are treated from the religious view point. In the issue for February the general articles deal with phases of truth in the religious, theological and sociological world. These are designed to help the minister in general culture. The February number, for example, has a well-reasoned, well-balanced contribution from the pen of Prof. Shailer Mathews, of the University of Chicago, on "The Minister and his Social Obligation." He states that the church has a function peculiarly its own; it is, "the evangelization of the spiritual life which lies below all social uplift." In the judgment of the Chicago professor it would be suicidal to substitute sociology or theology. Dr. J. Agar Beet, of England, in an able article on "The Bible and Modern Research: Loss and Gain," points out that great progress has been made during the last sixty years in theology. Changes, he said, were inevitable and in the main they afford "abundant reason for gratitude."

We have the minutes of the district meeting of the First District of West Virginia. There are sixteen congregations in this District, but the number of members and ministers is not given. Aside from financial reports not much business is mentioned. The District does not spend as much money as is shown in the reports of some of the Districts, and yet, in the way of home mission work, a good deal is done, after all. The amount of traveling and preaching, done among the mountains by these West Virginia preachers, would make quite a showing, could the facts be collected and tabulated. As stated in a former issue, Bro. A. W. Arnold is to represent the District on the Standing Committee, but there is no business for the Annual Conference.

On page 16 of the late appendix to the Classified Minutes will be found the following decision in regard to inserting advertisements in the MESSENGER: "We recommend that the advertisements in the GOSPEL MESSENGER be limited to books and papers of moral and religious character, and to such other notices as shall be necessary in carrying forward the interests of the church." Since the most of our schools have been placed under the moral supervision of an Educational Board, appointed by the Annual Meeting, and since a number of these schools already belong to the church, we conclude that they are entitled to such notices as are necessary in carrying forward that part of the interest of the church. A notice to this effect has been sent to the different schools, and rates for space in the advertising column has been quoted. This privilege, however, will be limited to the schools under the supervision of the Educational Board.

Churches in the San Joaquin Valley.

MOUNT SHASTA stands as the silent sentinel over Northern California. It rises to a height of fourteen thousand four hundred and forty feet above sea level. It wears a perpetual white shroud of innumerable passing snowstorms, and its summit has been a great mass of ice and snow ever since the morning stars sang together and the sons of God shouted for joy. We had a view of the mountain under most favorable conditions. It was a bright, clear day and the sunlight flooded its icy fastnesses with a rich glow of light, showing the grim, icy giant in the bright sheen of his silver mantle. In the evening a mass of dark clouds settled against the mountain side, a thousand feet or more below its highest peak, bringing out, above the clouds, the snow-white mountain top in bright, clear-cut lines. The setting sun shone on the great mass of ice and snow, turning the crystals into flashing, scintillating diamonds. Then came the afterglow, painting the silver mountain peak from the top to its black cloud mantle, a thousand feet downward, in richest gold and crimson. Then the color gradually faded into purple and this gave place later to the grey whiteness of the coming twilight and we saw the last of Shasta as the darkness of night shut out the view. The railway passes along the base of the mountain to Shasta Springs, where you may enjoy a draught of sparkling soda water, drawn from nature's fountain. Mount Shasta water, bottled, is known all over the Coast as a health-giving drink. How wonderfully has God created this old earth of ours! It has always been a problem to the writer how men can study nature and not see in it all the hand of a wise and beneficent Creator.

Nearly four years have fled since we landed in San Francisco on our last tour of the world. We then lodged one night at the Palace Hotel, and were fortunate enough to get away the next day, going to Los Angeles. Then came the great earthquake and fire, and the proud city of the Golden Gate was laid in ruins. And now we are permitted to visit the city again. Like the fabled bird of Egypt, it has risen from its ashes. The city has been rebuilt, in large part, and is more beautiful and, let us hope, more substantial than it was before. The hotel in which we then rested has been rebuilt and now covers a large block of ground. It ranks among the largest and best hotels in the world. There is much building yet to be done, for the waste places are not yet all redeemed. A

walk through some of the streets shows the violence of the earthquake. When the surface of the earth rose and fell in waves, the level cement pavements were raised and lowered in ridges and hollows, conforming to the motion of the earth. In a few years the last traces of the earthquake will have disappeared, and the terrible disaster will remain as the memory of a troubled dream. Then, some day, the tragedy will be repeated. The rapid rebuilding of the city shows the remarkable energy of the people.

It is a very difficult matter to destroy and wipe out, past rebuilding, a great city, the center of trade and commerce. London, New York, Chicago, Baltimore and San Francisco have all had great fires, but from the ruins greater and more beautiful cities have grown. When the prophet of the Lord foretold the destruction of the great trade center of Syria and the East, his prediction was contrary to all human experience. And yet the great city of Tyre, a city of merchant princes, has become a fisherman's village and the toilers of the sea cast their nets on the rocks of Tyre to dry (Ezekiel 26: 4, 5).

At Palo Alto, the seat of the Stanford University, we visited Professor Fernando Sanford, a former student and teacher in Mount Morris College when the Brethren took over that institution, thirty years ago. He has been in charge of the Scientific Department of the University from the beginning, and is among the most successful educators of our country. We also met Professors Newcomer and Suter, both Mount Morris boys and both doing very successful teaching in the University. Prof. Newcomer is in charge of the English Department, and Bro. Suter has his work in Mathematics. The fine University buildings suffered greatly in the earthquake, for Palo Alto was in the center of the severest disturbance of the earth's surface. The beautiful Memorial church, the half million dollar Gymnasium, the Library and the Museum, were ruined. These have not been rebuilt, as yet, but work is to be started on the rebuilding at no distant date.

At Sacramento, a city of some fifty thousand, we stopped long enough to visit the Fair Ground, offered for the holding of our Conference next year, if the call from the District of Northern California be granted at Winona. The experience we have had, holding Conferences on Fair Grounds, has not been favorable to making another trial. The buildings, heretofore used for the assembly, have had such poor acoustic properties as to render them almost unfit for public speaking. The building offered at Sacramento, for an auditorium, seems to be free from these objections. I was told that the place has been used for public meetings, and that the speakers could be heard clearly and distinctly. There are a number of buildings on the ground and ample accommodations will be afforded for the meeting. Should the Conference for 1911 be located in Northern California, there need be no fear but that the Brethren here will be able to manage the Conference to the entire satisfaction of all who attend.

While in California, last year, we spent a short time with the Brethren at Modesto and Empire, where a number of our Brethren are settling and building up a church. Then there were fifteen members at the place. Since then they have organized the Empire church, and have a membership of about sixty. The bishop, J. W. Deardorff, says this is a conservative estimate of the number. We spent a week with the Brethren at Empire, having our home with Bro. Levi Winklebleck in Modesto, and a very pleasant and, we are led to believe, profitable week it was. Meetings were held in a public hall near the town site of Empire, about four miles east of Modesto. The attendance was good and the interest excellent. At the close of the meetings there were two applicants for membership and it was with reluctance that the meetings were closed. There is a fine body of land in this part of the San Joaquin Valley and, so far as we could learn, the members settling here are well satisfied with their new homes. When the trees, vines and shrubbery, that are being planted, have grown and are bearing fruit, and the homes finished and furnished, it will be a pleasant place in which to live.

There are to be several more churches in the San Joaquin Valley within the year. Fourteen miles east of

Empire a large wheat farm of eighteen thousand acres is to be subdivided and sold in small tracts to suit purchasers. A new town is platted, to be known as Patterson, and already some of our people are settling there. Then, at Rolinda, some ten miles from Fresno, near Kerman, Bro. J. W. Brooks, of North Dakota, has settled, and there is to be a church organized in the near future, with forty members. While our Brethren are settling in this great valley, it may be well to give a word of caution. Alkali is to be found in many parts of the valley. Land free from this salt is rich and valuable, but where alkali prevails in large quantities the land is worthless. Care should be taken in making your selection. On some of the best land an occasional spot may be found containing alkali and this is not so serious an objection, and yet it is better without it. But when there is much alkali and the drainage is not good, better not risk it.

What I write is to help those who are seeking new homes and are not so well acquainted with existing conditions. I have no pecuniary interest in the settling of any part of the country. The only real estate investment I have is my house and lot in Mount Morris. But while I have no moneyed interest in new settlements, I do have the interest of our members at heart. I want to see them do well, both temporally and spiritually, wherever they locate. And as they thus succeed, they are helping to spread the Gospel in new territories where, without their efforts, the Church of the Brethren would be unknown. May the Lord bless every lawful effort made, to establish the Word of Truth in new localities.

D. L. M.

The Temptation of Jesus.

IN the broad use of the word "temptation," it has both a good and bad sense. Many things are done to tempt men to do good, as there are many things done to tempt men to do evil. For instance, an inviting dish is set before a sick man to tempt his appetite, rewards are offered to tempt children to study, etc., etc. But in the New Testament the word is always used in an evil sense. I do not recall a single passage to the contrary.

Temptation, then, means to create, or excite, an evil desire in the heart. It is always connected with something as its object, but the temptation itself is the excited, inward desire towards evil. James says we are tempted when we are drawn away of our own lusts and enticed. This is a clear definition; it shows the condition, when a man is in the state of temptation. Under excited lust, he is drawn from the pure to the impure. And no matter what the object of the temptation, it is always a lust toward evil, and the forerunner of every actual transgression.

The same definition applies to Jesus' temptation as to ours. His temptation was as real as ours. He was a man as truly as you or I, and, therefore, was subject to all the passions of human nature and knew all the temptations common to men. Many think that the objects of temptation were presented to Jesus, and that is all that it meant,—that there was no evil desire excited. Not so. That is no temptation. Without the inclination to evil, there is no temptation. Paul settles the point. Heb. 2: 18 says: "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." How is it that Jesus suffered in temptation, if there was no evil desire excited? It was the evil inclination that caused suffering. So in us. Jesus was "tempted in all points like as we are, yet without sin" (Heb. 4: 15). Nor is it belittling to him. On the other hand, it magnifies him and it magnifies his office to men.

Only a few of Jesus' temptations are recorded. They would make a book of themselves. The three wilderness temptations, immediately after his baptism, were class temptations. Each one of the three is representative of a large class, and it is probably the intention of the writer to cover all his temptations under these three divisions. And it is true, I think, that all temptations may be grouped under one of these classes.

The first temptation is an appeal to appetite. Jesus, hungry and exhausted from a forty-days' fast, was tempted to convert stones into bread that his appetite might be satisfied. Think what a fearful temptation.

Most of the temptations are of this class; especially with the masses of men; they appeal to a hungry appetite for lust. The second temptation, according to Matthew, is an appeal to the pride of power. Jesus, who has all power, was tempted to thrust himself down from the pinnacle of the temple. This, too, was a great temptation. It would have been easy for Jesus to do; and the exercise of power proved him the Son of God. But it is wrong to show power, no matter how much there is, simply for the sake of showing it. The third temptation is an appeal to the pride of glory. Jesus, being shown all the kingdoms of the world and the glory of them from an exceeding high mountain, was tempted to worship the devil that he might reign over these also. The kingdoms of the world and their glory must mean the devil's rule over men,—his kingdom here in the world. Otherwise the temptation is without force. All else in the world, except the devil's rule among men, belonged to Jesus any way. The devil's unjust usurpation of power over men was the one condition in this world, above all else, against Jesus. And now the proposition to remove this condition, and give Jesus absolutely universal rule and glory, must have carried great weight. This was the supreme temptation. But Jesus, though born to be the Universal Ruler, will have his dominion only in the right way: and the right way is not to worship the devil. I know some critics interpret this temptation to have a different meaning, but without ground, as it appears to me.

The purpose of Jesus' temptations is threefold, each of which is different from the purposes of our temptations.

In the first place, it qualified him as our high priest. The priestly office embraces two things: Atonement and intercession. Jesus made atonement for the sin of the world in the sacrifice of himself, and he has now entered upon his office as Advocate, Intercessor, at the right hand of God. He pleads for mercy for men, and, on the other hand, he succors men in the hour of temptation. And so he took not on himself the nature of angels, but the seed of Abraham that he might be a faithful and merciful high priest in things pertaining to God, to make reconciliation for the sins of the people. Jesus, having known human temptation in all points, knows how to plead for mercy and how to succor the tempted.

In the second place, it was to give us an example. Jesus is our example in all things. He says, "I am the way." He told us what and showed us how. We must look to him. His temptations show that temptation of itself is no sin; that the tempted, like Jesus, may have strength not to yield; that the Word of God is the sure defense against temptation; and that sin is in the yielding.

In the third place, it was to take away the devil's lordship; or, in other words, it was to bruise the serpent's head. The devil had been the world's champion for thousands of years. Not a single man, from Adam down, had he failed to lead into sin; not one had escaped his power. In the last analysis of the conflict, all acknowledged his power over men. He had never had his match; his equal was unknown among men; and it is no marvel if he is puffed with pride and courage.

Jesus was not dry from the waters of his baptism before the devil ached to get hold of him. He is impatient for the assault, for he was confident of victory; for how could it be otherwise, when he had been acknowledged as the conqueror of the whole earth? The prince of the power of the air, and Jesus, the Son of God, enter the contest for the mastery. The interests of the whole world and the glory of heaven hang in the balances. It is a great world battle by the two world leaders. It was a fierce, forty-days' wilderness conflict. It is to decide definitely. It is to be final. The conflict waxes hot; it comes to a climax. Like a falling star from the firmament, Jesus hurls his antagonist down into defeat and confusion; while he gloriously triumphs in victory, showing himself the Head of power and establishing the foundation of his coming, universal rule and dominion. And since the devil has been robbed of his lordship in this world, his courage is gone, and he is not the same confident enemy any more.

Now, while the purpose of Jesus' temptations is different from ours, it teaches us how temptations are to be met, and it shows the weapon of defense. Jesus resisted the devil, and the devil fled from him. He resisted him with the Word of God, and the Word of God overcame him. And while it is no sin to be tempted,—the sin lies in yielding,—it is sin to nurse and foster temptation in the heart. When the heart consents to sin, and it is not done for the want of opportunity, it is the same, in the sight of God, as if it had actually been done. If a man consents in his heart to murder, but does not kill any one for the want of opportunity, he is in the sight of God a murderer; and, unless he repents of it, he will be judged as a murderer. Temptation, therefore, must be crushed out of the heart at once; not entertained for a moment. Resist the devil; resist temptation as Jesus did!

H. C. E.

Uniformity in Practice.

THE editor of the *Christian Evangelist* thinks there should be greater uniformity of practice among all the Disciple churches, in partaking of the loaf and cup. With their congregational form of government, the churches can have uniform methods only by common consent. The visiting minister, when called on to officiate in the communion services, finds it quite embarrassing, when he does not happen to understand the custom of the church in which he renders service. For this, and also for other reasons, a greater uniformity of practice is urged.

This is good common sense for any religious body, and yet there are those, even among our own people, who would have each congregation independent,—to do as it pleased regarding the manner of observing any of the ordinances. It is held that uniformity in administering the ordinances should not be insisted upon; that everything of this kind should be left to the taste and wishes of the hundreds of churches scattered over the country, from one end of the land to the other. Even the denominations holding to the congregational form of church government see the disadvantage of such a policy, and while they cannot enforce a uniformity in practice, they are endeavoring to secure it by common consent.

With the Brethren the situation, by virtue of our long-established policy, is different. While the church holds to the congregational form of government in all local matters, it also exercises some authority over the practices that are of general interest. That is why we can, in our general Conference, rule in favor of this, that or the other way of doing things. That is why we can have some uniformity about most of our practices. Were we purely congregational, and were each church at liberty to do as it pleases, about observing the ordinances, we would soon have the worst kind of confusion, with plenty of grounds for complaints.

But regarding matters of this sort, we have a wise arrangement. We can come together in open Conference, discuss our differences and then adopt methods that will apply to all the congregations, thus securing the uniformity that is so desirable, and that answers such a splendid purpose. True, there is a possibility of carrying the policy too far, and against this we should guard, not with a view of doing away with the Conference's general supervision over the churches, but with a view of keeping the policy within proper bounds. Congregational authority is right and proper, but it has its limitations. Then, on the other hand, Conference supervision has its limitations. The happy medium is the ideal policy for any religious body that would make its work a success.

Our Relation to Other Movements.

MANY of our elders, pastors and preachers, are receiving invitations to have our people represent in a number of movements, religious, secular, moral and sometimes political. Among these we name Church Federation, Church Union, Laymen's Missionary Movement, Temperance Leagues, etc., etc. We are asked whether our churches can take part in these and similar movements. It may be well to bear in mind that the Church of the Brethren is not so organized as

to cooperate with other organizations. Take Church Federation, for instance. The idea of the movement is not to seek gospel grounds for the basis of the organization. The plan is not to discuss and discover what the Gospel demands of those who accept Christ, but practically to discard everything that would prove a hindrance to a perfect union in purpose and action. All points of difference in faith and practice must be eliminated, leaving only the few points held in common as the basis of the proposed Federation. For the Brethren it means to lose much and gain nothing. We cannot remain faithful to our accepted principles and become a party to such an organization. We could do the organization no good and we are sure that the organization would in no way prove helpful to our people. What we are saying in reference to Church Federation may apply, at least in a modified sense, to most other organizations. Our churches do not have the authority to represent in such movements by delegates or otherwise. There are probably a few organizations with which we might consistently cooperate, but the General Conference has not seen proper to endorse that policy. While we may be world-wide in mission work, we are not world-wide as a cooperative body. Our congregations act within the sphere of the church, and have never yet been encouraged to exceed this limit.

What Women Can Do.

A FEW thousand women like Sister Mary E. Teeter, of Aline, Okla., by a wise use of the MESSENGER would double the membership of the Brethren church in about one generation. Here is what she says in a recent communication to this office: "Some time ago a brother said he had sent the MESSENGER to one man and as a result he came to the church. I believe I can beat that a little. I sent the paper to three people and as a result two came to the church in less than three months, and I am of the opinion the other one will come sometime. None of them lived in the families of the Brethren, nor were they very much acquainted with the church before they began reading the MESSENGER." This shows what may be accomplished by a right use of the paper. In some localities we might count on one convert for each three or four papers, while in others we might count on more. But just think of the results, were we to send the MESSENGER into ten thousand families where there are no members! Could we count on three thousand converts? We rather think so. Can any one think of a better way of using missionary money? Possibly not. We now have over fifty papers going into some of our city missions and expect to hear of splendid results at the end of the year. We ought to have dozens of copies going into every mission in the Brotherhood. Then hundreds of our patrons ought to do like Sister Teeter has been doing, and at the end of the year they, too, might be able to report some most encouraging results.

Sending Flowers.

DURING the first few years of our experience in the editorial chair, one-third of a century ago, we received a number of cutting letters. In those days some well-meaning people thought it their duty to give the editor a piece of their mind, every now and then, and it so happened that the particular piece they sent was not the best they had. Of course we were expected to believe that it was all meant for our good, and possibly it may have been, but we were never able to see it just that way. But that period in the world's history is in the past. We seldom receive an unkind letter now. New methods have been adopted, and we like the new methods far better than the old ones. Now we receive flowers instead of censures. No one ventures to scold the editor these days. Flowers do more good. They are appreciated and give one something pleasant to write, talk and think about. We are always grateful for the flowers that some of our kind correspondents slip into their letters. They break up the monotony of the desk, and give out a fragrance that makes life much more pleasant. If people only knew the value of flowers, they would use more of them and permit fewer unkind words to slip from their pens and fall from their lips.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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Address,
 General Mission Board, Elgin, Ill.

HOW NATIVE CHRISTIANS GIVE.

We hear people glibly talking about giving, and yet, after all, too many regard it as a duty rather than a privilege. When we look, however, at some of the native African churches, and their eagerness to give to the work of the Lord, we must confess that we have some things to learn yet. At Bolenge, Africa, the little band of believers understand that giving is as much a "grace" of the Christian as are brotherly love, and prayer, and charity, and, as such, must be maintained. The members think of nothing else but conscientiously consecrating to their Savior and Master, a proper proportion of their entire income, no matter from what source it may come. A gift is shared even as one would share a blessing with a friend. There is no thought of duty in their giving at all, nor is it regarded as a burden, but they give because they feel that it is the only proper and adequate relationship to their Father.

THE OUTLOOK IN THE KONGO.

All the world heaved a sigh of relief when Leopold, King of Belgium, died Dec. 16, and still more reassuring are the repeated declarations of King Albert, that past conditions in the Protectorate must cease. Much credit is also due to the combined efforts of Great Britain, Germany, and several other nations, which ceased not to insist upon reform measures in the treatment of the unfortunate natives and to continue to insist until definite assurance was given by the new ruler. Sir Conan Doyle calls the outrages and maltreatment of the natives in the Kongo "the greatest crime in the history of the world." It is high time that Christian nations should, in some measure at least, atone for past delinquencies of a licentious ruler by making the Kongo a strong center of Christian influences, teaching the natives by precept and example the beauty of the religion of Christ, and what it implies to all his devout followers.

NEW FORCES IN OLD CHINA.

From central and northeastern China come wonderful reports of a great wave of revival, such as was never before known in China. This has spread from station to station and bids fair to rival the great awakenings in Korea and Manchuria year before last. Churches and schools are reported as being in a flourishing condition, and many of the students in the colleges are offering themselves as willing workers for the extension of Christ's kingdom. The present educational awakening, fostered by the Chinese Government, affords an unequalled opportunity to Christian workers to influence the new intellectual life of the nation along right channels. China needs educated Christians to lead out in its school work, and this presents an excellent opening for well-trained missionaries to take an active part in this important work. Everywhere, throughout the empire, there is the spirit of improvement and progress. Railroad and telegraph lines, managed by Chinese companies, are being extended in every direction. Before long every part of the country will be accessible to the labors of the missionary. Practically all parts of the empire are now conceded to be perfectly safe, and there is no reason why the Gospel should not penetrate to China's remotest bounds.

THE STRANGERS WITHIN THE GATES.

When visitors drop into our services, we are glad to see them and in our prayers we ask the Lord to "bless the strangers within the gates." It is well to remember, however, that it does not depend on the preaching or the preacher, whether they will come again, but upon many other things, a few of which we will mention. Having come early yourself, and prepared heart and mind for the full enjoyment of the service, be ready to welcome the stranger. See to it that he has a hymn book. Give him your own, if necessary, and always open it at the place where the hymn is found, that is then being sung. It is taken for granted that a good janitor has done his part to make the house presentable to every worshiper. Don't blame the pastor for a sleepy and inattentive congregation, when the ventilation of the room is at fault. The best sermon falls flat when the room is too cold for comfort, or too hot for an overcrowded assembly. Poor ventilation, exposure to a draught, dusty seats, dirty walls, smoky pipes, squeaky doors,—these and a score of other things, easily remedied but often neglected,—are responsible for strangers not coming to your church a second time. Then, while the minister is preaching, look out time. It will not only help the minister, but it will make strangers feel as though you were in earnest. At the close of the services, do not let the minister do all the handshaking. Speak to the strangers so cordially that

they will feel like coming again, assured of a hearty welcome. It is not out of place to invite them to the mid-week prayer meeting. Always give the strangers your chief attention, even at the neglect of the home membership. As members you will see each other often, but you may not see the stranger again if you do not look after him. You want him to come a second time,—and oftener.

IN EARNEST ABOUT MISSIONS.

With some degree of truthfulness it has been said that too often we only "play at missions." May it not be because we have not arrived at the full understanding of our privileges as Christians? Some one has said: "A Christian is one who believes something about Christ, in whom Christ has done something, and who is doing something for Christ." That is true, and, furthermore, let us remember that it is the "whole" business of the "whole" church to preach the "whole" Gospel to the "whole" world. This requires systematic, not spasmodic, effort. We need religion in business, and business in religion. Love never asks, How much must I do? It joyfully asks, How much can I do? In the words of David Livingstone, the earnest believer exclaims, "Send me anywhere, provided it be forward." True, a man may possibly give without loving, but he cannot love without giving, which at once makes giving a test of discipleship. It is the most fatal thing in the world if, like the Dead Sea, we are always taking in but never giving out. Sometimes we sing, "I shall see him face to face, and tell the story, 'Saved by grace!'" Why wait, with the telling of the story, until that blessed season? They know all about it over there. Tell it to the hundreds, all about you now, who have never heard it, and rest assured that the Lord will bless you in the endeavor.

CHRISTIANITY'S PROSPECTS IN TURKEY.

In a prominent part of Constantinople stands Robert College, an American institution that is a veritable light-house in a dark place. It is admitted by the Turks themselves that this institution, more than any other agency, has demonstrated the superiority of Christian education. In the days of reconstruction, when, upon the crumbling throne of the deposed Abdul Hamid, there was raised the more efficient rule of the Young Turkish party, it was soon noted that the brightest minds of the nation were products of Robert College, fully fitted for the new duties devolving upon them. It is cheering, indeed, that today the power of this school is most pronounced,—not simply because of its educational advantages, but far more so because of the most excellent moral influence exerted upon its students, and through them upon the nation at large. Mohammedans may be devoted followers of the great prophet, but they cannot fail to see what their own religion neglects to do, while the Christian religion is conspicuous and ever active in good morals and a consecrated life. Consistent Christian principles, practically exemplified, will make their impression anywhere, and Turkey is no exception. A good foundation is now laid. It remains for the forces of Christianity to rally to the work of fully and intelligently presenting the claims of the Gospel to every inhabitant of the Turkish Empire. It will take time, of course, for the Mohammedan does not readily give up the faith of his fathers, but the prospects, at present, are brighter than ever before.

LET ME DO SOMETHING.

Let me today do something that shall take
 A little sadness from the world's vast store,
 And may I be so favored as to make
 Of joy's too scanty sum a little more.
 Let me not hurt, by any selfish deed
 Or thoughtless word, the heart of foe or friend;
 Nor would I pass, unseeing, worthy need,
 Or sin by silence when I should defend.
 However meager be my worldly wealth,
 Let me give something that shall aid my kind.
 A word of courage, or a thought of health,
 Dropped as I pass for troubled hearts to find.
 Let me tonight look back across the span
 'Twixt dawn and dark, and to my conscience say—
 Because of some good act to boast or man—
 "The world is better that I lived today."
 —Ella Wheeler Wilcox.

KENTUCKY—A NEEDY FIELD.

At the recent State Convention of the Kentucky Sunday-School Association, Mr. Huston Quin, Chairman of the Executive Committee, made some statements relative to religious conditions in Kentucky that should lead us to consider this another open door for missionary endeavor. He said, in part: "There are at least 400,000 white Protestant children of school age in Kentucky, not in any Sunday school. When we realize that within the confines of our own State there are so many children of school age outside the Sunday school, we face a proposition that is appalling in the extreme,—a situation that gives us great cause to worry and to ask ourselves the question, What shall we do with them? Will we sit quietly and placidly at home and not bestir ourselves in the least to save this vast army of children?"

By reference to the Brethren Almanac for 1910 we note that the Church of the Brethren is conducting but one Sunday school in the entire State, and that one only a mission school. Six of our ministers have their

residence within the State, and the adjoining States of Tennessee, Virginia, West Virginia, Ohio, Indiana, Illinois and Missouri, have scores of strong, well-organized congregations.

In these same congregations may be found hundreds of young Christians who could do splendid work as Sunday-school missionaries among the unchurched thousands of the "Blue Grass State."

Why will not some of these strong churches send one of their number, supported by prayer and money, to organize and conduct a Bible school in this needy field? Jesus said, "Go ye into all the world." Are we heeding this plain command when we conduct but one Sunday school in a State that has over 2,000,000 outside the Sunday school?

What will be our share of this great harvest of ripening grain? Could we organize twenty mission Sunday schools now, we would have, within a decade or two, a number of strong, active mission churches that would help very materially in carrying the full Gospel to other parts of the world. Who will send? Who will go? Elgin, Ill. Virgil C. Fennell.

CONVENTION AT AGRA, INDIA.

From Nov. 20 to 23 a number of our missionaries and two Indian members took advantage of the great gathering of the Christian Endeavor Societies throughout the world, held at Agra, the city of the Taj Mahal, and went as visitors. The Annual Conference at Harrisburg, in 1902, was the greatest religious gathering I have ever had the joy of attending. The great gathering at Agra was unique,—not in its tens of thousands of people present, but in its many languages and peoples, representing so great a part of the earth. Perhaps five thousand people were in attendance, but these were people who came from the East and from the West, from the North and from the South, and sat down together in one great assembly tent! The whole meeting was always fraught with the suggestion, made by Keshub Chunder Sen, some years ago, and quoted by one of the speakers, "None but Jesus ever deserved that bright, that precious diadem, India, and Jesus shall have it."

The Vice-regal camp had been placed at the disposal of the convention, a favor which, it is said, had never been extended to anyone before. That meant that some four hundred well-adapted tents were to be had, with the needed large assembly tents in the center of the groups. Everything in that line, required for a few days' living in tents, was admirably supplied. It was appreciated, too. Mr. Cobb, the English Commissioner of the District, welcomed all to the Convention in a short speech. The ex-vice-president, Mr. Fairbanks, was eagerly expected at the meeting, but failed to come at the last moment. However, he sent a telegram of 751 words from Calcutta. The veteran leader in Christian Endeavor work, Francis E. Clark, was a prominent spirit of the meetings, and the Bishop of Lahore made some very strong addresses. The Bishop is so simple in his appearance that he might have been taken for a trusted elder among the Brethren, while his addresses were so pointed and full, so strong and gripping, that there seemed little left to be said on the subject, when he was through with it.

The Bishop had for his subject the Unity of the Church. He said that the world had never seen a deeper line of cleavage, a deeper, darker hatred than that between Jew and Gentile, in the early days of Christianity. But the church, backed up by the power of God, broke down that line of division and held up the divine idea. People talk about the division of the East and the West. Until we can stand together as a Christian people, until we can overcome the gulf that separates us, and show to all that we are one people under God, until we can forget that the different nationalities may all accept the great truths of Christ, we are not ready for the battle before us. But when we Christians win the victory there, we have equipped ourselves for uniting Moslem and Hindu, Brahmin and Pariah into one. Our business is never to find out who is most blameworthy in any failure, but to find the remedy for the failure. Whatever separates us from Christ, separates us from each other.

Perhaps the most enjoyable part of the program, taken as a whole, was the roll call of the languages, when some twenty-five Indian languages gave response, and about ten European languages. As the chairman called for the language, those present, speaking the language, responded with a verse of Scripture, or hymn, or other expression of strong Christian sentiment. The most attractive feature was the delegation from Burma, of more than 100, including a company of Karens, the story of whose conversion is familiar to all who love the Lord and his work throughout the world. That group of Karens, with their exquisitely beautiful singing, brought tears of joy to many eyes, time and again, during the Convention. The aims of the Convention and of the Endeavor Movement, as set forth by those prominently engaged in it, would require a column to tell briefly, but perhaps four short sentences would be suggestive enough. They are:

Confession of Christ,
 Service for Christ,
 Fellowship with Christ's people,
 Loyalty to Christ's Church.

After the meeting was over (having enjoyed four full days), after we had visited the wonderful Taj again and

again, both by day and by night, and as we were on our way home, we asked ourselves for an abiding impression, the one that was the strongest from having attended the Convention. My answer to the question is this: There are great forces at work for the Master, and great good is being accomplished. The Conventions of fifty years from now will have greater and more pleasing reports to make of the foundation work we are doing now, than even the present Convention has to make, of the foundation work and workers of fifty years ago. I have a deeper conviction than I ever had before, that the work committed to our hands, here in India, is bound to win out in terms of the greatest success. And the Mission Work of the church is the one burden of thought that lies next to the great heart of God. W. B. Stover.
Ankleshwer, India.

TEMPERANCE SELECTIONS.

[We give, herewith, a few more selections from the "Stories of Hell's Commerce," an able temperance manual.]

God Bless Our Cause.

(Tune, "America.")

God bless our sacred cause!
We plead for righteous laws,
Our homes to shield.
Our land has suffered long,
From an accursed wrong,
Whose roots are deep and strong,
Nor do they yield.

We plead! but all in vain;
The people's deep-felt pain
Finds no redress.
This deadly Unas tree
Spreads out despite our plea,
And plants its rootlets free;
To our distress.

Now let the people come,
And work for God and home,
And temperance laws!
We'll be no more deceived;
Our land must be retrieved,
And from this curse relieved!
God bless our cause!

A Policeman's Testimony.

A number of young men were once sitting around the fire in the waiting-room at the Normanton Station of the Midland Railway, England, talking about total abstinence societies. Just then a policeman came in with a prisoner in handcuffs. He listened to the young men's conversation, but did not give any opinion. There was also in the room, Mr. McDonald, a minister of the Gospel, who, hearing what the young men were saying, stepped up to the policeman and said:

"Pray, sir, what have you got to say about temperance?"

The policeman replied:

"Why, all I've got to say is that I never took a teetotaler to New Castle (prison) in my life, nor to Wakefield House of Correction either."

Those Who Drink Are Dead.

Senator Chauncey M. Depew said, in a talk to a railroad man: "Twenty-five years ago I knew every man, woman and child in Peekskill, and it has been a study with me to take boys who started in every grade of life with myself to see what has become of them. I was up last fall and began to count them over, and it was an instructive exhibit."

"Some of them became clerks, merchants, manufacturers, lawyers and doctors. It is remarkable that everyone of those who drank are dead, not one living of my age. Barring a few who were taken off by sickness, everyone has proved a wreck and wrecked his family, from rum and no other cause."

"Of those who are church-going people, who are steady, industrious and are hard-working men, who were frugal and thrifty, every single one of them without exception owns the house in which he lives and has something laid up, the interest on which, with his home, would carry him through many a rainy day. When a man becomes debased with gambling or drink, he doesn't care—all his finer feelings are crowded out."

Liquid Bread.

I remember, says one, of seeing over the door of a public house in Liverpool, England, "Good ale is liquid bread." I went into the house and said, "Give me a quart of liquid bread."

The landlord said, "Ah! first-rate sign, isn't it?"

"Yes," said I, "if it's true."

"Oh, it's true enough; my beer is all right."

"Well, give me a bottle to take home." He gave me a bottle of this liquid bread. I took it to an analytical chemist, and said to him, "I want you to tell me how much bread there is in this bottle."

He smelled it and said, "It's beer."

"No, no," said I, "it's liquid bread."

"Well," said he, "if you will come in a week's time I'll tell you all about it."

In a week's time I went to learn all about the liquid bread. The first thing about it was that ninety-three per cent of it was water.

"It's liquid anyhow," I said; "we'll pass that. Now let us go on to the bread."

"Alcohol, five per cent."

"What's alcohol?" I said.

"There's the dictionary; you can hunt it up for yourself." I hunted it up, and found alcohol described as a "powerful narcotic poison." "Well," I thought, "this is the queerest description of bread I ever read in my life." Then he gave me a number of small percentages of curious things, which he had carefully put down on each corner of a piece of white paper, and which amounted to about a quarter of a thimbleful of dirty-looking powder. That was the bread—two per cent.

"And there would not be so much as that," said the chemist, "if it were pure beer. This is bad beer."

"So the better the beer the less bread there is in it?"

"Certainly. It is the business of the brewer to get bread out of it, not to put bread into it."

This was the simple scientific truth with regard to beer, and the case is stronger with regard to wine and spirits. There is practically no nourishment in them.

Saved His Hand.

A young laboring man was brought to a certain hospital with a badly lacerated hand. He had fallen upon an old cotton hook, and it had gone entirely through the palm of his hand, carrying with it rust and dirt. The wound was kept open so as time would suppurate freely and be readily cleansed. As time passed the hand became very much swollen, turned black, and the surgeons watched carefully for signs of blood poisoning, fearing that the entire hand would have to be amputated to save the life of its possessor. These signs not appearing, it then became a question whether more of the hand could be saved than the thumb and first two fingers. As the hand became no worse, the surgeons delayed operating on it, and after a time it began to mend, and finally healed entirely.

"Young man," said the surgeon to the patient, as the danger was passing away, "do you use alcohol in any form?"

"No, sir."

"Do you use tobacco?"

"No, sir."

With a wave of his hand, a nod of his head, the surgeon murmured: "That is what saved your hand."

A Boy Wanted.

I want a boy at my saloon,
A boy has died, and now there's room
For a new boy to start right in
To live a life of shame and sin.

I want a boy with a fine home,
A boy who has a good income.
I want a boy with many friends,
For without boys my business ends.

I want a boy, some mother's boy
Who is her comfort and her joy.
Such boys to me are worth the most,
For they are leaders of a host.

I want a boy who is not afraid
To start right on the downward grade.
A boy who's always very brave,
For he must fill a drunkard's grave.

THE MINISTRY.—A WORD OF WARNING.

(Concluded from Page 69.)

apply if we want to make the best of things, "This one thing I do." And it was the "one thing" that made Paul the truly great preacher and soul-winner for Christ. True, Paul was a scholar of scholars, but with him something else was of paramount importance, and that something else is just what we need to teach and emphasize, with no little stress, in the Bible work in our colleges,—consecration. No amount of learning or natural ability can take the place of a thorough consecration. The fact has been evidenced time and again, in the best of men and in the best of preachers. Education or scholarship, along any one line, is a desirable equipment along the particular line to be used, and especially is this true of the ministry. But consecration comes first, as to importance, and education second.

If consecration is not regarded as of first importance, then the ministry is in danger of becoming a mere profession, which, it is to be feared, is getting to be too much the case in many of the churches of the day.

During the years 1873 and 1874 the writer attended the Lutheran Theological Seminary of Philadelphia. We shall never forget a conversation and discussion, indulged in by a number of students about to be graduated. A number of the students engaged in the discussion, and the ministry was the main question under consideration. Some expressed high ideals as to the ministerial calling, and voiced a desire to make it the calling of their lives, though it might not mean the most to them in dollars and cents. Others, on the other hand, seemed to regard the work of the ministry,

judging from the remarks made, as an honorable profession, offering fairly good wages, and the kind of life rather to be desired, taking all things into consideration. The responsibility of the ministry and the weight of souls did not seem to enter into the question with many of the young men, about to enter the holy calling, as servants of our Lord and Savior, in the ministry of the Word.

Surely, such a low conception and ideal of the ministry, as impressed us from the conduct of the young men just referred to, is sure to result in deadness of soul life and religious formality. God save the Church of the Brethren from such manifestly low ideals in the ministerial tendency and spirit.

What the Church of the Brethren today stands in need of is an educated and trained ministry. The times require it; our children demand it, but, brethren, first of all, and above all, in importance, let us emphasize and insist on consecration,—thorough consecration,—on the part of those who are to follow the Gospel ministry. Better have a Moody with but little education and a heart full of consecration, than to have a Hodge with all the philosophy and systematic theology available, and lacking in consecration.

Just now, while the Bible Terms in our Colleges are being patronized by many of our Brethren, old and young, is the time when these fundamental principles of the ministry and the Christian life ought to be taught and emphasized.

2541 W. Lehigh Avenue, Philadelphia, Pa.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Long Beach.—Yesterday morning Bro. L. D. Bosserman began a series of meetings. He gave us two very helpful and spiritual sermons for the day, and we anticipate a feast of good things during these services. We expect to have our love feast Feb. 1.—Susie Forney, Long Beach, Cal., Jan. 17.

Los Angeles.—Jan. 2 Bro. Joseph Root, of Tropico, began a series of meetings in the Santa Fe Mission and continued until the 12th. He is a sincere and earnest worker. Several new Bible classes have been organized in this congregation. The active members are busy in the work here.—M. M. Eshelman, Tropico, Cal., Jan. 14.

Oak Grove.—Brother and Sister D. L. Miller were with us a week. Bro. Miller preached several sermons and gave some Bible Land talks which were greatly appreciated. The weather was unfavorable, or the attendance of members and others would have been much larger. We still have good interest in Sunday-school work, with an average attendance of eighty-five during last quarter.—Linnie Coffman, Laton, Cal., Jan. 10.

Raisins.—Beginning Monday, Jan. 3, Bro. D. L. Miller delivered a series of Bible Land talks, and continued until Saturday evening, Jan. 8. These were greatly enjoyed, as many here never before heard Bro. Miller. Sunday, Jan. 10, both morning and evening, he gave us two good sermons, which resulted in one young lady accepting Christ. Instead of the usual Christian Workers' program in the evening, Sister Miller gave an interesting talk on India. Since these meetings five letters have been received, and three have been received by baptism.—Ida Pickinger, Raisins, Cal., Jan. 17.

Sacramento Valley.—Jan. 1 our council was held, with our elder, Hiram Forney, of Chico, presiding. Church, Sunday-school and Christian Workers' officers were elected. Bro. Forney was retained as elder for the coming year, and the writer as Messenger correspondent. Dec. 27 Bro. Forney began a series of meetings in the M. E. church at Princeton, Cal., which continued for two weeks, with good attendance and excellent interest.—Anna E. Overholzer, Princeton, Cal., Jan. 11.

CANADA.

Pleasant Ridge church met in council Dec. 28, with Eld. J. L. Jordan presiding. All business was disposed of in a Christian spirit. Bro. John Friser was duly installed into the ministry. Bro. Ira Miller was chosen Sunday-school superintendent, and Bro. Jay Eble, secretary. The writer was chosen Messenger correspondent.—W. Y. Smith, Milo, Alta., Can., Jan. 16.

IDAHO.

Boise.—Southern Idaho has recently experienced some very cold weather. There has been much suffering, here in the city, among the poorer classes. We have distributed clothing sent us by the adjoining churches, as far as we were able. Several children have been induced to come to Sunday school by this means. A husband and wife, who, for many years, were separated from the church, have been restored and three members have recently moved among us. We are endeavoring to secure money from the churches of the District to assist us in buying a lot and building a temporary place of worship. A few churches have already responded,—some quite liberally. We hope to hear from the others soon.—L. E. Keltner, Boise, Idaho, Jan. 17.

Idaho Falls.—Bro. R. Allen, with his wife, of Hampton, Iowa, came on New Year's Day and preached in a school-house three miles south of Idaho Falls at a new point. The interest was good and we are sorry that Bro. Allen could not preach for us longer. He also preached two sermons in the Brethren church on the West Side. We appreciate any one coming to give us meetings, and hope others will come and help us along. A sister from Iowa moved here this winter.—Alice M. Sutter, Idaho Falls, Idaho, Jan. 17.

Nepesee church recently closed a successful Bible session and series of meetings. Bro. Eby did the preaching. Eleven applied for membership, nine of whom were baptized and two reclaimed. The meetings closed with a love feast. About seventy communed,—ten of them for the first time. The church was built up and encouraged. Thus closed one of the most successful meetings in this church.—Wm. H. Lichty, Nepesee, Idaho, Jan. 17.

INDIANA.

Booth Grove church met in council Jan. 13, to form a plan by which to pay off our church indebtedness. The trustees had met previously, and made an assessment plan of which

the church approved. Bro. J. Greenhalgh, Bro. Geo. Shull and Sister Lina Landie were elected to make the appointments for the ministering brethren. Our Sunday school is moving along nicely, with fair attendance.—Hattie Shull, R. D. 38, Ingalls, Ind., Jan. 29.

Cameron.—Jan. 9 Bro. Muri E. Fulk, of Decatur, Ind., preached for us, both morning and evening. We have Sunday school and preaching services every Sunday. Our Sunday school is well attended, considering the bad weather.—Eva L. Whitacre, R. D. 1, Portland, Ind., Jan. 17.

Four Mile.—Eld. J. W. Rarick, of Muncie, Ind., came to the White Water house Jan. 15, breaking the Bread of Life each evening and on the Lord's Day. Sister Letha Bowman, of the Nettle Creek church, is leading the song service. The meeting still continues, with good attendance and interest.—J. E. Plant, Connersville, Ind., Jan. 21.

Logansport.—We were made to rejoice when one more soul was received into the kingdom by baptism at our regular meeting.—Sarah G. Felthouse, 21 Meadland Avenue, Logansport, Ind., Jan. 17.

Middletown.—Bro. Roop, of Anderson, preached for us last Sunday. There were seventeen present and his discourse was listened to with interest. He spoke on "Labor and Reward." Bro. Hoover and Paddy are away holding meetings, at present. Bro. Pannell preached at Bethel. The Sunday school is progressing nicely. One of the most essential things to the success of a Sunday school is regular attendance of the members. It behooves us to follow.—Florida J. E. Green, Middletown, Ind., Jan. 18.

North Manchester.—The annual two weeks' Bible term of Manchester College closed Jan. 14. It was one of the best ever held here. Bro. P. B. Fitzwater, director of Bible work in the College, was assisted throughout the term by Bro. W. M. Howe, of Johnstown, Pa., and Sister Elizabeth Hoover, of Virden, Ill. Evangelistic services were in charge of Bro. Howe. He preached fifteen sermons. Four were baptized Jan. 16.—Alice Mummert, North Manchester, Ind., Jan. 19.

Union Church has recently closed a series of meetings. Bro. Frank Kreider, of Logansport, Ind., assisting in the work. For four weeks he preached to large and interested audiences. Nine accepted Christ, seven of whom have been baptized. The other two will receive the rite in the near future. On Sunday evening, after a sermon by our elder, Bro. D. H. Angley, a young lady came forward and will receive the rite of baptism. The members were encouraged and built up by these meetings. A live interest characterizes our Sunday school and Christian Workers' meeting.—Ellen Roose, Nappanee, Ind., Jan. 17.

IOWA.

Mt. Etna.—Our series of meetings closed on Sunday evening, Jan. 16. Bro. A. C. Brubaker, of Kansas City, came to us Dec. 26 and labored earnestly for three weeks. The interest and attendance were good. One was reclaimed and one young sister awaits baptism. We feel encouraged to do more and better work for our Master.—Lulu Johnson, Mt. Etna, Iowa, Jan. 26.

KANSAS.

Ablene church recently conducted a two weeks' series of meetings in the Holland house. Bro. H. T. Brubaker, of Lyons, Kans., was with us. Six were baptized. The meetings were well attended, considering the icy condition of the roads. Our aged grandfather, Bro. P. P. Warfel, aged ninety-one years, attended the services quite often.—C. H. Hartman, R. D. 1, Carlton, Kans., Jan. 18.

Eden Valley.—Bro. Wm. Lampin, of Polo, Ill., came to this congregation and remained until Jan. 16, preaching twenty-five sermons. As a result of these meetings twenty-eight confessed Christ. Others are seriously thinking. Bro. Lampin is an earnest worker and a man of spiritual power. We feel greatly encouraged and built up spiritually.—O. O. John, St. John, Kans., Jan. 17.

Frederick church met in council Dec. 24, with Eld. E. E. Joyce presiding. The usual business for the ensuing year was disposed of. Bro. A. B. Lichtenwalter was chosen elder for 1910; Bro. W. B. Sell, pastor and foreman; Bro. W. B. Sell, church secretary; Bro. E. J. Adda, Sunday-school superintendent and chorale leader; Sister Adda Studebaker, correspondent and Messenger agent; Sister Lulu Waas, Sunday-school secretary.—W. B. Sell, Frederick, Kans., Jan. 17.

Victor.—Jan. 2 two young men were baptized. Bro. O. H. Feiler, of Dorrance, Kans., is at present holding revival meetings here. There are others already persuaded and pray that God that they may be right. Land is still cheap here. Come and help in the Lord's work!—A. C. Daggett, Covert, Kans., Jan. 16.

MICHIGAN.

Bair Lake church met in council Jan. 1. Considerable business came before the meeting. Church officers were elected for the coming year, with Joseph A. Smith as treasurer; Bro. Steven Hult as secretary; Bro. Don Sala, clerk, and the writer, correspondent. We will hold a series of meetings, beginning April 23.—W. E. Young, Clarion, Mich., Jan. 18.

Harlan church met in council Jan. 15, with our elder, Bro. Geo. Deardoff, presiding. Two letters were received and six were received into the church. The Christian Workers' meeting was reorganized for six months, with Bro. Willie Patzwall, president, and Sister Edna Hale, secretary. We feel encouraged, and hope for a prosperous year.—A. W. Taylor, R. D. 8, Copenaugh, Mich., Jan. 17.

Lakeview.—Bro. C. L. Wilkins began a series of meetings at this place Dec. 27, closing Jan. 12. The meetings were well attended and three young men were added to the church. The evening following the close of Bro. Wilkins' meetings Bro. W. R. Miller commenced a series of stereoscopic lectures on the Holy Land, continuing from Thursday until Sunday evening. Both of these brethren faithfully held forth the Gospel, and left many deep impressions on the people.—Floresie B. Swihart, Box 24, Brethren, Mich., Jan. 18.

NEBRASKA.

Enders.—The Pioneer church met in adjourned council Jan. 15. Eld. George Mishler and wife, of Cambridge, Neb., were with us. The church decided to raise \$25 for the Omaha Mission, and \$25 for St. Paul's church. Although we have the building of funds for our church building to attend to, we feel that we cannot afford to miss an opportunity to give to the spread of the Gospel in other places. We are also making a contribution to our foreign missionaries. A sisters' aid society was organized with Sister Lottie Wine, president; Sister Edna Martindale, superintendent; Sister Mayme Mohler, secretary-treasurer. A choice for deacons resulted in the election of Brethren Edwin E. Flory and Albert W. Martindale. These brethren, with the wife of the latter, were duly installed by Bro. Mishler. Sister Ethel Humphrey was chosen church correspondent and Messenger agent. We hope to have every member in the church a reader of the Messenger. Bro. Mishler remained over Sunday, preaching for us on Saturday evening and Sunday morning and evening. He is going to make a tour to him for the faithful work of past years, and it always adds new impetus to our work to have him come. May the Lord help us to make the most of this blessed new year into which we have been so favorably ushered.—Ethel Humphrey, Enders, Neb., Jan. 17.

Sappy Creek church met in council Jan. 8, with our elder, Bro. Levi Snell, presiding. Bro. Snell was retained as elder. One letter was granted. We decided to organize a Sunday school at the Roberts schoolhouse April 1. We also de-

cided to hold a series of meetings in the early part of April. If we can get a minister to preach for us, Bro. N. N. Garst, of Kingsley, Iowa, was with us Dec. 26 and preached three sermons.—Walter Chapman, Edmore, Neb., Jan. 17.

OHIO.

Chillicothe.—The work for the winter, at this place, is moving along nicely. On Christmas night our boys and girls rendered a very good program. Jan. 2 Bro. Lester Helsey came to us and delivered three sermons. We expect Bro. Samuel Snell to be with us over next week. We ask an interest in your prayers that more and better work may be done at this place for Jesus.—George Kempton, Chillicothe, Ohio, Jan. 18.

Maple Grove church met in council Jan. 21, at 10 o'clock. The business part of the meeting was conducted in a spiritual manner. Bro. Desenberg was chosen to have charge of the church for another year. Bro. Gerber was chosen as Sunday-school superintendent for the coming year. It was decided to have our love feast in May. A committee of three was appointed to set a definite date. The church decided to hold a series of meetings in the fall. The time will be announced later. One letter was received.—Mrs. E. E. Desenberg, R. D. 7, Box 23, Ashland, Ohio, Jan. 21.

Mohican.—The work on our audience room is not yet completed. However, it is far enough along that we can hold services in it until warmer weather, when the work will be completed. Bro. A. W. Harrold, of Columbus, Ohio, has begun a series of meetings for us. He has preached three sermons and we pray that these meetings will be successful.—Lena Leaman, R. D. 5, West Salem, Ohio, Jan. 18.

Toledo Mission.—We feel greatly encouraged in the promise of having a minister in a short time. We had no preaching last Sunday, but have our regular Sunday school. Christian Workers are meeting and prayer meeting. Our cradle roll banner is nearly filled with names of members of that department. In this large city there is much work to be done by those who are willing to work for Jesus. We have been having a two weeks' session of prayer which is well attended by outsiders. Sister Beal and family have moved here from Deshler. We are glad to welcome any who come to this place.—Fay Kaser, 628 Leonard Street, Toledo, Ohio, Jan. 19.

Williamstown.—Our series of meetings, conducted by Bro. Ira Long, of Mansfield, Ohio, closed last evening. Bro. Long delivered seventeen sermons. The attendance and interest were good, with the exception of a few rainy nights. Bro. Long preached the Word with great earnestness and power, and the people, in general, were well pleased with his addresses. As a result two accepted Christ.—Hattie Bame, R. D. 16, Williamstown, Ohio, Jan. 26.

PENNSYLVANIA.

Back Creek.—Jan. 16 we closed our meetings at the Shank church. Bro. C. H. Steerman preached for us three weeks, but as the weather was inclement, we could not meet every night. This is the third protracted meeting he has held at this place. Jan. 2 three of our Sunday-school girls were baptized, who had confessed Christ at the Mennonite church near Waco, Tex. Five of them are heads of families. One brother was reinstated and two were received by letter.—Frances M. Leiter, Milnor, Pa., Jan. 17.

Clover Creek.—Bro. J. J. Shaffer, of Berlin, Pa., began a series of meetings in the Clover Creek house Dec. 26, preaching eleven sermons, and giving a Bible lecture on the Book of Revelation. His meetings were much enjoyed and well attended, considering the inclemency of the weather. There were no accessions, but we hope that much good may result from these meetings. Bro. G. S. Ralrich, of Denbo, Md., is holding a series of meetings at the Denbo house, at present, of which a report will be sent later. J. G. Mock, R. D. 1, Roaring Spring, Pa., Jan. 17.

Ligonier.—Bro. Mahlon Brougher, of Kingwood, Somerset County, Pa., preached for us Jan. 16, giving us two good sermons. It was not our regular time for preaching, so we have Sunday school at 9:30 A. M. and nearly all the members were present. We decided to have preaching services also. We have song service each Sunday, conducted by Bro. Sanner; also a lively Christian Workers' meeting each Sunday evening, and prayer meeting each Wednesday evening. The attendance is good. We are all willing to do what our hands find to do.—W. E. Wolford, R. D. 2, Ligonier, Pa., Jan. 17.

Parker Ford.—As a result of the meetings held here two young ladies accepted Christ and others are counting the cost. The seed is still growing.—T. R. Coffman, Parker Ford, Pa., Jan. 12.

TENNESSEE.

Pleasant Valley church met in council Jan. 16. There being no business to attend to, Bro. A. E. Nead preached for us. He also preached on Sunday. We decided to have our series of meetings in March, to be conducted by our home ministers. Since my last report, one has been received by baptism and four by letter. One new member was a deacon.—Eddie E. Miller, Jonesboro, Tenn., Jan. 19.

TEXAS.

Hereford.—Eld. M. M. Kniss, of Clovis, N. Mex., preached three sermons for us over Sunday, Jan. 16. He has arranged to preach for us the third Sunday of each month. We have an evergreen Sunday school. The interest and attendance are steadily increasing, for which we give God the praise. If any brethren, passing this way, could stop and preach for us, it would be much appreciated. We are anxious for more brethren to locate among us. We ask an interest in your prayers, in behalf of the work at this place.—E. E. Brubaker, Hereford, Tex., Jan. 17.

Kenedy.—On Sunday, Jan. 9, the writer accompanied his brother and wife to a ranch house four or five miles distant, where we, with Bro. G. E. Vales and family, and Bro. Bowman and wife, numbering thirteen in all, organized the first Brethren Sunday school in Bee County, Texas. The writer was chosen superintendent; Bro. Wales, Bible class teacher; Sister Ethel Strohm, teacher of the children; and Bro. Vales, church secretary. We begin the year 1910 with all the earnest enthusiasm of a pioneer Sunday school. We hope, by another year, to report not only a much larger school, but a church also. We are located in a fine country, have purchased homes in this quite a number of places. We find the people here open-hearted and generous, but a great many make no profession whatever. We think this an ideal place to plant a church and unfurl the Master's banner without delay.—J. A. Strohm, R. D. 1, Kenedy, Texas, Jan. 15.

Montalba.—While many of the Brethren in the North and Middle West are looking for new homes, we wish to invite you to the eastern part of the sunny State of Texas. This State is as large as any three others and there is plenty of room, especially to work in God's vineyard. There are only four Brethren Sunday schools in the whole State. Who will come and help us?—John Barnhart, Montalba, Tex., Jan. 15.

Saginaw church met in a business meeting Jan. 16. Several of our members have moved west, which made it necessary for us to reorganize and elect officers. Bro. S. Wine was chosen church secretary and correspondent. Bro. S. Wine was also chosen church secretary and church correspondent. It was decided to hold members' meetings at the different homes of the members in Ft. Worth on the third Sunday of each month. We will also make a collection of \$2.00 to move our church building to a suburb of Ft. Worth, in order that it can

be reached by street cars. All of the members have moved away from in and around Saginaw, hence no more meetings will be held there for some time to come. If at all, it was decided to meet on the third Sunday of February, at the home of Bro. Pierson. Bro. Derrick and Bro. Tennyson, our elder, will preach for us. We now have two brethren and eight sisters in our Ft. Worth church who reside here.—M. C. Wrightman, Ft. Worth, Texas, Jan. 19.

VIRGINIA.

Mountain Grove Chapel.—The new church in Bacon Hollow met in its first council Dec. 2. Eld. S. A. Sanger presided. The following trustees were appointed: Brethren Benj. Frazier, John Morris and Ransom Morris. Bro. David Knight and Sister Emma Morris were elected Sunday-school superintendents for 1910. A collection of \$2.00 was taken, to be used toward the completion of the church. The writer was appointed secretary. We gave a Christmas program at the Evergreen house on Christmas Day.—Nellie Wampler, Dyke, Va., Jan. 21.

WASHINGTON.

North Yakima congregation met in council in the new church at the corner of Fifth Avenue, North and C. St., Jan. 1, at 1 P. M. Eld. Enoch Faw being absent, Bro. Geo. E. Wise presided. The membership was well represented and much interest was manifested in the annual election, which resulted as follows: Bro. Geo. E. Wise, presiding elder; Bro. P. H. Hertzog, assistant, Bro. J. Hollinger, clerk and treasurer; Bro. R. A. Wise, church correspondent; Bro. F. M. Day, Messenger agent; Bro. R. A. Wise, Sunday-school superintendent; Sister Beth Foynter, secretary. Christian Workers' officers are as follows: Bro. Robert Faw, president, Sister Edna Plank, secretary. Bro. J. M. Plank is superintendent of the Wednesday evening prayer meeting, and Bro. Wm. Bowman, secretary. We had an exceptional good meeting. The brethren will administer baptism when they come to preach for us the second Sunday in February.—Mrs. E. A. Bolen, Packs Branch, W. Va., Jan. 18.

WEST VIRGINIA.

Packs Branch. Bro. Jas. Rogers, of Bragville, W. Va., was with us again Jan. 16 and 17 and preached three excellent sermons. The attendance and interest were good. On Sunday night three sisters and one brother confessed Christ. The brethren will administer baptism when they come to preach for us the second Sunday in February.—Mrs. E. A. Bolen, Packs Branch, W. Va., Jan. 18.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

LIVING CLOSE TO THE CHURCH.

Sometimes we hear brethren say, "What advantage is there in living close to the church and then driving five or even ten miles to worship elsewhere? That depends altogether on what your object is in going. I would like to ask this question of those who have that idea, 'How came you to live close to the church?' The answer will be, almost every time, 'By chance.' Then, how came you to be a Christian? Some will say, 'I accepted Christ, therefore I am a Christian.' That is true enough, but almost every time some one carried the Gospel to you in some way, or else you never would have been a child of God.

Says one, "I live close to the church. I am a child of God. I fear nothing. I have a rich father. I can dress well. I attend prayer meeting. I go to Sunday school every Sunday. I attend preaching services twice each week. Why should I do any more?" That is all right for a selfish Christian; it may be a good-enough way to live, but a dangerous way to die. How will that person answer Jesus when he asks him what he did to help fulfill Matt. 28: 19?

So, while the opportunity is open, let us drive over to the schoolhouse, some distance out, and carry the Gospel to those children who do not happen to live so close to the church. Their souls are just as precious in the sight of God as ours. I know I am not as much of a church worker as some, perhaps, but this thing of carrying the Gospel to those who live in easy reach is something that often impresses itself on my mind. I have in mind a congregation of at least one hundred young members. To my knowledge only one of that number, this year, was loyal to his Master. He stayed by his class in a mission school till the very last. We are made to wonder, sometimes, whether the other ninety-nine feel uncondemned before their God.

Brethren, let us all wake up and get out of the old ruts. We are looking for at least two mission Sunday schools to open this spring, and are wondering how many will try to excuse themselves, from working at those mission points, by saying, "I live close to the church." I hope that excuse will be abandoned long before spring. Whenever we want to excuse ourselves that way, just think of Paul. Why did he not stay close to the church to escape suffering? He could not rest satisfied. That is one of the "whys," and another is that he knew he could never fulfill the commission, "Go ye." "Oh, well," says one, "that was God's plan in establishing his Gospel. God stood by him." Yes, that is true enough. That was God's way and it is still his way. He will help us just as he helped Paul, if we will but do our part by getting out and carrying his Word to lost souls. That is what Paul did. It does not pay to have so many excuses. Wm. Wells.

BEREAN BIBLE SCHOOL MISSIONARY EFFORTS.

In harmony with the original purposes and high aims of the Berean Bible School, continued efforts to train teachers to assist the Lord in edifying the church, and to reach the needy and unsaved in this large city of Los Angeles, there is no abatement of deep interest in seeking opportunities to do good. Since its opening in October, 1908, one mission has been established on Boyle

Heights, a new house constructed by the Los Angeles church, where an excellent Sunday school and two preaching services, each Sunday, are maintained by Bro. Hiram Smith. Sunday-school officers and teachers are also supplied, in part, to the Channing and Santa Fe Missions. Once a week the missionary class go out, seeking scholars for the Sunday-school classes, and to teach. They also endeavor to supply the poor with the necessities of life. The Inglewood, Glendora and Los Angeles sisters' aid societies have been very helpful in supplying clothing and money for the poor. Recently three Bible classes have been organized in neighborhoods where several families unite in the work. These are at some distance from the main body of the church. It is to be hoped that at least some of these places may become local missions in time, where churches can be built up. The great need is men and women in each place rigidly to live out all the Gospel principles. This counts much more than mere visits. The work in the school is very spiritual and deeply in touch with the Truth of God. All who wish to spend some months in this genial climate, are cordially invited to take advantage of their tarrying by attending the free instruction from day to day. The systematic study of the Bible is a great advantage. Old people, even, will find these classes a means of great spiritual refreshings. A visit to a school of this kind aids the visitant to reach very helpful conclusions as to the spiritual benefits of purely Biblical study.

M. M. Eshelman.

3207 Manitou Avenue, Los Angeles, Cal., Jan. 16.

FROM THE TEMPERANCE COMMITTEE.

The Temperance Committee are now compiling a pamphlet of several pages, comprising songs, with and without music, recitations, readings, sermon outlines, etc., to assist Sunday schools and Christian Workers in arranging temperance programs in the several churches.

There seems to be a very strong demand for something of this nature, and the Committee is anxious to meet this demand as soon as possible.

We are sure that these temperance programs, rendered by the young and old in our several churches, will be productive of double service. While fortifying our young people against the great evil, they will, at the same time, encourage an aggressive movement to counteract its effects, both upon social and individual life.

The Committee will be pleased to have, from the great body of workers, any suggestions looking toward launching a righteous and aggressive movement among our people against the saloon.

If you have any material that you would like to see in the above-named pamphlet, have it type-written, or write it plainly, or, better still, clip it out, if in shape that you can, and send to J. W. Lear, Cerro Gordo, Ill., not later than Feb. 5, 1910.

Suggestive Thoughts.

—Suppose it was your boy that had been caught in the meshes of intemperance, would that change your attitude toward the saloon?

—If your girl had lost her virtue in a house of prostitution, would you sign a petition to the Legislature or Congress for the removal of such open dens of vice?

—If your children were in danger of being led into some heinous sin, would you appreciate your neighbor's help in removing the danger? "As ye would that men should do to you, do ye even so to them likewise."

—Do you vote as you pray on the temperance question? If you do not, how would your prayers look on paper, if you should pray as you vote?

—The moral man is satisfied if he can vote out the saloon. The Christian man is not so easily satisfied. He wants the saloonkeeper and the man that drank its products saved by the blood of Jesus, so that they will not want to return to their vomit and mire.

—Dress intemperance among women is more general than whiskey intemperance among men. While the former may not be as disastrous to the individual as the latter, nor bring as much suffering upon humanity, to say the least, it is extremely silly and sinful.

—Our love for Christ is measured by our love for a lost and benighted world, and our love for the lost world is measured by the amount of sacrifice we are making to show them the better way, and lead them into the light. Intemperance is one of the dark spots that needs all the light of Christ that your life will radiate. Do your best, brother.

J. W. Lear.

Cerro Gordo, Ill.

THE BIBLE INSTITUTE AT AFTON.

The work at Afton has been encouraging, and each year quite a number of new members have been gathered into the church. A goodly number of those received are young people. In considering our need for the winter, it was thought best, in order to establish those who had lately come in, and in order to strengthen the faith of all, to arrange for some special Bible study during the Holidays. This we did and, according to arrangements, Bro. E. M. Studebaker came to us Dec. 26.

We continued our work for two weeks, with one day session from 10 A. M. to 12:15, and an evening session

from 7 to 9. Although the weather was severely cold, we had good attendance and excellent interest. During the day we had three periods, in which we studied "The Sermon on the Mount," and "The Work of the Holy Spirit." One period was used for the benefit of Sunday-school workers, in which we had a practice teaching class.

Bro. Studebaker's manner of handling the work is very pleasant, yet very positive, giving no uncertain sound.

As a church we feel truly thankful for the privilege of the past two weeks, and we praise the Lord that there are those in our beloved church who are able and willing to expound the Scriptures, seeking to give to the church and world the very mind of God.

Orafino, Nebr., Jan. 12.

Emily D. Moore.

FIRST GRAND VALLEY CHURCH, COLO.

During 1909 four of our number were called away by death. Three were in full fellowship with the church and died in the brightest hopes of eternal life. The fourth was a little Sunday-school scholar, of whom Jesus said, "Of such is the kingdom of heaven."

Bro. Wm. Lampin, of Polo, Ill., held a series of meetings at our mission house in the city of Grand Junction, at which time eight united with the church. Bro. A. A. Weaver has had charge of the work in the city during the year and it has been gradually built up. The latter part of the year Sister Lena Swank was employed to assist in the mission work in Grand Junction. At the country church we are laboring to build up the Master's cause and to stand for the plain principles taught by the Scriptures and upheld and endorsed by our Annual Meeting. Few members, however, have moved into our midst.

Eld. H. H. Mohler has had charge of the church during the past year. In October, 1909, a request was sent up to our district meeting of Northwestern Kansas and Northern Colorado that the churches of the western slope in Colorado be set off as a separate District. The request was granted, and the churches of Grand Valley, together with the church at Hotchkiss, will be organized into a district of their own. Fourteen years ago we started the work in Grand Valley with two members. Now we have a membership of over three hundred. As we enter upon the duties of the new year, we pray God's richest blessings upon the work and workers here and elsewhere, that are trying to build up the Master's cause. "Be thou faithful until death and I will give thee a crown of life."

D. M. Click.

Grand Junction, Colo., Jan. 8.

DEATH OF SILAS GILBERT.

On the afternoon of the 8th inst. I reached Grundy Center, Iowa, to begin a Bible Institute. On calling at the home of Bro. Silas Gilbert, I was surprised to learn that he had died and was to be buried the next day. He had gone west, some time ago, with the hope of improving his impaired health, but soon returned to his home and family, to die and go to his reward.

On Sunday it was my privilege to be one of a large audience to listen to the appropriate words of comfort, delivered by Bro. A. P. Blough, of Waterloo, from the text, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1: 12.

Bro. Gilbert was a native of Frederick County, Md. He was born Nov. 20, 1845. Two years afterwards his parents moved to Ohio, near Dayton. At the age of sixteen he united with the Church of the Brethren. In June, 1866, he was united in marriage with Frances Resler. To this union were born eight children, one of whom preceded the father to the spirit land.

In 1870 the family moved to the Pittsburg church, Darke County, Ohio. Here, in 1874, he was called to the deacon's office, which he filled until he was called to the ministry in 1881. In 1895 the family moved to Grundy County, Iowa, where, in 1905, he was ordained to the eldership, and died Jan. 3, 1910, aged 64 years, 1 month and 14 days.

Thus another faithful husband and father, and a devoted Christian minister has been called to his reward, leaving a sorrowing wife, seven children and twenty-two grandchildren to mourn the loss and realize that,

"We meet no more on this side heaven;
The parting scene is o'er, the last and look is given."

Grundy County, Iowa.

J. G. Royer.

FROM HUTCHINSON MISSION, KANSAS.

By the assistance of the Pleasant View and McPherson churches, we were enabled to give out some twenty Christmas dinners to the poor. On Sunday evening our Sunday-school children gave a program of songs and recitations, after which each child received a box of candy, nuts and apples, and each family, represented by the children, received a ten-pound sack of flour. A number of children were provided with clothing.

Especially do we wish to call attention to the case of a little boy and girl, whose mother died last fall. The father left them, and they had no home, only as the neighbors provided for them. We took them in, gave them

clothing, a good Christmas dinner and a treat of candy, nuts, etc. Thus their little hearts were made happy, and their faces beamed out with a new expression of life. We had hoped to put them in a good Christian home, but the father returned and would not let us have them. May the Lord bless the boys and girls of the McPherson Sunday school for their sacrifice in giving to others! Could they have seen the children receive the gifts, they truly could have said with Paul, "It is more blessed to give than to receive," and would be prompted to give more next Christmas.

Last Sunday we reorganized our Sunday school with Sisters Nellie I. Wolf and Sina Keckler, superintendents. Brethren F. Shroll and Sam Keckler are presidents of Christian Workers for the next six months.

Today we close our first year's work in the Hutchinson Mission. It has brought us many joys, mingled with many hardships, sorrows and disappointments, but we thank the Lord for them all, and take renewed courage to go forward in the march of another year's battling for Christ against sin and vice in high places. The following is a summary of our work during the past year: Sermons preached, 138; prayer meetings attended, 32; teacher-training classes, 32; Sunday-school sessions, 45; Christian Workers' meetings, 45; visits, 1,041; tracts distributed, 2,021. We received four members by baptism, thirteen by letter and reclaimed one. We lost three by death and eleven by letter, leaving us a membership of twenty. We are now holding a revival meeting, praying that the Lord may give us souls for our labors.

C. E. Wolf.

430 E. Fourth Avenue, Hutchinson, Kans., Jan. 12.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Newell-Stairs.—At the home of the undersigned, near Mt. Pleasant, Pa., Dec. 24, 1909, Mr. Earl C. Newell and Miss Edith Stairs.

J. K. Elcher.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Beaver, Sister Mary, daughter of the late Joel Royer, and wife of P. H. Beaver, of Montandon, Pa., died Jan. 6, 1910, aged 84 years, 10 months and 27 days. Her husband, seven children and one sister survive.

Idalah Beaver.

Burkholder, Bro. Abram, died of erysipelas, at his home near Clear Springs, York County, Pa., Jan. 8, 1910, aged 78 years, 4 months and 2 days. He was a faithful member of the church. His wife, a daughter of Eld. John Raffensberger (deceased), three daughters and one brother survive. Services by Eld. C. L. Baker. Interment near the Latimore church.

Nellie I. Baker.

Burkholder, Sister Susanna, nee Witwer, born in Lancaster County, Pa., March 17, 1821, died at her home near Ashland, Ohio, Jan. 7, 1910, aged 88 years, 9 months and 20 days. She was united in marriage with Wm. Burkholder in 1846. To this union eleven children were born. Four children survive. Her husband and seven children having preceded her. She was a consistent member of the Church of the Brethren for over fifty years. Services at the church, by Eld. Wm. Dessenberg, assisted by Bro. Snavely. Text, Num. 23: 10.

Annle E. Helm.

Dillman, Bro. Henry, born in Preble County, Ohio, Aug. 14, 1823, died in the bounds of the Roann church, Indiana, Jan. 10, 1910, aged 86 years, 4 months and 27 days. When thirteen years old he emigrated to Cass County, Ind., with his parents, where he spent two years. He then came to Wabash County, March 17, 1840, he was united in marriage with Mary Waukeeman, who preceded him June 30, 1905. To this union were born nine sons and four daughters, of whom one son and one daughter died in infancy. Eight sons, three daughters and three sisters survive. Bro. Dillman united with the Church of the Brethren in 1856 and lived a consistent Christian life. He was a man of strong convictions and was highly respected by all who knew him. Services by Elders J. D. Rife and G. E. Swihart at the Roann church. Interment in the cemetery north of the church.

Katie Baldwin.

Beaver, Mary C., nee Carlock, widow of Samuel Beaver, deceased, died at the home of her son-in-law, Roy Matichen, near Sangerville, Va., Jan. 3, 1910, aged 62 years, 11 months and 11 days. One son and two daughters survive. Services at Emanuel Brethren church, by Rev. Wanchope of the Presbyterian church, of which she was a faithful member for a number of years.

Annie E. Miller.

Fitzwater, Sister Amelia Jane, daughter of Cypre and Clara Fitzwater, born July 3, 1869, died in the bounds of the Lost River congregation, near Mathias, W. Va., Jan. 3, 1910, aged 40 years and 6 months. Services by Eld. L. D. Caldwell and the writer. Text, 2 Tim. 4: 6-8.

S. W. See.

Fouch, Sister Mary A., nee Whiting, wife of Joseph Fouch, born in Montgomery County, Ohio, July 13, 1848, died at her home in Uniontown, Pa., Jan. 2, 1910, aged 62 years. She was married March 18, 1866. Two children and one brother survive. Her husband having preceded her. For two and a half years she had suffered patiently. Sister Fouch was a consistent member of the Church of the Brethren for forty years. Services by Eld. Jasper Barnhouse. Interment in Oak Grove cemetery.

Mary C. Barnhouse.

Garber, Bro. Samuel Belle, died of tuberculosis in the Mill Creek congregation, Rockingham County, Va., Dec. 25, 1909, aged 40 years, 4 months and 11 days. He was married to Sister Maggie Pence, to which union were born five children, all of whom, with his companion, two brothers and two sisters, survive. Bro. Garber was a faithful member of the Brethren church for a number of years. Services by Eld. H. C. Early.

J. F. Diehl.

Getty, Sister Mary R., daughter of William and Harrietta Riley, born Feb. 10, 1848, in Upper Providence, Montgomery County, Pa., died of typhoid fever at her home in Fruita, Colo., Dec. 14, 1909, aged 61 years, 10 months and 4 days. She was married to John S. Getty Sept. 29, 1868, to which union were born eleven children. Since 1888 she has been a consistent member of the Church of the Brethren. Services in the Brethren church in Fruita, conducted by the writer. Text, Psa. 23.

N. F. Brubaker.

Hay, Sister Lucinda, daughter of Brother and Sister Christian Hildebrand, born near Canton, Stark County, Ohio, Sept.

4, 1842, died in North Liberty, Ind., Jan. 10, 1910, aged 67 years, 4 months and 6 days. She was married to David Hay April 16, 1865. To this union were born seven children, two of whom preceded her. Sister Hay united with the Church of the Brethren early in life, in the same district in which she lived, and lived a faithful and consistent Christian life. Services in the Brethren church in North Liberty by the writer, assisted by Eld. Daniel Whitmer. Text, Psal. 137: 1-3. H. W. Kriegerbaum.

Javens, Julia Ann, nee Curry, wife of Bro. Edward Javens, died near Ottobine, Va., Jan. 5, 1910, aged 71 years and 11 days. She was in sympathy with the Church of the Brethren. Her husband, who has been afflicted for some time, two sons and two daughters remain. Services at the Branch church, by Bro. A. S. Thomas.

Kornhaus, Ruth Irene, daughter of Brother and Sister Henry Kornhaus, born Aug. 14, 1808, died in the bounds of the Wooster church, Wayne County, Ohio, Jan. 6, 1910, aged 1 year, 4 months and 22 days. Services were held at the Paradise church, by Brethren Robert Moomaw and Jacob Garlick. Interment in the cemetery near the church.

Lerew, Sister Sarah, born March 30, 1827, died at her home near York Springs, Pa., of pleurisy and old age, Jan. 6, 1910, aged 82 years, 9 months and 6 days. Her husband, Bro. David Lerew, died twenty-nine years ago. She was the mother of four sons and one daughter. Services at the Letimore church, by Eld. C. L. Baker, assisted by Bro. W. G. Group. Interment at the same place. Nellie Baker.

Longenecker, Bro. Benjamin, died at his home near Vian, Ok., Nov. 24, 1899, aged 72 years. He was a faithful member of the Church of the Brethren, and served as deacon for many years. He was always interested in church work and did much for the Spring Creek congregation. As long as health permitted he attended services regularly, and was a wise counsellor. His wife and children survive. Services at the Spring Creek house, by Elders J. H. Longenecker and S. Z. Whitmer. Interment in the adjoining cemetery. Edgar M. Hoffer.

Miller, Carrie Marie, daughter of John A. and Laura Miller, died of appendicitis in the bounds of the Washington Creek church, Kans., Jan. 4, 1910, aged 7 years, 10 months and 1 day. Services held Jan. 6 at the Church of the Brethren by Brethren W. A. Kinzie and the writer. Text, Matt. 18: 16. Interment in the cemetery by the church. Calvin A. Ward.

Morrow, Lena Havel, daughter of Sister Della and Brother Otto Morrow, died near Fletcher's Lake, Ind., of blood poison, Jan. 10, 1910, aged 9 months and 18 days. During the last few days she suffered much. Her father, mother, one sister and one brother survive. Services by Bro. J. V. Felthouse. Text, Luke 18: 15, 16 and 17. Interment in the Metzer cemetery. Sarah G. Felthouse.

Moyer, Sister Sally, nee Arion, wife of Peter Moyer, deceased, died near Sangerville, Augusta County, Va., Jan. 10, 1910, aged 73 years, 8 months and 12 days. She united with the church when young and lived a consistent member. Three sons and a number of stepchildren survive. Services at the Church of the Brethren at Sangerville, by Bro. A. S. Thomas. Interment at Mossy Creek Presbyterian cemetery. Annie R. Miller.

Puderbaugh, Bro. David, born near Greenville, Darke County, Ohio, May 21, 1849, died of dropsy, near Ozawie, Jefferson County, Kans., Jan. 7, 1910, aged 60 years, 7 months and 17 days. He leaves a companion, three sons and one daughter. Bro. Puderbaugh united with the Church of the Brethren about one year ago and proved himself a faithful member. Services by the writer and Eld. J. A. Root.

Shidler, Sister Susannah, daughter of George and Nancy Reese, born near Paris, Ohio, Nov. 30, 1827, died near the same place, Jan. 12, 1910, aged 82 years, 1 month and 12 days. May 8, 1849, she was married to Bro. Samuel Shidler, who survives, being in his eighty-sixth year. This union was blessed with three sons and one daughter. Sister Shidler was a member of the Church of the Brethren for thirty-four years and spent her life in the service of her family and the church. Services in the Church of the Brethren by the writer. Text, Philp. 3: 20, 21. M. W. Hahn.

Shiffer, John G., born in Harrisburg, Pa., June 12, 1839, died of cancer, at his home in Los Angeles, Cal., Dec. 10, 1909, aged 70 years, 5 months and 29 days. His death came suddenly. In the evening he ate his supper with his family as usual, but a change was soon noticed, and before a physician could reach him, death had come. In 1855 he, with his parents, moved to Naperville, Ill. May 10, 1859, he was united in marriage to Sarah Netzel. To this union were born six sons and four daughters, two of whom died in infancy. In 1898 they moved to Kansas and in 1903 to Los Angeles, Cal., where they have since resided. Services by Bro. S. G. Lehmer. Text, Psal. 9: 1-10. S. E. Netzel.

Shively, Morgan, son of Brother Christian D. and Sister Lydia A. Shively, of Lincoln, Neb., was killed in a mysterious way at Los Angeles, Cal., Jan. 2, 1910, aged 26 years, 1 month and 24 days. A man and wife are under arrest at Los Angeles for the death of Morgan. He leaves an aged father and mother, one brother and two sisters. Services by the writer in the Brethren church in Lincoln. Interment in Wyandotte cemetery. Text, Amos 4: 12. S. E. Thompson.

Vogt, William, born in Lancaster County, Pa., died at the home of his son, Albert J., near the Prairie View church, Morgan County, Mo., Jan. 15, 1910, aged 85 years, 10 months and 11 days. He was married in Wyandotte County, Ohio. His wife preceded him in July, 1896. He was a member of the Methodist church, and in past years was actively engaged in Sunday-school work. Services at the house, by Eld. David Bowman. Text, 2 Tim. 4: 7. The remains were taken to Mound Ridge, Kans., for interment by the side of his companion. W. W. Holsopple.

Walter, Bro. George M., died at his home in Claar congregation, Pa., Nov. 1909, aged 74 years, 11 months and 4 days. His wife and five sons survive. He was a consistent member of the Church of the Brethren for about fifty years. Services by Bro. Walter Long. Interment in Claar cemetery. E. E. Clear.

Waters, Kenneth Levi, only child of Bro. Levi and Nellie Waters, died at Lordsburg, Cal., Jan. 2, 1910, aged 1 year, 5 months and 16 days. Services in the Lordsburg church by Bro. Wm. Wertenbaker. Grace Hileman Miller.

White, Esther, born in Ohio Oct. 22, 1830, died at her home in Roann, Ind., Jan. 5, 1910, aged 79 years, 2 months and 13 days. From Ohio she moved to Indiana, and with her sister Sarah, lived on their farm four miles south of Roann. After her sister's death she moved to Roann, where she spent the remainder of her life. She had six sisters and two brothers and was the last of the family to pass away. She was a kind friend and neighbor, well liked by all who knew her. Services by Eld. David Neff, assisted by Eld. I. E. Warren. Interment in the Huff cemetery south of Roann. Katie Baldwin.

Winters, Esther Lucinda, daughter of Henry and Phenele Winters, died of pneumonia, at her home at Jacobus, York County, Pa., Jan. 12, 1910, aged 6 years, 9 months and 17 days. Services at the Codorus house, by Eld. J. M. Myers and Bro. S. B. Myers. Interment at the same place. George K. Sweltzer.

Young, Bro. Christian, died at York, York County, Pa., Jan. 10, 1910, aged 83 years, 5 months and 1 day. He was a widow and four children. Services at the Mumert house, Upper Canawago church, by Eld. D. H. Baker, assisted by Eld. C. C. Brown. Text, Rev. 12: 12. Andrew Bowser.

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NOTES NOT CLASSIFIED

Colorado City Mission.—Jan. 16 Elders D. A. Crist, of Quinter, Kans., and L. F. Love, of Denver, Colo., gave us Colorado City. On the evening of Jan. 17 Bro. Crist gave us a helpful and interesting discourse. Jan. 18 we were organized into a church. It was decided to call the new organization Colorado City church. Bro. M. E. Ulrich was elected deacon and, with his wife, was duly installed. The writer was chosen church clerk and Messenger correspondent. We now have twenty-three members and hope that many more will feel the needs of the work here, and come and help us. We recently organized a sisters' aid society, through which we hope to accomplish much good for the cause.—Loila Root, Colorado City, Colo., Jan. 21.

Antietam congregation met in council Jan. 29. Two were reclaimed from the Old Order Brethren. It was decided to have the district meeting of the Southern District of Pennsylvania in the Waynesboro church April 13 and 14. The elders' meeting will convene April 12, at 9 o'clock.—Sudie M. Wingert, Waynesboro, Pa., Jan. 29.

Los Angeles.—Bro. Joseph Root, of Tropic, began a series of meetings at Santa Fe Mission, Jan. 2, preaching ten sermons. None confessed Christ, but the members were strengthened and encouraged. Bro. Root presented the truth with earnestness and power. The meetings at Boyle Heights were discontinued because of sickness and the inclement weather. Bro. D. W. Crist, assistant elder of the Los Angeles church, is conducting a series of meetings at San Dimas. He is also teaching three classes in the Berean Bible school. The second term of the school opened Jan. 2, with a number of new students in attendance.—Hiram Smith, 3297 Manitou Avenue, Los Angeles, Cal., Jan. 18.

NORTHWESTERN OHIO.

The seventh annual Sunday-school Normal for Northwestern Ohio convened in the Logan church Dec. 24 to 26, with retiring moderator, Eld. G. A. Snider, in the chair. The new organization resulted as follows: Moderator, Bro. N. I. Cool; secretary, Eld. A. B. Horst.

The instructors, Elders I. B. Trout and A. C. Wieand, presented their subjects in a masterful and impressive way.

Sunday-school management and Sunday-school and church problems elicited intense interest. It was shown that the problems of today are no greater than they have been in the past, and that methods and problems must always remain open and unsettled questions, in applying the Gospel and in carrying forward the work of the church in all of her several departments, because of changing conditions and environment.

The following are some of the gem thoughts: The best wisdom of a community should be used in managing a Sunday school. Teachers' meeting should not be an open meeting to study the lesson, but a cabinet meeting for church and Sunday-school officials and teachers only.

The council meeting is a good place to discuss Sunday-school problems. The Sunday school is the greatest educational institution in the church. The world wants to read the gospel message in our lives, hence Christian culture is highly essential. Never preach the funeral of the church, but proclaim her joyful nuptials and marriage with the Lamb. Education is an absolute necessity today. The educated men will always lead, whether right or wrong. The school at Alexandria was very helpful to the early church. All our missionaries in the foreign field were students in the schools of the Church of the Brethren. The Christian should be so large and broad that he can see all sides of any question that may arise.

The Beatitudes, the Sermon on the Mount, the Lord's Prayer, Psalm 23, and Matt. 24 were presented in a clear and forceful manner. The following are some of the leading thoughts: We are all forerunners of Christ. We have the same chance of birth from above as did John the Baptist. If men live in harmony with the nine beatitudes, they will be persecuted according to verse 11. When a man is near the kingdom his mouth is shut. To ask in prayer is a command. God will not answer our prayer, unless we have in view the carrying forward of the kingdom. Prayer always originates with God and is impressed upon us by the Holy Spirit. Seek means by which to know God's will. We can keep our treasures only by laying them up in heaven. God is seeking for men who will do all his will. God has a plan for the young life which is ten times better than the self-conceived ideal. Sincerity counts for nothing in the sight of God unless it is God's will. Christ actually says to the believer: Be not anxious, but be faithful, and then every need will be supplied. Then the second coming of Christ and the end of the world will have no terrors. Christ's text is, "Watch."

The following committee on program and arrangements was chosen: Eld. G. A. Snider, Sister Jennie Sellers, Bro. Charles L. Kinter.

A suggestion: That hereafter the District Sunday-school Secretary be one of said committee, and that the term of office be so changed as to harmonize with the normal work of the District. A. B. Horst, Sec'y.

Bellefontaine, Ohio.

FROM THE INDIANAPOLIS CHURCH, IND.

It has been necessary for me to discontinue my work here in our capital city, not because there is a lack of financial support, for the churches have been very kind in remembering our needs, but because the mother in our home, who has not been well for some time, needs some

one to help her with the household duties. I, therefore, leave here to lighten the work of my mother.

The work at Indianapolis has been very pleasant. The membership is quite small, yet all are very earnest, and labor together in Christian love, faithful to Christ and the church, and work for and with them is pleasant.

May the Brethren and Sisters remember the faithful ones here in our large city! Mary C. Stoner.

3522 W. Michigan Street, Jan. 17.

NOTICE TO AID SOCIETIES AND SUNDAY SCHOOLS OF KANSAS AND EASTERN COLORADO.

As superintendent of the Child Rescue and Orphan Society of Kansas and Colorado I would like to appeal to you in behalf of our great work of saving the children.

The work is, at this time, greatly hindered on account of a lack of funds to meet necessary expenses. Will you please consider the needs of this work and help us in a substantial way? Why not set apart a portion of your collections for this work? Surely the children are worth saving!

Send all donations to F. J. Price, treasurer, College Hill, McPherson, Kansas. E. E. John, Supt. College Hill, McPherson, Kans.

FROM RIVER BEND, COLORADO.

Jan. 15 Eld. D. A. Crist, of Quinter, Kans., and Eld. L. F. Love, of Denver, Colo., came to us by order of the elders of the District, for the purpose of organizing our little band of members into a church. After devotional exercises the following letters of membership were presented and read: Eld. B. E. Kesler, wife and daughter Pearl, Bro. Alfred Troyer and wife, Bro. J. E. Akers and wife, Bro. Gilbert Ecker, and Sisters Daisy and Chloe Yoder. The name chosen for the congregation is Bethany. Brethren J. E. Akers and Alfred Troyer were elected as deacons and, with their wives, duly installed. Bro. Akers was appointed church clerk and Bro. Troyer, church treasurer. The writer is correspondent. Bro. Kesler has the oversight of the church for one year. It was decided to hold council on the first Saturday of each quarter, beginning with April 2. Two other members of the community, Bro. Ed Martin and wife, were not present at the organization. Bro. Charlie Stouder and wife will return to their home at this place the 22d, and other members are expected to move here in the near future. We shall be glad to welcome any members to our community who may wish to come. We have regular preaching services each alternate Sunday at two schoolhouses in the neighborhood, and an evergreen Sunday school at each. Pray for us and visit us when passing through.

River Bend, Colo., Jan. 18. Pearl Kesler.

TO THE MEMBERS OF SOUTHERN OHIO.

From a sanitary point of view,—and this is important, considering that there are now about fifty people in the Home,—there is now a great need of a laundry. The Home is now equipped with only a hand machine, which did well for fewer inmates. Cleanliness is next to godliness, and is necessary for health and happiness in any institution where many make their home. The trustees feel that a good laundry, therefore, is greatly needed, and urge that all the churches of Southern Ohio, that have not yet contributed to this fund, please do so as soon as convenient. A number of churches have already sent in their much appreciated donations. The trustees also urge that all of the churches that have not yet paid all their apportionment for the general support of the Home, do so at their earliest convenience. Send all money for the Home to the secretary, as below. A. B. Miller.

Eldorado, Ohio, Jan. 21. Secretary and Treasurer.

ABOUT THE DENVER CHURCH, COLO.

We, the undersigned brethren, were permitted to meet in council and public worship with the brethren and sisters of Denver in their new house of worship, to which many of the readers of the Gospel Messenger so liberally contributed. We are glad to say, for your information, that we think your money has been judiciously expended. These Brethren have built a good substantial structure of medium size, well suited to their needs. We were invited by Bro. Caylor, the secretary and treasurer of the Building Fund Committee, to pass over his books and accounts, and we were pleased with the care and accuracy shown in the keeping of his accounts. We were sorry, however, to find between five and six hundred dollars of pledges still due and unpaid. This sum they much need to meet the expense of improvements, now assessed on the property by the city.

D. A. Crist, Quinter, Kans.

I. J. Rosenberger, Covington, Ohio.

ANNOUNCEMENTS

DISTRICT MEETINGS. **LOVE FEASTS.**
April 13, 14, Southern District of Pennsylvania in the Waynesboro church. Feb. 1, 6:30 pm, Long Beach, California.

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OR:
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This new book is a compilation of thrilling stories, striking incidents and illustrations, pointed paragraphs, poems and songs, dealing with all phases of the temperance question. This matter is all appropriately arranged into departments and is the result of years of research. There is no book on the market embodying these classifications. Temperance books dealing with the economic and theoretical sides of the question have been published but they are read only by people especially interested in reform work. The very nature of this book will make it appeal to all classes of people.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 49.

Elgin, Ill., February 5, 1910.

No. 6.

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AROUND THE WORLD

FOREIGN missions will be the all-important topic, considered at the World Missionary Conference, Edinburgh, Scotland, June 14 to 24. The most aggressive foreign missionary workers of the world will unite to make the occasion a helpful one for all who are interested in the evangelization of the great world-field. It is planned to put the work of missions on a better business foundation, and by systematic methods to do more effective work in the various fields. It is felt that much of the work, hitherto attempted, has failed because of a lack of intelligent and systematic adjustment of the forces in the field. In this, like in every great work for the good of humanity, much depends upon a proper utilization of the means at hand.

STATISTICS are generally dry reading and yet they give us something to think about, occasionally, that will arouse dormant minds and hearts to unwonted action. We are shown by reliable figures that New York, with 4,000,000 people has two and one-half times as many ministers of the Gospel as all India with 300,000,000 population. Chicago has three times as many preachers as are now laboring in China, with its 400,000,000 souls. Those who are continually contending for the needs of the home field, in preference to the work in foreign lands, might do well to meditate prayerfully on the figures above given, and then follow their meditation by much needed and effective action for the perishing millions in far-away lands.

BRIEF mention was made, last week, of the disastrous flood, threatening parts of France, and especially Paris. As anticipated, the inundation became so extensive as to be almost beyond all control, inflicting a damage of more than \$200,000,000 upon the capital alone. To understand the gravity of the situation, it should be remembered that the city is situated in what was once an ancient gulf of the sea, and that the waters from the extensive elevations all around swelled the floods of every stream, until the lower sections of the country were covered with water. The fact that Paris sits merely upon a crust of earth, over vast systems of tunnels, sewers and subterranean streams, adds materially to the danger of the present situation. Caving in of the streets has become so alarmingly frequent that it is feared the very foundations of the houses will eventually be undermined, reducing the

flooded part of the city to a mass of ruins. Heavy rains Jan. 28 added new horror to the gravity of the situation. Under date of Jan. 29 it is reported that the waters are no longer rising, but that telegraph and telephone lines are still badly crippled, and direct communication with England is entirely cut off. It is feared that many buildings of historic renown have been seriously impaired. Offers of assistance are pouring in from all parts of the globe, and will, no doubt, be greatly appreciated by the stricken city.

THE new Imperial Legislative Council, through which the natives of India will be afforded a larger share in the administration of affairs in British India, met in Calcutta Jan. 25. Lord Minto, the Governor-General, who presided, described the event as a "great historical occasion, opening a new era with the inauguration of broader principles of government." For three years the British Government and the Indian Administration have wrestled with the details of a plan by which the natives would obtain an important share in the legislation of the country. It now remains to be seen how well the people of India make use of the important privilege. There are great possibilities, afforded them for the development of their country. Will they make use of the opportunity? Time will tell.

WHILE, perhaps, it is not the happy faculty of all ministers to adapt themselves so fully to their surroundings that, like Paul, they may be "all things to all men," there is a minister, now and then, who comes up fairly well to that ideal condition. Dr. Grenfell, on the lonely shores of Labrador, is so fully ministering to the needs of his people that he is, necessarily, a man of varied capacities. Not only is he a devoted minister but also a physician and surgeon. Besides, he has set up and put in practical operation, a number of saw mills, established coöperative stores for the benefit of the natives, imported reindeer from Norway, and has lately been given complete judicial charge of the district, in which he has so faithfully labored for years. Such a man is a power for good wherever he happens to be.

SALOONKEEPERS of Indianapolis, Ind., who have been guilty of violation of the Sunday law, are being dealt with energetically by Mayor Shank of that city. He appears to have, what many other mayors, unfortunately, lack,—a backbone that stiffens to the prompt enforcement of law. Some of the most persistent offenders recently had their licenses revoked. In the case of one of the others he suspended the final sentence by placing the saloonist under the strict supervision of his pastor,—in this case a Catholic priest, in full sympathy with law enforcement. Absolute assurance is to be given by the sponsor, from time to time, that the law is being lived up to; if not, the penalty comes swift and sure. It is said that this clerical supervision has yielded such excellent results that other cases bid fair to be handled similarly.

THE village of Scopolo, Italy, located on a hill-side between Parma and Piacenza, is said to be slowly going down hill to destruction. An immense landslide, two miles in length and half a mile in width, has developed, which is gradually making its way downward, carrying with it the houses and gardens of the luckless villagers. The people were loth to leave their possessions, but the authorities demanded the immediate evacuation of the entire district, in the interest of public safety. The reluctance of these villagers to give up their territorial possessions is on a par with the stubborn refusal of many who are slow to accept the great gospel invitation which promises eternal salvation to all who will. Many still persist in clinging to earthly treasures, making absolutely no provision for the great change which awaits us all.

TRAVELERS who have studied prevailing conditions in Asia Minor and other parts of the Turkish Empire, unite in declaring that there is a great improvement in the administration of civic affairs throughout the realm. Christians are accorded fair treatment. Liberty is granted them to travel as they may choose, to conduct their schools as they may wish, and to have their mail delivered to them without the close examination and possible confiscation, formerly insisted upon. The greatest trouble experienced by the Ottoman Government is the lack of honest and competent officials, who will labor for the good of their country, rather than their own aggrandizement. This, by the way, is a difficulty by no means confined to Turkey. In church and state alike, everywhere, the cry goes out for men,—honest, devoted men,—who are willing to spend and be spent for the cause of right and the welfare of the people.

In the mistaken idea that the old and time-tried hymns of the fathers have outlived their usefulness and real worth, there is, at times, an unwarranted clamor for the new, "catchy" and "flecting" songs that, while pleasing to the ear, do not touch the heart as do the hymns that are forever linked with the scenes and triumphs of past victories for the Lord. In a recent address to the National Music Teachers' Association, President Harris, of Northwestern University, Chicago, made a strong plea for the inspiring hymns, so intimately associated with the old-time fervor and simplicity of our fathers. He deplored the fact that, with the loss of these old hymns, there had been a corresponding decline in real spirituality. Mr. Harris is undoubtedly correct. We are what our songs make us. Certain it is that we cannot afford entirely to ignore the sacred, old hymns, so precious to all who entered into their real meaning and power.

Now, while Congress and also State Legislatures are passing some much needed enactments to protect the lives of the miners of the United States in their perilous calling, it is well to remember that all such strictures, in themselves, will not avail, if there is not an intelligent and comprehensive enforcement of the measures thus being provided. Experience in most of the States has shown that mining laws already enacted would ere this have been a great help, had they been fully carried out by the mine owners, and insisted upon by the inspectors. In the interest of greater efficiency, the Reading and Philadelphia Coal and Coke Company, of Pennsylvania, has recently issued orders forbidding mine inspectors the use of intoxicants, either on or off duty, or the frequenting of saloons. Failure to obey means dismissal. The company claims that sober mine inspectors will materially decrease mine accidents, and no one doubts the truth of the assertion.

It is strange indeed that the countries, most intensely Catholic, pass the most stringent laws against the various institutions of Romanism, while the United States, six-sevenths Protestant, has no laws whatever governing this matter. France has virtually driven out nunneries, convents, monasteries and other Roman institutions. Mexico is following closely along the same line of prohibition, while Italy, Spain and Portugal have vigorous laws to curb the power of the Holy See. It is urged by some that too much liberty has been allowed to nunneries, convents, etc., in the United States, by exempting them from all taxation and Government inspection. It is also claimed that public funds are being used in the partial support of several distinctively Catholic schools, and that application has been made for others. The question suggests itself: If Romanist Governments, which know what Romanism is, seek to curb it in every way, why should our Government give Rome unlimited license?

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

Meekness of Christ.

BY LAURA M. SMITH.

How beauteous were the marks divine,
That in thy meekness used to shine,
That lit thy lonely pathway, trod
In wondrous love, O Son of God!
O who, like thee, so mild, so bright,
Thou Son of Man, thou Light of Light?
O who, like thee, did ever go
So patient through a world of woe?
O who, like thee, so humbly bore
The scorn, the scoffs of men, before?
So meek, so lonely, yet so high,
So glorious in humility?

And death, that sets the prisoner free,
Was pang, and scoff, and scorn to thee;
Yet love through all thy torture flowed,
And mercy with thy life-blood flowed.
O wondrous Lord! My soul would be
Still more and more conformed to thee
And learn of thee, the Lowly One,
And, like thee, all my journey run.

Hagerstown, Ind.

Self-Denial.

BY W. R. DEETER.

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16: 24.

THERE are a number of other passages of the same import that might be referred to, but we forbear quoting them. There are many things that men and women deny themselves of, good and bad, but our text refers to SELF.

No great good work, either secular or spiritual, has been accomplished without more or less self-denial. The successful student must deny himself of some things that he would like to enjoy. So of men in pursuit of wealth and so of the politician.

God's people, in all ages, had to undergo more or less self-denial. Perhaps no one, under former dispensations, made a greater sacrifice than Moses, who denied himself of wealth, the honors of an Egyptian palace, and of high title, and "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

Jesus denied himself of more than any one else, and he did it for the sake of a lost world. He was higher than the angels of God, and thought it not robbery to be equal with God. All things were made by him, and without him there was not anything made that was made. He was rich, but for our sakes he became poor, even poorer than the animals and birds. He went from the highest in wealth and glory to the lowest and poorest,—all for others; it was vicarious.

The early Christians had to deny themselves of many of the comforts of life. When we think of the wonderful sacrifices made by the Lord's people in different ages, how it ought to inspire us to a higher life and a deeper consecration! "They had trial of cruel mockings and scourgings, yea, of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented. They wandered in deserts, and in mountains and in dens and caves of the earth." This they did "that they might obtain a better resurrection."

Paul was a self-denying man. While he might have been a man of ease and popularity among his own people, with very little or no self-denial, he, by accepting of the holy calling of Jesus Christ, suffered persecution and bodily pain, and many crosses. Hear him, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren."

This list might be lengthened, but I forbear. Did it pay these people thus to deny themselves? Did it

pay Moses? We are told the redeemed will stand on a sea of glass and sing the song of Moses, the servant of God, and the song of the Lamb. While the Pharaohs and other noted Egyptians have been forgotten, Moses still lives, and will continue to be remembered away down the ages of eternity. Did it pay Jesus? Because he made himself of no reputation, "God hath highly exalted him, and given him a name above every name."

So it is with every case of self-denial. It pays to be a child of God, even though it requires self-denial.

This principle of self-denial comes down the ages to us, and we are under no less obligation to deny ourselves than these ancient worthies. Paul says, "Denying ungodliness and worldly lusts."

We have the same enemy to meet that those referred to had; only he approaches us in a different way. He may come to us as an angel of light, and say, "It is all right to belong to church. I would select one that is popular,—one that will permit you to go to the lodge, the theater and other places of amusement. Join a church where you can wear gold for adornment,—one that allows hats for the sisters, heavily plumed. In short,—go where you can be fashionable."

Do you know, kind reader, that fashion comes of the devil, who is the prince of this world? That is what Jesus said of him. Here self-denial comes in. Of course, it applies not only here, but these are merely some of the places. Jesus said, "If ye were of the world, the world would love his own, but because I have chosen you out of the world, therefore the world hateth you."

It is said of Alexander the Great and his army that, as they swept down over the eastern country, they captured so much booty that it became a great hindrance to them.

Then it was that their great leader commanded his soldiers to burn much of their property. This they would have been loth to do, but when they saw their leader set the example, they at once followed him.

So it is with those of us who follow the Captain of our salvation. When we see the wonderful self-denial of Christ, we ought to be willing to make any sacrifice that our holy calling requires, whether it be worldly display, appetite, covetousness, theater-going, harmful amusement, or any other sinful practice.

I will conclude this article by relating a true incident: "Some years ago I assisted the Washington, Ind., church in a series of meetings. The snow was deep and the weather cold. An aged brother, who lived four miles from the church on a farm, would hitch his team to his big sled, and driving out among his neighbors each evening, until he had a load, would haul them to meeting and bring them back to their homes. While he, himself, was so deaf that he could not hear a word of the sermon, he enjoyed the meetings by helping others to enjoy them, even though it did cost him some self-denial."

Milford, Ind.

Peacemakers.

BY JOHN HECKMAN.

MANY years ago the following was told to me about Eld. Samuel Mohler, of Covington, Ohio: A difficulty had obtained between two members of the congregation, the settlement of which had baffled the efforts of his most skilled and experienced deacons. He was led to undertake the adjustment of the matter himself. He chose a brother to go with him, and set a suitable time when the parties would give them attention. They got them together. Bro. Mohler read from God's Word and fervently plead with the Lord in prayer for help. The matter was settled before they separated. It was never told to the church. "Blessed are the peacemakers."

A few years ago two persons were at variance with each other. The one was a wife in one family and the other was a husband in another family. The dispute waxed hot. They themselves could not settle the difficulty. Others were called to assist, with no avail. A number of times they tried to reconcile the matter but failed. Some insisted that the whole matter should be laid before the church, but others thought it could and ought to be settled privately. I was among the latter. It was apparent that I should assist in reconciling the parties, since I was insisting that it was

possible and ought to be done privately. I fully determined that each one should have fair treatment; that no advantage should be taken by either one. So I set out that each one should be heard to a finish without interruption. But first, when we met by appointment, we read a few verses of appropriate scripture, and had a season of prayer together, asking the Lord to direct us in our meeting and to a proper conclusion. The interested parties, their companions, two deacons and myself were all that were present. We heard each one in turn. No one was allowed to interrupt either disputant till he was through with his story. Then questions were in order until all were satisfied. When we were through hearing the difficulties, it was quite apparent that the whole matter was based upon, and grew out of, misunderstandings. We pointed out to each one, in turn, where the misunderstandings were, and made them see them. They were quite willing to correct their mistakes, when pointed out to them in a Christian way. It was settled. The church did not hear it. It was unnecessary. "Blessed are the peacemakers."

When difficulties arise between persons, Jesus gave the best rule in the world for their settlement. "Between thee and him alone." But if this fail, the *second step* stands out as the best method of settling difficulties the world has seen, or is likely ever to see. "If he hear thee not, take with thee one or two more." It is the best, for the welfare of the church, to have as little as possible of the personal differences aired in public, and I am sure the parties themselves are far better off to keep their differences as near home as possible. I believe it would be a good plan, when differences of a personal nature are about to be brought before the church, having passed through the *first* and *second steps*, if the church should appoint a committee to settle the matter. Such settlements are usually compromises. They cannot be otherwise because of their very nature. That's where the advantage of Christianity comes in. It helps us to yield to one another,—to yield, for Jesus' sake, what is our right. "Seek ye one another's wealth." "Blessed are the peacemakers."

Polo, Ill.

The Responsibility of Our Young Men.

BY D. E. SITES.

NEVER, in the history of our great nation, has there been a time when young men failed to realize their responsibility so much as they do in this present age.

The youth of today read history and biographies of great men, and say, "If we could only have the privilege today that great men have had in the past, we, too, could become great." This is because they fail to comprehend the great need of young men, who are able to go out and conquer the great evils of the world. They, like children, are unable to see that they themselves are responsible for what they become, and not alone the age in which they live.

Alexander the Great, when but a boy, upon hearing of a great victory which his father had won, exclaimed to his playmates, "Boys, my father will get ahead of us in everything, and will leave nothing great for you or me to do!"

Alexander was but a boy and did not see that, when he became a man, just as great things could be done, even greater, than what his father had already done. When he became a man, he saw that the world had still not been entirely conquered, and that the only thing to prohibit him from doing things was himself. Alexander realized that he himself was responsible for doing great things, and that not all depended upon the age in which he lived. As a result he conquered nearly the whole world, and did probably more to scatter Greek culture throughout the uncivilized part of the world than any other man.

In every generation, since the beginning of history, there have been great men,—men who have been conquerors,—and yet no one man has succeeded in entirely conquering the world. Some men always remain childish; they become men physically, but intellectually they are but children. They never get to the point that Alexander did,—to see that it is only through their own efforts that they can ever be

come great. They fail to see that the only road to success is self-sacrifice and hard labor.

When we look back over past centuries and see the great heroes in times when war was raging, we are very apt to think that these wars offered exceptional opportunities for men to become heroes, and this is true, perhaps, to some extent. But there are evils in the country today which are offering greater opportunities for men to become famous than any war that has ever been carried on.

It is said that the son of a great general, prominent in the Civil War, said to his father at the close of hostilities, "You have put down the rebellion and freed the slaves; there is nothing left for me to do by which I can become as famous as you have become." The General replied, "Son, come along with me, and I will show you something for the men of your age to do; something which would be far more worthy of fame than anything I have ever done during this war." The son went with his father and as they walked down the streets of a large city, the general suddenly stopped, and, pointing his finger to a large sign which read, "Wines and Liquors for Sale Here," said, "There is something for you to do. Get rid of those saloons which are enslaving thousands of the men of our nation. Here is something that is making a worse blotch on our country than ever did the slavery business."

Even today this great evil, the prolific cause of all our crimes, has not been blotted out. And why? Because the young men of our nation have not realized that they are responsible for the very existence of this horrible evil! A great temperance lecturer once said, "When the United States quits furnishing young men for the saloons, the saloons will have to go out of business." The young men who go into the saloon are responsible for their existence, and even we, who never enter a saloon, are to a certain extent responsible for their existence.

Young men are often, in fact, always, led to take the first drink through the influence of their associates. I met a boy, not very long ago, who was in the habit of taking strong drink. He was only seventeen years of age and very bright. I asked him why, with the ability and the privileges he had, of making a man of himself, he would take up a habit like drinking, and thus mar his character for life. He replied, "When I first began to go out into society, I was taken in by a company of boys who were in the habit of visiting the saloon. They invited me to take a drink. I was afraid to refuse, for fear of making them angry, and thus I started." I then asked him why he chose such companions for his associates and he replied, "They were the only kind that were friendly to me. There was a company of better boys in the neighborhood, but they seemed cold and indifferent towards me."

Now, who was responsible for this youth becoming a drunkard? Some may say, "Why, those bad associates, of course." And directly they were, but indirectly, I say, they were not. Those boys who were cold to him, and made no effort to get him into their company, were indirectly responsible for his becoming a drunkard. We, who consider ourselves above this evil class of companions, must labor to keep the young boys, who are just entering society, from getting into their company. We must make them feel that we are their friends, and we must feel that we are responsible for their future character.

Then we have another problem before us. What are we going to do with those who have already fallen? Kick them down still lower? No! Their souls are precious as well as ours. They are our brothers. We must go down after them with a kind and loving hand and raise them to higher ideals. We are responsible, to a certain extent, for what they become. If we would have our nation become more pure, we must lift up those who have already fallen! Be as helpful as possible to this class of young men, but keep the young boys, who have had no experience in life and are therefore weak, from associating with them.

In order to get strength to overcome the temptations which will be thrown before us by this lower class, we must have some experience. Even in college and university there are two classes of students. There are those who are so good that they consider it a disgrace

to associate with the lower class, and yet they are studying for the purpose of going out into the world to help raise fallen humanity to a higher level.

In the commercial department of this institution they are preparing commercial teachers, but these teachers will not be granted diplomas until they have taught among the beginners in that department, and thus have gained some experience. Were they to go out without this experience, more than likely they would make an absolute failure. Just so it will be with those who go out into the world to help lift fallen humanity. If they do not try to help those who are in school, they will make an absolute failure when they go out into the world to face the real problems of life. In the business world today, it is absolutely impossible for a young man to make a success unless he realizes the responsibility which is placed upon him when he takes a position. We see some young men who, when they get a position, think of nothing else but the money which they are going to receive for their work. They do not consider the interests of their employer. They do not feel responsible, in the least, for his success, and when the hour is up, which they were to work, they are ready to drop what they are doing, unfinished, while they could have finished it in a few minutes, and thus have gained dollars for their employer, and honor for themselves. They were not aware that the interests of their employer were really their own interests.

Business men are calling today for young men who are willing to make self-sacrifice,—young men who are willing to work for the interests of their employers; young men who will feel that they are responsible for the success of their employer. Not only are business men calling, but our nation wants men who feel that they are responsible for its welfare. Young men are going to be the men of tomorrow. It is for them to decide what kind of a nation we will have during our generation! If we would have a pure nation we must live pure lives! Let us determine to make this period of history, for which we are responsible, the "Golden Age" in the great United States of America.

North Manchester, Ind.

Unmuzzled Bullocks.

BY M. M. ESHELMAN.

DURING the Holidays I dug around through the Book of Deuteronomy, in the interests of the Berean Bible School, where young members are being trained for missionary work by purely Bible study. I found that the eighteenth and twenty-fifth chapters contain great provisions for the maintenance of the priesthood. Paul twice quotes from Deut. 25:4; once in 1 Cor. 9:9, and again in 1 Tim. 5:18, both times in support of a proper maintenance of the faithful ministry. If the faithful ox or bullock had rights to the grain heap, Paul reasons, why should not the faithful ministry have a share of the fruitage? Why not? Why should any true minister of Christ be muzzled? Why put him to the hardships to which you yourself would not willingly submit?

"Is it the bullocks God is thinking about?" Well, if God took care that working brutes had proper maintenance, think ye that he has less concern for his working ministry? If the brute creatures, which serve us, have a right to the corn bin, why think ye that your hard-working ministry should be locked out of your crib? Not for the bullocks but for "our sakes" the Spirit cries out, through Paul.

If this ninth chapter were just like the eleventh,—on things which do not very much appeal to the purse, would we read it so carelessly, heed it so slightly?

The plowman ought not to plow, nor the thrasher to thrash, without expecting a share of the grain. Did the Holy Spirit say this for agriculturists only, or for our sakes? There are some who would never avail themselves of this right, but "endure anything rather than impede the progress of the Good News of the Christ."

But have we not gotten beyond heathen prejudices? Some who came from paganism could not endure to help the ministry, so Paul did not insist on his right of maintenance. Have I gotten beyond this pagan prejudice, or do I hide behind it to keep my money?

God knows! God help me to take the muzzle off the ox's mouth!

There are many of our hard-worked ministers who would rather die than to insist upon their rights to the grain bin, but the time is at hand for a reformation. The ministry that is driven into immigration business, into real estate business, into banking, into merchandising, into clerkships, into mines, into farming and other callings, to get bread, shelter, and clothing, while the flock is famishing for spiritual food, will produce conditions wholly at variance with the arrangements of God. My labors, as a writer of history, have brought to my notice the fearful losses which have come, and are coming, to the Brethren church for the want of true pastors, properly maintained. You cannot see it, perhaps, dear brother and sister, but God knows that something more than "God bless you" will have to come, to feed and clothe and shelter the consecrated preachers who have given themselves over to the cause we all say we LOVE. God so arranged that his people should provide for the ministry. If they do it not, who shall have the certain losses?

Do not, I pray you, forget the plowman and the thrasher! I am not asking for myself, but I am asking for your sakes, and the faithful ministry. The giver gets the best of it, anyhow.

Tropico, Cal.

A Safer and Saner Christmas.

BY A. V. SAGER.

A MOVEMENT has been inaugurated, in some towns and cities, by municipal regulation, to dispense with many of the spectacular features in the Fourth of July celebrations. The law of self-preservation has been, in most instances, sufficient for this change of attitude. The time was when all sorts of explosive and firearms could be used indiscriminately. Little small boys and even the men were given a latitude that would not have been tolerated on other days. The man who refused to be drawn into the maelstrom of pleasure and excitement was regarded as unsocial, if not eccentric. But with the destruction of property, and the maiming and killing of many people came more sober and rational thoughts. Public sentiment was aroused, and hence, after a long slumber, we are awaking to a sense of our grave responsibility.

It often takes time to revolutionize our ideas concerning a costly and pernicious custom. To some of us it does appear as if our Christmas festivities might be brought to a saner and healthier condition,—some thing more appropriate to the spirit of the occasion,—a more rational conception of what Christmas really stands for,—an evolution of Christian sentiment that stirs the heart and conscience,—a mental and spiritual culture that will raise us to a plane above all that is morbid and selfish.

To many people this world, by environments and circumstances over which they have no control, is a cold and gloomy place. We do not wish to detract the smallest particle of joy and cheer that Christmas may have brought to them. More than that, we know that thousands have been brought to a closer fellowship with Christ by reason of the Christmas festal day. It ought to be, however, a reconsecration day to a wider and nobler activity for the cause and principles for which Christ lived and died. Looking at the character of the man because of whom Christmas ought to mean so much to us, we have a noble example indeed.

Christ was a most modest, unassuming man. His comings and goings were not heralded by the blast of trumpets and the shout of the multitude. He did his work quietly yet effectively. His burden lay heavily on his heart,—the salvation of the world,—yet he bore it patiently.

Let us notice some of the things that seem to be contradictory in our keeping of Christmas, comparing them with the purposes and principles of the meek and lowly Christ.

First we notice the commercial interests centering on Christmas. At no other time of the year is there such an activity shown in certain lines of trade. Enormous sums are spent in arranging and rearranging these commodities, so that they will appear attractive and tempting to the purchaser. All is done

with an eye to the main object,—*profit*. What does Christmas mean to the manufacturer and dealer of these articles? Mainly, *profit*. Let us remember that most of the cheap articles made for the Christmas trade are simply trashy, showy, and superficial,—of no real value. Millions of dollars are spent for this useless stuff, but there will be an ample supply, as long as there is a demand.

When the money changers of old occupied the temple in their nefarious business, they were patronized and encouraged, or they would not have staid very long. In more ways than one does the commercial spirit of today sit enthroned in the sanctity of the temple. It dictates and dominates and directs its policies.

Now this is not saying that one cannot buy a doll or some simple plaything for his child as a Christmas gift, but I do claim that the tendency of our modern times is towards waste and extravagance. To buy a lot of this flimsy stuff, of which the children soon tire, is worse than waste, because the children, in a very practical way, imbibe the same spirit.

What is Christmas to a mother whose son, by reason of his celebration of the day, comes home and pitches into the door-way dead drunk? What is Christmas to the wife whose husband, after a drunken brawl, lies along some lonely road with a bullet in his heart?

Society is largely to blame, and as the churches make society, it follows that they have not been fully awake to the situation. There seems to be an unwritten law or license that on Christmas a man can get drunk, he can be a glutton, he can do all sorts of unreasonable things, and yet people simply shake their heads and have this apology:—"It's Christmas." The heathen say the Christian religion is a paradox, and sometimes they have reason for their claim.

Fairfax, Va.

Dr. Schaff's Church History for Ministers.

BY J. H. B. WILLIAMS,
Secretary of Gish Fund Committee.

As previously announced, the Gish Committee has decided to offer to ministers of the Church of the Brethren, Volume II of Dr. Schaff's "History of the Christian Church," on the same terms as they have offered Volume I. We are very much pleased that this can be done, since Dr. Schaff's History is considered one of the best, possibly the best, Church History on the market today. Then, too, Volume II will be of especial interest to our ministers because it covers that period of the Church's History known as the Age of Persecution and Martyrdom, from the death of John the Apostle to Constantine the Great, A. D. 100-325.

Within this period, comprising some of the most pathetic instances of martyrdom on record, fall the greatest struggles of the Church in shaping itself to the world. Deprived of the guiding hand of those who lived with Christ, it required many conflicts and much labor to bring order and good from the various elements that entered into the church life. This cannot but offer rich food for those who desire to know of these conflicts.

The early Christian Fathers did not always agree with each other, their disagreements were sometimes quite acute, and yet this should only make the childhood of the Church more interesting for study. Such chapters as the Spread of Christianity, Organization and Discipline of the Church, Christian Worship, and Christian Life in Contrast with Pagan Corruption, are well worth the price of the book.

It is of extreme moment to the ministry to be able to cope with twentieth century problems, and the Gish Committee feels that it is offering many books that will aid in this important struggle, but now, with the "History of the Christian Church," they hope that the ministry will study Apostolic Christianity and Antiochene Christianity in its relation to that of the twentieth century. The book is extremely interesting, yet it requires application and study, but all who wish to live close to Christianity's foundations will find in Volumes I and II very dear friends.

The Committee feels that the work will be very useful to those who apply themselves to its study and who wish to increase their general fund of knowledge on early Christian subjects. With the firm conviction that it is an invaluable aid to the understanding of early

Christianity, and that it will be fruitful of much good to our ministers, it is sent forth to accomplish its purpose. The Committee should be very glad if those who order the book would, after a careful study of the same, write and express themselves as to its value. The book is sent prepaid to ministers of the Church of the Brethren for eighty-eight cents, this being the terms on which the former volume was furnished. Address all orders to Brethren Publishing House.

Elgin, Ill.

Can You Find Your Bible in the Dark?

BY JACOB H. HOLLINGER.

A CERTAIN evangelist, at the close of an evening service, requested his hearers that they return to their homes, and, before making a light, see how many of them could find their Bibles in the dark.

This may seem like a peculiar way of testing one's familiarity with their Bible, but it struck me as being a good one. The most of us, whether in our homes or many miles away, can just now close our eyes and in our imaginations locate with marked accuracy each piece of furniture, each picture or motto hanging upon the wall, and the general arrangement of each room, which tends to make that home a place of comfort and attractiveness, but how many of us are able, without any hesitancy whatever, to place our hands upon the Bible,—the book which ought to be one of the indispensable treasures of the home life?

We have heard of instances where the pastor was visiting his parishioners and, before departing, suggested a season of worship, and asked for the Bible. After a diligent but futile search on the part of the embarrassed occupants of the home, they were forced to acknowledge the fact that the Bible was evidently "misplaced." The Bible is the Christian's sword of defense, and, in view of the fact that we are constantly engaged in a conflict, we should have it just as accessible as the soldier has his carnal weapon.

There is an organization called the "Pocket Testament League," which obligates its members to read a full chapter, or its equivalent, of the Bible daily, and to carry a Testament or Bible, or part thereof, with them wherever they go. Such a habit would prove a splendid index to our Christian characters, and the motive of the organization, referred to, should command the hearty support of each Christian man and woman.

In addition to the "misplaced" Bibles, we have the "undisturbed" Bibles. A little boy was once asked by his Sunday-school teacher to look up a certain scriptural reference upon his return home. He replied that they had only one Bible at home and "mother didn't want it disturbed." A "misplaced" or an "undisturbed" Bible is a sad commentary upon the Christian integrity of any home.

May we pray, as did the Psalmist of old, "Open thou mine eyes that I may behold wondrous things out of thy law."

323 D Street, S. E., Washington, D. C.

Is It for the Best?

BY CHAS. M. YEAROUT.

I HAVE been thinking along certain lines, of late, and am somewhat puzzled.

The Church of the Brethren has always stood aloof from all alliances or entanglements with those of other faiths, maintaining,—and rightly too,—that the Gospel teaches but one faith, and that there is no base or ground of union outside of the Written Word of God. At the present time there seems to be a tendency to unite with those of other faiths along certain lines of church work. Prominent among these is the Sunday-school work.

Our people are affiliating with those of different faiths more and more, working and taking an active part in the various conventions, and opening our churchhouses in which to hold said conventions—gatherings over which the church has no control.

A certain church recently opened her house for a State Sunday-school worker, and over the protest of the elder a federation of the various churches of the

neighborhood was formed, to work in concert along union lines.

I wondered if it was best to open our churchhouses to those of different faiths, and thus entangle our people in an apparent union or federation. After all, it is only an apparent union, for there can, in reality, be no union between those who believe only a part of the plan of salvation, and those who believe and teach the entire plan. Such a union is an impossibility, for a whole faith cannot be in accord with a half faith, without sacrificing some of the doctrines of Christ.

But what is to be done? The Annual Meeting invites those of different faiths to make speeches before the Conference, and some of the district meetings are doing the same thing. By so doing, many are made to believe that there is no difference, for a recognition of those of different faiths in the highest Conferences of the Brotherhood gives a license and precedent for the local congregations to invite those of different faiths into their pulpits, and thus some are influenced to attend services at other churches, and some even unite with them in full fellowship.

Is it best for the church to wield such an influence over those whom some might call "weak"? Paul would say: "If affiliating with, and recognizing as brethren those of different faiths, make my weak brother or sister to stumble or grow weak in the faith of the gospel, I will not do it while the world stands." There is no denying the fact that this affiliation, with those of different faiths, has a tendency to weaken the faith of many. Especially is this true with the weak, and they are not slow to bring forward this affiliation with other faiths as an argument, justifying them in their union with others.

Are those who ignore a large part of the plan of salvation, by neither teaching nor practicing it, any better than those who make no profession of religion at all? Is it best to recognize them as ministers and brethren in Christ? Do we not weaken the Brethren's position in the minds of the members as well as those outside of the church?

James says: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2: 10; Matt. 5: 15). To ignore or disobey one of the New Testament commands is to ignore and disobey Christ; and thus disqualify oneself as a disciple of Christ. John says: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine" (What doctrine? Evidently the doctrine of Christ) "receive him not into your house, neither bid him God speed" (2 John 9: 10).

Is not this Scripture violated by opening the Lord's house to those who do not teach nor practice all the doctrine of Christ? Is it best to open the Lord's house to such teachers or preachers? I believe the position of the Brethren church in former years along these lines is safe, right and Scriptural. The devotees and advocates of the "three links" of the Odd Fellows, the square and compass of the Masons, and the gold rings and fashions of the world, which the church has ever opposed and taught against, yea, has made a test of fellowship, are admitted into the sacred stand, where God is supposed to, and does, rule in his own house.

These things are exhibited by some of the speakers admitted to the sacred stands of the Brethren churchhouses, where the pastor or home minister is expected to stand Sunday after Sunday, to condemn and teach against the very things admitted, on these special occasions, by the church. Can the church maintain the nonconformity principles upon the membership under such conditions? "Happy is he that condemneth not himself in that thing which he alloweth" (Rom. 14: 22).

To open our churchhouses to worldly men and women, though they make a profession of the religion of Christ, and then teach and preach against these things, is to condemn ourselves in the thing we allow.

Can local congregations unite with those of different faiths in Sunday-school conventions, or other church work, without a sacrifice of much of the New Testament teaching, and the distinctive features of the

Brethren church? Just as soon as these things are mentioned or taught, the union is broken, and strife and opposition are gendered. Is it for the best to hazard the peace and nonconformity to the world principles of the church upon a liberal platform of union, where it would be suicidal to said union to teach and contend for much of the doctrine of Christ? Paul says: "Take heed to thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16).

No platform or ground of union, upon which the various faiths can unite, and work peacefully and harmoniously together, can be accomplished without ignoring and setting aside a large part of the plan of salvation, as delivered by Christ and his apostles. This is the reason why we have so little doctrine in the International Sunday-school lessons. Much that is taught in the New Testament is never presented in these lessons. There is no possible base or ground of union, of the different faiths, without a sacrifice of truth. Is it safe or best to court this union? "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God" (John 8:47).

Morrill, Kans.

In a Doctor's Office.

BY AMANDA BLOSSER.

A WAN figure came into a physician's office. Several callers were ahead of her. She patiently waited her turn for consultation.

The other callers having been waited on, and departed, she was alone in the waiting room. When the physician called her turn, she arose and placed a teacher's Bible on the table near by.

"Are you on your way to a meeting?" the physician asked.

"Yes, sir; to teachers' meeting."

"You have ample time," he said, then sat down. The woman sat down also. He further said, "You teach in Sunday school?"

"Yes, sir."

"Have you good helps for your teaching?"

"Quite good," was the reply.

"Do you have the *Sunday School Times*, or similar help?"

"I have that and others."

"Which writer is your preference?"

"I hardly know; in fact, by the time I take care of my children and do my housework, and read and study my Bible, which I do first, I have not time specifically to study the writers, therefore I could not intelligently answer that."

"Some very good writers, I suppose," further commented the doctor. He was an observer of authors; a learned man.

"I always think I should study from my Bible first," repeated the little woman.

"You know it well, I presume?"

"I hope that is true," replied she and further remarked that there was "danger of people studying helps more than the Bible, therefore the necessity of working on the Bible first."

"I believe that statement. We find many people who know not as much of the Bible as we imagined they knew."

The conversation then continued, the doctor interrogating the little woman concerning the creed of the church of which she was a member. He took up her Bible and leafed it. It was worn. In the New Testament many passages of scripture were pencil-marked. "Your creed, I guess, you marked," he jocosely remarked.

"I marked portions I much love," she replied.

"How about feet-washing?" the doctor questioned. He again spoke jokingly. He had a peculiarity of joking, in sincerity, too, frequently. The woman had courage discreetly to perform her duty in the conversation, be it that the question was jest or earnest.

She replied on the religious rite of feet-washing. Next came the question of wearing gold and jewels, followed by other topics. Scripture was read to him.

The woman, in her plain shawl and bonnet, simple dress and comfortable shoes considered herself quite in contrast to the finely-attired physician, but she was

comforted that she had done her duty. "I am glad I knew that much of my Bible," she thought, after departing, and—the further thought was, "How needful for Christian people to study the Bible, that they may be able to give a reason for the hope within them."

"What a good book! A great writer, Schonbach, assures us that the Bible affords more food for the cultivation of the intelligence than any other book," she remarked to him, "and, more; it is the means of salvation to the soul."

A few years later the doctor united with the church of which the sister was a member.

Nappanee, Ind.

Broad or Narrow?

BY I. N. H. BEAHM.

THE words "broad" and "narrow" are used considerably, nowadays, to apply to different types of Christianity. We have the broad-minded people and we have the narrow-minded people. The Scriptures certainly speak of a "strait gate" and a "narrow way," the "wide gate" and the "broad way."

If we have no fixed detailed convictions of our own, and give everybody else an undisputed right to his faith and practices, we are called broad; but if we differ from people, and especially if we differ strenuously and largely, we are called narrow. This is rather the popular way of defining the broad-minded and the narrow-minded.

The Pharisees were a species of narrow-minded people because their heads were not big enough, and their hearts not large enough to accept the truth and the love of the great Nazarene.

It seems very clear that if one is able to accept all truth by faith, and all proper conduct by practice, the mind is necessarily full, and, consequently broad. It follows, too, that the broader the law, the narrower the way. It is a function of law to restrict. Therefore, where there is much law, there is great restriction and, consequently, a narrow way. Hence, the acceptance of much doctrine, of much truth, narrows the way. Therefore the man who is often called "a narrow man" may be strictly a broad-minded man.

On the other hand, where there is a nullification or an abolition of law, it follows that the way may be indefinitely broad, and the head indefinitely narrow, simply because there is nothing in it.

In this day, to be broad-minded is to be popular. It should follow, therefore, that the man who accepts much truth,—all the truth,—who is very limited in his conduct, by virtue thereof, should be popularly styled a broad-minded man, for such he is. All those who would walk the narrow way to glory must accept the broad law of God.

Much of the popular broad-mindedness is simply the boulevard of popularity, or, in plainer English, broad-footedness.

When the truth of Jesus gets into the intellect, it is surely broad; when the love of Jesus gets into the human heart, it is surely broad. When the truth and the love of Jesus get into human conduct, this conduct is broad in usefulness.

Which are you, narrow or broad? Are you narrow-minded and broad-lawed or narrow-minded and on the broad way?

"Broad is the road that leads to death,
And thousands walk together there;
But wisdom shows a narrow path,
With here and there a traveler."

The doctrine of the Church of the Brethren is the broadest I know. It takes broad-minded and broad-hearted people to live it. Shall we narrow the doctrine to suit the popular mind? Or shall we widen the people to suit the doctrine?

"Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God."—*Jesus*.

Nokesville, Va.

Future Recognition.

BY NOAH LONGANECKER.

WILL we know one another in the Spirit world? Ans.—Yes. So says the Bible. Does the Bible teach the doctrine of future rewards and punishments, the resurrection of the body, and the reality of the world

of spirits? It certainly does. The transfiguration scene more than answers all these queries. Abraham had died nearly nineteen hundred years before Lazarus and Dives. As far as we know, Dives had never seen him in the flesh. Although far away from Abraham and Lazarus, yet he knew both in the spirit world, or he recognized Lazarus and knew Abraham.

The Bible nowhere teaches retrogression. Reason would teach us that we will not know less in the spirit world than in the flesh. Moses died nearly fifteen hundred years before the transfiguration scene. Elias was translated nearly nine hundred years before the transfiguration scene. Peter, James and John had never seen either of them in the flesh, yet they knew both. Place the exposition that Christ gives, of Dives' condition in the spirit world, beside the following, and, how solemn it is! "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." He who believes in "future recognition" sees more in this text than he who does not believe.

God created man in his own image. Through sin said image was lost. Christ came to restore said image. Paul speaks of said image as consisting of "knowledge, righteousness, and true holiness" (Eph. 4:24; Col. 3:10). True, earthly knowledge will be eclipsed by the heavenly. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

What will be the extent of our knowledge in the spirit world? The Bible gives a definite answer to this query. Paul says, "Now I know in part; but then shall I know even as also I am known."

God's knowledge is unlimited. God knows us all by our personal names. What a contrast between the "now" and the "then"! When once the image of God is fully restored, the partial knowledge will have vanished away. Then we shall know as God knows us. True, there are those who do not profess to believe in future recognition, but they are not the righteous and holy. While 1 Cor. 13:12 refers to the fact that then the many dark enigmas of the now will all be disclosed, yet it also answers the question, "Will we know one another in the spirit world?" "Sometime we'll surely know," is drawn from this text. He who believes in "future recognition" sees more in this beautiful song than he who doubts.

As to a state of marriage in the future world, we need not quibble, for Christ has forever settled that question. See Matt. 22:23-33. If Christ's resurrection from the dead is the assurance of our resurrection, it also is an assurance of "future recognition." The hundreds that saw him after his resurrection knew him. They will know more "then" than "now." True, he could prevent his disciples from knowing him, but he could do the same before his crucifixion. All will know him in the spirit world. When the image of God is restored, will we know less than Adam did before he lost it? He had wonderful recognizing powers. We shall surely recognize our departed friends.

Hartsville, Ohio.

From St. Louis City Jail.

BY CHARLES J. GOCKLEY, CHIEF GUARD.

For some time past I have carefully digested the excellent articles and contributions appearing in the GOSPEL MESSENGER, which is a welcome visitor to our family circle every week, and I cannot refrain from commenting on the applicability of many views, expressed therein as to the conditions which daily confront me in my official capacity.

For eight years I have been a guard in the St. Louis City Jail and at present am Chief Day Guard there. The article on "Derelicts," appearing in your New Year number, is most appropriate to the situation here, for in the jail the greatest number of "human derelicts" can be seen. The closing exhortation of this contribution is very apropos to the subject: "The Lord help us to save others whenever there is an opportunity."

A magnificent opportunity is afforded zealous missionaries for effective work in the jails and penal in-

(Concluded on Page 92.)

THE ROUND TABLE

Baptism—Forward or Backward?

BY J. F. NEHER.

If those baptized on the Day of Pentecost were laid on their backs, what led the apostles to think that the ordinance should be administered in that way? At this time Paul was not yet converted. Rom. 6 was not written until twenty-five years after the Day of Pentecost. Nothing had yet been said or written about baptism being a burial and resurrection. Let those who practice the backward action give a gospel answer or a common sense reason.

If the apostles administered the mode by the forward action, what led them to think it should be performed that way? Nothing had yet been said or written that baptism was a planting in the likeness of Christ's death, when he bowed his head and gave up the Ghost. Let those who practice the forward action give a gospel answer or a good reason.

I will give mine. There is no gospel precept,—none is needed. God's established law in nature, and good common sense, teach us where his written law is silent. Our necks, bodies and knees, bend forward. To go backward is violating God's established laws in nature. His written and unwritten laws never conflict. God, through Christ, has given us the law of baptism. It is presumptuous to claim that it should be administered contrary to his natural laws.

When the Master sent out his apostles to preach, it was not necessary to instruct them to go forward, or to set one foot before the other. Natural laws taught them how to move. There have been instances where a very small minister met with difficulty in baptizing a very large person by the backward mode. When God's natural laws are observed, there is no inconvenience under any circumstances. His unwritten laws are divine. The penalty of their violation will be inflicted the same as if they were his written laws.

Elk City, Okla.

Principles and Right.

BY L. F. WRIGHT.

We often judge unwisely. We approve or condemn men by their actions. But it so happens that many a man whom we condemn, God approves, and many a one whom we approve, God condemns. It often happens that we have saints in prison, and devils in priestly robes. We often view things under a false light, and pass our judgment accordingly, but God judges from behind the veil, where motives reveal themselves like lightning on a cloud. Men may do right and yet lie in motive. Personally, they answer the questions, "Ought I?" and "Can I?" Some men ask, "Ought I to do this?" while others ask, "Can I do this?" The angel asks, "Ought I to do this?" and the devil asks, "Can I do this?"

We all have that which is good and bad in us. The good would willingly do what it ought to do. The bad does all the harm it can do. The good dwells in the kingdom of right. The bad rests on the throne of might. There are men who make principles and right depend on policy. They are honest when they think it policy to be honest. They smile when it is policy. Men of policy are honest, when it is convenient and plainly profitable, when honesty costs nothing and will pay well. But when policy will pay best, they give honesty the slip at once. When policy, in their judgment, serves them a better turn, their consciences change faces very quickly. Principle, right and honesty are always, and everywhere, and eternally, best. It is hard to make honesty and policy work together. When one is out, the other is in. They do not think or act alike, for one is based upon principles of right, while the other is based upon sin.

Crimora, Va.

"Just a Preacher."

BY G. WILFORD ROBINSON.

My brother and another boy were, one day, riding in the same direction. They were strangers, and in the conversation which followed they asked each other their names. My brother, after having learned the

name of the other boy, wished to identify a preacher living in that community, having that name, as his father, and asked him:

"Is your father a preacher?"

The boy replied, "Yes, yes, he's just a preacher and that's all."

The man was a preacher and that is all that even his own boy could say about him.

There is another church member we wish to speak of. This member never attends church, or, perhaps, he attends only occasionally (to have somewhere to go), but never gets there in time for Sunday school. He has no interest in the church's progress and does not read any of the church literature. He never gives to missions. In fact, in conversing with him you soon learn that he knows very little about missions. But he is well versed in real estate and chattels, and he can even tell you the weak features of the new tariff law. There are other things we might censure, but we are wondering, should we ask this boy if this man was a Christian, if he wouldn't say, "Yes, yes, he's just a Christian and that's all."

Muscatine, Iowa.

No Room for Jesus.

BY ADA E. BECKNER.

"And she brought forth her first born son and wrapped him in swaddling clothes and laid him in a manger because there was no room for them in the inn."

THIS happened over nineteen hundred years ago in the little village of Bethlehem. There was no room for Jesus in the inn. "What a pity," you say. Yes, but listen! Today that same Jesus, who was born in a manger that beautiful night, and who afterward suffered on Mt. Calvary for the sins of the world is knocking at the hearts of men and women, and is being rejected by thousands. He says, "Behold I stand at the door and knock. If any man will hear my voice and open the door, I will come in to him and will sup with him and he with me." Rev. 3:20. Yes, he is willing to come in, but how often there is no room! We are so interested in the minor things of life that we have no room for Jesus. If a dear friend should come to your door tonight and would ask for admittance, would you turn him away? And yet, that is just what you are doing with Jesus, your Best Friend. Some day, sometime, somewhere, you must stand at that Great Door of Heaven and knock for admittance, only to hear those sad words, "Depart from me, I never knew you!"

"Sad, sad, sad it will be
No room in heaven for thee!"

Overbrook, Kans.

Pass on the Messenger.

BY A. C. PRESCOTT.

ON the first Sunday of the year 1910 I was received into the Church of the Brethren in Elizabethtown, Pa. I would like to tell the readers of the GOSPEL MESSENGER how it all came about. Perhaps it will stimulate them to pass the MESSENGER to outsiders once in a while.

About four months ago I happened into the business office of Bro. Jacob Williams at Canowago, Pa. A member of the Church of the Brethren handed me two copies of the GOSPEL MESSENGER, and told me to take them along home and read them. This I did, and found them very interesting. Its messages were filled with such precious truths that I could not resist a longing desire to have the MESSENGER weekly. I therefore subscribed for it, still continuing to read it with intense interest. Every article seemed to me like a piece of heavenly manna. It was the means the Lord used to lead me into the church.

Elizabethtown, Pa.

The Stage.

BY OSCAR B. REDENBO.

THE stage was never more degraded and devalued than it is today. The plays rendered in the best playhouses are orgies of obscenity, worse than any known to paganism.

A noted divine says, "From what I know of the

plays presented in our city during the past few years, I am prepared to say that most of them falsify history, prostitute the most sublime of all arts, injure public morals, spread vice and outrage public decency."

Those who attend these places of amusement are led through the slime and filth, the sin and the shame of the basest practices of depraved men and women. Under the guise of high art, gruesome, lascivious, revolting performances are making a constant assault upon the manhood and womanhood of our country.

The stage is the traducer of public morals. It seeks the degradation of the community. May the day come, when the name of the Lord Jesus will be magnified from the pulpit and the press, while we leave the stage and all of its adjuncts in the background, to starve for want of support.

This is worthy of the thought of all Christians. Even so be it, Lord Jesus! Amen!

Pleasant Mound, Ill.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, February 13, 1910.

Church-Going.

Luke 4: 16; 21; Mark 1: 21-25; Psa. 40: 1-5.

- I. The synagogue was the Jewish place of public worship.
- II. Jesus was a regular attendant (vs. 15, 16; 13: 10; Matt. 4: 23; 9: 35; 13: 54).
- III. He read (v. 16). 1. They had seven readers every Sabbath;—a priest, a Levite, and five Israelites, members of that synagogue. (I give only three scripture passages. They should be read by three members of your society.) 2. We often find Jesus preaching in synagogues, but never reading, except in this at Nazareth. He belonged here from a boy up, had learned to read here, and often took his turn as a reader. 3. He read a lesson out of the prophets (v. 17; Acts 13: 15).
- IV. He stood up to read, to teach us reverence in reading and hearing the Word of God. 1. In Neh. 8: 5 the people stood up. So Jesus did. 2. The book was delivered unto him (v. 17). He "opened the book." The Old Testament books were in a manner shut up till Christ opened them (Isa. 29: 11). 3. His text (Isa. 61: 1, 2) is here quoted at large (vs. 19, 20). 4. Three things he is to preach: (a) "Deliverance to captives"; (b) "Recovering of sight to the blind"; and (c) "The acceptable year of the Lord."

PRAYER MEETING

For Week Beginning February 13, 1910.

Enduring to the End of the Race.

Rom. 2: 7.

1. There Must Be Evidences of Real Conversion.—"Bring forth fruit with patience" (Luke 8: 15). When the precious seed, the Word of God, has been rightly received in an honest and good heart, there are bound to be results. Only a good tree, however, can bring forth good fruit (Matt. 7: 17-20).

2. Our Faith Must Stand the Test.—"Tribulation worketh patience" (Rom. 5: 3; James 1: 3, 4). The believer is often called to endure "a great trial of affliction" (2 Cor. 8: 2), "a great fight" (Heb. 10: 32), "much tribulation" (Acts 14: 22), but it is all for our everlasting good (Rev. 3: 19; Heb. 12: 6).

3. There Must Be Persistent Determination in Running Our Race.—"Run with patience" (Heb. 12: 1). Paul's prayer for the Colossians (Col. 1: 11), is remarkable. He prays that they might be "strengthened,"—not to do some heroic deed or grand exploit, but "unto all patience and long-suffering with joyfulness." The Christianity of today needs more of this persevering, never-tiring spirit, to plod onward, day by day, in the heavenly race, not waiting for the world's applause or praise, but hastening onward to the goal (Philpp. 3: 14).

4. There Must Be Patience That Never Fails.—"In much patience" (2 Cor. 6: 4) we must overcome all the petty annoyances and hindrances that would impede our onward progress. "Patience is the ballast of the soul that will keep it from rolling and tumbling in the greatest storms, and he that will venture out without this, to make him sail evenly and steady, will certainly make a failure." Patience takes away the doleful sting of every affliction, the malignity of every cup of suffering, the unhappiness of every sad condition. Patience is Jacob, sleeping sweetly upon a stone,—a heart at rest amid hardships (2 Peter 1: 6).

HOME AND FAMILY

Whom God Hath Joined.

SELECTED BY E. LOOMIS, NEW PHILADELPHIA, OHIO.

We have sipped a cup of sorrow,
Thou and I;

We have waited a tomorrow,
Thou and I;

We have watched beside a bed,
Bending o'er a little head,
Crushed beneath a load of dread,
Thou and I.

We have owned our helpfulness
Thou and I;

We have sought God in distress;
Thou and I;

We have shed a common tear,
When no other help was near,
Prayed together in our fear,
Thou and I?

Shall we break the tie that binds us,
Thou and I?

Shall we put those days behind us,
Thou and I?

God has wed with grief and pain,
Shall we prove that union vain,
Shall we go our ways again,
Thou and I?

—T. G. McLaughry in the Circle.

Winning by Love.

BY ROSA SLATER.

We should find good in every one we meet, in some, of course, more than in others. But we would be surprised how much some have, who, we think, have little, if we could really find what they do have.

If we were to look for the good in people and get them to thinking that they were not wholly bad, and that the good they are doing is being appreciated, would that not help to give them a start for the better?

Are we not too apt to criticize everything they do and say, until they think there is no use trying, and do we not, in that way, make the bad in them predominant, in place of the good? The friends who do not doubt us, and whose confidence in us is unshaken, are the ones that have an uplifting influence over us. We do not wish to betray their confidence. Those, however, who doubt us are apt to see only the worst.

If we have confidence in people we need not tell them. They feel it. I often think of a woman with whom I lived a few years in my youth. Her kindness and love for all mankind did more for me than ought else, because she seldom criticized. She had great confidence in me and had too much love to say anything unkind of anyone. I hope to spend some time with her again, trying to learn to love more, and grasp the small opportunities of helping mankind. As I have the privilege of meeting many different people, I want to be helpful to all. As Christ got people to repent of their sins by approaching them in love, why should we not do the same?

We should not uphold evil, or justify anyone for doing evil. That would only make two wrongs in place of one, as it is just as bad to uphold an evil as to do it. If we cannot think of anything good to say about people, better keep quiet. It only hurts us and the one we are talking about to repeat the harmful story.

Then do not be a fault-finder. The world has plenty of them, but be a winner by love.

1341 Belle Avenue, Lakewood, Ohio.

A Pebble Monument.

BY JAMES A. SELL.

THE death of Bro. John Claar, which occurred recently at the Brethren's Home for the Aged, at Martinsburg, Pa., calls to mind a trait of his character worthy of mention and imitation.

Through life's journey he had the companionship of a devoted wife, who continued with him until they were feeling the burden of years. She, becoming weary, laid down life's care for a pillow, and fell into the dreamless sleep that knows no waking, till the morning bells of eternity call from the other side.

This broke up his home and left him sad and lonely. Earth had no charm to allure him. His one desire was to go and join his beloved Eliza. Her grave was to

him the most sacred spot that earth contained. He would go along the water courses and gather up the white pebbles that the floods cast out, and carry them to her grave in his pocket. This he repeated in his visits until the grave was entirely covered over with these tokens of love and devotion. His circumstances did not admit of a costly shaft, but love found the pebbles and they express what cannot be bought with silver or gold.

It is, indeed, refreshing to turn from the many complaints and troubles that arise from the entanglements of unhappy married life, and the subsequent divorce proceedings, to evidences of affection that stood the test of half a century of toil and struggle in working out the problem of life.

"There were two hearts whose equal flow
In unison so calmly run
That when they part—they part—
Ah no, they cannot part,—those hearts are one."

Holidaysburg, Pa.

God's Ways.

BY MAUD JONES.

God's ways are not always man's ways. When the sky is clear, and sailing is smooth, and no dark clouds are looming on our horizon, how easy it is for us to raise our eyes and reverently say, "Thy will be done!" But when the sky begins to darken, and threatening clouds are about to lower and the thunderbolt finally falls, and we find our way beset with sorrows and afflictions, then, how hard it is for us meekly to bow our heads and say, in the same reverential tones, "Oh God, thy will be done!"

If we have a heavy load of sorrow, are we bearing it in meek submission to God's will or are we fretting and chafing beneath the load because God's way is not in accordance with our ideas?

So very often it happens that we do not at all understand why God requires of us what he does, and why we must bear the bitter sorrows that come to us during our lives. God removes a loved one from our home and we cannot understand why, but he knows and his ways are best.

How many mothers, as they read these lines, in fancy see before them a little mound that holds, what was to them, the sweetest blossom that ever unfolded its petals in this cold world! Ah, how many plans and hopes and ambitions are concealed forever in that little grave, none but a bereft mother's heart can ever know.

How often, as she pursues her daily duties, does she shed silent, bitter tears, of which none ever know but she and her God. Part of her own life has been laid away in that little grave and although, in time, it seems to those about her that she has forgotten her sorrow, still there is a gnawing at her heart strings and that bitter longing for a dear little form to cuddle. Such love never ceases. It is ever present and is only intensified when brought in contact with happy mothers and their own God-given children.

And then it is that we wonder why God's ways so conflict with our seeming happiness. In our great sorrow we are prone, sometimes, to look upon God as an unjust God. We turn away from him, instead of turning to him for sympathy and strength, for he alone can give us real sympathy. We realize how much more we can sympathize with those in trouble if we have suffered like afflictions. Surely, then, God can sympathize with us in all our sorrows. Who has had to bear a greater trial than did our Heavenly Parent when he gave his only begotten Son, and allowed him to die that awful death on the cross, in order to save a lost world? Surely he knows how to sympathize with us in our every sorrow. Every sincere tear we shed touches the Master's heart so deeply that he simply tightens his hold on our hearts and affections, and draws us nearer, in his loving embrace, if we let him.

Then, instead of allowing our trials and afflictions to estrange us from God and his tender love and mercies, let us make them stepping-stones to a closer union with our Lord and Master. Let us ever be willing to be led by his hand over whatever ways he deems best, and whether in happiness or sorrow let us sincerely say, "Thy will be done."

Syracuse, Ind.

SISTERS' AID SOCIETIES

DIXON, ILLINOIS.

During the past six months the sisters' aid society of Dixon held thirteen meetings. Two meetings were recalled by the officers. The total attendance of members was ninety-two, with an average attendance of seven. We meet every two weeks for work, and sew from 2 to 4 P. M. We have devotional exercises at each meeting. Though our band is small, we collected, by donation and by our own efforts, a box of children's clothing for the Chicago Mission, containing 111 garments. In December officers for the coming six months were elected as follows: Sister Ella Moats, president; Sister Minnie Bowers, vice-president. The writer was reelected secretary and treasurer.—Mrs. Bessie C. Dickey, R. D. 8, Dixon, Ill., Jan. 20.

MONITOR, KANSAS.

The report of the sisters' aid society of the Monitor church for the year ending December, 1909: Number of meetings, twenty-six; average attendance, ten; valuation of goods sent to distant mission points, \$122.50. No special record or valuation was kept of work done near home. The new officers for the coming year are: President, Sister Emma Yoder; vice-president, Sister Anna Mishler; treasurer, Sister J. Y. Brubaker; secretary, Sister Ida Brubaker. Appraising committee, Sisters Anna Mishler and J. Y. Brubaker. When our new church was dedicated, in October, a room was set apart for our society. It is equipped with sewing machines, table, chairs and other necessities for effectual work.—Pearl B. Stutzman, Box 12, R. D. 2, Conway, Kansas, Jan. 18.

GOSHEN, INDIANA.

The Rock Run aid society held twelve regular and two special meetings during the year 1909, with an average attendance of 20. Collection during the year, \$26.79; received from sale of goods, \$44.15. Amount made during year, not including donations, \$70.94. Expenses, \$36.72. Clothing was sent to Mexico, Ind., valued at \$12.50; to Chicago, Ill., \$15.85; to St. Joseph, Mo., \$38.87. Much has been done for the needy in our own community. Money on hand at close of year, \$23.55. Our work consists in making quilts, comforts, prayer coverings, dresses, aprons, sunbonnets, etc. We made 158 articles in all. Officers elected for 1910 as follows: Sister Mary Heeter, president; Sister Carrie Ulery, vice-president; the writer, secretary and treasurer.—Amanda Fletcher Cripe, R. D. 10, Goshen, Ind., Jan. 20.

ALTOONA, PENNSYLVANIA.

During the year the sisters' aid society of the Altoona church held forty-eight meetings, with an average attendance of nine. We made eleven quilts, eighteen comforts, seventy-five sunbonnets, and sixty-five aprons. We had in the treasury, at the beginning of the year, \$55.04, we received \$91.95; total, \$146.99. We paid \$12 to pastor's support, \$16 to India Orphanage, \$25 on parsonage, \$10 for linoleum in church, \$17.34 for sewing machine, \$26.20 for material, and \$11.50 for benevolent purposes. Total money paid out, \$118.04, leaving a balance of \$28.95 in treasury. The following officers were elected for this year: Sister L. A. Kephart, president; Sister Alice Long, vice-president; Sister Pearl Kauffman, treasurer; the writer, secretary.—Sadie L. Morse, 613 Bell Avenue, Altoona, Pa., Jan. 20.

HARRISONBURG, VIRGINIA.

At the monthly meeting of the sisters' aid society of the Harrisonburg Church of the Brethren, Jan. 13, 1910, the report for the last year showed an enrollment of twenty-three members, with an average attendance of eight at the monthly meetings. Last year was a strenuous one, in many respects, for the Harrisonburg church, and as a result there was but little work done by the aid society. A considerable part of the membership of the society is made up of sisters whose time is not their own, and hence our income is principally from collections. The members take quite an interest and contribute liberally. Our income for the year 1909 amounted to \$36, but we begin this year with but little in the treasury. Many calls are made for help, especially since the weather has been cold. At the meeting of the sisters' aid societies, at Assembly Park, last June, the president, Sister W. D. Keller, for the next annual meeting of the aid societies asked for a liberal correspondence from the local societies, through the Gospel Messenger. It seems, however, that there has been but little of this done. A very small part of the societies has responded, considering the large number of such societies in the Brotherhood. I am sure she would be much pleased to have more reports and it also would be quite helpful to her in preparing for the next Annual Meeting. In anticipation of the feast of good things, in store for those who attend, I would earnestly request the aid societies over the Brotherhood to send in their reports. With the interest that was manifested at the first general meeting, the coöperation of the aid societies, generally, ought to make the next one doubly so.—Lizzie E. Thomas, 102 East Market Street, Harrisonburg, Va., Jan. 17.

THE GOSPEL MESSENGER

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A RELIGIOUS WEEKLY

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BRO. WM. H. TIGNER, of Washington, has located in the Ozawkie congregation, Kans.

BRO. A. P. SNADER assisted the Newton church, Ohio, in a revival meeting, and there were five accessions.

The revival at Red Cloud, Nebr., conducted by Bro. A. C. Root, closed with eight accessions by confession and baptism.

FIVE were recently added to the Lower Stillwater church, Ohio, as the fruits of a meeting held by Bro. H. L. Fadely.

BRO. J. J. SHAFFER, whose former address was Somerset, Pa., should now be addressed at Berlin, R. D. 2, same State.

A SERIES of meetings, held by Bro. A. L. Gorham, in a schoolhouse near New Plymouth, Idaho, resulted in nine accessions.

ON page 54, under the heading, "Every One's Opportunity," the name of the writer should have been D. E. Brown instead of D. E. Brower.

DURING his series of meetings at Oakland, Ohio, Bro. D. M. Garver delivered twenty-two addresses. Five accepted Christ and were baptized.

DURING a late revival, in the Des Moines Valley church, Iowa, conducted by Bro. I. W. Brubaker, five made the good confession and entered the fold.

BRO. WM. H. MILLER did some evangelistic work in the Salungo house, Mountville district, Pa., and six applied for membership. Two were also reclaimed.

WE are requested to announce the district meeting of Middle Maryland, to be held in the Long Meadow church, Beaver Creek congregation, April 20 and 21.

THE district meeting of Southern Ohio will be held in the Donnels Creek church, country house, April 12, beginning at 8 A. M. The elders will meet at 1 o'clock the day before.

BRO. D. J. LICHTY and wife are to return to the India mission field in the spring. If all goes well they will leave New York April 30, and reach Bombay the first week in June.

BRO. JAMES M. NEFF, who found it necessary, on account of sickness, to leave Mexico, is now located at the foot of Mt. Lowe, near Pasadena, and should be addressed at Altadena, Cal.

WE are receiving notices of love feasts to be held in May, and even later. These notices will be filed until about six weeks before the date of the feast to which they relate, when they will be placed among the standing announcements and published each week, until the date expires.

IN his correspondence from the Northwest, our esteemed Senior Editor, on page 57, mentions Bro. Peter Brower as one of the early preachers in Oregon. Two of our patrons are requesting us to say it is David and not Peter Brower, who was referred to. He emigrated to Oregon in 1871, and became the first elder for the congregation where he settled.

A FRUITFUL meeting, conducted by Bro. Wm. Bixler, is in progress in the Poplar Ridge church, Northwestern Ohio. When last heard from, fourteen had received Christian baptism.

BRO. S. F. SANGER held a series of meetings in the New Carlisle house, Clark County, Ohio, and six were added to the church, four by confession and baptism, and two restored to fellowship.

WE learn that Bro. D. D. Horner, one of the elders of the Indian Creek congregation, Pa., is seriously ill with dropsy, and it is feared that he may not recover. He is now eighty-three years old.

BRO. EDGAR ROTHROCK, of Carlisle, Nebr., called at the MESSENGER sanctum. He has been at Bethany Bible School since October, but will return to his home in Nebraska in the course of a few weeks.

BRO. H. B. BRUMBAUGH writes us that the church at Huntingdon, Pa., is in the midst of a fruitful revival, with Bro. J. H. Cassidy doing the preaching. About twenty have already applied for membership.

THE revival meeting in Wichita, Kans., West Side Mission, closed with nine baptized and four other applicants for membership. This is a new point, and the results of the efforts, so far put forth, have proved very encouraging.

OUR missionaries in China are planning to move into their new territory next spring. After reaching their field of labor, they will settle down to steady work and may let the MESSENGER readers hear from them quite frequently.

THE tabernacle in which the Annual Conference was held at Bristol, Tenn., in 1905, was recently burned down by some careless boys. The building had become quite a place for large meetings, and the loss is keenly felt by the people of Bristol.

ON Thanksgiving Day the Williston church, N. Dak., of which Bro. D. F. Landis is elder in charge, raised \$240.97 for the General Mission Board. This was certainly a generous offering, and has probably not been excelled by any other congregation in the Brotherhood.

OF late years it has not been usual to report a surplus for the Annual Meeting, but the Harrisonburg meeting, for 1909, must go on record as a fortunate exception. The surplus is \$419.16, which amount has already been turned over to the General Mission Board.

CONTRIBUTORS will please not ask us to return their manuscripts after placing their matter in type. That is something we cannot consent to do. Nor should a writer ask us to withhold his name when we print his article. He might as well ask us to withhold his article, for that is what we are certain to do, if his name is not to accompany his published communication.

THERE is said to be an aged sister, Christena Gantz, living in Tauria, Stone County, Mo., who would be pleased to have one of our ministers come to her neighborhood and hold a revival meeting. In addition to her own family, and other relatives, there are neighbors who are interested in the whole Gospel, and would give all due attention to the preached Word. It is suggested that we give this notice with a view of securing a minister to hold the revival. All correspondence should be addressed to the sister.

ON page 93 will be found the papers, so far as received, intended for the Annual Meeting. They would have been published sooner, but some of them did not reach us until a few days ago. A few of the queries revive questions that have been before the Brotherhood a number of times. Especially is this true of the one asking that trine immersion, administered by others, under certain conditions, be recognized in the Brethren church. The one in regard to omitting the salutation between the Lord's supper and the communion has been debated for years. Time and again these questions have been turned down, but for some reason they will not stay down.

BRO. JOHN D. GARNES, elder of the Upper Cumberland church, Pa., passed to his reward Jan. 13, being at the time of his death nearly fifty-three years old. He appears to have been a faithful shepherd, and did what he could to feed the flock of God and encourage those entrusted to his care.

BRO. W. R. MILLER is devoting one week to illustrated Bible lectures at Cedar Creek, Ind. These lectures are to be followed by a series of meetings lasting two weeks. He has been addressing some large gatherings this winter. At one point he says, two audiences tried to occupy the house at the same time, and we presume they succeeded.

THE ministers of Peters Creek church, Va., and their wives had a meeting, lasting two hours, during which they discussed the best methods of doing the Lord's work. Both the men and women talked, and some splendid suggestions were offered. Meetings of this kind are not common among our people, but we do not see why they might not be made helpful.

THE minutes of the district meeting of Southeastern Kansas, held Oct. 26-28, just to hand, show that the District is composed of thirteen congregations, with a membership of about 700. There are seventeen elders and that many more ministers. During the year for which the report was made, forty were baptized and twelve restored to fellowship. Bro. W. C. Watkins was chosen a member of the Standing Committee. There is no business for the Conference.

IT would be quite a favor if correspondents would always give correctly the names of the churches for which they report. Sometimes a correspondent will head his report with the name of his church and at another time with the name of his postoffice. Then another correspondent may head his report, for the same congregation, with another postoffice, and for that reason the reports sent in by different writers become confusing to us, here at the office, as well as to our readers.

IN spite of our large and growing subscription list, there are a number of families in the Brotherhood where the MESSENGER is not received. We therefore suggest that the elders and pastors of all the congregations call the attention of the members to the importance of every family, where there are members, receiving the paper. There are many who would take the paper if their attention were called to it in the right way. Then our agents should be encouraged to call on these families. Others might assist the agents in this particular. But, if at all practicable, do not relax efforts until the paper finds its way into every family where there are members. We have congregations where nearly all the members have become interested in this matter. They want to be able to say that the MESSENGER goes into every family in the congregation.

THIS week, on page 84, we are publishing an interesting communication from the Chief Guard of the St. Louis city jail, in which we are told of the mistaken methods employed to convert the inmates of jails and penitentiaries. The writer is certainly correct in saying that the prisoners do not have confidence in most of those who attempt to give them spiritual instruction. They know that one-half of the church members do not live out the profession they make, and for that reason prison inmates are not properly influenced by them. But the MESSENGER is appealed to for help. We are asked for a better way of reaching this unfortunate class of people. It is evident that the better method has not been adopted by those who have been doing prison work, or this appeal would not have been made. In order to help solve this problem we would like to send twenty-five copies of the MESSENGER to this jail regularly, to be handed to the prisoners each week for one year. Reading the paper would lead to a more careful study of the Bible, and later there might be a call for mission work. If our readers will send the money, —\$12.50,—we will see that twenty-five copies of the MESSENGER go to this jail each week. This will be one way of looking after the interests of those that are in prison. When remitting money for this purpose, say that it is for the inmates of St. Louis jail.

THIS week Bro. John Heckman is treating a subject, on page 82, which deserves more than a passing notice. It very properly comes under the head of the second step in Matt. 18. As a religious body our people have placed a good deal of stress on the first and third steps, but we have not made enough of the second step. Jesus says, "Take one or two more," and if the offender "shall neglect to hear them, tell it unto the church." The two here referred to may be the real peacemakers of the church. If they are prudent, patient and yet persistent, as well as spiritual, they may be able to settle every trouble that is committed to their care. Their business is to listen to the story, pour oil on the troubled waters, and help to settle misunderstandings and thus keep them out of the church. We need more of this kind of work, so far as it relates to personal matters. No personal offense should ever be brought to the attention of the church until everything possible has been done in the second step proceedings. If necessary, let the members, figuring in these proceedings, have a whole year to adjust the difficulty they have in hand, and then let the other members of the church keep hands off. We believe there is more in this second step business than most of our people have been led to think.

Schaff's History.

THE Gish Committee has arranged to supply our ministers with the second volume of Schaff's "History of the Christian Church." See special notice on page 84. For general use this is probably the best church history published, and comes as near giving the true history of Christianity as we can expect to find in print, and we take pleasure in recommending the work to our people. Still, after the close of the New Testament period, the writing of a reliable history of the Christian religion is a problem. There is much ancient literature bearing on the subject, and yet much that we should like to know has never been transmitted to our time. The historian cannot, with any degree of certainty, trace the true church from generation to generation. He must be content with recording the history of the church in general, with the numerous schisms and small bodies and shades of belief that came into existence here and there. It is almost a repetition of the Seven Churches of Asia all along the line.

After the apostolic age there was a remarkable transition, and even the one who reads understandingly may not be able to see the sowing of the seed of corruption, but he sees the plants growing that later on resulted in the Roman Catholic Church in the West and the Greek Church in the East. But, amid all this confusion, there runs a small silver thread that is seen only now and then, pointing out something like the true order of worship. Few historians attempt to trace this thread, and, in fact, each reader is generally left to do his own tracing. There were numerous changes, more along some lines than others, and it is often difficult to discover the order of worship, as set forth in the New Testament, or as it may be found in the Brethren church. We must look for this condition, generally, where the silver thread appears amid the corruptions that grew and thrived as the large religious bodies increased in size and influence.

But the second volume of Schaff's History will prove interesting even along this line and is likely to be read with unusual care by our ministers. It happens to contain, on page 9, the oldest known historical allusion to the dress custom among the early Christians, something that antedates what has been said by Tertullian, Clement, Chrysostom and some others, frequently quoted. The regular price of the volume is \$4.00, but it is offered to the ministers of the Church of the Brethren for 88 cents. See notice on page 84.

The Churches in the San Joaquin Valley.

THE Northern District of California, at its last Conference, decided to hold special Bible Institutes among its churches. A committee was appointed to arrange a program, secure instructors and locate the first Institute. The church at Reedley, twenty-four miles

southeast of Fresno, was selected. Here the membership numbers one hundred and forty. They have a large house of worship, which is already too small for the large and increasing congregation, and plans are being suggested for enlarging the building.

It was our privilege to attend the Institute part of the time. Bro. C. H. Yoder, Principal of the Bible Department of Lordsburg College, gave instruction on the Ten Commandments, the Holy Spirit and Christian Adornment. He taught with marked ability and showed that he had given the subjects much thought and study. He gave a very strong presentation of the subject of Christian Adornment. He was fearless in presenting the truth and did not hesitate to call things by their right names. I found myself wishing that some of our members, who seem willing to ignore the Bible teaching in favor of modest attire and the simple life, could have been present, and heard the strong and convincing arguments on the subject. He called attention to the so-called peek-a-boo waists worn by some, and declared with strong emphasis that they were immodest, and incited impure thoughts in men. The lessons he gave will not soon be forgotten by those who heard him. More teaching of this kind is needed in the church today.

Bro. D. L. Forney, bishop of the Reedley church, well known as having spent a number of years as a missionary in India, leaving there on account of the ill health of his family, gave a number of helpful lessons on the Life of Christ. He is a teacher of a good deal of experience. While a student at Mount Morris College, he assisted at a number of Bible Institutes and since then has done a good deal of work of this kind. Quite recently fifteen young people were added to the church by baptism. These young brethren and sisters, from ten to fourteen, took an active part in Bible study, and were not slow in asking and answering questions. I was deeply impressed with the practical side of the Institute. It cannot help but count for good. Our churches, generally, would be greatly benefited by this kind of work. It is sincerely hoped that our Bible Schools and Institutes will have the earnest support of all our members.

Eld. David R. Holsinger, of the Oak Grove church, gave attention to the sacred song service of the church. He told us that singing without the spirit and the understanding was not worship. He strongly impressed the thought that one should study the words of the hymn, so as to get the author's meaning, and then, in the true spirit of worship, sing songs of praises to God. After emphasizing this important part of song service, Bro. Holsinger led us in some of the most inspiring and beautiful songs of Zion. While listening to him, we wondered why it is that, in so many of our churches, hymns are never read in the regular service. There was a time, not long passed, when the hymns were "lined," as it was called. When song books came into general use, this custom was dropped and now we have gone to the other extreme. At some places the minister, without rising to his feet, announces the number of the hymn and says, "Please sing," and without ceremony the hymn is sung. In opening services the hymns should be read in a clear and impressive voice, so that the congregation, before singing, may get the full meaning of the words. This will be found to be helpful in the song service.

The Institute closed with many words of appreciation from those in attendance. They told how much they had been helped and inspired by Bible study, and by a unanimous vote requested the State District to continue the work so well begun. One regret was heard, and that was that more of the members from the other churches were not present. The attendance was large and the interest good, yet there was room for more. Our members cannot afford to stay away from, and miss, the wholesome instruction to be had at these Institutes. They will make us stronger in the Christian life if we are properly exercised by them.

The Raisin City church was next in line of our journey. We had spent a short time here last winter, and now we were to meet with the members again. We spent a week with them, had good meetings, and a pleasant and profitable waiting on the Lord in this new and growing church of sixty members. The meet-

ings were well attended and the interest all that could be desired. At the close several were deeply impressed with the duty of accepting Christ as their personal Savior and one made application for membership. The bishop, Bro. Harvey Eikenberry, informed me that the church was in good working order and this was manifest to us, for not a single complaint or word of censure was heard during our stay with them. Very often the visiting minister must listen to many local troubles and it is not the most inspiring to him to hear them. The Lord grant that local difficulties may grow less and less among our people until the visiting minister shall hear nothing of them.

This is the busy season for the farmers in the San Joaquin Valley and our Brethren at Raisin, as well as at other places, were busy. It is the plowing, seeding and pruning time of the year. You will see plowing, seeding and harrowing in the grain at one operation. A dozen horses or mules are hitched to the machine. Five furrows are turned over at one time, a seed drill of equal width scatters the seed and the harrow attached covers it and makes smooth the ground. The crop is raised without irrigation, and, if the rainfall be sufficient, good crops are secured.

Last year, when we were here, the Brethren were planting fruit trees, and some had been planted the year before. Bro. Flickinger drove with us through his peach orchard and there were limbs of a single year's growth from six to eight feet in length, in one season. These are pruned back in a way that would kill a tree in the East, but here they do best with such treatment. Deep rooting and a heavy, stocky trunk is wanted and is to be had by so pruning. These trees will bear the coming season. Some alkali is to be found in this locality, but I am told that about eighty per cent of the land is free from it.

Seven years ago, in company with Bro. George L. McDonald, we had the pleasure of crossing the continent with a colonist train. A number of our Brethren took this method of emigrating, from their homes at Belleville, Kansas, to find new ones near Laton, Cal. It was an enjoyable journey, not soon to be forgotten, and now, after seven years have fled, we have the pleasure of meeting and renewing acquaintance with a number of our then fellow-travelers. Not all who came with us then are here now. Death has been busy here too. Bro. C. S. Holsinger, his wife and daughter, have finished their earthly pilgrimage, and are laid to rest in the Oak Grove cemetery. Within the short space of six months the three were called home. Bro. C. S. Holsinger was well known as an earnest and faithful minister. He had charge of the newly-organized church at Oak Grove until the time of his death. He was succeeded in the bishopric by Bro. George S. Wine, assisted by Elders David R. Holsinger, Jacob J. Harnish and D. H. Forney. The church has a membership of ninety, and is prospering. At the district meeting, held here last fall, fourteen united with the church. The members are largely engaged in dairying and are prospering, I am told. Some attention is also paid to fruit and some of the finest raisins are grown by our Brethren near Laton.

With the meetings at Laton which were well attended and full of interest, our labors closed in the San Joaquin Valley. We enjoyed our visit among the churches very much indeed and have occasion to thank the Lord that he has given health and strength to do at least a little work for the Master. At this writing we are at Pasadena where we will spend some weeks.

D. L. M.

Forty Years in the Chair.

As we entered into the new year, we were reminded, in a special way, of two things that impressed us as they never did before. The first one was that we have really entered that stage of life which is called "old age," and that we are so classed, no matter how we may feel about it. But as this is a matter of indifference to us, we do not care to think or write about it. Life here is only filling a course of preparation for the life eternal, in which there is no getting old.

The other thing was, that, in entering the year 1910, we also come to the fortieth anniversary of the beginning of our editorial work. In the beginning of the year 1870 we ceased to be a farmer, entered the field

of office work, and began writing editorials for the *Pilgrim, The Young Disciple, and The Golden Dawn*,—later on, for the *Primitive Christian*, then for the *GOSPEL MESSENGER* up to this time. Thus we have been engaged in a continued pen ministry for the space of forty years. As this thought came to us, we became interested and did some careful thinking. What does it all mean? Forty years of work in the same field and along the same line ought to mean something in quantity, in length, breadth, in width, or in whatever way be necessary to try to measure it.

We look at it first in quantity, as we can get at it best. According to a rough calculation which we have made, we have, during these forty years, written, on an average, two thousand editorials, averaging eleven hundred words each, equal to three and one-fourth pages of a book like Eld. D. L. Miller's "Europe and Bible Lands," which would make over seventeen volumes of that size, and from twenty to twenty-five volumes of an ordinary-sized book. Of course, this may not be considered a very great feat in book-writing, but had so much been required of us when we started out, we would have been frightened and never commenced. It only shows how easy it is to do large things by doing a little at a time, and sticking to it. There are hundreds and thousands of men that get but little done at any one thing because of their continual changing about, and settling down nowhere.

But we are aware of the fact that a man may settle and stick, and yet accomplish but little for himself and others. It is the kind and character of his work that determines his success or failure. It has been about this we have been thinking in our retrospect. What have we done and for what have we stood during all these years? As to what we have done, of course, we cannot be the judge, nor could we determine, were we disposed to be.

But we do know, to some extent at least, for what we have stood, not only during these forty years, but ever since we were born into the kingdom of Jesus Christ. From the very start in the new life we were conscious of a change of thought, purpose and action, and it was in our heart to do service for the Master, therefore we stood for *work*. And if the world is to be saved by being brought into the kingdom, the church must do it by active and aggressive work. So we felt it our duty to place ourselves on the active and aggressive side of the church's work, as we said, from the beginning. "Go, work in my vineyard" to us meant, "*Go to work. Do something!*" When we saw something which we thought ought to be done, we did not feel like standing back and watching others do it until it would be safe to fall in with the current and thus float in with the workers to victory, but to take a firm stand on the aggressive side and fight it out to the end, no matter how unpopular it might be.

We took our first stand against the intemperate use of tobacco. The first paper we ever wrote for publication was on tobacco. The next one was on tobacco and the wearing of the mustache which, we felt, was a very unfortunate combination. On this point we have never changed our mind.

The second aggressive position we took was in favor of the single mode of feet-washing. So strong did we and a few others take it, that some of our good old brethren got uneasy about it. We shall never forget the time when Elders Joseph R. Hanawalt, John G. Glock, John Spanogle and Jacob Miller, brethren of sacred memory, called myself, my brother, Dr. A. B. Brumbaugh, and a few others, up on the attic of the James Creek church to "moderate" our feelings on this subject, kindly assuring us that if we would have patience and wait, it would all come right and we would have our wishes. It was then and there that we learned our first lesson on Christian forbearance, and we have been trying to practice it ever since.

This was before we commenced our editorial work, but it located our standing as to aggressive work in the church. In this spirit we started on our forty years' mission. Our experiences have been varied, interesting, and, on the whole, very pleasant. The fact that we took initiative grounds, made some features of our work the more impressive, because we had to push hard for them.

Our experience in getting a report of the speeches made at our Annual Meeting was one of the most interesting in our editorial life. While we were assured that a large majority of our patrons wanted a report, we knew also that there were some who feared that the results would not be good. Our decision was in favor of the report and we planned to get it in a way that would cause no disturbance in the meeting. So we employed our reporter,—the meeting being held that year (1873) at Meyersdale, Pa., in a barn,—and located him on the hay loft directly over the floor where the meeting was held. It was not as desirable a position as our reporters now get, but it was good enough to get a fairly satisfactory report. The interesting feature of the occasion was that Bro. H. R. Holsinger, of the *Christian Family Companion*, also had a reporter for his paper and brought him to the hay loft. Though competitors, we, personally, were on good terms, and united our efforts in getting as good a report as possible.

The publishing of these reports caused a stir among our people and brought several queries to our next Conference, when it was decided that a report might be published, but the names of the speakers should be omitted. This was not at all satisfactory to a large number of our patrons, and Bro. Holsinger, to meet the wishes of his readers, published the names in his next year's report, while we numbered each speaker and published a "key" separately, which gave the name represented by the number. This we mailed to all who wished it, making a small charge to cover the extra expense. The demand for the key proved as great as it was for the report. For the publishing of the report in the way we did we were both called into question. But as the next Conference decided in favor of a full report, with the names of the speakers, we had no further trouble on the report question.

Since then, editorially and otherwise, we have always placed ourselves on the aggressive side on everything that stood for the advancement, the well-being and the enlargement of our church activities. We have given our sympathy, coöperation and hearty support to our schools and Bible work, our Sunday schools, prayer meetings, our missionary work, at home, in our towns and cities, and in foreign fields; and to all the aggressive activities of the church which we love.

And now, no matter what our mistakes may have been, we look back over our forty years' editorial service with the conviction that, in our motives and purposes, we have been sincere. Along these lines, by God's grace, we shall continue until our work is done.

H. B. B.

A Good Example.

THE Shade Creek church, Pa., has eight ministers and three of them are in the eldership, with Bro. David M. Adams performing the duties of pastor. He sends out a very good pastoral letter, full of things that will interest his members and even others. He is making an effort to get the *MESSENGER* into every family of his congregation. We give this extract from his late pastoral letter:

The Messenger should be regularly and carefully read by every brother and sister. The intelligent politician recognizes the power of a political paper, the up-to-date educator the influence of an educational journal. Likewise the wide-awake Christian soldier realizes the importance of reading regularly the main organ of his church. Twenty-six new subscribers have already been secured for the year 1910. If it does not find its way into your home regularly every week, hand your pastor \$1.50, and he will see that it does.—First the Bible, second the Messenger.

We are grateful for the interest Bro. Adams is taking in the *MESSENGER*, and wish to commend his example, in this particular, to all the elders and pastors in the Brotherhood. Show us a congregation where all the members read our church literature, and we will take pleasure in showing you a live church.

About Swearing.

A SISTER, writing to this office, says that our ministers ought to preach an occasional sermon about the sin of swearing. She hears a good deal of swearing

from time to time, but does not remember to have ever listened to a discourse on what the Bible says about taking the name of God in vain. She says that she has even heard members of the church swear, and suggests that they might be reached by a sermon. That would be one way of reaching such people, but there is still another way of teaching them the way of the Lord more perfectly. When this sister hears a member swear, she should remind him of his error and seek to lead him to repentance. This is not only her privilege, but it is her duty. When we see members do wrong, we should endeavor to convert them from the error of their way. While very few of our members indulge in the sin of profanity, still there is often a lack of the care in conversation that should characterize the true children of God. But let our preachers make the necessary preparations, and deliver a good sermon on the topic. In our pulpits it is a very much neglected subject.

Your Hard-Working Elder.

ONE of our hard-working elders in the West says his financial circumstances will not permit him to pay full price for the *MESSENGER* and the *Inglebrook* this year. He has eleven appointments a month, receives no assistance whatever, and the burden is becoming rather heavy for him. It seems to us that a minister who must preach eleven times a month, and make his own living, ought to have all the papers and books free that he may need for his work. The people for whom he preaches ought to show a little appreciation for his services. They ought to pay for his papers, year after year, buy the few books he needs, and do a good deal for him besides. When a congregation has a minister who is willing to work, they ought not to ask him to bear the cross alone, while they go free. They ought to be willing to share the burden with him. We say this minister lives in the West. There are others who work just as hard, are just as needy, and reside in the East and the Middle States. What do their churches propose to do for them?

A Bad Light.

A WELL-INFORMED sister, living in one of the large cities in the United States, has something to say that should put a few of our members to thinking. Here is what she says: "Our church is said to be the oldest temperance organization on record. Our Mission in this city has been in the habit of sending children to the country for a week or so, during the hot season of the year. In our 'women's meeting,' the other day, we were talking, informally, about beer, whiskey, etc., when one of the women informed me that one of her children had been in a Brethren family last summer, and on coming home said to his mother: 'The Brethren are awful strict against drinking here but out there, when this man went to town, he bought beer himself.' It grieved me beyond expression and I could only excuse him by saying that such people were not representative members of the Church of the Brethren. Dear brethren and sisters, 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.'"

She Answered Kindly.

CONCERNING Elizabeth Payton, an aged sister, who recently died at the Old Folks' Home, near Darlow, Kans., it is said, that she spent her entire estate, left by her parents, taking care of an invalid sister. When her health and money failed, and she had no other means of support, she went to the Home, where she honored her Master by the life she lived. It is further said that not a vain or useless word escaped her lips. When others spoke harshly, she only smiled, and to each and every one who spoke to her, whether kindly or otherwise, she gave an intelligent and becoming answer. Such a life is a splendid recommendation for the kingdom of heaven. The saint who can be composed when others speak harshly, and always give an intelligent and appropriate answer when spoken to, has certainly reached a high plane in the realm of spiritual living. In measuring the true worth of Christian character, there is nothing that counts like kind words and gentle manners.

MISSIONARY DEPARTMENT

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OPEN WAYS AND OPEN DOORS.

It has been said, and truly too, that every new achievement of science, discovery, or mechanical genius is but another step in favor of world-wide evangelism. All these are but servants to the one great end. Every voyage of discovery, or journey of exploration, prepares the way for messengers of the Gospel. Every steamship and railway, and even the most humble wagon road is designed by God to be a highway for his ambassadors. The printing-press, which opens to us the possibilities of the white-winged messages, proclaiming the Blessed Word, is today one of the most powerful exponents of Christianity. Oldtime barriers are broken down, doors are opened and gulfs are spanned. The Macedonian cry resounds: "Come over and help us." With open ways and open doors, why do we delay the onward march?

CHINA TO TAKE A REAL CENSUS.

Numerically speaking the "yellow peril," as dreaded by alarmists, will become even more comprehensive when the prospective census of China reveals the exact number of "celestial" citizens, which, heretofore, has merely been guessed at. China has always been considered the most populous country of the whole world, and previous attempts at census making have presented fluctuations between 100,000,000 and 200,000,000, though 400,000,000 is given by some. Now, that the Chinese Government, for the first time in its history, is to make an accurate count, we will probably get figures more reliable than ever before. It is not only of importance to note the fact of this census, but the progress and advancement clearly denoted by it. Old things in China are rapidly passing away, and the new things,—improved methods, higher ideals,—are everywhere in evidence. What an opportunity for faithful mission work! A nation, awakening to new impulses, should be brought in touch with the brightest and best that is available for the needs of humanity,—the unadulterated Gospel of Jesus Christ!

"NOT WORKING MUCH."

At a religious meeting, not long since, a man was asked the question, "Are you a Christian?" The gentleman addressed was taken somewhat by surprise, but managed, finally, to stammer, "Yes, I suppose I'm some sort of a Christian, but I'm not working much at the business." It would certainly be interesting to know just what proportion of those who are members of our Church of the Brethren are in the same position as the gentleman above alluded to,—"not working much at the business." A working member is one who is putting his time and strength and talents into the work to which God calls all his people. The work of the church is to win the world for Christ. It is stated so, concisely and definitely, in the Great Commission, and there is no escape if we fail. We have yet to learn that the real secret of church extension is found in the persistent development and training of the ENTIRE membership, rather than in the few revival efforts, occasionally engaged in by the ministers. Gospel meetings are good so far as they go, but we must have the active coöperation of the rank and file of the Lord's army, if the work is to be accomplished in the way Christ intended it to be done.

WHY PEOPLE DO NOT COME.

At a recent gathering of Christian workers in India, the question was asked why more of the educated natives do not become Christians. Some of the answers afforded much food for thought, and they will fit, to a certain extent, conditions in America, as well. (1) In cities there are a large number of men and women, professing Christianity, but living on a low plane, morally, spiritually, and intellectually. In their lives there is nothing of an elevating or uplifting nature to those who are standing outside the pales of the church,—anxious to come in, but kept out by these uninviting exponents. (2) The greatest objection, however, springs from the opposite class, that part of the Christian community which calls itself "society." The intimacies of contact and the mode of dress, as shown in the ball room, is a matter so shocking to the better class of inquirers that they cannot accept a religion that tolerates it. (3) Sunday desecration, too, is a cause of offense to inquirers, because of the inconsistency it shows. There is too much looseness among professing Christians on this important matter, and a consequent damage is inflicted upon possible prospects for church enlargement. It is lamentable that the inconsistencies of professed Christians should have this effect upon those who are yet outside, but the fact remains that the faults of weak-kneed believers are a stumbling-block for many who might otherwise be led to the Truth. It is a fact well worth remembering.

OUR STEWARDSHIP.

Yes, we are all stewards. We have said so time and again until the fact is firmly riveted in our minds,—theoretically at least. But practically? Well, that is not so easy. No matter, however, what our shortcomings may be, on this matter, one thing is sure, that the Lord expects each member of the church to do his whole duty, as stewards of their entrusted responsibilities. Admitting that "all the silver and gold are the Lord's, and the cattle upon a thousand hills," we get, at once, a vivid realization of our stewardship. In thunder tones comes the message, "No man liveth unto himself," and it is meant for every soul that has espoused the high and holy calling of the renewed life. He cannot live to himself if he would. He must consecrate himself,—possessions and all,—to the Lord's service, and that means stewardship of the most exalted type,—a going forth to take the world for Christ, though all things else, even the dearest, must be given up.

PLAIN LIVING AND THE SUNDAY SCHOOL.

The Sunday school should be supplemental to the church in all of its gospel teachings. These principles cannot be more forcibly impressed than by precept and example. Precept without example amounts to nothing. Those who claim to be teachers of others ought themselves to be living epistles, known and read of all men.

What do we understand by plain living? The Christ-life was characterized by its simplicity, and to lead plain lives we must lead simple lives, or, as Paul instructs the Romans, "Be not conformed to this world; but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God."

This can be done only by denying ourselves of all that properly belongs to the world. "The lust of the flesh, the lust of the eyes, and the pride of life is not of the Father, but is of the world."

Lust is an irregular or unnatural desire, hence we must lead simple and natural lives in Christ Jesus along all lines of contact. These are many and varied. There is our personal adornment, our homes, with their surroundings, decorations and furnishings, our conveyances, our entertainments, our eating and drinking. The Gospel cuts closer still,—even to our alms, our fastings, and our prayers.

But we hear so many say, "We love our liberty and will not be tied to any such principles." Let us remember that the Father never gave a command that was not for the good of his children. Let us hear what the Savior has to say on this subject: "If the Son therefore shall make you free, ye shall be free indeed." Paul says, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Fashionable Follies.

Notwithstanding all that, too many are the willing slaves of "Madam Fashion," not only in personal adornment but also along all lines of life. The fashions originate in Paris, the modern Babylon, and are backed by the specific trusts that make up the styles each season solely because of a commercial consideration. Then they make use of the press and the mails to carry on this worst of all forms of slavery. And yet mankind bows in willing submission, and sacrifices health, finance and peace of mind, rather than to be considered "out of style."

The manufacturers, seeing the commercial advantage of combined effort, have formed trusts in all lines of business that affect our homes, and the question confronts us, "Are we slaves or are we free men?" If we are free, we are not bound by the dictates of man, but we are exercising our liberty in Christ Jesus.

Gospel Simplicity.

What do we understand by gospel simplicity? Some people seem to think that it admits of untidiness and slovenliness. Such an interpretation is not correct, for neatness and cleanliness are very closely akin to godliness, while slovenliness is not excusable at any time. The most beautiful is not found in a lavish display of luxury and elegance, but along the lines of that which is conducive to the greatest comfort and happiness.

Does this simple home life debar us from the comforts and conveniences of life? Not in the least, providing we do not rob God that we might selfishly enjoy these conveniences.

Following Prevailing Styles.

At the present time there seems to be a special fad for antique furniture, old china ware, etc. People willingly make any sacrifice to be in harmony with prevailing styles, and yet, at the same time, they say, "We love our freedom."

Wm. Morris, a man who has made an extensive study of home decorations and furnishings, gives us a rule, strictly in accord with gospel principles. He says, "Never put anything into the home that does not have some use." Thousands and thousands of dollars are spent annually for articles that serve no purpose other than to be dust catchers, to increase the burden of the housewife. These wasted thousands might have been spent for necessities in the homes of the destitute, and I fear that many a homeless waif may, in the day of judgment, condemn our useless expenditures.

Guard Well the Home.

Extravagance in home decorations is as much to be deplored as extravagance in personal adornment. In some homes certain portions of the house become so fine that the children are not allowed there at all. We should give to our children the full and undisputed privileges of the home. Never have anything that is too fine for their comfort. No part of the home should be set aside exclusively for strangers, for whenever we deprive our children of any comforts or conveniences of the home, we may be sure they will find them elsewhere, and in doubtful and harmful places at that. Let our home, then, be, first of all, for our children, and then, with equal hospitality, to all who may enter its portals.

There is so very much to guard against in the home. The pictures, music, literature and forms of entertainment all have their influence for good or ill. All these should be such as to develop strength of character. We should exclude everything of a doubtful and harmful nature, for we are to avoid every appearance of evil.

Nonconformity Principles.

This subject of nonconformity is far-reaching. In fact, there is not a point in our lives upon which it does not touch. We hear so much about uniformity, to the almost utter exclusion of nonconformity, that I sometimes fear we have lost the keynote of the whole situation. The problem of uniformity would all be solved if we only had the principles of nonconformity deeply instilled within our hearts. Then uniformity would take care of itself. All would be transformed by the renewing of their minds in Christ Jesus. All would be like Christ. We would have such uniformity that all the combined forces of the enemy could not prevail against us.

While we are not all given to the same weaknesses, that does not justify us in becoming impatient with the faults of another, for one form of weakness is as much to be deplored as another. One may take a particular pride in his personal appearance, another in his home, another in his broad acres, another in his mental attainments, another in social relations, etc. It is all the pride of life and is but vanity. It is just and right to find sweet joy in our home life, joy in the reward of our labors, and joy in the comforts of rest, but such joy and pride are as widely separated as the East is from the West. Let us read the experience of Solomon, as given in Eccles. 2, and strive to profit by the lesson taught. Many of us, however, are so peculiarly constituted that we insist on depending upon our own experience.

We can and ought to apply these rules of the simple life to our eating and drinking. We are told that it is more beneficial to go to the house of mourning than to go to the house of feasting. Christ gives us certain rules along these lines: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbor, lest they also bid thee again, and a recompense be made thee. But when thou makest a feast call the poor, the maimed, the lame and the blind: and thou shalt be blessed, for thou shalt be recompensed at the resurrection of the just."

Right Living.

There are certain things which should never pass the lips of any Christian, for we are neither to touch, taste nor handle the unclean; yet we hear some striving to justify themselves by saying, "Not that which entereth into the mouth defileth the man, but that which cometh out of the mouth that defileth the man." We know we ought to honor God in our bodies and in our spirits, which are his. Whenever we form habits that we know are an injury to our mental and physical powers, we dishonor our Maker, in whose image we were created. I rejoice to know that we have taken such a decided stand on the liquor question, and I trust the day will speedily come when we stand as unitedly against tobacco. This can be accomplished only by instilling the principles of right living in the minds and hearts of the young.

Our Leisure Moments.

Our recreations, or the manner in which we spend our leisure moments, should also be considered under this head of plain living. As we attend our religious services, we are often made to wonder that it requires such an effort in order to interest some people. Then, again, on the occasion of a ball game, a dog or pony show, or other gathering, we are made to wonder that it requires so extremely little to interest the same class of people.

I know there are many who uphold the theater and the show because of the supposed benefit to be derived. It would be an evil place, indeed, if no good at all could be derived from being there, and the enemy knows full well how to ensnare the unwary. He once called a notable meeting of his spirits to discuss ways and means of deceiving the children of God. One proposed that he go forth as a lying witness in the mouth of his prophets. "Oh no," said his majesty, "you will be too easily recognized. We must not go forth as wolves, but as wolves in sheep's clothing." One method after another was discussed, until one spirit, more subtle than the rest, said, "I will deceive by mixing truth with error; just enough truth to persuade them to accept it as the whole truth."

This method has proved so extremely successful that Satan is making use of it to this day. Many forms of

popular amusements are but the devil's traps. The young mind is not capable of making the proper discrimination between the good and the bad. Older minds, by a constant contact with evil, soon cease to go through the sifting process at all.

"Sin is a one line monster of so frightful mien,
That to be hated needs but to be seen,
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Then have baseball and football, our national games. Are they right or are they wrong? They must be one or the other. When the nation is so thoroughly given over to these games, that it is sometimes almost impossible to secure a quorum in our legislative bodies, it is high time we were giving these games our serious consideration. Think of the many thousands who spend their means as well as their time, Sunday not excluded, at these games, with all their attendant evils! We sometimes wonder how long the Lord will forbear his wrath. The words of the prophet come forcibly to our minds, "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?" Do we raise our voices in protest against these evils as we should, both in the Sunday school and in the pulpit; and, above all, do we take a firm stand against them by our example? We are not opposed to these games as a means of recreation for our school pupils, but when they take the form of competitive games, then the line ought to be drawn by the Christian.

Christ has given us excellent rules for the simple life, which cover every phase of the subject. These rules are found in Matt. 6, "The life is more than meat, and the body than raiment." He who hath so abundantly provided for the fowls of the air and so beautifully clothed the flowers of the field, will even much more provide for those who put their trust in him.

Seek Not the World's Approval.

Then there is vainglory, against which we should guard. This implies the reward and praise of men. Even our alms, our fastings and our prayers are not acceptable with the Father, unless performed in an humble and unassuming manner. There were those in Christ's time—and they are to be found today—who loved to pray on the street corners, to give alms to be seen of men, and to appear unto men to fast. All these things, however, should be performed in secret, that the Father might reward us openly.

Mission of the Sunday School.

As we think on this subject, it continues to grow broader. As the future destiny of the church rests upon the young, how necessary it becomes that the Sunday school be a large factor in teaching the doctrine of plain living, and especially since the Sunday school comes more directly in line of influence with the young than does the church itself. The Sunday school, with all its working force, ought to be thoroughly united on this subject. When we see the selfishness and extravagance in this mad rush to excel, our desire should become stronger to instill these principles of right and sensible living.

Then these principles should be taught from a missionary standpoint. Are we robbing God through our selfishness and our desire for display, or are we giving as the Lord has prospered us? Are we laying up treasures upon earth, to the sacrifice of our heavenly treasures? Had we not robbed God, possibly the nations of the world, long ere this, would have had the Gospel preached to them. Let us heed the voice of God through the mouth of the prophet when he says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

When we reflect upon the evils that abound in the home, in the church, in social, business and public life, when we think of the thousand Sunday schools, with their thousands of pupils, who assemble each Lord's Day for the study of the Word, we realize the importance of these schools being a means of instilling these gospel principles. May we ever strive to attain to the fullness of our privileges in Christ Jesus, that we may enjoy the fullness of his love in the perfecting of our faith!

Burnetts Creek, Ind. Bessie Mertz.

FROM ST. LOUIS CITY JAIL.

(Continued from Page 86.)

stitutions of the country. True, the field is not uncultivated and various missionary efforts are made, but I speak from practical experience and believe that a great deal of the present day prison evangelism is misdirected and mismanaged. There is too much pretension, too much professional reform and charity work mixed up in it and ministers and others engaged in the work do not reach the hearts of their people. A good heart-to-heart talk with a man or woman who has fallen will do infinitely more to rescue and convert them than the most eloquent sermon that can be preached. And why? Because prisoners all differ—

no two are alike—and you must diagnose each case separately and apply the appropriate remedy.

I find that a judicious mixture of kindness and firmness is the most effective method of insuring prison discipline, and wins the confidence and respect of the majority of offenders. Abuse never yet won anybody, and still I know of Christian ministers who visited the jail in an endeavor to convert and reform men, and spoke to them in terms of rebuke. What was the result? The men naturally resented the remarks and despised both the minister and the religion he professed. But where the prisoner has been met in a true Christian spirit, spoken to kindly and considerately, reasoned with and exhorted, the effect has been marvelous.

I firmly believe that over two-thirds of the inmates of the St. Louis Jail would become good Christians if they were approached by zealous Christian workers in a sincere, straightforward and charitable manner.

A good judge of human nature can soon fathom a man's sincerity. I converse with the prisoners every day, and if the subject of religion arises, I find the great criticism to be: "Ministers are not sincere," "Why doesn't he practice what he preaches?" etc. I do not know of a single avowed atheist or infidel among our 216 prisoners. Would any sensible person aver that good work could not be done in such a field?

I would like to see the GOSPEL MESSENGER take up the matter and agitate it among the Brethren. Cannot the Word of God and the message of salvation be practically laid before the men and women in penal institutions? Are their souls not as precious in God's eyes as ours are? And not alone that, is not even the conversion of a criminal of more advantage to society than that of one who is not, apart from the religious view?

I am no preacher, but I make these few remarks as they occur to me, in my daily relations with prisoners, and I trust they will awaken a responsive chord in the hearts of my brethren and sisters of the Church of the Brethren, and hope that in the course of time, I will see the GOSPEL MESSENGER not only the originator of some practical work in this direction among our erring fellow-men, but also a welcome bearer to our jails and prisons of a message from the Crucified Christ who said: "Come to me, all ye that are weary and heavy-laden, and I will give you rest."

St. Louis, Mo.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ALABAMA.

Fruitdale.—Our series of meetings closed temporarily Jan. 26, with good interest. There were three accessions during these meetings, making six this winter. Two of them were young men that never attended church or Sunday school until the Brethren started the Mission Sunday school, two miles west of our churchhouse. They came from a family that scarcely knew the Brethren church, but we think they will be exemplary members. The other one knew very little of our people. All are young, being only about twenty-one years of age, quiet, well-behaved boys. Our churches need more such as they appear to be. Bro. Nicky labored earnestly, and we believe many are counting the cost seriously. The members are greatly built up by these meetings. Brethren Nicky and Wine went to the Wayne Mission on Thursday morning, expecting to hold a two weeks' series of meetings, after which they will come here and hold a love feast. We are looking for an increase in our membership by letters soon.—Francis M. White, Fruitdale, Ala., Jan. 29.

CALIFORNIA.

Glendora church recently closed an interesting series of meetings, conducted by Bro. Andrew Hutchison. There was one accession. The meetings were well attended, the members were built up spiritually, and many good impressions were made.—Louise W. Brubaker, Azusa, Cal., Jan. 24.

COLORADO.

Denver Mission.—On the evening of Jan. 19 we met with the colored brethren and sisters for the purpose of organizing them into a working body. Elders Criss and Love held charge, assisted by Eld. I. J. Rosenberger. Jan. 21, at 7 o'clock, we met in council, with Eld. D. A. Crist, of Quinter, Kans., representative of the Mission Board, presiding. Officers were elected as follows: Bro. A. M. Bair, recording secretary; the writer, corresponding secretary; Bro. C. S. Shively, superintendent for Sunday school No. 1; Bro. Booth, superintendent for school No. 2; Sister Culler, president of Christian Workers. Sunday, Jan. 23, Bro. Crist preached for us both morning and evening. Emma Root, 1169 S. Washington Street, Denver, Colo., Jan. 24.

Mt. Garfield church met in council this afternoon. We elected church officers. Eld. W. A. Rose was chosen elder for one year. Sunday-school officers were elected, with Sister Clara Clark, superintendent, and Sister Irene Clark, secretary. We will be represented at district meeting by Elders W. A. Rose and Salem Beery. Our missionary solicitor is Sister Nellie Hornbaker.—Clara Clark, Palsdale, Colo., Jan. 22.

Wayne.—Yesterday afternoon, Jan. 22, in the bounds of the Lowland church, Wayne, Colo., a very impressive and touching incident occurred. Arthur Heaton, a young, afflicted brother, was led from the house to a tank by two brethren, and Bro. Jacob Stambaugh, of Arriba, Colo., administered unto him the rite of baptism, which was his earnest desire and request. We are few in number, but the

Lord is blessing us abundantly.—Fanny Groff, Wayne, Colo., Jan. 23.

ILLINOIS.

Sterling.—We are glad to report a marked increase in attendance and interest since Bro. Flory is with us again. Last Sunday, Jan. 23, he gave an interesting talk to the children. We are looking forward, with interest, to a series of sermons for each Sunday evening. To judge by the first one they will be inspiring to all. We have recently added the cradle roll to our Sunday school, with sixteen enrolled. Special prayer and recognition were given to this work in behalf of the babies. The home department enrollment is thirty-five, and the Sunday school, twenty-seven.—Lillie A. Kraft, 310 1/2 8th Avenue, Sterling, Ill., Jan. 24.

Wadams Grove.—Our Christian Workers' meetings are growing in interest. We had several good programs which were well attended. We were hindered in meeting, several times, by the heavy storms. Bro. Wm. Keltner, of Williston, N. Dak., preached at the Louisa house Jan. 2, and Bro. Alfred Krebs, of Sartan, N. Dak., at Chelsea Jan. 23. Eld. Enoch Eby, though not confined to his bed, is not able to go out.—Albert Myers, Wadams Grove, Ill., Jan. 26.

INDIANA.

Darlington.—Since Bro. L. T. Holsinger resigned, our Sunday preaching service have been kept up, when possible, by our ministers here at home. On a few occasions no services were held on account of the inclement weather. Jan. 16 a collection of \$8.50 was taken and sent to the St. Joe Mission, Mo., to be used for the benefit of the needy. District meetings were held on Sunday school, although not as large as in the months that have passed, is still putting forth efforts that justify its existence. It is hoped it will materially increase when more favorable weather prevails.—Willard Anderson, Darlington, Ind., Jan. 23.

Laporte.—Eld. Noah H. Shutt began a series of meetings here Jan. 9, and closed last Sunday evening, Jan. 23. The attendance was excellent, and the attendance good, considering the stormy weather. The minister was snow-bound on two occasions, hence there was no preaching two evenings. Though there were no visible results, as meeting time was so refreshing, the membership was strengthened and encouraged.—Rachel C. Merchant, R. D. 9, Box 124, Laporte, Ind., Jan. 24.

Mississinewa.—Last Wednesday evening Bro. Manly Deeter, of Milford, Ind., closed a two weeks' series of meetings at our Union Grove house. His wife accompanied him and assisted in the song service. Bro. Deeter preached soul-inspiring sermons, but the backwardness of the district membership in the neighborhood, were a hindrance to the success of the meetings. One young sister applied for membership, but has not been baptized yet. We expect Bro. Jesse A. Gump, of Cherubusco, Ind., to begin a series of meetings at our Sister house Feb. 6.—John P. Shoemaker, Shideler, Ind., Jan. 25.

Nettle Creek.—Our elder, Bro. L. W. Tester, commenced a series of meetings on Sunday, Jan. 9, and preached nineteen sermons, which were well received. Two young sisters were received into the church by baptism.—Chas. W. Miller, New Lisbon, Ind., Jan. 28.

Union Center congregation met Jan. 19 to administer baptism to the applicants referred to last week. Two more came, and were baptized with the others. After the baptismal service the church met in council to select an overseer of the church. Eld. D. H. Anglemeyer was chosen. A committee of arrangements was organized as Sunday-school of Northern Indiana, to be held in this church in October, 1910, was appointed. Sister Ellen Rose was appointed agent for the Brethren publications. The Sunday-school and Christian Workers' organizations were also completed, with Brethren John Frederick and Leonard, and Bro. Anglemeyer as superintendents, and Bro. Frank Anglemeyer and Sister Ellen Rose as Christian Worker presidents. A church clerk and treasurer were also elected. All officers are elected for one year.—Ellen Rose, Nappanee, Ind., Jan. 22.

IOWA.

Clarence.—Although it was Jan. 22 and the snow lay deep on the bosom of "Mother Earth," yet when the writer reached the fiftieth milestone on life's pilgrimage he found that the genial rays of love and good-will from his fellow-men had produced a rich profusion of sweet-scented flowers. On the evening of that day a goodly number of brethren, sisters and friends of the Cedar church pleasantly surprised us by coming to our home, spending the evening in a social way and leaving with us a number of useful articles needed in the home. The rich tokens of love are highly prized, not only because of their utility, but especially so because they are the fruits of loving hearts. Thus our friends are strewn reserving all for our caskeys.—J. D. Meyers, Clarence, Iowa, Jan. 24.

Notice.—We, the Committee on Ministerial Distribution, would be glad to correspond with ministers of our District or other Districts, who are thinking of changing their location, and who would be willing to engage in farming or other occupation, to make the most of the money they receive some financial aid from the church. Most of the moving expenses would be paid by the undersigned committee. Write us what you are doing, what you want to do, and give us some reference.—T. M. Wheeler, 1056 Third Avenue, Foreman; S. B. Miller, 1056 Third Avenue, Cedar Rapids, Iowa; Treasurer: W. E. West, Ankeny, Iowa, Secretary, Jan. 29.

KANSAS.

Monitor.—On the evening of Jan. 23 the four delegates, sent from McPherson College to the Student Volunteer Convention at Rochester, N. Y., gave us a splendid report, in behalf of the Christian Workers. The commodious audience room of the new churchhouse was well filled. Our Christian Workers' program committee is doing good work in leading us for our Sunday evening meetings. Credit is also due our ministers who are trying to make arrangements for a short Sunday evening service. The large attendance of young people at our Sunday evening services shows a splendid interest.—Emma T. Stutzman, Conway, Kans., Jan. 24.

Wichita Mission.—We recently closed a very successful revival on the West Side of Wichita, conducted by Bro. C. S. Garber. This is a new point, which was opened last spring and the outlook for a church in that part of the city is favorable. Nine were baptized while Bro. Garber was here, and four more will receive the rite on Sunday morning, making thirteen in all. During the meetings 3,500 handbills were handed out, and more than 200 visits were made. The severe winter weather has thrown so many people out of employment that there is much suffering. Sister Ora Ellenberger, who was employed by the Board to assist in the work here, was sent to McPherson College to more fully prepare herself for the work. The Sunday school at the St. Francis Avenue church is growing in interest and attendance.—Jacob Funk, 1105 Wabash Street, Wichita, Kans., Jan. 25.

MICHIGAN.

Saginaw.—Bro. C. H. Deardoff came to this place on New Year's eve, and labored earnestly until Sunday evening, Jan. 23. One sister returned to the fold, and seven of our Sunday-school scholars, ranging in age from twelve to twenty-three, turned to Christ. Others were impressed with their duty. We hope that the seed sown may bring forth a bounteous harvest. We very much appreciated Bro. Deardoff's labors while with us. At our late council Eld. John C. Bannister was chosen as our elder for 1910.—Bertha Albough, Bannister, Mich., Jan. 24.

MINNESOTA.

Hancock.—Our council met Jan. 15. Bro. H. W. Yngst was re-elected Sunday-school superintendent. Sister Irene Sawyer was chosen as a member of the Temperance Committee, to cooperate with the State District Committee, composed of Brethren J. Schechter, Jr., W. O. Tanner and W. H. Hood. Bro. C. P. Rowland, of Lenoir, Ill., came to us the same day, and began a series of meetings each evening and will remain with us over next Sunday at least. The interest is good. Bro. Rowland baptized one within the bounds of our congregation, about forty miles south, at Montevideo, this State, before coming here.—Samuel Bowser, Hancock, Minn., Jan. 26.

MISSOURI.

Dry Fork.—Jan. 23 this church elected Sunday-school officers for six months, with Bro. D. H. Wampler as superintendent, and Sister Grace Teeter, secretary.—Annie A. Wampler, Jasper, Mo., Jan. 22.

South St. Joseph Mission.—Bro. P. B. Newman is conducting a series of meetings at this place. Sixty-seven have been baptized and others are waiting. One lady, seventy-seven years old, was baptized Dec. 22, before the meetings began. By act of the District Mission Board Nov. 6, 1909, Bro. P. B. Newman, of Cabool, became the pastor in charge of this congregation for 1910, and the writer and wife were elected to take charge of the mission work of the congregation. Dec. 31, at our council, Eld. I. H. Crist, of Kansas, was re-elected elder in charge for 1910. L. B. Sharpleson, clerk, and the writer agent and correspondent, with Bro. Newman, assistant. Everything indicates a prosperous year for the mission.—E. N. Huffman, Sta. D. 502 Ky. Street, St. Joseph, Mo., Jan. 22.

OHIO.

Donnels Creek.—Bro. S. F. Sanger, of South Bend, Ind., began a series of meetings at the New Carlisle house Jan. 9, and labored very earnestly until the evening of Jan. 23. The attendance and interest were good throughout the meetings. Four were baptized and two reclaimed.—Elsie Winget, R. D. 1, Box 173, Springfield, Ohio, Jan. 24.

Lower Sullivan.—Four series of meetings at Happy Corner closed Jan. 23, with a crowded house. They were in progress two weeks, having commenced Jan. 8. Bro. H. L. Fadely, who assisted us, labored earnestly, and as an immediate result five were baptized.—A. L. Klepinger, Dayton, Ohio, Jan. 25.

Middle District.—Jan. 9 Bro. Charles Flory, of Union, Ohio, came to labor with us, and remained until Jan. 23, preaching eighteen soul-cheering sermons. The members were encouraged and admonished to their every duty. They were also made to rejoice in the souls who were buried in the Kingdom. Just before the close of the above meetings a choice for a minister was held Jan. 22. The lot fell on Brethren J. P. Miller and C. V. Coppock, who were duly installed. Both are of Tippecanoe City, Ohio, R. D. 3.—D. P. Sollenberger, R. D. 5, Tipppecanoe City, Ohio, Jan. 25.

Newton.—Our series of meetings began Jan. 2. Bro. A. P. Snader and wife of New Windsor, Md., assisted. Bro. Snader labored earnestly while with us. The meetings closed Jan. 23, with five accessions, four of whom were from the Sunday school. The membership was also strengthened. Our school is growing in attendance.—Mary West, Pleasant Hill, Ohio, Jan. 24.

Notice.—The district meeting of Southern Ohio will be held in the Donnels Creek church, country house, April 12, beginning at 8 o'clock sun time. Elders' meeting will be held at 1 o'clock the day before.—B. F. Petry, Eaton, Ohio, Jan. 26.

Springfield.—Bro. A. I. Heestand came to us Jan. 6 and gave us twenty-four sermons. The members were encouraged and built up. One brother was received by baptism. Good sleighing gave people an opportunity to attend the services. The meetings closed Jan. 23 with a full house. Bro. Heestand goes to the Kent house to begin a series of meetings Jan. 30. H. M. Mumma, Rogers, Mo., Jan. 25.

Toledo Mission.—Sunday, Jan. 23, Bro. George Throne, from the Silver Creek congregation, preached for us. His theme was Unity. Those present were greatly strengthened. Our Sunday school is well attended.—P. Kayser, 628 Leonard St., Toledo, Ohio, Jan. 25.

West Dayton.—Bro. J. F. Brubaker preached two helpful sermons Jan. 23. The B. P. Sharp delivered a forcible address on the temperance question. He also preached in the evening. Our Sunday school is growing in interest and numbers. Bro. Filbrun is pushing the different departments of church work with his usual zeal and earnestness. He has two classes in text-book training.—D. W. Kneislis, 19 Baker St., West Dayton, Ohio, Jan. 25.

OKLAHOMA.

Red River.—Our district evangelist held some Bible talks on doctrinal subjects recently. At the close an election was held for a minister. Bro. G. W. Holmes was chosen. He was also chosen as district Sunday-school secretary. Bro. J. Smith presided over an all-day Sunday-school meeting Jan. 16, which registered an effort to improve our school by having a teachers' meeting and cradle roll.—A. B. Coover, R. D. 1, Davidson, Okla., Jan. 24.

PENNSYLVANIA.

Huntingdon.—Our annual ten-day Bible session opened on Friday, Jan. 14, and closed on Sunday, the 23rd. Much of the time the weather was inclement, but a goodly number bravely trudged their way regularly to classes. The instruction was useful. Register of names were secured. Amos H. Haines, T. T. Myers, and D. W. Kurtz. Our missionary, Jesse B. Emmert, gave highly interesting talks on three afternoons. Bro. J. H. Cassidy, of Johnstown, Pa., preached evangelistic sermons each evening. Audiences increased every night until, by Saturday night, the 23rd, extra chairs and benches were brought into the chapel to accommodate the crowd which spread even over the rostrum. So far more than twenty persons have stood for Christ. Saturday afternoon, Jan. 22, the Sisters' Mission Band held their annual public meeting. Besides other interesting things on the program, Sister Gertrude Emmert gave an address on home life in India. Sunday morning Bro. Jesse talked to our Sunday school about the Sunday schools in India. At four P. M. there was a rousing song service. We also have a fifteen-minute voice meeting each evening preceding the sermon. These have contributed largely to the interest and success of the meetings. Sunday, at 6 P. M., Sister Emmert addressed the College Y. W. C. A., while her husband addressed the Y. M. C. A., at the same hour. The members are enjoying a season of refreshing. The evening meetings will continue throughout this week. Last fall we decided to publish a small monthly church paper in the interests of this congregation. Vol. I, No. 3, is out, and we think the venture is not only interesting, but useful. It keeps us more in touch with each other. We call the paper, "The Church at Work."—Adaline H. Beery, Huntingdon, Pa., Jan. 25.

Lancaster.—Our council was held Jan. 12. Sister Miller, our city missionary, reported having visited 155 homes and the county hospital during the last year. She also distributed 250 garments among the poor. Two certificates were granted. Previous to the council one was restored. Bro. Nathan Kilhefner was elected Bible class leader for six months. On Christmas evening we held our usual Christmas and missionary services. The poor families were given large baskets of provisions on Christmas Day. We are now holding a series of meetings, which began Jan. 15, conducted by Bro. H. C. Early, of Penn Laird, Va. The attendance is good. One has applied for membership and one was restored.—Emma C. E. Landes, 219 College Avenue, Lancaster, Pa., Jan. 25.

Little Swanton.—A series of meetings opened at the Frystown house Jan. 8 and continued until Jan. 23. Bro. Thomas Patrick did the preaching. The meetings were interesting and Bro. Patrick held forth the Word with power. Two precious souls were made willing to accept Christ.—Henry M. Prutz, Frystown, Pa., Jan. 24.

Martinsburg.—Bro. George S. Raleigh, of Denton, Md., came to us Jan. 15 and began a series of meetings the same evening, continuing until Jan. 23. He preached in all nineteen sermons. He also preached two sermons at the Morrison's Cove house for the aged brethren and sisters. There were no additions to the church but the membership was greatly strengthened.—J. G. Mock, R. D. 1, Roaring Spring, Pa., Jan. 24.

Philadelphia (First Church of the Brethren, Dauphin Street above Broad Street).—Jan. 3 we held our council, Eld. J. T. Myers presiding. One letter was received and four granted. At the close of our Sunday-school lesson, Jan. 9, Bro. E. S. Young gave us a talk, which was greatly appreciated. We are in the midst of a revival, conducted by Bro. George Flory. The interest is increasing with each meeting, and the attendance is good, notwithstanding the bad weather. We expect to have baptism next Sunday.—Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., Jan. 20.

Welsh Run.—On the evening of Jan. 3 Bro. Charles Bon-sack, of Union Bridge, Md., began a series of meetings at this church and continued until Jan. 23, closing with a full house. The attendance and interest were good throughout the meeting. Bro. Bon-sack labored earnestly, and we trust that God will bless his labors for good. Since our last report two have been added to the church by baptism.—C. E. Martin, Mercersburg, Pa., Jan. 24.

VIRGINIA.

Beaver Creek.—The brethren of Beaver Creek and Bridgewater congregations have a mission territory in West Virginia which they work together. Their nearest appointment is sixty-five miles, and the farthest eighty-five. They can only reach these places by private conveyance, and it takes two and a half days to reach the Hevner church, it being necessary to cross seven mountains on the trip. They have forty members here, a Sunday school, also a Bible class during the year. At Top of Alleghany church there are ninety members. They have an evergreen Sunday school. The Brethren have planned to make at least one trip each month to these places, as soon as they can conveniently cross the mountains.—Nannie J. Miller, R. D. 2, Bridgewater, Va., Jan. 26.

Bethlehem church met in council Jan. 22, with Eld. D. A. Naft as moderator. Eld. Daniel Peters gave a brief talk on the travail chapter of Isaiah. Bro. B. E. Bowman was appointed to take charge of the ministerial work at Snow Creek. Eld. D. A. Naft will begin a series of meetings at this place the third Sunday evening of February. Other church business was attended to.—N. C. Peters, Boone Mill, Va., Jan. 22.

Botetourt.—The members met in council at the Valley church on Saturday, Jan. 22. After the reading of the minutes, Bro. J. C. Flora gave us an interesting talk on "Encouragement." It is our custom to have a fifteen-minute talk by one of the ministers at each council. Our mission solicitors reported \$148.10 as the amount collected on their recent solicitation for the various missionary departments. Besides, two of our Sunday schools have about \$60.00 to turn over to mission work. Bro. J. A. Dove gave a very interesting report of the proceedings of the Anti-Saloon League Convention, held at Richmond, Va., Jan. 18, 19 and 20. Eld. G. H. Graybill presided over the meeting.—Alda Hyton, Troutville, Va., Jan. 29.

Pleasant Valley.—We met in council Jan. 16, Eld. Wyatt Reed presiding. We re-elected him for the coming year. Eld. S. P. Reed was chosen Messenger agent, and the writer, church correspondent. Bro. W. E. Elgin preached two able sermons for us last Sunday.—H. L. Reed, R. D. 3, Box 90, Floyd, Va., Jan. 18.

WASHINGTON.

Washington City members have begun the New Year by starting a special Bible class, which is to meet every Tuesday evening. We are using as the textbook, "Training the Teacher." Already the class membership has exceeded our anticipation. The various phases of the work are being pushed forward with renewed vigor, under the direction of the pastor and the newly-elected officers of the Sunday school and Christian Workers' meeting. The Sunday school shows a marked increase since the first of the year. A special collection was taken up to purchase Bibles for church use. Our quarterly council was held Jan. 3. Much business was disposed of. The deacons have commenced their annual visit, preparatory to the spring love feast.—Mrs. D. E. Miller, 806 C St., S. E., Washington, D. C., Jan. 28.

WEST VIRGINIA.

Boysen Station.—Eld. H. A. Stahl, of Glade, Pa., began a series of meetings in the Mission church at Littleton, W. Va., on Jan. 15, preaching eleven doctrinal sermons and giving lectures on the first chapter of John. These services were greatly enjoyed and were well attended, considering the inclemency of the weather. There was one accession, and we feel that much good may result from these meetings. The doctrine is well received in this locality.—J. Q. Wade, Littleton, W. Va., Jan. 28.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

ERRATA.

Lesson 33 of "Bible Readings" is entitled "The First Day of the Week." It should have been, "The Sabbath." The House has just written me that it was a mistake in setting the type. I have noticed a few errors in the text citations. Bro. D. B. Miller, of Sterling, Colo., has kindly written me of three errors in texts found in Lesson 84. If any brother, noticing farther errors, will inform me on a postal, it will be kindly received, and noted in the copy I am marking up.

I passed several times over the work in its preparation, sending my third prepared copy to the press. Following these efforts, I submitted the copy to inspection by a good literary critic, and yet some errors seem to have escaped notice. I prepared the work especially for our young ministers and Bible students, donating the manuscript to the House, and I am desirous that there be as few mistakes as possible. I. J. Rosenberger, Covington, Ohio.

FROM VIRGINIA.

Since the middle of November I have been going in and out with the people of Virginia. It is interesting to note the changes since we left this valley for our home in

the West. It is also a pleasure to meet with those whom we have always known.

Our editor recommends that the elders teach along the line of nonconformity, etc. The next Sunday after that article appeared in print, I listened to a strong sermon along the line, where Daniel was held up as an example for us to follow. What an influence for good would follow, could each congregation be fed like that for a year!

The aid societies are doing good work here. One, that I inquired into most closely, has never reported anything through the Messenger, yet in the meeting I attended I heard of their plans to help the work in India, to assist the Orphanage in the home District and to send bonnets and caps to some weak churches. The old and young alike work to the same end. They are never too busy to lay aside their work at the beginning and close of the meeting to pray to God, the Giver of all good.

At present I am enjoying the special Bible Term at Bridgewater College. Surely we cannot help but be benefited, even if we apply only a few of the good lessons we hear each day. Bro. J. Carson Miller gives us a sermon each evening. Martha Click Senger.

Bridgewater, Va., Jan. 23.

ANNUAL MEETING QUERIES.

Below will be found the queries intended for the Annual Conference. If there be others they have not reached our desk:

Northeastern Ohio.

From the Danville church, by consent of the district meeting of Northeastern Ohio, to the General Conference of the Church of the Brethren of 1910: Will this Conference grant that all persons who have been baptized by trine immersion, according to Matt. 28: 19, and for the remission of sins according to Acts 2: 38, and by an administrator who believes such baptism scriptural, may be received into the "Church of the Brethren" by the right hand of fellowship and kiss of charity, after the usual instructions are given and assented to? Request granted and passed to Annual Meeting.

Southern Indiana.

White Church: Whereas, Annual Meeting has already decided that no additional schools shall be organized, without permission from the Conference, and whereas, Annual Conference has appointed an Educational Board to act as guardian of the schools already organized, and, whereas, our schools, because of their denominational cast, want of funds, and strong opposition from State and other well-equipped colleges, are having a hard struggle for an existence: Therefore, we, the White church, petition Annual Conference through district meeting, to supplement her former decision by an act providing that, hereafter all promoters of schools or colleges, shall first secure a recommendation from the Educational Board. Answer passed to Annual Meeting.

Northern Missouri.

The committee appointed to ascertain the advisability of calling for Annual Meeting reported favorably, and the meeting decided by a motion to call for Annual Meeting for 1911.

Northeastern Kansas.

We, the Topeka church ask district meeting to (a) call for Annual Meeting for Northeastern Kansas for the year 1911.

Answer: Request granted, with the following amendment: That said Annual Meeting be held in Kansas City or Topeka, as a committee on location shall decide.

(b) The following committee for the location of said meeting was appointed by the moderator and confirmed by the meeting: R. A. Yoder, Wm. Davis, and I. L. Hoover.

Southern Illinois.

The Cerro Gordo church petitions Annual Meeting through district meeting of Southern Illinois to grant congregations the privilege of omitting the salutation between the supper and communion, where it can be done by unanimous consent of the congregation. See Matt. 26: 26; Mark 14: 22.

Passed by District to Annual Meeting.

Southwestern Kansas and Southern Colorado.

The Wichita church asks district meeting of Southwestern Kansas and Southern Colorado to call for Annual Meeting of 1911, to be held in Wichita, Kansas.—J. B. Highbarger, Clerk; J. Funk, Pastor.

Answer: We instruct the chair to appoint a committee of three members to keep in touch with the auditorium committee at Wichita, and if the auditorium, now being promoted, be not completed in due time, the call be not made.

The moderator appointed the following committee: J. J. Yoder, J. R. Hendricks, J. Funk.

Northern California.

1. Calls for the Annual Meeting in 1911.
2. The Reedley church petitions the Annual Meeting, through the district meeting of Northern California, to say if it is in harmony with the Gospel, as practiced by the Church of the Brethren, to have special music, such as solos, duets, quartets, etc., in connection with the auxiliary meetings of the church, as Christian Workers' meetings and Sunday school. Sent to Annual Meeting.

FINANCIAL REPORTS

During the Month of November the Brethren's General Mission Board sent out 167,133 pages of tracts.

CORRECTIONS.

There has been transferred from the World-Wide Fund \$50 to the India Native Workers Fund and \$109.37 to the China Hilton Fund. Also there has been transferred to the World-Wide Fund \$20 from the China Hilton Fund. This decreases the World-Wide Fund \$139.37 and China Mission Fund \$20.00.

The General Mission Board of the Church of the Brethren acknowledges the following donations for November, 1909:

WORLD-WIDE MISSIONS.

Indiana—\$340.42.	
Northern District, Congregations.	
Rock Run, \$43.64; Turkey Creek, \$28; Springfield, \$23; Pine Creek, \$17.19; West Goshen, \$11.78; North Liberty, \$7.92; Walnut, \$6.	134 63
Individuals.	
S. B. Reppert and wife, \$6; Permelia Greenwood, \$3; U. R. and Katherine Young, \$2; Addie Olinger, \$1.50; Walter Swihart (Marriage Notice), 50 cents; Wm. Beach (Marriage Notice), 50 cents.	13 60
Middle District, Congregations.	
Bachelor's Run, \$23.87; Gloria, \$14.10; Somerset, \$6.59; Pipe Creek, \$2.38.	51 91
Christian Workers.	
Flora.	4 04
Individuals.	
J. E. Miller, \$100; Mrs. Elz. Reiff, \$1; Francis A. Crill, \$1.	102 00
Southern District, Congregation.	
Lick Creek.	6 94
Individuals.	
Austin Himes, \$20; Jacob Culler, \$5; James A. Root (Marriage Notice), 50 cents.	27 50
Illinois—\$287.75.	
Northern District, Congregations.	
Silver Creek, \$68.29; Rock River, \$38.50; Yellow Creek, \$25.39; Light, \$21.68; Chicago, \$10.00; Mt. Carroll, \$6.	171 36
Individuals.	
Mrs. Mary Gnagay, \$10; J. S. Rodger and wife, \$10; Cyrus Miller, \$5; E. P. Frostie, \$5; A. R. Rodger, \$5; S. Sister, \$2; Sarah Boyer, \$1; Sally Kimmel, \$1.	36 00
Southern District, Congregation.	
Sugar Creek, \$12.87; Gloria, \$13; Mulberry Grove, \$5.20.	31 95
Individuals.	
Hannah Wirt, \$5; James Wirt, \$5; Sister B. S. Kinding, \$2; H. J. Berkey, \$2; Lydia Bucher, \$1; M. D. Hershey and wife, \$1; Sarah C. Malory, \$1; Mrs. H. A. Forney, \$1.	18 00
Pennsylvania—\$379.79.	
Eastern District, Individuals.	
D. G. Hendrick, \$25; E. M. Wengert (Marriage Notice), 50 cents.	25 50
Southern District, Congregations.	
Marsh Creek.	6 02
Individuals.	
Solomon Strauser, \$2; Receipt No. 11080, \$2.33; A. Sister, Lost Creek, \$1; Nora V. Sieber, \$1; A. Sister, 50 cents; W. L. Shearer (Marriage Notice), 50 cents; D. H. Ector (Marriage Notice), 50 cents; D. H. Ector (Marriage Notice), 50 cents.	8 83
Middle District, Individuals.	
Mary A. Kinsey, \$10; Mrs. Hannah Puderbaugh, \$2; Susannah Ruder, \$2; A. Sister, \$1.	16 00
Western District, Congregation.	
Scalp Level, \$35.	35 00
Individuals.	
Ed Lick, \$10.85; Montgomery, \$14.80; Greenville, \$1.50.	70 94
Individuals.	
A. Brother and family, \$25; Harriet Reed, \$20; O. W. Reed, \$10; M. C. Horner and family, \$10; A. B. Mumel, \$2; Harry E. Asche, \$1; G. W. Zimmer, \$1; Amanda Roddy, \$1; Al. A. Roddy, \$1; Sarah C. Malory, \$1; (Marriage Notice), 50 cents.	66 50
Missouri—\$192.95.	
Northern District, Congregation.	
Rockingham.	53 00
Individual.	
Emma Schildknecht.	2 00
Middle District.	
District Meeting Collection.	27 74
Congregations.	
Mound, \$37.31; Mineral Creek, \$20; Warrensburg, \$15.15; Centerville, \$5.	77 46

Individuals.	
B. Bowman and wife, \$5.	5 00
Southern District, Congregation.	
Dry Fork.	1 25
Individuals.	
E. W. Gitt, \$25; Mrs. D. H. Wampler, \$1; Annie A. Wampler, 50 cents.	26 50
Ohio—\$142.00.	
Northeastern District, Individuals.	
A. Brother, \$3.50; Cyrus Young and wife, \$2; Mrs. Clara A. Holloway, \$1; Mrs. Schantz, \$1; Mrs. W. M. Mohr, \$1; S. M. Friend (Marriage Notice), 50 cents; Myrtle A. Holloway, \$1.	10 00
Northwestern District, Congregations.	
Greenspring, \$25.50; Sugar Creek, \$18.50; Lick Creek, \$17.50; Logan, \$12.25.	73 92
Individuals.	
Lydia Fried, \$4; Blanche Dodge, \$2; John A. Trackler, \$1; Abednego Miller (Marriage Notice), 50 cents; David Eyerly (Marriage Notice), 50 cents.	8 00
Southern District, Congregations.	
Salem, \$22.02; Hickory Grove, \$11.84.	33 86
Individuals.	
A. Brother's Birthday Offering.	55 50
West Milton, \$10; Joseph and Mary Groat, \$5; Mrs. Isaac Inboden, \$1; Ezra Flory (Marriage Notice), 50 cents.	16 50
Virginia—\$123.51.	
First District, Congregation.	
Pleasant View.	63 00
Individual.	
Mrs. Catherine Bay, \$3.50; A. Sister (Cousin Congregation), \$1; M. A. Riner, \$1.	55 50
Second District, Congregations.	
Pleasant Valley, \$17.03; Cedar Grove, \$15.13; Sangerville, \$13.35.	55 51
Individuals.	
B. C. Moomaw, \$5; Janie Driver, \$1.50.	6 50
Kansas—\$94.86.	
Northeastern District, Congregations.	
Ramona, \$20; Ozawie, \$7.30.	27 30
Individuals.	
Susan Cochran, \$1; Mrs. John Shoe-maker, 50 cents.	1 50
Southeastern District, Congregations.	
Monitor, \$29.32; McPherson, \$28.02; Kansas Center, \$7.72.	65 06
Individuals.	
Tena Glathart.	1 00
North Dakota—\$90.68.	
Congregations.	
Ray, \$11.30; Rock Lake, \$11.	22 30
Individuals.	
Kenmare, \$11.57; Prairie Home, \$6.81.	18 38
Individuals.	
A. Brother and family, \$25; J. B. Deardoff, \$10; D. Warren Shock, \$1.50; Ella Z. Row, James Riv. Cong., \$1; Elder John Dea (Marriage Notice), \$1; Mary C. Henricks, \$1; Geo. K. Miller (Marriage Notice), 50 cents.	40 00
North District, Congregation.	
Greene.	19 10
Individuals.	
David Brallier and family, \$10; S. Hershey, \$5; J. H. Rolston (Marriage Notice), 50 cents.	15 50
Middle District, Congregation.	
Brooklyn.	11 50
Individuals.	
F. Caslow, \$5; Anna Caslow, \$4; Mrs. Anna Eben, \$1.50; Minnie Caslow, \$1; S. B. Miller (Marriage Notice), 50 cents.	12 00
Southern District, Congregation.	
Fairview.	2 50
Individuals.	
Homar F. Caskey, \$3; L. M. Kob (Marriage Notice), 50 cents.	3 50
Denmark—\$68.97.	
Congregations.	
Woodland, \$22.50; Sunfield, \$3.21; New Haven, \$4.50; Crystal, \$3.75.	38 97
Individuals.	
Receipt No. 11169, \$10; C. G. Petry and wife, \$5; M. and Mrs. A. Reppert, \$4; Vina Huff, \$1.	20 00
Nebraska—\$51.04.	
Congregations.	
Bethel, \$23.30; Omaha Mission, \$10.80; Lincoln, \$9.10; Kearney, \$7.84.	50 04
Individuals.	
Manvel, \$45.50; Saginaw, \$3.	48 50
Maryland—\$45.00.	
Eastern District, Individuals.	
"Mt. Airy, Md." \$10; Miss Eugenie Beachley, 50 cents; J. S. Gelsier (Marriage Notice), 50 cents.	11 00
Middle District, Individuals.	
A. Sister, \$20; John D. Beackley, \$5; John S. Bowlius (Marriage Notice), 50 cents.	26 00
Western District, Individuals.	
John A. Merrill and wife, \$5; H. H. Baker, \$3.	8 00
Tennessee—\$37.25.	
Individuals.	
Wm. Anderson, \$13.50; B. Y. Harris, \$10; Rachel Gross, \$3; Mary E. Spangle, \$1; N. D. Horne, \$1; Mrs. Annie A. Nind, \$1; Mrs. M. M. Pineda, 50 cents; Maggie Satterfield, 45 cents; A. H. Duncan, 25 cents; Frank Pine, 25 cents; Geo. Pine, 20 cents; Riley Pine, 10 cents; J. G. Pine, 10 cents.	37 25
Louisiana—\$19.65.	
Congregation.	
Roskoze and Friends.	18 65
West Virginia—\$11.00.	
First District.	
Individuals.	8 00
Eliza Hilkey, \$5; B. F. Wrathford and family, \$5; J. W. Nelson, \$1.	11 00
Oklahoma—\$8.10.	
Individuals.	
Joshua and Hannah M. Brown, \$4.10; R. E. Smith, \$4.	8 10
California—\$6.50.	
Northern District, Individuals.	
Philip Landis and wife, \$1; Levi Whisler (Marriage Notice), 50 cents.	1 50
Southern District, Individual.	
Belinda Riley.	5 00
Montana—\$3.00.	
Individual.	
Receipt No. 11172.	3 00
Canada—\$3.00.	
Individual.	
Mrs. J. J. Swingle.	3 00
Minnesota—\$2.75.	
Individuals.	
Isaac Petty, \$2.25; Jacob Wirt (Marriage Notice), 50 cents.	2 75
Oregon—\$2.00.	
Individual.	
Anna Elv. Hyatt.	2 00
Idaho—\$1.53.	
Individuals.	
Blizz Greene, \$1; Mrs. Ida M. Frantz, 53 cents.	1 53
Colorado—\$1.50.	
Individual.	
Mrs. W. T. Brumbaugh, \$1; Mary A. Yeager, \$1.	1 50
Washington—\$1.00.	
Individual.	
J. J. Filbrun.	1 00
Wisconsin—\$1.00.	
Individuals.	
Mr. and Mrs. J. E. Zollers.	1 00
Unknown.	
Total for the month.	\$ 1,791 51
Previously received.	16,032 18
Total for the year so far.	\$ 17,823 69
Less amounts transferred from M. C. Collection to other funds.	\$ 139 37
Total.	\$ 17,684 32
INDIA ORPHANAGE.	
Oklahoma—\$144.00.	
Individuals.	
F. Sanger, \$128; Ida McAvoy, \$16.	144 00
Indiana—\$58.00.	
Northern District, Sunday School.	
Goshen City.	11 00
Individuals.	
K. K. Riley.	10 00
Middle District, Aid Society.	
Eel River.	5 00
Southern District, Sunday School.	
Ottie Rinehart's S. S. Class, Four Mile Congregation.	82 00
Ohio—\$50.00.	
Northeastern District, Sunday School.	
Maple Grove.	20 00
Southern District, Sunday School.	
Brooklyn.	20 00
Pennsylvania—\$39.75.	
Southern District.	
Sharon Sewing Circle, \$10; Huntsdale Class in the corner, \$5.	15 00
Western District, Congregation.	
Meyerdale.	14 73
Individual.	
M. W. Reed.	10 00
Idaho—\$23.00.	
Individuals.	
A. J. Nickey and wife.	20 00
Idaho—\$23.00.	
Southern District, Aid Society.	
Cerro Gordo.	20 00
Kansas—\$5.42.	
Southeastern District, Sunday School.	
McPherson Primary Department.	5 42
Oregon—\$5.00.	

Sunday School.	
Newberg.	5 00
Total for the month.	\$ 332 15
Previously received.	1,982 62
Total for year so far.	\$2,314 77

INDIA MISSION.

Kansas—\$77.05.	
Southeastern District.	\$ 77 05
Ohio—\$22.05.	
Northwestern District, Congregations.	
Fostoria, \$12.05; Portage, \$10.	22 05
Washington—\$10.00.	
Individuals.	
H. H. Johnson.	10 00
Indiana—\$5.00.	
Middle District, Individual.	
Anna R. Hyatt.	5 00
Pennsylvania—\$5.00.	
Southern District, Individual.	
Oreron.	5 00
Individuals.	
Anna R. Hyatt.	1 00
Wisconsin—\$1.00.	
Individuals.	
J. E. Zollers and wife.	1 00
Total for the month.	\$ 121 10
Previously reported.	338 09
Total for year so far.	\$ 459 19

INDIA WIDOWS' HOME.

West Virginia—\$5.00.	
First District, Individual.	
Eliza Hilkey.	5 00
Previously received.	5 00
Total for the month.	5 00
Amount on hand for year so far.	10 00

CHINA MISSION.

California—\$15.00.	
Individuals.	
Eastern District, Individuals.	12 00
Ohio—\$5.00.	
Northwestern District, Individuals.	
John Snyder.	1 00
Western District, Individuals.	
J. R. and Maggie B. Halladay.	5 00
West Virginia—\$2.00.	
Second District, Individual.	
Cora Shaffer.	2 00
Total for the month.	\$ 35 50
Previously received.	314 85
Total for the year so far.	\$ 350 35

CHURCH EXTENSION.

Washington—\$10.00.	
Individual.	
H. H. Johnson.	10 00
Ohio—\$3.00.	
Northwestern District, Individual.	
John A. Trackler.	3 00
Oklahoma—\$2.05.	
Individuals.	
Julia Fisher.	2 05
Total for the month.	\$ 15 05
Previously received.	55 75
Total for the year so far.	\$ 70 80

COLORED MISSION.

Illinois—\$1.00.	
Northern District, Individual.	
A. Sister.	1 00
Total for the month.	\$ 1 00
Previously received.	16 91
Total for year so far.	\$ 17 91

CUBA MISSION.

Indiana—\$5.00.	
Northern District, Congregation.	
Turkey Creek.	5 00
Pennsylvania—\$1.00.	
Western District, Individual.	
Hannah Smith.	1 00
Total for the month.	\$ 6 00
Previously received.	25 69
Total for year so far.	\$ 31 69

BRETHREN SUNDAY-SCHOOL EXTENSION

OF OHIO.	
Total amount for the Building Fund for October and November, \$12.20. Total amount for the General Fund for October and November, \$49.67. Total amount given by our Country Cousins, \$15.50. Total amount received, \$18.11. So. Clifton Park Avenue, Chicago, Ill.	
DENVER MEETINGHOUSE.	
Total amount for October and November, \$206.50.—H. F. Caylor, Secretary-Treasurer, Building and Fund Committee, 165 So. Clarkson St., Denver, Colo.	

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Allen-Sutter.—Dec. 29, 1909, at the home of the bride's parents, near Hampton, Franklin Co., Iowa, Bro. Joseph R. Allen and Sister Lottie V. Sutter, of Franklin County, Iowa. W. H. Hood.

Burkholder-Quellhorst.—By the writer, at the home of the bride's parents, Brother and Sister John Quellhorst, near Alvo, Neb., Jan. 18, 1910, Bro. Arthur Quellhorst, of Ottaviano, Neb., and Sister Elida Quellhorst, of Alvo, Neb. Jesse Y. Heckler.

Ruber-Carr.—By the undersigned at the home of the bride's parents, near Gretna, Ohio, Jan. 12, 1910, Mr. George F. Huber and Sister Esther Carr. Abbeville, Mich.

Keeney-Babylon.—In Hanover, Pa., Jan. 13, 1910, by the undersigned, Bro. John Y. Keeney, of New Freedom, York Co., Pa., and Sister Catharine Babylon, of Spring Grove, late widow of Eld. Emmanuel Babylon. D. H. Baker.

Young-Baker.—At the home of the bride, Lindsley, Ind., Dec. 25, 1909, by the undersigned, Bro. Samuel L. Young, of Carrington, N. Dak., and Mary Catherine Baker. After March 1 they will be at home in Carrington, N. Dak. Geo. L. Studebaker.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Blickenstaff. Bro. David, born in Clinton County, Ind., Feb. 27, 1840, died in Carroll County, Ind., Jan. 14, 1910, aged 69 years, 10 months and 25 days. He was a member of the Brethren church for fifty years, and served as deacon for twenty-four years. He was united in marriage to Susan Wise, daughter of Eld. David Wise, of Carroll County, Ind., in 1861. His children, four sons, three daughters, two brothers and one sister survive. Services at the Nebo church, near his late home, by Eld. David Dilling, assisted by the writer. Text, Num. 23: 10. J. G. Stinebaugh.

Brehm. Sister Nancy E., nee Shope, born in Lauphin

County, Pa., Oct. 6, 1837, died at her home in Astoria, Ill., Jan. 7, 1910, aged 72 years, 3 months and 1 day. She has long been a faithful member of the Church of the Brethren. Her husband, two sons and two daughters remain. Services at South Fulton, by Brethren Cyrus Dyer and J. C. Denmy. Fay A. Rohrbach.

Burkholder. Bro. Abram, of the Upper Canowago church, Adams County, Pa., born Sept. 4, 1831, died Jan. 6, 1910, aged 78 years, 4 months and 2 days. He had suffered from shaking palsy for five years, but his death was caused by erysipelas from which he suffered since New Year's Day. His wife, three daughters and two brothers, one son, three sisters and one brother preceded him. He was a faithful member of the Brethren church for many years, and was an active agent for the Brethren's publications until his death. His funeral services at the Hatfield Meetinghouse, by Brethren C. L. Baker and W. G. Group. Interment at the same place. Anna M. Burkholder.

Cassel. Jonas M., died at his home near Hatfield, Pa., where he lived for many years. He was born near Harleysville, Montgomery Co., Pa., in 1844, and died Dec. 19, 1909, aged 65 years, 8 months and 14 days. He was married to Kathryn Nyce, and soon after both joined the Church of the Brethren. In the early years of his membership he was elected to the office of deacon, in which he served faithfully until his death. He had been in poor health for some time, but his death was rather unexpected. He is survived by his wife and thirteen children, all but two of whom are members of the Church of the Brethren. One daughter preceded him to the other world. Services at the Hatfield Meetinghouse, by Brethren Hilary Croustamel. Interment at the Hatfield Brethren burying grounds. Mrs. George H. Light.

Clem. Bro. David, born in Franklin County, Pa., Jan. 3, 1825, died in the bounds of the Pine Creek church, Ind., Dec. 8, 1909, aged 84 years, 11 months and 5 days. He was baptized May 19, 1842, and elected deacon June 1864, in which capacity he served faithfully for forty-five years. Bro. Clem was married three times. Of the first two unions six children survive. He was married to Sister Sarah E. Woodward April 25, 1878, who, with one daughter, also survives. Services at the West Liberty Brethren Meetinghouse, assisted by Bro. Andrew Rupel. Interment in North Liberty cemetery. Emma Rupel.

Driskill. Sister Abigail S., wife of John T. Driskill, born March 25, 1837, died of paralysis and stomach trouble, near Arah, Sourry County, Tex., Jan. 10, 1910, aged 72 years, 9 months and 1 day. She united with the Brethren church at

the age of fifteen and lived a consistent life. She was anointed Nov. 15. Services by Joseph Temple, pastor of the Presbyterian church. Interment in the Snyder cemetery. J. A. Beebe.

Duber. Bro. Ephraim, born in Adams County, Pa., June 12, 1830, died at the home of his son John, in Summum, Ill., Jan. 17, 1910, aged 79 years, 7 months and 5 days. He moved to Fulton County, Ill., in 1850, and was married to Ellen Shields April 14, 1853. To this union were born seven sons, two of whom died in childhood. His wife died April 19, 1873. He was then married to Susan Wiley Jan. 22, 1874. To this union was born a daughter. His second wife died June 18, 1900. He and his family moved to Guthrie County, Iowa, about twenty-five years ago. Bro. Duber united with the church about twelve years ago and was a faithful and zealous member to the end. He went to Fulton County, Ill., to spend the winter with his children and friends. Five sons and one daughter survive. Services at the Woodland church, by Bro. Samuel Bucher. Interment in the near-by cemetery. J. D. Haughtlin.

SUNDAY SCHOOL LESSON BIBLE CHART FOR 1910

The accompanying cut shows a reduced fac-simile of one page of our 1910 Sunday School Lesson Bible Chart. Size 13x20 inches, 60 pages. When hung on the wall the larger print can be read at a distance of 10 to 15 feet. The Golden Text, Memory Verse, and some of the headings are printed in red—the rest in blue. It contains all of the Sunday-School Lessons for 1910. Each page contains the full text of one of the lessons—The Golden Text, the Home Readings, Three Teaching Points, Subject and Scripture References. The Books of the Bible are arranged in groups, for memorizing. There are 4 pages of songs. Four songs to a page. One page for each quarter. Sixteen soul-stirring songs printed in regular song sheet size.

Read what some of the leading Sunday-School Workers of the United States say about the Sunday-School Bible Lesson Chart for 1910.

Marion Lawrence, General Secretary of the International Sunday-School Association—"I have never seen anything of the kind that compared with it for helpfulness along the very lines where help is needed."

Dr. W. A. Duncan, Founder of the Home Department—"I know of nothing like it nor so good, and I heartily recommend it to all Home Department Students."

Dr. H. M. Hamill—"I think your Chart to be one of the most timely and helpful of all recent additions to Sunday-school literature."

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Jan. 16, 1910, aged 77 years, 2 months and 10 days. She was united in marriage to Daniel L. Himes Dec. 5, 1860, who preceded her nearly eighteen years. To this union were born five children, of whom one son and three daughters survive. Sister Himes united with the Church of the Brethren in 1862 and held out faithful until death. Services at the home by Bro. A. Neher, assisted by Bro. W. H. Leaman. Text, Rev. 14: 13. Interment in the McCune cemetery.

Imman, Isaac L., born March 16, 1859, died from the effects of blood poisoning, at his home near Bradford, Ohio, Oct. 26, 1909, aged 50 years, 7 months and 10 days. He was united in marriage to Mary Ellen Frey, to whom were born four sons and four daughters, all of whom survive except one daughter, who died in infancy. He united with the Church of the Brethren at the age of twenty-five, and was ever loyal and faithful. Services by Eld. J. H. Christian and Bro. John Elkenberry. J. E. Overholser.

Johnson, Bro. Joseph, died at his late home in Spring City, Pa., Jan. 5, 1910, aged 80 years, 10 months and 21 days. He had been a member of the Parker Ford Brethren church for many years. Services in the Union church in Parker Ford, Jan. 11, by Bro. T. R. Coffman, assisted by Eld. J. P. Hetlic. Text, 2 Tim. 4: 7, 8. Interment in the adjoining cemetery. T. R. Coffman.

Kirkpatrick, Sister Anna B., of the South English church, Iowa, born near South English, Iowa, Aug. 24, 1850, died from an acute attack of erysipelas, Jan. 18, 1910, aged 29 years, 4 months and 22 days. She leaves a widowed mother and three grown brothers. Her father, two brothers, and one sister preceded her. Feb. 29, 1896, she united with the Church of the Brethren and lived a faithful Christian life unto the end. Funeral Jan. 19 in the church east of South English, by the undersigned, assisted by Eld. D. P. Miller, from the words, "Her sun is gone down while it is yet day," after which her body was laid to rest in the cemetery near by.

Leckrone, Bro. Jonas, born at Mazonstown, Pa., Feb. 16, 1826, died at the home of his son in Jonesboro, Ind., Jan. 14, 1910, aged 83 years, 10 months and 28 days. He was married to Polly Bosserman in 1846. To this union was born one son. In 1869 he was again married to Marilla Flowers, who preceded him in 1903. To this union was born one son, J. A. Leckrone, with whom he made his home. Bro. Leckrone was a devout member of the Church of the Brethren for over sixty-five years. One son and two sisters survive. Services at the Elv River church, by Bro. W. W. Barnhart. Interment in the cemetery near by.

May, Sister Mary, born in Ohio, April 12, 1833, died at her home in Brethren, Mich., Jan. 4, 1910, aged 76 years, 8 months and 23 days. She was united in marriage to John May about fifty-nine years ago, who preceded her about seven years. She united with the Church of the Brethren the summer before her death. She had been a member of another denomination for many years. Services by Brethren Geo. E. Deardoff and C. L. Wilkins. Text, Rev. 14: 13. Flossie B. Swihart.

Miller, Bro. Anthony, died of old age, at the home of his daughter, in the Middle Creek congregation, Pa., Jan. 15, 1910, aged 90 years, 7 months and 11 days. He was a member of the church more than sixty years. Services by the writer in the Scullion church. Text, Job 14: 19. Interment in the Scullion cemetery. H. A. Stahl.

Mosier, Bro. Edwin, born in Fairfield County, Ohio, March 11, 1845, died in Walla Walla, Wash., Aug. 20, 1909, aged 64 years, 5 months and 9 days. The deceased was married to Maria Elizabeth Beyerer March 10, 1878. To this union were born two sons who, with a kind companion, survive. He united with the Church of the Brethren in June, 1904. In June, 1909, he was anointed. From that time he expressed himself as being ready to go, feeling it to be God's will to call him home. Services by Eld. John Bonawitz, of Weston, Oregon. J. Harman Stover.

Payton, Sister Elizabeth, born July 3, 1828, died from a paralytic stroke, at the Old Folks' Home, near Darlow, Kans., Jan. 7, 1910, aged 81 years, 6 months and 4 days. She united with the Brethren while quite young and was a faithful member about seventy years. She was never married, but spent all her time and means in caring for an invalid sister. After her sister's death she lived a few years with her brothers and sisters, and about thirteen years ago came to the home, where she has since resided. She was always patient, especially during her last illness. To the Brethren she never spoke an idle or useless word. When others spoke harshly, she only smiled and gave them an intelligent and becoming answer. Services by the home brethren. Text, Rev. 14: 13. Interment in the cemetery near the Pleasant View church. S. P. Weaver.

Replogie, Eliza Harvey, died in the bounds of the Donnels Creek church, at her home in Springfield, Ohio, Jan. 6, 1910, aged 87 years, 10 months and 27 days. She was married to Samuel Replogie March 4, 1869. To this union were born three sons and two daughters. Her husband, one son and one daughter preceded her. She united with the Church of the Brethren in June, 1896. She leaves two sons and one daughter. Services at the Grace M. E. church in Springfield, Ohio, by Bro. David Leatherman. Elsie Winget.

Runk, Bro. William P., born in Putnam County, Ind., Oct. 18, 1835, died in Montgomery County, Ind., Dec. 11, 1909, aged 74 years, 1 month and 23 days. He was married to Mary M. Smith, of Virginia, Nov. 13, 1868. He is survived by his wife, one daughter and one son. He united with the church in his youth, and was faithful until death. Services in the Mt. Pleasant church, by Brethren Wm. R. Harshbarger and E. N. Goshorn. Burial in adjoining cemetery. Emma Miller.

Rule, Sister Lucy, eldest daughter of Brother Perry and Annie Rule, born in Carroll County, Ind., July 7, 1895, died in the same county, Jan. 4, 1910, after one week's illness with typhoid fever, aged 14 years, 5 months and 27 days. Sister Lucy was a bright and promising girl, and had accepted her Savior Sept. 3, 1909. Services by Eld. A. G. Crosswhite. Text, Mark 5: 39. Interment in the Camden cemetery. J. G. Stinebaugh.

Shermer, Louisa, died in Union, Montgomery County, Ohio, Jan. 14, 1910, aged 82 years, 10 months and 8 days. She was united in marriage to Eden Shermer in 1844. To this union were born eight sons and six daughters. Three children and her companion preceded her. Services in the M. E. church, by the writer. Text, Luke 10: 45. John H. Brumbaugh.

Tinkey, James H., son of Bro. George Tinkey and wife, of near Donegal, Pa., died at the home of his parents, in an Indian Creek congregation, Jan. 15, 1910, aged 8 years, 3 months and 19 days. He was a cripple all his life. Services Jan. 17, at the home, by the writer. Interment in the Miller cemetery. Irwin R. Fletcher.

Waldan, Alexander, died in the bounds of the Mt. Zion church, Tuscarawas County, Ohio, Nov. 19, 1909, aged 79 years, 9 months and 24 days. He was a native of Württemberg, Germany, and came to the United States in 1854. He married Sophia Ruth July 24, 1856. To the union were born four sons and eight daughters, all of whom are living except one daughter. His wife died Oct. 15, 1881. Two sisters also survive, one in Germany and one in Russia. Services by the writer. Edward Womels.

Wright, Sister Nannie J., died in the bounds of the Botsford congregation, Y. 14, 1909, aged 35 years. She was a constant sufferer for more than a year, but bore her affliction with commendable fortitude. Her husband and five children survive. Services by the writer. Text, Deut. 32: 29. L. C. Coffman.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 49.

Elgin, Ill., February 12, 1910.

No. 7.

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AROUND THE WORLD

AFTER all, nothing speaks so eloquently in behalf of temperance as the results, when the matter is put to a fair test. Alexander County, Illinois, which is under the stern domination of the liquor traffic, has sixty-seven of its convicts in the State penitentiary. Edwards County, in the same State, with no saloons for forty years, has not had a single inmate in the penitentiary for the last thirty years. Besides, Edwards County is free from debt, and has a balance in the treasury of \$15,000. These are facts that speak for themselves.

THE mayor of Pemberville, Ohio, is not only vigorously enforcing the local option law of his town, but also purposes relentlessly to apply the State law concerning profanity. He says that people should have due respect for the law, for their God, and for themselves, and that this should prompt them to abstain from the unbecoming habit of profanity. On visiting the various towns and cities of our country, one is shocked, at times, by the large amount of profanity everywhere apparent, extending even to men high in the councils of the nation. Contrary to the letter and spirit of the Word, as well as the laws of the land, the evil habit is altogether too prevalent, and no credit to an intelligent and enlightened nation.

THE influx of Jews into Palestine during the last several months has been so enormous that the best portions of the country are now in the hands of Jewish colonists. In Jerusalem four-fifths of the population belong to Abraham's chosen race. Large portions of land around the Sea of Galilee have been bought up from poor natives, and converted into prosperous farms. The plain of Sharon, between Jaffa and Lydda, is one vast garden, owned and tended largely by Jewish skill and labor. The "Hauran," one of the most fertile wheat districts in the world, is being absorbed by a Jewish syndicate. The Plain of Esdraelon, the scene of many a battle in days of old, has also passed into Jewish hands. In fact, prosperous colonies are found throughout Palestine from Dan to Beer-sheba. Thousands of Jews, escaping from the persecutions in Persia and other lands, are now finding a safe refuge in the land of their fathers. The Jordan Valley, once the much-prized property of Abdul Hamid, former Sultan of Turkey, is being bought, section

after section, by Jewish capitalists who are working under the auspices of the Zionist movement. So marked is the succession of important events in Palestine, at present, that the student of Bible history can readily trace the rapid fulfillment of prophecy, as foretold by holy men of old.

THAT great power is used by the liquor interests to gain their ends is apparent to the most superficial observer. Recently one of the large railroad systems, running into Chicago, changed its pay day from Saturday to Monday, having in mind the best interests of its men. At once, however, a committee from the brewing and distillery interests waited upon the railroad in question, and threatened to withdraw their shipping patronage, unless the pay day be immediately changed back to Saturday. The great railroad system obediently bowed to the greater power. Now the saloons can have the first chance, each Saturday, at the pay envelopes of the men,—the wives and children may have what is left. "Golden Rule" principles are no part of the liquor dealer's code of morals.

It has been well said that "in the midst of life we are in death," and the truth of the saying was brought vividly to mind during the first part of the past week, when reports of three fatal mine disasters again recalled the fact that death continually haunts the pathway of the toiler. Monday, Jan. 31, there was a loss of seventy-five lives in a mine at Primero, Colo. Next day, Feb. 1, the grim destroyer levied a toll of thirty-five victims at Drakesboro, Ky. Wednesday, Feb. 2, sixty-eight toilers at Coahuila, Mexico, were ushered into eternity by a mine explosion. Will the time ever come when human life is regarded of sufficient value, that adequate measures are provided for the safety of those engaged in perilous callings? It sometimes seems as if, in the greed for gain, we sacrifice safety.

On the evening of Feb. 4 the petition of the temperance workers of Chicago, containing almost 75,000 signatures, was filed with the proper authorities, and now the question of closing the saloons in the western metropolis will be submitted to the vote of the people at the coming spring election. Nearly 14,000 more names than required by law were obtained by the enthusiastic anti-saloon workers. Even though this onslaught of temperance workers in Chicago may fail to win at the polls, the campaign is bound to be a great educational factor in favor of prohibition principles. The people will be made to think and reason upon the matter, and that is a gain of no small import. Other cities and towns in Illinois,—Elgin among the number,—will vote on the same great question, and from present indications it appears that there will be some decisive action in behalf of temperance.

WHILE China is sparing neither money nor effort to rid itself of the opium curse, another phase of the question has come to public notice, which shows that England, for the sake of a few paltry dollars, is unwilling to give up the lucrative opium sale in China, which by treaty, if not by laws of right and justice, is her prerogative for the time being. Ku Cheng, China, raised \$5,280 by voluntary subscriptions, to help the Central Government in the speedy discontinuance of opium sales in that district. When the closing of all shops had been accomplished, some months ago, there was general rejoicing by the populace, until the British Consul insisted upon it that the treaty stipulations be respected until their expiration. By opening again the opium shops that had been closed, England's sales of the drug will continue to yield a handsome revenue for some years, but what an example of practical Christianity is thus given to heathen China by a supposedly Christian nation!

FREQUENTLY the authenticity of historical events is confirmed in a most striking manner, by, apparently, trifling discoveries. The Guimet Museum in Paris has just come in possession of one of the most valuable of ancient Egyptian relics,—a gold ring which was among the treasures of Queen Nefritarimeri. She was the wife of Rameses II., who belonged to the nineteenth dynasty, and reigned thirteen centuries before Christ. The names of both the King and Queen are engraved upon the ring in beautiful hieroglyphs, and it is this inscription that is especially valuable to the historian, because of its corroboration of contemporaneous Egyptian history. One by one these silent witnesses of the past arise, and range themselves in confirmation of the truth.

THE ancient River Pison, situated in a portion of the great Euphrates Valley, and mentioned in connection with the Garden of Eden, has always been a matter of interest to Bible students, and the recent investigations concerning it by Sir W. Willcocks, and described by him before the Royal Geographical Society in London, throws new light upon this subject. After a thorough exploration, Sir Willcocks has definitely located the river, and while, at present, the adjacent region is alternately parched by drought or swamped by floods, he is sure that it will again become a fruitful region as of old, when needed plans for irrigation and storage reservoirs have been completed and practically applied. While it may take some time before the explorer is able fully to carry out his proposed plans, it is not impossible that ere long there may be, once more, a fruitful region where now there is but comparative desolation.

IN sharp contrast with the present tendency, on the part of those in authority, of ignoring and belittling the Bible, are some of the practices once insisted upon by our English ancestors. The first Bible printed in Scotland was issued complete in 1579. In the same year, by act of Parliament, every well-to-do household was compelled, under penalty of £10 to provide a Bible for the use of his household, "that their families might be instructed in the knowledge of God." Then, to make sure that the provisions of the above act were carried into effect, the following year, a "searcher" was appointed, with power to visit the houses, to see that due obedience was rendered to the decision. Our English forefathers may have been a little radical in insisting on this compulsory installation of the Bible, and yet one cannot help but wish that there might be a greater zeal, on the part of every family today, to make the Bible, in connection with the family altar, a special feature of the home.

THE relationship between intoxicating drink and crime has always been one of the saddest subjects to engage the attention of sociologists. Dr. Albert Wilson, of England, assures us that in the United Kingdom about 1,000,000 persons are arrested every year, and of these about 300,000 are sent to jail. Out of 600 executions, all but a few were directly attributable to the influence of strong drink. Crime, we are told, costs that country \$30,000,000 each year, and yet, Dr. Wilson assures us, most of that vast sum might be saved, if more attention were given to the proper nurture of the poor during the first ten years of their life. He advocates prevention of criminal tendencies as the best possible cure of the wide-spread mania of crime, by making it as easy as possible to do right, and exceedingly difficult to do wrong. What he says in regard to reform in criminal affairs, may be readily applied to some questions of church polity also. Generally speaking, it is better to guard against impending departures from gospel simplicity than to remedy them when once they have taken root.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

Sweetened by the Cross.

BY MARGUERITE BIXLER GARRETTE.

Brother, here's a message I give to you today,
Just a word to cheer you, and help you on your way;
If in joy or trouble, 'twill be gain, not loss:
Brother, let your life-work be sweetened by the Cross.
Brother, look around you, how much there is to do.
What's the use of doubting, you know God's Word is true.
Take the gospel story, let the whole world see,
You rejoice to know him, the Man of Galilee.

What's the use of sinning, these few and fleeting years,
When to you and loved ones, it brings you bitter tears.
Let this message cheer you, take away all distress,
Let it purify you, and keep you near the Cross.

Sweetened by the Cross,
Yes, sweetened by the Cross.
Let your joys and sorrows all—
Be sweetened by the cross.

Bluffton, Ind.

Relation of Baptism to Remission of Sins.

BY B. E. KESLER.

IN the investigation of this subject we turn first to the ministry of John the Baptist, to learn the

Effect of John's Ministry.

In Luke 1:76, 77, his father, Zacharias, prophesied of him by the Holy Ghost thus: "And thou, child, shalt be called a prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation to his people by the remission of their sins."

Now no one, it is presumed, would dare assert that John had power, personally, to pardon or remit sin, yet the record shows that he gave the people who accepted his teaching, "*knowledge of salvation and the remission of their sins*," hence this knowledge of salvation and remission came through their obedience to John's teaching, so that the *effect of John's ministry* gave knowledge of salvation and remission or pardon of sin. Next we note the

Burden of John's Ministry.

In Matt. 3: 1, 2, it is said: "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand." Again, "When he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee the wrath to come? Bring forth therefore fruits meet for repentance."

Thus it is seen that John not only preached repentance, but actually demanded it of all whom he baptized. John also taught faith in Christ. "He that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire" (Matt. 3: 11). "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is on Christ Jesus." These are the words of Paul in Acts 1:4. This faith in Christ was taught by John before he recognized Christ as the Messiah or Son of God.

Now, had those people repented, but refused to believe on the coming Messiah, would they have obtained "knowledge of salvation and remission"? Surely not, "for there is no other name whereby we can be saved" and "without faith it is impossible to please him."

Again; had those Pharisees and Sadducees believed on the coming Messiah (which they did) but refused to repent, being "the children of Abraham," would they have been saved? Certainly not, for "God commands all men everywhere to repent." Thus repentance alone, or faith alone, could not give "knowledge of salvation and remission."

But will not repentance and faith combined give us this knowledge? That we shall now consider.

First, then, if they would, why baptize at all? After all speculation that has been, or may be, invented as to what baptism is for, no man can say what it is for, 'n Bible language, without saying it is "for the remission of sin." So John understood it, and so he

preached it. In no instance did he tell the people that repentance and faith would give them "knowledge of salvation and remission." But "he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins" (Luke 3: 3), and "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins" (Mark 1: 4).

Thus it is seen, that when John preached remission, he conditioned it, not on faith and repentance combined, but on a baptism, which must be preceded by these graces.

We may observe, further, that in the very beginning of the Christian religion in the world, baptism was preached "for the remission of sins;" and that the first Christian church that ever existed in the world, was composed of persons who had been baptized "for the remission of sins."

But was John's a Christian baptism? is a question in the minds of some, and some even assert that it was not. Let us see. "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, he (Jesus) left Judea, and departed into Galilee" (John 4: 1, 3). This was before John was put into prison. Some of John's disciples and also some of the Jews "came unto John, and said, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him" (John 3: 26).

Thus it is seen that, if there had been any difference in form or manner between John's and Christ's baptism there would be some record of it. Their ministry overlapped, but there is no record of any change or difference in the teaching and baptism of Christ and John. Hence their baptism must have been the same, and John's must have been Christian baptism, or neither Christ nor John's converts ever received Christian baptism.

Not one of John's converts, so far as is known, was ever rebaptized, and if one had to be rebaptized, all his converts would have needed rebaptism. Even the twelve disciples (Acts 19: 5) were not rebaptized. They had not been baptized in the scriptural sense, else they need not now be rebaptized. The fact that they had not heard "if there be any Holy Ghost" is evidence that John had not baptized them, for John told his converts of the Holy Ghost. Let this brief explanation suffice to say that John's baptism was the same as Christ's, hence Christian baptism. In the second place we examine the

Burden of Christ's Ministry.

"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matt. 4: 17). "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1: 15). "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved" (Mark 16: 15, 16).

Thus it is seen that Christ's and John's preaching were identical, so far as faith, repentance and the essentiality of baptism were concerned. Be baptized "for the remission of sins," said John. "He that believeth and is baptized, shall be saved," said Christ, hence there is no distinction, no difference in John's and Christ's teaching and baptism. Thirdly we notice

Apostolic Precedent.

Christ had given the commission, telling the apostles what to preach and how to baptize, before he ascended. We shall now see how they understood the commission and how they interpreted "He that believeth and is baptized shall be saved."

In the first sermon these apostles ever preached to a mixed multitude, so far as known, Peter was spokesman, and here is where he said to convicted sinners who said, "What shall we do?" "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2: 37, 38).

Here, again, we have the very same teaching as that of John the Baptist,—baptism "for the remission of sins," from which it is clear that John, Christ and Peter held the same views as to the design of baptism.

"For remission," said John. "He that believeth and is baptized shall be saved," said Christ, and Peter interpreted this to mean, "For remission," just as John had taught.

From these observations we draw the following conclusions:

1. From the very beginning of the Christian religion baptism was taught "for the remission of sins."
2. The first Christians that ever existed were baptized "for the remission of sins."
3. The first Christian church that ever existed in the world was formed of persons who had been baptized "for the remission of sins."
4. The apostles understood the commission to teach baptism "for the remission of sins."
5. In the first recorded sermon they ever preached to a mixed multitude they interpreted it to mean "for the remission of sins."
6. The first, and all the churches built by the apostles, so far as known, were composed of persons who had been baptized "for the remission of sins."
7. That to be in line with John, Christ and the apostles, we must teach baptism "for the remission of sins."
8. That those who baptize "for remission" have John, Christ and Peter as examples.

River Bend, Colo.

The Ministerial List for 1910.

BY EDGAR M. HOFFER.

THE Ministerial List in the Brethren Family Almanac for 1910 contains the names and addresses of 2,985 ministers. Some thought the list would reach the three thousand mark, but there is a lack of fifteen names. Last year the list had 2,938 names, so there is quite an increase this year.

Our Ministerial List has increased remarkably during the last ten years. Years ago the ministers resided largely in the Eastern States, with but few exceptions. At the present time our ministers are living in nearly every State.

Pennsylvania is still in the lead, with 459 ministers. It seems that this State always had more ministers than any other. Indiana comes second, with 353 ministers. There are, however, many ministers in other States also. Virginia, Ohio, Kansas, Illinois and Iowa have quite a number.

Every year quite a number of brethren are elected to the ministry. The church needs active ministers to carry on her work. With nearly three thousand ministers, the church should accomplish something.

Among us may be found many aged elders, as well as those in the prime of activity, and many young ministers. There are quite a number of superannuated ones, also. They are waiting patiently for the call to come up higher.

During last year quite a number of our ministers have closed their earthly pilgrimage. With them the day of grace has closed. Among them were several well-known brethren. Eld. John Wise, of Kansas, was widely known as an active elder in his day. Then there were Eld. F. W. Dove, of Missouri, Eld. J. S. Snyder, of Iowa, who died in California but formerly lived in Iowa, and Eld. Jacob Garber, of Ohio, who went to their reward.

One by one our ministers are called to the great beyond. The vacancies are filled, and the work goes on. Let us pray for our ministers. They have an important work to do in their day, for the night of death is approaching, when no one can work.

Elizabethtown, Pa.

Christ and the Lodge.

BY PAUL MOHLER.

ONE of the greatest institutions of the present day is the secret society or lodge. Its influence is so far-reaching and powerful that it must be seriously considered by all Christian workers. We must know how it stands,—for Christ or against.

Members of a secret order tell me that its purpose is to establish fraternal relations among its members; to care for their sick, their widows and their orphans; to teach them good morals; and in every way to advance

their material, moral, and social interests. It recognizes God by the presence of the Bible in the lodge room and the offering of prayers in many, if not all, meetings. No one is admitted to membership who does not believe in the existence of a supreme God. Can the Christian worker object to those things? Since Christ asks that all these things shall be done by his disciples, why is it that

The Lodge Is Not a Christian Institution?

Let us see! If I wished to know whether or not you were a Christian, I should not ask if you were a moral man, charitable, or even a worshiper of Almighty God. I should ask what you think of Christ. Do you believe that Jesus Christ is the Son of God, the Mediator between God and man? If not, I ask nothing more; I know you are not a Christian.

The same test must apply to the lodge. Many, if not all, secret orders admit to membership Mohammedans, Buddhists and others, who deny the claims of Christ. To please them, the lodges omit the name of Christ from their prayers. Thus Christ's claims are denied and he is put to an open shame by the lodge. In these days of radical unbelief, when men on every hand are disputing the claims of Christ, what business has a loyal Christian in a Christless lodge? You'd never get a Moody or a Torrey into one.

What Lodge Fraternity Means for Christians.

When men of all religions, pagan as well as Christian, and men of no religion at all, are brought together, each must be considered, and if there is to be agreement, there must be a compromise. Something may be done in deference to the Christians, and especially the ministers present, but not everything. The Christian will be compelled to acquiesce in a great many things that he cannot approve, unless his conscience be very blunt indeed. In spite of all he may do, his membership in the lodge gives his influence to its evil as well as its good. In the course of time he will become used to the evil, and indifferent. How can any man look at the sinless Christ, then seek his associates among worldly men? Remember what Paul says: "Be not unequally yoked with unbelievers; for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever?" (2 Cor. 6: 14, 15)?

Lodge Morality.

Secret societies teach certain moral principles and require their members to participate in certain religious exercises; but they do not point men to Christ as their only Savior. This "lodge religion" satisfies many who might otherwise be brought to Christ. To set up a substitute for the Kingdom of God is treason to Christ the King.

Lodge Charity.

Lodge members are required to help one another in sickness, and to do certain things for the families of those who die. This assures each member that he will receive like treatment. This is all enjoined upon the church, and no church, worthy of the name, neglects these things. But there is this difference: Christians are instructed to do good unto all men, and especially to the righteous and the poor; the lodge limits its benefactions to its own members and deals with them without consideration of their especial need. It does as much for the rich man as for the poor, and demands as much from the poor as from the rich,—a manifestly unfair arrangement. What it does, along that line, is blazed abroad as an advertisement. In fact, it is a cold business proposition, as devoid of real charity as is the New York Life Insurance Co.

The Lodge and the Church.

Lodge men are so fond of comparing the lodge to the church, in certain points, that it might be well to compare them in a few others.

One of the principal lodges claims to have been founded before the church, even in the days of Solomon. If that be true, it is very much against the lodge, for Christ must have known it and either ignored it entirely or included it among the other evils which he came to wipe away.

If it had been sufficient, as many of its members

think, Christ would not have established the church; if its methods of ministering to material needs had been the best, he would have adopted them for the church. If he had thought its secrets valuable, he would have given them to all the earth with his Gospel. His very silence, on all these points, is absolute rejection of all its claims.

The church was established by Christ himself and put upon a working basis by the apostles. His plan provides for every need of the Christian, even for the method of supplying this need. That the church might always be complete unto EVERY GOOD WORK, he sends his Spirit to guide all her councils. The church is undoubtedly God's organization. The secret societies that have been founded since the church, have been founded either by those whose purposes were evil, or by those who thought they could improve on God's plan. Those that aim at evil, succeed marvelously, for there is nothing that evil loves so much as secrecy. But those that are trying to improve on God's plan, are failing miserably. What business has a Christian in either one? If his church is weak, let him strengthen it. Let him do his good deeds through his church to the glory of Christ, the head of the church, rather than through the lodge to the glory of the devil, the head of the lodge, and he won't need to worry about his own welfare. God's promises are better than men's oaths.

The church follows Christ in placing the highest value upon spiritual things, and giving to the loaves and fishes the second place. The lodge reverses this order, seeking primarily material good, secondarily (if at all) moral good, and spiritual good not at all!

The church follows Christ in preaching the Gospel free to all, especially the poor. The lodge keeps her good things for those that can pay the price.

The church strives to bring all men down to the humility of Christ. The lodge strives to puff up their pride by high-sounding titles and pompous ceremonies.

The good deeds of the church are about all that is kept secret. The "good deeds" of the lodge are the main things published.

The boast and hope of the church is the righteousness of Christ. The boast and hope of the lodge is her own righteousness.

The church looks to God for her strength. The lodge looks to men.

The church leads all great reforms. The lodge blocks all movements that affect her members.

The church is democratic, uniting rich and poor. The lodge is aristocratic, dividing the rich from the poor.

The church unites the family. The lodge divides it. The church is founded on faith. The lodge is founded on fear.

The church serves God. The lodge serves Mammon. Young man, look at these contrasts. You cannot be true to both the church and the lodge; which will you choose?

Bethany Bible School, Chicago.

The Problem of Our Country Churches.

BY S. Z. SHARP.

Less than fifty years ago the strength of our Brethren was in the country churches. We had but few congregations in cities, and the general sentiment among us was that it was unwise to attempt to establish churches in them, on account of the tendency to pride and the many temptations incident to city life, but when the missionary spirit took hold of us, we began to look into the cities as fields near at hand for missionary work. Brethren, retiring from active farm life, moved into towns and cities for the conveniences there afforded. Poor widows, also, found better facilities for making a living in towns than in the country. In this way a nucleus was formed in many towns, for starting a church. Members' children, also being enticed by city life, drifted into cities.

These circumstances awakened a deep interest in city missions. Suitable lots were bought and houses built to suit the conditions of city life. This demanded an expenditure of money,—often from \$4,000 upwards,—while the average cost of plain country churches was about half that sum.

To assure progress in city missions, a missionary had to be employed and supported financially, that he might give his entire time to the work. All this costs money, while it is a rare instance where a country preacher gets any support. The greater interest we pay to our city churches leaves the country churches at a disadvantage. Add to this the fact that many members leave the older churches for new territory, and cheap homes, and it is readily seen why many old and strong country churches become weak, and some even become disorganized. The problem now is how to save the country churches.

There is no good reason why the country churches should not receive as much attention by the District Mission Boards as the city churches. In the country we find many substantial members, sound in the faith. A minister can be supported in the country cheaper than in the city. His chickens, cow, and garden will go a long way in supporting him. These things the city pastor can not have. A country pastor, with some support, could serve two congregations with the help of local preachers, and with house-to-house pastoral work, and frequent revival meetings could not only save the country churches from decay, but often could build up strong congregations. We believe the time has come when we must do something for our country churches.

Fruita, Colo.

The Forsaken Country Church.

BY E. F. SHIERFY.

Has God forsaken the Church or any individual congregation? No. Jesus says, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." But the sad fact still remains that, because of emigration, deaths, church troubles, or otherwise, certain congregations become weakened in their working force. Under such conditions, when the sheep need most a shepherd's care, for some unaccountable reason, too often their minister or ministers (and perhaps elder) "pull up" and leave. A few years pass by and soon a condition obtains which is deplorable in the extreme—a forsaken church.

Are the above-named conditions the exception? Would to God they were, but in some State Districts they are all too prevalent. The Macedonian call comes from such congregations, "Come over and help us." And if we close our ears to that cry, however much we may claim to believe in Matt. 28: 19, and show a zeal in behalf of foreign missions, we shall fail to do our Christian duty in behalf of starving souls, right at our door; and such a duty ignored must imperil the very life of the church.

The writer, not long since, held a series of meetings in one of these neglected churches, that is, neglected in the sense of having no pastor. There they had a membership of about twenty loyal members, all of whom seem interested in the cause. They have their own house of worship, the very size of which bespeaks a large membership in the past. But, as the history of the downfall of such churches is, or usually ought to be, a closed book, we simply note conditions.

They are as sheep having no shepherd. 'Tis true, they have a good elder (nonresident) but no pastor. ("Pastor," as you may know, is the Latin for "shepherd.") Such a church may, as in this case, keep up a live Sunday school; they may work, sing and pray; they may have the evangelist come; they may have preaching every two weeks or even every Sunday. But with all their efforts, the cause can never prosper with no shepherd to oversee the flock. They need, in their midst, the living ministry; and until that need is somehow supplied, we shall never cease to have dying churches. Until we provide for the shepherding of these weak flocks, the work of disorganization will continue, to the everlasting discredit of the church. So much for needs.

And now, what can be said in behalf of our willingness and ability, as a church, to supply those needs? I am sure there lies, in our hands, the power to do something for these forsaken churches. We hear of two kinds of power or energy,—potential energy and kinetic energy. The former, a reserve power, I am sure, we have in our ministerial force of nearly three thousand preachers, according to the Almanac. What

a mighty power for good, if we are all men of God as we should be! The latter,—power in action—or energy in motion, I am just as sure, we too often do not have.

Think of it, my fellow-minister! Many of us live where we "take turns,"—farm as an occupation and preach a bit on the side. Thus we drag along in the ministry. Why, oh why, can we not move to where we are needed and go to work right? Many neglected congregations, along with a mission board, would be only too glad to help us to the extent that we might devote much of our time to the Lord's work and then farm a bit on the side. Why not make the Lord's work first in our consideration, and become an honor to our calling—efficient workmen, worthy of the profession!

Whenever we ministers of the Brethren church become awakened to the possibilities of a consecrated, sanctified ministry (I mean "sanctified" in the sense of being "called out," and set apart primarily to the noble work of the ministry of the Word), that soon the wants of these neglected churches will be supplied.

But the duty of the church towards these outlying, neglected points does not rest entirely on the ministers' shoulders. True, it may lie primarily there; and, unless they lead out in the matter of sacrificing for their sake, no one else will. But the church, as a whole, and each individual member, needs to wake up to the problem in the country as it has begun to waken up to the city problem. Until these forsaken churches themselves are willing to sacrifice dollars; until their sister congregations have sympathetic hearts and open pocketbooks; until our ministers get a vision of their call to pastorship and they, too, will sacrifice and even lead out in sacrifice, we shall, inevitably, have churches that dwindle away, as fast as we organize new churches. May God speed the day when we shall all wake up to these conditions and unselfishly do our part to meet them!

Chicago, Ill.

Our Ministry, Past, Present and Future.

BY JAS. A. SELL.

IN addition to the qualifications, set forth by Paul to Timothy, the Brethren have had standards peculiar to their environments, which, in times past, had a mighty influence in the electing of ministers.

At one time the standard was, "Is he able, financially, to give his time to the church?" Age was not a question. He might be well up in years. That was no objection. Praying was considered wrong, and many a sermon was directed against it. The church was either successful in selecting the financially able, or the Lord greatly prospered them, for they were generally well-to-do.

The second standard, and one that rather eclipsed the former was, "Is he strong for the order of the church?" The country was developing, wealth increasing, new styles were coming, and innovations were knocking for admission into the church, and unless strong men had hold of the helm, the order would suffer. At this period Annual Meeting was deluged with queries, relating to church government.

By this time it was found that among the younger members the desired material could be found, and that the extra advantage of brighter intellects and consequently stronger advocates was available. Some experience confirmed the belief and this turned the attention to the young men. This dropped the aged and even the middle-aged, regardless of their wealth, and took up the young, regardless of their circumstances. The reasons were that the mind is in its plastic period, that there is a longer time to prepare, and, as a consequence, more and better preaching.

This, for a time, bordered on a craze. Young men, with little or no sympathy for the order of the church, were chosen to the ministry. In some cases young men were given the ministry in order to hold them in the church and in the right way. These ministers introduced new methods, aroused the church from her lethargy and counted their converts by the hundred.

It seemed that a new era had dawned to the Church of the Brethren, but the reaction came. Troubles followed, and when the church recovered her equilibrium, she found herself in three parts, and weaker, numerically and spiritually, than before.

Up to this time education was rather looked upon with disfavor, but the sentiment was changing. Schools were springing up and education became the dominating standard. No difference what else anyone possessed, he must be educated. The minister must be an educated young man. The ministry, in many of our congregations has simply died out because they did not have an educated young man to elect. Some of the churches are able and willing to support a pastor, and are supplied. Others cannot be accommodated, and still others by being without a minister, by reason of death and removals, will soon become extinct.

If electing ministers does not keep pace with the death rate, the result need not be guessed at. The expansion of the church and the wants of the world demand that the increase should, by far, exceed the annual loss. It is all right to "hold the fort," but there are also forts to take.

We have departed from the "landmarks" that our fathers set. The fishermen can go on and mend their nets, and continue their business. They will never be called. All we ask of them is to divide their catch, and give a portion to some one else who will fish for men.

The Elishas, plowing with their ox teams, are not likely to be called, except to divide the proceeds of their furrows. The demand is for the Sauls of Tarsus. But they seem to be scarce.

Now, what of the future? Nominating and electioneering have always been discouraged, if not positively forbidden. Now we have recommended churches, having suitable brethren, to elect them, even if that congregation does not need them. The brethren chosen may be needed for mission points. Practically, it almost amounts to selecting the man and then asking the church to ratify the choice.

We are moving along slowly, but we are evidently falling back. The preacher question is becoming a problem. Watchman, what of the night?

Hollidaysburg, Pa.

True Success.

BY H. A. STAHL.

MEASURE not by number but by the intrinsic worth of the result.

It is the privilege of the faithful laborers in the vineyard of the Lord to pluck the fruit of *true success*. He works not for the applause of men,—not for the wealth of earth. He labors faithfully to save souls,—not to relieve them from the cares and pains of this life, but from endless pains. And if one immortal soul is thus saved through his instrumentality, is not his a successful life?

A man who was a close observer of things once said to a minister of Christ, who labored faithfully in the church, "You have worked for ten years, and have only saved one soul." "Are you sure," was the reply, "that one-soul has been saved through my instrumentality? Then I will cheerfully labor ten years more, in hope of being instrumental in saving one more."

The humble minister so fully realized the value of one soul that he was willing to labor as much longer to save another soul. Oh, if only all our ministers could more fully realize the value of a soul! They would not become so easily discouraged in their work. They would press onward, and success would crown their labor. God would be glorified, and the church would grow like the palm tree, and she would shine out, before a sinful world, fair as the moon, bright as the sun, and mighty as an army with banners.

It is not mere numbers that indicate the *real success* in our work, but it is *TRUE CONVERSIONS* that show the actual strength gained by the church.

A very popular evangelist was invited into a certain city and worked with the ministers of that city for three weeks in their largest hall. The hall was crowded to its capacity at each meeting. There were one thousand conversions (as the evangelist claimed.) In less than three months but few were still faithful to the vow they took. Was that meeting a true success? Nay, verily! "Nay," echo many voices through the community in which the meeting was held.

The popular, so-called "evangelistic work" does not always prove a real success. Slow and sure

growth, along evangelistic lines, always proves true success in the sight of our dear Father in heaven. May we not be discouraged although we do not see great results following our labors!

Glade, Pa.

Prayer and Watching.

BY SAMUEL WEIMER.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 36.

The great necessity of prayer is not only set forth in the above scripture but throughout God's Eternal Word. No other recommendation or command in God's Word is more clearly set forth and commanded than prayer. It cannot, therefore, be neglected by the Christian, and is of inestimable value to the penitent sinner, to secure the promised blessing. "For behold the prayeth" (Acts 9: 11).

The Lord knew the great benefits to be derived and gained by his followers through prayer. It would establish them upon the Everlasting Rock. Prayer acknowledges our trust, confidence and dependence in God. It also prompts us not to try to hide any secret sins from God. We cease to do evil and learn to do good.

The benefits from prayer are wonderful and without number, if the desire really proceeds from the innermost recesses of the heart. While there are hindrances to prayer, they can all be overcome by a full determination that neither the devil nor the world can throw any obstacle in the way. No matter what hindrance there appears to be, we are able to overcome it, and when we have once gained that assurance we will not be looking for excuses.

The family altar is a sacred place, that should not be neglected by any family of our great, beloved Brotherhood. How can fathers and mothers successfully bring up their children in the nurture and admonition of the Lord without this great helper and blessing? When the children leave the parental roof, to go out into the world, what a pleasure to remember that there is an altar at home, where the fire of devotion burns, and where a blessing is being asked for! What a sweet recollection.

I fear that the family altar is by far too much neglected in various places of our Brotherhood. O, fathers and mothers, wait no longer to bring your children around the daily altar, and pray with them and for them. The blessings derived from the family altar reach out into all the avenues of life. They are strengthening to us.

Watchfulness must be coupled with prayer. Both must travel together to impart the greatest benefit. Watchfulness must be made practical in everyday life, but in order to make it so, thorough examination must go with it, else watchfulness may not avail. Paul, in 2 Cor. 13: 5, commands the Corinthian brethren to examine themselves.

Watchfulness may be termed the "inlook" and the "outlook." Christ said, that it is the things "that come out of a man that defile him. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15: 19). Paul enumerates a number of these evils in Gal. 5: 19-21. The "inlook" must be, therefore, to examine the heart carefully, for any germ that may have entered the eye or ear gate into the heart, to get a foothold there. What a nest of vipers may be developed ere we are aware! If discovered, these must be exterminated at once and a close watch kept, lest they return.

We must keep a close watch upon the things without, with which we come in contact, lest we be contaminated by the spots of the world. There are so many invitations, these days, to places of questionable amusements, that we must keep our eyes wide open, and be on the watch all the time, lest we become lovers of pleasure more than lovers of God. Paul assures us that there will be many departures in the last days (2 Tim. 3: 4).

Christians cannot engage in many of the things that the world so highly esteems, without endangering their

purity, and thereby denying the power of their religion. Many of the worldly entertainments are soul-defiling and should be guarded against if we value our safety and purity. Let us all watch and pray, lest we enter into temptation.

Buchanan, N. Mex.

The Power to Draw.

BY LYMAN O. TANHEISER.

"And I, if I be lifted up will draw all men unto me."

It is not always easy to discern, in the fulfillment of prophecy, the fruition of a promise. The disciples, familiar as they were supposed to be with Moses, the prophets and the psalms, were yet unable to trace a fulfillment of the sacred writings until their "understandings were opened" by our Lord after his resurrection. It seems that "spiritual things" can only be "spiritually discerned," yet there sometimes is a broader, collateral meaning to the declarations of Holy Writ, which it may not be unprofitable to study. Thus Christ's words, without, in the least, detracting from their spiritual signification, may be used to explain the remarkable honors that heathen nations are paying to Christian civilization.

It is yet within the memory of some that the Burlingame Treaty opened Japan to the world's markets. It did not take that observant and imitative people long to discover the superiority of Christian civilization, as compared with their own. They first envied, then copied the foreign things with which they came in contact. The results were so gratifying that a thirst for improvement seized the nation, and as intimacies increased they sent delegations to study governmental, financial, commercial and educational conditions in our land. Not satisfied with the mere accomplishing of great undertakings, they sought to understand and appropriate to themselves somewhat of the spirit which energizes and actuates our people. Now men may differ as to the exact part that Christianity has had in producing our amazing advances in the arts and sciences, but it stands as an undeniable fact that perhaps all great discoveries which have promoted human welfare, have been made by Christian people,—those nations where Christ has been "lifted up."

We need hardly mention the fact that all foreign nations, which have risen above barbarism, have followed the example of Japan in attempting to profit by the object-lessons set before them, by nations where Christian enlightenment prevails. With these facts before us, is there not seen, in the attitude of all the other people of the world, toward those who have the one, only and true *light*, a literal fulfillment of Christ's words, "He has drawn all men unto him by bringing them to his representatives"?

Whatever others may believe, concerning the leavening and energizing force which has revolutionized the world, I think that nowhere is there expressed a germinal thought of such miracle-working power as in the first six words of the Lord's Prayer: "Our Father, which art in heaven."

Waukegan, Ill.

Fifty Years in the Ministry.

BY J. S. FLORY.

Nov. 4, 1859, I was called to the ministry by the Brethren in Fayette County, W. Va.: Eld. John Thomas, the only minister in that part of West Virginia at that time, was in charge of the congregation. I never had any previous experience in church work. Brethren schools or Bible schools among our people were not then known. In connection with the Bible, "Nead's Theology," and a few other books, written by the Brethren, were the only textbooks available for study along the line of the Brethren's doctrine. Having early learned that the Bible is the recognized creed of the church, I was pretty well equipped and supplied with the doctrine that I was called upon to preach.

Those were stirring times in that section of the country. Denominational lines were closely drawn, and religious prejudices were strong. The Old School Baptist church was split in twain, and Alexander Campbell had aroused much animosity among the sundered bodies. The advent of the Brethren into

the community aroused new interest in the minds of religiously-inclined people, hence I commenced the work of trying to preach the Gospel at a time and to a people ready to be taught in the mysteries of the old, old story of the Cross. Thus I was early educated in my ministerial work to fight opposition in a way, I afterward learned, was not the best spirit of a people professing peace principles. Christ, in his sermon on the Mount, taught the doctrine of "not resisting evil"—the evil that is without—but in positive terms he also teaches the doctrine of resisting the evil within, with all the power of the Holy Spirit, until the enemy is routed, showing the white feather of defeat. But as long as a spark of the old man Adam is left in the heart, it is hard to secure a complete surrender.

At that period of my life, the political arena became a boiling caldron of hatred. The North against the South, and the South against the North, arrayed brother against brother, and even your next-door neighbor became, possibly, a revengeful enemy.

Less than a year had passed, from the time of my call to the ministry, until the "dogs of war" were let loose, and the awful "Civil War," as it was called, commenced, and drenched this land of boasted liberty in the life-blood of its citizens. That was a time that tried men's souls and tested the bravery of the soldiers of the cross. Certain features of the Brethren faith were sorely tried, especially that of nonresistance. I learned lessons, when confronted with the realities of war, I shall never forget. I learned that it was one thing to make vows when dangers were seemingly afar off, but quite another when the real issue was at the door. Nothing was so complete an eye-opener to the real principle of nonresistance as the arguments of the servants of the kingdom of the world. When our Brethren urged conscientious scruples as a reason against going to war, the officials said, "You took an active part with us in the civil councils of the 'powers that be,'—said to be 'ordained of God,'—but now, when the contest has come, which you helped to bring about by your ballots, you should remember that it will take leaden bullets and the steel sword to enforce the decisions made."

Ever since those days I have been conscientious in rendering to Cæsar the things that belong to Cæsar, and to God the things that belong to God and his righteous policy of administering justice and equity. I try to show by my life acts where I belong, and I believe in a manifestation of conscientious scruples to the servants of the kingdom of the world, at the time when the politician extends his glad hand, soliciting your vote. If we fail to show our colors that the world may know where we stand, it will soon be shown by the fruit we bear.

Owing to my efforts to keep our young brethren from being pressed into military service I so fully aroused the ill-will of the leaders of the rebellion that it became my duty to remove to the North for safety for self and family. Quite a number of our old Brethren ministers were thrust into prison on account of their exhortations to the young brethren to stand firm, in regard to their nonresistant principles.

As an incident of note that took place along this line, during the early years of the war, I mention the case of two of our aged, white-bearded brethren who were thus incarcerated, for a while, in one of the county jails in the Valley of Virginia. One day one of the Confederate generals, who was standing in the jail yard, looked up and noticed, with seeming interest, the two inmates of the prison, which caused one of them to say, in the language of the apostles to the jailer, "We are all here!" This caused the general to make inquiry why those men were in prison. He was told that it was because they persuaded their young brethren not to enlist in the army. He immediately had them released, saying, "If the success of the Southern Confederacy depends upon such work, we would better lay down our arms at once."

In many ways it was apparent that the Lord stood by our faithful brethren during those days of sore affliction through which they passed, and their fidelity caused many a one to be influenced in their favor, and to honor the doctrine they preached. Many of our old members remember the case of Bro. Addison Harper, who was an officer in the army during the war, and

who, after the war, united with the Brethren and became a minister in the church. I knew him when a young man, and a personal friend of my father. He was influenced to accept the doctrine of the *simple life* from what he saw of the steadfastness of the Brethren during the strife of the great conflict through which he passed.

Having, during the first year of the war, emigrated to Iowa, I remained there for five years with the Brethren at South English and Washington, when I returned to West Virginia and gathered together the few remaining loyal members that had come through the ordeal of strife, and, thanking God, took courage to go on in the good work in which all had embarked so early in life. Notwithstanding the war had swept away about all my financial resources, I pressed into the arduous work and was, in many ways, blessed of the Lord.

Only those who experience evangelistic work of like nature can have a true conception of what it meant to be among the early pioneers of the rough and mountainous regions of West Virginia. Often my duty called me to go afoot where we could not go with a beast of burden. But there were souls hungering for the Bread of Life in those regions. I well remember when often I would start out in the early morning and go afoot two miles over the steep river bluffs to New River, to be taken across the rapid, turbid waters in a "dugout." (This was a boat made by hollowing out a large section of a huge tree, until it became a trough-like shell, suited to navigate the stream.) Then I would scale the cliffs, for two miles more, to the top of the bluffs, to preach to the people living there. Here I would fill two or three appointments and sometimes return home the same day.

Often I would leave home and spend days and weeks on preaching tours among the mountains, gathering in needy souls, organizing some of them into a body where religious associations were as sweet and dear as we ever found anywhere. If the preacher could, in his humble service, make himself feel that he was in no way above the hearts of his hearers, he was ever a welcome guest and could count on the most loving service in their midst. The abundance of the richness of loving hearts was the most they had to give, and they seemed to give it freely.

Notwithstanding the self-denial that necessarily comes into the life of those evangelists that go forth to work those rough fields without "money and without price," there is a fascinating joy about it that is hard to account for, other than the comforting thought that somebody, in some way, is being blessed and comforted in things that are everlasting.

A few years after my return to West Virginia, Bro. Andrew Hutchison became a colaborer with me in the work, and it is needless to say that he was a power for good in the evangelizing of that part of the field. In course of time the church had nearly a hundred members and was fully equipped with officials, sufficient to carry on the work successfully.

In the summer of 1873, through the invitation of the Union Pacific railroad authorities, I was invited to take a trip through Nebraska and Colorado, for the purpose of looking up a suitable place to locate a colony of our people in the "Far West," as it was then called. The trip culminated in the selection of a location in the South Platte Valley, near where now is the thriving city of Sterling, Colo. July 4, 1873, we waded the Platte River with our clothes tied upon our backs, and each person of the company selected a quarter section of vacant government land. Next day we met and located a town site, and organized a ditch company for the purpose of getting water on the land. In the fall of the same year I, with my family of eight children, emigrated to Colorado, then a territory. The wild Indians and buffaloes roamed the unsettled plains as possessors of all they viewed. In the following spring I attended the Annual Meeting, and, by consent of the Standing Committee, was accorded the right to organize a congregation into working order. This was done Nov. 7, 1874, with a representation of twenty-six members. We had communion meeting the same evening. The first applicant for baptism was in July, 1874, previous to the organization. His name was

(Concluded on Page 108.)

THE ROUND TABLE

"The Silent Listener."

BY KATIE FLORY.

We have hanging on our walls some beautiful mottoes, and how often they prompt us to do some serious thinking!

A part of one of our mottoes tells us that Christ is "the silent listener to every conversation." When we think of it we are very careful what we say,—but so often we forget that Jesus is by, listening to every word of our conversation. How many of us would want Jesus by, at all times, in our conversation with others? What would we talk about, and would Jesus approve of all we say? Would he give sanction to all our opinions and expressions we make? I fear not, to a great many of them. Would you like to have him by, at all times, when you are so freely engaged in talking to your friends in public, or to your loved ones at the fireside? If you do not, your life is not right, some place. It should be our earnest desire to have Christ present when we talk as well as when we sleep.

A great and good man was once asked the secret of the calm, undisturbed, abiding life which he lived. He said that he was always conscious of the presence of the Invisible One. In his study, meditations, his conversation, or whatever he was doing, or wherever he was, he never lost the thought and consciousness of the presence of God. Let us all remember this! I am sure if we kept this thought uppermost in our minds, many a time we would have been relieved of sorrow brought on us by carelessness and thoughtlessness. We would have that self-possession and self-control and sweetness of temper and life which every spiritual Christian so much longs for and ought to have.

Jesus listens quietly to all we say. Let us be careful *what* and *how* we say, what we do say. Christ is too little recognized by us, at all times and in all places. He never interrupts the conversation by speaking audibly; he is polite and listens quietly and silently. Let us learn to discern and feel that we are always in his presence. Then our lives will be filled with power and sweetness.

Union, Ohio.

Meditations at the Communion Table.

BY ALICE C. BLOUGH.

How inviting and homelike the scene! The long tables are spread, and carefully covered with the snowy linen. A look of joy, love and peace rests on the faces of those who silently surround the tables. The doors are closed, shutting out the darkness, the chilly air and the world with its sin and strife. A holy calm seems to brood over the waiting people, filling their hearts with a solemnity befitting the sacred occasion.

How sweet to sit in silent meditation upon the goodness, mercy and great love of the Father, in giving his children this glorious commemoration! How much nearer the Father seems to us on these occasions!

What a privilege that we can thus come together to honor our Savior! All meet on the same level and for the same purpose. The ties of love and fellowship are wonderfully strengthened.

Not one of these precious seasons should we let pass by without participating in them and thus gaining new life. All things that hold us to the earth are laid aside. The Holy Spirit has full control, thus giving us great strength for further conflict.

Last but not least, how cheering, comforting and inspiring are the words of our visiting brethren! God, in his wisdom, saw that we so much need the help of each other! After one of these precious seasons together, with brethren and sisters of like precious faith, we feel strong enough for any work that will glorify God.

Manassas, Va.

Why the Guilty Fled.

BY W. G. EISENBERG.

"The wicked flee when no man pursueth." Prov. 28: 1.

THE following story was related by a liveryman in one of our near-by towns recently. This town is in local option territory, and is close to the State line.

One evening the deputy-sheriff stepped off the train, it seems, on private business with a friend. He was around town during the evening, and as there was no train home that night, he put up, for the night, at the city hotel.

Shortly after the people of the town, for the most part, had retired for the night, the liveryman was called from his bed to take a party across the State line, to a near-by town. This party had a few weeks before plead guilty to selling liquor in dry territory, and was heavily fined, but it seems he was still in the business. The liveryman took the man to his desired destination, supposing, of course, that the man had business there.

The liveryman then returned home, and was no sooner in bed again, than another party was wanting his services, to convey him to the same town to which the other party had gone. This man had beaten his mother but recently, and did not know that the other man had gone before him across the State line.

About four o'clock next morning, party No. 3 called the liveryman from his bed, to be taken to the same place. This man is also suspected of running a "joint" in the dry town. Party No. 3 was also unaware that two others of the town had already left, as he was about to do. The liveryman said, "A good way to find out who is guilty in town is to let the deputy-sheriff come around." I thought of the language of the wise man, "The wicked flee when no man pursueth."

Lena, Ill., R. D. 3.

In the Way of His Parents.

BY DAVID M. ADAMS.

"And he did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother." 1 Kings 22: 52.

WHAT a terrible record! What a sad commentary upon the life of his parents was this son's deportment! What father or mother would desire a biographical sketch of their child's life to read like the biography of this son? How many of us would act as we do, or maintain our present attitude toward our neighbors, or our brethren, if we knew it might sometime be truly said of our children that they walked in the way of their father, and in the way of their mother?

How many of us are satisfied to have it said, in reference to the interest that our children had taken in the Sunday school, the prayer meeting, the church service, and the welfare of humanity in a general way, that they duplicated the spirit and interest manifested by their father and mother? I wonder if we would not do some things differently (probably not indulge in some things at all), if we knew that our sons will walk during their lives in the way of their parents? Well, don't you know that they are likely to do so? "Example is contagious behavior." Like begets like.

Scalp Level, Pa.

What Christ Saw from the Cross.

BY G. WILFORD ROBINSON.

THE throng which gathered about the cross may be divided into three groups: There was apathy represented by the Roman soldiers, who gambled for the clothes of the crucified Christ. They were devoid of feeling and insensitive to his sufferings. Then there was antipathy, represented by the scribes and Pharisees, who opposed him during his ministry, and who mocked him upon the cross. Lastly we find sympathy represented by the mother of Jesus, the other women and the disciples. They were affected by his distress, and felt, most keenly, the pain which he bore.

These three classes of people may still be found in these modern times. There are many who are indifferent to Christ and his Word; many who oppose Christ and his teachings; and many who sympathize with him, and gladly follow him.

Muscatine, Iowa.

But He Smoked.

BY S. B. WENGER.

SEVERAL years ago, while eating dinner at a restaurant in a certain town in Indiana, where I was a stranger, a rather common, half plain-looking man

came in and ate his dinner by my side. I rather suspected him to be a member of a certain professedly plain church. Some inconsistencies being apparent in this man, should he be such, I decided to study him and see if I could, without asking, identify him. We kept up a conversation during our meal, and I, at last, came to the decision, that he was a member of said church. But to my surprise, when through eating he called for a cigar. This turned my decision. I was sadly disappointed, and walked out. In a few moments he came out, smoking his cigar, and our conversation continued. To make sure that my final decision was right, I asked him if he was a professor of Christianity, to which he replied that he had, for a number of years, been a member of the church of which I had at first decided he was a member. I had placed him all right, but the smoking of a cigar, which does not belong to Christianity, had changed my decision. I should have had no trouble in correctly placing him, had it not been for the inconsistency. But he smoked. South English, Iowa.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, February 20, 1910.

How to Hear the Word.

Mark 4: 3-9, 14-20.

- I. "Hearken" (v. 3); have "ears to hear" (v. 9); and "understand" (7: 14); "hearken to my words" (Acts 2: 14); "give earnest heed . . . lest . . . we let them slip" (Heb. 2: 1).
- II. The Sower "is the Son of man" (Matt. 13: 37); and all his servants as "workers with him" (2 Cor. 6: 1); "laborers together with God" (1 Cor. 3: 9); and "good stewards" (1 Peter 4: 10).
- III. "The seed is the Word of God" (Luke 8: 11; Mark 4: 14; 1 Peter 1: 23).
- IV. "The Sower soweth the Word" (v. 14; Matt. 13: 37; Mark 2: 2; Acts 8: 4).
- V. He scatters the Word, "bountifully" (2 Cor. 9: 6; Prov. 11: 24, 25; 22: 9; Gal. 6: 7).
- VI. "Beside all waters," Isa. 32: 20; regardless of winds and clouds, Eccl. 11: 4, 6.
- VII. Take heed "how" and "what" ye hear. Luke 8: 18; Mark 4: 24; 1 Thess. 2: 13. Not "wayside" (vs. 4, 15; Hosea 10: 12); not as "stony ground" (vs. 5, 16, 6: 20; Matt. 19: 22); nor yet "among the thorns" (vs. 7, 18; Luke 8: 14); but "on good ground" (vs. 8, 20; Luke 8: 15; James 1: 21; 1 Peter 2: 1, 2). There must be both bearing and waiting patience. Patience to suffer, and patience to continue in well-doing unto the end.

PRAYER MEETING

For Week Beginning February 20, 1910.

Christ's Power to Keep.

2 Tim. 1: 12.

1. Christ's Abounding Strength.—When Peter found himself sinking, and humbly cried out, "Lord, save me" (Matt. 14: 30, 31), Christ's hand was all-sufficient to save The same promise holds good today in our deliverance from Satan's dominion, the flesh's weakness, the world's enticements (2 Peter 2: 9).

2. Christ Has Power to Heal.—The vitalizing touch of Christ's hand meant instant cleansing to the leper (Matt. 8: 3). Humanity's infirmities still appeal to his healing power. He still cures the mind's blindness, the ear's dullness, the impure heart. He still "lifts up the feeble knees" (Heb. 12: 12).

3. Christ Is Sufficient for All Our Needs.—With Paul we are assured, "My grace is sufficient for thee" (2 Cor. 12: 9). This is a blessed promise to every saint, but, to our great and everlasting loss, too many of us are "slow of heart to believe" all that is spoken concerning these "great riches in Christ Jesus." Thus the "inheritance of all those that believe" does not become our portion (Col. 1: 12).

4. Christ Is Ready to Bless.—We are told that Christ tenderly blessed the children who were brought to him (Mark 10: 16). Lovingly he still reaches out his hands to even the least of his saints; all are precious in his sight (Rev. 7: 13-17).

5. Christ Is Strong to Uplift.—It was ever his mission to lift up the fallen and restore the weak, and it is this blessed assurance of tender sympathy that brings us greatest comfort (John 12: 32).

6. Christ Is Mighty to Keep.—He assures us, "They shall never perish, neither shall any man pluck them out of my hand" (John 10: 28). Who can doubt when there is absolute certainty? Who can harm us if Christ protects (Rom. 8: 35-39)?

HOME AND FAMILY

Truth.

BY J. C. STEPHENS.

Were every man to live the truth,
In thought, and word, and action,
The world would ask, in what it wants,
No greater benefaction.
Then think, and speak, and act the truth,
Each one with one another.
And strengthen thus the social tie,
Which binds each to his brother.

Neodesha, Kans.

Rachel Rairigh, Spinster.

BY ELIZABETH D. ROSENBERGER.

It was an undeniable fact that Rachel Rairigh was twenty-nine years old, and unmarried. She herself considered the situation a rather hopeless one when she had time to think of it at all. But she had been so busy, all her life, caring for her parents and acquiring an education, in any way and at any time possible, that being an old maid had been her least concern. Now her brother John's letter had brought her face to face with the fact. John's wife was dead, and in his trouble he turned at once to Rachel, because she was living alone and could come. If she wanted to teach school, she might do so, but he wanted her to be a mother to his four children, and make a home for them.

Rachel pondered over his letter long and seriously before she answered it. She had her own plans and purposes. Her one year's work in the school-room had been satisfactory to her patrons, and had revealed to herself unknown possibilities as a leader. She had executive ability, and a genius for organization. Now, in her brother's home, much of what she had worked so hard to gain, must be sacrificed.

With a half smile she recalled her neighbor's well-meant advice, after her parents were dead and she remained alone in the little home: "You'd better git married. You'll find that now, since you *can* go, your brothers and sisters will be a wantin' you, whenever anything goes wrong in their families." And now it had come true already. Old maids often are expected to go from one to another of their relatives when there is sickness or house-cleaning. Why not?

Rachel felt that she could go, and perhaps it was for this very reason that she had no family of her own. John's boys and girls needed her. If she could continue teaching also, she would be glad to do all she could for John and the children. So she decided to go.

No, it was not easy to keep Charlie interested in his lessons, when he was restless and anxious to leave home. He was only sixteen, and wanted to go into some new country. Alice, the oldest girl, was inclined to be away from home. She was light-minded and frivolous. Rachel found many problems in her brother's family that were difficult to solve. She decided that they must have little gatherings in John's home, where the young people of the village could spend pleasant evenings. Sometimes a short literary program was given; sometimes they sang. Always Aunt Rachel was with them, and her presence seemed to put good cheer and gladness into every heart.

It would take too much time to tell how Aunt Rachel became the dominating influence of John's home and of the entire neighborhood. She did not always feel contented. There were times when she almost regretted that she had ever come to live with John, but only she herself knew of these times. And when, some years later, Aunt Rachel married, and left John's home for one of her own; she was not left in doubt as to the good she had accomplished. John's children were loyal and true to her. They had all been baptized, and were earnest church workers. Many mothers expressed their appreciation for Aunt Rachel's influence over their children. "An old maid's sphere of life is likely to be as extensive as she desires, or wants it to be," said Aunt Rachel at one time, and her own life proved the truth of this.

Suppose Aunt Rachel had refused to go to her brother's home. Then a great many things would have been different. It is doubtful whether her own life would have been as blessed, or have proved such a blessing to others. The story of Esther has in it a

passage of peculiar significance for those who are inclined to shirk any duty. You remember that Haman had prevailed upon King Ahasuerus, to destroy the Jews. Haman was jealous and angry because Mordecai refused to bow down before him; so he told the king he would pay ten thousand talents of silver into the king's treasury, if all the Jews might be destroyed. Neither the king nor Haman knew that Esther the queen was a Jewess. When Mordecai learned of the decree, he put on sackcloth and ashes, and went out into the midst of the city, and cried with a loud and bitter cry. Then Esther tried to think of some way of escape for herself and her people, but in talking it over with Mordecai, she told him that to go before the king when she was not called, might mean instant death. Then Mordecai told her, that she should not think that she might escape in this general massacre of the Jews, because she was queen. And he said further, "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?"

Esther responded most loyally to this appeal. She asked her people to fast and pray for her, and she would go before the king and risk her life for their sake. "If I perish, I perish."

We are familiar with the glorious results of her effort. It is to Mordecai's appeal to Esther that our attention is given: "If thou altogether holdest thy peace at this time," then help would come in some other way, but Esther and her father's house should be destroyed, and who should say that Esther had not been made queen for this very purpose of saving her people? It was natural for Esther to hesitate about risking her life, but Mordecai made it clear to her that if she failed now, it would be a calamity both for herself and her people.

God wants men and women who are willing to do their duty. There are many things to deter us. Esther was a queen, and had all the privileges of royalty. The king had especially favored her, why should she risk losing all the luxuries by which she was surrounded to save her people, with whom she had but little in common? On the other hand, no one at the king's court knew that she was a Jewess, why not remain a queen, and keep her nationality a secret? Mordecai gives her the only straight, true, honorable course to take. No other will do. If she fails her people now, there will be a deliverance in some other way, but Queen Esther herself will be the loser.

Think of it, my sister, when you are confronted by some duty or responsibility, unwelcome and dreaded. You can decline with thanks, yes, and you can refuse; there are reasons enough not to take up some task which is difficult or disagreeable. But do not forget the warning of Mordecai. Some one else can be found to do the work you dislike; some other one will shoulder the dread responsibility, while you go on in the accustomed, even tenor of your way, but you yourself are the chief loser. Leanness has entered into your soul because of your indolent cowardice. Do not refuse! Accept the challenge, whatever it is, in the confidence that "as thy days, so shall thy strength be." Our day and our sphere are of God, nor has anyone of us a right to fear that we shall not be strong enough or wise enough to do tomorrow's work or to meet tomorrow's pressure of duties and trials.

Covington, Ohio.

SISTERS' AID SOCIETIES

OZAWKIE, KANSAS.

During the year 1909 the sisters' aid society of Ozawkie, Kans., held forty-seven meetings, with an average attendance of seven. Collections amounted to \$7.35; received for work done, \$21.40; gave a sick sister, \$1.00; gave \$1.70 toward Sunday-school supplies; gave \$3.00 for the North St. Joe church; gave \$5.00 for the Annual Meeting collection; paid \$10.00 toward the support of the Old Folks' Home; paid \$10.00 toward expenses of the love feast and series of meetings; minor expenses, 35 cents. Balance on hand, \$7.15. We feel that while we have not done so much, we have done what we could.—Louisa Quiett, Ozawkie, Kans., Jan. 27.

WOODLAND, MICHIGAN.

Report of the sisters' aid society for the year 1909 is as follows: We held twelve regular meetings and a few special meetings, with an average attendance of twelve members and four visitors. Received for work, \$29.85; by dues, \$19.85; by donation, \$8.65. Total, \$58.35. We supported an orphan in India, gave \$3.00 to Kansas City Mission, \$5.60 to unfortunate families, \$10.00 for dishes for our church, \$1.00 for the Messenger, and the remainder for bedding which was nearly all given away. For the present year Sister Gertrude England is president; the writer, secretary.—Kathryn Townsend, Woodland, Mich., Jan. 29.

NEWTON, OHIO.

During the past year the sisters' aid society of the Newton church held thirty-nine meetings, several being all-day meetings, with an average attendance of twelve. Goods, provisions and work, donated to worthy poor, amounted to \$24.50; quilts made and sold, \$14.93; bonnets made and sold, \$13.85; coverings made and sold, \$8.77; fees received, \$3.90. Cash on hand, 1909, \$10.00. Money received during the year, \$53.87. Money paid out during the year, \$43.03. Balance on hand January, 1910, \$10.84. Officers are as follows: Sister Adda Miller, president; Sister Elizabeth Flory, vice-president; Sister Emma Frantz, treasurer and secretary.—Emma K. Frantz, Pleasant Hill, Ohio, Jan. 25.

LEAMERSVILLE, PENNSYLVANIA.

The sisters' mission band of this place convened in a business meeting Jan. 12, 1910, and elected the following officers: Sister Barbara Benton, superintendent; Sister Esther Sell, president; Sister Sara Sell, vice-president and treasurer; the writer, secretary, and Sister Grace Benton, assistant secretary. We met thirty times for work during the year 1909, with an average attendance of nine members. Our work consists of making comforters, quilts, bonnets, aprons, etc. There were made and given 116 pieces, including one comforter, sent with other things to the Chicago Mission. Some articles were given to individuals; also a few pieces to a mission band who were building up this good work at another place. Money received during the last year, \$84.06. Paid out for material, etc., \$19.68. The band subscribed \$500.00 toward the inside furnishing of the new meetinghouse at this place, said sum being nearly realized. Our prayers go out in behalf of the work everywhere.—Florine Snowberger, East Freedom, Pa., Jan. 28.

TIMBERVILLE, VIRGINIA.

The sisters' aid society of Timberville, Va., met Dec. 16 and reorganized for the coming year, with Sister R. M. Driver, president; Sister Lizzie Driver, vice-president; Sister Flora Hoover, secretary and treasurer. We held twenty-four meetings, with an average attendance of eight. We made "half-hands," prayer coverings, bonnets, clothing, comforters, quilts, etc. We received during the year \$171.35 for work done, donations and fees. Our expenses amounted to \$37.19. The society donated \$5.00 to help send an orphan boy to the hospital, \$10.00 toward painting our church at Timberville, \$10.00 to the Nelson County church, \$8.00 to the India Orphanage, \$16.00 to World-wide Missions, \$35.00 for the building of the Orphans' home at Timberville, Va., and \$50.00 to furnish two rooms. We also donated clothing, bedding, etc. Our society and the Linnville Creek society met together and sewed one day for the Old Folks' Home, at which time a collection was taken, amounting to \$3.63. Our society, with six other societies, met and sewed one day at the Orphans' Home. A collection of \$5.21 was taken. There is a large field of work for the different societies of the Second District of Virginia.—Lida M. Zigler, Timberville, Va., Jan. 25.

JOHNSTOWN, PENNSYLVANIA.

The sisters' sewing circle of the Roxbury Church of the Brethren, which was organized Jan. 14, 1909, held an election Jan. 12, 1910, and elected the following officers for the year: Sister Rachel Palmer, president; Sister Emma Blough, vice-president; Sister M. V. Cassidy, secretary; Sister Jemima Deitz, treasurer. Fourteen sisters were present at this meeting. This is the largest attendance we have had at any one meeting, the average attendance for the year being eight. During the past year we have held forty-five meetings, quilted twelve quilts, made seven comforters, forty-seven sunbonnets, all of which were sold but two, made seventeen aprons and sold them, also sixteen clothes-pin aprons, which were sold. There was donated, in money or its equivalent, \$61.45. We received for work done \$48.20. The circle bought carpet for the church for \$107.88, leaving a balance in the treasury of \$1.77. We feel that this is only a small accomplishment, but we hope for better things the coming year. It is a self-sacrificing work and we feel that more ought to feel constrained to enter into it heartily and help further the good work. We would that there were more women like Dorcas,—ready to sew garments for the poor; more women like Eunice, to lift our spiritual lives to a higher plane.—Mrs. J. H. Cassidy, Johnstown, Pa., Jan. 18.

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The meeting at South St. Joseph, Mo., closed with eight accessions to the church.

Those having charge of the work are making special effort to have the church at Elk City, Okla., ready to dedicate March 6.

BRO. W. B. STOVER writes encouragingly concerning his work at Ankleshwer, India. On Christmas Day fourteen native converts were baptized.

A REVIVAL meeting in the Spring Creek congregation, Annville house, Pa., closed with seven accessions. Bro. Elias B. Lefever did the preaching.

A SERIES of meetings was recently held in the Crowson congregation, Tenn., and six were added to the church by putting on Christ in baptism.

BRO. WM. BIXLER did some effectual evangelistic work in the North Poplar Ridge church, Ohio, and fourteen were induced to put on Christ in baptism.

FIFTEEN recently made the good confession and were added to the church at East Nimishillen, Ohio, as the fruits of a revival held by Bro. James Murray.

THE elders' meeting for Southern Ohio, to be held in the Donnels Creek church, country house, April 11, begins at 10 A. M., instead of 1 P. M., as previously announced.

BRO. RUFUS BUCHER held a revival in the Mohler house, Springville congregation, Pa., and twenty-eight applied for membership. There was one restored to fellowship.

THE district meeting of Southern California and Arizona, to be held at Long Beach, Cal., is announced for March 24. The ministerial meeting will convene the day before.

ANY one knowing of brethren or sisters residing at Hot Springs, Ark., will confer a favor by sending the names and addresses of such to Bro. Chas. M. Yearout, Morrill, Kans.

BRO. JACOB S. SECRIST held a number of meetings at Sunny Slope, Washington, and seven were added to the church by faith and obedience in baptism. One renewed the covenant with the church.

THE revival at Huntingdon, Pa., conducted by Bro. J. H. Cassady, proved to be a very fruitful meeting. Fifty-six persons applied for membership, and forty-five of the number have received baptism.

WE must again inform our correspondents that we do not publish calls for money until such calls shall have been approved by the General Mission Board. Not a week goes by that we do not refuse to publish a call of this sort.

At a council meeting in Payette, Idaho, a collection was taken for the purpose of placing the MESSENGER in nine families where there are no members. If every congregation in the Brotherhood would do something of this sort, the borders of Zion would soon be greatly extended.

BRO. RUDOLPH B. BOLLINGER, an aged minister of South Whitley, Ind., fell asleep in Jesus Jan. 9, and was laid to rest a few days later. He had been preaching the Gospel for more than thirty years and died in hope of the blessed reward.

BRO. A. S. ROSENBERGER, of Covington, Ohio, writes us from St. Petersburg, Fla., where he is spending a few months with his wife. He says they find the climate delightful, and feel that a short sojourn in that genial atmosphere will do them good.

THE work at Joplin, Mo., has taken on new life, and the outlook is very encouraging. During a recent series of meetings, conducted by Bro. Rufus Wyatt, thirteen were added to the congregation, seven by confession and baptism and six by letter.

THE reports from the sisters' aid societies, published during the last few weeks, indicate commendable activity in good works upon the part of the sisters. A number of the reports may be found in this issue, and several will have to be held over until next week.

BRO. REUBEN SHROYER, of New Berlin, Ohio, gave us a call. He was with the Brethren in the Panther Creek church over last Sunday, and preached for them both morning and evening. This was his first visit to the House, and we were glad to have him with us.

At the end of this month Bro. F. Gochenour, of Galesburg, Kans., closes his engagement with the District Mission Board of Southeastern Kansas. After March 1 he proposes to devote his entire time to evangelistic work. Those desiring his services can address him as above.

CONCERNING the South St. Joseph Mission, Mo., we are requested to state that Bro. P. B. Newman is in charge of the pastoral work, and may be addressed at Station D, 510 Ky. St., while Bro. E. N. Huffman and wife are looking after the personal work, and can be addressed at Station D, 502 Ky. St.

BRO. J. W. LEAR, of Cerro Gordo, Ill., called at the MESSENGER sanctum on Monday. He had just closed an interesting meeting at Huntingdon, Ind., with twelve accessions, and was on his way home. He was here to confer with the House about doing some printing for the Temperance Committee and its work. We were glad for his call, and had a very pleasant talk with him about some of the things pertaining to the interests of the church.

THE editor of the *Sunday School Times* rightly thinks that any act whereby a person risks a loss, in an appeal to chance, with the hope of making gain, is gambling. He would regard the tossing of a coin for a drink of soda water as a species of gambling. Any game of chance, with gain or profit in view, must be classed with the sin of gambling. A game of cards, or any other sort of game, for a prize, be the prize money or anything else, should be set down as gambling.

THE real fortunate and happy man is the one who is so very busy doing right each day that he hardly has time to think about the day of judgment. He knows that if he does his full duty each day, the judgment day will have no terrors for him. This he settles now, and there is nothing in the way of him doing his very best. But the man who spends so much of his time thinking about death and the judgment that he has but little time left to devote to love and good works, may find himself unprepared for the judgment, after all.

WE enjoy a good-natured critic—one who can criticize kindly. We have this from a careful reader: "I notice the MESSENGER is getting into the habit of praising itself. That is against the teachings of the Bible, for Solomon says, 'Let another man praise thee, and not thine own mouth.' Prov. 27:2." Now, that is just what we do, occasionally. We let others do the praising. The mere fact that we give writers space to say what they wish to express, in behalf of the paper that they have learned to love, is no proof that we praise ourselves. And, by the way, we publish only a small part of the complimentary statements that come to this office.

At a late Ministerial Federation meeting, held at Canton, Ohio, it was unanimously decided to drop the title "Rev," as a prefix to the name of a minister, during the Federation meeting. The pastor of the First Christian church seems to be in favor of doing away with the old custom of using "Rev," as a title altogether. This is the feeling of a number of ministers, outside of our own ranks, and yet we have among us those who are trying to have the Brethren adopt the custom.

CONCERNING one of our successful evangelists it is said, that he does not coax people to join the church. He preaches the plain, unvarnished truth, tells the people what the Word of God demands of them, tells them of the blessed promises, warns them of the terrible consequences of disobedience and then urges them to repent, accept the conditions of pardon and at once enter upon a life of loving obedience. He does not deal in deathbed stories, nor does he promise the converted a delightful trip to heaven on flowery beds of ease. His method is a success and brings into the church people who are converted.

BRO. H. F. KAYLOR, Treasurer and Secretary of the late Building Committee of Denver, Colo., says he is finding it difficult to collect some of the pledges for the Denver meetinghouse. At least one hundred persons have not yet paid their pledges. This is, of course, not right. When members promise to pay any given sum for religious purposes, they should be prompt about meeting their obligations. If they do not wish to pay their pledges, they should not make them. There is, however, something better than making or even paying a pledge, and that is to pay in the start what one proposes to give. It is good for one to feel that he is not behind with his engagements.

WRITING from Sterling, Ill., Bro. Ezra Flory says: "Now I want to tell you that I am constantly getting so many splendid things from the MESSENGER for my sermons. I have a splendid plan for putting away even the smallest clipping, so that I can turn to it in an instant, just when I want it. It is a plan that I have grown into for some years. I call it my 'Sermon Garden.' It is getting richer all the time. It is so arranged that I can as well refer to any of my books or everything I have in the library. It is inexpensive, too, and will fit any drawer. I am thinking of writing a description of it for the MESSENGER sometime." Our readers will await Bro. Flory's description with interest.

A FEW of our patrons misunderstand the fifty-cent proposition for placing the MESSENGER in homes where there are no members. The purpose is to do missionary work, and the General Mission Board is to pay the extra cost of the paper, over and above fifty cents, whatever that may be. The MESSENGER is in the field to teach the whole Gospel; it is our plan to reach as many people as possible, and for that reason the proposition has been made. The idea is not to grant non-members greater favors, in this particular, than we grant the members of the church. Our aim is to use the MESSENGER as a humble instrument in leading men and women to Christ; and since hundreds of members are taking part in this excellent work, the Mission Board has kindly consented to make the burden for them just as light as possible.

IN a literary notice, a few weeks ago, we said something favorable concerning certain articles in the *Homiletic Review* for February. One of our readers calls our attention to the fact that there is a very unsound clause in one of these articles. We thank him for his thoughtfulness and will now take occasion to say, that while some splendid things may be found in the *Review*, now and then it gives its readers a dose of religious poison in the way of destructive criticism, the New Theology, or some thought leading to the underrating of the real value of the Christian religion. What we are here saying may well apply to several leading magazines that find their way to our desk. They have to be read, when read at all, with a good deal of allowance. It is amazing how much religious poison is being handed out to the people, and since we are to reap what we sow, we may before long look for the biggest crop of infidels the world has ever seen.

BRO. H. T. HORNE, of Sandbrook, N. J., says that he is at this time the only minister of the Church of the Brethren in the State, and that Bro. J. B. Shisler, of Harleysville, Pa., is the elder in charge of all the New Jersey churches. It is to be regretted that we do not have more ministers in that part of the East. Here is a great field for some evangelistic labors. What can we do for States like New Jersey? Are we to pass them by while we go elsewhere preaching the Gospel? Jesus told his apostles to go into all the world and preach the Gospel to every creature. That means New Jersey as well as it means other States.

It is a mistake to conclude that children do not remember sermons. Bro. D. B. Gibson, of Girard, this State, writes us about a sermon he heard in Morgan County, Ill., when he was but six years old. The sermon was preached by Bro. Jerry McKinnan, who, as early as 1845, with five other members, resided six miles west of St. Louis, Mo., He had for his text: "Lord, to whom shall we go? Thou hast the words of eternal life." John 6: 68. The man who can take a text like this, and preach a sermon that will be remembered for nearly seventy years, may not be known to the future historian, but he knows how to plant the seed of the kingdom in the hearts of the people.

BRO. J. H. MILLER, of Goshen, Ind., who is now over seventy years old, and has been preaching the Gospel for more than a generation, says that he feels greatly relieved since the care of the West Goshen church has passed to another. He would have retired from the care of the church before, but circumstances were such as to make it necessary for him to continue in church work until the present. He turns the work over to his successor with pleasure, and will aid him with his influence and counsel. This is far better than for one to hang onto the work until he does not know when to let go, and, when he has to be relieved, takes it as an insult. The time for an elder to turn the care of his flock over to another is when he becomes too old to give the congregation the active and intelligent service that is needed. These are days when churches need elders who are at their best.

REFERRING to what we said in No. 4 about "Some Dangerous Teaching," Bro. J. D. Haughtelin, of Pandora, Iowa, urges that the MESSENGER continue to defend the position of the church, in her opposition to secret orders. The policy of not questioning applicants, as to whether they belong to any secret order, he says, is the rock on which the United Brethren church split. The moment we decide to maintain silence regarding secret orders, just that moment do we begin paving the way for members of these oath-bound orders to enter the church. Nothing short of carefully guarding the church against this evil will save her from the misfortune that has come to other denominations. He thinks that the ministers should not alone be held responsible for the mistakes that may have been made in this particular, but the laity should share its part of the responsibility as well.

THE Disciples are having their initial experiences, with some doubts and fears, in the church ownership of their first printing plant. One of their millionaires, Mr. Long, by laying down one hundred thousand dollars, made it possible for the Christian Publishing House, St. Louis, to be turned over to trustees, to be held and managed in the interest of the Disciple Brotherhood. The thing was planned and executed so quietly as to take the whole church by surprise. In some sections the generous donation is received with great rejoicing, while in others only doubts and criticisms are in evidence. The Disciples, being debaters of old, are saying through their papers just what they think about the plant and the way it is held, and some of their remarks are by no means complimentary. Since they have no central organization to hold and manage the property, and since they have other printing establishments, it remains to be seen just how they will take care of their big Christmas present. Their exchange of views in their church papers reminds us somewhat of our experience in making the Brethren Publishing House the property of the Brethren church.

We do not have many preachers among us who can tell an interesting story about fifty years' experience in the ministry, but that is what Bro. J. S. Flory, of Pasadena, Cal., is doing this week. The article contains the substance of an address he delivered several weeks ago, and makes very interesting reading, in spite of its unusual length.

The Pastoral Question.

A CORRESPONDENT presents a problem that is to be solved either now or sometime in the future. The problem is this: There are churches with active ministers, that are employing pastors to look after the church and her interest. This leaves the home ministers nothing to do but to sit idly by and look on. Is this the proper thing to do? If not, what is the remedy?

We may not be able to solve the problem, but we take this view of the situation: It is one of the problems that we must solve sooner or later. Respecting pastoral work our Brotherhood has entered a transition period. How we are going to come out of it, is another question. But we are in it and must consider the conditions as they are, and not as we would like to have them.

A number of congregations, having a fairly active ministry, are employing pastors, and, so far as we know, most of them seem to be getting along as well as could be expected. But in these congregations the pastor does not try to make it appear that he is the "whole thing." If there are other elders he consults them regarding his work, as well as the management of the church. In fact, he consults all of the officials, and treats each one with the respect due him. He makes it a part of his mission to keep on good terms with the other elders, all the preachers, as well as with all the deacons. He not only shows that he has confidence in them, but he endeavors to make himself worthy of their confidence.

If he is not an elder, he treats the elder chosen by the church with all necessary consideration, and endeavors to make his work as pleasant as possible. His conduct, in public or in private, is never such as to humiliate the elder or to make the situation embarrassing for him. And what is true of the pastor, in these particulars, will be found true of the prudent elder. He will do what he can to make the work of the pastor both pleasant and successful. The relation between the two should be cordial, and the very best interest of the church they are chosen to serve should be kept in view. It is their duty to work together in feeding and caring for the flock of God. There should be no lording it over the flock, nor should there be any attempt to exercise undue and uncalled for authority over each other.

Where everything moves along thus harmoniously, no serious objections are likely to be filed against the church employing a regular pastor, even where there is a fairly active ministry. And yet, when a congregation has all the ministers she needs, to look after her interests, it does not seem wise for her to be at the expense of securing a pastor. Since the harvest is great and the laborers are few, why should one man do all the preaching while several others sit idly by, with nothing to do? It looks very much like making ample preparations for some of our preachers to take their ease in Zion. We are wondering if the Holy Ghost ever calls men to the ministry for a life of this sort?

It does not look fair for a few earnest men to labor and sacrifice in order to build up a strong congregation, and then have to fold their arms and merely look on, while the employed pastor reaps the fruits of their labor. They may feel that they have planted a fine vineyard, but are not permitted to eat the fruit thereof.

If a congregation, having an ample ministerial force, thinks it best to have a pastor, who can give all of his time and attention to the interests of the church, would it not be much wiser for her to select one of her own number, and thus show some respect for the earnest men who have done much to build up the church? This would seem fair as well as charitable and sensible. Men who know how to plant and bring

a vineyard into bearing, ought to know how to care for the vineyard. At least some appreciation should be shown them.

Possibly they may not be considered sufficiently skilled as preachers and pastors to meet the conditions of the day. This might possibly be true. Then, on the other hand, the members of a congregation may be just a little too particular for their own spiritual good. They may have reached a time when it takes a little more than the earnest preaching of the plain Gospel to tickle their ears. Upon their part there may be a tendency to become more like the popular churches of the day than like the churches we read about in the New Testament.

We realize, also, that some of the so-called active preachers may not show the prudence that should characterize the chosen men of God. They may not be as efficient in the handling of the Word of God as they think. To the most of the members of the congregation they may seem more like men of business affairs than like preachers. They may be good farmers, good merchants and good mechanics, and yet not be spiritual enough to become good spiritual guides. Some of them may never have made anything a success, and for that reason there may be no disposition to entrust them with the feeding and care of the church.

But if the church does see proper to secure a pastor, and does not propose to give her home ministers something to do, we would like to advise these ministers, if they are faithful and efficient in the preaching of the Word, to move into some congregations where their services are needed and will be appreciated. There are plenty of congregations where such ministers would be most heartily welcomed. This moving ought not to be prompted by ill feeling or anything of that sort. Let everything be done with a view of saving sinners and glorifying God.

Growth.

GROWTH is the law of life. God has so ordained it. It is attested on every hand. It is declared by the Word of God, and also by actual conditions. On every page the Bible speaks of growth to commend it; and can a living thing, in normal condition, be found that does not grow? It is the same in the vegetable, the animal and the spiritual kingdoms. In the vegetable and animal kingdoms, things have their period of growth, followed by decay; while in the spiritual kingdom this is not true. Eternal growth is the law of spirit. Rise and fall belong to this life, and when this is done, the soul is lifted out of fleshly limitations to expand everlastingly in the glory of God.

All life begins small, in things both temporal and spiritual, but it is to grow. The parable of the mustard seed was used to bring out these points. Life begins as a mustard seed. The kingdom of heaven begins as a mustard seed. The grace of God in the heart begins as a mustard seed. All things, in the order of God, begin as a mustard seed. What seed is so small as a mustard seed? But when it is grown, what herb becomes so great? It is the greatest of herbs; a tree, in fact, in the branches whereof the birds of the air lodge. This is the span of growth, beginning with the smallest possible beginning, as small, even, as a mustard seed, and growing into a tower of strength, like a tree.

Look at a newborn babe! Is there anything in the world so weak, so small in strength? It is even more helpless than a little chick just hatched from the shell. Look at a full-grown man! Is there anything in this world of such strength? He is next to God, only a little lower than the angels. All creation bows at his command. The wild beasts of the forest shrink from his presence; rivers change their course before his genius; mountains are tunneled at his effort; cities spring up as if by magic under his touch; messages circumscribe the globe in an hour, by his inventions; governments and kingdoms are established at his will. Verily, what is it that he can not do? In babyhood, what can he do; in manhood, what can he not do?

So in spirit. The beginning is small, but the full-grown man of God is like a tree, not in size, but in strength. Look at St. Paul! In his weak and trem-

bling beginning he cried out, "Who art thou, Lord?" But later, when he became a man in Christ Jesus, he said, "I know him whom I have believed." Here is the baby and the man, and the full span of growth. And was such strength ever shown in a man? He was so settled in the conviction of the power of God in him that nothing could shake him. Physical privations were not considered at all. Kings and courts feared and trembled before him. He turned opposition into forwarding the kingdom of heaven among men. Verily he was like a tree.

Babyhood is the way to manhood. First a babe, then a man. There is no other way. And it is not bad to be a baby once, but it is dreadful to be a baby always. Nothing gives so much concern as a baby that won't grow; and there is nothing more abnormal, more against nature, than a dwarf. The greatest failure in life is the failure to grow. I know a few dwarfs, particularly one, probably forty years old, who sits on a front seat at church, by her mother, and whose feet reach only about half way to the floor. How that scene has touched my heart again and again. If spiritual growth could be seen, as physical growth can be seen, I wonder how many forty-year-old babies might be seen in the membership at church. This is a serious matter. Isn't it a serious question?

Growth is said to be involuntary, except as a happy, hopeful state of mind affects it. It is not subject directly to the control of the will. It is subject to conditions, and the conditions are subject to us. The conditions that favor growth in the physical nature favor growth in the spiritual life. Food, pure air, exercise and cleanliness are necessary to grow a strong body. The same is essential to spiritual growth, only there is difference between things in spirit and nature.

The elements of spiritual growth are in the Word of God, and they must be worked out. The elements of growth for the body are in the earth, and they must be worked out also. Big, white loaves of bread, ready for the table, are not scattered around on the ground; they are hid in the bosom of the earth, and he that would eat must dig them up. So in the Word. Like the celebrated lecture on "Acres of Diamonds," the treasure is beneath your feet, and you must go down after it. The milk of the Word, which is for babes, may be had without much effort; but the strong meat of the Word, which is for men, is the price of digging and sweat. Dig and sweat, as a man digging for gold, feeling in his heart that no price is too dear to be paid for the treasure, is the only thing that brings the answer. Let a man hunger and thirst after the truth, as a hungry man after bread, and the hidden, wonderful things of the Word will begin to appear. This is the only way to find them, and the only way to grow in grace and in the knowledge of the truth.

There is no bigger sin in the world today than the neglect of the Bible. It is the foundation of all the rest. This has become an age of reading and study, it is true. But the Bible has grown out of date with the masses. The "stuff" of the hour has the public eye. And this is only too true with professed Christians; it is only too true among our own people. Some of them demand the Sunday newspaper. They read the papers six days in the week, and then refuse to give the Sabbath to the study of the Word of God. They even refuse, some of them, to attend Sunday school and preaching, that they may read their papers. It's a shame. Is it not known that what we read determines our growth? Newspaper reading makes the worldling. It is only the man of the Bible that can lay any claim to being a child of God.

The various food-stuffs essential to growth in grace are all to be worked out in the Word. That the Christian may develop symmetrically he must avail himself of the different means of grace. This is as essential to the spiritual nature as a variety of food is essential to the physical nature. God knew the needs of our souls, and he has placed in the Word a gracious supply for those who will dig it out. H. C. E.

Give the Lord a Chance.

A WIDE-AWAKE correspondent comments on a recent call in the MESSENGER for a minister to locate in a congregation which has a membership of over 150

communicants. Among this number of members she thinks there ought to be several brethren capable of preaching the Gospel, and administering to the spiritual needs of the church if they should be called to the work. Possibly she is right. Some of our churches are not calling men to the ministry as they should. They hold revival meetings, gather people in to the fold by the score, build large, convenient, and even costly, meetinghouses, but never give the Lord a chance to call some of their earnest young brethren to preach the Gospel. Not only so, but they raise money for missions, furnish money for our colleges, send their sons and daughters to the Brethren schools to be educated, and even furnish young men for some of the learned professions, but for some reason they seem to have no men for the ministry. What is the matter with some of the churches! Nations freely educate young men for the army, but some of the churches can furnish men for most anything else but the ministry. Once upon a time, nearly one hundred years ago, there were thirteen earnest members in a room, and their elder was talking to them about the importance of calling one of their number to the ministry. One of the brethren arose and said that he had looked the little band over carefully, and he could find no material for a preacher, and for that reason would oppose the election. The elder told him that possibly the Lord could find some one if they would all give him a chance. The election was held, and the Lord found his man in the person of Geo. Wolf, who, in time, became famous as a preacher of the Gospel. We have about one hundred congregations in the Brotherhood that should give the Lord a chance. Not only so, but they want to help the Lord. Then hundreds of men can be called to the work when the harvest is great and the laborers are few.

The Masons and Solomon's Temple.

It is reported that the Masons of the world are thinking of rebuilding Solomon's temple on Mt. Moriah at Jerusalem. Why they should rebuild this temple, is not clear to us, unless they mean thereby to more fully advertise the lodge. They certainly would not restore the order of worship and sacrifices established by Solomon. Possibly they might substitute a few of their high-sounding, titled offices for some of the Jewish priestly orders. The Masonic altar might take the place of the altar of incense, and a few other substitutes might be arranged. This, of course, would be displeasing to the Jews of the world, as well as to millions of Christians. Before the time of Solomon, Mt. Moriah was a long ridge, extending from north to south. On the summit was a large stone, known as the rock of sacrifice, on which religious people had offered sacrifices for centuries. On this stone Abraham probably laid Isaac when he thought of offering him as a burnt offering. Solomon built his temple over this sacred rock, and the two other temples, built later, occupied the same site. The last temple was burned A. D. 70. In the second century a heathen temple was erected, which, about 600 A. D., gave place to Justinian's church. Next followed the Mosque of Omar. Jerusalem changed hands several times, being ruled by the Christians and Mohammedans in turn, but for centuries the city has been in possession of the latter, who look upon the present temple site as almost as sacred as Mecca. But will the Mohammedans turn Mt. Moriah over to the Masons? By using the Koran in the lodge services, in place of the Bible, and by offering a few million dollars as purchase money, the site might be secured. The world, however, is interested in all movements of this sort and we can only wait and see what the outcome will be.

These Little Taps.

ONCE upon a time a good Christian man said he did not feel good, for the reason that some of the members were pounding him. By pounding he meant the little spiritual taps members sometimes unthoughtfully give each other. There are some people who cannot stand a little tap, even if it is meant for their good. One should never make himself so tender that he cannot stand a few words of reproof or correction from those who are interested in the work he is doing. We all

make mistakes, some more and others less, but each one should profit by well-meant criticisms or wise suggestions. If one is sure that he does not deserve a rebuke or a correction, let him at once dismiss the matter from his mind, and go on thinking about something else. This should be the policy of strong Christian men and women. We always will have those among us who cannot, or will not, season their words with grace. To rebuke them while they are engaged in the same business, may be to give occasion for trouble. The better way is to listen to them patiently, then go on about the Father's work. But we do pity the man who is so very sensitive that he cannot stand a correction of any sort. Such a man is in need of help, and it is to be regretted that he does not know it.

Suit for Damages.

At Portland, Oregon, a Mr. Scott has entered suit in the circuit court against the local lodge of the Improved Benevolent and Protective Order of Elks for damages to the amount of \$2,500, claiming that during the initiatory exercises he was forced to sit upon a red hot chair, thereby sustaining injuries for which he claims damages. We do not mention incidents of this sort with a view of reflecting upon secret orders. We have another purpose in view. We hold that these orders are unnecessary, are generally unchristian and have connected with their initiatory exercises things not only unbecoming a Christian people, but often ridiculous and inhuman. We know nothing about this hot chair business, but there must be something of it, or the matter would not be taken into the courts. In the initiatory exercises of nearly all the secret orders there is something of this sort, which is intended to create sport at the expense of the new members. Were this confined to the unconverted, we would have little to say, but when it comes to Christian men entering these lodges, and becoming parties to this kind of sport, and that, too, in the name of religion, it is time that something is said.

Endorsing What Others Say.

A WRITER wishes to know why we sometimes endorse the statement of men who happen not to be members of the church. We endorse such statements only because they happen to be correct. When a man tells the truth, and says something that is right, we give him credit whether he is a converted man or not. We believe in encouraging people when they do the right thing, and believe we have New Testament precedent for our policy. In Acts 5:34-39 we have recorded a short address made by Gamaliel, a Pharisee. He was not a member of the church, had not accepted Christ, but he said some fine things, and, so far as we know, his remarks have been approved by all Christian people. We have heard our ministers quote his address with as much emphasis as though it had been delivered by an inspired apostle. If Luke, the inspired evangelist, could approvingly quote what the unconverted Gamaliel said, when the distinguished doctor of the law happened to be right, we think we need not be censured because we happen to do the same thing now and then.

Mountain Mission Work.

THE ministers of the Beaver Creek and Bridgewater congregations, Va., hold meetings at mission points in West Virginia, sixty-five and eighty-five miles distant, and the appointments have to be reached by private conveyance, requiring some days to make the trip. This is what we call mission work, pure and simple, and reminds us of what some of our good old brethren used to do in the years gone by, when there were no church papers to tell about their heroic deeds of love. When men will ride over several mountains, month after month, through the cold of the winter and the heat of the summer, preaching the Gospel, there can be no question about their faith in missions. But when one must have the appointments just as close to his home as he can possibly get them, must have the best of conveniences for traveling, and lodging, known to the up-to-date man, and then complains because the conditions are no better—well, he may believe in mission work, but he is not showing his faith by his works.

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EDUCATIONAL PROGRESS IN CHINA.

We learn from the report of Dr. A. W. Gilbert, the American Consul at Chefoo, China, that there are now one thousand Government and private schools, in the one province of Shantung, that teach Western branches of learning. The Chinese are showing unusual zeal in acquiring a working knowledge of English, which is gradually becoming the international language of commerce in the Empire. In Shantung the most effective and extensive work, in the giving of Western education, is being done by the Protestant missionaries, the most of them being Americans. Outside of the medical missionaries there are only two foreign practicing physicians reported in this district. The fourteen medical missionaries with their six hospitals and fourteen dispensaries, annually treat over 200,000 persons. The medical branch of missions is probably doing more towards reconciling the Chinese to foreign association than any other agency.

WHAT ONE MAN DID.

We speak of the brevity of human life, of the little that the best of us are able to accomplish, and yet it is true that all of us might do more if we were to remember this very fact of life's fleeting days, and endeavor to crowd them full of achievements for God and his cause. The recent death of Su Teh-fa, the well-known, faithful, old Bible colporteur in Manchuria, recalls the more than twenty years of splendid service in the employment of the British and Foreign Bible Society. Altogether he must have sold fully 100,000 copies of the Scriptures, and it is generally conceded that he has, perhaps, done more than any other individual Chinese for the evangelization of his country. Originally, like all his fellow-countrymen, he was a devoted worshiper of his idols, but when the gospel light flashed across his pathway he chose the better part, and became an active distributor of the Blessed Word. Through heat and cold, rain and sunshine, he went about his work, and eternity alone will reveal the full extent of his arduous labors.

THE MEDICAL MISSIONARY.

An illustration of the value of the medical missionary is afforded by the results achieved at Tabriz, Persia. For thirty years the work has been carried on, gaining the constantly increasing appreciation of the people. The medical missionary has no trouble to find patients. Wherever he goes he will find them. The amount of work he can do is limited only by his physical strength and his supply of the necessary drugs. During the thirty years about 300,000 patients have been treated in Tabriz, and the volume of work is constantly increasing. These opportunities of treating the ailments of the body, prove to be excellent avenues of reaching the soul. Confidence is thus established that cannot be gained so well by any other method. As Christ, during his years of ministration, "healed many that were diseased," so the medical missionary of today can readily show his interest in others by means of this practical, helpful agency. His skill attracts all classes. The wealthiest as well as the poorest are the prey of disease, and are anxious for relief. In like manner, as the great need of spiritual healing is brought to their attention, can they lay hold upon the Divine means provided, and become "every whit whole."

READING THAT COUNTS.

One of our contributors, in speaking of the efforts made by his congregation to get the Messenger into every home, refers to the fact that great good may be derived from a careful perusal of the paper, if it is READ WITH A PURPOSE. The brother is calling attention to a vital point. The editorial staff of the Messenger is putting much anxious thought into the make-up of the paper, endeavoring to make it an exponent of the doctrines of the church and its highest interests. Any reader who enters into the spirit and genius of the paper, and, as the brother suggests, "reads with a purpose," cannot help but receive the anticipated blessing. We often speak of the benefits accruing from a loyal, consistent and united membership, but we forget, at times, that the very thing most essential to that end is sadly neglected,—to have the members properly taught. It is the mission of the Messenger to build up the church. It asks but a careful reading,—a reading with a purpose,—to prove its helpfulness in the general work and development of the church. The Messenger is interested in every congregation of our great Brotherhood. Why should not every congregation, then, yield its united support to the Messenger, seeing to it that each member is brought within reach of its helpful influences? The literature we read is sure to mould our lives. Why not, then, read the good, the helpful, and "read it with a purpose"?

A PRAYER FOR A BLESSING.

(Suggested by Modern Church Methods.)

"O Lord, I come to thee in prayer once more. But pardon if I do not kneel before Thy gracious presence, for my knees are sore With so much walking. In my chair instead I'll sit at ease and humbly bow my head. I've labored in thy vineyard, thou dost know; I've sold ten tickets for the minstrel show. I've called on fifteen strangers in our town. Thy contributions to our church put down. I've baked a pot of beans for Saturday's spree; An old-time supper it is going to be. I've dressed three dolls too, for our annual fair, And made a cake which we must raffle there. Now, with thy boundless wisdom, so sublime, Thou knowest that these duties all take time; I have no time to fight my spirit's foes. I have no time to mend my husband's clothes. My children roam the streets from morn till night. I have no time to teach them what is right. But thou, O Lord, considering all my cares, Wilt count them righteous and wilt heed my prayers. Bless the bean supper and the minstrel show. And put it in the hearts of all to go. Induce the visitors to patronize The men who in our program advertise. Because I've chased these merchants till they hid Whenever they saw me coming—yes, they did! Increase the contributions to our fair, And bless the people who assemble there. Bless thou the grab-bag and the gipsy tent, The flower table and the cake that's sent. May our whist club be to thy service blest, Our dancing party gaye than the rest. And when thou hast bestowed these blessings, then We pray that thou wilt bless our souls. Amen." Sterling, Ill. —Selected by Ezra Flory.

EXPERIENCE VALUABLE.

We are so constituted that we are often unwilling to take the advice of others who have been over the road on which we are traveling. Sometimes it is well to take the advice, and sometimes it is not; for we are not all constituted alike. But as a rule we are better off if we follow the directions of those who are older and more experienced than we are.

To illustrate the above: A Cuban came to our place one day and saw a bunch of grass. He went on at a great rate about it, and wound up by saying that it was the worst grass in Cuba. We pulled some of it. It did not seem bad or hard to get rid of; but later we found that it had spread and was thicker than ever where we had pulled it out. Then we began to investigate; and to our surprise and regret we found out that what we had done was all lost labor, for at the end of the root was a small nut which kept right on growing and sending out roots and forming other nuts to do the same underground. And the growing end is sharp as a needle, and strong. It was not strange, then, that it penetrated old tree roots and kept on growing until there was a perfect mat of the roots and nuts of the grass. Then it took digging to get rid of them; and we are not sure that they are all gone now. The probabilities are that it will be a long time before we see the last of this grass.

So it often is with us in more important things. We are warned by those who have been through the temptations and the dangers to which they see us exposed; but in our pride and self-confidence we consider ourselves wiser than they are, and we go on in the way which is sure to bring great sorrow and suffering, and possibly eternal death, to us. And we are not the only ones affected. Man is so slow, so unwilling, to learn that like causes produce like results in most cases. A few men have come out of the fire of temptation without even the smell of smoke upon them; but, on the other hand, countless multitudes have gone down to utter ruin. Any reasonable person ought to be able to see that he is more likely to follow the many than the few. It is not safe to play with fire; and if we put our hands into soot we cannot expect them to come out clean. To play with temptation, to think we can come out of it untainted, is folly.

Human nature is alike in all ages. It changes only as influences from above or below. It never has been and never will be perfect, free from sin. It required the blood of the only Son to cleanse the human nature as the tempter left it. And he who cleansed it is the one who taught us to pray: "Lead us not into temptation." How foolish we are, then, to expose ourselves to unnecessary temptation. The Book tells us to avoid it; we have heard our elders tell us times without number that certain acts, repeated, meant destruction; and we have laughed at them. The time is coming, though, when we shall not laugh, but groan and weep because of our folly. We lack experience in many things, but there is no good reason why we should not profit by the experience of others.

If we doubt, let us study our Bibles and take to heart the lessons contained therein. We have there a true history of a race of people, and a clear picture of the results of certain actions. It is surprising that we are so unwilling to profit by the advice and example of others. No doubt it is because we are too wise in our own conceits. Will man never believe that figs do not come from thistles? Must each generation go on planting thistle seed and sowing wild oats in order to be convinced enough all about to convince a sensible man that the crop will be like the seed—not once in a while, but always? We don't act that way when we plant garden seeds. We know better than to expect a fine apple from a wild crab tree; and we do not plant the crab. Also, we know bet-

ter than to expect a perfect character to come from the life we occasionally live. But we still sow the tares.

We are influenced to some extent by the inconsistency of the one giving the advice. He doesn't always practice what he preaches—men never do in all respects. But, all the same, the experience and the advice are valuable. They are worth more, if followed or profited by, than gold, yea, than much fine gold. We are going this way but once, and life is too short to learn by our own experience all the things that we must know if we are to make life a success. There are many good men in the world. None of them will intentionally mislead us; and when they give us the results of life upon character we may be sure that we can depend upon what they say, and be safe in so doing. There is abundant experience at our disposal, and we shall profit by it if we are as wise as we ought to be. G. M.

TO PALESTINE.

I am strangely and strongly impressed with the thought that the Church of the Brethren should establish a congregation in Palestine. A colony would be best,—largely self-supporting. Israel is gathering home and now is the time to select a location. The change in opportunity, under the present government, offers an opening not heretofore enjoyed. Land can be secured, a school equipped, a hospital started, and all needed home influences provided for, if we will.

In my opinion no other such promising field is to be had. Brethren, who now go to California for the sake of climate could,—and many would,—go to Palestine if the above mentioned conditions existed. The expense would not greatly differ and the helpful results would be much more. Who can tell how near the times of the Gentiles are fulfilled? Shall we be instrumental in helping Zion receive her Deliverer? Of all people the Jews, I think, will make the most zealous followers of Jesus when they turn to him. To be successful, we must make the best efforts possible to us. Nothing little will do. Will we make it? If any others have this mind will they drop me a line? G. A. Shamberger.

Nanton, Can., Jan. 25.

LESS TALKING AND MORE TEACHING.

In Gospel Messenger No. 5 we were very much impressed with the editor's item on first page, commenting on the "correspondence method" of the training of Sunday-school teachers, which has recently been adopted by the Methodist church in the United States. The aim is to reach a higher degree of efficiency in teaching. The writer says, "The proposed effort is just as necessary in the Church of the Brethren."

This is true, but one thing that we are impressed with, and that we need more is, for all Sunday-school scholars, both old and young, to STUDY THE LESSON. It is remarkable to see so many people who, when asked by the teacher to tell what the lesson is about, maintain absolute silence.

In the best Sunday-school classes the pupils should do most of the talking. The Sunday-school teacher who occupies nearly all of the time in sermonizing on the lesson, is not a good teacher. There are too many people who never attempt to study the lesson excepting during the time of recitation. It is like pulling teeth for the teacher to draw out any thoughts on the lesson from such pupils, and hence very little good is gotten out of the lesson. Good Sunday-school scholars, who study the lesson well, help more than any other one thing to make good teachers. J. M. Snyder.

Topeka, Kans.

FROM BULSAR, INDIA.

Christmas was a glad, happy day at Bulsar,—the best we have ever had. The testimony of many was that "it was the best Christmas." Those who did the most to make the day a happy one, were the loudest in proclaiming it a good day. How true it is that "he who joy would win, must share it!"

Happiness Was Born a Twin.

For weeks before Christmas a number of the boys had banded themselves together to do something this Christmas that never had been done before at this place. With a subscription paper they went about, to gather a few "pice" to carry their plans into execution. Three days before Christmas they gave the order that no one could come into the church until Christmas morning. Only those who were in the secret could come and go. The rest of us were waited patiently until Christmas morning. But we were given a hint on Christmas eve, when, after every one had gone to bed, the footsteps, and whispering, and slight driving of nails on the outside, told us that not only the church but our dwelling places, too, were to have signs of Christmas about them. On Christmas morning the music and singing of a band of men and boys waked us from our slumbers. We were soon out to bid them a "Merry Christmas" and to see what the night had wrought. All along the front of the bungalow and Orphanage buildings, and over the gateways, were pennants of colored paper flying in the breeze. Over the entrances to the verandas were arches of beautiful colors, with the words "Christmas," "Welcome," "Peace be to you," "Glory to God in the highest."

In the church, just in front of the pulpit, was the most beautiful arch of all. It was wrought in appropriate colors, bearing the text in red and gold, "Glory to God in the highest." Up in the east window, and far above all pennants, and arches, and readings, was the text, "It is more blessed to give than to receive."

We all felt that the meaning of that expression ruled in the hearts of all during Christmas Day, for no one seemed eager to do anything besides making some one else happy. From morning until evening the true meaning of Christmas was felt in our midst. In the early morning baskets of cocoanuts, peanuts and "sweets" (candies) were sent to all the Christian families, while they, in return, were seen moving about among themselves, delivering little tokens of "peace on earth and good will to men."

The Morning Christmas Service.

This was given over to a program. The service was opened with the song, "Oh, Come, All Ye Faithful, Joyfully Sing." Bro. Soma Rama read the scripture of Christ's birth, the news to the shepherds, and the coming of the Wise Men. Bro. Blough led in the opening prayer. The song service, save the first and last songs, was given to the girls who had learned special songs for the occasion. Bro. Nanji Valji talked on the subject of "Christ in Prophecy," Bro. Jiva Hera talked on "The First Christmas," Bro. Govind Khengar on "The Condescension of Christ," and the last speaker on "How to Spend Christmas." Brother and Sister Berkebile had arrived the day before Christmas, so Bro. Berkebile had charge of the English Christmas service.

Entering the New Year.

Jan. 1 the Bulsar church met in council. The new officers for the Sunday school were elected and other business for the year was disposed of. Nineteen certificates of membership were granted. The Vyara church having been organized the week before, made the granting of so many certificates necessary. Besides, a number had gone to the other churches of the district.

The Field Committee held its quarterly session here at Bulsar, immediately after Christmas. Most of the missionaries were present. Now all have again returned to their stations and we are left quite alone at Bulsar. Brother and Sister Pittenger, who had been with us for several months, have gone, as also have the Stover children, who had been here six weeks. Sister Himmelsbaugh has been transferred to Anklesvar, which leaves only three missionaries in Bulsar, fewer than at any time since 1902.

Our winter weather is very pleasant. The entire family of Orphanage children, the Christian community and missionaries are well, for which we are thankful to our Heavenly Father. In the bazar, plague is finding its way into many homes, bringing bereavement and death. Our hardware merchant, with whom we have had much dealing, has passed away. The brother of the dry goods merchant, a bright young man in the last year of the high school, also went with those who are daily going. Our hearts are sad with those who mourn, but most of all are we sad because they have died without Christ and the blessed hope in him. Oh, when, when, will they turn to him! Brethren, pray for us that the Spirit may turn these sorry hearts to him!

Jan. 7.

FIFTY YEARS IN THE MINISTRY.

(Concluded from Page 101.)

James Flory, who is now an elder in Nebraska. In due time the valley became well settled. The main gathering together of members of the church centered in Boulder County, and the first churchhouse, erected by the church in Colorado, was in the St. Vrain Valley, near Longmont, where I located and remained until I emigrated to California, in 1884. My eleven years' ministerial work in Colorado covered a large part of the State. Colorado became a State in 1876. It is called the Centennial State because of its entering the list of States one hundred years after the declaration of our independence as a new-born nation.

Our labors, for some years after coming to California, were distributed over new sections of the country, so that I might say that my fifty years of ministerial labor were, in a large measure, taken up in pioneer work on the borders of civilization. I often felt like the old minister did, when some of his brethren thought he had better cease his labors in the church as a preacher, as they had no evidence that he had ever converted more than one man: "Then you think I was instrumental in the conversion of one soul in my twenty years' service as a minister?" he asked. Yes, they thought so. "Then," said he, with cheerfulness, "here goes for another twenty years." I did not know if I was doing much good but I thought that, as long as the prospects were fair, it was my duty to trust in God that some little good might be done, and that he would bless the seed sown, which he has, in many ways.

Now, in closing my more than fifty years of experience in ministerial labors, I want to say, that, if the Lord still has something for me to do with tongue or pen, I am willing to do it to the best of my ability, that the world might be better for my having passed through it. It would be strange if, in the varied experiences I have experienced, there would not be occasional instances in my work when I was not rightly understood. I am glad that God knows, at all times, our motives for doing things, even if men do not. I have learned long ago, the truth of the apostle's words: "They that will live godly must suffer persecution." Afflictions that are brought upon us because of righteousness, always bring us nearer to God and to the feet of Jesus, where we learn things in grace that we could not find out in any other way.

The question might be asked, right here, and it is a proper one, "In your long experience in a life of practical religion, do you think it pays?" I have often said that if all the promises and blessed experiences of the richness of a soul that is staid on the Solid Rock terminated at the end of life here, it paid all it cost a thousandfold. Then, what will it be if death does not end all?

It is perfectly preposterous to think for a moment that death ends all. Why should God create man with such noble propensities, like unto himself, if he was a creature for only a momentary existence? We see with our natural eyes the wonders of the natural universe, with God manifest in it all. If things seen are marvelous beyond our knowledge, what mind can grasp the things unseen? Indeed, man is a creature for eternity. When the call comes to me, I shall gladly pass on to other fields of labor. If, perchance, you should see me lying, some day, in my last sleep, rest assured that nothing but a handful of dust is there. The real man—Divinity of mind—has gone on to manifest its nature in the eternal sphere of its home beyond. The regions of infinitude are the eternal home of the soul,—the place where heavenly associations are the highest incentive to gladness and joy.

Pasadena, Cal.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country"

ARKANSAS.

Palatka.—An aged father of Israel, Grandpa Sloniker, has been in feeble health for some time, but is better at this writing. Brethren Chas. and Jacob Sloniker, his sons, of Burr Oak, Kans. have been to visit him. While here Bro. Jacob Sloniker preached three sermons for us, which were strengthening and encouraging. Brother Jacob and Sister Bettie Miller have left us and moved to Indiana. We are few in number and are sorry to have any of our members leave us. We become almost discouraged at times, but when we study God's Word, we feel encouraged again to go on. We ask an interest in the prayers of God's people in behalf of the little band at this place. Bro. T. L. Woodiel, our home minister, preaches for us on the second and fourth Sundays of each month. We hope that he will keep up an interest both in the church and outside. Eld. H. J. Lily preached for us last Saturday evening, Sunday morning and Sunday evening.—D. L. Burns, Palestine, Ark., Jan. 28.

CALIFORNIA.

Covina church met in council Jan. 4, with Eld. G. F. Chamberlain presiding. Bro. D. A. Norcross, of Lordsburg, was chosen as elder for the ensuing year. Christian Workers' officers are as follows: Sister Margaret Brandt, president; Bro. Noah Bashore, secretary.—Retta Funk, Charter Oak, Cal., Jan. 29.

Notice.—The district meeting of Southern California and Arizona will convene in the Long Beach Church at 9 A. M. on Thursday, March 24, 1910. The ministerial meeting will assemble, the day previous at an hour which will be given by the Committee on Program.—M. M. Eshelman, Tropic, Cal., Jan. 31.

Pasadena.—Since our last report three letters of membership were received. Jan. 20 Brother and Sister D. L. Miller came to us and on Sunday, Jan. 23, Bro. Miller preached two sermons; also, early evening, the following week. Bro. Miller gave us some Bible land talks, which we enjoyed very much. Feb. 2 our series of meetings will begin, to be conducted by Bro. L. D. Bosserman. In this beautiful climate people ought to enjoy going to the Lord's service.—Fanny E. Light, 752 Herkimer St., Pasadena, Cal., Jan. 31.

IDAHO.

Payette.—Jan. 8 the writer began a series of meetings three miles east of New Plymouth, Idaho, a distance of seventeen miles from the church in Payette. At this place there are a few members living, isolated from the main body of the church. The meetings were well attended and a good interest was manifested. We enjoyed many blessings in seeing sinners return and the members strengthened. Nine were baptized. The meetings closed Jan. 26, and the day following, at the council at Payette, we took up a collection for placing the Messenger in nine families where the meetings were held. May the brethren and sisters everywhere pray for the work in Idaho.—A. L. Gorham, Payette, Idaho, Jan. 31.

ILLINOIS.

Spring Run church met in council Jan. 27, with our elder, Bro. M. L. Hahn, presiding. Eld. Cyrus Bucher, of Astoria, was also with us. Bro. Elias Blough was advanced to the second degree of the ministry. We feel encouraged in the work at this place. Bro. Hahn preached an interesting sermon on Thursday evening.—Amanda Schisler, Ellisville, Ill., Jan. 31.

INDIANA.

Beaver Creek.—Bro. Oberlin, of Logansport, conducted our series of meetings, beginning Jan. 18 and closing Jan. 26. Spotsylvania church met in council, during the meetings, and four sisters united with the church. Eld. Garber was with us over Sunday and administered baptism.—Anna Bowsher, Beaver Creek, Ind., Jan. 31.

Buck Creek.—Eld. W. L. Hatcher, of Portland, Ind., came to us Jan. 8, and preached to us on Sunday and Monday, Jan. 23. Sister Jennie Hatcher came Jan. 14 and conducted the song service. The attendance and interest were good, with the exception of a few rainy nights. Bro. Hatcher preached the Word with great earnestness and power. One was baptized. Our Sunday school is moving along nicely, with a fairly good attendance.—Phebe E. Teeter, R. D. 2, Mooreland, Ind., Jan. 28.

Cedar Creek church is in the midst of a very interesting series of lectures, conducted by Bro. W. R. Miller, which began Jan. 26. Bro. Miller will give us one week's lectures, then assist us into a series of readings. These lectures consist of Bible Land talks and views. So far they have proved to be very interesting and are largely attended. Bro. Miller speaks with great power. In connection with the views, he shows the fulfillment of Bible prophecies.—Mary I. Hanson, Laoto, Ind., Jan. 31.

Four Mile.—Our meetings at the White Water house, conducted by Eld. Jacob Rarick, of Muncie, Ind., closed Sunday evening, Jan. 30. Bro. Rarick preached nineteen sermons. He presented the truth with earnestness and power. There were no accessions but the members were strengthened and encouraged.—J. E. Flant, Connersville, Ind., Feb. 4.

Nappanee.—Bro. Geo. D. Zollers came to us Jan. 6 and began a series of meetings, continuing until the 25th. The interest was good but there were no accessions. Bro. Zollers preached with power and earnestness and did not fail to declare the whole Gospel. The members are encouraged.—B. J. Miller, Nappanee, Ind., Jan. 29.

Poplar Grove.—Our Sunday school was reorganized Jan. 2. Nearly all the teachers were retained for another year. The work is progressing nicely. Four certificates of membership were received, and three have been received by baptism during the past month. Bro. I. G. Bluer preached for us last Sunday. One sister was baptized in the afternoon. Our Christian Workers' meeting is increasing in attendance and interest.—W. F. Dickey, R. D. 40, Union City, Ind., Feb. 1.

Union Center.—At our regular preaching service, last Sunday, two made application for membership and one was baptized the same day. Our Christian Workers' meeting contributed \$7.50 to send the Messenger to poor members and non-members.—Ellen Reese, Nappanee, Ind., Feb. 1.

IOWA.

Fairview church met in public worship Jan. 30, at 11 A. M. Bro. J. H. Keller delivered a missionary sermon and gave a good lesson on our duty as Christians, showing us the need of giving of our means to spread the Gospel to all the world. At the close of the meeting a collection was taken and the Messenger to such homes as we know to be in sympathy with the church. Our prayers go with the offering, that many souls may be led to seek Christ through our humble efforts.—Orlando Ogden, Unionville, Iowa, Jan. 31.

Mt. Etna church met in council Jan. 29, with our elder, Bro. J. D. Brower, presiding. One letter was received and two granted. One young brother was restored to the deacon's office. Eld. J. D. Brower and wife are leaving us. Their help in the church will be greatly missed. Bro. Burgin, of South Ottumwa, was chosen elder for a year.—Luila Johnston, Mt. Etna, Iowa, Jan. 31.

KANSAS.

Ozawie.—Bro. Wm. Tigner, of Cashmere, Washington, has recently located in our congregation. Since his arrival he has preached a number of helpful sermons. We are glad for this addition to our ministerial force.—H. L. Brummell, Ozawie, Kans., Jan. 28.

Peabody.—Jan. 16 Bro. H. M. Brubaker, our District Sunday-school Secretary, gave us a splendid sermon on Sunday-school work. Jan. 23 we met in members' meeting, Eld. J. Yoder being with us. The finance committee gave a favorable report. We hope to put our finances for the church on a firm basis. We will hold a love feast in May, the exact time to be given later. On Sunday morning Bro. Yoder gave us an excellent sermon, using for a text, "Daniel Purposed in His Heart." He vividly showed the need of our purposing to do more and better work for the Lord during the year 1910. We are always glad to have Bro. Yoder with us. Our only minister, Bro. A. J. Ellenberger, is doing good work. He recently preached a sermon on baptism which was well received.—H. E. Myers, Peabody, Kans., Feb. 2.

MARYLAND.

Meadow Branch church reorganized its Christian Workers' meeting in the Westminster churchhouse, with Bro. E. A. Snader president and Sister Mary Little, secretary. The Sunday school at the same place was reorganized with Brethren Harvey S. Witter and John T. Royer, superintendents, and Sister Mary Little, secretary. Bro. Kurtz Miller, of Brooklyn has promised to hold a series of meetings at this place in the spring.—W. R. Root, Westminster, Md., Jan. 30.

Notice.—The district meeting of the Middle District of Maryland will be held in the Long Meadow church, Beaver Creek congregation, April 20 and 22.—John S. Bowls, Burkittsville, Md., Jan. 28.

Rocky Ridge.—On the afternoon of Dec. 19 we held our Christmas exercises for the children at Rocky Ridge and Thurmont. A number of the scholars had appropriate speeches and recitations for the occasion. Bro. J. S. Weightright delivered the closing address. Others also addressed the school. Each scholar received a treat and all seemed happy and well pleased. Jan. 16 we met in council at Rocky Ridge, Monocacy church. The attendance was good. We had an interesting meeting. The report of the church treasurer was made, showing how much had been collected and how much paid out. The report was accepted.—Samuel Weightright, Detour, Md., Feb. 2.

MICHIGAN.

Onkama church met in council Jan. 1, Eld. J. E. Utery presiding. Not much business came before the meeting. Bro. J. E. Utery was chosen as our minister. We feel grateful to all our people who have so kindly assisted us in raising the funds for the erection of a new churchhouse. The building has been commenced but the weather prevents working on it now. We are still short of funds to fully complete it, but we believe there are those who are willing to help us.—Hattie Hansen, R. D. 1, Box 88, Chief, Mich., Jan. 31.

MINNESOTA.

Root River.—At our recent members' meeting we decided to hold a midwinter love feast Feb. 13. On Thanksgiving Day Bro. Barnhart, of Minneapolis, commenced a series of meetings and Bible term, which was to close with a love feast, but, owing to the unfavorable weather, the meetings were discontinued after one week. As conditions are no better yet, the meetings are still postponed.—Ella M. Ogg, Preston, Minn., Jan. 31.

MISSOURI.

Broadwater.—We organized a Sunday school here last Sunday, with Bro. S. C. Tolley superintendent and the writer secretary and treasurer. We will use the Brethren Literature Bro. S. C. Tolley, of Monette, Ark., came here and preached five sermons. He will preach regularly on Saturday night

Bro. Garnes came into our congregation, an elder, about three years ago. After he was with us a short time, circumstances made it necessary for him to assume the supervision of the church.

His desire was to see the church prosper, and his kind, loving disposition caused him to be loved and respected by all. He will be greatly missed by the community and especially do we feel the loss to the church.

Services were held at the Huntsdale church by Bro. Mitchell Stover, of Waynesboro, assisted by Elders Henry Beelman and Albert Hollinger. Text, Heb. 4: 9; Isa. 3: 1, 2. Interment at the Huntsdale cemetery.

R. D. 8, Carlisle, Pa., Jan. 28.

A. A. Evans.

THE WINONA CONFERENCE OF 1910.

As we near the time of our Annual Meeting, the sense of responsibility deepens in the heart of all the faithful Brethren. The concentration of the spiritual forces from remote settlements, as well as from near-by portions of this vast American continent, is a matter of no small import. The sequel of such a gathering touches both time and eternity. Let not the social phase of the meeting alone attract, but let the "lifting-up power," through the medium of the cross, be the drawing influence! Let the variety of gifts be focalized upon the one grand purpose! Let the embodiment of power to "bind or loose" be exercised under the auspices of heaven! Let the divine criterion of judgment and the organization separate from the world, lead to closer fellowship in Christ's sufferings, in order that we may participate in his reward! Bearing his ratified insignia of identity, let us proclaim the message of salvation, as accentuated by Christ's devoted life, death ordeal and resurrection triumph!

Such a combined effort should give an impetus to world-wide evangelization, and the acquirement of a large measure of the Holy Spirit's power. Let heart consecration be the united motto, and let prayer and fasting precede the centralizing event! May the Spirit of Grace produce his heavenly fruitage, "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," which no law can withstand! When this status in the Christ nature is reached, love will permeate argument, and the words of life will flow through sanctified hearts and lips to the edification of the body,—the unifying of the spiritual forces. The tendency will be to consummate growth and perfection. May the Spirit of God guide the great assembly to right decisions along all lines of deliberation! May committees, entrusted with important issues, be endowed with wisdom to discriminate against error. May they voice the sentiment of loyalty, cherished by our illustrious ancestors, who, in life's arena of contest, maintained their opposition against the world forces.

Through this heaven-appointed medium, light is flashed upon a bewildered world and a divided Christendom. Order and harmony out of chaos will follow. Great and grave will be the responsibility of the Winona Conference. Gray hairs and the impress of age, on the part of many, portend the long journey upon the old, beaten pathway of equity and truth. May their hearts be gladdened by the prospect beyond the toiling years! May it lighten the "heat and burden of their activity," as they descend the declivity of life and lastly emerge into the shadows of death! May the rising generation, in their prime and strength, be animated by the Spirit of God, and, cheered by the counsels of the long-tested veterans of truth, fall in line to shoulder the heavier burdens now devolving upon them!

The career of the church, through all the epochs of time, will be scrutinized in the other world. Let us not come short of our high calling, with our advanced opportunities and increased proportions! Our annual gatherings will mould sentiment and broaden the scope of usefulness in the widened territory of the present age, and the improved facilities for transportation should add their help. May our Conferences prove to be the factor, under the Spirit's guiding power, to unify the forces and retain, in native simplicity, the "oneness" for which Christ earnestly prayed (John 17)! Her heavenly type of unity will convince the unbelieving world of the Divinity of Christ, and his power to save the lost. Let Winona demonstrate the strength and oneness of the church! South Bend, Ind.

G. D. Zollers.

THE BIBLE IN A CHICAGO HOME.

Desiring to teach the Bible in a home, your correspondents were told that Mrs. Derring, a poor washerwoman, with seven children and a drinking husband, wanted to have the Bible taught in her home. We called and set the hour at 10:30 A. M. on Tuesday morning, that being a time when the husband would be away, for otherwise she could not have the Bible teaching. She lives in a rear flat, with but four small rooms, scantily furnished.

One little daughter, Alice, is a paralytic, having no use of either limb. We decided to teach the Book of Mark. Before prayer we would always give one of Christ's lessons on prayer, that she might understand it better. The mother is a German Lutheran, and can scarcely understand the Bible in English. We gave her the lesson taught in Matt. 18: 19, 20, of two or three agreeing in prayer, and seeking to know God's will in the matter, so as to pray intelligently. We impressed the thought that, without the shadow of a doubt we must get answers.

At another time we gave her the lesson from Dan. 10,

about "praying through," and this seemed to encourage her very much. Soon she was all taken up with these lessons, and spoke about them to her children, who are at school during our lesson period. They agreed together that, at our next visit, they would ask us to pray for Alice, that she might be healed. They were delighted to think we had prayed for her even before they asked us.

Once, after prayer, the mother said, "You pray right out of your hearts, don't you? I always have to use my prayer-book." We explained that our needs were not always the same, and hence we could not employ the same words every time. At another time she said, "I wish I could pray too. I am going to learn to say a little prayer." We now have the family repeat the Lord's Prayer with us, after a careful study of it, so that they understand it.

The last lesson we had, before vacation, we were permitted to meet the father, as he entered the home. He was quite shocked to see us there with open Bibles, in the midst of a lesson. We invited him to stay. He declined, but expressed a desire to stay.

In less than a week we both left the city and went to our homes for four weeks, so that the class was meanwhile discontinued. On our return we brought gifts from our home for them, and called at their home again on New Year's Day. They were delighted to see us, and were very thankful for the food and clothing, for they were in great need. We again met Mr. Derring. He was very much discouraged, having spent the greater part of his wages, the previous week, for drink. We talked to him, and he said he wanted to do better, and would try hard to quit drinking. Our talk melted him to tears. This wretched drunkard still had a heart that could be touched by kindness.

The following Tuesday, when we met with our class, we found him sick, as the result of his excessive drink. We sang some songs that we thought might be helpful to him, such as "Yield Not to Temptation," etc. We did not see him, as he was lying down in another room. We asked her if some of the boys from Bethany might call that evening. She was delighted with the idea, so we made the arrangements and two boys called. They had a profitable visit, and prayed with him. He knelt with them and their earnest prayers brought tears of penitence to this sinner's eyes,—one for whom Christ died. He promised to do better and also to come and witness the communion services on the following Sunday. He went and enjoyed the meeting thoroughly. He said it would not have done him more good had a ten-dollar bill been handed to him. He calls us his friends, and it opens up a new world to him to know that some one cares for him.

We attribute this all to God, and feel that our prayers are being answered. This man is a good father and kind husband when sober. He says it is so hard to resist drinking, when liquor is offered on all sides, but now he says he can think of our words and prayers, and it will help him. Mrs. Derring is thinking seriously of becoming a Christian; also the oldest daughter. May we have the prayers of all God's children that we may be a real help to this family! We are sure that your prayers will avail in their behalf.

And this is only one among the thousands of Chicago's poor homes, that could be lifted up by the Bible. What a blessing to be able to help a little! May we all open our hearts wider, so as to take in the destitute of the cities. Foreign mission work can be done right here, at our doors, if we but open our eyes. If the misery and need, all around us, would move us to compassion, many stricken hearts might be gladdened.

Nettie Senger.

Bethany Bible School.

Stella Brubaker.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Burkhart-McCartney.—At the home of the bride's parents, Jan. 9, 1910, by the undersigned, Mr. Irvin F. Burkhart, of Zion, N. Dak., and Miss Mamie E. McCartney, of Canado, N. Dak.

Chasey-Caslow.—Dec. 29, 1909, by the undersigned, at the home of Brother and Sister S. T. Caslow, 1201 Albina Avenue, Portland, Oregon, Mr. Dwight Chasey, and Sister Lorena M. Caslow, both of Portland, Oregon.

Kesler-Baney.—At the Church of the Brethren, in Canado, N. Dak., Jan. 15, 1910, by the undersigned, Mr. Francis Edwin N. Dak., Jan. 15, 1910, by the undersigned, Mr. Francis Edwin N. Dak., Jan. 15, 1910, by the undersigned, Mr. Francis Edwin N. Dak., Jan. 15, 1910, by the undersigned, Mr. Francis Edwin N. Dak.

Leedy-Bingaman.—At the home of the bride, by the undersigned, Jan. 26, 1910, Bro. Harry E. Leedy and Sister Anna Bingaman, both of Cerro Gordo, Ill.

Trout-Saul.—At the home of the bride's parents, Mr. and Mrs. T. C. Saul, Jan. 1, 1910, by the writer, Mr. Charlie Trout, of Ansley, and Sister Virginia Golden Saul, of Octavia, Nebraska.

L. L. Meek.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Baker, Sister Amanda, nee Rohrbach, died at her home in Hamilton township, Adams County, Pa., near East Berlin, Pa., Jan. 27, 1910, of cancer, aged 64 years, 5 months and 4 days. She was a consistent member of the Church of the Brethren for many years. She leaves a husband, one son,

one daughter, five sisters and two brothers. Services by Elders C. L. Baker and C. C. Brown. Interment at the Mumfery cemetery, near East Berlin.

Nellie I. Baker.

Bashor, Bro. Martin, born in Shenandoah County, Va., July 27, 1817, died at the home of his son, J. K. Bashor, in Longmont, Colo., Jan. 19, 1910, aged 92 years, 6 months and 22 days. He united with the Brethren church when twenty-two years old and, so far as we know, was faithful until death. He was the youngest and last survivor of fifteen children. In 1859 he left Virginia and moved to Andrew County, Mo., in 1885 to Covina, Cal., and in 1898 to Longmont, Colo., where he lived a retired life. Although confined to the home most of the time during the last two years, he was cheerful and patient. Services at the house. Interment in the Hygiene cemetery. C. Fitz.

Bechtelheimer, Sister Catharine, nee Mahony, daughter of Clemmard and Nancy Mahony, born in Virginia, Aug. 16, 1828, died at her home near Ellettsville, Ind., in the Buck Creek congregation, Jan. 25, 1910, aged 81 years, 5 months and 9 days. She was united in marriage to Jacob Bechtelheimer Aug. 25, 1845. To this union were born five sons and six daughters, of whom three sons and three daughters survive. She was afflicted with great trouble for about eight years. The direct cause of her death was pneumonia. Services by Eld. L. W. Teeter. Text, 1 Thess. 4: 14.

Phoebe E. Teeter.

Behrens, Erna Louise, died of appendicitis at Albuquerque, N. Mex., Jan. 14, 1910, aged 22 years, 7 months and 10 days. Her mother, Mrs. Behrens, and one brother survive. The remains were brought back to her old home in Douglas County, Kans., for burial. Services Jan. 18, at the Washington Creek church, by Bro. W. A. Kinzie, assisted by Bro. I. L. Hoover. Text, Matt. 24: 44. Interment in Washington.

Calvin A. Ward.

Blickenstaff, Catherine E., nee Replogle, born in Carroll County, Ind., Jan. 9, 1840, died Jan. 23, 1910, aged 70 years and 14 days. She came with her parents to Macon County, Ill., in September of 1857. April 3, 1858, she was united in marriage to Joseph Blickenstaff, of Oakley, Ill. She, with her husband, united with the Church of the Brethren in the fall of 1859 and together they lived consistent Christian lives. Shortly before her decease, she was called to the elders of the church and was anointed. Services at the Brick church by Eld. M. Flory. Interment in the Frantz cemetery.

Susie N. Nickley.

Hollinger, Sister Fanny, daughter of Bro. Daniel and Sister Frances Hollinger, died at their home in Middlebury, Ind., Jan. 20, 1910, aged 22 years, 7 months and 3 days. At the age of twelve years she united with the Church of the Brethren and lived a consistent life until death. Shortly before her death she had committed James 3 to memory, which was one of her favorite chapters. Father, mother and three sisters survive. Services by the writer, assisted by Bro. R. H. Miller, of Chicago. Text, Rev. 12: 13.

J. H. Pike.

Bowers, Sister Rhoda A., nee Wineland, wife of Bro. Harvey S. Bowers, died of pneumonia, at her home near Osceola, Ind., Jan. 21, 1910, aged 27 years, 8 months and 25 days. Early in life she united with the Church of the Brethren and has always been a faithful member. She leaves a husband and three small children, two sisters and three brothers. Services were held at Wakarusa, Ind., by Brethren Schwalm and Metzler. Text, "Blessed are the dead which die in the Lord." The remains were then taken to Girard, Ill., where services were held by Bro. J. H. Brubaker, assisted by Bro. I. J. Marshberger and W. H. Shull. Interment in the Pleasant Hill cemetery.

V. B. Stutsman.

Brubaker, Elizabeth C., daughter of Jacob and Elizabeth Rife, born in Logan County, Ohio, March 5, 1849, died Jan. 4, 1910, aged 60 years, 9 months and 29 days. She came with her parents to Indiana, where she lived for many years. She was married to John Brubaker Nov. 18, 1875. This union was blessed with ten children, one of whom preceded her. She leaves a kind husband, four sons and five daughters, two sisters and one brother. She joined the Church of the Brethren June 7, 1871, and lived a faithful life until death. Services by Bro. Otho Winger, of North Manchester, Ind.

Lula Crumrine.

Etter, Sister Mary J., nee Albino, born Oct. 1, 1867, died at her home near Hanoverdale, Pa., Jan. 21, 1910, aged 42 years, 3 months and 20 days. She was married to Samuel K. Etter in 1892, who preceded her death six years ago. This union was blessed with two daughters who, with one brother and sister, survive. Services at Hanoverdale, Pa., by Brethren John A. Landis, David Killefer and Amos M. Kuhn. Text, Rev. 14: 13.

John J. Shier.

Glass, Daniel, born in North Carolina July 25, 1898, died at the home of his daughter, near Johnson City, Tenn., Jan. 12, 1910, aged 31 years, 5 months and 20 days. He united with the Baptist church when young and lived faithful until death. Seven children survive. Services by A. J. Watkins. Interment in the Union cemetery.

Lela Larimer.

Heas, Sister Frances E., died at her home at 1311 Broadway, Decatur, Ill., Jan. 25, 1910, aged 37 years, 3 months and 12 days. She united with the Church of the Brethren in 1895, and lived a consistent life. She was the mother of nine children. Her husband, Bro. Theodore Heas, and six children survive. Services at the residence by the writer. Text, 1 Cor. 15: 57.

M. Flory.

Hyland, Sister Nannie, wife of George Hyland, and daughter of Brother Jim and Sister Adaline Smith, formerly of Virginia, died of consumption, at Chicago, Ill., Jan. 22, 1910, aged 19 years. She desired to unite with the Brethren church, but her health would not permit of baptism. Her greatest desire was to be among the members. She leaves her young husband, father, mother, three brothers and two sisters. One child preceded her. By her request the remains were brought to Missouri for burial. Services in the Fairview church, by Bro. N. A. Duncan.

Maggie Hyland.

Kontz, Sister Amanda Catherine, died in the Mill Creek congregation, Rockingham County, Va., Jan. 21, 1910, aged 54 years, 3 months and 4 days. She united with the church about twenty-five years ago. She was afflicted with rheumatism a number of years. A devoted husband, two children, one brother and one sister survive. Services by Eld. S. N. McCann, of Bridgewater College. Text, John 12: 24.

J. P. Diehl.

Kreps, Sister Sarah, daughter of William and Nancy McCune, born at Mercersburg, Pa., August, 1838, died at her home in Lena, Ill., after a week's illness from pneumonia, Jan. 23, 1910, aged 71 years. She was united in 1857 with the Church of the Brethren. They came to Galesburg, Ill., forty-six years ago. After residing there less than a year, they moved on a farm near Lanark, Ill., where they lived thirteen years; then moved on a farm near Lena, where they lived until seven years ago, when they went to Lena. Brethren Kreps and Sister Kreps united with the Brethren church soon after their marriage, and were faithful and consistent members until death. Bro. Kreps died Dec. 16, 1904. Eleven children were born to this union, nine of whom survive. Sister Kreps was the first of her father's family to be taken. She is survived by three sisters and three brothers. Services at the Louisa Brethren church by Eld. P. R. Keltner of Rockford, Ill. Text, James 4: 14.

Albert Myers.

Marquis, Sister Margaret Jane, nee Atwood, died Dec. 3, 1909, aged 77 years, 2 months and 14 days. She was united in marriage to John R. Marquis Nov. 15, 1857. Two children were adopted in this home, who, together with her companion, survive. In 1863 she united with the Church of the Brethren and lived a faithful and devoted Christian to the end. Services in the Wabash church by Bro. J. D. Rife, of Roann.

Lula Crumrine.

Miller, Bro. Amos H. born Jan. 14, 1832, died at his home in Union Deposit, Pa., Jan. 15, 1910, aged 78 years and 1 day. He was married to Barbara McCulloch Nov. 1, 1855. To this union were born eight children, of whom five remain. His wife also survives. He was a loving husband and kind father. Bro. Miller was a member of the Big Swatara church many years. Services by Brethren John H. Witmer and Thomas Patrick, in the U. B. church in Union Deposit, Pa. Text, John 14: 1-3. Interment in the Union Deposit cemetery.

Mummert, Sister Lovina, nee Staub, died at her home near East Berlin, Pa., of tuberculosis, aged 64 years and 10 months. She was a member of the Church of the Brethren for a number of years. Her husband, three sons and four daughters survive. Services by Elders C. L. and D. H. Baker. Interment in the Mummert cemetery near East Berlin.

Nellie I. Baker.

Parker, Sister Nancy Jane, daughter of Amos and Mary Parker, born April 25, 1842, died Jan. 26, 1910, in the bounds of the Baker congregation, Ohio, aged 67 years, 9 months and 1 day. She was married to Samuel Jacobs April 7, 1864, and spent all of her married life on the farm with the exception of the last ten months, which she spent in Lima. To this union were born four sons and three daughters, of whom one son and two daughters preceded her. She leaves her husband, son and two daughters, one brother and two sisters. Sister Parker united with the Church of the Brethren forty-two years ago, and lived faithful until death. She enjoyed communion services during her sickness and was rejoiced. She bore her sufferings with Christian patience. Services by the writer. Text, 2 Cor. 5: 1.

W. R. Guthrie.

Norman, Sister Mary Ellen, nee Eshelman, born Feb. 10, 1878, died in the bounds of the Big Swatara church, Pa., Jan. 21, 1910, aged 31 years, 11 months and 11 days. Services at Hanoverdale, Pa., by Brethren John H. Witmer and Adam J. Shope. Text, Ps. 137: 14.

Sheets, John Ray, son of Lewis and Cora Sheets, died within the bounds of the Maple Grove church, Elkhart County, Ind., after an illness of two days with acute indigestion, Jan. 19, 1910, aged 6 years, 7 months and 26 days. Besides his parents he leaves three sisters. Services at Elkhart, Ind., by Bro. D. H. Anglemeyer. Text, 2 Sam. 12: 22, 23. Interment at the same place.

D. H. Anglemeyer.

Shores, Sister Anna Pauline, wife of Bro. Oscar M. Shores, died at her home in Glendora, Cal., Jan. 22, 1910, aged 50 years and 2 days. She was married to Bro. Shores Dec. 28, 1905. Sister Shores was a faithful and consistent member of the Church of the Brethren for over twenty years. Her husband, father, mother, five brothers and one sister survive. Services at the Brethren church in Glendora, by Bro. W. F. England, of Lordsburg, Cal., assisted by the writer. Text, John 14: 1.

Smith, Bro. George, died at the home of his son, Samuel Smith, near East Berlin, Pa., in the bounds of the Upper Smith congregation, of old age, aged 75 years, 9 months and 27 days. He was a member of the Church of the Brethren for many years. His wife, seven sons and three daughters survive. Services by Elders C. L. Baker and Nellie I. Baker. Interment near East Berlin.

Stephens, Sister Anna Marie, nee Yenna, born in York County, Pa., Aug. 18, 1824, died at the home of her daughter, Mrs. Campton, in Muskogee, Okla., Jan. 28, 1910, aged 85 years, 5 months and 10 days. She was married to Leonard Stephens Aug. 13, 1844. To this union were born eleven children, two of whom, with her husband, preceded her. Six sons and three daughters survive. She united with the Church of the Brethren in 1847 and lived a devoted life. In early days she would ride thirty or forty miles on horseback to attend services. Sister Stephens passed her many hardships, and all through life she had great faith in her Savior. Her remains were brought to Parsons, Kans., for burial. Services by the writer, assisted by Bro. J. F. Campbell. Text, Rev. 14: 13.

John S. Clark.

Strycker, Sister Zephina Etta, died of consumption, within the bounds of the Yellow Creek church, Elkhart County, Ind., Dec. 30, 1909, aged 33 years, 7 months and 20 days. Sister Strycker was baptized Dec. 26, 1899. She leaves her husband, two sons, one daughter, father, three brothers and one sister. Services at Yellow Creek church, by Bro. H. Anglemeyer. Text, Amos 4: 12.

Throne, Bro. George B. born in Cumberland County, Pa., in 1832, died at his home in Webster County, Nebr., Jan. 22, 1910, aged 56 years, 1 month and 12 days. In 1872 he came to Indiana. Oct. 30, 1880, he was married to Margaret Altman, of Huntington, Ind. To this union five children were born, who, with their mother, survive. Bro. Throne united with the Church of the Brethren Dec. 25, 1895. In the spring of 1897 he, with his family, moved to Red Cloud, Nebr. Services at the Red Cloud church, by Eld. P. T. Grabbili, of the Silver Lake church, Nebr.

Ella I. Eshelman.

Wampler, Bro. Samuel, died at his home near Hope, Augusta County, Va., in the Middle River congregation, Jan. 19, 1910, aged 92 years, 10 months and 21 days. He did not unite with the church until a few days before his death, when he was taken in as far as could be done without baptism. He was not able to be baptized. For a number of years he suffered with rheumatism. Services by five children survive. Services by Brethren Peter Garber and A. B. Early. Text, John 14: 14.

J. F. Miller.

Weaver, Bro. C. W. born in Tippecanoe County, Ind., March 6, 1836, died in Dahlgren, Hamilton County, Ill., Jan. 19, 1910, after a lingering illness of eight months, aged 73 years, 10 months and 13 days. During the Civil War he served in the union army from 1863 to the close of the war. In 1872 he settled in Hamilton County, Ill., where he was successful in the practice of medicine, though he lived on a farm all his life. He was married four times. His wife, nine children and two sisters survive. Services at the M. E. church, by Rev. W. C. Harms.

S. S. Pouts.

Wyne, Sister Julia Ann, nee Shively, of Dexter, N. Mex., born Nov. 23, 1867, died Jan. 19, 1910, aged 42 years, 1 month and 26 days. She was united in marriage to Jacob Wyne Dec. 29, 1887. To this union were born four children. The youngest daughter was also reared in the family. A few months after her marriage she, with her husband, united with the Church of the Brethren. Her husband, children, an aged father and mother, one sister and seven brothers survive. One sister having preceded her. With the exception of one brother there are all residents of Illinois. Her native State. Services at La Placa, Ill., by Bro. John Arnold, assisted by the writer. Text, Jer. 15: 9. Interment in the cemetery near La Placa.

Geo. W. Miller.

Yeater, Clarence Franklin, son of Brother and Sister Samuel Yeater, born Nov. 10, 1893, in Muscatine, Iowa, died at the same place Jan. 22, 1910, aged 16 years, 2 months and 12 days. He suffered from diabetes for more than a year, but was confined to his bed only two days. His father, mother, one brother and two sisters survive. As long as he was able, he attended services regularly. Services by the writer, assisted by Bro. John Robinson, Jan. 24, at the Mission. Interment in the Greenwood cemetery near the Mission.

T. A. Robinson.

Zimmerman, Bro. Peter, died of paralysis at his home near Spring Creek, Rockingham County, Va., in the Sangerville congregation, Jan. 20, 1910, aged 70 years, 7 months and 21 days. Bro. Zimmerman had been afflicted for some time, but when in good health was a faithful church worker. He is survived by his wife, three sons and one daughter, all of whom are members of the church. Services at Sangerville church, Jan. 25, by Brethren A. S. Thomas and Geo. W. Wyne. Text, 2 Cor. 4: 17, 18.

Annie R. Miller.

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NOTES NOT CLASSIFIED

Angwick.—We are having a very interesting meeting in the Hill Valley house, with bright prospects for a fine ingathering. We have full houses, with the best of order and great interest. Six have yielded, awaiting baptism, and many more are convinced and convicted. We hope they will make an early decision for the right.—S. A. Norris, Shirleysburg, Pa., Feb. 3.

South St. Joseph Mission closed a series of meetings Jan. 21. Bro. Newman preached thirty-three sermons. Two have been baptized since our last report, making eight in all as a result of the meetings. The interest was good up to the close. There are many opportunities here for doing good. We have been reasonably blessed with supplies by the churches, and can show good results from the same. We are receiving more women's coats than we can use, but are in need of a half dozen brethren's coats. We are distributing our shoes enough to supply our needs. We are distributing our literature to twenty-six homes as a donation by some of our brethren. Our Sunday school is almost too large for our churchhouse. Our teachers' meeting and teacher-training class are doing good work.—E. N. Huffman, Sta. D, 592 Ky. Street, St. Joseph, Mo., Feb. 5.

Portland.—During the year 1909 the work in this city has been steadily growing. We have a good Sunday school, with good attendance. The last few Sundays show a marked increase in the intermediate classes. We need more teachers, and would welcome any who come to our assistance. There are good opportunities open in Portland to those looking for work, and our young brethren and sisters would do well to look out for them. Four were baptized, three of whom had been in the financial side. They cannot develop their talents for spiritual work. Bro. G. C. Carl conducted a revival during January, and Bro. Bueghley led the singing. The meetings were well attended. Four were baptized, three of whom had never known much concerning the Brethren. Considerable interest was manifested on the part of the members. We will continue to labor and pray.—Dora Mitchell, 1188 Mississippi Avenue, Portland, Oregon, Feb. 1.

Pleasant Valley.—We have recently been favored by Bro. W. R. Miller's illustrated Bible lectures, which were interesting and much appreciated by all. The attendance was good, and a large house being filled each evening, and many could not be accommodated. The house was usually well filled an hour before the time. We met in council Jan. 29, with Eld. J. H. Schrock presiding. Nine letters were granted. The following officers were elected for three years: Bro. L. E. Weaver, treasurer; Bro. A. C. Kindy, secretary; Bro. G. C. Cripe, messenger agent; and the writer, Messenger correspondent.—Edith Schrock, Pleasant Valley, Ind., Feb. 5.

Spring Creek.—Last evening we closed our series of meetings at the Anaville house, which began Jan. 9. Bro. Elias B. Lefever did the preaching. At present he lives at Pasadena, Cal. The interest and attendance were good, with the exception of a few snowy evenings. Seven accepted Christ. Others are almost persuaded.—Anna K. Longenecker, R. D. 1, Anaville, Pa., Jan. 31.

Sunny Slope.—Bro. Jacob S. Sechrist, of Olympia, began a series of meetings for us Jan. 8, preaching or lecturing each evening till Jan. 30, besides giving Bible lessons for a week. Five evenings he gave lectures illustrated on the blackboard. The first was a comparison of Genesis and geology, or the evolution of man, and the other four were the opening of the seven seals, as referred to in Revelation. Seven were baptized and one reclaimed. The members feel greatly encouraged and strengthened because of the plain and forcible lessons taught. Bro. Sechrist goes from here across the Columbia River to hold meetings in the East Wenatchee church. Sister Mary Faidley, the State Sunday-school Secretary, was with us for two weeks, and gave us much needed help and encouragement in her line of work.—Nettie E. Graybill, Wenatchee, Wash., Jan. 31.

Jonathan Creek.—Sunday, Jan. 30, Bro. D. M. Brubaker of Wellersville, Ohio, preached two able discourses. Our series of meetings will begin Feb. 13, with Eld. D. M. Garver, of Trotwood, Ohio, in charge.—J. S. Leckrone, Somerset, Ohio, Feb. 7.

North Poplar Ridge.—Bro. Wm. Bixler, of East Akron, Ohio, began a series of meetings Jan. 16, and closed Jan. 30, preaching eighteen soul-cheering sermons in all. The team were added to the church, and all others are near the kingdom. The members were built up spiritually, and many good impressions were made.—Jennie Flory, R. D. 2, Jewell, Ohio, Feb. 6.

Fruitvale.—Brother and Sister Forney, of Chico, are visiting here for a few days. Sister Forney gave an encouraging talk at Christian Workers' meeting on Feb. 1. Forney preached for us. Bro. John A. Read, of Catalpa, Kans., was also with us over Sunday. He told the Sunday school how an old brother gained a fine knowledge of the Bible by committing to memory a verse or two of the Bible each day. Bro. Read's text for the morning sermon was "Hope." He is thinking of locating in California in the spring, and has already decided on a ranch, should he do so. He is pleased with the climate, and thinks the fruit is fine. We need more workers. The writer was appointed Messenger correspondent for the year.—Ella R. Forney, El Centro, Cal., Feb. 1.

Fairview.—Bro. J. W. Killian, of Hicksville, Ohio, came to this place and commenced meetings for us on Sunday, Jan. 9. He continued until Jan. 30, preaching twenty-five sermons. Three were reclaimed and three await baptism, which will be administered in the near future. The meetings closed with good interest.—C. W. Stutzman, Metamora, Ohio, Feb. 4.

FORTY YEARS ON THE PACIFIC COAST.

We appreciate what was said on page 88 in Gospel Messenger, regarding the labors of Bro. David Brower in the Northwest, whom we look to as our spiritual adviser. Since our arrival on the Coast, in 1869, we have seen the progress of the work, and especially so during the past few years.

My first abode was in Oregon, near Portland, where we diligently sought the Brethren by inquiry. Not until we wrote to a publishing company at Salem, Oregon, did we gain the desired knowledge of their whereabouts. Then we were given the address of Eld. David Brower.

After extended correspondence with him, concerning the Brethren's faith, he decided to come and hold a three days' series of meetings. Sister S. Early and Bro. J. Aschenbrenner, together with Bro. Brower and wife drove sixty miles to our place. The arrangements were then perfected. People came for miles around to get a glimpse of the Brethren. On Sunday the meeting was held in a grove near a stream. It being in June, the weather was ideal. Five hundred people attended on Sunday. That day husband and I, and a neighbor and wife, were baptized.

Though the Brethren's doctrine was a strange one,—one that the people had never heard preached before,—yet they agreed that it was Bible.

Brother Brower, after that, came only once a month to preach to us. He was a fine speaker, and strangers were drawn to him by his kind manner of address. Large crowds would gather to hear the Word, which was held forth with power and demonstration of the Spirit. He made an annual tour through East Washington and East Oregon, as a few isolated members were scattered over Washington (then a territory).

Thus the seeds of truth were scattered broadcast over the vast domain of the Far West by the pioneer preacher. Praise God, we lived to see fruit gathered in for the Master during the long years of waiting! All through the District, which includes Oregon, Washington and Idaho, have sprung up churches. In the cities, in all those States, our people have planted the seed of the kingdom, which has taken root and is growing to the honor and glory of God.

In a letter, sent by Bro. Brower to the Gospel Messenger for publication, at that period, he referred to the work in the Far West. We now realize that it was wonderful how the heralds of the cross were thus inspired to go forth over the ocean, mountains and plain, to carry the Gospel to those who were waiting for the promise. Thanks be to God for fathers and mothers in Israel that have stood the test. May the Lord bless also the young brethren, all over the Pacific Slope, whom he has touched to proclaim the glad tidings of salvation. We bid them God-speed in his name!

Jennie A. Stephens.

FROM MUSCATINE, IOWA.

In view of the interest taken, in our work at Muscatine, both in the State and out of it, I thought to present a report of our work, dating from the time I took hold of the mission here, Nov. 26, 1908, to Dec. 30, 1910. I think the report will be of some interest, especially to the members of Middle Iowa, hence we give the following: Sunday-school sessions, 55; sermons preached, 123; Christian Workers' meetings, 55; Bible lessons, 56; series of meetings, 3; children's meetings, 8; programs rendered, 7; members' meetings, 3; love feasts, 3; members anointed, 4; funerals preached, 3; marriages solemnized, 1; members received by baptism, 7; members reclaimed, 2; members disowned, 3; tracts distributed, 169; Gospel Messengers distributed, 540; visits made, 346; miles traveled, 4,669; missionary meetings, 2; missionary collections, \$58.47; Sunday-school collections, \$58.54; money collected for painting and papering the church, \$92.99; money received for charity fund, \$73.73; money paid for charity, \$61.40. Total collections of money, \$283.73. Total attendance at meetings, 9,394. The above may appear to be a very meager report but when it is known that we are working amidst opposition and prejudiced persons, and that the success of this mission must be manifest in time to come, as the plowing and seeding and growing precedes the harvest, we must only await results.

Box 463, Muscatine, Iowa.

T. A. Robinson.

STORIES OF HELL'S COMMERCE.

What the Members of the Temperance Committee Say About the Book.

After carefully looking through the book entitled, "Stories of Hell's Commerce," I am constrained to believe that it cannot fail to do great good in every home, especially among the children, as the hideousness of the drink curse is so forcibly demonstrated, or pointed out in so many different ways, and described in such a manner as to appeal not only to the child but to those of mature years as well. May it have a large circulation, not only among the Brethren, but among all people.—P. J. Blough, Hooversville, Pa.

I have examined very carefully the volume, "Stories of Hell's Commerce," throughout, and pronounce it a work of exceptional merit; just the book that is calculated to create sentiment against the liquor traffic. It affords food for thought, and material that may be used with profit in rendering temperance programs and the delivering of temperance sermons and lectures. We pray that the book may have a wide circulation.—J. A. Dove, Cloverdale, Va.

I have examined the book, "Stories of Hell's Commerce," thoroughly, and find it full of very rich material on the subject of temperance. Its stories are pathetic, instructive and inspiring. The incidents uncover some of the conditions in our world that parents need to be acquainted with, for the safety and well-being of their children. The poems and songs will be a source of profit, in arranging for temperance programs for temperance Sundays and temperance rallies. In short, it is a good all-around book on the subject of temperance, and will surely meet with a ready sale, as it ought to be found on the center table in every home.—J. W. Lear, Cerro Gordo, Ill.

ANNOUNCEMENTS

DISTRICT MEETINGS.

March 24, Southern California, at Long Beach.
April 12, 8 a.m. Southern District of Ohio, in the Donnels Creek church country house.
April 13, 14, Southern Dis-

trict of Pennsylvania in the Waynesboro church.
April 20, 21, Middle Maryland, Long Meadow church, Beaver Creek Congregation.

LOVE FEASTS.

Minnesota.
Feb. 19, Root River.

FEBRUARY 20, 1910

15

Temperance Day

The day will be fittingly observed by the Sunday-school army of the world. Already there is a widespread demand for something new in the way of poems, songs, stories, etc., with which to emphasize the lesson of that day.

¶ The Superintendent is seeking a few pointed paragraphs for the blackboard, a song for the opening exercises or a suggestion for the blackboard review of the school.

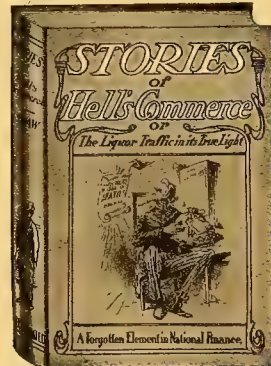
¶ The Teacher needs one or two short, pointed, stories with which to interest her class of boys.

¶ The Minister will devote the morning service to a temperance address and would arouse to concerted action the voters of his audience. He will use some stories from life in which are seen the awful effects of intemperance and the open saloon.

For all these workers we unhesitatingly recommend the newest book on the subject:

"STORIES OF HELL'S COMMERCE."

It is a book of 544 pages, besides numerous halftones. More than sixty short stories, nearly 200 thrilling incidents, 20 pages of pointed paragraphs, more than 30 poems, and 45 new temperance songs which may be sung to familiar tunes.



At a time when so much is being said and done in the interest of temperance and the prohibition of the liquor traffic, this book is timely and providential. It is a book that will be read by all classes.

The stories and short articles include some of the most touching incidents ever written. They speak strongly on the subject of temperance and in behalf of the prohibition of the rum traffic. The poetry in this book has been carefully selected and is the most touching and interesting. The pointed paragraphs are what we consider to be of the very best that have been published.

The nature and character of the book are such as will make it appeal to people who are not reached by the historical, economic and other theoretical books or by the religious press. We do not mean to imply by this that the book is intended to appeal to the emotions only. These stories, incidents and poems give much information and deal with all phases of the liquor problem.

The cover is stamped in two colors in a beautiful design giving the title and also a famous temperance cartoon by Stewart. The size of the book is 6 1/2 x 9 1/4 inches.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 49.

Elgin, Ill., February 19, 1910.

No. 8.

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AROUND THE WORLD

BIBLE students are keenly interested in the announcement of a new and greatly improved edition of the Revised New Testament, about to be published in London, England. In this work are hundreds of marginal references never before introduced in a similar publication. The task has taken thirty-eight years, having been begun in 1873 by noted Bible scholars in Great Britain. In later years Doctors J. H. Moulton and A. W. Greenup have continued the work, and only recently finished it. To many single verses of the Gospels and the Epistles they have added nearly a hundred marginal references, each bearing upon the text or the meaning of that particular verse. Perhaps no other book of its size in the world has had so much labor bestowed upon it as has been given to this edition of the New Testament.

ON previous occasions we have referred to the prosperity of Kansas as a living illustration of the benign influence of prohibition. According to a recent utterance of Governor Stubbs there is not now an open saloon or a gambling house in the State, and the problem of the social evil does not exist there. In more than a hundred counties the prohibition law is enforced to the letter. Nearly half the jails are empty, and frequently half the poor-houses and poor-farms are unoccupied. There is less illiteracy than in any other State. Fine schools, universities and colleges are doing excellent work, and it is no surprise to learn that the people are of a high moral character. Happy Kansas! May its noble example spur other States to attain to an equally complete eradication of the liquor traffic and kindred evils!

SINCE our reference to the wonderful influx of Jews into Palestine, as given in our last issue, we learn of some interesting facts concerning Jerusalem as it is today, flourishing in a new era of development as, perhaps, never before. By the munificence of wealthy Jews a large number of schools have been established for the education of the children. Synagogues, also, are rising everywhere throughout the city. Banking interests are practically in the hands of the Jews, who are gradually pervading all other avenues of trade and industry. It seems that the prohibitions, hindering Jewish enterprise under the old-time Turkish rule,

have been completely removed with the advent of the new Sultan, and in consequence the influx of Jews has been most phenomenal. The Anglo-Palestine Company, a Zionist banking and commercial enterprise, backed by unlimited funds, furnished by wealthy Jews throughout the world, is pushing the cause of Israel with energy. At the present rate the changes in Jerusalem, during the next few years, will be most significant and far-reaching.

WHILE man has, in many ways, mastered the perils of the sea, there are occasions, nevertheless, when he is not equal to withstand the fury of the elements. During the night of Feb. 11 the French transatlantic steamer, *General Chanzy*, crashed upon the treacherous reefs near the island of Minorca, located just east of Spain, in the Mediterranean Sea. The storm was one of the worst for years, and with the exception of one passenger, all on board,—156 souls,—perished in the waters of the mighty deep. As in the days of Jonah, and, later on, in Paul's memorable voyage to Rome, the sea still has its dangers, and many a voyager who leaves his home with bright anticipations, never reaches the "desired haven." Happy he who, sailing on life's boundless main, is able to weather the storm, to escape the treacherous shoals, and to land at last upon the shores of eternal deliverance!

WHILE the agitation concerning the postal deficit in the carrying of second-class mail matter (newspapers and magazines) is still engaging the attention of our lawmakers, as well as the people in general, it is well to remember that Canada in this, as well as some other things, has solved the question most admirably. That country has just closed its fiscal year with a surplus of \$293,700 in its postal revenues, though its rate on second-class matter is but one-fourth cent a pound, while our rate is one cent and deemed insufficient at even that figure. It is claimed that the better showing in Canada is due to smaller pay to railroads for carrying mails and more rigid economies in administration of postal affairs. Due economy and close attention to details will solve some of the most perplexing financial puzzles, and this may even apply to the various activities of the church in which the financial outlay is an important factor.

SOMETIMES the idea is advanced that the highest culture of ancient times was achieved by the Greeks and Romans in the zenith of their glory. Such an assumption is not borne out by the facts. A close examination of the library of the Assyrian King, Sardanapalus, found in the ruins of Nineveh, establishes some interesting data. The twenty thousand clay tablets which, during the past five decades have been collected from the ruins, have at last been systematically arranged in the British Museum at London. Exhaustive examinations reveal the fact that the Assyrians possessed a wealth of knowledge and a high degree of culture. Most astounding was their marvelous knowledge of medicinal plants and their use in the healing art. It must be conceded that their application of the natural sciences in general was most complete, and that later civilizations were doubtless largely indebted to the Assyrians for substantial contributions to the fund of scientific lore.

WHILE mankind, in all ages, has sought after happiness in various ways, the search has often been fruitless, because the much-desired boon was not rightly looked for. Dr. D. K. Pearsons, of Hinsdale, near Chicago,—now in his ninetieth year,—who has given away more than \$4,000,000 to various struggling colleges, is a living exponent of the fact that there is real happiness in doing good to others. The millions he still has, he proposes to give away before he dies. He

declares that he is getting more real satisfaction from his giving than any other millionaire can possibly get from palatial dwellings, automobiles, steam yachts, or private cars. After endowing forty-seven colleges in twenty-four States, he is so well pleased with the real good accomplished by his gifts, that he proposes to keep on in the good work until his death. He expects to die penniless. Mr. Pearsons' example of beneficence is commendable indeed, and it is to be hoped that others besides millionaires may give his recipe for happiness a fair trial. "To do good and to communicate forget not; for with such sacrifice God is well pleased."

A FEW weeks ago we referred to the liberal concession, granted by Great Britain to the people of India, according to the natives a larger share in the government of the country. It now appears that the people,—in part at least,—are rebellious and discontented, no matter how well adapted the administrative plans may be to their best interests. At the recent trial of an Indian conspirator, at Lahore, it developed that there are widely-ramified plans of conspiracy against the British Indian Government, aiming at the establishment of an independent kingdom, with headquarters at Delhi. Thus it would seem that the best possible intentions, on the part of England, fail to meet the approbation of the natives, and it is likely that stern, restrictive measures may have to be employed to restrain seditions and uprisings. It is clear that India is not yet ready to assume full governmental control, as is desired by the agitators. Before people can rule themselves they must possess the essentials of good citizenship.

CHURCH troubles are by no means confined to this country, though we probably have our share. Protestant churches in Germany are passing through troubled seas at present. There is a strong "away-from-the-church" movement, that has assumed such alarming proportions that the church authorities, synods and conferences find it the burning question of the hour. In Berlin alone the daily average of those breaking away from the state church is 300, which, if continued, will mean irreparable losses to the church life of the community. In other parts of Germany the agitation is also spreading, including even Catholic South Germany, though the last named has not suffered to the same extent. It is conceded by many that the present movement away from the church is but the logical result of rationalistic and ultra-liberal Bible interpretation, so prevalent in Germany during recent years. A sowing of distrust and disbelief in the Bible is sure to bring about a woeful harvest of backsliding and unfaithful believers.

It is almost incredible, though we are assured of the facts by reliable authority that, on an average, 200 persons a week are killed by criminal assault throughout the United States, and that crime is costing us \$3,500,000 a day, while the police stand practically helpless. Mr. Hugh C. Weir, who has given the subject considerable attention, figures that 250,000 persons, whom the law never touches, "are engaged in the systematic pursuit of crime as a business." While our poets, orators and artists are extolling the greatness and glory of our nation, be it remembered that we are fostering wickedness and lawlessness as, perhaps, no other nation in the world. Most alarming is the fact that our ratio of crime to each million of population has increased to nearly four and one-half times the amount it was twenty years ago, while other nations are making commendable progress in crime suppression. Unless there is a speedy application of the saving power of Christianity, as the "salt of the earth," to remedy existing conditions, there is a dark outlook for the future.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

Ocean Scenes and Thoughts.

BY GEO. D. ZOLLERS.

I scan the vessel's foamy wake,
Amid the wild commotion;
The billows roll, and roar, and break,
Athwart the troubled ocean.
Our heaving ship glides swiftly on
The wind and sea propelling,
'Neath dismal clouds we make the run,
The foaming waves o'erwhelming.

The albatross, on tireless wing,
Above the waters soaring;
A lonely life of wandering,
This stormy waste exploring.
The stormy petrel on the waves,
And with the floods uprising;
Lo! in the flying spray it laves,
With fleetness that's surprising.

The roaring winds and dashing sea,
Confront me while I'm peering;
And like an atom, frail I be,
As to my end I'm nearing.
Grave emblem of a fallen world,
Ablaze with human passion;
Where many a painful dart is hurled,
In mankind's dark transgression.

'Tis like the ocean raging wild,
With aspect weird and dreary;
But grace preserves the reconciled,
And soothes the lone and weary.
And like the birds on soaring wing,
Above the wild commotion;
So from the higher regions spring,
Sweet comforts on life's ocean.

South Bend, Ind.

"My Father's Business."—Luke 2: 49.

BY JOHN ZUCK.

In Two Parts.—Part One.

IN presenting truth and adding force to it, Jesus always used terms easily grasped by the common people, and of such is the term "business," standing at the head of this article.

His father (so-called in the flesh) Joseph had a business. He was a carpenter, and it is quite reasonable to suppose that Jesus, who was subject to his parents, worked at that occupation also, in his humble home at Nazareth. We shall not stop to consider the various business callings of men in life, their objects, rules and regulations, which might find a parallel in the consideration of this question.

But while the language, as used by Christ in Luke 3: 49, refers more directly to his mission into the world as the Messiah, yet we should not forget that Christ was the Son of God, and existed before the creation of man, and the Father's business antedates the creation of the world. St. John says of Jesus's work, "All things were made by him, and without him was not anything made that was made" (John 1: 3). In verse 10 we have this language, "He was in the world, and the world was made by him, and the world knew him not."

When we meditate upon the great plans of God and the mighty works, as accomplished by Christ, we are filled with admiration and lost in wonderment. We might trace God's plans down through the antediluvian age to Noah; thence down to Abraham, Isaac, Jacob, Joseph and Israel's long bondage in Egypt to the call of Moses. Thence, by way of the most remarkable exodus ever planned by God, and led by man, his people were led from the land of Goshen to Mt. Sinai. Then Moses appointed his successor, and took that anxious walk up Mt. Nebo, to view the land of promise from Dan to Beersheba.

Jesus, the Son, had a part in all this great work. In defending his divinity, at one time, Jesus said to the Jews: "Your father Abraham rejoiced to see my day; and he saw it and was glad." Then said the Jews unto him, "Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus replied unto them, "Verily, verily, I say unto you, Before Abraham was, I am" (John 8: 56-58).

Thus we might follow up God's great plan as the Father's business, for the ultimate redemption of the

world, through the Judges, Kings and Prophets till John the Baptist, who was sent of God to prepare the hearts of the people to receive their coming Lord. The star of Jacob had actually come, and at the age of twelve years Christ came suddenly to his Father's house, and began, as a youth, to engage in "his Father's business."

We pause long enough here to say, to every youth, "Be like Jesus; go with your parents to the house of God. Engage in its devotions. Study to show thyself approved unto God by asking and answering questions that relate to God and salvation; with wisdom and understanding."

It was a remarkable occasion for our young Lord, to be in the midst of such a noted body of men as doctors of the law. From their after-history we can form some idea of how they must have stood around him, gazing with perplexed and wondering looks, as he so gracefully and promptly answered their well-put questions. And their surprise did not abate in the least when he chose to ask, as we may well suppose, many questions which they were unable to answer. This occurred many other times, later on in life.

As his parents searched for him three days before they found him, he must have attended to quite a good deal of his Father's business. Those, no doubt, were busy days. Such depth of knowledge and wisdom coming from a lad of twelve years old, must have been startling indeed, to those hoary-headed doctors of the law, as he expounded to them the nature and character of the kingdom of God. He came to set up and practically live out the highest standard of righteousness, and the cleanest record of holiness that is attainable in this sin-cursed earth. For these ends he truly became the way from Bethlehem's manger to Joseph's tomb.

The youth is perfectly safe in doing as Christ did. The young man is loved and shielded from the many pitfalls of sin and vice, by being about his heavenly Father's business. The young lady will become a real Dorcas, in beauty, virtue and usefulness,—fair as the morning, when arrayed in the light of the "Sun of Righteousness." Around the bier of such, many will gather with tear-filled eyes, when viewing the lifeless form of one who nobly followed "the Lily of the Valley." The man and woman, in the full vigor of life, will go forth bright as the sun, shedding beauty and fragrance, and without "spot or wrinkle," because they follow the Master and love his work.

So it is on down to old age, "when the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened. Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern." Then will be the time when "a grasshopper shall be a burden and desire shall fail; because man goeth to his long home." But even then shall the silvery locks be an honor, and a crown of glory shall come to those who have lived the "unspotted" life, in being about their "Father's business."

Matthew, in referring to the work of Christ, says, "And Jesus went about all cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people" (Matt. 9: 35).

The "preaching of the gospel of the kingdom" was one of the most prominent parts of the "Father's business," that Christ, as the Messiah, came to perform. But, my dear reader, while this is true, it is no less true that the will of the Father was, that Christ should become "the Way, the Truth, and the Life," to you and me, in the great plan of salvation. In doing the work that the Father had given him to do, Christ became our Lawgiver, our Commander, our Example or Leader whom we are to follow.

This becomes very important when applied to our salvation. Take his varied and wonderful parables, his mighty miracles, and behold the glory and power of God, as worked out in the kingdom of God, among men. What he said and did was in the fullest harmony with his Father's will. "In the volume of the book it is written of me, I come to do thy will, O God." Again he says, "I do always those things that please him."

Clarence, Iowa.

Abraham's Unavailing Prayer.

BY JAMES M. NEFF.

BRO. L. D. BOSSERMAN is at this writing conducting a revival service at Long Beach. As I listened to one of his discourses, a few days ago, he made an allusion that reminded me of a Sunday-school lesson we had, a few years ago, while I lived at Fruitdale, Ala. The lesson subject was, "Abraham's Prayer in Behalf of Sodom" (Gen. 18: 20-33), and the Golden Text was selected from James 5: 16, "The effectual, fervent prayer of a righteous man availeth much." Or, as the American Standard Version puts it, "The supplication of a righteous man availeth much in its working."

It seemed to me, at the time, that the text did not fit the lesson, or that the facts of the lesson gave a very poor illustration of what the Golden Text stated. But some would ask, Why? Was Abraham not a righteous man? Yes. Was his prayer not fervent? Yes. Did it not avail much? No; as it appears to me, it availed nothing. The real thing that Abraham desired and for which he prayed was that Sodom might be saved, but Sodom was destroyed. The conditions he put into his prayer were simply put there to justify it. If you insist that all Abraham cared for was the salvation of the righteous, I say No; his heart was bigger than that. He had too much faith in humanity not to hope that the Sodomites would amend their ways. He was too generous to penetrate the depth of their depravity or look complacently upon their destruction. He prayed that their destruction might be averted, but his prayer was not granted.

But wherein did Abraham's prayer fail? I think he failed to press his plea far enough. When he came back to the Lord the sixth time with "Peradventure ten shall be found there," I presume he thought he had gone the limit of importunity, but if he should have come again with, "Peradventure four shall be found there," don't you believe the Lord would have replied as promptly as before, "I will not destroy it for four's sake"? Yes; I believe he would. It is simply amazing how far the Lord will sometimes go to comply with the wishes of a godly man.

And just where Abraham's prayer failed, ours may often fail. Not expecting much from God, we do not get much. If we would delight the Lord more with the persistence and importunity of our prayers, he would surprise the world more with the answers he would grant us.

Altadena, Cal.

Woman's "Sign of Authority."

BY G. E. YODER.

1 Cor. 11: 1-16.

I. *Divine Arrangement.*—GOD, CHRIST, man, woman. Just as God is the head of Christ, and Christ the head of man, so is the man the head of the woman (Verse 3). According to this arrangement, just as it is necessary for the man to pray through Christ (his head) to God, it is not also necessary for the woman to pray through the man (her head), through Christ (his head) to God? The man was created to be the glory of God, but the woman is the glory of the man (Verse 7). According to this, there is a marked difference between the man and the woman, as regards their relation to their Maker.

II. *Relation Changed.*—Through Christ, this relation seems to be changed without removing this arrangement or the decree pronounced upon the woman in the Garden of Eden, because of the transgression. Gal. 3: 28 says: "There is neither male nor female: for ye are all one in Christ Jesus." Notice, that it is "in Christ Jesus" that we are all one. Christ gave himself to save the woman, the same as the man. Through him her sins are taken away the same as the man's. If Christ, then, means as much to the woman as to the man, why should he not be her Lord, the same as the man's? And why should not woman become the glory of God, the same as the man? In Christ she may become one with her decreed head,—man,—but out of Christ the decree is, undoubtedly, as binding as the day when the Almighty pronounced it upon her,—that man should be the lord of the woman (Gen. 3: 16).

III. *The Sign.*—God, in his wisdom, saw fit to give

a sign to the woman, by which she may use the authority received, through Christ, to the glory of God. "For this cause ought the woman to have power on her head because of the angels" (Verse 10). "For this cause,"—of the man being the head of the woman, of the woman being the glory of the man, of the woman being created for the man, etc. (Verses 3, 7, 8, 9). For this cause the woman should have on her head a "sign of authority" (as the Greek rendering would have it). It is a sign to show that "in Christ Jesus" she can pray through him to God, a sign to show that she can prophesy in his name, a sign to show that "in Christ Jesus" she is one with man, a sign to show the authority received through Christ, "because of the angels." Undoubtedly this means "their angels," who always behold the face of the Father (Matt. 18:10).

Could the woman, without this sign, expect the angels to minister unto her? Could an Israelitish family have expected the destroying angel to pass over them without having the sign of blood on the lintel and two side posts (Ex. 12:22, 23)? Could the woman have more hope of being heard; than the Israelite of being saved? Hardly (angels obey God, whether we do or not).

The woman, then, *needs* to have her head covered when praying or prophesying that she may not dishonor her head—the man (Verse 5). By dishonoring the man, she dishonors that which is the glory of God (Verse 7), and thus dishonors God. For her to pray uncovered is to say: "I am equal with man without a sign," regardless of what God says. Let the woman veil her *natural* head, which is then typical of her *spiritual* head,—the man. Then, instead of being the glory of the man, she becomes the glory of God, because she has veiled herself to the man.

IV. *When It Shall Be Worn.*—When praying or prophesying (Verse 5). Let that be where or when it will,—at the table, in family worship, in singing, or in all religious gatherings. To pray or prophesy, at any time, without this sign, is to dishonor the spiritual head and violate God's holy will.

V. *What Shall the Sign Be?*—"The hair, mentioned in verse 15," is the response of a great multitude. The verse referred to says that the hair is "a covering" not the covering. This is Paul's illustration from nature, to explain more fully the lesson taught. If even nature teaches the necessity of a covering for woman, how much more should we hearken to God when he speaks. Verses 5 and 6 would be impossible were the hair the covering.

Will the ordinary head dress answer the purpose? "Won't my bonnet or my hood do?" says some one. Hardly, unless you wear them *ONLY* for a sign of authority. "Won't my hat do?" Less so than the bonnet or hood. "Then will this little bobbinet cap answer the purpose?" Surely, sister; for what other purpose could it be used more appropriately?

Elk Lick, Pa.

Worry.

BY JOHN HECKMAN.

If worry is your bed-fellow, kick him out! If worry is your master, you are a slave indeed. If worry enters the front door, cheerfulness and peace of mind go out at the back door. Worry is a mill that grinds a hard grist. Worry is a disease eating away at the nerve forces, as consumption destroys flesh and blood organisms. Worry is like an army, always consuming and destroying, but never creating or building up. Worry causes much suffering, and is never kind. Worry be-haves itself unseemly and is easily provoked; takes much account of little wrongs, endures nothing, and always fails.

Worry never pays except as a taxation. Worry is a habit; once formed it is hard to get rid of. The first lesson in worry is often taken in childhood by the parents provoking the child to wrath. Paul says, "Provoke not your children to wrath." And Paul was right. Anger and worry are closely joined together. Parents do not know better. It's a pity. Worry destroys strength of mind and leaves in its place weakness, indifference, and remorse. Worry breeds fear, morbidness and hate.

Worry crosses bridges before it comes to them, sees

imaginary troubles, famines, pestilences, reverses in fortune, loss of health, and lost opportunities; stands as an opaque body before our eyes, hindering us from seeing the good in the past, opportunities in the present, and the propitious promises of Divine Protection in the future.

Worry lays constant siege to sleep, undermines health, takes away peace of mind, destroys love and good will, breaks down trust and confidence, separates friends, furnishes occupants for insane asylums and mad-houses, fills prison cells, makes men drunkards, and women drug fiends, drives men to thieving, robbery and suicide.

Love cannot stand before the face of worry. Faith will have little place when worry is enthroned. Temperance must hide her face in shame when worry breaks the vertebrae of character. Patience has become a vapor when worry breaks the spell, once held as a priceless gem. Kindness cannot go, and fears to come, when worry holds his victim fast. Hell claims many whose first step downward was worry.

Why should people worry about the weather? God made the laws that govern heat and cold, wind and rain. He made the soil, the rocks, the plants that grow and all animal life. To worry cannot draw one more drop of water from the clouds, cannot make the soil one hairbreadth deeper, the corn to grow one whit faster, nor add one more kernel of wheat to the yield. Paul might have worried about the weather, caught as he was in a fourteen-day storm at sea. Did he worry? Not a bit of it. He had plenty of occasion to worry if we have. Hindered in his plans, cast into prison without cause, detained for two years, just at a time in his life when it seemed to him most important that he should be prosecuting his work, sent to Rome to appear in court, bound as a prisoner, hounded for his life, betrayed, deserted. Did he worry? No.

Why worry? Echo answers, Why? It's a question no one can answer. There is no reason. I say again, It is a habit. It is a bad habit. Worry is a monster of frightful mien. It ought to be hated and not be seen anywhere. I have no defense to make for worry. No one ought to defend it. But let us declare war against this, our enemy, and drive it from the land.

Remedy,—did you say? What is the remedy? For the physician it is easier to diagnose the case than to prescribe the remedy. But sometimes it is much easier to prescribe the remedy than to get the patient to take the medicine. The remedy is, Rejoice! "Rejoice always, and again, I say, rejoice." If worry's your bed-fellow, kick him out!

Polo, Ill.

Church Discipline.

BY DAVID M. ADAMS.

IN ecclesiastical affairs discipline is the execution of the laws by which the church is governed, or the method by which the principles of the church, as set forth in God's Word, are maintained. It is a method by which the church endeavors to "keep the unity of the Spirit in the bond of peace."

We are, indeed, living in an age in which church discipline is by many wonderfully neglected. By some it is entirely ignored. In the writer's experience, as a pastor, he has met a number of Christian professors who entertain doubts as to the propriety of a strict enforcement of church discipline. Now, the social and spiritual welfare of the church requires all of God's people to have a proper conception and appreciation of a matter so momentous as this. Therefore the object of this essay is to present, in as brief a way as possible, several reasons for enforcing discipline in the church.

1. The purpose of church discipline is to preserve order. Order is said to be heaven's first law. Southey once said, "Order is the sanity of the mind, the health of the body, the peace of the city, the security of the state." To this should be added that order is the law of the church. "Let all things be done decently and in order," is an apostolic injunction that dare not be ignored. Order should be maintained in the church, even though it might require a rigid enforcement of church discipline. Leniency must, of course, be exercised, but that leniency must not tend to illegal toleration. It is altogether likely that offenses will come, but they must be met by discipline.

2. The object in the enforcement of discipline is to preserve unity and harmony in faith and practice. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4-6). There must be a personal faith in the one God, and a fraternal concord existing between member and member. There must be a common faith in a common cause. With this there will be a common practice in reference to things spiritual. Unity of faith and practice will come as a sequel to the "unity of the Spirit."

If we have espoused one common cause, there must be a practical putting away of every offensive outward manifestation that tends to break up fraternal concord and fellowship. We must tune our faith, our worship, our external appearances, our all, to the harmony of the "unity of the Spirit." If we are children of the same Father, adherents of the same faith, devotees of the same cause, fellow-citizens in the same spiritual commonwealth, our faith, our worship, our deportment must harmonize with the laws and regulations of that commonwealth, otherwise discipline must be enforced. Harmony demands it. Unity of faith and practice must be maintained, even though it must be secured and maintained by elimination. See 2 Cor. 13:2; 2 Thess 3:14; Titus 3:10.

3. The object in the enforcement of discipline is to assure purity of life, as set forth in the Gospel. The Christian professor must "walk worthy of the vocation wherewith he is called." The church must maintain her purity, otherwise she will become powerless. Mercy, patience, longsuffering and forbearance must be exercised, but if a man persist in ignoring the counsel of the church, "let him be unto her as a heathen man and a publican" (Matt. 18:17).

This will, of course, lessen the number of names on the church record, but we should remember that it does not diminish the number of names written in heaven. The Lord does not count heads unless he can count minds and hearts and wills along with the heads.

If the church, by becoming contaminated with the world, has lost her power, if she, by fellowshiping "Achan" (Joshua 7:18-26), has become powerless and inefficient, she should at once be renovated. Discipline is a God-given method of keeping the church pure. She dare not fellowship wicked, selfish, rebellious persons. "A little leaven leaveneth the whole lump." Read Matt. 5:13; Rom. 16:17; 1 Cor. 5:3-13; 2 John 10, 11.

4. The enforcement of discipline is the God-given method, among frail humanity, of maintaining peace in any association, religious or civil. It is God's way of dealing with men. It is recognized among the nations and in society, the world over. In reference to the church it is written, "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind, and in the same judgment" (1 Cor. 1:10).

The divided condition of some churches, at the present time, is a condition resulting from the nondisciplining of those who are disobedient. As Christians we should earnestly endeavor to maintain peace and amity in the church. Oneness in Christ must appear in our outward behavior toward each other. Hence the necessity of correct discipline.

The order of enforcing discipline is clearly set forth in the Gospel. The method presented by our Savior, in the eighteenth chapter of Matthew, should be carefully observed.

The duty of disciplining false teachers and members of the church who refuse to live true to their vows which they have made according to the Gospel, plainly devolves upon those who are the overseers or elders of the church (Acts 20:28-31).

If there be heresy, division, unfaithfulness, or insubordination in the church, how can she expect to win sinners to Christ? By means of righteously-enforced discipline, the needed strength and consistency, essential to the accomplishment of God's purpose in and through the church, can be maintained.

Scalp Level, Pa.

Looking to the End.

BY GRANT MAHAN, CORRESPONDING EDITOR.

WHEN one undertakes something, he has an object in view; and if he is to succeed he must not lose sight of that object. Not everything he does bears directly upon the accomplishing of his purpose; but most important actions will, if he really considers the object worth while. Other things may, and will, press upon him; inducements will come to turn him aside from the work he has started out to do; men will tell him that something else is better, that he cannot afford to waste his time upon something which promises so little in return for time and effort.

And sometimes men yield, and turn aside from their chosen path. They were unstable, easily influenced. The result in most cases is failure, and the last end of the man is worse than the first. We would not say that it is, necessarily, a mistake for a man to change his purpose, his main purpose, in life. Men do not always start right; they often make mistakes in choosing an occupation. But we started out on the supposition that the thing in view was of importance and that the man was adapted to it. That being true, it is a waste of time to change; for success does not come at the beginning—it is reserved to the end.

Yet men have all along through the ages been leaving the more important for the less important; have sold their birthright for a poor mess of pottage; have let the pleasures of time and sense defraud them of the higher pleasures of eternity and the spirit. Just here we have the most vital question of life—which shall rule, the physical or the spiritual? It is a sad truth that the lower rules in most lives. We have known men to choose the right way and run well in it for a season; but they fainted, grew weary in well-doing, and the crown which they might have had escaped them.

Have we failed in the same way? Have we allowed the wiles of the devil, the lust of the eye and the pride of life, to put us out of the narrow way? God knows, and we know, unless we are self-deceived. There are so many alluring things all around us; and our enemy sees to it that they are thrust upon us just at the time when we are weakest. Too often we yield to this temptation, in spite of our knowledge of him and his deceitful methods. We let go our main purpose in life—the saving of ourselves and others—and become castaways, and are thenceforth good for nothing.

Dazzled by the present enjoyment, blind to the certain end of the path we enter, we go astray with eyes open and ears ringing with the warnings of our best friends. And we are led to do this because we lose sight of the end which we should always have in view. If we were more like Paul; if we looked constantly unto Jesus the Author and Finisher of our faith; if we called to mind continually what he has done for us, we should not be so easily moved.

There are beautiful things here, desirable things; but what has this earth to offer that can compare with the beauty and splendor of the city of God which is eternal in the heavens? There are pleasures here, many of them; but they are not to be compared with those awaiting the saints on the right hand of God. There is satisfaction here; but it is as nothing compared with the satisfaction which each one will feel who awakes in the likeness of the Lord. There is peace here; but over there the peace of God. The things of this world are not to be compared with the things of the world which is to come.

We know this; we have no doubt that the world will pass away; we know that the soul is immortal, and that man shall receive his reward according to the deeds done in the body. Why, then, do we depart from the only right road? Is it not solely because we do not lift our eyes and look beyond the present? Are we not moved more by the thought of present gratification than by future happiness? But it is the greatest folly to take our eyes from him who is at the end of the course waiting to give us the crown of victory, of eternal life, of joys unspeakable, if we will but run patiently to the end. Let us constantly look unto him, for by so doing we shall not lose our way to heaven.

Omaja, Cuba.

A Good Mixer.

BY JAS. A. SELL.

No church or Sunday-school worker can expect success to come to his efforts unless he is a "good mixer." He must mix freely with young and old, good and bad, learned and ignorant, polite and vulgar, moral and immoral, sick and well, and the happy and sorrowful. He must "be all things to all men," "weep with them that weep and rejoice with them that rejoice."

Nothing is more repulsive to people in the humbler or lower walks of life than stiffness or apparent pride in Christian workers. They feel wonderfully elated when some one from a higher plane comes down to them.

But the mixing has its metes and bounds. It must not be carried too far. If it brings the bad up, it is all right. If it brings the good down, it is all wrong. It all depends upon who holds the balance of power. It pays, richly pays, the minister to mix freely with the poor and distressed, and hear the story of their trials. It will open, and keep his heart open, to the cry of distress. It is worth while for him to talk with people of a different faith. It will help him to test his own and know how to defend it.

This mixing up is not always pleasant. Coming in touch with the profane and illiterate, the minister may be vexed with the filthy conversation of the depraved, but it will furnish "clinchers" for his discourses, and show him where and how to drive them.

"Out of small attentions great affections grow."

The current of many a life has been turned by kindness and sociability, when least expected and not at all deserved. Whatever else may be lacking in the line of talent or money, here is an opportunity that is open to all.

Two men met in a blacksmith shop. They were strangers. The one was a minister, and the other a saloonkeeper. They commenced chatting and very soon became good friends. Before they parted, the saloonman handed to the minister his card, which revealed his business. "Come down to my place any time," he said, "and I will show you a good time."

"All right," said the minister, "and, by the way, I am running a pretty good place myself. Come and see me, and I'll show you a good time."

"I'll surely do that, but, by the way, where is your joint?" He was told that it was a church on a certain street and that he would be there, at any time, to receive him.

Ministers and saloonmen do not usually mix well, but their acquaintanceship, up to this point, was very good. The future "mix" will tell the result.

When a Young Men's Christian Association secures a professional pugilist, who is a saloon-loafer, to give them instruction on athletics, the limit of mixing is evidently overstepped. When mixing does not make the world better, but is likely to make the church worse, it would undoubtedly better be avoided.

Hollidaysburg, Pa.

The Design of Christian Baptism.

BY J. C. MACKEY, D. D., IN BRETHREN EVANGELIST.

IN treating the subject assigned us, it is proper to say that baptism is a condition of the remission of sins, and yet it is only one of those numerous properties (among which we institute no comparison) that the child of God is obliged to supply. It procures nothing for us in the way of salvation, it is not the ransom price paid for favors to be received, nor does it merit anything when, as an attribute, it consummates the series which pronounces us children of Christ. It is simply a divine exaction to which we must yield implicit and prompt obedience.

What, then, is the object of this sacred rite? I believe the reply to our inquiry may be summed up in the statement that the design of baptism is to bring us into that new relationship with Christ, which is the final, formal step in our attainment to fellowship with Jesus our Lord.

In the Christian system much is made of faith, and this is right, for faith is the hand with which we appropriate the blessings of salvation; it is the eye that sees the Christ; it is the soul, if we may so speak, that

receives him in all his fullness. But the strongest saving faith, remaining alone, if such a case is supposable, does not bring us into covenant relationship with the Christ. Nor can repentance, of itself, effect this union. We may have godly sorrow for sin, we may turn from it with an intense hatred, we may resolve never again to commit offenses against God, and yet we may not stand in a saving relation to Christ. Observe the direction of our Divine Master to his disciples just before his ascension: "Go ye therefore, and teach all nations, baptizing them in (properly *into*) the name of the Father, and of the Son, and of the Holy Ghost." On the authority of this Scripture we affirm that neither faith nor repentance alone, but these with a final condition, which is baptism, advance us into a sacred and redeeming relationship with Father, Son and Holy Ghost. And here is an answer (this merely in passing) to the objection frequently offered by those who are out of the church, against identification with the body of Christ, and in favor of the moral conduct theory alone. Baptism is the church's rite, and brings us into union with the church's Head, and without it all the good qualities of life and character, of which we are inclined to boast, will never create, or rather re-create us, new creatures in Christ. This is the truth the Savior announced at his baptism and expounded during his ministry. "Thus it becometh us to fulfill all righteousness."

In the Savior's memorable conversation with Nicodemus he says plainly, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." If we take "*water*," in this scripture, to mean baptism, and we surely do, the design of the ordinance will be apparent.

When, on the day of Pentecost, Peter preached Jesus Christ to those bewildered thousands, and conviction pierced their hearts, there can be no doubt but that they believed; and yet they inquired what they should do. The reply of the apostle was, "Repent and be baptized every one of you in the name of the Lord Jesus for the remission of sins and ye shall receive the gift of the Holy Ghost." Then this record is made: "They that gladly received his word were baptized."

I am dealing only with the most familiar incidents of the Holy Scriptures, to stir up your pure minds by way of remembrance.

Take the conversion of Saul of Tarsus—a persecutor of the church, a blasphemer, breathing out threatenings against the precious children of God, murdering the saints, shutting others in prison, exceedingly mad against all that savored of Christ, determined, in his zeal, to annihilate all that the Christ had instituted. But he halted, stricken down, told whom he is persecuting, and sent to Ananias to learn what he must do, *i. e.* what condition he shall yet supply in order to the pardon of his sins. Hear Ananias: "Arise and be baptized and wash away thy sins, calling on the name of the Lord." We, too, are baptized into the name of Christ, and through his name we have remission. Our sins are washed away.

Bearing on this, there is another scripture to which I must refer, viz., Rom. 6: 17, 18, "Thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin ye became servants of righteousness." Note the inferential distinction made in the above Scripture—"doctrine" and "form of doctrine." The summary of New Testament doctrinal truth may be given thus: Christ Jesus died for us, the just for the unjust, to bring us to God. Christ Jesus was buried that he might be the destruction of the grave. Christ Jesus rose again from the dead in resurrection life, that we poor, perishing sinners might be justified before God, as though we had never transgressed. These are the doctrines which we must believe to enter upon the saved life. But there is something more. We must also obey from the heart the form of these doctrines delivered unto us. Hence I suggest this arrangement:

First Doctrine, Christ died. *Form*, Baptism. "So many of us as were baptized into Jesus Christ were baptized into his death."

Second Doctrine, Christ was buried. *Form*, Baptism. "Therefore we are buried with him by baptism."

Third Doctrine. Christ arose from the dead. *Form, Baptism.* "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

In Romans 6:3-5, we have, in careful analysis, the doctrine and the form of doctrine; the former to be believed and the latter to be obeyed: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

The design of baptism, then, is, through faith, repentance and obedience, to bring us into the saving relationship with Christ, and open up before us the way, and the only way, in which we may grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

The Minister and His Message.

BY EZRA FLORY.

ONE time, when young in the ministry, I attended a ministerial meeting in earnest quest of help in the new and sacred calling. Many and helpful suggestions were the reward of that day, but upon one topic in particular I was much disappointed. It was, "How to Prepare a Sermon," or something along that line. There was at least one point made, and it was, "Hunt your text from the Bible and then secure material to develop it until it is satisfactory."

Now I have learned that far more important than the selection of a text and a theme, is a knowledge of the conditions that prevail among the members where I shall preach. This is one reason why it is often difficult to preach the first sermon in a strange congregation. The text and the theme ought to be related to the conditions, and not the conditions to the text and theme. In this manner Paul selected his theme (Acts 17:23), "To the Unknown God." Jesus did so repeatedly (John 6:27; 7:37; 8:12; Matt. 4:19; 13:3, etc.).

A sermon must relate itself to the thinking and interest of the people. A preacher with a message means one who has something for his people that will make them holier, happier, better and more useful.

We should not say that the Gospel can be preached at any time and at any place, any more than it would do to say that a field can be plowed and planted at any time during the year. Farmers study conditions before they plow and plant, because they want results. Our message will be interesting and effective in proportion as we know the particular struggles and trials which beset the people in that community (Rev. 2:13). To do this would mean greater power in the pulpit, and better attendance at our church services.

What would be thought of a doctor who would come to the door of the hospital, take a general look over the rooms, prescribe and then leave? But the good physician comes in close touch with each suffering patient, looks at the tongue, feels the pulse of each individual and then prescribes with effect. That is the way in which the best sermons are prepared. That's the way in which both minister and laity are helped.

Sterling, Ill.

Wasted Wages.

BY W. R. DEETER.

"He that earneth wages earneth wages to put it into a bag with holes." Hag. 1:6.

THE above language was used by the prophet after the return of Israel from Babylonian captivity. The Lord wanted the people to rebuild the temple after their return. They began the work by laying the foundation and then stopped, saying, "The time is not come, the time that the Lord's house should be built" (Hag. 1:2).

He then reminds them of what they were doing for themselves: "Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste" (Verse 4)? They had fine houses to live in themselves—"CIELED HOUSES," but the Lord's house was neglected. He

then reminds them of the results,—"Consider your ways." "Ye have sown much, and bring in little; ye eat, but have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put into a bag with holes" (Hag. 1:6). "Ye looked for much, and, lo, it came to little, and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste and ye run every man into his own house" (Hag. 1:9).

Other chastisements came to them that were equally severe, and all because they wanted to labor for their own selfish ends, and not build a house for the Lord. There are many people whose wages go into bags with holes today. If the bags have holes, whatever is put into them goes through, and nothing is saved. The man who spends his money for drink, puts his money into a bag with holes. The woman who spends her money for plumes to make a vain show,—and that is all it is for,—is putting her money into a bag with holes.

There are many ways in which wages are thus wasted. I was deeply impressed with this waste when I read, "A Missionary Mirror and Reflector," in the December number of the *Missionary Visitor*. We now have the antitype of the temple. The foundation is laid, and the Lord says, "Go ye,"—not only to the mountains of Lebanon, but into all the world,— "preach my gospel to every creature." Suppose we do not do it and spend all our money in building fine houses and furnishing them with expensive wares, thus spending many dollars for ourselves and pennies for the Lord, are we not wasting our wages? Are we not putting it into a bag with holes?

A brother builds himself a fine house, a large bank barn, buys a costly piano, and an automobile for one thousand or more dollars. Then, when the solicitor asks him for something to assist in building God's spiritual house of human souls, he gives twenty-five cents. Is he not wasting his Master's goods?

The house that Israel was to build was of perishable material. Ours is imperishable. Israel's house was a shadow; this is the substance. Israel's house had a foundation of stone and mortar; this has Jesus Christ for its foundation. Israel's house was temporal; this is spiritual and eternal.

How can churches, having hundreds of members, excuse themselves by giving less than is paid for the lust of the flesh, to gratify an insatiable appetite for tobacco, to spit or puff away in smoke? How does the Lord look at this? If he withheld his blessings from those who were slow in building the shadow, what will he do to those who refuse to assist to build the real house,—the church? Who is to blame for these delinquencies? It may be, in some instances, the laity, but not often. It sometimes happens because the leading ministers are at loggerheads, and expend their energies against each other instead of against the common enemy, and for the building of God's house, but more frequently it comes from indifference of the elder in charge. He fails to teach his members to be liberal in giving for the building of God's spiritual house.

"The Missionary Mirror and Reflector" gives food for much reflection to all. It is not the richest churches that gave the most. I know a church that is comparatively poor, but its leader is in favor of sending the Gospel to the ends of the earth. The result is that this church gave over one dollar per member. I know another church that is comparatively rich that gave less than a nickel per member.

The Lord promised great blessings to the builders if they continue faithful, "I am with you, saith the Lord." "In this place (the temple) will I give peace, saith the Lord." "From this day will I bless you."

The above blessings refer to the rebuilding of the temple. Jesus says to the faithful builder of his spiritual house, "Lo, I am with you always, even unto the end of the world." God was with his early builders, he was with Peter, James, John, Stephen, Philip, Barnabas and Saul, and blessed their labors wonderfully. Will he not bless his faithful builders today? Two cents a week is too little to give for a cause that lies so close to the heart of every Christian brother and

sister, and yet, that would bring a sum far in excess of what we now have.

Milford, Ind.

Preventive Religion.

BY J. W. WAYLAND.

SAID I to a friend of mine, some years ago, a young man just graduating from a famous school of law, "I suppose that in a few weeks you will be getting people into court on all sorts of pretexts."

To my surprise he replied, "My notion is that a lawyer's best work is done out of court, and in keeping other people out."

Since then I have heard other young lawyers express themselves in similar terms. And herein is reason for hoping that in the future those who know the law may come to interpret and apply it more and more to the ends of peace and justice, and less and less to the ends of strife, evasion of justice, and legal entanglements.

The modern practice of medicine and the improved applications of sanitary science, whether in the rural community, the metropolis, the State, or the Nation, are also conforming in a constantly increasing measure to the time-honored but oft-neglected maxim, "An ounce of prevention is better than a pound of cure."

Shall we not also have a preventive religion? More exactly, is not the religion of Jesus Christ largely preventive in its true character?

In the Authorized Version of the New Testament the word "prevent" usually means to go before; in our ordinary, present use of the term it means to hinder. In both these senses the religion of Christ is preventive. Hid in the heart, it goes before, takes precedence over, all other interests; hid in the heart, it hinders the entrance or growth of evil. Preventive religion, like preventive law, adjusts misunderstandings before they assume difficult proportions, and shows its subjects how to escape the penalty by avoiding the crime. Preventive religion, like preventive medicine, pays attention to spiritual sanitation and the laws of soul health, and seeks to keep its subjects well rather than to cure disease. Only the Great Physician can cure sin; but his disciples may often employ preventive measures.

But God works to prevent as well as to cure evil in man. Christ teaches us to pray, "Lead us not into temptation, but deliver us from evil"; and again he says, "Ye shall know the truth, and the truth shall make you free." Deliverance and freedom come from above. Man's part appears in every command by which he is warned against transgression, or exhorted to a pure life. Moreover, he is taught that a thorough appreciation of God's Word is an antidote to sin,—a protection against evil: "Thy word have I hid in mine heart," says the Psalmist, "that I might not sin against thee."

But in addition to God's part in preventive religion, and man's part as an individual, the church, Christ's followers as an organized whole, has a large and responsible part to perform. The church must teach the Word, and show, in advance, the reasons for and the consequences of good conduct; it should seek to develop the knowledge and strength necessary to avoid errors, and depend less on discipline and penalties: an ounce of pastoral care, in advance, is worth a ton of church councils afterward. By efficient and sufficient pastoral care, by improvement of moral and spiritual environment, and by timely and proper employment, the church may do much in forewarning and forearm- ing its members. The Christian religion is a preventive religion, and the church must rise to its responsibility in this function or suffer for the neglect.

Harrisonburg, Va.

Two Sundays Off.

BY JOHN CALVIN BRIGHT.

IT has been my good fortune to spend nearly all my Sundays in the sanctuary of the Lord. My parents brought me up that way. My wife and children helped me to continue in that practice throughout "the few and evil days of my pilgrimage." But recently I took two Sundays off.

I was to meet the Educational Board at one of our schools on Monday morning. Being exceedingly busy with the affairs of this life, I thought I would take the

(Concluded on Page 124.)

THE ROUND TABLE

Religious Convictions.

BY J. S. FLORY.

ONCE a lady said to the writer, "I did, at one time, find your church paper a great comfort to me, for I found that the reading of it did me more good than that of any religious paper that ever came to my house. But finally it had articles in it that I did not like, because they began to interfere with my religious convictions."

I said to her, "If the paper was, in your judgment, a good paper in the main, why fall out with it because you found some articles not to your liking? The only thing that you have to do with, or will have to do with, in the judgment day, is the truthfulness of your religious life. Therefore read the truth that is in the paper and pass the rest by."

"Yes, but," said she, "the articles that I didn't like I am afraid are too true, yet it is not my way of thinking; therefore it has disturbed my mind."

"Well," said I, "don't let anything disturb you religiously except the truth. It was that that upset Paul and brought so much trouble on him."

"Yes, I know that, but you see all my people believe as I do."

"Did Paul, the apostle, say that Christ became the author of eternal salvation unto all them that believe in him and nothing more?" I asked her. "Did he not say positively, 'All them that obey him'? See Heb. 5:9."

It is needless to say she became more unsettled than ever.

Pasadena, Cal.

On the Simplicity of Dress.

BY S. Z. SHARP.

UNDER the above heading we found the following article on plain dressing, showing what sensible people thought of gospel plainness, more than a hundred years ago. The article is copied from *The Maryland Journal*, now called *The Baltimore American*. The date of the journal from which we make the extract is "August 20, 1773," and it was furnished us by Ezra Roop, of Warrensburg, Mo:

"That a plain dress is the best ornament of a beautiful woman, I lately had a most convincing proof. The neatness of a daughter of that religious sect, called Quakers, in one of the public walks, caught my eye. Never was innocence and elegance more sweetly portrayed. But when I had an opportunity of beholding her face, my astonishment and delight were inexpressible. Her complexion was lovely, her eyes sparkling, her teeth and lips such as Reynolds only can imagine, and her smile an emanation of divinity. I contemplated her person with a pleasure till then unknown, and should have pronounced her the most finished work of heaven, until it occurred to me, that many of my fair country-women appeared inferior to her, simply because they were not satisfied with what Heaven had made them. Their tortured hair, a superfluity of ribbons, idle gems, etc., while meant for so many additions, were only so many disadvantages to them, by preventing the eye from judging rightly of their charms, or, indeed, beholding them through the happiest of all mediums,—the medium of simplicity. In short, I am convinced that some deity, in his wrath, suffered them to be betrayed into this dressing folly; from which I most heartily wish some sensible mortal would endeavor to reclaim them.—A Lover of Nature."

Fruita, Colo.

Our Light.

BY WATIE B. KAUFMAN.

How often we are taught great lessons by a little child! A short time ago, when we assembled in class room No. 1 of the primary department, which is composed of little tots from four to six years of age, one bright little man, about five years old, taught me a lesson not soon to be forgotten. It set me to thinking of Matt. 5:16. He said, "I want to be a bright light all the time, and shine so that I can be seen in the darkest places. And if I am a bright light, others will want to be also." What a blessed thought! If a little child can shine so bright, it ought to put us older ones to thinking. I am certain that this little boy is a bright and shining light in the Sunday-school class, at home, with his playmates, or wherever he may be. His

bright, smiling face, always cheerful, makes me wonder if we are letting our light shine as does this little child.

Are we living the Christ-life? Are we following in the steps he would have us walk? Strait is the gate and narrow the way that leads to life everlasting, and few there be that find it. Can it be that our lights are so dim that many are going the downward road to sin? Are we letting our light shine as brightly as we should? We know that a city set on a hill cannot be hid. If we are really Christians, our light will be so penetrating that others will see we have something worth living for.

Newberg, Oregon.

The Gospel Messenger.

BY C. J. HARRIS.

A BAPTIST minister, through me, secured the GOSPEL MESSENGER on the missionary proposition. Two months later I happened to stop at the minister's home. The MESSENGER had fully established its mission. Here are the compliments expressed by the minister referred to: "I like the GOSPEL MESSENGER very much,—better than any paper I have ever seen. I would pay two dollars a year for it rather than do without it. My wife is now on a visit and she told me to 'save the MESSENGER.' I am saving every copy for our future benefit." He continued, "Everything I have found in it is good. I am a member of two secret societies, but I am willing to give them up. I believe in the Church of the Brethren. Tell the Brethren that I said I am one of them in belief."

A paper that sets forth true gospel principles, with the simplicity and ability exhibited in the GOSPEL MESSENGER, ought to be considered as a world-wide evangelist. It evangelizes wherever it goes. Therefore, it is an evangelist worthy to be sent into "all the world." Let all of our members try the missionary fifty-cent proposition, and watch the result.

Greenville, N. C.

"It's a Dunkard Lady and No Lie."

BY J. W. CHAMBERS.

"A TICKET to Alvada, please."

"But this train does not stop at Alvada any more. It will stop at Fostoria, the first station on this side."

"But my father is very sick and my people live but a short distance from Alvada, and I can easily get to see him if I can stop at Alvada this evening. Besides, no one will be looking for me at Fostoria."

"I'll see what I can do for you," was the reply of the station agent. Calling up the general manager of the road he said, "There is a lady here who wishes to stop at Alvada to see her father who lives near there and who is very ill. It's a Dunkard lady and it's no lie. What shall we do?"

"Stop the train," was the prompt reply.

I relate this incident to show what power there is in the modest Christian dress and demeanor of our sisters. I have never seen or heard of disrespect being shown toward any of our sisters who wear the becoming dress adopted by our sisters. There is wonderful power in it!

Elk City, Okla.

Position in Preaching.

BY L. M. KOB.

I NOTICED an item about Bro. Hillery preaching a sermon in a sitting posture. Permit me to say that during the summer of 1908, having had a limb broken in February of that year, I was called on to preach four different funeral sermons, two of which were held at the homes, one under the shade trees near the home, and one in the M. E. church at this place. In all of these I had to sit, resting the broken limb on a chair in front of me. I also preached at our home church several times in this position. We have a precedent in the Master's work. He often "sat and taught," once "in a ship," while the "multitude stood on the shore." And we think they pressed closely to the water's edge, so eager were they to hear the gracious words as they

fell from his lips. "So we preach and so ye believe,"—whether we stand or whether we sit, it matters not.

Garden Grove, Iowa.

Tobacco Again.

BY D. H. BAKER.

Isn't it strange that ministers of the Gospel buy clerical tickets, then board the smoker and help to pollute the pure air that the other passengers must inhale? "Who can bring a clean thing out of an unclean? Not one." Job 14:4. Isa. 52:11 says, "Be ye clean, that bear the vessels of the Lord." When God made all things, he made tobacco for a certain purpose. I notice the filthy worm is feasting upon it. It appears some human beings must feast on it too. How can the Holy Ghost dwell in such ministers? "Ye are the temple of the Holy Ghost." Tobacco users, think on these things!

Hanover, Pa.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, February 27, 1910.

The Two Builders.

Matt. 7:21-27.

- I. "Not every one that saith . . . Lord, Lord" (v. 21). True religion is more than a mere profession.
- II. "He that doeth,"—obeys God's commandments "shall enter" (v. 2).
- III. "Many,"—not a mere occasional one, but a large number, "in that day" (v. 22; Acts 17: 31; Rom. 14: 10; 2 Cor. 5: 10).
- IV. "I never knew you" (v. 23), because they are destitute of the love of God in the heart (1 Cor. 13: 1-3).
- V. "Heareth . . . and doeth" (v. 24). Making God's commandments the real foundation of life.
- VI. "A wise man,"—prudent, far-sighted enough to hear and obey the words of Christ; "upon a rock"—Christ Jesus (Psa. 118: 22; Isa. 28: 16; 1 Cor. 3: 11).
- * VII. "It fell not" (v. 25). A house built on the Rock Christ Jesus will stand every test. "It fell" (v. 27). So falls the sinner,—every sinner.

Notice two points of difference between the two builders: 1. The wise man has regard for the future; the foolish one thinks of the present only. 2. The wise looks to durability; the foolish to appearances only. Each of us is building. We have choice of foundations.

PRAYER MEETING

For Week Beginning February 27, 1910.

The Word Abounding Within Us.

Col. 3: 16.

I. How to Study the Bible.—Read it prayerfully (Psa 119: 18). Let the Holy Spirit interpret (John 14: 26). Be honest at heart (Luke 8: 15). Receive the Word with readiness of mind (Acts 17: 11). Teach it diligently, and talk about it freely to others (Deut. 6: 6-9).

2. What the Old and New Testaments Mean to Me.—The Old Testament ENFOLDS the New Testament, while the New UNFOLDS the Old. The New Testament is CONCEALED in the Old, but the Old is REVEALED in the New. The Old Testament presents OBJECTS TO THE EYE, the New Testament gives WORDS FOR THE EAR AND HEART. NO ordinance of the Old Testament is A TYPE of a New Testament ordinance, but every Old Testament ORDINANCE is a type of a New Testament TRUTH. The Old Testament is a PORCH or VESTIBULE to the lofty, high-arched, illimitable BUILDING of the New Testament,—God's storehouse filled with abounding supplies for all. "Ask and ye shall receive" (Matt. 7: 7, 8).

3. Completeness of the Bible.—In the Bible we have the central line of the world's history. Bible critics have tried to doubt its correctness, here and there, only to find, later on, that new evidences and discoveries sustain the Sacred Record in every particular. It shows how men may rise from the degradation of sin, to the fullness and magnitude of Divine truth. Portraits of Bible characters are faithfully outlined, being either examples of excellence for our imitation and benefit, or specimens of sinfulness for our warning and abhorrence. The Bible is a discernor of the heart (Heb. 4: 12).

4. Make the Bible Your Own.—It is made to be used, and used wisely. Learn how to handle it properly (2 Tim. 2: 15); with deepest reverence; always in readiness to defend it. Understand its meaning, and show it by your life (1 Tim. 4: 15).

HOME AND FAMILY

Send Them to Bed with a Kiss.

SELECTED BY LYDIA DELL.

O mother, so weary, discouraged,
Worn out with the cares of the day,
You often grow cross and impatient,
Complain of the noise and the play.
For the day brings so many vexations
So many things going amiss,
But, mother, whatever may vex you,
Send the children to bed with a kiss.

The dear little feet wander often,
Perhaps, from the pathway of right.
The dear little hands find new mischief,
To try you from morning till night.
But think of the desolate mothers,
Who'd give all the world for your bliss,
And, as thanks for your infinite blessings,
Send the children to bed with a kiss.

For some day their noise will not vex you,
The silence will hurt you far more.
You will long for their sweet, childish voices
For a sweet, childish face at the door,
And, to press a child's face to your bosom,
You'd give all the world for just this.
For the comfort it will bring you, in sorrow,
Send the children to bed with a kiss.

Beatrice, Nebr.

Table Talk.

BY D. E. CRIPLE.

THE habit which civilized people have, of gathering around a table to eat their meals, exerts a strong influence in binding together the members of the family, and in strengthening the social tie. Perhaps the food would be just as nutritious if each one would take his portion to a separate room and eat it in gloomy solitude, but it would be less pleasing to the taste, and the meal would be far less enjoyable. If the social meal were put away, or lost, half the pleasure of living were gone.

It is not just because it gives us an appetite to see others eat, that we like to gather around the table, but it is because of that friendly human feeling which is engendered by the pleasant, social intercourse when all surround the family table. Since the conversation has almost as much to do with making the hour a pleasant one, as the food itself, much depends on the nature of the table talk. It ought to be of such a character as to make each one feel at ease, hopeful and happy. Every subject which tends to make any one at the table embarrassed, depressed or unhappy, should be avoided.

There are a number of subjects which are suitable for ordinary conversation, that are not proper subjects for table talk. Everything pertaining to medicine, disease and death, are of this class. Such themes are not only too suggestive of thoughts which will offend a delicate stomach, but very frequently there are good, thoughtless people present who will branch out on similar lines and give details which are actually nauseous. For the same reason tobacco is an improper subject, as the very thought of its fumes and filth will destroy the appetite of a sensitive person. Then there is generally some one present to take up the subject, and give details that are so nauseating that the daintiest viands lose their charm.

No matter how naughty the children may have been before meal-time, no reference should be made to it at the table. Angry words, scolding and rebuke ought to be banished from the family meal with the filth which was washed from the hands. No jesting or joking, at the expense of any one present, should be permitted at the table. Many people are such slaves to their work that they can talk about little else besides what they have been doing and what they are going to do. The work should never be taken to the table. It is enough that the thought of every working hour should be tied down to the work in hand. At meal-time these thoughts ought to be rigidly excluded, and lighter, freer, happier thoughts should form the atmosphere around the family table.

Benjamin Franklin relates that it was his father's custom, when the large family surrounded the table, to talk on some pleasant, interesting subject, in a way that the children could understand and appreciate it. Benjamin says that he himself gathered from these talks much useful information, which was very helpful

to him in later life. Perhaps even he would have been less qualified for that broad sphere of usefulness which he was called to fill, if he had not been permitted to listen to that wise talk at his father's table when he was a boy.

There are many subjects that are appropriate and instructive for table talk, but it is not always easy to make them interesting and attractive to the younger members of the family. Clean and healthy news of the day, the beauty and the charm of nature, in its various features, and the wide scope of God's law, and of his dealings with his people, are all suitable subjects for table talk, if given in a clear, simple and pleasing manner, so as to attract and entertain, as well as instruct, the children. The Israelites were instructed to teach God's law to their children, "when they sat in their house." A very suitable time for this is when all are seated around the table. Then let it be done in a way that the children will enjoy it.

Stillwater, Okla.

SISTERS' AID SOCIETIES

COLORADO CITY, COLORADO.

On Wednesday, Jan. 5, the sisters of this church met at the home of Bro. L. H. Root, and organized a sisters' aid society. It was decided that we meet from home to home on Thursday of each week, at two o'clock. Officers were elected as follows: President, Sister Lola Root; vice-president, Sister Elizabeth Michael; secretary and treasurer, Sister Ella Groff.—Ella Groff, Colorado City, Colo., Jan. 28.

EGELAND, NORTH DAKOTA.

The sisters' aid society of this place held their last meeting for 1909 on Thanksgiving Day. As our workers are few in number, we did not get our work finished on that day. Most of our work is in the home department. We divide the work and do sewing in our own homes. We sent four sacks of clothing to the St. Joseph Mission, Mo., paying the freight on all goods sent. Sister Sarah Sharp is our president, and the writer secretary and treasurer.—Ida Puterbaugh, Egeland, N. Dak., Feb. 3.

PRESTON, MINNESOTA.

During the past year the sisters' mission circle of the Root River church held seventeen meetings. Money received during the year, \$74.20. Paid out, \$51.70. We sent \$10.00 to the Minneapolis Mission, \$5.00 to the St. Joseph Mission, and \$2.00 to a sister in the Old Folks' Home. Our work during the year consisted in making clothing to keep the children in Sunday school. One of our members, Grandma Alink, was called home. For the present year Sister Elsie Souders is president, and Sister Jane Finckh, superintendent.—Ella M. Ogg, Preston, Minn., Jan. 31.

WAYNESBORO, PENNSYLVANIA.

During the year 1909 the sisters' circle of Waynesboro, Pa., held twelve business meetings and forty meetings to sew. We made quilts, comforters, aprons, sheets, pillow slips, bonnets, broom bags, shirt waist protectors and mattresses. Clothing was provided for a few Sunday-school scholars; a donation was given to the Old Folks' Home; annual support was sent for our two orphans in India. At Thanksgiving barrels of provisions were sent to Washington, D. C., and Brooklyn, N. Y. Receipts for the year were \$92.94; expenditures, \$77.50. The visiting committee made the yearly visit to the sisters of the congregation who live in town. Sister Bessie Stover is our new president.—Sudie M. Winger, 2035 Broad Street, Waynesboro, Pa., Feb. 1.

WASHINGTON, D. C.

During the past year our helping hand society held thirty-five meetings, with an average attendance of eight. Our work consisted largely in making aprons, quilts and comforters. We gave 6 comforters and 195 pieces of clothing to the needy, besides buying groceries, fuel and other necessities for families in destitute circumstances. We also purchased a new sewing machine. On Jan. 1, 1909, we had \$40.86 on hand. Receipts for the year amounted to \$52.84, expenditures were \$78.94, leaving a cash balance on hand Jan. 1, 1910, of \$14.76. We open our meetings with devotional exercises, and many enjoyable and profitable seasons have been spent together. Sister Lulu Sanger was elected president for the coming year; Sister Cora Keller, vice-president; the writer, secretary and treasurer. We were grateful for two barrels of provisions and clothing from the sisters of Waynesboro, Pa., some clothing and \$5.00 from Westminster, Md., and \$2.00 from Union Bridge, Md., Sunday school. In this large city, where there are so many needy ones, these contributions have proven a

great blessing, but the contributions are not equal to the demand. We would, indeed, be grateful for any assistance, either in the way of clothing or provisions. Our helping hand society is a great auxiliary to the Sunday-school work, and we especially appeal to our neighboring congregations to support us in building up an active Sunday school upon which the future church depends.—Maude V. Hollinger, 323 D. Street, S. E., Washington, D. C.

HICKORY GROVE, OHIO.

We held, during the year, twenty-four meetings, with an average attendance of eleven. Collections were taken at each meeting. The total amount of money received was \$62.00. Besides furnishing a bed for the Bethany Bible School, Chicago, two boxes, containing mostly children's clothing were prepared for shipment. One, valued at \$27, was sent to the mission at Chillicothe, Ohio, and the others, valued at \$32, was sent to the East Dayton Mission. Officers for the year 1910 were elected: President, Dollie Funderburg; vice-president, Emma Gump; secretary, Fern Coppock; treasurer, Nancy Snell; superintendents, Susie Coppock and Fannie Neher. Buying committee, Nancy Snell, Emma Gump and Ella Brumbaugh.—Fern Coppock, Tippecanoe City, Ohio, Feb. 5.

CANDO, NORTH DAKOTA.

The sisters' aid society of the Zion church held fourteen meetings during the last ten months, with an average attendance of six. We decided to furnish a room in Bethany Bible School, and made a box of bedding which we sent them, along with \$44.75. We sent three sacks of clothing to the St. Joseph Mission, Mo. A special meeting was called for the benefit of a family which lost their house by fire. Three comforters were made, and we also helped to make clothing. The collections for the ten months amounted to \$38.30, and the expenses were \$31.22. The new organization is as follows: Sister Newcomer, president; Sister — Smeltzer, vice-president; and Sister Eva Smeltzer, treasurer and secretary.—Eva Smeltzer, Cando, N. Dak., Jan. 31.

FOSTORIA, OHIO.

We reorganized our sewing circle Jan. 6, 1909, with twenty-two members. We held twenty meetings during the year, with an average attendance of five. The society made 84 aprons, 24 clothes-pin aprons, 18 dust caps and 4 sunbonnets, quilted 2 quilts, and made 2 crazy-patch comforters. The collections amounted to \$46.74. Our society, each year, takes a number of the inmates of the Old Folks' Home to the park, for a day's outing, which they enjoy very much. We donated \$6.00 to our pastor, and put \$10.00 in the bank, to increase our church fund which we started a year ago. We now have \$45.50 in the bank. This fund is for the building of a new church, of which we are greatly in need. Balance in the treasury, \$15.58. Sister Diana Newhouse is our president and the writer is secretary.—Ella Sellers, Fostoria, Ohio, Feb. 3.

YORK, PENNSYLVANIA.

The sisters' aid society of the York church held twenty-three meetings, with an average attendance of six. During the year we made 3 comforters, 3 quilts, 4 wall runners, 1 clothes-pin apron, 1 sunbonnet, 5 gingham aprons. We sewed carpet-rags, made 1 sheet and 1 bolster slip, which we donated to a poor family. We also remodeled and donated clothing. We paid for charitable purposes, \$8.68. There were donated to the society two quilts; also clothing and \$2.32 in money. Amount received for work done, \$8.24. Expenses, \$12.86. The following officers were elected for the year 1910: Sister Mary J. Crap, president; Sister Anna Leas, vice-president; the writer, secretary and treasurer. We pray that those who are indifferent to this work may see the need of it and that we may have more workers.—Emma S. Baum, 704 W. York Avenue, York, Pa., Feb. 4.

PORTLAND, INDIANA.

The following is the report of the sisters' aid society of Portland, Ind., beginning Jan. 14, 1909, and ending Jan. 27, 1910. This being our first organization, we feel that we have done good work: Two days were donated to Sister Andrews by the society, for piecing quilts and knotting comforters for the Mexico and Greenville Old Folks' Homes. Two afternoons' work was donated for miscellaneous work. Three comforters were knotted, four quilts quilted, nine quilts and comforters were pieced, twenty-one garments made, and twenty-four and a half pounds of carpet rags were sewed. Amount received during the year, \$13.96. Paid out of the treasury on church carpet, \$8.75; for home work, \$2.20. Present treasury funds, \$2.12. The officers are as follows: Sister Ella Hatcher, president; sister Sarah Sager, vice-president; Sister Eva Kraner, secretary. Our enrollment is nine. Considering our number, we feel that our work has been good, but we hope to do better during the present year. Owing to sickness among some of our members, we are unable to meet often, but we reorganize in the near future.—Eva Kraner, Portland, Ind., Feb. 2.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

A RELIGIOUS WEEKLY

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BRO. CHAS. D. BONSACK is engaged in a series of meetings in the College chapel at Mount Morris, Ill.

THE district meeting of the First District of Virginia will be held April 15, at Copper Hill church, Floyd County, Va.

FEB. 6, nineteen persons were received into the church as the fruits of a revival held in the Chiques congregation, Pa.

SOME fruitful meetings were recently held at Victor, Kans. Thirteen put on Christ in baptism, and one was restored to fellowship.

BRO. D. C. FLORY, of Virginia, is engaged in a series of meetings at Gettysburg, Adams County, Pa., expecting to continue two weeks.

A SPLENDID revival was held in the Heidelberg house, Tulpehocken congregation, Pa., and thirty-two persons were added to the church.

BRO. J. G. ROYER was with us over last Sunday, and filled our pulpit in Elgin both morning and evening. His addresses were listened to with interest.

BRO. D. W. WEAVER, of Reading, Pa., is booked for evangelistic services in the Harrisburg church, Pa., beginning Feb. 21, and continuing two weeks.

BRO. J. W. KITSON closed a series of meetings in the Blue River church, Ind., with twenty accessions by confession and baptism and five restored to fellowship.

WE are requested to state that the Brethren church at Elk City, Okla., cannot be made ready for dedication by March 6. The date for dedication services will be announced later.

THE church at Sidney, Ohio, is in the midst of a very fruitful revival, with Bro. J. M. Mohler, of Pennsylvania, doing the preaching. Twenty-six have so far put on Christ in baptism.

BRO. B. F. PETRY, of Eaton, Ohio, writes us that he is doing some evangelistic work at Hillsboro, Ohio, in the community where Sister Sarah Major lived and preached for a number of years.

APRIL 20 is the date announced for the district meeting of Middle Pennsylvania, to be held in the Riddlesburg church, on the H. and B. T. R. R. The elders will meet the day before, at 2:30 P. M.

BRO. J. J. JOHNSON, a young minister residing near Astoria, this State, accompanied by Bro. H. H. Gruber, of the same locality, recently called at the MESSENGER office. Bro. Johnson is preparing to take some Bible School work in order to prepare himself for greater efficiency in the ministry.

BRO. J. E. KELLER, of Enterprise, Mont., is very much interested in having our people located on homestead lands in his part of the great Northwest. His idea, he says, is to have them located near each other, and thus avoid the isolation about which we hear so much in newly-settled sections.

BRO. A. C. BRUBAKER, of Kansas City, Mo., is holding a revival meeting in the Salem congregation, Iowa, with encouraging results. Some have already put on Christ in baptism, and others are likely to follow.

THE district meeting for Northwestern Ohio, to be held in the Sugar Creek church, near Lima, is announced for April 15. The elders' meeting and the missionary meeting will be held the day preceding.

THE district meeting of Western Pennsylvania, to be held in the West Johnstown congregation, Roxbury house, is announced for March 30, beginning at 8 A. M. The elders will meet at the same place the day before, at 8:30 A. M.

BRO. D. W. TEETER, of Jasper, Mo., wishes us to say, that while he holds his membership in the Dry Fork church, Jasper County, he is not the elder in charge. That duty has been assigned to Bro. R. F. Bowman, of Carthage.

THE General Temperance Committee desire to have on file the name and address of all members of District Temperance Committees, and ask that these names be forwarded at once to Bro. J. A. Dove, Cloverdale, Va., Secretary of General Committee.

THE Gish Committee has just printed a neat folder containing a list of all the Gish books, forty in number, provided for the ministers of the Church of the Brethren. Our ministers should call for a copy of this folder. It may be had of the Publishing House.

THE elders of the local churches in Southern Ohio are requested to have all papers, intended for the district meeting, in the hands of Bro. B. F. Petry, Eaton, Ohio, secretary of the District, not later than April 1, so that he may arrange the program for the district meeting.

WE are in need of a young brother who has had merchandising experience, to work in our book-store, and should be pleased to hear from any one who is capable, and desirous of the place. Give references in your letter of application and address Brethren Publishing House, Elgin, Ill.

THE late special Bible term at Daleville, Va., was attended with encouraging results. The course of study marked out proved not only helpful to those in attendance, but inspiring as well. A number were added to the church,—seven baptized, two restored to fellowship and a few are yet to be baptized.

BRO. W. A. GAUNT, formerly of Saxton, Pa., should now be addressed at 1519 Mifflin Street, Huntingdon, same State. While engaged in pastoral duties he could give no attention to evangelistic work, but at present he is in a position to hold a number of protracted meetings for congregations desiring his services.

IN the Home and Family department Bro. D. E. Cripe is treating a question that is too much overlooked by most of the families in this country. It may not be considered a matter of much importance what people talk about at the table, but it is. It means more than medicine, and in some instances more than the sermons that are listened to Sunday after Sunday. If at the table people should exercise the proper care regarding their conversation, the race would improve morally, mentally, physically and spiritually fully thirty per cent in less than one generation. It is amazing what we miss by not doing the right thing at our tables.

ONE of our ministers in the West expresses his regrets at not being able to take the MESSENGER, though he hopes to be in a position to subscribe for it in the near future. But he keeps up his preaching and Sunday-school work, and to reach his appointments must walk fifteen miles every Sunday, seven and a half to the place and the same distance back. It seems to us that a preacher who will walk fifteen miles each Sunday,—nearly 800 miles a year,—ought to have the MESSENGER and something besides. We are wondering if the congregations to which such self-sacrificing men minister, really ever think about showing a little appreciation for the efforts put forth in their behalf!

TUESDAY, Feb. 8, a special meeting was held in the Mohler house, Springville congregation, Pa., to receive those who had recently applied for membership. Twenty-three were baptized, and the services were witnessed by a large concourse of people. Gatherings of this sort even on the week day, make a splendid impression on the community.

"SECRET SOCIETIES AND THE CHURCH" is the title of a sixteen-page tract, which Bro. W. A. Gaunt, of 1519 Mifflin Street, Huntingdon, Pa., is supplying at 2 cents a copy. He says he has 3,000 copies. The tract contains an address delivered by Harvey E. Simons, a Lutheran minister of Ashland, Ohio. The address, when delivered, made quite a sensation, and in tract form is being widely circulated. It will put hundreds of people to thinking.

THERE are said to be twenty-five different religious denominations so opposed to the principles and practices of oath-bound, secret organizations as to make membership in them a test of fellowship. It is the purpose of the National Christian Association to bring together representatives from all these denominations in a national convention, to be held at the Moody church, Chicago, April 7 and 8. The evils of secret societies and the best methods of combating these evils will be fully discussed by men who are thoroughly conversant with the subjects to be considered. The gathering promises to be a very important one. For further information address Wm. I. Phillips, 850 W. Madison St., Chicago.

ONE of our earnest ministers had in mind a suggestion that he would like to have made in regard to the MESSENGER, but hesitated, thinking that it might seem presumptuous on his part to do so. We wish to say to all of our patrons that the MESSENGER management will be glad, at any time, to consider helpful suggestions. We are here to direct in making the MESSENGER a good paper, and it is only by the aid of others that the paper has been brought up to the present high standard. We are still going on to perfection, and suggestions from our careful and thoughtful readers are almost certain to aid us in our work. We shall never regard it as presumptuous for any one to offer suggestions.

FOR thorough work Bro. S. E. Netzey, of Batavia, Ill., is an ideal agent. He not only gets the MESSENGER into every family where there are members, but he goes outside of the church. He has just settled for a large list of names, and among the number are twenty-eight names representing families not connected with the church. When a new family settles in the neighborhood, he is among the first to get acquainted with them, and when the proper time comes he talks paper to them. He does not wait for people to come to him with their subscription. He goes to them. While his pastor looks after the spiritual interest of the flock, Bro. Netzey makes it a part of his business to concern himself about their reading matter.

ONESIMUS, THE RUNAWAY SLAVE, by Bro. H. B. Brumbaugh, is a new book just from the press. The author has woven a most interesting story about the converted runaway slave, mentioned in Paul's letter to Philemon. Before being passed out to the printers the manuscript was laid on our desk for brief examination. It happened to be one of our busy days, so we thought to read a few pages, then finish the rest when we had more leisure, but we became so intensely interested that we could not lay down the manuscript until we had finished the story. Bro. Brumbaugh has put a good deal of work on the little book. He calls it the child of his old age, and if the readers of the MESSENGER knew what an interesting book it is, we would receive five thousand orders in less than two weeks. Hundreds of our readers will read it at one sitting. Thousands will commence on the book in the evening and not retire until they have gone to the end of the last page. It is just the book to interest the young people. Get it for your boys and girls as well as for yourself. The printing is excellent, the binding is cloth, and the price only 75 cents. Let the House have your order without delay.

It would be quite a favor if some correspondents would be a little more explicit in describing where meetings are held. To say that a series of meetings was held in the Argoe's schoolhouse, Illinois, may be plain enough for people living in the community where the house is located, but not one person in one hundred of our readers knows where the schoolhouse named is. But should the writer say that a series of meetings was held in the Argoe's schoolhouse, eight miles east of Urbana, Champaign County, Ill., most of the MESSENGER patrons would be able to locate the place. This is also true when writing about meetinghouses. What do our readers know about the "brick house," or the "stone house," if nothing is said about the congregation or county in which the house is located!

BRO. D. M. ADAMS, of Scalp Level, Pa., sends us a copy of his "Brief History of Claar Congregation, Pa.," a neatly-printed, well-illustrated fifty-cent booklet of sixty pages, giving a most interesting history of the congregation from 1750 to the present time. The facts are set forth in a clear and concise manner. The history of the congregation is traced step by step, while a short biographical sketch of each elder is given, along with the history of the different houses of worship. The booklet may be had by addressing the author, and ought to be widely read by the members of the East, and especially by those who know something of the churches in Blair County, Pa. It would be a fine thing if each congregation in the Brotherhood would publish a history somewhat after this plan. The longer the matter is delayed, the more difficult it will be to collect the data. Some one in each congregation should do for his congregation what Bro. Adams has done for the Claar church. If such books cannot be published for the want of the means, let the manuscript be preserved in some form for future generations.

IN Jerusalem there are not less than 60,000 people, and it is said that nearly 50,000 of them are Jews, and not a few are men of ample means. Some of them are rich, and their wealth is cutting quite a figure in business circles. In fact, the Jews are about to monopolize the business of the city. All of this means that the Hebrews are fast securing the upper hand in the capital of their downtrodden country. For more than a thousand years they have been exiles, but now they are welcomed to Zion, and are looking forward to the time when they can secure possession of Mt. Moriah, with a view of rebuilding the temple. There is not much said about this, but just let them once get possession of the sacred spot, and we will hear a good deal of temple talk. Whenever the time comes for the undertaking, all the money necessary for the purchase of the site and the erection of a million dollar temple can be raised. The Jews have money, and a million of them will contribute towards the rebuilding of the temple. But while all this is going on, what are we going to do about preaching the Gospel to these people? Jesus and the apostles preached the simple Gospel to the Jews and converted thousands of them. May not the same old Gospel be preached in Jerusalem with good results?

The Death Record.

DURING the last few weeks death has entered an unusual number of happy homes and left only sorrow in its wake. This week are publishing fifty-six death notices, indicating that in more than a half hundred homes there has been great grief. More than five hundred people have been left with sad hearts, for the passing away of one person generally means sadness for a number. Some of these deaths have stirred whole communities, while others have affected only small circles. But be the circle of grief large or small, it means personal suffering all the same. We look upon death as our greatest enemy, for the reason that it puts an end to all there is in life. Whatever may be our position in society, however extensive our learning, however great our piety, or whatever may be our prosperity, death ends it all, so far as this life is concerned. One may be in a position to enjoy all the comforts that money can procure; he may be in a

position to influence large communities for good, and might be the means of saving thousands of souls, but death comes along, lays his cold hands on him and tells him that the end of his race has been reached, and that he is sent to summon him to the judgment bar of God. The father and mother are taken from their helpless children, the wife and husband are ruthlessly torn apart, and fond parents are robbed of their loved offspring. This is the planning of an all-wise and overruling Providence, but who can understand it? And yet death is a necessity. We could not always live in the flesh, and be useful and happy. The end of all flesh must come sometime. The Master Hand of the universe has laid out the paths of life, and each one of us can do no more than to go to the end of the allotted course. Death may leave sadness in its wake, and yet, after all, it may prove our best friend. God knows it all, and it is ours to trust and obey.

Whipping the Sheep.

We have a few essay writers who cannot understand why we do not publish their articles. We may explain by way of an illustration. When a boy, it was our task to feed father's sheep. Father provided plenty of corn fodder, sheaf oats and hay for this purpose, but he never laid in a supply of whips. Our business was to feed the sheep and not to whip them. Had our father seen us applying the whip, he probably would have given us a little of our own medicine. We early learned, by experience and observation, that a dog may receive a whipping one minute and the very next minute lick the hand that administered the chastisement. But not so with a sheep. A sheep may suffer for the want of food and water; he may stand heat or cold but he will not stand for a whipping. A wise shepherd may sometimes whip his dog, but he never whips his sheep. He may carry a crook with which to direct or hold in check a sheep when necessary, but he carries no whip.

We happen to have a few essay writers who know how to apply the whip, and we do not think our readers would appreciate that kind of treatment. They are sheep of the Master's flock. Jesus is the Good Shepherd, and his policy was to do much feeding and very little whipping. In fact, we do not remember that he ever whipped his Father's sheep, though he did not spare others who needed the chastisement that he knew just how to administer. We feel confident that more can be done with members of the church by feeding them than by applying the whip, and for this reason we are seeking to furnish our patrons with the kind of reading that will make them grow and become strong in Christ Jesus. Those who have good, nourishing food for the soul or the mind, should let us hear from them, but in a business like ours very little whipping will be found advisable.

And what we are here saying about whipping sheep through the press may also apply to the pulpit. We have known ministers to go into the pulpit on purpose to give the members a severe whipping. Then we have known hungry saints to go to church on Sunday morning, hoping to have their souls fed on the bread of heaven, and they had to be content with a whipping. It took them a whole week to get over it, and then they wondered, the next Sunday, whether they were to receive another whipping, or whether their souls were to be fed. Jesus told Peter to feed his lambs and sheep. Paul told the elders at Ephesus to feed the flock over which the Holy Ghost had made them overseers. Whips may be in order, at times, but they should be handled by wise hands and loving hearts.

Changes.

CHANGES do come. So we are told by those around and about us, just as if we had not learned this fact long ago. But, accepting as a fact such a universal truth, what about it? How does it impress us? Does it bring us pleasure or pain, sadness or joy? What shall be our attitude towards their coming? Shall we protest, hinder and throw our forces against them, take a neutral position, or welcome them at the most opportune time?

This, of course, depends very much on the character

of the changes as they come, and the condition in which they find us when they do come.

The other Lord's Day, as we entered our place for the morning services, we were, in a very peculiar way, impressed with the changes which had grown into the manner and character of our religious services, as we now have them, and as we had learned to participate in them years ago.

The first thought was, How easily, how naturally, and with what little friction changes come to us when we make ourselves passive subjects, give no thought to changes, as such, fixing our thoughts on getting and doing all the good we can, as opportunities and possibilities come to us!

Changes that thus come are really no changes at all. It is simply adapting ourselves to conditions as they are, without giving any thought as to the change, but rather how to get the most good out of the "now." If we wish to do the greatest possible good in life, with us it must be yesterday or tomorrow, but "today." Our yesterdays are on the record, our tomorrows are in the hands of the Lord, so that all the good we wish and hope to do must be done today.

The other thought was about the changes that have really come, as we compare the long ago with the present now, forgetting the between.

A picture came up before us of a schoolhouse out in the country district. A small company of men and women had come together and with them a few children,—perhaps a dozen boys and girls, who had the back seats, as near the door as possible. After a general greeting, inquiring into the health of the families, and a general exchange of the more important news of the neighborhood, several, perhaps three or four of the elder men took their seats behind a desk or a table. After this a short consultation was held as to the order of the services to be,—who was to read the first hymn, who to pray and who to preach. The meeting was then ready to be opened, quiet was restored, and the brother to open got up, gave an exhortation, then an exposition of the hymn, after which he read the two first lines. (This method was then necessary, as books were very few in number.) Some one then raised the tune and all joined in, and sang these two lines. Two more lines were then read and sung, and so on, until the hymn was completed. Following this, another brother read a portion of Scripture, then gave an exhortation to prayer. In prayer two or three took part, the last one closing with the Lord's Prayer. Then followed the sermon. If a special text was used, it was from the opening chapter that had been read. In our present picture we have in mind two talks in English and one in German, as there were present a few aged members who did not understand the English.

In these meetings everybody was accommodated as far as possible. In this special case some came a long distance, and there was no other meeting sooner than sixteen weeks. This made it long between meals, and there were those present who were really hungry for preaching, so that these talks, of an hour each, were no longer to these people than are the twenty-minute, sugar-coated doses that are now dealt out in words with all the rough corners carefully rounded off.

At the close of the speaking another hymn was sung, and another prayer offered, in much the same way as the first one. Then followed the announcement: "In four weeks, the Lord willing, the meeting will be over at Bro. B's house, at the river; in eight weeks it will be in the Valley schoolhouse at Bro. B's; in twelve weeks up at Bro. B's house near Coffee Run, and in sixteen weeks here again." After this the following announcement was made: "Bro. B. wishes me to say that the brethren and sisters and friends are all invited, when the meeting is over, to come to his house, where the horses will be fed and dinner provided." The meeting was then closed by singing, "Jesus, Grant Us all a Blessing." Some few of those present gave the parting salutation, but the greater number went to the invited stopping place, where they enjoyed a pleasant visit. Not only were the wants of the physical man provided for, but there was also a good social time, such as always gives pleasure to kindred spirits. Was this a good meeting? Yes, at that time it was a very good meeting. Good, spiritual singing, sincere

and earnest prayers, honest, timely and heart-felt exhortation, and good gospel preaching.

In looking over our diary, on that Lord's Day, we notice that Eld. John Spanogle was one of the preachers, also Abram Funk, both of the adjoining, "Aughwick," congregation. But this was nothing out of the common, in those days, as the different ministers made frequent visits among each other.

Yes, in those days we had some very good meetings. But, good as they were, it would not be good to forget all the "betweens," and drop one of them down into one of our church services today. Yet the people, constituting the membership at the services which we so much enjoyed on last Lord's Day, was largely a perpetuation of the meeting that gave us much real joy and satisfaction, so many years ago. But between the then and now were many changes. At that meeting the writer, a mere boy, was the only member present, under forty-five years of age. Then we had meetings at intervals of from four to sixteen weeks, no Sunday schools, no Bible classes, no prayer meetings. What do we have now? Are changes a good thing? Yes and no. "They are good as we make them so, and bad as we make them so. Our goodness or badness does not depend on the changes that come and go, nearly so much as on how we meet and perform the duties and conditions of each day as they come."

After all, it is the up-to-date idea that must have an important bearing upon our minds and in our doings. Men and women for the home is what the Lord always needs to carry out his purposes.

In years to come our children, in their retrospects, will see as we now see, and may ask as we now do, Are changes good things? With them the changes may be as great and as many as ours have been, and, directed by God, their answers may then be as ours now are,—Yes, changes are good if we make them good.

H. B. B.

Must the Prayer Covering Go?

WHILE considering the importance of the prayer covering, worn by our sisters, when praying and prophesying, it might be well to notice how we are paving the way to get entirely rid of the custom that has figured so largely in the Brethren church. We all understand the instructions given by Paul, in 1 Cor. 11, regarding the prayer veil. From this we would understand that holy women were required to have their heads veiled in worship. The custom seems to have remained with the Lord's people until past the time of the Reformation.

When the Brethren began their reformatory labors in Europe it was customary for devout Christian women to wear a cap, in order to fill the demands of the Gospel. This cap was adopted by our early sisters, and by the later generations of sisters was greatly improved in appearance, so much so that the more earnest people in other churches admired it. Of late years it has, in some parts of the Brotherhood, been so greatly reduced in size that but little of it remains; hardly enough to be called a New Testament prayer covering. It covers only a part of the back of the head, and often has to be pinned on in order to hold it in place. In appearance it is not as becoming as the neat bobbinet caps worn by our sisters before the new style came into use. With a big roll of hair in front, and a small cap pinned to the back of their heads, the stranger is impressed with the thought that the cap is cutting a very small figure in our worship.

The tendency of this custom is to do away with the prayer covering altogether. We know not who introduced the style, but we do know that the small caps were largely advertised, and sent far and wide through the mails. They are still being made and in time may find their way into all parts of the Brotherhood.

On reading the reports from our aid societies, it will be observed that these societies make and dispose of a number of prayer coverings. If they will persist in making only the kind of coverings becoming sisters, who mean to conform to the instructions of Paul in 1 Cor. 11, they can, in a large measure, help counteracting the influence of those who would have the small coverings become more general. This influence must be counteracted, or the neat prayer covering, so becoming devout women, will soon be a thing of the past.

Mistaken Again.

THE destructive critics must take another back seat. A few years ago they declared that the Pentateuch could not have been written by Moses for the reason that written language had not attained so high a standard at that early date. But when the code of Hammurabi, written several hundred years before the time of Moses, was found, and it was discovered that the language greatly resembled the language of the first five books of the Bible, every one became convinced that the higher critics were mistaken. Another theory has been advanced and urged with remarkable persistency, viz., that the names Noah, Abraham, Isaac and Jacob do not stand for individuals but for tribes. It was held that Abraham was the name of a deity and not the name of a man. But the long-buried tablets, which have been unearthed and read, are upsetting this theory. It is shown by these tablets that "Abaram" from which comes our "Abram," was a very common name for men in the parts of the East from which Abraham emigrated. Not only so, but Isaac and Jacob are shown to have been the names of men. These facts are brought out in Prof. Albert T. Clay's late book entitled, "Amurru, the Home of the Northern Semites." At every point the spade is sustaining the Bible, and it may not be many years until the destructive critics, with their semi-infidel theories, will be looked upon as back numbers. They have fought hard to prove that the Bible is made up largely of folklore and that many of the historical narratives are myths that have been handed down from one generation to another, but that theirs is a losing fight becomes more apparent each day.

Paying Debts.

OUR attention is called to the fact, by one of our readers, that in some parts of the Brotherhood members are not prompt enough about paying their debts. He says he knows of brethren who will let a grocery bill run a whole year and pay no attention whatever to statements, and this, too, in spite of the fact that they receive money, from time to time, that might be applied on their accounts. Then there is another class who will take advantage of the law, which permits them to hold a certain amount of property, and make no attempt to meet their obligations. Members of this sort bring reproach on the church, and the cause we represent is made to suffer. There was a time when merchants felt that they could trust a member of the Brethren church for any amount which he would promise to pay. This is still true of our people in most localities, but it is not true of them everywhere. We are losing some of our reputation for old-time honesty and it is time that we do more preaching on honesty. Not only so, but the churches should look after their dishonest members, if they are so unfortunate to have such. If members will not pay their honest debts they should be instructed and admonished until they learn to deal honestly with all men. People who do not have the wherewith to pay debts should learn to buy less, and thus save their reputation.

Too Much Affiliation.

ONE of our earnest readers hardly knows how to adjust himself to the conditions in the congregation where he holds his membership. In the Christian Workers' meetings members of other persuasions are invited to take as active a part in the services as our own members. The affiliation is so complete that no one can discover any difference between them, so far as privileges are concerned. While our own sisters have their heads covered during the services, the women of other churches have their heads uncovered when engaging in prayer or any other act of worship. All of this is done in one of our own churches, and we thus become a party to the inconsistency. Now, while we should treat the members of other churches with the utmost kindness, it is not necessary to affiliate with them to the extent of defeating our own purpose.

We are not only asked to come out from the world and be a separate people (2 Cor. 6:17), but we are commanded to come out from Babylon, and "be not partakers of her sins" (Rev. 18:4). When our people began their reformatory movement in Germany, in

1708, they came out from the Babylon of that day, and now, since we are out, we should strive to remain out. By Babylon is meant the confusion and disloyalty in Christendom. We are not saying that there are no Christians in the Babylon of today, but we do affirm that we are told to come out, and not be partakers of the disloyalty to the Gospel, found in so many of the denominations.

While we should naturally expect to find more liberty in the young people's meetings than will be observed in our regular services, we should guard against encouraging people in their disregard of plain gospel principles. Just how our members can come out from Babylon and partake not of her sins, while, at the same time, locking arms with those who are active in their disregard of the teachings of the New Testament, is a problem that we see no way of solving. We can understand how two people, traveling the same religious road, can walk together, but how they can go hand in hand, when traveling different roads, is too much of a problem for us.

Other Sunday-school Supplies.

WE have a case of this kind. A certain congregation has decided not to use the Sunday-school supplies put out by the Brethren Publishing House, but will use those put out by another house, though the doctrine taught be not in keeping with the faith and practice of the church. We happen to know that the Mission Board of the District, in which the church is located, is receiving from the General Mission Board several hundred dollars a year to use in mission work. In the course of a year or two this very church may call on the General Board for a loan to build a meeting-house. Now, why ask the General Brotherhood to help do mission work in localities where churches will not make use of our own supplies in their Sunday-school work? Not only so, but how can we expect to convert people and build up a church in a locality where the wrong kind of literature is used in the Sunday school? We are not asking other denominations to use our literature, but we do think that we have a right to insist on this class of literature being employed in our own schools.

Conference Daily.

ARRANGEMENTS are being made to bring out a Conference Daily, as usual, and the Committee of Arrangements has secured the services of Bro. A. G. Crosswhite, of Flora, Ind., as editor in chief. The news will not be printed, as formerly, in one of the large secular papers, but in the *Winona Assembly Review*, which devotes its columns almost exclusively to reports of educational and religious work fostered on the Assembly grounds. During the Conference the local management and Editor have kindly consented to turn their entire paper over to our people as a "Brethren's Edition" and enlarge its columns, if found necessary. The *Review* Editor will assist, and every effort will be put forth to make this paper worthy of liberal patronage. There will be eight issues this year for twenty-five cents,—three cents per single copy. The first special issue is to appear June 2. Subscriptions will be received at any time, either by Bro. Crosswhite or E. C. Knapp, Winona Lake, Ind.

The Seed of Gambling.

ONE of our correspondents feels confident that the seed of gambling may be sown in the hearts of boys who play marbles for keeps. A boy may be too sleepy to get out of bed in time for his breakfast, or too lazy to carry in an armful of wood for his mother, but let him get to playing marbles on the streets for keeps, and he will become as energetic as the most enterprising business man in his city. The thought of gain, by good luck in marble playing, brings the best ability in him to the front, and from marbles he goes to something larger, and in time turns out to be a confirmed gambler. Some good people smile at the boys when they play for keeps, not knowing that they are encouraging them in their first gambling lessons. Whatsoever the boys sow while young, they are certain to reap when they become men.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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Chas. D. Bousack, Washington, D. C.
J. J. Yoder, McPherson, Kansas.

Address,
General Mission Board, Elgin, Ill.

GIVING THE TENTH.

While professors of Christianity in the home congregations are discussing various ways of giving, and some of them, in the heat of argument, become so worked up about the METHOD that they well nigh FORGET TO GIVE at all, there are thousands of the untutored believers on the frontiers and in heathen lands, who cheerfully take God at his word, and give the tenth as did his people of old. Take the little church of Hopi Indians, at the Sunlight Mission, Arizona. This little band is so thoroughly alive to the privilege of consecrated giving that not only do they give the tenth of all they have, but also do they set apart each tenth member for missionary work. Cheerfully they pay the salary of every worker, thus chosen, and each one so laboring, in turn, gives back one-tenth for the Lord's work. The Hopi Indians may not be blessed with the superior intelligence (?) of many of their white brethren, but they have learned one thing that their friends of the fairer complexion have not yet fully mastered,—to take the Lord at his word, and trust him with their possessions.

REACHING OUT TO OTHERS.

Perhaps none of us purposely neglect to make the most of our opportunities for helpfulness, as we are brought in contact with others in our daily business affairs. No, we mean to speak the helpful word,—sometimes. We mean to ask the friend and neighbor to attend church services, but, somehow, we put it off. In church we sing, "We shall know each other there," but we forget that it is our business to reach people and touch them for good, RIGHT NOW, here on the earth. If there were a greater effort to get every member busy in the great work of reaching out to others, there would be less trouble to escape the snares and pitfalls that Satan is supposed to prepare for the unconcerned and idle. The church of today has no better discipline than genuine, hard work for each of her members. Many of the young members follow worldly pleasures because the church leaders fail to provide something for them to do. Show us a church where there is trouble in plenty, and we will show you a church where the elders and ministers have failed to give proper direction and bent to the spiritual energies of the congregation. Reaching out to others is the best means of becoming better yourself.

THE BARRIERS ARE FALLING.

Recent reports from Bahia, Brazil, give the interesting information that the old Inquisition Building at that place, once the scene of inexpressible torture for those who were unwilling to accept Catholicism, is now in use as the meetinghouse of an earnest band of believers. At one time the power of Rome was supreme, its word was law, and he who would not yield, paid the penalty in cruel torture and a lingering death. Now the old building resounds with the songs of Zion, the fervent prayer, and the gospel message. Only a short time ago, for the first time in centuries of history, foreigners were allowed to enter the sacred grounds of the "Temple of Heaven," in Peking, China, and there, on the steps of the great altar, they sang, "We praise thee, O God, for the Son of thy love." We are told that "God moves in a mysterious way, his wonders to perform." Why not make it a factor of our lives to believe that all things are possible with God, and that, with this assurance, it is our privilege to ask great things and obtain them? With God on our side, the barriers must fall.

OUR MISSIONARIES.

Have you ever thought what it means to be a missionary, far away from home associations, among people of a strange tongue and stranger habits and customs? Well, no; it is hard for us, who stay at home, to look at it from just that angle, and yet it is but right to put ourselves in the missionary's place, for awhile, figuratively speaking, and get a fair idea of things. If you were a missionary, supported by the funds of the church, you would like to be sure of one thing above all else,—the prayers of the church. If there is an earnest pleading at the mercy-seat in behalf of the missionaries, rest assured that there will be results. As a general thing, the church does not pray enough for missions, in private or public. Our prayers are crammed with eager petitions for ourselves, and we forget the noble men and women in the forefront of the battle, who are endeavoring to reach the thousands groping in darkness. Why not pray more for them? God does hear prayers; there is not the least doubt, and will he withhold his blessing if we unitedly plead for his workers in the mission field? He delights in LARGE prayers,—prayers as large as his thoughts for the world. He delights in EXPECTANT prayers,

that are sure they will win results, even in the antipodes. If such prayers are ours, in behalf of our missionaries, there will be a wonderful outpouring of power from on high. Both the worker on the field and the church at home will have a new vision of the great world field and its needs.

FROM DAHANU, INDIA.

Last week four were baptized at this place. For some time we have been having a revival of prayer, and all have been much blessed. The touring season has begun with renewed courage and hope. The people listen well and we have evidences, on all sides, of the Spirit's working. The fruits of the Spirit are growing in our native brethren and sisters as never before. But along with it we recognize renewed efforts of the Evil One to spoil it. So the struggle is on. But we rejoice in the Lord, for he is our strength. Pray for us! Ella M. Brubaker.

Dahanu, India, Jan. 14.

MISSION WORK AMONG FOREIGNERS.

Some think that the church ought to do more mission work among foreigners, who are continually seeking homes in America. They suggest that, by so doing, many would accept Christ, and that from among their number missionaries could be selected and sent back to their native land.

The American foreigner, well prepared for mission work, would, indeed, be of valuable assistance to the American missionary who is, necessarily, a foreigner in the land to which he is sent. It is said that the native missionary has more influence over his people than the missionary who will always be a foreigner to them. The native worker, having a full command of his native language, has, undoubtedly, advantages over the foreign missionary, and is ready to begin work at once, while the foreign missionary must spend much time in the study of the language before he can begin work.*

The main object of this article is to impress the reader with the important obligation that the church owes the foreigners who are now with us in America. Ex. 12:48, 49 told the Children of Israel their duty to the stranger within their gates. How much more binding are the duties enjoined upon us, since we have a greater plan of salvation than Israel had!

An editorial in the Messenger stated that the American Bible Society presents a Bible to each foreigner who lands in New York City. That is certainly a good work, which, no doubt, will result in much good, yet it does not reach all their needs. They need to be taught. Most of these foreigners have come to America to stay. Many are laborers, and they fill the workshops, factories, mines, etc. Now, unfortunately, many of these places have scarcely any religious influences, therefore Satan has full sway where Christian influences are absent. Profanity, drunkenness, infidelity and all manner of sin and vice abound.

True, it is not so pleasant to do mission work in such places of sin and degradation, and yet, these dark avenues of sin must be penetrated by the light of the Gospel, lest the many souls that walk therein be forever lost. Many young men of our own country, even, with good moral training, do, when employed in places where Christian influences are lacking, soon become victims of the immoral practices of their associates.

If the spiritual welfare of the foreigners who choose America as their place of abode, is neglected, many of them become very undesirable characters and, in time may endanger the peace of our country.

In view of these things it is certainly the duty of the church to put forth greater efforts to send workers to these neglected fields, not only to protect America from the inroads of vice and sin, that may be imported from across the waters, but also because the church loves their souls.

Thomas, Okla.

Paul Snyder.

*Our General Mission Board has long since learned that our American workers, who have been raised and educated in the atmosphere of the church, and who understand the genius as well as the doctrine of the church, make the best missionary leaders and workers for the foreign fields. This has also been the experience of other denominations, and there are very few exceptions to the rule. If we would have to depend upon foreign workers, educated and trained in this country, the heathen countries never could be Christianized. Native workers make good helpers, and in time may become good leaders, but for the present our foreign work must be managed by leaders sent out from this country. It is probably safe to say that they have more influence in the foreign fields than the native workers themselves.—Ed.

IN THE CHINESE HOMES.

My English friend and I were eager to get into more of the Chinese homes than we had so far entered, in order to learn more of the home talk of the people. We, therefore asked the Bible woman to take us to the Manchou city, one afternoon. This city is a part of Tai Yuen Fu, merely having a mud wall enclosing it. As we entered, we were pleased with the number of trees shading the place. Trees and grass are a luxury in this province. The grass is sadly missing here, as in other parts of the city, but the trees were just beginning to take their autumn tints, and a few golden leaves were fluttering to the ground.

This place is very compactly built. All the buildings

run parallel across the city, and each row is covered by one continuous roof. These rows are then divided into the different courts. Between the rows are the narrow alleys by which they reach their courts.

The Bible woman took us to one of these homes, where we were heartily welcomed into the usual reception room. The table is opposite the door, on which are all the fixtures for burning incense and doing honor to their ancestors. Here are also the tea cups, used in serving guests with tea. On each side of the table is a chair for the honored guest. The floor is always bare brick. I have never seen carpets or rugs on the floor. They think we are very extravagant in using them. This home is a pattern of all others. Architecture has never advanced very far in China.

We were taken to a small room at the end of the reception room. Here, on a kong, lay a woman who had not been able to move for three or four years. She could see and talk a little but that was all. About a dozen women crowded into the room to see us. Soon the Bible woman began to read from Luke, how the palsied man was let down through the roof and Jesus healed him. They all listened very eagerly, especially the grandmother. Then the Bible woman talked quite a while about the Scriptures and God's goodness to us. She especially urged the sick woman to believe and serve Jesus, so that, when she was through with her sufferings here, she might go to the heavenly city. After an earnest prayer we went to another place.

This was an official's home. He himself was there, dressed in blue satin trousers and a black satin jacket. He, with three women, seemed to form the household.

The official was very much interested in America and said that was where China got so much coal-oil from. Then they showed us, with pride, several of their American lamps. They did not seem to be very anxious to hear about the doctrine, but to be polite they listened a little while. A little disturbance in the court soon attracted their attention and they were glad for some excuse to end that part of the conversation. Before we left, the Bible woman gave him a Gospel, which, we will hope, he read. I met him on the street since, and he recognized me very pleasantly, so we can hope for a cordial welcome when we return next week.

The next place was a cozy home indeed. The room was filled with chrysanthemums, geraniums and other flowers. Pictures decorated the walls, and, in fact, everything was neat and tidy. The lady of the house even took the duster and dusted things after we arrived, to show us special honors. She was as cheerful as the room, and filled it with her sunshine. She had attended the chapel services some, so she was a little acquainted with the "tao li," as they call the doctrine. While we were talking so pleasantly, she occasionally took a puff at her pipe, which was close at hand,—a habit which many of these women indulge in, as well as the men.

Before we left, she told us of a sick woman close by, whom we next went to see. We found she had asthma and was breathing with the greatest difficulty, while her son and several women were doing all they could to make her more comfortable. The Bible woman, in her comforting way, urged her to believe and trust in God, so that she would be saved when this life is over. She was suffering a great deal, and we could do nothing to help her, so we soon hastened away.

The Bible woman told us that these people being foreigners, Manchus, are very difficult to reach with the Gospel, so there are but few Christians in this place. Only a few years ago they would allow no foreigners to enter the place. We have an opening into these homes now, and we hope to visit there each week. We may not be able to teach them very much, but we will do the best we can. We may be benefited more than they, for we will be learning how to speak the language of the homes, which is the greatest desire of our hearts at present. By showing our good will, they may soon be persuaded to attend chapel services, which may be a step towards their salvation.

Emma Horning.

Tai Yuen Fu, Shansi, China.

FROM ANKLESHWER, INDIA.

—Dec. 5, 1909, a little girl, named Helen Lois, was born into the Stover household. Jan. 9, 1910, a little girl, named Lois Ebey, was born into the family of Adam and Alice. Mothers and Loises are all doing well.

—Sister Ida Himmelsbaugh should hereafter be addressed at Ankleshwer, where she is located to continue the study of the vernacular and to enter upon the beginning of her work.

—On Christmas Day, in Ankleshwer, there were added unto the Lord, by baptism, fourteen souls. Most of these were of the jungle tribe, known as Bhils, and among them were three Bhil women. These women are very timid about confessing Christ, but we hope this will be the beginning which a number of them will have the courage to follow.

—For Christmas we were rather in a puzzle what to do. Wife was not at home, and could not come home. Our three children were at Bulsar. I was alone, yet, I felt we must have a Christmas that would be good for all, and so I set to work. In Bombay I got a number of large sheets of good cardboard in different colors, for

an anna each, and had them cut into squares, about twelve to a card. On these cards I mounted various pictures, and to find the pictures I went everywhere. That is, I cut the illustrations out of the Thanksgiving number of the Messenger, cut the photos out of the Book Catalogue of the Publishing House, got pictures of bullocks and cattle from the newspapers, and of houses from whatever source I could, and so made a great pile of picture cards. Then I got baby ribbon cheap, and tied them in bunches of four or five cards to a bunch, being careful to get into each bunch, as far as they would go, a card of each color and of each kind, so that every home got a picture of some brother or sister, a picture of some good, comfortable house or home or church, a picture of fine cattle or fowls, and one of a field scene. Then I got a native brother to letter the first card artistically with an appropriate Christmas text, and tied them into thirty-five or more bunches. This was the bulk of our Christmas presents, though we had a little Gujarati New Testament for each of the workers. A neighbor, learning of our good intentions and limited means, added to the list a copy of the book Titus, for every man, woman and child that could read. Our Christmas was pronounced a success by all. We felt it that way too. We live to make others happy, and when we can do it, our happiness is complete.

—We are at it again on the Temperance Question among the Bhils. I learned, the other day, that the tribe known as potters had taken the question to heart, and had gone dry six months ago, and the whole caste, all over the taluka, has been holding out faithful, ever since. This is very encouraging and very good.

—Last Sunday we had a called meeting of the Bhils again. That is, I sent out post cards to each village, inviting all to a general temperance meeting; and then waited for them to come. About one hundred men came, from some eight villages. We had a good meeting. The people were much of the opinion that the liquor business ought to stop, tooth and nail, horns and hoofs, but that they could not stop it themselves. Then we asked them how to do it. And they said, "Call the chief men of each of our fifty-five villages, and what you can get them to do, will be our law." And so it was agreed that we would call the chiefs, the vasavas, next Sunday. We have called them. They will come, some of them. And while we may not have so many people next Sunday, in our temperance meeting, as we had this last Sunday, we will likely have a more representative meeting, and be able to get something more definite accomplished. We hope so anyhow.

—The Bhil hajri, or roll call of thieves is a farce among the people that we have set ourselves to correct. By this roll call of thieves all the Bhils are classed as hereditary thieves, and treated as such. They groan under the oppression. It is slavery of the worst form, and native enslaves native, and does it in the name of the Government. We are doing all we can to break the spell, and so arrange matters that the people in this form of slavery will have a sure way of escape. When they become Christians, then they should be free. Yes, quite so, but those who are over them also are awake to the fact, and oppose them at that special time more than ever before. Then we are up to it, sometimes to fight it out with the oppressor, sometimes to endure, and sometimes to suffer. We can endure and we can suffer, but when it comes to making a raw convert suffer, we must stand with him, especially when the hand of the oppressor is on him with the view of making him recant, or showing him to be a fraud in the eyes of the missionary. The missionary hates frauds with an intense hatred. The people know this. It is good they do. But those who would upset a weak Christian take advantage of the Christian and of the missionary, and prove to the missionary, again and again, that the man he trusts is a rascal! It is often a question, indeed. If the case is clear, there is no question. And among those who undertake to follow the Lord Jesus, there are sometimes wolves in sheep's clothing. This makes the question often difficult, as you can see. I ask the prayers of all again and again. W. B. Stover. Jan. 14.

TWO SUNDAYS OFF.

(Concluded from Page 117.)

cars on Sunday, and get there in time. Accordingly I started my children to Sunday school, while I went to the traction station, where I took the car to Dayton. My company, according to conversation overheard, were going on visits to uncles, cousins, and friends. None of them were discussing the goodness of the Lord, and our duty to him and his people, but *neither* was I.

At Dayton I took the steam car. It was filled with people who discussed the Saturday night theater, and other follies. None of them spoke of the Lord's mercy and religious duties, but (confidentially) *neither* did I.

Then I noticed that the people spent a large part of their time poring over the Sunday paper. I bought

a paper, too, for once. The general rule is, if you run with the wolves, you must howl with them, too. I read the paper until I became disgusted, and ashamed, and repentant. I then sized it up. Three hundred and fifty columns in all, of which one column is given to the Sunday-school lesson, the rest to theaters, prize-fights, baseball and other games, romance, the news of the day (largely disgusting), and to advertisements of every description. It was a worse mess, by far, for one's soul, than the one on which the rich fool fed. And why should these people be reading such papers on the Lord's day? And then, too (yes out with it), why should I?

We passed a number of churches on the way. None indicated a large attendance. Along the roads, in the streets and in other places were many not in church but (listen considerably) *neither* was I.

I had to lay over in one of our cities several hours. I walked to the postoffice, and saw the merchants looking over the mail in their postoffice boxes. Many others also seemed to be interested in mail matter on the Lord's Day. Then, strange to say, I found myself putting mail into the chute too. I wondered why so many people should be wandering around the streets that way; but I had evidence that they had at least one minister among them, whose excuse would not stand a closer test than theirs.

I wandered to the courthouse and heard a most convincing speech on the right side of the local option question. I wondered why, in discussing such a deeply religious question, the men all kept their hats on, but—don't ask any questions, please.

At a late hour I arrived at our school town,—so late, in fact, that all had retired. I found my way to a brother's home, who kindly took the belated and wearied traveler in,—showing such brotherly kindness as becometh those of the household of faith.

Five days of busy traveling and visiting, found me ready to go home. Saturday morning arrives, and it will take thirty-six hours to reach home. I am needed there. I proceed on my journey, but try to spend the sacred hours of the Lord's Day more in the Spirit. However, would it not be better if all traffic, traveling, yes, everything, would be suspended on the Lord's Day, except that devoted to his service? How appropriate if every vehicle or car, run by whatever power, would only be used to convey the people to and from the sanctuaries of the Lord, on that holy day! Is that attainable? How shall it be done? When every utensil, every sign of power, has rightfully inscribed on it "Holiness to the Lord" (Zech. 14:20, 21). When every heart shall have experienced the transforming power of the commandment of the Lord, "Be ye holy for I am holy" (Lev. 20:7).

Dayton, Ohio.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Long Beach.—Bro. L. D. Bosserman began a series of meetings Jan. 16, continuing until the time of our love feast, Feb. 1. One of our Sunday-school boys was baptized. We are now planning for the district meeting to be held here in March.—Susie Forney, Long Beach, Cal., Feb. 7.

Pomona.—Brother and Sister D. L. Miller have been visiting at this place. Bro. Miller delivered three sermons and six lectures to a crowded house. A number of families of members have recently come here.—Clara B. Wolf, 310 Kingsley Avenue, Pomona, Cal., Feb. 7.

CANADA.

Mountain View church met in council Feb. 5, Eld. John Bare presiding. Church officers were elected for one year. The Sunday-school organization remains the same as before, with the exception of Bro. N. E. Weddle being chosen superintendent. A collection of \$3.35 was taken for the Bethany Bible School. It was decided to take up a collection at each quarterly council, to be used as the church may direct at the time.—J. L. Weddle, Cowley, Alberta, Canada, Feb. 6.

COLORADO.

Denver Mission.—Sunday morning, Jan. 30, we were boundedly fed upon the Word by our temporary pastor, Bro. J. Rosenberger, Bro. Root having been called into the field by the Board, to do some work. We have secured Bro. Rosenberger's services, while it is possible for him to be with us. On the evening of Jan. 30 our newly-elected minister, Bro. Arthur Rust, gave us a good talk. Sunday, Feb. 6, Bro. Rosenberger again preached for us. He also preached I should have said that Sister Elrod is president of the Christian Workers' meeting, instead of Sister Culler. Our Sunday school, at the new church, is increasing. We are sorry to say, however, that many times we are short of teachers and find it necessary to call on some who are not of our faith, to help us. In many strong congregations there are competent teachers who have no opportunity of making use of their talents. Will not some earnest workers come and help us?—Emma Root, 1109 S. Washington Street, Denver, Colo., Feb. 7.

ILLINOIS.

Mulberry Grove.—At our council today it was decided to hold our love feast here in town, on Saturday evening, March 26. Bro. C. S. Garber, of St. Joseph, Mo., will hold a series of meetings in the town church, beginning March 6.—N. E. Lilligh, Mulberry Grove, Ill., Feb. 10.

Woodland church met in council Jan. 26. Five letters were granted, one being to one of our ministers, Bro. Uriah Brillhart. He, with his family, is going to Kansas this month. We are sorry to have them leave us and shall miss them very much. Our treasurer, Bro. J. E. Bubb, made a report which was accepted. He also tendered his resignation, which was not accepted. Our series of meetings will begin at the Mt. Pleasant house Oct. 16. Bro. D. Crist of Paola, Ill., will conduct a series of meetings at the Woodland house sometime in August or September.—Fannie B. Stambaugh, Summum, Ill., Feb. 4.

INDIANA.

Blue River.—We have recently closed a twenty-four-day series of meetings, conducted by Bro. John Kitson. Twenty-five were added to the church. Among these were six husbands and their wives. The roads and weather were favorable the greater part of the time and the house was always well filled.—Walter Swihart, Chubbuck, Ind., Feb. 7.

Huntington City.—We have just closed a series of revival meetings. Bro. W. Lear, of Cerro Gordo, Ill., commenced Jan. 16, and continued until Feb. 6, preaching twenty-six sermons, which were strengthening to the church. Three were reclaimed and nine converted. The members were greatly encouraged. In this series of 13,000 inhabitants, we have voted out the saloons. Our brother reminded us, however, that there are gambling dens, places of questionable amusements, and other evils, that need attention.—John B. Bailey, 700 Guilford Street, Huntington, Ind., Feb. 9.

Lower Deer Creek congregation met in council Feb. 5, with our elder, Bro. J. G. Stinebaugh, presiding, assisted by Elders A. G. Crosswhite and Benjamin Rae, of Flora, Ind. Considerable business came before the meeting. Two letters were received and nine were granted. Bro. John Webster was re-elected church treasurer; Bro. Ora Splitter was elected clerk; and the Bro. William Meschman and Sister C. C. collectors; and the Bro. Samuel Snoberger was elected as deacon, and, with his wife, installed the following Sunday. Our elder, Bro. J. G. Stinebaugh, has decided to move out of our territory, which made it necessary to elect some one else. Eld. David Dilling, of Monticello, Ind., was chosen.—Ella Dilling, R. D. 6, Delphi, Ind., Feb. 8.

Middletown.—Bro. Wm. T. Pannell preached for us today at Middletown. On account of sickness he was not able to be with us for a while. Brethren here are few in number at this place, but we hunger and thirst after righteousness.—Florida J. B. Green, Middletown, Ind., Feb. 6.

Spring Creek church met in council Feb. 5, with Bro. J. D. Mishler presiding. Two members were received by letter and nine letters were granted. Bro. J. D. Mishler was re-elected church officer. Church officers were elected as follows: Bro. August Mishler, secretary; Bro. John Ross, treasurer. Our love feast was appointed for May 28, at 10 A. M.—Nora A. Ross, Sidney, Ind., Feb. 7.

IOWA.

Cedar Rapids.—One was received by baptism yesterday. Plans are being made to improve the churchhouse by arranging a basement, containing furnace, baptistry and Sunday-school rooms. We also plan to repair the building outside and inside and install electric lights.—S. B. Miller, Cedar Rapids, Iowa, Feb. 7.

Curlew church met Jan. 9 and reorganized the Sunday school. Bro. W. Pyle preached three sermons for us Jan. 21.—Grace Prentice, Curlew, Iowa, Feb. 8.

Garrison.—Bro. Moses Deardoff, of Yale, Iowa, began a series of meetings Jan. 16, and continued until Feb. 6. One was baptized and one reclaimed. Attendance was good throughout the meetings, also the attention. The weather was favorable during the three weeks.—Estella Blough, Garrison, Iowa, Feb. 7.

Kingsley church met in council in the house in town, Feb. 9. The attendance was good. Bro. H. H. Wier, who was our elder for the past year, was elected for the coming year. Two letters were granted. As Bro. Wingert will be alone in the ministry this year, a call was made for more ministerial help. A committee was appointed to secure some one, if possible. Our love feast will be May 28, at 4 o'clock.—Phoebe Poff Kingsley, Iowa, Feb. 10.

Panora.—In last week's Messenger the obituary notice of Bro. Ephraim Duber should have been Bro. Ephraim Dubs. I accept this as another caution for me to be more careful in the formation of my letters, especially in proper names.—J. D. Haughtell, Panora, Iowa, Feb. 7.

South Ottumwa church met in council Jan. 9. Bro. Peter Brower, of South English, was chosen elder for one year, and Bro. Fred Senger, Sunday-school superintendent. The members expressed their intention of working hard during the present year. Prospects are good for our work. Jan. 23 three were baptized, and on Feb. 6 one more received the rite. There has been much suffering among the poor on account of the cold, and scarcity of work. If any of the members feel like helping by sending clothing or otherwise, it will be much appreciated. All aid should be sent to the writer, by means of which we have been able to help a number of families. Clothing, shoes, groceries, etc., were sent at Christmas time the South English brethren sent a barrel and box of provisions, containing chickens, rabbits, meat, dried fruit and cookies. We made many homes happy with these provisions. The things needed most now are shoes, stockings, children's clothing, and dresses for women.—Geo. W. Burgin, 107 So. Moore Street, Ottumwa, Iowa, Feb. 12.

KANSAS.

Kansas Center church met in council Feb. 5. All business passed off pleasantly. Report of annual visit was given. We decided to hold our love feast April 23, beginning at 6 P. M. Four letters were granted.—Mary B. Mohler, R. D. 1, Box 3, Lyons, Kans., Feb. 8.

Morrill.—Yesterday, Feb. 6, Bro. Wm. H. Eisenble, of Illinois, preached two sermons for us. The attendance was good at both services. One young sister had been received by baptism since our revival in November. Bro. Isaac Frantz, of Pleasant Hill, Ohio, is booked for a series of meetings, to be held here sometime in the fall.—Lela Meyers, Morrill, Kans., Feb. 7.

Osgoe.—Bro. W. H. Leaman gave an unusually interesting talk to the children on the fifth Sunday of January.—D. W. Shideler, McCune, Kans., Feb. 4.

Victor.—Our series of meetings, conducted by Bro. O. H. Feller, beginning Jan. 11, closed recently. He preached twelve sermons and visited from house to house. The writer continued the work and preached nine sermons. On Sunday, Jan. 23, Bro. A. C. Root, of Denver, Colo., came. He delivered five sermons while with us. During all these services three were baptized and one reclaimed. The members who were much built up by our visiting brethren. Those who were baptized ranged from thirty-four to sixty-four years of age. One who was sixty-two years old, had never started in the Christian life. If the young sister lives faithful until she is sixty-two, she will have been a worker fifty-three years. There has been great rejoicing here. Fathers and

mothers saw their children coming to Christ, and prayers were answered.—A. C. Daggett, Covert, Kans., Feb. 4.

MARYLAND.

Denton church met in council Feb. 4, with three elders and two ministers present. Our elder, Bro. G. S. Raleigh, presided. Eleven letters were received, among them being those of one elder, one pastor and two deacons. As considerable funds have already been subscribed for a churchhouse in Denton, a building committee was appointed. Our harvest meeting will be held the first Saturday in August. We organized our Christian Workers' meeting, with Bro. S. F. Raleigh, president, and Sister Elva Gordon, secretary. Bro. C. D. Bousack will conduct revival services in November. Elders G. S. Raleigh and J. H. Beer will represent us at district meeting, and Eld. G. S. Raleigh at Annual Meeting. It was decided to open a mission point at Pocomoke City and one at Whitesburg. Our love feast will be Sunday, May 15.—Edna P. Pentz, Luckahoe, Md., Feb. 5.

MICHIGAN.

Grand Rapids.—Under the direction of the Mission Board, work was begun in this city Jan. 12. In a city of 100,000 or more population, as in Grand Rapids, the Brethren are practically unknown. To my knowledge there are but five members here besides myself. These members are earnest, zealous workers. One sister is an invalid and cannot attend the services. We have no preaching at present. The Sunday school is growing in attendance and interest. The membership is thirty-four. Should any of the readers of the Messenger know of members, living in this city, we earnestly request that you send us their names.—Sarah Long, 406 Francis Avenue, Grand Rapids, Mich., Feb. 5.

Vestaburg church met in council Feb. 5. Several questions came up but were pleasantly disposed of. The writer was chosen church correspondent. Our elder, Bro. I. F. Raleigh, presided. He remained over Sunday and gave us two sermons. Our district has been enlarged, and we feel that the field is great, but the laborers are few.—C. E. Switzer, R. D. 1, McBrides, Mich., Feb. 7.

MISSOURI.

Log Creek.—Instead of regular services on Sunday, Feb. 6, we had the privilege of having our district Sunday-school Secretary, Bro. Ezra Mohler, address the audience on the importance of Sunday-school work. We appreciated his efforts very much. Though our Sunday-school attendance is not large, we feel that the interest is very good, which is an encouragement to try to do more and better work for Jesus for the year 1910. Since our last report three letters have been granted.—Grace E. Meats, Polo, Mo., Feb. 9.

Peace Valley.—Four of our Sunday-school scholars were baptized yesterday, as a result of our series of meetings during the holidays. This makes seven since last year. We have an evergreen Sunday school. Our pastor has been holding a series of meetings at a mission point seven miles east of Peace Valley. There were no accessions, but the attendance and interest were good.—M. B. Register, R. D. 2, West Plains, Mo., Feb. 7.

Boekingham church met in council Feb. 5. Five letters were granted. Bro. J. S. Bowman was elected church clerk, and Sister Vera Rodabaugh, correspondent. Our love feast will be held May 14. It was decided to hold a series of meetings sometime in the fall.—D. W. Sandy, Norborne, Mo., Feb. 10.

NEBRASKA.

Silver Lake.—The meetings which have been in progress during the past week, closed last Sunday evening, Feb. 6. Bro. C. S. Garber having been called to Virginia by the illness of his mother. He will be with us again in the near future. A little band of children confessed Christ. Sister Mabel Hargreaves, R. D. 1, Box 57, Roseland, Neb., Feb. 10.

NORTH DAKOTA.

Pleasant Valley congregation met in council Feb. 5. Arrangements were particularly made for the district meeting in July. Bro. Paul Mohler will assist us in a revival immediately after the district meeting. He will also conduct a Bible institute during the day. During this time we hope to have a goodly number of members. We have an evergreen congregation, and we feel that all they can. Announcements will be made later. Bro. Ezra Floy, of Sterling, Ill., will assist us in a revival effort in the York house in October. We wish to make these efforts in the Lord's work, but leave the directing of all things with him. Three letters were received. Bro. A. H. Blochman, minister in the second degree, and his wife, being two of the number. One letter was granted. Some of our members were sick and could not be present at the council. Special prayer was offered in the behalf. The winter, so far, has been delightful, and the services, especially in the York house, have been well attended.—Bertha Allen, York, N. Dak., Feb. 7.

OHIO.

East Wm. Hillen.—Bro. James Murray, of Sterling, Ohio, commenced a series of meetings for us at the Brick church on the evening of Jan. 15, and continued until Feb. 1, preaching, in all, twenty-one sermons. The interest was very good and the attendance large. Fifteen were received into the church by baptism. Meetings were held near the Kingdom.—A. J. Carper, Middlebranch, Ohio, Feb. 3.

Fairview church recently closed a series of meetings. Bro. J. W. Killian, of Hicksville, Ohio, came Jan. 9, and continued his labors until Jan. 30. Twenty-four sermons were delivered to large congregations. The plain doctrines of God's Word met with much opposition. Three avowed baptisms, and three were reclaimed. We feel much strengthened at this place.—B. F. Roback, Metamora, Ohio, Feb. 1.

Green Spring church met in council Feb. 5, at the Bethel house. Bro. E. R. Cramer presided. Bro. P. M. Eberly was chosen trustee. Bro. E. R. Cramer was chosen delegate to Annual Meeting. Bro. P. F. Dukes, alternate. Brethren C. Snavely and P. F. Dukes were chosen delegates to district meeting, with Bro. F. A. Sellers, alternate. Our love feast will be May 28, at the Sugar Grove house. Bro. E. R. Cramer will hold a series of meetings at the R. D. 3, Tiffin, Ohio, beginning Feb. 20.—Bearl Brennenman, R. D. 3, Tiffin, Ohio, Feb. 7.

Marble Furnace.—Our elders, Brethren J. H. Brumbaugh and B. F. Petry, met with us in council Jan. 5. Bro. Brumbaugh presided. Some of our business was deferred until the next meeting. Bro. Wm. Minnich began a series of meetings for us Jan. 2, and closed Jan. 15, delivering fourteen sermons. The attendance was good when the weather would permit, but our members are scattered, which made it inconvenient when the weather was unfavorable. Bro. Minnich labored very earnestly. We need your help and ask an interest in your prayers.—Quinter Ramsey, R. D. 5, Peebles, Ohio, Feb. 7.

Mohican.—Our series of meetings, conducted by Bro. A. W. Harold, closed Monday evening, Jan. 31. Bro. Harold delivered twenty-one sermons. Bro. Hasling was with us five days and conducted the services. The attendance was good, with the exception of a few evenings when the weather was inclement. The interest also was good, throughout the meetings. Seven were received into the church by baptism and four reclaimed.—Lena Leaman, R. D. 5, West Salem, Ohio, Feb. 3.

OKLAHOMA.

Cushing.—In the absence of our correspondent I will note that the interest at our services at the church, four miles east of town, is increasing. The attendance is good, both at Sunday school and in the preaching services, morning and

evening. The evening services are attended largely by young people who, we trust, will become active workers. There is room for workers here, as well as elsewhere.—A. W. Austin, Cushing, Okla., Feb. 5.

Elk City.—The new churchhouse is nearing completion. We were encouraged to have Bro. Byerly, a worthy deacon, and his family of five members locate here. Another deacon, brother from South Dakota was here recently, bought a farm and will locate here. Prospects are good for others to come. Those looking for homes would do well to investigate this place.—J. F. Neher, Elk City, Okla., Feb. 2.

Mangum.—The first place we went to church, from our new home, was to the Missionary Baptist church, where we heard a sermon from Cant. S. Jan. 30 wife and I went eighteen miles to our home church, Bright Star. The writer preached at 11 A. M., from Matt. 3: 17. A collection of \$6.00 was taken for local work. At 7: 30 P. M. Bro. A. A. Hartman preached for us. Since Brethren G. W. Landis and W. R. Brubaker have located with us, we have preaching twice each Sunday. We hope soon to have a place, here in the city, to hold services. We are invited to hold services at the house several miles from Blair, Okla., which is owned by the Cumberland Presbyterians. We visited the South Methodist church today, and heard a sermon from Psa. 23. Our love feast will be at Bright Star, Okla., March 19.—P. S. Hartman, Mangum, Okla., Feb. 5.

PENNSYLVANIA.

Chambersburg.—The series of meetings, held at Manuel's church from Jan. 22 to Feb. 6, closed last evening. The attendance also was very interesting and instructive. The attendance also was good. Bro. Floy's son, Russell, went each evening with a two-horse sled, to provide conveyance for friends and brethren to get to the services. The kindness on his part, was appreciated by all. Bro. H. M. Stover, of Waynesboro, preached the closing sermon.—J. W. Crusey, Vine Street, Chambersburg, Pa., Feb. 7.

Chiques.—Feb. 6, nineteen persons were baptized at this place. Feb. 12 we will begin a series of meetings at the east end of our congregation, Eld. J. Mount Hope, Pa., Feb. 7. preaching.—Henry S. Zug, R. D. 1, Mount Hope, Pa., Feb. 7.

Dunnings Creek.—Bro. C. B. Smith and wife, of Red Cloud, Neb., arrived Jan. 1. Bro. Smith began preaching in the New Paris church the same evening and continued three weeks. Two applied for membership. From here Bro. Smith and wife went to New Enterprise, to hold a series of meetings, but will return to our congregation for a similar effort in the Holsinger house. This being Sister Smith's childhood home, they will remain in the community some time.—Levi Rogers, Ryot, Pa., Feb. 6.

Notice.—The district meeting of Middle Pennsylvania will be held in the Riddlesburg church, on the H. and B. R. R., Wednesday, April 20. The district will meet the day after, at 2: 30 P. M. Announcement of train service will be made later by the Riddlesburg brethren.—J. C. Swigart, Mattawana, Pa., Feb. 10.

Notice.—The district meeting of Western Pennsylvania will convene in the West Johnstown congregation, Roxbury house, March 30, 1910, at 8 A. M. The church will meet the day previous, at the same place, at 3: 30 A. M.—Jasper Baranholc, Uniontown, Pa., Feb. 8.

Springville.—Feb. 8 a special meeting was held at Mohler's meetinghouse, to receive the applicants for baptism, who applied for membership at our last series of meetings, conducted by Bro. Rufus Bucher. A number of ministers were present. In the afternoon twenty-three were baptized in the Springville spring, in the presence of a large concourse of people. The rest of the applicants will receive the rite in the future.—Aaron R. Gibbel, R. D. 2, Ephrata, Pa., Feb. 8.

Reading.—This congregation has just passed another council meeting, where a large volume of business was transacted. Two letters were granted, and a number of ministers were received. Improvement to the basement, in the way of placing a concrete floor in same. Four have been added to the church through baptism, being the fruits of the last series of meetings. The work is going on at this place. While not carried on as zealously as it might be, yet, considering the drawbacks and disadvantages under which we are laboring, we still have reason to believe that God is with us. On Tuesday evening a German prayer meeting was held at the home of one of our aged sisters, who is deprived of the regular meetings in the church. On Sunday afternoon a regular schedule tent meetings will be held in the vicinity of one of our distance from town, this being in the vicinity of one of our tent meetings during the summer, and one of the above-mentioned applicants for baptism resides there. Many earnest, honest people are seeking for Gospel light. Last summer was the first time the people of that vicinity ever heard the Brethren doctrine expounded. The attendance of the Brethren is good, considering the weather conditions since Christmas.—Henry H. Moyer, Reading, Pa., Feb. 11.

TENNESSEE.

Jonesboro.—We held services here yesterday, Bro. Diehl preaching for us in the morning and Bro. P. D. Reed in the evening. The attendance at both services was fairly good. We will hold services every first Sunday, at 10: 45 A. M. We hope that the members who live near will be present on these occasions.—N. T. Larimer, Jonesboro, Tenn., Feb. 7.

VIRGINIA.

Antioch church met in council Feb. 5, with Eld. Isaac Bowman presiding. One letter was received and three granted. Feb. 6 Eld. S. M. Ikenberry preached for us. Since my last writing one has been received by baptism.—Martha Mitchell, Wirtz, Va., Feb. 8.

Correction.—I notice a few mistakes in my report in Messenger No. 6, concerning the Bible Term at Hebron Seminary. "Eld. S. F. Sanger" should be "Eld. S. A. Sanger," and "Bro. P. S. Miller conducted evangelistic services," should read, "Bro. J. K. Miller conducted evangelistic services." J. F. Graybill, of Nokesville, Va., has written me, saying, "In the copy sent us, and simply 'Bro. Miller' without an initial." (Heberly)—It so happened that it was "Eld. S. F. Sanger" in the copy sent us, and simply "Bro. Miller" without an initial. We ventured a guess on the guess swung too far to "P. S." but in this instance our guess swung too far to the south. When it comes to supplying initials where they are omitted, we sometimes do a great deal of guessing, and occasionally miss it. We suggest greater care in writing proper names; then the editorial management will do less guessing.—Ed.]

..... CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

NOTES AND COMMENTS ON A DENVER SERMON.

The Rev. Dr. Hopkins, of the Third Congregational church of this city, preached a most telling sermon on Sunday morning, Jan. 30. His theme was, "Respectability Is Killing Many Churches." The theme, to start with, has a clear ring to it. A few of the doctor's statements are as follows:

1. "To not a few Christianity is mere respectability." Is it not apparent that there are those who belong to the church, who have more anxiety for the approbation and praise of society than they have for the approval of heaven? They make greater efforts for the former than they do for the latter. It is this class to which Christ alludes in saying: "How can ye believe, which receive honor one of another and seek not the honor that cometh from God only?"

An elder hesitated to execute church discipline, fearing the opposition he would meet. He alluded to the criticism that he was now receiving from members in the District. This elder had his eye and ear on respectability. The Scriptures are so efficient on government, and our church rules are so effective and clear that elders,—officials with the love of God in their hearts, and a zeal for the purity of the church, Christ's bride,—need not occupy undecided ground. Such persons are living empty, hollow and undecided lives. They hardly know whether they will serve the Lord God or Baal. They are not of the Joshua type.

2. "There can be no doubt that many churches are dying because of respectability." Such people, again, Christ alludes to thus: "They loved the praise of men more than the praise of God."

3. "Respectability, which opens its doors to best society, is not and cannot be Christianity." Is not this cutting statement true? Listen to Christ, up in the synagogues, reading his chartered mission in prophecy: "He hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." The poor downtown mission, with all its pitiful scenes, is far more Christlike than many of these churches and clergy, with all their "swelling words."

4. "Respectability is all there is of Christianity for many today, and that, too, in spite of the fact that Christ was hardly respectable in those old Galilean days." He was said to be the friend of publicans and sinners. "He was despised and rejected of men." And Paul must have occupied the same low plane, for he was beaten, stoned, smitten and imprisoned. And the sect to which he belonged "was everywhere spoken against." Paul, in addressing us on this phase of Christian life, says: "Woe be unto you when all men speak well of you." And, "Yea, all that will live godly in Christ Jesus, shall suffer persecution." Such could not be called respectable today.

5. "What is Christianity? A study of modern conditions reveals the fact, that whether real Christianity is growing or not, the spurious isms of the hour are growing at a marvelous rate. Men want something. If the real is not realized, some imitation will, of necessity, take its place. What Denver needs is a revival of the old-time gospel preaching. Better than the return of Gipsy Smith will it be for every pulpit in Denver to preach the old and ever new Gospel of the crucified Savior and the risen Lord. . . . All the reason that there is a place for the modern isms, is because the true standard of the cross has not been lifted up." I thought that Dr. Hopkins' notes, or some of them at least, would be helpful to the readers of the Messenger, especially our ministry, for when men of Dr. Hopkins' stamp and school speak thus, it is time for us, at least to stop and listen.

Denver, Colo., Feb. 3. I. J. Rosenberger.

FROM BOTETOURT NORMAL COLLEGE.

Our Special Bible Term closed Feb. 6. The attendance was good and every one seemed to be well pleased with the work. Taking everything into consideration, we can say that it was the best term we have yet had.

Eld. J. Kurtz Miller, Brooklyn, N. Y., who taught the Gospels of Matthew and John, and who conducted the evangelistic services, made a fine impression. He is a devoted, consecrated worker. Our people were unanimous in soliciting his services for another year. As an immediate result, fifteen souls stood up for Christ. Of these seven have been baptized, two are to be restored and one more awaits the sacred rite.

All of us regretted much that Eld. P. S. Miller could not be with us on account of the sickness and death of his mother-in-law. We were anxious to hear him on the subject, "The Church." We hope that Bro. P. S. can give us the result of his thoughts on this subject at some future time.

Besides the workers above mentioned, Bro. E. C. Crum-packer gave instruction on "The Value of Christian Character"; D. N. Eller, "The Mission and Power of the Holy Spirit"; C. D. Hylton, "The Outlook for the Brethren Church"; J. A. Dove, "The Necessity of a United Effort in the Present Temperance Movement"; J. C. Flory, "Paul Our Author"; D. Price Hylton, "The Importance of Prayer"; J. W. Ikenberry, "Love"; J. M. Henry, "How We Should Study the Bible."

On Saturday, Feb. 5, in the forenoon, we had the most enthusiastic "College Day" we have ever had. I am sure that most of us were made to see the necessity of church schools as we never saw it before. In the afternoon of the same day a most excellent Sunday-school meeting was held. The term closed with a most excellent spiritual feeling.

Feb. 12.

F. Hantz, assisted by Bro. C. A. Shank. Interment at Navarre, Kans.

Peters, Sister Elizabeth, born Sept. 21, 1818, in Franklin County, Va., died in the bounds of the South Beatrice church, Neb., of old age, Jan. 12, 1910, aged 91 years, 3 months and 21 days. She was married to Abraham Peters March 15, 1838. To this union were born two sons and eight daughters, all of whom survive. For many years she lived with her daughter, Sister Bettie Overice. Services by Bro. Henry Brubaker. Lydia Dell.

Phillips, Ray, son of Lyman and Susan A. Phillips, born near Liberty Mills, Ind., June 12, 1891, died at the home of his parents in North Manchester, Ind., Jan. 13, 1910, aged 18 years, 7 months and 1 day. Before his sickness, which dates back to July, 1909, he was a regular attendant at the Brethren Sunday school. His parents and three sisters survive. Services at the M. E. church by Rev. D. Hidy, of the Christian church, assisted by Bro. P. B. Fitzgibbon. Alice Mumert.

Robertson, William Glen, son of Arthur D. and Alice M. Robertson, born April 15, 1902, died of spinal paralysis, in the Fredonia church, Kans., Feb. 1, 1910, aged 7 years, 6 months and 16 days. Services at the house by Eld. A. B. Lichtenwaiter, of Columbus, Kans. Text, Matt. 19: 13-15. W. B. Sell.

Robins, Bro. Henry, born in Warren County, N. J., Feb. 3, 1826, died at the home of his daughter near Dallas Center, Iowa, Jan. 30, 1910, aged 83 years, 11 months and 27 days. At the age of thirteen he moved to Pennsylvania with his parents, where he married Amanda Rathburn, Sept. 6, 1844. To this union were born four children, three of whom died Feb. 28, 1864. Bro. Robins was united in marriage to Elizabeth A. Brown. In 1866 he was united in marriage to Elizabeth A. Brown. To this union were born five children. His second wife died April 19, 1900. Bro. Robins united with the Church of the Brethren in 1889, and has always been faithful to the same. Services by the writer, assisted by Eld. C. B. Rowe and Bro. H. L. Royer. Text, Heb. 13: 14. M. W. Ellenberry.

Saxton, Sister Mary M., nee McMillen, born in Allen County, Ohio, in 1846, died after a long illness, at her home near Leeton, Mo., Jan. 25, 1910, aged about 64 years. She was united with the Church of the Brethren at the age of thirteen years, and lived faithful until death. She was married to Bro. Henry Saxton in 1869 and moved to Missouri in 1870. Her husband and eight children survive, three children having preceded her. Services Jan. 26, by Bro. James Mohler. Text, 1 Thess. 4: 13. Interment in the Mineral Creek cemetery. Zilpha Campbell.

Schook, Florence, daughter of Mr. and Mrs. Wm. Piem, born in Harrison County, Ind., Dec. 18, 1876, died near Anderson, Ind., Jan. 25, 1910, aged 34 years, 1 month and 7 days. She was married to Levi Schook in 1904. To this union one child was born. She united with the M. E. church when a child was born. Her husband, father and one sister survive. Services at Whitestone Chapel, near Anderson, Ind., by the writer. E. O. Norris.

Shank, Bro. Joseph died at his home in Somerset Township, Somerset County, Pa., in the bounds of the Middle Creek church, Pa., Jan. 17, 1910, aged 71 years, 3 months and 16 days. Bro. Shank was married twice. His first wife was Harriet Sipe, daughter of Michael Sipe. To this union were born two children. His second wife, who survived, was Susan Ellen Koontz, daughter of Brother and Sister Jacob Koontz. To this union were born two sons and one daughter, who also survive. He was a consistent member of the Church of the Brethren for a number of years, and served as a deacon about thirty-two years. Services in the Sipesville church, by the writer, assisted by Bro. J. W. Wegley. Interment in the cemetery near by. Silas Hoover.

Shively, Bro. George, born Oct. 12, 1823, in Stark County, Ohio, died at the home of his son, on the old homestead, in the bounds of the Camp Creek church, Feb. 1, 1910, aged 86 years, 3 months and 20 days. He was united in marriage with Albertina Stabaugh March 26, 1854. To this union were born four children, two sons and two daughters. One daughter preceded him. Bro. Shively united with the Church of the Brethren early in life and was faithful to the same. His daughter preceded him several years ago. He left one daughter and two sons. Services and interment at Stony Point. Daniel Wysoog.

Simpson, Sister Katherine, nee Kimmel, died at her home, 546 W. Fourth Street, Dayton, Ohio, Jan. 19, 1910, aged 82 years, 6 months and 6 days. Sister Simpson was born June 13, 1827, in Jefferson Township, Montgomery Co. She was united in marriage to David L. Simpson in 1847. This union was blessed with eleven children, four of whom preceded her. Her husband died eighteen years ago. In 1882 Mrs. Simpson member until called to the celestial abode. She is survived by two brothers and five daughters and two sons. Services by Eld. David Filbrun, assisted by Eld. E. Shank. J. O. Garst.

Stemple, Nora May, nee Morton, born in Berry County, Mo., Aug. 6, 1878, died at the home of her parents, Brother and Sister J. J. Morton, at Ashland, Oregon, Jan. 31, 1910, aged 32 years, 6 months and 25 days. She was united in marriage with F. J. Stemple, June 8, 1900, at Carthage, Mo. Soon after marriage they moved to New Mexico, then to Riverside, Cal. At this place both became members of the Adventist church and were faithful till death. From here they came to her again for Mexico for her health. A few months later her husband died. She again returned to her parents, then residing at Ashland, Oregon, where she lived till death. She leaves her parents, two brother and two sisters. Services by Eld. S. E. Decker, at the home. Cora B. Decker.

Waddell, Bro. Frederic W., born in Crigersburg, Frederick County, Md., Jan. 2, 1821, died at his home in Milledgeville, Ill., Jan. 27, 1910, aged 89 years and 25 days. His wife and eleven children survive. He was a faithful member of the church for a number of years. Services by Eld. D. E. Brubaker, assisted by Rev. Z. T. Livengood. Annie Turner.

Wilmoth, Bro. William L., born in Randolph County, W. Va., in 1822, died at his home at Top of Alleghany, W. Va., in the Staunton and Parkersburg Pike, Jan. 17, 1910, of la grippe, aged about 87 years. He was a resident of Pocahontas County, W. Va., most of his life. His wife, whose maiden name was Martha A. Taylor, died in 1902. To this union were born four sons and one daughter, of whom one son and the daughter preceded him. Bro. Wilmoth was a minister in the Brethren church for many years. C. S. Woodell.

Wine, Bro. Isaac, born in Shenandoah County, Va., died of heart failure, in the bounds of the Pleasant Valley congregation, Washington County, Tenn., Jan. 4, 1910, aged 82 years, 7 months and 20 days. He came to Tennessee with his parents when ten years old. He was married to Polly Loudermilk Nov. 3, 1853. Bro. Wine united with the Brethren church in 1862 and served many years as deacon. Two sons, three brothers and two sisters survive. Services at the home by Brethren C. H. Diehl, J. C. Bashor and S. H. Garst. Interment in the family cemetery. Effie E. Miller.

Wood, Bro. Billy, died at his home near Bethlehem church, Franklin Co., Va., Jan. 27, 1910. He was operated on by physicians from Roanoke City, about a week before his death. He was married to Louisa Saul. Both have been members of the Church of the Brethren for a number of years. His wife, four children and two brothers survive. Services at Bethlehem by Eld. D. A. Naff, of Naffs, Va. N. C. Peters.

Woodell, Nettie M., daughter of Bro. Charles S. Woodell and wife, at Top of Alleghany, W. Va., died after a short illness, Dec. 24, 1909, aged 13 years. Services by Bro. Josiah Beverage. Interment in the family burying ground. Charles Spencer.

SUNDAY SCHOOL LESSON BIBLE CHART FOR 1910

The accompanying cut shows a reduced fac-simile of one page of our 1910 Sunday School Lesson Bible Chart. Size, 13x20 inches. 60 pages. When hung on the wall the larger print can be read at a distance of 10 to 15 feet. The Golden Text, Memory Verses, and some of the headings are printed in red—the rest in blue. It contains all of the Sunday-School Lessons for 1910. Each page contains the full text of one of the lessons—The Golden Text, the Home Readings, Three Teaching Points, Subject and Scripture Reference. The Books of the Bible are arranged in groups, for memorizing. There are 4 pages of songs. Four songs to a page. One page for each quarter. Sixteen soul-stirring songs printed in regular song sheet size.

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Sharon congregation met in council Jan. 8. Eight letters were received and three granted. Bro. Oscar Tigner was elected superintendent of the Sunday school, and Bro. E. Williams, president of our Christian Workers' meeting. Eld. Luther Shatto and family of Denbigh, N. Dak., have moved into our congregation. We have two elders at present—Ida E. Yoder, Nanton, Alta., Canada, Feb. 6, and with our elder.

E. Yoder, Nanton, Alta., Canada, died Jan. 27, with our elder, Bro. James B. Shisler, as his executor. One letter was received. Our church is in the forward with interest to April 1, when Bro. S. Nedrow will come to take charge of the church here. On the evening of Jan. 8 Bro. Levi S. Mohler, of Elizabethtown, Pa., began a series of meetings and an evangelistic campaign, which was well attended and extremely continued until Jan. 23. On account of the cold and extreme cold weather the attendance was not so good. The interest, however, was good and we hope much good may yet result from the efforts made forth—Elizabeth H. Harley, 619 North Main, Nanton, Pa., Feb. 9.

Chicago.—We have just closed a two-weeks' series of meetings at Hastings Street. Bro. Paul Mohler labored very earnestly with us. His reports are full of interest, and yet we feel that the seed sown will be tenderly guarded, and yet we feel that those who so keenly have felt another call will soon take a stand for Christ. Since our last address, Bro. G. M. Lauver has been chosen as superintendent at Hastings Street. C. Metzger has been chosen as evangelist. Bro. J. L. Miller, 3435 Van Buren Street, Chicago, Ill., Feb. 14.

Recently Creek.—Bro. Chas. R. Oberlin, of Logansport, Ind., has had a revival in this congregation. The church, one building removed to Indiana. Fourteen persons were added to fellowship.—Cora R. Veach, Logansport, Ind.

Notice.—The district meeting of Northwestern Ohio will be held in the Sugar Creek church, near Lima, Ohio, April 15. The elders' meeting, a missionary meeting will be held the following day. Railroad arrangements will be published in the Messenger at a later date by the Sugar Creek brethren. —Edward Kintner, North Mansfield, Feb. 12.

Hancock.—The meeting for work of the sisters' mission band of this church, held at the home of Sister Mista Schechter, was held on the 12th inst. Sister Mista Schechter is president. The following were present:—Sister Mista Schechter, the means of accomplishing much good. —Samel Bowser, Hancock, Minn., Feb. 12.

11. **Butte Valley.**—Bro. J. R. Allen and wife, of Dumont, Iowa, are visiting Bro. Allen's brother and family at Macdoel. Bro. Allen is a young minister and on Feb. 6th filled the pulpit both morning and evening.—Mrs. E. M. Wolfe, Macdoel, Cal., Feb. 8.

Westphalia.—By request of our district Mission Board Secretary we will give our people in idea of what we are doing. During the first two weeks of January we worked in the First Baptist church. The interest continued to grow until only the most severe weather hindered the attendance. On the 14th, when Bro. Ralph Nauhauser was wanted to the second degree of the lodge, the grandmaster. Another special service was the anointing of Grandmother Grandmother, immediately after the services. On the 17th, our next field of work was in the Second Baptist church. In the West Creek Mission, where the weather was so severe, the interest was so great that many meetings all could not be seated. The writer will begin meetings in Independence on Sunday, Feb. 13.

Chas. A. Miller, R. D. 2, Westphalia.

Sharpsburg.—The church was visited by a series of gospel meetings, delivered by Bro. Harp, of Myersville, Md. We trust the seed sown will soon develop into fruit for the

Tulpehocken church opened a series of meetings at the Heidelberg house Jan. 15, at throughout were most excellent. The interest and attendance in the series of meetings at the Heidelberg house Jan. 15, at throughout were most excellent. The interest and attendance in the series of meetings at the Heidelberg house Jan. 15, at throughout were most excellent. Thirty-two souls, ranging in age from nine to seventy years, were added to the church. Eld. John Herr will open the next series of meetings at the Schaefferstown house Feb. 12. Reber, Myerstown, Pa., Feb. 10.

Lordsburg. The protracted meeting at our San Dims Mission closed last Sunday evening. Eld. D. W. Criss labored for three weeks. Two young men were baptized on Saturday afternoon, Feb. 23. A young man and a young mother were baptized on Sunday afternoon. Eld. W. F. England officiated on both occasions. Arrangements have been made to have the Mt. Wing Sunday each Sunday evening, in addition to the regular services. The joint Christian Workers' meeting for Covina, Glendora, Pomona and Lordsburg was held on Sunday evening, Jan. 30, at this place. An interesting program was rendered. The next meeting was held at San Dims recently. Also \$250.00 was collected for the same. Sister Pratt, to aid in putting up a tent in which to hold the next meeting, is now writing. She is also writing to have Sunday school near her home in Arizona. Plans for our church will be completed by the end of the month. We will begin meetings for our Feb. 20. Dr. George Hileman Miller, Lordsburg, Cal., Feb. 8.

At midnight on Jan. 23 the spirit of our beloved sister, Clara May Manners, left this earthly tabernacle, and passed through the gates of pearl. She was born March 14, 1880, on the old Manners homestead, near Ladoga, Ind.

Sister Manners united with the Church of the Brethren at the age of seventeen. Her conversion was, seemingly, a death-bed repentance. She was stricken with cerebro spinal meningitis, and while her body was suffering pain, she found rest for her weary soul by accepting Christ. She applied for church membership, and, upon her recovery, was baptized, in May, 1897.

In the fall of 1902 she, with her parents, moved to Iowa and was isolated from the church for about one year. Prior to her conversion she had carefully read and studied God's Word and although the separation from the Brethren was hard, she had unflinching faith in God and great love for the church.

Oct. 19, 1903, she entered the mission field at Ottumwa, Iowa. With but few vacations she faithfully labored for the salvation of souls for six years. Her fields of labor were Ottumwa, Iowa, South Bend, Ind., and Chicago, Ill. She went to South Bend, March 14, 1905; to Chicago, Sept. 3, 1906. While at Chicago, she attended several terms of Bethany Bible School and received much help and inspiration. She resigned her work as a missionary Dec. 23, 1909, with the hope of becoming a happy bride next May. Her work was very near to her heart. She loved the poor, and the little ones were especially dear to her. Many were the sad hearts in the Ogden Mission, Chicago, when the news came like a thunderbolt from a clear sky, that her work on earth had suddenly ceased.

Shortly after her return to her loved ones in Iowa, her sister Pearl was taken very ill with diphtheria, and May ministered to her with all the faithfulness that had characterized her work through life. While upon the mission field she had braved contagion, endured a surgical operation, had been seriously injured in a street car accident, and had borne sickness and suffering. She did not now shrink from the duty that awaited her. With untiring devotion she watched by the bedside of her beloved sister until stricken by the same disease Jan. 22. On the evening of the 23d, she remarked that she was better and would be all right by morning. When the morning dawned, her soul was in glory.

Quietly, peacefully our loved one slipped away from her life of usefulness here to the greater life beyond. In less than a week, her sister Pearl followed her. Side by side their bodies lie in the beautiful cemetery near Milo, awaiting the resurrection morn.

Memorial services were held at the Ogden Mission Jan. 30, and at Mt. Pleasant, Ind., Feb. 6. Because of the dread disease, her funeral was deferred and will be preached at Milo sometime in the future.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14: 13).

Lina Stoner.

Ladoga, Ind., Feb. 11.

Our colony is increasing in numbers very rapidly. Three more families will arrive today. We had our first meeting last Sunday, Jan. 30, in Bro. Chas. Eckman's new house. The members were well represented, also a few outsiders were present. After Sunday school we arranged for a permanent organization, and for public preaching each Sunday. As we have no very suitable place for meeting, we decided to buy a large gospel tent for temporary use, until we can do better. A committee was appointed to secure the same, and the money was raised immediately. We are sorry we could not arrange to have Bro. D. L. Miller hold some meetings for us, while in this part of the State, but we had no place for meetings, and most of us are living in barns and tents, hence we had to forego this pleasure. We trust we may secure his services at another time.

We have now been here nearly two months. In talking with those who have lived here several years, we get a better idea of the conditions as they really are. We find the country fully up to our expectations, or better, and as a fruit country it is unexcelled. This valley reminds one very much of the great Red River Valley of the North. It is very level and is about seventy miles wide. The land varies considerably, the soil being mostly a sandy loam, but in some parts there is much sand, which drifts considerably, and makes it undesirable for a home. Here we have no high winds and the soil does not drift. There is no doubt but that we can organize our church in the early spring, with more than fifty members.

Kerman, Cal., Feb. 1. J. W. Brooks.

Kerman, Cal., Feb. 1. J. W. Brooks.

Through the kindness of the Editor of the Visitor we have adopted a plan to reach the churches of our Fraternity with help in the temperance movement.

There has been a pressure for poems, songs, statistics, etc., to assist workers in framing temperance programs for temperance Sundays. We purpose contributing, through our missionary paper, from four to eight pages, quarterly,—material which, we believe, will help to meet the needs of the hour.

We further purpose to have 5,000 copies of this material put up in pamphlet form, designated as Temperance Bulletin No. 1, and ready for mailing by the time this issue of the Messenger reaches the readers.

This Bulletin may be procured by superintendents of Sunday schools and presidents of Christian Workers' meetings free by addressing the Brethren Publishing House, Elgin, Ill., stating how many copies you can use.

It is the intention of the Committee to edit quarterly a pamphlet of this kind, and we urge our temperance workers to order, at once, Bulletin No. 1, and begin the campaign.

J. W. Lear.

Cerro Gordo, Ill.

DISTRICT MEETINGS.

DISTRICT MEETINGS.
 March 24, Southern California, at Long Beach.
 March 30, 8 am, Western Pennsylvania, at the West Town Wesleyan congregation, at Roxbury house.
 April 12, 8 am, Southern District of Ohio, in the Donnels Creek church country house.
 April 13, 14, Southern District of Pennsylvania in the Wesleyan church.
 April 15, First District of Virginia, at Copper Hill church, Floyd Co.
 April 15, Northwestern Ohio,

in the Sugar Creek church,
near Lima.
April 20, Middle Pennsylv-
ania, in the Riddlesburg
church, on H. and B. T. R.
R.
April 20, 21, Middle Mary-
land, Long Meadow church,
Beaver Creek congregation.

LOVE FEASTS.

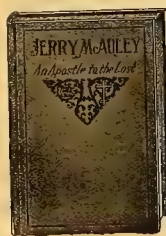
Illinois.
March 26, Mulberry Grove.

Minnesota.
Feb. 19, Root River.

Oklahoma.
March 19, Bright Star.

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It is a good thing to write and print and spread the life of such a man as the hero of this volume. It may kindle the flame in many other hearts. Christians in other walks of life than he trod may be stirred to better living. And some poor, sinning soul, some wretched and sinking soul, some poor sinner, almost as bad as Jerry was, may read it in his extremity, and cry out with this ransom prisoner, "Lord, save me, I perish."

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 49.

Elgin, Ill., February 26, 1910.

No. 9.

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AROUND THE WORLD

THE American Society for the Judicial Settlement of International Disputes is a new organization, recently established in Baltimore. It has the support of President Taft, Secretary Knox, Senator Root and many other men prominent in public life. Its methods of work comprise, principally, the publication of articles by leading men of all countries on subjects indicated by the title of the organization, and the convening of meetings of national scope, to settle all international differences by arbitration, rather than a recourse to armed force. The idea is an admirable one, and needs only the practical coöperation of the larger nations of the world to make it a strong factor in behalf of peace.

PERHAPS it is well to remember, in the general agitation concerning the high cost of living, that we, as a nation are somewhat given to uncalled for and lavish expenditures, judging by the fact that during 1909 we imported cigars, cigarettes and liquors to the total value of \$130,000,000, saying nothing about the multi-million millions, annually spent for whiskey and beer made in this country. Add to this the many millions spent for homegrown tobacco products, and you have a grand total approximating three billion dollars. Perhaps there would be more means for legitimate living expenses if some of the money, now worse than wasted for tobacco, liquor, and fashion's follies, were more wisely expended. "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?"

MADAGASCAR, the island east of Africa, will be remembered as the scene of many cruel persecutions against the natives and missionaries, who, in an early day, attempted to raise the standard of the cross among a benighted people. Cruel as was the persecution of the heathen queen, it finally ended, to the joy of all when other forces assumed control. It now appears that by a ruling of the French Government, now in possession of the island, there is to be at least a partial repetition of former annoyances and molestations. Though no bodily violence is offered to the native Christians and their spiritual leaders, the ruling that no school must be taught in any church, will close nearly all schools now carried on by missionaries in behalf of the natives. Then, too, the labors of the missionaries are so largely restricted as to make them almost ineffectual. It is much to be regretted that, under the active efforts of the French Governor, the observance of the Lord's Day in Madagascar is practically disregarded, and has largely given way to the

revival of heathen practices, nullifying, to a great extent, the labors of the missionaries.

THE International Relief Committee, in charge of funds for the Armenian victims of Turkish persecution and slaughter, is sending out heartrending appeals from its headquarters at Constantinople. There are over eighty thousand dependent persons, mostly widows and orphans, dependent upon the Committee, and immediate assistance will have to be given them to survive the winter. Not much can be expected from the Turkish Government, as its financial condition, at best, is at a low ebb. Whatever is done, therefore, will have to come from the Christian nations of the world. The Committee says, "For the destitute people of Cilicia it is a question of life and death. What is done for these people should be done quickly."

THE pastor of a so-called "Independent Religious Society," in Chicago, has ventured to formulate an improved version of the Lord's Prayer, in which, while emphasizing the spirit of human brotherhood, he practically does away with the real spirit and Divine fervor of the prayer. Referring to the matter of forgiveness, this modernized prayer reads: "We do not pray for forgiveness, but invoke *thine impartial justice*." Whether this pastor really desires the justice he is asking for or not, he may rest assured that he, with thousands of others, guilty of tampering with the Sacred Record, will suffer the penalty referred to in Rev. 22: 18, 19. The "adding to" and "taking away from" the Word of God is a serious matter,—one that will not admit of trifling.

MONEY may be deemed an all-important factor in the lives of some men, but in the case of others there are things higher and better. Five years ago the Carnegie Institute voted an annual grant of \$10,000 to Luther Burbank, the far-famed horticulturist, in behalf of special investigations to be made for them. Concerning the recent withdrawal of the offer, Mr. Burbank says: "The grant brought with it cares, responsibilities, correspondence, visitors, and a full crop of envy and jealousy. Personally I have no desire for wealth or fame. A thirst for these is the root of many evils. My ambition is to leave the world better for having passed this way. To be misjudged is a passing trifle; to have lost a life of honest labor is a tragedy." There is something in the sentiments expressed worth thinking about. Neither wealth nor fame can satisfy the longings of an immortal soul, and there is no tragedy so sad and dismal as the agonizing despair of a wasted life.

WITH the increasing demands for army and navy, the United States Government has found it impossible to secure a sufficient number of men from the ranks of the voluntary and unsolicited applicants, and has, therefore, entered upon a campaign of skilled advertising, to secure the needed recruits. One of the recent circulars, addressed to "fathers and mothers," describes the navy as "the finest training school in the world," calls attention to the fact that their sons, by enlisting, "will see many countries in the world," and winds up by saying: "If you can't give your boy four years in college, give him four years in the navy." While it is not to be doubted that the training given by army and navy will make good soldiers,—men skilled in the art of war and the shedding of blood, such is not the desire of the Christian parents who have the best interests of their son's welfare at heart. War, and all preparations incident thereto, are diametrically opposed to New Testament teachings, and can, in no way, be encouraged by the followers of Christ. In this position the Church of the Brethren is by no means standing alone. Other bodies of earnest believers, some of

the foremost thinkers among men of prominence, as well as several of the most influential journals of our own and other lands, have taken their stand against war and all that pertains to this greatest of foes against the best interests of humanity.

It is claimed by enemies of prohibition that the remedy for the evils of intemperance is to be found in the general use of the milder intoxicants,—wine and beer. We are told that in Europe where these beverages are in general use, there is a minimum of drunkenness, and practically no disorders arising from the use of intoxicating liquors. It is a fact, however, that the real conditions are otherwise, and that today there is undeniably a great temperance movement in France, Italy and Germany, led by men of science, who, realizing the dangers threatening their respective nations because of drink, are actively promoting the interests of sobriety. Already most encouraging progress is being reported.

THERE is abundant reason to feel encouraged that some, at least, of the men in public life are Bible students and are, by no means, hiding their light under a bushel. Mayor Gaynor, of New York City, is not only an earnest student himself, but uses every possible opportunity to impress others with the importance of daily Bible reading. Some of Mr. Gaynor's political enemies maliciously criticize him for his prolific use of the Word in his addresses. Those who know him best, however, are free to say that Mr. Gaynor's familiarity with Scripture gives him a perfect right to quote from it. Moreover, if there were a better acquaintance with the Bible among men entrusted with positions of responsibility, there would, undoubtedly, be greater faithfulness in the discharge of the duties incumbent upon them. Give the Bible a chance!

M. TURQUOT, a French sociologist, attributes the decadence of his nation, as shown by the constantly decreasing birth rate, to the excessive anxiety of the average French parents, to leave their limited progeny *too well provided for*. "If," he says, "French fathers were more willing to make their sons plunge into the struggles for industrial success, it would put more backbone into the French nation." Figures show that during the last five years the population of France increased only 330,000, while that of Germany expanded 4,000,000. While the fact of national decay in France is apparent to the most superficial observer, the *reason* for it is deeper-seated than the one adduced by M. Turquot. It is found in the lamentable departure from the vital principles of religion, which has plunged the republic into a state of immorality and degradation that is bringing the woeful results always apparent in a "nation that forgets God."

No country in the world suffers so terribly from intemperance as Russia, and in spite of continued efforts at reform there does not seem to be much improvement. At present the production and sale of spirits is a Government monopoly. While it is true that the authorities guarantee to the consumer an absolutely pure article,—a great improvement over the poisonous compounds of former days,—yet the powerful stimulants are as destructive as they have always been, and ever will be, as long as a perverted appetite insists on muddling the brain and paralyzing the body's activities by their use. While the International Alcoholic Congress, in its recent session at St. Petersburg, was expected to do much for drink-besotted Russia, it is not likely that much will be accomplished as long as the empire is financially benefited by the sale of liquor. It would seem that the time is here when Christian nations should no longer be promoters of the rum traffic, or beneficiaries from its sales.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

"Whom Do We Worship?"

SELECTED BY JAS. A. SELL.

Whom do we worship? He who said, at first,
"Let there be light," and light o'er nature burst!
To hear whose voice the stars together sang,
And shouts of joy through all creation rang,—
At whose potential "Let," the waters fled
From their primeval to their bounded bed,—
Order from chaos 'rose, and drew again
Ten thousand forms of grandeur in her train;—
Lakes, mountains, valleys, cataracts and streams,
Danced in the light of the new and heaven-born beams;
At whose parental voice, exulting mirth
Reigned through the blooming childhood of the earth;
Trees "clapped their hands" in transport; herbs and
flowers

Wreathed smiles of gladness in their verdant bowers;
The mountains waved their silver crests on high,
Bathed in the shining mists that touched the sky—
And from their canopy stooped down to hail
The songs and gushing laughter of the vale;—
Responsive music burst from every rill,
From sparkling fountain and the echoing hill;
Floods, glancing, leapt the perilous ravine,
To shake with thund'ring tread the gorgeous scene.
Whom do we worship! Ask earth, air, and sea,
Who gave their living forms vitality?
Who sped the bird on light and airy wing,
And motion gave to every creeping thing?
Ask, who awoke through all the ocean wide,
The scaly multitudes that swarm its tide?—
Who to the liquid-drop and mountain-wave
An equal share of living wonders gave?
Ask who it is that tunes the warbler's throat,
To swell with rapturous lay the harmonious note,
That still ascends from nature? Ask, who taught
The insect, glist'ning in the evening beam,
To spread its tiny wings, and dip the stream?
Who gave the flying deer his graceful leap?
The swallow strength to make her rapid sweep?
The eagle energy to breast the storm?
The steed his flashing eye, and stately form?
These are the works of him we "Father" call,—
And him we worship, for he made them all!

But how is God our Father? How are we,
Sole rebels on this beauteous earth, set free
From sin's dark bondage—aye, and slavish fear,
To call Jehovah by a name so dear?
Oh! 'tis a high, it is a wondrous theme!
Subject for praise unending, praise supreme—
God in his mercy did our lives redeem!
He sent his only Son our sins to bear
In his own body, and our griefs to share—
To carry all our sorrows, heal our pains,
Procure us pardon, and remove our stains.
His blood the ransom? it was freely shed!
The Lamb of God was to the slaughter led!
He for the sequent joy to him secured,
Despising all its shame, the cross endured—
Did a rich sacrifice for sin provide,
Said, "It is finished," bowed his head and died!
The grain of wheat must fall to earth and die
Ere it can yield the manifold supply—
So Christ was numbered with the dead that he
Might of the travail of his labor see
The grave received him, but the precious seed,
Though sown in weakness, rose with power indeed;
The great first day, as it began to dawn,
Beheld an angel's hand roll back the stone—
The Lord of glory rise amid the gloom,
Shake off the grasp of death and leave the tomb,
Rich with the conqueror's spoil,—and deeds how bright,
Life and immortal joy he brought to light!
And having shown how men might be forgiven,
Made his triumphal entry into heaven!
He lives! He lives! and from his high abode
Gives us the power to be the sons of God.

We worship him who brought from death's cold sleep,
The great and only Shepherd of the sheep;
To him ascribe dominion, power, and praise,
And at his feet our hallelujahs raise.

Hollidaysburg, Pa.

"My Father's Business."—Luke 2: 49.

BY JOHN ZUCK.

In Two Parts.—Part Two.

IN resuming the consideration of this subject, we wish to state the fact that the Father's business required of Jesus the keeping of his Father's commandments. We refer to John 15: 10, "If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments, and abide in his

love." From this angle we look at Christ as an obedient son, who did the will of his Father in heaven.

We now return to the temple, where Joseph and Mary found Jesus in the midst of the doctors. We picture to our minds two very anxious hearts, with tear-filled eyes, seeking for their lost son. But their tears of sorrow are soon turned to tears of joy, as they behold him with amazement. "His mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business? And they understood not the sayings which he spake unto them. But Mary kept all these sayings in her heart."

No doubt "these sayings," not understood at the time, opened up to the blessed mother in after-years, at Cana of Galilee, when she said to the servants at the marriage feast, "Whatsoever he saith unto you do it."

"Wist ye not?"—did you not know? In this question might be couched the marvelous past events in the history of this wonderful child. Had she forgotten the words of that mighty angel, Gabriel, the overshadowing of the power of the Highest, and of the Holy Ghost coming upon her? Had she forgotten Bethlehem's manger, the shepherds of Judea, and their thrilling story of heaven's joy? Had she forgotten the Wise Men of the East, their worship and precious gifts?

Then there was the soul-inspiring service in the temple, when good old Simeon, upon whom the Holy Ghost had come in power, took the babe up in his arms, and blessed God, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." There was also, at the same time and place, Anna, an aged prophetess, who served God with fasting and prayer, who "gave thanks likewise unto the Lord." Then, too, there was the flight to Egypt, and the return to Nazareth, with its attending circumstances. All these events formed a chain of impressive information that perfectly justified the "question-answer" of Jesus to his mother, "Wist ye not that I must be about my Father's business?"

But Jesus returned to Nazareth with his parents, as an obedient child under the law (Ex. 20: 12), and as Paul emphasizes in his epistle, "Children, obey your parents in the Lord: for this is right. Honor thy father and mother, which is the first commandment with promise" (Eph. 6: 1, 2).

My dear young readers, I can assure you that Jesus was a perfect model in obedience, kindness and courtesy in that Nazareth home. We are told that God was with him. "And Jesus increased in wisdom and stature, and in favor with God and man" (Luke 2: 52).

When the time had arrived for Jesus to take up the active ministry of the new covenant, in "preaching the gospel of the kingdom," the cry of the "messenger of the Lord of hosts," was heard even at distant Nazareth, and to Jesus the "voice crying in the wilderness" was the Voice of God. "I must be about my Father's business." His business is a business of righteousness. So to John he repairs to submit himself to the ordinance of holy baptism, that he might, by his example, in preparing the way, lead us into the kingdom of God, and thus "fulfill all righteousness."

Coming up out of the water, the heavens open, the Spirit of God descends, and the Father's business is so well performed that he speaks from heaven, declaring, "This is my beloved Son in whom I am well pleased." So may we resolve, with all our heart, to please our God. "Where he leads, let us follow."

We now follow Christ into the wilderness,—in his forty days' fasting. We see him undergo these severe temptations of Satan, under the most trying conditions to which flesh is heir. We rejoice in his conquering power, by the might of the Word of God. We are commanded to use the same means, the same weapon, the Sword of the Spirit,—the Word of God, that we may overcome as he overcame. And we are glad that the directions of our Father's business, "It is written," have been handed down to us in the "gospel of the kingdom," as spoken by Christ and confirmed unto us by them that heard him.

Jesus now enters upon his Father's business with

great energy and authority. After a brief sojourn in Galilee he goes to Jerusalem at the time of the Passover. He finds his Father's house, the holy temple, in a very defiled condition. What a desecration of God's dwelling place! Instead of thanksgiving, prayer and holy worship, there are found money-changers, doves, sheep, oxen, and a general merchandising business is carried on. "And when he had made a scourge of small cords, he drove them all out of the temple,"—sheep, oxen, money-changers and all, had to go.

What a wondering, hurried exodus that must have been! It was the Lord's housecleaning day. This was the Father's house and Jesus was looking after its care, and setting in order the things that were wanting. To follow him in detail, in those three eventful years, is impossible and hence, in concluding our article, but a brief reference will be made to some of the important incidents of his life.

From his first miracle, at Cana of Galilee, to his healing of the servant's ear, that Peter cut off, we have the most graphic line of marvelous works ever presented for the consideration of man. We have only to mention Cana of Galilee, Nain, Bethsaida, Capernaum, Nazareth and Chorazin, to have a panorama of mighty works come rushing into view. As we hear him on Mount Hattin, we are carried away in the ecstasy of the blessings there pronounced. Every sentence in that great sermon is filled to overflowing with rich, spiritual food. O soul, feast and live!

We follow him up the mount of transfiguration, and while the curtain is but slightly lifted, and we get but a faint view of the glory of the world to come, we are dazzled, like Peter, John and James, when they beheld the raiment of their Lord become "shining, exceeding white as snow, so as no fuller on earth can white them." From the overshadowing cloud of God's glory there comes a voice saying, "This is my beloved Son, hear him."

Here, in the accomplishment of the "Father's business" a most notable conference was held. It was notable because of the representatives present, and the subject taken under consideration. Moses, as representing the Law, Elijah, as representing the Prophets, were consulting with the Lamb of God. Their subject was the greatest tragedy the world ever witnessed,—a dying Savior on Calvary's cross. The passion week is near at hand, and the doing of his Father's will requires the most strenuous act of his life among men.

Another passover season is nearing. Christ arranges to go to Jerusalem again. He makes his triumphant entrance into Jerusalem. It stirs the city and the multitudes that are now gathering there.

Among the many things he does during this passion week, he directs his disciples to that large upper room, where he must lay before them, instruct, command and exemplify, some of the sacred institutions of his church and kingdom, to be perpetuated among his people for their spiritual life. By this they can hold him in loving remembrance as their Redeemer, Savior and Lord.

After he institutes these ordinances, he gives them that grand benedictory discourse, so full of love, peace and sympathy, as set forth by St. John in chapters fourteen to seventeen. O how he prays for his disciples as he concludes the services that night! His personal work on earth is now drawing to a close. The purposes for which the Father had sent him into the world are being consummated. He speaks plainly to his Father, "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

The hour has come. He passes over Cedron, and enters Gethsemane, and pours out his soul unto death. The Father's will must be done, and "I must be about my Father's business." "To this end was I born. For this purpose came I into the world."

The bitterest cup cannot pass. The spirit of submission and obedience is put to the fullest test,—yet he prevails and conquers. "Not my will but thine be done." And as we see him now, "the man of sorrows, and acquainted with grief," sold, betrayed, arrested, and taken back to Jerusalem to be scourged, falsely

accused, blindfolded, smitten and subjected to the most shameful treatment that Satanic imagination can conceive, our eyes fill with tears and our hearts are overwhelmed with sorrow. We inquire, "Why was all this?" Yes, *all this* was done to *redeem us*, to purchase *us* with his own precious blood. Next Christ is taken to Calvary. He is nailed to the cross. He declares, "It is finished." The "business" is completed, and the world is redeemed. "Father, into thy hands I commend my spirit."

Clarence, Iowa.

Prayers Recorded.

BY I. N. H. BEAHM.

WHEN one speaks to God, that is, when one is in worshipping and beseeching prayer, he is supposedly in the sincerest attitude of mind, and his holiest and loftiest idealism is at its best; therefore, would it not be proper, now and then, to have prayers recorded?

Some churches are so imbued with the idea of recording prayers that they have a prayer book and pray from the book and perhaps from the heart. The writer does not endorse this method, but there is a phase of the question he likes.

It was not his privilege to attend the last General Conference of the Church of the Brethren at Harrisonburg, Va. It was a sore deprivation not to be present at that Annual Meeting, but being absent from the meeting, the Report of the Conference, sent out by the Publishing House, proved a glorious substitute.

In reading the Report he was especially impressed with the lack or the absence of the prayers offered up. The Report lacked this much of being a complete report. Simply to say that a certain brother opened or closed the meeting with prayer, in a certain forenoon or afternoon, does not give a Report of the meeting in full. If that audible prayer is proper and helpful on the occasion, it certainly would be equally so to the readers of the Report. These prayers show a breathing of the Brotherhood toward God and after God. They evidently hold forth the holiest and loftiest aspirations of the church, and a Report without these prayers is lacking, so far, in the full spirituality.

I move, therefore, that the prayers of the Conference, regularly and audibly offered unto the great Father, be recorded in the Annual Meeting Report.

The prayers recorded of Paul, "Who art thou, Lord?" and "Lord, what wilt thou have me to do?" are beautiful and significant features of his life.

The prayers recorded, as having been offered to God by our Savior, especially the one emphasizing his highpriesthood, in John 17, are among the priceless treasures bequeathed unto us through the New Testament. If it be proper for the Holy Spirit to record sundry prayers of Jesus, and we have record of them in the New Testament, then we have a sufficient guarantee as to the propriety of doing the same. Thus we have a precedent of inspiration, and the evident demand of many readers, who could not be at the Conference; and the further fact, that without these prayers recorded, we should not have a full Report of the Conference; therefore the motion should be favorably considered and decided.

Let us have a full Report of the next General Conference! Let us keep to the Scriptural precedent and to the proper demand of thousands who cannot attend the meeting. Who will second the motion? Now would you like the New Testament prayers on record stricken out? Would you want Solomon's prayer at the dedication of the temple stricken from the Book? Then I do not want the formal, heaven-ascending longings of the great congregation left out of the Annual Meeting Report. Can any one forbid? How about the Bible example?

Hebron Seminary, Nokesville, Va.

The Minister and His Bible.

BY CHAS. M. YEAROUT.

"Preach the Word."

It is not enough for the minister to carry a Bible around in his grip, or under his arm. He should have its contents in his head, and feel and experience its sacred truths in his heart. Only by such experimental realizations can he faithfully unfold and impress the

truths of the Bible upon the hearts and minds of those to whom he preaches.

Apparently the Bible is used these days by many ministers more for show, than for the practical, spiritual teachings it contains: for they seldom read from it to their congregations, and, in delivering the sermon, they seldom quote from the Bible.

The teaching of Christ and the apostles abounds with verbatim quotations from the Old Testament, confirming and establishing the truths they were teaching. Many sermons are delivered in these days that are purely man-made, and have no foundation in the Bible, upon which to rest. The minister takes his Bible into the stand, lays it on the table or desk, begins to talk, at the same time fingering and handling the Bible, but, as he warms up to his subject, he lays the Bible down again, and, seemingly, it is entirely forgotten, for the minister does not read from it, refer to it or quote from it. What good does a Bible do under these conditions? It is exhibited, but not used in the way that God designed his ministers should use his Word.

"Preach the Word" is the command, "Preach the gospel to every creature."

The lesson leaves and quarterlies have, to a very large extent, superseded the Bible in the Sunday school, and, as a result, very little genuine Bible knowledge is gained by many of those attending the Sunday school, from the simple fact that they depend wholly on what is contained in the quarterly, and know absolutely nothing of the teachings and the incidents between the lessons.

While the minister carries his Bible to the church and lays it on the stand, he very often reads from a studied manuscript lying in the Bible, and very little, if any, of the Bible is contained in the manuscript. Thus the manuscript, like the Sunday-school quarterly, has superseded and covered the Bible in the minister's sacred stand. The apostle says: "Let the word of Christ dwell in you richly in all wisdom" (Col. 3:16). If "the word of Christ dwells richly in the minister in all wisdom," it seems to me, he would not need so much external preparation, but, being constantly filled with the Word of God, he would naturally draw from this exhaustless store of hoarded or indwelling truth in his sermons, and, instead of reading from manuscript written by himself, he would read from God's eternal Word of Truth, as indited by the Holy Spirit.

There is a cause lying back of all these man-made sermons. Man is possessed of a thinking as well as an emotional nature. The Bible sermon appeals strongly to the reasoning and thinking faculties or powers; while the man-made sermon appeals largely to the emotional. The first draws the man or woman from earthly things to God, and the second appeals to the emotional nature, and arouses human sympathy in regard to earthly things. An appeal from God's Word is directed to a man's judgment and thinking powers, and the thinking causes the man calmly to move and act from a decision arrived at by studying and weighing the truths of God's Word. The emotional nature being aroused, moves and acts largely from sympathy. Thinking of God, Christ, and the plan of salvation, draws the thinker closer to God, and causes him to love God, because God loved him and gave his Son to die for him. Holding up a dying friend, a dying mother and her kind acts, awakens human sympathy. Then the emotional nature is aroused, and tears flow freely, but no thought of God and his love, nor reverence and submission to his *Will* are felt or realized in these sympathetic emotional outbursts. The minister has learned that most people are easily touched by reminiscences and sayings of a tender, loving mother, and they dwell largely upon that theme, and thus cause the congregation to weep. Why not talk about the love of God, and the wonderful sacrifice he made for his poor, lost, wayward children? Why not preach the Word?

I like to see a minister carry his Bible with him, but my joy is intensified when I see that he is living up to its sacred teachings, and teaching its blessed truths to others.

There is a tendency, in these latter days, among ministers, to spiritualize God's Word until the object designed by the Great Law-giver, in the plan of salvation, is entirely lost sight of, and this misapplication of the truth leads the hearer to ignore the plain teachings of

the Bible, and walk in the paths of disobedience. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

The object of the minister of Christ should be to teach the principles and doctrines of Christ in such words and simple illustrations as will impress them upon the hearts and minds of the people. It takes much harder study and preparation to explain away the things taught in the Bible, than it does to teach them as God delivered them in the plan of salvation, for in teaching them as they are, you have God's clear statement to back up your teaching, and devils cannot stand before the mighty truths of God.

If the minister, in studying and preparing his sermon, would use his Bible as the textbook, and then carry his Bible into the stand, and deliver his message from the sacred truths taught in the Bible, many people would be found walking in, and living the truths of the Bible, who are now living in disobedience to much that is taught of God in the Bible.

How can they believe in the things of which they have not heard? And how can they hear except the preacher teach them? Why carry the Bible around and, at the same time, refuse to teach much that it contains? Jesus says to his ministers: "Teaching them"—the people—"to OBSERVE ALL THINGS WHATSOEVER I have commanded you" (Matt. 28:18).

Some ministers, who make the greatest public display of their Bibles, make the least use of them in their conversation and preaching. They are not familiar with the teaching contained in the Bible.

"Blessed Bible, how I love thee!
How it doth my bosom cheer!
What hath earth like this to covet?
O, what stores of wealth are here!
Man was lost and doomed to sorrow;
Not one ray of light or bliss
Could he from earth's treasures borrow,
Till his way was cheered by this!"

The Psalmist says: "Thy word is a lamp unto my feet, and a light unto my path." The wise man says: "For the commandment is a lamp; and the law is light; and reproofs of instructions are the way of life." Jesus says: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: the fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether."

Carry your Bible, but do not forget to live its precepts, and teach its sacred truths to the people.

Morrill, Kans.

God's Eternal Purposes.

BY D. E. BRUBAKER.

NOTHING anchors the soul of a believer with so firm an anchorage as an abiding faith in God's eternal purposes. This onward march towards better and higher things for the race, is in perfect harmony with the great, predestined plan of an allwise God.

The perfect assurance of God's guiding power gives to man that contented, hopeful, optimistic feeling which comes to the voyager on a stormy sea, while aboard a great, modern, steel-ribbed ocean liner, with a true and tried captain in command.

The man who wavers and doubts and fails to comprehend the truth of this great doctrine, is like the man who embarks in a frail craft on a stormy sea. He soon finds himself drifting before the gale,—tossed about and in danger of wrecking his little vessel.

This uncertain, insecure feeling of heart produces your true pessimist, who of two evils chooses both and sees ruin and disaster coming upon both church and state.

God's great, foreordained enterprises, which he has foreshadowed and outlined in his great Book, will not fail. What has already been definitely accomplished,—some things seemingly impossible to human reason,—is but an earnest or pledge that the whole plan will in due time be completed.

No power on earth or hell can impede God's work.

"We can do nothing against the truth but for the truth."

The highest and the happiest destiny for mortal, finite man is to trust the wisdom and goodness of God, and fall in line with all his plans. Going with him, step by step, the believer must link his destiny here and hereafter with God's eternal purposes. He must have the abiding conviction that his own weal or woe depend upon the part he takes in promoting God's purposes.

The great highway, over which God's purposes have made progress, has been marked with costly sacrifices, both human and divine, but the improvement and betterment, constantly seen, are worth all that they have cost.

The cost of great blessings, which have come to our world, has been high, and will so continue.

The world's greatest blessing, the greatest conquest, which brought to us eternal salvation, present and future, cost the dearest, brightest jewel in heaven, the purest and richest blood of the highest royalty.

Can God's eternal purposes fail when promoted by such sacrifices? Can there be anything but optimism on the Divine side of this ever live question?

True, we cannot see the end from the beginning, but God can. True, we may not see all of the resources at God's disposal, yet he has them all marshaled and under his control.

The little stone, cut out without hands, will yet accomplish God's eternal purpose in breaking in pieces and subduing all earthly kingdoms. The long reign of bloodshed,—man's inhumanity to man,—must surely give way to that higher ideal, "Love thy neighbor as thyself."

Some day God will speed the time when the world will welcome the sound of swords being beaten into plowshares, and spears into pruning-hooks. Then the wonder will be how the world ever endured the curse so long. The demon of strong drink—that monster twin brother of war—will some good day consume his last victim.

God is preparing a hell, deep enough and wide enough to hide away forever, from the weeping eyes of good men, women and children, and even the angels, these great black sins and curses.

When God's great clock of time strikes the hour, all who are ready shall be gathered into the kingdom. Then all Christian effort, associated with God's eternal purposes, having been wrought out, the tabernacle of God will be with men. He will dwell with them and be their God and his own kind hand of Infinite Love will wipe away all tears from their eyes.

Mt. Morris, Ill.

The Wheat and the Tares.

BY I. J. ROSENBERGER.

THE thirteenth chapter of Matthew records several of Christ's parables, among others the parable of the wheat and the tares. Jesus says, "The kingdom of heaven is likened unto a man which sowed good seed in his field. . . . When the blade was sprung up, and brought forth fruit, then appeared the tares also." When interrogated as to the tares, he explained: "An enemy hath done this." Permission was asked to pluck up the tares, but the answer was, "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

I. This parable is frequently referred to as proof against expelling members from the church. And the government of many churches, as shown by their disorganized condition, is evidence of the fact that this theory of nonexpulsion is entertained by not a few. "Come, let us reason together." The theory, in my judgment, lacks encouragement, to start with, on its very face.

1. To let the tares go, and grow unrestrained in the church, will threaten very wide-spread ruin. Does not the presence of thorns and weeds tend to choke the Word? Do not evil men wax worse and worse? Will not "a little leaven leaven a whole lump"? A brother

once remarked, in support of this heresy, "I have known the pulling up of a bunch of weeds to pull up an entire hill of potatoes!" I fully credit the statement, and why? The offensive weed was allowed to grow until it had entwined itself around the entire hill. Its removal did seriously affect the crop. Cannot the reader call up churches which, under loose discipline, have allowed the tares to grow undisturbed, passed by misdemeanors unnoticed, and allowed violators of right to go unreprieved? When the time came to execute church discipline, and the wrong was separated from the right, and tares separated from the wheat, the wheat was well nigh all destroyed, the church, locally, was well nigh brought to naught.

This was the case at the time when Noah built the ark, and when the angels made their visit to Lot's home in Sodom. The dead church at Sardis had only a few names left. The tares, then, were threatening the field, and they have, long since, swept over the field. The Savior warns, "As it was in the days of Noe, so shall it be in the days of the Son of man."

The scene in the days of Lot will also be repeated at the coming of the Son of man. The tares,—sin, error, etc.,—will have spread over the field. Shall we add to this work of loss and ruin? Letting the tares go and grow will do this. It will sow ruin broadcast. Paul suggests some restraining measures, "Them that sin rebuke before all that others may fear." He bids us once: "*Rebuke them sharply.*" He sums this whole matter up thus: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition ye have received of us." This course to me bears marks of wisdom.

2. The destiny and the doom of the tares is clearly and most emphatically stated thus: "Gather ye together first the tares, and bind them in bundles to burn them." How dark and dismal is the future of our efforts, being warned that tares, evil, and evil workers, for whom we labored, will be burned in the fire!

II. Let us turn to Christ's own explanation of the parable. "*The field is the world.*" Here is where we let the tares grow, and we are to let them grow in the world. This is where he let them grow in Noe's time, and in Lot's time. In this field will he find tares growing when he comes the second time. The folly of gathering the tares,—the children of the wicked one,—out of the world is manifest. It would surely root up the wheat. Besides, Christ has come to "save men's lives, not to destroy them." To remove the unfaithful out of the church, if needs be, does not destroy life. Even the unfaithful have been brought to genuine repentance by bringing church discipline to bear upon them, by which they have been led to see themselves as they never did before.

"The good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered together and burned in the fire; so shall it be in the end of the world."

Christ's explanation of this parable makes it plain that he was dealing with sin and sinners in the world. That notable and last gathering will be done by the angels, and the final end of the wicked will be in the fire of hell.

Our consideration of this parable would be incomplete unless we noticed the verse that follows the explanation of this parable, for it sheds much light on what I have already offered. That verse reads thus: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity."

We have seen that the field out of which the angels gathered the tares was the world, but the place out of which his angels will gather the unfaithful, in this last citation, is his kingdom, the church. You notice the angels are sent out at two different times into two different fields. The first gathering are the tares,—children of the wicked one. They are gathered for their final doom, to be cast into the fire. The angels' second gathering will be taken out of his kingdom, his church. They will gather the unfaithful, the foolish virgins. These are in two classes: (1) Those who offend. How much the Bible does warn us against

offending the church,—offending "these little ones"! Yet how heedless men are to this sin! Persons who offend, who mar the peace and joy of God's children here, and do not repent of the sin, have that sin resting upon them, hence they render themselves unworthy of blessed associations in the glory world. In the end they will be rejected. (2) The other class that the angels take out of his kingdom, the church, are those "who do iniquity." These are open violators; many of them live in open transgression to the plain Gospel, in open violation to the rules of the church, and to the sacred vow they took on entering the church. Jude defines this class thus: "These are murmurers, complainers, walking after their own lusts; . . . despise dominion, and speak evil of dignities."

Denver, Colo.

Remarks on Rev. 14: 1-5.

BY NOAH LONGANECKER.

THE writer is inclined to believe that the "hundred forty and four thousand" of Rev. 7: 4 and Rev. 14: 1 do not have reference to the same class of persons. Rev. 14: 1-5 evidently has reference to the infantile part of the human family. In either case "An hundred forty and four thousand" is a definite number, representing an indefinite. All Bible students are a unit on this thought.

When a boy, the writer listened to a funeral discourse of a little child, by Eld. Henry Kurtz on the above text. It certainly was pure Gospel. The text certainly applies to the redeemed infants, and to no other class. "And in their mouth was found no guile: for they are without fault before the throne of God." Christ says, "For of such is the kingdom of heaven." "Which were redeemed from the earth" is the voice from heaven. "These were redeemed from among men, being the first fruits unto God and to the Lamb."

When on earth, Christ spoke of such as follows: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." This makes it ever so plain that little children are "the first fruits unto God and to the Lamb." Well could Christ say, "Except ye be converted, and become as little children ye shall not enter into the kingdom of heaven." What critic can find fault with such reasoning? Of course, if our topic were Rev. 7, we would say, "Israel was holiness unto the Lord, and the first-fruits of his increase." That would be in harmony with Rev. 7: 1-8. Verses 9-17, then, refer to the redeemed "of all nations, and kindreds, and people, and tongues."

On the text, "Of such is the kingdom of heaven," Clarke remarks as follows: "*The kingdom of heaven is composed of such.*" This appears to be the best sense of the passage, and utterly ruins the whole inhuman, diabolic system of what is called non-elect infants' damnation,—a doctrine which must have sprung from Moloch, and can only be defended by a heart in which he dwells. A great part of God's kingdom is composed of such, literally; and those only, who resemble little children, shall be received into it. Christ loves little children, because he loves simplicity and innocence; he has sanctified their very age by passing through it himself—the Holy Jesus was once a little child."

Of such it can be truly said, "These were redeemed from among men." "These are they which were not defiled with women; for they are virgins." How grand to know that it is said of little children, "And they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." God saw more in the temporal welfare of little children than Jonah did. Even in time children are more ready to sing "*Hosanna*" to Jesus than many adults.

Hartsville, Ohio.

Is It Practical?

BY PAUL MOHLER.

We are a practical people. We like to theorize a little but, before we accept any new theory, we want to know whether or not it is practical. We have been discussing the question of life insurance from a theoretic-

al standpoint, questioning the principle that underlies it. Let us look at it now from a practical standpoint.

Men tell me that a poor man should, by all means, carry a thousand dollars or so of life insurance, so that, in case he should die, his wife and family would have something to pay funeral expenses, and to carry them along until they could get started again. It doesn't cost much, they say, and he can have a policy written so that, at the end of twenty years, he can draw out the money himself, if he lives. At any rate, it is a safeguard that will make the whole family feel easier.

Now, that sounds pretty good, doesn't it? But will it stand the test? To begin with, let us admit that if the poor man should die soon enough, his family would receive a great deal more money from the life insurance company than he could have left them in any other way. If he is incapable of saving and handling his savings wisely, he will have more at the end of the twenty years by taking out such a policy (granting that he is able to keep up his premiums so long), than if he wastes or loses all that he makes during that time. Then, if his wife and family use the money wisely, in case of his death, or he use it wisely in case he lives, life insurance would look to be very practical, indeed, for that man.

But did you notice how many *ifs* there are in that paragraph? The whole argument for life insurance is built on *ifs*—a very poor foundation for an argument.

But let us see what "if" will do on the other side of the case. If the poor woman is left with a thousand dollars or so, and she doesn't know how to invest or use it wisely, it will do her little or no good and may do her family great harm. The wife of the man who puts all his savings into life insurance is not likely to have much practical knowledge of how to handle large sums of money. One thousand dollars is likely to look like a large sum to her, but it will not last long if she is extravagant.

I know personally of too many widows who have been spoiled by the life insurance taken out by the husbands. One of whom I know was the wife of a prominent elder who took out insurance in disobedience to the church. When she received the insurance at his death, she blossomed out in all sorts of finery, making trouble for the church and bringing sadness to all who knew and revered her honored husband. Another whom I knew, sent her children to our Sunday school while her husband lived, and they were good scholars, coming regularly in their neat and modest attire. But when their father died and the life insurance money was paid over, she took the children out of our Sunday school and put them in another Sunday school, in the church which the rich people of the town patronized. I saw them start out for that school for the first time, and I would hardly have known the children with all their fine and expensive clothes on. Yet people said, "What a blessing that life insurance was to that woman." You needn't talk to me about that case, to say the least. I don't know how her money is holding out, but I saw it start, and money doesn't last long when it goes in that direction. If a wife is ever to face poverty, she can face it better and with better courage from the start than after she has fooled away a lot of money, and she will have no bitter regrets. Moreover, she will have much more sympathy from the community and not so much blame.

Now, suppose the man lives to collect his own insurance. What will he do with it? If he has not enough management to save and use small sums, do you think he can manage a large sum? Not one in a thousand! It will last him about as long as it would his wife; perhaps not nearly so long. When the sharpest, shrewdest of business men are daily taken in by other men who have just the right kind of bait, what chance has a poor laboring man, without business experience, to hold on to a thousand dollars? Yes, and the bigger the pile he has, the shrewder the swindler he will have to meet. It is my humble opinion that the average man is better off with a little that he may have saved out of many small ventures, with the experience thereby gained, than with a large sum and no such experience. And if he would leave his wife "well fixed," let him make her his partner from the start, that she, too, may

learn by experience. Experience without money is a better capital than money without experience.

Now let us look at another phase of the question. There are many things that a poor family could use to good advantage. What a blessing it is to own your own home. "Be it ever so humble, there is no place like home." The humblest cottage, if it is "your own" is better than the finest dwelling place if it belongs to some one else. Let the poor man save his spare money till he can buy a little ground, then borrow, if necessary, and build, paying off the debt as he can. He is just as sure of being able to do that as he is of keeping up his life insurance, and all those years he and his family will have something beyond the price of rubies, and when the children are grown and gone out into the world, no matter where they will stray, there will be one place on earth toward which their hearts invariably turn. How often, oh, how often, its sacred scenes may stand between them and overwhelming evil! Blessed is the man whose home is his own! And now face this fact,—the man who is so poor that he needs life insurance, is too poor to have that and a home too. Which shall he choose? Is there any question about that?

Now face another fact. The Christian people of America have held back from the Lord all but a very little of the wealth he has given them, and have handed millions,—many millions,—over to the life insurance companies to use. The life insurance companies have handed it over to the great financiers and they have used it to organize the gigantic trusts under whose burdens we groan. It is a fact that these greatest trusts could not have been financed but for life insurance money. Only a few weeks ago, Mr. Morgan bought a controlling interest in one of the greatest companies, which gives him charge of its funds, and we all know what his business is.

Now, shall the Brethren church, which the Lord has blessed so richly, at this time, when money begins to accumulate, continue to neglect the missions, the schools and the ministers, and hand her money over to the insurance companies? I declare this as a solemn fact, I know it is true, that when a man decides what he will do with his money,—the money that he doesn't need for simple, economical living,—he decides, to a great extent, on which side his life is to count, for good or for evil, for God or for Satan. I'd rather turn my money over to God to use, even if he should never give it back, than to turn it over to any set of worldly financiers even if they double it for me.

Now, while I have discussed this question from the practical standpoint, I am not ready to admit that life insurance is right theoretically. I think that there may be a great deal more to be said against the principle of it than has yet been said, but that cannot be said in this article. I am glad that the church has stood for so long a time against all forms of life insurance, and I hope it will continue its stand in the future.

3435 West Van Buren Street, Chicago, Ill.

The Blessedness of Security.

BY GEORGE D. ZOLLERS.

"The lines are fallen unto me in pleasant places; yea I have a goodly heritage." *Psa. 16: 6.*

How sweet to experience the blessedness of soul security, when far beyond the meridian of the years, assigned to man. To thrive and develop in the soil of God's grace, and to realize the fruitage of joy and peace in the ripening period of the heaven-appointed realm of spiritual culture, is a legacy from God and of priceless worth. Here the loyal and illustrious of old matured and uttered their sweet sentiments of praise to their Maker, and God has preserved, for their posterity, a transcript of their well-digested thoughts and life-words, to elevate us to the spiritual plane of our capacity, and transmit to us, by the Spirit's power, a repetition of the heart-thrills of joy and peace. With a fixed purpose in life we are making sure and timely progress toward a triumphant ending. "As the cords are lengthened, and the stakes are strengthened," we enlarge in the endearing bond of church fellowship. While approaching maturity in this character-forming age, we experience the soul-restfulness that crowns our life service,—not of merit,—but by grace."

As I rehearse my wanderings and rescue to the many who press me for the story, while traversing the Brotherhood and sharing the reciprocal strength and unity of the church and ministry, I am enabled to contrast vividly the unsettled years of estrangement with the present time of safety. I once sought to satisfy my soul-longings within the lines of sin's dark realm, but how incomplete the appropriation! It required rigid discipline and severe "buffetings" to break the fleshly fascinations, and lead me to the higher life. But in declining age I bless the rod that applied the strokes of severity in my youthful years. I would rather have repeated, over and over, my service through the changeful zones of burning heat and frigid cold, than to have forfeited my chances of induction into the sublimer life and moral, refined atmosphere.

These dismal periods of tempest-tossed gloom, from the extremity of the Southern Continent to the Antarctic Circle, amid ocean collapses, and hideous billows of enormous dimensions, had salutary lessons for me and my companions. Without cessation, night and day, the conflict of the elements continued. We seemed to be near the "outer darkness where there is weeping and gnashing of teeth." Jonah's wail of contrition emerged from the deep caverns, ours from the midst of the raging, roaring seas. From the verge of the infernal to the joy of the supernal, vile and degraded wretches were made to realize the strength of redeeming love and the power of saving grace.

Looking at God's varied blessings I feel that I am unworthy to dwell within "the lines" of this heaven-compassed situation, or these sacred "lines in pleasant places." My thanks for the transforming power in my life go out to Christ, my Lord. This fraternal fellowship with the saints, in homes and in the sanctuary, is joyous indeed. May it last until the hopeful, golden sunset ends the day of mundane toil! Peace be within the "lines," domestic and foreign, that stretch beyond earth and sea.

South Bend, Ind.

"I Am the Way."—John 14: 6.

BY W. R. DERTER.

NOTICE, Jesus did not say, "I am *a* way," implying that there might be other ways to the Father. This harmonizes with the close of this same verse, "No man cometh unto the Father but by me," and "There is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12). This brings us to the conclusion that Christ is the only absolutely safe way.

This way was spoken of, ages before Christ came into the world, by patriarchs and prophets. Job speaks of it as a path. "There is a path that no fowl knoweth, and which the vulture's eye hath not seen. The lions' whelps have not trodden it, nor the fierce lion passed by it" (Job 28: 7, 8). This is highly figurative, but points to the way exemplified by Christ.

In his dream, amid the darkness of the night, Jacob saw this way under the figure of a ladder set on the earth and the other end in heaven, and the angels ascending and descending on it (Gen. 28: 12). This ladder is recognized as an emblem of the way of Christ,—its beginning here on earth, just where persons start for the other end of the ladder,—heaven,—makes a very beautiful emblem of the start and end of the Christian pilgrimage. The angels ascending and descending makes it still more conclusive. "Are they (the angels) not ministering spirits sent forth to minister for them who shall be heirs of salvation" (Heb. 1: 14)?

The prophet Isaiah also speaks of it: "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein" (Isa. 35: 8).

This way is here called, "An highway." A highway is a way that all have the privilege of traveling on. The Gospel is to go to every creature and to all nations. "It shall be called the way of holiness." This is in perfect harmony with the teaching of Christ and the Apostles: "Without peace and holiness no man shall see God."

(Concluded on Page 140.)

THE ROUND TABLE

Perfection.

BY D. J. BLOCHER.

To think of discord in anything or anywhere, in all the world, is very unsatisfactory to any fair-minded person, but to contemplate beauty and harmony is always very gratifying to any appreciative man or woman.

To contemplate perfection in this world is most satisfactory to all of us. We can think of nothing better, from a human point of view, and are willing, therefore, to stake all our fortune upon it. Yet, earthly perfection, as the consummate goal of life, is not to be relied upon. All fine-spun theories have no satisfying effect when we are nearing the goal,—when eternity is opening its doors to receive us. Then and then only, will many see that earthly perfection must pass away.

The Psalmist foresaw all this, and says in Psalms 119:96, "I saw the end of all perfection." Note, he says, "All perfection." He expects nothing. Then he turns his vision in another direction and says, "Thy commandment is exceeding broad." He could see the end of all perfection attainable to man here below. He knew that all earthly perfection would have an end, or pass away. Turning, however, to the commandment, he says, "It is exceeding broad."

There is ample room here on which to build our hope and trust, and why? The Lord says, "My word shall not pass away." All earthly hopes pass away with the end of perfection, but the command is very broad. Its scope and purpose and power, in the ultimate consummation of human life, is the happiest goal any one could wish to reach.

If earthly perfection has an end, how can the ungodly man have hope? He can hardly depend upon hope, since he knows he has missed all earthly perfection in life, and he also knows it does not avail in death. The righteous man, who builds wholly on the Word of God, will scarcely be saved, because of his worldly surroundings. Where are we fixing our hopes,—with the world and its theories, or with the commandment and its power unto salvation?

Pearl City, Ill.

"Let Your Light Shine."

BY WM. E. THOMPSON.

WHILE in the home of a brother, some time ago, I happened to notice some of the papers which he was taking. One I noticed was a semi-weekly which contained about twenty-five whiskey advertisements.

This put me to thinking. We are a people who stand opposed to the liquor traffic. We have all seen the evil effects that strong drink has brought into our land, but I am afraid we are placing a bushel over our light when we bring up our children under the influence of such literature as referred to above.

The devil is a great advertiser, and although Kansas has voted out the saloon, yet he is going to get these liquor advertisements before as many people as he can. I believe we would do well to take no paper containing advertisements of such a degrading nature.

All of our best literature of today contains no liquor advertisements, and I am glad for the literature that is coming from the Brethren's press. When we place in the hands of our children such literature as the GOSPEL MESSENGER or *Inglebrook*, we know they are getting something that will help them to a higher plane of living.

Let it never be said that we placed literature before our children that caused them to be led astray.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Conway Springs, Kans.

A Meal Without Bread.

BY H. D. MICHAEL.

ON a recent short journey it became necessary to stop over for a few hours at a little wayside village. We were there at the noon hour, and went to the little restaurant. When our order was brought, we were kindly informed that there was no bread in town. For

the one meal we got along very well without it, but the thought came to our mind that every day many are taking their meals without bread.

In John 6:33, R. V., Jesus says, "For the bread of God is that which cometh down out of heaven and giveth life unto the world." In verse 35 he says, "I am the bread of life."

Now consider the remark, often made by members of the fraternal orders, "The lodge's creed is my religion; if one lives up to it he will be saved." We well know that Christ is not even mentioned in some of the orders, not to say being in them. Then, have they this bread of life? They are surely trying to make out a meal and to grow into perfect manhood in Christ Jesus without this life-giving bread. Look, too, at the large masses of professed Christians who, by their manner of life, deny Christ, and who set at naught many of his teachings. Have they this Bread of Life?

Unless we have Christ in us, and his life incorporated into our life, and, through prayer and meditation, partake of this bread daily, we cannot expect to be heirs of that promise of eternal life.

Then, too, is it not sad to think of the millions of souls in this and heathen lands who are dying without ever having tasted of this bread. Let us, with God's help, and with a steady nerve, bend to the task of giving to all nations this Bread of Life.

Pasco, Wash.

True Fortitude.

BY C. J. HARRIS.

ONE of the most conspicuous instances of true fortitude is found in the conduct of the Apostle Paul. After having served the church at Ephesus for some time, his duty called him to Jerusalem where he knew he was to encounter the deadly opposition of his enemies. Before he set out, he preached his farewell sermon. The people were greatly affected. The thought of losing their beloved pastor, and the knowledge of impending dangers, melted them to tears. "They all wept sore, and fell on Paul's neck and kissed him, sorrowing most of all for the words which he spoke, that they should see his face no more." These circumstances were sufficient to overwhelm the stoutest heart. But Paul's reply is the language of true fortitude: "Bonds and afflictions await me; but none of these things move me; neither count I my life dear unto myself, so that I may finish my course with joy." Have we the courage to "endure hardness as a good soldier of Jesus Christ"?

Greenville, N. C.

One or Two Ways?

BY M. G. GIBBLE.

"Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction."

RECENTLY I was asked how many ways we read of in the Bible,—whether there is such a thing as a way that leads to life or destruction? Is it not logical to conclude that both saint and sinner might be traveling on the same road, but in opposite directions,—the saint in righteousness towards life, and the sinner in sin towards his doom? If I understand the situation, the word *way* applies to the way we do things. To illustrate: In mathematics we cannot obtain the answer of a question in square root by the rule of decimals, but simply by the rule of a square root. The point I want to make is this: In order to obtain the life beyond, or heaven, we can use but the *one way* of the Gospel rule. That rule is, "He that heareth these sayings of mine and doeth them."

Mastersonville, Pa.

A Word Fitly Spoken.

BY HIRAM ROOSE.

WHEN Bro. Hope was working as a missionary in Denmark my uncle, residing in Elkhart County, Ind., who was a great bee man, wrote to him for information in regard to the honey bee of Denmark. Bro. Hope, in some way, discovered that his correspondent was not a disciple of Christ, so, after giving the information called for, Bro. Hope concluded his letter by saying: "My friend, forget not the bee that collects honey for eternity." My uncle told me that Bro.

Hope's little sermon never got away from him. Up to date this father, mother, three sons and seven grandchildren have accepted Jesus as their Savior. It may be all because a word was fitly spoken by Bro. Hope. *Wakarusa, Ind.*

Love.

BY IDA M. HELM.

It is said, "There was a new fellowship forged in the pioneer church by the powerful passion of love." The faithful ones were so enthusiastic in love that they lost sight of self. If only we would allow this divine attribute to govern our lives at all times, it might be truly said of us, "Love has smitten the harp of life so mightily that the chord of self has passed in music out of sight, and God has attuned the strings in every heart." What a mighty work we might then accomplish for God!

Ashland, Ohio.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, March 6, 1910.

What Do with the Bad Men Among the Good?

Matt. 13: 24-30, 35-43.

- I. The King, "A man" (v. 24); "Son of man" (v. 37); will come again (Matt. 25: 31).
 - II. The territory, "His field" (v. 24); "the world" (v. 38).
 - III. The subjects.
 1. "The wheat" (v. 25); "children of the kingdom" (v. 38); "born of water and the Spirit" (John 3: 3, 5); childlike (Matt. 18: 3; 2 Cor. 3: 2).
 2. "The tares" (v. 25); "children of the wicked one" (v. 38)—"the devil" (John 8: 44). Examples, (1 John 3: 12; Acts 13: 10).
 - IV. "His enemy,"—the devil, "sowed tares" (v. 25). He snares (Luke 22: 31); hinders Christians (1 Thess. 2: 18); blinds men to the beauty of salvation (Luke 8: 12; 2 Cor. 4: 4); kills the soul of the sinner (Luke 12: 5).
 - V. His doom. Fire (v. 42; Rev. 20: 10); his children—"the tares . . . burned" (v. 30; Matt. 25: 41; Rev. 14: 11); his works destroyed (1 John 3: 8; 1 Cor. 12: 13). The sad, sad end of bad men.
 - VI. The good shine (v. 43; Rev. 3: 4); they shine now (Philipp. 2: 15).
- Which am I,—wheat (v. 43), or tares (vs. 41, 42)? "Fruit" for God (v. 26), or fuel for the "fire" (v. 42)? Song—"Blessed are they that do his commandments."

PRAYER MEETING

For Week Beginning March 6, 1910.

Faithful Witnessing.

Isa. 43: 10.

1. Witness by a Renewed Life.—As the lame man at the Beautiful Gate of the Temple expressed his wholeness by leaping and walking (Acts 3: 8), so the believer evidences his salvation by walking in newness of life (Rom. 6: 4) showing to all the transforming power of the Gospel (Col. 3: 1-3).
2. Witness by Recounting Christ's Convicting Grace.—As the woman of Samaria bore testimony to Christ's convicting grace, when she said, "Come, see a man who told me all things that ever I did, is not this the Christ?" (John 4: 29), so those who have come in contact with Christ, know the evil of sin, and say, "I know that in me dwelleth no good thing" (Rom. 7: 18).
3. Witness by Following Christ Closely.—As Bartimeus showed he had received sight from Christ by following him in the way (Mark 10: 52), so those, whose spiritual eyes have been opened, obey the Lord's command, "Follow me" (John 1: 43).
4. Witness by Abounding in the Fruits of the Spirit.—As the two spies, who came back from the land of Canaan, laden with fruit, demonstrated where they had been (Num. 13: 23), so those whose lives are full of the fruit of the Spirit tell, beyond all dispute, that the Spirit has his home in them (Gal. 5: 22-25).
5. Witness by Manifesting the Spirit's Power.—As the Thessalonians, by their turning to God, were able to turn from their idols and serve him (1 Thess. 1: 9), so those who have come to Christ receive power from him to do the will of God (Acts 1: 8).
6. Witness by a Skillful Use of the Sword of the Spirit.—As David said of Goliath's sword, "There is none like it" (1 Sam. 21: 9), so the soldier of Christ can bear his testimony as to the effectiveness of the Spirit sword, "the Word of God" (Eph. 4: 17).

HOME AND FAMILY

On the Death of a Mother.

SELECTED BY MARY M. GIBSON.

At length, then, the tenderness of mothers is gone;
Her smiles, her love accents, can glad thee no more;
That once cheerful chamber is silent and lone,
For thee all a child's precious duties are o'er.

Her welcome at morning, her blessing at night,
No longer the crown of thy comforts can be;
And the friend seen and loved since thine eyes first saw
light

Thou canst ne'er see again! Thou art orphan'd like me.

Oh, changel from which nature must shrink overpower'd,
Till faith shall the anguish remove and condemn;
For the change to those blest ones who "die in the Lord,"
Though to us it brings sorrow, gives glory to them.

The Fifty-first Psalm.

BY ELIZABETH D. ROSENBERGER.

It was strange and made one feel as if the program was incomplete when Uncle Cyrus Wenger had nothing to say at the midweek prayer meeting. The brethren looked expectantly at him, but he sat with bowed head and remained silent. Most of the members present thought he must be "poorly" and many anxious inquiries were made in regard to his health, to all of which he replied that "he was about as usual."

The next prayer meeting, the leader asked Uncle Cyrus, if he did not want to add his testimony to what had already been said, but Uncle Cyrus only shook his head sadly, and said nothing. What could be wrong? There must be some reason for the old man's silence, but no one quite liked to ask him what the trouble was.

At the third meeting the leader read the fifty-first psalm, and in his opening remarks he spoke of David's penitence for his sins. He wanted to be purged with hyssop that he might be clean, washed from his iniquity and have his transgressions blotted out. David was sincerely penitent, and God graciously forgave him.

When the leader sat down, Uncle Cyrus was the first one to speak and his face was alight with joy, and the tender light of a "peace which passeth understanding" shone in his eyes. "Brethren, I have been a sinner, and it seems as if this psalm was written especially for me. As you know, I have been in the church a good many years, but I didn't know any better than to have hard words, and a controversy with one of my own family. I said things I should not have said. An' then I was too proud to take 'em back, and so I've been living in the shadow and I've been distressed, and there's been no joy in my religion. On Sunday I said to myself, 'I can't stand this much longer. Lord, thou must restore to me the joy of thy salvation.' Then I knew that the only way to get that back, was to make things right in my family, and confess my wrongs. I went to them and was forgiven, and I can't tell you how much joy I have had ever since. And to-night I feel as if my tongue should sing aloud of God's righteousness, and my mouth should shew forth his praise."

When he sat down, every one present knew that he had spoken the truth. It was evident in his joyful eagerness to praise the Lord, who had renewed a right spirit within him. Some of us, who listened to Uncle Cyrus that night, never forgot his method of finding joy and happiness.

Whenever we sin against others, we lose joy. Perhaps Jesus thought of this when he said that if we trespass against a brother seven times, yes, even seventy times seven times, forgiveness swift and complete should follow the trespass. Only by being reconciled to those with whom we have been at variance, can we be happy, and expect an answer when we pray, "Lord, restore unto me the joy of thy salvation."

So surely as the years roll round, that home in which you now dwell, will become extinct. The parents will be gone, the property will be turned over into other hands. You yourself will be in other relationships, and that happy home, which sheltered your family, will be no more. When that period comes, you will look back to see what you did or what you neglected to do for the comfort and joy of that home. If you did not smooth the path of your parents towards the tomb by making their last days bright and happy; if you al-

lowed the younger boys and girls to grow up without feeling that there has been a Christian example set them on your part, there will be bitterness and regret. Better that in the hour of your birth you should become an orphan, than that you should grow up to scoff at their example, and deride their influence. Then, indeed, shall your sin be ever before you, and even hyssop cannot make you clean.

There is nothing more repulsive than a home without order or discipline, where disobedience, anger and falsehood lift their horrid front in the place which should be consecrated to the beautiful and peaceful.

In the attempt to avoid all this, and bring the children under proper regulations, parents have sometimes been too severe. John Howard, who was merciful to the prisoners, and helped the cause of prison reform, was merciless in the treatment of his own son. John Milton was severe and unreasonable in his dealings with his family. We have all heard of the home of John O'Groat who built his house at the most northerly part of Great Britain,—a house with eight windows and eight doors and a table of eight sides, because he had eight children, and the only way to keep them out of bitter quarrels was to have a separate apartment for each of them. There is no joy, no peace under such conditions. The only help is found in this fifty-first psalm, "Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies blot out my transgressions."

For I acknowledge my transgressions, and my sin is ever before me."

When the transgression against another has been acknowledged and forgiven, then we learn the song that the morning stars sang together, and the discords of life melt into one great symphony. The nineteen verses of the fifty-first psalm are addressed to living people who have daily trials and temptations. Those verses are not for those who are content and satisfied, and are in want of nothing; they are for those who are poor and needy, who are troubled and dismayed, who are perplexed and confused, who are sinful, and have lost the peace and joy of God. Is there one of us who has no need? Is there one who is not hungering and thirsting for deliverance, for joy and gladness? When God does create the clean heart and renew the right spirit within you, then see to it that you open your lips and shew forth his praise.

Covington, Ohio.

SISTERS' AID SOCIETIES

BEAVER CREEK, VIRGINIA.

The sisters' aid society of this church held ten meetings during the year, 1909, with an average attendance of sixteen. Our work consists of making comforters, quilts, prayer coverings and working counterpanes. We furnished a room at the Orphanage, did some sewing for the orphans and sent \$3.00 quarterly to the same work. Receipts for the year amounted to \$85.76. Expenses were \$75.30.—Delphia S. Click, Bridgewater, Va., Feb. 10.

PIPE CREEK, MARYLAND.

Following is the report of the missionary sewing circle for the year 1909. Our enrollment is twenty-four. We held thirteen meetings, with an average attendance of nine. Sixty-two new garments and seven quilts were donated to different missions. One package of clothing was sent to Brooklyn, N. Y., and one to Washington, D. C. We also sent \$5.00 in cash to Washington. On hand Jan. 1, 1909, \$12.89; collections for the year, \$10.76. Received for articles sold, \$12.10; donated to the circle, \$1.85. Paid out, \$14.55, leaving a balance of \$22.97 in the treasury, Jan. 1.—Rachel A. Pfoutz, R. D. 13, Linwood, Md., Feb. 5.

BRIDGEWATER, VIRGINIA.

The sisters' aid society of Bridgewater church, during the year 1909, held twenty-three meetings, with an average attendance of nearly thirteen. The enrollment was twenty-four. We made 105 covers, 7 comforters, 4 sheets, 1 bed tick, 2 cushions, 12 rugs and 38 garments. We sent one box of clothing and bedding to the Brooklyn Mission, one to our Orphans' Home, and one to a poor sister in our home congregation. At the beginning of the year we had on hand \$13.82. Received during the year as fees, \$17.43; donations, \$11.10, and \$47.58 for articles sold. Paid out during the year, \$20.00 to support an orphan in India, \$10.00 to the Buena Vista church, \$17.65 to the Orphans' Home, besides the box, \$5.00 towards an invalid's chair, \$12.99 to the poor at home, and \$23.08 for other expenses, leaving \$1.21 in the treasury, with which

to begin the new year. Officers for the year are as follows: Sister Sue Floyd, president; Sister Ella Flory, vice-president; Sister Lizzie Thomas, secretary; and Sister Ida Fry, treasurer.—Ella Flory, Bridgewater, Va., Feb. 8.

MIDLAND, VIRGINIA.

During the last five months, ending Jan. 6, we held six meetings, with an average attendance of nine. We gave \$5.00 to the new church building in our congregation, two comforters to two poor families, a donation to Hebron Seminary, and also donated one comforter top. From collections, donations and sales our receipts amounted to \$25.76, and our expenditures were \$19.25. The officers are as follows: Sister Hettie Weimer, president; Sister Lizzie Pence, vice-president; the writer, secretary. We are few in number but all work together for the greatest good.—Eva Hinegardner, Midland, Va., Feb. 3.

BROADWAY, VIRGINIA.

The sisters' aid society of the Fairview church, in the Linville Creek district, met Jan. 6 to reorganize. The following officers were elected: Sister Mollie Zigler Spitzer, president; Sister Barbara Roller, vice-president; Sister Nettie Spitzer, secretary; Sister Mary Zigler, treasurer. Our society has closed one year's work. We held twenty-two meetings, with an average of seventeen. We have received by collection and for work done, \$93.94, of which \$17.20 has been donated to the Timberville Orphanage and \$28.50, and some bedding, given to unfortunate families. The Messenger was also sent to a sister. Besides an expenditure of \$71.16 we have a balance of \$22.78 in the treasury.—Nettie M. Spitzer, Broadway, Va., Feb. 5.

PITTSBURG, OHIO.

Since March 10, 1909, our aid society has held twenty-six meetings, with an average attendance of eleven. We were called on to sew in four different homes, for which we received one dollar per day. Our work consists of making quilts, comforters, bonnets, shirts, and clothing for different missions. We sent a box of clothing to Dayton, Ohio, bought a suit of clothes for an orphan boy, sent bedding to Bethany, gave \$9.00 toward helping some needy ones in our own community, and have \$9.00 yet in the treasury. We are now making clothing to send away, and have plenty of work on hand at present. Following are our officers for the coming year: Sister Dora Niswander, president; Sister Sarah Sollenberger, superintendent; Sister Mary B. Hess, treasurer; the writer, secretary.—Dora Cool, Pittsburg, Ohio, Feb. 7.

MILL CREEK, VIRGINIA.

Following is the report of the Mill Creek Eastern sisters' aid society for the year ending 1909: The society met at Sister Jennie Good's home and elected officers, with Sister Eliza Long, president; Sister Sattie Long, vice-president; Sister Elsie Long, secretary; and Sister Rebecca Argenbright, treasurer. Nineteen meetings were held, with an average attendance of sixteen. We have sixty-eight enrolled. We gave \$5.00 to St. Peter's church, \$5.00 to Buena Vista church, \$8.50 was donated for Messengers, \$25.00 was sent to India, to Bro. I. S. Long and wife, for a native helper, and also to help support an orphan, two boxes were sent, one to Baltimore and the other to Mt. Carmel, valued at \$53.25. We also gave liberally to the Timberville Orphanage. Donations given amounted to \$53.70. Several families in our neighborhood have received help. Expenses, \$8.92. Total amount paid out, \$150.70. Balance in treasury, 25 cents.—Sattie Long, Port Republic, Va., Jan. 24.

HUNTINGTON CITY, INDIANA.

The sister's aid society met at Sister J. B. Bailey's, our regular meeting place, Jan. 20, 1910. This was the beginning of the new year for the society and the question of organization was considered, but as we had organized in October, it was decided to retain all officers. There was one vacancy, however,—that of vice-president,—caused by Sister Emma Bonebrake moving out of the district. Our officers at present are as follows: Sister J. B. Bailey, president; Sister Nancy Friedley, vice-president; the writer, secretary and treasurer; Sister Sarah Prantz, superintendent. During the past year we met twenty-four times, with an average attendance of nine. We made 35 aprons, knotted and sold 3 comforters, knotted 4 comforters that did not belong to the society, and quilted 3 quilts. One comfort was quilted for the society and sold. We sewed 53¾ pounds of carpet rags, 91 pounds of rug rags, made a number of clothes-pin aprons and dust caps, besides other useful articles. Money paid into the treasury from fees, work done and by donations, \$49.03. Paid out for repapering the kitchen, \$3.31; paid to the church, to help meet our assessment for the Old People's Home, \$10.00; paid toward the new furnace, \$10.00. We gave to Bro. J. W. Lear, who recently held a revival here, \$10.00, as a present to his wife. We paid for material, \$14.48. Balance in treasury, 26 cents. On account of remodeling our church, last summer, we have helped with the expenses as much as possible. We hope to do more during the present year.—Corra I. Leicht, 803 Olinger St., Huntington, Ind., Feb. 10.

THE GOSPEL MESSENGER

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A RELIGIOUS WEEKLY

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This year Easter falls on March 27, being the last Sunday of the month.

BRO. JESSE EMMERT and wife, who are home from India on a furlough, are to visit the churches in California this spring.

BRO. STEVEN BERKEBILE, of India, having fully recovered from his severe illness, has again entered upon his mission duties.

FIVE were induced to make the saving confession during a late series of meetings, held in the Silver Creek church, Ohio, by Bro. Reuben Shroyer.

WE neglected to say last week, that, on his way to Mount Morris, Bro. Chas. D. Bonsack stopped at the House a few hours.

BRO. EMRA T. FIKE delivered eleven sermons in the Thorn Run schoolhouse, near Martin, W. Va., and nine persons united with the church.

WE learn that Bro. Geo. W. Flory, of Bridgewater, Va., will soon locate at Covington, Ohio, and take up the pastoral work of the congregation.

THE Sunday-school meeting of the Second District of Virginia, to be held at Elk Run church, Augusta County, is announced for April 1 and 2.

BRETHREN I. D. Parker, H. W. Kriehbaum and Manly Deeter constitute the Committee on Program for the next Annual Meeting. See special notice on page 144.

BRO. P. R. KELTNER, of the Rockford Mission, spent a few hours with us last week, and reports the work at Rockford progressing. He says more workers are needed to handle the rapidly-growing Sunday school.

THE splendid revival at Sidney, Ohio, conducted by Bro. J. M. Mohler, closed with thirty accessions. Twenty-seven were baptized and three restored to fellowship.

THE Brethren in Eastern Maryland will hold their district meeting in the Washington City church, D. C., April 19, beginning at 9:30. The elders are requested to meet the day before, at 1 P. M.

BRO. OLIN F. SHAW, of Dixon, Ill., devoted three weeks to evangelistic work in the Elkhart City church, Ind., and had the pleasure of seeing twelve persons enter the fold by confession and baptism. One was also restored to fellowship.

THE members of the Pioneer church, Nebr., feel greatly encouraged. Bro. Geo. Mishler recently held a series of meetings at Enders, and twenty-one persons applied for membership, eighteen of whom have already received the rite of baptism.

BRO. W. W. KELTNER, of Williston, N. Dak., called at the House one day last week. He and his wife are spending a few months with relatives and friends in Illinois, and about the first of March will return to their home. We were glad for Bro. Keltner's short visit.

SISTERS Mary N. Quinter and Sadie J. Miller, missionaries in India, will return to the United States on furlough about the middle of the coming summer. They are planning to take in the World's Missionary Conference, to be held at Edinburgh, Scotland.

BRO. D. L. MILLER writes us that he is planning to leave Southern California March 8, and if all goes well he will be at his home at Mount Morris March 20. He has arranged to stop several days in Grand Valley, Colorado, and will go from there to Denver, where a few days will be spent.

BRO. VIRGIL C. FINNELL, one of our ministers, who has been connected with the House a few years, will visit most of the churches in Southern Illinois in the interests of our publications. He starts out next week, and we trust that our patrons will aid him in his work in every way possible.

ON page 142, this issue, we are publishing the report of the committee on Field Sunday-school Secretary. There are two other committees from which we have not yet heard. In order to be considered at the approaching Annual Meeting, these reports should be published on or before April 15.

BRO. J. D. HAUGHTLIN, of Panora, Iowa, says he received a copy of Bro. Brumbaugh's new book, "Onesimus," in the afternoon, and did not go to sleep until he had read it through. He pronounces the book good. Hundreds of others will read the little work from start to finish before they sleep.

BRO. HOWARD H. KEIM, of Ladoga, Ind., after residing in that State nineteen years, has decided to remove to the Pacific Coast, and for the present will locate at Newberg, Oregon, where he may be addressed by those on the Coast, desiring his services in revival work. He will prove an earnest worker in the West.

BRO. I. N. H. BEAHM says that the Hebron Seminary, with which he is connected, is not a new institution. It is simply the Brentsville School, of Virginia, founded in 1897, revived and removed to the railroad at Nokesville. To him it is not a new field, as he has taught here a number of sessions in the years gone by.

In the February issue of the *Missionary Visitor*, page 60, Bro. Geo. W. Hilton has a fine article on the needs of missionary physicians in China. It is a pity we do not have a few physicians ready to send to this field. We probably have made a mistake by not giving proper attention to the importance of good physicians in our mission fields. It would be helpful if all of our missionaries could have some training in a good medical school before entering upon their work.

A CORRESPONDENT, who has been reading the "Prince of the House of David," wishes to know whether the letters of Adina to her father are genuine. The preface explains the author's purpose in writing the book, and it must, of course, be understood as being a religious fiction, something like Bunyan's "Pilgrim's Progress." It is, however, a fine class of fiction, and when read as such cannot help doing good. "The Pillar of Fire" and "The Throne of David" are by the same author, and were written for the purpose of throwing light on the Scriptures, and enabling the reader more fully to understand the customs of Bible times. They are all good books for young people.

CORRESPONDENTS sometimes write about a minister and his wife being ordained to the eldership. A statement of this kind is correct only in part. A minister may be ordained, but his wife is not. She is received as his helper in office with him, but is not set apart by the laying on of hands. Hands are laid on the man only, but both are received by the church in the usual way of receiving members in office. It will be observed that the New Testament requires that hands be laid on men set apart to the eldership. Nothing is said about laying hands on the wives of elders, or bishops. In some instances, in the Brethren church, the wife kneels by the side of her husband during the imposition of hands. While both are thus kneeling, hands are laid on the husband but not on the wife.

THE district meeting of Western Colorado and Utah was held in the First Grand Valley church Feb. 11. There are eleven elders in the District, and all of them were present. Every church was represented by delegates, and the meeting passed off very pleasantly. One query goes to the Annual Meeting, and Bro. Henry Brubaker will represent the District on the Standing Committee.

BRO. D. H. BAKER, of Hanover, Pa., who is getting quite old, and does not hear well, writes that since his dear wife went to her long home, he gets much of his consolation from the MESSENGER. He says the paper is getting better every week. We suggest that he probably appreciates it more than he ever did before. Our brother is very much impressed with what was said about "Whipping the Sheep," and would urge that all of our brethren and sisters lay aside the whip and take up the crook (Gal. 5:22, 23).

MINISTERS who do a good deal of preaching will find it helpful to keep a record of the places where they preach and the subjects treated. We hear of a fine preacher, who delivered the same sermon twice in succession in an adjoining congregation. He may have forgotten about his first discourse, when he preached the second time, but his congregation did not. He visited another State three times, and preached the same sermon on each occasion. He is an interesting preacher, is doing a splendid work, but, since he keeps no record of his pulpit efforts, he often repeats himself.

SHOULD France do for herself what she is doing for Madagascar she would well deserve the punishment that has, in all ages of the world, been meted out to the nations that forget God and discard the religion of the Bible. In the government schools of Madagascar, as directed by France, the children are taught that Jesus Christ is a mere character in fiction, and that there is therefore nothing divine in the Christian religion. Not only so, but gatherings of more than twenty-one persons, in a private house, are forbidden. On every hand Christianity is opposed, and it would seem that the purpose is wholly to eliminate the New Testament religion.

ONE of our readers, who finds it necessary to sojourn in a mild climate for a season, says he fears that, as a people, we are not making enough of the religion we profess to teach. We claim to be the teachers of the whole Gospel, as the Master intended it should be taught, and yet we are more concerned about the affairs of this life than about the winning of souls for Christ. Is there not much truth in this statement and should we not take the matter more to heart? We are not making enough of our religion. We are not doing what we should in the interest of soul saving. But how can we arouse interest along this line? What have our readers to say on the subject?

BRO. H. C. EARLY writes us that he has, for some time, been wishing for an Annual Meeting without any queries. He will not get his wish this year, but may come the next thing to it. We have already published four queries, and there are a few left over from last year. The district meetings, yet to be held, may also send up a few papers. Would it not be well to get ready for an Annual Conference without any queries? We have not had such a meeting for over one hundred years. In fact, there are those who think we could not hold a great Conference without some knotty questions to discuss. The apostles and their immediate successors got along without discussing queries year after year. Our early Brethren got along for more than thirty years without even an Annual Meeting. But this is an age of great meetings. The apostles had one when they considered the question of circumcision at Jerusalem, and we presume the Lord's people in these days may convene in great assemblies as often as they see proper. But how are we going to plan for an Annual Meeting without queries? A good article or two on the subject might help all of us to do some thinking along right lines. There is no use saying we cannot keep up the interest of an Annual Conference, for we can. But, how? That is the question. Who can suggest the best plan?

WE are in receipt of a copy of the minutes of the district meeting of Nebraska, held last fall. We notice that there are twenty-six congregations in the State and that nearly all of them were represented by delegates at the meeting. The business before the meeting shows commendable activity upon the part of the churches, and especially the mission workers. There are no papers for the General Conference. Bro. James Gish was chosen to represent the District on the Standing Committee.

FROM one of our correspondents we quote as follows: "I have frequently noticed that those who send marriage notices for publication do not always designate members as such, but frequently refer to them as 'Mr.' and 'Miss,' so and so. I personally know of two who are members in good standing, but no mention of that fact is made in their marriage notices. I wish you would encourage correspondents, when sending in these notices, always to say Brother or Sister, as the case may be, if the parties happen to be members. This is something that old friends, living at a distance, would like to know." We pass this request on. It is sensible, and there are no good reasons why the request should not be complied with.

ONE of our pastors is discussing some live questions before his congregation, and by these discourses is opening the eyes of the people. The morning services are made devotional and uplifting. On these occasions he feeds his flock and encourages them in their Christian work. In the evenings he is discussing this line of subjects, taking up one subject at a service, and treating each one in its order: Wealth, Greed and Extravagance, Pride and Fashion, Amusements and Pleasures, Theater and White Slavery, Cards and Gambling, Dance and Divorce, Literary Trash, Gluttony and Intemperance, Sabbath Desecration, Deism and Secretism, Catholicism, Immortalism or Spiritualism, Mormonism, Socialism, Christian Science, The Greatest of All Sins.

Dr. Talmage and Trine Immersion.

WE have a letter from a correspondent, who wishes us to say whether it can be proven, that, while in Palestine in 1889, Dr. Talmage baptized Mr. Houston by trine immersion. We have in our possession a copy of the *Christian Herald* for March 19, 1890, in which it is stated that about 3 o'clock in the afternoon of Dec. 6, 1889, Mr. Talmage baptized Mr. Houston in the River Jordan, dipping him three times. We quote as follows: "Taking the candidate by the hand, he (Mr. Talmage) led him into the water. Reaching the sufficient depth he immersed him three separate times, repeating the usual formula: 'In the name of the Father, and of the Son, and of the Holy Ghost,' after which he pronounced the benediction."

At the time the above was published Dr. Talmage was editor of the *Christian Herald*, and one would suppose that the statement ought to go unchallenged. But in his own account of the baptism, as published in his book, "From the Manager to the Throne," Mr. Talmage says nothing about dipping Mr. Houston three times. This has led some to conclude that the baptism was by single and not by trine immersion. And Mr. Houston himself is reported to have said that he was dipped but once at his baptism. What appears in the *Christian Herald*, and quoted above, however, seems to have been written by Mr. Louis Klopsch, the present editor and proprietor, who accompanied Mr. Talmage on his trip.

Several years ago Rev. John Lemley, editor of *Zion's Watchman*, Albany, N. Y., wrote us that he was in Jerusalem the winter Mr. Houston was baptized, and that he was then told that the rite was performed by trine immersion. To make sure of our grounds, in saying that the baptism was by triple immersion, we wrote David Jamal, of Jerusalem, the dragoman who conducted the Talmage party through Palestine, and who was present on the bank of the Jordan when the baptism took place.

We have a letter from him dated at Jerusalem, Nov. 29, 1909, in which he says, he was present in 1889, when Dr. Talmage immersed Mr. Houston in the River Jordan. He says both men went into the water to-

gether, and that while standing Dr. Talmage laid Mr. Houston backward, "dipping him three times."

It seems to us that this ought to put an end to all controversy regarding the mode of baptism used. We know nothing concerning Mr. Talmage's reason for employing the threefold immersion on this occasion. Like Dr. Philip Shaff, he may have believed that triple immersion was the usual mode in the early history of the Christian church.

Principles and Methods.

PRINCIPLES are fundamental truths, comprehensive laws, or doctrines, founded on universal truth, and are fixed and unchangeable. When Christ said, "Thy Word is truth," he put in fewest words and simplest form the fixed and unwavering principle that God is right and true, no matter what man may think, or say, or do. Paul had in mind the fundamental doctrines or principles of Christ's teaching as to faith, repentance, baptism, etc., when he said, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." In nature God's laws rule universally. Whether we read from the book of nature or from his Revealed Will concerning us, "his Word is truth." With God there is neither small nor great. The law that regulated the formation of the globe on which we live, also regulates the formation of a rain drop. The principle involved in the Great Atonement for sin, is involved in the smallest action entering into the formation of Christian character. Knowing the principles laid down in God's Word, it follows, as day follows night, that, as followers of Christ, we must make them manifest in our lives, for these principles are eternal as God himself is eternal.

Method is a definite or special system of procedure, —a rational progress toward an end. Its synonyms are, according to Webster, order, system, procedure, process, rule, way, manner, course. A general or established way or order of doing or proceeding in anything. Kant, in his "Critique of Pure Reason," lays down the following axiom or self-evident truth, "Method is procedure according to principle." Method is not and cannot be the principle, but it is procedure according to principle. Without method the principle cannot be made manifest in our lives, hence it is closely allied to principle. We speak of method, and rightly too, as a means to an end. The end sought is the full exemplification of all the principles of the Gospel of Jesus Christ. The method, in this case, must be in such close accord with the principle, that its truths become apparent in our lives. In other words, the method is procedure that results in the personification of the principle. To adopt a method, not in accord with the principle, will not annul the principle, but it places us in the attitude of not carrying out the principle. Take, for example, the peace principle, so clearly set forth in the teachings of Christ. The church has adopted a method of exacting a pledge of every applicant for membership that he will take no part in war, nor take an oath, nor go to law vindictively. This is procedure according to the principle, and by this method the church exemplifies peace in the lives of all her members.

Methods may and must change, when they are not fully in accord with principles, or when a new method will be in closer accord with the principle. For example, the church changed the method of feet-washing, a score of years ago, from the so-called double to the single mode or method, because she believed the latter to be in closer accord with the command and example of Christ. Suppose, if such a thing were possible, a change had been made to conform to Mr. Sommer's plea, in his debate with Bro. R. H. Miller, in which he held that feet-washing is only a desultory work. If my brother comes to my home I may, if I feel like it, and my brother allows me to do so, procure water and wash my brother's feet, and it will be set down to my credit as a good work. This would be a method but it would not be procedure according to the principle, and hence could not be adopted by the church if she is to stand as the church of Jesus Christ. Logically the church can only change a method, or adopt a new one when the change will bring her practice closer to the Gospel principle.

Apply this line of reasoning to the dress question, as it has come to be known among us today. The principle involved is found in the scriptures teaching non-conformity to the world, and as to how Christians should dress themselves (1 Tim. 2: 9, 10; 1 Peter 3: 3, 4). Sobriety and modest apparel is the command, while costly array and immodest attire and the wearing of gold and pearls for ornament are forbidden. The church has made a strenuous effort to have the principle made manifest in the lives of her membership. She adopted a method, believed to be in accord with the principle embodied in the commandment. The result must determine as to whether the method, if lived up to is right, whether it is procedure according to principle. If the result is modest and inexpensive apparel, no gold for adornment, no jewelry, no immodest or costly array, then we may conclude that the method is in such close accord with the principle that it is made manifest in the lives of the membership of the church. If, however, the method adopted results in immodest and costly apparel, in adorning the body with gold and pearls and jewelry, peekaboo waists, and all sorts of silly, foolish, ridiculous and sinful fashions, then we could say, with strongest emphasis, that the method is not procedure according to principle, and that we might as well not have a method as one of that kind. Better do as other churches have done,—strike out the method and allow the principle to remain a dead letter. Better this than to make a vain, mocking attempt at carrying it out. The principle will remain the same; we only set it aside in our practice.

It must be borne in mind that no matter how closely and how clearly a method may be in accord with a principle, unless it is carried out, unless it proceeds, the result will be just the same as if a wrong method were adopted.

The church should and will hail, with gladness and joy, any change of method that will bring her in practice nearer the eternal principles of truth, taught in the Gospel of Jesus Christ. If the membership of the church, as a body, are not conforming to the principles of the Gospel in dress, if gold and jewelry are worn for adornment, if immodest and costly apparel is in use, if we are not dressing with sobriety that becometh men and women professing godliness, then we need a change, either in method or in practice, not to get us farther away from the principle, but a change that will bring the church closer to the teaching of the Gospel of Jesus Christ.

D. L. M.

The Church's Work.

THE church of Jesus Christ always had a specific work to do. 'So important was that work, and so clearly was it certified by its Head, that there was nothing to be introduced as help and means of doing the work, or carrying out its purposes, that would be, in any way, a hindrance in carrying out its great end,—the saving of souls. "For it is not the will of God that any should be lost, but that all should come to a knowledge of the truth and be saved." As the same God that has the will, made the plan by which men and women are to be saved, it is reasonable to believe that he would make it in a way that would most fully carry out his will and purpose. In other words, God, who is all-wise and all-powerful, could not will, in his heart and mind, that all men should be made to know the truth which, when known, would be of such a character that very few of the men and women, which he made, would accept it and be saved. This is not reasonable, and reasonable men and women would hardly believe it of a reasonable, wise and loving God and Father.

Our God, who knows all things, made no mistakes. Therefore the plan or scheme, which he made for man's salvation, must be in harmony with his loving desires and purposes, so that it would be easy to be saved and hard to be lost. Says the loving Son: "My yoke is easy and my burden is light."

Though Satan would make this burden heavy and the yoke hard, it becomes his people and his church to show that the yoke is easy and the burden is light. This is in harmony with God's will. God never makes things hard for us to do, but always easy. Even men and women who come very short in fullness of God's love, when they wish to save men and women trouble, dis-

tress, pain and death, make the means to accomplish the end as easy as possible. They leave no effort unused to reach the end desired. Will a God, who is the fullness of love, do less? Certainly not.

Then, what is the work of the church of Jesus Christ? It should be the work and the will of the church that *all* men should come to a knowledge of the truth and be saved.

This work the Lord has committed into the hands of his church for its own salvation, joy, peace and glory. Because we believe that this, in his mind, would be the easiest and best way, not, perhaps, for himself, but for those he specially loved, it opened up to the people a field for the exercise of the preponderating elements of all souls,—love, mercy, sacrifice and service. It is sometimes asked, "What will become of the heathen, and those who do not have a knowledge of the truth, if the church fails in doing her work in going everywhere—into all the world—in teaching all nations?" It has never been half so serious a question to us, what, in such cases, will become of the heathen, as "What will become of the church?" God can easily take care of the heathen where the church fails in doing her work. But that part of the work which God has to do, because the church does not do it, will certainly be a great loss to the church. The heathen lands and the heathen in our homeland—in the towns, cities and unoccupied country places—are the Lord's vineyards. For these the Lord's people are called and hired to do service. The greater question is "What will become of those who refuse the call and in no way render the service?"

Perhaps we may excuse ourselves by saying we are doing what we can. But we are not doing what we can, that is, many of us are not. We are doing what we can in raising plenty of stock and good crops of grain, in building good houses and barns, in making money to buy fine carriages, automobiles, bank stocks, lands, and those things that we love most, but how little of it all does the Lord get?

Well did the prophet of old ask, "Will a man rob God?" So it would seem, as we look around and see what the church of Christ is doing. Is the Church of the Brethren the Church of God? O yes, we think it is,—we say it is. Yes, we sometimes boast that we believe more, accept more and preach more truth than any other church in the world. Perhaps this is so. But what about the doing? We have had a fair start. In this land of the free, where the preaching and the doing of the truth are not only allowed and protected, but encouraged by the "powers that be," we have had open fields for over two hundred years, and where are our sheaves? If we have been doing our duty in service for the Master, why is it that, in so large a number of our towns and large cities, we, as the Lord's workers, have never been known or heard; and in many counties and even States no preaching has been done, no congregations formed and no churchhouses built? In the face of such facts, can we truthfully say that we have done what we could?

Then the work of the church is to be carried into all the world. We are to preach the Gospel to every creature, to make disciples, to baptize them, and add them as helpers to the Church of Christ. These are facts that ought to impress our minds and hearts and ought to be live subjects for thought and consideration for our coming district and Annual Meetings, as they are of much more importance than the things that have so largely taken up the time at some of our former meetings. The work of the church is to save souls and the world for Christ and God.

H. B. B.

What Are the Tares?

ON another page, this issue, Bro. I. J. Rosenberger has something to say about the wheat and the tares mentioned in Matt. 13. What he says deserves attention. Most people, however, do not make the proper distinction between the tares and the weak members of the church. The place for the tares is in the world, and not in the church. If a tare should chance to be numbered with the saints, he should either be converted or assigned his place in the world, where he properly belongs. But in the church there are weak members. There are those who are sickly and some

who are lukewarm. There are erring brethren, and some who are so sick, spiritually speaking, that they are nearly dead. It may not be proper to call any of them tares. All of them may have been born again, and, for a time, they may have walked in the way of life, but having grown weak and sickly, their situation becomes dangerous.

Shall we proceed to withdraw fellowship from such, and regard them as tares? It may come to this, but that is not the first nor the most important thing to do. If possible, they should be converted from the error of their way, that their souls may be saved, and that a multitude of sins may be hid, or concealed. Even those, of the Seven Churches of Asia, that were well nigh dead, were given time and place for repentance. When a member makes a mistake,—does the wrong thing,—we must help to lead that erring member to repentance. It may require time, patience, much long-suffering as well as continued forbearance, to bring about the needed repentance. The withdrawing of fellowship need not be so much as even hinted at until the spiritually-diseased member is dead. It is always time enough to talk about burying people when we are certain that they are dead.

When Jesus talked about the wheat and tares growing together, we feel sure that he had no reference to retaining tares in the church. The supposition is that there are no tares in the body of Christ. The error of classing weak and sickly members with tares, has led to the mistaken views, held by those who would measurably dispense with church discipline.

There are two kingdoms and two classes of subjects. One class is known as wheat, constituting the subjects of the kingdom of heaven. The other class is known as tares, and embraces the subjects of the kingdom of Satan. These two classes are permitted to grow side by side in the world, but they are not supposed to be growing side by side in the church. If a sinner is found enrolled among the saints, and he cannot be converted, let his name be removed from the list, but do not commit the grave error of classifying the lame, weak, sickly and even the lukewarm of the church with the tares. If Satan can make tares out of them he will do it. But it is the duty of the church to make of them exemplary saints. If the church, after employing every known means of grace, can do nothing for such people, there remains but the one thing to do, and that is to withdraw fellowship. Even then it becomes our duty to pray for them, to treat them kindly, and to look upon them as being once heirs of the kingdom.

A Life Subscription.

It was some time in 1897 that the General Missionary and Tract Committee authorized perpetual subscriptions to the MESSENGER. The plan is simply this: \$25.00 on interest, at six per cent, produces \$1.50 per year. The subscription price of the MESSENGER is \$1.50. The facility for placing money securely on interest, on the part of the Board, prompted them to make the offer that any one placing \$25.00 in GOSPEL MESSENGER Endowment Subscription would be entitled to the paper for life, and the Board would see that the subscription be continued to some one, on through the years.

Jan. 10, 1898, Sister Lydia Lutz, of the Waddams Grove church, Ill., was the first person to use this privilege. Others have followed, until fifty-eight such subscriptions are now in force. One person gave an endowment of \$500 for the same purpose, so that provision is now made for seventy-eight such perpetual subscriptions.

The plan is still in force. A new certificate, like the one found on page 144, only having, tinted in background, a picture of the Publishing House, has been prepared, and each person entitled to such subscription is given a certificate. The party then receives the MESSENGER as long as he lives. Should the party be married, the surviving companion will receive the paper.

The advantages are these: For the Publishing House there will be no more clerical work on account of these subscriptions. When a name is thus placed on the list, there need be no failure in rendering satisfactory service to that subscriber.

The reader will not find it necessary to renew his subscription year by year, nor need he be at the expense of sending money for renewal, either direct or through an agent.

No missing of numbers will be experienced because the renewal fails to reach us on time. Should reverses come in old age, and money become scarce, the subscription is secure. It was secured when the day of prosperity was here for the subscriber.

Furthermore, after the subscriber no longer needs his MESSENGER, because he has gone to his reward, the paper will be continued to some worthy person throughout the years to come.

The plan is submitted in this form so that, should there be any readers of the MESSENGER who would like to avail themselves of these benefits, they can do so. They should send their remittance to the General Mission Board, Elgin, Ill., stating that it is for the MESSENGER Endowment Subscription. The Board will be pleased to receipt for money sent for the purpose, send you a certificate and have your name entered as a life subscriber. The facts, as here stated, are furnished by Bro. Galen B. Royer, Secretary of the Board, and he will be pleased to give further information regarding any part of the plan not fully understood.

The Law of Tithing.

WE are asked to say whether the law of tithing is binding on the Christian people of this age. The law of tithing, or giving one-tenth, is a very old institution, antedating the giving of the law, and though it was incorporated in the Mosaic institutions, we do not consider it binding, as a law, on the Christian people of the New Testament dispensation. We now have a higher law,—one that each man may apply for himself,—and the results ought to exceed those produced by the tithing system. Paul refers to this law in 1 Cor. 16:2, "Let every one of you lay by him in store, as God hath prospered him." This may mean one-tenth or it may mean more, and sometimes less. As a rule it ought to mean more, for the reason that the results of the Christian system should exceed those of the Mosaic law. Christians are supposed to be living on a higher plane than the Jews did, and if that be correct, they ought to give more for charitable and religious purposes. Each man ought to lay by him in store as the Lord has prospered him. Some weeks he receives little and can lay by but little, but when he receives much he should lay by much. The man who makes one thousand dollars a year ought to turn one hundred dollars over to the Lord. He who makes ten thousand dollars a year can well afford to use one-third or one-half of it for religious, charitable and educational purposes. The man with a large family, and an income of only three hundred dollars a year, may not be able to give thirty dollars to the Lord and do justice to his family, but he can do something. He can apply the law of giving to suit his condition, but to give nothing would be a sin. This law is a fine one, and will produce ideal results when properly understood and wisely applied.

The Opening in Canada.

It is said that, during the last five years, over 700,000 people from the United States have settled in Canada, and that most of them have located themselves on the unimproved lands of which there still remains an abundance. Among this number there are probably one hundred members of the Brethren church, located principally in Western Canada. They seem to be pleased with the country, and are doing what they can to build up a few congregations. We do not mean that we want our people, in large numbers, to leave the United States, but we ought to have more churches in Canada. We ought to have more preaching done in that part of North America. In fact, we ought to have a few earnest men, who could give their whole time and attention to preaching the Gospel in different parts of the country. There our ministers will find a people who have our language, as well as the English Bible, and most assuredly hundreds of them would gladly receive the whole Gospel, were it presented to them in the right way.

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OUR AID SOCIETIES.

The aid societies of the Church of the Brethren, from a beginning, small as the mustard seed of old, have developed into a large and influential agency for good. Various avenues of usefulness have opened out to them, and our sisters have not been slow to make use of these opportunities. In one of the recent aid society reports mention was made of special efforts which, in various ways, materially helped the "weaker churches" near that society. The importance of such an endeavor cannot be emphasized too strongly. It is in direct harmony with the scriptural precept that encourages us to "support the weak," and then, too, the givers are doubtless more amply blessed, even, than the recipients. Our aid societies have possibilities for a rare manifestation of usefulness in behalf of the church. They well deserve the united support of every member for a further continuance of their great mission.

LUTHER ON PREACHING.

It has been said that Luther, in real eloquence, had perhaps few equals, and this fact was admitted by even his enemies. Moreover, he had the happy faculty of being able to tell the secret to others. Looking through his writings, we found several things of interest that we will here give, translated from the original German: "Let a preacher stick to his text and not ramble. A preacher that will speak everything that comes to his mind, is sure to say nothing in the end that will stick." Luther thoroughly despised the inordinate love of applause, so dearly coveted by many speakers: "Ambition is the rankest poison to the church, when it possesses preachers, and goads them on to tickle men's ears and gain their favor." "Woe to all preachers that aim to condone the sins of the wealthy to the neglect of the poor and lowly. When I preach, I sink myself deep down. I regard neither power, wealth nor influence, but keep in mind the many poor and unlearned, as well as the children, who needs must have a message that they can understand." The evidently sound ideas, here set forth by Luther, are as applicable today as ever to the earnest gospel minister.

"ELOQUENT HEARERS."

At first glance, perhaps, you might think that here is another of those very common errors which the printer is liable to make, notwithstanding the best of care, and that we mean "eloquent sermons." But, no, this time we mean exactly what we say. In several instances, recently, we came across just that kind of hearers. When a brother walks as far as ten miles to get to meeting, and when a sister willingly carries her child for three miles, in order to hear a sermon, you may rest assured they are in earnest. And when such hearers are within reach of the gospel message, they are an inspiration to the speaker,—they are **ELOQUENT HEARERS**. We need more of such; in fact, every member should be so thoroughly wide-awake that he would be sure to prove a great help to the minister. If you hear anyone complain about a dull sermon, set it down as a fact that there was a dull hearer to start with, and vice versa. As sure as we go to meeting, determined to be "eloquent hearers," the pulpit will be to us like the "burning bush" that Moses saw in the wilderness,—a place where God speaks to his children,—holy ground where only he can draw near who is walking in truth and righteousness.

RELIGION AND MONEY.

When Christ said, "It is hard for a rich man to enter into the kingdom of heaven," he uttered a fact of such vital import that, as Ruskin says, "Preachers are afraid to preach on this passage." This recalls an incident in the life of Heine, the German poet. At one time he, though a Jew, was invited by a Christian hostess to a dinner party, expecting that the fire of his genius would add brilliancy to the event. Contrary to anticipation, however, Heine remained silent until aroused by a challenge of his hostess. Then, with a look at the brilliantly-lighted room, the sparkle of cut glass, the glitter of gold and silver tableware, and the flashing jewelry all around him, he said, "I was just wondering what you Christians are going to do with the **CAMEL QUESTION**, and whether the needle's eye will ever be large enough to let you through with all that,"—the sweep of his hand including, with a comprehensive gesture, the magnificence of his surroundings. The question spread consternation on his audience, much like the fatal handwriting on the wall in the days of Belshazzar of old. Just to think that Heine, a Jew, should dare to recall to the brilliant assembly of Christian professors an almost forgotten injunction of the Man of Galilee! But the warning comes to us also.

The "camel question" is an important one for the Church of the Brethren. Unless we have so related our money to our religion, that Christ can fully approve of our stewardship, we may well wonder if there will be a "needle's eye sufficiently large to let us through."

LOVE FINDS SERVICE.

What shall I bring to offer at Jesus' feet today, To prove how much I love him, my debt to partly pay? All sinful and unworthy, I come with empty hands, And say, "Dear Lord, thou knowest," and know he understands.

But wherefore empty-handed? Today the harvest waits, And we can all be reapers upon the Lord's estates. Each heart will thrill with gladness, if at the day's decline It has a sheaf to offer, with "Master, mine is thine."

The heart that loves the Master, some work for him may find, It may be in the byways, and of the lowliest kind, But he will count it worthy, and though the gift be small, He knows the love behind it, and that is best of all.

—Eben E. Rexford

FROM ANKLESHWER, INDIA.

—The University of Bombay sends out hundreds of B. A. papers every year to young men who have completed the prescribed course in Arts. However, they usually fail more than they pass, so that the expression is common in India, "I'm a failed B. A." The Governor of Bombay is the Chancellor of the University, and when the "sheep-skin" is ready it reads in part: "We, the Chancellor, Vice-Chancellor and Fellows of the University of Bombay certify," etc. "In testimony whereof we set the seal of the said University and the signature of the said Chancellor." Only one name appears then,—the signature of the Governor.

—In my "Notes" of last week, I told of the temperance work which was growing among the Bhil people, and how we were looking forward to a great day on the coming Sunday. The Sunday came, so also the people, and so, also, the adversary. And the adversary got in his best "licks," and just when we thought that we were ready to accomplish a good temperance move, and have the people do it themselves, they were being filled with suspicion as to what was our motive, and one said they would like to consult among themselves a little, by our front gate. I said, "Certainly; just go and talk it all over and then come back and we will do the thing up to a proper finish." They went to the gate, the adversary got in his best licks, and the whole crowd left, every man making for his own home! I had sent emissaries to watch what was going on, and that is how I come to know what happened. Four men came quietly back, and told me, that, with the men I had sent, the people, as a body, are in favor of going dry, but the two or three leaders opposed, and they dared not oppose them. So our good endeavor for the temperance work was foiled.

—No one likes to lose in a good work, but the question arises, "Is any good work ever lost? Is any good effort ever spent in vain? Is any good thing absolutely destroyed?" I have answered the question in my own heart. I think no good is lost. No good word, no good work, no good effort, no good is ever spent in vain. Sooner or later it will bring forth its returns, and whoever sees will be able to recount the results which were so far removed from our vision.

—We have been dealing with the people,—the hill tribe of Bhils,—with varied degree of success. We have suffered with them in their suffering, and we have tried to help their pitiable condition. The roll-call of thieves, which is held nightly for them,—a piece of imposition, due, perhaps, to their inclination to appropriate what some one else claims, or, we might say, due, perhaps, to their unsettled notions of ownership,—has grown to be a species of slavery that is hard to equal, aside from real out-and-out ownership, with right to buy and sell. But we are overjoyed to tell our Brethren at home, that this week the "powers-that-be" have issued an order to the effect that the whole roll-call is abolished! We had pressed the case; we had argued that the roll-call is a farce; we had begged the authorities for improvement, and when the answer to our request has come, it is more than we could have asked for. Now we are telling the people day and night, that they must take advantage of their opportunity and never steal, for if the roll-call is established again, it will be for good cause. So the people rejoice in their new liberty, and we rejoice with them. It means 20,000 people,—13,000 in this Taluka, and 7,000 across the river, in the Braoch Taluka. We count it a great victory indeed.

—A few days ago we got word that Sister Amanda R. Kratz was on her way to Bombay, and would pass through, and, being in a party of seventeen, would not stop to see the mission work of the church. Well, we feel that the mission work of one's church is the biggest thing in a heathen country, and we wish that our people could come and have a look at 'conditions and the work, and the opportunity, and see how the money is spent that is entrusted to us for use in the work. We wish that several parties might come every year. But when there is only one in seventeen who wants to, or has any direct interest, previously formed, why, we have nothing more to say. However, there was more to be done. I wired Sister Kratz that when her train comes through Naosari, I would join the party there. I went to Jalalpor, and bothered Bro. Long's till half past one that night, and then went to the station to catch the mail. It was late.

It would only stop a moment at Naosari, but I got a ticket, a second-class ticket.

—Upon arrival of the train I could not find Sister Kratz. I went along the side of the train, putting my head in the car windows and shouting out, "Mrs. Kratz, Sister Kratz! Is Mrs. Kratz on the train?" So I got into a second-class car and rode by myself to the next stop at Surat. Then I set out again to find them. And this time it was a success. Mr. and Mrs. Kulp, together with Sister Kratz, received me very kindly in their "cabin." Mrs. Kulp is a sister to Sister Kratz, and the latter was called into the room or apartment of the former, where we all four visited together. On the way from Surat to Ankleshwer we talked missions back and forth,—twenty-five miles of missions, without a comma thrown in!

—When the train stopped at Ankleshwer to take water, I got out. But if the folks enjoyed my midnight visit with them as much as I did theirs, I can tell you they enjoyed it hugely. I have every assurance that the enjoyment was mutual. I am not only thankful to have met Sister Kratz, but Mr. and Mrs. Kulp also, who seemed like old friends.

—No one can tell how glad we are to see people from our own nation, from our own States, from our own church, as they pass through, just even to see them, if no more! When I got home, at five in the morning, and went to bed for two hours' sleep, wife said she wished she would have known, for she thought she would like to have been at the station, and just had the privilege of looking in at the window and seeing them, or of shaking hands with them, if no more! Brethren, come this way, and break journey with us, a day or two. It will do you good, and us too. W. B. Stover.

Jan. 21.

IN A CHINESE VILLAGE.

At the invitation of one of our American missionary ladies, my English friend and I spent a week with her in a village, where she was holding a Bible class among the women. The village is a day's journey by cart from the city, so, before sunrise, one cold, fresh morning, we packed our bedding, etc., into the usual means of transportation—the massively-built cart, drawn by a lazy mule. Although the cart is quite massive, the space inside is very limited, so when two are snugly packed in, there is very little room to straighten cramped limbs. Packed among the bedding, however, the terrible bumps from the ruts in the road are somewhat deadened. If you are satisfied to be tumbled around a good deal, you can enjoy a good rest, and even take a good sleep while the driver is coaxing and pounding the old mule along.

At noon we stopped at one of the notable inns to feed the mule, as well as to refresh ourselves by some of the Chinese dainties. About dark we arrived at our destination where we received a hearty welcome indeed. We were just in time for evening prayers. The Chinese leader of the meeting said he was so glad we had come, for it made two more to pray for his people. He likened us to the two angels that came to Sodom and said he hoped that our prayers would save the city. Their simple faith in us makes us feel so unworthy of the confidence they place in us. This man, our host, has his business in a city some twenty miles away, but when the Bible class is held, he always comes home to help his wife entertain the guests and the women who come from other villages to be taught. He also helps in the teaching of the women, and gives them an uplifting sermon every day.

One day he told of an experience he had with an official in the village. He went to this official to pay his taxes. While there the official told him to have nothing to do with this new doctrine, for he was not an educated man and it would certainly do him much harm. Nevertheless the man still continued to read the Bible. In reading he found it just the same in Christ's time. People thought then that uneducated people could not understand the things of God, but he also found that the common people heard him gladly, and were saved from their sins, so he became a Christian. When he went to the official again, eight years later, that functionary said he would like to speak to him again. He said, "Do you remember what I told you eight years ago? I have changed my mind since. I see you are doing well in your business and your children are being educated, one studying at Peking. And there is your next door neighbor, who used to be so poor that he could not pay his taxes (it is at his house where the present class is being held), but now he is a good man and has all the money he needs. Yes, and there is the teacher of the boys' Christian school here. He was given an education of the first degree, but did nothing but smoke opium and waste his father's money. Since he is a Christian he is a good man and earning money besides. The way this religion works out, it must be all right, and I am glad that you started it here." Such was the experience of our genial host.

They put us in a nice little room and fed us on the best of Chinese food, which is very well cooked and easily digested, and to most people very palatable. About half the room is occupied by a large warm kong. On this we sit to keep warm, and at night we spread our beds side by side. There being no springs on this kind of a bed, it is quite necessary to turn successively on all four sides to keep from feeling the hardness of the bricks too

much. The gas from the fire was the most objectionable feature, for it necessitated keeping the window open most of the time, and the weather being cold we were compelled to wear our coats a good share of the time.

The most of the time, each day, was spent on the kong among the women, teaching them to read, for few are able to read at all. It is so sad, but it is encouraging, also, to see these dear, aged women, some of them fifty to sixty years old, trying so hard to read the Bible. One patiently sits, hour after hour, trying to remember the words, which, had they had the chance to learn while children, would have been easy. An example of this is our hostess' little girl, only eight years old. She reads the Bible very readily, and was no small help in teaching the women. This teaching of the women was interspersed with stories from Bible pictures and exhortation to Christian faithfulness.

On Sunday we went to the room which was used for both school-room and chapel. The young teacher acted as preacher and gave a very good sermon, at least as much as I understood was good. The large room was filled with people, while the court outside was crowded with those who could not get in, but I fear we were more of an attraction than the sermon, for they seldom see foreigners. They even poked holes through the paper windows to get to see inside. In such a place one feels like a new kind of an animal in a menagerie.

As one looks at such thronging crowds, the scenes of the life of Christ come to one's mind very vividly. How his great heart of compassion yearned for them to be saved! So with this motley crowd, one can not help but pity them, and pray that they may be fed with the Bread of Life. This was a cold, windy day, but a group of women, with tiny, bound feet, walked from a neighboring village to hear the Gospel for the first time. Our host saw to it that they did not go home at once, but took them to his home and had us visit with them a while; then gave them dinner. In the afternoon he had a meeting for their benefit. Such a sermon, for breadth, depth and earnestness, I never heard. These women had come to hear the Gospel for the first time and there was no telling when they would hear it again, so he was very eager to impress on them the great truths of the Gospel. God only can tell what the result may be. Let us pray that it may be the seed of the Gospel in their village!

One day a deacon from another village where he has charge of a boys' school and also an opium refuge, asked us to take dinner with his wife. We two accepted and his wife came over in a cart herself and took us over to her home. Soon after we got there, the neighbors began to crowd in to see us—women of all kinds and ages, and children by the dozen; also a few men and many school-boys. They crowded till there was no standing room, and once the pressure became so great that the open door was broken off its hinges. Then some of them left. Some of them asked questions but most of them gazed at us with open-mouthed wonder. Our most ordinary movements were watched with great interest. We tried to talk to them, to let them know that we were but ordinary human beings. I wonder what they did think of us. They always think it so strange that we should leave our homes and come so far away. They say that perhaps we have quarreled with our folks and they will not let us stay. They do pity unmarried women. They can't understand why they don't have husbands, for among them unmarried women are almost unheard of.

The lady of the house had invited two other ladies to eat with us, so we five had a very pleasant meal together. The more you eat this food, the more you appreciate it, and you are not loath to go when you are "bidden to a feast."

The week came to an end far too soon, for we had never spent such a happy week as this our first week in village work, but many more are ahead of us, for this is the most effective way of reaching the women. Don't forget to pray that the Lord will prepare the hearts of the people to receive us when we go to our new station. Tai Yuen Fu, Shansi, China. Emma Horning.

"I AM THE WAY."—John 14: 6.

(Concluded from Page 133.)

"The unclean shall not pass over it." Men and women who are unclean in their characters would have no desire to pass this way. "No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there."

After telling that these unclean, ravenous, destructive characters, represented by the lion and unclean, will not walk therein, he tells who shall, "The redeemed shall walk there."

Jeremiah also speaks of it thus, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein" (Jer. 6:16). There is a time and place where persons should stand, and see, and ask, and then act. That means to stop and learn

the way of life, and then walk therein. One trouble with many persons is that they do not consider as they should, and when a cross comes, they, like the stony ground hearer, fall away.

Jesus said, "Strait is the gate and narrow is the way that leads to life and few there be that find it." While the gate and way are strait and narrow, few of us would want it more crooked and wider. Who would want the way so broad that the liar, the thief or the drunkard could walk in it? It seems to me no one. We must study the Christ-life and, as far as practicable, make that our life. As Christ is the only way of life, how careful we should be to assimilate that life!

Some years ago a sick man said to me, "I want to be baptized, but I thought I would receive that rite by being sprinkled and if I am not satisfied, then I want you to baptize me by immersion." I told him that Christ said, "I am the way," and that baptism would take him down into the water, and that I could have no faith whatever in any baptism short of going into the water also.

I had a conversation, recently, with a minister of another denomination. He asked me why our people used the Lord's Prayer in our public services. I reminded him of Christ's words, "He that heareth these sayings of mine and doeth them is like a man who built his house on a rock." I further said that the Lord's Prayer is a part of "These sayings of mine," and that Jesus said, "Teach them to observe all things, whatsoever I have commanded you." I contended that this prayer is a part of the "all things," and that it stands imperative; hence we should use it. I told him that God has spoken unto us in these last days by his Son, and that the Son gave us this prayer. For that reason I do not believe that we can eliminate this prayer from our services with impunity. The only safe way to proceed is by the way of Christ.

Milford, Ind.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Earlmar.—We are starting a new colony of Brethren at this place on the Southern Pacific Railroad, about twenty-five miles south of the Redkey church. Seven families of members have purchased land there, and two families have already located at that place. It is a good opportunity for young people to get homes of their own, and work in the Master's cause.—C. H. Holtzman, Earlmar, Cal., Feb. 14.

Imperial Valley.—The interest and attendance at each of our three different preaching appointments have been gradually increasing, and we feel much encouraged. We have recently organized a Christian Workers' meeting at one of these points, with Bro. Kurtz as president, and Bro. Everett Van Horn, secretary and treasurer. We have also added a cradle roll department to our school. At present we are looking for an able evangelist who can labor with us one month, the time to be equally divided between El Centro and the Alamo District, near Holtville. We need more earnest Brethren to help carry on this great work.—W. M. Platt, El Centro, Cal., Feb. 14.

Lordsburg.—Another convert at the San Dimas Mission. A young mother made the good choice and was baptized last Sunday at 3:30 P. M. In accordance with her request, Eld. D. W. Crist, of Los Angeles, who closed a series of meetings at this place one week ago, officiated.—Grace Hileman Miller, Lordsburg, Cal., Feb. 15.

Los Angeles.—Bro. Andrew Hutchison has been preaching one week with great power from God to attentive audiences. Four have been baptized. Meetings continue full of good doctrine and good interest. Sound doctrine has been given in these services.—M. M. Eshelman, Los Angeles, Cal., Feb. 14.

Tropico.—Bro. Joseph Root, formerly of Oklahoma, now of this place, began preaching for us on the night of Jan. 24, and preached sixteen sermons. Bro. Root labored very earnestly, warning sinners and leading to Christ. Three of our Sunday-school scholars were baptized. Others are counting the cost. We had a fair attendance throughout these meetings.—Lucinda Stutsman, Glendale, Cal., Feb. 15.

CANADA.

Pleasant Valley.—We were made to rejoice once more, as one precious soul was received by baptism Jan. 30. Our preaching services are being well attended and much interest is manifested.—Corra M. Brubaker, Medicine Hat, Alta., Can., Feb. 15.

COLORADO.

Brandon.—About ten members of the Brethren are now living in this vicinity. Some have taken homesteads, some have bought land, and others are in business. The country is very new and out on the frontier, but the climate is sunny and healthful. No church is represented here, though interesting from week to week, as people move in. We are exceedingly anxious for the Brethren to get organized here and build the first church, so that we may make it a town and community of Brethren influence. Brethren are in control of the bank, and Bro. S. Ritchey owns the town site. Several hundred dollars toward a Brethren churchhouse has been promised, and Bro. Ritchey has donated four beautiful lots for its location. We need more members and ministers. There are many things here to attract the Brethren. Land is cheap. We are on the Missouri Pacific Railroad. Brethren passing through are invited to visit us or preach for us. Address Bro. Ritchey.—S. S. Sanger, Brandon, Colo., Feb. 14.

First Grand Valley.—Feb. 9 we closed our ten days' Bible normal, conducted by Bro. S. Z. Sharp. The session was interesting and instructive. In the afternoons we took up

the Book of Hebrews, and studied the Old Testament as related to the New. In the evening we studied the life of Christ. Bro. Sharp is an able instructor and we were benefited by his efforts. Immediately following the Bible normal, our district meeting was held. Bro. Salem Beery, of De Beque, Colo., preached for us on Sunday evening. One young man accepted Christ.—Corra Van Dyke, Grand Junction, Colo., Feb. 15.

IDAHO.

Nampa church met in council Feb. 4, Eld. J. C. Neher presiding. Not much business came before the meeting. Three letters were received and one was granted. One sister was baptized last Sunday. Bro. J. H. Graybill preached an interesting sermon last Sunday evening, on "Why Am I a Member of the Brethren Church?"—O. D. Whallon, Nampa, Idaho, Feb. 12.

ILLINOIS.

Bothell.—We start the new year with good prospects for our church and Sunday-school work. We feel deeply the loss of an aged sister who was in service for the Master fifty-four years. One young sister has been restored to fellowship. Our pastor, Bro. I. C. Snively, is conducting a Bible class each Monday evening. The lessons being on the boy of Matthew. Good interest is shown, and many valuable thoughts presented.—Estella B. M. Erb, Naperville, Ill., Feb. 14.

Martin Creek.—We met in regular quarterly council Feb. 15, with Bro. C. A. Gruber presiding. We had a large attendance, and the interest was excellent. Brethren C. A. Gruber and J. J. Scrogum were elected Sunday-school superintendents. We decided to hold a series of meetings Sept. 3 to 18 with a love feast Sept. 17.—J. J. Scrogum, Fairfield, Ill., Feb. 15.

Waddams Grove.—We held our council Feb. 12, Eld. P. R. Keltner presiding. Bro. Wm. Eisenble was chosen delegate to the Annual Meeting. Our love feast will be held June 18 and 19. Bro. Ruben Shroyer, of Ohio, will conduct a series of meetings, beginning immediately after the Annual Meeting. Four certificates were granted. Bro. Wm. Keltner, of North Dakota, preached for us on Sunday, Feb. 13.—Albert Myers, Waddams Grove, Ill., Feb. 15.

INDIANA.

Elkhart City.—Jan. 23 Bro. Olin F. Shaw began a series of meetings at this place. He preached the Word faithfully for three weeks. The meetings were well attended and the interest was good. Twelve were baptized during the meetings and one, who had wandered from the church, asked to return.—Mrs. Gladie S. Miller, 141 Garfield Ave., Elkhart, Ind., Feb. 14.

Nappanee.—The Sunday-school workers of the Nappanee church organized a teacher-training class one year ago. They have just completed the first year's work. Thirteen graduated and received their diplomas. Eld. I. B. Trout was with us Feb. 13, and preached on Sunday morning. In the evening, at the commencement exercises, Bro. Trout gave a grand lecture on Sunday-school work to a full house.—B. J. Miller, Nappanee, Ind., Feb. 15.

Nettle Creek church met in council Feb. 12. Considerable business came before the meeting. Nine letters were granted and two received. Our spring love feast will be held May 21, beginning at 6 o'clock. The day after the fall will be Oct. 15, at 10 o'clock. Several financial reports were read and accepted.—Chas. W. Miller, New Lisbon, Ind., Feb. 14.

Ogans Creek church met in council on Saturday afternoon, Feb. 12. There was not much business to come before the meeting. We dismissed one by letter. It was decided to hold our communion after the harvest meeting. A committee was appointed to secure the services of a minister to conduct a series of meetings for us.—Sallie E. Cart, North Manchester, Ind., Feb. 15.

Pleasant Hill church met in council Feb. 12, with our elder, Bro. Jeremiah Gump, presiding. It was decided to conduct a singing class to be held from April 27 to May 7, with Bro. J. W. Kitson as instructor. On the evening of May 7 Bro. Isaac Frantz will begin a series of meetings for us. The communion will take place immediately after the close of the meetings.—Elsie E. Jackson, R. D. 4, Chubbuck, Ind., Feb. 15.

Ridge Schoolhouse.—Bro. Jacob Holstead, of Pine Creek congregation, was with us both Saturday and Sunday, Feb. 5 and 6. He preached to large audiences on Saturday evening, and on Sunday, immediately after Sunday school. He expects to be with us again in four weeks.—Hattie Carlbauer, Bremen, Ind., Feb. 11.

IOWA.

Fairview.—Feb. 13 Bro. Jacob Keller and the writer were called to the home of Bro. Jacob Stickle, to anoint his wife, Sister Ella, who is suffering from consumption. They live about eighteen miles from the main body of the church and seldom get to services. But such confidence and trust is seldom found anywhere. Her sister, who is living with them, was also anointed.—Orlando Ogden, Unionville, Iowa, Feb. 14.

Grundy Center.—Jan. 30 Bro. S. B. Miller, of Cedar Rapids, was with us. Last Sunday Bro. J. H. Cakerice gave us two good sermons. On Monday we had a special business meeting. Bro. Cakerice presiding. Two were received by letter and one letter was granted.—Hannah Messer, Grundy Center, Iowa, Feb. 16.

Muscatine.—In the Almanac for 1910 the number of our street, is given as 311, which should be 1311. Our box number is 463. It is well to give the box number in order to save delay, as there are several Robinsons in the city, some of whom have the same given name.—T. A. Robinson, Box 463, Muscatine, Iowa, Feb. 15.

Salem.—Our series of meetings, conducted by Bro. A. C. Brubaker, closed last Sunday evening. Four were baptized. Bro. Brubaker labored earnestly and we feel that he has awakened an interest in our community.—Bessie M. Bailey, R. D. 1, Prescott, Iowa, Feb. 15.

KANSAS.

Independence church is now in the midst of a revival. Bro. C. A. Miller, our District evangelist, began preaching here the 13th. Two have accepted Christ, Fella Carson, R. D. 2, Box 8, Independence, Kans., Feb. 19.

Wade Branch church met in council Feb. 12, with Eld. E. D. Steward presiding. Considerable business was disposed of. Four letters were granted. Bro. A. D. Crist was chosen as our elder, as Bro. E. D. Steward and family are moving from our midst. Our Sunday-school officers were elected, with Sister Iva Meyer as superintendent, and the writer, secretary. We also decided to begin a series of meetings at this place sometime in the near future.—Pearl Myers, R. D. 1, Paola, Kans., Feb. 15.

MARYLAND.

Meadow Branch church enjoyed a sermon by Eld. C. C. Brown, formerly of Kansas, now of East Berlin, Pa., on the morning of Feb. 6, at this place, and in the evening in the Westminster church. Many of our members, at present, are on the sick list. Our next council will be held March 12.—W. E. Roop, Westminster, Md., Feb. 14.

MISSOURI.

Dry Fork church met in council Feb. 12, our elder, R. F. Bowman, presiding. Bro. Walter Welmer was called to the deacon's office, and with his wife, and daughter, Bro. N. Oren favored us with an excellent sermon Feb. 13.—Annie A. Wampler, Jasper, Mo., Feb. 17.

Mineral Creek.—According to announcement, Bro. D. L. Mohler, preached on the "Child Saving Work of Middle Missions," taking for his text, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction (James 1:27)." Bro. J. D. Miller, president of the Board, was present to encourage the work. A collection of \$23.00 was taken for the benefit of the homeless children.—Zilpha Campbell, Leeton, Mo., Feb. 13.

Mountain Grove.—Jan. 14 wife and I started for the Pleasant Grove church, Kan. Upon arrival, Jan. 15, we began meetings, continuing until the 23rd. The interest was good, though the attendance was not so large on account of the unfavorable condition of the weather. Bro. J. J. Hoover has the oversight of this church, but they are in need of a resident minister. We held three meetings for the members at that place, Kan., held three meetings for the members at that place, Kan., a city of about 1,200 population, then went to Lees Summit, Mo., to visit a friend, D. W. Shirk, who was once a minister in our church but is now with the Latter Day Saints. By request I preached once in their church. On the 23rd we went to Nevada, same State, and held four services for the members there. This church is also in need of a resident minister. In our own church we have a number of ministers, while at other places they have none, and we were made to think seriously.—J. H. Argabrite, Mountain Grove, Mo., Feb. 14.

South St. Joseph Mission.—One was baptized yesterday. Our series of meetings closed with such good impressions on the people that we are still expecting more conversions. Bro. C. S. Garber, who was holding a meeting at Roseland, Neb., passed through here on the 24th en route for Dayton, Va., hastening to the bedside of his mother, who died the 12th. He expects to return to Nebraska and take up the work again. Bro. J. A. Glenn and family have moved from here to Plattsmouth, Mo., where he has found a good opening on a farm. We should like to see more of our city people do so. City life is hard when work is scarce.—E. N. Huffman, Station D, 502 Ky. Street, St. Joseph, Mo., Feb. 17.

Wakanda church met in council Feb. 12, with our elder, Bro. J. S. Kline, presiding, assisted by Elders J. H. Mason and E. G. Rodabaugh. Sunday-school officers were elected for the ensuing year, with Bro. Geo. Sandy as superintendent, and Sister Lula Bowman, secretary and treasurer. A committee was appointed to arrange for the district meeting, which will be held here next September. Bro. Walter Rodabaugh vanced to the second degree of the ministry. Bro. Rodabaugh vanced to the second degree of the ministry. Bro. Mason was also appointed to delivering the charges on the 24th. Bro. Mason was also appointed to secure the services of a minister to hold a revival for us next fall. Bro. Kline, who will go to St. Joseph, Mo., resigned as elder, and Bro. Rodabaugh was chosen to fill the vacancy.—M. P. Hollar, Hardin, Mo., Feb. 17.

NEBRASKA.

Pioneer.—Bro. Geo. Mishler, of Cambridge, Neb., has been with us for the last three weeks, holding a revival meeting which closed Sunday evening, Feb. 13. These meetings were well attended, the house being well filled each evening. Twenty-one confessed Christ, eighteen of whom were baptized. Sister Mishler was also present during these meetings. It did us much good to have them with us. We have been revived and made more earnest in God's work.—Ethel Humphrey, Enders, Neb., Feb. 15.

OHIO.

Cottage Grove.—Bro. I. B. Wilke, of Huntington, Ind., began a series of meetings at this place Feb. 6, and continued until Feb. 15, when a big snowstorm made it impossible for people to get to church. We were very sorry to have the meetings close so abruptly. The interest, however, was increasing, and we desire to have a favorable report of our meetings.—Ethel Fitzsimons, College Corner, Ohio, Feb. 15.

Greenville.—Since our last report we have had no deaths in the Brethren Home, and the general health of the inmates has been remarkably good, for which we are very grateful to our Heavenly Father. The time for our district meeting is drawing near, and we desire to have a favorable report of our various churches and Sunday schools. We should not forget the recommendation of our Sunday-school meeting, held at Poplar Grove, in 1905, that "each Sunday-school send a representative to our district meeting of each quarter for the support of our Orphanage at Greenville." We now have four orphans in the Home and we are sure that the Lord will bless us bountifully for anything we may do for the welfare of these children.—G. W. Minatch, Greenville, Ohio, Feb. 15.

Lexington.—On Saturday, Feb. 5, Brethren B. F. Petry and Robert Dillon, of Eaton, Ohio, came here and preached day and night for one week. Bro. Petry preaching in the evening and Bro. Dillon in the morning. Bro. Dillon is young in the ministry but we appreciated his labors very much, and with his Leslie Ockerman was elected to fill the vacancy. At our last council it was decided to have preaching services every Sunday instead of every second and fourth Sundays. Our love feast will be sometime in April.—Jennie Henry, Highlands, Ohio, Feb. 15.

Lower Stillwater.—Since our series of meetings, Jan. 23, another has accepted Christ. These baptisms were held Feb. 13, and the letters were granted. It was decided to have Bro. H. L. Fadely, of Indiana, return and assist in a series of meetings at Happy Corner church in October. Bro. D. C. Stutsman and the writer will represent the church at the Annual and district meetings.—A. L. Klepinger, Dayton, Ohio, Feb. 15.

Palatka.—Sunday, Feb. 13, Bro. J. C. Bright, of Dayton, Ohio, preached for us. After the services the young wife of one of our Sunday-school teachers, who has been considered the matter for some time, was baptized.—Grace Baker, R. D. 3, Greenville, Ohio, Feb. 15.

Sidney Mission.—On the evening of Jan. 20 J. M. Mohler, of Lewistown, Pa., arrived here to assist the church in a special effort. Bro. Mohler's sermons are of such a character and nature as to build up a substantial church in the city. Thirty-one sermons were delivered, twenty-seven persons were baptized, and the majority of the converts were heads of families, business men, school-teachers, men of trade, and officials. We closed with a communion. It was just five years ago that Sister Smith and I gave our consent to the Lord and Bro. D. M. Garver, who was the foreman of the Mission Board of Southern Ohio, to take the pastorate at Sidney. Thereafter our membership of thirty-five, and an enrollment in the Sunday school of thirty. This, at present, is over 200, and the membership numbers 127. During our work here we have baptized 118 souls. The Sidney church has an honorable standing in the district. To-night Eld. Coppock, of Tippesawee, Ohio, will give a short lecture on "God's Plan of the Ages." Friday evening he will deliver one on the "Second Coming of Christ."—S. Z. Smith, Sidney, Ohio, Feb. 17.

Silver Creek church met in council Feb. 12, Eld. J. W. Kaser presiding. One was reclaimed. We decided to hold a love feast Saturday, Feb. 18, also to send for Bro. D. G. Berkebile, of Wauseon, Ohio, to conduct a series of meetings at the Walnut Grove house next winter. Eld. J. W. Kaser was chosen delegate to district meeting. Bro. J. H. Shroyer began a meeting for us Jan. 10 in the Hickory Grove house, and continued five days. Five were baptized and the church strengthened.—Mrs. Otis Fisher, R. D. 1, Pioneer, Ohio, Feb. 14.

Springfield church met in council Feb. 5, one week before the regular time, in order to have Eld. James Murray with us. Bro. A. I. Heasdale, who was holding meetings at the Kent

house at the time, was also with us. The church unanimously decided to retain Bro. Murray as our elder. June 18 was the time appointed for our communion.—Alice C. Mumaw, Springfield, Ohio, Feb. 15.

Toledo Mission.—On Sunday morning, Feb. 13, Bro. Nathan McKimley, our resident minister, preached an able sermon. Bro. John Flory, President of our Board, gave us an interesting talk. We have wide-awake Sunday-school scholars. Each Sunday one of them reviews the lesson. We think this helps the scholars and grown people as well.—Fay Kaser, 623 Leonard Street, Toledo, Ohio, Feb. 17.

Upper Twin church met in council Feb. 3, with Bro. Fletcher Deaton in charge. Bro. B. F. Petry is our delegate to the Annual Meeting, and Brethren B. F. Petry and Thomas Gilchrist are delegates to district meeting. Our meetings at the Sugar Hill house, conducted by Bro. Samuel Payton, of Connersville, Ind., closed Sunday evening, Jan. 30. Bro. Payton preached twenty-five sermons and held three short services in the homes of sick members of the community. The meetings were well attended and the interest and attention excellent. There were no accessions, but we are sure much good was done among the members and others as well.—Myrtle M. Henry, R. D. 4, W. Alexandria, Ohio, Feb. 14.

OKLAHOMA.

Kyle church met in council Jan. 29, Eld. H. H. Ritter being present, also Bro. A. J. Smith and wife. We will hold a love feast this spring. Bro. J. Murray was chosen clerk; Bro. E. M. Shenefelt, correspondent; Sister Bell Morgan, treasurer; Bro. Will Moyers, Sunday-school superintendent. The correspondent was installed into the second degree of the ministry. It was decided to have preaching at Doyle every two weeks, and every two weeks at Spencer school-house near Lawton. Bro. O. F. Crum was elected as deacon. Bro. A. J. Smith held a few meetings at the Spencer school-house, with good interest.—E. M. Shenefelt, Drummond, Okla., Feb. 14.

Union Center church met in called council Feb. 5, this meeting to take the place of the regular council Feb. 12. This was done to avoid conflicting with the meeting of the District Mission Board at which our elder, Bro. Wm. P. Bosserman, was expected to be present. Four letters were granted. The writer was elected corresponding secretary for the Messenger, to take the place of Sister Josie Firststone, who has gone to California. It was decided to have Bro. Wm. P. Bosserman begin a series of meetings Feb. 19 at the Union Center schoolhouse.—Ella Bennett, R. D. 4, Gage, Okla., Feb. 12.

PENNSYLVANIA.

Lebanon.—We held our monthly business meeting at the home of the writer on the evening of Feb. 4. A large amount of business was disposed of. Our sisters' aid society was reorganized, with Sister Mamie K. Trimmer, president; Sister Katie Brubacher, vice-president; Sister Martha Zug Eckert, secretary; Sister Annie Good, treasurer. Sister Eckert was also chosen as superintendent of the Epworth League. The matter of having a home department will be considered at our next meeting. Bro. J. G. Francis was recently elected to conduct our weekly teachers' meeting.—Emory F. Trimmer, Lebanon, Pa., Feb. 5.

Flum Creek congregation met in council Feb. 12. Much business came before the meeting. The officers for the new year were elected. Bro. Murray Ankeny was chosen clerk; Bro. M. H. Kelley, Messenger agent; the writer, correspondent. Our spring love feast was appointed for May 28, at 6 P. M. This will be preceded by a revival meeting of several weeks. Our elder, J. F. Dietz, was with us to assist in the council, and he preached for us on Sunday morning. Brethren Jerry F. Kimmel and Murray R. Ankeny were elected and installed as deacons. Bro. Dietz and Sister H. S. Replogle were elected as delegates to district meeting. We expect soon to begin holding services in the new Methodist church. At present there was once a large congregation, but it has been neglected for a number of years. No services have been held there recently.—H. S. Replogle, R. D. 1, Shelocta, Pa., Feb. 15.

Roaring Spring church met in council Feb. 5, with Eld. Orvil Long presiding. On the love feast will be held May 22, at 6 P. M. Bro. Geo. W. Replogle was elected treasurer. Two auditors were also elected. Two sisters were granted certificates. Brethren O. V. Long and G. W. Replogle will represent us at the district meeting of Middle Pennsylvania. It was decided to build a new church in the town of Roaring Spring, and solicitors were appointed to secure funds.—D. S. Replogle, Roaring Spring, Pa., Feb. 14.

Upper Cumberland church met in council at Hunsdale Feb. 12. We elected our Sunday-school officers, and the officers for Christian Workers' meeting for one year. On Thursday certificates were received and two granted. Bro. Stearns, of Mason and Dixon, expected to be with our people at Green Spring over Sunday.—A. A. Evans, R. D. 8, Carlisle, Pa., Feb. 15.

West Johnstown.—Our church met in special council Thursday evening, Feb. 10, at D Street church to install our newly elected officers as follows: Brethren L. R. Holsinger and John Coleman were installed into the ministry, and Brethren Henry Snyder, Andrew Blough, Harvey Long, and Samuel McDowell and Wm. Strayer were elected deacons. With this splendid addition to our official body we feel we can do much more effective work for the Master. Evangelistic meetings began last Sunday in the D Street church, conducted by the pastor, Prof. J. W. Strayer. Bro. Calvin Beam was chosen as superintendent of the Sell Street Sunday school, Bro. Wm. Strayer of the D Street school, Bro. Waldo Rhoades of the Pleasant View, Bro. Jerry Long of the Viewmont, and Bro. Wm. Rummel of the District of Pennsylvania will be held in our Sell Street church this spring.—J. H. Cassidy, Fourth and Sell Streets, Johnstown, Pa., Feb. 17.

TENNESSEE.

Pleasant View congregation met for services on the 11th. Bro. R. G. Edwards addressed the meeting. On Sunday Bro. Robert Hilbert gave an interesting sermon. Both of these brethren are young in the ministry and we hope they may live long and be able to do a great work.—N. T. Larimer, Jonesboro, Tenn., Feb. 13.

TEXAS.

San Antonio.—There are, at present, five of our members at a tubercular sanitarium, here, for treatment. All are im- proving. Sister Mary L. Cook, of the Bellefontaine, Ohio, Mission, is practically cured, but will remain in the South till winter is over. Sister Minnie Rodes, of Clovis, N. Mex., will leave the sanitarium about the middle of March. It seems as if some of our lives have been almost plucked from death. If there is any brother or sister, who would like to know about the treatment here, we will be glad to answer inquiries. As we sacrifice to heal the body of disease, it makes us think of the efforts and persistency we should exercise to free our lives from the fatalities of sin. Bro. J. W. Miller and wife are the only members permanently located here, and we have wished for a Brethren Mission in the city! We are often questioned as to our "order," and where our place of worship is located. The Messenger is a great comfort for us.—Elsie K. Sanger, R. D. 4, Box 52, San Antonio, Texas, Feb. 15.

VIRGINIA.

Barren Ridge church met in council Feb. 5, our elder, Bro. N. W. Coffman, presiding. We organized our Sunday school at our November conference, which went into effect the first of the year. Bro. N. W. Coffman is delegate to the Annual

Meeting, and Brethren L. C. Alley and Darius Drummeier, are our delegates to the district meeting. We send one query to the district meeting.—Wm. H. Coffman, R. D. 2, Fishersville, Va., Feb. 12.

Forest Chapel church met in council Feb. 4, with Eld. Geo. A. Phillips presiding. Our Sunday school was organized for the coming year, with Bro. F. F. Walter, superintendent, and the writer, secretary and treasurer. Christian Workers' meeting was reorganized with Bro. W. F. Walter as president, and Bro. W. G. Wright, vice-president. It was decided that we build an addition to our church, to be used for Sunday-school work. No letters were received or granted.—J. S. Sorougham, Crimora, Va., Feb. 15.

Nokesville congregation met in regular quarterly council Feb. 5, Eld. M. G. Early presiding. Five letters of membership were granted and six received. All names were added by piousness. Eld. L. N. H. Brahm will represent us on the Standing Committee at district meeting. Delegates to district meeting are Brethren S. H. and J. T. Flory. Bro. J. F. Graybill is delegate to Annual Meeting. Sister B. Mary Royer was elected president of Christian Workers' meeting. One was restored to membership.—Barbara J. Miller, Nokesville, Va., Feb. 16.

WASHINGTON.

East Wenatchee.—We have recently closed a series of meetings, conducted by Bro. J. S. Secrist, which began Jan. 31. He delivered sixteen sermons and lectures. Two young men were baptized. The church is being strengthened by Bro. Secrist's work here. Sister Mamie Fadely, our District Sunday-school Secretary, has been here several weeks, in the interest of the Sunday-school work. A young man was baptized by Bro. J. J. Filbrun, Sunday night, before our series of meetings opened.—J. C. Sperline, Wenatchee, Wash., Feb. 14.

WEST VIRGINIA.

Thorn Run Schoolhouse.—Jan. 22 Eld. Emma T. Pike, of Oakland, Md., began a series of meetings at this place, a point in the Knobley congregation, near Martin, W. Va., and preached eleven sermons. The interest was good and the meetings were well attended. Nine were baptized and two reclaimed.—Raphael Leatherman, Williamsport, W. Va., Feb. 11.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

TOLEDO MISSION.

As I was reading in last month's Missionary Visitor, "Thoughts about the Past and Future," it brought serious thoughts to me of the present, and our work here. God has abundantly blessed us. First we prayed for just a start—a mission house. We have had one now for some time and a very comfortable church home it is, too. It is a good-sized, well-lighted and heated store-room. Our Board has looked to all our needs and we have plenty of Hymnals, Bibles, Sunday-school supplies, and everything needful to our comfort and the progress of the work here.

One thing we feel so helpful is the remark made by about all who have met with us: "It looks so home-like and inviting, I felt at home right away." Here, in the city, where there are so many fashionable churches, with their stained-glass windows and fine pipe organs, this home-like feeling is not apt to be enjoyed by the visitor in the more pretentious structures.

We have very comfortable, substantial folding chairs, made much more so, for our little folks, by the thoughtfulness and kindness of Bro. Clarence Clark, of the Swan Creek church. When passing through here and attending Sunday school, he saw not only the discomfort of the little ones, but also noted the impossibility of keeping the chairs in an orderly position. He, therefore, procured lumber, and fastened the chairs together, much to the delight of the little ones. If Bro. Clark could only have been present, the following Sunday, to have witnessed the genuine delight of all, he would have felt amply repaid for his trouble.

The Lord has wonderfully blessed us in our numbers, we feel. Our Sunday-school enrollment is 48, our cradle roll enrollment is 60, and our home department work has 18 members. We have two Spiritualist families enrolled on the home department work, with not only the wives but husbands as well. The men seem to take an equal interest in Sunday-school work at home.

Our Christmas exercises brought out the fathers and mothers of our little folks, and our mission room was well filled.

Last week closed a well-attended and much-enjoyed two weeks' session of prayer. These meetings brought many from the outside who had not attended before. The meetings made us, we feel, better acquainted with many who have previously been in attendance. The interest was keen, and our young folks took an active part. This was not only encouraging to the older ones, but helpful to themselves.

A sister of thirteen years, Mabel Kaser, led the Christian Workers' meeting last Sunday evening, and the interest taken, not only by the leader herself, but the other young members, both in and out of the church, showed that the best of influences are at work.

Our opening chapter at Sunday school was read by one of the children, and the review of the lesson, after the classes have returned from recitations, is given by another of the Sunday-school children whose special preparation during the week insures that no points are omitted. We find that this gives the child a keener interest in the lesson and the Sunday-school work generally, and helps them to speak at other meetings also. Several who could not speak at the prayer and Christian Workers' meetings, can do so now. The practice gained by reading the opening chapter and by the preparation for the review of the lesson, is valuable indeed. It is a real pleasure to

watch these dear little ones develop for future usefulness in the Master's cause.

We are expecting Brother and Sister Nathan McKimney, this month, to make their home with us permanently.

There has been much done for us, in every way, and we keenly appreciate the influence and help of the Mission Board of Northwestern Ohio. Such help comes from much more than simply a sense of duty. The warm, personal interest of each one, for lost souls here, and the combined love and interest of all, to upbuild Christ's kingdom, has been their one aim. May we labor with that degree of love and interest here, that our eye may be single to God's glory!

We extend our heartfelt thanks to all the ministers and others who have met with us here, from time to time, and encouraged and helped us with their presence. Their inspiration and guidance is felt and appreciated by us all.

We ask the prayers of the entire Brotherhood, that we may loyally labor together for God and his church.
628 Leonard St., Toledo, Ohio. Rose Gardner.

NOTES AND JOTTINGS.

The Work at Denver.

It is fairly well known to the readers of the Messenger that the church, here in Denver, is setting on foot an Old Folks' Home and Orphanage. This Home was started in 1903 by the mutual agreement of seven colored people, of whom Wm. R. Rhodes was the principal participant. They have handled seventy children; have now seven old people and twenty children. About three years ago our Brethren got among them, by having a Mission adjacent to the Colored Mission. Bro. A. C. Root made special efforts to interest them, which resulted in baptizing eight of their number, including Bro. Rhodes. The latter is a southerner by birth and a graduate of the Louisville Seminary. He is employed in a wholesale store in Denver.

The colored Sunday school seems to be well attended. Bro. Rhodes preaches for them every two weeks. He is now absent, canvassing for funds to place the Home and Orphanage on a better basis. I have consented to care for the work in his absence, aided by the home ministry.

I was called to the Colored Home on the evening of the second, to review our doctrine, and explain our practice, for the benefit of some colored persons who desire to unite with the church. One of these had preached several years for the Baptists. Although he has scarcely any education, I found that he is quite familiar with any and all scriptural subjects, and that he has a most excellent memory. The future of the Colored Mission has a fair outlook. It is to be regretted that our Brethren have not been more successful with the colored race. The District of Northwestern Kansas and Northern Colorado has done much aggressive work. They have a good, conservative Mission Board. It is much desired that, by the union of these, the Second Church of the Brethren (Colored), of Denver, will prove a success.

A Striking Statement.

I was present in a council, recently. A minister and a deacon reported their visit to a sister who was not attending church and who had adopted the attire of the changeable, fashionable world. She was kindly asked to attend the services and adopt the plain attire that the Bible teaches, and the church has adopted. To the latter she calmly replied: "Whenever the world adopts the customs of the church, then I will!" That was a very striking statement. I stopped. I looked and I pondered! I have heard reports given in church that I thought were not true, but this statement, I believe, was given in truth and sincerity. I have often heard the sister's statement referred to, but I never heard it confessed publicly before. I love frankness and sincerity. Paul, at one time was laboring under a tremendous error; but, remember, he was sincere. What he did, he did "in all clear conscience." God needed such a man to fill a most important vacancy. The church is in great need today of such honest, conscientious men. Persons who will stand up in the church and take solemn vows in the assembly of the saints today, and violate them tomorrow, are of little worth.

The Two Women of Revelation.

The incident of the Apocalyptic woman, described in Revelation, is exceedingly suggestive as well as instructive. She is represented as a woman of great infamy, in low depths of impurity, having been disloyal to her legal husband. It is said that the kings of the earth have committed fornication with her and the earth has become polluted with her. Notice her adornments: "She was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand." She makes her appearance with gaudy attire, for external pomp has always been attractive to carnal men. So will gaudy display, in popular places of worship, attract carnal professors of religion today. Give them a clergy who, in their vanity, can speak with great swelling words, and it will exceedingly gratify this class. But how contrary are all these to the simple worship, as provided for in the Gospel! Let it not be overlooked that this woman, this personification of evil, had drawn into her net "the kings of the earth." With these would follow,

as a matter of course, many of her most dignified subjects.

We have also a woman defined as the personification of good. "Let us be glad and rejoice for the marriage of the Lamb has come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints." He elsewhere says of these: "They shall walk with me in white for they are worthy."

My dear reader, I pause to inquire, Which of the characteristic traits of these two women are you cultivating? With which of these two do you seek to associate? You doubtless remember the old adage: "Birds of the same feather flock together." Do you know of churchmembers who array themselves in scarlet color, and are decked with gold and precious stones and pearls, so that they could readily pass before kings, and not be regarded as odd and peculiar? Do you know of those who clad themselves in plain, modest attire, in subdued colors, in harmony with the comfort and needs of the body? The outside of each is, undoubtedly, an index of the inside, the heart? These women, with their respective adherents, will, in time, occupy opposite sides when arraigned before the Great Judge in that final day of all days.

Your life and mine, dear reader, in time will decide this tremendous question. I. J. Rosenberger.

Denver, Colo., Feb. 10.

REPORT OF COMMITTEE ON FIELD SUNDAY-SCHOOL SECRETARY.

Quory.

We, the Elgin congregation, ask the district meeting of Northern Illinois and Wisconsin to petition Annual Meeting of 1908 to appoint a committee of three, to draft and offer for adoption a plan by which a field secretary may be supported who can give his entire time to the supervision of the Sunday-school work of the Brotherhood.

Answer of Annual Meeting of 1908.—Request granted, and funds are to be provided by Annual Meeting, so the Committee can meet.

Committee:—I. B. Trout, D. N. Eller, Lafayette Steele.

Report of Committee.

To the Annual Meeting of 1910, Greeting:
We, your committee, after carefully considering the question submitted to us, submit the following report:

Since we already have a Sunday-school Advisory Committee, whose duties are clearly defined (see Art. 1, Annual Meeting Minutes, 1896), and since each State District has a Sunday-school Secretary whose duty is "to inspire the Sunday-school work of the District," and also to cooperate with the Advisory Committee (see Art. 16, Annual Meeting Minutes, 1898), we do not see any necessity for placing a General Sunday-school Secretary in the field, as requested in the query.

However, we recommend that the Annual Meeting appoint only active and efficient Sunday-school workers to serve on the Sunday-school Advisory Committee; and that State Districts appoint the same kind of workers as Sunday-school Secretaries.

We further recommend that each State District give such financial support to its Sunday-school Secretary as will enable him to work the Sunday-school field in the District thoroughly.

Signed by Committee:

I. B. Trout,
Lafayette Steele,
D. N. Eller.

MISSION WORK IN OLD MEXICO.

Eld. Geo. Brewer, of the Baptist church, who was a neighbor of mine in Arizona until two years ago, was selected by the Baptist church to take the oversight of their work in Mexico. On my tour of Mexico, a few months ago, investigating the prospects of mission work in that country, I visited his home in the City of Mexico, and found that he had picked up the Spanish language, so that he is now devoting his whole attention to Spanish preaching and the mission work of the Republic, and that his children, although studying both languages at school, prefer the Spanish. I attended their Spanish prayer meeting and found an enthusiastic, crowded house. As Eld. Brewer has given the report of the work in his church in the Baptist Monthly Magazine, of January, 1910, I will quote from it, to show the readers of this paper that what I say in regard to Mexico, as a mission field, is correct and you can draw your conclusions from what others can do.

Elder Brewer speaks of attending their seventh annual meeting of Mexico, held at Guadalajara, the capital of Jalisco, as being the largest annual meeting in the history of Mexico, and being one of great enthusiasm for the spread of the mission work in Mexico. He gives some figures which are very interesting.

During the past year they have baptized 600,—a gain of twenty per cent in one year. The sum of \$7,314.15 was given for local self-support, and \$1,953.35 for missions, or one-fourth as much for missions as for home expenses. The ratio far surpasses the work in the United States. Nearly 2,000 children have been enrolled in Baptist Sunday schools. There are 915 children in daily attendance in the day schools, supported by the mission board. The total value of Baptist church and school property is over \$400,000. There are 75 churches, with a membership of 2,633.

The Indian population of Mexico, as yet entirely unreached by the Gospel, is estimated at 8,000,000 souls. To reach this population is the watchword of this convention. It is worthy of note that when the Mexicans began to be interested in this great evangelization problem, and actually undertook work on their own responsibility, in behalf of their neglected Indians, they began to grow as never before.

I have traveled extensively through Mexico to the southern border, joining Guatemala, visited many of the missions and find the mission field already ripe for the harvest. For those seeking homes, and used to agriculture, stock-raising, dairying and fruit-growing, the isthmus portion is the most desirable. The southern slope, from the Guatemala line 200 miles this way, constitutes a country far surpassing anything in the United States. The soil, climate, water and natural resources surpass anything I have seen in the United States. The lands are partly improved, covered with tall grass the year around, and well stocked. Lands can be bought for a little more than what the improvements and stock are worth, with railroads running near by. In buying farms in that country a man will usually find enough natives living on his farm, with which to start a mission and build up a church. They are mostly of the old Aztec stock, quite fair in complexion and naturally intellectual. They are peaceable and law-abiding and when encouraged become very zealous in religious matters. They have had, however, no encouragement for many generations, under the Spanish rule, until recently.

B. A. Hadsell.

Buckeye, Arizona, Feb. 13.

DEATH OF ELD. RUDOLPH BOLLINGER.

Eld. Rudolph Bollinger was born in Stark County, Ohio, Jan. 1, 1840, and died in the bounds of the Sugar Creek church, Ind., Jan. 5, 1910, aged 70 years and 9 days. He was united in marriage to Sophia Mohler Oct. 2, 1864. To this union were born four daughters and two sons. His wife preceded him June 3, 1892. He was united in marriage to Sarah Kitch March 18, 1894. To this union were born one son and one daughter. His companion and eight children survive. In 1876 he moved from Stark County, Ohio, to South Whitley, Ind., on a farm where he died.

Bro. Bollinger united with the church at an early age. He was elected to the ministry shortly after he came to this State and later on was advanced to the full ministry and eldership.

Thus another faithful husband and father, and a devoted Christian minister, has been called to his reward, leaving a sorrowing wife and children. Services by Eld. John Wright, of Huntington, Ind., in the Sugar Creek church.

Corra Rau.

South Whitley, Ind., Feb. 1.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Bechtelheimer, Mary Alice, infant daughter of Bro. Boyd and Sister Bertha Bechtelheimer, died in the Upper Sugar Creek church, Cass County, Ind., Feb. 10, 1910, aged only seven days. Services by the writer, assisted by Eld. Jacob Cripe. W. S. Toney.

Clark, Sister Sarah Jane, nee Wampler, died of heart trouble in the Barren Ridge congregation, Va., Feb. 3, 1910, aged 69 years, 11 months and 23 days. She was a member of the church for a number of years, which faith she retained to the last. She leaves a kind companion, two sons and three daughters. Services by Bro. H. C. Early from Ezek. 19:10. Interment in the Barren Ridge cemetery.

Wm. H. Hoffman.

Dillman, Sister Eva Ruse, born in Montgomery County, Ohio, Dec. 12, 1835, died in the bounds of the Trotwood church, Southern District of Ohio, Jan. 27, 1910, aged 75 years, 1 month and 15 days. She was united in marriage to Samuel Dillman, to which union were born one son and one daughter, who preceded her. Brother and Sister Dillman united with the Church of the Brethren more than forty years ago. Bro. Dillman preceded her nine years ago. She lived a devoted, exemplary Christian life, awake to every activity of the church. In her contributions she remembered liberally the work of the General Mission Board and Bethany Bible School. One brother and one sister remain. Services by the writer, Text, Rev. 12:1. D. M. Garver.

Gerber, Sarah, of Canton, Ohio, born in Canton, Stark Co., Ohio, June 10, 1833, died Feb. 3, 1910, May 10, 1863, she was married to Uriah Shilder. There were born to this union one son and three daughters. Her husband died in 1877. In 1883 she married Christian Gerber, who died in 1900. She was a member of the Church of the Brethren for many years and lived faithful. Services at the Eden churchhouse, in charge of Eld. Samuel Sprankel, assisted by the writer.

H. H. Helman.

Gibson, Sister Nancy Jane, nee Daugherty, born in Louisville, Ky., May 23, 1837, died at the home of her daughter, Mrs. J. J. Stowe, of Girard, Ill., Feb. 9, 1910, aged 82 years, 8 months and 17 days. She was united in marriage to Cullen C. Gibson Sept. 10, 1843. To this union were born fourteen children, three of whom preceded her, two dying in infancy. She leaves eleven children and an aged husband. Sister Gibson, with her husband, united with the Brethren church as early as 1855, under the impressive preaching of Eld. Geo. Wolf, and has since lived an exemplary Christian life. About ten years ago she became partially paralyzed. Services in Girard, by Eld. M. Flory, of Decatur, Ill., assisted by the writer, Text, Rev. 7:14. I. J. Harshbarger.

Haines, Emily J., wife of Jeremiah Haines, died at Catonsville, Baltimore County, Md., Jan. 18, 1910, aged 73 years, 4 months and 23 days. She is survived by her husband and one son. Services at the home of her niece, Sister Thomas Kaufman, near Westminster, Md., by Eld. Uriah Bixler. Interment in the Meadow Branch cemetery. W. E. Root.

Kamm, Bro. Arthur Chester, born in Beatrice, Gage County, Nebr., Oct. 5, 1839, died at his home at Oakley, Macon County,

Ill. Feb. 8, 1910, aged 20 years, 4 months and 3 days. He moved with his parents to Oakley, Ill., Oct. 8, 1895, with whom he lived until his death. He leaves father, mother, three sisters and two brothers. Bro. Hamm united with the Church of the Brethren Oct. 25, 1908. Services by Bro. W. T. Heckman.

Harrison, Forest Glen, only son of Brother Albert and Sister Mary E. Harrison, born Sept. 21, 1897, died in Richmond, Md., Jan. 23, 1910, aged 12 years, 1 month and 2 days. He was a bright, cheerful boy, bringing sunshine into the home. He enjoyed going to church and Sunday school, and was loved by all his teachers and schoolmates. He leaves father, mother and sister. Services in the English Lutheran church of Richmond, by the writer.

Hazlet, Sister Elizabeth, died in Burnside, Clearfield County, Pa., Feb. 3, 1910, aged 33 years, 8 months and 15 days. Her first husband was Levi Fyock. To this union were born five sons and one daughter, who survive. Her second husband was James Hazlet, who preceded her. She united with the Church of the Brethren July 14, 1909. Services by Bro. W. N. Myers. Interment in the Manor cemetery, near Penn Run, Manor congregation, Pa.

Heminger, Sister Susan, nee Lichty, died at Forreaston, Ill., Jan. 27, 1910, aged 74 years, 10 months and 12 days. She was married in 1854 to Wm. R. Nleman, to which union were born five children, only one of whom, N. W. Nleman, survives. Her husband died in 1871. In 1871 she was married to Mr. Heminger, who also preceded her. Sister Heminger was a member of the Church of the Brethren from girlhood. M. M. Sherrick.

Hunsicker, Bro. Frank W., died at his late home, near Lebanon, Pa., Feb. 6, 1910, from hemorrhage of the brain. He was united in marriage to Lizzie L. Zimms, Dec. 17, 1887. The union was blessed with two sons and two daughters, the youngest of which preceded him in death about 9 weeks. Brother and Sister Hunsicker had only lately united with the Church of the Brethren. Interment at Midway. Services by Eld. Jno. Herr and the writer. Text, 2 Cor. 5: 1.

Iler, Sister Nancy, daughter of Eld. Isaac and Elizabeth Hyre, born Nov. 5, 1831, died in the bounds of the Lower Stillwater church, Ohio, Jan. 26, 1910, aged 78 years, 2 months and 21 days. She was married to John Iler Jan. 21, 1858. To this union were born two daughters. She had suffered from nervous prostration for twenty years, but was patient and continued faithful in her calling. Her husband and two daughters survive. Services by the writer, assisted by Eld. B. P. Honeyman. Text, Rev. 14: 12, 13. John Smith.

Lyons, Sister Elizabeth, died in the bounds of the Bearing Spring church, Jan. 30, 1910, aged 65 years, 7 months and 14 days. She was a faithful member of the Brethren church for many years. Services in the East Sharsps Reformed church, by Eld. Orvil Long, assisted by the Reformed church pastor. D. S. Replogle.

Montague, Sister Martha, born in Fairfield County, Ohio, June 3, 1832, died at Rawson, Ohio, Feb. 8, 1910, aged 77 years, 8 months and 5 days. She was married to James A. Montague, Aug. 28, 1855. To them one son and four daughters were born. Her husband and one daughter preceded her. For the past seven years Sister Montague has been a member of the Church of the Brethren. Services at the United Evangelical church, near Vanlue, Ohio. Text, James 4: 14. Jesse J. Anglemeyer.

Niswonger, Bro. John, died near Cherrytree, Pa., Jan. 20, 1910, aged 61 years, 9 months and 12 days. He united with the Church of the Brethren many years ago. His wife and seven sons survive. Services by Bro. W. N. Myers. Interment in the Niswonger cemetery in the Manor congregation. Lizzie Swartz.

Replogle, Bro. George B., born in Bedford County, Pa., Oct. 3, 1831, being the eighth of twelve children, died in the bounds of the Fairview church, Iowa, Feb. 6, 1910, aged 78 years, 4 months and 2 days. He was only two years old when his mother died. In 1851 he was married to Ann Catharine McGrew. To this union were born eleven children, of whom three sons and three daughters preceded him. In 1857 he and his wife came to Iowa, and were among the first settlers in Southern Iowa. Bro. Replogle was one of our pioneer school-teachers and also took an active part in church work. Services by Eld. A. Wolf. Orlando Ogden.

Ritchey, Sister Orla, nee Maust, wife of Bro. I. S. Ritchey, died at her home, Towner, Colo., Feb. 8, 1910, aged 26 years. Her sorrowing husband and two little boys, aged three and six, accompanied the remains to Meyersdale, Pa., the girlhood home of the deceased, where interment was made, after which the remains were taken to Huntingdon. Sister Ritchey united with the church when fifteen. Her life was one of love and thoughtfulness, and with her generous heart and charming personality she influenced many people to live lives of Christian devotion. In her dying moments she talked calmly of leaving her dear ones and of her home beyond. S. S. Sanger.

Rudolph, Ernest, son of Edison J., and Sister Mary E. Rudolph, born March 10, 1906, died in the Black Swamp congregation, Wood Co., Ohio, Feb. 11, 1910, aged 3 years, 11 months and 1 day. He leaves father, mother, five brothers and three sisters. One sister preceded him. Services by Bro. L. H. Dickey from Mark 10, assisted by Bro. Uriah Garner. Interment in the Walbridge cemetery. Ella E. Garner.

Smith, Bro. Manuel, son of Nicholas and Lydia Smith, of Wauson, Ohio, born near the same place, April 22, 1874, died in the bounds of the Immanuel church near the place of his birth, Jan. 29, 1910, aged 35 years, 9 months and 7 days. His parents and one sister preceded him. He united with the Brethren church and for fourteen years lived a quiet Christian life. Services at the Immanuel church, conducted by Eld. G. W. Sellers, assisted by Eld. D. G. Berkebile. Mrs. D. G. Berkebile.

Vroman, Sister Esther Ann, nee Kinsey, born Jan. 10, 1829, in Berks County, Pa., died near Wheaton, Ill., Feb. 6, 1910, aged 81 years and 27 days. She was united in marriage to Samuel Fry in December, 1847. Nine children were born to this union, six of whom are living. In 1872 the husband and father died. In October, 1877, she was married to Bro. Dorrance Vroman, who preceded her over fourteen years ago. With her husband she came to Illinois in 1854, where she has since resided. Sister Vroman united with the Brethren church in 1856 and was a faithful member for over thirty-four years. Services in the Bethel church, Ill., by Bro. I. C. Snively, assisted by Bro. H. M. Barkdill. Estella B. M. Erb.

Warner, Sister Sarah C., wife of A. M. Warner, died at her residence on West Main Street, Westminster, Md., Feb. 6, 1910, aged 58 years, 1 month and 1 day. She is survived by her husband and three children. Sister Warner was widely known as a pious Christian, and a life-long member of the Church of the Brethren. She was the founder of the sewing society of the church here. Services at the home, by Eld. W. E. Roop, assisted by Elders Uriah Dickey and E. C. Brown. Text, Rev. 14: 13. Interment in the Meadow Branch cemetery. W. E. Roop.

Zug, Bro. Michael, died at his home, 138 Cumberland Street, Lebanon, Pa., Jan. 7, 1910, from the effects of Bright's disease, aged 77 years, 9 months and 6 days. He was a prominent member of the Church of the Brethren for a number of years. His wife preceded him. One son and three daughters survive him. Interment at Tulpehocken church. Services by Eld. John Herr, assisted by Eld. Wm. H. Oberholtzer and the writer. Text, 1 Sam. 20: 18. A. H. Brubacher.

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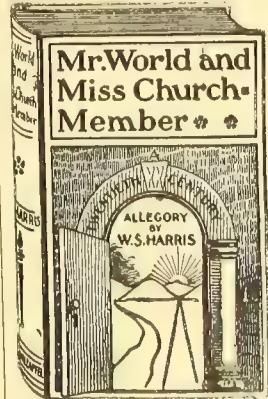
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NOTES NOT CLASSIFIED

Chippewa Valley.—Bro. C. P. Rowland, of Lanark, Ill., stopped with us on his return from Hancock, Minn., and commenced meetings Feb. 1, delivering fifteen sermons. Three applied for membership. The members were much strengthened.—H. J. Cripe, Mondovi, Wis., Feb. 15.

Packs Branch.—Bro. James A. Riner, of Braggsville, Va., opened a series of meetings here on Thursday night, Feb. 10, and on Saturday night Bro. J. W. Rogers came to assist Bro. Riner in the meeting, continuing until Sunday night. Great interest was manifested. Bro. Riner preached three able sermons, which effort was rewarded by two confessing Christ. Bro. Rogers preached on Saturday night and Sunday at 11 A. M. Sister Annie Sanger, of Braggsville, conducted the song service. Greater interest is manifested at this place, at present, than ever before, yet the harvest is great.—D. E. Bolon, Packs Branch, Va., Feb. 18.

Bridgewater congregation met in council Feb. 12, with our elder, Bro. H. G. Miller, as moderator. Bro. S. I. Bowman was with us and assisted in the meeting. Considerable business was disposed of. One letter was received and eight granted. An interesting report was given of the mission work done by Bro. S. D. Zigler in the West Virginia territory, which belongs to Cooks Creek and Bridgewater congregations jointly. Encouraging reports were given of the sisters' aid society and the Sunday school. An offering of \$150.00 was given by the congregation. Of this amount \$50.00 is to be used for the India Mission and \$100.00 will go toward the erection of a new dormitory at Bridgewater College.—Ida Fry, Bridgewater, Va., Feb. 14.

Notice.—The district meeting of the Eastern District of Maryland will meet in the Washington city church on Tuesday, April 19, at 9:30 A. M. The elders will meet the day before at 1 P. M.—W. M. Wine, Union Bridge, Md., Feb. 19.

Pine Creek church met in council Feb. 19, at the East house, our elder, Bro. Daniel Wyson, presiding, assisted by Eld. A. M. Ruppel. Three letters were granted. Bro. Wyson remained over Sunday and preached two excellent sermons. The church decided to hold a meeting at the East house, our begin Feb. 23, with Bro. Wyson to do the preaching. Our love feast will be Oct. 15, at the East house, commencing at 4 o'clock.—M. S. Morris, R. D. 1, Walkerton, Ind., Feb. 21.

New Hope.—The writer began a series of meetings at this church on the 19th, and will continue until the 27th. There is a promising little band of members here. If those passing through would stop and preach for them, it would be appreciated. Bro. John Carr will meet those doing so at Macomb, Okla.—G. W. Landis, Reed, Okla., Feb. 19.

Silver Creek.—By request of the members of this church the writer began meetings for them Jan. 10 and continued until Feb. 2. The attendance was good throughout, and the attention and interest were excellent. Five were made willing to accept Christ. Others are near the kingdom. Feb. 22 we expect to begin meetings for the Brethren at Carlisle, Pa.—Reuben Shroyer, New Berlin, Ohio, Feb. 19.

Cerro Gordo church has voted to have a singing school beginning March 1, to continue for a term of about three weeks. Bro. J. Henry Showalter is come with us, and we are anxiously looking forward to the feast of good music we shall have under his instruction. There will be free admission for all visitors, and those wishing to spend the season with us will be heartily welcomed.—C. M. Heckman, Cerro Gordo, Ill., Feb. 21.

ANNUAL MEETING PROGRAM NOTICE.

All brethren in correspondence with the Annual Meeting program committee are hereby notified that the program is being arranged, and will, in all probability, be completed about March 10, after which the speakers will be notified by letter. As soon as the committees on Sunday school, temperance, missionary, etc., have reported to us, the entire program will be published in the Gospel Messenger.

Committee: I. D. Parker, H. W. Kreighbaum, Manly Deeter, Sec.

FROM KANSAS CITY, KANSAS.

The Lord's work here is in a prosperous condition. Since our last report three more have been baptized. Our Mission Sunday school on the South Side has had an average attendance of eighty-five during the past three months. The preaching services also are better attended than ever before. These favorable conditions are largely due to the help given that work in cash and clothing, for which we are thankful.

Some are asking how our work is supported, and whether the entire city is under one management. The entire city is yet one organization, but since Jan. 1 the work in Kansas City, Mo., is under the direct care of Eld. G. W. Lentz as pastor, with the writer as elder in charge. The aim is to organize them into a body or church in

the near future. There are about seventy members on the Missouri side, and the work is controlled by the Mission Board of Middle Missouri. On the Kansas side the Central Avenue meetinghouse was built nine years ago. The Mission Board of Northeastern Kansas is supporting a pastor, who is devoting his entire time to the work on the Kansas side, where we have about 125 members. Six years ago we opened our South Side Mission in a store building. That work has been supported by volunteer donations from the beginning to the present time, under the management of the pastor on the Kansas side. Each Sunday he is at the Central Avenue church Sunday school, at 10 o'clock. There is preaching at 11 A. M., and prayer meeting on Wednesday evenings. On the South Side he attends Sunday school each Sunday at 3:30 P. M. and preaching at 8 P. M., which is preceded by Christian Workers' meeting at 7 o'clock. A prayer meeting is held each Tuesday evening.

Three years ago the District bought a meetinghouse, with five rooms attached. Four of these rooms are used as living rooms and one for donated goods, from which the worthy poor are supplied. At present Elva Miller and James Shriver and wife are employed as helpers, and are doing excellent work. All donations are used in the work in the South Side Mission, and we hope we will be remembered in the future as we have been in the past.

I. H. Crist.

14 N. Ferree Street, Kansas City, Kans., Feb. 15.

SECOND DENVER CHURCH (COLORED) BRETHREN.

We have, by constant prayer and faith, awakened an interest in quite a number of our people. They all seem anxious to learn of our teachings. We have one sister and one brother, a minister, waiting for baptism. We pray that others will soon decide to join us. Bro. Crist was with us several weeks ago. He was also to preach for us last Sunday, but, unfortunately, the time was all taken up and we were disappointed in not hearing him. However, we hope that God will give us an opportunity to hear him at another time. Brethren Crist and Love, assisted by Bro. Rosenberger, organized our little band into a working body and gave us the above name, by which our church will hereafter be known.

We are thankful for the many blessings that God has given us in the past, and we hope that every reader of the Gospel Messenger will pray for us in behalf of a strong church among our people, here in the city. If we could, we should like to take every one by the hand and lead them into the fold of Christ.

Bro. Rosenberger has preached for us, and also assisted us in our Bible teachings. His explanations of the Scriptures are wonderful. We meet often in God's service, and our faith grows stronger each time. The surest way to learn more of the Word of God is to practice what we have already learned.

Callie Campbell, Matron.

873 Zuni Street, Denver, Colo., Feb. 15.

FROM THE WOODBERRY CHURCH, MD.

The last Sunday of January I was in Washington County, Md. The forenoon services were at the Fahrney church, near the "Old Folks' Home." The afternoon services were at the Old Folks' Home, in the interest of the inmates. They seemed to appreciate and enjoy the services. The inmates, sixteen in number, are all sisters. No brethren are in the Home at this time. They have a good, comfortable Home, well kept. These aged mothers, though kindly cared for by loving hearts and hands, are longingly waiting the Master's call to summon them home.

Many thoughts of bygone days, and of a mother's toils and cares for her children, crowd upon our memory as we associate with these aged mothers in Israel in the lonesome hours of their declining days. Let me say to us all, "Take care of and comfort mother."

From Jan. 31 until the evening of Feb. 4 we spent with the Brethren of the Maryland Collegiate Institute, in their "Special Bible Term," which was not only interesting and instructive, but also well attended. Bro. J. E. Miller, of Mt. Morris, Ill., and others, did the instructing in a commendable way. The following Sunday I filled my usual place with the Woodberry church.

On Sunday morning, the 13th inst., we were very agreeably surprised when Bro. Jesse Emmert dropped in and preached for us. He also gave us two of his interesting talks on Monday and Tuesday evenings, which were appreciated by the Woodberry members and friends.

We are pleased to report increasing interest and attendance at the Sunday school, Christian Workers' meeting and preaching services in our church. T. S. Fike.
3433 Falls Road, Feb. 18.

ANNOUNCEMENTS

DISTRICT MEETINGS.

March 24, Southern California, at Long Beach.
March 30, 8 am, Western Pennsylvania, in the West Johnstown congregation, at Roxbury house.
April 12, 8 am, Southern District of Ohio, in the Donnels Creek church country house.
April 13, 14, Southern District of Pennsylvania in the Waynesboro church.
April 15, First District of Virginia, at Copper Hill church, Floyd Co.
April 16, Northwestern Ohio, in the Sugar Creek church, near Lima.
April 19, 9:30 am, Eastern District of Maryland, in the

Washington City church, D. C.

April 20, Middle Pennsylvania, in the Riddlesburg church, on H. and B. T. R. R.

April 20, 21, Middle Maryland, Long Meadow church, Beaver Creek congregation.

LOVE FEASTS.

Illinois.

March 26, Mulberry Grove.

Minnesota.

Feb. 19, Root River.

Missouri.

April 16, Oak Grove.

Oklahoma.

March 19, Bright Star.

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No.

FOR AND IN CONSIDERATION OF \$25.00 ENDOWMENT, in hand paid to us, the receipt whereof is hereby acknowledged, the GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN hereby agrees and promises to supply FREE OF ALL CHARGE to any postoffice in the United States,

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It is expressly understood that upon the death of the parties named above the income from said \$25.00 shall be used to send the GOSPEL MESSENGER to the worthy poor under the terms of the "Messenger Poor Fund." Signed in behalf of the Board, by

Elgin, Illinois,

Secretary.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 49.

Elgin, Ill., March 5, 1910.

No. 10.

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AROUND THE WORLD

THE temperance workers of India have problems to contend with as great, perhaps, as any we have here. In Benares many of the native Christians, employed as street sweepers, have been rescued from their former drunken state, but the problem arises each pay day to keep them from relapsing into their old ways. Accordingly some of the temperance workers are on hand on those occasions, and see to it that the native laborers get safely past the drinking dens and into the security of their own homes, thus escaping the snares of the wily liquor seller. By this helpful service, it is said, the natives are gradually weaned away from the liquor habit. It always pays to keep the weak brother from falling. "We then that are strong ought to bear the infirmities of the weak."

WHEN the Japanese Commercial Commission returned home from their tour of the United States, one of the native newspapers asked them, among other questions, what displeased them most of things seen in this country. The Commission enumerated twelve objectionable features, of which we will mention several of the more important: (1) Extreme mammonism. (2) Too much pride on the part of fashionable women. (3) Corruption of political parties and politics." The criticism is frank and only too true. Mammon worship, pride, and political corruption are a hydra-headed trinity of evil, opposed to all good in either church or state. The words of the Japanese critics should prompt the nation to take a serious look at existing conditions and to institute needed reforms.

THESE are the days of changes, even in the conservative East. At Lhasa, the capital of Tibet, long known as the "Forbidden Country," the old-time ruler, known as the Dalai Lama, who is also the head or pope of the millions of Buddhists throughout the Orient, has been compelled to flee in order to escape the advancing regiments of Chinese soldiers, now in complete control of Tibet. The English Government has offered the ruler a safe refuge in Calcutta, from which place Buddhist affairs will likely be administered in the future. The Chinese Government is making arrangements to transform the newly-acquired dependency into a flourishing domain, developing its agricultural and industrial resources to the fullest extent. Many parts of the country are exceptionally

fruitful, needing only intelligent management to yield the most ample returns. It is to be hoped that throughout this entire section, now made available to the missionary, there may be put forth active gospel efforts.

It is no credit to the great commonwealth of Illinois that, so soon after the first outbreak of mob violence in Cairo, there should be a repetition of the deplorable affair, as shown by the recent riot, which has just been quelled. One factor, in both of these disgraceful occasions, however, deserves to be noted. The mob seems to have been recruited in saloons, and to have been inflamed to the utmost frenzy by the liquor there obtained. The saloon appears to have been a safe refuge for the most notorious leaders in the lawless gang. Now the law-abiding part of Cairo's population is wondering how they may best rid themselves of dissolute negroes and equally irresponsible whites of the "baser sort." The suggested remedy is easily applied: "Drive out the saloon, and with it the disreputable element."

THE secretary of the American Peace Society, Charles E. Beals, has been making an exhaustive study of the expenditures for war and military preparations in the United States since the beginning of the republic in 1776. He finds that seventy-one per cent of the entire income of the country has been spent for our military equipment in time of peace, saying nothing about the multiplied millions consumed by actual warfare. Mr. Beals avers that it will yet be shown, by the proposed raising of the wreck of the Maine, that the explosion was from within, and that the hastily-declared Spanish War was not justifiable in any respect. It is conceded by the most competent diplomats of today that there has not been a single war in history that might not have been avoided, had the proper mediatory effort been made.

JUDGING by recent occurrences in Philadelphia, in connection with the strike of its street car men, one might be inclined to the opinion that the name "City of Brotherly Love" is a decided misnomer. By the destruction of valuable property and the needless sacrifice of a number of lives, it has been demonstrated once more that human nature, unrestrained by either reason or principle, is blind to its own best interests, and oblivious to the rights of others. The unwillingness on the part of the strikers, to recognize the rights of their employer, and their refusal to let him carry on his business unhindered, is not in harmony with either the laws of the land or "Golden Rule" principles. Until there is a disposition on the part of both sides in the controversy to arbitrate their differences on the broad plane of gospel fairness and equity, there will continue to be trouble in plenty.

WHILE Sacred Writ enjoins us to be merciful to even the least of God's creation, there is a possibility of carrying our care of some of the pet animals to such an extent that the interests of suffering humanity are lost sight of. Recently a dog and cat exhibition was given in Chicago by the society world, at which the interest in the little pets shown was only excelled by the display of gorgeous gowns and dazzling jewelry. On a street near the opera house, where the above exhibition was given, there was another scene. A poor working woman, accompanied by her little girl, stood on the corner, afraid to cross because of an approaching motor car. Chilled by the cold wind, the child sheltered its pinched little face in its mother's tattered skirt. Along came the big, shining, sumptuous limousine car. As it passed the little group at the corner, there looked out, through the plate glass window of the car, a well-fed, pampered lapdog, reposing upon

a velvet blanket, richly embroidered at the corners. And just to think that there are thousands of these pet animals living in luxurious surroundings, while there are hungry children everywhere, lacking even the barest necessities of life. The sympathy of our modern society world is evidently bestowed where least intended by the original design of the Creator. Child rescue work, so much needed everywhere, is often entirely lost sight of by those amply able to further its interests.

QUEEN ELIZABETH of Roumania is known throughout the civilized world, not only because of her literary talents, but more especially because of her intense devotion to suffering humanity. As an author she is known as "Carmen Sylva," and has secured well-earned recognition, but she takes far more pleasure in her works of charity. Her work among the poor blind children of her country is worthy of special mention. Where other monarchs delight in the display and splendor incident to royalty, she devotes her time and fortune to the best interests of the unfortunate. Her example is well worthy the imitation of all, both high and low. It is following in the footsteps of him "who went about doing good."

THE vast sum of \$165,000,000 represents the amount spent by fashionable women of the United States for the one item of silk alone, saying nothing about the millions expended for jewelry, etc. From year to year the amount of silk used in this country has gradually increased, until the pro rata allotment now exceeds that of any other country. About one fifth of the total amount, as quoted above, is imported from abroad. When we remember that only about \$10,000,000 was contributed by the people of the United States for foreign missions during last year, it becomes apparent that fashion and the love of costly apparel have a strong hold on the people of this country. The expenditures of a nation enable one to obtain a very fair idea of the character and aspirations of its people.

AT a recent convention of the shoe and leather industries in Chicago it was shown that fifteen large industrial concerns of that city are now working on a profit-sharing plan, and have found it a practical solution of the vexing strike problem. It was found that, notwithstanding the periodical business depressions, there was perfect harmony between the management and the workers. Strikes are not even thought of where each employé is vitally interested in the prosperity of the company. One manager attributes the success of his company to the fact that the new plan is in perfect accord with New Testament principles of equity and fairness, since all have a proportionate share in the prosperity of the business. This plan, undoubtedly, affords a feasible solution of the most vexing question in the industrial world.

WHEN Paul said, "We have defrauded no man," he touched upon a vital phase of Christian character. In, perhaps, no other respect is Christian integrity so frequently violated as in a wrongful and fraudulent valuation of property, when confronted by the assessor. It is stated on good authority that a millionaire of the East, known far and wide for his munificent benefactions, pays taxes on only \$5,000,000, leaving \$295,000,000 of stock unassessed. He frankly states that were he assessed the full amount, he would have to leave the State of New York. It is also stated that he is by no means the only millionaire guilty of deception along that line. One is made to wonder how some of these prevaricators will fare in the last great day, when the secrets of every heart shall be laid bare, and when just condemnation will be meted out to those who evade lawful obligations by deceit and trickery.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

Theseus.—A Parable.

BY J. O. BARNHART.

There was terror in old Athens, there was sorrow in all Greece,
As that dreaded, fateful morning dawned and broke upon her peace.
There was weeping, there was wailing; cries of anguish and despair
Rose and rang through all the city, filling all the startled air.
Sturdy frames shook with emotion, every heart with fear stood still,
For the messenger of Minos, to proclaim the royal will,
Had again appeared among them, as he had for many a year,
To demand of them the treasures that they held most near and dear.
Minos, the despotic ruler, cruel sovereign of Crete,
Had demanded as a tribute from the vassals at his feet,
Seven of their fairest daughters, seven of their bravest sons,
And he swore them direst vengeance if there should be lacking one.
This the grief that filled the city, for this was the fatal day,
When the choice was made among them who the fearful debt should pay.
Fathers, mothers, sisters, brothers, crowded to the market place,
There to learn which of their loved ones should be torn from their embrace.
To fulfill the savage purpose of their cruel liege and king,
For the handsome youths and maidens he made as an offering
To the Minotour,—the giant in the labyrinth confined,—
Whom King Minos kept and worshiped as of origin divine.
So today all Athens trembled in an agony of grief,
And no power in earth or heaven might be called to their relief,
Nothing they could claim or borrow as a ransom could be paid,
Though their silver, gold and jewels at King Minos' feet were laid,
Silver, gold and rarest diamonds Minos did esteem but dust,
So their children must be offered to appease his rage and lust.
And while lot was cast among them for their bravest sons and dear,
Theseus, son of King Ægeus, there appeared a volunteer,
Saying, "Hearken, ye Athenians! Every year a mighty woe,
Falls upon beloved Athens and today we feel the blow.
Every year this pain and sorrow, that between the land of Greece
And the cruel ruler, Minos, there may be a shameful peace.
Every year your sons and daughters to a monster must be fed,
While, through all the months that follow, filled you are with fear and dread,
That when comes again the message to demand of us the price,
That your offspring may be chosen to complete the sacrifice.
So today, I swear by Minos, unto whom we bow the knee,
That, henceforth, from tribulation like this, Greece shall be set free.
With these brave youths and fair maidens unto Crete I sail today,
And this hand I hold above you, this great Minotour shall slay!
To the shores of Greece returning we shall come with whitened sails,
And the gods shall smile upon us, the brave spirit shall not fail!
By the power of Zeus I conquer, and Greece yet in peace shall dwell!
Fare ye well, the tide is flowing! Dear Athenians, fare ye well!"
Thus were fourteen beauteous children torn from loving parents' arms,
But the brave and fearless Theseus saved them all from cruel harm,
For he slew the great devourer of the youth and strength of Greece,
And between their king and Minos made a never-ending peace.

* * * * *

Upon our lovely earth today a mighty monarch lives,
And to that monarch every land a priceless tribute gives.
But, unlike Minos in the tale, no Minotour he needs,
He is himself a monster fierce, of most insatiate greed.
A hundred thousand of our sons each year he doth devour,

Oh, for a Theseus, true and brave, to save us from his power.

A hundred thousand of the best and brightest of our land,
And though their rotting corpses lie, a stench on every hand,

Yet in our mad, mad rush for gain, we close our senses all,
Nor heed the sorrow that o'erhangs our country like a pall.

We can not see the widow's tears, nor hear the orphan's cry,

Nor smell the corpses of the slain that round us rotting lie,

Because another's child, not ours, must weep and cry for bread,

We go unto the ballot box and give it stones instead.

Each of us lives unto himself nor feels his brother's care,
Nor thinks the woe he does not feel, he some day, too, may share.

Where is the power in earth or heaven can rouse us from the spell,

That wraps us in self-interest, while all the powers of hell

Combine their strength, that, with Satanic cunning, they may lead astray

Even the very elect of God out of the narrow way?

Oh, Christian church, awake, arouse, your Theseus has come,

To conquer sin and death and hell, and lead his people home!

And in your hands he now has left the work on earth he planned.

And said, "My strength and power shall be always at your command."

Again he said, "Ye are the light of this dark, sinful world,

And though the mightiest powers of hell shall at your gates be hurled,

Ye shall prevail, and my great name in you be glorified,
And ye shall all come forth as gold within the furnace tried."

Long, long the willing kings of Greece to Minos tribute paid,

Till Theseus slew the Minotour by Ariadne's aid,
And all the world still long shall ring with the cry of broken hearts,

Until the church in Christ's great name performs the Christian's part

All power in heaven and in earth God unto Jesus gave,
And Jesus gives it to the church, the world from sin to save.

And, Christian, if you fail to use the power placed in your hands,

To remove the awful curse of drink from this our Christian land,

When the returning King shall come, to earth in clouds of fire,

And at the hand of every one his talent shall require,
Shall you a buried talent, then, give back into his hand,
Before the King, the Lord of lords, all dumb and speechless stand?

Oh, use the talent he bestows, nor think one vote too small

To weigh against the powers of sin, for God rules over all.
And when, from the great curse of drink, all lands shall be set free,

The world shall fill with righteousness as waters do the sea.

Then shall the widow's tale of woe be heard on earth no more,

Nor shall the orphan's cry for bread pierce us unto the core,

And when at last you meet the Lord, beside the crystal sea,

He'll say, "The good ye did for these, ye did it all for me."

Kemp, Ill.

If I Were a Minister.

BY ADALINE HOHF BEERY.

BECAUSE I am not, it will perhaps be forgiven me if, with the boldness of a novice, I make a little oration.

If I were a minister, I would be standing in the pulpit with the open Hymn Book at 10:30 A. M. precisely (or whatever the appointed hour may be). The book would not be opened at random, but the hymn would be selected in my study,—one to fit the time and the sermon. How does it sound to sing No. 94 on a blustery, snowy winter's night, especially the third verse?

I would announce the text like this: 1 Thess. 4:11. Most preachers say, "The 11th verse of the" (then they turn over a leaf or two) "4th chapter of" (turning another leaf) "1st Thessalonians." By that time I have lost the verse. If you have to say it that way, repeat it the other way afterwards, like one preacher, I used to know, always did. And, by the way, I would read the verse just like it is in the Bible.

In making the announcements I would not say, "The usual services may be expected the coming

week." Nobody hears such statements, and nobody cares. I would make some lively reference to each particular meeting; and so make both the announcement and the meeting "unusual." We tire of sameness. And if we hear that there is going to be "something different," we are more inclined to go, aren't we now?

I would preach on the duty of assembling ourselves together for worship. But this sounds like a misfit from the pulpit, for the derelicts who need the counsel are not present to hear it. I would preach it in the homes, going from one to another in a pastoral capacity.

I would talk personally to all our new converts, and urge them to read the church paper. If they are interested in the church, they ought to know what the church is doing. If some are too poor to subscribe for the paper, there are many other "old converts" who would be willing to pass on their copy when it is read.

On meeting children, I would not say, "How-de-do, sis?" in a perfunctory manner, and walk on with a mere glance. I would call them by name, and with a genuine smile identify myself with their interests. "Martha, how is your dolly today?" "Sammy, have you tried your new coaster yet?" See how the youngsters will warm up to you. And think what that will mean when you have revival meetings later on.

I would study elocution,—how to "speak out." But I would not speak out so loud as to deafen my auditors. I would study modulation as well. Sometimes my tympanum rings with the violent percussion of sound from the pulpit. No one enjoys more than I a clear, orotund, well-inflected voice, and it carries with much better effect than a shout.

I am pretty sure I would abbreviate my pulpit prayers. The minister is supposed to "lead us in prayer," but often he leads us so long and so far, and over so much ground, after we are through with our own private petitions, that we feel like changing our position to get a little rest. It is bad policy to get the congregation "out of fix" before the sermon begins. Make things brief, concentrated, hearty. Keep the people fresh, expectant, reverent. The habit of prolix praying is generally "talked around."

I would try to neutralize the popular sentiment that ministers' sons are the "worst ever," not by nagging them into the church, but by my home conduct creating such a mellow atmosphere that they will expand like a June rose. It is a rare and beautiful thing for a boy to be on confidential terms with his father. But why shouldn't he be? He needs a chum. Don't push him into the church with precepts, prohibitions, commandments, and odious comparisons. He will probably step in of his own accord where things are lovely and inviting.

I would have as many versions of the Holy Scriptures as I could obtain, in as many languages as I could read. I love light. I love a broad vision. A narrow or ignorant mind cannot interpret Jesus Christ. If we do not "study" the text from every angle, with every shade of meaning, with all the illumination to date, Christ will not "approve" of us as competent apprentices.

I would have a social gathering at my house, occasionally, for the older and married members of my congregation. If I had not room for all of them at once, I would try to be sure that the poorest and most insignificant members were there, if an urgent invitation would bring them. Do not be shocked if I say I would not just sing and pray either, though that is good for either introduction or departure. I would inquire into their home affairs, their progress, defeats, and prospects, and show sincere interest and sympathy toward every one. But I would not destroy the good I would do by a patronizing manner. Then I would not forget a little dainty refreshment, just enough to bind all together in a bond of hospitality and good-fellowship. It doesn't take much for that, you know.

Then, semi-occasionally, I would have the young folks at my house. I would limber up my face and be as young as possible, without being silly or indiscreet. I would pray before the young folks came, that I might be in just the proper temper to have the best influence on those plastic young souls who are looking for a model. O, if I could be their model!

I would try to find out, secretly, the birthday of each

member of the congregation, even down to ten-year-old Tommy, and send a kindly greeting (written, not printed) on a penny post-card.

If I were a minister, I would try to eat my own advice; but since I am not, the Lord help me to do the things that belong to me!

Huntingdon, Pa.

The Grace of Courtesy.

BY OMA KARN.

A FEW months ago a dear brother in Christ was called from our midst to enter the home beyond. He was a man somewhat past middle age, wealthy and influential. Charming graces of mind and person were his by birth and attainment and one especially, by which he endeared himself to every one with whom he came in contact, was his unfailing courtesy. It mattered not where he was, or under what circumstances he was tried, whether with friend or with foe, he was always the same,—always courteous. It was a courtesy that lay deeper than acquired movements of the body—a soul-courtesy that made itself felt in the heart as well as attracting the eye. He was a gentleman in all the word implies,—a *gentle man* who did things gently, from love.

Need I add, that when, one evening, soon after sunset, just as the evening star began looking down upon earth, the "clear call" came and the boat put off across the sea, carrying him from this time-world into the eternal, from a mansion on earth to the mansion awaiting in the city of the King, tears fell from eyes unused to weep?

As a rule we define courtesy as graceful manners, and smooth, well-spoken words. These manners—"surface polish," some one has called them—can be acquired, but their depth is not much. They are liable to desert their owner just when they might be most useful to him. True courtesy does not do this. It takes its start in the heart and is only the outward expression of the good will and kindness existing there.

When the heart is filled with this spirit, the homeliest, most awkward person, cannot but be courteous. It was said of Robert Burns, the ploughman-poet, that "there was no truer gentleman in all Europe." Kings and queens delighted in honoring him, and his presence was eagerly sought by the most refined and cultured men and women of his time. Why? Because Robert Burns had a deep, intense love and respect for everything that God had made, even to the harmless mouse and the little white daisy that his plow buried in the earth. This fact showed in his speech, and in his whole bearing, and was the passport with which he could enter any palace in Europe.

Paul tells us that "love doth not behave itself unseemly." This is the whole secret of the grace of courtesy. Love can not act rude. Love brings us into companionship with God, and his presence can impart a grace that all the arts of this world cannot give.

Covington, Ohio.

My Sermon Garden.

BY EZRA FLORY.

I HAVE been frequently requested to give to the readers of the MESSENGER the benefit of my plan for filing clippings and references. Here is an inexpensive and exceedingly practical plan. I have come upon it by revisions and suggestions through the course of some years.

1. Dedicate, to this purpose, one of your desk drawers. If you don't have a desk, use the next best and most convenient drawer you have. It should be about ten inches wide, six inches deep and of any length. For convenience in description I shall refer to my own drawer. It is the left upper one in my desk, being nine inches wide, four and one-half inches deep, and twenty-one inches long.

2. Next I bought 100 sheets of good, white cardboard cut (according to the dimensions of the drawer) so that when they are folded once, leaving one of the pages one-half inch wider than the other, they will just stand in the drawer like so many envelopes in a box. For instance, for the drawer as described above for my own use, I find that I needed to get cards eight by nine inches, which, when folded properly, with one

edge one-half inch wider than the other, made them nine inches long and four and one-fourth inches wide. Now, when these cards are edged into the drawer, the drawer glides shut nicely, without brushing them.

3. Now comes the indexing of the cards. For this purpose they were so folded as to leave one page higher than the other. Beginning at the left first card in the drawer, cut away all the projecting part of the broad page except the upper one-third inch. On card number two leave two thirds of an inch of the projecting part of the page. Card number three has one inch left, and so on, across the drawer, till you have thus indexed twenty-five cards. Now, beginning at the left side, again arrange another twenty-five just like the first twenty-five, but number them from twenty-six to fifty. The next twenty-five will be fifty-one to seventy-five; then seventy-six to one hundred.

4. Now get a box of wire clips (owl) and place them over the two pages, to hold what shall be placed into the folders.

5. Now arrange a general index, alphabetically, giving space for each letter in the alphabet. I used one of the cards, but folded the pages evenly. This I always keep at the end of the same drawer. Let us call it "The General Index."

6. Now you are ready to file away your material,—clippings, Bible references, book references, etc. My card No. 42 is on the topic "Children," No. 32 is "Temperance," No. 30 is "Baptism," No. 101 is "Object Sermons," No. 49 is "Sunday School," No. 50 is "Personal Work," etc., with endless variety. Then each of these is found in the "General Index." "Children" is in the "C's," "Sunday School" is in the "S's," etc. Card No. 42 has "CHILDREN" written in ink at the top of the first outer page. As a rule, do not begin a topic till you have something to place away under that topic. When you have found a clipping, for example on baptism, say "The Design of Baptism," find the proper card (mine is No. 30), write on the outside, under the heading, in first page of the folder, "1. Design of Baptism." Using a blue pencil, mark your clipping with a large "1." The next clipping will be treated the same way, but marked "2," etc. So with any card. It will be found best to record clippings on the first outer page and all references on the other outer page. In this manner of filing the clippings we may, by looking on the outside of the card, readily ascertain what is in the card and, if it is in the card, turn quickly to it. Then, too, reference to any item in the Sermon Garden can be made readily. Example, "S. G. 32-13," in my Garden, is "Temperance," and No. 13 is "Cigaretts and Insanity," which I clipped from the MESSENGER recently. Without much space you make these references on your sermon outline and when it is desired to use that subject, you have a surprising amount of fresh and vivid material to draw upon. Then, too, many of these topics are all the while ripening into sermons. The more it is used, the richer it is becoming to me. Really, I could not now well part with the thousands of suggestions, clippings, references, etc., that are filed away in this manner. And, then, it is getting richer all the time. What you arrange and build, will be the best for you and help you the most. It will not be a burden to you, as it will grow as you grow, rendering your thinking and studying more systematic.

It will be readily seen that the arrangement can be indefinitely extended. When one drawer is full, start another. For larger clippings I use a bill file that can be had at little expense. For that file, again, keep a general index, like the one in the Sermon Garden. At this time I have two of these files, numbered "1" and "2," respectively. Now, in my "S. G." on the second outer page, I see a reference, "F. 2, I, 1." That means there is something on the same subject in file No. 2, in letter "I," and No. 1 of the twelve things filed there. Turning to it, I find it to be "Importance of Home Training." More files of this kind may be added at any time, so that it, too, is unlimited.

Now a word more about filing real small clippings. While they should be numbered, the same as any large ones, it is well to attach them with paste to a sheet of paper or to each other.

All the books one has should be numbered, and the numbers recorded with the title in a small ledger con-

secutively. When reading, be sure to mark the striking things in the book. Here in "S. G. 32," which is on "Temperance," I see No. 208-33. Referring to my book record, which is at hand, I at once see that No. 208 is "Where Satan Sows His Seed." Page 33 of that book I see underscored "The Wine-Glass in the Home." While reading that book, the reference was made and now it will be called up in a moment.

I shall be glad for suggestions from those interested. Sterling, Ill.

Training Children.

BY J. S. FLORY.

QUITE recently I was very much interested in a young people's meeting where they were debating the precept, "Train up a child in the way he should go and when he is old, he will not depart from it." All who took part in the discussion admitted that it was a wise saying of a wise man, and yet it seemed almost too positive to be true, or, at least, evidence did not universally corroborate its truthfulness.

It was, indeed, interesting to listen to the interpretations advanced. Many of the older brethren and sisters took an active part. One seemed to cap the climax to most of the opinions of those present, when he took the ground that the meaning was this: When properly instructed under the influence of holy and just principles, the individual will not *forget* his early training. True, he might depart in a measure, yet there would be a strong impulse or restraining power within, to bring him eventually back to the truth. Possibly that is about the best conclusion we can come to on this matter.

It is evident to many minds that the author of the proverb himself, with all his wisdom, and the favor of God, made a sad failure of this positive rule in the formation of his character. I rejoice, however, that many excellent ideas are advanced and that wholesome influences are exerted, in our various young people's gatherings, to cause the rising generation to aspire to noble lives of holy endeavor. This causes our young people to become more proficient in their meetings. I do thank God and take courage that we have made such remarkable progress along these lines, compared to what we had attained when I was a young student in the church, fifty years ago. Every father and mother in the church ought to be glad for those means of helping to plant the feet of the children in the blessed, narrow way which the dear Master trod while he was here. Passing through a life of human travail, we cannot fail to see the weighty responsibilities devolving upon parents, therefore we ought to help, in every just way we can, the work of our young people along religious lines, and bid them God-speed.

I had many thoughts flashing through my mind, while listening to the remarks of the different speakers. I was most impressed by the thought that, if we had good and straight material to commence with, the outcome might take on a more significant character of truthfulness. We would find that the proverb is not so deficient as we might at first glance suppose. The seeming failures bear heavily on our judgment because we look at them from a wrong angle, or in line with the preponderance of the evidence. Evidences are not wanting that when children are *well born*, under good influences for several generations, like in the case of Timothy and other similar characters, the tendency to depart from their early education is not at all likely. We think it can be proven that a child, well born and rightly brought up in right principles, is more inclined to do right than wrong. He abhors the evil and wrong as surely as the devil is opposed to truth and right. I believe that the day is coming, when under better influences thrown around the parents, the proverb referred to will prove to be a positive truth. It will then require no special diagnosis to understand the force of the expression.

A straight scion is certainly inclined, according to nature, to grow *straight* to maturity, and bear fruit according to its *kind*. It is a fact worthy of note that, when we straighten a stick of crooked timber, some cross-grained portions will not have the strength of a straight stick. May it not be a fact that we are all born more or less crooked, under the baneful influence

of the doctrine of "total depravity,"—a lack of rightly understanding the Bible doctrine of justification and sanctification? Let us think on these things, that in our Christian lives we may yield an influence in harmony with the sum and substance of the Gospel, "*Cease to do evil and learn to do good.*"

Pasadena, Cal.

Give, or Go to California,—Which?

BY JAMES M. NEFF.

IN this day of wide dissemination of missionary information and high appreciation of missionary needs, especially upon the part of our ministry, it is coming to be a rather common thing to hear quoted such texts as the last clause of Acts 20: 35, "It is more blessed to give than to receive." And you, Brother Preacher, have learned that it is a matter of considerable convenience and satisfaction to have authority like this to cite when you want to insist upon more generous liberality upon the part of your people. And you, Brother Layman, you, who are well-to-do and are giving less than your conscience says you ought, you know that this text is one of the goads with which you ought to be punched, again and again.

But with all this granted, I can't get away from the remembrance that the only record we have of this language is where it was quoted for the benefit of the preachers. It is a part of Paul's farewell address to the elders of Ephesus. And from this fact I gather that this is not only medicine that we preachers are to administer to others, but it is a dose that we should frequently take ourselves. "It is more blessed to give than to receive." It is more blessed for the minister to give of his time and talent, to sacrifice his convenience and forego his personal desires in order to fulfill his ministry than it is to receive a remuneration for all his labors, or receive the ministration of the Gospel from others, while he has a good, easy time of it himself.

To illustrate, let me refer to some experiences and observations. During the early months of last year there appeared in the horizon the possibility of our spending this winter away from our New Mexico home. It was a question of health with me, as it has been for more than twenty years. While I seem to have received much benefit from the New Mexico climate, I am never so well there in winter as in summer, and I hoped to find elsewhere a more congenial winter climate. And anyhow, if I may make general a statement that is true of myself personally, I would say that as long as a man is not quite well he is not quite satisfied.

But where should we go? In reply to this question, first in our thoughts was Southern California. Of course. Everybody else goes there. Why should not we? But from the standpoint of our church I thought of Southern California as a section congested with preachers,—a place where there is nothing to do, a place where only those go who want to rest. I did not want to rest. I thought it would make me tired to rest. I remembered that even for a preacher it is more blessed to give than to receive. My physical disease has destroyed much of my usefulness in the ministry, but up to the measure of my strength I am ambitious to be busy.

Looking at the matter from this angle, I began to consider the west coast of Mexico. Here I thought I would find an ideal winter climate, and hoped to be instrumental in accomplishing something in the Lord's work. I went, only soon to come away. It was another case of overestimating my physical strength and undertaking work in surroundings not suited to my health. So thus it comes about, though it was no part of our plan when we left our New Mexico home in November, that we have reached Southern California, the land of the preachers' earthly rest, balmy breezes in midwinter, good fishing and glorious sunshine. There is perhaps an average of six preachers in these churches for every preaching appointment, and, really, I enjoy it better than I thought I would. To rise on Lord's Day morning and feel that you are entirely free from responsibility, so far as public ministrations are concerned, to go into the Lord's house as just one of the crowd, with nothing to do but drink in the good things—it is all so easy and so far removed from my

recent experience that I had quite forgotten how it feels. Paul certainly was not mistaken. I don't suppose it is more blessed, but it is certainly easier, and in some ways it is more pleasant, to receive than to give.

But these are different points of view from which to look at the church situation here in Southern California. I have spoken of this as the land of the preachers' earthly rest; but not every preacher is to be censured for wanting a good place in which to rest. We have here many aged fathers in Israel whose days of strength were full of service. They have borne the cross and bravely faced the storms until they have been rendered unfit, by reason of their exposures and the burden of years that is now upon them, for further active service. And I have thought, How good and how mindful the Lord is, to have provided a haven like this, in which the aged veterans of the cross can rest awhile before they pass over. On the other hand there are younger ministers here, physically strong and mentally capable. They are loafing around here in the sunshine, having a good time, while they ought to be somewhere at work.

Another phase of the situation here: This country is a magnificent place, apparently, in which to make money. Many people here soon become so rich that they do not take to the type of religion which the Brethren preach and practice. And, then, this is a place of resort for the wealthy from all lands. We are as but grasshoppers among the rich and the mighty, and you preachers who are really ambitious to accomplish something for Christ and the church, will find more fruitful fields elsewhere. It must be confessed that the whole situation here is delightful, but "remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"

Altadena, Cal.

Meekness.

BY I. N. H. BEAHM.

THE Sunday-school lesson for January 23 sets forth the Beatitudes. Beatitude number three, in part, is, "Blessed are the meek."

What is meekness? It has been variously asked and variously answered. Some say it is calmness. Others say it is coolheadedness. Still others say that it is self-possession or self-control. All of these ideas evidently hit wide of the mark.

Then there is another class of closer thinkers who say it is surrender to God; a yielding up to God, that is, putting ourselves in such an attitude of mind toward God that we are absolutely receptive. The language of meekness evidently is, "Thy will be done, not mine." The same idea is set forth in the "clay in the potter's hands."

Moses was a meek man because he was so pliable and usable in the hand of God. Jesus himself was even more so. He was the meekest of the meek. "The Son doeth nothing save what he seeth the Father do."

The surrender of one's will to the domination of another's will would look like not making any headway; but we find that it is making headway gloriously. "Blessed are the meek, for they shall inherit the earth." This is one of the many interesting paradoxes of Divine Truth—surrendering all and getting all.

The sheep is meek, perhaps essentially, in the idea of its nonresistive character. So, in meekness, there is no tendency to resist. But let us introduce the term "resist," in this connection, with meekness. Meekness toward God, the true attitude of mind toward God, may mean great resistance toward the devil. It does.

The word "nonresistance" is often misleading. The Brethren are nonresisting people only in a partial sense. It is their duty not to resist evil with evil, but to "resist evil with good." It is their duty to "resist the devil," so that, when we see the meek and lowly Jesus completely an instrument in the Father's hand on the one side, we also see him just as fiercely the "lion of the tribe of Judah" on the other.

Meekness is the receptive attitude of mind toward the Divine and the resistive attitude of mind toward the bad. Through meekness one is the agency of expressing the Divine will. Meekness is submission to God. It is the open window to Jerusalem and the closed door to the wicked decree. It opens the soul to

God and closes the door to sin. It is the very heart of repentance, and of the repentant state of the mind, the growing condition of the soul. Beatitude number one is the consciousness of self-poverty. Beatitude number two is the soul's lamentation over the awful poverty. Beatitude number three gives up the case to God as the last and only alternative.

"Blessed are the poor in spirit" is seen in the "wandering boy," when he "came to himself." "Blessed are they that mourn" is seen in "And I perish with hunger." "Blessed are the meek" is seen in "Make me as one of thy hired servants." The meek, as such, have no will of their own, except as they have adopted God's will. How wonderfully the Christian and the church always need meekness! The surrender is marvelous, but the promise is more than commensurate. There the power lies. The meek shall inherit the earth—possess the earth—dominate the earth!

Hebron Seminary, Nokesville, Va.

The Perfect Fellowship.

BY MARTHA MARTIN.

"I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father: and I lay down my life for the sheep." John 10: 14, 15, R. V.

ALL of us, whatever be our attitude toward religion, toward Christianity, toward Christ,—all long for fellowship with some higher Power. We look somewhere for safety, assurance, confidence, restfulness. The Christian alone finds the perfect fellowship which his need has caused him to desire.

The perfect fellowship is the theme prominent as an undercurrent throughout the relationships shown under the figure of a shepherd and sheep. This figure is one of which Christians seldom tire. It is admired even by the worldly-minded. Such tenderness, mutual recognition, and perfect satisfaction is expressed in few figures so vividly as in this one. Christian prayers, hymns, painting, statuary and literature abound in expressions regarding this figure.

This figure was especially appropriate for teaching Jewish listeners. Every intelligent Jew, for miles surrounding Jerusalem, must have been familiar with the sight of numerous shepherds and more numerous sheep, wending their ways in various directions, from the gate of the city each morning, to wander in the open country of their homeland. The heroes of the race were owners of sheep, and many of their sons and daughters might have testified to the attachment or fellowship springing up between sheep and shepherd. The sheep is mentioned frequently in the Jewish law. Prophecy takes the figure and embodies in it the Messianic hope of the nation.

Jesus used this figure among many others, to indicate our relationship to him. The occasion which called forth from him this marvelous message of fellowship, is a most interesting one. In the ninth chapter of John we find that Jesus had restored sight to a man who had been born blind. This man then professed faith in Jesus as the Son of God. As a result the Pharisees were stirred in their intense hatred of Christ. The object of Christ's mercy soon also became the object of their hatred. They cast the healed man out of the synagogue, which meant excommunication, with all its trying limitations in social life. The words of Jesus, as he arrays them under the figure of the shepherd, in this tenth chapter of John, are most likely in response to this circumstance. Jesus' purpose in this discourse has been said to be threefold.

1. To comfort the poor sheep who had been so cruelly cast out.

2. To show the loving-kindness of the Good Shepherd.

3. To show the difference between true and false shepherds.

Jesus had been prophetically represented as a shepherd. Ezekiel said, in chapter 34: 23, "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd." Jesus declares himself as the good shepherd,—implying the one foretold and the only one. As we have Old Testament prophecy pointing to Jesus as a shepherd, so we have New Testament

testimony assuring us of this office being fulfilled in his person.

The term *good* indicates faithfulness, unselfishness, nobility or perfection, as contrasted with the foulness, meanness and selfishness of such under-shepherds as the Pharisees.

In the expression, "I know mine own, and mine own know me," we observe the relationship necessary to the perfect fellowship of the Shepherd and his sheep. The natural shepherd knows his sheep individually and by name. He knows what food, shelter, amount of rest, and tender concern they need. Jesus, the Shepherd and Bishop of our souls, far exceeds such an one in knowledge of the needs of his flock. This Shepherd knows his own anywhere, at any time of need. He knows our every weakness, tendency, or peculiarity. He knows us even when we are disgraced because of injuries received while astray.

Our Shepherd's proffered care will, however, benefit us little if we, as sheep, do not know and love him. There must be *mutual* acquaintance before there can be the joy of fellowship. We should especially train ourselves to know our Shepherd's voice, lest we be lured to destruction by the voices of false shepherds. We are so readily inclined to stray away from our Shepherd. We get absorbed in business or pleasure, get our heads down to the level of our coveted treasure, and soon have nibbled ourselves away from the path and the flock and the Shepherd.

Just as a sheep does not intentionally stray away from its shepherd, but nibbles away after its food, and forgets the shepherd, so we are in danger of destruction by the nibbling process. Upon discovering our dilemma, the importance of knowing well our Shepherd's voice is very apparent. Were it not that he calls us, seeks us and restores us, we would not long be numbered with the flock.

The following story illustrates how we may be saved by the Shepherd's voice: A clergyman, standing at the foot of an almost perpendicular precipice, was gazing at the towering rocks above him. At an immense height he perceived a solitary sheep, which, tempted by a patch of green grass, had strayed from safety. While wondering how it could return, he heard a voice, though no one was visible. It was the shepherd's voice. The sheep heard it too, and began to retrace its steps. The ledge was so narrow it could not turn, but walking backwards, following the sound, gradually left the dangerous precipice, and bounded off to join the shepherd.

If, then, we would enjoy continual fellowship with our Shepherd, let us have him in our thoughts continually! Let us not be so deeply absorbed in worldly interests that he will not be communioned with constantly.

This fellowship with our Shepherd may be perfect from the fact that its basis and only parallel is found in *Divine* relationship. "Even as the Father knoweth me, and I know the Father." The mutual understanding between the Father and the Son was the means of securing our *redemption*. May our mutual understanding with the Son be the means of our *salvation*!

The extent to which this fellowship between Shepherd and sheep is intended to be realized, may be inferred from what it has cost. "And I lay down my life for the sheep." Not only in the agony of death did he lay down his life, but throughout his life of sacrifice and suffering.

Present and eternal satisfaction may be realized from the life of perfect fellowship with God. May our eye of faith ever wait upon our Shepherd's eye of favor!

Margaret Sangster has beautifully expressed the tenderness of our Shepherd's care in her "Each by Name."

"Never a little foolish lamb astray in the gloaming dim
But the tender Shepherd knoweth its name, and calleth it home to him.

In the flock and the fold, the sheep are his, and he keepeth them close in care;

And each for itself, in the Shepherd's heart, hath its own peculiar share.

"Never a moor so wrapped in mist, nor a hill so gray and dun,

But the Shepherd counteth his lambskins there, and watcheth them one by one.

Never a day so bleak and chill, nor a night so dark and drear,

But the tireless love of the Shepherd waits for the sheep that are passing dear.

"Never a weary, wayworn sheep in the great world flock today

But may hear the call of the Shepherd's voice, may follow him and obey.

The Shepherd hath ransomed the great world-flock, he hath bought it for his own;

And he loveth and guardeth it, one by one, as were each in the world alone."

Elizabethtown, Pa.

Religion in Business.

BY D. E. CRIPLE.

THERE is no better test of the genuineness of religion, of the reality of the Christ-life in man, than the nature of his business dealings with others. If he "loves his neighbor as himself," the fact will be prominently brought out in the business transactions he has with those around him.

In an early day a deacon was the first settler in a backwoods portion of Indiana. He was industrious, and soon had cleared off some of that fertile land and raised good crops. It was not many years till other families settled around him. Then came a year when the corn—the crop on which they mainly depended for a living—was a failure, and starvation stared many in the face. Perhaps because his land was not quite so new, perhaps because he knew better how to cultivate it than his neighbors, this deacon had a good crop of corn. The usual price of corn had been fifty cents a bushel, but this year it went up to a dollar.

When the neighbors went to buy corn of this man, he first asked them if they had money to pay for it. If they replied that they had, he told them that they could go to the prairies and buy corn. If they said they had no money, he let them have it on time at fifty cents a bushel. The fame of his corn reached to a distant town, and two men went to buy it. They asked him if he had corn to sell. He said he had. They asked how much he had and what he wanted for it. He had four or five hundred bushels to spare, and wanted fifty cents a bushel for it. They said they would take it all. He asked them if they had the money. They said they had and would pay it down at once. He told them they could go out to the prairies and buy corn, that he was keeping his corn for his poor neighbors that had no money to buy it elsewhere.

This deacon lived to a ripe old age, and had a good home, but he never became wealthy. However, he had many friends, and won for himself a name such as no other man in that community ever had. Forty years after he had gone to rest, his name was a household word, loved and revered by the children of those early settlers who had been blessed by his noble generosity.

A few days ago an old man of another denomination, who was born in Virginia and lived among the Brethren there until a dozen years ago, related that those Brethren manifested the same Christian spirit in their dealings with their neighbors. He said if a poor man went to them to buy corn, they would sell it to them at fifty cents a bushel, no matter if the market price was twice that, and other things they had to sell, they sold the same way. The Christ-like treatment of these Brethren to their neighbors made a more profound and lasting impression on this man than anything else he ever witnessed during all the years he lived among them.

It is sad that the reputation which the Brethren have heretofore had, for conscientious honesty in business, should be marred by the very questionable business transactions which now and then come to light. One of our ministers, in his travels, stopped one night with a wealthy man, who, when he learned that his guest was a preacher, showed him scant courtesy. He finally said that he had no use for preachers, as he had lately had some dealings with one. This preacher came to him to buy a car-load of horses out of his large bunch. He offered the choice of the bunch at a certain price. The preacher did not want the best, and pointing out a certain inferior animal, said he wanted about that kind. This grade was sold at a much lower figure. The

selecting of the horses was left to the buyer, who, instead of picking on the kind of animals he had pointed out, took a much better grade than he had bargained for, and yet he wanted them at the lower price. The selection of the horses was left to the honor of the preacher, but he had no honor, and took advantage of the other man's confidence to enrich himself.

The result was that this man had lost all confidence in preachers, and was not slow to spread the news among his friends and acquaintances. The minister had done more harm to the cause of Christ by this unjust business deal than he can ever undo by all his preaching.

If there is one thing more important than that the Christian should be conscientious and honest, it is that every minister's business transaction should be honorable and above reproach.

Stillwater, Okla.

Try This Way

BY MARY ZUG FRANCIS.

OUR family of four children was born and reared in a town that had German preaching by the Brethren, in a rented house, once every four weeks. We are all adherents and firm believers in the Brethren church. A few weeks prior to father's departure, he gave instructions regarding his burial and requested that the Brethren should not praise him, and what I write, is not written to praise, but to show his way of getting us to love the church, and I trust it may help others.

He laid mother to rest thirty-five years ago, and, looking upon his four motherless children, the youngest aged two years, he felt that he had a great work to do, and he resolved to do his best. His firm adherence to this resolve, which manifested itself in the earnest endeavor to bring them up in the fear of the Lord, greatly endeared him to his children.

Aware of the many temptations and allurements in a town, his discipline was quite strict, and as children we chafed and fretted under it, but as we grew older, and were taken more fully into his confidence, and understood more readily his motives, the seeming unreasonableness of his demands and commands vanished. As we gazed upon his lifeless form, there was not a wish that he had been kinder, but regrets that we had not been kinder and more appreciative for what he did for us.

As a boy he loved to read God's Book, and meditated much upon what he read. He never lost this love for the Bible. In all the time that I remember him, he read daily in his Bible, and always a chapter before lying down to sleep. He was an inveterate reader. Religious and scientific works were his delight, but the Bible was always at hand to prove or disprove statements made. He subscribed to and read every church paper from the *Gospel Visitor* on. He took a deep interest in everything pertaining to the church, attended many Annual Meetings, read with interest all the "Reports," and was well acquainted with the position of the church on all questions.

He greatly enjoyed his reading and wished us to have the benefit of the good things he read, so, while we were at work and could not read, if at all possible, he would sit with us, read aloud and make comments as he read. And not only we, but friends visiting in the home would have to hear the good article he had just read, and anything that coincided with the genius of the Brethren was sure to be made a special point.

Going to church on Sunday was a settled fact. We always rose earlier on Sunday morning and prepared for a drive of from five to twelve miles, and we were always at church in good time.

The preacher and his sermon were never unkindly criticised but often he would take his Bible, study the text, and speak of statements made that he thought could not be sustained by Scripture, or would speak of what certain other preachers or writers had said, or add a few thoughts of his own.

This was father's daily work, speaking and reading to us of the things relating to our spiritual welfare, and always keeping before us, very prominently, the fact that of all churches none carried out the Will of

(Concluded on Page 156.)

THE ROUND TABLE

Secret Societies, Their Influence.

BY I. J. ROSENBERGER.

THERE are a number of problems with which we meet in church work, especially in cities. None is more felt than that of secret societies. Other anti-secret churches have experienced this. The United Brethren church was once a plain, anti-secret church. They made it a test of membership. A sprinkle of their membership in the city of H—, Pa., called for help in trying to build up a church in their city. An effort was made, but failed because of their anti-secret doctrine. A second and more vigorous effort was made. There was a general awakening, and souls were said to be converted. But when the converts came to choose their church home, the great mass went to churches that admitted secret orders. The United Brethren were humiliated. A third evangelist said, "I am going to the city of H—, Pa., and preach Christ, and say nothing about secret orders. Whom the Lord calls and the Spirit convicts, I will receive." The United Brethren have now three large congregations in that city. Of course they have thrown down the bars and raised the flood gates, in relaxing all discipline against secrecy, theater going, pride, fashions and amusements. Shall we adopt such grave, compromising principles, in seeking to build up the cause of Christ in cities? Can an organization, built up on such compromising principles, be a church of Christ?

Our preachers, our evangelists, together with our parent members, need an awakening on this line. It is one of the paramount opposing influences to the work of the church today. The *Cynosure*, published at 850 West Madison Street, Chicago is a live journal, showing the work and iniquity of secrecy. It will aid in keeping abreast of the times on the secrecy question. A father, now in his grave, said to me: "I've taken the *Cynosure* for twenty-five years, and I'm sure that none of my boys will ever join any secret order." Committees on programs for ministerial meetings should provide a period for the consideration of this live question. I kindly suggest that they do so.

Denver, Colo.

How He Reads.

BY REUBEN SHROYER.

I HAVE carefully read No. 6 of the GOSPEL MESSENGER, and feel that the matter in this number is exceptionally good. Well, the MESSENGER is always full of sound, wholesome, instructive reading matter. Occasionally I am in a brother's home where it does not come, but where one generally finds the daily paper. It is hard to understand how Brethren can get along without the MESSENGER. We usually find these people more interested in financial matters than in the saving of souls.

I wish to say right here, that I am certain any brother or sister will be benefited far more than \$1.50 per year by reading our church paper. The article in No. 6, written by Sister Bessie Mertz, of Burnetts Creek, Ind., is worth more than the price of the paper. God bless our sisters. Brother, read the article again. It will do much good: Again I ask, How can members do without the church paper? We would strongly urge those who do not, to take it. It would make them better church members. God bless the MESSENGER and its editors.

New Berlin, Ohio.

The Righteous.

BY J. H. MILLER.

"The righteous shall flourish like the palm tree." Psa. 92: 12.

THE palm tree is an evergreen tree, and so a Christian should be a faithful, persistent worker in the vineyard of the Lord. A palm tree in nature will stand erect. A Christian will walk erect and cling to the truth of God's Word. A palm tree has a beauty which the beholder admires, and its fruit is pleasant to the taste. David greatly admired the sweetness of God's Word. He saw how sweet it was to him,—sweeter than honey and the honey comb. The palm tree grows

best by a brook or a living spring of water. Peter had a taste of the living fountain and wished to grow in grace and in the knowledge of our Lord and Savior Jesus Christ (2 Peter 3: 18).

The palm tree is not easily broken. It will bend in a storm, but after the storm is over, it will straighten up as though nothing had happened to it. When the storms of persecution come, we should bend our knees in prayer to God, till we can "thank God and take courage" (Acts 28: 15), and move on to victory. A palm tree is not easily hindered. It sprouts and grows up in a straight form. Its limbs reach out towards heaven. When persecutions assail us we should reach our hands towards God for help. David "called upon the Lord in the day of trouble" (Psa. 50: 15).

The palm tree was considered by the ancients as a sacred tree. It was a symbol of constancy and faithfulness. Some carried its branches as a token of victory. When Jesus rode into Jerusalem, they "took branches of palm trees and went forth to meet him, and cried, 'Hosanna; Blessed is the King of Israel that cometh in the name of the Lord'" (John 12: 13). The people held Jesus in high esteem, but soon they forgot it all and cried out, "Away with him" (John 19: 15). The palm tree, to those wicked Jews, would not be a true symbol. It is said that the taller the palm tree grows, the stronger and broader the top expands. The older we get in our Christian experience, the stronger our faith should be, so that we can endure all difficulties and become more perfect in the Master's service.

Goshen, Ind.

Giving to the Lord's Work.

BY DR. S. B. MILLER.

I WAS very much interested in the "Missionary Mirror and Reflector" and have watched with interest the comments thereon. What impressed me most strongly was:

1. The number of churches giving nothing.
2. The large membership thus having no part in the offering.
3. The wealthiest churches giving so small an amount in proportion to their number.
4. The western churches leading in proportionate giving.

My limited knowledge of conditions in the East gives me no chance to form an opinion there, but my knowledge and observation of conditions in this section of the territory leads me to state that the churches giving most in proportion have: (1) A ministry interested in missions; (2) use the *Missionary Visitor* freely; (3) preach and talk about mission work.

I cannot conceive of an organized church not giving a dollar in public or private offering, except the ministry is to blame: (1) in not teaching giving, (2) in not preaching missions, (3) in not giving public opportunity for giving.

A church that gives nothing to missions doesn't use the *Missionary Visitor*; is not posted or interested in missions, hence her members do not know how to send money to mission work. I firmly believe that a missionary sermon in any congregation, followed by an opportunity to give will result in something for mission work. I lay the blame at the minister's door, be he elder or minister,—a poor shepherding of the sheep.

Cedar Rapids, Iowa.

A Woman's Record.

BY G. E. YODER.

THE lives of good men, when ended, are usually held out more prominently than the lives of good women, yet this is no argument that women do not often live model lives, in many particulars.

Mrs. Samuel D. Gnagey, who passed over, some months ago, has made some "footprints on the sands of time," by which we might profit. Early in life she surrendered all to Jesus. Her interest in the church and its work seemed to be like the springs in the mountains where she lived—always fresh and sweet. Many were the good things of earth that the needy received at her hand. Her acts of kindness and words of comfort were as the mountain brooklet in its unceasing and cheerful flow. For half a century she served her God faithfully. Never was she known to have a case in

court or church council. One of the home papers has this to say: "She was a sincere Christian, a member of the Church of the Brethren at Summit Mills, and was highly respected for her many sterling qualities." The ever-changing fashions never, in the least, affected her "modest apparel." She adorned herself as a woman "professing godliness." In these respects we do well to follow her example.

She lacked only about five years of the allotted age to man, yet, during the preparation for her burial and funeral, many were the friends and neighbors who said: "She will be missed." She, like David, is missed because her seat is empty. Lives lived for the good of others are always missed. How few miss the life of the selfish! When life is o'er, will we be missed?

Elk Lick, Pa.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, March 13, 1910.

The Feast Is for All.

Luke 14: 16-24; Matt. 22: 8-13.

I. All are invited. (a) "Ho, every one" (Isa. 55: 1); (b) "Go into all the world" (Mark 16: 15), and "as many as ye shall find, bid" (Matt. 22: 9). The last call of the old Book is, "Whosoever will" (Rev. 22: 17).

II. "All things are now ready."

1. Pardon.—Christ has power to forgive (Matt. 9: 6; John 17: 2); and God desires to forgive (John 3: 16). 2. Purity for sin (1 John 1: 9). 3. Power for service (2 Cor. 9: 8; Philpp. 4: 3). 4. Promises for supply—"God . . . giveth us all things" (1 Tim. 6: 17; 2 Pet. 1: 3). 5. The place in glory is ready (Rev. 21: 7).

III. The conditions are, (a) that you "thirst" (John 7: 37; 6: 35; Isa. 55: 1); (b) that you "are heavy laden" (Matt. 11: 28).

IV. The provisions are,—(a) Adoption (2 Cor. 6: 18); (b) "fellowship" (1 John 1: 3); and (c) "your soul shall live" (Isa. 55: 3; John 6: 47).

V. Come, therefore,—(a) Confidently—"boldly" (Heb. 4: 16); (b) in faith (Heb. 11: 6); (c) "cease to do evil" (Isa. 1: 16; Psa. 34: 14); (d) take up the cross (Matt. 16: 24); (e) and save your life (John 12: 25). "Have bought . . . must . . . see it"; means that he preferred something else. They did not want to come. They wasted their opportunity. A warning to all who have had Christian homes, parents and Sunday-school privileges. Delay no longer, but come now.

PRAYER MEETING

For Week Beginning March 13, 1910.

Dangers of the World's Allurements.

1 John 2: 15-17.

1. Worldliness Brings Sorrow.—When Abram went down to Egypt (a symbol of worldliness) he was robbed of communion with God and joy in his service (Gen. 12: 10-20). The world has always been the church's greatest snare.

2. Worldliness Blights and Blasts.—Demas, though having started well, turned back from the way of life, "having loved this present world" (2 Tim. 4: 10). He is a solemn warning to all those who, having made the good choice, are drawn away by the world's allurements.

3. Worldliness Always Disappoints in the End.—Like the vast ocean, so the world, under its smiling and deceitful surface, conceals the rocks and quicksands, on which the unskilled mariner strikes and is lost. The world promises comforts, and pays sorrows. It is not wisdom to be proud of its riches; rather let us be afraid of them, lest they be as silver bars to close the way to heaven. We must answer for our riches, but our riches cannot answer for us (1 John 5: 19).

4. Worldliness Is Always Opposed to God's Plans and Purposes.—"The broad way" (Matt. 7: 13) is traveled by those "who mind earthly things" (Philpp. 3: 19), contrary to all that God has in store for them. "The course of this world" (Eph. 2: 2), its maxims, habits, fashions, etc., are in direct antagonism to the plans and purposes of God. "The wisdom of this world" (1 Cor. 2: 6), the carnal policy of the worldling, and the craftiness of those "who lie in wait to deceive," are abomination in the sight of God.

5. Worldliness Must Be Overcome.—Christians are not to be conformed to the world, but called to be separate from it in spirit, character and conduct (John 17: 14; Rom. 12: 2). Christians are to be crucified to the world's allurements, and to keep themselves unspotted (untainted) by its defilement (James 1: 27; Gal. 6: 14).

HOME AND FAMILY

"Come, Let Us Live with Our Children!"

"Come, let us live with our children!"
Earnestly, holly live,
Learning ourselves the sweet lessons
That to the children we give.
Fresh from the Kingdom of heaven
Into this earth-life they come,
Not to abide—we must guide them
Back to the heavenly home.

"Come, let us live with our children!"
Leading them tenderly on
Into the fields that God's love-light
Ever shines brightly upon;
Then when our feet grow too weary
For the safe guidance of youth,
We shall be led, like the children,
To him, who is goodness and truth.

—Anon.

Hannah, the Ideal Mother.

BY LETITIA WAMPLER MUNDY.

IN the study of Bible women, there are many noble characters which are worthy examples for us to follow. We often think our lives are so simple and, as it were, restricted to the boundary lines of home.

We sometimes think we would like to visit a sick neighbor, or take a basket of fruit to another, attend some religious service, Sunday school, Christian Workers' meeting, or whatever the case may be, but duty calls us home to care for the precious little ones whom God has entrusted to our care. We must stay at our post.

Again; when we look on the other side, "the dark cloud has a silver lining." If we are living a devoted Christian life, we are, in a sense, visiting the sick, leading the blind, feeding the hungry, etc. While all this is going on, right at home, we are, if faithful, serving God acceptably.

In 1 Sam. 1: 27-28 we read: "For this child I prayed; and the Lord hath given me my petition which I asked of him: therefore also, I have lent him to the Lord; as long as he liveth he shall be lent to the Lord." These are the words of Hannah, that noble mother of Samuel, the great prophet of Israel. What a noble example!

The very first thing that attracts our attention is the fact that Hannah was a praying woman. "The effectual, fervent prayer" of God's children has ever been effective. Was Hannah's prayer answered? Most assuredly. God gave her little Samuel, for whom she so earnestly pleaded. Is it any wonder that he grew to be such a great man, when we consider the faith and devotion of his mother? Surely he was a fit subject to consecrate to the Lord. We would think of Samuel as being a sheaf, heavy laden with grain. Hannah had planted her noble character into his soul, and reaped a bountiful harvest.

Great was that gift from on high, but by the heart's consecration, the gift was returned to the Lord. As soon as the child was weaned, Hannah fulfilled her promise by taking Samuel to the tabernacle at Shiloh. She rejoiced that she could make so great a sacrifice for the Lord.

We read that Hannah made annual visits to the tabernacle, and apparently this was the only time of their meeting. What a joyful meeting, too, it must have been, when she could clasp her darling in her arms and caress him with a mother's love and affection.

She presented him each year, it is said, with a "little coat," made with her own hands. It was not one of finery, perhaps, but one well fitted for his physical comfort.

Mothers, let us not spend so much time on the "little coats" that must be renewed each year, but let us put out our energies, our ambitions, yea our whole souls, into the weaving of the little coats that will last forever. "Just as the twig is bent the tree is inclined."

Who bends the twig? Why, the mother, because she is the one who has these little ones in charge while they are young and tender,—easily bent. How great, then, is our responsibility! God has given us these children and expects us to lead them, teach them the way! When we are through with our work, he ex-

pects them to be returned to him, fit vessels for his service.

Mothers, we need to awaken to our sense of duty. We need to go to God in prayer, as did Hannah of old. "He is our refuge and strength." By help from on high we can fit ourselves to become better examples for our children.

There are others who owe their greatness to their noble mothers. Elizabeth, the mother of John the Baptist, was a woman who "walked in all the commandments and ordinances of the Lord blameless." Timothy's great faith, it is said, "dwelt first in his grandmother Lois, and his mother Eunice." These are the words of David, "O Lord, truly I am thy servant, I am thy servant, and the son of thy handmaid."

It has been said that "an ounce of mother is worth more than a pound of clergy." Napoleon said, "The great need of France is mothers." America today needs pure, devoted, Christian mothers who will shoulder the great responsibility and battle for the right, in order that their "children may rise up and call them blessed."

North River, Va.

How a Mother May Teach Her Little Ones at Home.

BY DESSA I. RESH.

BEGIN to teach the children just as soon as they can understand the meaning of little things around the home. It is the little things that count.

Begin by teaching them some sweet little verses from the Bible. Teach them some charming little songs, such as "We Are Little Builders," "I'll Be a Sunbeam for Him," and many others. As they grow older they will realize the meaning of those sacred little songs and verses, which will make a deep impression on their minds and hearts.

Any mother can easily teach her little ones while at work, such as ironing, washing dishes, etc., where the children are always around, watching mother. By teaching the little ones some of the ways of Jesus, it helps mother along with her work, and brings love and sunshine into the home.

When father comes home from work, in the evening, the children can recite the verses to him, and sing the little songs. This will entertain him very much, but, at the same time, they can make a better man of him, by these songs that reach the heart.

Parents, whatever you do, don't send your children out into the streets, or to some neighbor's house, while you do your work. Never think or say that they are a bother. If, at any time, they get into idle company where they learn evil thoughts and deeds, just keep them as close to you as you can, and make home just as attractive as you can for them. Let them play and romp and make a noise occasionally. That will give them a chance to grow. The mother should remember that it is as necessary for them to have a good time, as it is needful to teach them.

Parents, just take time to think how important this is! Teach the children good manners from the beginning and, please, do not forget to teach them to respect older people. As they come in contact with their playmates, they will naturally have great influence over them, and your neighbors will not be afraid to let their children play with yours. Then, too, the many little songs that they sing while at play, where older people hear them, often melt the hearts of the hearers and cause them to desire the higher things in life.

Meyersdale, Pa.

The Servant Problem.

A LADY of wide experience in Chicago is reported to be writing a little book in order to prove that the greatly-perplexing servant problem is very much as we make it. It is largely the fault of self, rather than of the servant, and may be easily solved by those who will do a little careful and sensible thinking.

The gospel she is endeavoring to propagate is worthy the attention of every woman who employs domestic help. Summarizing her rules for making a model servant out of almost any material, they are something like this: Be patient; be sympathetic; treat her as a human being; show her you appreciate her

efforts; help her in work she doesn't understand; help her when the work becomes unusually heavy; let her enjoy holidays that the family enjoys; remember her at Christmas.

These rules are based not only on the law of human kindness, but on the Gospel of Christ itself, and will help the employer quite as much as they will the employé. Observing these rules will bring about mutual trust and sympathy and affection. Let it be remembered that domestic service is as honorable as any other form of employment, and, in many respects, preferable to working long hours amid unsanitary unwholesome surroundings, as is often the case. The Gospel of Christ will solve the servant problem as it will solve every other domestic problem, and every social question, if we are but willing to apply the great principles the Master taught.

SISTERS' AID SOCIETIES**GREENE, IOWA.**

The report of the sisters' aid society of Greene, Iowa, for six months, ending Feb. 10, is as follows: We held seventeen meetings, with an average attendance of nine. Received for work done and by donations, \$14.04. Paid out for material, \$10.56. We made five comforters, and considerable clothing, most of which was given to the poor. Some was distributed at home, and two sacks were sent away, one to Minneapolis and one to the Winona Mission. Our president for the next six months is Sister Susan Eikenberry.—Eva Kingery, Greene, Iowa, Feb. 17.

NORTH LIBERTY, INDIANA.

Following is the report of the sisters' aid society for the year 1909: Fifteen all-day meetings and five half-day meetings were held, with an average attendance of seven members and five visitors. We made and sold garments amounting to \$22.68; donated to the poor, \$10.95, paid \$5.00 towards roofing the Oak Grove churchhouse; donated one sack of clothing to the poor in Chicago, valued at \$7.00. Expenses were \$11.67. Balance on hand at the end of the year, \$13.50. The officers are, Sister Mary Lamedec, president; Sister Mary Early, vice-president; the writer, secretary and treasurer.—Elizabeth Ebie, North Liberty, Ind., Feb. 14.

ELKHART, INDIANA.

During the year 1909 the sisters' aid society of the Elkhart City church held twenty-one afternoon meetings. The work consisted of making prayer coverings, aprons, piecing comforters, and sewing in the homes of those needing our assistance. The average attendance was eight. Amount on hand Jan. 1, 1909, \$3.89. Amount received during the year, not including the amount paid out for material, etc., \$19.79. Of this amount \$6.08 was paid out for matting for our church, \$5.00 towards the support of our minister and \$1.00 to send the Messenger to a poor family. On hand Jan. 1, 1910, \$11.60. Sister Jennie Mayer is president and the writer secretary.—Gladié S. Miller, Elkhart, Ind., Feb. 14.

MYRTLE POINT, OREGON.

During the past year the sisters' aid society of this place held forty-four meetings, with an average attendance of three. We made donations amounting to \$31.55 to home missions, etc. Our expenses were \$7.10, leaving a balance of \$14.25 in the treasury. We have had the Gospel Messenger sent to three families and feel that is one way of doing mission work. We are so few in number that our efforts are small indeed. Our place of work is at the home of the writer, unless we have a call for work elsewhere. This winter our work has consisted of quilting quilts, tacking comforters and piecing quilts. We converse on Bible topics, have Scripture reading and prayer, and thus enjoy the time spent together. Sister Chandler is president, and Sister M. M. Michael, treasurer and secretary.—M. M. Michael, Myrtle Point, Oregon, Feb. 15.

LINTNER, ILLINOIS.

Following is the report of the Centennial aid society for the year ending Dec. 31, 1909: The society met fourteen times during the year, with an average attendance of eight. The total attendance was 107. Amount paid out for mission work, \$5.00; amount paid out for comforter goods, \$18.08. Total paid out, \$23.08. Amount received for comforters, \$12.60; amount received for dues, \$9.60. Total received, \$22.20. A box of clothing was sent to the Chicago Mission May 20, valued at \$16.25. A Christmas box was sent to Springfield, valued at \$10.95, and one to Decatur, valued at \$18.20. There was also a sack of clothing, for little boys and girls, sent to Kansas City, May 28. Each family is expected to pay one dime at each meeting. We hope to be of more help to poor people, and assist more boys and girls to get to Sunday school during the present year.—Josephine Beery, Lintner, Ill., Feb. 15.

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BRO. D. L. MILLER writes us that he may not reach his home at Mount Morris until about March 25.

BRO. LEVI H. EBY conducted revival services at the Fruitland house, Idaho, and five accepted the faith.

THE Sunday-school workers of Southern Missouri will meet in convention at Nevada, March 27. The program will be found on page 157.

BRO. NOAH FISHER, of Anderson, Ind., is booked for a series of meetings in the Juniata congregation, Nebr., beginning the first Sunday in March.

DURING a late series of meetings at the West Brownsville church, Md., there were seven accessions, four baptized and three restored to fellowship.

BRO. CHRISTIAN KRABILL, of Edgerton, Ohio, changes his place of residence to Denton, Md., and should hereafter be addressed accordingly.

BRO. CHAS. E. DELP, of the Cherry Grove congregation, Ill., called at our office a few days ago. It was his first visit to the House since our location in Elgin.

THE district meeting for Eastern Pennsylvania, to be held in the Spring Creek church, Annville house, is announced for April 13 and 14. The elders are to meet at 10 A. M. the day before.

BRO. ANDREW HUTCHISON closed his series of meetings in Los Angeles, Cal., with six applicants for membership. It is said that during these meetings the Gospel was handed out with no uncertain sound.

BRO. D. S. FILBRUN, the pastor, writes us that the outlook for the future of the West Dayton church, Ohio, is exceedingly good. The membership at this time numbers 185, and the Sunday-school enrollment exceeds 300.

At Quinter, Kans., Bro. J. H. Baker has been doing some special work in the way of a series of meetings. When last heard from, six had applied for membership, and it was planned to close the meeting last Sunday with a love feast.

BRO. N. H. HOWLAND, of Waynoka, Okla., writes us that he was able to make a splendid use of the Doctrinal issue of the MESSENGER among his neighbors, and that it did good. We are planning to bring out another doctrinal issue during the coming fall, and, unless we are mistaken in our calculations, it is going to attract more attention than any paper that has yet come from our press. We shall be glad for any suggestions which our patrons feel like making.

BRO. JOHN H. BRUMBAUGH, of Brookville, Ohio, is interested in what was recently said, editorially, on "The Pastoral Question," and suggests that a congregation, having plenty of ministers of her own, and able to support a pastor, might do well to support a minister for some poor church that has no preacher and needs help. This would be doing work on a higher plane than has yet been reached by any of our congregations. It would be going to the farthest limit of the "Second Mile."

BRETHREN L. W. Teeter, of Hagerstown, Ind., and L. T. Holsinger of Twelve Mile, Ind., called at the House last Tuesday, to assist in some work assigned them by the Dress Committee.

BRO. J. S. KLINE, of Hardin, Mo., who was a member of the last Standing Committee, has arranged to take charge of the mission work in North St. Joseph, and enters upon his duties this week. Hereafter he should be addressed at Station B., 2919 St. Joseph Ave., St. Joseph, Mo.

A FEW deacons like the one Bro. D. E. Cripe mentions on page 149 would prove a blessing to any community. In these days of trampling the golden rule under foot, and grasping for all the wealth in sight, it is comforting to read about one who shows by his dealings that he has some regard for his fellow-men.

At a recent council meeting in the Salem church, Ohio, it was decided that at each quarterly meeting a collection should be taken up for the purpose of raising a fund, out of which to supply the poor of the congregation with the MESSENGER. The plan is a good one and should interest other congregations.

ON another page we are publishing the Financial Report of General Mission Board for the month of December. The mission receipts this winter have been running about fifty per cent ahead of the receipts for a year ago. This is encouraging, and shows that our people are not tired of giving for a good cause.

SOME time ago Bro. Ezra Flory promised to tell us about his Sermon Garden. He is fulfilling the promise this week and his article will be found on page 147. He recommends the use of a desk drawer. Those who do not have a desk containing drawers will find a few envelope boxes, six and one-half inches wide, almost as convenient.

IN reply to those who are making inquiry regarding the place of the next Annual Meeting, we state, that Winona, the place where the Conference is to be held, is near Warsaw, Kosciusko County, Ind., and may be reached over the Pennsylvania or Big Four lines. In due time we shall have something to say, in a special way, about the location, convenience and railroad facilities.

THERE is no reason why any member of the church, who is too poor to pay for the GOSPEL MESSENGER, should be without the paper. If the congregation, where such members hold their membership, does not feel able to supply its poor with the paper, the names of such parties should be sent to us, with the statement that they are too poor to pay for the MESSENGER, and we shall be glad to place their names on the mailing list for one year. We are kept supplied with sufficient funds by generous members, to pay for several hundred papers to the worthy poor. In the meantime we should have the fund increased by donations from those who have plenty for themselves and something to spare. We would like to see every poor member in the church supplied with the MESSENGER.

A CORRESPONDENT finds himself in strange company. He says he is a member of the church, but of late his spirit has become stirred because of the tobacco evil. The congregation where he holds his membership cannot send a delegate to the Annual Conference or to a district meeting for the reason that every member either uses or raises tobacco. He does not like the idea of living with that kind of people, and yet he feels that he should remain with them and do what little good he can. In all probability we do not have more than one church of this sort, but even one is too many. But the brother should stand his grounds and work for a clean congregation. He can talk, pray and distribute tracts that will help him in his good work. Let him write the General Mission Board of Elgin for a bunch of tracts entitled, "Come, Let Us Reason Together," and hand a tract to each tobacco user. The tract may induce a number to see the evil there is in the use of the weed, and be the means of inducing them to quit the habit.

BRO. S. B. MILLER, of Cedar Rapids, Iowa, Foreman of the District Committee of Middle Iowa on "Child Rescue Work," desires information (1) of any members of Middle Iowa who have in times past furnished a home to any child not of their own family; (2) of any members now furnishing a home for a homeless child; (3) of any members who are thinking of, or who may become interested to the extent of taking a child into their home, or furnishing means to bear the expense of placing at least one child. Write him at once.

IN the time of the apostles, when sinners confessed Christ, and desired to become members of the church, their baptism was not put off for some convenient season. It was not a question as to whether any members lived in their locality. One needs only refer to the work done by Philip at Samaria, or the work done by Paul, at a number of points, as proof in support of this statement. The eunuch was baptized by the side of the public highway, and permitted to go to his home, one thousand miles away from any congregation. It is not only dangerous to postpone baptism, but it is contrary to New Testament usages.

THE divorce mill at Reno, Nevada, is doing some fast grinding. Recently seven divorces were granted in one hour. As a rule this means fourteen opportunities for committing sin, for in all probability not a divorce was granted on New Testament grounds. The divorce business in this country is not only alarming, but it is becoming fearful. Some people find it easier to secure a separation than to get married. In fact thousands of marriages are entered into with a feeling, upon the part of one or both parties, that if all does not go well the courts will, in time, grant a decree of separation. The laws regarding marriage are being so loosely interpreted that divorces may be secured for almost any cause. On this account society is becoming almost as badly demoralized as it was in the time of the Savior.

THE MISSION BOARD of Northern Illinois and Wisconsin has issued a neat folder, setting forth the present, past and future of the mission work in the District. The folder contains a good map showing the location of all the churches and mission points in the District. The work of the Board, as it relates to the past, present and future, is carefully considered in the light of the duty of the churches comprising the District. A copy of this folder, placed in each family where there are members, should do good. It would be a good idea, it seems to us, for the Board to include in such a folder, each year, a statement showing the amount of money raised and the disposition made of it, along with the statement of the work done at each point where financial aid is rendered. These are days when people appreciate information. We are sure, however, that the members of our District will be glad for the tasty and interesting folder the Board has issued. Those wishing copies might address John Heckman, Polo, Ill., enclosing stamp.

SISTER ADALINE HOFF BEERY, who, in the years gone by, spent many a day in the MESSENGER office setting type, does not say that she would like to be a minister, but on page 146 she says some things she would do if she were one. She sits in the pew, looks at the pulpit, and tells us what she thinks ought to be done. However, she has not told it all, but a good start has been made, and it now remains for some one else to tell the rest. It will pay all of our ministers to read what Sister Beery says, and look at themselves as they are seen from the pew. The idea of a minister being in the pulpit promptly at 10:30 or 10:45, as the case may be, with the hymn book open, is a good one, but it remains for some one to tell how a minister is to get into the pulpit promptly on time when the Sunday-school superintendent does not get out until five or ten minutes late. Possibly some Sunday-school superintendents can tell how this may be accomplished. But since a writer in the pew has told us what she would do were she a minister, it will now be in order for some one in the pulpit to tell us what he would do if he occupied the pew.

In spite of the infidel assertions about the Bible being a back number, the Book is today more widely read than any other ten books in the world. It is said that each year there are printed 17,000,000 Protestant Bibles, Testaments and portions of the Scriptures, in more than 500 languages. This does not include the millions of copies printed by the Roman Catholic, Greek and Armenian churches, and a few others. Surely the Word of God is being sought after, and were people as anxious to obey the commandments as they are to have a copy of the Book in their homes, righteousness would soon begin to cover the land as the waters cover the great deep.

The Confession.

SOME well-meaning people think that if they get up before the public and tell how bad they used to be, and how good they are now, that they are making the good confession and are therefore confessing Christ. It is proper, of course, for Christians to confess their faults one to another, but that is not confessing Christ. When a man says he believes that Jesus is the Christ, the Son of God, that he renounces Satan and all his evil ways, and that he promises to live a life of obedience until death, then it is that he confesses Christ. After making this confession, he should receive baptism, and by this act declare to the world that he has left the kingdom of Satan and has become a subject of the kingdom of God.

Thus it was with the eunuch. After he became fully convinced that Jesus was the Christ, he asked for baptism. Philip told him that if he believed with all his heart he might receive the rite. Then it was that he made his confession: "I believe that Jesus Christ is the Son of God" (Acts 8:37). This is in keeping with what Paul says in Rom. 10:10: "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." It is one thing to believe, but another to make confession unto salvation. The eunuch did both. He believed, confessed and received baptism, and thus became a subject of the kingdom of God. When he left the kingdom of Satan, he left his sins behind him and entered the church of Jesus Christ as a pardoned man. All his sins had been forgiven, having been atoned for by the blood of Christ. He not only received the pardon of his sins, but he received the gift of the Holy Ghost, for the promise of the Spirit was to him as well as to those who made the saving confession, and were baptized on the Day of Pentecost.

Confession has its place in the process of conversion, but should not be confounded with the confession that erring members of the church sometimes make one to the other. Confessing Christ, at the beginning of the Christian experience, means the acceptance of him as the Son of God. It means the acknowledgment of his sovereignty over our lives, and a willingness, upon our part, to become his most humble and obedient servants. Having made this confession, we are ready to enter his kingdom by putting on Christ in baptism. Then follows the remission of sins and the gift of the Holy Ghost. Those who have enjoyed this blessed experience have not only been born of water, but they have also been born of the Spirit, and are to be recognized as new creatures in Christ Jesus and heirs of the kingdom.

Faithful Elders in the Local Congregations.

It would be difficult to overestimate the importance of the work of the ministry as a whole; but particularly is this true of the work of the elder. His work is chiefly in developing the membership and directing in Christian work. The church is as a school with the elder as the teacher, under Jesus, the Great Teacher. It is also as an army, with the elder as the leader, under Jesus, the Head of all. On the one hand it is the work of the faithful teacher training his pupils for service, and on the other hand it is the work of the brave, wise general leading his army into battle, and through battle to victory. It is a work of education and leadership, the most important work in the world, and who can tell its value? Who knows the bounds of its power? Such is the work of the elder.

His work is not so much in preaching, according to

the accepted sense, though he should be ready and willing to do a fair share of that, in harmony with good judgment and good taste. In well-established congregations, well supplied with ministers, it is a matter of rare judgment to decide how much preaching the elder should do. In too many cases he feels called upon to do most of the preaching and nearly all other official duties. Such a state is unfortunate; it is distressing; it shows the greatest lack of judgment and sense of propriety, and instead of advancing the work of his office, as he supposes, it greatly cripples it. He should see that the work is well planned, the forces well organized, and, as far as possible, that each one is doing his best. This is his first duty to the congregation. His work is to provide work for others. This fact shows, as nothing else does, the importance of the office; for the saddest day that ever came to any congregation was the day when it ceased to work,—the day it laid down its tools and closed shop.

With this brief statement of the work of the elder, it is clearly manifest that he should be a man of knowledge and wisdom. In order that he may labor in the direction of developing and directing those under him, he must know. It is not a matter of accident nor a guess. He must know both the work and workers. The conditions of the field must be studied and known and, as far as possible, each individual worker must be known. This means that each member of the congregation is to be known: for each one is born into the kingdom of God, to be a worker. This knowledge is absolutely essential to the successful work of the elder. Then, having the understanding of these things, as far as possible, which is the result of constant effort, the greatest, the most perplexing duty, yet remains to be discharged. Like the general on the field of battle, generally the puzzle is not to know the conditions; it is to have wisdom enough to meet them successfully. So with the elder. As valuable as a thorough knowledge of conditions is to him, his greatest problem is in wise and just administration. Here the greatest wisdom, and judgment, and goodness, and constant prayer are needed.

What may be said of the general work and the world-wide field? What has been said applies mainly to the work and fields of the several congregations. The general field is to be worked by the aggregate forces of the local churches. The work at home and abroad all depends upon the established churches. This is a fact of very much importance, and all should be made to understand it.

First of all, the elder should apprehend the meaning of a field world-wide, and this requires the greatest effort. He should understand that the mission of the church is not done until this big field has the light of the Gospel; and he should be awake to the agencies and helps employed by the church in an effort to accomplish her mission. In short, he should be a wide-awake, broad-minded man. The educational work of the church, the mission work, the publishing interests,—the three chief interests of the church,—the problems constantly arising by the way, questions as to the best methods of work, etc., etc., all these invite his constant study. From the needs of the weakest individual member of the church up to the successful management of the biggest church enterprises is the field of his study and interest.

And having some grasp of the field and means himself, it is his duty to lead the membership to see. By virtue of his office, he is thus pledged to every member of his flock, and every member is entitled to know, to be taught, to be led step by step to see the demands of the work and his obligation to it. Here is where the whole question turns, and here is shown the great importance of faithfulness on the part of the elder. With him rests the solution of indifference and inactivity.

Place over the churches a body of elders alive to the church work, locally and generally, and soon there will be a body of members alive. Let the elders become interested in the support of our schools, giving to missions and for the relief of distress, increasing the circulation of our publications, and that does the rest. Let them become interested in going forward, in aggressive work, in growing in grace and the knowledge of the truth, and the membership gets the same idea. It is the only remedy for worldliness. It curbs pride

and kills covetousness. It makes a living church, and it must begin in the elder. And each congregation ought to have an elder otherwise uncumbered, that his best strength can be given to his flock.

H. C. E.

Here and There in Southern California.

ANY time, on a warm, sunny midwinter day,—and there have been many of them in Southern California this winter,—you may take a walk from the Light-house, our Pasadena home, to one of the beautiful parks and bask in the warm sunshine where the verdant slopes have beds of flowers, arrayed far beyond the glory of Solomon, and where semitropical trees luxuriously grow, and spread their dense foliage overhead. It is like midsummer at home, with palms and acacias thrown in, to beautify the scene. We are just in from a walk through the Park, and fully appreciate what this blessing means, for were I at home I would be among the shut-ins, because of the ice and snow of the rigid winter in the North.

Pasadena is a quiet, peaceful city of homes, and the streets are, for the most part, paved with asphaltum and are kept scrupulously clean. The houses are built well back from the streets, and the finest lawns in the world are to be seen here. Cement sidewalks are the only kind in use and between the walk and the curb are flower beds, while all the lawns are decorated with beautiful flowers and shrubs. I am told, and can well believe the statement, that in early spring and summer the city is a great flower garden. And who is it that does not enjoy flowers, the most beautiful things on earth, as some one has said, created by God, in which he forgot to put souls? If it be true that we, like Ulysses, are part of all we have seen, then Pasadena ought to produce beautiful men and women. It lies just at the foot of the mountain range and is above most of the fogs that, at times, prevail in the lower altitudes along the Coast.

Last winter, in writing from California, a bit of prophecy was indulged in. It was said that "within the experience of many who are now living, Chicago and Los Angeles will be less than fifteen hours apart. Then the air ship, now in its first stage of crude development, will have been brought to a high state of perfection." And now a year has passed and what remarkable progress has been made in flying through the air! Not long since it was the writer's privilege to see half a dozen or more aero-motors, like the fabled roc, flying through the air, each carrying one or two persons. With graceful swoop and quick turn, describing circle after circle, ascending and descending, at the will of the operator, at from twenty-five to four thousand feet above the earth, they flew from thirty to fifty miles an hour. One, after describing four circles, each a mile in extent, flew out over the Pacific and was lost to sight. Then, appearing again as a mere speck, it returned to the starting point and came to earth as gracefully as a bird settles down in an open field. Such complete control did the men have over their motors that they were able to alight within a few feet of any desired spot. If the rapid progress, made in the last year, is kept up, the flying machine will be as common in ten years as are the automobiles today, and the latter are now so plenty that it is said our country is becoming "automobilious."

In Pasadena we have a church with a membership of sixty. They have a good house of worship, and support two Sunday schools. One of these is at a mission point. Bro. William Trostle, formerly of Polo, Ill., and at one time a student at Mount Morris, is bishop in charge. Elders J. W. Trostle, J. S. Flory and H. R. Taylor have their homes in Pasadena, while Bro. James M. Neff is trying the higher altitude of one of the suburban towns, Altadena. Bro. J. E. Mohler has his home at Garavanza in the Los Angeles district. I am told that, because of the numerous attractions here, it is not an easy place to do church work. The hard places are where the work is most needed, and no one should give up as long as there are souls to be won for Christ. We are living in a pleasure-loving age, and with many this seems to be the highest aim of life.

Our veteran evangelist, Bro. Andrew Hutchison, the traveling, preaching and "walking Bible," as he has been called, because of his intimate knowledge of the

Book, is spending the winter in California, where the churches are keeping him busy preaching the Word. For two weeks he has been holding meetings in Los Angeles, and it was our privilege to hear him while there. The Lord has wonderfully blessed and preserved him. For years he has been wearing a silver crown and yet, notwithstanding his advancing years, his sermons are as clear and forcible as when he was in the prime of life. And how he does quote Scripture from memory! In a single sermon he gave over thirty citations, chapter and verse, and quoted from one to ten verses without a single slip. The Lord is also blessing his work in the salvation of souls. Bro. Andrew begins meetings in the Pasadena church the coming week.

A pleasant week was enjoyed with the members at Pomona, where Bro. J. W. Cline is in charge as pastor, with Bro. Simon Yundt as bishop, and Eld. J. A. Brubaker and Bro. E. T. Keiser as helpers in the ministry. All these brethren and their families, and others besides those named, are old Mount Morrisites, and going to Pomona was like going among home folks, for we have known them all many years. Bro. Emory Yundt, for some years a teacher in the Philippines, is located here, and is prospering in his business. The churchhouse at Pomona is not large enough to hold the congregations, and the brethren are arranging to tear down and build larger, not for the purpose of storing away their increase, but that the Lord's work be not hindered. And yet the building of needed churchhouses is storing away wealth, for it is lending to the Lord and that means laying up treasures in heaven. It is always gratifying to hear of the growth and prosperity of our churches, both in numbers and in spirituality, and also to know that love, peace and good-will abound. Where these are found you never hear a word spoken about division.

The phenomenally cold winter in the East came across the Rockies and gave California a touch of frost. In December it was unusually cold here and the ripening oranges frosted in some localities. Fortunately the trees were not injured to any extent. In some places the tender branches were nipped by the frost, while in others neither fruit nor trees were hurt. For a number of years the orange growers have been doing well, financially, with their orchards. The other day a brother told me he came to California some nine years ago. He had, by hard work and economy, saved up seven thousand dollars. He purchased an orange ranch, as they are called here, of fifteen acres for eleven thousand dollars, taking upon himself a debt. The trees had not received proper attention and the grove had run down. The brother went to work with a will and budded, and pruned, and fertilized, and now he is reaping a rich reward. He told me that for three years he has had a net income from his fifteen acres of six thousand dollars each year. It is right to make money honestly in the sight of all men. The wrong is not in the making but in the hoarding and using in a wrong way. Liberal giving is the only means that will keep large incomes from sapping spirituality, hurting the soul, and shriveling it into miserliness. The brother to whom we refer is giving as the Lord has blessed him, and so escapes the danger of too much money. God help all who have an abundance of this world's goods to do the same!

D. L. M.

Conditions in Palestine.

SHOULD the Jews continue to flock into Palestine, it will soon become a land of delight. It would appear that a part of the plain of Sharon has already been made to blossom as the rose. The vast plain of Esdraelon will soon show what can be done by the most improved agricultural methods. In the time of Abraham and Lot the lower Jordan Valley, in appearance, was as the garden of the Lord, like the land of Egypt, and must have attracted the attention of every beholder. It probably charmed Lot, and led him to make the selection he did. As soon as the Jews get possession of the Valley, a thing which some of their moneyed men are trying to do, we may look for that ideal section to be again brought under a high state of cultivation. On account of the valley being from 600 to 1,300 feet below the sea level, the climate is quite oppressive

during the summer months, but in the winter it is charming. Nearly every foot of the land can be irrigated, and in most places the soil is quite fertile. It might easily be made one of the finest fruit and vegetable sections of the world. Inside of a few years we may hear of a trolley line running from the Sea of Galilee to Jericho. With the waters of the upper Jordan enough electricity could be generated to run the cars, and light up a dozen cities besides. There are indications of returning prosperity to the regions around the Sea of Galilee, and the sea itself, six miles wide and thirteen miles long, may yet become one of the most popular winter resorts in the East. We are living in marvelous times, and it would seem that the Lord is again smiling on the land that he once gave to Abraham, Isaac, Jacob and their seed. And since the Lord is looking favorably upon the land, why should not our people take advantage of the returning prosperity, and consider the advisability of once more establishing the New Testament order of worship in some of the cities where Jesus and the apostles preached?

Not a Walled City.

SOME people act as though they thought the church was a walled city, and all they have to do, in order to be saved, is to get inside, stay there, help to hold the gate shut and to keep the devil out. They are little concerned about those on the outside, but on certain occasions will work with a zeal, worthy of a better cause, to get some one inside, set beyond the city walls. Of course there are not many people of this sort, but even one to a congregation is too many. But, by the way, the church is not a city surrounded by a wall great and high. It is hardly to be known as a fold, but rather as a flock, composed of people called out from the world. It is not merely our duty to get inside, stay inside and help to keep the devil out, but our duty goes farther. We must enter the flock, become members of the body, and proceed to help convert others. While we should be concerned about those within, we should be as much concerned about those who are without. Jesus came to seek and save those who are lost, and if we have his spirit, we will pray and labor for the conversion of others. While we are giving so much attention to those within, it might be well to bear in mind that the good shepherd will at times leave the ninety and nine and go in search of the one lost sheep. If we would be more concerned about the lost, we might not have so much trouble about keeping the devil out of the church. There is such a thing as devoting so much of our attention to the inside as to lead us to overlook the unsaved. In this way we leave less for Satan to do outside, and make it easy for him to disturb the flock. The best way to protect the flock is to keep the wolf on the run. If we would overcome the evil one, we must be after him continually. So let it be understood that we are in the church not merely to "hold the fort," but to go forth and conquer the opposing forces.

The Eleventh-Hour Gospel.

A STRANGE thing occurred in Belgium a few months ago. For years King Leopold had been living with a woman that he had never married, and by her had two children. This was known all over Europe and in other parts of the world, but because he was a rich king, this part of his life of sin was overlooked. A short time before he died, in order to receive the extreme unction, and have his sins pardoned, he was married to his mistress. Thus the sins of the past were cancelled, he became a full member in the Catholic church, received the last anointing, and we are told that his soul was saved at the eleventh hour. He not only lived an immoral life in his royal palace, but the crimes committed in the Congo Free State, Africa, by his authority, proved to be the worst of modern times. But all these crimes are said to have been atoned for in the last few hours of his life. Can this be? Can one go on, committing crime after crime, until he does not have strength enough left to engage any further in sin; then repent during the last few hours of his wasted life, have all his terrible sins forgiven, and enter the paradise of the just, as pure and as holy as the most devout saint in the kingdom? We know what is said about the eleventh-hour conversion, but we may be

carrying this eleventh-hour gospel a little too far. Candidly, can it apply to the life of King Leopold? It is a terrible thing for a man openly to defy God for sixty years! It is a terrible thing for a king to set before his subjects the sinful example for which King Leopold was noted! Has the man been forgiven? Well, but the influence of his sinful life still goes on. While living, he started several crime waves, which may not stop for a generation or more. The eleventh-hour gospel may not apply in his case, nor in other cases of the kind.

Inviting Other Ministers.

WE are urged to give reasons for inviting ministers of other persuasions into our pulpits. THE MESSENGER does not favor the practice. We simply tolerate it. As a rule, we are not favorable to ministerial affiliation, believing that it will not prove helpful to the reformatory work in which we are engaged. We feel confident that too much of this is being done, especially in our temperance work. A large union temperance meeting is to be held by a few congregations, and, in order to draw a crowd, a speaker from some other denomination is invited to deliver the address, and this, too, in face of the fact that we have among us speakers of equal ability, who would be glad to aid in the temperance movement. This is no credit to our part of the work, nor is it any credit to our ministers or to the church. We do not mean to be uncharitable, or unreasonable, but we should not act as though we have no one among us good enough to address our own assemblies. Not only so, but we may sometimes pay these outside speakers ten or fifteen dollars for an address, and then give our own ministers barely enough to pay traveling expenses. The policy is not right. It is humiliating. Let us develop our own talent by making all the use of it possible.

Members in the State Legislature.

WE are asked to say whether a member of the Brethren church may serve as a member of the State Legislature and still hold his membership. It has long been the mind of the Brotherhood that a member of the church cannot consistently serve in the State Legislature. The man who is of any practical use in the Legislature must take an active part in making laws relating to military affairs, capital punishment and other things, in such a manner as to compromise some of the New Testament principles. Not only so, but he must help appropriate money for military expenses and do other things, not in keeping with the religion professed by the Brethren. The church is a called-out body of people. It is called out from the world, and it will be wise, in all our members, to permit the world to make her own laws, especially those not in keeping with the Gospel, while we look after those things that pertain to the kingdom of heaven. We have noticed that members who mingle much with the world, and in their labors become practically a part of the world, are of very little value to the church. Especially is this true of those who seek important positions in the Government.

The Annual Conference for 1910.

The Winona Assembly Review has this to say of the Annual Meeting to be held at Winona Lake, Ind., next June:

The season of 1910 will be open on a big scale. The Church of the Brethren will hold its Annual Conference here June 2 to June 9. There will be thirty thousand people on the grounds a part of the time. The accommodations of Winona will be taxed to the limit, but all can be comfortably cared for. Every cottage will be needed, and the capacious hotels will be under contribution for their full capacity. This Conference will bring into our midst a class of men and women of the highest type. Some of their customs are a little different from other denominations, but strict adherence to the principles of their church has invited the attention and admiration of all Christians. Their presence on the Winona grounds will be an inspiration not only to their own adherents but also to everybody who observes the proceedings of the week's council. The coming of so vast a throng of devoted Christians is an event that excites more than ordinary interest, and, as the initial number of the diversified attractions of the summer, will furnish an impetus that must go a great way toward insuring unprecedented success.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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 E. W. Teeger, Hagerstown, Ind.
 Chas. D. Bonnell, Washington, D. C.
 J. J. Toder, McPherson, Kansas.
 Address,
 General Mission Board, Elgin, Ill.

GOING TO CHURCH.

We take it for granted that every Messenger reader is a church-goer. Not always, however, do we think of the importance of going EARLY,—being in our place before the hour appointed, so as to disturb no one by our arrival. As a matter of course, we should go in a reverent spirit. Remembering whither we are going, we should avoid frivolity and levity, as well as all conversation on worldly topics. Far better it is to be in a prayerful mood, invoking the blessing of the Lord on the coming service. Having taken our place in the sanctuary, let us resolve, by God's grace, to utter no word nor even foster a thought that would divert our minds from the holy service in progress. We should remember the minister in our prayers while he endeavors to proclaim the unsearchable riches, and take an active, living interest in the services. At the close we should greet with cheerfulness those whom we meet, especially the strangers, impressing them with the fact that the house of the Lord is precious to our souls.

BY THEIR FRUITS.

Heathen religions are seen best, perhaps, by the actual and definite results of their teachings. The Brahmanism of India proclaims laws against killing a Brahman, stealing from a Brahman, and other misdemeanors, but permits many kinds of dishonesty and impurity. The laws of Mohammed forbid what they term the "greater sins," unbelief in God and Mohammed, bearing false witness, adultery, murder, etc., but permit unlimited divorce and concubinage, the cheating of infidels, and enjoin the killing of unbelievers and apostates. The teachings of Confucius, enjoining perhaps, the best of ethics outside of Christianity, exalt some of the noblest attributes of mankind, but permit divorce and polygamy. All heathen systems of religion bear witness to their own inefficiency by the fruits they bring forth,—fruits not of eternal life but of human weakness, perversity and licentiousness. Any claim to good morals or the betterment of humanity is disproved by their lamentable shortcomings along any line of real advancement.

OUR PRAYER MEETING.

How to keep the weekly prayer meeting not only alive but to make it an interesting and profitable factor of the congregation, may be a problem, at times, but it need not be. God's promises are as comprehensive today as they ever were, and his blessing at the prayer meeting is ours in proportion as our own personal prayer-life is profitable and inspiring. We must make prayer a real force in our everyday life, until we make it one of the great, dominating, overmastering facts of our very existence. We must let our lives be fully shaped and controlled by our prayers, accepting the obligation to work out in our own lives the things that we commit to God in prayer. This means surrender, complete and full, to all of God's purposes. It obliges us to work constantly, as well as to pray, for others. It means individual soul-winning. Coming to the prayer meeting with such a preparation, such a fullness of the Spirit, we need not be concerned about the success of the meeting. Nothing can quench the vital spark enkindling the hearts of those whom "God has touched." Having put all our dependence upon the Lord, and being coworkers together with him, there need be no fear about the success of the prayer meeting. Christ himself will lend his gracious presence.

OLD PEOPLE'S HOMES.

"A fine thing for our aged, dependent members," you say? That is true enough, but have you ever thought that your whole duty to these aged ones does not end with the food, clothing and shelter that has been given them by the charity of the District? It is well enough that bodily comforts be provided for them in plenty, for the Church of the Brethren is well able to care for them, but more is urgently needed and should be given. We refer to the tender solicitude of the membership, the spiritual kinship that should lovingly reach out to these aged pilgrims of the cross and make them realize that we have a living interest in their welfare. Too often we forget the sacred obligation laid upon us by Matt. 25, and neglect those whom Christ would have us visit. Then, too, there might be much good done if families near the Homes would occasionally invite one or more of the inmates to spend the day with them, or if they would take them along in their carriage to a love feast or other gathering. This may seem but a small matter to some of us, but rest assured, to the inmates of an Old People's Home,—however pleasant their quarters may be,—such an outing is a "red letter" day, and they will remember

it long after you have almost forgotten it. Then, too, as you near the "brink of life," it may cheer you to think how, in caring for one of "the least of these" for Christ's sake, you ministered to him who is their Elder Brother.

NOT GREAT THINGS, BUT SOMETHING.

Each one of us is circumscribed by environments that hinder our best selves from attaining to the highest range of our lofty endeavors, but while we cannot do the great things we should like to do, there is always something that even the weakest may accomplish. This thought impresses itself, again and again, as we read from week to week the notes of the various correspondents, and as we learn how, amid many struggles and privations, the cause is made to prosper. Here is a little flock with but a young and inexperienced minister, who feels his weakness. They want a series of meetings and endeavor to secure the services of an evangelist. They write to one brother after another, only to receive the same answer: "My time is all engaged for so long a period ahead, that I could not give you a promise." Discouragement fills the hearts of the little flock, but they will not give up the meeting, and insist that the home minister take up the work. He is slow to accept the responsible task, but finally he consents, promising to do the best he can by the Lord's help. Realizing his own insufficiency and the Lord's power, he gives himself wholly into the hands of Sovereign Grace, and the result is a surprise to all. Souls are born into the Kingdom and the membership is refreshed as they never were before. Why? Simply because all were willing to do what they could,—NOT GREAT THINGS, BUT SOMETHING.

OPPORTUNITY.

They do me wrong who say I come no more.
 When once I knock and fail to find you in;
 For every day I stand outside your door,
 And bid you wake and rise to fight and win.
 Wait not for precious chances passed away.
 Weep not for golden ages on the wane;
 Each night I burn the records of the day,
 At sunrise every soul is born again.
 Laugh like a boy at splendors that have sped,
 To vanished joys be blind and deaf and dumb;
 My judgments seal the dead past with its dead.
 But never blind a moment yet to come.
 Though deep in mire, wring not your hands and weep,
 I lend my arm to all who say, "I can."
 No shamefaced outcast ever sank so deep
 But he might rise and be again a man.

GLEANINGS FROM THE SUNDAY-SCHOOL FIELD.

Some of the State District Secretaries have already sent in their report for 1909. Present indications are that this will be the best Sunday-school report in the history of the church.

Among the reports received is a very good one from Middle Maryland by Bro. E. S. Rowland, the District Secretary. In nearly every item there is a gain over the previous year. The report shows 17 schools and an enrollment of 1,967. Only 8 schools report accessions to the church and only 9 report contributions for missionary and benevolent purposes. Hagerstown congregation, with a membership of 270, has an enrollment of 332 in the Sunday school. This includes a cradle roll of 33, and a home department of 52 members. The enrollment of the greater part of the schools is less than the membership of the respective congregations.

The report from Middle Missouri gives 14 churches, 20 preaching points and 16 Sunday schools, with an enrollment of 640. Clear Fork reports the largest school, with an enrollment of 102. None of the schools have a home department. Two of them have started a cradle roll. Twenty-eight accessions to the church are reported from 7 schools. The report shows that half the schools have contributed to missionary and benevolent purposes. Bro. James M. Mohler is the District Secretary.

The reports of many of the District Secretaries are withheld because of the delay of some of the superintendents in sending in their reports. It is the desire of the Sunday-school Advisory Committee to present a better and a more complete report for 1909 than for any previous year. Without the cooperation of the superintendents of the local schools, through the District Secretaries, this can not be done. These reports should be mailed at once.

Quite a number of our State District Secretaries are taking a course in Bethany Bible School, or some other schools of the church. For this they are to be commended. Each year there are increasing opportunities and demands, by which they should inspire and direct the Sunday-school work of their respective Districts. A thorough knowledge of the Bible and a thorough knowledge of Sunday-school management and problems will enable them to do more effective work in the Sunday-school field.
 Greenville, Ohio, Feb. 19. Levi Minnick.

MISSION WORK IN THE SOUTH.

On page 75 of the Gospel Messenger of Jan. 29, 1910, is an article, entitled, "Kentucky—A Needy Field," by Virgil C. Fennell, showing the need of a great work being done in that State, as well as in the entire Southern States. There are 400,000 white children in that State, needing Sunday-school training. When we remember that

they are so near many wealthy congregations of the Church of the Brethren, and then consider the many thousands, farther south, in the same condition, are our wealthy churches doing their duty? Are our wealthy members using the blessings that our Heavenly Father has given them as they should? I am afraid too many are like the man to whom one talent was given. Instead of burying it in the ground, they put it some place where it will draw interest.

Many who, perhaps, are unable to go into the Southern field themselves, could find some minister, filled with the mission spirit, who would willingly go. Let these brethren say to him, "If you can go, we will furnish the means." In that way the blessing would come to both. There are many members in the Northern States, with their thousands of dollars piled up, and more accumulating, who live in good houses, and hardly know what to do with their money. If they would use some of their money as suggested, they might be the means of doing much good. If even only one soul were saved, it would be worth more to them than the wealth of the whole world.

But do we have to have ministers to start this work? No; I will relate our experience in this field. At our council meeting Oct. 5, 1907, some of our laymembers, filled with the missionary spirit, requested the privilege of organizing a Sunday school two miles from our church-house, in a neighborhood where there were young people who never came to our services. They have stood by the work faithfully since that time, and since Jan. 9, 1910, while Bro. S. G. Nickey was preaching for us, two of the scholars from that Sunday school united with us and we believe will make strong, active members. Are their souls worth the effort? Those who performed the labor are satisfied with the reward. They are hoping and praying that more may still come from their efforts.

Others can do likewise. If you are not capable of organizing a Sunday school but can read, invite the young people to your home, read some interesting Bible narrative and then talk about it. If we cannot get the ministers to locate with us, let us get the young people ready to be baptized, and build up a church body within ourselves. While doing this do not neglect to ask our Heavenly Father to guide and assist us in the work. It will not pay to sit on the stool of "do-nothing" even if we are laymembers. Satan's emissaries are in the field and at work all the time; so we should be. Christ said, "Wist ye not that I must be about my Father's business" (Luke 2:49)? Yes and so should we be.

We are expecting an elder to locate with us about March 1, and we hope he will be one filled with zeal and the missionary spirit, so that the work started here may go on. One thing I do know we have been divinely aided in this work. Our Heavenly Father alone knows how many prayers have ascended in behalf of the work in this field.

Let us never give up hope nor procrastinate. Though the hill be steep and rocky, let us press on the harder, for the reward is at the top. We will never find it by remaining quietly at the bottom.

We offer our sincere thanks to all who have aided us in any way in the work at this place. F. M. White.
 Fruitdale, Ala., Jan. 31.

FROM THE MINNEAPOLIS MISSION, MINN.

The workers at Minneapolis were glad for the presence of Eld. W. H. Lichty with us, in a short series of meetings, from Jan. 23 to Feb. 6. Bro. Lichty manifested a deep concern for the work at this place and put forth some very conscientious efforts for its advancement while among us, giving us some very helpful and instructive discourses, besides much personal encouragement to the workers. There were no immediate accessions, but we are confident of much good seed sown and a manifest interest on the part of the hearers. The attendance, though comparatively small, was encouraging from several view points.

Bro. Lichty being one of the leaders in the church work of our District, we are glad for his direct contact with the work here, in order that the District may have the testimony of others than the workers here, as concerns the field and its prospects.

Feb. 5, at the home of Brother and Sister E. Sharpe, at 1815 Hillside Avenue, N., eight members, in a quiet and somewhat private manner, enjoyed together the first love feast services held in this city. For various reasons it was thought better not to make a public service of it at this time.

Some sickness among the members, and other families, usually in attendance at our services, cut off, somewhat, the attendance at these meetings, and deprived us of some help, much needed in the meetings.

The winter season, here, has been a long one, with much snow, and the attendance, on the part of the children, has consequently not been as regular as under more normal conditions.

The following are a few brief statistics of the work at the Minneapolis Mission for the year 1909:

In the Sunday school: Total attendance, 1,926; total average 40; total collections, \$17.80. Juvenile attendance, total, 1,686; average, 32. Adult attendance, total, 240;

average, 7. Total enrollment in main school, 85. Enrollment in cradle roll and home departments, 30. Enrollment in all departments, 115.

Church services: Number of sermons, 101; total attendance, 1,582; average attendance, 15. These figures show an increase, in several respects, over last year (1908), and, with all the difficulties confronting the work, we feel that there is some reason for being hopeful for the future of the work.

No doubt a number of the brethren and sisters will pass through the Twin Cities en route to the Annual Conference this year, and we wish to extend an invitation to such to make the Mission at Minneapolis a call. We are confident that a number of members pass through at various times who might, without much trouble, call at the Mission. Though it might inconvenience them slightly, it would certainly be helpful to the work and the workers. We would be glad to meet any one at the depots, if notified in advance, or called by phone after their arrival. W. J. Barnhart, Pastor.

1210 Twenty-fifth Avenue, N., Feb. 17.

TRY THIS WAY.

(Concluded from Page 148.)

God as fully as did the Brethren. He never, to my recollection, told us to join the Brethren church, but, in every way possible, taught us that the only safe church was the Brethren. He always spoke so well of it that we were constrained to love it and to believe in it and make it our choice.

While he spoke so much and so well of the church to every one, and on all occasions, yet he did not become affiliated with it till he was fifty-four years old. He felt condemned for not practicing what he taught. He was happy after his baptism, at once returned thanks to the Giver of all good for the table bounties, started family worship, gained the victory over many failings and never ceased to regret that he did not fully serve the Lord from his youth.

139 Salem Avenue, Lebanon, Pa.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Hoxie.—Bro. W. L. Woodell, of Austin, Ark., expects to hold a ten days' series of meetings at this place in July. We have a union Sunday school, with the writer as superintendent. The attendance is quite good. Wife and I are the only members of the Brethren at this place. We have our membership in the Mt. Hope church, fifty miles from here. —Caleb Allitt, R. D. 1, Hoxie, Ark., Feb. 21.

CALIFORNIA.

Los Angeles.—Bro. Andrew Hutchinson closed the series of meetings here Feb. 20. The Lord's teachings were plainly and forcibly given to very attentive audiences. Four were baptized (previously reported) and there are two applicants. The doctrine of the cross had the preeminence in all the meetings. The church was edified both by sound doctrine, and good behavior by the Lord's servant.—M. M. Eshelman, Los Angeles, Cal., Feb. 20.

Santa Ana.—Brethren J. M. Wine and C. D. Fager were elected as delegates to the district meeting. Six letters were accepted Feb. 13. Bro. J. A. Root, of Tropico, Cal., preached two sermons for us Feb. 20, which were greatly appreciated. We need more help at this place.—Lizzie R. Pugh, 752 Pine Street, Santa Ana, Cal., Feb. 21.

COLORADO.

Hotchkiss.—Bro. Salem Beery, of DeBeque, Colo., came to this place Feb. 2 and held one series of meetings, by which the members were greatly encouraged. We were compelled to close our meetings on account of the district meeting of the First Grand Valley church, to which Bro. Beery was a delegate. But we feel that lasting good is a result of the effort. Four have been received into fellowship recently. We have a goodly land here, which, if any one is thinking of changing locations, he would do well to investigate.—Geo. A. Dove, Hotchkiss, Colo., Feb. 16.

IDAHO.

Payette.—The revival meetings which began in the Fruitland house Jan. 20, conducted by Bro. Eby, closed last evening with five accessions. Two have already been baptized and the other three will receive the rite tomorrow evening. All are Sunday-school pupils and are young in years. Bro. Eby labored earnestly for over two weeks, after which Bro. Gorham assisted by preaching alternate evenings.—S. J. Kenepf, Payette, Idaho, Feb. 21.

INDIANA.

Camp Creek church met in council Feb. 16, with Eld. John W. Shively presiding. The collection amounted to \$10.00. One letter was granted. Our communion will be held June 24. Dec. 15, at our council, Brethren Wm. Nickle and Conrad Flora, with their wives, were installed as deacons, by Bro. Eli Roose. At this meeting we had one applicant to be received into full membership in the near future. Bro. Wm. Overholser held a week's meeting during the Holidays.—W. E. Shively, R. D. 25, Bourbon, Ind., Feb. 22.

El River.—Bro. H. L. Fadely, of Middletown, assisted us in a series of meetings at our brick house, beginning Jan. 30 and closing Feb. 15. The interest and attendance were good and the members were strengthened. Two were baptized.—Mary E. Miller, North Manchester, Ind., Feb. 22.

English Prairie church met in council Feb. 20, with Eld. N. H. Shutt presiding. Eld. Wm. Hess, of Goshen, Ind., and Eld. Martin Hardiman, of Bronson, Mich., were with us. By the death of our deacon, Bro. Adam Kaub, a vacancy was created in our board of elders. An election was held and the following were called: Instead of one, Brethren Banks Light, E. M. Rowe and Carl Yoder being chosen. Brethren Banks Light and E. M. Rowe, with their wives, were installed. Bro. Y. D. Yoder was chosen as Messenger agent for one year. Our treasurer, Bro. George Price, who has served the church nearly twenty-five years, resigned on account of failing health. Bro. Daniel Agley was elected in his place. Our love feast

will be held May 28, beginning at 2 o'clock. Bro. Hess remained over Sunday, and preached Sunday morning and evening.—Mary M. Rowe, Mingo, Ind., Feb. 23.

Goshen (West Side).—We have been much encouraged and built up by Bro. S. F. Sanger, of South Bend, Ind., who came to us Feb. 13, and preached until the evening of the 20th. The doctrinal sermons were practical and encouraging.—Osie Brumbaugh, Goshen, Ind., Feb. 21.

ILLINOIS.

Murricane Creek church met in council Feb. 19, with our elder, Bro. J. W. Lear of Easton, presiding. One letter was granted. Our elder gave us three sermons, each service being well attended.—Wm. H. Ketring, R. D. 3, Box 48, Mulberry Grove, Ill., Feb. 23.

Rock River.—We met in council at Franklin Grove Feb. 19, with our elder, Bro. C. M. Suter, presiding. Considerable business came before the meeting. A report of the annual visit was given. A number of helpful thoughts and suggestions were given by our brethren and sisters. The question of changing the name of our congregation from Rock River to Franklin Grove, was discussed. A committee was appointed to get legal advice as to the method of procedure. Bro. O. D. Buck was chosen as church chorister. Bro. F. E. Wingert will represent us at the Annual Meeting. We decided to hold our love feast May 28, beginning at 2 P. M. Bro. Ezra Flory was with us a few weeks ago and preached five sermons from the Book of Revelation. The attendance and interest in Sunday school are most excellent. We trust we may continue to do more and better work.—Anna Stutzman Buck, Franklin Grove, Ill., Feb. 22.

Yellow Creek church met in council Feb. 23, with Bro. Jacob Delp presiding. Our elder, Bro. Frank Myers, could not be with us on account of poor health. Bro. C. D. Troutie was our delegate to district meeting. We meet with difficulties, but we pray that the work of the Lord may prosper.—Mary A. Kuhlman, Pearl City, Ill., Feb. 25.

IOWA.

Cedar Rapids.—By special arrangement Bro. John Robinson, of Muscatine, Iowa, gave us a temperance sermon on "The Saloon," at yesterday's service. This is one profitable way of developing temperance sentiment. Others wishing to do likewise will find our young brother equal to the occasion.—S. B. Miller, Cedar Rapids, Iowa, Feb. 21.

Coon River church met in council Feb. 25, with our elder, E. P. Caslow, presiding. Considerable business was disposed of. Arrangements were made to hold a series of meetings at the church north of Panora in June, in connection with a love feast; also a series of meetings at Yale in October, and at Bagley in December. As Bro. Caslow is going West in the spring, he resigned as elder. Eld. Irving Haightland was chosen in his place for one year. Four letters of membership were granted, including those for Bro. Caslow, wife and son. We regret to have them leave us, and our prayers and best wishes go with them. Eld. E. D. Pisel is our delegate to the Annual Meeting, with Bro. C. D. Troutie as alternate.—J. D. Haightland, Coon River, Iowa, Feb. 26.

Des Moines City Mission.—Yesterday we observed temperance day by a program which followed the Sunday-school lesson. In the evening the Christian Workers rendered a program, consisting of songs, recitations, select readings and addresses. It was our first effort and those present seemed well pleased with the help of the Bulletin, sent out by our General Committee, to do still better.—A. C. Snowberger, Des Moines, Iowa, Feb. 21.

Indian Creek.—Feb. 19 Bro. W. E. West came to us and delivered an excellent sermon on "History, Mystery and Power of Prayer." It was an uplifting and inspiring appeal to all, impressing upon them the necessity of prayer for success in the church.—Walter L. Troup, Maxwell, Iowa, Feb. 20.

KANSAS.

Quinter.—Feb. 13 Bro. J. H. Baker began a series of meetings at this church. The attendance and interest were good. Bro. Brady has made the right choice and are awaiting baptism. The meetings will continue over next Sunday, closing with a love feast Feb. 26 and 27.—Mary M. Jarboe, Quinter, Kansas, Feb. 23.

MARYLAND.

Brownsville.—Bro. C. H. Steerman, of Mason and Dixon, Pa., began a two weeks' series of meetings Jan. 22 at the West Brownsville church. On the first evening the church was filled at nearly every appointment, though the weather was very cold and the roads icy. Four were baptized and three reclaimed, and we feel that much good has been done. The church at West Brownsville has only recently been engaged to have preaching there every two weeks. A successful evergreen Sunday school is also in progress.—Geo. W. Kaetzel, Gapland, Md., Feb. 15.

NEBRASKA.

Afton.—Sunday evening, Feb. 13, Bro. Levi Snell preached for us; also on Sunday morning, Feb. 20. Bro. J. E. Moore preached in the evening. Bro. H. Fisher held a series of work meetings there every two weeks. At the close of the meetings we met in council, with Bro. Snell in charge, our elder being absent. Christian Workers' meeting was reorganized with Bro. Irvin Lapp, president, and Bro. Ira Lapp, secretary and treasurer. A collection of \$11.00 was taken to pay coal, and for other church expenses. We will hold our love feast as soon as our elder can be with us. The sewing circle meets each week and all seem anxious to work.—Elsie Stinnette, Moorefield, Neb., Feb. 23.

NORTH DAKOTA.

Berthold.—Feb. 20 being temperance day, Eld. H. C. Longacker delivered a temperance discourse in the morning, using as his text Gen. 9: 20. Bro. F. J. Weimer gave us another in the evening from Hab. 2: 15. Both brethren gave us a most timely and pointed message at the great evils that spring from this terrible habit. We hope all present will heed the lessons and help to drive the awful curse from our land. We have Sunday school and Christian Workers' services each Sunday, and both are well attended.—Allie M. Petry, Berthold, N. Dak., Feb. 21.

Notice.—To the churches of North Dakota and Western Canada: Please read Query No. 6, page 3 of district meeting minutes of 1909, relative to queries from churches intended for consideration at district meeting of 1910. We are writing the clerk of district meeting of 1909 I ask that this work be attended to in the near future, and that all queries be forwarded to the writer, so that we may do our duty.—J. E. Joseph, Riga, N. Dak., Feb. 25.

OHIO.

Black River church met in council Feb. 5, Bro. S. M. Friend presiding. All business was disposed of pleasantly. The writer was elected church correspondent. Bro. D. M. Garver of Farmersville, Ohio, was invited to hold a series of meetings for us sometime next fall.—Enos Nolt, Lodi, Ohio, Feb. 20.

Mohican church met in council Feb. 18, with Bro. David Worst presiding. Two trustees were elected. Sister Flora Gortner was appointed as solicitor for home missions, and

Jacob Kolp was appointed to serve on the cemetery committee. The writer was chosen as correspondent and Messenger agent. Arrangements were made to hold a series of meetings at the latter part of the year. We are thankful for fruits that have been gathered, but there are others near the kingdom. In my last report it says Bro. Haslinger conducted the song service. I should have said Bro. Basinger.—Lena Leaman, R. D. 5, West Salem, Ohio, Feb. 21.

North Star.—Bro. C. L. Wilkins, of Michigan, began a series of meetings in this church Feb. 6 and preached each evening, except on Feb. 22. We feel strengthened and four were baptized. Bro. Wilkins is a consecrated worker and presents the Gospel with earnestness and power.—Maggie Halladay, New Weston, Ohio, Feb. 26.

Sidney.—We are in the midst of a revival, assisted by Bro. J. M. Mohler, of Lewistown, Pa. At this writing twenty-six have been baptized.—S. Z. Smith, Sidney, Ohio, Feb. 14.

OKLAHOMA.

Mangum.—Brethren G. W. Landis and A. A. Hartman came down from the Bright Star church, on their way to McComb, Okla., where they were going in the interests of the church, and to hold a week's series of meetings; also to visit the Oak Grove church. We feel strengthened and the only members of the Brethren in this city of 5,000 people. To the wishing to change locations, we will give all the information we can.—P. S. Hartman, Mangum, Okla., Feb. 19.

Prairie Lake.—Bro. J. C. Nibinger is holding a series of meetings at a point sixteen miles northwest of the church. He will begin a two weeks' meeting at Waynoka, Feb. 27, and March 13 will begin a meeting at the church, which will continue two weeks and close with a love feast on March 26. All are invited to attend. The writer filled the appointment at the place of meeting north last Sunday night. The house was well filled.—N. H. Howland, Box 62, Waynoka, Okla., Feb. 24.

PENNSYLVANIA.

Alderson.—Bro. J. H. Longacker was with us and held a series of meetings from Jan. 8 to Jan. 24, preaching thirteen sermons. There were no accessions, yet we feel that good was done. The weather was very unfavorable at the time of our meetings, yet we had reasonably good attendance. Bro. Wm. B. Fritz has visited over a hundred homes during this winter in the interests of missions, work and the doctrines of the church. He holds services in our church every Sunday. This part of the country is thickly settled with a good class of people, though many are non-professors.—Elizabeth V. Smith, R. D. 1, Box 50, Alderson, Pa., Feb. 21.

Lancaster.—Our series of meetings, conducted by Bro. H. C. Early, of Penn Laird, Va., closed Sunday, Jan. 30. He preached seventeen sermons, which were much appreciated. The attendance was good. Two united with the church and one was reclaimed. Though the number of accessions was small, yet we feel that the church was strengthened. Emma C. E. Landis, 218 College Avenue, Lancaster, Pa., Feb. 25.

Notice.—The district meeting of Eastern Pennsylvania will be held April 13 and 14, 1910, in the Spring Creek church, Anville house. The elders of the District will meet at 10 o'clock on the 13th. Organization at 3 P. M., the same day.—Samuel H. Hertzler, Elizabethtown, Pa., Feb. 25.

Bookton.—Our council at this place will be held March 5, at 1 P. M. Bro. Abram Fyock will be with us. He will hold services in the Greenville house Saturday evening and over Sunday, Feb. 13. Bro. J. H. Bere, of Afton, Pa., was with us this being his first visit to us since he left, six years ago. Sister Caroline Beer, our mother, who is in her seventy-sixth year, was anointed at her home on Sunday. She has been falling for sometime. The death angel has visited many homes during the past year.—Elizabeth Holloper, Bookton, Pa., Feb. 23.

Woodbury.—Our council was held Saturday, Feb. 19, with Eld. J. R. Stayer presiding. One letter was received and one letter granted. Arrangements were made for the janitorship of each house. The current expenses for the year were also provided for. Our love feast will be May 21, at 4 P. M. Eld. J. R. Stayer and the writer will represent this church at district meeting.—J. C. Stayer, Woodbury, Pa., Feb. 23.

TEXAS.

Blancoita.—Feb. 14 and 15 Bro. J. A. Miller was here, and preached two sermons. The attendance was small, on account of the busy season for the farmers, but we had the best of attention.—S. Hadsell, Blancoita, Tex., Feb. 21.

Portland.—Bro. J. A. Miller came to us Jan. 26 and preached sixteen sermons. The members here are much encouraged. We have a very pleasant living place, and we are all well. We spent the winter here, but will return to their home in Kansas soon. This is a good country, with a mild climate, good soil and gardens growing all winter. We would like very much to have some of the members locate among us, especially a minister. It is the will of the S. A. and A. P. A. of this side of Corpus Christi. If ministers, passing through, would stop to preach for us, it would be appreciated. We have no minister.—L. J. Porter, Portland, Texas, Feb. 20.

VIRGINIA.

Botetourt.—Feb. 6 Bro. J. Kurtz Miller, of Brooklyn, N. Y., closed a series of meetings in connection with a Bible Term at the Danville College, Va. As an immediate result seven were baptized, with other applicants, and two to be received to membership. In connection with the Bible Term there was an Educational and Sunday-school program rendered, which was very instructive and interesting. All the services were well attended, and we feel quite sure that all those attending were greatly benefited. Bro. Miller labored faithfully among us, and we hope to be able to secure his services next year. May God ever bless him in his faithful efforts.—Alda Hylton, Troutville, Va., Feb. 18.

Edinburg.—Bro. S. D. Long came to our place the last of December and preached one week for us, at the Palmyra church. This is a small church, in which the Brethren have a one-fourth interest, though less than a dozen members.—G. F. Garber, Edinburg, Va., Feb. 5.

Green Mount congregation met in council at the Mount Zion house Feb. 19. Bro. I. W. Miller read a portion of scripture. Bro. J. A. Garber presided. Two letters were granted, and a considerable other business was disposed of. Brethren J. R. Kagey and J. M. Petry were previously elected as superintendents for our Sunday school for 1910. Our school is in a prosperous condition, and there are many little ones whom we hope to bring up as active laborers in the Master's vineyard. We organized a cradle roll department at the beginning of the year, with an enrollment of thirteen, and hope to have more soon. Owing to the bad weather and the illness of the superintendent of this department, the work could not be carried out as planned. We feel much encouraged in our effort and pray that good will result from the cradle roll. The sisters' aid society also finds much to do here.—Katie Kline, R. D. 3, Box 83, Broadway, Va., Feb. 22.

Squaw Creek church recently closed a series of meetings, conducted by Bro. E. M. Studebaker, of Bethany Bible School, Chicago, Ill. He came Jan. 22 and labored for two weeks in spite of the bad condition of the roads a good interest was manifested. Seven were baptized and one reclaimed. We feel encouraged to go on and do more work for the cause. Our council convened Feb. 12. Seven letters were granted. Sur-

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Boettcher-McDonald.—At the home of the bride's parents, near Lester, Minn., Feb. 18, 1910, by the writer, Fred E. Boettcher and Clara E. McDonald. D. H. Keller.

Brumbaugh-Snyder.—At the residence of the writer, Lordsburg, Cal., Feb. 12, 1910, Bro. Mahlon F. Brumbaugh, of Glendora, Cal., and Sister Anna Snyder, of Altoona, Pa. W. C. Hanawalt.

Gibson-Brower.—By the undersigned, at the home of the bride's sister, Bro. and Sister William Kerr, near South English, Iowa, Feb. 10, 1910, Bro. Calvin O. Gibson, of Girard, Ill., and Sister Minnie A. Brower, of South English, Iowa. Peter Brower.

Kilo-Holmes.—At the home of the bride's parents, Brother and Sister John Holmes, near Arcadia, Neb., by the undersigned, Feb. 22, 1910, Bro. Daniel E. Kilo and Sister Mary Ann Holmes. J. J. Tawzer.

Price-Burger.—By the undersigned, at the home of the bride's parents, Brother and Sister Joseph Burger, near Udell, Iowa, Feb. 16, 1910, Bro. John M. Price and Sister Sadie Bell Burger. Abraham Wolf.

Royer-Wise.—At the home of the bride's mother, by the undersigned, Feb. 14, 1910, Bro. Henry Royer and Sister Bertha M. Wise, both of Dallas Center, Iowa. H. L. Royer.

Stern-Ross.—Muselman-Mowery.—At the home of the bride's parents, Brother and Sister D. M. Ross, near Arcadia, Neb., Feb. 16, 1910, by the undersigned, Bro. C. Vernon Stern and Sister Pearl R. Ross, and Bro. Addison P. Muselman and Sister Alta M. Mowery. J. J. Tawzer.

Summers-Spitzer.—At the home of the bride's parents, Mr. and Mrs. C. F. Spitzer, near Broadway, Va., Feb. 22, 1910, by the undersigned, Bro. Claude M. Summers and Sister Nettie M. Spitzer. Wm. K. Conner.

Schubert-Snyder.—At the home of the groom's parents, Feb. 12, 1910, by the writer, Bro. Samuel H. Schubert and Miss Dorothy Snyder, both of Alvada, Ohio. E. R. Cramer.

Wise-Schubert.—At the home of the bride's parents, Feb. 13, 1910, by the writer, Mr. Elmer Wise, of Carey, Ohio, and Sister Sarah Schubert, of Alvada, Ohio. E. R. Cramer.

Wright-Spitzer.—At the home of the bride's parents, Mr. and Mrs. C. F. Spitzer, near Broadway, Va., Feb. 22, 1910, by the undersigned, Bro. Andrew S. Wright and Sister Maude E. Spitzer. Wm. K. Conner.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Adams, Sister Annie, nee McQuate, born Dec. 5, 1833, died in the bounds of the West Conecota church, Pa., Feb. 21, 1910, aged 76 years, 2 months and 16 days. She was a consistent member of the Church of the Brethren for about fifty years. On June 22, 1854, she was united in marriage to Reuben Adams, who preceded her sixteen years. They had a family of thirteen children, three of whom preceded her. Services by Eld. I. W. Taylor, in the German, and Bro. David Snader in the English language. Text, Matt. 13: 51. Stella Buffenmyer.

Bare, Sister Sarah, born April 12, 1829, died in the bounds of the Falling Spring church, near Five Forks, Franklin County, Pa., Feb. 19, 1910, aged 80 years, 10 months and 7 days. She had been a member of the church for many years and was truly a mother in Israel. Her husband, Bro. Hezekiah Bare, preceded her eleven years ago. To this union were born one son and three daughters. She was united in marriage to her husband, Bro. Hezekiah Bare, by the writer, assisted by Bro. H. M. Stover, of Waynesboro, Pa. Interment in the cemetery near by. Wm. C. Koontz.

Berkthimer, Bro. Samuel, born in Bedford County, Pa., May 5, 1857, died in the bounds of the Roaring Spring congregation, Pa., Jan. 26, 1910, aged 52 years, 8 months and 21 days. Services in the Holsinger house, Bedford County, Pa., by Eld. F. C. Dively, Text, Eccles. 12: 5. Interment in cemetery near by. Annie L. Dively.

Bricker, Sister Nancy, nee Kline, wife of Eld. Geo. W. Bricker, born in Washington County, Md., Dec. 1, 1828, died at the home of her son, J. A. Bricker, in Baltimore, Md., in the bounds of the Woodberry church, Feb. 14, 1910, aged 81 years, 2 months and 13 days. She was united in marriage to her husband, Bro. George W. Bricker, in 1848. To this union were born two sons and five daughters. One son died in infancy. She leaves an aged companion, one son and five daughters. In 1852 she united with the church and has since lived a devoted and consecrated life. She was a strong believer in the doctrine as taught by the Brethren. Services by the writer, assisted by Bro. E. H. Brubaker, Text, Heb. 4: 9-11. Interment in the Pleasant Hill cemetery. I. J. Harshbarger.

Brubaker, Sister Susan, nee Frantz, born near New Carlisle, Ohio, April 26, 1832, died near Girard, Ill., Feb. 13, 1910, aged 77 years, 9 months and 17 days. She was united in marriage with Jonathan Brubaker March 20, 1850. To this union were born two sons and five daughters. One son died in infancy. She leaves an aged companion, one son and five daughters. In 1852 she united with the church and has since lived a devoted and consecrated life. She was a strong believer in the doctrine as taught by the Brethren. Services by the writer, assisted by Bro. E. H. Brubaker, Text, Heb. 4: 9-11. Interment in the Pleasant Hill cemetery. I. J. Harshbarger.

Brumbaugh, Floy, youngest daughter and only child at home, of Bro. John F. and Sister Maggie Brumbaugh, died of pneumonia, near New Enterprise, Bedford County, Pa., Feb. 12, 1910, aged 14 years, 4 months and 25 days. She was a promising child, and her aged parents looked to her future with bright anticipations. Services in the New Enterprise church, Feb. 15, by Eld. D. T. Detwiler, assisted by Brethren G. S. Myers, C. L. Buck and L. T. Stuckey. Text, Luke 2: 29, 30. Interment in the cemetery on the hill near the church. W. H. Mentzer.

Brumbaugh, William Elvin, son of Bro. Moses R. and Flora Brumbaugh, died in the bounds of the Clover Creek church, Pa., Feb. 6, 1910, aged 10 years, 11 months and 2 days. Services by Brethren A. L. Simmons and F. R. Zook. Text, Mark 6: 38.

Burkey, Della, nee Derfer, died at the hospital at Canton, Ohio, Feb. 19, 1910, aged 84 years. She leaves husband, five small children, father, and several brothers and sisters. At the time of her death her husband was also seriously ill at the hospital. Services by Fred Mast at the cemetery. Services were also held at the hospital. Sarah Middaugh.

Chapman, Miss Catherine Chapman, died at the residence of her daughter, Miss Catherine Chapman, in Jacksonville, Oregon, Feb. 1, 1910, aged 76 years. She was a pioneer of Southern Oregon for nearly forty years. Her husband preceded her a few years ago. Three sons and three daughters survive. Interment in the Williams Creek cemetery. Clara M. Shideler.

Click, Bro. Isaac Newton, died at his home near New Hope, Augusta County, Va., in the Middle River congregation, Feb. 15, 1910, aged 54 years, 1 month and 4 days. Bro. Click was a member of the church for many years, and served in the capacity of deacon for some years. He was a persistent worker in the Sunday school or wherever needed. His wife, two sons, two daughters, three brothers and four sisters survive. Services by Brethren E. B. Garber and J. W. Wright. Text, 1 Cor. 15: 13. J. F. Miller.

Copeland, Bro. J. T., born in Jefferson County, Ky., Jan. 25, 1831, died at his home, near Wilmot, Kans., Feb. 14, 1910, aged 79 years and 19 days. He was married to Nancy Jane Scott Sept. 24, 1853, who preceded him eleven years ago. To this union were born eleven children, of whom seven survive. Bro. Copeland was a consistent member of the church for thirty-five years. Services at the home, by Bro. James D. Bashor. Eva Bashor.

Deardorff, Ruby, died at the home of her parents, 147 East 47th Street, Portland, Oregon, Feb. 6, 1910, aged 29 years, 8 months and 15 days. She leaves father, mother, three sisters and five brothers. Services by the writer. Text, Rev. 22: 14. K. S. Grossnickle.

Ellinger, Bro. Harvey L., born Oct. 14, 1856, died of pneumonia, near Crimora, Va., Feb. 17, 1910, aged 55 years, 4 months and 2 days. He had been a consistent member of the Church of the Brethren for a number of years. He was a wife and one son, two brothers and two sisters. Services at Forest Chapel, by Eld. J. C. Garber, of Staunton, Va. Text, Rev. 14: 13. Interment in the adjoining cemetery. S. F. Scroggins.

Fahmy, Joseph, son of Bro. Peter and Sister Elizabeth Fahmy, of Magleville, Md., died of paralysis, Feb. 16, 1910, aged 69 years and 2 days. A wife, two daughters and two sons survive, also two brothers and two sisters. Services in the Mt. Zion church, by Elders Abram Barnhart and Caleb Long. Interment in the adjoining cemetery. K. S. Grossnickle.

Fry, Sister Elizabeth, nee Simmons, wife of Bro. Solomon Fry, born in Lancaster County, Pa., March 29, 1842, died at her home in Mogadore, Ohio, Feb. 6, 1910, aged 67 years, 10 months and 8 days. She was a faithful member of the Church of the Brethren and leaves a husband, two daughters and four sons. Two daughters preceded her. Services at the Springfield church, conducted by Brethren Wm. Bixler and M. S. Young. Text, Rev. 20: 6. Alice C. Mumaw.

Garber, Sister Elizabeth, died of paralysis, at the home of her daughter, Mrs. Alberta Coffman, in Dayton, Va., Feb. 12, 1910, aged 76 years, 11 months and 28 days. She was a faithful member of the Church of the Brethren for a number of years. Three sons and two daughters survive. Services in the Dayton church, by Eld. J. M. Kagey, assisted by Rev. G. B. Richardson of the Methodist church. Text, 1 Thess. 4: 13. Interment in the Dayton cemetery. S. F. Scroggins.

Gearheart, Kenneth, infant son of Samuel and Sister Nora Gearheart, of near Shady Grove, Pa., born Nov. 30, 1909, died Feb. 4, 1910, aged 2 months and 3 days. Services at the church, by the writer. Interment in the adjoining cemetery. Wm. Koontz.

Hamer, Kathryn Mark, born Oct. 3, 1884, near Cedar Falls, Iowa, died in the South Waterloo congregation, Iowa, Jan. 16, 1910, aged 25 years, 3 months and 12 days. In October, 1907, she was married to Orville L. Hamer, who, with an infant son, survives. She was brought up in the Lutheran faith, but about one year after her marriage she united with the Church of the Brethren, where she was an earnest and faithful worker. Services at the country churchhouse by the writer. W. O. Tannruther.

Haught, Anna May, wife of James Haught, born Jan. 11, 1866, died of pneumonia, near Manns, Va., Feb. 16, 1910, aged 44 years, 1 month and 5 days. She leaves father, husband, six children, two brothers and two sisters. Services at the Fairview church, by Eld. J. Barnhouse. Interment in the cemetery near by. Francis F. Durr.

Holsworth, Sister Anna, daughter of Brother Barnhart and Sister Mary Shriver, born Nov. 2, 1857, died of pneumonia, in the bounds of the Crystal church, Mich., Feb. 2, 1910, aged 42 years and 3 months. She was married to Bro. John Holsworth Nov. 3, 1891. To this union were born three children. Her father, mother, children, one brother and one sister survive. At the age of fourteen she united with the Church of the Brethren and was always a faithful member. She suffered for several weeks but bore it uncomplainingly. Services at the Crystal church Feb. 6. Interment in the cemetery at the church, by the side of her husband. G. E. Stone.

Holsinger, Sister Mary, wife of Peter B. Holsinger, died at her home in the Linville Creek congregation, Rockingham County, Va., Feb. 16, 1910, aged 74 years. She united with the Church of the Brethren early in life and was a faithful and devoted member. She found much pleasure in reading the Gospel Messenger. Sister Holsinger had been in poor health since last fall, when she suffered from a severe stroke of paralysis. An aged husband, three sons and two daughters survive. Services by the Brethren. Text, Rom. 6: 23. Catherine R. Kline.

Huey, Margaret A., wife of Daniel Huey, born May 1, 1857, died at her home near Rockton, Pa., Feb. 19, 1910, aged 52 years, 9 months and 14 days. Services by Bro. J. H. Beer. Text, Jer. 12: 6. Elizabeth Holsinger.

Jordan, Cora Virginia, only daughter of Brother George S. and Sister Almira J. Jordan, died near Sangerville, Augusta Co., Va., Feb. 11, 1910, aged 4 years, 2 months and 29 days. Little Virginia was a great sufferer from heart disease for more than a year. Her parents and three brothers survive. Services at the Sangerville church by Bro. A. S. Thomas. Annie R. Miller.

Kagey, Charles B., died at the home of his sister, Mrs. G. B. Holsinger, in Bridgewater, Va., Feb. 8, 1910, aged 57 years, 4 months and 13 days. He is survived by five brothers and four sisters. Services at the Bridgewater Church of the Brethren, by Rev. G. W. Richardson, of the Methodist church (of which the deceased was a member). Ida Fry.

Kline, Sister Elizabeth, daughter of George and Susan Kline, born in Rockingham County, Va., died at the home of her nephew, Geo. H. Kline, near the same place, in the Green Mount congregation, Va., Feb. 10, 1910, aged 65 years and 28 days. Her death came suddenly, and appearing with the out any suffering whatever. Sister Kline united with the church in her youth and was a consistent member to the end, always ready to lend her aid to those in need and help in any worthy cause. She was never married. Services by Eld. Jacob A. Garber. Text, Psa. 73: 24. John L. Lantis.

Lantis, Bro. James Emory, son of Bro. Steven L. and Mary C. Lantis, of Manns, Ind., died of tuberculosis, Feb. 2, 1910, aged 19 years, 11 months and 19 days. He was a member of the Church of the Brethren for nearly four years. His mother preceded him about nine years ago. Services by the writer in the Brethren church at Markle. Text, Rev. 2: 10. D. B. Garber.

McCauley, Sister Jane, born in Union County, Pa., July 3, 1831, died at Waddams Grove, Ill., Feb. 2, 1910, aged 78 years, 6 months and 29 days. With her parents, Benjamin and Elizabeth Keester, she came to Rock Grove, Stephenson County, Ill., in 1847. She was united in marriage to Thomas McCauley Nov. 13, 1851. Her husband and five daughters survive, also two brothers. Four sons and one daughter preceded her. Brother and Sister McCauley were baptized in 1868, and have since been faithful to the church. By her

day-school officers were elected for 1910, with Bro. A. S. Snell, superintendent, and Sister Flora Dyke, secretary. For Christian Workers' meeting, Bro. John Prather, president, and Bro. Willie Griffith, treasurer.—Ruby Crist Driver, Timberville, Va., Feb. 26.

WASHINGTON.

Mr. Kope church met in council Feb. 5, at the schoolhouse, with Bro. Clapper in charge, our foreman being absent. The council was postponed from December until February, on account of scarlet fever in the neighborhood. Three letters were granted. Bro. Amos B. Peters, of Wenatchee, Wash., was chosen elder for the coming year, with Bro. E. S. Clapper, chosen foreman. Sister Alice M. Streeter was chosen Messenger agent and the writer church superintendent. Our Sunday school was organized Feb. 6, with Bro. Arthur Roper, superintendent. All those visiting this part of the West are invited to visit us.—Pearl Hixon, Chewelah, Wash., Feb. 19.

Pearl.—Bro. A. D. Bowman, of Wenatchee, was with us a little more than a week and delivered twelve sermons. The attendance and attention were all that could be asked for. This part of the country being so isolated from church privilege and we being the only members here, certainly appreciated having our brother with us. We feel that there can be much good done in this community for the upbuilding of the cause and we hope to have some of our brethren with us again. Bro. Bowman was impressed by the cordial welcome given him.—H. M. Downing, Pearl, Wash., Feb. 16.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

MINISTER WANTED

As spring is approaching, many in the Brotherhood contemplate a change of location. As the writer is one who advocates changes for the good we can do, we would say that ministers should take into consideration the good of the cause, and go where they can do the most good to the most people. There are a few members at Nevada, Mo., with a good churchhouse, but without a resident minister. We appeal to those ministers, who contemplate making a change, to correspond with the writer, who is elder in charge of the Nevada church, in regard to the conditions at Nevada. Sunday school is held regularly, and they have two preaching appointments a month by nonresident ministers. N. Oren. Carthage, Mo., Feb. 21.

SUNDAY-SCHOOL MEETING OF SOUTHERN MISSOURI.

This meeting is to be held in the Nevada church March 27.

Forenoon Session.

10:00, Sunday School.—Conducted by Mary Wine.
11:00, Causes of a Dull Sunday School and How to Remove Them?—R. F. Bowman, Mary Wine.
11:30, How Can the Superintendent Keep the Sunday School out of Ruts?—Wm. Greenwood, I. D. Gibbs.

Afternoon Session.

1:30, Is It Practical to Use a Blackboard?—Emma Wine, N. Oren.
2:00, Recitations by Any Sunday-school Scholar in the District.—Abraham Miller, J. W. Myers, each 10 minutes.
2:30, Round Table.—Conducted by District Secretary. Committee: Martin Buterbaugh, Annie A. Wampler, Clara Miller, District Secretary.

SECOND DISTRICT OF VIRGINIA.

The Sunday-school meeting of the above District is to be held at Elk Run Church, Augusta County, Va., Friday and Saturday, April 1 and 2.

FIRST DAY.

Forenoon Session, 9:30 A. M.

Address of Welcome.—Jacob Zimmerman.
Report of Sunday-school Secretary.
Some Good Things of the Charlottesville Sunday-school Convention.—Walter S. Thomas, 15 minutes.
Period for reading of questions originating with delegates' reports and elsewhere, 30 minutes.

Afternoon Session, 1:30 P. M.

How Can We Get Our People More Interested in Sunday School and Get Better Attendance and Attention from Them?—Abraham Miller, J. W. Myers, each 10 minutes. General discussion 10 minutes.
How May Elders and Ministers Be Most Helpful to the Sunday School?—H. G. Miller, D. A. Cline, each 10 minutes.
Temperance Recitation.—May Albright.
Where It Is Necessary to Close the Sunday School During the Winter How Can We Best Keep the Interest from Lagging as the School Draws Near a Close?—J. P. Diehl, I. C. Crist, each 10 minutes. General discussion, 5 minutes.
"Galilean Ministry" (Lesson for March 27).—J. S. Flory, 30 minutes.

SECOND DAY.

Forenoon Session, 9:00 A. M.

What Is the Relation of the Christian Workers' Meeting to the Sunday School, and How Can They Be Mutually Helpful to Each Other?—B. S. Landes, 25 minutes.
Institute session, conducted by J. Carson Miller and P. S. Thomas, 40 minutes.
Subjects for the Session: What Are the Benefits of the Teacher-training Class? How Conduct the Teachers' Meeting? Doctrinal Teaching: (a) Its Importance? (b) How Best Taught?

Afternoon Session, 1:00 P. M.

The Importance of More Scripture Memorizing in Our Sunday Schools, and How Obtain It?—S. T. Glick, J. W. Wright, each 10 minutes. General discussion, 5 minutes.
Recitation.—Lera Wampler.
The Possibilities of the Sunday School.—H. L. Alley, S. I. Flory, each 10 minutes.
Business session.

Each Sunday school in the District is entitled to a delegate. If there is no opportunity to elect a delegate, the Superintendent should represent his school in the meeting. Those who come by rail to Mt. Solon should notify C. R. Sheets, Mt. Solon, R. D. 1, in due time, so that they can be accommodated with the necessary conveyances. The C. & W. R. R. has promised to hold a train at Mt. Solon, Ill. 4:30 on the evening of April 2, for the benefit of those who wish to return home on that day. The company has also promised to give rates of one and one-third fare for the round trip. These rates go into effect March 31st, the day preceding the meeting.

request the services were conducted by Bro. P. R. Keltner. Text, Rev. 21: 4. She selected the text and the hymns to be sung.

McCrory, Sister E. Bena, wife of G. W. McCrory, died of consumption, in the bounds of the French Broad church, Tenn., Feb. 4, 1910, aged 39 years. She united with the church several years ago. She leaves a husband and four children. Four children preceded her. Services at the home, by Eld. Jacob Wine. Interment in the church cemetery.

Mummert, infant child of Bro. Ezra Mummert and wife, died at Manges Mill, Pa., Feb. 13, 1910. Services at Pleasant Hill meetinghouse, by Elders D. B. Hohl and D. H. Baker, assisted by Bro. H. R. Miller. W. B. Harlacher.

Newman, Sister Annie, nee Fike, wife of Bro. Alex. Newman, died of cancer of the stomach, at her home in the Middle Creek congregation, Pa., Feb. 15, 1910, aged 68 years. She united with the Church of the Brethren early in life and was a faithful member until death. To this union were born six sons and two daughters, all of whom survive. Services by Eld. D. H. Walker and the writer. Text, Eccles. 1: 1. Interment in the Pleasant Hill cemetery.

Parrott, Sister Amanda, nee Howard, born in Stark County, Ohio, July 4, 1838, died in North Manchester, Ind., Feb. 15, 1910, aged 71 years, 7 months and 11 days. She came to Indiana when a girl, and at the age of twenty was married in marriage with George Parrott. To this union were born four sons and four daughters. Her husband, two sons and four daughters preceded her. Sister Parrott was a member of the Church of the Brethren seven years. Services in the Pleasant Grove church, by Eld. A. L. Wright. Alice Mummert.

Pollard, Bro. A. J., died at Roaring Spring, Pa., Jan. 4, 1910, aged 60 years, 6 months and 25 days. His second wife survives, also one son and four daughters by his first union. Bro. Pollard was a faithful member of the Church of the Brethren for thirty-three years in the community in which he died. Services by Eld. O. V. Long. Interment in the cemetery near the church.

Rhodes, Sister Alice May, nee Miller, wife of Jacob Rhodes, died of paralysis, at her home near Welsh Run, Pa., Feb. 16, 1910, aged 48 years, 9 months and 12 days. She is survived by her husband, one sister and one brother. Services by her husband, one sister and one brother. Services by Brethren Jesse Ziegler and James Shisler. Text, Prov. 27: 1.

Sandy, Sister Ida, died of consumption, at her home in the bounds of the Linville Creek congregation, Rockingham County, Va., Feb. 16, 1910, aged 25 years. She was a consistent member of the Church of the Brethren. Her husband and infant son, father, mother, five brothers and two sisters survive. Services by the Brethren. Catherine R. Kline.

Shank, Sister Catherine, daughter of Bro. Isaac and Sister Isabella Shank, born Oct. 21, 1892, died Feb. 16, 1910, aged 17 years, 3 months and 25 days. She met her death by being struck by a fast train during a heavy snowstorm, in the streets, had moved the day before. She was a lovely young Christian and an active worker in the Sunday school. She leaves grandfather, two grandmothers, father, mother, three sisters and four brothers. Services in the Methodist church conducted by Brethren J. Fidler and J. C. Bright.

Swank, Bro. Martin, son of Daniel and Elizabeth (Ruse) Swank, born in Ohio, Aug. 11, 1820, died at Mexico, Ind., Feb. 11, 1910, aged 89 years and 6 months. In 1846 he came with his parents to Indiana. He lived in building the first house in what is now North Manchester. Nov. 3, 1842, he was united in marriage to Sarah Cripe. To this union were born nine children. One son survives him. After the death of his wife, about 1865, he moved to Corto Gordo, Ill., where he married Mrs. Koon. After her death, ten years ago, he returned to North Manchester, where he lived till two years ago, when he went to the Old People's Home at Mexico. Bro. Swank was a devout member of the Brethren church for seventy years. Services in the Walnut Street church, North Manchester, Ind., by Eld. John Wright, assisted by Eld. A. L. Wright. Text, Gen. 25: 8. Interment in the Swank cemetery. Alice Mummert.

Tyson, Sister Sarah R., died in the bounds of the Mingo

congregation, Montgomery County, Pa., Feb. 4, 1910, aged 69 years, 3 months and 20 days. Her death was very sudden. She is preceded by her husband, who died nineteen years ago. Three sons and two daughters survive. Services by Brethren Jesse Ziegler and James Shisler. Text, Prov. 27: 1.

Umstead, Bro. David, born May 9, 1855, died of apoplexy, in the bounds of the Sugar Creek church, Ohio, Feb. 15, 1910, aged 55 years, 9 months and 6 days. Death came to him suddenly while sitting in his chair. He had suffered for the past year from heart failure, but was better at times, until his brother died three weeks before, which greatly affected him. He was married to Marie Stahl Jan. 2, 1879. He leaves a wife, one daughter and two sons, all of whom are members of the Brethren church. He also leaves two brothers and one sister. Bro. Umstead had been in the Lord's service for thirty years. Services in the Bunker Hill church, by Fred Maat. A Brethren minister could not be secured to conduct the services. Sarah Middaugh.

Wertenberger, Sister Mary, born in Stark County, Ohio, Feb. 22, 1828, died in the bounds of the Eel River church, Ind., at the home of her daughter, Mrs. John E. Miller, Jan. 19, 1910, aged 81 years, 10 months and 27 days. She was married to William Wertenberger March 11, 1847, who preceded her Dec. 11, 1908. To this union were born seven children, of whom one son and two daughters preceded her. Sister Wertenberger united with the Church of the Brethren in August, 1873, and always lived a devoted Christian life. On the evening of the 10th she was anointed. Services by Bro. A. L. Wright, of North Manchester, Ind. Text, Job 5: 26. Interment in the Eel River cemetery. Nancy Miller.

Wideman, Sister Catherine, daughter of Charles and Anna Wideman, born in Miami County, Ohio, March 23, 1860, died in August, 1910, aged 49 years, 10 months and 14 days. She united with the Church of the Brethren. She leaves a father and brother. Her mother and two brothers preceded her. The remains were brought to her home, near Bourdon, Ind., for burial. Services by the writer, assisted by Bro. E. E. Shively. Interment in the Mount Pleasant cemetery. Samuel S. Keller.

FINANCIAL REPORTS

During the month of December the General Mission Board sent out 211,547 pages of tracts.

The General Mission Board acknowledges the receipt of the following donations during December, 1909:

WORLD-WIDE MISSIONS.

Pennsylvania—\$430.31.

Eastern District.

Elizabethtown Reading Circle, . . . 8 85

Individuals.

S. H. Hertzler, \$5; Abram Fackler, \$5; Sallie Winger, \$5; H. H. Royer, \$5; A. J. Kropp, \$5; J. W. Parrott, \$5; Southern District, Congregations, \$2.50; Pleasant Hill, \$2.50; Upper Canawago, \$2.50; J. W. Parrott, \$5; Cumberland, \$14.85.

Individuals.

John P. Sprengle, \$100; J. J. Oliver, \$30; Chas. Brown, \$20; H. B. Miller, \$30; Alice C. Trimmer, \$5; H. C. Price, \$25; J. W. Parrott, \$5; John Lehner, \$1.50; Helen Price, \$1.25; John H. Miller, \$1; Mrs. B. F. Jonker, 50 cents; J. W. Parrott, 50 cents; Middle District, Congregations, \$2.50; Lewistown, \$2.50; Spring Run, \$7.87; Sunday School, . . . 2 63

Individuals.

Mrs. J. B. Miller, \$5; John R. Stayer, \$5; Adam Stayer, \$5; Phoebe Cook, \$5; Nancy Madison, \$1; Geo. S. Myers, \$1; Western District, Congregations, \$2.50; Summit, \$2.50; Purchase Line, \$2.50; Manor Cong., \$18; County Line, \$2.50; Indian Creek Cong., \$8.66; Dunnington Creek, \$5; Ten Mile, \$2.84; Sunday School, . . . 20 63

Individuals.

Summit—Brothers Valley Cong., \$10.41; Pleasant Grove, \$10.22; Individuals, . . . 20 63

Individuals.

Sister Jennie Beam's S. S. Class, \$10.41; Pleasant Grove, \$10.22; Individuals, . . . 20 63

Individuals.

Herman Rummel, \$7.50; Rhoda A. Brown, \$5; D. W. Widdow, \$5; Joel Gnagey, \$5; Samuel Brown, \$5; Galem K. Walker (Marriage Notice), 50 cents; R. E. Reed, 50 cents, . . . 23 50

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Cerro Gordo, \$60.50; Centennial, \$10.00; Southern District, Congregations, \$10.00; Individuals, . . . 70 50

Individuals.

James and Hannah M. Wirt, \$10; Mr. and Mrs. A. L. Turney, \$5; David Elkkanstark, \$5; C. C. Cripe, \$5; D. Hershey and wife, \$5; Isaac Elkkanstark, \$2.50; Atta C. Elkkanstark, \$2.50; Benjamin Bowman, \$2.50; M. Thurman, \$1; Eliza Renner, \$1; J. W. Stutzman, \$1, . . . 39 50

Individuals.

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Individuals.

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\$7.45; Lick Creek, \$4.40, . . . 78 25

Individuals.

M. W. Printz, \$10; Minerva Printz, \$5; Aaron Smith, \$5; M. A. Sellers, \$5; David Berkebile, \$2.40; Joseph S. Robinson, \$2; Lydia S. Wright, \$1; Mrs. S. Snyder, \$1; Catherine Dick, \$1, . . . 31 90

Individuals.

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Individuals.

Sisters' Aid Societies.		Individual.		and wife, \$1.50.	\$ 6 50	Previously reported,	\$ 21 59
Appanoose, \$20; Washington Creek,	40 00	Allie King Leatherman, \$1; Bula		Virginia—\$10.74.		Total for year so far,	\$ 52 29
Individual.	32 00	Shoemaker, 75 cents; Virgil Bailey,	\$ 2 00	First District.	1 00	CUBA MEETINGHOUSE.	
Mrs. Alice Wimer,	6 05	85 cents.		Botetourt Congregation,	1 00	Ohio—\$1.00.	
Southwestern District, Sunday School,		Total for the month,	\$ 348 47	Class No. 7, Roanoke City,	4 74	Northeastern District, Individuals.	
State Creek,		Previously received,	2,314 77	Song District,	9 00	Reuben S. Mohler, 50 cents; Sher-	1 00
Illinois—\$34.00.		Total for year so far,	\$2,663 24	Manassas,	4 00	Total for the month,	\$ 1 00
Northern District, Congregation,	4 00	INDIA MISSION.		Colorado City Congregation,	5 00	Previously reported,	51 76
Shannon,	20 00	Indiana—\$50.00.		Oklahoma—\$3.00.		Total for year so far,	\$ 52 76
Individual.	5 00	Northern District, Individual.	50 00	Receipt No. 11513,	5 00	CHURCH EXTENSION.	
L. Studebaker,	5 00	T. C. Elson,	15 00	Maryland—\$5.00.		Indiana—\$4.00.	
Southern District, Sunday School,	5 00	Ohio—\$15.50.		Middle District, Individual.	5 00	Southern District, Individual.	
Centennial—Okaw Congregation, ..	5 00	Northeastern District, Congregation,	15 00	Clara A. Mullendore,	5 00	Total for the month,	\$ 4 00
Sunday School.		Maumee,	50 00	Eastern District, Individual.	5 00	Previously reported,	70 80
Centennial—Okaw Congregation, ..	8 00	Northeastern District,	7 50	Susanah Hutchison,	2 50	Total for year so far,	\$ 74 80
Ohio—\$28.00.		Reuben S. Mohler,	2 00	Walter and Selma Stephens,	2 00	PHILIPPINE MISSION.	
Northeastern District, Aid Society,	20 00	Illinois—\$7.50.		Northeastern District, Individuals.	2 00	Oregon—\$2.00.	
Greenspring,	27 50	Northern District, Congregation,	6 50	Aman Sollenberger, \$1; Reuben S.	2 00	Individuals.	
Southern District, Sunday School, ..	10 00	Shannon,	6 00	Mohler, 50 cents; Sherman Mohler,	2 00	Jacob and Nancy Bahr,	2 00
Pittsburg—Ludlow Congregation, ..	16 00	Texas—\$6.50.		50 cents.	2 00	Total for year so far,	\$ 2 00
Idaho—\$27.50.		Individuals.	6 00	Indiana—\$2.00.		COLORED MISSION.	
Sunday Schools.		Mrs. W. T. Sprague, \$5; Ida and	2 00	Southern District, Individual.	50 00	Ohio—\$1.00.	
Winchester, \$25; Boise Valley,	27 50	Gena Sprague, 50 cents; Wilbur	1 50	Snow Mahorney,	50 00	Northeastern District, Individual.	
\$2.50.	20 00	Sprague, 50 cents; Pearl Sprague, 50	459 19	Total for the month,	89 12	Amanda Sollenberger,	1 00
California—\$28.00.		cents.	553 19	Previously reported,	360 35	Total for the month,	1 00
Northern District, Sunday School,	10 00	Pennsylvania—\$6.00.		Total for year so far,	439 47	Previously reported,	17 91
Butte City,	16 00	Eastern District, Individual.	6 00	NEW ENGLAND MISSION.		Total for year so far,	\$ 18 91
South Los Angeles,	20 00	Susanah Hutchison,	2 00	Illinois—\$5.00.		AFRICAN MISSION.	
South Dakota—\$20.00.		Oklahoma—\$5.00.		Northern District, Individual.	50 00	Pennsylvania—\$1.00.	
Individuals.		Receipt No. 11513,	1 50	A Brother,	50 00	Middle District, Individual.	
Gay F. and Eva Heagley Hurst, ..	20 00	Canada—\$2.00.		Total for the month,	50 00	G. W. Kephart,	1 00
Indiana—\$20.00.		Individuals.		Total for year so far,	50 00	Total for year so far,	\$ 1 00
Middle District.		Lester T. Jordan, \$1; Mrs. Sarah	2 00	CUBAN MISSION.		THE BRETHREN SUNDAY-SCHOOL EX-	
Mrs. C. W. Mertz's S. S. Class, ..	20 00	Jordan, \$1,	1 50	Virginia—\$2.00.		TENSION OF CHICAGO.	
Pennsylvania—\$20.00.		Illinois—\$1.50.		Second District, Congregation,	9 20	Total amount for December, 1909; receipts	
Eastern District, Christian Workers,	20 00	Southern District, Individuals.	1 50	Manassas,	6 00	for General Fund, \$327.71; receipts for Build-	
Fairford,	20 00	M. D. Hershey and wife,	459 19	Cuba—\$6.00.	3 00	ing Fund, \$674.44; Chas. W. Elsenbe, Treas-	
Louisiana—\$20.00.		Total for the month,	459 19	Omaha Congregation,	3 00	urer, 1811 So. Clifton Park Ave., Chicago, Ill.	
Class 3, Roanoke Sunday School, ..	20 00	Previously reported,	553 19	Indiana—\$3.00.	3 00		
Canada—\$16.25.		Total for year so far,	553 19	Southern District, Individual.	2 50		
Fairview Sunday School,	16 25	CHINA MISSION.		Snow Mahorney,	2 50		
Woodland Congregation,	4 00	Washington—\$24.00.		Ohio—\$2.50.			
Woodland Mission Band,	10 00	Individuals.		Northeastern District, Individuals.	2 50		
Nebraska—\$10.16.		S. Book and wife,	\$ 24 00	G. S. Throne and wife,	2 50		
Bethel Sunday School,	10 16	Indiana—\$23.58.		Total for the month,	20 70		
Iowa—\$10.00.		Northern District, Congregation,	7 88				
Southern District, Sunday School,	10 00	Shannon,	10 50				
South Keokuk,	2 50	Birchda,	5 83				
Washington—\$2.50.		Southern District, Individuals.					
Individual.		Geo. W. Trone, \$4; M. D. Hershey					
Susie E. Reber,	2 50						
West Virginia—\$2.00.							

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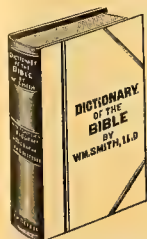
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NOTES NOT CLASSIFIED

Willard.—Bro. W. W. Keltner, wife, and son Allen, of Williston, N. Dak., spent three days with us. While here, Bro. Keltner preached three good sermons. He expressed himself as being very well pleased with our community and prospects. We are always glad for these words of cheer, and wish we might be more often favored by sermons from our ministers. Our Sunday school is very regular in attendance. This week Bro. Ralph Thomas and family, formerly of Mt. Morris, Ill., are locating with us. We are always glad to see new members come.—Harvey Long, Willard, Wis., Feb. 28.

Tollow Creek church met in council today, with our elder, Bro. Hiram Rose, presiding. Seven letters were granted. Eld. Hiram Rose was elected delegate to Annual Meeting, with Eld. John Nusbaum as alternate. Elders H. M. Schwalm and Christian Metzler, from the Baugo church, were with us.—Irvin Miller, Wakarusa, Ind., Feb. 26.

Notice.—To the churches of Northwestern Ohio: The opening up of a mission point in Toledo necessitated additional expenses, and there are also other points asking for help where it is needed. Please remember this when sending your offering to the Mission Board. District meeting has decided that all such offerings are due March 31, and this year churches will not receive credit on this year's report, for remittances received after April 1. Send all money to David Eversly, Lima, Ohio.—I. P. Thomas, Secretary, Williamstown, Ohio, Feb. 28.

FROM WAYNE, COLORADO.

We have a country here, which, we believe, has a great future before it, having, as it does, rich soil, a mild climate, the best water and cheap fuel. There are yet a number of splendid homesteads to be had in the immediate vicinity of our congregation. We are desirous of having these taken by our people. Under the new law it is possible for one to homestead 320 acres, thus giving one a chance to keep stock and also do some farming.

Here we also have a great field for advancing the cause of Christ, there being, as yet, no organization other than our church, and the cry for preaching and religious work is strong. At present there are seven families in the immediate vicinity of our organization. Several others live some distance away, and still others have taken claims and expect to move here soon. We have a good working congregation, with an evergreen Sunday school. The average attendance of our school is thirty-seven, and good interest is manifested. In order that the work of the church may grow and prosper here, we desire that more good, loyal members might move in. While all are welcome, we would be especially glad to see more of our members. At present the writer is alone in the ministry and has more work than he can possibly do alone. It is hard to turn a deaf ear to those who are starving for the want of spiritual food. J. C. Groff.

Wayne, Colo., Feb. 16.

WESTERN COLORADO AND UTAH.

At the district meeting of Northwestern Kansas and Northern Colorado, held at Fortis, Kans., last fall, by petition of all the churches in the Grand Valley, Colorado, a new District was formed, to be called the District of Western Colorado and Utah, the Continental Divide to form the eastern boundary line of the District. The first district meeting of the new District was held in the First Grand Valley church Feb. 11, 1910. The ministerial meeting was held the day preceding. Six topics pertaining to ministerial work were discussed in such a manner as to make the meeting one of unusual interest. The district meeting was organized by electing Bro. S. Z. Sharp as moderator; Bro. H. H. Mohler, reading clerk; and Bro. J. E. Bryant, writing clerk. Every church in the District was represented by a full delegation, except one, and that was represented by one delegate.

Several queries were presented, one of which was passed to the Annual Meeting. Bro. Henry Brubaker was elected as a member of the Standing Committee, with Bro. S. Z. Sharp, alternate. A Mission Board for the District was elected, with Bro. A. A. Weaver as chairman; Bro. W. R. Hornbaker, secretary; and Bro. J. H. Rutt, treasurer. Bro. J. D. Coffman was elected district treasurer.

A Christian spirit prevailed throughout the meeting, and it was remarked that if such a spirit continued, a prosperous future awaits the new District. The report of the churches showed a membership of more than three hundred in the District. There are eleven elders in the District, all of whom were present. The next meeting will be held in the Fruita church. J. E. Bryant.

Grand Junction, Colo., Feb. 12.

NOTICES TO THE CHURCHES OF THE BROTHERHOOD.

During the past few years many of our young brethren and sisters have moved to our great city, Chicago, that they may engage in business and educational pursuits, because of the city's great facilities along these lines. Many of these Brethren and friends come here, not knowing where the Church of the Brethren is located. The city is so large that very few people can tell you where the church is, or how to get there.

Scarcely a week passes by that we do not hear of some brethren or sisters, located in some distant part of the city, or perhaps near at hand, who are not attending our services. It is our earnest desire to get a hold on these, in order that we may be able to get them into our regular church services.

We make an earnest appeal to our dear Brethren who

have children here,—a brother, sister, father, mother, or perhaps a friend,—whether they are members of the church or not,—to inform us of the fact. If you are not sure that they are attending our services, please let us know, and they will be looked after by some of our members here. Let us know of those who are here now. Should your children come to Chicago, please notify us, so we may be able to come in contact with them immediately.

When writing, always be sure to give correct street and house number very plainly, as that is very essential in locating your friends in the city. If you desire information regarding your friends, whom we may succeed in locating, be sure to enclose stamps and your address.

By the help of the Master we are making an effort to build up our services and make them the best possible, and we ask of you to help us out in this plan of your co-workers in the cause of Christ. Address all correspondence to the writer.

Harvey A. Brubaker.

3435 Van Buren St., Chicago, Ill.

FROM GRANGEVILLE, IDAHO.

I have lived here but a few months, and as there is no Church of the Brethren, we have been attending the different churches of the town. This month four of the churches are holding a union revival.

On last Sunday evening we attended the services. After the first song was sung, one of the ministers announced that every one wishing to sing must buy a song book. In a very short time many books were sold.

This method did not appeal to me. Buying and selling in the house of the Lord, and especially on Sunday, is not according to Christ's teachings.

Immediately after the song service, one of the ministers stated that money must be raised to cover the expenses of the meetings. Then, while minister No. 1 was naming various sums, similar to the manner of an auctioneer, minister No. 2 was making a note of how much each one pledged. Minister No. 3 was busily engaged in telling funny stories, to get the people in a giving mood,—as they term it. Dear readers, my heart ached. I felt entirely out of place. An audience that should have been a silent and thoughtful one, was a loud and laughing crowd.

Brethren, let us pray for these people, that they will turn away from their worldliness, and cleave to Jesus Christ and his teachings. Mabel L. Miller.

Feb. 13.

SOMETHING NEW BUT GOOD.

On the morning of January 22, just as the elder was finishing his morning work, his attention was called to several buggies and wagons passing along the road, and he wondered what interesting thing was going on north of us, but a few moments later he found the interesting thing was really taking place on his wood pile, as the men unloaded their saws and axes, and seemed to feel at liberty to take possession of that part of the premises. Everybody got busy, even little Don, who worked as hard as the larger boys.

One encouraging feature was that the women came with their well-filled baskets, which insured dinner for the wood-choppers, and a special meeting for the sewing society. By evening the wood pile presented a different appearance, and I think the elder's face did too. But that was not all. The unexpected sometimes happens twice in a while, as it did in this case.

All were not able to be present on the occasion mentioned, but did not propose to be left out, so another day was planned, and a large tree was donated by a brother,—not so large in stature but "big-hearted." Another little company gathered together, including the elder and his wife. A sumptuous dinner was provided and served by the brother and his excellent wife. Then another pile of wood made ready for use.

When the donors declared they had enjoyed the day, the elder tried to assure them that he had an idea he would enjoy that day all the year. And, indeed, if the blessing was greater to those who gave, on these two occasions, than to those who received, we know it was great.

Orafino, Nebr., Feb. 21.

E. D. Moore.

ANNOUNCEMENTS

DISTRICT MEETINGS.

March 24, Southern California, at Long Beach.
March 30, 8 a.m. Western Pennsylvania, in the West Johnstown congregation, at Roxbury house.
April 12, 8 a.m. Southern District of Ohio, in the Donnels Creek church country house.
April 13, 14, Eastern District of Pennsylvania, in the Spring Creek church, Annville house.
April 19, 14, Southern District of Virginia, in the Waynesboro church.
April 15, First District of Virginia, at Copper Hill church, Floyd Co.
April 16, Northwestern Ohio,

in the Sugar Creek church, near Lima.
April 19, 9:30 a.m. Eastern District of Maryland, in the Washington City church, D. C.
April 20, Middle Pennsylvania, in the Riddlesburg church, on H. and B. T. R. R.
April 20, 21, Middle Maryland, Long Meadow church, Beaver Creek congregation.
LOVE FEASTS.
Illinois.
March 26, Mulberry Grove.
Missouri.
April 16, Oak Grove.
Oklahoma.
March 19, Bright Star.

STORIES OF HELL'S COMMERCE
OR:
THE LIQUOR TRAFFIC IN ITS TRUE LIGHT

This new book is a compilation of thrilling stories, striking incidents and illustrations, pointed paragraphs, poems and songs, dealing with all phases of the temperance question. This matter is all appropriately arranged into departments and is the result of years of research. There is no book on the market embodying these classifications. Temperance books dealing with the economic and theoretical sides of the question have been published but they are read only by people especially interested in reform work. The very nature of this book will make it appeal to all classes of people.

The stories and other articles of the book are written by such noted writers as John G. Woolley, John F. St. John, Ed. Perkins, Charles M. Sheldon, Chauncey Depew, R. A. Torrey, Sam Jones, Henry Ward Beecher, Theo. L. Cuyler, T. De Witt Talmage, L. A. Banks, Gen. Fred Grant, Gen. Sheridan, Ella Wheeler Wilcox, Wendell Phillips and many others.

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A carefully prepared list of topics for the Christian Workers' Society during the first half of this year. Eld. J. G. Royer has prepared a full page of suggestive outlines on each topic. Splendid outlines! Timely topics! Helpful suggestions!

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January-June 1910

Brethren Publishing House
Elgin, Illinois

The Gospel Messenger

A weekly religious journal, 16 large pages, is published in the interest of the Church of the Brethren, and is the only church organ published by the authority of the Conference. Price, \$1.00 per annum.

It most earnestly pleads for a return to the apostolic order or worship and practice.

It holds that the Bible is a divinely-inspired book, and recognizes the New Testament as the only infallible rule of faith and practice for the people of God.

It also holds to the doctrine of the Trinity; teaches future rewards and punishment, and emphasizes the importance of a pure, holy and upright life before God and man.

It maintains that only those who remain faithful until death have the promise of eternal life;

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins;

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism;

That Feet-washing as taught in John 13, is a divine command to be observed by the church;

That the Lord's Supper is a meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ;

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ;

That a Nonconformity to the world in daily walk, dress, customs and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5

It also advocates the Scriptural duty of Anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe. Send for sample copy. Address:

Brethren Publishing House, Elgin, Illinois.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 49.

Elgin, Ill., March 12, 1910.

No. 11.

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AROUND THE WORLD

If any one is not fully convinced as to the utter desolation that continued hostilities and revolutions are able to inflict upon a country, he need but go to Nicaragua, Central America, to see for himself. Fourteen revolutions in sixteen years, at the cost of \$40,000,000 and at the loss of an unrecorded number of human lives, have cast depression and a mantle of gloom over the republic. Those who are not mourning the death of loved ones, are suffering from the intolerable oppression of corrupt officials. Well may it be said of Nicaragua that "though every prospect pleases," so far as nature's choicest gifts are concerned, certainly "man is vile," judging by the character of its depraved officials.

WHILE popular churches have "sought out many devices" to increase church attendance, going so far, even, as to provide various phases of popular entertainment, it does not seem that the result has justified the use of the sensational methods employed. In the case of a New Jersey church, which provided moving pictures, vaudeville music and smoking facilities, the plan seemed to bring the crowds for a while, but soon the novelty wore off, and now the church is practically dead. Might it not be well, for some of these churches, to remember that there is nothing that will so greatly attract men as the faithful presentation of the Word of God in all its original beauty and power? "Let the pulpit be afire," says a noted writer, "and all the world will be there to see it burn."

It has been said that the grasping cupidity of man, in the struggle for wealth, spares neither the cradle nor the grave, and while one might think that the last resting place of our beloved dead should be immune to its advances, it seems that even there insatiable greed has shown itself. A short time ago fire was discovered in a Brooklyn cemetery. When the firemen came they found, to their amazement, that a whole row of tombstones had been charred to blackened stumps and others were still burning. They soon discovered that these monuments, supposedly stone, were merely common pine, coated with a preparation that made them resemble the most expensive marble and granite. The fraud was not known until the accidental fire revealed the true character of the monuments, which were supposed to be well-nigh imperishable. Man's deception

may not always be discovered in this life, but the day will surely come when "all things will be naked and open unto him with whom we have to do."

THERE is a strong agitation in Spain for a broader system of education than has hitherto been accorded the people. Señor Canelejas, the Premier, is convinced of the fact that Spain, in order to prosper nationally, must educate the masses, and prepare them for the highest duties of citizenship. As might be expected, his program has aroused the most intense opposition of the church party, which is bitterly opposed to education of the people in general. Whether the clerical authorities are powerful enough to withstand the plans of the premier, and whether they may even bring about his downfall, remains to be seen. It is deplorable, however, that those who claim to be leaders of the people in church work, should try to close the avenues of knowledge to those so greatly needing it.

THE fleeting character of earthly possessions,—a fact so forcibly referred to in the pages of Holy Writ,—is too often lost sight of by the many who trust far more in the things of earth than in the loving care of their Heavenly Father. The recent death of L. G. Tewksbury is an illustration of this important truth. Less than twenty years ago he was head of a large banking house in New York, owner of a splendid residence, and possessor of all that heart might wish. Few men were so well known or popular as was he. Then reverses came, his wealth took wings, troubles multiplied, and poverty stalked in his pathway. He ended his days in a charity hospital at New Orleans. Here was a life devoted to worldly pleasure that ended at last in a pauper's grave. The incident has a moral that each one may profitably apply. We can place no dependence upon the uncertain riches of this world.

THE much-maligned billionaire, John D. Rockefeller, is taking steps to invoke Government authorization to a proposed plan by which a large part of his wealth may be permanently kept in trust for the benefit of mankind. It is the object of the contemplated corporation "to promote the well-being and to advance the civilization of the people of the United States and its territories and possessions, and also of foreign lands in the acquisition and dissemination of knowledge, in the prevention and relief of suffering, and in the promotion of any and all of the elements of human progress." Mr. Rockefeller has laid out a broad field of activity for his new enterprise, but no broader than he will be able fully to occupy by means of his multiplied millions. If the immense wealth of the Oil King will eventually revert to the people, to the general welfare of all concerned, no one may justly criticize this great captain of industry.

THE teachers of Greenwich, Conn., have united in a much-needed warfare against pernicious literature in their school libraries. Finding that, inadvertently, some of the corrupt French novels and other misleading works had been admitted to the book shelves of the schools, to the great detriment of the pupils, they at once subjected all books to close scrutiny, with the result that hundreds of volumes suffered the fate of those referred to in Acts 19: 19. We quote the incident as a hint to school superintendents, public librarians, boards of education, and especially the parents, to keep a watchful eye on the literature at the disposal of the young. We wonder if many of our parents really know what books and papers their children are reading. This is a matter of no small moment. The issues of eternity may hinge upon the character of the reading matter perused by our children at the most impressionable period of their life.

IN all the earth there is no richer soil, perhaps, than is found in many portions of the South, and just now there is an urgent appeal from various sections of that region for up-to-date farmers and manufacturers of the North to help in the development of the country. Louisiana is arranging to reclaim its 9,500,000 acres of swamp land. This region, enriched by accumulated deposits of fruitful soil, washed down from the enormous watershed of the Mississippi and its branches, is in close proximity to New Orleans, and will afford unequalled opportunities for the farmer who will apply himself diligently. We have often wondered why our Brethren, in the rush to new localities, have gone north and west rather than south. Why not plant more churches in the genial climate of the Southland? Here mission work by colonization could be made, perhaps, more effective than in many other sections.

CONDITIONS in Russia have not yet attained that degree of quietude, indicative of a more hopeful outlook for the future. Uprisings against the autocratic strictures of the Government are still in evidence. On a single day, recently, there were thirty-seven death penalties imposed in St. Petersburg alone, and on the same day seventeen executions testified to the fact that the Czar will admit of no trifling with the rulings of lawfully-constituted, though erratic, authority. The Jews are still suffering from persecution at the hands of unjust officials, their life and property being at the mercy of their oppressors. In Finland they have been driven from their homes by the hundred, to freeze or starve in fields or forests. Looking at the deplorable conditions in unhappy Russia, and remembering our own favored lot, we might well appreciate more fully God's blessings upon us, showing the sincerity of our gratitude by a more devoted service.

FORMER Vice-President Fairbanks, during his interview with King Edward of England, March 4, was much impressed by the King's utter abhorrence of war, contrary to the commonly-accepted idea of Englishmen in general: "Wherever I have been I have seen ships building and troops drilling for war, and yet I have seen no cause for war. The effects of this madness are visible in the squalor and distress of mankind. War preparation means heavy burdens upon men, women and children,—the world's toilers. Degeneracy is coming about because the people are so oppressed that they cannot be properly clothed, housed, and fed." One thing is sure, if the men who make up the superfluous armies and navies could be put to work at productive labor, much would be gained in the industrial development of humanity at large. Still greater would be the gain in mutually harmonious relations between the various nations of the world.

MAN may span the continent with mighty trunk lines, he may equip them with powerful engines and palatial coaches, until the journey from sea to sea, amid the swiftly-changing scenes, is but a panoramic vision of nature's wonders and magnitude, but the reminder comes, every now and then, that death and destruction lurk in the pathway of man's progress. The various railroad accidents in the West during the past week serve as a confirmation of the thought just expressed. Most disastrous was the destructive avalanche on the Great Northern Railway, near Wellington, Wash., March 1, which carried two trains far down the mountainside. More than a hundred persons are thought to have perished, and many bodies, deep down beneath the heavy snow, the huge boulders, and the jagged fragments of the shattered cars, will not be found until recovered, later on in the season, by the most strenuous efforts. Puny man is no match for the mighty forces of nature.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

My Flitting.

BY R. F. M. SOU'RS.

They come; the wagons come; and strong arms too.
The old house now I leave. I have been sad,
Sometimes, in these old walls, and sometimes glad,
As skies were clouded over or were blue.
I loved this place; sweet memories of true
Delights, and hopes, and loves, that here I had,
With dreams of life in holy vesture clad—
Old home, I leave you now to try the new.
Old home, place of my sorrows and my cares,
The flowers are blooming in my new abode.
And so, when I shall leave this crumbled frame,
If death shall come announced or unawares,
To dwell with him, my Father and my God—
There are my dear ones now who overcame.
Mechanicsburg, Pa.

Systematic Bible Study.

BY PAUL MOHLER.

I WISH every minister were a Bible student. I mean a systematic student. Without system one can study very hard, and get but very little. I know how hard it is to find a fresh sermon every Sunday in the year, with only a little time for study. I am sure there are many ministers in the church that are having the same difficulty that I had. To every such minister, I have a message of cheer. Systematic Bible study will relieve your difficulty.

Now let me tell you how it works. Every book in the Bible has a certain great message for the world; a message so great that your life might be well spent in driving that message home. A systematic study of that book will fill your heart with its message, and impress you so strongly with its importance that you will burn to utter it to all the world. When a preacher is "fired up" on any great subject, he has the first essential to a series of great sermons. But he must have more than that. He must see that truth in all its varied applications to the lives of his people. His study of the book will give him that too,—much better than he can think it out for himself. It is simply marvelous,—the fitness of the Bible teachings and illustrations to the everyday life of every one of us today!

When you begin to burrow into the Scriptures you are astonished at the vast numbers of precious gems you find on every hand. These gems would be easier to see if they were displayed on the surface; but they are not there. The best of them lie deep. Only careful study will bring them forth. It is the minister's priceless privilege to find these precious truths, bring them forth, and set them before his congregation, to give them light. Hunt for the message in every chapter, every section of the Book, and when you have found it, you will have a sermon fit for a king. WE WANT MORE BIBLE SERMONS! The man who thinks his sermons out of his own head, preaches very ordinary stuff. But the preacher who digs deep into his Bible and gets hold of one of God's sermons, preaches something worth while, even if he has but a stammering tongue.

Oh yes, a minister can get some of these sermons ready worked out in a commentary; but no commentary sermon has the freshness of a Bible sermon. Warm-over food is better than none, but I like mine fresh. If you want your congregation to enjoy your sermons, give them fresh ones. And let me tell you another thing: A certain amount of time spent in the right kind of Bible study, will produce more sermons than an equal amount spent in hunting for sermons. I believe it will yield twice as many, and they will be better ones.

Now as to methods of study. There are several good methods. The "Book of Books," a Gish Fund book, describes several. Try the chapter method on several of the best psalms, and see what you get. Right now the Sunday-school lessons are in the Book of Matthew; and I know no richer field for the man who wants sermons for practical everyday life, than this Book of Matthew. Here at the Bible School, I have found nothing richer than Matthew, along prac-

tical lines. But it is not an easy book. Its logic lies deep, and I fear that a great many who need its best and strongest doctrines will not get them in this year's study.

I consider it a great advantage to the church that Bro. Wieand has been able to revise and amplify his correspondence course in Matthew for the use of even the rudimentary student. It is so good that I should like to see everybody take the course, or at least have the printed suggestions, directions, notes, etc., at hand, as helps in his Sunday-school lesson study. But I think it is especially valuable to the minister who wants to preach the strong doctrines in Matthew to the members of his congregation while they are studying the book in Sunday school. He should be able to give them the very heart of the Book while they are interested in it. I believe that if every minister in the church should do this, there would be a mighty uplift in the life of the Church of the Brethren this year, and that there would be a great deal less work for council meetings, special committees, etc. I even believe that it would go a long way toward solving some of our problems as a church. Should not every congregation see that her ministers are given this course?

A certain minister says that before he began systematic Bible study, he found it hard to preach a whole sermon, owing to lack of material. After he had studied for awhile, he found it hard to use all the material that he had at hand. Wouldn't you like to make such a change?

3435 Van Buren St., Chicago.

The Ministry.

BY DANIEL HAYS.

Order of Ministry.

1. *Apostles*.—These were instructed by Christ himself, and were sent out by him to preach the Gospel, to work miracles, when necessary, to organize churches and to appoint officers and teachers, to keep the believers steadfast in the faith. They were denominated "The Twelve," to which number Paul was subsequently added as the "Apostle of the Gentiles." The office ceased with the death of the Twelve and of Paul.

2. *Bishops or Elders*.—The apostles appointed for every church, and directed that this should be continued, faithful men, sometimes called presbyters (elders), or bishops (overseers). These were the rulers of the church, men of gravity and influence, men who were not only able and willing to teach, but who committed the care of the church to faithful men who were able to teach others also.

3. *Prophets*.—These are named second in the order of the ministry by Paul in 1 Cor. 12: 28. The function of prophets is given in 1 Cor. 14: 3, as follows, "He that prophesieth speaketh unto men to edification, and exhortation, and comfort." That there were prophets in the apostolic church may be seen in 1 Cor. 14: 29, "Let the prophets speak two or three, and let the other judge." Since these have the gift of exhortation, edification and comfort, they have special direction in Rom. 12: 6, "Let us prophesy according to the proportion of faith," or *analogy of the faith*, showing that their position and work involved scriptural interpretation according to the whole tenor of the Gospel.

4. *Teachers*.—These are named third in the order of the ministry in 1 Cor. 12: 28. In Eph. 4: 11 they follow "evangelists" and "pastors." A teacher is "a public minister, who, by wholesome doctrine, instructs the church" (Cruden). He is able to counsel and direct (Heb. 5: 12). Ability to teach was a qualification for the office of bishop, and one thus able to teach with a degree of aptness must have experience in his work. The church, as a rule, selects her elders or bishops from among the teachers of experience who have shown themselves able and faithful in teaching sound doctrine. After their appointment to the office of bishop, they continue to teach, but their duty is increased. According to Schaff, "the office of the presbyter—bishops was to teach and to rule the particular congregation committed to their charge. They were the regular pastors and teachers. They were solemnly introduced into their office by the apostles,

or by their fellow-presbyters, through prayers and the laying on of hands" ("Apostolic Christianity," Vol. I, pp. 495-6). This places the "pastor" with the elder or bishop. This is according to the meaning and the use of the term in the Scriptures. Paul, in Eph. 4: 11, calls them in the Greek "*shepherds*," and Peter, in his first letter (5th chapter) exhorts the elders to feed the flock of God, taking the oversight, "and when the CHIEF SHEPHERD shall appear, ye shall receive a crown of glory." "Christ is also the good Shepherd, the great Shepherd. Elders or overseers are also called shepherds (Eph. 4: 11), where the common version has *pastors*, and as such they are to feed the flock" (Wilson).

5. *Evangelists*.—The meaning of the name,—the publishers of glad tidings,—seems common to the work of the ministry generally, yet, in Eph. 4: 2, the evangelists appear, on the one hand, after the apostles and prophets; on the other before the pastors and teachers. This passage, accordingly, would lead us to think them as standing between the other two groups,—sent forth as missionary preachers of the Gospel by the first, and as such preparing the way for the labors of the second (Rel. Encyc.). Philip, one of the seven of Acts 6: 5, is called the "evangelist" (Acts 21: 8), and Paul exhorts Timothy to "do the work of an evangelist" (2 Tim. 4: 5).

Qualifications of the Ministry.

All the precluding are placed under one head—the *ministry*—by Paul in Eph. 4: 12. A minister is a servant—a servant of Christ and a servant of the church. When the church elects a minister, he is not elected as an evangelist, a pastor, or teacher,—he is elected as a minister. If he is faithful, he will find his place. The different gifts of the Spirit are bestowed upon men just as each one is capable of receiving and using them. These are given to every man to profit, not merely as an individual blessing, but for the edifying of the church. No one man can receive nor use *all* these gifts. Paul clearly states (1 Cor. 12: 4-11) that one man receives one gift,—"the word of wisdom"—another may receive "the word of knowledge,"—"the self-same spirit dividing to every man severally as he will."

We have known some ministers whose chief ability was in "exhortation." They spoke to "edification" and "comfort," and those who needed such preaching, and enjoyed it, would go miles to hear them. In Paul's day such were classed among the "prophets," but we know them only as "ministers."

On the other hand, we have known some to be expounders of the doctrine of the church, some to be teachers of the Word by analysis and illustration, and some to be simply heralds of the Gospel with the power of pressing the truth with conviction, while there are others whose ability lies chiefly in bearing a word of testimony and holding the work and workers together.

Now the truth is, we can not dispense with any of these, neither can we say which is the most important. Each one is needed and *all* are needed. It is God's plan. The church has come as near following out God's plan as it is possible. The church elects a minister. If he be faithful and true, he is advanced to the second degree of the ministry, and if he continues faithful and is needed, he is advanced to the full ministry.

This is what the church does. What does the Lord do? He gives to each one, that enters upon the work of the ministry, a gift adapted to his ability. He may become an exhorter, a teacher, an evangelist, or pastor whose work is to take care of the flock. Though the church has the three degrees in the ministry, yet among these there are more than three kinds of workers. We have elders ("pastors"), "teachers," "evangelists," "exhorters" to "edification and comfort," "helps," or assistants.

Then each church should work up to its full complement of ministers: (1) because it is the order of God; (2) because it is the only way to carry out the purpose of the establishment of the ministry, which is clearly defined in Eph. 4: 12-16 as follows:

1. "For the perfecting of the saints."
2. "For the work of the ministry."
3. "For the edifying of the body of Christ."

4. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."
5. So as not to be "tossed to and fro, and carried about by every wind of doctrine."
6. "But speaking the truth in love,"—"according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Paul seemingly exhausts heaven's vocabulary in describing the purpose, the working, and the accomplishment of God's plan and system in giving and distributing his ministerial force. Since this is God's arrangement, will any other please him? Will any other succeed?

In the practice of the Church of the Brethren, the attainment indicated in the latter part of Eph. 4: 16, above quoted, "the edifying of itself in love," is clearly seen when the church elects her own ministers and officers from among her own membership, thus making increase of the body "unto the edifying of itself in love," and not depending on outside aid. Where a church has a working force of ministers within herself, with an eldership that keeps the church and her work within the ruling of Conference, and cooperates with all the other elders and churches in the District,—such a church measures up to the standard in work, in purity, in separation from the world, in increase in number, and in holiness.

Broadway, Va.

Forgiveness.

BY NOAH LONGANECKER.

FORGIVENESS is the pardon or remission of sin, crime, debt, penalty, etc. There is a shade of difference between *pardon* and *forgiveness*. Webster says, "*Forgiveness* points to inward feeling, and supposes alienated affection; when we ask *forgiveness*, we primarily seek the removal of anger. *Pardon* looks more to outward things or consequences. The civil magistrate grants a *pardon*, and not *forgiveness*."

True forgiveness must always be from the heart. So Christ teaches in Matt. 18: 35. Forgiveness is the great need of all men. "All have sinned, and come short of the glory of God." Paul further says, "There is none righteous, no, not one." Of all the virtues, forgiveness is the most difficult to cultivate. To forgive, and return good for evil, is not natural. "To err is human, but to forgive is divine."

To grow in the divine nature or life, we must cultivate forgiveness. God could not save us except through forgiveness on his part. "Him hath God exalted with his right hand to be a Prince and a Savior, to give repentance to Israel, and forgiveness of sins."

How solemnly true is the language of the Psalmist! "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee that thou mayest be feared."

But while God is ever ready and willing to forgive us, he will only do so on the condition that we forgive one another. "Forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

Of all the virtues there is none that Christ more frequently taught and exemplified in his life. Even while agonizing on the cross, the first of the "*seven words on the cross*" was, "Father, forgive them, for they know not what they do."

We refer frequently to Matt. 18 to inculcate or teach how we should deal with an offender, but we never emphasize forgiveness as Christ did. Forgiveness is the kernel of Matt. 18. Peter so understood Christ. So will you and I, if we understand what we read. In this chapter Christ illustrates the law of forgiveness by a parable:

1. *The king and the debtor.* In the parable the king represents God, the debtor represents us, as sinners before God. Our sins against God are many and great. We can never pay the debt. The parable represents this debt by the term "*Ten thousand talents*." This, if in gold, would be about \$20,000,000. But great as this debt is, if we confess our sins, and ask God's for-

giveness, he will forgive and cancel the debt. So the parable and the whole Bible teach.

2. *We and our fellow-servant.* In the parable Christ represents the wrongs that our fellow-servant may commit against us by the term "*an hundred pence*," about \$17. This is not one-millionth part of what we owe to God. But after God has forgiven all the wrongs that we committed against him, and we, in turn, do not forgive our fellow-servant, then God will punish us for all the wrongs that we ever did toward him. So says Christ in the lesson of the parable of Matt. 18: 23-35.

But there is one thought that Christ emphasizes in his lesson of the parable: "*From your hearts*," tells the wrongs we committed against him, and we, man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." We probably do somewhat like the Corinthian church did: "Do ye look on things after the outward appearance" (2 Cor. 10: 7)?

"As he thinketh in his heart, so is he," is the solemn truth that Christ teaches in Matt. 18: 35. As a rule, Christ exemplified his teaching. He forgave those who crucified him. Without saying that Joseph was a type of Christ, he certainly was a model when he forgave his brethren. Christ makes our willingness, to forgive one another, the measure by which we may claim forgiveness from God. "*Forgive us our debts as we forgive our debtors.*" How shocking the unforgiving man's prayer! O God, my fellow-servant has not sinned against me the one-millionth part that I have sinned against thee, but I can not, I will not forgive him. O Lord, deal with me, as I deal with him. Bro. Quinter used to say, "*We may pray to our condemnation.*"

Hartsville, Ohio.

"What Mean Ye by These Stones?" Josh. 4: 6.

BY J. EDWIN JONES.

TWELVE very ordinary-looking stones in a heap on the banks of the Jordan might provoke a question, but to the coming generation it would have no definite meaning. But who among that company, that witnessed the miraculous crossing of the Jordan, would not be ready for such a question with an answer that would glow with interest and detail concerning that wonderful event? In them, the sight of those dull stones, carefully laid together, awakened memories that may have grown dim, but could never fade entirely away. So the Passover, the redemption of the first-born, the feast of Tabernacles, each carried with it a significance readily understood and gladly explained by the devout and thoughtful. God certainly understands our natures, and seems always to have provided something tangible through which his people might grasp his thought, and be reminded, again and again, of his love and purpose toward them.

Our heritage, a cloud of witnesses whose testimony compels our attention by its uniform acknowledgment of God's loving care, should not be lightly esteemed. "Whatsoever things were written aforetime were written for our learning, that we through patience and through comfort of the scriptures might have hope" (Rom. 15: 4). But to those who witnessed the development of those things that made possible their testimony, and brought to us this hope of the Gospel, there came stirring times and much need for faith. Stout hearts, loyal to God, and in close touch with him, were needed to stand alone, if need be, against the tide of questioning faith and halting opinion. A striking example of such an emergency is found in the revolt of Koran, Dathan and Abiram to God's proposition of a peculiar garb by which they were to be reminded of the law and their relation to it. While it may have been measurably true that the whole congregation were holy, they ceased to be so immediately when they refused to hear God. In this instance (Num. 16) God not only gave the details but also their significance. And without testing the efficiency of God's suggestion; and attributing it to Moses, they rebelled and were swallowed up by the earth for their arrogance.

No less striking and more full of inspiring suggestion are the object lessons of Jesus Christ, to be per-

petuated in his church. When the child, for the first time, witnesses baptism, does he not need the help of experience and inspiration to attach to it the proper significance? So, also, of the Lord's supper and the communion, and all the visible means ordained by Jesus to elicit thought and questioning that would direct the mind to himself as the satisfaction for every need, and the fulfillment of every symbol. That heap of stones, meaningless to the stranger or the child, became a living witness to the gracious care of our Father in Heaven, when interpreted in the light of events out of which they came. So every practice of the church should be tried, and before any landmark which our fathers have set up should be removed, it should be proven to be meaningless, or less full of meaning or suggestion than what is proposed to place in its stead.

Perhaps the desire, on the part of a few, to remove some of the "landmarks," comes from the fact that we have expected them to understand, intuitively, the significance of those things without sufficient instruction. How many in the church, under twenty years old, have any clear vision of the purpose or meaning of the anointing, the prayer covering, our distinctive features in dress, our separation from the world, etc.? To create a desire to see that pile of stones, the Israelites needed but to tell the story of their purpose. They did not seek worship for the stones; they sought but to conserve through them the story of God's fidelity and love and care. They have long since lost their value because their object has been attained through the Written Word.

What do you mean by these distinctive forms in dress; or why this separation from the world? Are they ends in themselves or are they but means to call attention and provoke thought concerning Christ and his church and the principles enunciated by him for the guidance of that church? Why this prayer covering? An end in itself or a means to call our attention to the proper relationship of man and woman, Christ and God? Why this separation from the world? An end in itself or a means to remind us that our citizenship is in heaven?

When, like that pile of stones, these landmarks in God's economy are no longer needed, to remind us of his gracious care and our relation to him, they will, without our effort, gradually cease to be, and we shall rejoice, as we do now, concerning these stones, that they are no longer necessary to convey, to our weak and inquiring mind, the wondrous grace of our Lord and Master. Until then, unless we can suggest something that will more perfectly disclose or suggest the Divine will, let us continue to ask, What mean ye by these things, that our faith may rest not alone on "landmarks" but be grounded on the precious things suggested or commemorated by them.

Larned, Kansas.

Divorce.*

BY P. S. MILLER.

THERE are many divorces obtained nowadays, and doubtless many of them are secured upon a mere pretense, therefore the frequency of divorces has become an almost intolerable evil in our American country, and to my view a reproach upon the nation, with so many God-given blessings as ours enjoy.

Because of the publicity of divorce trials in the daily papers, it seems to me, there is being added, constantly, fuel to the fire already kindled.

The business man advertises his business in order that he may increase it, so, in like manner, it would be reasonable to expect more divorces, because of the publicity of those being granted. By reading the accounts of the many divorce trials, continually being cast before our eyes, in the daily papers, we obtain an abundance of information to force us to the conclusion that the divorces are almost all granted for causes other than those mentioned by Christ. So, if a man has differences with his wife, or a woman with her husband, they may, even upon a mere pretext of unfaithfulness obtain a divorce.

We see, therefore, that the obtaining of divorces is increasing rapidly, and that it has grown to be a curse to our nation, our churches and our homes. I believe

*Read before the Ministerial Conference at Roanoke, Va.

you will agree with me, that it has come like a cloud of darkness over our enlightened country, and that, if continued at its present rapid rate of increase, it will become a great wave of darkness, spreading all over our land, and that it is likely to destroy many more now happy homes.

In view of the present conditions on which divorces are granted, I wonder how such a favored people as we are, can tolerate such a great sin. And I wonder, again, whether any part of the fault lies with the ministry of this our day and time. It seems to me that we preach against and reprove almost every other evil, but this one we let go almost altogether untouched.

According to the teachings of Christ (Matt. 5:32), a man may put away his wife by divorcement, if he finds she has been guilty of fornication. The words of Christ are, as recorded by Matt. 5:32, "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." Matt. 19:9 says, "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

"The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?" (Matt. 19:3)? Undoubtedly they desired more liberty than Christ gave in his teaching, hence their question. And this desire, doubtless, is prevalent in the minds of many today. Actions seem to say, Let us have divorce for every cause.

Christ answered them in a very convincing manner in Matt. 19:4-8, "And he answered and said unto them, Have ye not read, that he which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore, they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so." This reasoning of Christ establishes the fact that God, in creating them male and female, never contemplated any such thing as a man putting away his wife.

The case proposed by the Pharisees was, "Can a man put away his wife for every cause?" The answer was by Christ, "Only in the case of fornication."

We may rightly conclude, then, and argue that a divorce, granted for any other cause than that of fornication, is altogether contrary to the teachings of Christ, and he who puts away his wife for any other cause than that of fornication, and marries another, commits adultery, and he who marries her that is put away, commits adultery.

All married people should remember, that they have been joined together by the appointment of God (except in the case of fornication) and that the union thus formed, is a strict and close one, and that they, therefore, cannot be separated upon every and any occasion.

To prove to the Pharisees the sacredness of the union, and that God never intended a separation between a man and his wife, he refers to the days of the creation, recorded in Gen. 1:27, "He made them male and female," that is, one man for one woman. If Adam had divorced his wife, he could not have taken another, for there was none other to take, and I believe the proper application of this is, that, when a man is once married by the sanction of God, to a wife, there is none other for him so long as she lives, and only in the case of fornication can he become divorced from her.

For the first woman the Lord took one of Adam's ribs, "And the rib, which the Lord God had taken from man made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto

his wife: and they shall be one flesh" (Gen. 2:22, 23, 24).

Christ said, "They twain,"—that is "They two,"—"so that they are no more twain (two) but one flesh." How could Adam have put away his wife without putting away a part of himself? And, again, How can a man, who has been married to a wife (whereby they two become one), by the authority of God, put her away, without hating or putting away himself? Paul, in Eph. 5:29, says, "For no man ever yet hated his own flesh." The relation between a man and his wife is a divine relation, because it is of divine appointment, and, therefore, the union, when once formed, is for life.

When a man and his wife have been joined together by the ordinance of God, no ordinance of man can, by legal right, put them asunder, hence the words, "What therefore God hath joined together, let not man put asunder."

Christ's direct and firm answer to the Pharisees was, "Whosoever putteth away his wife except it be for fornication, and marries another, commits adultery." "But from the beginning it was not so," that is, divorce was not contemplated nor allowed. God said, "It is not good for man to be alone," so he arranged for him to take unto himself a wife, and when he is once joined to a wife, there is to be no separation, other than that mentioned as the exception.

A wife, once joined to her husband, is bound to him for life. Rom. 7:2, 3 says, "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law: so that she is no adulteress, though she be married to another man."

The question of living in adultery is one we should understand if possible. Christ says, "The man who puts away his wife for any cause, save or except it be for fornication, and marries another, commits adultery, and whoso marries her that is put away, doth commit adultery." The reasoning applies to the case of a man and his wife separating by divorce, without any authority for separation from the law of God. This man, if married the second time, while his first wife is living, commits adultery, because he is living with another than his wife, hence he is living in adultery. Whoso marrieth her that is put away doth commit adultery. In marrying her that is put away, the man commits adultery because he is married to a woman already married.

It would not be proper for me to pass by unnoticed what Mark, Luke and Paul have to say on the subject of marriage.

You have doubtless observed that I have based my reasoning, favoring divorce, on Matt. 5:32 and 19:9, where reference is made to the exception in the case of fornication.

Mark 10:11, 12, reads, "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery."

Luke 16:18 reads, "Whosoever putteth away his wife and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery."

Paul says, in 1 Cor. 7:10-12, "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife."

None of these citations sanction the putting away by divorce for any cause, not even in the case of fornication. Paul mentions the relation of husband and wife, Eph. 5:25, 28, 33, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. Nevertheless, let every one of you in particular so love his wife even as himself, and the wife see that she reverence her husband."

In consideration of these last named scriptural texts, bearing upon the question of the marriage relation,

and neither of them favoring divorce, we cannot ignore them in the consideration of the question of divorce. My own view is, however, that Matthew was in the main a little the most painstaking. He makes reference first to Christ's teaching concerning divorce in his Sermon in the Mount (Matt. 5:32). He also gives the fullest and most complete account (as I think, at least) of Christ's teaching on the question of marriage, in answer to the Pharisees (Matt. 19:3-9).

In Mark 10:2 to 9 we have also a fairly complete record of Christ's teaching on this subject, in his answer to the Pharisees, but according to Mark's record, he said nothing to them (the Pharisees) about a man committing adultery if he put away his wife and married another. After answering them, however, he mentions the matter to his disciples (Mark 10:10, 11, 12). Luke's record on the subject is in a very few words (Luke 16:18).

My reason, therefore, for saying that divorce is allowable in the case of fornication is based upon Matthew's record of Christ's sayings. It may, however, be considered wisest, in the light of these various texts, not to take too strong a position in favoring the exception for divorce in the case of fornication.

I do not hold that I have, by any means, said all that can be said upon this subject, but believe that my reasoning is within scriptural bounds, in maintaining that a man cannot divorce his wife for any cause save, or except, she is guilty of fornication.

Christ also speaks of a man putting away his wife, and the wife putting away her husband. I, therefore, conclude that the man has no more liberty in this respect than the woman, nor the woman than the man. I quote Mark 10:11, 12 as proof of this point. Christ, in giving the man the liberty to put away his wife by divorce, when found guilty of fornication; according to Matt. 5:32, does not say that he (the man) shall take the liberty to put her away and then marry again. My thought, however, is, that if the woman guilty of fornication has been able to deceive the man she married, she has not been able to deceive Almighty God, and since he (God) sanctions marriage, I cannot believe that he would sanction a marriage if either party has deceived the other by keeping covered the sin of fornication. Hence it appears to me that we may safely conclude that in the mind of God such a man has had no wife, but simply a woman, and therefore he has the right to marry, after having put away, by divorce, the sinful woman.

I repeat, I do not understand, though, that a man shall put away his wife if she be found guilty of fornication, but that it is his *privilege*, if he cannot be content to live with her, and the same, undoubtedly, applies to the woman.

It is a well-established point that Christ only gives liberty to divorce in the case of fornication, and, further, that the adulterers and adulteresses according to Paul's teaching are numbered with a class of sinners who are debarred from heaven. Paul, in 1 Cor. 6:9, 10, says, "Be not deceived, neither fornicators nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God." Gal. 5:19, 21 reads, "The works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." If those guilty of adultery are classed by God's Word with those who will be barred from entering heaven, it behooves us, as ministers of the Gospel of Jesus Christ, to urge all such to turn from their sinful practices, and to warn all the people faithfully to beware of this great evil in our land.

Here, in Roanoke, about thirty-eight divorces were granted during the year 1909. This looks bad for us, but I am of the opinion that Roanoke is not the worst city in this respect, by far.

My thoughts, as presented to you, will, I believe, accord with the teachings of Christ on this subject, and are in harmony with the latest decision of the Conference ruling of our Church of the Brethren.

I am reliably informed that the Roman Catholic doctrine, is, that once married you are married for life, therefore they do not permit separation by divorce at all. This, undoubtedly, serves as a fairly good protec-

tion from the temptation to become divorced in order to marry again, and thus becoming guilty of the sin of adultery. The Catholic doctrine, in this respect, is based on the texts I have quoted above. May we not hope that all the Protestant churches will strive persistently to get thoroughly in line with the teachings of Christ on the question of divorce?

So let us ever work and pray!

The Loyal Church Member.

BY DAVID M. ADAMS.

IN the Christian church nothing is more highly prized by the faithful pastor than the loyalist,—the true-blue member of his church. Like Aaron and Hur, he supports the arms of the Christian minister, made weary by a vigorous campaign for the salvation of souls. He is his pastor's confidant in times of trouble, his trustworthy counselor while deciding an issue, and his stay in the midst of every crisis.

During the hour appointed for public worship he is always at his post, and strictly on time. He is fully persuaded in his own mind that he will not contract a bad cold by going to church on a rainy day near so quickly as by going to market. He exemplifies the fact that it is no more detrimental to the health of his team to be hitched, on a cold day for an hour during religious services, to a post near the church, than to be hitched for four or five hours to a fence during a public sale.

The loyal member reads the church paper, and has a knowledge of what is going on in the church at large. Without any equivocation, he advocates the doctrines and principles of the church of his choice. He studies the discipline carefully so as to have an adequate knowledge of church polity. It is beneath his dignity to speak reproachfully concerning the established rules of his church. He will not ask his pastor to set aside certain Conference decisions merely for the sake of increasing the numerical strength of the church.

The loyal member will not compel his pastor to look at his empty seat while he is running after some other man's preaching. He will not participate in the service of some other church in which the doctrines and principles of his own mother church are berated.

The loyal member gives regularly and liberally of his means to the support of the church. He is ready to do any work, endure any sacrifice, and to do the most unpopular thing that God demands of him.

All these things, and many others of like character, are characteristic of the loyal church member. The best of all is, such members are to be found in every congregation of our beloved Fraternity. May our Heavenly Father increase their number!

Scalp Level, Pa.

The Young Men's Christian Association.

BY J. J. ROSENBERGER.

THE Young Men's Christian Association is represented in all civilized lands, and in many half-civilized countries, hence it is an organization of world-wide influence, and has some very deserving qualities. These associations are almost exclusively organized in cities. They provide reading rooms, lectures and sermons, teach Bible classes, etc. They have organized classes along various business lines, which are carefully instructed, and then they aid their members in getting located in business. These and many other kindred helps, which they tender, deserve approval. But in the face of all the foregoing there are serious objections to the Young Men's Christian Association.

1. *Their Bible Teaching Carefully Excludes All Ceremonies and Doctrine.*—They teach simply Christ's life, death, and resurrection, leaving all other Bible teachings to be received or rejected at pleasure. How sharply does Christ censure and condemn such efforts, when he says: "Why call ye me Lord, Lord, and do not the things I say?" This language is a safe index of the fate of all such in that coming day! How differently does Paul represent the mission of the Scriptures! After telling us that "all Scripture is given by inspiration of God," he then tells us its purpose and mission. It is "profitable for doctrine, for reproof, for correction, for instruction in righteousness." Paul then adds,

that thereby "the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3: 17).

What efficiency in the complete Word! Can any considerate, conscientious mind think for a moment that Heaven will bless such an inadequate, fragmentary effort in handling his Word, and then call it a Christian organization? Scores of these adherents hold the Association to be a saving system.

2. *It is a Matter to Be Deplored by Every Christian that Teaching Bible Doctrine Is on the Decline.*—Ministers, even among our own Fraternity, are giving it less and less consideration. Evangelists preach for weeks, number their converts by the score, and yet no doctrine is taught or even named. What must be the status of such converts? What encouragement such efforts give to this fragmentary system of the Young Men's Christian Association, which is now endorsed by so much pulpit teaching in our time!

The Young Men's Christian Association has a flourishing organization in the capital of Japan. The Emperor is delighted with it, and gives it his financial support. He has given out the idea that he much prefers the Christian teaching and doctrine of the Young Men's Christian Association to the teaching of the Christian missionaries. I conclude that the Emperor does not like the ceremonies and doctrines of the complete Gospel. Can you, my dear reader, think for a moment that the Lord will be pleased with such efforts? They are the very class who, in song and prayer, say, "Lord, Lord, but do not the things" that their Lord says! Much of this information I received from a prominent doctor, associated with the Young Men's Christian Association at Denver.

3. *Many of the Amusements They Provide Are Objectionable.*—They have their bowling alleys, billiard and pool tables. In other rooms they have checker games, author card parties, etc. A brother, who was associated with the Young Men's Christian Association for ten years, recently told me that he now looks upon the Young Men's Christian Association as a mere social club. He said to me "The work of the Young Men's Christian Association can not be fostered by advocates of pure Bible Christianity." Dr. Baker, of Columbus, said, in a recent issue of *The Denver Republican*, "I can almost say that the present day Young Men's Christian Associations are not religious, and are growing less religious with the years. . . . They are yearly growing away from the church."

4. *There Is Much Money and Time Misapplied in the Efforts of the Young Men's Christian Association.*—Think of the vast sums of money collected and spent in our cities for the work and buildings of the Young Men's Christian Association! How much better if these sums were spent among the poor in our cities and rural districts, in providing them and their children places of worship? You are certainly aware that the Lord holds us responsible for the right use of his money, that he has entrusted in our hands.

I close by asking you, gentle reader, in view of the foregoing facts on this great question, What are you going to do with your precious time and the Lord's money that he has confided to your care? Remember, there will be a time of reckoning.

Denver, Colo.

Philemon.

BY J. D. HAUGHTLIN.

THE epistle to Philemon is unique, in that it is unlike anything else in the New Testament writings. Being a private letter to an individual, under very delicate circumstances, it has been asked why it became a part of the Sacred Record. It has well stood the criticism. It bears the seal of inspiration and shows the imprint of the Holy Spirit.

A brief statement of the circumstances that caused it to be written may help to a clearer understanding of this remarkable epistle. At the time it was written, Philemon was a resident of Colosse. He had been converted to Christianity some time before, under Paul's preaching. He was a man of considerable means, devoted to good works (v. 6). Several members of his household were members of the church (v. 2). Some think that, since Paul addressed him as a "fellow laborer," Philemon was a minister.

Onesimus, his servant, for some petty cause, or perhaps no cause, ran away from his master to Rome, where Paul was preaching, though a prisoner guarded by a single soldier. As Onesimus had some acquaintance with Paul, while in the home of Philemon, he very naturally hunted him up. Being a stranger in Rome, Paul's sympathies encircled him, and his preaching soon won him to Christ. When the Holy Spirit took possession of his heart, he soon confessed his unfaithfulness to his master, Philemon. Though he had been helpful to Paul, and while just such help as he could give was needed, yet (v. 13) he recognized the claim of his brother, Philemon, upon the servant, "which in time past was to thee unprofitable, but now profitable to thee and to me" (v. 11), therefore he sent his new convert back to his master with this earnest entreaty, "Receive him as myself" (v. 17).

But note here how delicately and confidently he approaches him, first saying, "Making mention of thee always in my prayers" (v. 4). Then he alludes to the "love and faith" of Philemon and "every good thing which is in you in Christ Jesus" (v. 6). He refers to his generosity, whereby "the saints are refreshed by thee, brother" (v. 7). Though Paul's position, and their mutual relation to each other, would allow him to "be much bold in Christ to enjoin" Philemon, "yet for love's sake I beseech thee . . . for my son Onesimus, whom I have begotten in my bonds" (v. 10). He calls attention to the difference in Onesimus before and after his conversion. He reminds him of the time when Onesimus was "to thee unprofitable, but now profitable to thee and to me" (v. 11). "For perhaps he therefore departed for a season, that thou shouldst receive him forever; not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh and in the Lord" (vs. 15 and 16)?

Dear brethren and sisters, we can profit by Paul's example in "having confidence" (v. 21), when he might "enjoin," "yet for love's sake I rather beseech thee" (v. 9), "by the acknowledging of every good thing which is in you in Christ Jesus" (v. 6). A careful and prayerful perusal and study of this short epistle will help us to see the good in others,—to scatter sunshine as we go, by giving a helping hand, a smile and an encouraging word, especially to the needy, down-trodden and discouraged ones. "I can do all things through Christ which strengtheneth me" (Philpp. 4: 13).

Panora, Iowa.

Fine Sermons.

BY E. F. SHERFY.

WE often hear the expression, "That was a fine sermon today," and we thank God that we have brethren who, by God's help, can preach fine sermons. But did you ever think that we are less likely to hear the expression, "A strong sermon," "A powerful sermon," or "A soul-convicting sermon"?

Now, perhaps it makes little difference what we say about the sermons we hear. Some of the terms we use, to express a degree of appreciation, do not mean very much anyway.

In the modern usage of the adjective, "fine," we make it apply to almost anything with which we are pleased, and if we use the word in this broad, yet very indefinite, sense, no doubt many good sermons, both in our own Fraternity and in others, are preached today. Fine sermons are on the increase. But with some the question is, "Are powerful, spirit-filled, soul-convicting sermons on the increase or decrease?"

That logical, spirit-filled sermon of Peter, on the Day of Pentecost, was a "fine" discourse; but it was decidedly more than merely a "fine" sermon. It was strong in its soul-convicting power. That kind of sermons is the very kind the sin-sick world and the lukewarm church need today. "The pulpit is still a throne of power when occupied by a spiritual king," says some one. If that be true, and it certainly is, the crying need of the church today is more "spiritual kings" with more spiritual power. Strange as it may seem, those rude, uncultured fishermen of Galilee preached sermons that cannot be surpassed by the most cultured.

(Concluded on Page 172.)

THE ROUND TABLE

Sowing the Wind and Reaping the Whirlwind.

BY J. S. FLORY.

HOSEA, in speaking of the idolatry and waywardness of Israel, uses the above language along with many other illustrations that will apply to mankind in all ages, who are influenced to do things that are wrong. A conscientious sister of the church spoke to the writer of a circumstance that came under her notice in a family of one of the influential residents of this city.

A little girl of the family, on returning home, said to her mother, "The conductor forgot to ask me for my fare."

"Well," said the mother, "now you will have another nickel for your bank."

Seeing the stern, silent rebuke and astonishment in the face of the sister present, the mother, by way of apology, said, "Oh, I often notice the conductor does not ring in all the fares he takes," thus trying to justify her wrong expression behind the wrong of another. Teaching such a disposition to one of her own family, evidences the moral weakness of the parent. But this is not all. Shortly after this the head of the family was brought into a great financial strait through the failure of a friend for whom he had largely obligated himself. It is not claimed that this was swift retribution for so little a wrong as approving of the *stealing* of a nickel, on the part of the child retaining possession of it, but it shows how the *wind was blowing* in that family, and how they were reaping the whirlwind financially. There are other things, of a more serious nature than dollars and cents, to which this scriptural injunction will apply without controversy. I am glad that there are several positive evidences of honesty on record, when our people, having been overlooked during the rush of Annual Meeting travel, looked up the conductors, in order to pay them. God forbid that the day shall ever come when a body of men and women, professing Godliness, shall ignore the principle of right in small things.

Pasadena, Cal.

Remembering Sermons.

BY JOHN V. SNAVELY.

IN a recent issue of the MESSENGER, referring to Bro. D. B. Gibson's experience, it is said that it is a mistake to conclude that children do not remember sermons. I want to say that it is also a mistake to conclude that many people can remember as far back as Bro. Gibson. Still, I remember well the first four sermons that were preached in 1858, in McLean County, Ill., when there were only two members living in the County,—wife and myself. The first of the four sermons was delivered by Brethren John Metzger and C. Wenger. The text was Luke 10:30, "A certain man went down from Jerusalem to Jericho, and fell among thieves." It was not long after this that Bro. C. Long came and took the same text. Shortly afterward Bro. David Frantz preached. His text was Heb. 10, and he spoke on the atonement. Brethren David Rittenhouse and Joseph Emmert then came and preached on feet-washing. These four sermons were all given in the same year. I also remember of hearing Sister Sarah Riter [Major] preach, twenty-five miles north of Philadelphia, Pa., in 1837, but I do not remember the text. She was not married at that time. She was an earnest speaker and had a strong voice, which made it impressive.

Hudson, Ill.

The Gish Fund Books.

BY C. J. HARRIS.

It is with heartfelt appreciation that I write these few words as to the value of the books furnished by the Gish Fund. They are, indeed, a storehouse of knowledge from which logical and practical religious discourses can be easily evolved. These books are great weapons of truth, and yet they come to us with practically no cost.

Each minister of the Brethren should regard the

books as being a source of important information. I consider them in the light of a treasure on which we may freely draw, to meet our pulpit demands.

In short, when we contemplate their real worth to the minister who is seeking sound, clear, doctrine, we are forced to say, "Their price is incalculable." The committee certainly deserve much credit for their wise and judicious selections of good, sound, logical books. I wonder how many ministers are making an earnest effort, on their part, to avail themselves of the needed information, which the books contain. Then, again, I wonder how many among us are ignorant of their real worth, and are treating the books with silent contempt. If, for any reason, the latter is true, what a pity!

God gives excellence to men only as the reward of labor. "Study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth," says Paul. The wife of Bro. J. R. Gish by her gift has placed the books within easy reach of even the poorest minister in the Brotherhood, therefore we should realize keenly our imperative duty of studying these books with grateful appreciation, in the hope that the good derived from them may prove beneficial to others.

Esteem the books, then, as gems! Make a practical and spiritual use of them, that the gain derived therefrom may prove to be a "pearl of great price" to the Brotherhood. I consider them as a precious fountain of spiritual food.

Greenville, N. C.

Hungry for the Bread of Life.

BY BERTHA G. KERR.

I HAD a very dear friend who, living in an isolated place, did not have the blessed privilege of attending divine services. A minister moved into a small house near them. He had a wife and seven children, and each evening they had family worship. My friend soon began to listen to their singing and praying, and said, "I wanted so much to go into the house and join in their worship. It just made me hungry for spiritual food." But they never invited her to come in, because, no doubt, they never knew that she heard them or was interested in them. I have often thought of her and wondered about the many who have ceased to hunger after righteousness, and who never thirst after the Living Water that Christ alone can give. He has said, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." He also said "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of living water, springing up unto everlasting life."

Chico, Cal.

Slang.

BY A. C. PRESCOTT.

To make use of slang is not as bad as to make use of profanity, but it is equally unnecessary, and odious to the ears of the truly refined Christian.

It is to be regretted that comparatively few persons are altogether free from the habit of using slang.

In many instances it is a mild substitute for profanity, and may have originated in that way. If so, then slang, while appearing as the angel of light, is after all but the dark angel of profanity.

The true Christian will not, under any consideration, make use of slang. Although it is as common as any thing to be mentioned, it is, in no wise, becoming to any one, but greatly the reverse. Christians, especially, should not use it.

Frequently we hear even Christians weaving slang freely into their conversation. This is a very disgusting habit to refined listeners.

Slang is a violation of the best interests of humanity, and therefore should not be used by any one who claims to belong to the church of Christ.

Elisabethtown, Pa.

Watch!

BY FRED V. KINZIE.

It is peculiarly though sadly interesting to note with what ingenuity Satan works. The avowed worldling

he meets face to face and attempts to lead him further into sin, but, oh, he goes a great distance out of his way, and up on the blind side of the churchmember—a side that too many professing Christians have—in order to influence him without his knowledge.

This fact was impressed more deeply upon my mind, quite recently, when I noticed a placard in one of the down-town windows, the principal part of which read something like this: "—Lodge gives a Charity (?) Benefit Entertainment at — Theatre. Refined (?) Vaudeville, Sunday, Feb. —," etc. This both amused and disgusted me, but I was wrought up more when, a few days later, I heard some of those, connected with two of the local playhouses, remarking that it was only to get Sunday shows started.

For a true Christian two words in this advertisement ought to send him on a crusade: "Lodge" and "Theatre." These are but two of the many awful traps into which we are liable to fall. Ever be on the alert! Watch! Watch!

Muncie, Ind.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, March 20, 1910.

The Little Member with Big Power.

Acts 2: 3-6; James 3: 3-10; 1: 26, 27.

Motto:—"Keep thy tongue from evil." Psal. 34: 13.

I. The characteristics of the bridled tongue (James 1: 26) show that it is (1) new (Mark 16: 17); (2) true (Job 27: 4); (3) kind (Prov. 31: 26); (4) glad (Acts 2: 26).

II. An evil tongue is (1) like a razor (Psal. 52: 2); (2) like oil and swords (Psal. 55: 21; 57: 4; 66: 3); (3) a deadly poison (James 3: 8).

III. A good tongue is (1) "a tree of life" (Prov. 15: 4); (2) as "apples of gold" (Prov. 25: 11); (3) salt that seasons (Col. 4: 6, with Mark 9: 50); (4) food, fruit of the mouth (Prov. 10: 21; 16: 24); (5) a precious treasure (Luke 6: 45).

Note.—1. Acts 2: 3-6, shows the possible power of the tongue when consecrated to the service of God, and inspired by his Spirit.

2. Nearly all the tame animals (v. 7), we are accustomed to see were once fierce, savage races. They have been tamed by man.

3. No one but God can tame the tongue (v. 8), and that only by changing the heart.

PRAYER MEETING

For Week Beginning March 20, 1910.

The Foolishness of Worry.

Matt. 6: 25, R. V.

1. The Fog of Doubt.—When our faith grows weak, when sin within the heart shuts out heaven's radiance, then doubts, like a mighty invading army, encompass the soul. Like Peter, we worry as to our safety (Matt. 14: 30).

2. The Burden of Anxious Care.—What great and oppressive burdens we do heap upon ourselves (Matt. 6: 31), until we can scarcely stagger along! Like Martha of old we are greatly troubled about the cares of the daily life (Luke 10: 41, 42).

3. The Giant of Despair.—Sometimes the dread and fear of the future fill the heart with gloomy forebodings until life loses all charms. Truly, despair is a formidable giant, and only by God's grace can we conquer (Heb. 2: 14, 15).

4. The Discontent Concerning God's Dispensations.—Sometimes, in seeing the prosperity of the wicked, and contrasting it with the suffering and affliction which, seemingly, are the lot of many of the righteous, we worry and fret. We even say, "Does God really care?" (Psal. 37: 7).

5. The Tempests of Trouble.—While in this mortal flesh, we are subject to "fightings within," and "persecutions from without" by the enemy of our souls, but we need not fear if the Lord is keeping the heart within (1 Peter 3: 14).

6. The Weeds of Consuming Care.—If we would be fruitful in the Lord's vineyard, we must watch for the weeds that are likely to hinder our spiritual growth and fruit-bearing (Mark 4: 19).

7. The Blight of Needless Discouragement.—Like Elijah under the juniper tree, when he was overwhelmed with discouragement, though he had achieved a notable victory for the Lord on Mt. Carmel, so we are, too often, utterly discouraged, when we should rejoice in the Lord and his goodness (1 Kings 19: 4, 5).

HOME AND FAMILY

The Helping Hand.

BY DORA BIGGERS.

Somebody near you is struggling alone,
Over life's desert sand.
Faith, hope and courage are all but gone,
Reach him a helping hand.
Turn on his darkness a beam of your light,
Kindle to guide him a beacon fire bright,
Cheer, then, his lone despair, soothe his affright,
Speak to him kindly and help him to stand.

Somebody near you is hungry and cold,
Send him some aid today,
Some one near you is feeble and old,
Left without human stay.

Under his burden put hands kind and strong,
Speak to him tenderly and sing him a song,
Hasten to do something to help him along,
Cheer him most gladly on life's weary way.

Broken Promises.

BY ELIZABETH D. ROSENBERGER.

THE life of Jephthah was an eventful one. Thrust out from his father's house by his stepbrothers, he went to live in the land of Tob. When, in later years, the Ammonites oppressed Israel, the elders of Gilead called upon Jephthah to be their leader, and free them from their enemies, the Ammonites. Then Jephthah takes his place at the head of the army. Before going into battle, Jephthah vowed a vow unto the Lord. He promises that if God will give him the victory, he will put to death, and sacrifice as a burnt offering, the first thing that comes out from the door of his homestead when he returns.

The story of that battle is told in these words, in the Book of Judges: "So Jephthah passed over unto the children of Ammon, to fight against them; and the Lord delivered them into his hands."

As Jephthah comes over the hills and through the valleys, the whole march homeward for his men is a cheer. But we wonder if Jephthah does not feel troubled as he remembers that rash promise. Does he wonder what will first come to meet him? They march steadily onward, and as they come nearer home, the door opens, and out of it comes one whose appearance, under any other circumstances, would have been a joy, but, under the pledge of a sacrifice, becomes a horror unspeakable. His child, his daughter, comes out to greet him, her step keeping time to a timbrel which she shakes and smites. Did ever any other triumph end in such a bitter groan? As Jephthah says, "Alas, my daughter, thou hast brought me very low, and thou art one of them that trouble me; for I have opened my mouth to the Lord, and I cannot go back."

You know the ending of this Bible narrative. We want to consider only this bitter regret of Jephthah, this cry of remorse over a promise which should never have been given. Doré, in two of his masterpieces, has painted this scene. And Handel made it the last work of his life, to put this pathetic and overpowering circumstance in the oratorio of Jephthah,—the bitter consequences of a rash vow.

A broken promise brings trouble and sorrow today. The saddest chapter in many a life history is the result of a broken promise. The one of great importance is the engagement or the betrothal, the promise of marriage which should be sacred. But among many people today the promise of marriage is considered to have no binding force or solemnity. The man gives a promise without thinking, the girl believes him, and pledges herself sincerely. When he leaves the town, or grows tired of her, the engagement is broken and the affair is ended. The man goes somewhere else, and very often repeats the entire proceeding with another girl. But the girl who has been deceived, is the one who suffers most; his love and his promise meant everything to her, while it was only an incident in his career.

Perhaps there is no other time in a girl's life when a deep reserve and a wise keeping of her own counsel will stand her in better stead. Only in this way may she be saved from the light comment and unkind criticism of people who are not in the least interested. Only by extreme care can she avoid being pointed out as the girl who wanted to marry Mr. A, but he broke the engagement and left her. Oh, we know that there

are exceptions to the rule, but once having solemnly pledged heart and hand, the breaking of that promise makes the transgressor, in the sight of God, a perjurer and so the day of judgment will reveal it.

"But suppose I should make a mistake," you say, "and I do not find it out until after the engagement?" Yes, we agree with you it is better to break the engagement then, than to keep your promise and wreck two lives. A bad promise is better broken than kept. But why make a mistake of this kind? We should consider an engagement so solemn and binding that men and women will stand back from it until they are sure that it is right, and sure that it is best, and sure that no retreat will be desired. There are so many ways of studying each other and learning about each other's preferences and dislikes and habits. Good character in a man cannot be hidden, any more than a light set on a candlestick.

It is not difficult to tell whether a girl is neat or slovenly, industrious or lazy. Said a young man, "Della would make a most comfortable wife. I always find her ready to talk and there are great bowls of flowers in every room; she has lots of leisure. One day I opened a wardrobe door by mistake and the boxes and clothes came rolling out. It positively couldn't hold another pocket handkerchief. Della just laughed, and said that wardrobe never had been large enough."

But his brother-in-law who had been listening, said, "Beware; she would make a most uncomfortable wife."

Surely, if you are thinking of getting married you will know enough to form a right judgment of each other. Should there be any unsolved mystery about the one to whom you should give your promise, postpone the engagement until the mystery is solved.

"There is never a time when you so much need God," said an old grandmother to a young girl, "as when you are trying to decide with whom you shall live all your days." The priestly robes of Dean Swift rustled through the aisles of sacred cathedrals, but today we condemn him because, by promise of marriage never fulfilled, he broke the heart of Jane Waring after an engagement of seven years. She died a month afterwards. The verses he dedicated to her only render immortal his own perfidy and dishonor.

Parents should keep promises made to their own children. The mother who tells her child, that the policeman or some "bad man" will catch him, if he does not obey, may frighten the child and make a coward of him, while the fact that there is no "bad man" lying in wait for him,—as sooner or later he will know,—may make him a liar and may result in a deceitful disposition, which may taint future generations.

If a mother promises a child some reward for a task, or for good behavior, and, after the child has fulfilled his part of the contract, the mother forgets or neglects to give the reward; the cheat will not remain undiscovered. If there is one place on earth where promises should be kept and where absolute fealty should be assured, it is in the home. Every child should know instinctively that truth and sincerity are absolute,—that father and mother may be unable to do all they would like to do for him, but that his trust and confidence in them will never be betrayed. That child can see his parents standing firm and secure, keeping their word, when it would pay better, in dollars and cents, to break it, and he is likely to believe in his parents' religion. It is not so much what we teach our children as what we are in their presence that influences their character, so the first thing is to make ourselves, by the grace of God, fit examples, to be copied in our perfect loyalty to truth.

Covington, Ohio.

SISTERS' AID SOCIETIES

HARRISBURG, PENNSYLVANIA.

The sisters' aid and sewing circle of the Harrisburg church held twelve business meetings, with an average attendance of ten. We made 108 aprons, 30 dust bonnets, 44 dust caps, 14 broom bags, 106 other articles, quilted 9 quilts and 5 comforters. Received for articles sold, \$95.96; for monthly fees, \$14.25; and by donations, \$180. Total, \$111.70. Expended for material, \$32.75; gave a donation of \$5.00 to the Harrisburg West End Mission, and to a poor person a pair of shoes and rubbers. For the year 1910 Sister Ellen Hoffer was elected president; Sis-

ter Lizzie Eshleman, vice-president; Sister Sallie Schaffner, secretary; Sister Bertha Hummer, treasurer.—Annie E. Siple, 228 South Seventeenth Street, Harrisburg, Pa., Feb. 21.

PORTLAND, INDIANA.

The sisters' aid society met at Sister Kraner's Feb. 10, 1910, and reorganized as follows for the next six months: Sister Elizabeth Graffmiller, president; Sister Eva Kraner, vice-president; the writer secretary and treasurer. We have decided to meet each Thursday afternoon. We are doing good work, and hope to do better in the future.—Ella Hatcher, Portland, Ind., Feb. 24.

WATERLOO, IOWA.

We reorganized our sewing circle Feb. 10, with an enrollment of thirty-nine members. During the year we held forty-eight meetings. Our work consisted of quilting and making comforters. We sent one barrel of clothing to Minneapolis, one box of furnishings to Bethany Bible School, paid \$16.00 to support an orphan and \$7.00 for Messenger subscriptions to poor members and to some who are not members of the church. Florence Hamer, 1014 Randolph Street, Waterloo, Iowa, Feb. 23.

BELLEFONTAINE, OHIO.

The sisters' aid society was organized June 5, 1909. During the last seven months of the year we held seven meetings, the second Friday of each month being our regular sewing day. Thus far our work has been local, but we expect to make it both local and general. We furnished our new church with the necessary music and linen articles for communion purposes. We have thirteen enrolled and \$8.53 in the treasury. On account of the cold weather we did not elect our officers for the first six months of 1910 until Feb. 5. They are as follows: Sister Lovella Swank, president; Sister Susie Swank, superintendent; Sister Bessie Kaylor, assistant superintendent; Sister Gordie Snyder, secretary. Sister Emma Neher, treasurer.—Lovella Z. Swank, R. D. 1, Box 82, Bellefontaine, Ohio, Feb. 14.

BALTIMORE, MARYLAND.

The sisters' sewing circle of the Woodberry church held forty meetings during the year 1909, with an average attendance of five. Our work consisted largely of making aprons, dust caps, broom covers, piecing and quilting quilts. We received a box of clothing from the Sam's Creek church, for which we were grateful. The total receipts for the year amounted to \$41.97. Total expenditures, \$30.14. Balance in the treasury, \$11.83. A donation of \$12.00 was given to the poor, besides many articles of clothing. Anything in the way of clothing will be greatly appreciated. Send all articles to J. S. Lau, 3433 Falls Road. The officers are as follows: Sister M. E. Eaton, president; Sister Mattie Hull, secretary and treasurer; Sister Bertha Eaton, assistant secretary.—Bertha Eaton, Clipper Heights, Baltimore, Md., Feb. 23.

LOS ANGELES, CALIFORNIA.

Following is the report of the sisters' aid society for the year 1909: On Jan. 10, 1910, we elected our officers for the year, with Sister Lydia Lehmer, president; Sister Anna Bashor, vice-president; Sister Minnie Watts, secretary and treasurer; and Sister Florence Stutsman, assistant. We held twenty-six meetings. Though the average attendance at our meetings is not large, yet the interest is excellent. We made 109 pieces of clothing, gave out 112 pieces, and sold some, using the money to purchase shoes and hose for children. The sisters' aid societies of Inglewood, Glendora and Tropic have assisted us, which we greatly appreciated. Our aim is to get the children into the Sunday school, and through them reach the parents. God has blessed us during the past year and we ask an interest in your prayers in behalf of the work during the present year.—Minnie Watts, Los Angeles, Cal., Feb. 17.

MONGO, INDIANA.

The sisters' aid society of the English Prairie church held twelve meetings, with an average attendance of eighteen. Money received during the year, \$32.91; paid out, \$17.63; balance in the treasury, \$15.28. We sent a box of clothing to the Minneapolis Mission, and sent the Messenger to several families; also donated work here at home. Our work consisted largely in making comforters, quilts, clothing and doing other sewing. The following officers were elected for the year 1910: Sister Elva Egeley, president; Sister Nora Burger, vice-president; Sister Della Carper, secretary; sister Addie Agley, treasurer. Our prayer is that those who are indifferent to this work may see the need of it, and that we may have more workers in this line. We close our meetings with devotional exercises and many enjoyable and profitable hours have been spent together in the Master's work.—Mary M. Rowe, Mongo, Ind., Feb. 23.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

A RELIGIOUS WEEKLY

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BRO. J. H. WRIGHT, of Indiana, changes his address from Huntingdon to Rossville.

FIVE accessions to the First Grand Valley church, Colo., are reported by our correspondent.

THE meeting at Mount Morris, Ill., conducted by Bro. Chas. D. Bonsack, closed with twelve conversions.

DURING the late revival services at St. Paul's church, North Carolina, five confessed Christ. Four have been baptized and one is to receive the rite later.

THE Dress Committee has arranged to meet in Elgin on Tuesday, March 29, and we hope to have their report, along with their historical and other findings, in our issue of April 9.

BRO. CHAS. D. BONSAK gave us a very pleasant call last week. He had just closed his revival work at Mount Morris, and was on his way to North Manchester, Ind., where he is now engaged in another meeting.

BRO. C. B. SMITH, of Red Cloud, Nebr., is now in the East, and recently held a series of meetings at New Enterprise, Pa. There were eighteen confessions and all but one had received baptism when our correspondent wrote.

It has been arranged to dedicate the church at Elk City, Okla., April 17, Bro. Chas. A. Miller, of Westphalia, Kans., delivering the address for the occasion. In the evening there will be a love feast; then follows a series of meetings, to be conducted by Bro. Miller.

BRO. JOHN THRONE and wife, who were with us, here in Elgin, about eighteen months, are now located at Red Cloud, Nebr. We trust they will enjoy their return to the West and be the means of doing much for the Master's cause.

REFERRING to the unwise habit which some have of whipping the Master's sheep, Bro. J. L. Switzer, of Cartersville, Mo., says, "Yet the 'reprove,' 'rebuke,' and 'exhort,' are coupled together in the minister's message. We, however," he says, "would do well always to remember to entreat each other as brethren."

BRO. J. A. MILLER, of Liberty, Tex., is giving special attention to evangelistic work in that State, and should have information regarding the location of all the isolated members who are not at this time in touch with some local congregation. He is employed by the District Mission Board, and it is his work to look up the scattered members, the children of members, to preach the Gospel wherever there is an opening, and to build up churches.

HUNDREDS of our readers have met Dr. Chas. A. Blanchard, president of the Wheaton College, Ill. He called at the MESSENGER sanctum a few days ago, and we were glad for his short visit. The Doctor is one of the strongest anti-secret men in this country, and he has done much to show up the evils of oath-bound societies. He is not enjoying the best of health this winter, but is still at work in the interest of education and the higher moral principles.

SISTER EDNA NEWCOMER, who has been doing efficient work as assistant editor of some of our Sunday-school papers, has closed her connection with the House, and returned to her home at Lanark. Her sister, Maud Newcomer, has been chosen to take her place.

LAST week Bro. R. E. Arnold, our Business Manager, visited Winona Lake, Ind., where the Annual Meeting is to be held next June, and made all necessary arrangements for a Publishing House office on the grounds. He has secured splendid accommodations, and during the Conference we shall be prepared to meet as many of our patrons as possible.

DURING the last twenty years the District of Northern Illinois and Wisconsin has spent nearly \$31,000 providing for her poor. She now has a splendid Home at Mount Morris, for members who are not able to care for themselves, and it has become entirely self-supporting. The income from endowments, along with what is raised on the place, is sufficient to meet all expenses.

BRO. JESSE EMMERT, wife and child, of India, paid Elgin a visit on their way to California. They were with us over Sunday, and Bro. Emmert filled the pulpit both morning and evening. Sister Emmert gave a talk in the Christian Workers' meeting. Their short stay at Elgin was very much appreciated by our people, and we feel confident that their presence will prove helpful to any congregation that they may visit.

LOUIS KLOPSCH, the well-known editor and publisher of the *Christian Herald*, died at the beginning of the week. He was one of the most successful newspaper men in the world, and no one more fully understood the taste of the American people, respecting an illustrated religious journal. In 1889 he accompanied Mr. Talmage through Palestine, stood on the bank of the River Jordan and saw Mr. Talmage baptize Mr. Houston by trine immersion, then wrote the account of the scene as it appeared in the *Herald* of March 19, 1890. We have a letter from him, stating that he was the author of the article referred to.

THE returning of obituaries, for additional information, is almost a daily occurrence. The day before placing this issue on the press, we returned four. One contained nothing regarding the age or birth of the deceased. One or the other should be given. In the others the place of residence of the deceased was not mentioned. No one could tell, by reading these notices, where the parties resided. It is remarkable how many correspondents make mistakes in this particular. Of course we could print the notices just as they are sent us, but knowing that our readers wish exact information regarding the death of friends and relatives, prompts us to be particular.

TALK about high-priced living! Cut out the tobacco, drinking and useless millinery bills, and most people will be able to live well and have money to lend. Think of a woman paying \$15.00 for a hat and nearly that much more for an Easter bonnet. Think of men paying nearly \$100 a year for drink, tobacco or cigars! Then think of what it costs common people, who try to dress themselves as finely as the rich! Then think of the fine furniture and costly carpets and rugs, found in the homes of many of the laboring people! Think of all this, and a good deal more of the same kind, and you will discover some of the reasons for complaints about the high price of living.

THE man who wishes to convert people must study the Gospel so he will know what to preach. Then he must study the people, to learn how to reach them with the Word of God. The man who devotes all of his time to studying people, may know a good deal about human nature, but he does not understand the Gospel. Then, on the other hand, the man who devotes all his years to the study of the Scriptures may have a very thorough knowledge of the Word of the Lord, but he does not know how to make the best use of it. A workman should not only understand his tools, but he should know something about the material on which he is to work. The Bible is the preacher's tool chest, while the people are the material.

Now and then some one wishes to know whether this, that or the other article, appearing in the MESSENGER, cannot be brought out in tract form. We always turn such requests over to the tract department for consideration. We now suggest that when our readers see anything in our columns, which they feel confident will make a good tract for general distribution, they either write the General Mission Board, or make their wishes known to us. Of course all requests of this sort may not be complied with, but we are sure that they will receive due consideration by those having the tract work in hand.

WE find the March number of the *Hebron Star*, published at Nokesville, Va., with Bro. I. N. H. Beahm, editor, an unusually interesting issue on account of the splendid biographical sketch of Bro. Peter Showalter. Bro. Showalter will be remembered as the father of Sister Effie V. Long, one of our missionaries in India. Hundreds of our readers will readily recall the splendid series of articles Sister Long wrote for the MESSENGER, respecting her trip to the ruins of Babylon. Bro. Showalter was an unusual man and his fine qualities are set forth to excellent advantage in the sketch. The write-up is accompanied by a good cut of both the husband and the wife, and we are sure that this issue of the *Star* (price, 5 cents) will be much sought after by those who have some knowledge of these interesting people.

LANDS OF SACRED STORY, by James T. Nichols, editor of *Christian Union*, Des Moines, Iowa, is on our desk. It is a cloth-bound volume of over 200 pages, price \$1.25, and contains a well-written account of a trip by the author through parts of the old world. He visited London, then took a run into Egypt, going via Naples. He makes the story of his travels in Egypt quite interesting. We next find him at Beirut, then at Damascus, and back again by rail. A few days later he starts from the base of Mt. Carmel and rides across the plain of Esdraelon to Nazareth. From there he rode to Jerusalem, making the trip in two days. A short time was spent in the vicinity of Jerusalem and Bethlehem, after which he returned home via Jaffa, Athens and Rome. The book is an interesting and instructive work, but the author traveled too fast to get the good that he should have had out of his trip. We spent four days in the ride from Nazareth to Jerusalem, and if we should take the trip over, we would prefer to make still less haste.

THERE is a demand for a well-prepared article regarding women's work in the church. We have a few readers, and also a few preachers, who think that sisters should not take an active part as leaders in Sunday school, prayer meeting or Christian Workers' meetings. In fact a minister, who, by the way, does not take the MESSENGER, in a sermon, not long since, assumed that women have no right to teach, pray or speak in public. This, of course, discouraged some of the sisters who are active Sunday-school and church workers. The day never was when the church could get along and prosper without the aid of the sisters. Were it not for the women, about two-thirds of our Sunday schools would disband, and fully one-half of the prayer meetings would go out of existence. The mere fact that the sisters are encouraged, in conducting one of the public gatherings in the Annual Meeting tabernacle, shows that the Brotherhood, as a body, is on the side of the sisters doing all they can, within the bounds of propriety, to help along with the work of the church. In the course of a week or two this subject will be considered in an able article, by Bro. B. E. Kesler, of River Bend, Colo. All of our Bible readers may not agree fully with what Bro. Kesler will present, but his article is going to help them to think

The Basis of Union.

SIMPLY because the Brethren do not become a party in the Church Federation movement, is no proof that they are not in favor of a union of all churches. We are in favor of such a union on the basis set forth in the New Testament, but we are not in sympathy with the movements that would eliminate much of the Gospel. The purpose of the Federation movement is not to unite the churches on one Lord, one faith, and one

baptism. The idea is to federate the various denominations on the few points that they happen to hold in common. This means to leave out of the question many of the New Testament commands and institutions. Were the apostles living, they would not become a party in a movement that would require them to disregard much that Jesus taught them. Peter would not dare to appear in a great union meeting now, and tell the converts to repent and be baptized in the name of Jesus Christ for the remission of sins. Paul would not dare to talk about one Lord, one faith and one baptism. Neither Paul nor Peter would dare to say what they have written against holy women adorning themselves with gold, pearls and costly array. In fact, there are many things having the sanction of the Holy Ghost that the apostles would not dare to teach in a great assembly, made up of the representatives of all the churches. The Brethren are in the same predicament. They must either surrender most of their gospel claims or not become a party to any of the great federation or union movements. The only thing left for us to do is to stand by the Word of God. And still we are in favor of a union of all denominations, but the union must be on the whole Gospel and not simply a small part of it.

The Messenger Holding Its Own.

IN spite of the high prices of the commodities of life, about which there is much complaining, the circulation of the MESSENGER keeps up remarkably well. Our pressman keeps a careful record of the number of papers printed each week. Consulting his book, and taking the last issue of February as the basis of our estimate, through a period of years, we find that our circulation for 1910 falls only one hundred short of the highest point ever reached in the history of the paper for the month named. In 1908 we reached the high water mark, but on account of the panic, near the end of that year, the list dropped about 600. This loss has now been practically made up, and we may yet surpass the circulation of two years ago. This shows that our people are still appreciating the MESSENGER, and are glad to have it in their homes. It also shows that our agents have been doing a good work, and the way they continue to send in renewals, as well as new subscribers, would indicate that they have confidence in the paper and the work in which we are engaged.

We now take occasion to thank all those who have, in any way, aided in advancing the interests of their church paper. We thank those who have contributed matter for our columns. While we are grateful to our patrons in general, we must also express our gratitude to those who have supplied us with news and other matter for publication. While we have tried to help our readers, we realize that they have also proved helpful to us in our important work, and we shall be grateful to them for any suggestions they may offer.

Life Insurance.

SOME of our patrons do not seem to understand the attitude of the church towards life insurance. They know that the Conference has decided against members carrying life insurance and yet they see them taking out policies right along. One writer says: "There are hundreds of brethren who have their lives insured, and still they are permitted to hold their membership." He wishes to know how this is. It is to be presumed that Conference decisions are made to be respected, and yet here is one that members, and most of them in good standing, violate at pleasure.

The situation is peculiar. For a decade or more the Annual Meeting has been placing herself on record against this class of insurance. Several years ago a strong effort was made to modify the decision, but the Conference refused to change her policy. Last year the question was up at the Harrisonburg meeting, and by a very large vote the former decisions were sustained. Some strong speeches were made against life insurance, and very few in favor, and this, too, in face of the fact, that there were present able men who think that our decisions on the subject should be either modified or repealed. Many were looking for strong speeches on the other side.

So overwhelming was the vote against any change, that some ventured the assertion that the question would never come up again. So far as we have been able to learn, no one has been led to cancel his policy, while scores, if not hundreds, have since taken out policies. What does all this mean? Nearly the whole delegation at the Harrisonburg Conference voted against life insurance, and yet members go right on having their lives insured, and, so far as we know, none of them have been called to account. Have we reached a period in our history when the decisions of our Annual Meetings amount to nothing? It looks that way in the life insurance matter.

It is difficult to enforce a decision when public sentiment is against it, and this would seem to be the trouble with the question under consideration. But with public sentiment in favor of life insurance, how are we to account for the strong sentiment to the contrary, in the delegated body? To us this is a puzzle. We cannot account for the situation. To us it looks as though we may sometimes make decisions without any intention of carrying them out in our churches.

Personally we have no conscientious scruples regarding life insurance. We have never carried a policy, and have, on all occasions, urged our members to respect the Conference decisions on the subject. Probably this is about as much as the most of our elders have done, but that does not solve the problem, nor does it explain the situation. The fact of the matter is, we have a clearly-defined decision against members insuring their lives, and yet, practically, treat the action of the Conference as a dead letter. Such a course not only weakens the influence of the Conference, but cultivates for our Annual Meeting a disrespect that may lead to something serious. We ought either to respect our decisions or refuse to make them.

Faring Sumptuously.

We have read the story of Lazarus and Dives so often that we know all its details. And yet we probably have not grasped any of the idea which Christ meant for us when he told of these two men. We think of them as two men who lived in a far-away country a long time ago. They died, and he who had had so much comfort in this world had none in the world to which he went. He who had had nothing here had everything over there.

But what do we get out of it for ourselves? That wealth here necessarily leads to torment over there? That poverty and disease are sure passports through the gates to Abraham's bosom? Hardly that; for none of us is striving to be poor and diseased. We are seeking the fine linen and sumptuous fare and are willing to take our chances in the world to come. That a good many of us are making a grave, a fatal, mistake goes without saying. And this is far from saying that wealth here means misery hereafter, or that poverty in this world means riches and happiness in the world to come.

What do we get? Many things, but this mainly, that the selfish enjoyment of the wealth which God has permitted to come into our hands means destruction. Ill-gotten or ill-used wealth is sure to bring a curse instead of a blessing. How Dives gained his riches we do not know. He may have been a master of high finance in his day. Lazarus might have been one of his victims. There may have been multitudes of widows and orphans because of his financial methods. Or he may have inherited his property, and have been naturally a high liver. There is plenty of room for speculation; but after we have speculated we know no more about the facts in the case than we did at first.

For us it seems clear that the one thing standing out most prominently here is the Lord's utter condemnation of the selfish enjoyment of our temporal blessings. And here we are not willing to plead guilty, though we may appear so to God. The idea that, because of better fortune or more native ability to make money, we are entitled to all the luxuries we can pay for, is an erroneous one. We believe that the Master unequivocally condemned selfish, luxurious living—the sumptuous daily fare. It is good to have money to pay as we go; it is good to be dependent upon no one but God

for our daily food and raiment; but it is bad to think that because we are independent we have a right to the best, the most expensive fare this world affords.

We have seen men—some of them preachers—who let everyone with whom they came in contact know that they thought themselves entitled to the best there was going. For others—for Lazarus lying at the gate—they did not care. They had not made him poor; he had their opportunities to get on in the world; he had a better start; but for some reason he could not make things go. He gets all he deserves. They did not say so in those words, but their actions did.

That is not showing the Christ spirit—for our sakes he who was rich became poor, that we through his poverty might be made rich. And no matter how much we may cry, "Lord, Lord," we are none of his if we fail to make the right use of that which he has entrusted to our care. When we waste in rich living that which others need and would be glad to get, we are committing sin; and we may rest assured that some day it will be required of us. It may not be this night that the Lord will call us to leave that in which we take so much pleasure; but it will be some time soon. Then whose shall these things be? And what account can we give?

Let us face the issue squarely; and let us admit that sumptuous fare and fine raiment are not approved of God. God forbid that in the future state we should hear his voice saying: "Soul, remember that in thy lifetime thou hadst thy good things, and now thou art tormented." There is greater danger for us just here than we care to admit. We crave the best because the flesh demands it. But let us remember that we do not reach heaven on the road of flesh gratification.

G. M.

With One Accord.

THIS is the key to success in any line of lawful endeavor. Union was always God's purpose. From the beginning it was his work to unite things together, that he might augment purpose and strength. Every living thing which he made, he made in pairs, that the one might be helpful to the other, and that the two, in their united strength, might be helpful factors for good. To make this help active to each and every one there was given the principle of love, so that, voluntarily and without restraint, they were attracted towards each other and thus made to labor together with one accord. Such would have been the history of our world, had not sin entered, and overcome our first parents for evil, instilling into their minds and hearts a spirit of hate, envy and division.

This was the beginning of a world of strife. Instead of union, harmony and peace, there was manifest, in the minds and lives of men and women, the spirit of division and hatred, so that, instead of working together for each other's good and happiness, they seemingly delighted in working against each other, and for each other's downfall. It is evident therefore, that in the world there is more discord than accord.

This was especially true during the age prior to the coming of Jesus Christ, the Son of God, and Messenger of Peace, whose object in being sent and in coming was to make it easier to overcome the power of sin and thus be enabled to do right. In his suffering and death he conquered the power of sin, and made it possible for every man and woman to be liberated from its power. This ought to be the joy and the rejoicing of the world. It is the power of sin in our lives, and over our lives, that gives us all the trouble, sorrows, bickerings, hates, fears, losses and crosses to which this life is heir. It is the force that acts and reigns only to curse and make miserable every soul over which it rules. Its special work is to unite the forces that exist to do evil, and to divide the forces that are set to do good. Hence, the spirit of the church of Jesus Christ is to unite together, that we, as members of this church, may have more power. How wonderfully is this power made manifest when a whole church works together with one accord!

We were made to think of this during our late series of meetings. It was a time when our church was found to be working together with one accord.

We are glad to say that we always have been an ac-

cordant congregation. From the time of our organization to the present, we have been remarkably free from the discordant element. But there were times when our "accord" did not have enough of the working element in it to give the desired success.

Before the great Pentecostal outpouring the apostles and brethren were all together in one place with one accord. As a result they had great power, and a great work followed. No great work can be accomplished without great power. This power can be had in a body or church only when they can merge together with one accord. The secret of the power is in the "accord," or the willingness to agree on one purpose, and the manner of accomplishing that purpose.

When a great work is to be done for the Lord, in the church, it is not enough that a part of the membership attend and become enthused with the spirit of the work, but all should come together in one place, with one accord, and then expect and look for the outpouring of power. It will come, because, when we are thus together, we are in line with the plan and the promise.

We were never so fully impressed with this thought as we were during our late meetings. It seemed to us that every member that could be there was present, not to lounge indifferently in a back seat, but alert, awake, ready, and anxious to help in pushing the work forward. It was a church in one place and with one accord, and God was pleased to give to us the power of the Spirit and an ingathering of souls.

This "one accord" idea is just as applicable to all other churches if they come together in this same way. To do this we must scatter to the wind our little differences and misunderstandings, and fix our minds and hearts on God's great purpose, that of saving souls. Further, we must not be too select and narrow as to whom we expect and wish to be saved. It may be that, in too many cases, we center all of our efforts and prayers on certain of our most intimate and nearest friends, and forget that there are others outside of our immediate circle that are equally precious in the mind of our Heavenly Father, whose will is that all men should be saved. It happens, sometimes, that those whom we least look for are the first ones ready to come, and whose coming becomes a power in drawing those that we are so earnestly wishing and praying for.

The working and one accord church must be a soul-saving church, independent of circles, classes and specialties. It is certainly right and commendable that we should leave no effort unmade to save our friends, but our efforts and prayers should, by no means, be confined to such narrow limits.

Our God is no respecter of persons. All souls are his, and are alike precious in his sight. Jesus died to save all, even to the thief on the cross. Therefore our efforts, to save souls, should know no bounds. The Lord speaks of his jewels. In every soul is a jewel, fine and precious. But all jewels need cleansing and polishing for the Master's use. The aim of the church is to do this work. It is a great and arduous work. Power is needed. This power is promised on the "one accord" idea. There is only one way by which it can come,—through regeneration and the Holy Spirit. Being truly born of the One Spirit gives us the "accord." From the Holy Spirit we get the power, and the saving of souls follows.

H. B. B.

Draining the Churches.

It is remarkable what a hold modern secret, oath-bound organizations have on the religious denominations of the United States. Possibly fully two-thirds of the men holding membership in the churches are members of one or more secret societies. The members of these societies are not only bound together by the strongest oaths that it is possible to frame in human language, but they are taught to regard their obligations to their lodges above all others. They may not attend their church services regularly, but they are certain to be prompt in their attendance at the lodge. Their church dues may be neglected, but they are not permitted to neglect their lodge dues. The lodge to which a man belongs may depend upon his full influence, but this cannot, as a rule, be said in favor of the church where the lodge man holds his membership. The churches are being drained in order that

lodges may be amply supported, but the lodges are never drained in the interest of the churches. The lodges are getting the very best there is in men, but this cannot be said of the churches. The lodges are selfish. They send out no missionaries and therefore do no mission work. Their charity is limited to their own membership, and instead of helping the cause of Christianity their influence is on the other side of the question. Their object is to promote their own interests, and the more they prosper the more difficult it becomes to build up and sustain Christian churches. And the strangest thing of it all is, that these secret societies have the moral support of the leading denominations of this and other countries. The churches will stand the enormous drain, caused by the influence of men of the churches uniting with the secret societies, and yet make no protest. It is said that the weasel, in the talons of the flying eagle, will soon suck blood enough from the eagle to cause it to fall to the earth dead. This is just what the secret societies are doing with the churches. They are draining the very life out of them, and if they do not realize it now they must realize it later on.

Training the Young Minister.

Nor long since, one of our district missionaries of considerable experience had a young brother in the ministry to accompany him, and assist him in his work. The young minister was delighted with the idea of working with a man who had spent years in the mission field. The missionary not only gave the young brother the benefit of his experience, but he assigned him some work, and even had him preach occasionally. He could help with the song services, lead in prayer, and accompany some of the people to their homes, and talk to them about the great value of eternal life. The missionary writes us about the pleasant weeks spent in the field with the young minister. It did both of them good, and the experience will prove helpful to the young brother. Some more experience of this sort will fit him for mission labors, and thus prepared he will be ready to do some effectual work. It would be good if all of our young preachers could have some training of this sort. It would not only make them better workers, but it would give the church a number of trained missionaries. This is the method of training missionaries that was quite common among the ancient Waldenses. Nearly all of their young preachers were sent to the mission fields to be trained by men of experience. In this way most of their ministers became trained missionaries in the very beginning of their labors.

Need of a Better System.

We are reminded of a congregation where we once had a minister of fine ability as a preacher and a pastor. He not only preached the Gospel with unusual power, but he governed his flock with great skill. As a result of his well-directed labors a flourishing congregation was established, a large meetinghouse built and the outlook was most promising. But the faithful shepherd died and was laid to rest. The once strong congregation has dwindled to a handful of scattered members. The large meetinghouse is neglected and the services are few and poorly attended. This shows the urgent need of a system that will not permit large churches to go down just because the minister happens to be called up higher. It was doubtless a mistake to overlook the calling of more men to the ministry, so as to insure the church against neglect in the event of the death of the elder in charge. But at any rate, a strong church should have been able to provide herself with the ministerial assistance needed. The existence of a church ought not to hinge on the life of any one man. There should be a system among us that will tide a church over any misfortune of this kind. It will pay us, as a religious body, to give matters of this sort careful and intelligent attention. We cannot afford to have any of our churches go down.

Voting at a District Meeting.

CAN the elders at a district meeting, whether sent by churches or not, vote on questions before the meeting, and their votes be counted the same as the votes

of the regular delegates are counted? This question is disturbing a few people in certain Districts. If we understand the rules of the Brotherhood, regarding delegates and their duties, we should think that elders are not, by virtue of their official position, entitled to a vote at a district meeting. Only those chosen as delegates are entitled to a vote. This is made clear in the decision of the Annual Conference, creating district meetings. On page 14 of "Revised Minutes," we have this reading: "We recommend that each State form itself into convenient Districts. These Districts shall be formed by one or two representatives from each organized church," etc. This limits each congregation to two delegates, and therefore to two votes at district meetings, and anything in excess of this must be regarded as illegal. Furthermore, it would not be fair to permit elders to vote whether they are delegates or not. To illustrate: We know of two congregations of near the same number of members, one having three elders and the other twelve. Should each congregation send two delegates,—not elders,—to a district meeting, at which all the elders of the two churches happened to be present, then one of the congregations would be entitled to fourteen votes and the other to only five. This would certainly be unfair. Not only so, but a District does not have the authority to pass a decision, entitling her elders to a vote by virtue of their official position, for the reason that no District can pass a decision that conflicts with a decision of the Annual Meeting. The only way an elder can be permitted to vote at a district meeting is for him to be sent there as a delegate.

Making Much of Baptism.

OUR people are sometimes censured because they believe so strongly in baptism. Now it so happens that we do not make any more of baptism than some other things mentioned in the New Testament. The prominent place given baptism, in our preaching and writing, is caused by some other denominations practically ignoring the rite. They try to make it appear that there is little or nothing in baptism, while we endeavor to show that there is enough in the institution to have prompted Jesus to go to John, and be immersed. In fact, the very first public act that Jesus did was to be immersed in the river Jordan, and among the last things he did was to tell the apostles to disciple all nations and to baptize them. We find the apostles baptizing the three thousand converts on the day of Pentecost. We also find faithful teachers baptizing at Samaria and other points. Even Paul, converted in a miraculous way, was baptized. In our practice we are giving baptism no more prominence than it had in the New Testament church. The apostles baptized all those who accepted Christ and became members of the church. This is all we do, and since the New Testament reads the way it does, we should not be required to do less than we are doing.

Converted Leaders.

We are questioned regarding the propriety of having the song services in one of our churches led by an unconverted person, when there are members capable of leading. The better way would be to convert the man; then he may be in a position to help the other members sing with the spirit and with the understanding. But why should we have to depend upon the unconverted to lead in any of our services? It occurs to us that the children of the kingdom should be capable of leading their own songs, and if they are not, they should send for a good music teacher to give them some lessons in vocal music. Most churches, by vote, select their chorister, and we should think that members would, of course, choose a brother or sister to fill a position that means so much to the church. This thing of employing an outsider to lead our song services is on a par with the custom of employing unconverted men and women to sing in the choir of fashionable churches. We do not mean to discourage the talent for music, wherever found, but when it comes to leading in any service, only the converted and consecrated talent should be sought after. A consecrated people, called out from the world, should have consecrated leadership in every department of their work.

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ISLAM SPREADING IN RUSSIA.

That the old Greek Orthodox Church in Russia should suffer from the ravages of apostasy, and that, too, because of the activity of Moslem proselyters, seems almost beyond belief. We are told, however, in a report of the Russian Secretary of the Interior, that 50,000 Russians left the Greek Church, and united with the Moslems, during the last few years preceding Jan. 1, 1910. More remarkable yet is the fact that these apostasies did not occur in Asiatic Russia, in parts of which Islam holds full sway, but that 49,000, or 98 per cent of the apostasies, were reported from the European provinces of the empire. Just why there should be this wholesale exodus from the Greek Church, formal as it is, to a religion manifestly erroneous, is hard to see. If there really was as zealous proselyting on the part of the Moslems, as is claimed by the Russian official, it should set every Christian to thinking. If men, by fervor and persistency, can win converts to the degrading teachings of Mohammedanism, what should not we, as exponents of the everlasting Gospel of Jesus Christ, be able to do in world evangelism!

MORMONISM WELL ORGANIZED.

While Mormons do not make much stir about their efforts to extend their claims to the ends of the earth, they are wide-awake, nevertheless, and, as far as aggressiveness is concerned, furnish an inspiring example of push and energy, worthy of a better cause than the erroneous teachings of the Book of Mormon. A little army of at least 2,000 Mormon emissaries are quietly working from house to house all the time, in every land on the globe. That they are crafty and extremely shrewd in their methods, is shown by the fact that they gain converts where others have vainly tried, and that they lead astray many who were at one time connected with the various Protestant denominations. With its immense tithing receipts, Mormonism has a never-failing source of revenue, and the strong grip of the church upon its members assures an unlimited supply of workers. No fixed salary is paid to any of their missionaries, though friends frequently provide funds for pressing needs. Hardship and suffering, however, are the lot of the Mormon missionary and he is quite willing to endure whatever befalls him. During recent months their efforts throughout the United States have been eminently successful. Hundreds of well-to-do people have been ensnared by the deceptive Mormon teachings and have freely given up their old homes in the East and South to settle with the Latter Day Saints in the valleys of Utah. One is made to wonder what the result would be, were the Church of the Brethren to make an effort as well-organized and far-reaching as that of the Mormons. Our plea is the unadulterated Word of God and it is well worth our best efforts. Why not be more aggressive?

THE MISSIONARY CONFERENCE AT EDINBURGH.

This great World Missionary Conference, to be held this spring, is to consider some important topics during its ten-day session. A brief synopsis is herewith given: (1) Review of the world field, present conditions and needs, land yet to be possessed, and the great tasks yet to be accomplished. (2) Conditions and possibilities of native churches—organization, discipline, employment and spiritual fruitfulness of native Christians. (3) Educational work among the natives as a means of spiritual uplift. (4) Relation of Christianity to non-Christian religions. How fully must converts cast loose from their old habits and beliefs? How may the small element of truth in non-Christian religions be used in turning men to God and salvation through Christ? (5) The preparation of missionaries. Shall all be sent who apply or must there be a rigid sifting on physical, moral and theological grounds? Should not men and women, who are to be the great ambassadors of the Kingdom of God in foreign lands, be adequately trained and fitted to present the great message as it ought to be? (6) The home church and home missions. Men and women enough, money enough, intelligence enough, spiritual power enough to evangelize the world in this generation, but the problem is to arouse the church to a fuller sense of responsibility. How are the young to be trained? What literature may most effectively be used? (7) Attitude of missionaries toward their own and native Governments? How about this in times of riot and massacre? Shall missionaries claim protection or suffer persecution? Shall they passively see their native friends endure all kinds of injustice or barbarity? Such questions are important in countries like Turkey, Persia, Korea, China, and the Congo. (8) Cooperation and harmony of effort, as it re-

lates to proper division of territory in mission fields, conserving both labor and money in an advantageous adjustment of the forces on the field.

GROWING LARGER.

There is a disposition among people in general to say, as distances diminish, because of rapid transit from point to point, "The world grows smaller every day." Looking at it, however, from the angle of wider openings and larger responsibilities, it is more correct to say, "The world is growing larger every day." Missionaries in heathen countries and in centrally-located places are often overwhelmed by the multitudes as yet unreached by the Gospel. India, today, is known to contain at least 300,000,000 inhabitants. Fifty years ago, when the country was less accessible, we thought there were but 150,000,000. Truly, the field is widening! In spite of wars, famines, pestilences, and plagues, the number of souls to be rescued is still increasing. Looking at the immense numerical strength of heathenism and Islam, as it is revealed to us during recent years, we can readily see that we are only at the beginning of the work. Christians, as a body, must get a deeper realization of their obligations, a wider view of the great world field and its needs, before they can fully carry out the world-wide sweep of the Great Commission.

NEVER DESPAIR.

Never despair when the dark cloud is lowering:
 The sun, though obscured, never ceases to shine;
 Above the black tempest his radiance is pouring,
 While faithless and faint-hearted mortals repine.
 The journey of life has its lights and its shadows,
 And Heav'n in its wisdom to each sends a share;
 Though rough be the road, yet with reason to guide us
 And courage to conquer, we'll never despair!

Never despair when with troubles contending:
 Make labor and patience a sword and a shield,
 And win brighter laurels with courage unbending,
 Than ever were gained on the blood-stained field.
 As gay as the lark in the beam of the morning,
 When young hearts spring upward to do and to dare,
 The bright star of promise their future adorning,
 Will light them along, and they'll never despair!

The oak in the tempest grows strong by resistance,
 The arm at the anvil gains muscular power,
 And firm self-reliance that seeks no assistance,
 Goes onward, rejoicing, through sunshine and shower.
 For life is a struggle, to try and to prove us,
 And true hearts grow stronger by labor and care,
 While Hope, like a seraph, still whispers above us:
 "Look upward and onward, and never despair!"
 —Philip Fenton.

FROM AKRON, OHIO, MISSION.

Yesterday was a dreary, rainy day outside, but it was a bright day for the Mission. There were fifty-one present at Sunday school. After reciting the regular lesson, Sister Emma Rohrer reviewed the juvenile and primary classes on the "Life of Christ," as far as we have studied this year. It was interesting and instructive.

After the sermon on "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven," one soul gave himself to God. He afterwards expressed himself as having the conviction that he might not reach heaven if he did not fully obey the whole Bible. He wants us to pray with and for his companion, that she, too, may yield herself to God, so that they can travel hand in hand in their Christian life.

We expect, God willing, to hold a two weeks' series of meetings, beginning March 6. The first week will be a week of special prayer, to prepare us for the work. Will not the dear brethren and sisters of Northeastern Ohio, especially, remember the work here at a throne of grace? This is "Our Mission." We are all one in Christ Jesus.

Our sewing school is interesting and helpful, not only to the girls themselves, but it is reaching into the homes. They have finished their quilts and are well pleased with their work. They are now making aprons. Each girl brings a nickel, and we furnish the goods. We have opening exercises, consisting of songs and prayer. Then we have a talk or reading on some subject helpful to the girls.

We have cottage prayer meetings each Tuesday evening in the homes of those who desire them. The Thursday evening meeting is held at the Mission. The cottage prayer meetings, we think, are very helpful, as we seem to feel more at home. We learn to know each other better, and when we know our dear brethren and sisters experience some of the same difficulties in their Christian life that we do, and have trials and temptations similar to our own, it makes us have more sympathy for them, and we will not think of their failings, but will love them better.

Our enrollment in the Sunday school, since the beginning of the new year is fifty-nine, with an average attendance of forty-nine.
 Jennie M. Shriver.

843 Main St., Akron, Ohio.

FROM BULSAR, INDIA.

On the afternoon of Jan. 17 the laying of the cornerstone of the "Bulsar Municipal School for Girls" brought together a large number of the citizens of the town, along with the Collector of the Surat District and his Assistant. The whole girls' school was out to welcome those who came. With special songs for the occasion,

the Collector and his Assistant, with their wives, were welcomed. The report of the building committee was read in English and in Gujarati, after which the Collector laid the foundation stone of the school building. After the ceremony, in which Hindu, Parsee and Christian took part, the Collector made some very appropriate remarks, encouraging the education of girls.

The Bulsar Municipal School was established in 1866 and has been, until now, accommodated in a rented building. In 1896 plans were laid for a new building, but the plague breaking out in the town, overtaxed the municipal funds in its suppression. The work even now could not go on were it not for the magnificent gift of Rs. 10,000 from one of the citizens of the town, and the gift of the land by the Government. In honor of the man who made the large appropriation, the school building is to bear his name,—"Kavasji Dhanjibhai Dhanbhar School."

The new building is to contain six rooms 15x16, and is to be two stories high, with verandas all around, above and below. It will be a good improvement to the town, and a blessing to the girls who shall attend the school, for they come from homes with dark rooms, where the sunlight and fresh air seldom come. The present attendance of the Bulsar girls' school is about 150.

On the evening of Jan. 24 our attention was first called to Halley's comet. It is dimly seen in the lower, western heavens, shortly after dark. We shall be watching with interest the movement of this unique visitor as it makes its journey across our sky and ere it again passes on its long road of seventy-two years' duration.

Jan. 22 W. H. Stanes, the Children's Missioner of the India Sunday School Union, came to us and remained until the 26th. On Saturday evening he showed pictures of New Zealand and Australia. On Sunday evening he illustrated Palestine and the Life of Christ. On Monday evening he had views of the City of London, and other pictures illustrating gospel truth. On Tuesday evening he pictured the "Wonderland of America" and a number of religious scenes. Sunday morning, Sunday afternoon, Monday afternoon and Tuesday afternoon sermons were given from objects, strikingly illustrating the truths of the Bible. Mr. Stanes carries a bag, from which he takes these wonderful objects, to draw the attention of the children to the lessons he would have them learn.

Mr. Stanes has for twelve years devoted himself to the work of the children in many lands and has borne his own expense in it all. In India he has visited the Sunday schools of twenty-two language areas. He speaks through an interpreter, but his message inspires the interpreter, so that it is as impressive through the second speaker as the first. We have been much blessed in the coming of this good man to our midst. Leading the children to Christ is his object. Every message is filled with the three thoughts: Repentance, regeneration and redemption. His own life speaks as emphatically as his message. Surrendered to Christ, he lives out and out for God. This is the only way we can do, to be true to Christ. We can only wish that more and more of this spirit might possess every Christian.

We have had a series of weddings during the month. Jan. 8 Gopibai Mithilal was married to Unretlal Mohan. They have gone to live and work with Bro. Ebey at Jhagadia. Gopibai taught in the girls' school all last year, and also assisted in the industrial work at the Orphanage. She is a good girl. She has been with us since 1897, and is much missed from our midst, yet we feel she will exert an influence for good in the place to which she has gone. Jan. 21 Rungubai Kalyan was married to a Christian boy from the Raj Pipra State. Sister Blough took her to Anklesvar and the wedding took place there. Rungubai is a quiet, unassuming, good girl and our prayers attend her as she goes to live in Vulu, where she will again meet her own people, the Bhils,—whom she now has the opportunity to bring to Christ. Jan. 21 Timothy Lalji was married to Runduabai Sheval. The latter, too, has been with us since 1897. In her going another good standby leaves us. She has assisted Bro. Blough in preparing the manuscripts for the quarterly during last year. This year she has the position as teacher in the second grade of the girls' school. She finished the Orphanage school last year—passing first in the class. Her husband is a teacher in the boys' school. Jan. 24 one of our young carpenters was married to Mirambai Khushal. Both have gone to Vada for a few months, for work with Brother Berkebile. One by one the girls leave the school, and our prayers go with them, that their lives may be a blessing because of the opportunities they have had. That they may be the means of drawing many to Christ, is the constant desire we have for them, as they go from us. While at one end the large girls are leaving us, at the other end little girls are coming in. During the month two little ones, the daughters of Christian parents, were admitted.

During the month a kindergarten class was organized with an enrollment of fifteen. The large majority of these are the grandchildren of the Orphanage. They take rapidly to the kindergarten exercises and feel that they have a part in school. Bro. Stover, Bro. E. H. Ebey, Sister Long and baby Esther, and Sister Ziegler, were with us a few days, while Mr. Stanes was here. They enjoyed the meetings with us and went home feeling "it

was good to be here." We are always glad for the coming and the association of our fellow-workers.

During the month Sister Kratz (a sister from Pennsylvania), together with the party with whom she is traveling, passed through our station on the train. Her plans were made before she came to India, so there was no time for her to stop to see the work. We much regret that she could not spend these pleasant months in our mission stations, becoming acquainted with the workers and the native Christians.

Bro. Blough is at Vada for a few days, helping Bro. Berkebile to direct some carpenter work and painting that have been, thus far, unfinished. Bro. Berkebile's health has not been so good since he is down from the mountains.

Our delightful winter season continues. We think it has been very cold during the past few days. The thermometer has been down to fifty in the morning hours. Our native friends like the little fireplaces during the early hours of the day. At eight o'clock the girls prefer sitting out in the sun to coming into the school-room for chapel exercises. For a few mornings all the teachers had their classes out in the sun till noon. Welcome are the rays of the sun, these cold days, and yet we dare not remain out of doors bareheaded.

Our foreign mail, for a few weeks, has been coming late, owing to accidents to the mail steamers. One steamer, in starting from London, collided with another, and the mail and passengers had to be transferred to another steamer. That steamer met a storm and was delayed two days. The next week's mail, in coming from Brindisi, Italy, to Port Said, was delayed thirteen hours on account of the ship losing its propeller. This week, again, the mail is not here on Friday. The daily post comes every morning, and we are all interested in the news from the other missionaries and friends in India, but once a week we are more anxious for the messages that come from our loved ones across the sea. The years pass by, but the interest in our land, church, friends, and kindred across the sea, is not lost.

Our work moves on pleasantly. There is much to do and few to do it. In keeping busy we are kept happy. Our work is for God and it is sure to be successful. "In due time ye shall reap if ye faint not." Brethren, pray for us that we faint not, neither grow weary. Your prayers and gifts avail in our behalf, and in behalf of the lost world about us. Eliza B. Miller.

Jan. 28.

FINE SERMONS.

(Concluded from Page 165.)

tured pulpits of today. And the same may almost be said of the strong men in the Church of the Brethren, who make it their first business to preach the Gospel and yet have to work with their hands for a livelihood.

We speak of the present period in the development of the Brethren ministry as a period of transition. The church and her ministry seem to be waking up along the line of a better qualified, better paid ministry, which can devote more time to pastoral work and less to finances. Against this we have nothing to say. God speed the day when all congregations shall be well-pastored, with well-trained men.

There is no question but that we must be better prepared, educationally, than our fathers were, to be able to do the efficient work they did. The age demands it. But the standard they set for spiritual sermons was so high that, with all our training, even if we have more time for the Lord's work, we shall certainly do well (very well indeed) if that high standard of spiritual sermons is maintained.

The question, therefore, is not on the advisability of a trained ministry, but whether, in the process of training, our sermons are becoming more technical and less spiritual; more entertaining and less convicting. If the growing sentiment, favoring a supported ministry, tends towards the increase of more Pentecostal sermons, let the new methods come as fast as they can, but if, in being scholarly and up-to-date,—which in itself is all right,—our discourses come to be merely "fine" and entertaining, like the popular sermons of today, may we be far from the day of the salaried minister.

By way of encouragement to our overworked; self-supported ministers, I am sure much might be said. Their sermons, though sometimes not the smoothest, are generally sound to the core, and full of real spiritual food and of soul-convicting truths. This is true because, for lack of time, any great intellectual preparation is impossible; and they are compelled to depend upon the power of the Holy Spirit to do the work. If we could but realize the limitless possibilities of Holy Spirit sermons, we would not wonder that our

farmer preachers have done the work they have with the care of finances on their shoulders.

I have been privileged to listen to all classes of sermons,—from sermons that would hold 15,000 people spellbound, to those that are cold and listless, but give me the soul-stirring, "whole-gospel" sermon of the good old farmer preacher, whose very being is on fire with a love for souls.

I believe the change that seems to be bringing about a supported (or partly supported) ministry is as necessary (to some extent at least) as it is inevitable, but, perhaps, the change we need more is a change from just ordinary, entertaining sermons to those that are powerful by virtue of being mightily moved by the Spirit.

Talmage says, "Set the pulpit on fire and all the world will come to see it burn." It is all very well to impart to hearers a knowledge of their duty,—in fact it is necessary,—but unless the power of the Spirit, characteristic of Peter's sermon, stirs the emotions, and brings about a conviction that moves the will, our sermons are largely fruitless.

May we, as ministers of the whole Gospel, lay hold of the promise in Luke 11:13, and ASK for the Holy Spirit,—that Spirit which "convicts the world of sin, of righteousness and of judgment."

3435 Van Buren Street, Chicago, Ill.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Lordsburg.—Eld. D. L. Miller and wife came to us last Sunday morning. Bro. Miller has been holding meetings for us this week, closing last evening. His usual earnestness and deep spirituality characterized his work in our midst and we were richly fed. One statement in my report, published in Messenger of Feb. 19, was misread. Instead of "Mt. Wing services" we meant to say "morning services."—Grace H. Miller, Lordsburg, Cal., Feb. 26.

South Los Angeles church met in council Feb. 25, with our elder, Bro. W. C. Root, presiding. He will hold a revival, beginning May 8, and closing with a love feast May 29. As we do not have, as yet, our equipment for love feasts, \$47.00 was pledged for that purpose. We also pledged \$126.00 toward our new mission, which is to be started in the near future. A special meeting will be called to consider this work. We have the field and workers, but need more money. We expect Bro. D. L. Miller to be with us in the near future, to hold a series of meetings.—Mrs. Edith T. Kelm, Corner Sixth Avenue and West Twenty-fifth Street, Los Angeles, Cal., March 1.

COLORADO.

Denver.—In the Gospel Messenger No. 9, page 142, in my article, "Notes and Jottings" I said: "Bro. Rhodes (colored) is absent, canvassing for funds for the Orphanage, and I am caring for the work in his absence." I should have said: "Bro. A. C. Root is absent, and I have consented to aid in caring for his work in his (Bro. Root's) absence."—I. J. Rosenberger, Denver, Colo., March 1.

First Grand Valley church met in council Feb. 26. Brethren Charles Henry and Roy Mohler were elected as deacons, but the installation was deferred until next council. Our Mission in Grand Junction is growing. Our missionary, Sister Lena Swank, called for two more teachers. Bro. Homer Wenger volunteered to go, and the other will be secured by Bro. Beery, closed on Sunday evening. Four were received into the church by baptism on Sunday afternoon, making five in all. The interest was good throughout the meeting. Cora Van Dyke, Grand Junction, Colo., Feb. 28.

ILLINOIS.

Batavia.—On the evening of Feb. 27 the Batavia church held a temperance meeting. The time for Christian Workers' meeting was taken up by speaking and singing by the little ones, followed by a temperance sermon by Bro. Blough. The Highland Quartette, of Elgin, favored us with a number of excellent songs. We had a full house and all went away well pleased with what they had heard.—Mrs. Nannie Follock, Batavia, Ill., March 4.

Hickory Grove church met in council March 3. Not much business came before the meeting. Bro. Otho Watson was chosen as delegate to the Annual Conference. Two letters were granted. Our love feast will be held June 12 at 6:30 o'clock. Three of our aged members have been taken from us during the past month.—Anna Fierheller, R. D. 6, Mt. Carroll, Ill., March 3.

INDIANA.

Akron.—We are now located in the Beaver Dam congregation, which comprises part of Kosciusko and Fulton Counties, and is only a few miles south of where the next Annual Meeting is to be held. This congregation was once very large, but has been reduced to a small membership, without a house of worship, and is under the care of the Mission Board of Middle Indiana. It is in a good farming country and we believe the prospects are good for rebuilding the church. Already a churchhouse has been purchased and we expect to organize a Sunday school and have regular preaching services. We have already been invited to preach in other houses.—J. G. Stinebaugh, Akron, Ind., March 1.

Bachelor Run church met in quarterly council today at the country house, with our elder, A. G. Grosswhite, presiding. Important business came before the meeting, but was all disposed with a Christian spirit. Our elder gave good admonitions to brethren and sisters about going to certain worldly amusements. Bro. William Angle was elected Sunday-school superintendent. Bro. Riley Flora was chosen delegate to Annual Meeting and the writer as agent to locate orphan children.—Mattie Welty, Flora, Ind., March 3.

Bethel.—We closed a series of meetings in Milford Feb. 21. Eld. Geo. L. Studebaker did most of the preaching. Brethren Marshall Deeter, W. B. Vandergriff, and F. Sanger each delivered one sermon. Bro. Studebaker preached twenty-three sermons to interested audiences. Three were baptized and one more applied for membership. The church in general was greatly benefited.—W. R. Deeter, Milford, Ind., March 1.

Camden church met in council Feb. 19, with our elder, Bro. D. M. Byerly, presiding. Two letters of membership were

received. Bro. Byerly was chosen as delegate to Annual Meeting. We decided to hold a series of meetings sometime in the spring.—Eva L. Whitacre, R. D. 1, Portland, Ind., March 1.

Fountain.—Feb. 14 Eld. Peter Houk, of Kokomo, Ind., began a series of meetings at this church in Ripley County, continuing until Feb. 28. He delivered fourteen sermons and held two members' meetings. The weather was inclement, and the roads in a very bad condition, yet there was a small crowd of attentive listeners each evening. Elder Houk labored under the direction of the Mission Board of Southern Indiana, and his very plain preaching for us. We feel that a great deal of good has been accomplished. Fourteen letters have been granted to members who have gone away from here, and some who have remained. We feel that some may be led to accept Christ. We have three mission points at which to preach.—Luther Bedel, R. D. 1, Nebraska, Ind., March 1.

Mississauga.—Bro. Jesse A. Gump, of Churubusco, Ind., began a series of meetings at our Shideler house Feb. 6, but on account of the inclement weather and Bro. Gump's poor health, he returned home after preaching eleven sermons. These were well received, but there were no immediate results.—John F. Shoemaker, Shideler, Ind., Feb. 28.

Pleasant Dale church met in council Feb. 26, our elder, Bro. Geo. E. Swihart, presiding, assisted by Brethren I. E. Warren and D. M. Byerly. Two were received into the church by letter and five letters were granted. Bro. Swihart was elected as elder for another year. Bro. L. F. Yancy was chosen delegate to the Annual Meeting. Bro. P. Thomas Griffith alternate. A minister was chosen to hold a series of meetings for us some time in the fall. We expect Bro. P. B. Fitzwater to hold a week's series of meetings for us in August. Brethren Warren and Swihart remained over Sunday and did the preaching. Feb. 6 Bro. Oscar Neher preached for us. Since our last report Bro. Oliver Dilling has been retained as agent for the Brethren's publications.—Lizzie Baumgartner, R. D. 3, Monroe, Ind., Feb. 28.

Sugar Creek church (east house) met in council Feb. 26, with our elder, Bro. J. B. Bollinger, presiding. Considerable business came before the meeting. Eight letters were granted and four received. Sunday-school officers were elected for the coming year, with Brethren F. W. Rau and John Wise as superintendents. Bro. Henry Neff is our agent for the Annual Meeting.—Cora Rau, R. D. 2, South Whitley, Ind., March 2.

White church met in council March 2, with Bro. L. M. Dunbar presiding. Considerable business came before the meeting. Our Sunday-school officers and teachers were elected for another year. Our love feast will be held June 2, beginning at 2 P. M. All members are arranging to attend the Annual Conference, and can conveniently do so, are requested to stop with us.—Willard Anderson, Darlington, Ind., March 2.

IOWA.

English River.—Feb. 26 the church met in council. The membership was well represented. Our spring love feast was appointed for May 21 and 22, at 2 P. M. Bro. H. W. Coder was elected delegate to Annual Meeting, and W. D. Grove alternate. Bro. Samuel E. Brower was elected president of Christian Workers, and Sister Ollie Coffman, secretary. Brethren W. F. East and H. W. Coder are superintending our Sunday school at English River. Under their instruction the special good lessons we have recently had, has been very interesting and helpful. Our Christian Worker meetings have also been far-reaching and beneficial, showing much care and labor, on the part of those having the work in charge. The results will tell in time and eternity. Several committees were appointed to make some further improvements and around the churchyard.—Peter Brower, South English, Iowa, Feb. 30.

KANSAS.

Independence.—Sunday evening, Feb. 27, we closed a two weeks' series of meetings at this place, conducted by Bro. C. A. Miller. He delivered eighteen sermons. Two were restored to fellowship and one will be baptized next Sunday. We feel encouraged and strengthened in the cause. More members are moving in.—Pella Carson, R. D. 2, Box 8, Independence, Kans., March 1.

Larned.—The report of our Sunday-school meeting, held Feb. 13, comes a week late because of sickness in the home of the regular correspondent, who could not be present at the meeting. Bro. Harvey Brubaker, our Sunday-school secretary, from Monitor, Kans., was with us during Sunday school and preaching services in the forenoon, using the hour for preaching in giving a splendid talk on Sunday-school achievements. In the afternoon a two hour Sunday-school meeting was held. Several Sunday-school topics were discussed and a round table conducted, after which the meeting closed. Bro. Brubaker was also present at our Christian Workers' meeting in the evening, and at the school of the Lord's work. Bro. E. John, of McPherson, was with us in one Sunday's service, when a collection of more than \$26.00 was taken for the support of the Orphanage Society. A collection was also taken for the needy at Wichita, which amounted to \$24.59.—Anna Bowser Hynton, Larned, Kans., Feb. 28.

MICHIGAN.

Onster.—Friday, Feb. 25, was the thirtieth wedding anniversary of Brother and Sister John M. Lair, of the Sugar Ridge church, Custer, Mich. By way of expression of their extended service among our members, about sixty of the members came in upon the unsuspecting couple and spent a very pleasant evening. As a memento of the occasion Brother and Sister Lair were presented with a beautiful couch. An appropriate poem, written for the occasion by Sister Mary Teeter, commemorated their marriage, thirty years ago, and touched upon their long service in the church. The evening was spent in singing. After light refreshments had been served, another song was sung, and while all knelt, short prayers were offered. Bro. Lair, closing, said the crowd joining in the Lord's prayer.—Wm. L. Harter, Custer, Mich., Feb. 26.

Prescott.—Those who are thinking of changing locations, especially ministering brethren, are hereby informed that we are starting a new colony of Brethren here, where the climate is good, the soil is fertile, and the country is rich. It is also a good field in which to labor for the Lord. The climate is good. It has a healthy climate, and crops of all kinds, as well as fruit and berries, can be raised. There are several Brethren here now and more will move soon. Still others are coming to look up homes in the spring. The cost is worth from \$4.00 to \$10.00 per acre. All letters containing an addressed envelope will be answered.—W. F. Mason, R. D. 2, Prescott, Mich., March 4.

MISSOURI.

South St. Joseph.—This mission enjoyed the pleasure of having Bro. T. A. Eisenble with us on last Sunday, who filled both appointments in place of Bro. P. B. Newman who was called to Cabool on business. On Tuesday evening Bro. C. S. Garber preached for us, and one young lady applied for membership. He also preached on Wednesday evening, after which this sister was baptized. Bro. Garber has gone to Mulberry Grove, Ill., to hold a series of meetings.—E. N. Huffman, Sta. D, 602 Ky. Street, St. Joseph, Mo., March 5.

MONTANA.

Whitefish.—Feb. 27 Bro. M. A. Sharp, of Egeland, N. Dak., and Bro. Levi Learn, of Kallispell, Mont., were with us and gave us interesting sermons. Our Sunday school at this place is to be reorganized the first Sunday in January. There was a Brethren Sunday school organized eight miles east of Kallispell the second Sunday in January. The attendance

was good. Our great need, in this beautiful valley, is more workers in the Lord's vineyard. Some came thirty miles for the services today. We should be glad indeed if the ministers for the services today, who pass through, would stop and help us. It will be much appreciated.—Mary C. Davis, Whitefish, Mont., Feb. 27.

NEBRASKA.

Lincoln church held her council last evening, with Eld. S. E. Thompson presiding. Bro. Thompson was chosen delegate to the district meeting. Our communion will be held May 23.—Caroline Brown, 1125 N. 23d Street, Lincoln, Nebr., March 5.

Omaha—Another sister was received by baptism yesterday afternoon. The interest is growing and our evening preaching services are much better attended than they were. There were thirty present at prayer meeting last Thursday night. Last Thursday being Bro. Weaver's birthday, the friends of the Mission came in on Wednesday night and surprised them. They were presented with four nice dining room chairs, as a token of love and appreciation of their devoted services at the home here. We feel encouraged at the outlook for the work here. There is still considerable sickness, mostly typhoid and scarlet fever, prevalent among the people. Several of our members have typhoid fever. Remember us at the throne of grace.—Alice Garber, 2528 Lake Street, Omaha, Nebr., Feb. 28.

NORTH CAROLINA.

St. Paul—Bro. Norman C. Reed, of Ennis, N. C., began a series of meetings at this church Feb. 17, and continued until the 27th, being assisted by our home minister. Four were baptized and one awaits the rite.—Wm. J. Payne, R. D. 6, Mount Airy, N. C., March 1.

OHIO.

Charleston Mission—Bro. Lester Halsey came to us Feb. 12 and assisted in a two weeks' series of meetings, delivering seventeen sermons. The attendance and interest were good, and our members have been strengthened in the cause of Christ. The church met in council Feb. 28. One letter was granted. Our communion will be held April 16. Other business matters were disposed of.—Geo. Kempion, R. D. 6, Chillicothe, Ohio, March.

Junction—Bro. John W. Killian, of Hicksville, Ohio, began a series of meetings at this place Feb. 12, and continued until last evening, preaching twenty sermons in all. Four applied for membership, a young man and young lady, both Sunday-school scholars, and a young man and wife. Since Feb. 27, 1909, Bro. Killian has been preaching here every two weeks. Twenty-one have been received into the church since the Sunday school was first organized, March 20, 1909, and our average attendance for the year was forty-one and a half. The collections amounted to \$29.76. The mission of the North point in Northwest Ohio, with the assistance of the North and South Poplar Ridge churches, we have received two dozen new Hymnals recently, for which we are very thankful. Any one wishing a place in which to work for the Master will find an opening here.—Dora A. Font, R. D. 10, Box 40, Defiance, Ohio, March 2.

Lorain church met in council Feb. 22, with Bro. Jacob Cooch presiding. Bro. U. R. McCorkie was also present. Bro. Isaac Frantz closed a series of meetings at this place Feb. 21. He preached eighteen strong sermons. The meetings were hindered somewhat by the unfavorable weather. Had there not been a cessation, but several were very near. Had the meetings continued, no doubt there would have been visible results. Bro. Frantz was compelled to return to his home on account of sickness in his family.—Allie Helman, Dawson, Ohio, Feb. 28.

Notice—All the churches in Southern Ohio and all individuals who are banished with reference to the Brethren's home at Greenville will please note the following: We urge that the elders in charge of the above named churches take up the matter and see that their dues are sent in on or before April 1, 1910, as the secretary's books will close on that day, to make our district and conference dues. We do not wish to report any delinquencies.—A. B. Miller, Sec.-Treas., Eldorado, Ohio, March 3.

Oakland church met in council Feb. 16, with Bro. J. H. Christian presiding. Two letters were granted and one received. Bro. J. H. Christian was elected delegate to the Annual Meeting, and Brethren H. Z. Smith and S. S. Halladay to the district meeting. Brethren D. R. Royer and John Elkember were with us at this time. Our love feast will be held May 21.—Marla Miller, Bradford, Ohio, Feb. 23.

Richland—By the request of the Brethren we began a series of meetings in our congregation Feb. 13, and continued two weeks. Attendance and interest were good. The teaching was entirely along doctrinal lines and was well received. We feel encouraged and believe good has been accomplished. Our council convened March 1. We decided to represent by delegate at district conference. Our love feast will be held June 18, at 10:30 A. M.—Ira E. Long, Mansfield, Ohio, March 5.

Woods church met in council Feb. 26, Eld. D. M. Brubaker presiding. Eld. Eli Holmes will represent us at our next Annual Meeting. We appointed a committee to work up a singing class, in which to teach our young people the rudiments of music. Since our last council meeting, we missed one letter to the district meeting. The church donated over \$90.00 towards building a meetinghouse at Akron, Ohio. The Thanksgiving offering of \$25.00 was also donated to the above purpose.—Mary Brubaker, Wellersville, Ohio, Feb. 28.

OKLAHOMA.

Elk City—We have now completed arrangements for the dedication of our new churchhouse the third Sunday of April. Bro. Chas. A. Miller, of Westphalia, Kans., will serve us, and also hold a series of meetings. Our love feast will be held the same evening of the dedication, April 17.—J. F. Neher, Elk City, Okla., Feb. 26.

New Hope—Brethren George W. Landis and A. A. Hartman began a revival Feb. 19 and continued until Feb. 27. The meetings were well attended, considering the inclemency of the weather. We also held a council recently. Four letters were received and one granted. Bro. A. J. Detrick was chosen as our elder. Our church is in good working order and much encouraged. The writer was chosen as church correspondent and Messenger agent.—David J. Bowman, McComb, Okla., Feb. 28.

Prairie Lake—Our love feast will be held in the Brethren church five miles east of Waynoka, Okla., March 26.—J. C. Ninninger, Waynoka, Okla., Feb. 28.

Prairie Lake—Jan. 21 Bro. Ninninger came to the Valley Green schoolhouse in the southern part of the congregation, and preached for us. He delivered twelve sermons. Good interest was manifested in the meetings. We missed one night on account of bad weather. There are only five members at this place and we felt encouraged to have these meetings. Before Bro. Ninninger came, Bro. Joseph Glick was here and preached several sermons. We are always glad to have Brethren with us.—Cordis A. Sale, Alina, Okla., Feb. 21.

Read—The writer left New Hope church Feb. 28, and commenced a series of meetings at the Oak Grove church March 1, continuing one week. Bro. A. A. Hartman and the writer are doing the preaching. The members here are in need of a minister. If those passing through Davenport, Okla., would stop and preach for the district, it would be much appreciated. By writing to C. Niccum, R. D. 8, he will meet you at Davenport. There are about twelve members here.—G. W. Landis, R. D. 2, Read, Okla., March 2.

OREGON.

Cogdill Valley—We recently closed a two weeks' series of meetings, conducted by the home ministers. Much interest was manifested, and the meetings built up spiritually. One was baptized. A children's meeting was held on Sunday, Feb. 27, at 11 o'clock, by Bro. Thomas Barklow.—J. F. Stevens, Myrtle Point, Oregon, Feb. 28.

PENNSYLVANIA.

Altoona—Bro. J. J. Shaffer, of Berlin, recently held a two weeks' series of meetings for us, beginning Jan. 7 and continuing until the 23d. Three were baptized, and the interest was growing.—Emma Kantner, 807 Second Avenue, Altoona, Pa., March 1.

Chiques church met in council Feb. 28. Considerable business was disposed of. Eld. J. H. Longenecker was present and assisted in the work. Four letters of membership were granted, also one to our elder, Bro. S. R. Zug, making five in all. Our love feast will be held May 24 and 25, at Chiques, at 1:30 P. M. The church decided to build a shed for our meetinghouse this spring.—Henry S. Zug, Mt. Hope, Pa., March 2.

Fairview church met in council Feb. 26, Eld. W. H. Holsinger presiding, assisted by Bro. J. H. Brumbaugh. Our love feast will be held May 28. One certificate was received. Brethren W. H. Holsinger and J. H. Brumbaugh will represent us at the district meeting, and the writer at Annual Meeting. We have the matter of building a churchhouse in Williamsburg under consideration.—J. B. Snowberger, Shellytown, Pa., Feb. 28.

Farmers Grove—Jan. 29 Bro. D. A. Foust, of Mercersburg, came to this place and preached three excellent sermons. It was greatly desired that he continue for some time, but he may be back and take up the work in the near future. He was sent here by the Mission Board, though he is a member of the Board himself. Feb. 19 he returned and preached thirteen sermons and one funeral sermon. His discourses were largely along doctrinal lines. Outsiders spoke well of his work and commended him for preaching as well as practicing what he believes.—I. Cripe, Honey Grove, Pa., March 2.

Lower Cumberland—Three more were added to the Lower Cumberland congregation, Feb. 19, by baptism at Boiling Springs, Pa. Sunday, Feb. 13.—Clarence E. Long, Mechanicsburg, Pa., March 1.

Mounville—Bro. Kihlfeher, of Ephrata, came to our East Petersburg house Feb. 5, and held a two weeks' series of meetings for us. The attendance and interest were good.—Milton G. Forney, Lancaster, Pa., March 5.

New Enterprise—Eld. C. B. Smith, of Red Cloud, Nebr., closed an interesting series of meetings at this place March 1. The church has been strengthened, seventeen were received by baptism, and there is one more applicant.—C. L. Buck, New Enterprise, Pa., March 2.

Philadelphia (Bethany Mission, 3255 Kensington Avenue).—Sunday evening, Feb. 20, Bro. L. M. Keim preached at this place and at the close of the services, the Brethren of the Mission received a large donation of clothing from the Green Tree church at Oaks, Pa., which was greatly appreciated and needed.—Mrs. Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., Feb. 25.

Philadelphia (First Church of the Brethren, Dauphin Street, above Broad Street).—Feb. 6 and 13 we had the pleasure of having Bro. D. W. Kurtz, of Juniata College, preach for us. Feb. 20 our former pastor, Bro. T. T. Myers, filled the pulpit. He remained until Monday, to preach the funeral of Sister Anna E. Leedy, a niece of Sister Mary S. Geiger, with whom she had her home, and whose companion she had been for many years.—Mrs. Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., Feb. 26.

Shamokin—We opened a series of meetings at this place Feb. 19, conducted by Bro. James B. Shisler, of Harleysville, Pa. Although the membership is small at this place, good interest was manifested. He preached eleven good sermons while with us. The meetings closed Feb. 26.—Emma Kraft, 600 W. Pine Street, Shamokin, Pa., March 4.

Sidney—The writer came here Jan. 20 and began a series of meetings the same evening, which continued until Feb. 16, closing with a communion. The attendance was good, also the interest. We are sure that the Mission Board of Southern Ohio did the right thing when they secured the services of Bro. S. Z. Smith and wife for the Sidney Mission. They are both well qualified for the work. Sister Smith superintends the Sunday school very successfully. The church in general, at this place, is in good condition. They have a number of young members who will be a power for good. Twenty-eight were added to the church.—J. M. Mohler, Lewisport, Pa., Feb. 23.

West Greentree—We began a series of meetings Feb. 12, at Rheems, which continued two weeks. Bro. Milton Forney labored for us. He held forth the Word with power. The meetings throughout were fairly well attended, and good interest was shown. One was received into the church. March 1 our council convened. Our elder, Bro. D. M. Eshelman, presided. Considerable business was pleasantly disposed of. It was decided to pay the expense of the Sunday schools out of the church treasury, which heretofore had been collected by appointed solicitors. More than a dozen certificates were granted to members moving into other congregations. Several others are to be granted later. Our love feast will be held June 13 and 14 at Greentree. Our delegates to the Annual Meeting are Brethren D. M. Eshelman and Hiram Kaylor, and to district meeting, Brethren Nathan Martin and S. S. McDannel.—S. R. McDannel, Elizabethtown, Pa., March 4.

VIRGINIA.

Bethlehem—Eld. D. A. Naft began a series of meetings at this place Feb. 21 and, on account of bad weather, the meetings closed the following Sunday, Feb. 27. Bro. Naft preached seven sermons and while with us he and his wife visited in the homes of several of the Brethren and friends. The meetings were well attended, considering the unfavorable conditions, and we have reason to believe that the church has been built up spiritually. We met Feb. 27, before preaching services, and organized our Sunday school at this place, with Bro. J. L. Sink as superintendent.—N. C. Peters, Boone Mill, Va., March 1.

Correction—In my report from Barren Ridge congregation, I should have named, as delegates to district meeting, Brethren C. L. Alley and John Hansberger, instead of Bro. Darlus Drumbreller.—Wm. H. Coffman, R. D. 2, Fishersville, Va., Feb. 28.

Middle River church met in council Feb. 26, with Eld. C. F. Clory presiding. Considerable business was disposed of. One query was sent to district meeting. Delegates to Annual Meeting are Eld. A. B. Early and A. C. Miller. Delegates to district meeting are Bro. J. F. Miller and Bro. D. C. Cline. It was decided to build an additional room to our churchhouse for the use of the Sunday school and other purposes. Our love feast will be held May 14, at the Middle River house.—J. F. Miller, Groveton, Va., Feb. 28.

Notice—Our love feast will be held at the Timberville church, in the Flat Rock congregation, in the Second District of Virginia, on April 30.—A. C. Garber, Timberville, Va., March 2.

Peters Creek congregation met in council Feb. 19, Eld. D. C. Naft presiding. Three letters of membership were received. Four others were received by letter since our last report. Our Sunday school has been reorganized for the

year, with Bro. J. H. Wimmer superintendent.—Mildred Naft, R. D. 3, Roanoke, Va., Feb. 21.

Timberville church recently met in council. The forenoon session opened at 10:45 in the usual manner, with Bro. J. W. Myers as chairman. The topic, "Which is More Important, Foreign or Home Missions?" was discussed in an interesting manner by both visiting and home brethren. After prayer by Bro. L. D. Wakeman the meeting adjourned. In the afternoon Eld. B. W. Neff presided. The meeting was opened by Bro. J. S. Roller. The minutes of the last meeting were read and adopted by sections. Four letters were granted. A committee was appointed to arrange for the division of the congregation into three districts. It was accepted at Timberville. The ministers will fill appointments as heretofore until the aforesaid proposition will have been submitted to the churches at regular council for acceptance or rejection. Brethren J. H. Garber and B. W. Neff were elected as delegates to the Annual Meeting, with Brethren S. D. Long and J. Frank Good as alternates. Brethren J. D. Harpino and S. D. Long will represent us at district meeting, with Brethren J. W. Myers and D. S. Wampler as alternates. The following committee was appointed to arrange for district meeting to be held at Timberville, Va.: D. S. Wampler, D. H. Zigler, J. H. Hoover and J. W. Grims. Our love feast will be held at Timberville April 30. The meeting was closed by Eld. D. H. Zigler.—Austin C. Garber, Timberville, Va., Feb. 26.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

FROM FULTON AVENUE CHURCH, BALTIMORE, MD.

Measles? Yes, that is what came to 1607 Edmondson Avenue as the partial result of a visit from the Emmerts, missionaries now home on a furlough. But that is not all their visit meant to Baltimore. We are happy to say that, while being held in our home, on account of the sickness of their little son, we did not allow Brother and Sister Emmert to remain idle, for, after giving us five excellent meetings, arrangements were made to conduct a series of meetings, beginning Feb. 16, and closing the 27th. The meetings were attended with unusually good interest, and on Thursday morning, Feb. 24, by permission of the doctor, the Emmerts were off for other engagements that were pressing. Thus the meetings were left unfinished with one applicant for baptism. The home workers then continued the meetings till the evening of Feb. 27. One of our dear little Sunday-school scholars was received into the fold of Christ by baptism, and two more applicants are awaiting the sacred rite, one of whom will likely be baptized before this is published.

From Master Lloyd R. Emmert, Master J. Edmund Geiser, about the same age, took the measles, and a double siege of sickness and isolation was part of the result of loved ones from India coming in close touch with Baltimore. But listen! When the doctor pronounced the case measles, I said, "There is a blessing in this somewhere, and we shall not run from trouble when it crosses our path while on duty." And while we could not see the blessing fully from the beginning, we see it plainly now, and do, with joy in our hearts, thank God for the sweet and precious stay of the Emmerts in our home. And now, while our boy would likely have come in touch with this sickness sooner or later anyhow, by God's love to us, he is about over it, and as a further offset we are unspeakably happy in remembering this as the occasion when our own daughter gave her heart to Jesus.

Other tokens of love, received since our last letter: \$2.48 from Lewistown Sunday school, Pa., per J. D. Elinger; \$2 from Annie Brice, per Mr. Hooper, Pasadena, Md.; a friend, \$10; Lewistown Sunday school, Pa., per Banks Moist, \$3.03. For these donations we thank God.

Several of our aged members have been unable to attend services for some time past, on account of sickness. They are missed in the public worship, as are all regular attendants when kept from meeting with the saints in God's house. Oh, that we could give more time to the care of God's children in this city! We ask the prayers of our Beloved Brotherhood.

To the members of our District, Eastern Maryland, we would say, Any help you can send us will be very thankfully received for Christ and the church. J. S. Geiser, 1607 Edmondson Ave., Baltimore, Md., Feb. 28.

SOME SALOON FRUITS.

We are thankful to see the prohibition wave sweeping over our country, for the evils of the saloon are found on every hand.

About a week ago the writer was talking with a young married man in the neighborhood, the father of a little boy, scarcely more than a year old, and a little girl less than three years of age. This man brings home liquor by the keg and by the case, and he told it himself that he gives it to his children, to the extent that they get drunk. He says the girl begins to refuse it, but the boy drinks and gets quite drunk. We called his attention to the awful danger to which he was subjecting his children. We told him that his son, by his father's influence, will become a habitual drunkard and fill a drunkard's grave, and worse than that, will go to a drunkard's hell. We also told him that he, the father, would be to blame, and that his son's blood would be required at his hands. If he, however, would protest against this terrible evil, and do all in his power to lead his son aright, then, if the boy became a drunkard, he would be clear. This young man is a professor of religion. We talked and reasoned with

Freesoil, Mich., Feb. 19.

The third number in the lecture course will be given

and 11 days. He was married to Mary E. Jones June 1879. To this union were born nine children, six of who preceded him. His wife, one daughter, two sons, two brothers, three sisters, one half brother and one half sister survive. He united with the church at Linville Creek in 1871.

church, Delaware County, Ind., Jan. 30, 1910, aged 79 years and 10 months and 19 days. When young she came with her

ents to Delaware County, Ind., where she was united in marriage to Jacob Snider Oct. 16, 1853, who died on a ship as a Union soldier May 12, 1864. To this union were born two sons, one of whom is dead; the other resides in Butte Valley, Cal. About 1867 she was united in marriage to Bro. John H. Rarick, of Miami County, Ohio, who moved to Delaware County, Ind., about three years later, where he died April 6, 1890. To this union one daughter was born who survived. She united with the Church of the Brethren about forty-five years ago, and received the anointing during her last sickness. One sister, two children and six step-children survive. Services at the church by Eld. J. E. Branson, assisted by Rev. Burnsworth of the Progressive church, Feb. 2. About this time a telegram from the son, stating that he was well on the way, but could not reach here before night, caused the interment to be deferred. Consequently short service was held at the home of the daughter, near the church, by Eld. A. C. Young, the next day, after which interment was made. John F. Shoemaker.

Boyer, Bro. Augustus, born Oct. 11, 1823, in Milford County, Pa., died at the home of his daughter, Sister Katie Baum, in the bounds of the Shannon church, Carroll County, Ill., Feb. 20, 1910, aged 81 years, 4 months and 9 days. He was married to Mary Ann Eogenier. To this union were born three daughters and two sons. His wife and two daughters preceded him. Two brothers, two sons and one daughter survive. He was a faithful member of the Brethren church for many years. Services by the writer, Jacob Delp.

Settle, Sister Lydia, nee Gish, was on Feb. 22, 1910, laid to rest in the George Gish family graveyard, three miles east of Roanoke City, Va. Sister Lydia Gish Settle was a first cousin of James R. Gish, of Illinois, deceased. George Gish, her father, was a brother of Christian Gish, the father of James R. Gish. Sister Settle was born five miles north of Roanoke, July 7, 1832, and died Feb. 20, 1910, aged 77 years, 7 months and 13 days. She was one of fourteen children. 7 months and 13 days. She was one of fourteen children. She and all but two have preceded her to the other world. She united with the Brethren church in 1864, having been baptized by Eld. B. F. Moomaw. She remained faithful until death. Her marriage to Joseph Settle took place Sept. 20, 1871. He died Sept. 6, 1876. They had but the one son, and he was killed in the riot in Roanoke in 1893. She had her share of trials in life, having been blind for thirty-five years. She suffered much. Four years ago, being dangerously ill, she was anointed by Eld. T. C. Denton and the writer, and she regained her health. She selected her own funeral text, "I have fought a good fight." The funeral services were conducted by Eld. S. Crumacker. Emory Crumacker.

Shank, Bro. Hezekiah, died in the bounds of the Falling Spring church, at Shady Grove, Pa., Feb. 21, 1910, aged 78 years, 1 month and 15 days. He was a member of the church for many years. His first wife was Sister Annie Royer. To her he had three children. His wife and three children preceded him several years ago. In 1897 he was united in marriage with Sister Annie Hollinger, who, with seven children, survives. Four of the children are members of the Brethren church. Services at the house by Eld. Wm. A. Anthony, and at the church by the writer. Interment in the cemetery at Prices church. Wm. C. Koonz.

Shook, Sister Hannah, nee Bottorff, born Sept. 11, 1845, died at her home in Wenatchee, Wash., Jan. 18, 1910, aged 64 years, 4 months and 7 days. She was married to Daniel Shook, April 2, 1866, to which union were born seven children, of whom five preceded her. Sister Bottorff united with the Church of the Brethren in 1871, and lived a devoted Christian life. Her husband, one son, one daughter, four brothers and one sister survive. Services by Elders J. E. Appel, J. E. Appel, and S. F. Henricks, at the Union church, west of Plymouth, Ind. Interment in the adjacent cemetery. A. Laura Appelman.

Stump, Bro. William H., died of rheumatism and heart trouble at his home, near Mt. Vernon church, Augusta Co., Va., Feb. 12, 1910, aged 34 years, 4 months and 1 day. He was married to Bettie Kindig. Both have been members of the Church of the Brethren for a number of years. His wife, four small children, an aged father, three brothers and three sisters survive. Services at the Mt. Vernon church by Brethren S. I. and G. B. Flory. Interment in Mt. Vernon cemetery.

Ulrich, Sister Magdaline, nee Wright, born in Henry County, Ind., Feb. 3, 1843, died at her home in Henry County, Ind., in the bounds of the Buck Creek church, Feb. 10, 1910, aged 67 years and 7 days. She was united in marriage to Martin Ulrich March 20, 1860. To this union were born five sons and two daughters, one son dying in infancy. Sister Ulrich united with the Brethren church about thirty-five years ago, and has since lived an exemplary Christian life. Services at the White Branch house by Eld. L. W. Teeter. Text, 2 Tim. 4: 7. Phebe E. Teeter.

Unstead, Samuel, born May 13, 1862, died of apoplexy, at his home in Berlin, Ohio, Jan. 24, 1910, aged 47 years, 9 months and 11 days. His death came suddenly. He had been working all day in the coal mine, had eaten a hearty supper, and was, apparently, in usual health, but died soon after, while sitting in his chair. He was married to Lizzie Deets in 1877. To this union were born two daughters, one of whom preceded him. His wife and one daughter survive. Services by Rev. J. M. E. church, and Rev. Fred Mast, of the Mennonite church. Sarah Middaugh.

Werking, Bro. David, son of John and Catharine Werking, born Dec. 27, 1842, in Bedford, Pa., died in the Nettle Creek congregation, near Hagerstown, Ind., Feb. 12, 1910, aged 67 years, 1 month and 15 days. He was married to Caroline Rowe Oct. 8, 1865. May 28 he, with his wife, joined the Church of the Brethren, in which he lived a faithful and exemplary Christian life. He was afflicted, more or less, for a number of years. Two weeks before his death he was anointed. His wife, two brothers, two sons and three daughters survive. One daughter preceded him in childhood. Services at the Brick church, by Eld. L. W. Teeter, assisted by Eld. Abram Bowman. Text, 1 Cor. 15: 57. Interment in the cemetery near by. Chas. W. Miller.

Wickert, Bro. Nicholas, born in Dittershausen, Germany, April 14, 1823, died at the home of his son, Conrad Wickert, near Ipava, Ill., Feb. 3, 1910, aged 86 years, 10 months and 19 days. He was married to Barbara Elizabeth Weber Nov. 20, 1847. Jan. 1, 1866, they came to America, and located in Pleasant Hill, near Ipava, Ill., where they resided until death. Bro. Wickert united with the Church of the Brethren in 1883 and was a faithful member in the Woodland congregation. One daughter and three sons survive. Services at the Woodland church Feb. 6, by Bro. Cyrus Bucher, assisted by Bro. Chas. Walters. Text, John 14. Interment in Stambaugh, near by. J. W. Gish.

Wise, Bro. Emanuel, born March 4, 1850, died near Versailles, Ohio, Feb. 14, 1910, aged 59 years, 11 months and 10 days. He united with the Brethren church many years ago, and remained faithful to the end. His wife, three daughters, one son, three brothers and one sister survive. Services at the Oakland church, by Brethren J. H. Christian and H. Z. Smith. Interment in the adjacent cemetery. Maria Miller.

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NOTES NOT CLASSIFIED

Goshen (West Side).—The church at this place met in quarterly council March 5 with our elder, C. A. Huber, presiding. Five letters were granted and seven received. Delegate to Annual Conference, Bro. C. A. Huber; alternate, Bro. William Hess. Our love feast will be held May 21, at 6 P. M. Special council called for Thursday evening, March 24, at 7 o'clock.

—Ole Brumbaugh, Goshen, Ind., March 5.

Fostoria.—Feb. 23 Bro. S. Z. Smith, of Sidney, Ohio, began a series of meetings for us. He remained till the evening of March 7. Fifteen sermons were preached. Three young men were baptized, the members much encouraged, and we believe that they are counting the cost. The interest and attendance were good, considering that, in the early stage of the meetings, the messes broke out among us, and that, too, in the homes of some of our best workers. One family of seven children were all down at once, and several other families of the Brethren were all sick. There are between four and five hundred cases in this city and about sixteen of those are among our people, thus making the attendance small during the last week. Bro. Smith is an able and fearless expounder of the truth, and we hope that when circumstances are more favorable, he may come to us again. Sister Smith spent a few days with us during the meetings, which we appreciated very much. We are very much in need of a new churchhouse here, and we hope and pray that steps may be taken in that direction in the near future.—Lydia Dickey, Fostoria, Ohio, March 6.

Springfield congregation met in council March 5, with our elder, Bro. T. L. M. Brethren I. N. Shanour and Orson Marshall are our Sunday-school superintendents, and Sister Nora Boyd, secretary. Bro. P. B. Filzwater, of New Market, Chester, met with us recently and delivered a lecture on "First Corinthians." He will deliver four more in April.—Etta Elson, Wawaka, Ind., March 7.

Jonathan Creek.—Eld. D. M. Garver, of Trotwood, Ohio, came to this place Feb. 12, to hold a series of meetings, but, on account of the inclement weather and drifted roads, he only remained a few days. He did some very acceptable work, however, while with us. Eld. D. M. Brumbaugh, of Wellsville, Ohio, is expected to fill our appointment March 13. This church is without a resident or traveling preacher at present. Any one desiring to change location is invited to correspond with the writer.—J. S. Leckrone, Somerset, Ohio, March 7.

Ludlow church met at Pittsburg in council March 5. Four letters were received and one granted. Our membership now numbers 382. A memorial was passed to present to our State Senator and Representative, appealing to them to vote against certain pending measures that threaten the effectiveness of the present county option law. Eld. Jesse Stutsman and Bro. I. N. Binkley are delegates to the district meeting, and Eld. Jesse Stutsman and Bro. Lawrence Kreider to our Annual Conference. Eld. Geo. D. Zollers, who is now assisting in a series of meetings at Georgetown, was with us.—Levi Minnich, Greenville, Ohio, March 5.

Santa Fe.—Feb. 13 Bro. J. W. Klison began a series of meetings, and preached for more than two weeks. There were no accessions, but some are considering the matter seriously. On account of sickness and the bad condition of the weather and roads our attendance was small.—John E. Miller, Loree, Ind., March 5.

Packs Branch.—Brethren J. A. Riner and E. L. Clower preached for us on Saturday night, Feb. 26; also on Sunday at 11 A. M. and Sunday night. One was baptized at 2 P. M., by Bro. Riner.—D. E. Bolen, Packs Branch, W. Va., March 3.

Clifty.—This is a mission point, about twenty miles east of the Pleasant View church. Bro. James W. Rogers, of Bragville, W. Va., came to us Feb. 26 and preached three excellent sermons, on Saturday evening, Sunday morning at 11 o'clock and also on Sunday evening. One brother, who had been a member of the Methodist church for forty years, was baptized just after the morning services. The harvest is great at this place and we need your prayers in our behalf.—Mary Crist, Clifty, W. Va., Feb. 28.

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

The work of the Ogden Mission continues to move slowly, but we believe ever upward and onward. Our workers, the Sunday school, and the entire neighborhood as well, miss from among us the presence of our departed Sister Manners, but her life here has left a heavenly benediction.

Jan. 23 the Sunday-school attendance was 122 and on Sunday, Jan. 30, it was 120. We now have a school thoroughly organized, with ten classes. The primary department is conducted separately and is under the direct care of Sister Eva Lichty, formerly of Waterloo, Iowa. Her assistants are Sisters Hinz and Gregory.

We are so glad for the improvement in the general conduct of the scholars of the school. Ever since Extension Sunday, when the schools of the Brotherhood united in prayer for this work, we have noted this improvement, and we thank God and praise his name.

On the evenings of Feb. 23 and 24 we were favored with illustrated temperance lectures by Bro. W. R. Miller. Since that date the Christian Workers have had a special temperance program. We are trying to do our share in the fight, now in progress in this great city, as we near election day, April 5, when the voters here shall be called on to vote on the question, "Shall this city become antislavery territory?" Let our Brotherhood unite in prayer that the forces of righteousness be victorious in this battle against rum.

During the year of 1909 the Ogden mission school had an average attendance of 85, with total collections amounting to \$176.53. That looks like the mission was really interested in its own work, does it not? The school is contributing regularly to the work of the General Temperance Committee, for it appreciates fully the importance of the work in their hands.

The prospects of the future here brighten each day. May we continue to have the support of those who love the Lord Jesus and we pray to be ever led by his Holy Spirit.

Chas. W. Eisenbise.

1811 Clifton Park Ave., Chicago, March 7.

FORSAKEN COUNTRY CHURCHES.

In Gospel Messenger, No. 7 there appeared an article on the above subject that brought very vividly to my mind a condition with which I was brought face to face.

I was called upon to hold a series of meetings. Upon coming into the congregation I found the true condition of a neglected country church. There were twenty-five or thirty members living there, with two comfortable churchhouses. One, especially, was located in a town where there are no other churches except a Methodist church. Here the Brethren have a neat, commodious house, but no one to look after the spiritual welfare or needs of the people. In all my experiences I have never found a people that were so eager and anxious for the Word as they are at this particular place. There had been no preaching here by the Brethren for five months, and no Sunday-school organization, though there were plenty of young people who expressed a desire to have Sunday school. The question arose in my mind, Who is responsible? A further investigation brought to light the lamentable fact that for many years this church seemed to prosper fairly well with but one minister. Now he is far advanced in years, almost blind, and unable to see to the wants of the church. If this church had, years ago, elected to the ministry some of her younger brethren, this sad condition would not prevail.

This is but one of the conditions, found in many of the neglected country churches. Too many, yea, entirely too many, of the churches today, in the Brotherhood, excuse themselves by saying, "We have no material." When we hear a church making remarks like that I fear that the members are not willing to take the Lord into their confidence nor do they allow the Spirit to dictate unto them. "Give the Lord a chance" to call, and in many instances, instead of neglected, run-down churches, we will have prosperous, wide-awake, living congregations. Martinsburg, Pa., Feb. 14. F. R. Zook.

WHITE ROCK CHURCH, NORTH DAKOTA.

Feb. 12 we met in council, with our elder, Bro. J. E. Joseph, presiding. At this meeting we granted ten letters of membership to members who intend to settle in Canada in the spring. This reduces our membership considerably, but we trust that the loss in numbers may be more than made up by an increased zeal for the Lord's work, on the part of those who remain, so that it will not materially retard the progress of his kingdom at this place.

The yearly report of our Sunday school for 1909 was given as follows: Average attendance during the year, 35; average offerings, \$137; total offerings, \$71.58; amount carried over from 1908, \$6.38; total expenses, \$39.02. Balance on hand at the close of the year, \$38.94. Early in the year Bro. Joseph purchased Bibles and gave one to each of our members who were willing to invest the price of the Bible, fifty cents, for the summer, agreeing to place the entire amount, received from the investment, into our church treasury in the fall, to be used for local expenses. Nineteen Bibles were thus disposed of, and the \$9.50 was invested as the different ones deemed best. Some bought potatoes, others onion seed, with their fifty cents. Others raised chickens, and one sister made butter to sell. Other methods of investment were also employed. One and all did the planting and watering, as it were; then trusted in the Lord to increase those things which they had dedicated to his cause. As a result of these investments a total of \$80.75 was handed to our treasurer at the end of the year. Comparing these figures with what we have done in former years, we find that the year 1909 was the banner year for both the Sunday-school and church work at this place. May we continue to give willingly and liberally of the means with which the Lord entrusted us, for the maintenance of his cause, and may the spiritual part of our work ever keep pace with the financial!

Joseph D. Reish.

Denbigh, N. Dak., Feb. 15.

ANNOUNCEMENTS

DISTRICT MEETINGS.

March 24, Southern California, at Long Beach.

March 30, 8 a. m. Western Pennsylvania, in the West Johnstown congregation, at Roxbury house.

April 7, 8, Second District of Virginia, at Timberville.

April 12, 8 a. m. Southern District of Ohio, in the Donnels Creek church country house.

April 13, 14, Eastern District of Pennsylvania, in the Spring Creek church, Annville house.

April 13, 14, Southern District of Pennsylvania, in the Waynesboro church.

April 15, First District of Virginia, at Cooper Hill church, Floyd Co.

April 16, Northwestern Ohio, in the Sugar Creek church, near Lima.

April 18, 9:30 a. m. Eastern District of Maryland, in the Washington City church, D. C.

April 20, Middle Pennsylvania, in the Riddlesburg church, on H. and B. T. R. R.

April 20, 21, Middle Maryland, Long Meadow church, Beaver Creek congregation.

LOVE FEASTS.

Illinois.

March 26, Mulberry Grove.

Kansas.

April 23, 6 p. m. Kansas Center May 7, Monitor.

Maryland.

May 14, 2 p. m. Meadow Branch May 15, Denton.

Missouri.

April 16, Oak Grove.

May 14, Rockingham.

Ohio.

April 16, Charleston Mission.

Oklahoma.

March 18, Bright Star

March 26, Prairie Lake.

April 17, Elk City.

Pennsylvania.

May 14, 4 p. m. Pleasant Hill, at Pleasant Hill house.

May 14, 15, 10:30 a. m. Antietam (Price's).

Virginia.

April 30, Timberville, in Flat Rock congregation.

May 14, Middle River.

West Virginia.

May 14, Pleasant View, at Chestnut Grove house.



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Vol. 49.

Elgin, Ill., March 19, 1910.

No. 12.

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AROUND THE WORLD

THE possibility of a war between the United States and Japan is a favorite theme for those who see a pre-text for war in every cloud that darkens the political horizon. While it is true that the pending difficulty in Manchuria may have elements of danger, there is no cause for alarm, so far as the United States and Japan are concerned. The Japanese officials have repeatedly voiced the most pronounced expressions of friendship for this country, and the recent declaration of Secretary Knox assures us that on our part "there is not the slightest likelihood of any trouble with Japan." There is no reason why the harmonious relations of the two countries should be, in any way, disturbed.

It now appears that the recent order of Chicago's mayor, forbidding the sale of liquor in disorderly resorts, except under a city license costing \$1,000, annually, is proving to be one of the hardest blows ever struck against the organized forces of vice. Heretofore most of the disreputable houses sold liquor under a federal license. Now, since the expense of a city license must be incurred, many resorts will be forced to go out of business. A similar plan practically abolished the red-light district of Des Moines, Iowa. If any one doubts the close alliance of the liquor traffic and vice, let him but study the problem in our large cities. Every blow struck at one is a material detriment to the other. Both are foes to morality and decency, and are doomed to fall before the increasing army of home protectors.

WHILE every loyal citizen is supposed to be subject to the "powers that be," paying his taxes as they are imposed upon him, it now appears that only seventy-five per cent of the corporations who come under the provisions of the lately-imposed "corporation tax," have responded to the demand. Iowa claims the honor of being the most law-abiding State, nearly all its corporations having complied with the specifications of the new law. Localities in the extreme West are the greatest offenders in non-compliance, San Francisco being represented by three thousand corporations on the delinquent list. So far the tax has yielded a revenue of thirty millions, but if the tardy corporations are forced to pay both tax and fine, a minimum of forty millions, and a maximum reaching four hundred millions, may be exacted. It is no credit to corporations,

especially those controlled by professed Christians, to evade the just payment of taxes. When requested by the powers ordained of God all should pay "tribute to whom it is due."

OF far-reaching importance is the proposed movement to use our public schools as centers of social and moral influences. In Chicago it is planned to reach the mothers by Saturday afternoon meetings in the various school buildings, instructing them in all that makes for the betterment of the home. In the evening there are to be meetings for children and young people, instructing them in manual training, gymnastics, etc. Other cities and towns are introducing similar movements. Underlying all of these efforts is the desire to supplant the dance hall and other places of doubtful propriety by something that will elevate and lead to a higher plane of life. Such attempts at improvement are commendable indeed.

ONE of the leading organs of the liquor trade, *Bonfort's Wine and Spirit Circular*, plunged into the depth of despair by the precarious prospects of the business it fosters, cries out pessimistically, "The saloon business is doomed unless the laws are so altered as to rid the trade of the disreputable elements." Judging the future by the past, there is just reason for the note of alarm sounded by the promoters of the saloon. In the three States of Ohio, Indiana and Illinois, alone, there have been enough saloons closed to extend a solid line along a street thirty-five miles long. There has been \$50,000,000, annually turned from this traffic into legitimate channels of trade,—enough to give 50,000 families an income of \$1,000 a year. This money has gone into raiment and food, and the betterment of American homes. Let there be no halting in the onward march of temperance!

SENSATIONAL journalism has become so firmly entrenched in the various communities of our land that it is an uphill task to raise a voice of protest against it. Some of the prominent men of today are made and also unmade by the powerful influence of these journals. A reporter for one of these papers was recently rebuked by a public official, because of the evident misrepresentation of the plain facts in a certain occurrence. The reporter excused himself by saying: "Sensationalism is part and parcel of the work of every newspaper reporter. The people demand something spicy, and will have it." It is this very desire to gratify perverted and morbid tastes, that leads not only reporters but even ministers to do some very strange things. In order to draw a crowd and tickle the ear, some of the popular ministers turn the pulpit into a lecture platform, to the utter neglect of the Word and its teachings.

MUCH interest has been aroused by the recent law passed in Iceland, under which the manufacture of all intoxicating liquor on that island is strictly prohibited. Another law decrees that after January, 1912, all importation of spirituous or fermented liquors, except for medicinal or industrial purposes must cease. A vigorous protest was raised against this last measure by several interested European nations, but Frederick, King of Denmark, took great pleasure in signing the bill, by which Iceland, a Danish dependency, is freed from the shackles of the drink evil. Denmark's ruler rejoices to be the first European monarch to sign a prohibition measure, and would be glad to do it for his own country, should they so elect. This commendable action is in sharp contrast to the arbitrary act of Russia's Czar in his veto of Finland's prohibition bill, by which that country had hoped to achieve a notable victory for temperance.

WHILE it is generally supposed that ultra-liberalism is rampant in Germany, there is still a very respectable remnant that utterly refuses to be contaminated by the atheistic philosophies of Haeckel and men of his stamp. A recently-formed organization of scientists, under the leadership of Prof. A. Brass, is making special efforts to prove that the best and most authoritative research of science corroborates the teachings of Scripture. So sharp and searching are some of the attacks upon Haeckel's teachings that important concessions have been made regarding many of his theories and claims. The university professors of Germany, at one time largely supporting Haeckel's theories, are now, to a great extent, returning to safer and saner views,—convictions far more in harmony with Bible teaching than they have held for years.

IN Bridgeport, Pa., the local school board became "dead-locked" on a resolution to prohibit the reading of the Bible in the public schools. The district judge thereupon dismissed the board and ordered a new election. The same trouble is periodically experienced in various other parts of the country, and every time the same old argument is produced, that the Constitution forbids all religious exercises in public schools. As a matter of fact the Constitution does nothing of the kind. All it says is found in a brief amendment, which reads as follows: "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech," etc. It was never the intention of the framers of the Constitution to exclude religion from public places or functions.

THAT Mohammedanism is spreading in Africa, and particularly in the region between the Niger and the Nile, is asserted by Dr. Karl Kumm, who has only recently made an extended journey in this borderland between the Mohammedan and pagan portions of Africa. Undoubtedly there is a strong effort put forth by Mohammedan enthusiasts to extend the reign of Islam in all the territory adjacent to the western Sudan, which has been Mohammedan since the eleventh century. Fanaticism and blind zeal have enabled the followers of Islam to add thousands to their ranks, where Christian missionaries have scarcely made an impression. If Africa is to be preserved from further encroachments of Mohammedanism, there must be, undoubtedly, a more active effort by Christian missions than ever before. Whether Christ or Mohammed shall ultimately prevail, will be largely determined by those who obey the "Go ye," though it lead them into the darkest regions of Africa.

WHILE Congress is perfectly willing to bestow honor upon those who justly deserve it, that body, by the recommendation of the committee in charge of the matter, has decided to bestow no reward upon Commander Robert E. Peary until he has furnished further proof that he has actually discovered the north pole, as claimed. Some discrepancies in the explorer's story are pointed out by Representative Macon, who claims that the speed of 26.4 miles per day in traveling, alleged to have been made by Mr. Peary from the time Capt. Bartlett left him, appears to be singular, in view of the fact that the Peary party made only 9.06 miles a day up to the time Bartlett left. Warned by the nation's experience with the fraudulent claims of Dr. Cook, the Congressional Committee will insist upon indisputable proof before bestowing the proposed reward. Not only in cases like this, but especially in spiritual matters it is well to investigate thoroughly, and make no hasty decisions. "Prove all things, hold fast that which is good."

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

On the Sea of Galilee.

BY LOVENA S. ANDERS.

Out from the shores of Galilee,
Our Savior walked upon the sea,—
While his disciples' ship was tossed,
He quickly o'er the water crossed.

For in the fourth watch of the night
He saw them toil with all their might,
Amidst the foaming, raging sea,
The threat'ning waves of Galilee.

It caused them to cry out with fear,
When Christ to their frail ship drew near.
He kindly answered to their cry,
"Be not afraid, for it is I."

Then, when they heard his cheering voice,
Their hearts within them did rejoice,
They knew their Master they did see,
And that he would their refuge be.

Then Peter said: "Lord, if 'tis thee,
Bid thou me come upon the sea."
The Master dear, in manner mild
Then bids him cross the waters wild.

He left them all that were aboard,
Walked on the deep to meet the Lord,—
But when he felt the boisterous wind,
Fear struck him; he began to sink.

"Oh, save me, Lord," he cried aloud.
The Savior said: "Why didst thou doubt?"
He then his hand of mercy gave
And saved him from a watery grave.

Though Peter's faith was small indeed,
Yet, to the ship, Christ did him lead,
And when they both had entered in,
The floods were calm; there was no din.

And when the angry waves were stilled,
All were with joy and glory filled,—
Confessed to Christ, in glad refrain,
"Thou Son of God, our peace maintain!"

Elgin, Ill.

Christian Women's Privileges.

BY B. E. KESLER.

I AM requested to define: "What is the limit of Christian women's privileges?" This question implies that Christian women have privileges, but to what functions of religious work do they extend?

In view of the trend of modern thought and practice it will be necessary to investigate the case from two angles—negatively and affirmatively.

In the first place it may be well to say that there are no specifications laid down in the New Testament that definitely prescribe the privileges or functions of either men or women. No limit is given for either, so that the functions of men, as well as women, are left largely to the necessity and discretion of the individual or to the church. Where is it stated that we shall preach funerals, maintain Sunday schools, prayer meetings, ministerial meetings, Bible schools, pray with and for the sick, etc.? Yet who will say that men may not exercise in these functions? And if, in the absence of specific rule or ritual, man may exercise in certain religious functions, not specifically mentioned in the Bible, why may not women also exercise in some such religious functions?

The Negative Side.

But now to the negative side of our question:

1. Jesus never contemplated a female ministry. He ordained or set apart no woman to the ministry: "And he ordained twelve (men), that they should be with him, and that he might send them forth to preach" (Mark 3:14). "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John 15:16).

2. There is no term in the New Testament to indicate a female officer of the church, to correspond with the masculine forms. "This is a true saying, If a man (not a woman) desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife" (1 Tim. 3:1, 2). (Could a woman be a husband?) Note also the words "his," "he," referring to man in verses 4-7. "Likewise must the deacons be grave." "Even so must their wives (not

deaconesses) be grave, not slanderers." "Let the deacons be the husbands of one wife." (Can a woman be her own husband?) (Verses 8, 11, 12).

It may be said that the word "minister" has no corresponding form, but may apply to both males and females, neither has the word "bishop" any corresponding form, and, since it is seen that a woman cannot be a "bishop,"—be her own husband,—there can be no plea for a female minister until it is shown that she was ordained and set apart to this office by some inspired man.

3. The apostles ordained no woman to any office in the church. "Wherefore of these men (not women) which have accompanied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken from us, must one be ordained to be a witness with us of his resurrection. And they gave forth their lots; and the lot fell upon Matthias" (Acts 1:21, 22, 26). Why not elect Mary,—first to visit the empty grave and to bear the glad tidings of his resurrection? Would she not have made a good witness? Surely. But the apostles had no precedent or authority to ordain women. "Wherefore, brethren, look ye out among you seven men (not women) of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." "Whom (men of verse 5) they set before the apostles: and when they had prayed, they laid their hands on them" (Acts 6:3, 6). Why not lay hands on some of the good sisters? Would they not make good table servers (verses 1, 2)? Surely! They would have made excellent helpers! but the function or office, here conferred, extended beyond merely serving tables. It included the function of the ministry,—preaching,—and hence does not cover the sphere of woman's work only. What powerful sermons two of them,—Stephen and Philip,—preached!

4. The church fathers of the primitive church, so far as is known, never ordained women to the ministry. It is only in recent years that she has dared to assume to herself this privilege, which is now conceded to her by some of the churches.

And now, having seen that it is an assumption not warranted by the scripture for women to be ordained or set apart to office in the church, we shall now consider

The Affirmative Side.

1. Christian women may exercise in certain religious functions. "And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him" (Matt. 27:55). "These (men) all continued with one accord in prayer, and supplication, with the women, and Mary the mother of Jesus, and with his brethren" (Acts 1:14). Who will say that these good women, with Mary, did not pray and supplicate as well as the men,—the brethren,—did?

2. Christian women may prophesy. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy. . . . And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy" (Acts 2:17, 18). "And we entered into the house of Philip the evangelist, which was one of the seven (Acts 6:3-6), and abode with him. And the same man had four daughters, virgins (young women) which did prophesy" (Acts 21:8, 9). "Every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head. Judge in yourselves: is it comely that a woman pray unto God uncovered" (1 Cor. 11:5, 13).

Now the Prophet said that the "handmaidens shall prophesy." Luke says that Philip's "virgins" did prophesy, and Paul recognizes the right of women to "prophesy" when covered, so there can be no mistake here.

But it may be asked, What is meant by "prophesy"? Webster defines it thus: "To instruct in religious doctrines; to interpret or explain scripture or religious subjects; to preach; to exhort."

Now, since it is seen, by the above, that women have no scriptural right to the office of the ministry,—to preach,—her privilege or function must be covered by one or all of the other definitions, "to instruct, to in-

terpret, to explain, to exhort." All of this she, or any layman, may do publicly or privately. If a layman may, why may not a laywoman as well? Where is the scripture that gives a layman any more privilege here than a laywoman?

3. Christian women may be coworkers with man in the above functions. "I command unto you Phebe our sister, which is a servant of the church at Cenchrea.

For she hath been a succourer of many, and of myself also. Greet Priscilla and Aquila, my helpers in Christ Jesus. Salute the beloved Persis, which labored much in the Lord" (Rom. 16:1-3, 12). "And I intreat thee also, true yoke-fellow, help those women which labored with me in the gospel" (Philpp. 4:3). "Whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly" (Acts 18:26).

Now these scriptures are too plain to be misunderstood, and show that laywomen labored in the Gospel by "instructing," "explaining," and "expounding" the Truth, the same as the men.

The right or privilege of laymen to exercise in these functions is not questioned, even though there is no specific scripture conferring such right or privilege. Then, why question the right or privilege of laywomen to do likewise? The reader may summarize, which I refrain from doing, lest this article become "too lengthy."

May God richly bless the dear sisters, whom he has given talent and capacity, and the privilege to use them to his honor and glory. May he show his approval by the results following the labors and sacrifices they are making for the success of his kingdom, and the salvation of souls!

River Bend, Colo.

If I Were in the Pew.

BY DR. O. H. YEREMAN.

THERE are a great many things which can be done by those in the pew, to assist the ministry, and to better the church and her services. Here are a few of them. If I were in the pew:

1. I would acquire the habit of getting to church on time, for then I would get the full benefit of the service, and would not disturb others by my late arrival.

2. I would walk in quietly, preferably not speaking to any one, for I am about to commune with my God, and any earthly conversation would detract my thoughts from the solemnity of the worship I am to engage in.

3. I would have my regular seat, and see that it is occupied every Sunday.

4. I would have my entire family with me on the same bench.

5. Upon reaching my seat I would kneel, or bow the head in a few words of silent prayer, asking the Lord to prepare my heart for a season of spiritual worship, and the acceptance of the truths and instructions presented by his messengers.

6. If waiting for the services to begin, I would not whisper or visit with my neighbor, but read my Bible, or engage in silent meditation.

7. I would join in the singing with my whole soul, not making it a mere word or note service, as it often is.

8. I would not turn around to look at those who are coming in.

9. I would not chew gum; candy, or tobacco, nor spit around in the house of the Lord.

10. If obliged to cough, sneeze, or take out a crying baby, I would do it as quietly as possible, so as not to disturb the minister or my fellow-worshippers.

11. While public prayer is being offered, I would have a personal, silent prayer of my own to offer. This prayer would be short, so that, when through with it, I could follow the trend of the one who is praying aloud.

12. I would say "Amen" in my soul to the minister's prayer, and say it so earnestly that it would manifest itself in my face when I got up from my knees.

13. I would keep my eyes upon the minister during the entire sermon. This would keep me from going to sleep.

14. I would believe that I had a share of responsibility for the success of that service, and, to do my

part, I would help the minister with the expression of my eyes, during the delivery of his sermon, approving him when he does well, and encouraging him when he is weak.

15. If called upon to assist in the services in any way, I would not refuse, but do the best I could.

16. After dismissal I would not engage in loud talking and visiting, feeling that "the ground on which I stood was holy." I would prefer to do my greeting in the churchyard, if the weather permitted. I would not do general visiting nor transact business, knowing that this would drive away the sacred feelings and spiritual impressions made on my soul by the service.

17. I would greet every stranger and make him feel that I appreciated his coming to worship with us.

18. I would see that every visiting member or stranger is invited into some home for lodging and entertainment. I would not forget to be hospitable.

19. I would frequently invite the minister into my home, feeling that his presence would increase the spirituality of my family.

20. I would not criticize the minister, the sermon, or the church, before my children or any non-church member. I would exercise the greatest charity towards them all.

21. I would frequently remember the minister with little gifts and tangible assistance, and thus help to share the sacrifices he makes for the church,—which means me and my family.

22. I would occasionally call on the minister in his home.

23. I would not be slow to praise him for his successes, and encourage him in his efforts. If I had any suggestions for his improvement, I would make them in a tactful, kindly way.

24. I would actively cooperate with the minister in every church work.

25. I would attend all council meetings and endeavor to increase the spirituality, peace and prosperity of the church.

Read these rules every Sunday morning until you have them thoroughly digested.

417 Portsmouth Building, Kansas City, Kans.

If I Were a Lay-Member.

BY H. A. STAHL.

OUR dear editor, in his item, says, "But since a writer in the pew has told us what she would do were she a minister, it will now be in order for some one in the pulpit to tell us what he would do if he occupied the pew."

If I were a lay-member I would get up bright and early on Sunday morning, and get my necessary work done, so as to be ready in time for Sunday school and church. I should want to get there at least five minutes before the opening services. With my Hymn Book in my hand I would then be ready when the minister announces the opening hymn. As he reads it I could follow him and thus get into the spirit of the hymn. Then I would be well prepared to help to sing it with the spirit and with the understanding.

I should want to have my Bible with me, so as to follow the minister in his reading of the Bible lesson. I would then be sure that he reads it correctly. Then, as the minister invites the congregation to kneel with him in worship, I would not sit still, as the manner of some is, but I would get down on my knees and close my eyes to all around me. I would pray for the minister and his family that their lives might be exemplary. A minister must be above reproach, not only in the pulpit, but also in the home and in his dealings with the world.

I would also pray God to give him a special message to deliver to his auditors that they might be built up in the most holy faith, and that sinners might be moved to accept Jesus Christ as their loving Savior.

After prayer I would watch the minister read his text, and I would endeavor to get in touch with the fervor of his spiritual feelings as he warms up in his preaching, so that I might get the fullest and holiest enjoyment of the occasion. I would not close my eyes and sleep, nor would I look out of the window as though there was something special to watch. I would

not get my Hymn Book and leaf through it, thus discouraging the minister.

After the close of the meeting, I surely would not criticize the minister's sermon and talk about him, but I would remember his text and his points. After my return home I would study his text from various angles and apply it to myself, so as to live that high and holy life that he set before me. I would endeavor to become holy, even as God is holy.

I would visit the minister frequently in his humble home, and in doing so I would take a loving smile with me and prove my appreciation of his service to me, in my liberality to him. I would thus show him that he is to live as the Lord has ordained (1 Cor. 9:14). "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Thus I would help him to carry out his holy calling in devoting his time and energy to the saving of sinners and the building up of the church, instead of having to devote his time to working in order to keep the wolf from his door.

I would occasionally have a pleasant surprise for the minister. I would invite the members to share in it. I would thank the minister for his sermon, and tell him how it applied to me, and how it helped me to live more like Jesus, our Example.

I would also invite the minister and his family to my home, and would give my children an opportunity to converse freely with him, and become better acquainted. Thus they could enjoy his holy conversation.

Then I would have my dear wife to prepare a dinner for them,—just enough to bind all together in a bond of hospitality and good-fellowship. After dinner I would talk to him about the prosperity of the church, instead of division. In so doing, we could help him to preach better and stronger sermons, and help to raise the standard of the church to a higher plane of usefulness. I would make him just as welcome as I could. I would not talk disrespectfully about the brethren and sisters, because this would lower the minister's regard for his flock. I would help him to gain a greater influence in the community, and help him all I could to interest people to attend all the services of the church. Thus I would help in the betterment of society.

I would pray for the minister at my family altar, both night and morning, which, I believe, would be a great strength to him in his church work. I would show my love toward him in every lawful way I could, for I feel that his life is not all sunshine. The dark clouds will often rise above the horizon of his life. May the dear Lord bless the laity in her work!
Glade, Pa.

The Tares—Another View.

BY J. B. BRUMBAUGH.

It is truly said that the tares in the parable can not mean weak members of the church. It is positively said in the explanation that the tares are the sons of the wicked one, which cannot be said of weak Christians. Indeed, the great, central purpose of the church is to help weak Christians. The church is not a gallery in which Christians, like finished statues, are set up for show, but rather a studio where they are in process of making. Indeed, the church assumes a great responsibility when it sets aside one of its members. It ought to be very sure that every spark of spiritual life is gone, for I can conceive of no greater error than to thrust out and discourage a weak, struggling soul.

But do the tares mean wicked people in general, as they exist in the world? I can hardly think so, as the tares were sown in the same field with the good seed. Notice, "A man sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat," so it seems that the tares were sown in the same field with the wheat, which denotes a closer relation to Christians than those who have never made a profession.

This thought is further sustained by the expression used in the explanation of the parable, "*Gather out of the kingdom.*" If the things that offend, and they who do iniquity, are to be *gathered out of the kingdom*, may we not infer that they were previously in it? In other words, is it not a fact that the tares are Christians,—at least in profession?

Further, it seems to me that the name *tares* proves that the evil element consists not of bad men in general, coexisting with Christians in the same world until the state of probation closes, but that of counterfeit Christians. The Greek word for *tare* is one for which it is hard to find an English equivalent. The word "darnel" comes the nearest, but there can be no doubt as to the kind of plant it is intended to designate. It is a plant so much like wheat that, in the early stages of its growth, it can scarcely be distinguished.

Further, if Christ had in mind counterfeit professors, he could not have selected a better word to express his meaning, nor a less adapted one if he meant to designate bad men in general. If, by the bad crop, he meant to designate bad men in general, why did he call attention to the fact that the two crops could not be distinguished until the time of earing? Then, too, why select a plant, to represent the evil element, so much like wheat in the early stages of its growth? In short, it is evident, to my mind, that the tares were sown in the same field with the good seed, and that both grew up together, and are to remain together until the harvest time.

The fact that Christ said the field is the world does not preclude my conclusions, and on this point I cannot do better than repeat the words of Dr. Bruce, "The field indeed is the world, and the statement is one of the numerous passages in the teaching of Christ which shows that, in his conception, the kingdom of God, whose advent he announces, was designed to cover the whole earth, and the Gospel he preached, good news for all mankind. But while the field to be sown is the whole world, the field actually sown is the kingdom of God, as it exists in the earth at any given time, and the tares are within it; not the kingdom as it is in God's sight, but in the kingdom as a visible society."

What! Do you say there are tares, counterfeit Christians, in the church? Verily so. I was almost knocked off my feet religiously, at one time in my life, when it suddenly became apparent to me that there were counterfeit Christians, not weak Christians (they are plenty) but men and women who are the direct product of bad seed in the church. This class of persons, I believe, has always been in the church and are still in it. The Savior elsewhere denominates them false prophets. They are right in the kingdom, and are so closely allied with some Christians that it would be impossible to remove them without destroying or, at least, greatly retarding their growth. What shall we do? We must patiently wait until the Son of Man shall send forth his angels to gather them out of his kingdom.

And this brings me to what I believe to be the true intent of the parable. Christ is not here laying down a rule for church discipline, but is inculcating a spirit of wise patience which should be exercised by the children of the kingdom. The parable neither prohibits nor fixes limits to church discipline, but teaches a wise spirit which will affect the religious conduct of individuals and church discipline. Had this spirit prevailed in the church, its history would be very different to what it is.

In presenting my views on this subject I want it understood that I am not dogmatic in spirit. The older I get, the more respect I have for the views of others, and the less I have for my own. I present my views for the consideration of earnest, pure, kindly souls, who, with me, want to know just what teachings the Savior had in his mind when he uttered the parable.

Huntingdon, Pa.

Farm Life.

BY J. H. MILLER.

AGRICULTURE is the greatest and oldest of all callings. It stands first in supplying the necessities of life. Forty to fifty years ago farmer boys were inclined to follow the occupation of their fathers, but this is not so much the case today. Nowadays a young man is educating himself for business. Then he looks for some town or city to which he will move. Of late many young men and women are seeking for employment in the school-room, office, shop, or some other vocation. The farmer, of late years, can hardly secure

help enough to take care of the crops. There is a large demand for help on the farm, but not so much for help in the towns and cities. This inequality of labor supply may be one reason for the hard times, so frequently experienced.

There is no occupation so healthful and so independent as farming. We need not wonder at the strong desire and longing for a country home by the many who know of the bliss that will sweeten such a home as the years roll by. At the close of the day the Bible will be the book read. Then the Lord will be implored for help, that they may walk in wisdom's ways.

We deplore the disposition of our young people to be so anxious to get to town, where, often by evil influences, they are drawn into bad company. Why not avoid those places, and build up country homes? It has been well said that "for a young man of unstable habits, and without religious principles, there is no place where he will be so quickly ruined as in a large city." A certain writer says, that "for health and substantial wealth, for real opportunities for self-improvement, for long life and real independence, farming is the best business in the world."

When we breathe the air, so fresh from the Creator's hand, and feel the sunshine from the unclouded sky, it makes us feel that we are transported into a region of heavenly delights.

Of all occupations, none is so well calculated to induce love of native country and our homes, and bring smiles to our faces, as that of farm life. One of the first things that man did after his creation, was to "till the ground" (Gen. 2:5). Jesus saw a sower going forth to sow (Matt. 13:3). Jesus must have felt at home with the farmers. The disciples plucked the ears of corn and did eat (Luke 6:1) on the Sabbath day. Jesus and his disciples were acquainted with farm life.

It is said that the farmer lives first. As sheep grazing and farming belong together and were the early calling of the Jew, it is a little strange that the Jew of today, as a rule, does not farm. Some claim that the Jew says if he plants or sows, nothing will grow for him. I presume the worst trouble is that he is not willing to do hard labor. He says, "I cannot dig; to beg I am ashamed" (Luke 16:3). I think the worst trouble is, he is not willing "to dig."

Goshen, Ind.

A Bill Now Before the Ohio General Assembly.

BY I. J. ROSENBERGER.

78th General Assembly, Regular Session, 1910. (Mr. Elson.) A BILL to provide for the punishment of persons, copartnerships, or corporations, for the unauthorized using, uttering, publishing, selling, or offering for sale or having in their possession the unwritten or secret work of any secret society or order.

Be it enacted by the General Assembly of the State of Ohio: Any person, or copartnership or corporation, who shall utter, print, or publish, use, sell, or offer for sale, or who shall, in any way, aid or abet in composing, writing, printing, or exhibiting or use, in any publication, writing, abbreviation, cipher, letters, memorandum, or other device, purporting to be the unwritten or secret work, or any part thereof, or any purported exposé of the secret or unwritten work of the same in his or their possession, of the Free and Accepted Masons, Independent Order of Odd Fellows, Knights of Pythias, Improved Order of Red Men, Knights of the Golden Eagle, Royal Arcanum, Knights of Maccabees, Modern Woodmen of America, National Union, American Insurance Union, Labor Unions, and all auxiliaries thereto, and any and all other organized secret societies or orders, in this State, unless such person, copartnership, or corporation was duly authorized and empowered to do the same under and by the laws, rules and regulations of such secret society or order, shall be guilty of a misdemeanor, and upon conviction thereof, shall be fined not less than fifty dollars, or more than two hundred dollars, or imprisoned for a term not to exceed six months, or both, at the discretion of the court.

THE above bill has created no little surprise to the commonwealth of our State. The measure meets with my prompt disapproval for the following reasons:

1. The above measure, as a law, would be against public policy, in this that the greater number in a State might desire and demand a revelation of so-called secret order. This law would protect what? Not life, liberty or property, "the three fundamentals of penal statute," but a so-called private or secret compact, or-

ganized not for public good, but for their own private, selfish purposes. This statute would hold even women and children amenable for its violation. Such a law, enacted in total disregard for public policy, would be unconstitutional.

2. The bill provides for the punishment, penalty, for "uttering, printing, and publishing, any of the unwritten or secret work of any secret society or order." This would be a violation of the Constitution of the United States, which early and always guaranteed to its subjects freedom of speech and press.

3. The foregoing would be a pernicious law in that it would revive the right to punish, similar to the measure usurped arbitrarily against the colonists under the reign of George III, i. e., to punish for revealing or speaking of the unwritten or secret work of societies that lay claim to being religious or semi-religious. The framers of our Constitution were directed to just such contingencies and such laws were guarded against.

4. Notice again, this bill provides that any violation of its provision shall be a crime unless the violator was authorized so to do, i. e., that is authorized to commit the crime, as it were, by the rules and regulations of such society. This takes from the General Assembly all power to repeal such law, placing all power of appeal in the hands of the secret order. The simple fact is that an analysis of this bill clearly shows it to be void, inoperative and unconstitutional.

5. It is worthy of note that the bill does not give a very complete list of his brother orders. Mr. Elson, the framer of this bill, left out the Black Hand, the Mafia, the Ku-Klux, etc. These are all brethren of his. I know some of their crimes and deeds are terrible, baffling the courts and the executors of our laws. I well know that these secret orders are open, base violators of civil law. But are not some of the societies that he names, and which his Bill aims to protect, also lawless? Take the Masons, who, in administering their shuddering oaths, impose the most shocking penalties! The law defines who shall administer oaths and for what they shall be administered. The Masons take it in their own hands to have the candidate for initiation raise his hand and take a most shocking oath, with its horrid penalty. Their oaths are extrajudicial and unlawful, and they are violators of law every time they administer them. This bill would cover up and discourage any such exposure of civil law as I am now doing.

6. Let us briefly sum up the embarrassments to which this bill would subject us. The following are some of the respectable religious bodies,—churches,—in Ohio, that have always taught and disciplined against secret societies: United Presbyterians, Free Methodists, nearly all the different branches of the Lutherans, the radical part of the United Brethren, Mennonites, Amish, River Brethren, our own people, etc.

These churches have each and all, made secret societies a test of church fellowship. They have taken pains to show that secret societies are non-Christian, anti-Gospel, and they have given excellent reasons why they so teach. The mission of the Gospel is not only for "doctrine," but "for reproof, for correction" as well as "instruction in righteousness." Hence the propriety of our resistance to secrecy.

But where, oh where, will this bill place us if it becomes a law? And what about the anti-secret literature that so many of us have in our libraries? Mark the bill says: "Any person who shall utter, print, use, sell, or offer for sale, . . . or use any publication, writing or memorandum, . . . purporting to be an exposé of secret work, or have the same in his possession," etc. This bill, if enacted and executed, will remind me very much of the dark days of the Inquisition.

Secret societies have always affixed penalties on their membership for revealing the secret workings of their order. It would seem that they have a measure of right in this. Some of their penalties however, are inhumane, and to these they have no right. But this bill proposes to control speech and press. I repeat, in this all men have a constitutional right, a freedom.

I therefore suggest and solicit that our Brethren in Ohio, whom the foregoing bill more especially concerns, at once file extended petitions, and mail them to their representative, and acquaint him with our protest

against such an iniquitous and unconstitutional measure becoming a law. Then solicit at once other churches also,—who are in sympathy with us on the secret order question,—to take similar action.

Denver, Colo.

Certificates for Evangelists.

BY S. Z. SHARP.

WE give certificates to members moving from one congregation to another. This is for the protection of the congregation into which a member moves. To make this certificate effective, when the certificate is presented, the member is asked to observe the requirements of the Gospel, as understood and practiced by the Brotherhood in general. If the member refuses to make a satisfactory promise, his certificate is returned to him, and he has no right as a member to vote, hold office, or take part in the work of the church into which he has moved, and the congregation is protected against the evil influence an unsound member might exert in church work.

When a member asks to be sent as a missionary to a foreign country, he must first have the recommendation of the congregation in which he lives. Then he must pass a rigid examination by the General Mission Board, and be presented to Annual Conference for confirmation, and after the prospective missionary has run through the gauntlet of examinations and recommendations, he is sent forth to teach the heathen. So careful are we that the heathen may be protected against any missionary that may not be sound in the faith.

When evangelists are called by the various congregations throughout our Brotherhood, to hold protracted meetings, to instruct members' children, we are not so particular. The evangelist need not carry a certificate or recommendation from his home congregation, showing that he is a minister in good standing in the church. He need not pass before any board of examination, showing that he is sound in the faith, apt to teach, and has a comprehensive knowledge of the Bible. He needs none of these under our present mode of church government. He may be unsound in regard to some points of the faith, as held by the General Brotherhood, but if the report has gone forth that he is successful in obtaining many converts, no matter how, he is apt to get a good many calls to hold revival meetings.

Occasionally it may be said of some one that to retain his reputation as a successful revivalist, he "strains" some points to get people to join the church. In his private talks with prospective members, or candidates for membership, he, to meet some of their objections, grants them privileges which the church, as a body could not allow. These candidates are received into the church under those stipulations made with the evangelist, who then takes his leave, and is out of sight and hearing of any trouble which may arise from his loose methods. After a while the church asks these new converts to come in line with the rest of the members in church work, but they claim they do not need to do so, as they were taken into the church with the understanding that they were to have privileges not accorded to other church members. Then trouble begins. Either those members will go back to the world again, or stay in the church as constant objects of irritation and disturbers of the peace, and, like a disease, their influence will fester and spread through the body.

Annual Conference has labored much to eradicate the evil, when once in the body, but has done very little to prevent its coming into the church. Our method reminds us of the man who was trying to pick the seeds of the tares out of the wheat with his fingers, after it came through the fanning mill, while he allowed his hired hand to pour it into the hopper above with his shovel. We shall never make much progress this way. If we do not want so many tares in the wheat, we must stop the men from shoveling them in.

If the principle is right to give certificates to members moving from one congregation to another, to protect congregations, and if it is wise to examine missionaries to foreign lands before they are allowed to labor as missionaries, is it not equally right and proper to examine all evangelists by a competent examining board, appointed by Annual Conference, and to issue

to the evangelists certificates, specifying their proficiency in Bible knowledge, soundness in their faith, and aptness to teach, with the provision that, if the holder of the certificate fails in any of the qualifications mentioned, after due notice and failure of reformation, the certificate may be revoked and the fact so published.

It seems to us that after the experience of the church in 1880 and 1881, with the result of unfaithful evangelists, it is time for the church, as a body, to protect herself against the recurrence of a similar evil. All the methods we may employ, to eradicate the evil when once in the church, will be of little avail, so long as we do not strike at the roots of the evil.

The issuing of certificates to evangelists will doubtless be of great advantage to the evangelists as well as to the church. It will have the tendency to induce evangelists to prepare themselves better for their work, and the church will reap the benefit of such improvement. In this respect it will have the same effect as the examination and granting of certificates to school-teachers. It will be an inducement for them to qualify themselves for their work, and they would esteem it an honor to hold such a certificate.

Fruita, Colo.

The Messenger.

BY EZRA FLORY.

SOME years ago, when I was agent for the Brethren publications in a large congregation, I was asked to make a canvass of the District and report results. I found a very large majority of the families taking the MESSENGER. A list of the excuses of the others was made also. Some said the paper was too expensive. At one such home, as the conversation continued, a daily paper was thrown into the yard. The brother was willing to admit that for such sensational reading, for himself and family, he was paying only eight cents a week, this being nearly three times the cost of our clean, religious paper, which is a credit to a home, and a real help in the spiritual betterment of the family.

Another contended that he did not have time to read the paper. It would be much better for members to be honest, at least, in these and other things. In this home it was not difficult to see other papers, and other things to take up the time. It seems to me that our ministry needs to do some sound preaching and warning against this avalanche of literary trash of our time. We are not slow to preach against other forms of worldliness.

Then I found several who thought they could not take the paper because there were advertisements in it (that was before the advertisements were limited.) The argument was (because livestock was advertised), "We can't have Gospel hogs!" Well, the next year that feature of the paper was withdrawn, so I thought I'd surprise him. But, sir, do you think he would take the paper? No, he now had other excuses (?).

There was a list of other excuses, some even saying unkind things about the House. Some thought they were so poor that they ought to be entitled to the donation rate, at least.

I must not forget to mention, too, that those who did not take the MESSENGER were not all confined to the laity, nor to the deacons, either.

Then, again, there are those who are saving their hard-earned pennies to have the MESSENGER. God bless them! There are some, too, who are not members who ought to meet and talk with some indifferent ones who are members. I think that would arouse, them, at least.

Sterling, Ill.

An Annual Meeting Without Queries.

BY I. N. H. BEAHM.

IN GOSPEL MESSENGER of today, Feb. 26, I notice an interesting editorial on the idea of an Annual Conference without any queries.

Every day is a new day and every day brings new problems. In this day of general thought activity and progress, it will be hard to settle down to a fixed condition of church government.

Bro. John Herr, an efficient elder of Eastern Pennsylvania, has had much experience in administering

church affairs. Some years ago he had charge of a local church where the church council had no queries, no business,—nothing to do at the church meetings,—and he claims that it was the "deadest" church he ever saw. It takes a live church to get up queries, even on differences: to wit, the Antioch church of Syria. Since I think of it, that was the first church to send out missionaries.

An Annual Conference is a business meeting. A business meeting without business would be lacking in business. Of course, there can be business without queries, but queries are an indication of life. The queries and questions put, by the thousands, from the prattling babes growing up about our firesides, show the expanding and inquiring mind that is to take possession of things in a few years to come. Give me boys and girls who ask lots of questions.

The Bible clearly teaches us principles, and in a number of cases gives us specific directions; but still it remains for the church, the representative of Jesus on earth today, to administer this divine law from year to year. Therefore she must constantly be readjusting herself to conditions and be making new interpretations of the Holy Word. This demands a wide-awake people, active in thought, "zealous of good works," "diligent in business." The church must balance herself every year, if not constantly.

Our Annual Meeting records not only indicate decisions and applications, but they mark the history of the church in her constant adjustment to varied conditions.

Church government has two distinct phases of administration, aside from the personal phase of the question. The church stands on the battlements of truth, peering into the future and she is constantly giving shape and direction to the development of her talent and forces. This requires clear insight and much foresight. Here is the place that our most active minds—our most spiritual fathers—can play the part of wisdom and statesmanship, so to speak, or better still, to be sages and benefactors in church craft. This is the directive phase of church administration. Queries will be necessary and have been necessary for this department of church work.

We are only beginning to solve the education problem, not to say anything of the other great agencies of the church, as the publishing interests—the missionary movement—the Sunday-school cause—the temperance war—the doctrine of peace, etc. We shall find ourselves very busy in the Bosphorus of the future. We shall discover that the way will open up narrowly and slowly as we advance along the beautiful waters, with attractive scenes to right and left, with the growing demands of the future beckoning us onward and upward.

Then there is another phase of church administration. It is the corrective sense of church government. The child in its unfolding powers is constantly adjusting himself to environments by correcting daily mistakes and even after he has learned to walk skillfully, he finds that walking, itself,—the very best of physical progress,—is a species of falling and that he must be constantly engaged in reclaiming himself. Walking has been defined as a process of continual refalling and continual reclamation. Where there are no repairs needed, there have been no wears undergone. Now this corrective phase of our church work not only demands new applications of Scripture—new interpretations of the Word—but we often find that old decisions have gone with old necessities, and then we are often confronted with new difficulties, without any new Brotherhood decisions equal to the hour.

It might be a lovely thing to have one Annual Meeting without any queries, but this would be dangerous, as it might serve as a precedent to tempt us to have peace at any cost. The individual who becomes entirely satisfied with his attainments has already gone backward. The true artist is always looking for defects in his picture or in his product, to the end that he may improve it. The idealism that we want today is found in a pessimism which is ever dissatisfied with the actual attainments, as compared with the lofty idealism of the Divine Revelation, and then it must be charged and surcharged with the doctrine of optimism that nothing may lead it to slacken in effort. Be full of ro-

bust courage, press onward and upward, until the Divine idealism is materialized or concreted in the mighty Divine, universal altruism of the Christ-life.

Let us have all the wisdom and love possible in the shaping and bringing and considering and deciding the many future queries. Settle every possible thing at home. When this cannot be done, let the queries come.

Once more, the coming of queries, from time to time, to our General Conference, gives us the "pulse-beat" of the Fraternity in a remarkable manner; and it indicates, also, that thinking is being done outside our great church committees and church boards, and that even local congregations are doing some thinking. Yea, it indicates that thinking is abroad in the church, and if those of our brethren, upon whom the greatest responsibility rests, have tired by the way, they must be assured that the thinkers are all around and that they are coming from the four corners of the earth, and that if one set of thinkers cannot meet these issues, another set will be on hand to take their places.

Without our General Conference, there would be a subsidence of general interest, there would be a lack of concentrated effort, there could be no great move to assimilate differences, from time to time, and the result would be that we should find a tendency to relapse, and to collapse, and to disintegrate.

A church with as many strong and striking peculiarities and individualities as the Church of the Brethren possesses, must have a spirit and method correspondingly equal. Our wisdom in church craft must be proportionate to our strong and differentiating doctrines and practices. New methods to meet shifting conditions, new applications to meet new departures from true conduct, and new complex problems coming under former decisions, will ever demand new queries and new discussions to keep the church a unit and in accord with the Word. Annual Meeting must stay on top and every member must be subordinate to this General Council. All else is anarchy.

The ordinary routine work, report of committees, etc., are not enough to keep up life. "Forward" is a necessary injunction. Congress without a bill would be like an Annual Meeting without a query. A non-growing, non-expanding people do not have bills and queries. The Turks are now getting business. It means for them that stagnation is past. No agitation indicates stagnation. But General Conference is supreme in the interpretation and application of the Bible.

Nokesville, Va.

Keep Your Kodak Ready.

BY JAMES M. NEFF.

It is often intensely interesting to watch the movements of the clouds over these California valleys and mountains. At times they seem to fail in an effort to pull themselves over a lofty ridge, and, dragging heavily over the ragged peaks, hang for hours, unable to get away, while everything in the valley below reflects the glory of a summer sunshine. Sometimes the clouds hang low in the valleys while the mountain peaks bask in a cloudless sunshine. And again, light fleecy clouds toss themselves over the peaks, slide down the slopes, and dance about among the canyons until they inspire one's whole soul with something of their own buoyancy as he watches them play.

One evening, recently, we had the privilege of seeing something quite out of the ordinary. During the afternoon the clouds had been gathering among the highest peaks. As evening approached, they seemed to be borne down by their own weight until more than half the mountain slopes, from the summits down, were hidden from view.

Just above the western horizon was a narrow streak of dim light, and as the sun was sinking to rest, at the close of day, he threw himself across that narrow band of unclouded sky, and far out beneath that great cloud blanket and through the heavy, humid air he threw his beams of light until the lower mountain slopes were painted in a lurid, almost unearthly hue.

Was it a reflection of light from some great fire not far away? So unusual a phenomenon it was that a second thought was necessary to decide upon its meaning.

(Concluded on Page 183.)

THE ROUND TABLE

The Disconnected Rod.

BY ANNIE HOLLINGER.

We have, in our yard, a well of very good water. Last summer, when most people in our community were out of water, we had plenty. Many persons hauled water, but we had plenty; and for quite a while one family, living nearby, used water from our well for drinking, cooking, etc. It seems to be, what one would call, a "never-failing" well.

One day, this winter, while pumping, the water ceased to flow. We thought it quite strange, as at this time other people had water. After a while we thought that, perhaps, something might be wrong with the pump, so we had a man examine it. My little nephew was at my home that day, and was watching the examination. Soon he came to the house and said, "What do you think was wrong?" Of course, we did not know. He said, showing with his little finger, "A little wee burr" (meaning the nut of a bolt), "not bigger than the end of my little finger, wore out and left the rod uncoupled. Just think, such a little thing! The water is there the same as always, but for the want of that little burr we could not get it."

Then I thought how often a very little something, in our lives, causes a disconnection between us and God, and although God is "altogether" "never-failing," we cannot receive the living water (John 4:10).

God is anxiously waiting to bless us if only we keep the connection complete, and ask. John 15:16 says, "Whatsoever ye shall ask the Father in my name, he may give it you." Let us examine ourselves by the Word of God and make right all the little difficulties, that the line between God and us may be a short one, with no disconnections.

Carlisle, Pa.

"Ignored, Nothing in It."

BY G. A. SNIDER.

DURING the revival meetings, recently held in the different churches of this city, the practice of having the ladies remove their hats was pretty generally adhered to.

A certain evangelist, who was assisting in one of the churches, asked the ladies to remove their hats. In the question box, the next evening, was found the following question (put by one of their own members): "Why do you ask the women to worship with heads uncovered, when Paul taught they should be covered (1 Cor. 11:5)?" The evangelist answered, "The hair is the covering."

This question was then put (in substance): "If the covering, referred to by Paul, is the hair, what provision is made for the baldheaded woman?" This seemed to embarrass the minister and he said he would answer it the next evening.

The next day I was informed concerning the pending question at that church, and I went the next evening to hear the explanation. The time came for the questions. The minister said, "There were two questions left over from the night before. The one I shall ignore; there is nothing in it." The question with reference to the covering (1 Cor. 11:5) was the one ignored, and the only reason assigned, "Nothing in it."

Many questions in the Gospel seem to be ignored,—possibly for the same reason,— "Nothing in it." From whose viewpoint is the reason given? In explaining any scriptures the mind and purpose of God should be sought. Some scriptures cannot be explained so as to harmonize with carnal reason or a man-made creed.

Lima, Ohio.

Fishers of Men.

BY JESSE Y. HECKLER.

"Come ye after me, and I will make you to become fishers of men." Mark 1:17.

THESE words Jesus spake to Simon and Andrew, whose occupation was fishing. Primarily his words are addressed to the ministers of the Gospel. On another occasion, addressing an audience that was familiar with the industry of fishing, he said, "Again, the kingdom of heaven is like unto a net, that was cast into the sea." (Matt. 13:47). After the net is drawn to

the shore, the fish are assorted. The bad are cast away.

Our observation has been, in fishing with the net, that some kinds of fish are easily drawn out, while others make desperate struggles to escape. Some even jump out over the net and get away. So, also, when the preacher draws in the gospel net, some come with but little resistance, while others, when they see that the gospel net is being drawn, will make excuses and keep themselves at, what they think, a safe distance, and will not allow themselves to be drawn into the kingdom.

My observation has also been that many preachers use a net that has very large meshes, so that the fish can easily pass through and remain in the water (the world), yet they are counted in with the flock, though still living in the world, where they find their greatest enjoyment in the sinful pleasures thereof.

Brother Preacher, let us be sure that the meshes of our net are of the standard gospel size, for "strait is the gate, and narrow is the way, which leadeth unto life" (Matt. 7:14).

Alvo, Nebr.

My Experience.

BY MARY GARBER.

IN No. 8, Vol. 49, of the GOSPEL MESSENGER, the little article, "It's a Dunkard Lady, and No Lie," set me to musing. My musings led me to wondering what would be the result if all our sisters were to relate their experiences of this kind,—courteous treatment, interspersed with many special favors and all the other pleasant happenings because of a plain, though modest and becoming, head dress.

For several years the writer, as a teacher, has been associated with teachers and educators, has traveled considerably, but in all her journeyings has never met with any but the most courteous treatment, and many times has received special favors which, undoubtedly, were given in deference to her "bonnet." Did not we, as sisters, love "our church" sufficiently, willingly to wear the bonnet, we surely would do so for the many delightful experiences it makes possible.

We have thought, dear sisters, that perhaps it is the way we put our bonnets on, that makes us so uncomfortable, for we have seen ladies with the newest style of hats on their heads, who did not seem happy. Perhaps they forgot to look into the mirror, the one that reflects the real life, the mirror of the soul. Let us be loyal and true to the church we love, and thus prove ourselves loyal to our blessed Christ, who lived and suffered that we might have eternal happiness.

Portland, Ind.

His Impression.

BY JACOB H. HOLLINGER.

SOME time ago I called at the office of a business man in our city, and, after transacting my business with him, he invited me to get into his buggy and ride, as he was going in the direction of my home. He happened to know something about the "Dunkers," as he called us, and asked many questions as to how we were progressing locally as well as throughout the Brotherhood in general. I took great delight in furnishing him with the desired information. As we reached the street corner where we were to separate, he discovered that his cigar had gone out, and he asked me for a match. Before I could reply, he said, "Oh, I forgot; you people don't use tobacco." Possibly I should have corrected the impression which he has of our people, but I did not. However, I regret that all of the members of the church do not measure up to the fine impression the man has of us as a body.

Washington, D. C.

Our Ponderings.

BY KATIE FLODY.

THE shepherds spread abroad the news concerning the birth of the child Jesus, but Mary pondered all these things in her heart. We may wonder why she did not tell abroad the news, as did the shepherds. It was not fitting for her to do so. Mary, the mother of our Lord, knew a great many things which she never

told. She knew that she had been highly favored and honored for the responsible position of being the mother of the Redeemer of the world. She knew, too, that she gave birth to a child of greatness and superiority.

This act of Mary (pondering it in her heart), has often impressed me, and it is one worthy of our consideration. There are events and occurrences so sacred, in the lives of some of God's dear ones, that they do well to ponder them in their hearts, and not tell abroad all that they know. Some sweet relation, some token of love, some precious trust, a revelation, some sacred confidence that the Father hath revealed,—O the preciousness of it, how sacred! We cannot, we dare not, tell it. We must only ponder, as did Mary. God give us the pondering heart, the heart that often meditates upon these things, so dear and hidden, known only to God and self.

Union, Ohio.

EVERY noble life can be traced to a great renunciation, and every ignoble life to a "great refusal"; the alternatives are always essentially the same—duty and pleasure, the austerity of Canaan and the luxury of Sodom.—James Strachan.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, March 27, 1910.

"Go Tell My Brethren."

Matt. 28: 1-10; Isa. 40: 9: 11.

- I. "Behold there was a great earthquake" V. 2. There was also an earthquake at the time when Jesus died (Matt. 27: 51).
- II. "The keepers became as dead men." V. 4. It may be that the splendor of a glorified body is such as to overwhelm and prostrate a living mortal (Dan. 8, 27; Rev. 1: 17).
- III. "He is not here." V. 6. Wicked men tried to keep Jesus in the grave, and for centuries infidelity tried to keep him there; but "he is risen as he said" (Matt. 16: 21; 17: 23; Luke 9: 22, 45; 18: 31-33).
- IV. "Go quickly" (V. 7), and "tell my brethren." V. 10. The resurrection did two things: 1. It revived the dead hopes of the disciples,—brought new life, joy and faith. 2. It brought assurance of our own resurrection. Christ is alive, and is thus able to make his promise good to us (John 6: 40, 44, 54).
- V. Out of death, life. How true this is in nature all about us now. The Easter message is a message of life. More. A message of new life, the Christ-life. The Christian is a messenger of life. Thank the Lord that this message has come to your own life.

PRAYER MEETING

For Week Beginning March 27, 1910.

Wide-Awake in the Lord's Service.

2 Peter 1: 10, 11.

1. Preparation for Service.—(1) Conversion, "Ye turned from idols" (1 Thess. 1: 9). (2) Forgiveness, "A conscience purged from dead works" (Heb. 9: 14). (3) Separation, "Let my people go" (Ex. 4: 23). Seven times this message was given to Pharaoh by Moses, as commanded by the Lord. (4) Thankfulness, "O Lord, truly I am thy servant; thou hast loosed my bonds" (Psa. 116: 16). (5) Consecration, "Here am I; send me" (Isa. 6: 8).

2. Principles of Service.—(1) With the heart, all the heart, a perfect (sincere, undivided) heart (Deut. 10: 12, 13). (2) In holiness and righteousness (Luke 1: 75). (3) With a ready mind and a willing heart (1 Chron. 28: 9). (4) With cheerfulness and gladness (Psa. 100: 2). (5) With all humility (Acts 20: 19). (6) With confidence and not in fear (Luke 1: 74). (7) With faithfulness (Dan. 6: 20). (8) With constancy—all through life's pilgrimage (Luke 1: 75). (9) With a view of the Master's reckoning time (Luke 19: 13).

3. Privileges of Service.—(1) Honor, "If any man serve me, him will my Father honor" (John 12: 26). (2) Favor, "The King's favor is towards a wise servant" (Prov. 14: 35). (3) Protection, "There stood by me the angel of God," "whose I am and whom I serve" (Acts 27: 23). (4) Joy, "My servant shall sing for joy of heart" (Isa. 65: 14).

4. Promises and Rewards of Service.—(1) To be forever in the presence of the King (John 12: 26). (2) To bear his name and be conformed to his likeness (Rev. 22: 3, 4). (3) To receive his reward, and share his joy (Matt. 25: 23). (4) To continue through all eternity in his service (Rev. 7: 15). (5) To reign with him and share his throne (Rev. 22: 4, 5).

HOME AND FAMILY

Homeward Bound.

BY GEO. D. ZOLLERS.

Every day the bourne is nearing,
And the homestretch thrills the soul,
Closer to our Lord's appearing,
And the grand, victorious goal.

Like the ship, by surges driven,
O'er the boundless, foaming sea;
Tending toward the cherished haven,
Joyous, then, we all may be.

'Mid the dismal years of travel,
And the storms that dimmed the way,
Till the light-gleams would unravel
Mysteries of the testing day.

Yearnings for the "better country,"
Where the weary gain repose,
May we feel the Spirit prompting
Through this land of sin and foes.

Now and then a glimpse of glory
Brightens up our pilgrim way,
Life-words from the gospel story,
Cheer us on from day to day.

Then the distance seems to vanish,
And fruition looms in sight.
Phantoms grim the angels banish,
Bear us gently to the light.

Land of bliss, for thee we're yearning
Through the clouds and mists of time,
Daily watching and discerning,
Till we reach the shores sublime.

South Bend, Ind.

Mother, Home, Heaven.

BY J. D. HAUGHTELIN.

"For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." Matt. 12: 50.

THE three words of our caption are sometimes said to be the sweetest words that come to our ears. Every person who has had a good mother to rear him has a blessed heritage, and a fair start towards a good home on earth, as well as in heaven, if he makes use of his advantages.

We have no choice or influence over who, or what kind of woman, shall be our mother, but he who brings sorrow or disgrace upon a good mother lessens his chances for a good home here or hereafter. Timothy was considered especially favored because he had a pious mother and grandmother (2 Tim. 1: 5). Wesley's life and work are an imperishable monument to a faithful, patient mother. Lincoln credited his good mother with his success in life.

A good mother is an implied factor in a good home. The motto, sometimes displayed on the wall, "What is home without a mother?" is a tribute of reverence where a good mother presides, but a pathetic appeal where she is wanting. A home, presided over by a woman who would sooner bestow her care and affection on a pet dog than a child, is wanting in a very important factor. To such a woman Gipsy Smith would say, "Don't think you are a Christian." Though the word "home" is not mentioned in our text, it is implied, as heaven is repeatedly called the "dwelling place"—the home of our Father. See 1 Kings 8: 30, etc.

The essentials of a good home are few and simple. Love, contentment and fellowship are the leading requirements. The experience of many pioneers attests that they found more happiness in their first simple abodes, "with homely fare and liberty," than they enjoyed in after-years in mansions, with their attendant requirements.

With this thought before us, we would encourage every young man to determine to have a good home, though he may not have any property to start with. By industry, frugality and economy, any young man, with ordinary environments, can, in this favored land, have a home of his own. If he can find a suitable companion, who is willing to help make that home, so much the better. The idea of waiting until he has laid up enough to buy a ready-made home, has robbed many a man of the best part of his life. Parents who tell their children, "Our first meal was eaten off a board for a table," or, "Our first cupboard was made

of a dry goods box," or "We moved into our new house before there was a door or window in it," are looked up to as heroes by their children. The parents look back to those days of trial and self-denial as happy days, because they have a consciousness of having been in the line of duty and that God gave them his smile of approval.

"A home is a home though it be ever so homely," is a pithy truth. Yes, young man, if you have been blest with a pious mother, and you have determined, by honest endeavors and God's blessing, to develop a good, Christian home, you have a good start towards enjoying a home in heaven. The best homes here have imperfections and drawbacks. They are invaded by separations, sickness, sorrows and death; but the eternal home of the finally faithful is perfect. There is no remodeling, repairing or improving to do. Our earthly homes have been developed by man from the wilderness, forest, prairie, marsh or desert, by patient industry, labor, self-denial and suffering. Of our heavenly home our Savior says: "In my Father's house are many mansions, . . . I go to prepare a place for you, . . . I will come again, and receive you unto myself that where I am there ye may be also" (John 14: 2, 3). "Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city" (Rev. 2: 14).

Panora, Iowa.

Does It Pay?

BY HATTIE DELL.

I HAVE been thinking of a little incident which occurred a few years ago. A suffering girl had been on her bed for several months. A young sister went into that community—a stranger to the sick girl. On learning of her affliction she called on the invalid one evening. The poor girl seemed very happy and thankful to the sister for her thoughtfulness of her. She was glad for her hearty handshake and some interesting facts of her own life. When good-bye was said, they parted as friends, the sick one clinging to her hand, and begging her to come soon again.

Many times, that winter, short visits were made to the invalid. Sometimes pictures, books, or flowers, were carried along and left to help cheer the long, lonely hours. Each time, when good-bye was said, the tired, weary eyes looked lovingly into the sister's and said, "Don't forget to come again soon! Oh, how I love to have you with me! I wish you would stay."

Toward spring she failed rapidly, and one evening, as the sister was taking her leave, the dying girl said, "I cannot last long. If you call and they refuse to let you in, tell them I said I wanted you. I would rather have you with me than any one else."

A nurse was sent for. The lodge to which the invalid belonged sent her large bouquets of the most beautiful flowers, until a table, at the foot of her bed, was a bower of beauty to feast upon,—a solid mass of loveliness.

The sister's next call was refused by the father, claiming that they could let no one in, but on learning his daughter's request he said, "Go if she wants you." The nurse was by her side, watching for the approach of the silent messenger. The sick girl asked her to please go downstairs. It took some coaxing to get her to leave, but she did.

The sick girl then said, "I wanted to be alone with you a little while before I leave this world."

The sister took her hand, smoothed back the hair from her brow, and knelt beside her, so that not a word from the dying girl might be lost.

"Why did you not bring me some flowers?" asked the girl.

"I could not find any but violets, and you could not see them among all those others," the sister replied.

"Yes, but I would like some from you,—just any kind would be dearer to me than all these beauties."

"Why do you think so much of me, dear?"

"O you have been so good and kind to me, I love you so much. I want you to meet me in the other world, and I hope we may live near each other."

Many other words of endearment were poured into the listener's ear. A silence followed. A short prayer

was then offered up for the departing one. Their eyes met, and a last good-bye was said.

"Kiss me again," came from the feeble lips. "O, don't go."

The sister said, "The nurse is here; I must go. God will take care of you, dear. Trust in him. I can not pass over the river with you, but the dear Father can."

They never met again. The departed one is in the hands of a loving Father.

Why did she love the sister more than her old friends? The love of the Father in his children's hearts can brighten the way for the sorrowing and the sinner as nothing else can. We are too often afraid to let people know we love them. Does it pay to be a Christian? Dear brother and sister, do we know that "the world is dying for a little bit of love"?

R. D. 5, Beatrice, Nebr.

SISTERS' AID SOCIETIES

DECATUR, ILL.—During the past year the sisters' aid society of the Decatur Mission church has held twenty-two meetings, the average attendance being five. We received a box of clothing; also provisions from the La Place church. Our expenditures were \$12.25. We contributed to the church \$7.16, and helped six families. Total amount in the treasury \$9.49. May the Lord bless us, and may we be enabled to do more and better work during the coming year!—Hattie E. Oliver, 2121 N. Woodford Avenue, Decatur, Ill., Feb. 26.

FAIRFAX, VA.—The sisters' aid society held eleven meetings during the year 1909, with an average attendance of nine. Amount in the treasury at the beginning of the year \$2.77. Amount collected during the year, \$21.77. We raised \$16.00 for charitable purposes. One sack of clothing, bonnets, coverings, a number of garments, and seven yards of goods, were donated to the needy, and towels and several aprons were donated to Hebron Seminary. Officers for the year are as follows: Sister Jones, president; Sister Mottie Bowman, vice-president; the writer, secretary and treasurer; Sister Kate Miller, assistant. —Sallie F. Miller, Vienna, Va., March 1.

SKIDMORE, MO.—The sisters' aid society met at the home of Sister Emma Crist March 1, 1910, with fifteen present. We made a comforter top, finished a quilt, besides reorganizing. During the past year we held twelve meetings, with an average attendance of ten. Money received, \$94.21; expenditures, \$39.50. We donated to the Bethany Bible School \$16.12 to the Upper St. Joe congregation for their new church building, \$17.00, and to Rev. J. H. Crist for the Kansas City sufferers, \$10.68. We have an hand for next year, \$9.18. A number of our members have moved out of a section, though we are few in number, we hope to do more and better work for the Master.—Merle Crist Skidmore, Mo. March 5.

PLEASANT VIEW, KANS.—Our aid society is overgrown with the exception of a few weeks in harvest. The average attendance was six. Our work has been principally quilting, knitting comforters and sewing carpet rugs. During the year we sent two boxes of provisions to St. Louis, Mo., two sacks of clothing to Kansas City, donated one comforter, one quilt and two sheets to a family that were burned out, paid to Hutchinson Mission, \$6.00, gave \$2.50 to send the Messenger to different parties, paid a doctor bill of \$5.00 for a sick sister, and gave \$2.00 to another sister. Balance in the treasury, \$11.02. We reorganized for the present year, with Sister Minnie Revord, president and Sister Annie Hollinger, secretary and treasurer.—Annie Hollinger, Darlow, Kansas, Feb. 22.

REEDLEY, CAL.—The sisters' aid society of the Reedley church held thirty meetings during the year 1909, with an average attendance of seven. We make bonnets, prayer coverings, aprons, and do family sewing. During the past year we made nine comforters and two quilts some of which we donated to needy ones, besides donating clothing and a part of our work. Amount received in weekly offerings, \$8.65. This, together with what we received for work done and articles sold, was used to buy little chairs for the primary classes and to help finish the Sunday-school rooms in the church. We have our devotional exercises about the middle of the afternoon, in order that those who must leave early can enjoy this part of the work also. Sometimes discouragements come, but when we can meet together, and talk and pray, and read from God's Word, what a great source of comfort it is! We feel encouraged to go on with our work. Sister Maggie Bohrer is our president for this year.—Allie Choate, Reedley, Cal., Feb. 15.

GREENVILLE, OHIO.—The sisters' aid society of the Paint or Creek church, Ludlow district, met for reorganization Jan. 13. Sister Martha Minnieh was elected president; Sister Emma Fourman, superintendent; the writer, secretary; Sister Caroline Neff, treasurer. Thirty-two meetings were held during the past year, with an average attendance of five. Four boxes of clothing were sent, two being valued at \$30.00 together with a box of Christmas presents from the Sunday-school children, were sent to the missions in Chicago; one valued at \$17.00 was sent to East Dayton, and one valued at \$17.50, to Sidney. The society sewed one day at the Greenville Brethren's Home and gave them ten sheets, some prayer veils, socks, stockings, handkerchiefs, towels, and dinner for the inmates. We gave \$5.00 to World-wide Missions. The Messenger was sent to three homes, and \$7.75 given for the needy at home. Money taken in during the year from various sources, \$51.34. We started the new year with \$5.52 in the treasury. We quilted ten quilts, made seven comforters, one hundred bonnets and some prayer veils. Elvyn Unger, R. D. 11, Box 45, Greenville, Ohio, March 4.

KINGSLEY, IOWA.—Following is the report of the sisters' aid society of Kingsley, beginning Feb. 24, 1909, and ending Feb. 24, 1910. During the year we held twenty-three meetings, with an average attendance of fourteen. We meet every two weeks, and at the close of our meetings we read a chapter, and close with prayer. We tied thirteen comforters, quilted fourteen quilts, sent five barrels of goods away,—three to Minneapolis, one to Winona and one to Chicago. The value of these goods was estimated at \$152.65. Number of garments sent, 474; four comforter tops were also donated. We have two corners on sale. Besides this we donated \$10.00 to Bethany Bible School; a boiler to our church, costing \$1.76. A sister received dry goods, valued at \$4.30. We made 100 garments, such as girls' dresses, boys' waists, etc., pieced quilts and comforter tops, bought boys' and girls' fleece-lined union suits, 150 boys' and girls' stockings, 71 pairs boys' shirts, 34 boys' and girls' overcoats, 16 Cash donated, \$12.35. Cash earned, \$76.62. Cash paid out, \$38.04. Sister Jennie Sheeler is president; and Sister Lena Lehman, secretary. A new rule was adopted, that we put our birthday offerings in the aid society this year. We feel that our work has been good, but we hope to do better in the future.—Jennie Sheeler, Kingsley, Iowa, Feb. 24.

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BRO. D. W. HOSTETLER, of Indiana, changes his address from Onward to Argos, R. D. No. 11.

MINISTERS changing locations should have us announce their new address as soon after moving as possible.

THE last series of meetings in the West Johnstown congregation, Pa., has just been closed, and in all there were sixty-one accessions to the church.

MONEY has been raised for the proposed church in the Germantown congregation, Va., and a committee has been appointed to carry forward the work.

BRO. DAVID H. ANGLEMYER held a series of meetings at the Wakarusa house, Baugo congregation, Ind., and six persons signified their purpose to unite with the church.

IN the southern part of Ford County, Kans., there is a small body of members. They were recently organized and the congregation will be known as the Bloom church.

DURING the late revival meeting at Kearney, Nebr., conducted by Bro. W. I. Buckingham, nine were added to the church by confession and baptism, and two await the rite.

AS the fruits of a series of meetings, held at the Schaefferstown house, Tulpehocken congregation, Pa., twenty-seven persons were recently received into the church by confession and baptism.

THE ministerial and Sunday-school meetings of the First District of Virginia, to be held at the Copper Hill church, Floyd County, are announced for April 13 and 14. The district meeting will be held the 15th.

THE district meeting of the Second District of Virginia will convene in the Timberville house, Flat Rock congregation, April 7 and 8. The standing committee for the District will meet the 6th, at 2 P. M.

IT is said that the less piety a church has the more clubs, societies, oysters, ice cream and fun it takes to run it. And by the way, these things have run many a church into the world, only to be disbanded and eternally lost.

WRITING from North Manchester, Ind., our correspondent says that, commencing with Feb. 12, Bro. J. J. Anglemeyer delivered twenty-seven sermons there, and that five made the good confession and were added to the church.

BRO. Chas. M. Yearout, of Morrill, Kans., has decided to reënter the evangelistic field, and will give as much of his time to that line of work as possible. Those desiring his services should communicate with him at an early date.

THE *Girard Gazette*, Ill., speaks in very high terms of the singing training class, recently conducted in the Brethren church at Girard, by Bro. J. Henry Showalter. "To say," says the *Gazette*, "it was a success, is only putting it in a mild form."

THE church that encourages the members to split up into clubs and societies, should not blame them when they fail to pull together. Many clubs and many societies create different interests, and it is but natural that people should work for the thing in which they are most interested.

A FEW of the sisters from the Bethany Bible School called at the MESSENGER sanctum. They came out to Elgin in time to attend some of our services on Sunday, and returned to Chicago on Monday. We are always glad for the call of those who feel deeply interested in our work.

THE Brethren at Girard, this State, are completely remodeling the basement of their church, and fitting it up for its large and growing Sunday-school work. There are now fifteen classes in the school and the attendance is over 200, with indications of a decided increase when the work on the building is completed.

BRO. I. J. ROSENBERGER and wife, of Covington, Ohio, called on us last Saturday. They were on their way home from Denver, Colo., where they spent a part of the winter. They speak well of the earnest band of believers in Denver, and say that they have a splendid meetinghouse and that it is admirably located.

BRO. IRA WITMORE, of Adrian, Mo., writes us that the building committee has sufficient funds pledged for the proposed parsonage in Kansas City, Mo., and that they would be pleased to hear, at once, from all those who have promised assistance. All remittances should be made to Bro. Witmore, secretary and treasurer of the building committee.

LET no man be so dishonest as to remain in one of the Brethren pulpits after he has lost faith in the church and the doctrines she holds. Pulpits are intended for men who are honest with their Bible, with their God, with their church and with themselves. The man who remains in the pulpit of a church in which he has no faith, is not honest.

SISTER ADALINE H. BEERY was in the pulpit just long enough to stir up some of our ministers, and put them to thinking. This week two of them are telling what they would do if they had to occupy the pew. Both sides have received some excellent suggestions, and from now on we ought to be able to see some improvement in the pulpit as well as in the pew.

THE church that thinks she should be a little worldly, in order to win worldly people, is making a sad mistake. People are not converted in that way. The standard should be set as high as the Gospel and men and women should be urged to reach this standard. Nothing short of constantly striving for the higher and better will lead up to proficiency and holiness.

OCCASIONALLY let us hear from our patrons regarding the articles that prove helpful to them. Also please tell us how you appreciate the productions of this, that and the other writer. We may not publish what is told us in this way, but we would certainly like to get in closer touch with our readers, and this we can do by having them say what they think about the MESSENGER and its work.

BRO. STEVEN P. BERKEBILE wife and child, and Sister Mary N. Quinter, left Bombay, India, Feb. 15, and will reach New York about April 1. Bro. Berkebile has become so completely broken down in health that a temporary return to this country was deemed the very best thing that could be done for him. It was also arranged that Sister Quinter should accompany the family, it being the time of her furlough.

LET the standard of preaching be raised rather than lowered among us. The more clear-cut Gospel there is in our sermons, the higher the standard. Sensational stories and witty sayings always lower the standard of a discourse, as well as the standing of the preacher. There is nothing that will save people like the plain, old-fashioned Gospel. It is the power of God unto salvation, and will take hold of the hearts of the people when presented in the right way.

THIS week Bro. I. N. H. Beahm is telling us what he thinks about an Annual Meeting without queries, and next week Bro. H. C. Early will have an article on the subject. While we may possibly reach a period in the history of the church when we shall have Conferences without queries from the churches, we are never likely to see the time when there will be no great questions to consider, or no difficult problems to solve. It may be easy enough to reach a oneness of mind regarding the gospel principles, but we are not likely to get through with methods, much this side of the millennium.

WE wish those who write for the MESSENGER would make it a rule to quote scripture correctly. We have to spend hours each week, correcting the scriptural quotations in the essays offered for our columns. Occasionally a writer will quote from different versions without any explanation whatever. One writer, when quoting four verses, may quote one from the American Revision and the other three from the Authorized Version. This makes confusion. When one quotes from the Authorized Version, he need not mention that fact, but when he quotes from some other version he should mention it. But in every instance writers should verify their quotations.

SPEAKING of the late craze of building up hats for ladies, somewhat resembling the fowl, the *News-Press*, St. Joseph, Mo., says: "Paris has it, London has it, New York and Chicago both have it, and it will not be long before it becomes common. Woman is a slave to the milliner and the modiste. The craziest and most extravagant edicts of these tyrants are followed with a faithfulness 'worthy of a better cause.' The cost of this folly is enormous. It is one of the important reasons for the gap between the income and cost of living. It is wanted because it is unnecessary, for women look best in the simplest garments." And yet some of our Christian women are as fully affected by the craze as the unconverted. In this respect no one can tell the difference between the two.

UNDER date of March 12 Bro. Virgil C. Finnell, our traveling agent, writes us from Girard, this State. In the interest of the House he is doing a good work among the churches. He finds a few, here and there, who are not taking the MESSENGER, but he visits some congregations where the paper is received in nearly every family. He struck one congregation, however, where he secured enough new subscribers to double the list. By the time he completes his round among the churches in the Southern part of the State, there will be few families of members where the MESSENGER will not be received and read. We shall certainly be glad for so many new readers, feeling sure that we can give them something from week to week that will prove helpful to them in the Christian life.

IT does not require much fortitude to preach against unpopular evils like the saloons and the gambling dens, but one has to be strong in the faith when he denounces sin in higher places. So long as John the Baptist preached the baptism of repentance for the remission of sins, and told about the coming of the long-promised Messiah, all went well, but when he denounced the king and his wife for living a life of sin, he got into trouble, and in the end lost his head. We have men today who are more concerned about their heads than they are about preaching the whole Gospel. We do not mean their physical heads, but their official heads. Since they must depend upon the public for their bread and butter, and what little influence they have, they find it to their interest to keep on the winning side of those they serve. Talk about fortitude like that possessed by the forerunner of Jesus! There is amazingly little of it left in the religious world.

The Wheat and Tares Again.

IN view of what is said on another page, it may be advisable for us to say something further, regarding the parable of the wheat and the tares, as recorded in Matt. 13. Here it is stated that "The kingdom of heaven is likened unto a man, which sowed good seed in his field." Then it is explained, further on, that the good seed are the children of the kingdom, that

the sower is Jesus, and that the field is the world. It is not said that the field is the visible church, or that the seed was sown in the church. The good seed are the people of God, and constitute the church of Jesus Christ on earth. The church is made up of the children of God, and these are the seed sown by the Son of God.

We then learn that an evil one sowed tares among the wheat, and that these tares are the children of the evil one. They are not sown in the church, but in the field, that is, in the world. Both the good seed and the evil seed were sown in the same field, and the good seed constitutes the church, or kingdom of God, while the evil ones constitute the kingdom of Satan. There is a clear distinction between the two,—one composing the church and the other composing the party separate and apart from the church.

The word "church" means the "called out." Members constituting the church are the called out, that part of the people separated from the wicked. The children of the evil one have never been called out, therefore they are no part of the church. They are a distinct class, while the members of the church, or the children of the kingdom, are another distinct class. While both, however, are in the world, only one constitutes the church of Christ, the other does not. The tares are not in the church, nor are the children of the kingdom classed with the tares. The wheat and the tares grow side by side in the world, but not in the church. A tare has no business in the church, and if found in the church should be removed, not out of the world, but out of the church.

When the Savior directed that the wheat and tares should be permitted to grow together until the end of the world, he did not mean that the good and bad should be kept together in the church. He did not mean that the fornicator, drunkard or hypocrite should be retained in the church. He did not mean that any wicked person should knowingly be numbered with the saints. He meant that the wicked should not be destroyed until the proper time, at the end of the world. It seems to us that this is the only reasonable way of interpreting and applying the lesson of this parable. To retain the ungodly in the church, on the ground that they are tares, and should be left stand until the judgment, would be completely to demoralize the body of Christ and render discipline an impossibility.

The mistake is in classing the weak, sickly, and erring members of the church with the tares. They are not tares, but, if neglected, may become such. Gathering the bad out of the kingdom, as referred to in verse 41, cannot mean the gathering of the tares out of the church, for, as seen above, they constitute no part of the church. The term "kingdom" here is used in its broad sense, and takes in the whole world. It is not limited to the good, or to the "called-out," as it is in the early part of the parable.

The New Testament clearly teaches that the church should withdraw from those that walk disorderly. This doctrine is clearly taught in Matt. 18, as well as in Rev. 3: 16, when the Lord threatened to spue out of his mouth those who were unfaithful. Hence to interpret the parable in favor of permitting the saint and the sinner to remain together in the church, is to do violence to the Scriptures. While the church should never resort to drastic measures, she should see that those who cannot be reformed be not admitted to the rights and privileges of the church. Let the wheat and tares grow together in the world, but do not, knowingly, permit them to grow together in the visible church of Jesus Christ. All probably agree in removing those who commit gross crime, and cannot be brought to repentance, but we should not stop at gross crimes. There are other sins, which, if not repented of, will debar one from the privileges of the church.

Here and There in California.

Now comes the word that the Committee, selected for the purpose, has decided that Fresno, California, shall be the location for the Annual Meeting of 1911, provided the Conference at Winona grants the request of the District of Northern California. Having heard that the city was offering unusual inducements for the

location of the Annual Meeting in Fresno, I looked over the situation with some care, and have this to say about the place:

Fresno is situated in the midst of the great fruit-growing center of the San Joaquin Valley, and is a growing city with a population not far from the thirty thousand mark. It has eight hotels, rooming-houses by the score, and a number of good restaurants,—not so many as we found at Los Angeles, but enough to accommodate all who may attend the proposed meeting. Two great trunk line railways pass through the place, the Southern Pacific and the Santa Fe, and these will be amply able to care for the eastern passenger traffic, while a half dozen convergent local lines will take care of all other business. A new auditorium is to be constructed in the large courthouse park, which will afford pleasant accommodation for large audiences. The building will be constructed especially for holding large conventions and will be all that could be desired for our Annual Conference. It will be near the center of the city and only a short walk from either of the trunk line stations. Street cars may be used by those who do not care to walk. Ample financial aid is tendered the Committee, and should the meeting be held at Fresno, no deficit will follow its close. Our Brethren in Northern California are very anxious to have the Conference of 1911. The experience at Los Angeles was so pleasant, inspiring, and helpful, that they want it all over again.

Several families of members reside in Fresno, and the Brethren are anxious to locate a minister in the city. The Reedley church is only twenty-five miles away, and the Oak Grove church, near Laton, about the same distance. The Raisin City church is distant some twelve miles, and near Kerman, not far away, is a colony of members that are to be organized into a church at an early date. Less than a hundred miles to the North is the church at Empire and the new colony at Patterson. Thus Fresno is surrounded by churches of the Brethren.

A very pleasant week was spent at our last winter's home, at Lordsburg. We were more than happy to meet the Brethren and friends once again, at the school center. The town is improving rapidly. Cement sidewalks are being put down, and the streets graded, two substantial bank buildings, and a brick business block are being finished, and on the whole the place has an air of prosperity, pleasing to its friends. Large congregations greet our brethren at the regular church services and these have grown to such an extent, and the Sunday school increased to such numbers that the church had to be enlarged. Four large Sunday-school rooms have been added, affording accommodation for all who may attend. Bro. Edmund Forney is bishop in charge, assisted by a large number of elders and ministers, names too numerous to mention. It is like all school churches; they have more ministers than they really need. But the Lordsburg church is reaching out and enlarging her borders. She has a flourishing mission at San Dimas. The church is in fine working order, and one hears no complaint among the members.

Lordsburg College is also enjoying a season of prosperity. The attendance is very much larger than it was last year and a persistent effort is being made to raise an endowment fund of one hundred thousand dollars. Bro. Samuel W. Funk is the financial agent, and he tells me that the fund has grown to thirty thousand dollars. The school ranks well up among the educational institutions of the State, and we express the hope that it will continue to grow and prosper, until it becomes a power for the church and for humanity. Bro. England has charge of the College as President, and while he feels that he would rather be relieved of the work, I believe he is the man for the place, and many others are of the same opinion.

A few meetings were held at the South Los Angeles church. This church was only organized a few years ago, and has grown and prospered under the pastoral care of Brother W. E. Wertenbaker. They have a large Sunday school, with an enrollment of over two hundred, and an average attendance of one hundred and seventy-two. I am told that it is the largest of our Sunday schools in California. The congregations attending regular services are large, and the interest

very good. The South Los Angeles church was started as a mission, supported by the State District Board. It is now self-supporting and is doing well. She has a number of earnest, self-sacrificing, devoted workers and the pastor and his companion rank high among this number. The Lord continue to bless this band of Christian workers, and may the church grow and prosper and continue faithful unto the end!

While at South Los Angeles, the joint Christian Workers' meeting was held in the Los Angeles church on Hancock Street. Four congregations took part in the meeting. The large house was crowded to its utmost capacity, and the speaking and the essays read were all excellent. There was a general tone of faithfulness to Christ and the church, most pleasing to hear. The meeting was an inspiration to all who attended, and at the close it was suggested that it might be well to have a District Christian Worker Meeting, and the suggestion was favorably received. These meetings bring the members closer together and, if properly conducted, are of great help in unifying the church.

While in the city, I had the privilege of attending but one session of the Berean Bible School, held in the Los Angeles church. Brethren Crist and McCune are now associated with other workers in the institution. I am told that the work is prospering and that much good is being done. Every effort to teach the Bible should receive hearty encouragement for, as a rule, too little is known of the Blessed Book of God.

We are now preparing to leave our winter home,—if winter home it can be called. The last week we have had real summer weather, and part of the time the mercury reached the eighty mark. We are to stop en route among the churches in Grand Valley, Colorado, for ten days, and then, the Lord willing, our next stop will be at our Mount Morris home. The Lord has blessed us with improved health, and we have much to be thankful for. God be praised for his goodness to us all!

D. L. M.

Enduring Temptation.

JAMES says, "Blessed is the man that endureth temptation." There is great blessing in *enduring* temptation, whatever may be said of temptation itself. However unpleasant and distressing it may be in itself, it brings great blessing to those who *endure* it. The blessing is in *enduring* it.

That we may appreciate the meaning of the text, let us look, for a moment, at its language. To tempt is to incite evil; to stir and heat the evil-propensities; to be drawn of lust (James 1: 14). This is temptation; and there is no temptation, whatever the inducements offered to lust, until the appetite for it is aroused. Then lust begins to draw, and temptation is on. To endure is to remain firm under, not to be moved; to bear up under. To endure temptation is to remain firm in the purpose and practice of the right under excited passion to evil; to go on about one's business as though there is nothing disturbing the peace, while the passions are raging within, like lions in the cage, for satisfaction. This is enduring temptation; and blessed, yea, thrice blessed, is that man who thus stands firm in his heart.

Ordinarily we speak of temptation as resisting it; we think of it in this sense. It is always preached in this way. The New Testament speaks of it in the same way also. James says, "Resist the devil, and he will flee from you," which is equivalent to saying, "Resist temptation, and it will cease." And this is well, if there is nothing better. But there is something better. Resisting temptation, or the devil, is a different thing from enduring temptation, or the devil. To resist is to battle against, to set ourselves in active opposition to; while to endure is to bear without resistance. To endure temptation means to be so set on the right ends of life that no strength is spent in resisting the temptations by the way. In other words, to see it more clearly, if possible, it is to give our strength to doing the right things in life, instead of a constant fight not to do the evil things, spending only so much strength on temptation as is necessary to endure it.

It is a good thing to resist temptation, for so the Bible declares it, but it is infinitely better to endure it.

It requires strength to resist temptation, but it requires infinitely more strength to endure it. The man who resists temptation is a Christian, but he who endures temptation is a stronger Christian.

All men are subject to temptation. It is a universal condition. It is the result of the influence of the evil one upon the evil of human nature. There is no attainment in grace that places us beyond the attacks of Satan. All the holy men of God, in all the ages, prove the universality of temptation. The fact is, none of them escaped it. Paul, who may be regarded as a full-grown man of God, acknowledged the law of sin in his members (his flesh), warring against the law of his mind, and even bringing him into captivity under the law of sin, which was in his flesh. (See the seventh chapter of Romans.) It is false teaching, therefore, that we may grow in holiness beyond the influence of temptation.

It is possible to live a life without sin. That is, without consenting to sin,—not sinning willfully. Willful sin forfeits sonship. When the will consents to sin, the life of God goes out of the heart. The children of God must live without consenting to sin. Though they sin, it is not *with* the will, it is *against* the will,—the sins of weakness,—and these are not sins in the sight of God. God looks at what a man purposes in his heart.

But temptations will come; and while they always go before sin,—no sin without first the temptation,—yet the temptation, of itself, is not a sin, if we do not follow it, or even consent to it. If we consent to it in mind, but do not do it in act, it is the same in the sight of God as if it were actually done. The man who looks on a woman to lust after her commits adultery in his heart, and is as guilty as the man who engages in the physical act. This is the principle, and this is the way God measures us.

The purpose of temptation is to develop strength. It is when we are tried, or approved, as James puts it, that we receive the crown of life, not before. The crown lies beyond the testing. And you know how exercise, and vigorous exercise, hastens growth and matures strength. The same law holds good in things spiritual, in this respect, as in things natural. If we would grow at a rapid rate and develop into strong men, it must be by the way of temptation. It is an unpleasant way, but it is God's way of making great men and women, and there is no other way. What makes growth and strength should not be questioned, though it be unpleasant in itself. For this reason James says, "My brethren, count it all joy when ye fall into divers temptations; knowing this that the trying of your faith worketh patience. And let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Yes, on to perfection!

So be not discouraged at many temptations. If they come thick and fast, be glad, for a mighty work is to be wrought, if they are endured. None of them are beyond the grace of God in us to bear, nor has any temptation taken us but such as is common to man, such as have been endured by the faithful ones who have gone before us; for "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." The eternal God determines both the strength and method of Satan's attacks upon his children. He says to the devil, "So far, but no farther." There it must cease. Why, then, should we cry out? Let us bravely endure temptation, all the while distrusting ourselves, but trusting certainly in the power and grace of Jesus. He conquered temptation, sin, and the devil, and he leads to certain victory those who trust in him. H. C. E.

A Sad and Fatal Accident.

ON Saturday, Feb. 26, the community at Lordsburg, Cal., was startled and deeply grieved by the news of the accidental and sudden death of our well-known brother, Andrew Shively. Bro. Shively had gone to Pomona, about three miles from his home, to attend to some business, and was on his return, when he was struck and run over by an automobile. His injuries were so serious that he died a half hour after he had been brought to his home. His wife, a daughter of

Eld. John Metzger, was almost prostrated with grief when the shock of the death of her husband fell upon her. At the inquest it transpired that the injuries that caused Bro. Shively's death were accidental, and the jury so decided.

Bro. Shively formerly lived at Cerro Gordo, Ill., but he has, for a number of years, made his home at Lordsburg. He was seventy-five years old, and quite active for his advanced years. His son, John W., now residing at Long Beach, Cal., was for some years secretary, to ascertain the cost of holding our Conferences, and assist in that work. Bro. Andrew was well-known and sincerely loved by all who knew him. He lived the Christ-life and made his Christianity manifest each day he lived. He was quiet, and unassuming, but his godly life spoke volumes,—spoke more and louder than those who speak much and live less of the Christ-life.

His loss is deeply felt, not only by the congregation of the Church of the Brethren at Lordsburg but by the entire community. A large number of his neighbors and friends attended the funeral, and the occasion was one of general sorrow and sadness. Bro. W. F. England preached the funeral sermon, and was assisted by Bro. Edmund Forney. Thus another good man has been taken away from us. We sorrow, and yet our sorrow is big with hope that we shall meet him again. Precious in the sight of the Lord is the death of the righteous. D. L. M.

A Rumpus in Rome.

THE Methodist church in the City of Rome is just now the most widely-advertised local church in the world. A short time ago former Vice-President Fairbanks, while traveling in Europe, planned to visit Rome, and by special invitation agreed to deliver an address for the Methodist people, of which demonination he is a member. It had also been arranged for him to be presented to the Pope. But as the Vatican is not on speaking terms with the Methodist church of the Eternal City, Mr. Fairbanks was given his choice to cancel his engagement with the Methodists or be refused an audience with the Pope. He chose to carry out his engagement with his own people, and, of course, was not permitted to see the man who carries the keys of Peter. The affair made quite a stir. Practically all the Protestant and secular papers in this country commend the distinguished American for his decision and manly course, while the Catholic papers, as might be expected, justify the policy of the Pope. It is claimed by the Pope that the Methodists in Rome are not doing the honorable thing, for the reason that they are making a specialty of proselyting, having succeeded in winning over about 1,000 Catholics. Now it so happens that the Catholics are endeavoring to do the same thing in England, that is, they are making proselytes, and are glorying in their success. But since Rome is the home of the Pope, they think they should have the exclusive right in the city, and look on proselyting there, upon the part of Protestants, as a crime. While we do not think the Methodists preach the whole Gospel, still it would be a blessed thing for Italy if they could convert every Catholic in the city,—the Pope and all.

Enforcing the Gospel.

THE Ohio House recently passed a bill, looking towards the removal of mayors who do not enforce the law. The bill is probably a good one, for even good laws amount to nothing if there is not some one to enforce them. But what about elders, presiding over churches, who will not enforce the Gospel? The Gospel is good,—it is the perfect law from heaven,—but what will it amount to, should there be no faithful men to carry out its provisions? What will become of the churches, if the elders do not enforce the Gospel? Then, suppose we agree to remove all elders who do not enforce the Gospel? Would we have fewer elders and fewer churches, or would we have better elders and better churches? One may say that it is not the duty of the elder to enforce the Gospel. Well, it is his duty to see that his flock is properly fed and trained, and this he cannot do without carrying out the principles of the Gospel. When some of the Seven Churches of Asia were found out of order, the angel (or pastor)

of each church was told how to enforce the Gospel, and thus restore order and encourage right living. This is the duty of all elders today. They are not only to preach the Gospel to their flock, but they are to see that the gospel requirements are lived up to. In order that they make no mistake themselves, they are to study the Word, understand it well, and see that its provisions are applied as the Master intended they should be.

Should Law Compel Secrecy.

THERE is before the Legislature of Ohio a bill providing for the punishment of persons for, in any manner, making known the secrets or doings of secret societies. It would prohibit any one from printing or selling any pamphlet, paper or book exposing the workings of secret, oath-bound orders. This would be a strange law to place on the statute books of any commonwealth,—a law compelling everybody to help the secret orders to keep their own secrets. It would appear that these orders have secrets that they cannot keep, and now they want a law passed to compel others to help them. If they have secrets that they do not wish told, why do they not keep them? True, they make men swear that they will not reveal anything that takes place in the lodge, and even threaten to kill them if they violate their oath. Do these orders wish to have the privilege of carrying out a few of these threats in secret, and then have a law, forbidding people saying anything about it? Do they want a law, prohibiting papers from publishing a crime, should they see proper to commit one in secret? The bill does not say it just that way, but this might be the outcome of such a course. Suppose a lodge would abduct and drown another William Morgan, must all the papers in this country keep silent about the crime? That is what the bill might be construed to mean.

Brethren Colony in Palestine.

WE do not know what it may lead to, but some of our people are beginning to inquire after the price of lands in Palestine, especially on the plains of Esdraelon. There is much good land in Galilee, and it might be made fairly productive. This part of the country was regarded as the bread basket of Palestine in the time of Christ. The best farming land we saw, during our horseback ride over the country, is in the Jordan Valley, about fifteen miles north of the Sea of Galilee. The plain of Sharon also contains some splendid fruit and farming lands, and in most places the soil is deep. For general fruit raising we were very favorably impressed with the conditions around Hebron, twenty miles south of Jerusalem. Some very fine country may be seen in the vicinity of Dan, in the upper Jordan Valley. But to the American farmer everything would seem rude and uninviting, almost in the extreme. The country can be built up, and in some sections be made ideal, but it will require time, money and intelligence, to say nothing about ample patience and diplomacy, to overcome the cupidity of the Turks.

Organizing New Churches.

AN evangelist who is an elder, is employed by the Mission Board of his State to preach the Gospel, receive the converted into the church, and to establish congregations. He wishes to know whether it is his privilege, as an elder, to organize churches at points where a sufficient number of members can be secured for the purpose. When he has members enough for a congregation, the better way would be to invite one or two of the elders of the District to assist him in effecting an organization. He should also confer with his Mission Board regarding matters of this sort, and at all times show due respect for the territory claimed by other congregations. In States where there are but a few congregations, and these widely separated, an evangelist is accorded more liberty in organizing new congregations than could be granted in State Districts where there are a number of churches. But at any rate, it will always be found wise to have some assistance in work of this character. If there is no other way, call on the District Mission Board for the assistance needed.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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 Chas. D. Bousack, Washington, D. C.
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Address,
 General Mission Board, Elgin, Ill.

AFRICA SPANNED BY RAILWAYS.

Travel in the Dark Continent,—at one time a succession of weary marches amid great danger,—is now made possible in the most expeditious and comfortable manner by the constantly increasing number of railways. Only recently the British Congo sections of the Cape-to-Cairo Railroad have been linked up and formally opened. This completes a continuous British line of 2,147 miles from Capetown. The section now opened is 134 miles in length, and, with other connecting lines, will form an important factor in the development of African commerce and industrialism. These additions to Africa's railroad system will, in course of time, bring about marvelous changes throughout the continent. Will they help to plant Christianity more effectually in the hearts of the people? We hope so.

WHERE GOD WOULD HAVE YOU BE.

A recent letter from China told of a little girl, the daughter of a devoted missionary. Coming in from her play with the native children, she said to her mother, "I don't like China; it isn't nice here." The mother, with rare tact, replied, "No, my darling, but that's why we are here." The mother's reply suggests the true aim of every believer. The little corner of the universe, in which is your allotted task, may not be as nice as you desire; those with whom you associate may not be as nice as you think they ought to be, but it is all the more reason for your being at that very spot. The function of the Christian is to make people good. The worst people need him most. Such devotion means abandonment of many things,—it means isolation of soul and a heart-break. It may mean even a cross,—it did for Jesus. But it is worth all that. The transformation of a life, the unfolding of a beautiful character, is a work that even angels would like to do for mankind. It is the God-given privilege of every believer to help in this mighty work.

PRINCIPLES OR PROFITS—WHICH?

In a business call, recently, the writer happened to touch upon the all-important anti-saloon movement in Elgin. The man to whom we were talking is the proprietor of a small printing establishment in which work is done for the general public,—all classes, all purposes. The proprietor assured us of his deep interest in the question of temperance, expressing his hope that Elgin, at the pending election, might succeed in closing the saloons. Then he said: "This stand means more to me, perhaps, than you would, at first thought, suppose. Here is Mr. —, a wholesale liquor dealer, as you know, who has much work done. As soon as he heard of my stand on the liquor question, he took away all his work, and there are others who will do likewise. I tell you, this means the loss of several hundred dollars to me, but when it comes to a matter of either principles or profits, I say, 'STICK TO PRINCIPLES AND LET THE PROFITS GO.' I feel that I should do what is right, and will have to trust the Lord for the future." The little incident impressed us with the thought that there might be others who, under the stress of similar circumstances, are forced to choose between "principles" and "profits." Let all such remember that it always pays in the end to stick to principles, trusting the Lord to care for the needs of the future.

THE WORLDWARD DRIFT.

When the careful mariner sees that, according to chart and lighthouse, he is nearing a point of danger, he knows that there are breakers ahead that must be watched. He takes his bearings and goes slowly, lest the good ship strike a hidden rock and be wrecked. While the Church of the Brethren has not, as yet, gone worldward to the extent of many other churches, it may not be out of place to call attention to a few facts by way of a warning. Dr. Josiah Strong, in deploring increasing worldliness among the churches of America, says: "If the gain of the church on the population, during the first half of the last century, is represented by 80, during the last half it is represented by 20, during the last twenty years it is represented by 4, and during the last ten years it is represented by 1." A prominent New York pastor says that in the Borough of Manhattan, with its 335 churches, there were only 386 people added to the churches during last year, and that, in spite of the most strenuous efforts, more than a million people there are still entirely untouched by the churches. He attributes the lack of influence to a loss of power because of a worldward drifting of the membership. Would it not be wise for each member of the Church of the Brethren to take an inward look at himself, to see if worldliness is drawing him away from the time-honored principles of the fathers? Would it not be well to call a halt, ere the Delilah

of the world has shorn us of our strength and power for righteousness?

THE FUTURE OF THE NEGRO.

At a recent National Conference in New York, the position and prospects of the black man in the United States were duly considered. The resolutions, adopted by the body of earnest men and women, insist on the enforcement of the constitution and the laws protective of the negro's rights and opportunities, protest against backward steps, either in legislation or in industry, and urge earnest efforts in behalf of the black men in those States where discrimination is practiced or threatened. Best of all, however, is the organized and systematic effort, looking to the religious and moral uplifting of the negro, inculcating such desirable qualities of mind and heart that he will exchange his baser passions for the nobler impulses of true citizenship and practical Christianity.

THE CHILD IN THE MIDST.

When the Lord of the great and the little,
 The potter whose hand shapes our clay,
 Sets a child in the midst of the market
 Where the world-peoples chaffer all day,
 Sets a child with its innocent questions,
 Its flower-face dimpled and fine,
 In the very heart's core of the clamor
 A thought of the Master Divine:—

And men, in their lust for dominion,
 Their madness for silver and gold,
 Crush the beauty and charm from that spirit,
 Make the flower-face withered and old,
 Bind the hands and the feet with a tether
 That childhood can never untie,
 Deem not that Jehovah unheeding
 Looks down from the heights of the sky.

From the mine where the midnight engulfs it,
 From the mill where the clogged air is thick
 With the dust of the weaving that chokes it;
 From the home, where it's fevered and sick
 With man's toll, when God meant it for gladness
 The child, in the midst in our day
 God-molded, man-marred, calls to Heaven
 For the vengeance we're daring, this day.
 —Margaret E. Sangster.

A PLEA FOR CITY MISSIONS.

Fashion's Folly.

From day to day we meet and pass crowds of God's creatures whom we may never meet again. All are in a hurry. Some are after vain pleasure, but most of them are on their way to work. Is it grind, grind, grind, for their daily bread only? Ah! no. Their place in society and the church must be maintained. One must not get to be a back number. To worship acceptably, there must be a late style hat and the proper cut of clothing, and often many dollars must be spent before one may appear suitably clad to worship our humble Savior.

But this is not all. The minister must be paid a salary in proportion to the style of the fashionable social set in which his congregation moves, and to those in moderate circumstances the strain is very great. After they have met all these demands, they feel they are in a fit condition to go to worship, or rather to church, unless, indeed, they belong to the ultra-fashionable, who are taken in a carriage or auto.

Old-Time Simplicity.

Look at this family a few years back. The parents or grandparents worshipped in the quiet little church with its plain furnishings. There the people were not too high-minded to get down on their knees to God Almighty, to ask him for his rich blessings. And what was their reward? A sweet temper, a tender heart and a charity for the failings of others, ready help for the needy, and more attention to the spiritual.

How sad it is to see that people, who were brought up in the simplicity of the smaller towns and the country, depart from their early training as soon as they get into the city! They seem to feel ashamed of their plain, neat attire. Soon they are arrayed in all the folly of the world. They join the discontented crowd and hurry on with it down the path that is sure to rob them of all the real refinement of heart and life.

Standing for Principle.

It takes real strength of character to stand for Jesus and his teachings amid the giddy crowd, but, alas, how few have it! In their own strength they go forward when they have cast off his teachings. Each fashionable foible, as it appears, is eagerly embraced. They are, indeed, the children of the world, and heir to all its sorrows.

He who draws the line sharply around his religious life, and has marked off all beyond as forever forbidden to him, finds Christ's yoke easy and all burdens light, but from such, also, there is a duty to the unsaved that none other but himself can perform.

Heed the Call.

God has not granted to the Christian his light to walk in, in order that he may rest here, and hereafter too. To each one comes the Master's voice to labor for him. How many, hearing this call, have answered, "Here, Lord, am I; send me?"

Those who have heard this call and not responded, I would ask, "Are you happy?" Of course you are not, nor do you deserve to be, until you have surrendered your all, given him your hand, willing to follow whithersoever he leadeth.

Faithful Stewardship.

We hear so much against city missions and the foreign work. The expense required to maintain them is referred to, but generally the complaint is from those who give least to their own home church.

God never gave a command and then closed the way to the fulfilling of it. What are we going to do with the very plain command in Mark 16: 15? Was it given in such a way as to leave us a choice as to whether we would carry the Gospel to those in the cities or not, as we may see fit? Are there not larger numbers of people in cities than in the country?

God has ample means for the spreading of the Gospel, and has entrusted these means to us. It remains for us to answer this question. It is a matter between ourselves and our God.

To some he has given both talents and money; to others but one of these blessings, but each alike can use this blessing to save souls, if they only will. There is plenty of money and there are plenty of people to send to the field, if we would only see it so, but the most of us prefer to anoint our own feet with the costly ointment, and then give the Savior what is left.

No wonder there are so many in darkness today. No wonder so many of our cities are without the blessed teachings of our dear Lord. He gave his life that these very people might have life everlasting.

Go to the Dark Places.

Did our Lord choose only the beautiful, quiet country, there to bestow all his love and labor? When Christ sent out the seventy disciples, did he send them only into the country or into "every city and place whither he himself would come" (Luke 10: 1)? Do the souls in the city mean less to our Savior than those in the quiet country? If so, why? And where does his Word say so?

Can we fulfill the plain command of "go ye into all the world and preach the gospel to every creature," and neglect the crowded cities?

The crying need today is for city missions. The poor creatures in our cities, today, are starving for the Bread of Life, of which our country brethren and sisters are partaking so freely.

Go to any of our large cities where we have the Word of God taught in its real simplicity and purity, its humbleness and plainness, and see. They are hungering and thirsting for the plain teachings of the Gospel, which they cannot get at our fashionable churches, with their style, high-priced pews, splendid pipe organs and paid choirs.

Because many of these dear souls cannot afford to worship him so, does God love them the less? I think the answer is found in the question, Is such worship acceptable to him?

Remember the Children.

The dear, bright, eager, little minds, so pliable in youth, and therefore easy to teach, are the hope of our future church. Take these little city children and teach them the life of Jesus, as recorded in the Bible. Show them the Bible as it really is, and the impressions will never leave them. It is only when such real teaching has not been theirs in early youth that they have their heads turned, and run after the foolishness of the world and the teachings of men.

"Train up a child in the way he should go and when he is old, he will not depart from it" (Prov. 22: 6). God's Word cannot fail. Children may wander for a time from the true teachings of their earlier days, but the Word of God, sharper than any two-edged sword, will pierce them to the heart, bringing them back to the true way of life.

Are not we, who have named his name, responsible for the souls who have not had this teaching, whether in the cities or outside?

God's Word Does Not Change.

We hear much about keeping pace with the times and progress. Is not God the same today as of old? Has there been any change in God and the dear old Bible, or simply in the people and human ideas?

Wherein does the dear old Book tell us to change it to suit the whims of the people of different ages? Do we not all pray to the same God that Moses did, and do we not all hope to reach our last resting place with the redeemed through the same Christ who suffered on the cross for our redemption?

Why, then, should we try to change God's teaching, instead of our lives? In ourselves, only, a change is needed. Having seen the great need of a change in our own lives, can we be blind to a similar change in the lives of the thousands who crowd our sin-stricken cities? God's Word must be spread in the cities as well as countries, or "every creature" cannot receive it. It rests with those who have consecrated themselves to the Lord, either to do this work themselves, or see to it that others do it. Those who are not on the field should give of their means to the spreading of the Gospel.

There is no medium ground to be taken on this command. We will have to obey it, or take the consequences. The command endures throughout the ages (Mark 16: 15).

Rose Gardner.

628 Leonard Street, Toledo, Ohio.

KEEP YOUR KODAK READY.

(Concluded from Page 181.)

A neighbor ran for his kodak, anxious to get a picture, but the effect was little more than momentary; quickly it came, quickly it faded away and the picture was not secured. It was an opportunity that came quickly, was soon lost, and lost forever.

And reflection upon this brings to mind some of the good things we may lose from our spiritual lives by our failure to be ready to catch them as they pass. If we would have our souls impressed by all the flashes of light that God sends down upon us, a constant looking heavenward must become a habit of our lives. If you would get all the pictures you need for the complete embellishment of the chambers of your soul, you must keep your kodak ready.

Altadena, Cal.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Mt. Hope church met in council March 5. Sunday school was reorganized for one year, with Bro. Robert Goehner as superintendent, and Bro. George Goehner, secretary and treasurer. Two letters were received. The writer was chosen church treasurer and clerk, and Bro. Wm. Combs was appointed permanent prayer meeting leader. Following our council Bro. W. L. Woodiel gave us three interesting sermons. Our congregation is in a prosperous condition spiritually.—E. M. Smith, Pennington, Ark., March 9.

CALIFORNIA.

Empire church met in special council Feb. 27, with Bro. J. W. Deardorff as elder in charge, to organize a working committee for the purpose of securing funds for building a churchhouse, of which we are much in need. We have nearly a hundred members, and have decided to begin work at once. The ground has been donated by the Cooperative Company of Indiana, for which we are thankful.—Phil Detrick, R. D. 3, Box 181, Modesto, Cal., March 10.

South Los Angeles.—Eld. D. L. Miller delivered an interesting sermon to a large audience on Sunday morning, Feb. 27. By urgent request he gave an address at the joint Christian Workers' meeting, held in the East Los Angeles church in the evening. Bro. Miller continued his services with us until Thursday night, being favored by a large and attentive audience each evening. The church is strengthened and built up by these services. On the following Sunday, March 5, we were favored with another good sermon by Bro. Rowland, of Illinois.—Edith T. Keim, N. W. Cor. Sixth Avenue and West 25th Street, Los Angeles, Cal., March 5.

IDAHO.

Boise Valley church met in council March 5, with Eld. S. F. Brower presiding. Much business came before the meeting. Two letters were granted and two were received. Bro. F. K. Holsinger was elected president of our Christian Workers' meeting. The church decided to hold a series of meetings this fall. Our love feast will be held May 21. We will meet on Thursday evening of this week, to organize a prayer meeting, which, we are sure, will be a benefit to all. Brother and Sister Evans, of Fargo, were with us. The members of that territory are building a new church, which they expect soon to dedicate. It is a new territory, but people are moving in and there are a number of members.—Ottie G. Rhodes, R. D. 2, Nampa, Idaho, March 5.

ILLINOIS.

Astoria.—Our church met in council March 1, our elder, Bro. M. I. Hahn, of Colchester, Ill., presiding. Five letters were granted and two received. The officers of the sisters' aid society are as follows: Sister Cassie Bowser, president; Sister Lizzie Leaman, secretary. Our love feast will be held at the South Fulton house May 21 and 22. Bro. R. C. Stambaugh is our delegate to the Annual Meeting, with Bro. A. H. Lind alternate. Bro. Hahn's time, as elder in charge, having expired, Bro. W. H. Harnberger, of Liberty, Ill., was chosen to fill that position. One old brother, who has been a member of the Methodist church, was received back into the Church of the Brethren. Sunday evening, March 6, Bro. Virgil C. Fennell, of Elgin, Ill., gave us a talk on the work of the Brethren Publishing House. Monday night, March 7, he delivered a sermon on Confession. He is here for the purpose of increasing the circulation of the publications of the House, and is meeting with success.—Pay A. Rohrbach, R. D. 2, Box 13, Brownsville, Ill., March 8.

Cherry Grove congregation held their quarterly business meeting March 3, with Eld. Frank Myers presiding. Bro. Chas. Delp was chosen as our delegate to Annual Meeting. The time of our love feast is May 22, at 8:30 P. M. A number of letters were granted.—Addie M. Sword, Lanark, Ill., March 7.

Mount Morris.—Bro. Bousack, of Union Bridge, Md., gave us a three and a half weeks' series of meetings, closing Thursday evening, March 3. There were ten converts, nine of whom were young people. The benefits received from these meetings are of inestimable value to any church, especially when we are able to secure so able and experienced an evangelist as Bro. Bousack.—Elsie Emmert, Mount Morris, Ill., March 7.

Polo church met in council Feb. 24, at 10 o'clock, with our elder, Bro. John Heckman, presiding. Christian Workers' officers were elected for the next six months as follows: Sister Jane Stauffer, president, and Sister Elsie Burner, secretary. Bro. John Heckman was elected delegate to the Annual Meeting, with Bro. Wm. Lampin alternate. Sister Jane Stauffer was elected as a local temperance superintendent. Our love feast will be held May 29, at 6:30 P. M.—Martha Gilbert, Polo, Ill., March 7.

Stirling church met in council March 7, with Eld. John Heckman presiding. Considerable business came before the meeting. The report of the visit of the church to the good standing. Four letters were granted, including those of one of our deacons, his wife and our Sunday-school superintendent. We regret that these members are going to leave us. Bro. Peter Fanta was chosen Sunday-school superintendent for the remainder of the year. A fund is to be used for the purchase of Bibles for the purpose of missionary purposes in the city. Racks are to be provided by means of which the Brethren's literature may be placed in depots and other public places. Bro. Geo. Mishler, from Cambridge, Neb., is to begin a series of meetings for us April 1. Bro. Ezra Flory will represent us at the Annual Meeting, March 6, at 6 P. M.—Lillie A. Frantz, 310½ Ninth Avenue, Sterling, Ill., March 9.

INDIANA.

Aracadia church met in council March 5, with our elder, Bro. Elias Smeltzer, presiding. Feb. 13 Bro. Thomas Rogers, of Windfall, Ind., gave us two interesting sermons, and on Feb. 20 Bro. Chester Paff, of Greentown, Ind., preached for us, both morning and evening. On Saturday evening Bro. Spitzer is again able to fill his regular appointments at this place every two weeks.—Daisy Smeltzer, R. D. 16, Aracadia, Ind., March 6.

Four Mile.—We met in council March 5. Our communion will be held April 30, at 6 o'clock, at the White Water house. Our fall communion will be held at the Four Mile house, Oct. 29. Bro. S. A. Glimmer was chosen delegate to the Annual Meeting. Bro. S. A. Glimmer was reelected superintendent of our Sunday school, and Sister Ottilie Rinehart as president of the Christian Workers' meeting.—Ethel Brower, Kitchell, Ind., March 7.

Laporte church met in council March 5, Bro. J. C. Collins presiding. The regular appointment at Waterford and also the Sunday school were closed for the winter. The work at that place will open again March 13. Sister Agnes Merchant is delegate to the Annual Meeting. Eld. John Mishler filled the appointments at the Ross house March 6. Three were received by letter Feb. 13.—Rachel C. Merchant, R. D. 9, Box 126, Laporte, Ind., March 9.

North Manchester.—Bro. J. J. Anglemeyer, of Williamstown, Ohio, came Feb. 12, to assist us in a series of revival meetings. He labored earnestly, preaching twenty-seven sermons. Twelve were baptized.—Alice Mummert, North Manchester, Ind., March 8.

Pine Creek.—Bro. Daniel Wyson, of Nappanee, Ind., began a series of meetings for us at the east house on the evening of Feb. 23, and continued until March 7, preaching in all thirteen sermons. The attendance was good, with the exception of a few evenings when the weather was unfavorable. The interest also was good throughout the meetings. One was baptized, and two were received by letter. We feel that the church is greatly strengthened. Sister Wyson came to us on the Sabbath and remained till the meetings closed. On the evening of the 7th they returned to their home.—M. S. Morris, R. D. 1, Walkerton, Ind., March 10.

Pipe Creek church met in council today. Six letters were granted. Our communion will be held May 25, at 4 P. M. It was decided to organize a Sunday school in the eastern part of the district, with Bro. A. H. Klepinger as superintendent. Bro. Davis Klepinger was chosen as delegate to the Annual Meeting.—W. B. Dalley, R. D. 8, Peru, Ind., March 10.

Pleasant Dale.—March 5 Bro. Otto Winger, of North Manchester, came to our place, and preached on Saturday and Sunday evenings. On Saturday evening, at the Sunday school, he delivered a good talk on Sunday-school work, using Neh. 8:1-3 as a subject. Bro. Winger expressed himself as being pleased with the attendance and interest shown in the work at this place. He gave good counsel to each one.—Lizzie Baumgartner, R. D. 3, Monroe, Ind., March 8.

Portland church met in council March 5, with Bro. Eberly in charge. One letter was granted. Sister Eliza Hatch was chosen delegate to the Annual Meeting. Our love feast will be Sept. 10. We will have a series of meetings, to begin on Sunday evening after the feast.—Eliza Grafmiller, Portland, Ind., March 11.

Ridge Schoolhouse.—On Saturday evening and Sunday morning, March 5 and 6, Bro. Jacob Heiland, of the Pine Creek congregation, preached for us. In spite of the bad condition of the roads, the attendance was good. He will be with us again in four weeks.—Hattie Carbiener, Bremen, Ind., March 8.

Roann church met in council March 5, with our elder, Bro. J. D. Rife, presiding. Considerable business came before the meeting. Eight letters were received and five granted. Eld. J. D. Rife, with Bro. C. C. Miller alternate, was elected delegate to the Annual Meeting. Bro. J. D. Rife's term of eldership for this church having expired, Bro. G. E. Swigart was elected to take his place for two years. Bro. G. E. Swigart, from Osgan Creek, with Bro. Isaac Crisp, from Manchester, were with us in our council.—Katie Baldwin, R. D. 2, Washburn, Ind., March 8.

Salem church met in council March 5. Eld. S. F. Henricks presided. One was received. Church officers were elected as follows: Bro. Clyde Joseph, treasurer; Sister Julia Joseph, clerk; Sister Maud Otto, Messenger agent; the writer, correspondent. Bro. Clyde Joseph was chosen delegate to the Annual Meeting. Sister Julia Joseph alternate.—Lovina Bottorff, R. D. 16, Culver, Ind., March 9.

Turkey Creek church met in council in Gravelton, March 5, with our elder, Bro. Henry Wyson, presiding. Considerable business came before the meeting. Six letters were granted. Bro. Jesse Isenhour was elected church secretary. Bro. Clinton Calender was chosen church correspondent, to take the place of Bro. J. D. Rife. Bro. J. D. Rife, from Osgan Creek, with Bro. Harvey Hartsough, from Manchester, were with us in our council.—Levi D. Uler, Nappanee, Ind., March 8.

Upper Deer Creek church met in council March 5, with our elder, Bro. Jacob Crisp, presiding. All business was pleasantly disposed of. Bro. Jacob Crisp was chosen delegate to the Annual Meeting. Bro. Boyd Becktelheimer, of Osgan, was with us. Bro. Milton Becktelheimer was chosen as agent to locate orphan children.—Bertha Becktelheimer, Lincoln, Ind., March 12.

Wabash church met in council March 3, our elder, Bro. E. S. Brubaker, presiding. Two letters were granted. Our love feast will be held some time after harvest.—Lula Crumrine, Wabash, Ind., March 8.

Yellow River congregation met in council March 5, with Eld. E. E. Shively presiding. A harvest meeting was set for July 17, and a love feast for Sept. 17. Eld. S. S. Kellar is our delegate to Annual Meeting.—Rose Shively, Bremen, Ind., March 9.

IOWA.

Brooklyn church met in council March 5, with our elder, Bro. I. W. Brubaker, presiding. Considerable business came before the meeting. Bro. J. I. Diehl was chosen elder for the coming year. He is also our delegate to the Annual Meeting, with Bro. John Warner as alternate. Bro. Diehl has been giving us an interesting series of sermons on "The Mission of Jesus Christ and His Church."—Dora Miller Heatwole, Brooklyn, Iowa, March 8.

Dallas Center church met in council March 5, with Bro. C. B. Rowe presiding. Bro. I. N. B. Hahn comes to us Aug. 1 to hold a series of meetings.—Eulalia R. Rowe, Dallas Center, Iowa, March 12.

Des Moines City Mission.—The members met in council Tuesday evening, March 1, to dispose of the usual business. Brethren S. M. and J. Q. Goughnour were with us, the latter having the oversight of the church. Our love feast will be held May 22. We gave Bro. J. Q. Goughnour a call to hold a series of meetings sometime during the year for us.—A. C. Snowberger, Des Moines, Iowa, March 7.

Greene church met in council March 5, with Bro. W. H. Hood presiding. As our correspondent, Sister Lydia Wyatt, moved away, the writer was appointed to fill the vacancy. Much business came before the meeting. It was decided that we re-paper and repaint our churchhouse, to the improvement. Two rooms will be set apart for Sunday-school number one and number two. Since our last council, we have baptized and two have been received by letter. Our Bible Insti-

tute, conducted by Bro. J. F. Souders, was a success until heavy snowdrifts compelled us to close the term before it was completed.—J. F. Elkenberry, Green, Iowa, March 7.

Indian Creek church met in council March 5. Considerable business was disposed of. Eld. A. C. Shovelberger was chosen elder for the ensuing year. On Sunday, March 6, Eld. Moses Deardorff preached two excellent sermons for us. In the evening he filled the pulpit of the Methodist church in Maxwell.—Walter L. Troup, Maxwell, Iowa, March 10.

Frederic City.—Our church is moving along nicely, and we hope to do more and better work in the future. Some of our young people, who have been attending Bethany Bible School during the past winter, have returned home. We trust their work and influence will be an inspiration to those with whom they associate. Bro. W. L. Buckingham and wife have been holding meetings at Kearney, Neb. From there they will go to Rocky Ford, Colo., to continue in the work. We miss them and hope they will be at home before long.—Jennie Alexander, Monroe, Iowa, Feb. 28.

KANSAS.

Appanose church met in council March 5, with Eld. C. W. Shoemaker presiding. Eld. Shoemaker, who had been our elder for two years, was retained for two years longer. A committee was appointed to secure the services of a minister, to hold a series of meetings in the fall. A mission collection of \$4.00 was taken. Eight letters were granted. We are sorry to see so many of the members leaving us.—Ada E. Beckner, Overbrook, Kans., March 6.

Belleville church met in council March 5. Two letters have been granted since our last meeting. Bro. C. F. Maggett was chosen elder for the coming year. The date for our love feast is May 21, at 2 P. M. A Bible normal was arranged for the latter part of August, to be conducted by Bro. James Moore.—Susie R. Williams, Rydal, Kans., March 7.

Bloom.—A number of members having moved to the southern part of Ford County, Kans., they were organized into a church. Elders J. E. Crist of Friend, Kansas, and M. J. Mishler, of Conway, Kansas, were to be with us at this date. On account of sickness, Bro. Mishler was unable to come, and Bro. Crist, with the assistance of Eld. G. W. Weddle, effected the organization. Eight certificates of membership were read, including that of an elder and deacon. The church is to be known as the Bloom Church of the Brethren. Eld. G. W. Weddle was chosen as elder; Bro. E. Martin, clerk; Bro. L. C. Weddle, treasurer; Sister Pearl Weddle, Messenger correspondent; Bro. A. C. Keller, of Belvidere, Illinois, was elected as deacon. There being a union Sunday-school here, it was deemed best not to elect Sunday-school officers at this time. Our love feast will be May 21. Bro. Crist preached for us Saturday and Sunday evenings.—Pearl Weddle, Bloom, Kans., March 5.

Eden Valley church met in council Feb. 26. One letter was received. Our home mission collection amounted to \$9.75. Our communion will be held May 7, at 5 P. M. Feb. 27 we had some special Sunday-school work. Bro. Brubaker, of the Monitor church, Kansas, was with us and gave some inspiring talks on Sunday-school work and the Christian Workers' band.—O. O. Johns, St. Johns, Kans., March 8.

Galesburg.—We closed a two weeks' series of meetings in the city of Independence the last of February, and can report a lively interest. There were three accessions. We are now at work at Galesburg, Kans. Our next point will be Neutral, Kans.—Chas. A. Miller, Galesburg, March 7.

Garden City.—Since our last writing one has been baptized. We are without a resident minister, yet we feel that the Lord is with us. Bro. Wampler, of Idaho, stopped over Sunday and gave us two sermons. Bro. Crist, our elder, also preached for us once a month. He expects to give us a series of meetings, beginning March 19.—May Goff, Garden City, Kans., March 5.

Morrill church held their council March 5. Arrangements were made for a series of meetings, to be conducted by Bro. C. B. Smith, sometime in April or May. Officers were elected for the Christian Workers' meeting. Bro. A. A. Sawyer was elected delegate to the Annual Meeting. Bro. Bro. Yeatout alternate. Four letters were received and two granted. One young man was baptized Feb. 27.—Lela Meyers, Morrill, Kans., March 5.

Rock Creek church met in council Tuesday, March 8. Bro. J. J. Hoover presided. Ten letters were granted recently. We will have a series of meetings, beginning in September and continuing three weeks.—Carrie N. Lichty, Sabotha, Kans., March 7.

Sawyer.—Eld. Enos Reece has moved to this part of the country, making eight members at this place. We have, as yet, not had any meetings, but will, as soon as we can arrange for it. This is a good part of the State, and I see nothing to hinder us from having a mission point here, in the southern part of Pratt County. Good soil, good water and cheap land ought to prove an inducement to locate here. Those desiring to engage in mission work will do well to come.—Amos O. Reuter, Sawyer, Kans., March 1.

Shiloh.—Bro. J. S. Mohler, of the latter church, began meetings at the Shiloh schoolhouse Feb. 12 and continued until the 24th. There were no immediate results, but the members were strengthened. Bro. Mohler is a consecrated worker and presents the Gospel with earnestness and power.—Barbara A. Waggoner, Moreland, Kans., March 7.

MARYLAND.

Meadow Branch church was favored by two sermons on March 6, from Eld. C. Lemon Foutz, of the Marsh Creek congregation, Pa. Two pillars of the church have fallen here, in the deaths of our two aged deacons, Sisters Anna L. Petry and Lydia Wampler. A very high tribute to the worth of modest, unassuming character, was paid by the presence of the large concourse of sympathizing friends and relatives on the occasion of the funeral of each.—W. E. Roop, Westminster, Md., March 8.

Peach Blossom congregation met in council March 2, Eld. S. K. Pike presiding. It was decided to have revival services in Easton in the spring, and at Fairview in the fall, both closing with love feasts. Our delegate to the district meeting, Bro. Wm. Wagner, with Sister Sallie Gelb, alternate. We are pleased to note that our members are not only being enlarged by several families moving in.—Florence M. Walbridge, Easton, Md., March 11.

Pipe Creek church met in council March 5, our elder, Bro. E. W. Stoner, presiding. Three letters were granted. Brethren Wm. F. Smith, Alfred Enright, and John Enright, represent this church at our district meeting, to be held in Washington, D. C., April 19. By a unanimous vote it was decided that our present Sunday-school officers shall continue until Jan. 1, 1911. May 7 we will hold our council preparatory to our love feast on May 21.—Rachel A. Pfoutz, R. D. 13, Linwood, Md., March 7.

MICHIGAN.

Black River church met in council March 5, Eld. S. M. Smith presiding. It was decided to have a wall put under the church this spring. Our elder, Bro. Smith, remained over Sunday and preached three sermons for us.—Lovina Spillers, Bangor, Mich., March 7.

Takewich church met in council March 6, at 10 A. M., with our elder, Bro. Geo. E. Deardorff, presiding. Five letters were granted. Our love feast will be held May 21. It was decided to hold a series of meetings next winter. We have chosen Bro. Geo. E. Swihart, of Roann, Ind., for our minister. The sisters asked permission to organize a sisters' aid so-

clety, which was granted. Sunday-school officers were elected for the coming six months as follows: Bro. John Warstler, superintendent; the writer, clerk and secretary. Church officers were elected for the coming year as follows: Bro. Chas. Miller, clerk and treasurer. Bro. Geo. E. Deardorff was chosen church trustee, and also as our elder for the coming year. Bro. Geo. Brandenburg was appointed on the cemetery committee for three years. The writer was appointed church clerk, and Messenger agent—Flossie B. Swihart, Box 24, Brethren, Mich., March 8.

Sugar Ridge church enjoyed a pleasant business meeting March 5, our elder, Bro. J. M. Lahr, presiding. Six letters were received, one being that of Bro. C. E. Chumney, a minister, who has located at a mission station with Bro. district. Our love feast will be held June 18 at 2 P. M. We will begin work soon on the new addition that is to be made to our churchhouse. Since our council five others have moved into our congregation, three of whom are ministers. Brethren Barnhart and Hyton of Virginia, and Bro. Oscar Neher, of Indiana—Nellie Teeter, Scottville, Mich., March 7.

Sunfield church met in council March 5, with Henry Smith presiding. Brethren Henry Smith and John Harrison gave short talks. We decided to use our Sunday-school collection for missionary purposes and support the Sunday-school out of the church funds. Brother and Sister Spitzer, of Howell, Mich., were received by letter. The Sunday-school and Christian Workers' convention, of the Woodland, Thornapple and Sunfield churches, is to be held here May 7.—Mae Clark, Sunfield, Mich., March 7.

MINNESOTA.

Winona.—Sunday, Feb. 27, Bro. Jacob Wirt and Bro. J. F. Souder and wife were with us. We appreciated their presence and help very much. Bro. Souder and wife remained with us for our council, which was Monday, Feb. 28. We expect to have Bro. Zimmerman, our District evangelist, hold a series of meetings for us before long.—Martha H. Keller, 552 West Seventh Street, Winona, Minn., March 7.

Worthington church met in council March 5, with Bro. Joshua Schechter presiding. Bro. Souder and wife remained with us for our council, which was Monday, Feb. 28. We expect to have Bro. Zimmerman, our District evangelist, hold a series of meetings for us before long.—Martha H. Keller, 552 West Seventh Street, Winona, Minn., March 7.

Peace Valley church met in council March 5. Brethren J. B. and B. B. Hyton were here from the Fairview church, Douglas County. Bro. J. B. Hyton presided over the meeting. Bro. P. L. Pike was ordained to the eldership. Bro. J. B. Hyton was retained as elder for another year. Three letters were received, one being that of an elder. Any brother coming to our assistance would be welcome. Our love feast will be April 28.—M. B. Register, R. D. 2, Box 100, West Plains, Mo., March 12.

Shelby County.—Bro. Ezra Mohler, of Plattsburg, Mo., the district Sunday-school superintendent of Northern Missouri, visited our school March 5. Bro. Mohler was very helpful, and which we hope to carry out. Our Sunday school is growing in interest. We have organized a Christian Workers' meeting which meets every Sunday evening at 6 o'clock.—Flo Keller, Cherry Box, Mo., March 7.

Smith Fork church met in council March 5, with our elder, Bro. S. Kline, presiding. Bro. Souder and wife represent us at Annual Meeting. Our love feast will be held May 21, beginning at 5 P. M. It was decided that some Sunday-school extension work, in connection with preaching, be done. A committee was appointed to look up some openings for that purpose. Bro. Kline resigned and delivered an able sermon on the "Temptations of Jesus," after which one young man was made willing to accept Christ.—Sudie E. Hoover, Plattsburg, Mo., March 7.

NEBRASKA.

Aracadia church met in council March 5, with the writer presiding. Five letters were received, one being that of a deacon. Our love feast will be June 4, at 7 P. M. We will also have a series of meetings two weeks prior to our feast if a minister can be secured. Two letters were granted since our last report. Our Sunday school and Christian Workers' meetings are doing good work and are increasing in interest and attendance.—J. J. Tawzer, Aracadia, Nebr., March 12.

Kearney.—On Sunday, Feb. 16, Bro. W. I. Buckingham, of Prairie City, Iowa, came to us and began a series of meetings, closing Monday night, Feb. 23. Prayer meetings were held each evening during the week preceding the meetings. Much interest was manifested and the attendance was good. Nine have been baptized and two await the rite. The members are encouraged and we hope for further results.—Nora Nickey, R. D. 3, Kearney, Nebr., March 2.

NORTH DAKOTA.

Nebron.—Bro. J. R. Smith, of Carrington, N. Dak., began a series of meetings Feb. 12, and continued until Feb. 27. There were two conversions. The attendance and attention were good throughout the meetings, although the weather was cold during the two weeks.—Geo. M. Clapper, Carrington, N. Dak., March 5.

Pleasant Valley.—The winter weather has now given way to warmer breezes, and the snow is almost gone. Since the last report some of the members have been sick. For the Allen and family are quarantined on account of the scarlet fever that is attacking the members of the family. So far they have all been able to overcome the disease. Bro. John McClain, who spent several months in Chicago, has returned again. The importance of the Master's work is much felt by many of the workers. The Pleasant Valley congregation will not be affected by members moving into other parts of the country, this spring, to take up more land, as is the case in some other places, and we hope that we will remain settled, and we hope that the Master here. We feel good encouraged in our congregation, along this line, and hope to build up a strong fort for the Lord in his mighty cause.—Bertha Allen, York, N. Dak., March 11.

White Rock.—Bro. Luther Shatto, formerly elder in charge at this place, is now residing in the Sharon congregation, near Nanton, Alberta, Canada, in the midst of the past few days. He left today for his home in Canada. During his stay he delivered three able discourses. Owing to a severe windstorm we failed to hold Sunday school and preaching services yesterday forenoon, and only a few were present in the evening.—Joseph D. Rein, Denbigh, N. Dak., March 7.

OHIO.

Bear Creek church met in council March 2, Eld. Josiah Eby presiding. Elders D. C. Eby and J. C. Eby were present. Two were received by letter and six were granted letters. Bro. Parker Filbrun was elected delegate to Annual Meeting, with Bro. Henry Eby, alternate. Brethren Parker Filbrun and Peter Neff are the delegates to district meeting. Brethren Frank Blum and Daniel Eby are the delegates to the committee to arrange programs for our union Sunday-school meetings.—Elizabeth Kleipinger, R. D. 14, Dayton, Ohio, March 8.

Comety Line church met in council March 5, Eld. D. D. Thomsen presiding. Bro. James A. Guthrie was elected delegate to district and Annual Meetings. It was decided to have

preaching every Sunday at 10:30, also every two weeks in the evening. Arrangements were made to hold a series of meetings in October. The writer was elected church correspondent. Thirty letters were granted.—Laura Miller, R. D. 1, Box 54, LaFayette, Ohio, March 8.

East Dayton church met in council Feb. 19, with our elder, Bro. J. E. Barnhart, presiding. Bro. J. W. Fidler and Sister Olive Fidler were elected as delegates to the district meeting. Bro. J. W. Fidler will also represent us at the Annual Meeting.—Elizabeth Grove, 125 McLain Street, Dayton, Ohio, March 7.

Logan church met in council March 5, with Eld. Abened Miller presiding. Two letters of membership were received and six granted. Our communion will be held May 21, at 7 P. M. Bro. Abened Miller is our delegate to Annual Meeting, with Bro. Wm. Bean alternate. Brethren A. B. Horst and E. F. Snyder are delegates to district meeting. Bro. A. B. Horst was elected president of Christian Workers' meeting for the coming season. March 5 being the eighty-fifth birthday of our brother, J. L. Frantz, he was given a donation to the church. Bro. Frantz has been a member of the church for about sixty years. He has served as a minister for more than forty years, and as an elder for twenty-two years.—Flossie E. Knier-Mohr, R. D. 4, DeGraff, Ohio, March 7.

Ludlow.—Bro. Geo. D. Zollers, of South Bend, Ind., began a series of meetings at the Georgetown house on the evening of Feb. 13, and continued until the evening of March 6. The attendance was good and the interest excellent. There were no accessions, but the membership has been encouraged.—Joseph Ruble, Potsdam, Ohio, March 8.

Newton church met in council March 3, with Eld. D. C. Hendrickson presiding. Bro. George Mohler was chosen as delegate to Annual Meeting, with Bro. Isaac Frantz alternate, and Brethren Geo. Mohler and Jude Grisso as delegates to district meeting, with Brethren Isaac Frantz and Isaac Beery as alternates. Bro. Hendrickson tendered his resignation as elder of the Newton church, which was accepted. Brethren Isaac Frantz and Geo. Mohler were chosen elders of the congregation. One letter was granted and three have been received since our last report.—May West, Pleasant Hill, Ohio, March 6.

North Bend.—Bro. A. W. Harrold, of Columbiana, Ohio, held a series of meetings at this church, beginning Feb. 24 and closing March 6. We feel that much interesting good has been done. Five were added to the church.—Elizabeth Daugherty, Danville, Ohio, March 9.

Poplar Grove (Ohio) church met in council March 6, with Eld. S. W. Blocher presiding, assisted by Bro. A. Brumbaugh, of Greenville, Ohio. One letter was received and eleven granted. Delegates to Annual Meeting and also to district meeting were appointed. We will hold a love feast at this place next fall, the time not being set definitely. Our Sunday school is progressing nicely. When our churchhouse is finished, we will have more Sunday-school rooms.—W. F. Dickey, R. D. 40, Union City, Ind., March 11.

Saloma church met in council March 5, with Eld. John H. Brumbaugh presiding. Visiting brethren were Elders Geo. Zollers and Jesse Stutsman. Several letters of membership were received and some granted. Our church decided to have a home communion this spring. Brethren E. E. Brumbaugh and D. K. Rinehart were elected as superintendents of the Sunday school, and also as delegates to the district meeting, with Sister Katie Flory and Bro. Jerry Helsey in charge. Brethren Samuel Snell and Wm. Minnich are delegates to the district meeting, and also to Annual Meeting. Eld. John H. Brumbaugh was chosen as holder of the church of the year in interesting discourses. Resolutions in the interest of temperance were also passed.—Josephine M. Folkerth, R. D. 1, Union, Ohio, March 8.

Swan Creek church met in council March 5 at the East house. Bro. D. G. Berkebile presided. We will hold our love feast at the east house May 21, commencing at 10 o'clock. We also decided to hold a series of meetings at the east house in November if we can secure a service of a minister at that time. Bro. D. G. Berkebile will represent us at district meeting and Annual Meeting. A collection of \$19.00 was taken for mission work in Northwestern Ohio. Another will be taken March 20.—Mrs. D. G. Berkebile, Wauson, Ohio, March 8.

Toledo Mission.—Our Sunday school was reorganized March 2, with Sister Fern Kaser, superintendent. Our young people's class was also organized, with five enrolled the first Sunday. We have a Bible, intermediate, primary and infant classes. Our first missionary meeting and aid society will be held this week. Our meetings are all interesting because the little folks take such an active part. With Bro. Nathan Kimmy, our minister, and his wife, we feel we can do more effective work for the Master.—Pay Kaser, 623 Leonard Street, Toledo, Ohio, March 7.

Upper Stillwater church met in council March 5, with our elder, Bro. D. W. Vin presiding, and Bro. Henry Smith assisting. Two letters were received and letters were granted to thirteen of our members who have gone away, some to school, some to their new home in Colorado and others to our neighboring churches. We regret to have these members leave us, but our prayers for them are ever fervent. Bro. John Eikenberry was chosen to represent our church at the Annual Conference, and Brethren Eikenberry and Hollinger at the district meeting. Bro. J. M. Stover was elected to take the oversight of the church, as resident minister. Our elder does not live in our church district. We decided to institute a baptism in or near the church and a committee was appointed to formulate a plan to be submitted to the church at our next council.—W. C. Detrick, Bradford, Ohio, March 19.

West Dayton church met in council on the evening of March 10. Ministering brethren present were D. M. Garver, L. A. Bookwalter, J. W. Fidler, J. P. Robins and Parker Filbrun. Our elder, Bro. D. S. Filbrun, presided. Considerable business came before the meeting. One letter was read and three were granted. The treasurer's report shows the collection to be \$27.65. The pastor's report shows that he made 206 visits during the last three months. The church gave Brother and Sister Filbrun a hearty invitation to remain with us another year, beginning Sept. 1, 1910. Brethren D. S. Filbrun and S. D. Musselman will represent us at district meeting, and Bro. D. S. Filbrun at the Annual Meeting. The Sunday-school treasurer reported a collection of \$43.81 for the last quarter. The sisters' aid society also made an encouraging report. The financial committee reported with several recommendations. Two petitions were sent to district meeting. Bro. D. E. Hise was elected as delegate to the annual meeting, and with his wife, duly installed. The church is in harmony and good working order, under the efficient leadership of our elder. One was baptized last Sunday evening.—D. W. Kneisly, 19 Baker Street, Dayton, Ohio, March 10.

OKLAHOMA.

Mooreland.—Bro. Isaac Miller closed a two weeks' series of meetings ten miles north of Mooreland last Sunday evening. The weather was unfavorable a part of the time, but the interest was very good, and there were services every night but one. There were no accessions, but a few believers had gospel seed sown.—G. B. Darling, Mooreland, Okla., March 2.

Paradise Prairie church met in council March 5, at 2 P. M., with our elder, Bro. Daniel Wolfe, presiding. Sunday-school officers were elected for the coming year, with Bro. J. B. Nininger superintendent. Our school is moving along nicely, with good interest. Feb. 6 we had a Sunday-school meeting

to improve our school. Bro. Mohler, of Guthrie, Okla., was with us.—Jane Morris, R. D. 1, Coyle, Okla., March 7.

OREGON.

Portland.—This church met in council on Tuesday evening, March 1. The greater part of the members were present. Three letters were received and three granted. We decided to remove our Christian Workers' meeting from the audience room to a separate apartment. Our love feast will be held April 9. At the close of the meeting a collection of \$7.50 was taken.—Dora Mitchell, 1138 Mississippi Avenue, Portland, Oregon, March 4.

PENNSYLVANIA.

Carlisle, (Pa.).—By request of the brethren and sisters of this place the writer began meetings for them Feb. 22. For some time the Brethren have been making an effort to establish a church at Carlisle. There are, at present, thirty-five or forty members in town. They have rented a very comfortable hall, well located and well lighted and heated. Unfortunately, however, it is on the second floor, and it is somewhat difficult to induce people to attend services under such circumstances, but by strong solicitations we secured a good attendance. I never spoke to more attentive audiences. I at once felt that these people needed sound doctrine and made doctrine a special feature of my discourses. It had its effect. Many expressed themselves as being pleased and anxious to know more of God's will. After one week's meetings I contracted a cold, which, to my regret, forced me to close the meetings. Again I have been convinced that doctrine is acceptable when properly presented. At present I am somewhat improved and, if sufficiently recovered, expect to assist in a meeting at Akron, Ohio, next week.—A proper mission controlled by the Mission Board of Northeastern Ohio.—Reuben Shroyer, New Berlin, Ohio, March 11.

Elizabethtown church met in the regular spring council on the afternoon and evening of March 3, with Eld. S. H. Hertzler presiding. Much business was disposed of agreeably. We decided to hold our spring love feast May 18 and 19. Brethren S. H. Hertzler and H. K. Ober were chosen as delegates to Annual Meeting. Brethren D. C. Reber and A. G. Longmire were our delegates to district meeting.—C. M. Neff, Elizabethtown, Pa., March 9.

Fairview church met in council March 7, Eld. I. W. Taylor presiding. Twenty-one letters were granted. It was decided to have no Sunday school this year. Our love feast will be held May 18 and 19.—Elmer H. Helsey, R. D. 3, Manheim, Pa., March 9.

Indian Creek church met in council March 5, with our elder, Bro. J. M. Price, presiding. Considerable business was attended to. One letter was received. Brethren James Shisler and Elmer Moyer will represent our church at the district meeting. Our Sunday school was reorganized by reflecting the former officers. Bro. H. P. Moyer and the writer are superintendents, alternating each Sunday, and Bro. John Shisler, secretary. Our sewing circle, "Willing Workers," also retained the former officers. It was also decided to have two series of meetings, one of which will be conducted in the German language, and the latter will be conducted in English. Our love feast is May 21.—Hannah R. Shisler, Vennfield, Pa., March 7.

Marsh Creek.—Bro. D. C. Flory, of Waynesboro, Va., came to us Feb. 6. He preached at the Marsh Creek house in the morning and evening, continuing until the evening of the 20th. The meetings were closed with a well-filled house. Bro. Flory preached the Word with power. There were no accessions, yet we all felt encouraged.—B. F. Lightner, Gettysburg, Pa., March 10.

Mingo church met in council March 5, with Eld. Jesse Ziegler presiding. Our love feast will be held May 21, at 2 P. M., at the Mingo house. We decided to hold an election for a minister and deacon on Ascension Day, May 6. Two letters were received and one granted. Brethren Joseph N. Cassel and Wm. F. Johnson will represent us at the district meeting, and Sister Mary C. Ziegler at the Annual Meeting.—Harry H. Ziegler, R. D. 1, Royersford, Pa., March 7.

Philadelphia (First Brethren church, Dauphin Street, above Broad Street).—Feb. 28 Bro. T. T. Myers, from Juniata College, preached for us both morning and evening. March 6 Bro. Daniel W. Kurtz, also from Juniata College, filled the pulpit both morning and evening. The services were edifying and uplifting and were greatly appreciated. Next Sunday we expect Bro. Harry J. Cassidy, from Johnstown, Pa., to preach for us.—Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., March 11.

Quemahoning church met in council in the Pine Grove house March 5, Eld. P. J. Blough presiding. Considerable business was disposed of. Our regular church officers were elected as follows: Bro. H. J. Koontz, clerk; Bro. W. H. Koontz, treasurer; Brethren G. C. Smucker and Bro. W. S. Thomas, auditors. Bro. J. H. Blough is our delegate to the Annual Meeting, with Bro. J. H. Blough alternate. Brethren P. J. Blough and Wm. H. Koontz are delegates to the district meeting. We have two queries for the district meeting. An interesting letter from Bro. C. H. and Sister Ella Brubaker, of Dahau, India, was read. Two weeks ago Brethren Francis Hamilton and Arthur Bailey, of Morgantown, W. Va., canvassed our congregation, soliciting help to build a churchhouse in their town. Though snowbound for several days, they met most of the members and were quite successful.—Jerome E. Blough, R. D. 1, Holston, Pa., March 6.

Rockton church met in council Feb. 8. Some were hindered from attending on account of sickness. Bro. Abram Fyock will be our delegate to district meeting. Bro. Fyock was retained as our elder for another year. Some may wonder if we have our new churchhouse built yet. We will say that our building fund must increase considerably before the house

(Continued on Page 192.)

***** CORRESPONDENCE *****

"Write what thou seest, and send it unto the churches."

FROM THE SUNDAY-SCHOOL ADVISORY COMMITTEE.

Since the Sunday school of the present is designed helpfully to touch the life of each man, woman and child in every home, it is urgent that workers in a cause so noble do their best to accomplish the end sought. Therefore the present year should mark the greatest onward step in Sunday-school endeavor in the history of our beloved fraternity. For this may we all labor and pray.

The time is already here when all the forces must be marshalled. Let no point be neglected, where a school may be organized. If obstacles appear that do not yield to home influence, call the District Secretary to your assistance. Organize and make it go to win. Likewise, if your established school needs an infusion of new life, secure his help. He would delight in aiding you to create such enthusiasm that neither summer's heat nor winter's cold could abate.

In every instance the superintendent should so direct his forces as best to meet the needs of the community in which he is laboring. In some schools the Home Department and the Cradle Roll are indispensable. Almost everywhere, they are fruitful of much good,—it rightly managed. Try them in your school, if you have none.

The efficient teacher is wanted on every hand. So important is his work that no one should be content without doing his best before his class. Neither, should any teacher be content without improvement, however well he may now serve his class. He may not be privileged to attend one of our colleges, but the present offers so many avenues for advancement that it is almost criminal to neglect all of them. The church should see that every teacher has such opportunity placed within his reach. Among other helps the institute is readily available. For best results, each District should conduct one each year at some central point. Then the local churches should take up the work. Where local talent can be used, the workers can meet from week to week throughout the year. When instructors must be secured, adjacent churches can join in an institute for a week or more.

However the work is to be improved, let this be the best year in the history of your school. And when the record is made, send it to your District Secretary for his report. Be sure, now, that it shall be a good one.

Committee: James M. Mohler, Levi Minnich, Secretary, D. H. Zigler, Chairman.

BIOGRAPHY OF BRO. ALFRED BROWER.

The subject of this sketch was born in Preble County, Ohio, June 7, 1837. He moved with his parents to Howard County, Ind., in 1850. June 9, 1859, he was married to Miss Lucinda Flora, to which union were born one son and one daughter.

In 1862 they united with the church. In the fall of 1872 they moved to Guthrie County, Iowa, and soon after Bro. Brower was elected to the office of deacon. About two years later he was elected to the ministry, and in due time forwarded.

Bro. Brower was a zealous advocate of the principles of the Gospel, as taught and practiced by the Brethren. He was especially conscientious regarding worldly pleasures and allurements. He always showed great respect for the order of the church and her servants, as directed in 1 Tim. 5: 17.

While assisting at a meeting in Bagley, Dec. 12, 1908, he was stricken with paralysis. He was brought home and anointed, and gradually improved, but never recovered entirely. His physician cautioned him not to preach, but occasionally he opened or closed services. Feb. 27 he selected and commenced to read the 19th Psalm, preparatory to opening the regular services, when he was again stricken. In a short time he was both helpless and unconscious. He never rallied, and about 1 o'clock that night passed away. His last act was in the sacred stand, and his last words were from the Sacred Book. It is rather commendable that he was twice stricken in the "house of the Lord," faithful at his work.

March 2, just three days from the time he arose, "on the Sabbath day and stood up for to read" (Luke 4: 16), his body lay in the casket on the other side of the stand, while Bro. J. B. Spurgeon preached his funeral to a large audience of sympathizing relatives, friends and neighbors. May the righteous life and good example of our departed brother inspire us to live close to God, and also to be the means, in the hands of God, to win others into the kingdom. J. D. Haightelin.

SETTLING DIFFICULTIES IN THE CHURCH.

I wish to add my testimony to Bro. Heckman's train of thought, so well told in Gospel Messenger No. 8, under the title "Peacemakers." The circumstance he relates in the life of Eld. Samuel Mohler was familiar to me. With Bro. Mohler I labored in unbroken harmony for about eight years. I remarked on that occasion, "What good results may be obtained by laboring kindly, through prayer, and seeking to heal and not wound,—to restore and not to destroy."

I know of no line of work in the church today, that is so retarding the progress of the church, as the faulty adjustment of business at our council meetings and the manner in which some churches do business. Along this line is frequently a great lack. I called on an ex-sister, a short time ago, and asked her why she so soon left the church after joining. She was a worthy woman. She frankly told me that she became thoroughly disgusted with the church at the first council she attended after joining.

I found, on my visit to a certain congregation that the influence of the church, was, in a large measure, paralyzed, in consequence of the action of the church in a previous matter of business. I called the attention of the official board to the mistake, the fruits of which were then very apparent. They admitted the error. A number of converts were wrestling under conviction, at a meeting I was then holding. They finally made me this proposition: "We are ready to give our hands for membership, with the proviso that we be allowed to attend the

coming council. We want to see how they do business. The reports are that their councils are held in confusion, and that there are very unkind things said and done." They attended the council. I aided as best I could. The business of that large church closed at 12, after which we went to the water and seven were baptized. What joy that day's work, with its kindly spirit, did afford to all present!

The Savior outlines the manner of settling grievances in Matt. 18, and the rule is exceedingly practical. There are three steps: First, the private effort of the grieved; second, the grieved one with one or two others; third, and last, the effort of the church. The wisdom in this third effort is what I wish to draw out and develop.

Cases in which a number of persons are involved, matters of finance, gross sins, etc., are very difficult to handle with wisdom in a public congregation, where are the old in their dotage, the young in their immaturity, with friends for and against the accused. How much better to make settlement of all such cases by a committee, appointed by the elder or the officials, who are to report settlement to the church in open council. The parties having been satisfied, will give assurance that the church will ratify the settlement. It is then entered on the minutes as a settlement by the church.

I once visited a congregation, in which the elder settled all difficulties privately by committee. I went with him in adjusting a serious trouble, preparatory to their council. That elder kindly showed the brother his great sin, read him the Gospel, and showed him the rules of the church governing such cases. The brother made an unconditional surrender. The elder stated his case in council with feeling. Following this he gave the terms of settlement. The church unanimously accepted the settlement, without raising a single question. The elder remarked, "I never allow any speech-making; simply questions for information. When an elder allows councils to run into speech-makings, or debating sessions, it drives away every vestige of the Spirit of Christ. The members leave the meeting mortified and the peace and love of the church is injured and, in some instances, ruined."

I have lent my efforts to work along this line for some years, in my church work. Especially do I not allow matters of any special importance to come before the public council when the officials are divided upon the subject. I would rather defer action until such a time when unity of sentiment may be obtained. Of one church I had the care for over twenty years. During these years we had no occasion to call to our aid adjoining elders, save for the election of officers, or for ordination. These years were seasons of prosperity for that church. It was said we had more young members at that time, than any other church in the District, for the number of families or number of parents.

It is worthy of note that the temple was built by Solomon, whose reign was a reign of peace. Churches are only built up under administrations of peace, hence the importance of settling all troubles in the shortest possible time, with the fewest words. I. J. Rosenberger. Denver, Colo.

OUR LABORS IN IDAHO.

It is with pleasure that we review our first ten months' labors among the Brethren of Idaho and the Northwest District. Last Easter we enjoyed our first services in the State, at Nampa, where we were most cordially received by the membership and a good corps of officials.

In April we located in the Payette church. Here we met with a live, spiritual membership of about ninety. My family and I have learned to love them. In July we were called to represent the church at the district meeting, held at Tekoa, Wash. The District includes Oregon, Washington and Idaho, and, on account of the large territory, it is difficult for many members to attend their own district meetings and district Bible schools. A move is on foot to divide the District according to State lines, into three Districts. The spirit of the district meeting, including Sunday-school, missionary and Christian Workers' meetings, was most commendable.

We have attended three feasts and six quarterly councils in the State. Last evening we closed our fourth series of meetings for the winter. Two series were held in our home church territory, one at Weiser and one at Nezperce. In all these meetings we found a most commendable spirit in most of the congregations, and they are desirous of pushing on in the Lord's work. Our next district meeting, and all business connected with it, will be held in Weiser, opening the first Monday after July 4. Members traveling through the West will please stop with us. L. H. Eby.

Payette, Idaho, Feb. 21.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Andes-Brubaker.—At the home of the bride's parents, Brother and Sister Caleb Brubaker, McPherson, Kans. Feb. 14, 1910, by the undersigned, Bro. Grover P. Andes and Sister Flossie L. Brubaker. J. J. Toder.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Arnold, Bro. Peter C., born at Campbelltown, Lebanon County, Pa., died of heart trouble, in the bounds of the White Oak church, Eastern District of Pennsylvania, Feb. 22, 1910, aged 59 years, 10 months and 10 days. He was married twice, his first wife having died many years ago. One daughter of his first wife survives. His second wife was Barbara Graybill. Of this union five sons and one daughter survive. Services in the Manheim meetinghouse, by Brethren I. W. Taylor, N. B. Falmestock and Linn Longenecker. Text, Eccl. 8: 10. Interment in the Fairview cemetery.

Anna E. Shank.

Bashore, Sister Lizzie, daughter of John and Margaret Bollinger, died at her home, near Coleman, Mich., of dropsy of the heart, Dec. 25, 1909, aged 49 years, and 5 months. She had been in feeble health for some time, yet was able to labor, and assisted some in the household duties. Suddenly, without a moment's warning, she fell from her chair and expired. She united with the church April 26, 1877, and later identified herself with the Old Order Brethren. She was united in marriage to Jacob H. Bashore Sept. 2, 1879. Her husband, four sons, two daughters, two brothers and one sister survive. Services by Albert H. Neff, of the Old Order Brethren, assisted by George Southwell of the Free Methodist church. Wm. Smith.

Beal, Chas., husband of Sister Melissa Beal, formerly of Deshler, Ohio, born Jan. 29, 1859, died at his home at 26, 1/2 Huffman Street, Toledo, Ohio, Feb. 24, 1910, aged 51 years, 1 month and 1 day. He suffered severely for eleven weeks. His wife, two sons, a daughter, one brother and aged mother survive. Short services were held at the home before leaving for Deshler, Ohio, where services were conducted by Bro. Nathan McKimmy, of Toledo. Fay Kuser.

Biddle, Bro. Andrew O., born near New Enterprise, Bedford County, Pa., June 9, 1872, died at Bakers Summit, Bedford County, Pa., Feb. 26, 1910, aged 37 years, 8 months and 17 days. He was married to Nora Bezel Dec. 5, 1897. To this union were born one son and one daughter. His wife, two children, five brothers and four sisters survive. Bro. Biddle united with the Church of the Brethren several years ago and lived a consistent Christian life. He was a Sunday-school teacher for a number of years, and was always on duty. He was clerk in the general merchandise store of Bro. E. J. Fote, of Bakers Summit, Pa., for the past ten years. Services at the Holsinger meetinghouse by Elders I. T. Detwiler and F. C. Dively. Text, John 14: 1-6. Interment in the cemetery near by. Annie L. Dively.

Colesceus, Bro. John, son of David and Sarah Colesceus, born Dec. 23, 1856, died at his home in North Manchester, Ind., March 1, 1910, aged 53 years, 2 months and 8 days. In 1878 he was united in marriage to Caroline Surber. To this union was born one daughter, who preceded him Aug. 1, 1909. His wife and two sisters survive. Bro. Colesceus was a member of the Brethren church. Services at the Church of the Brethren, by Bro. A. L. Wright. Alice Mummert.

Crill, Bro. Henry, born in Wabash County, Ind., April 13, 1863, died at his home near Liberty Mills, Ind., Feb. 19, 1910, aged 56 years, 10 months and 1 day. July 29, 1873, he was united in marriage with Lucinda Martin. To this union were born ten children, of whom three have preceded him. His wife, five sons and two daughters survive. He was a member of the Church of the Brethren. Services at the North Manchester West church by Bro. A. L. Wright. Alice Mummert.

Cullen, Sister Christina L., nee Harshbarger, born in Rockingham County, Va., in 1836, died of paralysis, in the South Branch church, Neb., Feb. 8, 1910, aged 74 years, 10 months and 4 days. She was a member of the church for many years. Six sons and four daughters survive; also three sisters and one brother. She was the widow of Bro. James K. Cullen who preceded her about three years ago. Services by Bro. Aaron Sollenberger. Lydia Dell.

Geedy, daughter of Brother Samuel and Sister Geedy, died of pneumonia, in the bounds of the Farmers' Grove church, Pa., Feb. 25, 1910, aged 4 years. Services by Eld. D. Foust, of Mercersburg, who was holding a series of meetings in the above-named church at the time. I. Cripe.

Easterday, Bro. Ephraim, born in Morrow County, Ohio, Oct. 14, 1854, died at his home, in the bounds of the Palestine church, White County, Ind., Feb. 26, 1910, aged 55 years, 4 months and 12 days. He was united in marriage to Mary Stanton in 1879. To this union were born six sons and four daughters, of whom one preceded him. Bro. Easterday was a member of the Church of the Brethren, and was a kind father and faithful husband. Services at the Oak Grove church-house in the Palestine church, by the writer, assisted by Bro. G. O. Bridge. W. S. Toney.

Kollinger, Sister Barbara K., died of pneumonia, at Mastertonville, in Chiques congregation, Pa., Feb. 26, 1910, aged 50 years, 10 months and 19 days. She was the second wife of Bro. Peter Kollinger, who died many years ago. Three sons, one daughter, four step-sons and one step-daughter survive. More than two years ago her niece was stricken with paralysis and was in an almost helpless condition, but Sister Kollinger cared for her until her death. Services March 1, at the White Oak church. Text, Matt. 24: 42. Interment at the White Oak church. Samuel S. Zug.

Kooker, Mrs. S. J. Dunn, daughter of Samuel and Sister Catharine Witter, of South Bend, Ind., died at Iola, Kans., of heart trouble, Feb. 25, 1910, aged 66 years and 3 months. She leaves one daughter and one sister, Sister Lizzie Wrightman, of Ft. Worth, Texas. M. C. Green.

Hufford, Bro. Levi E., born Nov. 13, 1853, died in the bounds of the Fyrmont church, Ind., Feb. 17, 1910, aged 51 years, 3 months and 4 days. He was married to Lena Rule March 2, 1883. This union was blessed with two children, both of whom are living, and exemplary members of the Church of the Brethren, as well as his devoted and sorrowing companion. Bro. Hufford united with the church in 1904 and lived a devoted, Christian life until called to his final reward. His sickness was of short duration,—only ten days,—but he bore it without a murmur. He was anointed with oil in the name of the Lord and was then ready to go. Services in the Fyrmont church by the writer, after which his remains were taken to rest in the new cemetery near by. A. G. Crosswhite.

Kessler, Bro. John S., born Feb. 12, 1822, in Bavaria, Germany, died at the home of his son, in the Hickory Grove congregation, Carroll County, Ill., Feb. 27, 1910, aged 88 years and 15 days. He came to America in 1861, and in 1862 was married to Anna Martha Sposh. To this union there were two daughters were born. Two children and his wife preceded him. The mother was killed in a cyclone twelve years ago. Services at Hickory Grove by the writer, assisted by Bro. H. Crouse. W. H. Eisenble.

Makemson, James, born in Pendleton County, Ky., Jan. 26, 1836, died at his home in Neosho County, Kans., Dec. 28, 1909, aged 73 years, 11 months and 2 days. He settled on a claim in Neosho County, Kans., four miles north of Parsons, where he resided at the time of his death. He was married to Sarah P. Garber Oct. 5, 1871. To this union were born one son and four daughters. Three children preceded him. He united with the Church of the Brethren in 1873. He was a deacon. He loved his God, his church, his family and his neighbors. Many were at his funeral, in expression of their sympathy, grief, and affection. Services by the writer from Psal. 22. W. H. Lesman.

Miller, Sister Elizabeth B., born May 9, 1839, in Sandusky County, Ohio, died of cancer, in Anderson, Ind., Feb. 26, 1910, aged 70 years, 9 months and 17 days. She was the oldest of six children of Paul and Anna Tew. Sept. 21, 1868, she was married to Samuel Linsay who died in June, 1877. In April, 1880, she was married to Jacob Miller, who survives her. Early in life she united with the M. E. church, but in 1874 she became a member of the Church of the Brethren. She lived a true and consistent Christian life. During her last illness she suffered much, but was patient through it all. She was a mother to nine step-children, and no mother could have been more kind to them, nor could children be more kind and loyal to a mother than these were to her. Besides her husband and nine step-children she leaves one brother and three sisters. Her parents and one sister preceded her. The remains were taken back to the Sugar Creek church, Allen County, Ohio, where the services were conducted by Eld. Samuel Driver, assisted by Bro. Noah Cool. Interment by the side of her former husband. *Ellie Collins.*

Miller, Bro. Jacob J., born March 8, 1827; died in Shelby County, Iowa, Feb. 25, 1910, aged 82 years, 11 months and 19 days. He was married to Nancy Jane McConnell May 30, 1860, in Elkhart County, Ind., where they lived until the spring of 1867, when they moved to Shelby County, Iowa, where he lived until his death. His aged wife, two sons and two daughters survive. Two sons and one daughter preceded him. He united with the Brethren church seventeen years ago, and was faithful until death. The services in the Roman Grove church, by Bro. Moses Dearthoff. Interment in the adjoining cemetery. *Ella Stutzman.*

Musselman, Bro. John, son of John and Susanna Musselman, born in Ohio, August 27, 1823, died at his home in Flora, Ind., Feb. 22, 1910, aged 86 years, 5 months and 25 days. He was married to Hannah Fiskler, of Carroll County, Ind., Aug. 29, 1851. To this union were born six children. Three of them, with his wife, preceded him. Two children survive. Services at the house in town by Eld. A. G. Crosswhite from Fla. 71: 9. Interment in Musselman cemetery. *Mattie Welty.*

Overholzer, Bro. Theodore, son of Michael and Angelina Overholzer, of Butte City, Cal., died in the bounds of the Sacramento Valley church, Cal., Feb. 2, 1910, aged 19 years, 5 months and 29 days. His parents and four brothers survive. Services at the home by Bro. Stover, of Chico, Cal. The remains were taken to Covina, their former home, for burial. *Mrs. L. Q. Custer.*

Pauling, Bro. Harry R., born near North Manchester, Ind., March 15, 1835, died at the home of his father, H. C. Pauling, in Huntington, Ind., Feb. 24, 1910, aged 74 years, 11 months and 9 days. For seven years he was loyal in the service of the Master, and gathered about him many friends. He leaves father, one sister and four brothers. Services in the Huntington City church. *G. B. Heister.*

Price, Job, born in Hancock County, Shenandoah Valley, Va., July 4, 1835, died Feb. 28, 1910, at his late home, near Watson Station, Ohio. Four children by his first wife survive. He was united in marriage to Mary Sours Aug. 25, 1873, to which union were born nine children, all of whom survive him. Services by the writer at the home from Feb. 14, 14. Burial in Green Lawn cemetery, near Tiffin, Ohio. *E. R. Cramer.*

Reahard, Sister Sarah, daughter of Samuel and Mary Royer, born near Silver Lake, Kosciusko County, Ind., March 17, 1852, died at her home in Roann, Ind., Feb. 27, 1910, aged 57 years, 11 months and 10 days. She was married to Frank Reahard Oct. 24, 1882, who preceded her several years ago. To this union three sons and two daughters were born. One son died early in life. Sister Reahard united with the Antioch Christian church, and a few years later became a member of the Church of the Brethren at Ogans Creek, Ind., in which she lived a consistent Christian life. On the day of her death she was anointed. It was her desire to fulfill all the commandments. Two sons, two daughters and three step-children survive, also five brothers and two sisters. Services by Eld. J. D. Rife, at the church west of Manchester. Interment in the cemetery near by. *Katie Baldwin.*

Shadle, Charles S., son of Brother Joseph and Sister Prudence Shadle, born in Iowa, Sept. 18, 1832, died of pleuro-pneumonia, in the parental home in Greene County, Iowa, Feb. 14, 1910, aged 77 years, 4 months and 26 days. He was active in Sunday-school work and was a regular attendant at church services. He leaves father, mother, six brothers and one sister. Services at the church in Beaver, Feb. 17, by the writer. *D. W. Wine.*

Shadle, Bro. Joseph S., born in Indiana County, Pa., Sept. 6, 1853, died of pneumonia, at his home in Greene County, Iowa, Feb. 25, 1910, aged 56 years, 5 months and 19 days. He was sick but a week and was unable to attend the funeral of his son Charles. He was a member of the Brethren church for twenty-five years and enjoyed his association with the members very much. April 4, 1880, he was united in marriage to Prudence E. Powers. To them were born eight children, all of whom survive except Charles, who preceded him eleven days. His wife, seven children, an aged mother, five brothers and one sister survive. Services in the church in Beaver, Feb. 27, 1910, by the writer. Text, "Thou shalt be missed because thy seat will be empty." *D. W. Wine.*

Spangler, Bro. Wm. McGeary, of Brandts church, Franklin County, Pa., died March 3, 1910, aged 42 years, 3 months and 1 day. His death was due to heart failure. He leaves a wife and five children, father, mother and nine brothers and sisters. Bro. Spangler was a deacon in the church and was a great worker. Services at the Brandts church, by Bro. C. H. Stearman, of Greencastle, assisted by Elders John Leonard and David Foust. *Pearl Heckman.*

Styer, Sister Mary, nee Price, wife of Milton Styer, died at the home of her son-in-law, B. N. Halteman, in the Indian Creek church, Pa., Feb. 26, 1910, aged 78 years, 4 months and 27 days. She is survived by six children. Her husband preceded her years ago. As they live near the church, the services were held there by the home brethren. *Hannah R. Shisler.*

Wentz, Lena E., daughter of Bro. Leslie and Maggie Wentz, died near East Freedom, Blair County, Pa., Feb. 17, 1910, aged 1 month and 22 days. Services by Eld. P. C. Divoly, in the Holsinger house, Bedford County. Interment in cemetery near by. *Annie L. Divoly.*

Wine, Sister Catherine, nee Dedrick, born April 19, 1824, in Rockingham County, Va., died at her home, near Mt. Sidney, Va., Feb. 19, 1910, aged 85 years and 10 months. She is survived by her aged husband and three daughters. Ten days prior to her death she was standing before an open fireplace when her clothing caught on fire and she was very severely burned, which was the result of her death. Sister Wine had, for a long time, been an earnest and faithful member of the Church of the Brethren. At the home of her death she was one of the oldest members of the Lebanon congregation. She chose her own text, 2 Cor. 5: 1. Services at the Lebanon church by Eld. Peter Garber. *Laura Cline.*

Workman, Ida May, daughter of Mr. and Mrs. Mel Daniels, born in Richland County, Ohio, May 8, 1883, died at her home near Jellowsay, Ohio, Feb. 22, 1910, aged 26 years, 9 months and 14 days. She was united in marriage to Ora D. Workman Aug. 19, 1908. She united with the Evangelical church Jan. 21, 1906, to which she was faithful until death. Her father, mother, husband, two brothers and two sisters survive. Services at the North Bend church, by Bro. A. I. Hestland, assisted by Rev. Lida of the Evangelical church. Interment in the adjoining cemetery. *Elizabeth Daugherty.*

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for the second quarter? Quite a number of schools have had their order in the House for some weeks, thus enabling us to get supplies to them in plenty of time.

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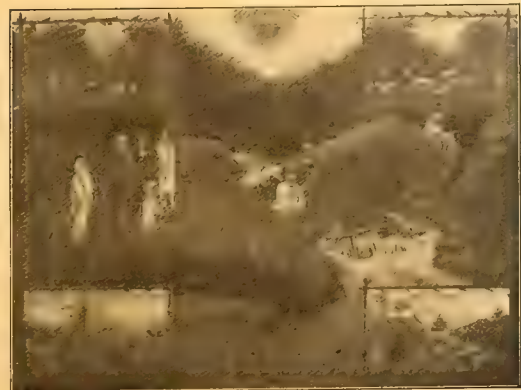
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NOTES FROM OUR CORRESPONDENTS.

(Concluded from Page 189.)

can be built. We pray that we may receive help.—Elizabeth Hollopeter, Rockton, Pa., March 8.

Spring Creek.—On Sunday evening, March 6, we closed a series of meetings at the Palmyra house, conducted by Bro. John Zug, from Elizabethtown, Pa. Each Thursday evening we have a regular meeting, which proved to be inspiring. The attendance was good each evening, regardless of the inclement weather. One of our members, Bro. J. H. Lunsinger, has been very ill, but we have found that God is not satisfied with a half-hearted service. Spring Creek church held her council Monday, March 7, at 10 o'clock. Bro. J. H. Lunsinger was elected Moderator. Proposed of Eld. Lunsenacker admonished us to cling to the simple life. Our love feast will be held at the Spring Creek house, 19 and 21, with Bro. J. H. Lunsinger as the presiding elder. Bro. B. G. Gibley, Palmyra, Pa., March 8, 1906.

Tulpehocken church closed a 'two weeks' series or meetings, conducted by Bro. John Herr, at the Schaefferstown house, Feb. 27, with three applicants for membership. On March 1 twenty-eight of the number previously reported were added to the church by baptism. Our council will be held at Heidelberg March 21.—F. L. Reber, Myerstown, Pa., March 10.

West Johnston.—We have recently closed the last of a series of meetings held in our congregation this year. There has been a total of sixty-one added to our church during these revivals. Prof. J. W. Yoder led the song service for the meetings, which added much to the interest. Bro. Yoder is at present conducting a series of singing classes in the different Brethren churches in this city. Your council will meet in the Brethren assembly house on Wednesday evening, March 23, at 7:30. An official meeting will be held at the same place March 20, at 2:30 P. M.—J. H. Cassidy, Fourth and Sell Streets, Johnston, Md., March 7.

TENNESSEE.

French Broad church met in council March 5, Eld. Jacob Wine presiding. As there was no business to come before the meeting, the time was devoted to the reading of Heb. 12, and comments on the same by Bro. W. W. Williford. Our love feast will be April 30, at which time we expect to have a large number of guests. We have a well-organized sisters' aid society, with Sister Mollie Satterfield, president, and Sister Martha Wine, secretary and treasurer. We hope to accomplish more in the future. We should like to hear from all the sisters and all the churches in Tennessee. It would encourage us to hear what others are doing.—Kate McCrary, White Pine, Tenn., March 10.

Jonesboro.—The Brethren had services here today. Bro. A. M. Laughrin did the preaching. Quite a number of brethren and sisters were in from the surrounding territory, for which we are certainly glad. We hope they will come again and bring others with them. Bro. John Bashor, of Pleasant Valley, will preach for us next first Sunday at 10:45 A. M.—J. T. Larimer, Jonesboro, Tenn., March 6.

Limestone church began a series of meetings Feb. 13, conducted by Bro. A. M. Laughrun and our home ministers. Thirty-four sermons were delivered in all. Four were baptized. We met in council Feb. 26. One letter was received. -Anna Arnold, Limestone, Tenn., March 7.

Notice.—To the churches of East Tennessee: We, the French Broad church, have recently closed a successful and interesting singing school, conducted by Prof. Geo. N. Bacon, of White Pine, Tenn. He is one of Prof. Geo. B. Holsinger's pupils, and teaches his method, and has also studied under the German singing masters, and has been for years an observatory at Stuttgart, Germany, and Boston, Mass., harmony and composition included. He has been teaching for fifteen years, the last five years almost exclusively in normal work. We write this to recommend him to our churches in this State where a teacher is needed, and where no one can cannot do better. He is a man of high character and doctrines, and says he would rather be among us than their people.—Kate McCrerry, White Pine, Tenn., March 3.

VIRGINIA.

Germanatown congregation met in council March 5, with Ed. H. J. Woodie presiding. Two letters were received. Bro. J. A. Fisher and the writer were elected as delegates to the district meeting. The funds having been secured for the proposed new churchhouse in this congregation, a committee was appointed to continue the work.—J. B. Peters, Wirtz, Va., March 10.

[illegible]

New Concord church met in special council on Saturday afternoon, March 6, with Eld. E. D. Kindig presiding. Brethren present were Eld. Kindig, Eld. Geo. A. Phillips were also present. The latter rendered a beautiful sermon from Jerk. Allder was presented from Bro. John P. Harris, charren Ridge church, Augusta County, which we heartily accepted. Our Sunday school was organized for the present year with Bro. Kindig as superintendent. Bro. Kindig and Harris was selected to the ministry by a unanimous vote. On the following Sunday morning Eld. Geo. A. Phillips, of Barren Ridge, delivered a most excellent sermon, on the life of Paul. The service was well attended—Nannie Campbell, Midvale, Mo., March 7.

Shagbawyer church met in council March 4, with our junior elder, Bro. J. W. Wine, presiding. Eld. H. G. Miller, from the Bridgewater congregation, and Eld. A. S. Thomas, from the Sawyer Creek congregation, were present. Four letters were received and nine granted. Considerable business came before the meeting. A collection of \$43.30 was taken, to be applied to the indebtedness on Laura Gap church. We expect to hold two series of meetings in the congregation, sometime during the latter part of the summer, at the Sandy and the Branch churches.—Annie R. Miller, R. D. 2, Bridgewater, Pa., March 4.

Topoco church met in council March 5, with Eld. A. N. Hyman presiding. Two letters were granted. Brethren Lee Jennings and N. E. Weddle are our delegates to the district meeting, with Bro. Luther Harmon and Sister Alice Harmon, alternates. Sunday school was organized with Bro. A. N. Hyman as superintendent. The following Sunday Bro. L. Weddle preached for us, and two came out on the Lord's side.—Lizzie Spangler, R. D. 2, Box 54, Floyd, Va. M. 2047.

Valley Bethel.—We met in council March 5, with good representation of the membership. Eld. A. A. Miller presided. Brethren C. B. Gibbs and N. W. Bussard are our delegates to the district meeting. They will also represent us in the annual conference, to be held at the Elk Run conference, Va. We will hold a series of meetings and expect to establish a library in our Sunday school for the far future. Since the last report we have received some encouraging sermons from our home ministers. The Sunday school is doing well. We desire to be in a prosperous condition, with Brethren C. B. Gibbs as our pastor and superintendents.—Vena S. Bussard, Bolivar, Va., March 5.

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THE GOSPEL MESSENGER

EASTER NUMBER

Vol. 49.

Elgin, Ill., March 26, 1910.

No. 13.

The Lesson of Easter.

WE read that in the cities of Russia, at the ushering in of Easter Day, just as the sun is rising, thousands of happy people throng the streets, greeting each other with the cheering message, "Christ is risen!" Not all may feel the full import of the glorious truth, but the very telling is an illustration of the blessed fact that the heart is filled with a new and thrilling revelation of the wondrous resurrection power. With its unflinching and ever uplifting promises, the blessed Easter-tide comes to us each year with its tender entreaty: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, and not on things of the earth." This means a higher look and a nobler striving. Instead of merely getting ON in the world, it implies an aim at getting UP, which is infinitely more important. There is a loftier realm of spiritual life,—of which the Risen Christ is the center,—that is well worth our most noble endeavor. Only as we fix our hearts upon the "things above" and reach the higher conception of the Risen Christ, shall we know the true meaning of Easter and its blessed message.

The Earliest Story of the Deluge.

Among the tablets from the Temple Library, recently discovered at Nippur, Assyria, Dr. Herman V. Hilprecht, of the University of Pennsylvania, has just found an account of the Deluge, antedating, by several hundred years, the story as written by Moses, but agreeing therewith most remarkably, in all essential details. So far only a fragmentary portion has been found, which, as translated by Prof. Hilprecht, gives us the following recital of that most interesting event in the world's early history: "(I declare unto) thee that confines of heaven I will loosen, a deluge I will make, and it shall sweep away all men together; but thou (the Babylonian Noah) seek life before the deluge cometh forth; for to all living beings, as many as there are I will bring overthrow, destruction, annihilation. . . . Build a great ship and . . . total height shall be its structure. It shall be a houseboat carrying what has been saved of life. . . . With a strong deck cover it. The ship which thou shalt make, into it bring the beasts of the field, the birds of heaven, and the creeping things, two of everything instead of a number . . . and the family. . . ." The discovery of further portions of the clay record will be awaited with much interest by Bible students everywhere.

Christianity's Progress.

A French statistician has, by means of elaborate inquiry and thorough investigation, computed the relative strength of Christianity and its progress in the past century. He says that the total number of Christians, now living, is 477,080,158. The other religions range as follows: Confucianism, 256,000,000; Hinduism, 190,000,000; Mohammedanism, 175,000,000; Buddhism, 147,000,000; Taoism, 43,000,000; Shintoism, 24,000,000. He assigns 117,000,000 to Polytheistic systems. He puts the entire population of the globe at 1,240,000,000. It is seen that the Christian adherents outnumber any one of the other systems in the ratio of almost two to one. A hundred years ago there were but 150 missionaries in the world. In 1895 that body had grown to 11,000 missionaries, with 40,000 native helpers, operating 12,000 mission stations. At the World Missionary Conference in Edinburgh, next June, there will likely be a still better showing in the totals. A greater work, however, is still ahead of us. The problem of missions must, in the end, be solved most effectually by each individual as he comes in personal touch with Calvary and the bleeding Christ.

Let Peace Prevail.

In perfect harmony with Christ's Easter message,

"Peace be unto you," Prince Henry of Germany, during his recent visit in England, made a strong plea for a better understanding between the two countries. While there is a blessing to the peacemaker at all times, such an effort is especially commendable when one in high station "pours oil on the troubled waters." Prince Henry did his best to assure the people of Great Britain that no hostile intentions are harbored by Germany, and, on the other hand, the British authorities are declaring that no aggressive action is contemplated by them. With these hearty declarations, mutually expressed, it is to be hoped that these countries will now drop all animosities hitherto fostered, and labor to strengthen the confidence

The Spirit of the Japanese.

While the people of the United States, with "the best government on earth,"—as we claim,—are frequently complaining about the taxes imposed upon them, the people of Japan are looking at the matter quite differently. Just now they are uncomplainingly giving about thirty per cent of their net income per day to the State. They also claim that, because of the high degree of patriotism, so characteristic of their people, any indication of "graft" in their Government finances is absolutely unknown. One cannot help but wish that the Japanese readiness to give, and their faithfulness in financial matters, might, somehow, be imitated by the Lord's people in the affairs of the Kingdom. If the Japanese can readily give thirty per cent to their country, should not the "children of the Great King" give cheerfully the tenth of their income for the extension of his cause?

How One Man Solved Labor Troubles.

Greensboro, N. C., is the home of a mill owner, Mr. Cesar Cone, who, by a sensible and humanitarian consideration of his 3,000 workers, has practically settled the question of harmonious relations between capital and labor. Besides paying better wages than other mills, he spends \$15,000 a year for "welfare" work, by which the women and girls are taught to cook and sew, and to make better homes, and by which, also, the men and boys are improved mentally and morally. Light and ventilation in the work rooms of the factory are the very best. Neat cottages for the workers are furnished at but \$3.00 per month. The spiritual wants of the community are also looked after in various ways. And what about the man who has done the unusual for his army of workers? Well, his reward is an unusual dividend, the genuine love of his people, and the assurance that his temporal interests are in the hands of faithful workers. Such a relation of employer to worker is an ideal one, promotive of the very best results.

A Withered Soul.

At Nashville, Tenn., there recently died an eccentric old lady, known in the neighborhood as a miset of the most pronounced type, though possessing multiplied thousands. After her death the premises were searched for the money, known to be hidden in various places about the house. She had no confidence in banks, and therefore employed this method of concealing her treasures. For seventeen years she never left her home, lest some one get her money. Was ever a life more completely mispent? The joy she might have had by helping others, she missed because of her miserly disposition. She preferred to be poor, —really poor, in the midst of her gold. She starved her soul that she might worship at the shrine of Mammon.

No Compromise with the Lodge.

At times it is encouraging for us, as members of the Church of the Brethren, to know that we are by no means alone in our opposition to the lodge evil. A writer in a recent issue of the "United Presbyterian" calls attention to the fact that there must be no compromise with those "unfruitful works of darkness." He says, "Surrender to these agencies of evil means a yielding of our most sacred principles and a yoking of ourselves with unbelievers. The Jew has a right to laugh in derision at the 'Christianity' of a Christian in a Masonic lodge. The secret lodge system is one of the most dangerous enemies of the Christian religion. It would be an awful blunder to encourage secrecy in even the smallest degree." We quote these words to impress anew the importance of being ever on our guard. Right now an effort is being made to open the "beneficiary" part of a certain lodge to anti-secrecy people, without requiring their attendance at the lodge meetings, thus, ostensibly, removing the secrecy feature. Let no one be deceived!



Easter Comfort.

Our sighs shall turn to songs, our tears to laughter,
Our fears be lost in rapturous surprise,
When through the mist that curtains each disaster
The stone is rolled away to wondering eyes.

of the two nations by the assurances just given. The old saying, "Confidence begets confidence," is as true as ever. Still better is the Bible precept: "He that would have friends must show himself friendly."

Bible Class Supplants Cards.

From New York comes the encouraging information that a group of women, under the leadership of Mrs. Martin W. Littleton, wife of the well-known lawyer, have organized a week-day Bible class, in place of the customary card club or woman's suffrage meeting, and that the interest in their gatherings is far greater now than it ever was when amusement and diversion were the rule of the day. Already the good example of this group of Bible students has exerted a commendable influence upon others, and several other Bible study classes are now in progress. That those in the higher walks of life take such an active interest in the study of the Sacred Word, is encouraging. Better yet if they allow its teachings so to transform their lives as to be "living epistles, known and read of all men."

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

Resurrection.

BY B. F. M. SOURS.

Dark was the night, the damp and chill
Were on the heart of faith;
Dark was the night, no starlit glow
Illumed the gloom of death:
The grave was shut, the guard was there,
What hope could be in prayer?

Dismay was dark. Despair and woe
Were where high hope had been.
No Savior lived to succor now
The whole world lost in sin.
And faith—O faith! It fled away
Like night-driven beams of day.

But love still lived. Faith was not dead;
Bewilderment had wrought
That wild confusion of their trust
As though they trusted not,
And doubt raised then her ugly head,
And faith seemed all but dead.

Love staggered forth. Its living hand
Would cling, though gloom might hide—
Would cling to him that men had scorned,
And men had crucified!
Love, tender love, in trembling hearts,
Broke doubt's emboldened darts!

Love sought the grave. Ah! cold and dead
Was their Messiah now!
Love sought him still—him only crowned
With thorns upon his brow!—
Love, reckless, blind? No! driven still
By faith's own secret thrill.

We cannot roll the stone away!
Who shall our succor bring?—
We come, with incense of our hearts,
To worship Christ our king!
We are too frail—it is dismay!—
To roll the stone away?
O heavenly messenger! O robe
Of holy purity!
O herald of a power divine—
What may his message be?
But hark! He speaks!—he speaks to them—
Of King and diadem.

No more the night is black with fears:
No more with falling tears.
The Christ is risen! Christ is risen
To thrill all coming years!
No more the cruel cross of shame—
O glory to his name!

For in the heights of yonder skies
We hear the song arise:
"Lift up your heads, ye gates, lift up,"—
O angels, lift your eyes,
For from the grave the King trod forth
Savior of all the earth.

The night was dark! The morn was light
With thrill of radiance bright.
Death died, and life came forth, ere dawn,
Crowned with celestial light.
No more faith in eclipse shall be—
O Christ, I trust in thee!

Mechanicsburg, Pa.

On a Doubtful Road.

BY JAMES M. NEFF.

TAKING two of my little girls with me, I started out for a morning stroll. There was a canyon in the mountains, not far away, that I had not yet explored and we started in that direction. Following an avenue that led up the slope, toward the base of the mountain, we by and by came to the end of everything in the way of city improvements, the graded avenue fading into a mere foot-path that led across an open field, the mouth of the canyon then being still some distance ahead of us.

We followed this path, which became dimmer and dimmer, and the sage and other brush taller and more overhanging, until we were brought to a halt by the protests of the four-year-old daughter, the contact of whose curls with the tangled bushes was now becoming all but unbearable.

We had come to the brink of a gorge that had been cut deep by the stream that was wont to come thundering down the canyon in time of rain. It was now dry and the gravel bottom appeared to us a very

inviting path to walk in. In fact our choice lay between returning home and abandoning further exploration or scrambling down the steep bank and proceeding up the gorge into the canyon by the path thus afforded.

We chose the latter, and soon were up into the canyon proper, the steep, rocky walls of the mountains hugging closer together and the shrubbery above becoming more impending. Our path was now becoming steeper and steeper, but in spite of our climbing, we remained at the bottom of everything,—everything being above us except the path that lay behind us.

Here was a sharp turn in the canyon and after we had passed round a jutting rock and gone on a few paces, we looked back, only to discover that our view of the town, and the valley below, was entirely cut off, and we seemed to be much farther from home than we were a few moments before. There was now a mountain between us and our place of starting. But in front of us the mountains were loftier and more rugged, and the grandeur of the view was more inspiring. And though the path grew more rough and steep, and the overhanging shrubbery made it necessary to stoop low, here and there, we pushed forward, lured by the wild romance of everything about us, until there was no more path and the almost precipitous rock walls, in front of us, made further advance impossible.

We faced about and began to retrace our steps. Very soon we came to a path that left the bottom of the canyon and gradually ascended the mountain that lay between us and home. The girls, not yet satiated with the romance of exploration, insisted on taking this path.

Would it lead us out over the mountain, down by another canyon and into another street, getting us home by a shorter and better way? We did not know. Everything was new and strange to us, except the path by which we had come, and that, we knew, would lead us home. But since our mission was one of exploration, we chose the new and untried path and up the mountain side we climbed. The path zigzagged back and forth and in places led along slopes so steep and precipitous that I wished for a rope with which to tie ourselves together for greater safety. And with home out of sight, and without knowing where the path was leading us, we hugged close to the hill and held to the bushes, where a look into the chasm below made us afraid, and on we went.

At last we reached the top of the ridge, and what a welcome view was now spread out before us! We could look right down into our own dooryard. A well-marked trail led down into another road we knew, and home seemed very close at hand. It was farther than it appeared from that lofty view-point, of course, but in due time we were back to the little cottage, and as I rested in the arm-chair, I had some things to think about.

In the experiences of that morning there had been but little involved. Had that untried path led us wrong, we simply would have had to retrace our steps, and return home by the same route by which we went. An hour or two later, and somewhat more fatigued, we would have reached home.

It was a small matter by which path we came. But there are some things in the moral world that we may regard as symbolized by some of the experiences of that morning jaunt, that are of very great importance. If, for instance, you are away from home and know of but one road that will lead you home, by all means take that road and take it without delay. Never, never travel on a doubtful road, the end of which you do not know. You may have to face about and retrace your steps; you may have to steel yourself against the lure of romance and fascination; you may have to forego the pleasure and excitement of worldly exploration, but the only wise thing to do is to hasten homeward, and that by the route you know is safe.

And, again, never penetrate so deeply into the labyrinths of the world that heaven is lost to view. Never let a thing as big as a mountain get between you and your only place of safety.

Now I might have taken that morning walk alone, having left the little ones at home, but morally this is hardly possible. As parents we are leading our children in the paths we tread. And if, for our own safety,

it is important that we avoid the doubtful road, how much more so for the safety of our children! Lord of mercy, give us wisdom and grace for the journey of every day!

Altadena, Cal.

A Study in Thankfulness.

(A Monologue.)

BY ADALINE HOHF BEERY.

O! THERE goes the alarm clock. Is it time to get up already? If I only might sleep a little while yet! It's dark, and the room is cold, and somehow, I feel "achey" all over. Maybe it's the grip. I was so tired last evening. But I *can* get up. I've no wasting disease to keep me bed-fast, and I don't need anybody to put on my clothes, nor do up my hair for me. Poor things, that have to lie, day after day, with hardly strength enough to lift a finger. I'm so glad I'm able to be around.

This is about the shabbiest dinner that has been on the table for a good while. We've been doing without meat because it's so expensive, and butter and eggs have also gone out of reach. There's no pie nor cake, and about all that's left is potatoes and rice. But there's plenty of those, and good bread. And these are just the best prunes. Supposing we hadn't *anything* to eat? My but I'm thankful.

That boy Frank does worry me. He never thinks that there's mud outdoors, but runs right in on the carpet, with great chunks dropping off his shoes. Then he talks so loud and so excitedly as if I were a block away. If I ask him to go on an errand, he says he wants to take one more sled-ride. And he's always tearing his clothes and losing his mittens. He certainly keeps this house stirred up. But he's a bright chap. His teacher says he's the first in his class. And he writes a splendid hand for a little boy. And he don't fib, either. His name certainly fits his rosy face. And he's well all the time, and sleeps like a log. O, I guess I wouldn't like to do without him.

There! I've broken my arm. I see the end of my usefulness for a while. Father has enough to look after with his own work, and Betty is not old enough to go ahead in the kitchen. I see the cobwebs gathering in the corners, and I'm sure the skillets will go half-washed. Fanny's school-dress will not get made, and every stocking in the wash needs to be darned. But the neighbors are so kind. One runs in with a plate of biscuits, and another takes home an armful of mending. I am not suffering much pain, and the doctor says the break will soon be mended. And it's the left arm too. O, it isn't near as bad as it might be, praise the Lord!

Did you say the coal-bin was nearly empty? Yes, and that load of wood is just about all gone. Father just made a payment on that note, and I don't know where he's going to scrape up enough to buy another ton. The last we bought isn't paid for either. O, it's wretched to be poor! But we've never been without a fire yet. How cosy this little sitting-room feels! The red coals are real company,—like something alive. This is such a comfortable rocker, too. God pity the poor wanderers that have neither home nor fire, this dreadful cold night! How thankful I am this minute!

And so Brother Bonn's wife has lost her mind? What a calamity! How can he enjoy his beautiful home now, and entertain so splendidly, and go out riding in his automobile? His only child is delicate too, and this will be such a shock to her. There's surely some things worth more than wealth. If we do live from hand to mouth, as they say, we have our reason, and all my five children are as peart as any in the neighborhood. There's no hereditary disease in our family, and we've never had to walk the floor nights with any of them. They're good thinkers, every one, and they'll make their mark some day. O, I bless the Lord for being so good to me!

My! but it's been a long time since I was to see Cousin Harriet,—eleven years last August. We grew up together, and were so much alike in disposition that people called us twins. And I did think a lot of her. We've never had a scrap to this day. I'd love to have an old-fashioned talk with her, and to see those dear little folks of hers, that look just like her they say. But

it's quite out of the question to think of going three hundred miles to see her, when I don't get to Capolis, fifteen miles away, more than once a year, and then it's to go with father to market. But I'm so glad Uncle Sam is willing to help me out, and carry a big fat, loving letter to her, as often as I want him to, for only two cents a trip. That's what I call accommodation, and I'm thankful he's my uncle.

Well, we had to move; and this is the loneliest place I've ever been in. The house is small and tumble-down, the water has to be carried up the hill, and there's no other chimney for a mile and a half either way. How I miss my neighbors in the village! It's the same thing here, day after day, without anybody to run in and live you up when you're hot and tired with baking and ironing. It's so far from the main road too. But it's really a good little farm. Our potatoes turned out fine, and people were surprised at our corn crop. But father always did thoroughly what he did, and he certainly kept his cultivator shiny. And I must say we have lovely views right from the kitchen door. The sunsets on the hill yonder are sometimes glorious. The green trees, sloping down to the little creek in the hollow, are so refreshing on a hot day. And the water in the spring is so clear and cold! We never had such a big yard before for the children to play in, and they're such a help to their father. A regular crop of farmers they'll be! Bless the youngsters! If they are happy here, and can see the Lord's finger-marks all around, as I see them, I can stand it, and be thankful in the bargain.

I guess we have come to the climax. The drought has burned up our crops, one of the horses died (and it wasn't all paid for, either), the children need winter clothes, Susie is down with diphtheria, and this is Thanksgiving Day. Seems like troubles come in a heap. There's not enough in the cellar-bins to see us through the winter. We'll have to borrow more money to get another horse, but I don't know when we can pay the interest, let alone the principal. And the doctor's bill! O, it makes me heart-sick, for I don't see how we can ever get our heads above water again. I hear the church bell ringing up the valley. Let those go who have plenty to eat and no debts. They can be thankful. I'll go get my Bible, and see if the Lord expects any thanksgiving from me today. There is one place more worn than anywhere else. Down the column,—yes, here's the text: "I have never seen the righteous forsaken, nor his seed begging bread." Over here is another: "How much more will he clothe you?" And here: "I shall not want." And Jesus said—these are his very words—"Your Heavenly Father knoweth that ye have need of all these things." This sounds so comforting and restful. But things were never so bad as this. I still can't see—but there! doesn't it say, "The just shall walk by faith, not by sight"? Well, this is certainly a dark place we're going through, but the Lord knows the road, and I'll keep hold of him. 'Tisn't likely there'll be a drought next year. The man that lends us money, I know, won't be hard on us. I can find enough in the rag-bag to patch up our old underwear, and the children will have to be a little more careful with their shoes. Susie is past the worst stage, and the doctor says he can wait for his pay. The boys will be real big by next summer, and can save father an extra hand. And here is the Bible in my lap—dear old Book!—that gives me all this satisfaction. I never could have kept house without it. No matter what happens, I can find a reason here for everything. "Whom the Lord loveth, he chasteneth." And does he love me that much? Bless his name, but I am so unworthy! The day is over now, and I am thankful that we're all together yet, and full of hope. This is such a comfortable bed; maybe I can snatch a little sleep. Good-night, dear Lord; I give all of us into your hands!

Huntingdon, Pa.

The Resurrection.

BY ELLA M. COTTRELL.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." John 11: 25.

At the time when Christ died, nothing could have been more absolutely doomed to scorn, extinction and

despair, than the church on the last Old Testament Sabbath. The terrible end had come and all was over. Was this the end for which his disciples had hoped? Then those three years of service were of no consequence. No wonder their high hopes fled, and that, in their stead, came the darkness of despair!

Not a single human being believed that he would ever rise again. The Jews were thoroughly satisfied of this. Death ends all controversies, and it had ended the one between him and them triumphantly in their favor.

It is true, Jesus had foretold his resurrection, but they could not understand his utterances. How often do we mistake his meaning, or forget his promises! Had the death of Jesus been the end of the story of his life, then at the cross would have ended, not only the hopes of his discouraged disciples, but of the whole world. What was it that gave new life and vitality to the cause for which its Founder had died? It was the bursting of the bars of death!

Picture the sun in the eastern horizon. The night had almost passed, and before the faint streak of dawn began to silver the darkness of that first great Easter day, the three Marys were on their way to the sepulcher to anoint their Lord's body. Oh, think what a different world this would be if all who profess his name were as loyal to the living Christ as those women were to the One whom they thought was dead!

"But thanks be to God which giveth us the victory through our Lord Jesus Christ." The chains of death could not hold him! His coming forth from the grave shows, without the shadow of a doubt, that Jesus Christ is the Son of God!

Christ has triumphed over hell and the grave! "O death, where is thy sting? O grave, where is thy victory?" To him all power in heaven and earth be given!

The resurrection stands as the supreme test of the truth and divine character of Christianity. The re-appearance of Jesus was different and more glorious from his former earthly appearance, for he was not at once recognized by his most intimate friends. Mary supposed him to be the "gardener." After showing the nail prints, even skeptical Thomas was made to reply, "My Lord and my God."

We no longer question, "If a man die, shall he live again?" but answer with the full assurance of faith, "When Christ, who is our life, shall appear, then shall we also appear with him in glory." Again, "If we be dead with him, we shall also live with him."

Paul says, If Jesus did not rise, our faith is vain, and we are yet in our sins, and are of all men most miserable. If he rose not, Christianity crumbles. But again, "Thanks be to God," he has conquered sin and the grave, the greatest enemies of the human race.

Let Easter be to us not merely the celebration of a finished transaction, but a law of life,—life higher and more abundant.

The existence of the church in the world today is positive evidence that Jesus Christ lived, taught, died on the cross, and rose from the grave. Therefore we can truly say that "death is swallowed up in victory."

North Manchester, Ind.

The Liquor Traffic on Trial.

BY RAYMOND C. FLODY.

"By their fruits ye shall know them." This is the unchanging standard by which all men are judged. Society never tries men or institutions for their names. It tries men for their acts, institutions for their results. As society deals with men, it deals with institutions and trades. All guilt, whether of an individual or of an organized institution, should be brought to trial.

Every social institution has the protection of Government, in as far as it is beneficial to society; but if it is destructive to society it must be destroyed. Anything that affects, deleteriously, the health, morality, order, or safety of the public, by its presence or conduct, the Government must destroy. The Government must guard against those social diseases that tend to break down its system, or it will die. What every trade and traffic must show is that it strengthens and builds up the health of society. Upon this proposition the liquor traffic is today on trial.

If the liquor traffic of this country is a blessing to

society; if it makes honest voters, honest citizens, kind husbands and loving fathers; if it leads to morality, manhood and intelligence; if it discourages crime, vice, pauperism, illegal voting and false swearing; then there can be but one position for you and me to take on the question. If the dramshop of this country is a blessing, every patriotic American, every man who loves his country, owes it to his citizenship, to his own sense of honor, to stand by the traffic, talk of it, work for it, vote for it, and, if he is a praying man, pray for it.

But if the reverse is true,—if the liquor traffic of this country makes drunkards, cruel husbands, brutal fathers; if it breaks mothers' hearts and degrades children; if it desecrates the Sabbath; if it destroys morality, manhood and intelligence; if it fills our prisons with criminals and our almshouses with paupers; if it leads to false swearing on the witness stand, or in the jury box; if it corrupts politics; in other words, if it is the enemy of Government; if it is the enemy of law, and order, and civilization; then, will you give me a single reason why you and I should vote "not guilty" and sustain it in the face of such a record? If the liquor traffic's record proves it to be an enemy of our institutions, no honest man can justify himself in defending it—defending an institution that is opposed to the highest interests of his country. "A man who will give aid or comfort to an enemy of his country, and thereby help to injure it, is a traitor."

The question before the American people today is not, Are you a Democrat? Are you a Republican? Are you a drunkard or an abstainer? What is your individual conviction in regard to the use of liquor? The question is, What is the effect of the American saloon upon the best interests of the people? This is the paramount issue.

The liquor men have never met the issue squarely and fairly on its merits. They do not deny that their business is destructive to society. The unit of society is the individual. In this case the defendants have only to prove that the liquor traffic builds up the Government by building up the individuals who constitute it. Can they prove their trade beneficial to the individual? Do they point you to the drunkard, wallowing in the mire, and say, "Here is one of our products that proves our business beneficial to the individual"? Do they take you into the drunkard's home and say, "Here is proof that the liquor traffic is building up the most sacred institution of our land"? No, they cannot defend their traffic by its results. The liquor men acknowledge the evils of their trade. There has hardly been a session of the Brewers' Association or the Distillers' Union, in the last forty years, that has not resolved against the evils of intemperance. The question is no longer, Is the traffic an evil, but, How can we remedy the evil? On the basic proposition, that these evils exist, all classes agree. The only question remaining is a question of remedy. Two remedies have been suggested—regulation and prohibition.

Regulation has followed regulation—unrestrained sale, license, high license, civil damage and local option; and in the light of history all these regulations have been failures just to the extent that they have sacrificed principle, and they have been successes just to the extent that right has been recognized. Right is right and always shall be. Evil is evil and can be nothing else. You might as well try to regulate an eruption of Mt. Vesuvius, by spreading a sheet over its crater, as to try to regulate the evils of the American saloon by placing a license upon the sale of liquor. You cannot make wrong right, nor can you regulate an evil.

Regulation, as a remedy for the evils of intemperance, has failed. Our only hope now lies in prohibition—State-wide and National prohibition. All classes agree on the principle of prohibition. But the man whose party is silent on the question cries, "Don't throw away your vote" and many are deceived. But it is not the duty of the voter to cast his ballot for the victorious party. It is his duty to record his convictions. A vote cast for principle is never lost. We hold the verdict in our hands. But the enemies of prohibition cry out, "Prohibition will not prohibit." If prohibition will not prohibit, what causes its failure? The women will obey the law, the decent men will obey the

law, and if it does not prohibit, it is because the liquor outlaws refuse to obey the will of the people. When the prohibition amendment to the constitution of Kansas was being agitated, the liquor dealers said, "If you pass the amendment you cannot enforce it," and, armed with bottled beer, they tried to bulldoze the State. What was the result?

The whole record of the liquor business, the creed of the brewers, the admission of their advocates, show conclusively that the dramshop is a bulldozer, a rebel, a defiant outlaw, which assassinates business, character, or life, as it may deem best, to intimidate opposition and prevent investigation of its record and effects. Did you ever know the liquor men to make a manly fight? Their whole defense is a show of defiance, a show of bravado, a show of bulldozing, and when these have failed, their defense is private, cowardly assassination. The drunkard-makers cry out in defiance, "We will sell liquor in spite of the law." What does that mean? Rebellion! Self-confessed traitors to good government.

Must we admit that the liquor traffic is greater than our Government? Must we give in and say, "Mr. Liquor Seller, you are in a mighty mean business; you are ruining homes, you are making criminals, you are making idiots, you are crowding our almshouses, you are breaking the Sabbath, you are damning souls; but we cannot stop you?"

Can the liquor business be stopped? There is no need to ask that question in Kansas. When the drunkard-makers stand up and say that prohibition will not prohibit, and that the traffic cannot be stopped, I answer, "I know better." Just think of the idea that two hundred and seventy-three thousand liquor dealers want to control this nation.

This Government is greater than any of its vices. When any of its vices become greater in force than the Government, the Government will die. Any class of men which successfully defies the Government, is autocratic. If you grant that the liquor business of this Nation is greater in power than the Government, then you grant that the United States has ceased to exist as a republic, and has become an oligarchy of the liquor traffic.

The record of the liquor traffic proves its own guilt. It is an outlaw, and has, by its own acts, shown that it should be treated as such. The courts have decided that it is an evil and has no inherent right to exist. The Supreme God himself has pronounced his curse upon the man who places the cup to his neighbor's lips.

In the light of the traffic's record, and in the light of these decisions, can we longer withhold our verdict? Will we longer allow this braggadocio to curse our homes? No! By our votes we will throw the protecting arm of the Constitution around our homes and say to this "black death," "Thou shalt die."

McPherson, Kans.

Self-Denial—for What?

BY PAUL MOHLER.

I BELIEVE there is a possibility of our practicing great self-denial to very little profit. When a man joins the Church of the Brethren, he expects it to cost him something. He must give up evil habits and associations. In most congregations he is expected to dress plainly, and even to dress in the order of the church. Many men coming into the church, do all this cheerfully, others, grudgingly; but does it pay?

I was much interested, several years ago, in the observance of Lent by an Episcopalian friend. She loved dancing and other "good times," but when the season of Lent came around, she denied herself all such things and lived very soberly indeed. One day I asked her why she observed that season so carefully, and also why she didn't live that way all the year round.

From what she said, I understand that to her the observance of Lent is a kind of moral discipline, a strengthener of the will. She did not live so at other times because she did not think it necessary. What she said, set me to thinking. Do we do things just for moral discipline?

I do not wish to undervalue self-denial. It does, indeed, serve as moral discipline. You cannot deny yourself of daily pleasures without thereby developing

some strength of moral fiber. But is that all? If that is all there is to self-denial, I'll never preach it very much. Dumb-bell exercises serve a useful purpose for the man who has no work to do; but he whose daily task admits of healthful exercise, is far more fortunate. He gets the exercise and also gets the proceeds of his labor.

So he, who spends his life for Christ, can practice self-denial, will get its moral discipline; but, most of all, will bear the precious fruits of self-denying service. Therefore let your self-denial be for a nobler purpose than simply moral discipline. Let it glorify the name of God, and bless the lives of men.

Have you ever thought how much our lives are filled with our own selfish seeking? Have you never wished even to be good just for your own sake? When you wish to be more kind, is it for the sake of those with whom your life is cast, or is it for your own? When you would be more helpful, is it because you really wish to serve your fellow-men, and thereby glorify your Father in heaven; or is it that you may be a more generous man, stronger in that one Christian quality? Is it not a fact that in many, if not in all, lines of Christian service, we may be moved by either of these motives? Neither is quite ignoble, but one is far more holy than the other.

I know there are those who contend that the truest way to glorify our Father in heaven, is to develop ourselves after his glorious image. But even they must recognize that to develop ourselves in real God-likeness, we must lose sight of ourselves in serving him. We must do all things, whether the drudgery of daily life, the performance of our duty to others, or the spreading of the Gospel throughout the earth, to the glory of God. If we fall short of that, our own development will not be satisfactory.

Should we deny ourselves? Indeed we should, but let us know for what. Don't wear plain clothes to save your money to put into the bank. That simply exchanges one line of worldliness for another. Don't live in an old and ugly shack, denying yourself a comfortable home, if by that means you only wish to buy another farm. That, too, is worldliness. But if you save the expense of fashionable clothes or a luxurious home and use it to glorify the Lord, you will have denied yourself to some purpose that is worth while.

The season of Lent affords an opportunity for self-denial, but we do not need to wait for that. Let us live soberly now, and all the time, to the glory of God; and we too shall be blessed.

3435 West Van Buren Street, Chicago.

Immortality.

BY G. WILFORD ROBINSON.

IMMORTALITY! How sweet the word sounds to the believer's ear! How it soothes the sorrowing heart! What peace and joy it brings the troubled soul! In the hour of death, what is more comforting than the belief that some day we shall meet again.

The belief in a future life has been the consolation and hope of mankind for ages past, and will be in the ages to come. That there is a resurrection, we do not doubt, for Christ died and rose again—and our faith clings with firm assurance to that glorious fact.

But is it necessary that one should die and rise again to prove a resurrection? Does not all nature teach it? Does not the cold, barren earth burst forth into a resurrection, when the genial warmth of springtime comes? Does not the rose bush bloom and die away only to bloom again some other day? Even the little acorn that falls from the mighty oak, and is buried in the earth will some day spring up into a new life.

Then, in the words of another, "If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn, and to make it burst forth from its prison walls, will he leave, neglected in the earth, the soul of man, made in the image of his Creator? If he stoops to give to the rose bush, whose withered blossoms float upon the autumn breeze, the sweet assurance of another springtime, will he refuse the words of hope to the sons of men, when the frosts of winter come? If matter, mute and inanimate, though changed by the forces of nature into a multitude of forms, can never die, will the spirit of man

suffer annihilation when it has paid a brief visit, like a royal guest, to this tenement of clay? No, I am as sure there is another life as I am that I live today."

Muscatine, Iowa.

The Man or the Message.

BY D. D. CULLER.

The Man.

"What is man that thou art mindful of him?"

WHY, indeed, should God pay attention to us, since we have fallen? We have agreed among ourselves that we are mere weak, lost, disgraced subjects. Once we were in favor at the court of the Most High One. Then our wits were brilliant, our hearts light, our trust implicit. Then we ruled with absolute dominion the realms of nature. Peace spun the threads of content, and wove the robe of comfort for us. Life was at its best. Love made every task light and the flood-tides of life swelled mountain-high. The stars sang for us, the sun shone for us, breezes whispered of spicy spring-time isles, trees bent their branches to drop fruit into our laps, brooks, babbling, told us of hidden springs of cooling draughts, and earth was Paradise, and we were happy. But now, what are we that he should care for us? And our sons after us will be none the better off, for we are all poor, weak, undone creatures, and he is mighty—why should he mind us?

The Message.

"This then is the message which we have heard of him, and declare unto you, that God is light and in him is no darkness at all. If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" 1 John 1: 5, 7.

The message is the good news we have been looking for and waiting for, lo, these many years. It is the perfect revelation of the higher life. It fulfills our visions, realizes our ideals, satisfies our aspirations. In darkness we have been long dreaming of this light; in our ignorance we have been vainly groping for this revelation; in our sin-stricken prison of limitation and isolation we have been longing for this fellowship with those of kindred, holy aspirations; in our stains of guilt we have longed for the tears of reconciliation to cleanse us from all sin. And now, at last, the message has come from the courts of the Most High. A royal prince, the Only Begotten, arrayed in light, brings the message to us. The chorus of angels announces him to us, and the Father, from his throne on high, says to us, "Hear him."

The Message or the Man?

Shall we listen to the message or the man? Through long, weary years we have been listening to man. With our ideals wrought in imagination, with our aspirations tied to the stars, with hopes brightened only by flashes of genius, we have so long starved our spirit until we can scarce stand the vitalizing, energizing message of the Prince of Peace and Light. Let us be deceived no longer. Man, with his art, his science, his superstition, will not satisfy. It must be a message from beyond the stars, from the loving heart of the All-father. And as the message comes, let us take it, treasuring it much, though we may question the man who brings it little, being assured that the message will work in us a new life—a life like unto that of the Son of God. May the man be hidden but the message glorified! May the defects of the preacher be forgotten in a contemplation of the perfection offered in the message! Not man, but the message! The message is light, it is life, it saves! Well may the preacher say, "Woe is me if I preach not the message!"

Mount Morris College.

The Anointing of Jesus.

BY D. R. BEARD.

"The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor."

THESE words Jesus read from the prophet Isaiah, and explained them as being fulfilled in himself. We have no doubt that he gave the true interpretation of the prophecy. It is stated that he was anointed to preach good tidings. This makes the purpose of it definite. It also says that the Spirit of the Lord was upon him as a result of the anointing.

In the Old Testament there are persons mentioned upon whom the Spirit of the Lord came after being anointed with oil by some prophet, but we have no record of Jesus ever receiving such an anointing. Then, *how* and *when* did he receive his anointing? It might be thought that he was anointed sometime, in the usual way, to the office of priest, but not being of the tribe of Levi that would be impossible.

Anointing, under the Jewish economy, was an initiatory symbol of consecration for some special work, limited largely to the office of prophet, priest, or king. Inasmuch as Jesus was to become the greatest prophet, our high-priest forever, and finally King of kings and Lord of lords, it becomes all the more interesting to know *when* and from whose *hand* he received this initiatory rite, that should consecrate him, more than in a ceremonial way, for his highly exalted position. An event so important as this would surely be mentioned by his biographers; and since the record is perfectly silent, as to it ever having been done according to the law, we look for its occurrence in some other manner, a more spiritual manner, as, indeed, we ought, considering the moment of the event.

The writer of the Epistle to the Hebrews quoted the Psalmist, who speaks of the Messiah being anointed with the oil of gladness. Many times, in the Old Testament, Jesus is spoken of as the Lord's Anointed. Every requirement of all the prophecies, referring to the anointing of Jesus, are nicely and truly summed up by Peter when he reviews the work of Jesus and says God anointed him with the Holy Spirit and power.

It was at his baptism and while Jesus was praying (Luke 3: 21) that "the heaven was opened and the Holy Spirit descended upon him."

This is evidently the time and the manner of the anointing of Jesus. It meets fully all that had been prophesied concerning it and all reference to it in the New Testament. It carries with it a significance that supersedes the Jewish rite as much as any of the new dispensation truths supersede their types in the old.

The sublimity of this event is to be noted. It was the Son of God being consecrated for his work,—a work that has no parallel. Other prophets, priests and kings serve their term of office and then another fills their place, but here Jesus is made a prophet for all ages, a priest after the order of Melchizedek forever, and a King of kings upon the throne of David eternally. Not with human hands was olive oil poured from a ram's horn upon this Royal Personage, but God himself poured out from heaven the Holy Spirit, accompanied by his words of recognition and approval. "This is my beloved Son in whom I am well pleased."

3435 W. Van Buren Street, Chicago, Ill.

LODGING ARRANGEMENTS FOR ANNUAL MEETING.

The Lodging Committee for the coming Conference at Winona Lake is as follows: Robert W. Davenport, chairman, Goshen, Ind.; Levi M. Neher, secretary, Milford, Ind.; Amos Bigler, treasurer, Goshen, Ind.; Daniel R. Yoder, Goshen, Ind.; John Kitson, Syracuse, Ind.; Levi Stoneburner, Warsaw, Ind. They offer the following information which may be of general interest:

1. Winona Lake is a little town, or assembly ground, or park, as we call it, on the east shore of a small lake of the same name. There is another town in Indiana called Winona, so this place is called Winona Lake. The park is for religious and educational gatherings only. Thousands visit the park almost daily about three months each summer. The grounds are enclosed by a tight fence, the main entrance being at the north side, within a few hundred feet of the Pennsylvania Railway Station, about two miles east of Warsaw. A street car line extends from the entrance to Warsaw, connecting there with the Big Four steam road and the Electric Interurban lines, extending northeastward to Chicago, and southward to Indianapolis. These Interurban lines make connection with Michigan Central, Grand Trunk, Lake Shore, Wabash, B. & O., Nickel Plate, Chicago and Erie, and other steam roads.

2. There are about half a dozen large hotels at the park that will accommodate probably 1,200 persons. There are nearly 300 cottages that will provide rooms and part boarding for about 4,000. These co-called "cottages" are mostly large rooming-houses, built for the purpose, having from six to twenty rooms. The rooms are furnished with beds, etc., and many cottages have electric lights and bath-rooms. All have a dining room and kitchen. Some of these will furnish meals and some will not. Some cottages can be rented outright by our people for the meeting. These hotels and cottages are not owned by the Assembly Corporation, but belong to private own-

ers who live at various points, from New York to California. We are contracting for the use of these buildings for our meeting as fast as possible, and indications are that we will have nearly the entire list by May 1, which will be a month before the meeting.

3. Hotel rates will be from \$1.00 to \$2.00 per day, the larger and more prominent hotels asking the higher rate. Brethren wishing to have rooms reserved in the hotels, can do so by writing to the hotels or to us. Get the Hotel and Cottage List free. See below.

4. The rates in the cottages will be about \$1.00 per day for room and board for each person. Probably less than half the cottages will give meals. The others will provide lodging only, and the rates will be about 25 cents per person each night, however, some will put extra cots in rooms at 15 cents or 20 cents per cot. Of course, the people make their own rates, but we are trying to get them as reasonable and uniform as possible. In some instances rooms and even entire cottages can be rented for a flat rate that will be a saving to those staying an entire week. Those staying only three or four nights will do better to take the day rate.

5. The city of Warsaw, two miles from the park, has a population of about 6,000. Most of the homes in that city will be open for the accommodation of our people, and the rates will likely be about 20 cents per night for each person lodged. Warsaw has a number of good hotels and restaurants. The residence district of Warsaw extends almost to the park along the street car line.

6. The Winona Park catalogue is issued to advertise the place, and, we are informed, will be mailed free to all our people who ask for it. They also have a "Cottage and Hotel List," and a season program called "Winona Year Book." These are all free. For these three publications address Winona Assembly, Winona Lake, Ind.

7. The Assembly also publishes a weekly paper called the Winona Review, subscription price, 50 cents per year. They have agreed to send a sample copy to all our people asking for it. This paper has been very helpful to us in advertising for cottage contracts, etc. All this has been done for us without charge, hence we would be glad if quite a number of Brethren would send in 50 cents for a year's subscription. Address Winona Review, Winona Lake, Ind.

8. All correspondence regarding lodging should be addressed to the Lodging Committee, or cottage owner. Do not bother the Assembly Corporation with this, as they will just refer you to us anyway.

9. We will reserve lodging asked for in the order requests are received. Those wishing replies to their letters, should enclose stamp or postal card.

10. In addition to the lodging provisions, above mentioned, we may get a supply of tents, if thought advisable to do so, as we approach the time of the meeting. There is plenty of room in easy reach for tents.

Information Wanted.

The Lodging Committee is anxious to do its work well, so that all will be accommodated and pleased. This is new work for us and we will appreciate letters of advice from those who have had the work at other places, or from all who may have helpful ideas for us.

Tell us how many you think will be here on Saturday, Sunday, Monday. What per cent of these will want lodging? About how many usually require lodging? Is the job as big as it looks beforehand? Is there much dissatisfaction generally? Should we get tents? How many? What sizes? Where and on what terms can we get them? Do many prefer tents? We have already received a few letters along these lines, and we hope this request will bring at least a hundred more. That would surely help us to be ready to accommodate you all when you come. Milford, Ind., March 14. Levi M. Neher, Secy.

ASSISTING YOUNG PEOPLE TO PREPARE FOR MISSION WORK.

Report of Committee to General Conference of 1910, on Assisting Young People to Prepare for Mission Work.

1. The General Mission Board petitions Annual Meeting, through Standing Committee, to provide a fund to be used to assist, in special cases of worthy young people, without means, in their preparation for the mission work of the church; the Conference to say how the fund shall be cared for and who shall pass upon the applications for assistance. Signed: The General Mission Board.

Answer.—In view of the importance and general application of this petition, as it relates to the rules and usages of the churches, we decided to refer it to a committee of Brethren, to report to Annual Meeting of 1910. Committee: L. W. Teeter, T. C. Denton, D. Hays, G. W. Lentz, L. T. Holsinger.

We recommend:—

First. That congregations, having young people who manifest a desire to enter the mission work of the church by their zeal and activity in Sunday-school work, Christian Workers' meetings, and teacher-training class, along with their interest and deportment in general church work, give them a fair advantage of necessary Bible and literary instruction, and if unable to do so, solicit aid from adjoining congregations and their State District.

Second. That the fitness of such young people, to receive further assistance in preparation, be determined by the Educational Board of the church, upon the recommendation of the elders of the District, on the basis of Section 2, Art. 6, Revised Minutes of 1890, p. 113 and p.

8, of Missionary Manual of the General Mission Board.

Third. That the fund needed to complete their preparation be secured by donations, solicited from the General Brotherhood through the Gospel Messenger and Missionary Visitor, and that the said fund be cared for, and disbursed by, and at the discretion of, the General Mission Board.

Committee, L. W. Teeter, D. Hays, G. W. Lentz, L. T. Holsinger, T. C. Denton.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, April 3, 1910

Self-Denial for the Sake of Others.

Rom. 14: 13-15; 1 Pet. 4: 3-5.

Motto for this week: "Do good." Psa. 34: 14

I. Self-control. 1 Cor. 6: 12 with 9: 27. It is dangerous to yield to fleshly inclinations.

II. Not stumbling-blocks. 1 Cor. 8: 9, 11; Gal. 6: 2 Those "for whom Christ died" should be very dear and precious to us.

III. Not living to ourselves. Rom. 14: 7; 1 Pet. 4: 2 Make the will of God, not our own desires, the rule of our lives.

IV. Not pleasing ourselves. Rom. 15: 1; Gal. 6: 2. Sympathize with one another under trials we meet.

V. Paul's rule. 1 Cor. 10: 32, 33; Rom. 14: 13 with 2 Cor. 6: 3. Was Paul's idea correct?

VI. A safe rule. 1 Thess. 5: 21, 22; Isa. 33: 15, 16. "He who is shy of appearances, shuns occasions of sin."

VII. Self-denial for others. 1 Cor. 9: 12, 19, 22; Philpp. 3: 7, 8. He denied himself that he might gain their souls.

VIII. Love to others. Lev. 19: 18, 34; Psa. 112: 5; Prov. 17: 9; Matt. 5: 41, 42; 10: 42; Rom. 13: 10; 1 Cor. 10: 24; Col. 3: 14.

Your common sense may say, There is no harm for me in a drink, a cigar, a parlor dance, a Sunday indulgence and the like; but Christian common-sense says, My pleasure may endanger a soul "for whom Christ died," therefore I will not do it.

PRAYER MEETING

For Week Beginning April 3, 1910.

The World-Wide Message.

Mark 16: 15-20.

I. The Wide Field, "All the World."

1. The World of the Home Land. All around us are devotees of fashion and pleasure, that which ministers to the lust of the eye, the lust of the flesh, and the pride of life. They need the Word of Life (Rev. 22: 17).

2. The World of Heathen Darkness Beyond.—A world of perishing, untaught, yet immortal souls. A world loved by God, and for which Christ died (John 3: 16). "The whole world lieth in wickedness." (1 John 5: 19) The need is great.

II. The Marching Orders, "Go Ye."

1. Who?—"Ye." This includes all who believe and know the reviving power of his resurrection (1 Peter 1: 3).

2. What? "Go." Brief, pointed, emphatic! God Don't sit down and theorize about it! Make it the chief business of your life. As the Father sent Christ, so he now sends us (John 17: 18).

3. Where?—"Into all the World." The world loved by God and atoned for by the Son (1 John 2: 2). If you cannot go in person, go in your love, your prayers, your practical sympathy (Psa. 126: 5, 6).

III. The Promise, "Lo, I Am With You."

1. Continued Fellowship. Christ has given gracious promises to those who are ready to obey the "Go ye." If we do not enjoy his sanctifying, soul-soothing presence, something is at fault. Perhaps self or sin has broken in the sweet spirit of union (John 15: 1-16).

2. Continual Victory.—Moses said, "If thy presence go not with us, carry us not up hence." There can be no victory over the enemies of God if his presence is not with us (Num. 14: 42-45). If devils are to be cast out, it must be by the power of his name (Mark 16: 17). "The Lord working with them, and confirming the Word with signs following."

TOPICS FOR PRAYER MEETING.

Second Quarter, 1910.

For Week Beginning April 3, The World-Wide Message. Mark 16: 15-20
April 10, Enrich a Life of Consecration. 1 Heb. 11: 5, 6, Gen. 2: 21-24
April 17, "Examine Yourselves." 2 Cor. 13: 5, 11
April 24, "Imbue the Christian Soldier." 2 Tim. 2: 1-7
May 1, Divine Comfort on Life's Voyage. Mark 4: 35-41
May 8, Moses—A Man of Prayer. Ex. 33: 12-23
May 15, Greater Activity Needed. 2 Peter 1: 21, 11, Isa. 52: 1-3
May 22, Joshua—a Pattern of Faithfulness. Joshua 1: 1-9
May 29, Power for Conflict. Acts 1: 8, 2 Tim. 1: 7
June 6, What Is the Lord's House to Me? Heb. 10: 23-25; Mal. 2: 16, 17
June 12, Elijah the Faithful Witness. James 5: 17, 18; 1 Kings 18: 20-39
June 19, Salvation Means Service. Luke 1: 68-75
June 26, Through Struggle to Victory. Heb. 12: 1, 2

An Easter Story.

[The Hindoos have a legend that far away, in some mystic island, grows the tree of eternal sleep. On every leaf is written a mortal name. Once, each year, an angel shakes the tree and the fallen leaves bear the names of those who must die during the coming year.]

Listen, my pet, to a tale that is told
In a land far over the sea,
By the dusky mother when twilight falls,
To the children about her knee.

In the shoreless sea of the azure sky,
Somewhere 'mid the white moonbeams,
With the silent star-ships gliding by,
Lies the beautiful Isle of Dreams.

Where the waters whisper a lullaby
On the echoless golden sands,
And the fair, faint lilies droop their head,
The Tree of Slumber stands.

On every leaf is a mortal's name;
It may be yours or mine—
But never a name in all the earth
But is found on that tree divine.

And once each year an angel goes,
At our solemn midnight hour,
And shakes the tree till the ripened leaves
Fall down in a fluttering shower.

Then he reads the names on the fallen leaves,
By the moonlight's pallid gleams,
And knoweth who, ere a year shall pass,
Must sleep in the Isle of Dreams.

Then the angel rows in his starry boat
Far out o'er the silvery sea,
And each slumberer brings to the Isle of Dreams—
It may be you or me.

So soft they rest in the phantom isle,
Secure from earthly pain,
The mariner in the starry craft
Sails never back again.

No answer comes o'er that shoreless sea,
Unstirred by zephyr's breath,
Though our hearts may break as we cry in vain,
For mortals call this Death.

What, crying, my pet, o'er a fable told
In a land far o'er the sea
By the dusky mother when twilight falls
To the children round her knee?

Then I'll tell you how on Easter Day
A royal slumberer woke,
And his voice rang out in the Isle of Dreams,
And the chains of the sleepers broke.

And he led them away to a city fair,
Where they live forever and aye,
And friends greet friends and they sleep no more
In the glorious Land of Day.

And when your leaf, or mine, shall fall some day,
From the phantom slumber tree,
In the starry shallop we'll sail away
O'er the shimmering silver sea,

With the angel boatman to guide us home
From earthly care and strife,
And we'll find our leaf from the slumber land
On the beautiful Tree of Life.

—Edna C. Jackson.

Easter and the World's Conquest.

EASTER has a personal message for each one. For Mary and for Peter, for Thomas and for James, the risen Savior had a special word. It is so still. But the Easter message is not for the individual believer alone. It is for the church as well. To the disciples the sealed tomb meant not only that Christ's earthly career was over, and that each had lost a leader and a friend, but that Christ's work, as a whole, was at an end. In the same way the empty tomb meant not only the living Lord, but a kingdom that had cast aside as swaddling-bands what they had thought to be its grave-clothes. To us far more clearly than to them, the stone rolled away speaks of an open door set before the church, a door that no man can shut. The victory over death is a pledge that the gates of hell shall not prevail against the church of the Lord of life. The resurrection has taught us to look to the future world as holding, for ourselves, the true life; it may teach us to look forward, as confidently, to the growing triumphs of the Master's cause.

The apostle's exhortation to those risen with Christ was that they should show the signs of the new life that was theirs. A like appeal might be made to the church that by its zeal it give proof of the life that animates it. We seek to celebrate the different festivals of the year in some fitting way. Aside from the

EASTER SELECTIONS

songs of rejoicing and the personal consecration that are associated with this season, why should it not also be marked by some definite effort to do honor to our risen Lord in extending his reign?

Easter in the Heart.

We need Easter in our hearts, a resurrection which shall cause us to arise and shine and put on our beautiful garments. Then, are our faiths, our beliefs, all living? Or are some of them sleeping in closed graves? We know the teachings of the Gospel; are these teachings all alive in us, full of vital energy? If not, Easter should bring us new spiritual awakenings, that our orthodoxy may become a power for God.

It is not a metaphor only, but a spiritual truth, when we speak of being risen with Christ, seeing that our faith, in the measure of its genuineness, its depth and its operative power upon our characters, will be the gate through which there shall pass into our deadness the life that truly is, the life that has nought to do with death or sin. And this unity with Jesus, brought about by faith, brings about that the depths of the Christian life are hid with Christ in God, and that we, risen with him, do even now sit "at the right hand in heavenly places," whilst our feet, dusty and sometimes blood-stained, are journeying along the paths of life. This is the great teaching of Christ's resurrection, and this is the teaching which modern Christianity, in its exclusive, or all but exclusive, contemplation of the cross as the sacrifice for sin, has far too much forgotten. "Ye are risen with Christ."

Comfort of Easter Day.

The comfort of the Easter Day
Comes not alone to those who lay
Their loved ones down with sealed eyes
To sleep beneath the bending skies,
But to those hearts whose restless moan
Tells of sweet hopes too swiftly flown—
Of friends, who tossed love's costly flower
Aside—the bauble of an hour,
And left us, while they yet remain
A legacy of ceaseless pain.
By these sad graves through darkened days.
A tender, white-robed angel stays
To roll the stone, that we may see.
Love crowned with immortality.

—Ellen M. Comstock.

Commemoration Day.

SPRING is at hand. The sun cheers us with its brightness and warmth. The birds chirp out their welcome notes and the stirring of returning life in the very sod beneath our feet, reminds us of the coming of summer. Nature is about to put on new strength. Easter should not be in name only for the Christian. Too often we pass the Easter season over without thought, or regard it as a festival of the old church and minify its place in the real Christ-life. As a festival in commemoration of our Lord's victory over death, we should hail its coming with joy. "O death, where is thy sting, and O grave, where is thy victory?" Our Christ has risen! Easter dawns reminding us of this fact, and we put on Easter strength in the joy of our Lord:

"Be glad, my heart, this Easter time,
Thy grateful tribute bring;
The sum of all thou callest mine,
Comes thro' thy risen King."

Where Easter Lilies Come From.

ONLY those who have been fortunate enough to have visited Bermuda at the time when the vast fields of lilies are in full bloom can realize the rare beauty and fragrance of these lovely flowers, for, with acres upon acres of their snowy blossoms spreading away as far as the eye can reach, and the caressing tropic wind wafting the heavy fragrance across one's nostrils, the effect is almost intoxicating. It is a rare and wonderful sight, and one never to be forgotten, for nowhere is

the lily so beautiful as in its native islands, under the bland and tender skies of the semi-tropics. The flowers are bigger, purer, sweeter, and the sunshine of the islands is so dazzlingly clear and white that it fairly glorifies the lilies bending on their graceful stems.

The lilies are shipped from Bermuda in three forms—the bulbs, the budded plants, and the cut flowers, this last named form having been employed only of recent years, the fast express service making it now possible. The lily plants are shipped in huge crates, and the florists pot them upon their arrival here, carefully "feeding" them for several weeks before putting them upon the market. The plants are received in various stages of growth, the last shipments before Easter being of plants in full bloom, ready for an immediate market.

Easter Flowers.

With gentle home-work doing all for love,
Making some life the better for our own;
Smoothing some pain for other feet to tread,
Cheering some heart that has to work alone.
So shall we live the nearer to our Lord,
So shall we labor through these holy hours;
Till Easter suns shall hail the golden day,
And joyful hands shall wreath the Easter flowers.

Easter's Message of Life.

THE remedy for the ills of our earth life is not death, but a higher and a better life. This is the Easter message. It marks the entrance of our humanity, as personified in the flesh-life of Christ, upon the higher and better life by his resurrection from the dead.

And this triumph and exaltation of our Elder Brother is the earnest and prophecy and assurance of a similar triumph in store for us, in and through and by faith in Jesus Christ, who said, "Because I live ye shall live also."

"Arise! for he is risen today,
And shine, for he is glorified;
Put on thy beautiful array
And keep perpetual Eastertide."

The Easter Hope.

THE fundamental thing in any good life is the Easter hope and joy. Life would be very poor and unlivable, indeed, were there to it no promise of a rising again from moral death, and of final escape from mental delusions and physical ills. Easter, on the physical side, speaks to us of spring after winter, verdure after ice, running streams after frigidities, and fresh plantings after snowy sleep, and in the moral and spiritual sphere it augurs everything that is good, beautiful, pure, honest, and of good report. For the Christian believer, every morning is a resurrection, and every Sunday is an Easter. Jesus Christ is the Lord of Life, who could not himself be holden of death nor suffer corruption, and it is his blessed privilege and gracious will to give to as many as seek him and identify their fortunes with his eternal life which has its genesis now, and its glorious fruition through unmeasured ages.

Will Wake Us Too.

At Eastertime, Oh, who can doubt
That he who calls the violets out
Of their brown graves beneath the rime
Will wake us, too, in his good time?
Are we not more than many flowers?
Oh, sweet the lesson of the hours

At Eastertime.

—May Riley Smith.

Eastertide.

THE Eastertide is one of peculiar sweetness to those shut in from contact with the outside world. It is not their lot to walk in fields growing green, and watch the unfolding of the flowers which mark the progress of the spring; but there are few of us who may not note some branch of tree with swelling buds, or the pot of flowers which, shut in with us, yet tells of the universal reviving of the season. Perhaps from the very narrow field of our observation the signs of the coming season are more eagerly watched for and enjoyed by us than by those who are at liberty to go abroad and see the gorgeous manifestations of our Father's care and love for his creatures.

HOME AND FAMILY

Woman's Easter.

SELECTED BY FANNIE STONE.

With Mary, ere dawn, in the garden,
I stand at the tomb of the Lord;
I share in her sorrowing wonder;
I hear through the darkness a word,
The first the dear Master hath spoken,
Since the awful death-stillness was broken.
He calleth her tenderly—"Mary!"
Sweet, sweet is his voice in the gloom.
He spake to us first, O my sisters,
So breathing our lives into bloom!
He lifted our souls out of prison!
We, earliest, saw him arisen!
He lives! Read you not the glad tidings
In our eyes, that have gazed into his?
He lives! By his light on our faces
Believe it, and come where he is!
O doubter, and you who denied him,
Return to your places beside him!
The message of his resurrection,
To man it was woman's to give:
It is fresh in her heart through the ages—
"He lives, that ye also may live,
Unfolding, as he hath, the story
Of manhood's attainable glory."
O Sun, on our souls first arisen,
Give us light for the spirits that grope!
Make us loving and steadfast and loyal
To bear up humanity's hope!
O Friend who forsakest us never,
Breathe through us thy errands forever!
Hepler, Kans.

Misunderstood.

BY ELIZABETH D. ROSENBERGER.

IN the first place Miss Flory did not want the boy; but there was no other way. He was her own sister's child, she was a widow, and when she died, there was no other home for him. So Miss Flory, who always tried to do her duty, gathered up his clothes and took him home with her. He was only eight years old and small for his age. But from the first day he came he caused trouble. He broke a kitchen lamp she had used for twenty years the first evening. The last thing he did was to break a can of peaches. While Miss Flory was cleaning up the kitchen floor, a neighbor happened in, so Miss Flory told her what had occurred. "I never see the beat. I had just set that can on the table when he came along; an' I hollered to him not to upset it, but he just came on an' knocked it off the table, same as if I'd told him to. When he broke my pitcher of milk on Monday, I shook him hard, and promised him a sound thrashing the very next time, and now's the time."

"He's old enough to know better," said her neighbor.

Miss Flory took a tough switch and went up to the bedroom.

He was crouching in the farthest corner, with his face hid in his hands. He did not even dare to look at Miss Flory, when she came into the room. Had she not been so angry, she might have noticed how weak and thin was the small arm she jerked as she pulled him out of the corner, how pitifully slender was the little frame. She did not spare the rod, she laid it on hard, and when the whipping was over, she bounced him down upon a chair and told him to sit there till she called him. He sat there crying until he fell asleep, the tear stains outlined two furrows in the pale sad face; and so Miss Flory found him when she came to call him to supper.

That evening she was asked, "And how are you getting along with Allan?"

"Well, Mrs. Wilcox, I am just at my wit's end about him. He does do the mischievous things."

"Is he ugly and cross?" asked Mrs. Wilcox.

"No, I can't say that, but he just don't mind, I'll tell him not to do a thing an' he'll go straight an' do it, and he breaks things; there's just no sense in his carrying on."

"I've noticed that he looks sulky; he never meets your eye, he always seems uneasy when you look at him."

"Yes, I've noticed that too," went on Miss Flory.

"Well," said Mrs. Wilcox with an air of finality, "it's your bounden duty to knock it out of him, you don't want a good-for-nothing boy on your hands."

"That's what I say," replied Miss Flory, and she grimly did her duty as she saw it.

Allan started to school in September with dread unspeakable. To him it meant unknown terror, or more beatings. His teacher was one of those rare souls, who studied the children themselves. She noticed that Allan was a timid, shrinking little soul, afraid of everything. He did not copy the blackboard work. She asked him why he had not done so. For answer he burst into tears.

"Can't you do it?" she asked gently.

"No," he sobbed, "I can't see that there's anything on the board."

His teacher took him on her lap, and soothed him until he quit crying. Then she said, "Let me look at your eyes, dear."

He turned towards her and she, too, noticed that peculiar gaze. She took him to the door, and asked him to tell her what he could see. He saw a tree which was growing close to the school-house door, but a wagon which was passing on the street, he could not see.

"Poor little lad!" said the teacher gently. "Never mind, you need not write the lesson." The relief on the little fellow's face was pitiful.

That night the teacher walked home with Allan to see Miss Flory. "I am sorry to tell you that this little lad is half blind. He is so very, very near-sighted that he must have his eyes attended to before he can come to school." Allan looked frightened and clung to his teacher's hand.

For an instant Miss Flory was stunned; then she began to realize what all this meant. She sank down on the nearest chair and said, "And here I've been a flogging him for things he couldn't help. How wrong that was! Allan, can you forgive me?"

The little boy murmured "yes," and with the quick instincts of childhood seemed to understand that his troubles were over. A visit to the oculist and a pair of good spectacles made everything clear, and Allan could see things. His aunt soon learned to cherish him, as though he were her own son.

But how sadly mistaken she had been in her harsh judgment of this child who was wholly in her power. And is it not a sad thing that many like mistakes are made every day by people who do not understand and yet are willing to risk coming to false conclusions? How often our Savior was misunderstood and misjudged! When he ate with publicans and sinners, the scribes expressed their surprise at our Lord's conduct. It was so uncommon and so unheard of. Jesus ate with the publicans and sinners in order that he might get nearer to them than any one else had ever done. Hardened men and women sobbed out their penitent confessions to him like a child on the bosom of its mother. They were attracted by his wonderful sympathy, by his love which seeks to save because it must. And it is just this love and sympathy which is necessary to a full understanding of each other. When you cannot understand your children, try to get a little closer to them.

For this very reason there was trouble on hand when the prodigal returned. The father who had been hoping and longing for his return went to meet him with joy, and began to plan for a feast, but the elder brother was greatly displeased. He felt that such a proceeding was unjust. And as we read what he says to his father, it is easy to see why he was angry. He speaks of all the years in which he has faithfully served the father, and he claims that he never transgressed at any time his father's commands, and yet his father had never made a feast for him, but when this younger brother came back, who had wasted his money, disgraced them all and brought trouble to the home, here his father wanted to invite their friends to meet him, and have a feast. Does his father argue the matter with him? No, he only assures him that all he has can be claimed by the older son, but it is meet that they should make merry over the prodigal's homecoming.

The elder son did not know the meaning of forgiveness. Had the younger son returned with more money than his father had given him, he would have been

ready to forgive the past. If you owe a man a bill, and go and pay him what you owe, to the uttermost farthing, there is nothing for him to do but to forgive; you paid your debt. The father loved and forgave. We do not know whether the elder brother ever understood or not, whether he ever forgave or not.

When a housekeeper thoroughly cleans house, and sets everything in order, in all the rooms, she has done only her duty, but it is a duty so obvious that she is not likely to neglect it. There is another duty, not so easily performed, which is more likely to be left undone. That is to see that jealousies are brushed aside, hard feelings gotten rid of, fault-finding and angry words gone after, and cleaned out, until none of those things are harbored in the house. Only in this way can misunderstandings be avoided. When a home is really rid of all these, then there is room for perfect sympathy and mutual understanding. Instead of remorse and heart-break we have gladness and heartease.

If a prodigal has gone out of your home into a far country, taking with him all he could get, following the wild voices of selfish pleasure, and spending his all on self-gratification, do not cast him off! Follow him, if you can; await his coming with patience. Love and sympathy will win him to a better life.

"He who shuts love out, in turn shall be
Shut out of love, and on her threshold lie
Howling in outer darkness."

Corvinton, Ohio.

SISTERS' AID SOCIETIES

TACOMA, WASH.—On Thursday, Nov. 11, 1909, the sisters of this church met at the home of Sister A. D. Thomas and organized a sisters' aid society. It was decided to meet at the different homes at 2 P. M., each alternate Thursday. Officers were elected as follows: Sister Stetson, president; Sister Studebaker, vice-president; Sister Mable Thomas, secretary; Sister Lizzie Thomas, treasurer—Mable Thomas, Station B, Tacoma, Wash., March 4.

EAST WENATCHEE, WASH.—The sisters and friends of this church met at the home of Bro. Geo. Buntin Jan. 12 and organized an aid society, with Sister Harriet Buntin, president; Sister Minnie Sperline, vice-president; Mrs. Pearl Parkhill, secretary and treasurer, Sister Myrtle Callison, assistant secretary. Our enrollment is sixteen. It was decided to meet every two weeks at 9:30 o'clock in our homes—Myrtle Callison, R. D. 3, East Wenatchee, Wash., Feb. 24.

PRABIE CITY, IOWA.—The following is a report of the Prabie City aid society for the year ending March 1, 1910. During the year the society met eleven times, with an average attendance of seven. The total attendance was eighty-three. The amount received during the year was \$18.09. The average collection was \$1.65. Expenses for the year amounted to \$17.18. Of this amount \$8.20 was spent for furnishings for the church. Several comforters were placed and given to the needy. One special meeting was called to sew for a poor family. A number of articles were given to these in need. Sister Rebecca Brinkner is president, and the writer, secretary.—Mary S. Buckingham, Prairie City, Iowa, March 4.

WESTMINSTER, MD.—The report of our missionary sewing circle for the year 1909 is as follows: Officers in charge at present are, Sister Ruth Bish, president; Sister Lizzie Royer, vice-president; Sister Laura Royer, secretary and treasurer. Our enrollment is thirty-two, and the average attendance, seven. During the year we held twenty-five meetings, made quilts and comforters, eighty-one bonnets, besides many other articles. We donated quilts and money to several poor families and gave money for mission purposes. Cash on hand Jan. 1, 1909, \$7.06. Received during the year, \$14.31, and articles sold, \$52.61. Donated, \$30.65. Expenses, \$14.31, leaving a balance of \$14.81. Since the beginning of the new year a devoted Christian worker, one of our number, and one of the founders of the circle in the year 1899, has been taken away by death. She has gone to her reward, but we are comforted by the thought that in his wisdom, knoweth best—Lydia A. Trostle, Westminster, Md., March 3.

AVILLA, IND.—The attendance at our Cedar Lake aid society has been small, but we have enjoyed God's blessing. It has been more than a year since a report was sent from here. We have held thirteen meetings, with an average attendance of twelve. The collections during the year amounted to \$14.41; received for work done, \$7.43; total, \$21.81. We paid out \$13.78, leaving a balance on hand of \$10.06. We sent two comforters to the Mexico, Ind. Orphan's Home; gave a blind brother \$1.00; sent \$5.00 to three different points, called for in the Messenger. We gave twice to St. Joseph, Mo., and once to Kansas City. We gave Sister Cora Long a comforter, sent a large sack of clothing to Chicago children, and made nineteen shirts for the orphan boys at Mexico, Ind. We have on hand several quilts tops, not yet completed. May the Lord bless our little band! Sister Sarah Holman was selected president; Sister Cynthia Foote, vice-president; Sister Lydia Haynes, treasurer; and Sister Maude Haynes, secretary.—Sarah Holman, R. D. 3, Avilla, Ind., March 6.

MILNORE, PA.—The sisters' sewing circle of the Shanks church, during the year 1909, held seven meetings, with an average attendance of seven. We open and close our meetings with devotional exercises. We have an enrollment of ten active members and eleven honorary members, who pay 50 cents a year. This is a great help to many places where money is needed. A rug was made and donated to the Old Folks' Home. We gave \$3.00 towards "concreting" our church basement, made and gave a dress to a poor sister and gave \$1.00 to another. We are supplying an orphan in India which is \$20.00 a year. We also make things to sell. Collections for the year amounted to \$18.32. Articles sold, \$1.71. Received extra for the orphan fund, \$9.40, making a total of \$29.43. Expenses for the year were \$25.11, leaving a balance of \$4.32 in the treasury. The following officers were elected for the year 1910: Sister Frances Letter, president; Sister Florence Johnson, vice-president; the writer, secretary; Sister Blanche Johnston, corresponding secretary; Sister Rebecca Kuhn, treasurer; Sister Florence Johnson and Sister Grace Lashline, purchasing committee. We are few in number but all work together for good, hoping, by the help of God, to do more in the future than we have done in the past.—Mary F. Johnson, R. D. 1, Greencastle, Pa., March 6.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

A RELIGIOUS WEEKLY

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For table of contents, this week, see last page.

BRO. DANIEL D. BOLLINGER, of Middlebury, Ind., should now be addressed at Bristol, R. F. D., same State.

BRO. D. L. MILLER and wife are to reach their home at Mount Morris, Ill., this week, and may be addressed accordingly.

DURING a series of meetings at the Hanoverdale house, Pa., six of the Sunday-school scholars took their stand for Christ.

BRO. C. H. STEERMAN, of Mason and Dixon, Pa., is now located at Frisco, Mo., and should hereafter be addressed accordingly.

BRO. GEO. W. FLORY, of Bridgewater, Va., is now located at Covington, Ohio, having become pastor of the church at that place.

BRO. H. L. FADELY held a series of meetings at the Castine house, Price's Creek congregation, Ohio, and eight persons were added to the church.

WE are requested to say that the district meeting for Southern Pennsylvania, to be held at Waynesboro, will convene April 13, and that the elders should meet the day before.

THOSE who write Bro. C. H. Brubaker, of India, should address him at Vada, Thana District, India. He writes us that he recently baptized four persons at Dahanu.

BRO. J. A. MILLER, who is giving considerable attention to evangelistic work in Texas, is located at Manvel, and not at Liberty, as stated in these columns a few weeks ago.

ON account of devoting the whole of the Round Table department to Easter Selections, we are having the Christian Worker and Prayer Meeting topics appear on page 197.

THE members at McClave, Colo., have their new church about completed and will dedicate the building April 10. Bro. G. Nevinger, of Rocky Ford, is to conduct the services.

THOSE who have occasion to write to Winona Lake, Ind., the place of the coming Annual Meeting, will please bear in mind that there is also a Winona in the State, hence the importance of specifying *Winona Lake*, respecting Conference matters.

BRO. M. C. SWIGART, of Germantown, Pa., is assisting the Brethren in Brooklyn, N. Y., in a series of meetings. A number of interesting subjects are being treated, the outlook is promising, several have applied for membership, and the meetings will close with a love feast.

ONE of our patrons had over \$140.00 that he wanted to make a good use of, so he has us send the MESSENGER into nearly 300 families where there are no members. This means that the papers thus sent out will be read by more than one thousand persons for one year. Who can know the amount of good that may result from this generous gift?

THE GENERAL MISSION BOARD will meet at Elgin on Tuesday morning, April 26.

ON page 197, this week, we are publishing special announcements regarding lodging arrangements for the approaching Annual Conference, to be held at Winona Lake, Ind.

THE committee appointed by the last Annual Meeting to draft plans for "Assisting Young People to Prepare for Mission Work," are publishing their report this week. See page 197.

OUR correspondent at Morgantown, W. Va., says the Brethren will resume work on their new church as soon as the weather permits, and that they hope to have the building ready to dedicate at an early date.

No Christian Workers' meeting should do without the Outline Booklets. For those congregations that are just beginning their meetings this spring, we have a fair supply of booklets still on hand, which we supply at the usual rates.

THE members composing the German Settlement congregation, W. Va., know how to lend a helping hand where it is needed. At a recent council meeting it was decided to give \$100.00 towards the meeting-house at Lead Mine, W. Va., and \$150.00 to help build a church near Crillin, Md. Donations of this sort may not find their way into tabulated reports, but they please the Lord all the same.

SISTER MARY EHSER, of Montalba, Texas, R. D. 2, Box 62, writes us concerning the great need of a minister in her locality. From what she says we would judge that some of her neighbors are about ready to unite with the church. We suggest that the District Mission Board of Texas, or some minister in that State, take this matter up at an early date, and see what can be done. People ought not to have to call for the preaching of the Gospel and fail to get a response. Furthermore, we learn that some inducement will be offered to a worthy minister who will move into the locality.

BRO. I. B. TROUT, who spends every other week in his office here at Elgin, was called by phone to Lanark on Wednesday evening, to administer the rite of baptism to a sick lady. On reaching the place, two other persons were ready, and all three of them were baptized near the hour of midnight. On account of the woman being very weak, a tank was arranged in the house, and the water warmed to suit her condition. Bro. Trout tells us that he never officiated at a baptism where the applicants were more submissive. The scene was a very impressive one, and will not soon be forgotten.

WE are in a position to send the MESSENGER free into fully four hundred families where there are no members, the money having been placed at our disposal for that purpose. We suggest that names be sent us by the different District Mission Boards, those having charge of mission points, and others who know of families where the paper will be appreciated and will do good. We can also place fully one hundred copies in penitentiaries, where the consent of the managers can be secured. Those wishing to make use of the MESSENGER in the manner stated, will please let us hear from them at a very early date.

No one should underrate the value of a good college education for the man who would make the ministry a success, and yet an education is not the only attainment needed by the minister. He needs to be a thoroughly converted man, otherwise he must prove a failure as a preacher of the Gospel. He should understand his Bible and know how to make use of the Word of God in converting sinners and edifying the saints. He should be a student of men as well as a Bible student, and be in thorough sympathy with the church with which he is connected. It is not sufficient for him to know just enough about the Bible to permit him to find a text that will fit the sermon he proposes to deliver. He ought to know enough about the blessed Book to enable him to work out a sermon that is full of the Word of the Lord.

THE Brethren at Stillwater, Okla., seem to be much encouraged over the outlook of things in their part of the Brotherhood. They have just purchased a meetinghouse, and will soon be prepared to hold the dedication services. Our correspondent thinks that the congregation can double her number inside of a few years.

THE committee on program for the coming Annual Meeting is arranging for some splendid services, and addresses are to be delivered on a number of important subjects. The program begins on Wednesday evening, June 1, and continues until the evening of June 9. On Friday, June 3, there will be six services, on Saturday, seven, on Sunday, six, and seven on Monday. This will give little time for recreation or visiting. As soon as all the speakers are selected, and the topics arranged in full, the program will be published in the MESSENGER.

BRO. W. B. YOUNT having resigned the presidency of Bridgewater College, Va., a position he has held eighteen years, Bro. J. S. Flory, of the same institute, was chosen to take his place. Both brethren are widely and favorably known in the East, and while many will regret to learn that Bro. Yount is to retire from the management of the school, all the friends of the institution are greatly pleased with the selection of Bro. Flory as president. He is a man of acknowledged scholarship, and will do his utmost to maintain the high educational standard of Bridgewater College. The change in management takes place at the close of the present school year.

AT Oberammergau, in the southern part of Germany, the Passion Play has been carried on at stated times since 1633, being repeated every ten years. In this play the passion of Christ is fully represented, and about six hundred persons, all set apart by prayer, take part in the performance. All of them are inhabitants of the secluded village, and receive no further instructions for their several parts in the play than that given by the parish priest. The play, however, has made the village famous all over the civilized world, and the performance this year may be witnessed by 40,000 people. The custom, in the fulfillment of a vow, begun as an act of gratitude for the cessation of the plague, has been kept up ever since. It was first a purely religious performance, but of late has degenerated into a regular money-making concern. Here the betrayal, crucifixion and burial of Christ are represented in detail just for the money there is in the performance. Years ago the play was witnessed by pious people with reverence and sympathy, but they now look upon the performance as a business affair. What will some people not do for money!

The Demands of Fashion

THE other day I read in a San Francisco paper of the arrest of a number of Japanese for the unlawful killing of birds on one of the Hawaiian Islands. They had fifty thousand bird wings in their possession, for which they would have realized eighty thousand dollars, had not the officers arrested them. At retail the American ladies would have gladly paid three times as much for the feathers to decorate their headgear, to make a brave show and to indicate their slavery to the behests of the Goddess of Fashion.

The time chosen for the slaughter of the innocents is the nesting season, when the mother bird is feeding her young. Then she becomes an easy prey to her enemies. She defends her young and is clubbed to death as a reward for her devotion and her natural, God-given instinct. The unfledged nestlings wait in vain for the mother bird with food. A slow, cruel death by starvation is their fate. Their hunger cries are all unheeded, and they suffer on until death relieves them. God, who hears the cry of the young raven, and feeds the fowls of the air, and who notes the fall of the sparrow, will doubtless bring judgment to those responsible for all this suffering.

And why all this inhuman cruelty? So that foolish, silly woman may wear the mother bird wings on her hat. And some who are not silly or foolish, who pose as reformers and profess to be Christians, follow their weaker sisters in fashion's behest and are also guilty of this cruelty. The wearer of the plumage of the dead

birds says, "I must wear the plumage. They all wear it; it is the fashion. What if the creatures do suffer! They are only birds and we must have the feathers." And here you have the reason why the Japs kill the mother birds and millions of nestlings are starved to death.

According to the law of our land, a guilty knowledge of murder renders one liable for the crime. God's higher law deals wisely and justly, and surely he will punish these cruel destroyers of bird life. If women did not wear bird plumage on their hats, worn neither for health or comfort, the Japs would not be tempted to violate the law, and starvation of nestlings would not result. The cause is traceable directly to the wearer of bird plumage. Before God she is guilty and is a violator of law. If the law went to the root of the matter, instead of arresting a few Japanese coolies, every woman wearing bird feathers on her hat would be arrested and made to pay the penalty.

Are American women hard-hearted and cruel? No! It's only because they do not know, and if they do, they don't think of the suffering their love of display is causing. This is written that some at least may know and think. For "are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father."

And now comes a new style for wearing the hair. For several years woman has been making veritable brush heaps of the beautiful hair God gave as a glory unto her. The fashion was copied after the Japanese ladies' century-old style of hair dressing, but Christian (?) women have accentuated the fashion by adding rats, and puffs, and rolls, and false hair, until it has become ridiculous and, in some instances, hideous. And now the decree has gone forth that the top knots must come down, the rats discarded, the brush heap smoothed and the hair done into a lengthened protuberance from six to twelve inches in length, and three or four in diameter, extending rearward from the base of the brain.

Five years ago Bro. W. B. Stover and the writer saw something of South Africa and Zululand. The Zulu women were wearing their hair in knots at the back of the head. The new style is fashioned so nearly after that of the Zulus, that at first sight I said, "Behold the Zulu knot." Now watch the smoothing down of high places on the top of the head and the growth of the Zulu knots in length and thickness in the rear. In recent years we have had serious attacks of "bangs," "frizzles," "rats and rolls," and now comes the Zulu knot. What next? Echo answers, "What?"

D. L. M.

Around the Empty Tomb.

THE moment that Jesus came from the tomb alive, a great battle between the believers and the unbelievers began. While living he said that he would rise from the dead the third day. Soon after giving up his life on the cross, his body was taken down, laid in a new tomb, cut in the side of a cliff, a great stone was rolled in front of the opening and later the seal of the government was attached. To make the tomb still more secure, a band of Roman soldiers was placed on guard, and the sepulchre was watched day and night. This was done at the suggestion of the enemies of Jesus, who said to Pilate, the governor: "Sir, we remember that this deceiver said, while he was yet alive, 'After three days I will rise again.' Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, 'He is risen from the dead: so the last error shall be worse than the first.'" Pilate granted their request and the tomb was made secure.

On the morning of the third day the body was missing from the tomb. In a little while the air was full of rumors. Some said that during the night the body had been stolen by the disciples and hid away. Others said that he came alive from the tomb and was seen by some of the women. The real conflict was on, and the controversy grew as the days came and went. The battle was around the empty tomb. All agreed that the body was missing. But what had become of it? The enemies of Jesus said that while the soldiers slept the disciples stole the body. The disciples and others

affirmed that Jesus had risen from the dead, and that they had seen him alive.

And so the contention continued, and from that day to this the controversy has been kept up. The battle has not been around the cross, but around Joseph's empty tomb. The enemies of Christianity still maintain that Jesus never arose from the dead, claiming to have on their side the Roman soldiers, who were induced to give out a statement to the effect that the body was stolen. From Jerusalem this report spread until it reached every land. Wherever the unbelievers are found, they are still heard telling the story circulated by the Roman guard. Men and women by the million have accepted this report, and have gone to their graves maintaining that Jesus Christ lived, that he was a great man, that he was crucified, then buried, and that his body was afterwards taken from the grave and secreted by some of his friends.

But his apostles, and others who knew Jesus and believed on him as the Christ, went everywhere preaching that their Master came alive from the tomb. They affirmed that they saw him and that they conversed with him, not one time only, but many times and under different circumstances. They told their story on the streets of Jerusalem, and preached the doctrine of the resurrection for years, right in the face of their enemies. They traveled in distant lands and told their story wherever they went. Wherever found, in public or in private, their theme was the death, burial and resurrection of their Master. They not only believed their story, but they lived by it, and at last died by it. Not one of them ever denied the report about what their eyes had seen and what their ears had heard, respecting their crucified and risen Lord.

The empty tomb still marks the battle ground of the conflict between the followers of Jesus and his enemies. The empty tomb is the Gibraltar of Christianity. Here the Christian world has taken its stand, maintaining that the Master came alive from the tomb, and that is why the tomb is empty. At this point the conflict continues, and will continue until Jesus comes the second time and, by his presence, will prove to the unbelieving world that he actually arose from the dead and is therefore the Savior of the world.

There is not a more important question before the world today than the resurrection of Jesus Christ. On this one point hangs the whole claim of Christianity. If it can be shown that Jesus arose from the dead, then it becomes evident that he is Divine, and that the Christian religion is of divine origin, and therefore true. This great fact we commemorate each returning Easter, thus demonstrating to the world that we believe in the resurrection of our Master, and keep the day in memory of the victory at the tomb. We keep it as our great emancipation day, the day when the bonds of death were broken and the way of salvation was opened up for all who accept Jesus as their Savior.

The Two Forces.

ONE of the peculiar traits of the human kind is that of cohesion or clinging together. The other is that of separating, or the tendency to personal and community estrangement. In it we have a manifestation of the two forces in nature,—the centripetal and the centrifugal, as we have them exhibited in the rapidly-running wheel. The one largely holds in check the other. Because of the opposite operation of these two forces, radical dismembersments are often avoided. Did we have the one without the other, things would all fly to pieces. Did we have neither of them, in this world of ours, there would be no movement at all, and the world's moral, intellectual and religious machinery would be at a standstill. As it is, we have a world of push and pull. As it is, it often becomes a question which we need the more,—the pull or the push,—or whether both are alike necessary, if we know how to see and use them.

These forces are continually at work in our homes, in our communities, in our schools and in our churches. When they equalize each other near enough to keep the different parts intact, and in proper relation to each other, they are a blessing, and peace and harmony are maintained. But when either one largely predominates, we have either an unhappy scattering or

a destructive crash. Abnormal force and speed often become a destructive element in society, and cause things to break and fly to pieces. Too often we hear of these breaks,—a break in plans, a break in the family, a break in our friendships, and a break in our relations.

Years ago there was a community formed in one of our New England States. The place was called "The Bend," because of its being located in the bend of a river which formed the eastern line of the township in which the community was formed. With the dwellers on the other side of the river and in the adjacent townships they had but little dealings. Their living together was like that of the Jews and Samaritans, as frequently happened in the earlier settlements of our country. They were of one blood, as they thought, akin, and knew but one religion and one church. They were blue-blooded Scotchmen, and by occupation principally farmers and stockmen, sprinkled with such artisans and professionals as were needful to run successfully and independently their community life,—the builder, the smith, the miller and the squire. But as they lived together in peace, and zealously labored together to keep pure the blood, they had no use for the last named except the title. As this would not support his family, he was necessitated to go to farming to make a living.

In addition to these there were three more personages who stood first everywhere, the schoolmaster, named domsie, the doctor and the parson. To these everybody was expected to tip their hats and show special deference. They were all leaders in their several spheres, without competition, and were supposed to give health, tone and godliness to society. In religion they were staid Presbyterians, and had but one churchhouse and one parson. To this one they were all expected to give heed, in all matters pertaining to their religion. So devoted were they to their religion and church that they had entered into a compact that no farms or business, in changing hands, should be allowed to go outside of the kin and blood. This meant no change of schoolmasters, doctors or parsons, except by death. Such vacancies, when they came, were to be filled by sons or kin.

For years this worked well, and peace, unity, blood and religion were perpetuated without a discernible hitch, but the evil day came when the forces failed to equalize, and trouble came. A brother hauled to his brother's store a load of potatoes. In some way the measure proved faulty, so that they could not see eye to eye. On next Lord's Day morning the brethren had their preliminary meeting in the kirkyard, and the potato deal was taken under advisement. But the longer they discussed, the warmer the blue blood got, and the wider the breach grew. The centrifugal forces got the sway and they could no more worship together. After several attempts to become reconciled, the blue bloods were separated into two parties,—the potato seller and the potato buyer each taking with him his friends and near kin. Unfortunately the beloved pastor became implicated, so that he and his friends held the old fort, and continued to worship in the old kirk, while the other party was left without house and church home, and without a pastor.

What would they do? Build another house and call another pastor? This was a sad plight for the "Bend Community" to get into, as the blood tie was as strong as their religion. Yet the force of passion is stronger than either. They built their new house and procured their new pastor. Now "the Bend," the blue bloods,—with all their efforts to keep together and remain good and pure,—had now, in their midst, the old kirk and the new kirk. While they had the same doctrine preached, sang the same Psalms and practically belonged to the same church, yet they could not worship in the same house, nor sit in the same pews. The strange thing about the whole affair is this: After the blue blood lost its heat, the "Bend Community" continued to live together in comparative peace, neighbored together, worked for each other's interests and reputations, dealt at the same store, patronized the same smith, hauled their marketings across the same bridge and worshiped the same God after the same belief. In this new year, 1910, this "Bend Community" still lives. It continues to

ring their respective bells at the same hour, worships the same God and sings the same songs, but in separate houses.

Some of you say, "How strange," others, "How childlike." Yes, both. But why is it, and why should such folly be perpetuated? No reasonable reason for it. Yet such are the workings of human nature, when we allow our God-given forces to become so un-equalized that they can no more hold each other in check. "Bear ye one another's burdens and thus fulfill the law of Christ."

H. B. B.

An Annual Meeting Without Queries.

IN GOSPEL MESSENGER, Feb. 26, 1910, the Office Editor refers to my expressed wish that we might have an Annual Meeting once without queries. He then wrote a nice editorial note on the subject, but at the end of it he raised the question as to how such a Conference should be managed; and on this point I wish to say a few things.

In expressing the wish that there might be a Conference without queries, I used the word "query" in a narrow sense,—the sense which it has taken as it applies to the Conference. The real meaning of the word is broader; and in the broad sense of the term there could be no Conference without queries. Let me illustrate: Under the present management, the first two or three days of the Conference are spent in the discussion of the interests of the Sunday school, education, missions, the Publishing House, Bible study, etc., etc. These are not regarded as queries. The consideration of the queries, as the term is understood, begins on Tuesday morning. But the fact is, these first days have been full of queries, and they have been discussed, in some instances exhaustively, only they have not been disposed of by an official minute, as the queries have been. Do you see? In this broad sense, we can not, of course, have a conference without queries, for a conference means to consider, to discuss, to dispose of questions, or queries; but in the narrow sense, the sense in which we use the word, it is easy to have an Annual Conference without queries. This distinction must be clear.

How would you manage it? This way: Appoint a committee on program. This would be necessary, first of all. It would be the duty of this committee to arrange the entire public program, selecting the subjects to be discussed, the speakers, determining the time, etc. At the end of each subject, when the speakers on program have finished, the subject should be thrown open for general discussion, and here the time should be somewhat flexible, according to the pressure of interest. At each Annual Conference all the great interests of the church could be discussed, and the lighter questions could be taken up as it appears necessary. Or there could be a session set apart for miscellanies. Have every word reported and published in the Annual Report, and the public prayers, too, as Brother I. N. H. Beahm moves in MESSENGER No. 9. This is to second his motion. Now this makes it clear how the thing can be done.

What about the interest of such a meeting? This question is already answered by what has actually been proved in the Conference before Tuesday, when the queries begin. Almost all who attend say that Sunday and Monday are the two great days of the Conference, and this view of the case is growing. If these days had to be missed, the attendance at the public Conference, as it is termed, would be small in comparison with what it is. The interest usually climaxes in the missionary meeting on Monday. And why should it not, considering that this meeting represents the great burden of the church's heart? So the interest question is already settled.

What about the effect of an Annual Meeting that disposes of things merely in a suggestive and advisory way? If things are not reduced to an authoritative minute, what would be the effect on the general church? I do not argue that the Conference should make no such minute; nor do I maintain that churches should be denied the right of submitting to Conference questions that demand such a minute. That course would be unscriptural and unwise. Authoritative action by the Conference is the only remedy for some

cases. But the wise thing to do is to pursue the course that gives the smallest possible number of such cases, and a Conference without queries will, in my judgment, lessen the number and the need of the use of the authority of the Conference.

The interest engendered by the discussion of vital questions in a great meeting, convened for that purpose, no one can measure, none can tell. It is wonderful, wonderful! People become so impressed that they weep, they laugh, they speak out, and some even shout. They labor with all their God-given powers to comprehend the subject and the great God, its Author. In this attitude they come to visions and revelations, as it were. And who can tell the unifying, the bonding, the inspiring influences of such meetings? People come out of them infinitely bettered in every way. They catch such interest and are brought in such relation to the church and her work as not to need discipline. On the other hand, they become good workers and faithful representatives of the cross. They are cured, and it is a good cure; in fact, it is the only *real* cure. Do you see it? This is the effect in the main, as I see it.

This plan, you see, makes no constitutional change from the present plan, only it enlarges to the maximum the plan of the first days of the Conference, and reduces to the minimum the plan of the last days of the Conference. Both methods, now in use, are necessary, no doubt, but it would be well to make the first larger and the second smaller; for we have decisions enough on the record for the present; and further, the best, the most effective work is done under the plan of the first part of the Conference. See how all the interests, thus represented, have grown! They are leading all else. And this is the way living, working churches are made.

H. C. E.

About Changes.

It is all right to apply to principles what the Bible says about the Lord not changing, and being the same yesterday, today and forever, but it is a mistake to conclude that this should apply to methods, for methods do and must, of necessity, change. Regarding the gospel principles, our people have never changed, but respecting the better way of *carrying out* some of these principles we have changed time and again, and may do some more changing, as the years go by. We change as we get more light. This is not only permissible, but it is wise, and at times may become our duty. With us the religious rite of feet-washing is a gospel principle, but we have made a few changes regarding the better way of carrying out the principle. Less than fifty years ago, nearly the whole church practiced, what is known as the double mode, and now practically the whole church practices the single mode. There was a time when the Lord's supper was not on the table during the feet-washing services, but a change in methods reverses the order. These changes have not affected principles in the least. Our people are as faithful in the observance of the two ordinances named as they were before any change was made. We remember the time when a few over-zealous members argued that a change in methods would lead to doing away with the ordinances altogether. Their fears proved to be unfounded. What is true of the past may be true of the future. We may find it advisable to make many changes in methods without endangering the principle, and when such changes would seem advisable, and tend to bring us closer to the Gospel, no one should accuse the church of departing from the New Testament teachings.

Ungrateful Church.

We pity the earnest minister who has devoted the best years of his life to preaching the Gospel, and has applied himself so diligently to the interests of his flock, that no attention could be given to laying up something for old age. And he is to be pitied still more, when the flock, for which he has labored all these years, refuses to come to his assistance at a time when he needs help. While he preached the Gospel to his people, and administered to their spiritual wants, they devoted their energies to business, and many of them are now rich. They have large farms, splendid

homes, and even good bank accounts, yet they expect the man, who has given his life for them, and is now almost worn out, to continue making a scant living for himself and wife, and administer to their spiritual needs besides. Is this fair? Is it Christlike? Must a man spend his whole life planting and caring for a vineyard and not be permitted to eat the fruit thereof? We said we pitied the minister, or rather is not the congregation to be pitied because of its great lack of the sense of appreciation? A few of our churches have grown too rich and ungrateful for their good. Sunday after Sunday the members can assemble in the house of God and enjoy a good sermon by a minister who has only a scant living, and yet they never think about giving him a little of their abundance. We are wondering how they are going to excuse themselves at the judgment.

Those Who Leave Us.

We hear of a minister who recently left the Brethren church, is preaching for another religious persuasion and is reported to be working very hard against the interests of the church. This is unfortunate for the man, as well as for the community in which he labors. He may not do our people much harm, but he is doing himself and his own cause a great deal of harm. Of course he does not see it at this time, but he will see it later on. We have watched with interest those who left the Brethren and then went to preaching against us. Not one of them has ever become more than ordinarily successful in his calling. Our people need not become uneasy about the efforts of any one who has turned his back on the church. It is his privilege to worship where he feels most at home, and in this free country it may be conceded that it is his privilege to preach against the doctrine of his mother church. People will listen to him, of course, and while the thinking class may at times admire his apparent zeal and ability, they will certainly pity his judgment.

Paul's Policy.

TRUE enough, Paul was made all things to all men with a view of saving some of them, (1 Cor. 9: 22), but he never acted the part of the unconverted for the purpose of securing a large attendance at his meetings. In whatever position or condition life found him, he was known and recognized as an earnest and consistent minister. He was at one time accused of being made mad by his much learning, but no one questioned his zeal and honesty. He was as much of a Christian when in jail as he was when enjoying his freedom. Making tents did not affect his Christianity in the least. He was in the world,—not to have the world influence and lead him,—but he made it his business to influence and lead the world in the right direction. His whole mind was set on his work as a minister, and whether on the land or on the sea, he followed the bent of his religious mind. While making tents he talked religion, but it is not likely that he talked tents while he was out preaching the Gospel.

The Called Out.

THE Brethren church is a "called-out" church,—called out from the religious Babylon of the world,—but it remains to be seen whether she is to continue a called-out body. Should she fall into the loose and indifferent ways of most of the popular churches, she will, of course, simply go back to Babylon and make it necessary for the Lord to call out another body of earnest men and women, who will pledge themselves to renounce the sins of the world, and to take the Bible as their religious standard. The Lord must have a people who will heed the call of Rev. 18: 4: "Come out of her, my people, that ye be not partakers of her sins." Much of the religious world is guilty of the sin of omission. The people are not taught to love God and keep his commandments. The called-out are not to partake of this sin. Two hundred years ago our people heard this call and came out of Babylon. May God now help us to stay out, and encourage others to come out, and contend most earnestly for the New Testament order of worship!

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SHINING FOR CHRIST IN INDIA.

We have, at times, referred to the lamentable conduct of so-called Christians in heathen lands,—foreigners who are supposed to be Christians and representative of all that is good, until the natives regretfully learn that there are hypocrites in plenty,—men who belie their profession. We notice a reference to this matter in the *Calcutta (India) Times*, from which we briefly quote: "There are foreigners in India who never preach the Gospel, but they live for Christ, carrying with them, everywhere, the spirit of Christian gentlemen. Such are the salt of society, preserving it from the corruption which threatens it. Unfortunately, however, there are many others, descended from the same Christian stock, and sharers in varying degree of the same Christian traditions, but no one would suspect them of bearing the Christian name, or think of their life as having any Christian background or association. Is it too much to say that they are the only danger-spots which the ruling power in India needs to fear? There is a great and urgent need of a more emphatic manifestation of the CHRISTIAN SPIRIT by all who profess the sacred name of Christ." The words of our Indian contemporary, and especially the last sentence quoted, are worthy of more extended application by Christians everywhere. "A more emphatic manifestation of the Christian spirit" would work wonders in many an old, established congregation of the home land, and, take our word for it, the result would be felt in the most remote portions of the world field.

WHAT HE THINKS OF MISSIONARIES.

We have referred, in past issues, to Dr. Sven Hedin, the noted traveler, who explored Tibet and many other portions of Asia, never before trod by the foot of a white man, and who also visited many mission stations. He recently said that many of his dearest recollections of the long and wearisome years of travel, cluster around the various mission stations visited. The more he learned about the unselfish work of the missionaries, the more he admired their quiet, unceasing, and often thankless labors. Mr. Hedin speaks highly of the work of the Moravian missionaries in the Western Himalayas, whom he found especially well fitted for their labors, because of the excellent preparatory training given them in the home land. In sharp contrast to the words of approval by Dr. Hedin are the occasional, unjust criticisms of "globe trotters," to whom nothing is sacred, and who consider it an indication of exceptional brightness to ridicule missionaries and their work. In these days of religious controversies it is refreshing, indeed, to point to the missionaries and their manifest success on the field, as the best argument in favor of the efficacy of Christianity on the hearts of the children of men, benighted though they be. Dr. Hedin refers especially to the work now being done for the Ladakis, south of the Himalayas. Many who never visit the mission stations, always speak well of the missionaries. The natives have absolute confidence in their spiritual leaders. To them they are the embodiment of all that is good and pure, and the noble example, thus continually before them, will be sure to bring about the most happy results.

STIRRING TIMES IN CHINA.

Prof. Morgan Brooks, of the University of Illinois, who has just returned from a trip through China, reports that there are well-authenticated reports of another uprising against foreigners in several districts of the Empire. Missionaries, stationed in the remote interior, are becoming alarmed, and are sending requests to the consular agents for protection. The professor dwells at length upon the wonderful advancement of China. The western spirit of progress has infused itself into the people. With the evident manifestation of good-will, cherished towards the people of the United States, there is a disposition to favor Americans beyond all others. There is, however, also a growing disposition in favor of the "China for the Chinese" idea, and this prompts them to insist that railways, postoffices, telegraph systems, etc., be operated and owned by Chinese exclusively, instead of being in the hands of aliens. Railways are proving to be the chief factors in opening up the country, and hastening the nation's awakening. In many places the iron horse is rapidly driving out camels and other traditional means of conveyance. In Hankow,—often called the Chicago of China,—are whole blocks of buildings, as substantial as may be found in the most progressive cities of Europe or America. Great strides are being made in education, and the next twenty years will doubtless witness a most surprising progress,—such as can be made only by a people thoroughly alive to the immense

advantages of a liberal education and its power in furthering the well-being and prosperity of the nation.

MORE THAN CIVILIZATION IS NEEDED.

Ever since the North Pole discovery, and incidents connected therewith, there has been considerable interest awakened in the Eskimos, the faithful friends of Commander Peary in his toilsome quest for the coveted Pole. Speaking of these simple-minded people the discoverer says: "Efforts to civilize the Eskimos, would, if successful, destroy their primitive condition, which is necessary to preserve their existence. Once give them an idea of real estate, interest and personal property rights in houses and food, and they would become as selfish as civilized beings." According to the diagnosis of Mr. Peary, civilization, in and of itself, would not be a benefit to the Eskimos, and his assertion is perhaps true. Adding, however, the blessing of Christianity, and making it practical in their lives, these hardy dwellers of the North will undoubtedly be fully competent to utilize whatever good there may be in civilization. Religion must be the ruling factor in the life of any people. Civilization is but the handmaid that helps to bring about better conditions, temporally and industrially.

FROM ANKLESHWER, INDIA.

—The first Sunday of February four more were added to the Lord in the little Church at Ankleshwer.

—People talk about the oppression of the English Government on the natives, but those who live in India, and have their eyes even half open, are strongly convinced that there is no oppressor of the natives like other natives are. It is a shame how they will grind each other down. Men of higher caste and financial position show no mercy in their treatment of those whom they have in their power. Happily this is not always so.

—For some months Bro. Jamil Padmanji had been ill. Last Friday morning the word came to us that he was nearing the end, and we hastened to his bedside. He was, indeed, near the close. He lay semiconscious and could not talk to us. I asked him, "Bro. Jamil, shall we pray?" He turned his head and, with eyes full of gratitude, looked upon us. We all felt we knew the meaning. Dropping to our knees at once, we spent a little while in prayer with the dying man.

—Late that night his body was brought to Ankleshwer, and in the morning we prepared for burial. He had requested that he be buried in a coffin, and the family wished to comply with the request. The native carpenter wanted to charge too much for the work that he knew all too imperfectly how to do, so we said we would make the coffin ourselves. Bro. Long was here, and with his aid, and that of a half dozen native members, who knew no more of that kind of work than we did, we finished the coffin till noon. In the afternoon we had the funeral.

—Bro. Jamil had been in the mission employ for several years, and was a man of great strength of character. It was sometimes unpleasant when he and the missionary had differences, but when another native man, in the wrong, differed from him, then he was fierce. I have several times pitied the Hindus as I heard Jamil, in his preaching, denounce, with terrific force, their peculiar religious methods! For about a year Jamil had been running a little store on his own account.

—The coffin was borne to the place of burial upon the shoulders of some of the men. As we walked out of the compound, the men began singing as they walked: "I am coming, Lord, coming now to thee," and the whole hymn was sung as we walked along towards the grave, for all knew it by heart. At the first, a comparison of religious customs flooded my mind, how the Hindu cries out his "Ram-ram," and the Mohammedan his "Il-Allah," under similar circumstances. This, together with the thought, "Poor Jamil," so affected me that I could do nothing but weep, or choke back the sobs. But presently I helped in the singing, and we all came with the body, solemnly and slowly, to the grave. That hymn means more to me now than ever before, "I am coming, Lord, coming now to thee,"—coming for the Last Great Day.

—After the funeral we all set about to prepare for the love feast, which had been appointed for the evening of that day. We were late in getting ready, and for a moment it seemed perhaps best to postpone the meeting. But no; all needed help was at hand, and quickly all preparations were made, and while several attended to the arrangements for the supper part of the service, the rest of us got together and had the first part of the evening exercises. So, by the time the supper was ready, we were all ready for it, and there was no waiting.

—Bro. Long officiated. There were about fifty-five participants, and every one felt that it was, after a busy day, a very pleasant and very profitable meeting, to the glory of the Lord.

—On the following Sunday night, Feb. 13, Bro. Long and I went to Bombay to anoint our dear brother Steven Berkebile, and to see him and family off on the ship for home. Bro. Berkebile's were reluctant, indeed, to drop the work at this juncture, and all so suddenly, but at the united suggestion and urgent request of us all, they consented to do so, feeling with us, that it is the only wise thing to do, if we look at the work for the good of all. Bro. Berkebile was very ill with typhoid, last autumn.

When he got better, he went to the hills for convalescence, which was a wise move. After several months there, he seemed all right, and after Christmas returned to us and the work. But in January he was down ill again, and as weak as could be. Then we saw we would have to act promptly, or run great risks. Bro. Blough took Bro. Berkebile to several doctors, all of whom agreed that there was no present sign of what we, perhaps, feared, tuberculosis, but that in his run-down condition he should either be sent again to the hills for six months, or better, to be sent home for a year. So we figured that if he were to be in the hills for six months, and then return in the monsoons, it would be hard on him. Besides, the work would have to be placed in the hands of another till monsoons. Moreover, in monsoons there is not much opportunity for aggressive work. So, at best, the year is gone! As going home is the better for his sake, it seemed wise for us to insist on his going home at once, which we have done. Bro and Sister Berkebile, therefore, and little John, and Sister Mary N. Quinter, sailed on the Italian vessel for Naples last Tuesday, Feb. 15. Bro. Berkebile, profiting from the time at sea, will probably not look like a sick man when he reaches home, but none need doubt that he was sick while here. We want him to look well, and when any one meets him looking hearty, I would now suggest you do not say to him, "Why, you don't look very sick," but say rather, "Praise the Lord, you'll soon be all right again." You know there are two ways of getting at the same thing!

—While in Bombay, standing in the office of Thomas Cook & Son, with whom all travelers have a familiar acquaintance, we noticed two familiar-looking men at the teller's window. I moved far enough their way to see they were dealing in dollars, and knew for sure, then, that they were Americans. I spoke to them, "Do you gentlemen come from America, and do you belong to the Brethren?" They answered, "Yes, we come from America, and belong to the Brethren in Christ. But who are you? And do you know Brother Stover, here in India?"

—It was not long until we were well acquainted with Brethren Jacob Engle and Sheets, of the River Brethren, in Kansas, and had arrangements made that they should come with us to our Ankleshwer home on the night train Tuesday. They had just come to India from a missionary journey in South Africa, where they had been visiting with members of their fraternity, and workers in the missions already established there. We were glad to hear again from Bro. Eyester, Bro. Layman, and others, of the River Brethren, whom Brother D. L. Miller and I had visited several years ago. We were glad to learn that they remembered us.

—They have come and gone. They stayed with us one night only; then went to Bulsar, and from there intended to go to see Pandita Ramabai's work, and the Mennonite Mission at Dhamtari. From Lucknow, and on East, they go via Japan to the home land again. We were very glad for the coming of these brethren, and it makes us think a little on certain lines:

Why should not we and they become more nearly drawn together? We are of the same baptism, and we are of the same position on the matter of separation from the world. Why should not we, who agree on nonconformity to the world, make a greater effort to agree together, and thus be strength to each other? Their experience would do us good, and ours would not hurt them. All of our people might not favor such an idea. But neither would all of theirs favor it, yet, to conserve forces, to make for greater strength, to increase the bonds of union, to help each other in matters wherein a little help would be of good service to both, it seems to me, might be well worth thinking about. Let us talk of getting together, and work to that end, and if there be anyone whose head is filled with the idea of division, perhaps he will get over it when he has something better to think about. Getting together is much better than division.

—Again: Our experience in organized work will be of great help to them. I would certainly not feel that it is wise to continue to send men to the field to work anywhere and everywhere, under Mission Boards with definite doctrine, contrary to that which we have learned to hold true. Then, too, I would not want to send men to work under Mission Boards whose policy remains undefined. It places one at a disadvantage. Sooner or later, the missionary, never more true, will find himself called on to surrender principles which have always been a matter of conscience with him, or to continue his work under a form of protest. Neither is desirable.

—In the mission field it is certainly not wise to have one man here and one man there, scattered all over the world, and so isolated, the one from the other, that what might have been strength to them becomes their very weakness. A man cannot live alone and do much of a work. He must have associates. As these associates are with the church in principle, they will be a strength to him, and he to them. If they do not have, as yet, imbibed the genius of the church, they will verily be his weakness, when they ought to have been his strength. I will admit that it is a concession to a certain kind of sentiment to be able to say, "We have missionaries all over the world," but my readers will admit that it is much better to so strengthen the work in every point where it is established that the death or necessary resig-

nation of any one missionary will not cripple or even greatly influence the work begun. You will admit that fifty missionaries can do a great deal more work, and a great deal better work if so located as to work in three general groups, each group in close touch with all the parts of that group, than if located all over the world, at say thirty different places, so distant from each other that one does not know what the other is doing. It is better to work together. I would most emphatically press the truth that it is better to work together!

Anklesher, India, Feb. 18. W. B. Stover.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Mt. Hope.—We have organized a Sunday school, with Bro. Robert Gochenour, superintendent; Bro. Geo. Gochenour, Bible teacher, also secretary; Sister Rosa Gochenour, juvenile teacher; Sister Maude Gochenour, teacher of the primary class; Bro. Wm. Combs, prayer meeting leader; Bro. L. Woodell, of Austin, Ark., preacher. He preaches the first Sunday of each month.—G. W. Gochenour, Pennington, Ark., March 14.

CALIFORNIA.

Butte Valley church met in council March 5, with Eld. H. F. Maust presiding. It was decided to hold a love feast June 11. Because of the growing demands for more rooms for Sunday-school work it was decided to curtail off another class-room, making a total of five rooms for Sunday-school work. Brethren S. M. Keller and S. G. Hollinger were elected to fill vacancies as trustees. Brethren D. D. Hufford, S. G. Hollinger and H. W. Allen were appointed to arrange for permanent seats and tables for communion services, and a committee of three elders was appointed to raise funds to purchase suitable dishes, and knives and forks, and to have the same ready for communion services. At the late district meeting at Laton, Cal., it was decided that all churches are privileged to charge a sum of 20 cents per meal at future district meetings, but the Butte Valley church decided not to charge for meals. Bro. J. G. Miller filed the appointment at Dorris March 6.—Mrs. E. M. Wolf, Macdonal, Cal., March 7.

Lordsburg church met in council Monday evening, March 7, at 7 o'clock. Our assistant elder, Bro. W. F. England, presided. The usual business was transacted. Elders W. F. England and H. H. Miller were elected to hold the district meeting. Eld. Andrew Hutchison will hold meetings at the San Dimas Mission next week. We expect him to preach in the Lordsburg house.—Grace H. Miller, Lordsburg, Cal., March 8.

Los Angeles.—A joint Christian Workers' meeting, composed of the workers from Inglewood, Los Angeles, Pasadena and South Los Angeles, was held in Los Angeles congregation Feb. 27. This is the second meeting that we have held and we find that both have been quite beneficial to our respective Christian Workers' meetings, and have filled us all with a new desire to do more than we have ever done before. Two of the prominent workers of our Brotherhood were with us, Brethren Andrew Hutchison and D. L. Miller.—Clarence E. Lehmer, 233 So. Eastlake Avenue, Los Angeles, Cal., March 12.

Oak Grove church met in regular council March 12. The membership was well represented. Since writing, one has been received into the church by baptism. The spring love feast will be held April 23. We expect Bro. Andrew Hutchison to hold some meetings for us in April.—Linnie Coffman, Laton, Cal., March 14.

Pasadena church met in council March 16, with Eld. J. W. Trumble presiding. One considerable business came before the meeting. Sisters Alice Vaniman and Fanny E. Deardoff were elected delegates to district meeting, with Bro. H. R. Taylor and Sister Lizzie Thomas alternates. Our love feast will be held in the near future. March 6 Bro. D. L. Miller gave us two excellent sermons, the first being at 10 o'clock, and Bro. Jacob Brower, of Marshalltown, Iowa, preached for us. Fanny E. Light, 753 Herkimer Street, Pasadena, Cal., March 16.

Sacramento Valley.—Bro. S. W. Funk, of Charter Oak, Cal., came in our midst Feb. 26. He preached three excellent sermons for us with good effect. March 4 Bro. Harvey E. Eikenberry, of Rainsville, Cal., and Bro. C. Deardoff, of Modesto, Cal., came to us. March 5 a special council was held, at which time Brethren W. E. Whitecher and J. Overholzer were ordained to the eldership. The Brethren preached four sermons. Two were baptized.—Ann E. Overholzer, Princeton, Cal., March 7.

Tropic church convened in council March 12, with our elder, S. G. Lehmer, present. We had a very spiritual meeting. Brethren S. S. Garst and M. M. Eshelman were chosen to represent us at district meeting. Since our last report we have been received by letter, two of them ministers in the second degree. One applicant was baptized. It was decided to get an equipment for holding love feasts, and a committee was appointed for that purpose.—Lucinda Stutsman, Corner Third Street and Sinclair Avenue, Glendale, Cal., March 16.

COLORADO.

Lowland.—We are having some refreshing seasons, spiritually, this spring. Our schoolhouse is filled each Sunday with attentive, interested congregations, some coming as far as eight miles. One year ago we started here with an organized church of only a few members, but the interest has increased. Two were baptized last Sunday. Others seem near, and some have expressed a desire to unite with the church when circumstances will permit. We believe much good could be done if we had some one to come and preach for us, but we are unable at present, to give due compensation to any one who may come. We have here seeking homes, and have not the means to give a minister what he would deserve.—J. C. Groff, Wayne, Colo., March 14.

IDAHO.

Nepzepe.—We have secured Bro. George Carl to hold a series of meetings, beginning June 11. At the local option election, March 9, Nepzepe County went dry by nearly 1,000 majority, a decisive victory over the saloon. The dry forces are determined the saloon must go.—Wm. H. Lichty, Nepzepe, Idaho, March 14.

ILLINOIS.

Decatur Mission.—Eld. D. J. Lichty and wife came to us March 12 and gave three talks on India. Saturday, March 12, Bro. Jesse Emmert, wife, and little son, came to visit with the Lichtys and wife. They remained until the 14th, when they left for their home in Illinois. While here, Bro. Emmert preached for us on Sunday at 10:45 A. M. In the evening, at our Young People's meeting, Sisters Lichty and Emmert gave talks, after which a collection of \$9.20 was taken for the general mission fund. Our work here seems to be prospering. One was baptized since our last report. A family consisting of three members has moved into our midst.—M. Flory, 1332 N. Warren Street, Decatur, Ill., March 14.

Pine Creek church met in council March 17, with the elder, C. C. Price, presiding. We will hold our love feast May 21, at 6:30 P. M. Bro. C. C. Price was elected delegate to An-

nual Meeting. Bro. C. W. Stauffer was elected superintendent of temperance work.—Mrs. J. M. Price, Oregon, Ill., March 17.

West Branch church met in council March 16, with our elder, S. S. Plum, presiding. The visiting brethren reported the members as being in love and union. Two letters of membership were received. Bro. S. S. Plum was elected delegate to the Annual Meeting, and the writer was appointed correspondent. Our love feast will be held May 28 and 29, at 2 P. M.—Frank Long, R. D. 1, Leaf River, Ill., March 16.

INDIANA.

Baugo.—Feb. 23 a series of meetings was begun by the home ministers at the Wakarusa house. Feb. 27 Bro. David H. Anglenymer came to assist them. He preached thirteen sermons. Six applied for membership.—Gertrude Schwalm, Wakarusa, Ind., March 11.

Beech Grove church met in council March 12, with Eld. Richards presiding. Eld. E. O. Norris and Bro. J. Greenhalgh are delegates to the Annual Meeting, with Brethren Martin and P. A. Spearman alternates. Our spring love feast will be held May 28, and the one in the fall, Oct. 8. Our Sunday school was organized March 13, with Sister Linnie Landis as superintendent and the writer as secretary.—Hattie Shull, R. D. 28, Ingalls, Ind., March 19.

Bethel church met in council March 12. The meeting was opened by singing, scripture reading and prayer. Our elder not being present, Eld. Holder, of Hagerstown, Ind., officiated. He also preached on Sunday morning and evening. Three letters were granted. A report of our financial statement showed a balance of \$4.50 on hand. We decided to organize Sunday school March 20, at 10:30 A. M.—Annie Rogers, R. D. 24, Matthews, Ind., March 14.

Brook Creek church met in council March 12, with Eld. L. L. Teeter presiding. Bro. Anson Fridy was chosen as delegate to the Annual Conference. Our love feast will be May 28, at 6:30 P. M. Our fall love feast will be Nov. 12, at 10:30 A. M. Two of our aged members have been taken from us during the past two months.—Phebe E. Teeter, R. D. 2, Moreland, Ind., March 14.

Clear Creek church met in council March 5, with our elder, Bro. Dorsey Hodgden, presiding. Eld. L. B. Wike was with us and assisted in the work. Sunday-school officers were elected for the next six months, with the writer as superintendent. Bro. B. F. Emley was chosen delegate to the Annual Meeting, and Bro. J. H. Christian, alternate. Bro. J. B. Haines was appointed agent for the Orphan Home. Request of our elder, the question of how to increase the attendance at our regular services was discussed by the members. Bro. Hodgden, assisted by Brethren Christian and Emley, will pay the pastoral visit in the near future.—J. H. Neft, Huntington, Ind., March 19.

Howard church met in council March 12. Eld. Houk presiding. Elders Smeltzer and Branson being present, assisted with the work. Seven letters were received and two granted. After the business was disposed of, Elders Smeltzer and Branson took charge of the work. Bro. John Flora was advanced to the eldership.—Goldie Henry, R. D. 2, Kappa, Ind., March 18.

Landessville church met in council March 3. Four letters were received and one granted. Church officers were elected. Sister Nora Pence was appointed agent and the writer corresponding secretary. Bro. J. W. Norris is our delegate to the Annual Meeting. Our meetings closed on the evening of the 10th of our council. Bro. W. B. Bickel assisted in the preaching, and Sister Effie Tuttle assisted in the song service. Three were baptized and two reclaimed.—Adelia Endsley, Landess, Ind., March 16.

Pera Mission.—Since our last report we have had a series of meetings. Five were baptized and two reclaimed, making a total of twelve uniting with the church. Since our mission started, in June, 1909, nine have been baptized and three reclaimed. Our minister and wife are canvassing the missions, preparatory to building a church in this city.—Daisy Bickel, Peru, Ind., March 11.

Pleasant church met in council March 10, with Eld. Amos Kendall presiding. One letter was granted. The writer was elected delegate to the Annual Conference, with Bro. J. W. Peters alternate. The writer was chosen as Messenger agent for one year, and Bro. Jacob Olwin, treasurer.—F. R. King, Plevna, Ind., March 11.

Salamons church met in council March 5, at the Lancaster house. Eld. H. B. Wike presided. The absence of the presiding elder, Bro. Aaron Moss, five letters were granted. Eld. O. C. Ellis was chosen as delegate to Annual Meeting, with Eld. H. B. Wike as alternate. Bro. Lawrence Shultz was elected as superintendent for the Sunday school at the Lancaster house. We will hold our next love feast at the Loon Creek house May 21, beginning at 6 P. M.—Millsie Wike, R. D. 6, Huntington, Ind., March 15.

Santa Fe church met in council at the Copper Creek house, March 17, with our elder, Bro. D. B. Wolf, presiding. One letter was granted and two received. Bro. Amos Kendall is our delegate to the Annual Meeting, with Bro. Sherman Kendall alternate. The joint Sunday-school meeting of Santa Fe, Pipe Creek, Mexico and Roann churches will be held May 22.—John E. Miller, Loree, Ind., March 17.

Solomons Creek church met in council March 5, with our elder, Bro. James Neff, presiding. Elders W. R. Deeter and W. B. Neff were also present. Eight letters were granted to us and one received. Bro. Aolla Neff was chosen as delegate to our Annual Conference. Our love feast will be held June 18, at 6 o'clock.—Mrs. Milo H. Geyer, R. D. 5, Syracuse, Ind., March 16.

Syracuse church met in council March 12, with our elder, Bro. J. W. Kitzon, presiding. Bro. Otto Warstler is delegate to the Annual Meeting, with Bro. J. W. Kitzon's alternate. Five letters were granted.—Bettie Younce, Syracuse, Ind., March 14.

Union church met in council March 12, with our elder presiding. The spirit of Christ prevailed. Our elder, S. F. Hendrick, will represent us at Annual Meeting. Seven letters of membership were received. Our love feast will be appointed for Oct. 13. We will have no morning meal following the feast. We arranged to have a series of meetings next fall. Our Sunday school has pledged \$25 to assist in the building of the new Extension home in Chicago.—A. Laura Appelman, Plymouth, Ind., March 19.

IOWA.

Cedar.—Bro. John Robinson, of Muscatine, Iowa, was with us over Sunday, March 13, and preached two excellent and inspiring sermons, which were much appreciated.—Charles Q. Meyers, Clarence, Iowa, March 10.

Curlew church met in council March 5, with our elder, Bro. Wm. E. Pyle, presiding. Bro. Geo. Brallier, of Glendale, Ariz., also was with us. We rejoice that our dear brother is to take charge of this little congregation. We have been as sheep without a shepherd. We thank God that Bro. Pyle is willing to come a hundred miles to preach for us, when others are not willing to heed the call, "Go ye and preach the Gospel to every creature. Do not fold your arms and sit at ease in Zion, while pushing all the work upon me." We have been May God bless Bro. Pyle in his efforts! We are thankful for his good sermons. They are not only uplifting, but inspiring, as well. We are all hungering after his good gospel sermons. The following officers were elected: Bro. E. C. Whitmer, church secretary; the writer, correspondent; and Messenger agent: Bro. Geo. Brallier will represent us at the Annual Meeting.—Grace Prentice, Curlew, Iowa, March 15.

Iowa River church met in council March 12, at 10 A. M. Our elder, F. A. Wheeler, presided. Considerable business came before the meeting. One letter was received and two granted. Our elder was chosen as delegate to Annual Meeting, with Sister Nellie Nicholson, alternate. Sister Kate Hines was elected president of our Christian Workers, and Sister Jessie Estel, secretary and treasurer. Our love feast was appointed for May 28, at 4 P. M. Bro. W. E. West, of Ankeny, preached morning and evening, and at the Old Poles Home on the afternoon of March 6.—Laura L. Hoffer, Marshalltown, Iowa, March 14.

Wassatah.—Saturday, at 7:30 P. M., part of the little band of members met at the Mission for members' meeting, with the writer as moderator. On account of the bad condition of the roads the members from the country were not present. We were not prepared to attend to some unfinished work, and the time passed. All present, but one offered a short prayer, which, together with the songs, made it most impressive meeting. The propriety of having a love feast this spring was considered, but there being so few present, the matter was deferred. Bro. Royster, an invalid, feels that he cannot be here long, and our aged Bro. Metz, also, is feeble. Our son, G. William, is still indisposed, but we trust God in his recovery.—T. A. Robinson, Box 463, Muscatine, Iowa, March 19.

Panora.—Our daughter, Mrs. Kilmer, underwent a very critical surgical operation on the 14th. She came through it better than was expected and at present is improving. Though the danger is not yet past, we are hopeful of the result. Pray for us.—J. D. Haughtell, Panora, Iowa, March 16.

Panther Creek church met in council March 12, Eld. J. R. Spurgeon presiding. Five letters were granted. Our love feast will be held June 18 and 19. Bro. J. B. Spurgeon was elected delegate to the Annual Meeting. Bro. Orlie Messmer, with his wife, was duly installed in the ministry.—Ethel F. Crouse, Dallas Center, Iowa, March 18.

KANSAS.

Chapman Creek church met in council March 12, Bro. J. F. Hantz presiding. Considerable business came before the meeting, which was disposed of with a true Christian spirit. Six letters were received and one granted. Our love feast will be May 21, at 2 P. M. We expect Bro. R. A. Yoder to hold a series of meetings for us at that time. Our Sunday school, Christian Workers' meeting and church meetings are progressing nicely. We appreciate having Brother and Sister Cakerke with us.—Minerva Strohm, R. D. 1, Abilene, Kans., March 14.

Larned church met in council March 12, with Eld. M. K. Selinger presiding. We decided to add the cradle roll to our Sunday school. Since we have begun our home prayer Sunday evening, we found we were in special need of good prayers. We decided to light it with gas. Our love feast will be held April 23, and the feast at the Mission church will be May 29. Following Sunday-school officers were elected for six months: Bro. D. M. Eller, superintendent; Bro. Chas. Baker, secretary and treasurer. Bro. M. Keller is our delegate to district meeting, with Bro. J. Edwin Jones, alternate. We decided to get Bro. C. D. Hyiton, of Virginia, to hold a series of meetings for us immediately following the district meeting. Our collector reported \$25.50 collected.—Mollie C. King, R. D. 2, Larned, Kans., March 15.

North Solomon church convened in council March 12, our elder, I. S. Lerew, presiding. A committee was appointed to collect funds for the Child Rescue work. Two letters of membership were received. A collection of \$35.95 was given for mission work. Our love feast will be held May 21. Bro. John, of McPherson, was with us and preached. He is working in the interest of the Child Rescue work.—Anna Wagner, Portis, Kans., March 14.

Osage church met in council Saturday, March 12, at 1 P. M., with Eld. W. H. Leaman presiding. The attendance and interest were good. Letters were granted to Brother and Sister Blakenhoff, of Girard, Kans. The sisters' aid society and the church treasury were organized. Officers of the Christian Workers' society were elected for one year as follows: Sister Lena Nicholson, president; Bro. Elmer McElwain, vice-president; Bro. Roy Neher, secretary and treasurer. We will hold our love feast May 28, at 6:30 P. M. Bro. H. Shideler preached for us March 6.—D. W. Shideler, McCune, Kans., March 15.

Parsons church met in council March 5, Bro. N. E. Baker presiding. We met in council March 7. Two were restored. A Bible class was organized. Our love feast will be May 21.—Stella A. Wall, 2522 Belmont Avenue, Parsons, Kans., March 14.

Pleasant Grove.—Bro. O. H. Yereman, of Kansas City, Kans., preached two sermons for us last Sunday. Though we are few in number, we are keeping up our Sunday-school work, with increasing interest. My brother, D. W. Studebaker, who met with a serious accident while, with others, helping to repair the church, some time ago, met with us last Sunday for the first time since the unfortunate occurrence. He was a worker in both the Sunday school and church here. We should be glad to have an efficient minister locate with us. Information will be cheerfully given by the writer.—J. A. Studebaker, R. D. 4, Lawrence, Kans., March 10.

Victor.—Two were baptized today. About a year ago we began preaching every two weeks at a mission point. The two baptized were from that neighborhood. This encourages us to push on in the work of the church and in the mission. The writer will begin a series of meetings at that point March 18.—A. C. Daggett, Covert, Kans., March 13.

Quinter church met in communion service. Feb. 25, about 250 members were present. Eld. Ed. Steward officiated, assisted by Eld. G. R. Eller. March 5 we met in council. Eld. J. W. Jarboe presiding. The church is growing. It now numbers about 400. The old church is being torn down and a new one will be erected as soon as possible. The writer was quinter church correspondent at the last council.—J. F. Eller, Quinter, Kans., March 14.

MARYLAND.

Meadow Branch church met in council March 12, with Eld. Uriah Bixler presiding. Two letters were received and one granted. Bro. Uriah J. Bixler was chosen church treasurer upon the resignation of Bro. Amos Wampler. Brethren E. C. Bixler, Amos Wampler and J. Harry Young are delegates to district meeting. The church has appointed Brethren D. S. Petry, John T. Royer and Frank Garner as a local Temperance Committee. Four papers go to district meeting.—W. E. Rop, Westminster, Md., March 12.

MICHIGAN.

New Haven church met in council March 12, with our elder, Bro. C. L. Wilkins, presiding. Considerable business was disposed of. Officers were elected for the coming year, namely: Bro. Frank Huffman, clerk; Bro. Addison Flegner, treasurer; Bro. George Emery, secretary and the writer, corresponding secretary. Eld. C. L. Wilkins will be our delegate to the Annual Meeting. Our love feast will be held June 18, beginning at 10 A. M. Our Sunday school decided to send \$5.00 to the Grand Rapids Mission Sunday school. Feb. 23 Bro. Levi Baker came to us, and preached two sermons.—Allie L. Emrick, R. D. 2, Middleton, Mich., March 14.

Thornapple church met in council March 13, our elder, I. F. Raigh, presiding. One letter was received. Eld. S. M. Smith was chosen as delegate to Annual Meeting; Eld. Raigh, alternate. Bro. R. H. Nicodemus having promised to assist the church in conducting a series of meetings beginning

May 15, it was decided to hold the meetings at the center house. A love feast will be held at the same place May 28, with a morning service 10:30 A. M.—Grace E. Messner, Lake Okauch, Mich., March 12.

Woodland church met in council March 26. Our elder, Bro. J. M. Smith, is delegate to the Annual Meeting. Bro. J. J. England was chosen as church correspondent for one year. Our love feast will be held May 21, at 6:30 P. M. The district Sunday-school and ministerial meetings, and also a Bible institute, are to be held in our church in August. We are looking forward to these meetings with pleasure. We are glad to report that Bro. Phillip Cool and wife, a minister formerly from Pleasant Valley church, Ind., have recently moved into our district. Bro. B. F. Petry, of Eaton, Ohio, promised to be with us in a series of meetings some time this fall.—Anna Christian, Woodland, Mich., March 11.

MINNESOTA.

Lewiston church met in council March 3, at 2 P. M. Eld. Jacob Wirt presided. We contemplate holding a series of meetings in May. Eld. J. P. Souders and wife, of Preston, Minn., made us a short visit. During his stay he preached five sermons; also gave some interesting Bible talks from the Book of Matthew.—Laura L. Weimer, R. D. 1, Lewiston, Minn., March 13.

MISSOURI.

Fairview church met in council March 12, with our elder, Bro. J. B. Hylton, presiding. He gave an interesting talk on the twelfth chapter of Hebrews. We will begin a series of meetings in August. The collection amounted to \$5.20. We will meet on Monday for Sunday school and preaching.—Maggie Hyton, R. D. 1, Macomb, Mo., March 12.

Joplin church met in council March 13. Our love feast will be held April 30, at 4 P. M. Our pastor, Bro. Wyatt, is an earnest and faithful worker, and the work is encouraging. We have a membership of twenty-seven. Our Tuesday evening prayer meetings are interesting and are well attended. Our Sunday school is growing, under the leadership of Bro. F. K. Cochran.—Estella Hoover, 301 St. Louis Avenue, Joplin, Mo., March 14.

Smith Fork church met in council March 5, with our elder, Bro. J. S. Kline, of St. Joseph, Mo., presiding. Our love feast will be held May 14. It was decided to establish Sunday-school Extension work, and a committee, composed of Bro. H. C. Orr, Sister Cora Hoover and the writer, was appointed to take charge of the work. Bro. Kline remained over Sunday and preached for us. One was baptized on the following Wednesday.—E. L. Shoemaker, R. D. 2, Plattsburg, Mo., March 14.

NEBRASKA.

Alvo church met in council March 12, with Eld. J. L. Snavely presiding. The officers for Sunday school and Christian Workers' meeting were appointed. The time of our love feast set for May 14, at 7:30 P. M. Two letters were granted.—Edith Snavely Kitzel, Alvo, Neb., March 12.

Bethel church met in council March 12, with Eld. E. S. Rothrock presiding, assisted by Bro. James Gish, from Holmesville, Neb., and Bro. Noah Waggoner, from Red Cloud, Neb. Five letters were granted and three received. Our love feast will be May 21. Bro. Wilbert Horner was elected delegate to the annual meeting, with Bro. Edgar Rothrock, alternate. A committee was appointed to secure the services of a minister, to hold a series of meetings the last of September or first of October. It was decided to move the sheds and plant a grove north of the churchhouse. Two young men were baptized. Bro. Edgar Rothrock, at the close of the business, Bro. Edgar Rothrock was ordained to the eldership.—Ella Saylor, Carleton, Neb., March 14.

Correction.—In our report of the Lincoln church, in No. 11, we said that Bro. S. E. Thomson is our delegate to the district meeting. We should have said he is our delegate to the Annual Meeting.—Caroline Brown, 1125 N. 23d Street, Lincoln, Neb., March 11.

Falls City church met in council on Saturday, March 12. Eld. W. B. Blough presiding. Bro. E. T. Peck was elected Sunday-school superintendent. The reports of the different committees were accepted. Our love feast will be held in the fall.—Ella Peck, Falls City, Neb., March 15.

NORTH DAKOTA.

Fraternity congregation met in council March 12, with Eld. C. R. Paw presiding. Considerable business came before the meeting. Bro. J. P. Robertson was re-elected Sunday-school superintendent for another year. We decided to represent at district meeting by letter.—O. P. Robertson, Winston Salem, N. C., March 15.

Williston church met in council March 5, with Eld. D. F. Landis presiding. Eight letters were granted and one received. Our love feast will be held about June 4. Arrangements for the love feast made to hold a series of meetings the latter part of June, conducted by Bro. C. P. Rowland, of Lanark, Ill.—Pearl M. Spoerlein, Trenton, N. Dak., March 11.

OHIO.

Donnels Creek.—Eld. David Hollinger, of Greenville, Ohio, began a series of meetings at the country house Feb. 13, continuing until March 13. Good interest and attendance were manifested throughout the meetings. Thirteen were baptized and six received. Bro. J. E. Barnhart was elected part of the time, and conducted the song service. Our council convened March 12, with Eld. J. E. Barnhart presiding. Two letters were received and six were granted. Bro. D. M. Teach and wife, who were called to the office of deacon last September, were installed at this meeting. Brethren L. R. Peifer and J. D. Sandy were elected delegates to Annual Meeting. Brethren J. E. Barnhart and Howard Eldemiller are our delegates to district meeting. The district meeting of Southern Ohio is to be held at this place April 12. Our love feast will be held at New Carlisle May 7, at 6 P. M. Since our last report one has been received by baptism at New Carlisle, and one more has applied for membership.—Elsie Winget, R. D. 1, Box 173, Springfield, Ohio, March 14.

East Dayton.—The future of this church looks encouraging. During the past year there have been several accessions. Our Sunday-school is prospering. We are glad to have to thank all who have contributed for the benefit of the poor. At our last council Bro. J. E. Barnhart, our elder, also a member of the Southern Ohio Mission Board, Bro. Miller, President of the Mission Board, and Bro. Miller, secretary, were elected delegates to the district meeting and also to the Annual Meeting. Our young people are taking an active part in all church work.—J. W. Pidler, Dayton, Ohio, March 15.

Hickory Grove church met in council March 5, with our elder, Bro. Jacob Coppock, presiding. Eld. Moses Hollinger, of Beech Grove, and Bro. Claude Coppock, of Middle District, were with us. Considerable business was disposed of. Seventeen letters were granted. Brethren J. B. Gump and E. C. Fancourt will represent at district meeting, and Bro. J. Coppock, at Annual Meeting. Bro. J. H. Eldemiller was advanced to the second degree of the ministry. Our love feast will be held May 14, at 6 P. M., at the West Charleston house. The writer was chosen church correspondent.—James Barnhart, Tippecanoe City, Ohio, March 14.

Lima church met in council March 5, with our elder, Bro. G. A. Snider, presiding. A collection of \$10.85 was taken for the mission work in the District. Brethren G. A. Snider and G. D. Armentrout were chosen as delegates to the district meeting. Two letters were granted and three were received since our last report. We will hold a

series of meetings, beginning in November. We are few in number but are in peace and love.—Mrs. G. A. Snider, 729 Linden Street, Lima, Ohio, March 16.

Middle District church met in council March 10, with Eld. Jacob Coppock presiding. Six letters were granted and two received. Our love feast will be held on Saturday, May 21, at 2 o'clock. Bro. O. C. Sollenberger was chosen as mission treasurer. Bro. J. P. Miller and the writer are delegates to the district meeting, and Bro. J. P. Miller to the Annual Meeting.—C. V. Coppock, R. D. 3, Tippecanoe City, Ohio, March 14.

Notice.—The district meeting of Southern Ohio, two miles in the Donnels Creek congregation, country house, two miles south of Arnold's Crossing, on the Springfield, Troy & Plaqu Electric Railway, Tuesday, April 12, at 8 A. M. Elders' meeting Monday before, at 10 A. M. Cars leave Troy on the even hour, arrive at Arnold's in 50 minutes, leave Springfield 40 minutes after the hour, arrive at Arnold's in 30 minutes. All cars will be met both days from 7:50 A. M. until evening. Fare, round trip from Dayton, via Troy, to Arnold's Crossing, \$1.00; from Troy, 50 cents; from Springfield, 25 cents.—L. R. Peifer, Clerk, Springfield, Ohio, March 15.

Palestine church met in council today. Our elder, Bro. J. C. Bright, presided. Brethren A. Brumbaugh and Moses Hollinger were also present. Four letters of membership were granted. Delegates were elected as follows: Bro. Henry Royer to Annual Meeting; Bro. G. C. Stump and I. N. Royer to district meeting. Much business of a financial nature came before the meeting, and was disposed of satisfactorily. We decided to hold our love feast, June 11, beginning at 2 P. M.—Grace Baker, R. D. 3, Greenville, Ohio, March 16.

Prices Creek.—Bro. H. L. Padely, of Indiana, began a series of meetings at the Castline house Feb. 20, and labored until the evening of March 13. The interest and attendance were good. Eight were baptized. We met in council March 12, with our elder, Bro. Jos. Longenecker, presiding. Two letters were received and two granted. Eld. Jos. Longenecker was chosen delegate to the Annual Meeting, and Brethren Andrew Miller and Sylvan Bookwalter to the district meeting. Our love feast will be held Oct. 12, at 10 A. M.—Orpha Miller, El Dorado, Ohio, March 14.

South Fork.—At our regular meeting at the Marlon house, March 13, there were added to the church by baptism. Others seem near the kingdom.—Lizzie Bagwell, Bremen, Ohio, March 16.

Toledo Mission.—Bro. Garver, of Fremont, Ohio, was with us last Sunday. He delivered two sermons, one in the morning and one in the evening. We organized a Christian Workers' meeting March 8, with Bro. J. C. Furgerson, president. The attendance at our services has been good. We are sure that the Mission Board of Northwestern Ohio did the right thing in sending Brother and Sister McKimmy to take charge of the work here.—Pay Kaser, 628 Leonard Street, Toledo, Ohio, March 14.

Upper Twin. Sunday evening, March 12, we closed a three weeks' series of meetings at the Wheatville house, conducted by Bro. Immanuel Shank. Three were baptized and one awaits the rite. We feel much encouraged and strengthened.—Della Deaton Schilling, R. D. 10, Eaton, Ohio, March 16.

OKLAHOMA.

Pleasant Plains.—Bro. A. J. Smith and wife came to this place Feb. 17, and remained until Feb. 27, preaching thirteen sermons. Bro. Smith also conducted a Sunday-school meeting Sunday, Feb. 27. While there were no accessions to the church, we feel that the meeting was a financial success, accomplishing lasting good. On account of considerable sickness among the members, the attendance was not so large. We will hold our council March 19.—Viola A. Blanton, Helena, Okla., March 15.

Stillwater.—The members are glad to be located once more in their own churchhouse. The Brethren have bought the house and it is now deeded to the church. It will soon be dedicated as the Church of the Brethren in Stillwater. We have been without a house for five months. The members are all ready to do all they can to help the work along. A number of members have been looking for a place to live, and most of them like it. Some of them will locate with us, and all think we have a good place to build up a large congregation. There is a good college located at Stillwater, and a few members are moving here because of it. We feel that we have done a good work in the two years that we have been here and know that there is a great work yet to be done. We believe we can double our number during the next two years, and will work to that end. Beginning with March 20 we will have Sunday school and preaching services every Sunday. We shall be glad for others to locate among us.—J. H. Cox, 222 Duck Street, Stillwater, Okla., March 12.

PENNSYLVANIA.

Big Swatara church met in council March 14. Brethren George August and David Baker were elected as deacons. Bro. A. M. Kuhns was advanced to the second degree of the ministry. Bro. John A. Landis is delegate to the Annual Meeting, and Brethren Thomas Patrick and Abe Fackler to the district meeting. Our love feast will be at the Hanoverdale house May 16 and 17, beginning at 10 A. M. We are raising funds by taxation and find it brings satisfactory results. We have double the amount in the treasury that we usually have. The committee in charge of the election was composed of Elders J. H. Longenecker and Samuel Witmer. Bro. Levi S. Mohler of Elizabeth, Pa., was elected a series of meetings at the Hanoverdale house during February. As a result, six Sunday-school scholars accepted Christ.—J. J. Shiffer, R. D. 2, Union Deposit, Pa., March 17.

Conestoga church met in council March 9, Bro. Hershey Groff presiding. We decided to open Sunday school at the Earville house April 3, with Bro. S. R. Wenger superintendent. Bro. Diller S. Myers is superintendent of the Bareville school. We also made some change in our meetings. We desired services every three weeks at Bareville, so the appointment at Bird-in-hand was changed to Bareville and vice versa, the change to begin March 27.—Sallie Pfautz, Bareville, Pa., March 12.

Correction.—The district meeting of Southern Pennsylvania will be held in the Waynesboro church April 13 only, instead of the 13th and 14th. The elders will meet the day before.—J. H. Keller, Shrewsbury, Pa., March 14.

Gettysburg.—On March 8 my husband and myself, in company with Brother and Sister Abram Reiff, of Franklin Grove, Ill., visited the Old Folks' Home of the Southern District of Pennsylvania. The Home is beautifully located, and they have a comfortable house, since an addition has been built. They have steady work, and expect to light up electricity. It is not yet completed, and we do not know when it will be dedicated. At present there are fourteen inmates. It does one good to see how affectionate they are to each other. We would that all the members of the Southern District of Pennsylvania could visit the Home and see what we did while there. There is a chapel in the building, in which they held services the evening we were there. Bro. Lightner preached, and we never saw a more attentive audience. Brother and Sister Burkholder will leave April 1, for which we feel sorry. One old sister met with an accident last September and has not been able to walk since, but she is cheerful and happy.—Ida M. Lightner, Gettysburg, Pa., March 16.

Ligonier Valley.—The church met in council March 12, with Eld. P. J. Blough as moderator. Bro. P. J. Blough was retained as elder for one year. On Saturday evening, and

Sunday morning and evening, Bro. Blough preached for us.—Clark W. Kibel, Ligonier, Pa., March 14.

Little Swatara.—Our church met in council March 14, with Eld. E. M. Wenger presiding. Brethren Jacob W. Meyers and Samuel Sherman were elected as delegates to the district meeting. Brethren E. W. Edris and I. D. Gibble will represent us at the Annual Meeting. Our church treasurer, Bro. John C. Ziegler, who moved to Montgomery County, Pa., has resigned, and Bro. Samuel Sherman was appointed as his successor. Eleven certificates of membership were granted and two received. Our love feast will be held May 24 and 25, at 10 A. M., at the Meyers house. There will be special services on Good Friday, at the Frystown house. One young person was received by baptism.—Henry M. Frantz, Frystown, Pa., March 17.

Lost Creek church met in council March 12, with Bro. C. G. Winey presiding. Our love feast at the Goodwill house will be May 21 and 22, beginning at 2 P. M. Bro. C. G. Winey declined to take the oversight of the church and Eld. George Strawser was elected in his place. Brethren Joseph Smith and Edward Strawser are delegates to the district meeting.—J. B. Frey, R. D. 2, Box 80, Millintown, Pa., March 14.

Manor church met in council today. Our love feast will be held in the Manor Run house June 13. Examination services will be at 10:30 A. M. and the love feast at 6 P. M. Our delegates to district meeting are Brethren A. C. Ober and J. W. Fyock, and to Annual Meeting, Bro. W. N. Myers. Bro. J. W. Fyock presided, and we were glad to have our pastor, Eld. Bro. Joseph Hunsloppe, with us. Sunday-school work was encouraged.—Lizzie Swartz, Lovelock, Pa., March 12.

Spring Grove church met in council today at the Kemper house. Eld. I. W. Taylor presided. Bro. S. W. Taylor was elected as delegate to Annual Meeting, and Eld. I. W. Taylor and Bro. H. A. Buttenmyer as delegates to district meeting. Our Sunday school will open April 3 at Voganville, with Bro. I. A. Buttenmyer as superintendent. Our love feast will be held at Spring Grove May 21, with services commencing at 9:30 A. M. We decided to have a series of meetings this fall.—Mary Buttenmyer, R. D. 3, New Holland, Pa., March 12.

Yellow Creek.—At our council we elected Brethren Edward Steele and Irvin Fluke to represent this church at our coming district meeting. We will hold this church at the coming district meeting May 22. Bro. Fred Zook, of Martinsburg, Pa., will hold a series of meetings for us, beginning two weeks prior to the feast.—Harry Burkett, Everett, Pa., March 18.

TENNESSEE.

Pleasant View congregation met in council March 12. Brethren A. J. Vines and J. D. Clark were present. Some business was transacted. Bro. J. D. Sunday presided. Bro. A. M. Laughlin preached for us.—N. T. Larimer, Jonesboro, Tenn., March 14.

TEXAS.

Montalba.—Bro. J. A. Miller came here March 4 and remained until March 16, preaching for us in the Baptist church. Much interest was manifested. Bro. Miller is thinking of locating in this part of Texas.—John Barnhart, Montalba, Texas, March 11.

VIRGINIA.

Beaver Creek church met in council March 12. Considerable business was disposed of. Thirteen letters were granted. We will have communion at Dry River church this spring. We also expect to hold a series of meetings at the Franklin church sometime during the summer. Delegates were appointed from each Sunday school in the congregation, to represent at the district Sunday-school meeting. The "penalty" money amounted to \$63.53. We will use this in a home mission work. An appointed committee was authorized to get several Sunday-school teachers from the Beaver Creek and Montezuma Sunday schools, to assist in a newly-organized school on the Rawley Springs pike.—Nannie J. Miller, R. D. 2, Bridgewater, Va., March 15.

Bethel church met in council March 14, with Eld. J. M. Kagey presiding. The membership was reported. The report of the annual visit shows that love and union prevail. Sister Mary Whitlock was chosen as church secretary, and Sister Maggie R. Cunningham, treasurer. The members petitioned for a home mission board, for a church organization. Bro. Kagey preached three sermons. We feel encouraged. Our Sunday school is progressing nicely. Bro. W. A. Myers was also with us.—Maggie R. Cunningham, Box 19, Shipman, Va., March 17.

Elk Run church met in council March 12, with Eld. Jacob Zimmerman presiding. Bro. H. G. Miller, of Bridgewater, Va., was present and gave us wholesome instruction. One letter was received and two were granted. Delegate to Annual Meeting, Bro. W. H. Zigler. Delegates to district meeting, Bro. S. L. Huffman and D. H. Smith. Sunday-school superintendent, Bro. L. Huffman.—Sarah C. Zigler, R. D. 1, Churchville, Va., March 14.

(Continued on Page 208.)

***** CORRESPONDENCE *****

"Write what thou seest, and send it unto the church."

FROM BLUE CREEK, OHIO.

This church met in council March 5, with a good attendance. Our elder, Bro. John Flory, presided. We elected our church and Sunday-school officers for the year, with Bro. Marshall Leslie, clerk; the writer, correspondent; Bro. Purcell Stambaugh, superintendent; Bro. Jesse Keyser, secretary. Bro. Flory resigned as elder and Bro. J. L. Guthrie was chosen in his place. Sister Crandall was anointed on the evening before our council, Bro. Flory administering the rite. He also preached for us at the church on Sunday morning, and Bro. Guthrie in the evening at the Church of God, Latty, Ohio. Our Sunday school seems to be increasing in interest and attendance. May much good be done during the coming year! A committee was appointed to see what could be done to further the work at Briceton, as we have been holding our services there in the schoolhouse, and it is soon to be torn down. Bro. J. L. Guthrie was chosen to represent us at the Annual Meeting, with Bro. D. M. Keyser alternate, and Bro. T. Leslie at district meeting, with Bro. D. M. Keyser alternate. We also decided to hold a series of meetings the coming fall if a minister can be secured. Lenna D. Guthrie. R. D. 2, Box 20, Paulding, Ohio, March 9.

FROM LEONIDAS, MICHIGAN.

We have lived here over four years, with no Church of the Brethren closer than twenty-five miles, yet we have attended four of our communion services. We

have a mission point about twelve miles from here, where there are services once a month. At first we attended Sunday school and services at another church, but the more we went, the less we enjoyed it, for we felt that they were not in accordance with Christ's teachings. Some time ago we attended their revival. One evening the minister took for his text "The Power of Plainness." He explained that there is no power in plainness, that he always likes to dress just as well as he can afford. He told the mothers that they cannot expect to take the feathers off their daughters' hats. My heart was made to ache, to hear such teaching from the pulpit. Is it any wonder there is so much pride in some churches? In fact we almost felt ourselves out of place to be there. We were also present at the last service, when a few new converts were taken into the church. To our surprise, not a word was said to them about baptism. We were made to wonder why more of these people are not Christians, for they certainly have no sacrifice to make whatever.

It was just such teachings as these that caused us to become interested in reading our Messenger. In fact we enjoy our Sundays much more to stay at home, and get spiritual food from the columns of the Messenger. It is always full of gospel truths. To read such inspiring articles is better than to go to the services of another church where false doctrine is so freely taught.

March 6.

Sarah Rookstool.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 60 cents.

Aurand-Shafer.—At the home of the undersigned, near Greene, Iowa, March 2, 1910, Earl E. Aurand and Baulah Frances Shafer, both of Greene, Iowa. W. H. Hood.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Arnold, Catharine, wife of Isaac Arnold, died in York, Pa., Feb. 28, 1910, aged 77 years. Services at the house by Eld. Joseph A. Long. Text, Ps. 39: 4. A. S. Hershey.

Barrowdale, Bro. Isaac, died in Perry, Okla., March 8, 1910, aged 38 years, 10 months and 27 days. Jan. 27, 1857, he was married to Mary E. Minear at Des Moines, Iowa. To this union seven children were born, all of whom are living. Bro. Barrowdale united with the Brethren church in 1869 and lived a consistent life. His wife also survives. Services at the Christian church, Perry, Okla., assisted by Eld. A. J. Smith. Text, Ps. 118: 16. Interment in the Rose Hill cemetery. W. G. Cook.

Bean, Sister Sallie C., nee Deterer, wife of Bro. Wm. Bean, died in the bounds of the Indian Creek church, Pa., Feb. 23, 1910, aged 51 years. A husband and nine children survive. Services at the house by a minister of the Menonite faith. Interment at the cemetery adjoining the Indian Creek church. Brethren J. M. Price and Elmer Moyer conducted the services. Hannah R. Shisler.

Benedick, Sister Esther Maria, nee Hoespehan, born near Mercersburg, Franklin County, Pa., Jan. 1, 1842, died at the home of her daughter, Mrs. B. C. Taylor, at Herrington, Kans., March 2, 1910, aged 68 years, 2 months and 1 day. She was married to John Benedick April 27, 1861. To this union were born fifteen children, eleven of whom preceded her. Her husband, two sons and two daughters survive. Sister Benedick and her husband united with the Brethren church in December, 1871. She lived an exemplary life. She was sick four weeks, but bore her sufferings patiently. Services by the writer, assisted by Bro. B. Forney. Text, Ps. 27: 1. Interment at Herrington, Kans. J. F. Hantz.

Biggs, Sister Angeline, wife of Bro. Wilson Biggs, died of paralysis at her home near Red Supper Springs, Monroe County, W. Va., March 3, 1910, aged 79 years and 10 days. Sister Biggs was a faithful member of the Brethren church for a number of years. She leaves an aged husband in feeble health, one son and three daughters. Services at the grave by Bro. G. W. Hutchison. Interment in the cemetery near Spruce Run church. Lena B. Flesham.

Bixler, Lewis, born May 14, 1850, died at Cleveland, Ohio, March 10, 1910, aged 59 years, 9 months and 26 days. The remains were taken to Hartsville, Ohio, for burial, where the funeral was held by the Brethren at the Erick church. Text, John 10: 10. Interment in the cemetery near by. A. J. Carper.

Bowser, Bro. Frederick, died of diabetes, in the Glade Run congregation, Pa., March 2, 1910, aged 62 years, 1 month and 7 days. He was a sufferer for several years. One son and two daughters survive. Services by Eld. H. S. Replige. Text, Rev. 2: 10. Interment in the Glade Run cemetery. Ida B. Bowser.

Brown, Bro. James, born in North Carolina Dec. 27, 1832, died at the home of his daughter, near Norwich, N. Dak., Feb. 13, 1910, aged 77 years, 4 months and 21 days. He was a member of the Church of the Brethren about 20 years, and served as deacon forty years. His wife, three sons and four daughters survive. Two daughters preceded him. Services in the Williston church, by Bro. S. S. Petry. Text, Gen. 3: 19. Interment in the Painted Wood cemetery. Pearl Spoorlein.

Carpenter, David M., died of paralysis, at his home, near Bolar, Va., Dec. 26, 1909, aged 86 years. He was married to Miss Anise Boon about sixty-one years ago, who, with four sons, survives. He was formerly a member of the Methodist church. Our Brethren ministers always received a hearty welcome at his home. Services by Brethren A. A. Miller and C. B. Gibbs. Interment in the cemetery near by. Vena S. Bussard.

Cook, Lenora Mercy Louise, daughter of Bro. Burt and Sister Nellie Cook, died in Joplin, Mo., March 11, 1910, aged 4 years, 5 months and 24 days. Services by Eld. Wyatt of the Joplin Brethren church. Text, "Let not your heart be troubled." James L. Switzer.

Conrad, Sister Mary Jane, died in the bounds of the Donnell Creek church, at her home in Springfield, Ohio, Feb. 14, 1910, aged 68 years, 2 months and 21 days. She was married to John S. Conrad Dec. 31, 1862. To this union were born six children who, with her husband, still survive. She united with the Church of the Brethren about thirty-five years ago. Services by Eld. J. E. Barnhart. Elsie Winget.

Cripe, Bro. Peter, born May 12, 1824, at Dayton, Ohio, died March 7, 1910, at his home in Rose Lawn, South Bend, Ind., aged 85 years, 9 months and 25 days. At the age of six years he came with his parents from Dayton, Ohio, to St. Joseph County, Ind. He spent thirty years of his life in this county, making him the oldest continual resident. He was a member of the Brethren church for more than fifty years and served as deacon for forty years. His wife, who is ill, and seven children, survive. Three of the children are members of the church. Services in the Ulyry church. Text, 2 Cor. 5: 1. Interment in the Ulyry cemetery. H. W. Kriehbaum.

Cubbage, Bro. William S., of the Midland church, Va., died in the hospital at Charlottesville, Va., of pneumonia, March 1, 1910, aged 31 years and 3 months. He united with the church early in life and lived a faithful and devoted Christian life. He was united in marriage to Sister I. Zeib Kline, March 5, 1899. To this union were born five children, who, with his wife, survive; also a father, mother, two sisters and four brothers. He was called to the ministry Aug. 12, 1906. Bro. Cubbage was a loving husband, a kind father, and a zealous church worker. He loved the church and had a great talent as a minister. Services at his home by Elders I. N. H. Beahm, M. G. Early and S. A. Sanger. Text, 1 Cor. 15: 57. Interment in the Midland cemetery. Eva Hinegardner.

Dorren, Sister Lucinda, born in Indiana, July 5, 1831, died of old age and in a grippe at the home of her daughter, Mrs. Ed Burham, 520 East Fifth Street, Washington, Iowa, Dec. 20, 1909, aged 78 years, 5 months and 15 days. Her husband died twenty-four years ago. Four children, three sisters and one brother survive. About twenty-two years ago she became a member of the Brethren church. Louis Reed.

Eshelman, Elizabeth, nee Overman, born in Hamilton County, Ind., Nov. 12, 1842, died from heart failure, at the home of her sister, Sister S. E. Cornelius, in Parsons, Kans., Feb. 21, 1910, aged 67 years and 3 months. A son and daughter survive. Her husband died several years ago. Services at the house by the writer. The remains were taken to Mortimer, near her old home, for interment. John S. Clark.

Frantz, Sister Lovina C., born in Wabash County, Ind., Dec. 5, 1865, died at her home in Carthage, Mo., Feb. 27, 1910, aged 44 years, 2 months and 22 days. She was united in marriage to Jacob Frantz Dec. 25, 1890. To this union were born two sons and one daughter, the daughter having preceded her. She leaves two sons, three brothers, three sisters, three stepdaughters and five stepsons. Sister Frantz united with the Brethren church at the age of sixteen, and remained faithful until death. Services at the Wabash church, by Bro. J. D. Rife, of Roanoke, Ind. Lula Crumrine.

Harris, Sister Martha, died at her home in the bounds of the Valley Bethel congregation, Va., Jan. 6, 1910, aged 70 years. She was a member of the Church of the Brethren, having united with the same last September. She leaves a large family of children. Interment in the family burying ground. Vena S. Bussard.

Hartle, John Jacob, son of Andrew and Sister Rhoda Hartle, born in Huntington County, Ind., Oct. 19, 1905, died of pneumonia, in the same county, March 9, 1910, aged 1 year, 5 months and 20 days. He leaves father, mother and one sister. Services at the Lancaster house in the Salomone congregation, by Eld. O. C. Ellis. M. L. Wike.

Heird, William Anderson, son of Brother William E. and Sister Ellen E. Heird, born in Carroll County, Md., Dec. 4, 1862, died of paralysis, while visiting at the home of his wife's nephew, George Derr, near Harney, Carroll County, Md., Feb. 17, 1910, aged 47 years, 2 months and 13 days. Services by the Brethren church, near Harney, Md., by Eld. John S. Weybright. Text, Ps. 36: 3. Samuel Weybright.

Hombly, Bro. Benj., died in the bounds of the Quinter church, Kans., March 1, 1910, aged 78 years and 15 days. He was married twice, both companions having preceded him; also two daughters. Five children, one daughter and four sons, survive. He was a member of the Brethren church for more than fifty years. For the past ten he served as janitor of the Quinter church until, three months ago, he was no longer able to do the work. He was always fond of his post of duty. Services by the undersigned. Text, James 2: 6. D. A. Crist.

Horn, Sister Anna, died at the home of her son, Henry, near Millersville, Lancaster County, Pa., Feb. 28, 1910, aged 82 years, 1 month and 21 days. Services March 1, at the Manor church, by Elders Light, Hottenstein and Sonon. Interment in the adjoining cemetery, Mountville district. Milton G. Forney.

Hoffer, Sister Mary W., daughter of Elizabeth and Sister Joshua Hoffer, died in the bounds of the Elmshothorn congregation, Pa., Feb. 20, 1910, aged 31 years, 6 months and 23 days. She was a consistent member of the Brethren church for many years. For more than twenty years she was a constant sufferer. Her mother, three sisters and three brothers survive. Services at the Elmshothorn church, by Brethren S. T. Witmer, J. H. Kline and H. K. Ober. Interment in M. T. Tunnel cemetery. Katie Hoffer.

Hollen, Sister Alice, born near Frankstown, Bedford County, Pa., March 22, 1860, died at Ebensburg, Cambria County, Pa., March 4, 1910, aged 49 years, 11 months and 10 days. She was united in marriage to Joseph L. Hollen Jan. 14, 1886. To this union were born five sons and four daughters. Two daughters died in infancy. She leaves an afflicted companion, five sons and two daughters. About the year 1894 she united with the Church of the Brethren and has since lived a devoted and consecrated life. Services by Rev. Mahon. Text, Isa. 43: 1, 2; John 11: 25, 26. Interment in the Lloyds cemetery. Joseph L. Hollen.

Hollinger, Bro. Harvey, born in Rockingham County, Va., Aug. 12, 1837, died at his home in the Martin Creek congregation, Ill., March 5, 1910, aged 72 years, 6 months and 14 days. He was married to Mary Jane Mauck in Rockingham County, Va., in September, 1860. To this union were born four children, two of whom died in infancy. He moved with his family to Illinois in the fall of 1868. His wife preceded him June 18, 1906. Bro. Hollinger united with the Church of the Brethren while quite young, and has been loyal to his church and to God. His two children survive. Services by Bro. C. A. Gruber, at the Martin Creek church, March 7. Interment in the Martin Creek cemetery. J. J. Scrogum.

Jolitz, Bro. John Gottfried, born in Germany March 25, 1846, died in Talmage, Kans., March 10, 1910, aged 64 years, 11 months and 19 days. He came to America in 1872. In this union were born two sons and one daughter who, with the mother, survive. In 1891 he united with the Church of the Brethren and lived faithful until death. Services by the writer, assisted by Bro. J. H. Cakerick. Interment at Talmage, Kans. E. Hantz.

Kimmel, Bro. Jacob, born in Stark County, Ohio, died at Kearney, Nebr., March 10, 1910, aged 88 years, 9 months and 13 days. He united with the Church of the Brethren about fifty years ago. He was the father of ten children, five of whom survive. He made his home with his daughter, Catherine Forney, for the last years of his life. Services by Eld. A. J. Nickey. Text, 1 John 1:—Bro. Kimmel's wife, Vena S. Bussard.

Landes, Sister Lydia, nee Myers, born in Rockingham County, Va., June 16, 1833, died at the home of her daughter, Sister P. A. Enos, near Adrian, Mo., March 4, 1910, aged 76 years, 8 months and 18 days. She was married to Valentine Landes March 7, 1850. To this union were born five children, three of whom, with the husband, preceded her. Sister

Landes united with the Church of the Brethren in 1856 and remained faithful until death. Services by the writer. Text, Psa. 23: 4; Matt. 24: 44, which was her own choice. Interment at Leeton, Mo. G. W. Lentz.

Landis, Sister Alice, nee Elkenberry, born June 30, 1869, died at her home near Williston, Williams County, N. Dak., Jan. 19, 1910, aged 40 years, 6 months and 19 days. She united with the Church of the Brethren at the age of eighteen and lived a consistent Christian life until the time of her death. She was married to Eld. D. F. Landis Nov. 26, 1899, to which union were born four children. Her husband, three children, three brothers and two sisters survive. One child preceded her. Services at the Williston church, by Bro. S. S. Petry. Text, 2 Tim. 2: 19. Interment in the Painted Wood cemetery. Pearl Spoorlein.

Leidy, Sister Anna E., died at the home of Sister Mary S. Geiger, 3932 N. Broad Street, Philadelphia, Pa., Feb. 17, 1910, aged nearly 69 years. She was a niece of Sister Geiger, and her constant companion for fourteen years, having accompanied her to the Annual Meeting, held at Los Angeles three years ago. She united with the Philadelphia church ten years ago. She was a great Bible student, having been graduated from a four years course in the International Bible Teacher-training class last May. She suffered from heart trouble and was anointed a few months before she died. Her husband and son preceded her. Services at the First Brethren church, by Bro. T. Myers, of Juniata College, assisted by Eld. T. T. Myers and Dr. J. B. Eby. Interment at Riverside cemetery, Norristown, Pa. Sallie B. Schnell.

Mell, Sister Ruth, nee Gible, wife of Nelson Mell, died at the home of her parents, at Jacksonville, Pa., Feb. 24, 1910, aged 19 years. She is survived by her husband and one child. Sister Mell came to the church and was a very young convert, by Bro. David Allison, of Shippensburg. Interment at the Huntsdale cemetery. A. A. Evans.

Michael, Bro. Jacob, born in Lawrence County, Ill., Nov. 7, 1844, died at his home, 206 Jackson Avenue, Colorado City, Colo., March 8, 1910, aged 65 years, 4 months and 1 day. For two weeks he suffered from pneumonia. Bro. Michael, with his companion, united with the Church of the Brethren in Richland County, Ill., in 1870. He lived a consistent Christian life for over forty years. He leaves a wife, three daughters and one son. Services by Brethren L. H. Root, of this place, and of Denver. Interment in the Palmetto cemetery, Colorado City, Colo. Lola Root.

Miller, Simon, died at his home near Harlan, Mich., March 4, 1910, aged 64 years and 12 days. Mr. Miller was always an earnest Sunday-school attendant. He leaves a wife and two daughters. Services at Pomona, by Rev. Fulkerson of Thompsons, Mich. Text, Heb. 13: 8. C. B. Rowe.

Mishler, Bro. Jacob W., born in Darke County, Ohio, Sept. 3, 1843, died at his home in Dallas County, Iowa, March 8, 1910, aged 76 years, 6 months and 5 days. His death was due to the infirmities of old age. Bro. Mishler was a member of the Brethren church for more than thirty years. He was married to Rebecca Shively March 5, 1866, who survives. Seven children also survive, six having preceded him. Services by the writer. Text, 1 Thess. 4: 18. C. B. Rowe.

Olson, Sister A., died of consumption, near Brethren, Mich., March 6, 1910, aged 35 years and 4 days. She united with the church about four weeks ago. Her husband, eight children and several brothers and sisters survive. Sister Olson was a loving mother and a friend to all whom she knew. Services by three of the ministers at Brethren, Mich. Flossie E. Swihart.

Petry, Sister Annie Louise, nee Schaeffer, died in the home of her son Harvey, in the Meadow Branch congregation, Carroll County, Md., Feb. 22, 1910, aged 77 years, 5 months and 20 days. She was a faithful member of the church for fifty years. Her husband was a zealous deacon, and preceded her about eight years ago. Services in the church by Eld. Uriah Bixler, assisted by the home brethren. Interment in the Meadow Branch cemetery. W. E. Roon.

Plain, Bro. Oliver H., died at the home of his son, Wallace Street, York, Pa., Feb. 23, 1910, aged 60 years, 1 month and 24 days. Services by Eld. Joseph A. Long, assisted by Bro. Melvin Jacobs. Text, Matt. 12: 50. Interment at Beaver Dam, Md. A. S. Hershey.

Rader, Sister America, widow of Bro. Simon Rader, died in the Brethren congregation, near Troutville, Va., March 8, 1910, of a complication of diseases, aged 67 years, 10 months and 6 days. Sister Rader had been a member of the Church of the Brethren for more than thirty years. Services by Elders Jonas and George Graybill at the Troutville church. Alda Hyilton.

Rensberger, Cephas, son of the late Samuel and Martha Rensberger, born in Elkhardt County, Ind., Sept. 6, 1871, died of cerebral meningitis, in the Good Samaritan Hospital, Los Angeles, Cal., Feb. 27, 1910, aged 42 years, 5 months and 1 day. He went to Los Angeles, Cal., sixteen years ago. He was a member of the Methodist church. The remains were taken to Indiana for burial, the funeral occurring on the same day as did that of his father. Services by Bro. James Neff and the writer. Text, John 14: 1, 2. I. L. Berkey.

Rensberger, Samuel, born in Somerset County, Pa., June 15, 1831, died at the home of his daughter, Chloe Berkey, in the Solomons Creek church, Ind., March 3, 1910, aged 78 years, 8 months and 18 days. In the spring of 1847 he moved to Elkhardt County, Ind., and lived in the bounds of the Rock Run church many years. Bro. Rensberger was a member of the church about fifty years, and was always a faithful attendant, even when he became feeble and blind. He was married to Martha Hess, to which union were born ten children, six of whom are living. Services by Brethren I. L. Berkey and James Neff. Text, John 14: 1, 2. I. L. Berkey.

Rhoads, Bro. John A., born in Lancaster County, Pa., Sept. 14, 1851, died in the hospital at Rochester, Minn., March 1, 1910, aged 58 years, 5 months and 18 days. He was married to Elizabeth E. Young Nov. 18, 1868. To this union were born nine sons and three daughters, all of whom, with their mother, survive. Services by Bro. John A. Brumbaugh, at the Salem church, N. Dak. Interment in the cemetery near by. Miriam Rhoades.

Robertson, Sister Sarah, died at the home of her son, near Bolar, Va., in the bounds of the Valley Bethel congregation. Feb. 21, 1910, aged 84 years. The deceased had been afflicted with paralysis for several years. She was the mother of thirteen children, all of whom survive, except one son who died in infancy. She also leaves an aged husband. She was a member of the Brethren church, having lived in the Rock Run congregation. Services by the Brethren. Interment in the neighborhood cemetery. Vena S. Bussard.

Rozer, Sister Elizabeth, nee Gible, wife of Bro. John Rozer, died of dropsy, at her home near Schaefferstown, Pa., Jan. 28, 1910, aged 77 years, 2 months and 11 days. She is survived by her husband and three children. Elders Jacob Nissly and John Herr conducted the services at the Heidelberg house. Interment in the adjoining cemetery. F. L. Reber.

Ruth, Allan C., son of Brother Benjamin and Sister Lizzie Ruth, died of typhoid pneumonia, in the bounds of the Mingo congregation, Pa., Feb. 15, 1910, aged 5 years and 28 days. Services by Eld. Jesse Ziegler and Bro. Levi Ziegler of the Skipkack house. Text, Mark 10: 14. Interment at the same place. Harry H. Ziegler.

Ryman, Sister Charity B., nee Furrow, died at her home in the Donnell Creek congregation, Clark County, Ohio, Feb. 25, 1910, aged 74 years, 8 months, and 2 days. She was

united in marriage to Bro. Abraham Ryman, March 23, 1856. To this union were born eleven children, four of whom preceded her. She leaves a husband and seven children. Sister Ryman united with the Church of the Brethren in April, 1882. Services by Eld. David Leatherman, assisted by Elders J. E. Barnhart and David Hollinger. Text, Heb. 4: 9.

Elsie Winget.

Shaw, Sister Mary Catharine, wife of Tobias K. Shaw, died of typhoid pneumonia, at her home in West Kittanning, Pa., March 6, 1910, aged nearly 53 years. She leaves her husband, three sons and one daughter. Sister Shaw had a long distance to church, but her seat was seldom vacant. Services in the Glade Run church, Pa., by Bro. H. S. Replogle. Text, John 14: 1. Interment in the Glade Run cemetery. Ida E. Bowser.

Shop, Sister Mary, wife of Bro. Benjamin Shop and daughter of Bro. Joseph and Sister Amelia Recknor, born in Garrett County, Md., died in Pasadena, Cal., March 9, 1910, aged 61 years and 29 days. She was united in marriage to Bro. Shop Jan. 3, 1869. To this union were born ten children, four of whom, with her husband, survive, the other six having preceded her. She, with her husband, united with the Church of the Brethren the second year after their marriage in the Bear Creek congregation, Md. Services by Eld. H. E. Tamm, of Pasadena, assisted by the Brethren. Interment in the Mountain View cemetery, Pasadena.

Fanny E. Light.

Shively, Eld. David, born in Stark County, Ohio, Feb. 9, 1822, died at his home in the bounds of the Camp Creek church, Kosciusko County, Ind., Feb. 27, 1910, aged 88 years and 18 days. In 1852 he moved to Indiana, where he has since resided, and moved on the farm where he died in 1854. He was united in marriage to Lydia Houser in 1848, who died in 1905. To this union were born three sons, two of whom preceded him. Bro. Shively united with the Church of the Brethren when a young man, and was a minister for more than fifty years. He labored as a minister in the German language as long as there was need of German preaching. His one son survives. Services March 1, at Stony Point. Interment at the same place. Daniel Wyson.

Stallard, Bro. Andrew, born at Dayton, Ohio, Jan. 14, 1845, died at Lordsburg, Cal., Feb. 26, 1910, aged 75 years, 1 month, and 12 days. At the age of two years he, with his parents, moved to Clinton County, Ind. He united with the Church of the Brethren at the age of twenty. He united in marriage with Barbara Metzger in 1865. To this union three children were born—two sons and one daughter—all of whom are now living at Long Beach, Cal. In 1872 he moved to Cerro Gordo, Ill., where he resided until twelve years ago, when he moved to California, locating at Lordsburg. His first companion died at Cerro Gordo, Ill., Dec. 14, 1895. He was married to Mary Kuns, a sister of his first wife, Nov. 30, 1896. While returning from Pomona on his bicycle (where he had gone to visit a sick brother) he accidentally collided with an automobile, and died at his home about one hour after. He lived a consistent Christian life for over fifty years. Besides his aged companion he is survived by two sons, one daughter and one brother. Services in the Lordsburg church, March 1, 1910, conducted by Eld. W. F. England, assisted by Eld. E. Forney. Interment in the Lordsburg cemetery. Grace Elleman Miller.

Stauffer, Sister Nancy (Donsen), born near Spring Forge, York County, Pa., July 9, 1831, died at the home of her daughter, near Baders, Ill., March 6, 1910, aged 78 years, 7 months and 27 days. She was married to Henry Stauffer July 23, 1848. They came to Illinois in 1865. To this union were born thirteen children, seven of whom are now living. Sister Stauffer united with the Church of the Brethren in 1856, and was a faithful member until death. Services at Woodland church, by Brethren Chas. Walters and A. H. Lind. Fay A. Rohrbaugh.

Stouffer, Andrew, son of George and Elizabeth Stouffer, died at his home in State Center, Iowa, March 9, 1910, aged 80 years, 2 months and 7 days. His wife and two children preceded him several years ago. Five sons, three daughters, one brother and two sisters survive. Thomas H. Parke.

Stump, Edna Elora, daughter of Jonathan J. and Christena Stump, born March 10, 1901, died in the bounds of the Turkey Creek church, Kosciusko County, Ind., March 7, 1910, aged 9 years lacking three days. Pneumonia was the cause of her death. She was sick but a few days. She was a bright and intelligent child. Services at the Union Center church by Eld. Henry Wyson and Rev. Kaufman. Text, Luke 23: 28. Interment near the church. Levi D. Ulery.

Taylor, Vera, little daughter of Brother A. W. and Sister Ella Taylor, died at her home near Harlan, Mo., Feb. 1, 1910, aged 2 years, 8 months and 18 days. She leaves father, mother, two brothers and one sister. Spinal meningitis was the cause of her death. She was sick but a few days. Services at the Harlan church, by Bro. C. H. Deardorff, assisted by Bro. L. J. Moss. Interment in the cemetery at that place. Rosa Weiler.

Trimmer, Bro. Jacob, Sr., died of old age, at his home in York, Pa., March 2, 1910, aged 77 years, 7 months and 11 days. Services by Eld. Joseph A. Long, assisted by Bro. Melvin Jacobs and Bro. Smith of Baltimore. Text, 2 Tim. 1: 12. Interment at Mummers' cemetery, Adams County, Pa. A. S. Hershey.

Vancil, Sister Elvina E., nee Garst, born near Jonesborough, Tenn., June 18, 1848, died in Girard, Ill., Feb. 16, 1910, aged 61 years, 7 months and 23 days. She lived in Tennessee until after the Civil War, when she moved to Girard, Ill., with her parents. Sister Garst united with the Brethren church early in life and was a devoted Christian. She was united in marriage to Thomas J. Vancil April 25, 1880. To this union were born six children, two of whom preceded her in death. For twenty-eight years she was an invalid, but bore her sufferings patiently. Her husband, four children, six brothers and four sisters survive. Services by Bro. I. J. Harshbarger. Text, Mark 14: 8. E. S. Snell.

Wampler, Sister Lydia, nee Englar, died at her home at Medford, Carroll County, Md., March 4, 1910, aged 63 years, 11 months and 50 days. She was a devoted and consistent member of the church for many years. Thirty-one years ago she was united in marriage with Bro. Andrew Wampler, of near Dayton, Ohio, who survives. Two sisters and one brother also survive. Services in the Meadow Branch church by Elders E. W. Stoner, Uriah Bixler and T. J. Kolb. Text, 2 Cor. 5: 1. Interment in the church cemetery near by. W. B. Roop.

Weaver, Sister Catharine, wife of Joseph Weaver, died at her son's home, I. J. Weaver, in Salem, Montgomery County, Ohio, March 3, 1910, aged 86 years, 1 month and 16 days. She was a faithful member of the Church of the Brethren for twenty-five years. She was the mother of six children, all of whom preceded her except one son. Services at the Arlington house, Salem congregation, by Bro. John H. Brumbaugh, assisted by Bro. Stanly Wenger. John H. Brumbaugh.

Wine, Bro. John C., son of George and Catherine Wine, born near Mt. Sidney, Va., Sept. 6, 1851, died near the same place March 4, 1910, aged 58 years, 5 months and 28 days. His death was caused by pneumonia, after eight days of suffering. Bro. Wine was united in marriage to Rebecca Beach, to which union were born four sons and one daughter, all of whom, with their mother, survive. Bro. Wine was a faithful member of the Church of the Brethren for several years. On Thursday before his death he was anointed. Services at the Lebanon church, by Eld. Peter Garber, assisted by Eld. S. D. Miller. Text, 1 Peter 1: 7. Interment in the cemetery near by. Laura Clina.

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NOTES FROM OUR CORRESPONDENTS.

(Concluded from Page 205.)

Johnsville church met in council March 12, with our elder, Bro. D. C. Naff, presiding. Through an urgent call from the church, our elder has consented to serve another year. One letter was received, three were granted. Brethren J. F. Shepherd and Owen Wells are delegates to the district meeting. We will organize our Sunday school April 3, with Bro. J. T. Shepherd as superintendent.—Ella M. John, R. D. 1, Catawba, Va., March 14.

Lebanon church met in council March 12, with our elder, S. D. Miller, presiding. Considerable business came before the meeting which was pleasantly disposed of. One query was sent to district meeting. Bro. S. D. Miller was elected delegate to Annual Meeting, with Bro. J. W. Cline as alternate. Brethren D. L. Andes and J. C. Garber are delegates to district meeting, with Brethren J. W. Cline and S. L. Cline alternates. Three letters were granted. Our Sunday-school superintendents are Brethren C. C. Wine and S. I. Cline. Our love feast will be May 7, at 3 P. M.—Laura Cline, R. D. 1, Mt. Sidney, Va., March 16.

Linville Creek church met in council March 12, with Eld. John F. Driver presiding. Our elders and ministers were all present. Bro. Geo. Flory and wife, of Stuarts Draft, Va., were with us. Fourteen letters of membership were given. One query was sent to district meeting and one to Annual Meeting. Brethren Joseph Flory and C. E. Nair were elected as delegates to district meeting. Brethren J. S. Roller and D. Hays will represent us at Annual Meeting. Our love feast will be held at Fair View May 21 at 3:30 P. M. Our teacher-training class met in the morning before council.—Catherine R. E. Nair, Brodway, Va., March 15.

Pleasant Hill church met in council March 12, with Eld. A. N. Hyton presiding, he being chosen in Eld. Owen Barnhart's place. Bro. Barnhart has left this congregation. Seven letters were granted. Brethren Eld. Marshall and E. E. Hyton were elected delegates to the district meeting. Our Sunday school was organized with Bro. Eld. Marshall as superintendent. On Sunday following Eld. Austin Hyton preached to a large audience.—Ruth A. Hyton, Willis, Va., March 14.

Red oak Grove church met in council March 12, with W. H. Naff presiding. Eleven letters of membership were granted. Our Sunday school was reorganized with Bro. Asa Bowman as superintendent. The sum of \$3.75 was raised to pay our part of the delegates' expenses on the Standing Committee, and for minutes of the district meeting. Our delegates to district meeting are Brethren Jacob Rought and Willie Duff. At the close of the meeting a young sister came out for Christ. She and another young sister who had previously applied for membership were then baptized. There is one more applicant for baptism. On Sunday, at 10 A. M., we had a Bible class conducted by Eld. Naff after which Eld. J. P. Keith preached a sermon on Patience.—Ella Bowman, R. D. 6, Box 44, Floyd, Va., March 15.

Roanoke City church met in council March 11, with Eld. P. S. Miller presiding. Our elder made his pastoral report for the last six months. He reported good members. During the last six months he made 315 pastoral visits. His work is telling in increased attendance and better interest at all the services. Our delegates to district meeting are Sister Lula A. Peters and Bro. H. Allen Hoover, with Bro. Allen Hoover and Sister Lula A. Peters as alternates. Those to Annual Conference are Eld. Jos. H. Murray and Bro. L. C. Moomaw, with Bro. C. E. Trout and Sister Lula A. Peters as alternates. One paper was sent to district meeting. Bro. L. C. Moomaw was continued as secretary and treasurer of the church, Bro. C. E. Trout as messenger agent, and the writer as correspondent. Eight were received by letter. Our most aged elder, Bro. I. A. B. Hersberger, who has been confined to his room for nearly a year, seems to continue about the same. He gives us a good example by his continued cheerfulness and willingness to help others. Bro. L. B. Stowers. He is afflicted with deafness, but is always glad to see and talk with the brethren and sisters.—Homer E. Trout, Vinton, Va., March 15.

Summit—Our council met March 5. Elders H. G. Miller, Peter Garber and S. D. Miller were present. The latter presided. Business matters of importance were taken up. Delegates to district and Annual Meeting were elected. Brethren W. A. Craun and Guy Brown were chosen as superintendents of the Glade Sunday school. Our district Sunday-school meeting will be held at Elk Run church, April 1 and 2. Next Saturday we will elect delegates to district meeting and Annual Meeting from the Valley church.—P. B. Williams, Bridgewater, Va., March 14.

WISCONSIN.

Worden church met in council March 12. We reorganized our Sunday school for six months, with Bro. Sam. Stoner, superintendent. We decided to have a series of meetings later on. Three letters of membership were granted. Bro. Wm. Keltner, wife and son, of Williston, N. Dak., stopped here on their way home from Illinois. Bro. Keltner preached five excellent sermons beginning Feb. 28.—J. A. Gearhart, R. D. 2, Stanley, Wis., March 15.

WEST VIRGINIA.

Craborchard church met in council March 12, with Bro. C. M. Driver presiding. Considerable business was disposed of. Bro. Driver will represent us at the district meeting. Bro. John Halstead was appointed treasurer, to fill the vacancy made by Bro. T. Snuffer, who, with his family, moved to Virginia. Our pastor and family spent three months with friends and relatives in Virginia, and returned Feb. 15 to take up the work again. We are glad for their return. Bro. Jacob Zigler, of Braggsville, W. Va., will begin a series of meetings at this place in August.—Crystal Sutphin, Sutphin, W. Va., March 15.

Maple Spring—The German Settlement congregation met for council March 6. It was decided to give \$100.00 for a churchhouse at Lead Mine, W. Va., also \$150.00 towards a churchhouse near Crelin, Md. A collection of \$8.17 was taken for Sister Philips, near Hendricks, W. Va. Our love feast will be held June 25, and the one in the fall Oct. 23. Eld. Samuel K. Fike, of Cordova, Mo., will hold a series of meetings prior to our spring feast. The district meeting of the First District of West Virginia will be held here on Saturday before the fall love feast. Eld. E. T. Fike will hold a series of meetings at the Brookside house, and Eld. John S. Fike at the Glade View house. Both of these places are in the bounds of this congregation. These meetings are to be held sometime this spring.—Maggie E. Arnold, Elgin, W. Va., March 15.

Morgantown—Eld. A. W. Arnold, of Pleasant Dale, W. Va., came into our midst Feb. 20, and began a series of revival services at the Wiles Hill church. He preached and seventeen sermons, closing March 6. The attendance and interest were good. The work on our new churchhouse will be resumed as soon as the weather permits. The churches of Western Pennsylvania have responded liberally to our appeal for help. So far as solicited, but we still are needing a few hundred dollars to finish the house. We are hoping that the money will be forthcoming, so that we can dedicate our much-needed house this spring.—James F. Hamilton, 461 Overhill Street, Morgantown, W. Va., March 15.

Mt. Union church met in council March 10. Considerable business came before the meeting. Eld. Jasper Barnhouse acted as moderator. One letter was received. Bro. Silas Pugh was chosen delegate to the Annual Meeting, with Bro. W. J. Hamilton alternate. Bro. Hamilton is also our delegate to the district meeting, with Sister Mary Wolfe alternate. Bro. Clyde Smith is our agent for the Gospel Messenger.

The offering amounted to \$29.05.—Kathryn Pugh, R. D. 3, Morgantown, W. Va., March 18.

Packs Branch—Bro. Jacob S. Zigler, of Braggsville, W. Va., came to us March 12 and was with us on Saturday night and Sunday. He preached two able sermons. Great interest is manifested at this place.—Della Lafferty, Packs Branch, W. Va., March 14.

Smiths Chapel—Bro. Emory Crumacker came to us on March 12 and preached three sermons. He left for his home on the 14th.—Cynthia J. Kahle, Gettysburg, W. Va., March 14.

Spruce Run church met in council March 12, with Bro. Hutchison presiding. Bro. Wm. Halstead and Sister Virgie Flesham were chosen delegates to the district meeting. One letter was granted. Bro. P. S. Miller came to us the same day and remained over Sunday, giving us three able sermons. Bro. C. E. Eller has served as elder for one year and we hope to retain him for the coming year. We have received much help and encouragement from the Brethren coming to our assistance. Our Sunday school flourished during the winter, notwithstanding the rough weather.—Lena B. Flesham, Lindsay, W. Va., March 14.

NOTES UNCLASSIFIED.

Inglewood church met in council March 4. We elected Brethren J. G. Calvert and W. Q. Calvert as delegates to district meeting. This was the beginning of the second year of our series of meetings, conducted by Bro. L. D. Bossman, of Pasadena, Cal. He certainly preaches well-pointed, edifying sermons. Two have thus far decided to heed the call, and we trust there may be many others ere the meetings close.—Jennie Stoner, Inglewood, Cal., March 15.

ANNOUNCEMENTS

DISTRICT MEETINGS.

March 30, 8 am, Western Pennsylvania, in the West Johnstown congregation, at Roxbury house.

April 7, 8, Second District of Virginia, at Rock congregation, at Timberville house.

April 12, 8 am, Southern District of Ohio, in the Donnels Creek church country house.

April 13, 14, Eastern District of Pennsylvania, in the Spring Creek church, Annville house.

April 13, Southern District of Pennsylvania in the Waynesboro church.

April 15, Northwestern Ohio, in the Sugar Creek church, near Lima.

April 15, First District of Virginia, at Copper Hill church, Floyd County.

April 19, 9:30 am, Eastern District of Maryland, in the Washington City church, D. C.

April 20, Middle Pennsylvania, in the Riddleburg church, on H. and B. T. R. R.

April 20, 21, Middle Maryland, Long Meadow church, Beaver Creek congregation.

LOVE FEASTS.

California.
April 23, Oak Grove.
May 23, South Los Angeles.

Idaho.
May 21, Boise Valley.

Illinois.
May 8, 6 pm, Sterling.
May 21, 6:30 pm, Pike Creek.
May 21, 22, Astoria, at the South Fulton house.

May 22, 6:30 pm, Cherry Grove.

May 28, 2 pm, Rock River, at Franklin Grove.

May 28, 23, 2 pm, West Branch.

May 28, 23, Yellow Creek.
May 28, 6:30 pm, Polo.

Indiana.
April 30, 6 pm, White Water house.

May 14, Bethel.

May 21, 5 pm, Nettle Creek, one mile west of Hagers-town.

May 21, 6 pm, Salamonie church, Loon Creek house.

May 21, 6 pm, Goshen, West Side.

May 25, 4 pm, Pipe Creek.

May 28, 5 pm, Springfield.

May 28, 6 pm, Beech Grove.

May 28, 6:30 pm, Buck Creek.

May 28, Arcadia.
May 28, 10 am, Spring Creek.

Iowa.
May 14, 2 pm, South Kokook.
May 21, 22, 4 pm, English River, at the South house.

May 21, 22, Dallas Center.

May 22, Des Moines City.

Missouri.
May 28, 4 pm, Kingsley.

May 28, 4 pm, Iowa River.

Kansas.
April 23, Larned.
April 23, 6 pm, Kansas Center.
May 7, Monitor.

May 7, 5 pm, Eden Valley.

May 14, Verdigris.
May 21, North Solomon.
May 21, 2 pm, Chapman Creek.
May 21, 7 pm, Parsons.
May 21, Bloom.
May 21, 2 pm, Belleville.
May 21, 4 pm, Salem.
May 28, 6:30 pm, Osage.
May 28, Larned, Mission church.

Louisiana.
May 14, Roanoke.

Minnesota.
May 14, 2 pm, Meadow Branch.

May 16, Denton.
May 19, 20, Upper Codorus, at Black Rock house.

May 21, 1:30 pm, Browns-ville.

May 21, 1:30, Pipe Creek, near Linwood.

May 28, 2 pm, Middletown Valley.

Michigan.
May 21, 6:30 pm, Woodland.
May 28, Lakeview.

May 28, 10:30 am, Thornapple center, house.

Missouri.
April 16, Oak Grove.

April 20, 4 pm, Joplin.

May 14, Rockingham.

April 28, Peace Valley.

May 21, 5 pm, Smith Fork.

Nebraska.
May 14, 7:30 pm, Alvo.

May 21, Bethel.

May 23, Lincoln, Twenty-second and Q.

Ohio.
April 16, Charleston Mission.

April 16, 6 pm, Lexington church, Highland County.

May 7, 6 pm, Donnels Creek, New Carlisle house.

May 14, 6 pm, Hickory Grove, at West Charleston house.

May 15, 10 am, Maple Grove, Ashland County.

May 21, 2 pm, Middle District.

May 21, 7 pm, Logan.

May 21, 10 am, Swan Creek, east house.

May 21, 10 am, Wolf Creek.

May 21, 2 pm, Oakland.

May 28, Greenspring, at Sugar Grove house.

Oklahoma.
April 17, Elk City.

Oregon.
April 9, 3 pm, Portland (Killingsworth and Borthwick Streets).

Pennsylvania.
May 14, 4 pm, Pleasant Hill, at Pleasant Hill house.

May 18, 15, 10:30 am, Antietam (Price's).

May 16, 17, 10 am, Big Swatara, in Hanoverdale house.

May 18, 15, Elizabethtown.

May 18, 19, Fairview.

May 19, 20, Spring Creek, at Goodwill house.

May 21, 22, 2 pm, Lost Creek, at Goodwill house.

May 21, 22, 10 am, Falling Spring, at Hade church.

May 21, 4 pm, Woodbury.

May 21, Indian Creek.

May 21, 22, 1:30 pm, Mummert.

May 21, 22, 1:30 pm, Upper Canowago, at Mummert house.

May 22, 6 pm, New Enterprise.

May 22, Yellow Creek, in Bethel house.

May 22, 2 pm, Fairview Spring, in Fairview house.

May 24, 9:30 am, Spring Grove.

May 24, 25, 10 am, Little Swatara, at Meyers house.

May 24, 25, 2 pm, Buffalo Valley.

May 24, 25, 1:30 pm, Chiques.

May 28, 3:30 pm, Clear.

May 28, 6 pm, Plum Creek.

May 28, Fairview.

Tennessee.
April 30, 3 pm, French Broad.

Virginia.
April 30, Timberville, in Flat Rock congregation.

May 7, 3 pm, Lebanon.

May 14, Middle River.

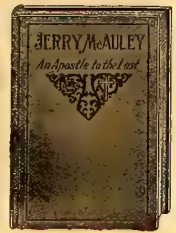
May 14, 4 pm, Midland.

Washington.
April 23, 4 pm, E. Wenatchee.

West Virginia.
May 14, Pleasant View, at Chestnut Grove house.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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AROUND THE WORLD

By means of the strenuous efforts of the liquor element of Chicago, the much-discussed saloon question will not be voted on at the spring election, as asked for by the recent petition of the temperance forces. While the requisite number of names had been secured for this purpose, it now appears that all signers should have been *legally registered voters*,—a point that had been overlooked,—hence the question cannot appear upon the ballot, however much it might be desired by all those in sympathy with the anti-saloon movement. However, the temperance workers are not discouraged. The battle is the Lord's and in the end right will prevail.

A RECENT decision by Judge E. W. McDaniel, of the Otero County Court, Colo., is attracting national attention because it involves the right of parents to reject the commonly-accepted systems of medical treatment for their children. The judge held that the parents in this case (Christian Scientists) had been guilty of "neglect" in failing to call a physician to attend three children, after three others of the family had died. As the decision, as rendered, virtually restrains Christian Scientists from applying their system of treatment on future occasions, the case is to be carried to the highest courts of the land, in an endeavor to secure a final decision regarding the legal status of Christian Science healing (so-called). The final decree will be awaited with much interest.

MRS. ELLA FLAGG YOUNG, the efficient superintendent of Chicago's schools, is determined that humane education and moral training be taught as systematically and thoroughly as arithmetic and geography. She is outlining a course to this end, which, if carried out as thoroughly as anticipated, in the schools of Chicago, is bound to bring about the most happy results for the future. Starting in the lower grades with the inculcation of kindness to animals, playmates, brothers, sisters, etc., there is to be a general advance from grade to grade, until, in the highest grade, there is a complete consideration of the duties and privileges of a citizen, relation to family, state, etc. We notice that Mrs. Young lays special emphasis, in this final

course, upon the teaching of peace principles, by directing attention to the vast expenditures for war, compared with those for agriculture, education, etc. Though the Bible is excluded from our public schools, it is well to make use of the *spirit* of its teachings, at least, in the training of future generations, and Mrs. Young's plan is a step in the right direction.

MOUNT ETNA, Sicily, whose eruptions in the past have been productive of great destruction, has recently been in a violent state of activity. Under date of March 24 a heavy flow of lava was reported, which destroyed a number of houses, and devastated much of the adjacent country. The stream of red-hot lava is reported as having been 1,500 feet wide in places. The people, terror-stricken, hastily vacated their homes in the threatened district. Earthquake shocks aroused grave apprehensions in the minds of the villagers, and everywhere churches and chapels were crowded with panic-stricken devotees. As at all times of threatened danger, the people were brought to their knees, and penitential psalms and fervent prayers were heard everywhere. Face to face with death there is but the one Refuge,—the Lord, strong and mighty.

WHILE an honest man is said to be "the noblest work of God," it would appear, from recent graft investigations, that honesty has come to be, well-nigh, a lost virtue on the part of many officials in positions of public trust. Pittsburg, Pa., by its graft indictments against forty present and former councilmen in one day, is but an example of the corruption, altogether too prevalent in most of our American cities. That men who are pledged to the faithful discharge of the solemn duties imposed upon them, should willfully and deliberately accept bribes, evinces a deplorable lack of moral rectitude. What we need, in these days of official degeneracy, is public men of the stamp of a Daniel who, we are told, had "an excellent spirit within him." And, by the way, even the church of the living God stands greatly in need of more men of the Daniel variety.

RENEWED interest has been aroused in the Copts of Egypt,—the true representatives of the primitive Egyptians, and the actual remnant of the early Christian church in Egypt. They are more numerous than is generally supposed, for they number fully a million in the "Land of the Nile." Despised as they have been, by the ascendant Moslems, they are undoubtedly far superior to them in intellectual capacity. Most gratifying results are reported from the missionary efforts so far attempted among this interesting people. The native Coptic church needs but to be aroused from its present lethargic condition, to become a strong power for good in the ancient land of the Pharaohs. With absolute religious liberty, now being enjoyed in all parts of Egypt, there would seem to be a most excellent opportunity for practical missionary work,—a field white unto the harvest."

THERE is food for reflection in the contrasting careers of two men who recently died in New York,—men, too, who were known nationally and almost world-wide, though not of the same real value to mankind. We refer to the late Louis Klopsch, proprietor of the *Christian Herald*, and to T. C. Platt, president of the United States Express Company and, for a number of years, United States Senator. Mr. Klopsch built up an illustrated, religious paper, which now has a circulation of a quarter of a million, and wields a wide influence for good. During his active career he took great interest in various philanthropic movements, notably in establishing and maintaining Mont Lawn, the summer home for New York's poor children. When-

ever there was a call for the relief of sufferers from famine, earthquake, etc., he was first and foremost in personal contribution and the gathering of funds. During his busy career he was instrumental in securing nearly \$4,000,000 for the needy in various parts of the world. Mr. Platt was for years a power in politics, not always scrupulous as to method, and most concerned about enhancing his own interests. As every life is a lesson for weal or woe, so there is a lesson in the lives just referred to,—one lived for others, the other for self.

The general manager of the Syracuse, New York, Rapid Transit Company recently received forty two-cent postage stamps, enclosed in a letter reading as follows: "Some time ago, while a resident of your city, I evaded the payment of several fares on the street car, which, with ample interest, I herewith enclose. I am serving the right Master now, and *desire to make all things right as far as possible.*" We quote the little incident as an illustration of the Bible teaching that a man, if truly converted, is honest in the smallest details of life, and, like Zaccheus of old, is ready to restore in the most ample way possible. Too often professors of Christianity are guilty of practices that are, to say the least, very questionable. They do not show that with them "the old man with his deeds" has been put away, and that they have put on "the new man which is renewed in knowledge after the image of him that created him."

OUR Chief Executive, during his recent address in New York, made an earnest plea for world peace, sentiments, which, we are sure, will be endorsed by every lover of the nonresistant principles enunciated by Christ. His address contains the following striking passages: "The expense of armament is working toward peace. A nation does not lightly enter upon war now. The expense is so great that it is likely to lead to bankruptcy even in the case of the nation that wins. If it does not win, there is the humiliation of defeat in a struggle, entered into, perhaps, without due consideration. I see no reason why matters of international difference might not be advantageously submitted to a properly-constituted court of arbitration." It is to be regretted that, notwithstanding the stand thus taken by our Chief Magistrate, the building of two large battleships, and other naval equipment, has been decided upon by Congress.

THAT 600,000 lives are sacrificed annually on the altar of this country's ignorance, and neglect of sanitary and health laws, was asserted by Senator Owen in a recent speech in the Senate, in support of a bill, creating a Department of Health, with a cabinet officer at its head. The senator claimed that with proper attention to the prevention of contagion, and to the protection of the people against the use of polluted water and impure and adulterated food, human life could be greatly extended. In this connection the advice of Nora Williams, of Cleveland, Ohio, who recently died at the ripe old age of 103 years, deserves consideration. She was the old-time nurse of a noted millionaire, and, seeing him rapidly failing, some years ago, in spite of the best medical care, she urged him to take the outdoor treatment,—now so highly recommended, but much ridiculed at that time. When, finally, he consented and was much benefited, she gently reminded him: "It's good doctors ye have, but a little common sense is what you're needing. That's better than all your dosing." Probably most of us do not care for these bodies of ours as we might and should, considering that they are,—as the apostle assures us,—the temples of the Holy Ghost.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

The Surrender.

SELECTED BY MINNIE BELLE MENTZER.

'Twas a widow's home and a winter night;
With moonlight and snow the world was white,
And out of the window a woman's eyes
Looked over the field and up at the skies
With a gaze that burned with a solemn ire
That leaped like a flame from a heart on fire.
Away and over the field of snow
They had carried her husband a month ago
To a drunkard's grave—and a drunkard's fame
Like the blight of the mildew had covered his name,
And her only son, with his father's thirst,
Like a fiend at his throat, by the demon cursed,
Was led in chains to the loathsome den
Where demons are made of the hearts of men.

She had plead with them, she had plead with him,
Till her cheek grew pale and her eyes grew dim;
She had pointed the way that his father trod
That led to that grave 'neath the frozen sod.
She had warned and counseled and prayed in vain—
His soul was held as by hook and chain;
And the demon laughed with chuckle and grin:
"Aha!" he said, "but I shall win!
Let the mother weep and beg and pine!
By the law of the land the right is mine.
There is no law like that of gold;
I have bought the right to win and hold.
I bought the right, and I bought it dear;
Shall I give it up for a woman's tear?"

Have I come to you with a story old
That is hackneyed and worn till it will not hold
To be passed around? It is not new;
It is old as the crime that made it torn.
It has run through long chapters of grief and shame,
It has published its heroes name by name,
And how much they could drink as the standard of fame.

It has taken us down to the churchyard glooms,
And painfully led us among the tombs;
Then backward again to the shame and grief—
The same thing over as leaf by leaf.
The world has read it again and again
Till its heart grew numb to the sense of pain,
Till the eyes grow drowsy that used to weep;
And the tale went on, but the world was asleep.

But there is a change, and the story true
Is growing apace into something new.
The world is awake, and its ear is set,
Its lips are apart, and its eyelids wet;
For that night, while her boy was in the den
Where demons are made of the hearts of men,
While they filled the bowl that he quickly quaffed,
While they spake his mother's name, and laughed,
She out of her window in stern despair,
Lifted to God a mother's prayer;
And God drew near her, and he laid his hand
Upon her with a strange command:
"Arise thou, therefore," said the Lord;
"Be doing, and you have my word:
Lo, I am with thee, and my power
Shall be thy heritage and dower."

"What can I do but weep?" she said.
"The work is great; send thou instead
Some mighty one, for I am weak;
From out these tears how can I speak?"
Nothing but love can conquer death;
Then came the word, "Canst thou refuse?
The weak things of the world I choose.
Sin yields to none but trusting faith.
Take but thy broken heart of love;
The faith whose eye is turned above.
Go in thy weakness, and the strength
Of God shall be revealed at length."

Across the snow-clad field she went,
Her form beneath her burden bent:
Her shrinking steps despised the way
That to the haunt of demons lay,
The path whose end she knew too well—
The path whose steps take hold on hell.

She gained the door, she entered in:
The air was like the breath of sin;
But silence fell upon the throng,
The singer's voice dropped from his song,
Her son looked up with sullen eye.
She stood a moment silently,

Then silently she knelt and prayed;
They looked upon her, and, dismayed,
They felt the prayer they did not hear,
And trembled with a nameless fear.

She only prayed and turned away,
And took the path that homeward lay,

While in her inmost soul she felt
That God spake for her while she knelt.

Next day she went and knelt the same;
Without a word she went and came,
And day by day, with tearful face
And silent lips, she sought the place,
And poured the anguish of her prayer
Before the Lord, and left it there.

The place grew dreadful; for the Lord
In faithfulness fulfilled his word.
She went in weakness, but the strength
Of God was manifest; at length
His heavy hand upon them fell
And from the wine-cup swept the spell,
And in his soul the drinker shrank
E'en while the venomous cup he drank.

They watched for her; and when she came
They crept away with guilty shame;
And all day long, and all the night,
Asleep, awake, by dark or light,
That woman, with the silvery hair,
Just as she bowed in silent prayer,
Haunted the man who kept the den
Where demons were made of the hearts of men.

At length, one day, as the door she swung,
He met her, and asked, with faltering tongue,
How long she intended to come and pray?
"As long as you sell!" He turned away
To hide from her his burning cheek,
To gather the voice with which to speak.
"Then I surrender! I can not bear
This awful spell of a woman's prayer!"

So the den was closed, and bells were rung,
And shouts leaped forth, and songs were sung;
And like rushing flames the tidings flew
Of what a woman's prayer could do.
Then out of heaven there came a word,
And it filled and thrilled the hearts that heard:
"This work has waited a hundred years
For woman's prayer and woman's tears."
Robins, Iowa.

Strong and Weak Christians—Why?

BY J. HARMAN STOVER.

WHY are some Christians so strong—never showing weakness, always hopeful even under adverse conditions, always abounding in grace?

Why are others weak, fearful, worrying, struggling hard to maintain a passing or nominal form of faith—never abounding?

Every effect has its logical cause. Reasoning from this law, has evolved, in the physical world, astonishing results. One can hardly believe that, eighty years ago, this country had, practically, no railroad. Sixty-six years ago the telegraph, an impractical plaything, was considered as the dream of a visionary. Thirty-five years ago electricity's utilization was in the travail of its birth. During the past decade rivers, that, for multiplied millenniums, have worn canyons miles deep, have been spread over deserts,—causing them to blossom as the rose.

All this has been accomplished by seeking and finding the "why" or "cause," known only by seeing certain premonitory effects.

In Christian living—vital piety and obvious impiety are in evidence, and he who runs may read effects, but where is the philosopher that can find the cause of such conditions?

Paul said, "When I am weak, then am I strong; for my strength is made perfect in weakness." Now to the strong Christian this is comfort, to the weak, a paradox. A close reading of the context would help the weak Christian, for it shows that as the *ego* weakened, Christ the Immanuel, became manifest in him. It would presuppose a condition expressed by the Master in Gethsemane, "The spirit, indeed, is willing but the flesh is weak."

Without the willing mind, such could not be—the clay must be pliable in the potter's hands. "If there be first a willing mind, it is accepted according to that a man hath."

Now, if we reason from this analogy, we conclude that any reserve in the willingness of the mind would change results. We would see different effects—and if thoughtful (without judging), discover the two characters, the strong and the weak Christian.

The church can be no stronger than its strongest

member. Now we cannot reason here as we would upon a mathematical problem, for if we do, we must say that the body (the church) is only as strong as the strongest members, less or minus the weak members, for the strong are to bear the burden of the weak. But symmetrical strength is gained by "fulfilling the law of Christ," accomplished only by obedience to the precept, "Bear ye one another's burdens" (1 Thess. 5: 13 and Gal. 6: 2). So, in walking in the steps of the Master, under the "law of the Spirit of life," which makes us "free from the law of sin and death," the more of your weak brother's burden you bear, the more able you become to bear it, for the power of Christ rests upon you. Like the electric car, as it approaches the hill, its power current increases.

Now if this policy—too sacred to be called policy—if this God-given law (bearing one another's burdens) were FULFILLED, the church would present a militant phalanx well nigh invincible. If the weaknesses are borne by the strong, there is strength and power in the body. If this charity is lacking, there are weak places in the body—lack of symmetry and power.

If, instead of bearing with the weaknesses of a brother, he is censured and severely criticised, what effect does it have upon his usefulness, and how far-reaching is the damage done in destroying the unity of the body? To ask the question in a figure, what effect would it have upon the line of march or charging line, if every strong soldier would turn and bayonet his weaker comrade?

I have often thought that there is a deplorable weakness in this respect among Christians. Criticism does not belong to the Christian system. To love one another as Christ loved us, to love our neighbor as ourselves, to love even our enemies, establishes a spiritual status that makes criticism of a brother impossible. Criticism points out a wrong without removing it. It points out a man's burden to others, leaves it there and kicks the man. Criticism is a sting or bite of a scab—always given in the dark. Criticism is not found in the Bible; its old name was "raca." Its modernized name bears all its development for badness.

Criticism can not be justified under "reprove, rebuke," for that is to be done "with all longsuffering and doctrine." The absence of the latter makes the former "criticism."

I am confident that there are very few brethren or sisters in the Brotherhood, taken in a fault or having an innate weakness, who, if taken by the hand kindly and talked to, and their weakness, shown them, but would be greatly strengthened and encouraged in their struggles for the good way. If it could be seen what pain and inward anguish some must bear, there would be less criticism of human frailty, and a greater effort to "restore such an one in the spirit of meekness" by those who are spiritual. Brethren, if we would be symmetrical, strong, "bear ye one another's burdens and so fulfill the law of Christ."

In this way the body is strong, though there may be some weak members.

Chico, Cal.

What I Would Do.

BY I. W. TAYLOR.

AFTER reading, "What I Would Do If I Were a Minister," by Sister Adaline Hohf Beery, I was led to think of "What I Would Do If I Were a Lay-Member." I would make an effort to be at the place for service at least ten or fifteen minutes before the time for services to begin, having with me my Bible and Hymn Book. I would, during this time, avoid looking back when the door opens, but would engage in private devotion and meditation, remembering especially the one who is to speak. I would not show any preference as to *who* should speak. If I had any I would keep that to myself.

I would not engage in talking during the time I am in the place of worship, unless I might speak a word of cheer or comfort to some one, or give a word of welcome to a stranger. When the preacher announces a hymn I would at once turn to the number and endeavor to throw my soul into the song. I would share my book with some one else, if possible, or give it to

a stranger, in case the room is not supplied with Hymn Books.

When the preacher calls to prayer, I would kneel if I could. If the spirit would prompt an "Amen," I would utter it, but I would avoid making a habit of doing it. When the opportunity is extended to announce a hymn, I would not be unduly hasty with a selection, but I would try to be ready with a hymn, so as to avoid any unpleasant delay.

When the text is read, I would at once turn to the place, and mark it on a slip of paper. Then I would sit erect, with my eyes fixed on the speaker, praying that the Lord might bless him in his effort to deliver his message. I would occasionally make a brief note on my paper, of some especially good point made. I would avoid reading my Bible and looking up references during the sermon. An occasional assent or nod, to the truth-presented, will be helpful to the speaker. Some one has said that our nods during a sermon should be made with the eyes open.

After services I would try to shake hands with the strangers first, giving them a hearty welcome and an invitation to return. If the preacher said something that especially impressed me, I would tell others who, I thought, would appreciate the point. It should not hurt the preacher if you told him also. If the preacher said something that I did not understand, I would ask him at the first opportunity. If I felt that he needed a criticism, I would first make sure I was right; then I would kindly approach him on the subject.

If there is any point of doctrine in the Bible, not clear to me, and I should like to get more light upon the same, for my spiritual growth, I would kindly ask him to preach upon the subject at some time when he thought proper. I would never speak in public about any weakness the preacher may have, but if he has a habit that is unbecoming, you might tell him about it, remembering that the personal appearance, conduct and gestures that please one, may not please the other.

I remember, one time, of being in company with a number of members, when, after a service, the preacher and his gestures were discussed. One said, "A preacher should never put his hands in his pocket." Another said, "He should never put them on his back." Another thought still different. When all were through, it was quite apparent that there was no place for the preacher's arms.

If I saw that I could lend a helping hand to the minister, in some way, I would offer my assistance. If I knew that a collection was to be taken for some special purpose, I would give cheerfully, as the Lord had prospered me.

Manheim, Pa.

Is God Just?

BY A. V. SAGER.

JUSTICE is not a modern invention. It is not a scientific discovery. It cannot be separated into component parts, as the chemist may separate the water that we drink, or the food we eat. It is as old as love, and as there cannot be any love without God, there can be no God without justice. Justice means a well-balanced condition,—a perfect poise. It implies equity between God and man, and equity between man and man. Man may be unjust to God or to his fellow-man, but God will, everywhere and always be just to man. This is the grand, primal condition. "Justice and judgment are thy habitation" (Psa. 89:14).

When the mother looks for the last time on the face of her dead child, as she stands in the presence of this awful mystery, she may cry out, in the anguish of her heart: "Why has God taken my dear, innocent child?" A spirit of rebellion may even sweep over her.

The question has been asked thousands and thousands of times: "Why do the young, the hopeful, the strong, the innocent have to die?" It is a question that all the knowledge and wisdom of the world have not always answered. God is always just. Let us not censure him for something for which we are often to blame.

God has thrown the wide world open for our use. Air, sunshine and water have proved great healing agencies for many diseases. Experiments have proved that thousands have died from lung trouble that could

have been saved by the simple application of air and sunshine. When we lose our children and our friends, who knows but what it is the penalty attached to some broken law? But why is it that the innocent must suffer for the guilty, the just for the unjust? "But if ye suffer for righteousness' sake, happy are ye" (1 Peter 3:14). "For Christ also hath once suffered for sins, the just for the unjust" (1 Peter 3:18).

It is one of God's immutable laws that finite mind cannot always fathom Divine mysteries. This has been proved in the history of the human race. Is not the moulding and leavening process of that last terrible tragedy still going on and on? When Christ was hanging on the cross, surrounded by the mob, the rabble, the revilers, the mockers, deserted by his disciples and best friends, he knew that he had done nothing to deserve such a terrible fate. But it was God's will. The salvation of the world depended on it, and he was willing to submit.

Today we are enjoying some of the greatest blessings and privileges of life that have come out of the most horrible suffering and self-sacrifice. Out of the womb of suffering and pain will come laboriously the highest type of Christian manhood. This is the penalty so long as, in our crude state, we fail to adapt ourselves to the eternal mandates of God. "The law of the wise is a fountain of life" (Prov. 13:14).

So long as our imperfect conception of God's nature and character remains with us, even the suffering of the child, through the follies, indiscretions and ignorance of its parents, may prove a blessing in disguise. Who can see into the omnipotent mind and purposes of the All-Wise? Are we willing to wait and be patient? The child may die, and, with all the horror and anguish that such a calamity may bring upon the parents, they themselves may become more submissive to the edicts of heaven, and thereby conform their lives more fully to his will.

We must, therefore, conclude that whatever punishment God inflicts for our disobedience, either directly or indirectly, is for our ultimate good, and for the good of the world. God is not angry, vindictive, revengeful or spiteful. It is his purpose to draw us nearer to him, to seek to have a better knowledge of him, to be patient and trustful, that in his own time he will more fully reveal himself to us.

God may lay a heavy hand on us and chastise us very severely, but it is only what we need, and therefore just. It is all for the one purpose of reforming us, to educate us. His punishments are always corrective in their nature. "If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not?" He does not destroy or annihilate. He saves!

The world is slowly awakening under the benign influences of the Gospel of Jesus Christ. Our jails and penitentiaries are conducted on a more sane and humane basis. We recognize the fact that criminals are not always so from choice, that society at large is often to blame. We recognize inherited tendencies. All this brings us in closer touch and sympathy with this conglomeration of humanity. It makes us broader and more charitable, and more just to our fellows, and therefore in harmony with that high ideal of the Master, "May thy will be done on earth as in heaven."

Fairfax, Va.

The New Testament Baptism.

BY S. Z. SHARP.

THE baptism taught in the New Testament embraces both that of water and of the Spirit. "Except a man be born of water and of the Spirit he can not enter the kingdom of heaven" (John 3:5). This treatise is confined to the baptism of water, as taught in the New Testament only, and excludes all washings mentioned in the Old Testament, and all not authorized by the New Testament.

Authority for Water Baptism.

New Testament baptism by water was introduced by John the Baptist, who received his commission to baptize from God (John 1:33). Jesus, at his own request, was baptized of John in Jordan (Mark 1:9). The Father with his voice from heaven, approved this water

baptism of his Son (Mark 1:11). The baptism of the Holy Spirit is administered only by the Son (Matt. 3:11), but water baptism is properly administered by the followers of Christ when duly commissioned (John 4:1-2).

When the Father had given all authority, both in heaven and upon earth, to the Son (Matt. 28:18), then the Son commissioned his apostles and evangelists to make disciples of all nations and to baptize them under his authority until the end of the world (Matt. 28:19). There is no other authority and no other mode, given by the Son, found in the New Testament, except that found in the above commission and the example he gave himself. Such is the authority for water baptism.

The Subjects for Water Baptism.

John baptized only such as could repent (Matt. 3:11). Christ taught his disciples to baptize such as were previously instructed (Matt. 28:9). The apostles baptized such as were penitent or "pricked in their hearts" (Acts 2:37). Such as "received the word gladly" (Acts 2:41). Those that believed the Gospel (Acts 8:12; 16:31, 67). Those that could rejoice (Acts 16:34). Those that had previously received the Holy Spirit (Acts 10:47). Such as had sinned (Acts 22:16). It is evident that in not a single instance, in the above cases, were infants included, nor can it be shown that in any other case were infants included among those baptized by the apostles.

Infant baptism is nowhere mentioned or authorized in the New Testament, but is claimed to be based on the "Abrahamic covenant" (Gen. 17:10-11). This covenant was afterwards incorporated into the law of Moses (Lev. 12:3; John 7:22). When Christ had fulfilled the law of Moses (Matt. 5:17), and had become the "mediator of a better covenant, which hath been enacted upon better promises" (Heb. 8:6), then the old covenant, with all that was built upon it, including infant baptism, became null and void. Hence infant baptism can not be included in New Testament baptism.

From the commission, and the examples given of those who were baptized by the apostles, we learn the three steps in conversion: (1) Faith, or a change of heart; (2) Repentance, or a change of life; (3) Baptism, or a change of relation to God.

Importance and Design of Baptism.

The importance of water baptism is established by its being mentioned seventy-nine times in the New Testament. God himself sent John to baptize with water (John 1:6, 33). It is made a condition of entering into the kingdom of heaven (John 3:5). When preceded by faith and repentance, it is made a condition of pardon (Acts 2:38). "Be baptized and wash away thy sins" (Acts 22:16; Heb. 10:22; 1 Peter 3:21). "He that believeth and is baptized shall be saved" (Mark 10:16).

The Mode of Baptism.

The mode of baptism may be learned from the meaning of the word used in the command to baptize. The New Testament was first written in Greek and in that language there is a particular word for each specific kind of action; for example:

Cheo means to pour, as in John 2:15.

Rantizo means to sprinkle, as in Heb. 9:19.

Baptizo means to dip or immerse, as in Mark 1:4.

Louo means to wash the whole body, as in Acts 9:37.

Nipto means to wash part of the body, as in John 9:7.

Katharizo means to cleanse in a general sense, as in Matt. 23:25.

The word *cheo*, to pour, or *rantizo*, to sprinkle, is not used in a single instance in the New Testament to designate baptism by water, hence pouring and sprinkling can not be New Testament modes of baptism. They are specific terms and never mean dip or immerse. Such baptism is not of divine authority, neither is the term *katharizo* ever used, since it is a generic word, and, if applied to the mode of baptism, it would leave us in doubt as to the manner of performing the act.

But when the word *baptizo*, to dip, is used, or some form of it, we are not left in doubt, since it has a specific meaning,—always to cover completely. It never

means to pour or sprinkle. The Lord did not give the command to baptize without telling how.

The Greek word *baptizo* is not translated into English. It is merely transferred with an English termination and has the same meaning in English that it has in Greek,—always to cover completely. Literally it can always be translated by the word "dip" or "overwhelm." John baptized (dipped) in Jordan (Matt. 3:6). Jesus came to Judea and baptized (dipped) (Matt. 3:22). Peter, on the day of Pentecost, said, "Repent and be baptized" (dipped) (Acts 2:38). They were all baptized (overwhelmed) by the cloud and in the sea" (1 Cor. 10:2).

The place and circumstance often help to make the meaning of a word clearer. John baptized in Jordan (Matt. 3:6). Jesus was baptized in Jordan (Mark 1:9). Both Philip and the eunuch went down into the water, which was not necessary except for the former to baptize (dip) the latter.

Further light is thrown on the meaning of the word "baptize" by its being compared to a burial. "So many of us as were baptized into Jesus Christ, were baptized into his death; therefore we are buried with him by baptism" (Rom. 6:3, 4). We are only buried by baptism when we are completely covered, dipped, or immersed, but not when water is sprinkled or poured upon us; therefore, sprinkling or pouring must be eliminated from New Testament baptism. Again; baptism is likened unto a "planting" (Rom. 6:3). When seeds are planted they are completely covered. When the word "planting" is used, it does not mean transplanting, which has no resemblance to baptism.

One Lord, One Faith, One Baptism.

Many understand that nothing except dipping in water will answer the requirements of the New Testament to be valid baptism, but do not understand trine immersion, or one dip into each name of the Trinity, because, in Eph. 4:4-6, we find mentioned, "one body," "one Spirit," "one hope," "one Lord," "one faith," "one baptism." Let us notice that "one body" is the church (1 Cor. 12:20). The "one Spirit" is the Holy Spirit which animates that body (1 Cor. 12:13). The "one hope" is the hope of that body (Tit. 2:13). The "one Lord," here mentioned, is the Lord Jesus Christ, the head of that body (Col. 1:18). There are "gods many and lords many," but there is, in the church, but one Lord, Christ, so related to the church. There are many faiths, but only one saving faith (Eph. 2:8). There are several kinds of baptisms, but there is only one kind authorized by Christ to be administered by his followers. There are also several modes, but only one mode authorized, which is given in Matt. 28:19,—the baptism into each name of the Trinity. This is the law in regard to the mode of baptism, enacted by Christ himself, and being of the nature of a statute, it needs to be recorded but once.

The form of baptism, given in the commission, does not represent the three persons in the Godhead in their unity, but in their Trinity. In order to represent, in baptism, the three persons of the Godhead in their unity, the commission would have to read, "baptizing them into the name, Father, Son and Holy Spirit,"—one firm name; as every grammarian knows. Then the baptism would have to be performed by a single act, to incorporate the candidate into that firm name, but the three names do not constitute one compound, or firm name, since they are separated from each other by the words, "and of the," and are given separately and singly, hence the candidate can not be baptized into each name by one dip, and single immersion does not comply with the requirements of the commission.

On the other hand, the command is clearly and specifically given to baptize into each name, "Into the name of the Father and of the Son and of the Holy Spirit,"—once into each name,—recognizing the three persons in the Godhead in their Trinity. It must be admitted that the Father, and the Son, and the Holy Spirit, are three distinct persons, as shown when the Son was in the river Jordan, being baptized, and the Father in heaven, saying, "This is my beloved Son," and the Holy Spirit, between heaven and earth, in the bodily shape of a dove, descending. One person can not be in three separate places at the same time as these were, hence the Father, and the Son, and the

Holy Spirit, are three distinct persons, though they may be of one essence and one in motive and purpose.

These three persons have each a separate and distinct name, and these names are not interchangeable. The Father is never called the Son, nor is the Son ever called the Holy Spirit. There are three persons, and three distinct names, to correspond to these three persons.

Next we should notice that we are not to baptize into the Father at all, but into the name of the Father, not into the Son or into the Holy Spirit, but into the name of the Son and into the name of the Holy Spirit. Since the names are separate and distinct, there must be a separate and distinct action for each name. To be more explicit, let us illustrate. Let Bro. A read the commission and let brother B baptize a candidate and do just as A reads:

A reads, "Baptizing him into the name of the Father."

B baptizes his candidate "into the name of the Father."

A reads, "And into the name of the Son."

B baptizes "into the name of the Son."

A reads, "And into the name of the Holy Spirit."

B baptizes "into the name of the Holy Spirit."

Can any one say that B did not strictly do as the commission requires?

Now let A read again and let B baptize another candidate:

A reads, "Baptizing him into the name of the Father."

B does nothing.

A reads, "And of the Son."

B does not do it.

A reads, "And of the Holy Spirit."

B now dips his candidate once. Having rejected the name of the Father and of the Son, he baptizes into the name of the Holy Spirit only. Can any one say that B complied with the requirements of the commission the last time? Would it make any difference whether A reads the commission or whether B reads it himself? The one baptism in three actions is like the one God in three persons. To admit the one is to admit the other. This is further aptly illustrated by the one title in three languages, which Pilate wrote and placed over the head of Jesus on the cross (John 19:19, 20) "Jesus of Nazareth, King of the Jews," was the title, and "it was written in Hebrew and Greek and Latin." To write this one title in three languages at the same time, with one action, was impossible. To baptize a person into three separate and distinct names, at the same time, with one action, is equally impossible.

All evangelical Christians, using baptism at all, accept trine immersion, as taught by the commission, and it is the only mode of baptism on which all Christians can unite.

Fruita, Colo.

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NOTE.—Since some of the best arguments by some of our ablest speakers seem to have been lost because they were in part supported by history, therefore we have attempted to prove our position on baptism by the Bible alone and will esteem it a favor to receive criticisms on the above. S. Z. S.

The Power of Protest.

BY M. M. ESHELMAN.

Is it wise, is it best to discourage the sending of queries to Annual Meeting? It has been well said that the Church of the Brethren is a protesting church. She has come down to this time with a record of watchfulness that should commend rather than condemn her. Where would she stand, in the light of the Gospel, if she had not, by queries, by petition, by honorable means, protested against innovations that never did renovate? Has not her carelessness, her watchfulness against hurtful methods and serious departures given us much to enjoy in simplicity? Should not the present leaders convey her to coming generations equally strong in the righteous application of Divine principles? We owe posterity a goodly heritage,—do we not?

In preserving the ordinances, the selection of ministers and deacons, in holding fast to excellent methods of expressing the transformed life, resulting in non-conformity to the world, and in operating the princi-

ples of heralding the Gospel, the church commends herself to all who love the primitive principles of blessed associations. Discourage asking, deplore seeking, give no strength to petition, turn away from protest and then comes a spirit of indifference which has become so destructive to some very valuable principles among other peoples professing the Christ.

Queries are designed to develop enlightenment and understandings. Petitions are valuable in developing better methods. Protests are fruitful in holding hurtful ways at bay. All such privileges and powers should be jealously preserved by all who admire Jesus' simple life. No people can long hold up against the flesh, the world and the devil by refusing to hear the people who, in their local capacities, are responsible for the expressions of divine principles. The General Body associates, at best, a week or so in twelve months, while the local bodies are ever at work in their localities, and stand twelve months each year as *manifesters* of divine principles. To discourage these great local bodies in protesting,—to quit originating,—is very serious and quite dangerous to the unity of the Spirit.

Then, again, local bodies or churches have the power to originate matter for the Annual Meeting, and to cut off this, means the centralizing of our government, which should ever be avoided, as the early churches, held aloof from this danger. Already some very excellent members are very much discouraged, as to queries, protests and petitions, because they see their rights and privileges to suggest, to protest and to arrest being narrowed from year to year. It is one of the most serious conditions confronting the church. Once the right of protest is denied, or if not denied so discouraged that the practice decays, then what? Can you see? Better far, occasionally, to have a "foolish and unlearned question" than to bring about hurtful methods by *inaction* or *centralization* of power which may result in disintegration. Let us rather strengthen the ties of perfect unity by preserving the precious principles of protest, of conference or counsel, from the local to the aggregated body.

That is the best government which is nearest to the great body of the people. That is the wisest government which the most widely distributes its practices and takes all the people into confidence. Local self-government, so as to bring every member into active participation, and these local bodies so federated as to make one harmonious whole, is the strongest possible government. Surely, protesting against evils, and asking for excellent methods ought to be cherished by all, for all are affected, whatever the methods. A method is not good just because it is, but because it brings the most valuable results in the lives of members.

Tropico, Cal.

Consider the Lilies.

BY OMA KARN.

It was a wild, unattractive, unsheltered bit of nature, and growing right in the most forbidding part, attracting the attention of the passerby by their beauty and fragrance, as well as by their presence in such contrasting surroundings, was a clump of lilies, of the amaryllis variety, better known to our grandmothers as "tiger lilies." The seeds, probably carried there by the wind, or scattered by the hand of some thoughtful benefactor to the public, had evidently sprung up just where they had fallen, and, unmindful of the rough scene around them, were fulfilling their mission by blooming with all their might,—a silent reminder of the beautiful lesson of trust, taught by our Savior when he says, "Consider the lilies."

What we are to consider, is the evidence of God's care in these flowers of the field. How carefree the lilies are! They toil not, neither do they spin. They do not stretch nor strain, nor do they make an effort of any kind to grow. They are not even conscious that they are growing. They only spring up in the place where they have been planted, and, drinking in the air and the sunshine, and the falling rain, gradually grow, and bud and blossom, into the beautiful flowers God meant them to be. Their mission is to gladden and inspire the hearts of men with their beauty and fragrance and this they do, growing wherever they are placed, content to receive their daily portion without

concerning themselves when the sun does not shine, or the wind blows the wrong way, or the rain does not come just when they think they might need it most.

What ought such contentment and such trust in God do for us? It ought to make us right and happy and useful, by delivering us from undue anxiety about ourselves. Our mission is to gladden and inspire the hearts of men by teaching them to look upward to the Savior of mankind, and to so live that we can show forth God's glory and power. This we cannot do if we are all the time concerned about ourselves. We have, doubtless, all experienced the fact that we cannot do good work when we are burdened with a load of care. One-half of the failure in the world is caused by this troubling and worrying and striving. It uses up more energy than all the physical labor we can do, causing us to fall far short of what we might be—of what God meant we should be.

God does not want it so. He wants us to trust in the fact that he is caring for us; that he knows what we need, and that whatever he sends is best. He does not mean that we are to refuse to think about anything, and be heedless and careless. He does not mean that we are not to make any provision for the future, and not use the means he has given to help ourselves along—our hands and feet and intellect.

God, however, does mean that we are not to worry. To worry is a weakness that soon leads into sin. It has no rightful place in a Christian's heart. Look anywhere in the world of nature, and you find no worry there. Birds never worry and flowers never fret. Only man worries,—giving himself over to something that shuts out much of the joy and goodness of life. God plants us where we grow. If he has placed a child of his where it seems as if every circumstance is against that one, why question? His plans are best. Only one real harm can come to us and that is when we try to improve upon his plans by substituting our own. Here is where the mischief usually enters. We worry until we lose sight of God's goodness, and so break away from his leading. It has been called a serpent which has crept into the paradise of God. Kill it! Cast it out! Treat it as you would a destroyer, an intruder, a disturber of peace! Consider the lilies and trust God! Believe that you are his child, that he knows your needs and is able and willing to satisfy them all.

Covington, Ohio.

The Christian's Conversation.

BY WM. H. EILER.

No Christian is ever found engaged in, or listening to, any conversation in which unbecoming and vulgar stories are told to excite the evil passions of man. We need not, therefore, speak of this kind of a conversation as not belonging to the meek and lowly people of the Lamb. There is other conversation engaged in at times, by church members, that makes us wonder if the Lord can look upon us with approval, and be one in our midst.

No intelligent or sane person would, in the presence of an earthly sovereign, ever think of trifling, joking or jesting, or using the light and frivolous language that is so often used when brethren and sisters meet together. In fact, such talk would hardly be tolerated in the presence of a dignified sovereign, yet those same members will, in the presence of the Holy King, the Infinite, Eternal Sovereign, engage in light conversation for hours. Such persons are either atheists, denying that there is a God, or they have less respect for him and his presence, than they have for an earthly judge. Paul says (Philipp. 1:27), "Only let our conversation be as it becometh the gospel of Christ."

We believe that Christ cannot approve of us if we are guilty of idle words and levity. No follower of the Master should think of using unbecoming language. We must, one and all, give an account of every idle word we speak (Matt. 12:36). How much better it would be if, instead of having our minds thus engaged, we were to speak on useful subjects,—topics that would give us knowledge, and be uplifting for our characters, morally and spiritually.

Often we meet church members whose minds seem

to be wholly on the things of this world and, instead of their conversation being upon heavenly and spiritual things, they talk about North Dakota, Montana, Canada, Texas, or some other place, where there are good "get-rich-quick" propositions. It makes our hearts ache to know that even some of our own ministers, who should be much concerned about spiritual things, will, on Sunday forenoon preach a sermon, and in the afternoon talk land schemes and immigration.

Paul told Timothy (1 Tim. 4:12), "Be thou an example of the believers in word, in conversation." Surely, we should devote one day out of seven exclusively to holy and heavenly things. Especially should we remember this when visiting with those who are not Christians.

There is something radically wrong with a person's religion, who, day after day, goes to various places of business and talks all kinds of money-making schemes and yet never talks to the proprietor concerning the "King's business." It is setting a poor light before the unsaved when professing Christians, who are looked to as examples, talk of everything else except the Lord's business all the time except for two hours on Sunday. Peter says (1 Peter 1:15), "But as he which hath called you is holy, so be ye holy in all manner of conversation."

Perth, N. Dak.

Our Own Sunday-School Literature.

BY NOLA M. STONE.

SOME one has said that the "Sunday school is the nursery of the church." I do not know if it is always true or not, but this I do know—it should be. This being the case, we cannot be too careful in selecting our Sunday-school literature. I think our church nursery should be cared for as wisely and as conscientiously as the fruit-grower cares for his plant life. There are all kinds of plants in his nursery, and each plant requires a culture peculiar to itself, but the husbandman, as our Savior would call him, has made a study of his work and he knows just what each plant requires to cause it to grow, and accomplish the object of its being.

Plants must have a certain amount of water at certain times; they must be dugged about and fertilized; they must be pruned (and this is a very delicate task, in which the greatest care must be exercised). Crooked limbs must be made straight. We all know that if a tree is inclined to be crooked, it must be straightened while it is young, otherwise we cannot expect a nice-looking tree. Trees must be sprayed, too, to guard against troublesome pests. ("Beware of the little foxes that spoil the vines.")

Notwithstanding all this, the husbandman is not discouraged, for well he knows that his reward is coming by and by. The very best culture possible is none too good for his nursery.

Then there is the family nursery, with its tender plants of humanity. How careful the parents are that the children have the right kind of training! Everything, from their daily diet to their morals, is considered important—something serious—and it is serious, too, for if the parents would do their work more thoroughly, there would be fewer ill-shaped trees.

But there are some cases where parents may do the very best they can, and still the fruit of their labor may be blighted by an unwise selection of Sunday-school literature.

To make our Sunday school a nursery of the church, we must provide the very best possible means to that end. It is the simple old problem of cause and effect. We are not only called a "peculiar people," but we are a peculiar people, and if we expect to make the Sunday school a nursery of the church, we must teach these peculiarities. How are we going to teach them from other publications? It cannot be done. If all other publications taught our peculiarities, we would cease to be peculiar. I believe we all love these gospel peculiarities. If we do not, there is certainly something wrong somewhere.

I confess I am rather old-fashioned in many ideas, and it is possible that I attach more importance to the office of teaching in the Sunday school than I am warranted in doing, but it is my opinion, nevertheless, that

the office of the Sunday-school teacher is as important as that of the minister. It is the duty of each to point souls to the "Lamb of God that taketh away the sins of the world."

Could we not, as consistently, fill our pulpits with ministers of other denominations as to provide our Sunday-school teachers or pupils with the literature of other denominations?

If we had no literature of our own and no intellect in the church to provide it, it would be a different proposition. Is it not inconsistent, to say the least, to say we love the church, and yet show such a lack of confidence in her ability to furnish proper supplies for our Sunday schools?

I am glad to say that our Sunday-school literature is second to none. I believe that our editor and his advisory committee are doing the best they can to give us helpful supplies.

By all means let us use our own literature, and strive to build up the cause to a higher standard of excellence than is possible with the doubtful publications of others.

418 San Juan Ave., La Junta, Colo.

Leaving the Farm.

BY LOTTIE M. BOLLINGER.

WHY do most of our young people leave the farm and the country church? This, to many of our thinking people, is becoming a serious problem. How to keep our sons and daughters from leaving the farm, how to keep them for the church,—these are momentous questions.

The answer to the one is the key to the other. We must get them interested in country life. They must feel that they are part and parcel of the farm or the church, that they are needed by us and by God, that they are equally responsible with us for the success of the work.

In church and in Sunday school, instead of the same dry routine, Sunday after Sunday, led and planned by the elderly people, without regard to the wishes of the young people, try to have variety in the program; change it often enough to keep their curiosity aroused. Let the young people choose songs, and sometimes lead the song service. Let there be enough of this kind of judicious encouragement to keep them alert and wakeful. Sometimes call on them to lead in prayer, or, if the regular teachers are absent, call on them to teach a class. Sometimes let them teach even their own class. Make them feel that it is their duty to be prepared to do this, that God calls them, and that he accepts no excuses, but will reward them for "I'll try" work, if they do their best, even if it is not up to the required standard.

Let them suggest plans by which all exercises can be made more interesting. Keep a good, full report of the attendance, punctuality, and general work, where all can see it, as an incentive to further good work.

Have question contests between the classes on quarterly review days, conducted like the old-fashioned spelling school; also Biblical spelling contests on the quarter's lessons.

Have each scholar take and keep notes on the lessons; then compare and discuss the points by which each has been benefited. Sometimes have a written review. Make and use hidden enigmas of the most important thoughts, so as to test their memory, wits, reason and thought. Let those who can, draw a sketch of the principal scenes of the lesson and have them describe the story suggested by the picture. Start the story and give it in part; then have them complete it.

Counsel with the young people by asking their opinion and advice. Accept that which is practical. Be slow and cautious in all you do, keeping the good of the cause in view. Do everything to get the sight, thought, reason and body at work. Make things lively by getting out of the ruts.

Vestaburg, Mich.

GOD-HAUNTED our lives are, until they give themselves to God, as the brain of a sleeper is haunted by daylight until he opens his eyes and gives himself a willing servant to the morning.—*Phillips Brooks.*

THE ROUND TABLE

Names vs. Nicknames.

BY J. D. HAUGHTELIN.

"A name is the title by which any person or thing is known." "A nickname is a name given in contempt, derision or sport."—Webster.

As religious denominations increased in number, distinctive names became a necessity. Primarily it was "The Church," but as Jesus and his followers inaugurated the reformations of the Christian religion, epithets of contempt (nicknames) were heaped on them. Jesus himself was contemptuously called "The Nazarene." "Can there any good thing come out of Nazareth" (John 1:46)? His all-conquering power and success turned contempt into honor. His disciples, some years after his crucifixion, were called Christians (very likely in derision). This epithet, however, also became a badge of honor. Later on Lutherans, Methodists, etc., became honorable names, because backed by honorable deeds. In modern times nicknames are not so meekly accepted, hence we find the appellations New Light, Campbellite, Dunkard, Winebrennarian, etc., generally repelled.

The time has come when all religious denominations should reverence and respect each other. While we may differ, we need not fall out, or quarrel by the way.

When the Brethren first came to America, they were called "Tunkers" or "Dunkers" from the German root signifying "immersers." Later on, when persecution arose, the intensive French ending "ard," as used in such words as bastard, dullard, drunkard, etc., was added, which has always been very objectionable to many.

Now, dearly beloved, I propose that henceforth we do not apply to each other such nicknames as Quaker, New Light, Dunkard, Campbellite, Winebrennarian, etc. We should all be *friends*. If we are led by the spirit of Christ, we are Christians. Jesus said, "Ye are all brethren." Every follower of Jesus must be a disciple. We should all belong to the church of God.

We should peaceably allow to others their chosen name, and speak of them by that name. "Greet the friends by name" (3 John 14), is the instruction of the beloved disciple. These gospel terms are for all, and no denomination has a right to monopolize any one of them to the exclusion of all others. "Do unto others as ye wish them to do unto you."

Panora, Iowa.

Remember the Poor.

BY D. H. BAKER.

THE Savior said, "For ye have the poor always with you." There are various ways to remember the poor. We can remember them in our prayers, write consolatory letters, or enclose a tiny flower. This is all very commendable.

"What doth it profit" (James 2:14-16)? I remember a brother and sister who had stated times to visit the poor. They never went empty. If they could do no better, they would make their way past a grocery store and purchase needed supplies for the poor. If the distance was too far to go and return in half a day, they would fill a basket, take corn in a bag for the horse, and then eat dinner with the needy family. They would have Scripture reading and prayer, and then empty the basket and bag. Thus they would bring heaven down to the earth for the time being, at least.

Then, too, we should remember the poor on funeral occasions. Our venerable brother, J. D. Trostle, thirty-five years ago, or more, earnestly admonished the members, in the old Mummert meetinghouse, not to neglect the funerals of the poor people. "The wealthy will have large funerals anyhow," he said.

An incident came to my notice, a few days ago, that causes me to emphasize this matter. A poor sister became somewhat enfeebled, mentally. Her son took her to his home, about twenty-five miles from her former home. There she took sick and died. The son called two ministers to officiate at the house. At the church there were three more ministers, making five who took part at this poor sister's funeral. This was

as many as took part at Abe Lincoln's funeral, and one more than took part at McKinley's funeral. Yes, brethren, I repeat, Remember the poor along all lines. Hanover, Pa.

Our Church, Past, Present and Future.

BY LEANDER SMITH.

BRO. JAMES A. SELL's article, in the issue of Feb. 12, calls my mind back to thirty years ago, when our fathers and mothers met together and worshiped God in the beauty of holiness. All things were but simple in those days. Their ambition was to worship God in spirit and in truth. We find things quite different now. Some of the brethren wear gold watches and the most fashionable clothing, and some of the sisters even wear gold finger rings. This is not the way our fathers and mothers did. Some say, "The times have changed, and we have to be progressive along these lines." Well, the Lord does not change. The good Book says, "I am the Lord. I change not" (Mal. 3:6). "Jesus Christ, the same yesterday, today and forever" (Heb. 13:8). We should not drop our time-honored and Bible customs, nor should we "remove the ancient landmark which our fathers have set" (Prov. 22:28).

A Methodist minister once said to me, "Brother, your people are changing. They stand today on the gospel plainness where our people stood fifty years ago, and in fifty years more they will be where we are today." Pride and fashion are the two great instruments Satan is using to destroy our church. Let the ministers of the Gospel be true ensamples to their flocks, by precept and example (2 Thess. 3:9; 1 Peter 5:3). Then we can admonish those who violate the gospel principles. We have seen the church in the past and also see her at the present, and we know that the future of the church depends much on our efforts in preaching and defending the Gospel of Jesus Christ.

R. D. 15, Pineville, N. C.

Special Preparation.

BY MARY GARBER.

It is certainly gratifying, to every one of us, to know the splendid things said about us by *The Winona Assembly Review*. After carefully reading the clipping, it occurred to me that there was an opportunity which we have never had before, to show to the world our real worth. To hold our Conference at a place, wholly devoted to religious assemblages, is to put ourselves either in harmony with, or in contrast to, all such. Do we wish to maintain the "gospel creed" of the Church of the Brethren? We need to begin praying now for more grace, consecration and humility, that those of us who may go may so deport ourselves that the world shall see we are not peculiar alone in dress, but in courtesy and in a consecrated Christlikeness.

Portland, Ind.

God Knows Best.

BY IDA M. HELM.

IN the making of our plans, do we consult God and try to plan our work so that it will be for his honor and glory? How often our plans fail, our brightest hopes disappoint us, and we cannot understand why reverses come. God knows what is best for us. Perhaps he thwarts our plans in order to draw us nearer to him. He may have better things for us than those which our hearts can conceive. We should not be discouraged, for he loves us.

"His love is as great as his power,
And neither knows measure nor end."

Ashland, Ohio.

A Thorn in the Church.

BY ESTELLA MOHLER ERB.

WE know that Paul had a thorn in the flesh. There are differences of opinion as to what this thorn was, but I wonder how many realize that we have some thorns in our churches! Some prick so deeply as to damage the spiritual growth of the church.

Of these existing thorns I shall name one which is

possibly one of the largest. It is posing to be a true Christian, but, in the meantime, doing things which would proclaim us to be the reverse.

We all have faults, but they should not be so great as to deter anyone from living the Christ-life. None of us should be a hindrance to the weak ones, who try to be Christians, but find so many pitfalls, and are made still weaker by seeing what others, who are supposed to be stronger, do and say.

It is human nature to look upon one another as examples for good or evil. This often leads to a condition which should not exist among us.

Let us examine ourselves carefully, lest we become a stumbling-block to our brother.

Naperville, Ill.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, April 10, 1910.

The Ornament of a Meek and Quiet Spirit.

Matt. 5: 43-48; 1 Pet. 3: 1-6.

I. Christ's example.—(a) Personal (Matt. 3: 15; 11: 29, 21: 5; 2 Cor. 10: 1; 1 Pet. 2: 23); (b) in his teaching (Matt. 5: 38-41; Luke 6: 31-33).

II. We are exhorted, (a) To "receive with meekness . . . the word of God" (James 1: 21); (b) to "put on . . . meekness" (Col. 3: 12, 13); (c) to restore the erring in the spirit of meekness (Gal. 6: 1), "showing all meekness unto all men" (Titus 3: 1, 2; James 3: 13).

III. They who keep bright this ornament are (a) "lifted up" (Psa. 147: 6); (b) beautified "with salvation" (Psa. 149: 4); (c) "delight . . . in the abundance of peace" (Psa. 37: 11); and (d) "inherit the earth" (Matt. 5: 5; Rom. 4: 13).

IV. Christian workers should,

(a) "Follow after . . . meekness" (1 Tim. 6: 11); (b) "instructing those who oppose themselves" (2 Tim. 2: 25); and (c) manifest it "unto all men" (Titus 3: 2). Meekness is a fruit of the Spirit (Gal. 5: 22, 23).

Exemplified—(a) By Moses (Num. 12: 3); (b) by David (1 Sam. 30: 6; 2 Sam. 16: 9-13); (c) by Paul (1 Cor. 4: 12; 1 Thess. 2: 7).

Note.—The finest ornament any one can put on is a "meek and quiet spirit,"—an easy temper and an obliging behavior.

PRAYER MEETING

For Week Beginning April 10, 1910.

Enoch—a Life of Consecration.

Heb. 11: 5, 6; Gen. 5: 21-24.

1. Entire Self-Surrender.—The name "Enoch" means "dedicated," "one yielded up to God," to be conformed to his mind and will. As Christians we must so live that the name conforms to our entire life and being (2 Peter 3: 11, 12).

2. Unbroken Fellowship.—"How can two walk together except they be agreed" (Amos 3: 3)? We must live in full harmony with God's plans (1 John 3: 1-3).

3. Continual Progress.—Walking with God implies a growing knowledge of him and his ways. There is more and more light as we travel onward. No standing still on the road heavenward (2 Peter 3: 18, 19).

4. Complete Separation.—There was no attraction to Enoch in the world's sinful pleasures. God says, "Be holy and without blemish" (Eph. 5: 27). God is light and those who love the light do not walk in darkness (1 John 1: 7).

5. Unfailing Perseverance.—Enoch walked with God not merely for a few fleeting days, but for 300 years. Continually,—even among the busy cares of life,—he walked in the conscious presence of God. It is our privilege also (Col. 1: 10, 11).

6. Implicit Confidence.—When we can say, "Thou art with me," what need we fear? Greater is he that is with us than all that can be against us (Psa. 23). God helps us to conquer the world, sin, and death (Rom. 8: 37-39).

7. Intense Satisfaction.—"Pleasing God" was the blessed experience of Enoch. Such a happy condition might not, indeed, have pleased all the people around him, for his aims were high, noble, righteous (Rom. 8: 7).

8. Simple Faith.—"By faith Enoch was translated" (Heb. 11: 5). He evidently believed that God had wondrous things for him, and he was not disappointed. While his experience, in all its phases, may not be ours, his faith may be a reality for each one (2 Tim. 4: 7, 8).

9. Future Blessedness.—"God took him." He went to the glory of heaven. So we may, some day, "walk with Christ in white" (Rev. 3: 4),—a figure of the transformation of the church at the coming of the Lord (Jude 14, 15).

HOME AND FAMILY

Heaven.

BY J. A. BRUMBAUGH.

Oh, I long to see the beauty
Of that city bright and fair,
And to feel the wondrous rapture
Of the ransomed over there.

There to learn those heavenly anthems,
Chanted by the saints of old,
Moses, Enoch and Elijah,
See the beauties they behold.

Singing of the wondrous beauty,
Of its walls of jasper fine,
And the gates of pearl and topaz,
Built by workmanship Divine.

I've a longing for the loved ones,
And their faces to behold,
Who have gone to be with Jesus
In that city of pure gold.

Neville, N. Dak.

"The Heavens."

BY NOAH LONGANECKER.

WEBSTER says that the word *heaven* is from a word which means "to heave." It means "elevated or arched." To be a heaven to all of this earth, this arch must be heaved up, or elevated, above all parts of this globe. The Bible mentions three heavens.

1. The aerial heavens. "The clouds of heaven. The dew of heaven. The fowls of heaven." We must all admit that the term *heaven* here means the aerial arch.

2. The starry firmament. Of the sun, moon, and stars we read, "God set them in the firmament of the heaven to give light upon the earth." The term, "host of heaven" is often used. "Stars of heaven" is frequently used. There can be no doubt as to what is meant by the term "heaven" in these passages.

3. God's dwelling place on his throne of glory. "The Lord's throne is in heaven." This is what Paul calls the "third heaven." This is where God dwells in his ineffable glory. True, there is a sense in which God dwells in the first and second heavens, as well as in the third. Hence the Psalmist truly says, "Unto thee lift I up mine eyes, O thou that dwellest in the heavens."

In the Lord's Prayer we have the word *heaven* twice: (1) "Our Father which art in heaven." (2) "Thy will be done in earth, as it is in heaven." The learned tell us that "the first is plural in all the manuscripts without exception." The second, however, is in the singular. Wilson so renders the two terms. We see more in the Lord's Prayer since we know this than we did before.

True, God is everywhere present. He controls the clouds and air. He cares for the fowls of the air. What would be our doom, were not God in the aerial heaven? Remember the history of the flood. Forget not the history of Job. But God also controls the planets in their courses, hence we need not fear the comets, nor the thunder and lightning. God rules all the heavenly system. Our Father is not only in *heaven*, but he is in the *heavens*. It is not only the Lord's Prayer that says so, but the Book, as a whole, makes this truth ever so plain. *Space* is God's house. Each world is a *mansion*. O what a beautiful mansion this little world will be when it is once renovated! Then it will be a part of the saints' inheritance. "Thus saith the Lord, The heaven is my throne, and the earth is my footstool."

Space is boundless. The three heavens are in space. Christ says, "Heaven and earth shall pass away." Peter writes, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

This, no doubt, refers to the aerial heavens. Satan is "the prince of the power of the air." When God permits, as in the case of Job, Satan will destroy by *wind*, or afflict by disease through poisonous *air*. Satan is declared to be "the god of this world." Hence this earth and the aerial heavens must be renovated by fire.

It looks reasonable that this renovation will be brought about by *electric* fire. The earth will not be *annihilated*, but *renovated*, is Peter's teaching. Hence he wisely says, "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Peter referred to Isa. 65:17 and 66:22. No doubt Christ referred to this new heaven and new earth when he said, "Blessed are the meek; for they shall inherit the earth." The "third heaven" needs no renovation, for there is no evil there. As much will be said of the aerial heavens when they are once renovated.

Hartville, Ohio.

Brotherly Love.

BY J. S. ROLLER.

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." John 13:34.

WHY did Jesus call this a *new* commandment? In his instruction to Israel, God had said, "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself" (Lev. 19:18). This was thousands of years before Christ was born into the world, but yet he said, "A new commandment I give unto you."

It is sometimes said that it is new as applying to the new covenant which he was giving to the world. But it is new in a much more significant way. Notice, "As I have loved you, that ye also love one another." It is *new* because it involves so much more than the former commandment. It is with a greater and more intense love than the world had ever known, that his disciples are to love one another. "As I HAVE LOVED YOU," is greater than, *as thyself*. Jesus has loved his disciples more than himself. "He laid down his life for us," and we are taught that "we ought to lay down our lives for the brethren."

How much of this kind of love is real and is being manifested among us? Will a brother, whose life is governed by this, the underlying principle of all Christ's teaching, become impatient with another and speak roughly of him? "Love suffereth long and is kind." Will he set up his own judgment against that of a multitude of his brethren? "Love vaunteth not itself, is not puffed up." Will he have any feeling of displeasure if another gets in advance of him in any way? "Love envieth not." In his relations with his brethren, will he always want his own way, and become irritated if he doesn't get it? "Love seeketh not her own, is not easily provoked." Will he have suspicions of evil against his brother, or assign impure motives to another's words or acts? "Love thinketh no evil."

Among churches, families, or individuals, who live in obedience to the new commandment, there will be no strife, no backbiting, no disloyalty, no discord.

To attain unto this means being "born again," *born of the Spirit*. It means having a "renewed mind." It means "a new creature." Can we hope to obtain salvation without this? "Except a man be born again, he cannot see the kingdom of God." Without love, everything else amounts to nothing. See 1 Cor. 13:1-3. This is our assurance, "We know that we have passed from death unto life, because we love the brethren."

Can we expect to be instrumental in the salvation of others without it? Jesus says, "By this shall all men know that ye are my disciples, if ye have love one to another." This must be our evidence. Herein is our power. No other factor can count so much for the conversion of the world. It is the Lord's plan. All other missionary plans are insignificant, compared to this evidence, that brethren love one another.

"Let brotherly love continue." Let it abound more and more! It will solve all our hard problems. It will remove all our difficulties. "Love never faileth."

Timberville, Va.

"Kind Words."

SELECTED BY JOSEPH D. REISIL.

A WORD of kindness is a seed which, when dropped by chance, springs up a flower. A kind word and pleasant voice are gifts easy to give. Be liberal with

them; they are worth more than money. They are food to the hungry, drink to the thirsty, and grateful as "the shelter of a rock in a weary land."

What influence for good are kind words in the home! Would you have your home a cheerful, halcyon spot, within which may ever be found happiness and peace? Let no harsh words be uttered within its walls!

Speak gently to the wearied husband, who, with an anxious brow, returns from the perplexities of his daily associations; and let him, in his turn, speak gently to the careworn wife who, amid her never-ending round, of little duties, finds rest and encouragement in a few pleasant words.

Speak gently to the wayward child. A pleasant smile and word of kindness carry with them a great influence, and will often lead the wayward one to the path of right.

Speak gently to the servant who lightens your daily toil. Kind words insure respect and affection, while the angry rebuke provokes impertinence and dislike.

There is nothing in the world like kindness. It makes sunshine wherever it goes. Little drops of rain brighten the meadow, and little acts of kindness brighten the world.

Give no pain! Breathe not a sentiment, say not a word, give not the expression of the countenance that will offend another, or send a thrill of pain to his bosom. Never lose an opportunity of saying a kind thing. We must seize with joy all our opportunities. Our duties we must perform with pleasure, our sacrifices we must make cheerfully, knowing that he who sacrifices most is noblest.

It is impossible to resist continued kindness. Always be kind to those about you, and you are sure to win their friendship and respect.

Who can measure the influence of words? A thoughtful writer thus speaks of their power: "The drops that mingle with the flood,—the sand dropped on the seashore,—the word you have spoken,—will not be lost. Each will have its influence, and he felt till time shall be no more. As no word is lost, be careful how you speak; speak right, speak kindly. The influence you may exert by a life of kindness, by kind words, holy words, dropped among young and old,—is incalculable. It will not cease when your bodies lie in the grave, but will be felt wider and still wider."

Speak gently, 'tis a little thing,
Dropped in the heart's deep well;
The good, the joy that it may bring,
Eternity shall tell.

Denbigh, N. Dak.

SISTERS' AID SOCIETIES

LIBERTY, ILL.—During the year 1909, the sisters' aid society of the Liberty church held twelve meetings, with an average attendance of nine. Our enrollment is twenty-one. Since Aug. 6 we have paid out \$87.50, most of which went towards repairing the church. Balance in the treasury, \$18.00. Our work consists of quilting and sewing rags. We meet once each month for a business meeting, and at other times for any work we may have to do. Sister Tonla Akora is our president, and Sister Lillian Walker, secretary and treasurer. —Lillian Walker, Liberty, Ill., March 14.

CRYSTAL, MICH.—A report of the aid society of the Crystal church has not been given for more than a year. There are seven active members enrolled, one of our number having passed to her reward. The balance on hand was \$29.00. Our collections amounted to \$32.45, and we made and sold comforters. Paid towards a well, repairing the elstern, dishes, knives, forks, spoons, olletho for the tables for district meeting and new cloth for clothing, etc., \$49.50. One box of clothing was sent to the Orphan Home at Mexico, Ind. Balance on hand, \$10.00. Officers for the year are, Sister Jennie Moll, president, Sister Jennie Witter, vice-president; Sister Alice Young, secretary; and Sister Nora Brillhart, treasurer. —Tillie Stone, Crystal, Mich., March 14.

MIDDLE RIVER, VA.—The sisters' aid society of the Middle River congregation has an enrollment, at present, of forty-five members. During the year 1909 twelve regular meetings were held and two called meetings, with a total attendance of 210. The average attendance was eighteen, and the largest number present, at any meeting, twenty-four; the smallest attendance, nine. The total collection for the year was \$34.72; average collection, \$2.90; largest collection at any meeting, \$4.71; smallest collection, \$1.63. Total receipts for the year, \$79.10. Total expenditures, \$66.82, leaving \$12.28 in the treasury. We contributed \$20.00 for the support of an orphan in India, \$10.00 to the District Mission Board, \$5.00 to the Orphanage at Timberville, \$5.00 to the Denver church, \$5.00 was donated to a sister. A barrel of potatoes and a crate of butter and eggs, valued at \$12.00, was sent to Washington, D. C., to be distributed among the poor. Our work has been very much the same as before—making quilts and comforters. Seven quilts and two comforters have been made and sold, besides others on hand, not yet completed. A number of prayer coverings have also been made and sold. The year has been a busy one for the society, but when we think of the extent of our field, we feel that we have not accomplished a great deal, though we are not discouraged when we think of the words of Jesus, "Naked and ye clothed me, hungry and ye fed me." —Mary E. Garber, Waynesboro, Va., March 9.

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BRO. H. H. MASTERS, of North Carolina, changes his address from Peppers to Brummett.

BRO. T. B. DIGMAN, of Port, Va., changes his address to Hancock, Md., R. D. 3, Box 65.

THE DRESS COMMITTEE is meeting here at Elgin this week, and their report is likely to appear in our next issue.

THE members,—about twenty in number,—in Louisa County, Va., near the middle of the State, are to have a new church, and are also to be organized.

THE members in Northwestern Ohio will hold a missionary meeting in the Sugar Creek church, near Lima, April 14, the day before their district meeting.

THE members composing the Shoal Creek church, Mo., are moving and rebuilding their churchhouse. They await the completion of the building with much interest.

OUR mission workers at Omaha, Nebr., are seeing some of the fruits of their labors. Quite recently several have applied for membership and will receive baptism soon.

BRO. NOAH W. BUTTERBAUGH, of Silver Lake, Ind., one of the ministers of the Eel River congregation, closed his life in the flesh March 19, and was laid to rest. He had been in the ministry only a few years.

WE are requested again to state that the elders of Southern Ohio will meet in the Donnels Creek church, country house, April 11, at 10 A. M. Bro. S. F. Sanger will address an educational meeting the evening before the district meeting.

THE mission board of Northern Illinois and Wisconsin has appointed Bro. J. G. Royer District Sunday-school Secretary, and, so far as convenient, he is to visit all the schools in the District, and do what he may think advisable to help and encourage our people in their Sunday-school efforts.

THE growing congregation of Brethren at Lanark, Ill., has decided to replace the present church, which was built in 1876, with a new and greatly-improved church edifice, adapted to the present needs of the church and Sunday-school work. Work on the building will be commenced about the first of May.

BRO. D. L. MILLER reached his home at Mount Morris the early part of last week, and the next day came over to Elgin, seventy miles' distance, and spent a few hours looking up matters of interest. He looks none the worse for his extended trip among the churches on the Pacific Slope. He is with us again this week, assisting the Dress Committee in its work.

BRO. JOHN W. MILLER, writing from Newton, Kans., says that, under the direction of the Mission Board of Southwestern Kansas, he is there to do what good he can. He finds Newton a clean city of about 10,000 souls, with no saloons, but the lodge element is in full force. Whenever our people undertake work in the cities, they will have to contend with the lodges.

BRO. J. B. RUTHRAUFF, of Waynesboro, Pa., passed into the spirit world March 25, after an illness of eight weeks. He had the oversight of the Antietam and Ridge congregations, and was known as an earnest and consecrated minister of the Gospel. We are promised further information regarding his labors and death.

THOSE composing the Elgin Sunday school, and others in attendance, were permitted to enjoy a very entertaining and instructive Easter service last Sunday morning. One interesting feature of the meeting was the baptism of a young man, the head of a family, who applied for membership, and was thus received into the church.

At present Bro. Archibald Van Dyke, of Newberg, Oregon, is stopping with his son, Dr. G. H. Van Dyke, of Chicago. Bro. Van Dyke is one of our life subscribers, is eighty years old, has been preaching the Gospel fifty years and says, "The MESSENGER is the best paper in the world," and that it has done him a great deal of good.

BRO. WM. BEERY, and his wife, Sister Adaline H. Beery, of Huntingdon, Pa., have decided to make Elgin their home, and will soon be numbered with us. Bro. Beery has accepted a position in the bookstore, which is run in connection with the House. Sister Beery, accompanied by her daughter, is spending some weeks with her feeble and aged mother in Mount Morris.

WE were mistaken in saying that the building committee had enough money promised to build a parsonage in Kansas City, Mo. Bro. Witmore's letter to us on the subject was not fully understood. More money will have to be raised, and the members in the surrounding District are urged to respond to the urgent demand for funds, while those who have already given their pledges, will let Bro. Ira Witmore, Adrian, Mo., hear from them at an early date.

THE outlook for the church at Kenedy, Texas, seems to be encouraging. The growing Sunday school makes more room necessary, and there is need of a meeting-house. We should be glad to learn of a host of churches springing up in the Lone Star State. So far our efforts in Texas have not been as encouraging as in some other States, though we have been doing work there for nearly forty years. It is believed, however, that there is a splendid outlook for the future, and that, before the close of another decade, we may report at least a score of working congregations for that part of the Brotherhood.

WE presume most of the wide-awake MESSENGER readers in Illinois are entitled to the "Arbor and Bird Day" booklet for 1910, issued by F. G. Blair, Superintendent of Public Instruction, Springfield, Ill. At least it will not be amiss to ask for it. It is a most delightful publication and is full of information and entertainment for those who love nature. There may not be much religion in the study of works of this sort, and yet, if the people of God would give a little more attention to the beauties and charms of nature, as the seasons come and go, they might find still more joy and solid comfort in their religious experiences. He who gave the Bible to the world is also the author of nature, and the study of one may help in the understanding of the other.

"PASTOR RUSSELL" of Watch Tower Tract and Millennial Dawn fame is reported to be a very rich man, and it is said that he is spending thousands of dollars each year for halls in which to lecture, and for space in daily papers, in which to set forth his views regarding hell, the millennium, the future state of the wicked, etc. Some refer to him as "The man who knocks hell out of the Bible." One thing certain, the way he pictures the future of those who reject Christ does not leave much to be feared by the man who makes no profession. As we view it, he is doing about as much harm with his misleading teaching regarding the destiny of the wicked as Calvin did with his predestination and eternal election theories. But this is what men can do who have plenty of money. By paying for space in the dailies they can have printed and sent abroad most any doctrine they please.

BRO. J. J. BROWER, of Iowa, writes us from Santa Ana, Cal., saying that he is very much pleased with what he has seen on the Pacific Slope and may possibly locate in Southern California. He has visited a number of the churches and has also been doing some preaching.

DURING the present month a number of district meetings will be held, and we hope to have for publication a good report from each meeting. Without any delay whatever we should have the names of the elders chosen to serve on the Standing Committee, and also the papers intended for the Annual Meeting. All these papers must be published in the MESSENGER, and they should reach our readers at the very earliest possible date. Clerks will please not delay until the minutes of their meeting are printed, but send us copies of their Conference papers, should there be any.

It is not usual to have complaints lodged against a minister because he does too much traveling and preaching, but we have heard of such an instance. The case may be a little puzzling, but it does not worry the angels half as much as do the preachers whose names are entered as ministers of the Gospel, and yet cannot be induced to go anywhere to proclaim the glad tidings of salvation. Some may wonder what would better be done with the active preacher who cannot be kept at home, where he is really not needed, but very few are losing sleep over the men who should go forth and will not. But suppose all of our ministers should feel as Paul felt: "Woe be unto me if I preach not the Gospel," and then would arrange to deliver at least one good gospel address each Sunday? What a stir they would make! We would all become so thoroughly aroused that we would forget all about the preacher who cannot be kept at home. Instead of holding men back we recommend that more be given their marching orders and started out.

ONE of our earnest readers thinks it strange that we can raise over \$50,000 a year for mission work, that we can support scores of missionaries, both at home and abroad, and yet cannot support even one good hospital, where members may go for treatment, and feel themselves at home among their own people. True, this may seem strange, but we cannot do everything at once. It took possibly a full half million dollars to establish our schools. More than twice that amount has been used in mission work and probably a quarter of a million has been invested in homes for the poor and aged, to say nothing of more than half a million held in trust by the General Mission Board. All of this has been brought about in a little more than two decades. While the need of a good hospital has been keenly felt, still our people have not yet become deeply interested in the subject. It has not been seriously considered in Conference, nor has much been said regarding the project in the MESSENGER. We need several institutions just now, and possibly the hospital and medical training school for missionaries will be the next to receive attention.

JUST now the editors of some of the papers are almost crawling over each other in order to express their admiration for John D. Rockefeller, on account of his generous and unparalleled gift of millions of dollars, to constitute what is to be known as the "Rockefeller Foundation." There is nothing strange about the man giving away his millions. Since he cannot use his money, and is getting too old to handle it, giving it away is about the only thing he can do. The only question is as to where he will have it placed. But it is remarkable how people of this day and generation will parade their admiration for the rich, who, when they have no more use for their money, give away a few million dollars. Financially it is easier for them to give a million than it is for many of the MESSENGER readers to give one dollar. Have we ever observed that Jesus never complimented the rich Jews who gave large sums of money for some good work, but that he did compliment a poor widow for the two mites she gave? These days we do not read much about the "widow's mites," but almost every paper has something to say about the millions of the rich.

BRO. LEANDER SMITH, of Gastonia, N. C., met with quite a misfortune while on his way home from Jacksonville, Fla. While stopping at a private home in Friendship, S. C., the house was destroyed by fire, and his trunk, containing his books and clothing, was also burned. He has accepted a call from the church at Nevada, Mo., and after April 10 should be addressed at that place.

Interpreting the Scriptures.

SEARCHING the Scriptures for the purpose of understanding the will of the Lord more fully, is one thing, while searching the Sacred Volume for the avowed purpose of finding excuses for setting aside some of the well-established doctrines of the church, is quite another. There are those who think they know a good deal more about the Bible than the church does. They claim to have read the Book with an unbiased mind, whereas the church, for generations has been biased,—as they think,—and is therefore not to be trusted. They do not pause to think that they may be a good deal more biased than it is possible for the church to be. They do not stop to think that there may be, in the church, hundreds of men who can read and think just as well as they can read and think.

Furthermore, some of these very would-be reformers, read the Bible through somebody's else spectacles, and do not seem to know it. They look at other denominations, see this, that, and the other practice and custom, and then call other members narrow-minded because they will not consent to have the Brethren church do just as other churches do. This they do while trying to make it appear that they have been reading the Bible with unbiased minds, or without preconceived notions.

The fact of the matter is that any man of sense and observation has notions of his own, whether they may be denominated preconceived notions or not. The man who pleads for this, that and the other change, on the ground that without preconceived notions he has read the Book, and for this reason knows that his ideas are correct, may be the very one who is not competent to teach the Word of God as the Master said it should be taught. We admire the man who searches the Scriptures for the purpose of securing more light, but we have little confidence in the class who are all the while finding the church in the wrong.

During the past two hundred years the church has made many mistakes, and she is almost sure to make some more in the future, but this is no proof that the church is not capable of seeing her own mistakes when they are once clearly pointed out. It is the privilege of any member to point out the error into which the church may have fallen, and at the same time recommend the better course. But if he fails to get the church to see the situation as he understands it, he should not, for that reason, regard the church as incapable of understanding the Scriptures, or as being unwilling to comply with the requirements of the Word. If the church sees proper to reject his recommendation, let him bear in mind that she has a right to interpret the Scriptures for herself and adopt the practice that appeals to her as being in keeping with the Written Word.

Grand Valley, Colorado. A New State District.

ON our homeward way we stopped in Grand Valley, Colo., visiting the churches in that part of the Centennial State,—the Fruita church, with one hundred and sixty members, Bro. S. Z. Sharp, bishop; the Grand Valley church, with a hundred communicants, Eld. Harvey Mohler in charge; and the Mount Garfield church, with a membership of thirty-three, with Elder W. A. Rose as overseer. These three churches, with the Hotchkiss congregation, numbering twenty-five, were recently organized into a State District, known as the District of Western Colorado and Utah. This, the youngest of our family of district conferences, held its first district meeting Feb. 10, last. Bro. Henry Brubaker will represent the District at our Winona Lake Annual Meeting, with Bro. S. Z. Sharp as alternate. One query was sent to the Conference and the

District, though not large in numbers, is organized for thorough, active work for the Master's cause. It has a goodly territory, and the hope is expressed that it may grow and prosper and become a great power for good in the Brotherhood.

Grand Valley, the center of our church population in Western Colorado at the present time, demands a more extended notice. It is rapidly becoming known as one of the best deciduous fruit districts in the West. It is centrally located between Denver and Salt Lake and is abundantly watered by Grand River, which flows through the valley to the southwest. It affords much more water than is needed for Grand Valley, and forms the headwaters of the Colorado River, which flows into the Gulf of California. The fruit industry of the valley has already gained great importance. Thousands of carloads of apples, pears, peaches, apricots and small fruits are annually shipped to the markets east and west,—Europe coming in for its share. When the newly-planted orchards come into full fruitage, the quantity shipped will be doubled and quadrupled.

Fruita and Grand Junction are in the center of the apple and pear orchards, and the fruit grown equals, in color and flavor, the best grown in the United States. Many acres are being planted, and in a few years most of the available land will be in orchards. We passed by a pear orchard of one hundred and sixty acres and the trees show splendid growth. Apple and pear orchards sell at from four hundred to one thousand dollars an acre, depending as to price on improvements, age of trees, and variety of fruit.

The valley narrows as one goes east, the mountain barriers at length forming a narrow canyon, through which the river flows, and here, protected by the mountains, is the famous peach district of the State. The town of Palisade is set in a peach orchard. In the residence part of the place, in the time of peaches, you may pluck the ripe fruit from your window or porch. In the peach belt, orchards sell from fifteen hundred to two thousand dollars an acre. The land is too valuable for lawns or ornamental purposes, and every foot is utilized for Colorado Elbertas,—the leading fruit of the section.

Up to the present time no enemy has appeared to hurt the peach tree, and crop failures are not feared. Occasionally the high altitude suffers from a night or two of killing frost. But the fruit growers meet the invasion of the frost king with fire. Smudge pots are provided, and one is placed between every four trees, so that, on an acre with one hundred and sixty trees, forty fire pots are stationed. When the nights get cold, and the mercury sinks to the danger point, the telephone bells give warning and the orchardists, with great torches, light the ready smudge pots, and the whole district is at once aglow with thousands of fires, and the tender fruit is saved. Coal and oil are both used for the fires. Coal is mined at Palisade and costs \$2.50 a ton. The oil used is a by-product of petroleum, and costs five cents a gallon. The lighting of the smudge fires is another illustration of the ingenuity of man in his struggle against the adverse forces of nature. Years ago we let the frost kill the fruit; now, by a small expense, we save the fruit, and smile at the frost. On an average one may count on spending five dollars an acre fighting the frost.

The churches in the valley are growing. Several mission points are maintained, and it is hoped that these will soon be organized into active congregations. The outlook is encouraging and the members are generally hopeful of the future. Eld. D. M. Mohler, formerly of Warrensburg, Mo., lives in the Grand Valley church. Both Brother and Sister Mohler are blind, and although thus afflicted, are not cast down. We spent an afternoon with them, in the home of their widowed daughter-in-law. The hand of affliction has fallen heavily on these dear ones, but the grace of God is sufficient for them.

Denver was our next stopping place. We met with the Brethren in their new meetinghouse, only recently finished. The building is a credit to our Brotherhood and the Committee in charge of the work. There still remains some outside work to be done, and if all who

have pledged will at once send in the amount due, the work can be completed without further delay. Those who so liberally donated to the Denver house may rest assured that the money has been well spent, and that they have given to a good cause. Bro. A. C. Root, pastor in charge, with his good wife, is doing good work for the Master, and we express the hope that the Denver church has entered upon a season of prosperity that will continue until its borders will have to be greatly enlarged.

Brother H. F. Caylor, the efficient treasurer of the church, gave the opportunity to examine the books, showing receipts and expenditures of every penny received and paid out. And the account did show that pennies count. The smallest donation was one cent; the largest, seventy dollars. The books were kept so that one may see at a glance the whole situation. After a careful examination of the books and vouchers, the writer felt himself wishing that all who have to handle money for the churches, locally, might take lessons from Bro. Caylor. In this kind of work one cannot be too careful, so as to be able to make a correct showing at any time. When one handles his own money, it don't matter so much, but when you are caring for the funds of other people, the greatest possible care is necessary.

And now, under the blessings of our Father, we are at home again. With health considerably improved, we have so much to be thankful for. We praise his Holy Name.

D. L. M.

Be On Time.

It is a good many years—more than we can well realize—since we learned from one of our school readers a piece relating some of the sad results brought about by people being just a little behindtime. The impression it made is still with us, and will be until the end. No doubt it would be a good thing if more persons could read something of the kind, for the average man and woman lack a great deal of being as prompt as they should be. The results of this carelessness are to be seen on every hand; and they are bad; but still this way of doing is persisted in.

Being behindtime is about as bad when it comes to our religious duties as it is in our secular affairs. Some good people find it very difficult to get to church or Sunday school on time. We know some families of the kind. They are always ready for more services, though they are late and miss a good part of most of the services that are being held. Would it not be better to go less often, and go in time to get all the service and not disturb and cause others who were there in time to lose part of them? It seems to us that it would.

There are times when it is impossible for one to be on time; and we would not say that it is better to remain away, miss the whole service, than go late. It must be borne in mind that there is such a thing as getting into the habit of being late. Sometimes persons do not begin to get ready to go to church until they should be seated in their places; and they do this Sunday after Sunday, blustering in at any time it suits them, not considering the feelings or interests of those who were enough in earnest to make the effort necessary to get there on time. We do not believe that such a habit is at all pleasing to him whom we go to worship. If one tries it for a time in earnest, he finds out that it is more easy to get there on time and that the services are more helpful to him. So much depends upon our habit; and habit is so hard to break.

For the laymember to be late is bad enough; but for the minister to be late and keep the congregation waiting is much worse. He is not setting the right kind of an example. The same is true of the teacher. Yet some persons seem to think that it is all right if they are late and keep others waiting; and they seem to say that the time of other people is of no importance. It is bad to get any such idea as this. Time is our main asset in this life; and if we waste it, or if we cause others to lose their time, we are guilty of great wrong; for time once past never returns, and there is no place for its duties. When we reach middle life and enter upon our journey down toward the setting sun we begin to realize that every day that the Lord gives us is sacred, and that no part of it should be

wasted through carelessness. Time we cannot buy—not one moment of it; and it is given to us just a moment at a time.

Empires have been lost because someone on whom much depended was behindtime. But the empires were not of so great value as are the souls of men and women round about us that are being lost, allowed to go down to vice, because we have been behindtime in speaking the warning word, because we have not been at our post of duty when we should have been there. And for the results of our carelessness, our lack of zeal, we are responsible. It is well to open our eyes to this fact now, while we have time and opportunity to do better.

Some men think it is a small matter to delay services or to keep others from getting the full benefit of them. But no one can tell how much is lost by losing a little of the service. It might have been just the part needed to turn some poor soul into the right path. It is better, so much better, not to take any chance of loss. It is well to remember that our duties lie in the present, that now, at the appointed hour, is the time to worship God and render most acceptable service unto him. Let us take heed lest our carelessness cause the loss of souls.

G. M.

Churches Without Emigration.

MANY churches in the West, and other parts of the Brotherhood, are depending too much on emigration in order to build up their membership. The moving of substantial members into any congregation is encouraging, but we ought not to depend almost wholly on this method of building up strong and influential churches. With a few earnest members as a nucleus, we ought to do to our best to convert people enough to constitute a good working body. We should open up work in new communities with this in view. When the apostles and others of the early church went everywhere, preaching the Gospel and building up churches, they did not depend upon emigration. In fact they did not seem to stand in need of emigration to make their work effectual. With their method they succeeded. They went into cities where few or no Christians lived and went to work without waiting for a dozen or more well-indoctrinated members to move in and help along with their work. They appreciated the presence and help of faithful men and women from other congregations, but they did not depend upon them. While the Brethren have done much in the way of building up congregations in new localities by the emigration method, and while we may, with propriety, continue this way of doing, still we want methods that will enable us to reach out farther and do a still greater work. We need men who can go into new localities, preach the New Testament doctrines, convert people, and organize churches. This is the way the apostles carried on their evangelistic efforts, and if we wish to make our work a success, we will do well to follow their example. If the doctrine we preach does not move people to repentance, the experience shows that we either do not have the right doctrine, or we do not have the right kind of preachers. The apostles and others succeeded in building up churches with the Gospel, and why cannot we?

Whose Sentiment?

WHEN delegates are sent to district meeting or Annual Meeting, should they represent their own sentiment or that of their churches? This is the question we are requested to answer. As a rule uninstructed delegates, after hearing a question discussed, are presumed to vote as their judgment dictates. When a congregation is especially interested in a question, and has expressed decided convictions on the subject, she should select delegates having the same views. To illustrate; a congregation has decided convictions in regard to receiving on their baptism persons who have been baptized by the Old Order or Progressive Brethren, and sends a paper to her district meeting on the subject. It would not be fair for the delegates from this church to go to the district meeting and oppose the very thing that their congregation means to support. If, after being chosen, these delegates should feel that they cannot represent the sentiment of their

church on the question in which she is especially interested, let them be candid enough to refuse to serve, so the church can choose other delegates and thus have her sentiment fully and fairly represented. And what is here said may apply to members of the Standing Committee, as well as to delegates sent to the Annual Meeting. When a District has a decided sentiment on a question, her sentiment should be represented, as far as possible, by her chosen member, or members, on the Standing Committee. This would be fair to all parties. But since most of the delegates to our Conferences go uninstructed, they are at liberty to vote as they see proper, and yet they should have due regard for the sentiment of the body sending them, so far as such sentiment is known.

Old-Time Preaching.

MANY of our pioneer preachers were fine men. They may not have been well educated, but most of them were talented as well as devout. They believed what they preached and tried to live up to the standard they set for others. They had some respect for themselves, as well as the church, and, as a rule, they were highly honored by the people who knew them best. In their preaching they appealed mainly to the intelligence of their hearers, and relied little on the emotional. They quoted scripture freely, and prided themselves in the fact that they could give chapter and verse for what they believed and preached. It is well known that they preached the straight Gospel, and much of it was doctrine. Some of them preached doctrine first, last, and all the time. We may think that they did too much of this kind of preaching, but their methods produced the right results. They converted men and women by the score, and, as a general thing, they were thoroughly converted. People converted in this way could be counted on, not only to attend the services, to listen well, but to help sing and to talk for the church. Many of these converts carried a little Testament in their pocket and in the fields they could sometimes be seen sitting on the plow beam, reading, while their horses were resting. Such converts may not have been polished, and fitted for fashionable society, but they made a success of being good neighbors, kind parents, exemplary Christians and model citizens. It is unfortunate that we do not have more of the same kind of conversions today.

Churches and Mistakes.

A LOCAL church, like an individual, may now and then make a mistake, and when she does, it becomes her duty to apologize and make the wrong right so far as possible. It is dangerous for a congregation to assume that she has a right to enforce a decision simply on the ground that the church has so decided. Individuals are to examine themselves to see whether they are in the faith. It might be well for a congregation to now and then undergo a self-examination to determine whether she is capable of administering the affairs of the kingdom in accordance with the teachings of Christ and the apostles. We have known congregations to act just a little haughty, and sometimes do things not in keeping with the meek and lowly spirit of the Master. The members felt that they were the church and therefore had a right to decide things. The question of their great responsibility did not appeal to them. Now, we are not attempting to underrate the authority vested in a congregation, but we do wish to caution churches against assuming undue authority, for the Lord will require justice of churches just as well as of individuals. To the great Judge of all the earth churches are responsible for what they do, as well as the results following their acts. They have no more right to mistreat or to misjudge a member than an individual has. Right is right, and justice is justice, whether applied to one person or a collection of persons.

The Sunday Theater.

It is said that one of the ablest preachers in New York, in a recent sermon, referring to the popular demand for a Sunday theater, favored the idea. He holds that the theater should be reformed and made

helpful to the Christian people of the country. This kind of a theater he endorses and would urge church members to attend. Verily, what is to become of the churches when the members get to attending the Sunday evening theater? What will the preacher do on Sunday evening? Go to the theater, too, of course. This would mean to close up the churches and turn over the people, to be moulded and fitted for heaven by the ungodly men and women who run the theater. Talk about reforming the theater! It has always been bad, and is probably growing worse instead of better. We might as well talk about reforming the saloon. In fact, a very distinguished clergyman did undertake the task a few years ago, and failed. He started it on a fair basis, as he thought, but the devil got behind the bar and, in a little while, became the ruling spirit. And just so with the theater. Receive it into the church circles. Pronounce it not only good, but very good. Tell the members to attend, and most of them, including the preacher, will go. The devil may be kept on the back ground the first night or two, but he will soon occupy the stage and run things to suit his kingdom. Nothing could please his Satanic majesty better than to get the preacher to exchange his pulpit for a comfortable seat in the theater and enjoy the performances on the stage. Satan is wise in his way, but what must be said of the preacher who favors the Sunday theater! He doesn't seem to possess even good common sense.

The Old Book Stays.

SOME of the higher critics think they are improving the Bible by tearing it to pieces and undermining some of its sacred principles, but it will be observed that these critics are not converting people. They can take all the inspiration out of the Sacred Book, but they cannot preach the gospel that will take the devil out of men and women. In their work they may have no use for miracles, but it will be observed that the church has no use for a high critic in a revival meeting. A congregation may listen to the critic trying to prove that Moses did not write Genesis, Exodus, etc., that there was no real flood, that the children of Israel never really crossed the Red Sea, and that the sun and moon did not stand still for Joshua, but when the evangelist comes to convert sinners, they want the higher critic to keep still. Everybody knows that the best evangelist in the world cannot convert sinners when a lot of higher critics are trying to explain away the inspiration and miracles of the Blessed Book. However gifted a higher critic may be, he would never undertake to work up a revival with the kind of teaching he hands out to the students in his class room. His work would prove a failure, and he knows it. Not only so, but there is not a wide-awake congregation in the land that would send for that kind of a man to hold a protracted meeting. Devout people of all persuasions still have more faith in the old Book, with its inspiration and miracles, than they have in the critics.

Changing Locations.

HUNDREDS of members are changing locations this spring. Some congregations grant as many as a dozen letters of membership at one meeting. This means a loss to one community and a gain for another. It is to be hoped that all these brethren and sisters, moving into other localities, are good, substantial, working members, and will prove a blessing to the cause they represent. Furthermore, it is to be hoped that they carry their letters with them and will hand them in at the very first opportunity. Especially should this apply to ministers and deacons. They should not only carry their letters with them, but they should carry into their new communities influences for good that will be felt. It is very unfortunate, indeed, for a minister who does not live an exemplary life, to move into a new locality. It is unfortunate for the community as well as for the church. A minister who is known not to be a good light to the world, and who has not fully resolved to live an exemplary life, as an ambassador of Christ, ought not to be permitted to settle in a locality where the Brethren are opening up a new work. Our people have had a few experiences of this sort, and there ought not to be any more of them.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, Mt. Morris, Ill.
 H. C. Early, Vice-Chairman, Penn Laird, Va.
 L. W. Tester, Hagerstown, Ind.
 Chas. D. Bonwick, Washington, D. C.
 J. J. Yoder, McPherson, Kansas.
 Address,
 General Mission Board, Elgin, Ill.

ISLAM'S POWER IS SHAKEN.

While leaders of Mohammedanism are not ordinarily alarmed about the progress of Christian missions, yet there are times when the advancing forces of Christ cause them uneasiness. At present arrangements are being made by Moslem leaders to assemble a conference of their church officials at the Al-Azhar University in Cairo, Egypt, in February, 1911, for the express purpose of meeting this issue. Insignificant as such an announcement might appear to us, it assumes special importance when we remember that such gatherings are convened by Moslems only in cases of stern necessity. Another factor of importance is found in this, that in three Moslem countries,—Turkey, Persia and Morocco,—rulers have been driven from their thrones within a year or two, and that there is great unrest in all Moslem lands.

THE OUT-CASTES OF INDIA.

Recent investigations by competent authorities have confirmed the oft-repeated fact that the conversion of India depends not so much upon the conversion of the Brahmans, or of the educated classes of the large towns, but upon that of the huge population of the villages. The large number of out-castes who have been won to Christianity during recent years will be a factor of no slight degree in future years. It is thought by competent workers that the time will come when at least 50,000,000 of the out-castes will be enrolled under the banner of Christ in India, and if so, they will then be a power far greater than an equal number of Mohammedans. Then, too, there will be a most effectual demonstration of the power of Christianity in the lives of these people. Hinduism reduced them to utter misery. Christianity holds out the right hand of fellowship, and gives them new life. No subtle reasoning can controvert the effective power of Christianity's uplift.

NOT AN EASY JOB.

Missionary workers in Persia are not "so plentiful as to be in easy reach of each other, and if any one of them has not fully made up his mind to put up with things as he finds them, he is quite likely to conclude that he has a thorny road to travel. One of the workers there, James H. Linton, stationed at Shiraz, describes, in a recent letter, how he is the only worker of any denomination in that entire district! His nearest missionary neighbor is at Yazd,—twelve days' caravan journey off! Ispahan, though farther away, may be reached in seven days, traveling day and night on a springless cart. For hundreds of miles toward the sea there is not a single missionary, which makes the territory of this particular worker a rather large one. Mr. Linton tells a touching story of his life, far away from home and friends, but concludes with these significant words: "With all of the old-time associations gone, we value, more and more, our union with God. Come what may,—WE ALWAYS HAVE GOD, and that is enough."

A MODEL AFRICAN KING.

Ordinarily one would not expect the ruler of a country in the interior of Africa to be a model of Christian excellence, and as a matter of fact most of the petty Kings are noted mainly for their cruelty and sensuality. Not so, however, in the village of Hombo. Here is to be seen the practical effect of the power of the Gospel. At day-break each morning the horn is blown, and the people assemble at the King's house to hear the Word of God read, and to praise and pray. Witchcraft and superstition have fallen under the power of the Gospel, and the heathen are taking knowledge of it. Liberty, too, is a marked characteristic. The native church at Loanda contributes \$17 a month for the support of native workers at a native station in the interior of Angola. These natives, like some of the believers in Paul's time, are not giving because of their great abundance but "in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." A fine lesson for some of us, here in the United States.

BUDDHA OR CHRIST.

It is almost past believing, and yet it is said to be undeniably true that in Germany,—the land of Luther, and the early home of our Brethren and their reformatory work,—there are now 250,000 Buddhists! Stranger yet, the new cult has hardly, as yet, gained a foothold among the lower strata of the population, but rather among the

people of refinement and culture. In Leipzig a Buddhist missionary institute is in full blast, and employs eleven itinerant preachers. In Munich a large and select assembly, mostly members of the nobility, gather on the evening of each Lord's Day to engage in the heathen worship of Buddha. "Self-atonement" has captivated the minds of many who have left their "first love." Francis Hartman, a German savant, who has spent eleven years in Buddhistic cloisters in India, cries out, "Holy Buddha, we are at thy feet in Germany also." It is a lamentable, terrible state of things! Among the most aristocratic and cultured of the Empire this heathenism has its zealous followers, who spend immense sums for its spread. In Paris, France, a German baron is said to have given \$125,000 for a propaganda of Buddhistic principles.

RELICS OF THE DARK AGES.

Students of history generally associate nunneries and monasteries, in their most flourishing estate, with the period of the Dark Ages, and one is somewhat surprised when confronted by recent reports from Russia, concerning the very extensive segregated establishments of the kind, still extant in that Empire. An official publication of the Holy Synod recently published some statistics relating to this matter, which seem almost incredible. There are, under the control of the Russo-Greek church 300 monasteries and 228 nunneries, with 137 additional monasteries and 154 nunneries, not under direct control. The monks number 9,707, with 8,104 novitiates. The nuns number 11,870, with 35,559 novitiates. The Alexander Nevski monastery, in St. Petersburg, possesses \$1,600,000 in gold; Percherskoi monastery, at Kieff, property worth \$900,000,000; Troita-Sergieffskii monastery, situated forty miles from Moscow, has property worth \$1,600,000,000. The total wealth of the monasteries and nunneries is estimated at no less than \$3,735,000,000. We have, here, an example of the great economic loss, incident to the entire convent system. Millions of money accumulated to no purpose; thousands of men and women segregated within cloister walls, of no benefit to humanity at large!

A PSALM OF THE HELPERS.

He that turneth from the road to rescue another,
 Turneth toward his goal;
 He shall arrive in due time by the foot-path of mercy
 God will be his guide.
 He that taketh up the burden of the fainting,
 Lightheart his own load;
 The Almighty will put his arms underneath him,
 He shall lean upon the Lord.
 He that speaketh comfortable words to mourners,
 Healeth his own heart;
 In his time of grief they will return to remembrance,
 God will use them for balm.
 He that careth for the sick and wounded,
 Watcheth not alone;
 There are three in the darkness together,
 And the third is the Lord.
 —Henry Van Dyke.

MISSION WORK IN NEBRASKA.

The past few months we were permitted to visit a number of mission points in Nebraska and are pleased to say that the work is progressing nicely. A number of mission points that heretofore have been receiving assistance from the Mission Board have now become self-supporting. This is gratifying to us, as there are many places in our territory in which there are openings that will receive attention as soon as the necessary means may be at hand.

The Omaha Mission is an interesting feature of our mission work. It is carried on by the efficient work of M. R. Weaver and wife, assisted by Sisters Alice Garber and her mother. This Mission is supported by a separate appropriation from the general State fund. Some who liberally subscribed to the worthy cause, have, for some reason, not yet paid their subscription. These amounts, as well as those from the local churches, now delinquent, are greatly needed. We take this opportunity of reminding them of their obligation to the great cause of Christ, which should at least be as important as our obligation to our banks on earth, which we would not think of disappointing. Should we not be as punctual with our obligations to God? All funds should be sent to the treasurer of Mission Board, L. L. Meck, Octavia, Nebr.

Cambridge, Nebr., March 15.

Geo. Mishler,
 Secretary.

GLEANINGS FROM THE SUNDAY-SCHOOL FIELD.

Just recently there was a new State District organized, known as Western Colorado and Utah, formerly a part of Western Kansas and Northern Colorado. Bro. H. C. Wenger, of Grand Junction, Colo., was appointed as the District Secretary.

There are five Sunday schools in the District. No doubt this number will be greatly increased in a short time. We had the pleasure of passing through this territory a number of times, and were impressed with the vast area of fertile soil remaining untilled for the want of moisture.

As water for irrigation purposes is developed, and dry farming is more thoroughly introduced, much of this territory will be brought under cultivation, and converted into a county of many happy and prosperous homes.

The enrollment of the greater part of the Sunday schools of Northeastern Kansas exceeds the membership of the respective congregations. Within the past year 110 were added to the church by baptism, which increases the membership of the District to 1,415. Bro. Frank Hoover, of Sabetha, is the District Secretary. There are twenty-four Sunday schools in Michigan, as compared with twenty-two during the previous year. There is a similar growth shown throughout the report, except in the contributions, which are much lower. There were 113 Sunday-school pupils who united with the church, which is almost double that of the previous year. Fifty of these were at Bear Lake and twenty-five at Woodland. Eleven schools report no accessions. Bear Lake and North Star failed to send in a report. Sister Sarah Long, the District Secretary, has taken charge of the Mission at Grand Rapids. Fifteen of the congregations have organized Christian Workers' societies. Middle Iowa reports sixteen congregations, sixteen Sunday schools and eleven organized Christian Workers' societies. The schools made a slight increase during the past year. The Des Moines Sunday school, superintended by Bro. O. L. Shaw, reports an enrollment of 250, with only fifty members in the congregation. This is a striking contrast, compared with many congregations whose membership is nearly twice the enrollment of the Sunday school. Sister Ella Royer, the District Secretary, visited fourteen of the Sunday schools during the past year, and assisted in conducting a Sunday-school meeting at each place. Levi Minnich, Greenville, Ohio, March 14.

AN AUTOMOBILE TRIP.

It is a wonder that none of our writers ever used this caption. For several years duty called me to Ft. Wayne, Ind., occasionally. As usual, the good wife stayed at home and took care of the family and the business, but this time she went along.

One of our active and sympathizing lay-members, partly through the largeness of his sympathy for the elder and his wife, and partly through a desire to visit some of his relatives near that place, said to us, "Get ready, and wife and I will take you out on our auto." We thankfully availed ourselves of the opportunity.

It was a fine, crisp October morning. We had a hundred miles to go. Our course was along the trail that Gen. Wayne took, one hundred years ago, up through the Miami Valleys. (The Maumee, in early history, was called the Northern Miami.) Gen. Wayne completely broke the power of the Indians. The "pale face" was too powerful for his untutored, red brother. While we now have a mightier foe to contend against, evidence along the way testifies to the fact that King Alcohol is being defeated by the mighty power of local option. Strange that any community, in the light of science and revelation, should vote to retain his reign of woe and destruction.

Our chauffeur, Bro. Levi Zumburn, is a prince in his line. Not only could he guide his machine with great ease and rapidity over the ground, but, being largely gifted by nature and practice with mechanical skill, he could repair any part or, if need be, build a new machine. Besides, he was so considerate of the passengers by that he had the good will of every one along the entire route. He seemed to know whether he should slow up, or stop, to help the passing stranger. Sometimes he would hold his auto and have his more talkative companion give them his active compliments.

Within a few hours of the city he found that a woman and her daughter had been thrown from their buggy. The woman was covered by the debris of the vehicle, and seriously injured. Our brother removed the fragments of the vehicle and, with the help of others, carried her into a house near by, whose lock turned at his command (for necessity knows no law). He then sped away with one of the neighborhood residents for the doctor, three miles away, with whom he returned in a very short time.

On our homeward trip, five days later, we had, for a long distance, along the way, the visible and audible salutation of every one. I said to myself and finally told others, "Nothing pays such large returns as Christian courtesy and helpfulness."

As the shadows were lengthening we drove into Ft. Wayne, and were warmly welcomed. Several days of earnest work, and we were ready to return. Our brother congratulated me on the condition of the church. I told him that, as a matter of course, we were on our good behavior during the communion season. We had all been taught to behave well, at least when we had company.

Ft. Wayne occupies a commanding position in Northern Indiana. It is a great railroad center and manufacturing town, surrounded by a fertile farming region. There are Brethren churches in every direction, though none are immediately near. There are strongholds of opposition there. The Roman Catholic and Lutheran churches are strongly entrenched, with large buildings, hospitals and parochial schools. All the popular churches, and some of the unpopular ones, are well represented. The

secret conclaves and alcoholic dens of vice occupy almost impregnable positions.

The members at Ft. Wayne have some prospects of success. Northern and Middle Indiana have jointly built them a substantial and suitable sanctuary. I think the cause here will succeed admirably. The strong and consecrated workers in Northern and Middle Indiana will, with the efforts of the local workers, bring success.

I ought to say, before I close my story, that, in connection with the love feast, the pastor gave nearly sixty meals from his own table to visitors,—more than all of the other members put together. This, in a city, means a good deal. And visitors, as well as home members, should help to carry the burden or honor,—whatever you may please to call it. I am glad to say that some of the home folks did, and I know that one of the visitors more than paid the share for himself and wife, for I heard the minister say, "This is too much." But the heart of the donor was in the gift.

A safe return home was made, without incident. Wife shall always remember, with great pleasure, the blessings of the trip and the fellowship of the saints at Ft. Wayne. I feel I am in a position to say, "Remember the ministers' wives, and make them feel that they have your love and sympathy." John Calvin Bright.

Dayton, Ohio.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Kerman.—Our colony is located three miles east of Kerman on the S. P. R. R. We have very fine land and can raise all kinds of fruit and vegetables. We can cut five crops of alfalfa in one year. We have good soil, good water and splendid railroad service. We will organize our church in April, with about forty members, and several other families, who have bought land, will move here next fall. We now hold our church services in a tent. We invite God's people to come and locate among us. The Fresno Irrigated Farms Company gave our colony \$1,500 worth of land for a church site and the support of the same. Nearly all of our members have located on section 15.—J. W. Brooks, Kerman, Cal., March 22.

Long Beach.—We held our council March 18. Our elder, Bro. W. E. Trostle, could not be with us, hence Bro. Masteron presided. Brethren Shick and Masteron were elected delegates to district meeting, and Bro. J. M. Shively to the Annual Meeting. A number of our people are going East for the Annual Meeting and will be absent several months. Others are coming here to locate, for a while at least. A hearty welcome and abundant opportunities for Christian work await all who may come here. In the absence of our Sunday-school superintendent, Bro. Jos. Shively will fill the place. Bro. England, of Lordsburg, was with us at our services yesterday and gave us two helpful sermons on "A Great Woman" and "Strong Young Man." Brother and Sister Emmert, of India, are now in California and will visit the churches. Sister Emmert is supported in the foreign field by the Sunday schools of Southern California.—Susie Forney, 1219 E. Second Street, Long Beach, Cal., March 21.

Pomona. Church met in council March 14, with our elder, Bro. S. E. Yundt, presiding. Delegates to district meeting were elected. Bro. W. C. Cline will represent us at the Annual Meeting, with Bro. S. Beck alternate. Bro. J. W. Cline tendered his resignation as pastor of this church. Since the last report two were received by letter. Brethren J. M. Cox and Yoder, of Lordsburg, were with us recently, both giving interesting talks.—Clara B. Wolf, 310 Kingsley Avenue, Pomona, Cal., March 17.

South Los Angeles.—Brother and Sister Emmert, of Bular, India, were with us on Sunday, March 20. Sister Emmert gave a very interesting and instructive talk to our Sunday school, after which Brother and Sister Emmert favored us with a native song. We then had an able discourse by Bro. Emmert. A collection of \$16.00 was taken for Foreign Missions. The scholars of our Sunday school have not forgotten the kind and well-wishing talk of Sister D. L. Miller, when with us Feb. 27. We expect to start our Sunday school at the new mission point in April, with Bro. N. J. Brubaker as superintendent. Our pastor, Eld. W. H. Wertenbaker, will commence a series of meetings on the second Sunday in May, instead of Eld. W. E. Trostle, as was previously stated in Gospel Messenger of March 12.—Mrs. Edith T. Keim, N. W. Corner Sixth Avenue and West Twenty-first Street, Los Angeles, Cal., March 20.

COLORADO.

McClave.—This church was organized Oct. 30, 1909, with thirty-three members, one minister and two deacons. Steps were taken immediately to build a churchhouse, which we expect to dedicate April 10. Eld. G. Nevinger, of Rocky Ford, Colo., to preach the sermon. We welcome members to locate among us, especially ministers. This church is located known as the A. V. road, in the Arkansas Valley. We have a fine, healthy country, amply irrigated, and would be glad to correspond with interested Brethren.—W. D. Harris, McClave, Colo., March 18.

FLORIDA.

Riverdale.—In November, 1909, a small band of Brethren moved from Dayton, Ohio, to Riverdale, Fla. Services are held each Sunday. March 27, after the close of a short series of meetings, conducted by Bro. J. W. Beggs, five were baptized, making our membership fifteen. Should any more believing brethren pass through, we would greatly appreciate their services.—James Swallow, Riverdale, Fla., March 22.

IDAHO.

Weiser. Church met in council March 19, with Eld. L. E. Keltner presiding. Our spring love feast will be deferred until the close of our district meeting, July 16. It was decided not to have a series of meetings in connection with the district meeting. Eld. A. I. Mow was in connection with the district committee of arrangements in place of Bro. E. W. Pratt who resigned. Brethren J. C. Miller and W. D. Byer were elected delegates to the Sunday-school convention, to be held in Weiser April 16. Eld. H. E. Eby, of Payette, was present. Eld. Keltner gave us two sermons on Thursday and Friday evenings.—E. W. Pratt, Weiser, Idaho, March 20.

ILLINOIS.

Girard.—Today we met at the Home for worship, at 3 P. M. The day was pleasant and there was a large attendance. Eld. D. B. Gibson addressed the audience, taking for his text Heb. 2: 6, which was appropriate as well as impressive. All present enjoyed and appreciated the service.—Kate Smeltzer, Girard, Ill., March 20.

Lanark. Church met in council on Wednesday evening, March 23, with Bro. I. B. Trout presiding. The question of remodeling our churchhouse or building a new one has been discussed at previous meetings. At this time it was decided to erect a new building. Brethren Smith and Jones of our Sunday-school and church work. The work will begin about May 1. During the summer we will hold our services in a tabernacle, to be built on a vacant lot near the church. Bro. I. B. Trout is delegate to the Annual Meeting, with Bro. P. F. Becker alternate. Our love feast will be April 17. There have recently been baptized—Ada I. Wilson, Lanark, Ill., March 24.

Paunther Creek. Church met in council March 19, with our elder, Bro. Solomon Bucklew, of Canton, Ill., presiding. Eight letters were granted. Bro. Ed. McCaulley was appointed delegate to the Annual Meeting, and Bro. Amos Yordy alternate. Our love feast will be held May 21, beginning at 5 o'clock.—Elsie Noffsinger, Benson, Ill., March 22.

Rock River.—Bro. J. G. Royer, our District Sunday-school Secretary, came to us at Franklin Grove, on Friday, March 18, and remained until the following Monday. While here he met with us in services each evening. He has given many practical helps and suggestions to the Sunday-school workers. As he leaves us again, we hope we have not only been hearers, but will be better workers in the Sunday school. The church of Sterling and Dixon will meet with us in a union Christian Workers' Ball meeting, at Franklin Grove, April 8.—Anna Stutzman Buck, Franklin Grove, Ill., March 23.

Sugar Creek. Church met in council March 19, with our elder, Bro. Chas. Gibson, presiding. Bro. G. C. Long, of Chicago, was with us in the interests of Bethany Bible School. A liberal subscription was given for the new building in contemplation. One certificate of membership was granted. Bro. J. M. Masterson was chosen delegate to the Annual Meeting, and Bro. F. A. Myers alternate. Our former elder was retained another year.—Della Hoerner, Auburn, Ill., March 21.

INDIANA.

Anderson.—Sister Miller, our District Secretary, from New Lisbon, Ind., visited our Sunday school. Her talk on Sunday-school work was very much appreciated. Bro. Smeltzer preached for the last Sunday night. One was reclaimed. March 20 one was baptized.—Chas. E. Johnsonbaugh, Anderson, Ind., March 21.

Bethel. Congregation met in council March 19, at the Millford house, with Eld. John Kitchin presiding. Eleven letters were received and twelve granted. Eld. Manly Deeter was chosen delegate for the coming year. Bro. Emerald Jones was elected delegate to the Annual Meeting, with Sister Chloe Neff alternate. Our love feast will be held May 14.—Rilla Arnold, Millford, Ind., March 21.

Cedar Creek. Church met in council March 19, with our elder, Bro. D. E. Hoover, presiding. Our love feast will be held May 19. Bro. D. E. Hoover was chosen delegate to the Annual Meeting.—Mary I. Hanson, Laoto, Ind., March 20.

El River. Church met in council March 5, with our elder, Bro. Samuel Leckrone, presiding. Five letters were received and six were granted. Bro. Amos Freed was elected Sunday-school superintendent at our Brick house, and Bro. Henry Mishler at our East house. We met in special council March 19. The annual church visit had been made previous to this meeting. Six letters were granted. Our communion was appointed for June 11, at 5 o'clock.—Mary E. Miller, North Manchester, Ind., March 22.

Fort Wayne.—March 20 the Joint Sunday-school convention was held here, composed of the Cedar Creek, Cedar Lake, Blue River and Pleasant Hill congregations. Almost all the churches were well represented. The attendance was one of the largest we ever had at a meeting of the kind at this place. Bro. Lafayette Steele, of Walkerton, Ind., our district Sunday-school secretary, was with us. He gave us some interesting points and suggestions on Sunday-school work. Officers were named to serve the following year, after which expenses. The next convention will be held in the Cedar Creek church.—George F. Bender, 2033 Gay St., Fort Wayne, Ind., March 25.

Goshorn. (West Side).—Our special council convened on the evening of March 24. Twenty letters were granted. A brother was reinstated.—Orie Brumbaugh, Goshorn, Ind., March 25.

Lick Creek. Congregation met in members meeting March 19, with Eld. L. T. Holsinger presiding. Considerable business was disposed of pleasantly. Brethren B. F. Goshorn and J. F. Mitchell were advanced to the eldership, but only Bro. Hoover assisted in the work, and also preached three sermons. Eld. Holsinger conducted three meetings at Jasonville, with good attendance and interest. Three were received into the church by baptism at this place.—Bessie Kieffaber, Coal City, Ind., March 21.

Middletown.—Today Bro. Fannell preached for us. Last Saturday evening Bro. Moses Smeltzer, of Girard, Ill., came to us and preached on Sunday morning at 10 o'clock, east of town, and in the evening at Anderson. One accepted Christ. Our Sunday school is progressing nicely, with Bro. Fannell as superintendent.—Florida J. E. Green, Middletown, Ind., March 20.

Nappanee. Church met in council March 17, with our elder, Bro. Daniel Wysonge, presiding. Considerable business came before the meeting. Ten letters were received, including one deacon and his wife. Eight letters were granted, which included those of a minister and wife. Sister Overholser, president of our Christian Workers' society, has gone away, and time for one of the trustees having expired, Bro. John Geyer was elected in his place. Bro. Geo. M. Martin was elected on finance committee, the time for one of the members having expired. Bro. David Metzler is delegate to the Annual Meeting.—R. J. Miller, Nappanee, Ind., March 19.

Pine Creek.—We have had no Sunday school at the Center house for some time and the church decided to meet at that place March 13 to organize. Brethren Lafayette Steele and C. F. Ruppel were the ministers present. Brethren George Homer Birk, secretary, and Sister Leona Swarth, treasurer; Sister Cora Mitchell, chorister. The church will open the first Sunday in April.—M. S. Morris, R. D. 1, Walkerton, Ind., March 21.

Summit. Church met in council March 19, with Eld. I. E. Branson presiding. Bro. J. W. Rarick, of Muncie, was with us. Considerable business came before the meeting. Our love feast will be held May 21, beginning at 7 o'clock in the evening. The collection amounted to \$7.00. Bro. Branson, who has been our elder for the past seven years, tendered his resignation, his time being so fully occupied that he could not render due service. The resignation was accepted, and Bro. J. W. Rarick, of Muncie, was elected for one year. We have one applicant for baptism since our series of meetings in January. Three letters were received.—Sarah Lamb, Summitville, Ind., March 24.

Tippecanoe. Church met in council March 19. The report of the annual visit was favorable. Three letters were granted. Sister Susan Kline was appointed Messenger agent. Bro. F. O. Richere was chosen to represent us at the Annual Meeting. Our communion will be held May 21. Bro. J. W. Rarick will hold a series of meetings some time during the early part of October. Our elder, Bro. Manly Deeter, was with us.—Josiah Garber, R. D. 1, Walkerton, Ind., March 24.

Union City. Church met in council March 19, with our elder, W. K. Simmons, presiding. Bro. David Minnich was also with

us. Six letters were granted but none received. Bro. Ezra Noffsinger, with Bro. George Oetzel, as alternate, was chosen delegate to Annual Meeting, and Brethren Preston Onkst and Joel Zumbrun to district meeting. Our Christian Workers met on Sunday evening, March 27, to reorganize our feast Oct. 22, at 2 P. M.—Emme K. Netzel, Union City, Ind., March 21.

IOWA.

Franklin County.—We have decided to have our spring love feast May 28, also a series of meetings, to begin one week previous, conducted by our district evangelist, Bro. J. S. Hampton, Iowa, March 20.—Elsie A. Pyle, R. D. 5, Franklin County, Iowa, March 21.

Garrison. Church met in council March 19. Our love feast will be held May 28 and 29. Bro. H. A. Gandy is our delegate to the Annual Meeting.—Estella Blough, Garrison, Iowa, March 19.

Frederic City. Church met in council March 12, with Eld. I. W. Brubaker presiding. Our quarterly collection amounted to \$249.00. We have been making some improvements about the church,—painting, papering and varnishing. We have added a new cement porch and walk; we also hope to have new lights soon. Six letters were granted to Sister Susan Noffsinger, Samuel Noffsinger and family. Our love feast will be held May 21, at 6 P. M.—W. C. W. Brubaker, Frederic City, Iowa, March 19.

South Kankakee.—We have decided to have our spring love feast May 28, also a series of meetings, to begin one week previous, conducted by our district evangelist, Bro. J. S. Hampton, Iowa, March 20.—Elsie A. Pyle, R. D. 5, Franklin County, Iowa, March 21.

South Kankakee.—We have decided to have our spring love feast May 28, also a series of meetings, to begin one week previous, conducted by our district evangelist, Bro. J. S. Hampton, Iowa, March 20.—Elsie A. Pyle, R. D. 5, Franklin County, Iowa, March 21.

KANSAS.

Correction.—In my correspondence in the Messenger of March 19, for the Bloom church, Kans., I said eight church certificates were read. I should have said eighteen were read.—Pearl Weddle, Bloom, Kans., March 22.

Wt. Ida. Church met in council March 19. Our elder, Bro. S. E. Lantz, was with us and acted as moderator. Considerable business was transacted. One letter was granted. Our communion will be held May 21, at 7 P. M. Arrangements were made for a singing school, commencing May 1. Bro. S. E. Lantz was chosen delegate to the Annual Meeting. Since our last report six letters have been granted. Bro. Lantz preached for us on Sunday morning and evening.—Louise Bailey, Box 25, Mount Ida, Kans., March 23.

Ottawa. Church met in council March 18, Bro. P. E. Whitmer presiding. All business was disposed of pleasantly. Our love feast will be May 28, at 10 A. M. The Sunday school are growing nicely. The North Side school has an average attendance of 47. The South Side school has reached one hundred. The spring has opened. We are now using the song book "The Finest of the West" in both Sunday schools and also Christian Workers' meetings. We are having very pleasant and profitable song service twice a week, conducted by Bro. F. G. Edwards. Twelve have been received by letter and two have been baptized since last report. One applicant awaits baptism.—Lois Thorne, Ottawa, Kans., March 21.

Sabetha.—Bro. John D. Mishler, of South Whitley, Ind., will hold a series of meetings in the Rock Creek church, Sabetha, Kans., in September.—Frank Hoover, Sabetha, Kans., March 21.

Salom. Church met in council March 19, with Bro. L. E. Pannell presiding. We have arranged for a series of meetings to be held in October. Bro. F. Griffin was reflected as our Sunday-school superintendent. Bro. F. Griffin was elected delegate to the Annual Meeting, with Bro. John Norris alternate.—Grace Stuart, Nickerson, Kans., March 25.

Washington. Church met in council March 5. Two letters were received. We are going to have our feast in the fall. Since our last report these letters were granted.—Nora Gauby, Washington, Kans., March 24.

LOUISIANA.

Roanoke. Church met in council March 19, with Eld. A. A. Sutter presiding. One letter was received and one duplicate letter granted. Considerable business was transacted. Our communion will be held May 14. Bro. S. A. Hooper, of New Windsor, is with us yet, but will soon leave for other fields of labor.—J. I. Miller, Roanoke, La., March 19.

MARYLAND.

Sams Creek. Church met in council March 19, with our elder, Bro. A. P. Snader, in charge. The treasurer's report showed \$10.00 in the treasury. Brethren Charles Strine and Preston Duval will represent us at district meeting. We decided to hold two series of meetings—one in the Sams Creek house, and the other in New Windsor; at the former place in October and at the latter in July. Our communion will be held Sept. 17.—Minerva Roop, New Windsor, Md., March 22.

MINNESOTA.

Woodstock.—Bro. Joshua Schechter, of Worthington, Minn., was with us over Sunday, March 13, and preached two sermons in the Methodist church in Woodstock. We expect to continue the work in the future, having preaching services each Sunday at 11 o'clock, by the writer.—J. A. Eddy, Woodstock, Minn., March 17.

MISSOURI.

Cabool.—We met in council today. A little more than \$24 was collected for home treasury, and \$58.75 was raised to pay on church indebtedness for the new church in town. We decided to hold our communion service May 21. The writer was chosen delegate to Annual Conference.—Edna Garst, Cabool, Mo., March 26.

Correction.—In making my report of March 5, I said our love feast would be held April 28. I should have said April 23.—W. B. Egger, West Plains, Mo., March 23.

Shoal Creek. Church met in council March 5, with our elder, Bro. Henry Elter, presiding. Considerable business was disposed of. The work of moving and rebuilding our churchhouse is moving along nicely. Our Sunday school will open as soon as the house is completed. We will use the New Testament and the Brethren literature. When our house is finished, we would like to have some brother give us some meetings.—S. E. Trenary, Fairview, Mo., March 22.

South St. Joseph Mission.—Our church here enjoyed a spiritual service March 25, it being one of the evenings for weekly prayer meeting, and the first time, for some weeks, for the pastor to meet with them. Bro. Judd Stanturf deserves credit as a young man in the ministry for his faithfulness in the work during our absence from the pulpit. Bro. Leedy, of this city, and Bro. T. A. Eisenbise, of Morris, Kans., also rendered valuable assistance. Our regular church service was held April 1. We expect our elder, Bro. I. H. Mission Board, to be with us at that time.—E. J. Newman, Sta. D, 502 Kentucky Street, So. St. Joseph, Mo., March 26.

NEBRASKA.

Gandy.—The members of Logan County met at the home of Brother and Sister S. B. Andrews, near Gandy, for the purpose of organizing a new church. Levi Snell and George Mishler of Cambridge, Neb., were present. The name of the church will be Logan Grove. Officers for the year are as follows: Eld. Eld. Snell, elder in charge; Sister Mary Henderson, clerk; Bro. Benton Andrews, treasurer; Sister Ingabue Andrews, correspondent and Messenger agent. Brethren Stephen and Benton Andrews were chosen as deacons. With their wives, they were duly installed. It was decided to choose a deacon, but there being a tie, both were accepted. We will have a love feast soon.—Ingabue Andrews, Gandy, Neb., March 22.

Junata.—Bro. Fisher, of Andrews, Ind., has been with us two weeks, and has given us many good sermons. Although we can see no results, still we know that good seed has been sown. The interest was good, and the people seemed pleased with Bro. Fisher's plain way of speaking. Both of the other churches in town withheld their appointments on Sunday evening, in order to be with us. Their ministers attended nearly every night. Bro. Fisher made many friends while here, and has kindly consented to come and work with us a year. We expect a large life class to come some time in April.—Frances Smith, Junata, Neb., March 21.

Octavia church met in council Saturday, March 12. We decided to have our love feast May 16. The president of our Christian Workers' society having resigned, Sister Katie Burkholder was elected to fill the vacancy. As our clerk and correspondent has moved away, Sister Mary Henderson has taken her place.—Lillian Keller, Octavia, Neb., March 25.

Omaha.—Today two young girls were baptized. This evening two more came out.—one little girl only eight years old, and her grandmother, sixty-five years of age. They, with others, will be baptized soon. One letter has been received since our last report. The average attendance at the Sunday school since the beginning of the year has been forty-nine.—Alice Garber, 2528 Lake Street, Omaha, Neb., March 20.

Silver Lake church met in council March 5, with the writer presiding. We decided to have our love feast at the close of our revival meetings, April 3, the meetings to begin March 27, conducted by Bro. S. C. Garber, of Iowa. Joseph, Mo. Since Bro. Garber left us, Feb. 8, one was received by baptism.—F. T. Grabill, R. D. 2, Roseland, Neb., March 21.

NEW MEXICO.

Dexter.—The writer commenced meetings for the members of this place March 13, and we are glad to say that the meetings are growing in interest. One came out for the Lord last night. The meetings are to continue.—C. H. Brown, Dexter, N. Mex., March 19.

NORTH CAROLINA.

Chestnut.—Bro. Leander Smith, while on his way home from Jacksonville, Fla., stopped at Friendship, S. C., to hold meetings. He made his home at a private house. While there, the house was destroyed by fire, and his trunk, containing his books and clothing, was lost. He estimates his loss at about one hundred dollars. He has accepted a call to Nevada, Mo., where he can be addressed after April 10. At present Bro. Smith is suffering from an accident caused by a runaway. We hope he will soon recover.—Iva Lee Mott, Chestnut, N. C., March 23.

Pleasant Grove church met in council March 18, with Eld. H. M. Griffith presiding. On Sunday, March 20, we met at 10 A. M., and reorganized our Sunday school with Bro. Joe Griffith, superintendent. After this work was done, Brethren Joe Griffith and H. H. Masters preached for us.—Essie Griffith, Brummett, N. C., March 22.

NORTH DAKOTA.

Egeland.—The writer has just returned from a visit to the famous Flat Head Valley, Mont. The northern part of this valley is heavily timbered. A few members live here near Whitefish, among them being Sister Mary C. Davis, who is working hard in the cause of Christ. A minister is needed, and financial help is offered. South of Whitefish, about twenty miles, is Kalspell, a city of 8,000 inhabitants. Several members live there, among them being one young minister, but they have no place of worship. A meeting is about eight miles east of Kalspell, in a beautiful valley, where one could desire. Here is where Eld. John Early resides. He is advanced in years, and help is needed in the church. His desire is that some active elder will come in and take charge of the work. Through the efforts of Sister Myrtle Morgan their first Sunday school was started last January. The writer helped in their organization and preached for them several times. We feel confident that much good can be done here. All correspondence should be addressed to Eld. John Early, Montfort, Mont.—A. M. Sharp, Egeland, N. Dak., March 12.

Surrey.—Bro. D. T. Dierdorf preached for us at the Surrey church yesterday morning, and Bro. D. M. Shorb in the evening. Last Monday a few of us met at the home of Bro. Elmer Blocher, to anoint his sister, Sister Anna Hedeman, who has been sick for several months. She desires the prayers of God's people that she may be restored to health again. We meet each Wednesday evening for Bible study, taking the preceding Sunday-school lesson. These meetings are interesting.—Manerva Lambert, Surrey, N. Dak., March 21.

Turtle Mountain church met in council March 19. Our elder, Bro. John Brubaker, of Ellison, presided. Five letters were granted and four received. Bro. Wm. Eller and Sister Jennie Fisher were elected delegates to the district meeting, and Bro. Ralph Heddens and Sister Ida Fisher to the District Sunday-school and Christian Workers' meeting. We decided to paint both of our churches this summer. We will meet March 27 to organize a Sunday school at the country church. During the absence of Sister Mary Hanman, our Sunday-school superintendent, Bro. Wm. Eller has charge. Our school is increasing in numbers and interest. Bro. Brubaker preached for us on Sunday after Sunday school.—Ida C. Fisher, Perth, N. Dak., March 23.

OHIO.

Beach Grove church met in council March 12, with our elder, S. W. Blocher, presiding. Elders A. B. Brumbaugh, Geo. Stump, Melvin Benner, and Geo. Stump were present. One letter was received and one granted. Bro. Andrew Petry will represent us at Annual Meeting, and Brethren Andrew Miller and Solomon Bolinger at district meeting. Bro. S. W. Blocher was rechosen as our elder. The writer was chosen as church correspondent. Bro. Ira Blocher was with us on Sunday, March 20, and gave us a very interesting sermon. We decided to hold our love feast May 28, at 5 P. M.—Ira A. Bolinger, R. D. 2, New Madison, Ohio, March 22.

Bellefontaine church met in council March 19, with our elder, Bro. E. P. Snyder, presiding. Two letters were received. Sister Gordie Snyder was chosen delegate to the district meeting, with Bro. J. H. Swank, alternate. The writer was chosen delegate to the Annual Meeting. The following officers were elected: Bro. Charlie Crim, president of Christian Workers' meeting; Bro. Snyder, president of the home cradle roll department; the writer, president of the home department. As Eld. D. S. Filbrun's health prevented him from holding our series of meetings in February, they were postponed until April 17. During the winter months our Sunday school had some down in numbers, but now it is the usual attendance, and expect it to continue to grow. The outlook is encouraging. We have not had a resident min-

ister since Dec. 1, 1909, but Bro. E. P. Snyder, of the Logan church, has been preaching for us, with the exception of a few Sundays, when Bro. T. L. Cool, of Lima, Ohio, preached. We hope to be able to secure a minister in the near future.—Bessie M. Kaylor, R. D. 7, Box 2, Bellefontaine, Ohio, March 22.

Black Swamp.—We met in council March 19, our elder, L. H. Dickey, presiding. Bro. Uriah Garner was elected delegate to the district meeting, with Bro. George Garner alternate. We reelected our church officers for the coming year. We decided to have a series of meetings this fall, when we can secure a minister.—Ella E. Garner, R. D. 1, Walbridge, Ohio, March 24.

Blackhard church met in council March 19, with Bro. Lawrence Prowant presiding. Our communion will be held May 28, beginning at 4 P. M. The church extends a cordial invitation to the brethren and sisters of adjoining churches, especially ministering brethren. Bro. Samuel Schaffer was chosen delegate to district meeting, with Bro. Elmer Prowant alternate, and Bro. Jeff Schaffer as delegate to the Annual Meeting, with Bro. Lawrence Prowant alternate. Eld. Daniel Prowant tendered his resignation, which was accepted. Bro. Brent was appointed Messenger agent. It was decided to give \$18.00 for mission work in Northwestern Ohio. We will hold a series of meetings in August or September for the services of a minister can be secured at that time.—Augusta Prowant, R. D. 7, Continental, Ohio, March 23.

Fairview church met in council, with Bro. W. K. McKimby, of the Toledo Mission, presiding. Considerable business was disposed of. Bro. C. W. Stutzman was elected as delegate to the district meeting, with Sister Lulu McKimby as alternate. Our Sunday school is growing in interest and attendance.—R. P. Roebuck, R. D. 17, Metamora, Ohio, March 16.

Forstoria church met in council March 23. Our elder, David Lytle, took charge of the meeting. Eld. J. C. Wilmore was chosen delegate to the Annual Meeting, and Brethren C. A. Wright and Charles Branson to the district meeting. Bro. S. B. Newcomer was reelected church trustee; Bro. J. B. Bashore, reelected church clerk, and Bro. J. L. Lindover, clerk. Sister Jennie Sellers was chosen missionary solicitor. A committee of two brethren and one sister was appointed to canvass our local church district for funds to build a church at Forstoria. A committee was also appointed to secure a pastor for this place. Considerable other business was transacted.—Lydia Dickey, Forstoria, Ohio, March 26.

Greenville church enjoyed a pleasant business meeting on the evening of March 16. Our elder, Bro. Hollinger, presided. Bro. E. F. Sharp was with us and assisted in the meeting. Six letters were received and six granted. Bro. Hollinger will represent our church at the Annual Meeting, and Brethren M. N. Rensberger and Allen Weimer at district meeting. We decided to hold communion some time this spring. A collection was taken for the benefit of the sisters' aid society.—Anna Witwer, Greenville, Ohio, March 17.

Sidney.—We met in council March 24, at 7 P. M. Eld. J. E. Barnhart assisted in the work. Three letters were granted. Bro. S. Z. Smith was chosen delegate to the Annual Meeting. Bro. S. P. Nupp and Sister Smith are our delegates to the district meeting. Sister Smith was elected Sunday-school superintendent. Future plans were made for the work of the kingdom at Sidney and elsewhere.—S. Z. Smith, Sidney, Ohio, March 25.

Union.—Our daughter, Libbie B. Burger, of Roana, Ind., passed away on the evening of March 22, after an illness of over seven weeks. Wife and I were called to her over four weeks ago, and remained until her death.—John H. Rinehart, R. D. 1, Union, Ohio, March 24.

OKLAHOMA.

Big Creek church met in council March 17, with Eld. A. J. Delrick presiding. Two letters were received. Our love feast will be held April 16, at 2:30 P. M.—Mollie Fillmore, Cushing, Okla., March 18.

Bright Star.—Brethren G. W. Landis and W. R. Brubaker began a series of meetings on the morning of March 13 and continued until our love feast, March 19. Bro. Landis officiated at the feast. Bro. A. J. Smith came to us on the evening of the 18th and in the afternoon, talked and conducted a Sunday-school meeting in the afternoon, talked to the children, and preached at night. His services were greatly appreciated. We met in council Monday, March 21, with Bro. A. J. Smith presiding. Two letters were received. The writer was advanced to the second degree of the ministry. Bro. Landis was chosen as our elder.—Ann A. Hartman, R. D. 2, Reed, Okla., March 21.

Hoyle.—Our congregation met March 6 for our Sunday-school meeting. Brethren A. J. and E. J. Smith were present officiating a two weeks' series of meetings two were reclaimed, and two baptized.—E. M. Shenfeldt, Drummond, Okla., March 18.

North Star (Okla.) congregation met in council March 3, with Bro. S. F. Niswander presiding. Our love feast will be held some time in May.—Jacob Troxel, Caldwell, Kans., March 26.

Shanksville church met in council March 19, our elder, Bro. Isaac Miller, presiding. Two letters were received. Bro. Miller preached for us on Sunday at 11 o'clock. Our love feast will be held on Saturday, April 30, at 5:30. We will gladly welcome any brethren or sisters to come to this meeting, especially ministers.—Viola A. Blanton, Helena, Okla., March 24.

Stillwater.—March 20 the Brethren met in the church recently purchased, to dedicate the same. The attendance was large. Bro. D. E. Cripe preached the sermon. All present were well pleased with the service. One letter was received. We will hold services every Sunday; also Sunday school. We are glad to know that there is a chishouse of our own at this place.—J. H. Cox, 222 Duck Street, Stillwater, Okla., March 24.

OREGON.

Portland.—The growth of the Portland Mission during last year, has brought encouragement to all workers in the church and the Sunday school. There is a growing interest in the Christian Workers' meetings. Our last council was decided to hold a love feast April 9. Any ministers or members, passing through Portland, near the above date, are invited to be present at our meeting. Brethren who desire to locate in Northwest, to help in the Master's work, and at the same time to find a good place to spend their opportunities for a livelihood, will do well to investigate Western Oregon, where there is a congregation of the Brethren.—Geo. C. Carl, 1125 Albina Avenue, Portland, Oregon, March 31.

PENNSYLVANIA.

Back Creek church met in council at the Upton house March 19, with Eld. David Foust presiding. A number of letters were granted. Our love feast will be held May 24, at 10 A. M., at the Shank house. Eld. David Foust was chosen as delegate to the Annual Meeting. Brethren Brown Oellig and David Foust are our delegates to the district meeting.—J. D. Wilson, R. D. 2, Greensburg, Pa., March 21.

Carson Valley church met in council March 5, with Eld. L. B. Benner presiding. Our love feast will be held May 21, at 4 o'clock. Bro. W. H. Holsinger, of Shellytown, will be with us to officiate. We will hold a series of meetings this fall.—F. Pearl Brubaker, Duncanville, Pa., March 22.

Glade Run church met in council Feb. 28. Our love feast will be held May 14, at 8 o'clock. Our pastor will hold a week's meeting prior to the feast. Brethren H. S. Replogle

and Roy Morrison were elected delegates to district meeting. We will hold our Easter services at 10 A. M.—Ida Bowser, R. D. 4, Kittanning, Pa., March 19.

Mingo church has decided, on account of conflicting dates, to postpone her love feast from May 21 to June 18, to be held at the Mingo house at 2 P. M.—Harry H. Ziegler, R. D. 1, Royersford, Pa., March 22.

Mountville.—We held our spring council at the Petersburg house March 9. Eld. H. E. Light is our delegate to the Annual Meeting, and Eld. H. E. Light and Bro. Wm. Zolter to the district meeting. Our love feast will be held May 28, at Petersburg, at 1:30.—M. G. Forney, Lancaster, Pa., March 24.

Notice.—The district meeting of Eastern Pennsylvania will be held April 13 and 14, at the Anville house, and the district meeting April 13, at 10 A. M. Elders coming via Reading, over the P. and R., should leave Reading at 7 A. M.; those via Harrisburg should leave Harrisburg at 6:15 A. M.; and those via Lancaster, over the Cornwall R. R., should leave Lancaster at 7:18 A. M. Delegates and others can leave Reading at 10:11 A. M.; Harrisburg, at 1 P. M.; and Lancaster, over the Cornwall R. R., at 12:13 P. M., and be on time for the organization. For further information address the writer.—A. B. Gungler, R. D. 4, Lebanon, Pa., March 21.

Shade Creek.—The work at this place is moving along nicely. Since our last report one was baptized and another reclaimed. The Sunday schools have been taken on new life and vigor. The school at Sculp level will organize a home department in the near future. Much credit is due the officers and teachers for the commendable work done in the past. Our weekly teachers' meetings, one at Sculp level and the other at Adams, has been very interesting. Our pastor, Bro. D. M. Adams, has charge of both of these meetings.—J. H. Lehman, Sculp level, Pa., March 21.

Shamokin church met in council March 5, with our elder, Bro. E. M. Wenger, presiding. Considerable business was disposed of. Sunday-school officers were elected, with Brethren G. W. Kraft and G. H. Miller, superintendents. Bro. Albert Reedy was chosen treasurer to succeed Sister McKimby. Our love feast will be held May 1, Children's day will be observed on the same day. One letter was granted. We are our assistance.—Emma Kraft, 900 Pine Street, Shamokin, Pa., March 22.

Welsh Run.—We held our council March 12, Eld. D. M. Zuck presiding. Bro. L. B. Elliott, was chosen delegate to district meeting, and the writer as church correspondent. Three letters were granted. Our love feast will be held May 19 and 20, beginning at 7 P. M. We have also reorganized our Sunday school for the coming year. The writer was chosen superintendent and Sister Lizette Angle, secretary.—Frank P. Blair, R. D. 2, Mercersburg, Pa., March 24.

West Conestoga church met in council March 14, our elder, Bro. John Myers, presiding. Considerable business was disposed of. One young sister was restored to fellowship, and a number of certificates were granted. Brethren John Myers and George Shreiner were chosen as delegates to district meeting, and Bro. Alfred Evans to Annual Meeting. Our love feast will be held at the Middle Creek house May 24 and 25.—Henry E. Nies, Litzitz, Pa., March 21.

TEXAS.

Fort Worth church met in members' meeting March 20 at the home of Sister Wrightman. Bro. C. C. Derrick, of Irving, Texas, preached for us. The monthly contribution was given to pay for the new church lot. The members seem to enjoy these meetings. Sister Jones, of North Fort Worth, Texas, has joined our little band.—Eather Pearson, Fort Worth, Texas, March 22.

Kenedy.—Since our last report we have grown in number until we are crowded for room. The first three Sundays of March our attendance was not below sixty. We greatly feel the need of a churchhouse. We already have the ground and \$500.00 for the purpose of building. It is encouraging to see how interested the good people of the South are in our services. Any brethren wishing to see this country will be met at any time by some of the brethren here. J. A. Strohm, R. D. 1, Kenedy, Texas, March 21.

Spring.—Bro. J. A. Miller, of Manvel, Texas, was with us Jan. 3 and 9, and gave us three sermons. He came again Feb. 19 and preached six more. On March 19 and 20 he preached three times for us. There are ten members here, all from Pennsylvania, and all came last September. We hold our services in the Baptist church. The Baptists have treated us well, but are contemplating doing so. We have been meeting with the Baptists, who have elected one of our number as superintendent of their Sunday school in October, soon after our arrival. Bro. Miller is doing good work. As soon as we can, interest will have some doctrinal sermons. The interest and attendance are growing. The name of their church is Willow and is three miles from Tomball and about ten miles from Spring.—C. E. Schuidt, R. D. 1, Box 48, Spring, Texas, March 21.

VIRGINIA.

Evergreen church met in council March 13, preparatory to the district meeting. Eld. S. A. Sanger presided. The division of the Second District of Virginia was considered and 4 motion passed in favor of the same. Bro. Sanger will represent this congregation at the district meeting to be held at Timberville, Va. Bro. Charles E. Long will conduct a series of meetings at this place sometime during the summer. Nellie Wampler, Dyke, Va., March 15.

(Concluded on Page 224.)

CORRESPONDENCE

"Write what thou seest, and send it into the churches."

DISTRICT MISSIONARY MEETING OF NORTH-WESTERN OHIO.

This meeting is to be held in the Sugar Creek church, near Lima, on Thursday, April 14, 1910.

Forenoon Services.

10:00, Devotional Exercises. Sermon, The Acquisition of Power, and our Lord's Perfect Model in Evangelism, Acts 1:8—H. V. Thomas.

Afternoon Services.

1:00-1:30, Devotional and Organization.
1:30-2:15, Business Session.
2:15-2:30, His Needs—John Flory.
2:30-2:45, Our Resources and Possibilities.—G. W. Sellers.
Factors in Creating Missionary Sentiment.
3:15-3:25, The Influence of the Home.—Rose Gardner.
3:25-3:35, The Influence of the Church.—J. A. Anglemeyer.
3:35-3:45, The Influence of Our Schools.—G. A. Snider.

Evening Services.

7:00-7:30, Song Service. Missionary Sermon.—Ira E. Long. Missionary Offering. Song. Closing Exercises.
Director of Song Service, J. M. Brenneman. The Brethren Hymnal will be used.
Motto—"I can do all things through Christ which strengtheneth me."
Committee, E. B. Snyder, I. P. Thomas, A. B. Horst.

FROM OKANOGAN COUNTY, WASHINGTON.

A young brother was baptized here in the Okanogan River, near Oroville, today. This work had been deferred for some time, for the reason that a suitable place for baptism could not be found near the place of meeting in the Chesaw district, where most of our members have their homes. We have lived in this part of Washington for nearly eight years, during which time we have had Sunday school, preaching services, and a part of the time prayer meeting. We have tried to uphold the truth as best we could, and trust that some seed has been sown which will bring forth fruit for the Master in the future.

Our number being small, and the fact that the members are widely scattered has prevented our work from being as satisfactory as it would be otherwise.

The writer has recently purchased land near Omak, this State, and with his family expects to move there soon, to endeavor to build up a home. Others of our Brethren have visited the locality, and expressed themselves as being in favor of securing homes. So far, only one other family, besides ourselves, making four members, have decided definitely to make the move.

Omak is about one hundred miles from Wenatchee, in the Okanogan Valley. A railroad from Wenatchee to Oroville is now being constructed. Inquiries from interested Brethren, furnishing stamp, will be answered by the writer. B. E. Breshears.

Omak, Wash., March 6.

FROM BELFAST MAINE.

In the last number of the Messenger we noticed an item in regard to women working in the church; also one in which mention is made of a minister who does not have the Messenger. Now, how can he keep in touch with the church without the paper? How can he get along at all? As for myself, I cannot. As for women working in the church, it was through the untiring efforts of a faithful woman worker in the Brethren church that I was led to see that the Brethren preach the true religion of Jesus Christ, and to become a member thereof. God bless the women workers! We cannot get along without them.

The Gospel Messenger is the only church privilege I enjoy. It is my only sermon and the only means by which I can keep in touch and sympathy with the church, being a hundred miles from any members and among worldly churches. Tolman H. Fernald.

Belfast, Me., March 16.

FROM ST. JOSEPH, MO.

I am glad to announce that we have been successful in getting Bro. J. S. Kline, of Hardin, Mo., to take charge of our work in the North St. Joseph church. Bro. Kline took up the work March 1, and the work is going along nicely. We believe he is the man for city work, and the proper man for the place.

As soon as we can make proper arrangements, we are going to branch out our work into several mission points in other parts of the city, as the opportunity is great for a furtherance of the Gospel in this city.

We trust we shall receive the hearty support of the members and churches adjacent to this congregation, and that our untired efforts will be fruitful for the Master and his kingdom.

Elder J. S. Kline formerly lived in Broadway, Va. He is a graduate of Bridgewater College and is properly equipped for the work. With his wide experience as a traveling salesman and his experience in approaching men, he will, without doubt, be a successful laborer in the Master's vineyard at this place. M. R. Murray.

St. Joseph, Mo., March 19.

FROM WESTERN SASKATCHEWAN, CANADA.

We have now moved to this far-off northwestern country and have spent most of the winter here. With but little exception the weather has been very pleasant. We have not located here as a matter of speculation. All who have tried the frontier homestead life know that it means privation from many comforts and pleasures, at least for a season. Our State District has many scattered members, and has not been able to supply their spiritual needs in such a scattered condition, hence we have decided to locate with a band of members where they can take up free land, and also be in a condition to make use of the talent which, for some years, has not been as well exercised as can be done when well organized. We have not enjoyed our isolation, even for this short time, so well, but have been quite busy preparing for the great work which we feel needs to be done. The season is now here for our people to move in, and we wish to be ready to begin our church and Sunday-school work with the first of the quarter. We also wish to call the attention of all members moving here to bring their church letters with them, as they will be needed when we are ready to effect an organization. We hope to do this soon after our district meeting in July. We truly ask an interest in the prayers of all God's people, that

the Master's work here may be done for the salvation of souls and the glorifying of his name.

George Strycker.

Maple Creek, Sask., Canada, March 9.

FROM KANSAS CITY, KANSAS.

Last evening we closed a three weeks' series of meetings in our Mission church. The interest was good throughout the entire meeting; also the attendance, considering measles and other prevailing sickness. Seven came out for Christ, all heads of families. Four have been baptized and three will receive the rite in the near future. During these meetings we made the annual visit and found the mission members in love and union. On the evening of March 10 we held our love feast. There were fifty communicants, it being the first time for a number of them. Eld. Moses Cruea, of Kansas City, Mo., was with us and assisted. We are greatly encouraged by prospects for the future of the mission work in the Kansas City church, and hope we may pass the spring without serious floods, as our Mission church and thirty-five of our members are in the flood district. On account of the severe winter, and sickness at present, we are in need of more clothing and money, with which to give aid. One widowed sister, by taking her four small children to a day nursery and working in an overall factory, supported them until one child was taken down with typhoid fever. When he was sufficiently recovered she again worked a few days, but injured her thumb which caused blood poisoning. About the time she was again able to work, the children had the measles. See James 1:27.

I. H. Crist.

14 N. Ferree Street, Kansas City, Kans., March 14.

FROM CARLISLE, PA.

Here at the Home for the Aged of Southern Pennsylvania we lately had a visit from Bro. B. F. Lightner and wife, of Gettysburg, Pa., and Bro. A. R. Reiff and wife, of Franklin Grove, Ill. The latter came to visit their aunt, Sister Maria Stock, and the former came to see the Home. The same evening Bro. Lightner preached a fine sermon, which was greatly appreciated by all. Their coming and stay with us seemed to bring more than the usual good cheer.

Our family is still increasing. The last to enter was an old sister of seventy-nine, and quite feeble. The old people very much enjoy the completed annex and its many conveniences. No, the Home is not heaven here below, but it is a grand place to care for the infirm during their last days. Yes, it does require a great deal of labor, much patience and anxiety to look after a family of this make-up, but it is wonderful how one becomes attached to the helpless, old souls, and how hard it is to leave them. If all the brethren and sisters could feel as I feel, in regard to this work, there would be no trouble to raise the money to cancel the debt, and make whatever improvements will be needed.

You say mistakes were made. Certainly; and did you ever hear of any work that was free from them? Let every one in our State District come to the rescue and feel that it is our Home, and that we will do all we can to help. When once we are wonderfully interested, and love to help, it is not so hard.

Our Christian Workers' meeting is held each Sunday evening, and has become quite interesting. Song service during the evening hours is quite common, and when public service is started again there will be no lack of spiritual food.

Bro. H. K. Miller, one of the committee, who had been quite sick, is improving. Sister Stock, who has suffered from the effects of a fall since last September, is still not able to walk. A fine wheel-chair, presented by the Sunday school of York, arrived a few days ago, which, she hopes, will be of much benefit to her.

Our sewing circle, which was only organized in July of last year, has given all its time and means to the Home. Besides making bedclothes, there has been purchased, aided by the gifts of a few outside, sixty yards of carpet. The sisters are still willing to help more.

The Messenger is a very welcome guest among the old people. Every Friday morning it is brought in, and we find it crowded with good reading. No home should be without the church paper. Wealthy A. Burkholder.

FIRST DISTRICT OF VIRGINIA.

The Ministerial, Sunday-School, and District Meetings of the above District are to be held at the Copper Hill Church, Floyd Co., Va., April 13, 14 and 15, 1910.

Wednesday, April 13, 1910, Sermon, 7:30 P. M., by Eld. J. A. Dove. Subject, Brotherly Love.

MINISTERIAL PROGRAM.

Thursday, April 14, 9:30 A. M.

Theme—The Kingdom of Heaven is at Hand.
1. The Higher Spiritual Life: (a) Its Importance to Each Member.—E. C. Crumacker. (b) How Can We Best Reach This Result?—H. J. Woodie.
2. The Christian Ministry: (a) Are We Measuring Up to the Gospel Standard?—W. H. Naff. (b) How Best May We Meet the Requirements of the Age in Which We Live?—L. C. Coffman.
3. The True Christian Home: (a) Its Evidences.—Wyatt Reed. (b) Its Blessings and Results.—Levi Bowman.

SUNDAY-SCHOOL PROGRAM.

Thursday, April 14, 1:00 P. M.

Theme—The Sunday School is the Church at Work.
1. Will the Church Progress as She Should Without the Full Sunday-School Army?—P. S. Miller.
2. What Forces Are the Most Successful in Getting Every Member to Join the Sunday-School Army?—A. N. Hytton.
3. How Can the Sunday School Implant Into the Hearts of Our Young People the Bible Doctrine of: (a) Christian Living?—E. L. Clowers. (b) Christian Adornment?—J. W. Rogers.
4. The Sunday School as a Missionary Factor in Winning Souls for Christ.—J. S. Showalter.
5. Round Table.

MISSIONARY MEETING PROGRAM.

Thursday, April 14, 7:30 P. M.

Theme—The World for Christ.

1. The New Testament Church a Missionary Church.—T. C. Denton.
2. Our Great Responsibility in the Home Field.—J. H. Wimmer.
3. State Today's Home Missionary Problems and Their Solution.—D. P. Hytton.
4. When Will Christ's Great Commission Be Fulfilled?—G. A. Barnhart.

Miscellaneous.

April 13, at 3:00 P. M., Elders' organization for district meeting. The elders are expected to be present, and bring with them all queries from their churches.

The delegates should arrange to come before the credential committee on Thursday, April 14, at 3:00 P. M.

April 15, district meeting begins at 9:00 A. M. All who must come on train will be met at Starkey (one station south of Roanoke on Winston-Salem Div. N. & W. Ry.) on the morning of April 13. Do not fail to notify W. J. Wimmer, Bent Mountain, Va., not later than April 6, for conveyance. All coming over the main line of N. & W. Ry. will change cars at Roanoke, Va., for Starkey.

Committee: D. N. Eller, J. H. Garst, J. H. Murray.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Hoover-Kring.—By the undersigned, at the home of the bride's mother, South Bend, Ind., March 9, 1910, Mr. Calvin R. Hoover, of Blisbee, N. Dak., and Sister Nellie A. Kring, of South Bend, Ind. J. W. Grater.

Kimmel-Shellabarger.—By the undersigned, at his home, Feb. 27, 1910, Mr. Ezra Kimmel, of Brookville, and Sister Edna Shellabarger, of Union, Ohio. Chas. L. Flory.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Barton. Sister Mary Edith, born May 27, 1847, in Hamilton County, Ind., died in Vernon County, Mo., Feb. 20, 1910, aged 62 years, 8 months and 23 days. Her childhood was spent at the place of her birth. She was married while still in Indiana, to Oliver P. Mundell, who died five years later. She was then married to L. C. Harbaugh in 1874. To this union were born two sons, who survive. Later Sister Barton moved to Missouri, where she was married to Abram Switzer who died in 1898. She was an earnest and devoted member of the Brethren church for forty-three years. Services by Eld. Geo. Barnhart, of Carthage, Mo. Text, Rev. 14: 12, 13. Lizzie Rolle.

Fisher. Sister Mary Jane, wife of Joel Fisher, born in St. Joseph, Ind., Nov. 1, 1845, died in South Bend, Ind., Feb. 23, 1910, aged 64 years, 3 months and 23 days. She was a member of the church for thirty years. Services in the Second Church of the Brethren, at South Bend. H. W. Kriehbaum.

Good. Sister Elizabeth Annie, wife of Bro. John Good and daughter of John and Sarah Strough, born in Virginia May 6, 1833, died near Honey Creek, Ind., Feb. 28, 1910, aged 76 years, 9 months and 22 days. She came to Indiana with her parents in 1839, and was married to John Good who was also a native of Virginia, Dec. 16, 1852. To this union were born fourteen children, seven of whom survive. The father also survives, but at present is very infirm. Brother and Sister Good united with the church in 1861 and lived consistent Christian lives. Sister Good served as deaconess for a number of years. Services by Eld. Lewis W. Teeter, of Hagers-town, at the church east of town. Text, Ps. 23: 4. Interment in the Miller cemetery. Florida J. E. Green.

Guthrie. Gerald Heffner, infant son of Charles and Vera Guthrie, of La Fayette, Ohio, born Feb. 20, 1910, died March 9, 1910, aged 16 days. Services by Bro. J. A. Guthrie, at the home. W. R. Guthrie.

Hawk. Sidney Jane, daughter of John and Dorcas Murray, born in Highland County, Ohio, Oct. 29, 1828, died at the home of her son, near La Fayette, Ohio, March 5, 1910, aged 81 years, 4 months and 6 days. She was united in marriage with Jacob Hawk Aug. 27, 1846. To this union were born six children, five sons and one daughter. She united with the Christian church about forty years ago and remained a faithful member. One brother, one son and one daughter survive. Services at the La Fayette Christian church, by her pastor, Rev. G. W. Foltz.

Hesley. Bro. George, born July 16, 1838, died of pneumonia, near Columbia Furnace, in the Woodstock congregation, Va., March 6, 1910, aged 71 years, 7 months and 20 days. He was anointed the day before he died. His wife, two sons and four daughters survive. Services at the Columbia Furnace church, by Eld. H. R. Mowry. Text, Ps. 8: 4. Interment in the cemetery near by. M. H. Copp.

Hudson. Leah Ann, nee Brant, born in Pennsylvania April 20, 1827, died at the home of her daughter, Mrs. Samuel Armstrong, of Elwood, Madison County, Ind., March 15, 1910, aged 82 years, 10 months and 25 days. In early life she moved with her parents to West Milton, Ohio. She was married to Samuel Cook Aug. 28, 1848, who died Dec. 13, 1874. To this union were born six children, three of whom died in infancy. In May, 1876, she was married to Eld. Harrison Hudson, of Grant County, Ind., who died July 4, 1884. After this she made her home with her three children. Two of them were taken away, leaving only the one daughter with whom she lived until her death. She was an invalid for a number of years, but never complained during her suffering. Services in Elwood, Ind., by the writer. J. D. Rife.

Kehr. Sister Elizabeth, died near Shermans church, York County, Pa., March 10, 1910, aged 77 years and 4 days. Services at the house by Eld. E. S. Miller and Bro. C. Gelman, and at the Mummert meetinghouse, near East Berlin, Pa., by J. H. Hartman, of the German Reformed church, Eld. D. B. Hohn and Bro. D. H. Baker. W. B. Harlacher.

W. B. Harlacher.

Wright, Bro. Wm. J. died at his home, near Cave Station, Va., in the bounds of the Mill Creek church, March 9, 1910, aged over 93 years. Though not having good health for some years, he was able to attend the church and was a devoted member. He was married, the first wife being Sister Eva Miller. His second wife, Sister Mary M. Click, survives; also three children, one son by his first wife, and two daughters by his second wife. Bro. Wright had a mild, congenial disposition, and filled well the office of deacon. As was stated by Bro. Early in his discourse, it seemed not as if he had any doubts as to the battle of life, for in all matters he seemed to have settled convictions for the right. He was widely known in the Brotherhood, even outside of the Second District of Virginia. He was anointed on Sunday before his death. Survivors, his Brethren H. C. Early and Joseph Pence. Text, Ps. 136.

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NOTES FROM OUR CORRESPONDENTS.

(Continued from Page 221.)

Miss Eun church met in council March 21, with Eld. M. G. Early presiding. Eld. S. A. Sauger was also with us. Considerable business was disposed of. Bro. M. G. Early resigned as elder at this place, and Eld. L. A. Miller was elected in his place. Sunday school was organized with Bro. G. W. Chambers as superintendent. Eld. I. A. Miller will represent us on the Standing Committee. Brethren W. A. Myers and J. H. Evers were elected as delegates to district meeting. The members in Louisa were granted permission to build a church. They were also permitted to have an organization at that place. Elders M. G. Early and I. A. Miller were appointed to organize them. They have a membership of about twenty. The members at Homedale, Spottsylvania County, were granted permission to have a series of meetings at that place this summer or fall.—Anna Britton, Rhoadesville, Va., March 22.

Pleasant Valley church met in council March 19, Eld. Peter Garber presiding. One member was received by letter; and five letters were given. Brethren Peter Garber and P. F. Cline were elected delegates to Annual Conference, with Brethren D. N. Glick and M. H. Shaver alternates. Brethren J. W. Wright and M. H. Shaver were elected delegates to district meeting, with Brethren S. D. Cline and D. Miller alternates. It was decided to have a love feast April 30, commencing at 3 P. M. Our Sunday school elected Bro. D. A. Cline as delegate to the Sunday-school meeting, with Bro. J. M. Wright, alternate. March 20 Bro. Saylor Greer, of Buena Vista, delivered an able sermon.—Ruth E. Williams, Mt. Sidney, Va., March 21.

Pleasant Valley church met in council March 19, Eld. Michael Reed presiding. One letter was granted. Brethren Peter Hynton and Merit Reed were elected delegates to the district meeting. Brethren R. T. Akers and Michael Reed preached for us March 20.—H. L. Reed, R. D. 3, Box 90, Floyd, Va., March 21.

WASHINGTON.

East Wenatchee.—We held our council March 12, with our elder, A. B. Peters, in charge. Our spring love feast will be held April 29, at 4 P. M. About \$20 was raised for home work. Bro. G. W. Buntain will represent our church at Annual Meeting. One query goes from this church to district meeting.—J. C. Sperline, Wenatchee, Wash., March 14.

Olympia church met in council March 19, Eld. Seerist presiding. Three letters were granted. Bro. A. A. Myers was chosen correspondent. Our Sunday school is growing in interest, and our chapel is too small to accommodate the classes in a way to secure the best results.—Caddie Wagner, Olympia, Wash., March 23.

NOTES UNCLASSIFIED.

Elkhart Valley church met in council Jan. 26, with our elder, Bro. Frank Kreider, presiding. Two letters were granted and one received. Bro. Jacob Paulans was elected to serve on the finance committee. Bro. John Paterback was chosen delegate to the Annual Meeting. Our communion will be held May 19, at 5 o'clock.—William Brubaker, Elkhart, Ind., March 26.

Notice.—The missionary and district meetings of Northwestern Ohio will be held in the Sugar Creek church, three miles north of Lima, on April 14 and 15. Those coming by railroad can come to Lima, then take the Lima and Toledo traction car, and get off at stop Six, which is only about one hundred rods from the church. All cars will stop there on the 14th and 15th. Those coming on Wednesday evening will also come direct to the church, unless they make other arrangements to be met otherwise. Any one desiring to make any other arrangements will notify J. M. Miller, Beaverdam, Ohio.—I. W. Byerly, Lima, Ohio, March 25.

THE GOSPEL MESSENGER.

The Gospel Messenger has been received in our home for nearly a quarter of a century. We have been members of the church for this length of time, and also regular, continuous subscribers. We frequently notice in the Messenger where some aged brother or sister received and read our church paper for fifty years and more. Such certainly have had more experience with the publications of the church than we, but nevertheless we feel like giving our experience relative to this matter.

In our estimation, the Gospel Messenger is an ideal church paper. The writer, during his short life, has had the privilege of noticing the general make-up, as well as the contents of a number of church papers, both of the aristocratic, popular churches as well as of the more common, plain churches. We must confess, candidly, that while such papers are arranged very attractively, and contain many very instructive, masterly articles on exceedingly important religious subjects, yet, regarding the vital importance of obeying the teachings, doctrine and commandments of Christ Jesus, such papers cannot be compared with our Gospel Messenger. Many of these papers defend the popular, great subjects of the day and age, but do not defend, unflinchingly, the genuine doctrine of Christ and his disciples. We venture the assertion, that no one has ever read a single issue of our church paper, since its existence, that was not "set for the defense of the Gospel." The Messenger is always full of teaching, directly bearing on the great importance of strictly obeying the Word, and we are glad for this. As a matter of truth and fact, we feel proud of it, if we may express ourselves in this way.

During the period of time, as referred to, we have secured thousands of subscriptions to the Gospel Messenger and other papers issued by our Publishing House. Some of our members who claim to be in good standing, refuse to subscribe for the church paper at \$1.50 a year, though the writer well knows that they are paying more than twice as much for a few daily papers. This has always been a problem for us, in particular when we consider the matter from the standpoint of value,—religious teaching and spiritual benefit.

It is true, most of us feel like being informed in reference to conditions of different markets, in which we may be necessarily interested, the public events of the day, and the happenings in our immediate neighborhood. We should not be subscribers to two or more daily papers, however, besides a few "city papers," and then urge the plea, "I cannot afford to subscribe for the Messenger." What do

you think about this? Are these statements too strong? Are you guilty? Sometimes we drift unconsciously into these things. They may even seem right to ourselves, until we are reminded of our mistake. Might it not be well to stop and "think upon our way"? We venture to make the assertion, without fear of successful contradiction, that not one member of the church can afford to miss a single issue of the Gospel Messenger.

York, Pa.

Abram S. Hershey.

ANNOUNCEMENTS

- DISTRICT MEETINGS.**
- April 7, 8, Second District of Virginia, Flat Rock congregation, at Timberville house.
- April 12, 8 a.m., Southern District of Ohio, in the Donnell Creek church country house.
- April 13, 14, Eastern District of Pennsylvania, in the Spring Creek church, Annville house.
- April 13, Southern District of Pennsylvania in the Waynesboro church.
- April 14, 15, Northwestern Ohio at Sugar Creek house, 3 miles north of Lima.
- April 15, Northwestern Ohio, in the Sugar Creek church, near Lima.
- April 15, First District of Virginia, at Copper Hill church, Floyd County.
- April 19, 9:30 a.m., Eastern District of Maryland, in the Washington City church, D. C.
- April 20, Middle Pennsylvania, in the Riddleburg church, on H. and B. T. R. R.
- April 21, Middle Maryland, Long Meadow church, Beaver Creek congregation.
- LOVE FEASTS.**
- California.**
- April 23, Oakgrove.
- May 29, South Los Angeles.
- Idaho.**
- May 21, Boise Valley.
- Illinois.**
- April 17, Lanark.
- May 8, 6 p.m., Sterling.
- May 14, 6:30 p.m., Elgin.
- May 21, 5 p.m., Panther Creek.
- May 21, 6:30 p.m., Pine Creek.
- May 21, 22, Astoria, at the South Fulton house.
- May 21, 22, 3 p.m., Rock Creek.
- May 22, 6:30 p.m., Cherry Grove.
- May 28, 2 p.m., Rock River, at Franklin Grove.
- May 28, 29, 2 p.m., West Branch.
- May 28, 29, Yellow Creek.
- May 29, 6:30 p.m., Polo.
- Indiana.**
- April 30, 6 p.m., White Water house.
- May 14, Bethel.
- May 19, 6 p.m., Cedar Creek.
- May 21, Tippecanoe.
- May 21, 5 p.m., Nettie Creek, one mile west of Hagers-town.
- May 21, 6 p.m., Salamonie church, Loon Creek house.
- May 21, 6 p.m., Goshen, West Side.
- May 21, 7 p.m., Summit.
- May 26, 4 p.m., Pipe Creek.
- May 26, Baugo.
- May 28, 6 p.m., Springfield.
- May 28, 6 p.m., Beech Grove.
- May 28, 6:30 p.m., Buck Creek.
- May 28, Arcadia.
- May 28, 10 a.m., Spring Creek.
- Iowa.**
- May 14, 2 p.m., South Keokuk.
- May 21, 6 p.m., Prairie City.
- May 21, 22, 4 p.m., English River, at the South house.
- May 21, 22, Dallas Center.
- May 22, Des Moines City Mission.
- May 28, Franklin County.
- May 28, 4 p.m., Kingsley.
- May 28, 4 p.m., Iowa River.
- May 28, 29, 11 a.m., Garrison.
- Kansas.**
- April 23, 10:30 a.m., Victor.
- April 23, Larned.
- April 28, 6 p.m., Kansas Center.
- May 7, Monitor.
- May 7, 3 p.m., Eden Valley.
- May 14, Verdala.
- May 14, 6 p.m., Peabody.
- May 21, North Solomon.
- May 21, 7 p.m., Mt. Ida.
- May 21, 2 p.m., Chapman Creek.
- May 21, 7 p.m., Parsons.
- May 21, Bloom.
- May 21, 2 p.m., Belleville.
- May 21, 4 p.m., Salem.
- May 28, 10 a.m., Ottawa.
- May 28, 6:30 p.m., Osage.
- May 29, Larned, Mission church.
- Louisiana.**
- May 14, Roanoke.
- Maryland.**
- May 14, 2 p.m., Meadow Branch.
- May 15, Denton.
- May 19, 20, Upper Codorus, at Black Rock house.
- May 21, 1:30 p.m., Browns-castle.
- May 21, 1:30, Pipe Creek, near Linwood.
- May 28, 2 p.m., Middletown Valley.
- Michigan.**
- May 21, 6:30 p.m., Woodland.
- May 28, Lakeview.
- May 28, 10:30 a.m., Thornap-le, center house.
- Missouri.**
- April 16, Oak Grove.
- April 30, 4 p.m., Joplin.
- May 14, Rockingham.
- May 21, Cabool.
- May 28, Peace Valley.
- May 21, 5 p.m., Smith Fork.
- Nebraska.**
- April 3, Silver Lake.
- May 14, 7:30 p.m., Alvo.
- May 21, Bethel.
- May 23, Lincoln, Twenty-second and Q.
- Ohio.**
- April 16, Charleston Mission.
- April 16, 6 p.m., Lexington church, Highland County.
- May 7, 6 p.m., Donnels Creek, New Carlisle house.
- May 14, 6 p.m., Hickory Grove, at West Charleston house.
- May 15, 10 a.m., Maple Grove, Ashland County.
- May 21, 2 p.m., Middle District.
- May 21, 7 p.m., Logan.
- May 21, 10 a.m., Swan Creek.
- May 21, 10 a.m., Wolf Creek.
- May 21, 2 p.m., Oakland.
- May 28, Greenspring, at Sugar Grove house.
- May 28, 4 p.m., Blanchard, ½ mile west of Dupont.
- May 28, 6 p.m., Beech Grove.
- Oklahoma.**
- April 17, Elk City.
- April 16, 2:30 p.m., Big Creek.
- April 30, 5:30 p.m., Pleasant Plains.
- Oregon.**
- April 9, 3 p.m., Portland (Killingsworth and Borthwick Streets.)
- Pennsylvania.**
- May 1, Shamokin.
- May 8, 4 p.m., York.
- May 14, 4 p.m., Pleasant Hill, at Pleasant Hill house.
- May 14, 6 p.m., Glade Run.
- May 14, 15, 10:30 a.m., Antietam (Price's).
- May 18, 17, 10 a.m., Big Swa-lara, in Hanoverdale house.
- May 18, 19, Elizabethtown.
- May 18, 19, Fairview.
- May 18, 20, Spring Creek.
- May 19, 20, Welsh Run.
- May 21, 4 p.m., Carson Valley.
- May 21, 22, 2 p.m., Lost Creek, at Goodwill house.
- May 21, 22, 10 a.m., Falling Spring, at Hade church.
- May 21, 4 p.m., Woodbury.
- May 21, Indian Creek.
- May 21, 22, 1:30 p.m., Mummert.
- May 21, 22, 1:30 p.m., Upper Canowaga, at Mummert house.
- May 22, 6 p.m., New Enterprise.
- May 22, 29, Yellow Creek, in Bethel house.
- May 22, 6 p.m., Roaring Spring.
- May 24, 9:30 a.m., Spring Grove.
- May 24, 10 a.m., Back Creek, at Shank house.
- May 24, 25, West Conestoga, Middle Creek house.
- May 24, 25, 10 a.m., Little Swatara, at Meyers house.
- May 24, 25, 2 p.m., Buffalo Valley.
- May 24, 25, 1:30 p.m., Chiques.
- May 25, 25, 1:30 p.m., Mount-ville District, at Petersburg house.
- May 28, 3:30 p.m., Claar.
- May 28, 6 p.m., Plum Creek.
- May 28, Fairview.
- May 28, 29, 2 p.m., Farmer's Grove.
- Tennessee.**
- April 30, 3 p.m., French Broad.
- Virginia.**
- April 30, Timberville, in Flat Rock congregation.
- April 30, 3 p.m., Pleasant Valley house.
- May 7, 3 p.m., Lebanon.
- May 14, Middle River.
- May 14, 4 p.m., Midland.
- Washington.**
- April 23, 4 p.m., E. Wenatchee.
- West Virginia.**
- May 14, Pleasant View, at Chestnut Grove house.

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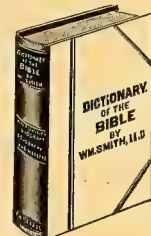
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Elgin, Ill., April 9, 1910.

No. 15.

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AROUND THE WORLD

THE CENTRAL LABOR UNION, at a recent meeting in Philadelphia, passed a strong resolution in favor of local option, declaring that labor troubles, like the one recently experienced in the Quaker City, would be settled more speedily and satisfactorily if there were no saloon influences. While their recognition of this important fact comes at a late hour, it is encouraging, nevertheless, to know that the laboring people are gradually learning that their worst enemy is not the much-denounced capitalist, but liquor, and that it is to their decided advantage to drive out the saloon, thus increasing the general efficiency of the workingman.

THAT not all men are as bad at heart as might be supposed by the character ordinarily ascribed to them, is shown in the recent reports concerning Abdul Hamid, the deposed Sultan of Turkey. While he retired from the throne with about \$75,000,000 in his possession, which he might have readily retained, he has now refunded all this, excepting a small sum, required for his personal needs. The Turkish War Minister states that the rumors concerning the deposed Sultan's insanity are absolutely false. He is in fair health, and desirous, as far as possible, to make amends for his disreputable and bloody career as Sultan of the Ottoman Empire. Great as his sorrow may now be, he, like thousands of others, must "reap as he has sown."

WHILE we have, at times, referred to the various attempts of churches to win public favor by sensational and very questionable means, the climax of all efforts along this line has been, undoubtedly, reached by a Baptist church at Atlanta, Ga. According to apparently authentic reports, this church is seeking popular favor by becoming a patron of the prize ring. Cards announcing a fight for April 4, in the basement of the church, were distributed freely in and around the city. That a move of this kind will become popular among the baser elements of the community, is not to be doubted, but what about the *uplifting power* that the church is supposed to exercise upon the world at large? Can there be a possibility of saving others when, to all intents and purposes, the "salt" of such an organization "has lost its savor"?

IN 1822 the American Colonization Society, an anti-slavery organization, began to settle freed American negroes on the African coast. Their descendants now number 20,000. The natives of Liberia, some of them wild pagans, others Mohammedans, number 1,000,000. Under the pretense that Liberia does not keep order among the savage races of its population, France and Britain have, of late years, been annexing much of its

territory. It was these encroachments, and also unfortunate internal troubles, that caused the sending of a commission from the United States, and it is their report that is now occupying the attention of Congress. The commission's various recommendations will probably be accepted, and if so, Liberia will enter upon a new era of its existence, aided and protected by the strong power of the United States. If there were more of this commendable disposition, to "bear the infirmities of the weak," both individually and nationally, there might be different and more pleasing records in the annals of history.

IN striking contrast with the present agitation against the high cost of living in this country is the prosperous and well-adjusted condition of the people of Australia. While living expenses have somewhat increased in that country also, yet there does not seem to be such a disparity between the cost of living and the wages paid as exists here. It appears that the Australian Government has, in some way, been able to curb the formation of trusts, and thus, instead of a few becoming immensely rich, at the expense of the masses, the country's prosperity is more equally distributed, to the general comfort of all. One would be inclined to think, from the reports given, that our Australian friends have solved some of the vexing social problems more satisfactorily than we have. Their claim of adjusting questions between capital and labor according to "Golden Rule" principles, is probably well justified, and if so, worthy of special commendation.

THE personal element in any reform work is of the greatest importance, and its value has been signally demonstrated in the success of the "Protestant Total Abstinence Union of Ireland." It was organized Oct. 9 of last year, by R. J. Patterson, who began by the rescue of one drunken man. The reformed man immediately brought his friend to sign the pledge also. The two then brought two more, and thus the work doubled, trebled and quadrupled. The main idea of the movement is to use reformed drunkards to save drunkards, and the plan has proved a success. So far 10,000 members have been enrolled, and every one, with few exceptions, is a worker. We are just wondering what the effect would be if, in our church work, we could somehow inspire each of our converts to bring at least one of his old associates to the Master. In the days of the early disciples Andrew brought Peter, and there is no reason why that method of personal work should not be more frequently employed with most excellent results.

UNDETERRED by the least regard for truth, the liquor element is at present engaged in a campaign of prevarication concerning the actual conditions in so-called "dry" States, notably Kansas. Some of the facts and figures quoted are well calculated to deceive the uninformed, and it is advisable, nowadays, to scrutinize closely all claims of the saloon defenders. Governor Walter R. Stubbs, of Kansas, in his recent speech in Chicago, administered a scathing rebuke to those who so glibly state that Kansas has suffered financially, morally and physically from strict enforcement of the prohibition law. His statements and arguments bear the evident stamp of a man who *knows and deals with facts*, and a man, moreover, fully in sympathy with the law he is endeavoring to uphold. One statement deserves special notice: "With the elimination of the saloon, Kansas has largely succeeded in eradicating its gambling and its social evil. The three go hand in hand, and as a matter of fact we found many places in our cities where the three were under one roof and conducted by one man. Now, thank God, they are put out of business."

It will be gratifying to all our readers to learn that the American Bible Society has at last succeeded in raising the required \$500,000 to meet the offer of Mrs. Russell Sage, promising a similar amount. The \$1,000,000 is to be perpetually and safely invested as an endowment for the Society, and from the entire income additional Bible distribution is to be made. When it is remembered that the Society prints Bibles in all the multiplex languages of the world's inhabitants, that it sells them at cost, and even gives them free to those unable to buy, it is readily seen that a great and good work is being accomplished. Even the blind are not forgotten. A special, raised-letter edition, gotten out at considerable cost, is supplied at reasonable rates.

"If we sow righteousness, we shall reap noble manhood. If we sow seeds of war, we shall reap bloodshed and disaster." These are the words of Representative Padgett, of Tennessee, in a recent speech before Congress, against the naval appropriation bill. We are sure that the sentiments expressed are in perfect accord with the peace principles enunciated by Christ, and ever advocated by the Church of the Brethren. Mr. Padgett emphatically affirmed that the recently proposed, extensive preparations for war would, if carried out, undoubtedly lead to war, and he greatly deplored the tendency, on the part of some, to advocate the extreme militarism which has plunged the nations of Europe into expenditures so enormous that the burden of taxation has become well-nigh unbearable.

WHILE a "word in season" is always acceptable and likely to do much good, there are times when silence is golden. One of old said, "He that passeth by, and meddeth with strife belonging not to him, is like one that taketh a dog by the ears." The truth of this was shown in the result of Col. Roosevelt's recent speech at the University at Cairo, Egypt. He took occasion to denounce the assassination of Prime Minister Butros Pasha by a member of the Nationalist party, now seeking to gain control of Egyptian affairs by ignoring English domination. The address aroused the most intense feeling throughout the country, and even British journals deplore the injudiciousness of the remarks, which, at this particular time, are likely to add fuel to the flame of discontent already existing. While England's work, in behalf of Egypt, has been attended by some of the most notable reforms, and added to the prosperity of the country, it was not best, perhaps, that our distinguished countryman should, at this time, give expression to his views regarding the condition of affairs. "Behold, how great a matter a little fire kindleth!"

HUMANITY'S love of pleasure,—which by many is indulged in at the risk of life itself, has just added another sad occurrence to the many similar catastrophes of the kind in past years. March 29, at a dance in the village of Oekoerito, near Mate-Szalka, Austria-Hungary, nearly four hundred persons were killed and many others wounded, when the inflammable structure caught fire and became the funeral pyre for hundreds within its walls. As there was but one available door leading out of the building, and as, owing to the panic-stricken condition of the people, this only doorway soon became clogged by a mass of bodies, trampled down by those behind, the doom of the luckless merry-makers, thus confined, was sealed. The scene, as described by those who escaped, is said to have beggared description. With the awful warnings that similar fires in theaters and halls have given to the people from time to time, it would seem that a salutary lesson would soon be learned. But no, as long as some still persist in being "lovers of pleasure more than lovers of God," the penalty of occasional disasters will have to be paid.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

Kindness.

SELECTED BY MARY R. ZOLLERS.

Let us be kind!

Around the world the tears of time are falling,
And for the loved and lost these human hearts are calling—

Let us be kind!

To age and youth let gracious words be spoken,
Upon the wheel of pain so many weary lives are broken,
We live in vain who give no tender token—

Let us be kind!

Let us be kind!

The sunset tints will soon be in the west,
Too late the flowers are laid then on the quiet breast—

Let us be kind!

And when the angel guides have sought and found us,
Their hands shall link the broken ties of earth that bound us,
And heaven and home shall brighten all around us—

Let us be kind!

South Bend, Ind.

What Is the Matter with Us?

BY PAUL MOHLER.

WHAT is the matter with us as a church? We believe in living out the principles of the Gospel of Christ. That is very much to our credit. Moreover, we strive to maintain the unity of the Spirit in the bond of peace. To do this, we refer all disputed questions to our Annual Conference, for which we find authority in Acts 15. This seems to be a very important part of our machinery, but,—and here comes the other side of the question,—we do not always respect the Conference decisions.

Sometimes Conference has scarcely passed upon a question until some local church starts it back to Conference again. Sometimes leading members, and even elders of the church, openly violate the Conference decisions, and are followed by the other members of the church. I notice that a committee, appointed by last Annual Meeting to draft a plan for doing a certain work, instead of drafting the plan as directed, recommends that the work be not done at all. And so it goes. The fact that Conference has passed upon a question seems to make no difference in either the opinion or the practice of quite a large proportion of the members of the church.

Now, what does all this mean? It can mean only one of two things: that Conference has the authority to speak on these questions and therefore to demand obedience, or else she has no such authority and her decisions are only advisory. Evidently a good many members of the church not only take the latter view, but consider Conference a very poor adviser. I don't like to think of Conference in any such light. I have not been able to attend a Conference in recent years, but I like to think of our Conferences as being such a spiritual gathering of representative members as shall be able to decide, with undoubted certainty, what the mind of the Lord is, on each subject that comes before them.

I hear that some delegates go to Conference pledged or at least decided in their own minds as to how they shall vote on a number of important questions. Others may go prepared to fight vigorously for one side or the other of a question. Still others, undoubtedly, go with open minds, ready to respond to the Spirit's leading. It does seem to me that this last is the right attitude to take. Without this element I should think that Conference could do nothing at all except to record decisions already made. In such decisions I should have little confidence.

Now, perhaps, that is what is the matter. Perhaps the brethren who regard Conference decisions so lightly, think that Conference does not really confer at all, but simply records the prejudices of a majority of the delegates. I know that one brother, attending our last Conference, in accounting for the fact that no strong speeches were made, on his side of a certain, disputed question, asserted that so strong a feeling was shown by the "other side" that it was clearly no time for his side to be presented. Men who were there, prepared

to speak, remained silent rather than enter into heated controversy.

Now, maybe this brother was mistaken, but for him to entertain such an idea is to destroy his confidence in Conference as a deliberative assembly. It is certain that if Conference wishes to maintain her influence over the thinking men of the church, she must act deliberately, after careful consideration of the merits of the question. There must be no blind passion, no thoughtless drifting with the "feeling" of the crowd, no hasty decisions. I long to see the day when each and every congregation will send a strong, spiritual delegate to Annual Conference, with instructions to stay there until every question before the meeting has been carefully and prayerfully considered and deliberately decided. Surely this is not too much to ask or to expect.

But, perhaps, the fault is not altogether in Conference. Perhaps there are some members in the church that consider themselves above the decisions of Conference. Now, really, I am sorry, very sorry indeed, to see any evidence of such a spirit. It looks so much like what we sometimes call "self-conceit." Another name for it is "pride." The only men that are at all likely to know more about the questions under consideration than the Conference, are the men whose spiritual lives are on a higher plane, a much higher plane, indeed, than the average of the Conference delegates, and who have studied the questions more carefully under favorable circumstances. But these are not the men that disregard the Conference! Did you ever notice that? They are the most obedient members of the church. Unfortunately for the church, such brethren are often too modest to thrust themselves into Conference discussions, even if they attend the Conference at all. Don't set up your judgment against an Annual Meeting decision unless you know you are right.

But there is one more thing that may ail us. There is such a thing as admitting that Conference may be right while deliberately disregarding her decisions. There are some people who, when asked to choose between doing right and serving their own selfish purposes, always choose for self. Is that you, my brother? May God pity you! For that way lies death, hopeless, eternal death. He that findeth his life shall lose it. What will it profit you if you gain the whole world and lose your own soul?

May the Father give us a good Conference in 1910! May he guide the choice of delegates! May his Spirit brood over and mould the character of the meeting! May his will be expressed in the decisions, and, finally, may we all have grace to yield ourselves in full obedience to his blessed will, as given to us by our Conference.

3435 Van Buren Street, Chicago.

Wrestling Scripture.

BY EZRA FLORY.

SEVERAL years ago, when the question of seating a Mormon bishop in the Senate was up for discussion, Senator Hoar, who was well versed in the Bible, turned to the bishop and quoted 1 Tim. 3:2, "The bishop must be . . . the husband of one wife." To this the bishop promptly replied, "At least one." This is a fine illustration of the ingenuity and moral perversity that have too often been displayed in misinterpreting the Scriptures.

In Mark 7:11-13 Jesus met the "Corbanites" and said, "Ye . . . make void the word of God by your tradition, which ye have delivered; and many such like things do ye." But that kind has many successors today. Jesus said to the penitent thief on the cross, "Today shalt thou be with me in paradise" (Luke 23:43). But this time the so-called soul-sleepers say, "We have a pet theory with which such construction interferes." Accordingly the little word "today" is made to modify "I say" (I say to thee today).

When, recently, we listened to a Mormon lecturing to a large audience at the Tabernacle, in Salt Lake City, we were astonished at some of the exegesis or rather at the enegesis. In support of their doctrine of "celestial marriage" (marrying here for here and

for hereafter) Matt. 18:18 was used, "What things soever ye shall bind on earth shall be bound in heaven." It is evident that marriage was not in the mind of Jesus at this time but the restoration of a soul by the church. To take a portion of the Word out of its proper setting is as stultifying as to misquote it. If Matt. 19:6, "What therefore God hath joined together, let not man put asunder" should be equally misconstrued, we might prove that, by the Scripture, it is wrong to cut down a tree. But here the Master is talking about marriage.

This same Mormon, in support of their theory that the dead, even the wicked dead, shall have a chance to repent after death, and that many will do so, used John 5:25, "Verily, verily, I say unto you, The hour cometh, and now is when the dead shall hear the voice of the Son of God; and they that hearken shall live." One has only to read on to the 28th verse to know that those in their graves are spoken of later. (See also 1 Peter 4:6.)

It is well to look up the Revised Version before preaching on a text. A little while ago I heard a minister dwell earnestly upon the word "reasonable" in Rom. 12:1. In the Revised Version the word is "spiritual." Under the old dispensation dead sacrifices were brought; now living ones. This is *our spiritual sacrifice*.

In Matt. 18:15 the Revised Version reads, "If thy brother sin against thee, go, show him his fault." In the Authorized Version it is "tell." In the original it is the same word as in John 16:8, which is "convict." But conviction has to do with the souls of men and is the work of the Holy Spirit. And that is exactly what is intended here. It is the bringing back of a soul into fellowship with God, and thus into a saved condition. But this may spoil the pet theory of some one among the Brethren, who was going to use the same passage "to get even with some one" at the next council, if he might engage the cooperation of the elder or some one else.

The phrase "peculiar people" is not in the Revised Version. But in the Authorized Version it never meant "odd people" but a particular people. It is rightly, "A people for God's possession," or "a possessed people" (1 Cor. 6:19; 2 Cor. 6:16). This is a far deeper view than the former. This includes the reason of our being a particular people and separate from the world. We are possessed by the Spirit as truly as was the elaborate temple of Solomon which was specially dedicated to God.

The word "offend" is also misused and misunderstood. In the Revised Version it is well put "stumble." It should not be understood in the sense of giving aggravation to men, but to misleading them.

"Whatsoever is not of faith is sin" (Rom. 14:23), is made to represent many things. Paul is speaking of meats eaten, or rather of the principle of self-denial in behalf of others. It would be well to study the passage in its setting well, before using it to apply to everything.

James 4:17 is another passage that should bear careful meditation upon its meaning in the setting.

Recently one was disturbed about the "tares in the church" being evidenced in Matt. 13, as he thought. Now, while the fact of there being false members will be admitted, it must be remembered that the Bible says, "The field is the world. . . . The good seed, these are the sons of the kingdom." The teaching is that we are here in a world with the evil seed, "children of the evil one."

To the Colossian brethren, surrounded with the dangerous doctrine of the Gnostics, Paul wrote, "Let the word of Christ dwell in you richly in all wisdom." Let us heed that admonition!

Sterling, Ill.

The Prodigal Son and I.

BY JAMES M. NEFF.

WHY did we come back,—the prodigal son and I? The answer may be found in the following story.

The trolley line which carries thousands of tourists from amid the blooming flowers of Los Angeles and Pasadena to the snow and ice of Mount Lowe, passes but a few rods from the cottage which serves as the

present habitat of myself and family. The trolley line continues about two miles beyond our home, up into Rubio Canyon, where it connects with a 3000-foot incline which carries the passengers to a landing high up in the mountains, whence another trolley line makes a tour circling about the craggy peaks and through the pinyons where snow and ice abound.

Taking one of the little girls with me, one morning, I started on my first trip to the canyon. We followed the track of the electric cars around its curves, farther and farther back into the canyon, until we came to the station at the terminus of the road, where the trolley cars discharge their passengers and deliver them to the cable cars at the foot of the incline.

It was not our purpose to ascend the incline that day; we had only come to see the canyon, so we thought we had reached our journey's end and had seen all there was to see. But what we had thought to be the end proved to be, as it were, but the beginning. From the rear of the station a footpath led back into the now narrow canyon whose rocky walls were steep and rough and high. The little mountain stream that tumbled down over the rocks was little more than a succession of water falls. No small amount of money had been spent to make the place attractive to visitors. The canyon's heights were scaled by flights of stairs and its chasms spanned by bridges. In every nook and corner were seats, where the tired climber could rest, and here and there were tables where picnic parties could spread their lunches. Here were crowds of people who had come from the cities to enjoy the wild, weird scenes of this mountain chasm.

Did it have any charm for me? My strength was such that I dared ascend these heights by only the very slowest paces, but the attraction was irresistible. Up and up we slowly plodded, now below and then above a picturesque water fall, then another and another, until at last we came to where the little stream, like a liquid ribbon, slid down over a precipice so high that it could not be scaled. There were no more stairs; there were no more bridges. Here we stopped and gazed, and gazed. Then, reluctantly, we faced about and started homeward. We did so because there was nothing else to do.

The little cottage below the canyon was reached by and by, and the relief of the anxiety, caused by our somewhat prolonged absence, now added to the pleasure of the meeting and the warmth of the greeting of loved ones at home. But suppose, as my wife came out to meet us, I had answered her smile with an announcement like this: "Yes, wife, we are home again, but we returned, not because we were drawn by the pleasant associations of home, or love for its inmates. We came home because there was nothing else we could do. We returned because we could go no farther."

Such would seem a very cold, if not unkind, response to the greetings of love and friendship, and yet, so far as it relates to the immediate impulse that turned us about and faced us homeward, the statement is a true one. We returned because we could go no farther.

And, do you know that reflection upon this little incident has opened to my thought a phase of truth, as taught by the parable of the prodigal son, that I never saw before? There is, perhaps, no portion of Scripture that I have studied about more in private or talked about more in public than this most precious parable, but here is a point of view which I never before had found.

Suppose, upon return of the prodigal, the father had questioned him, "Son, why did you come back?" and suppose the son had answered him, "Father, I went into a far country, I got as far away from you as I could. I have returned, not because I was drawn by the pleasant associations of home or love for its inmates. I was sorely put to because of the emptiness of my stomach. I reflected upon the fact how well I had been fed while with you before, and not being able to go farther,—finding it impossible, indeed, to remain longer where I was, being about to starve,—I came home; that I might once more enjoy the privilege of getting my feet under your table."

It seems to me, on receiving such a reply as that, the father would have been justified in barring the door against the undutiful son. And yet, the above is

a true statement of the considerations that prompted the prodigal's return. He was as I was when in the canyon—he had gone as far as he could go and returned because he could go no farther.

And here the prodigal is type of the sinner. The considerations that prompted his return to his father are a true picture of the impulses that prompt the sinner's return to God. Brother, what prompted you to return from a life of sin to God? Now I'll tell you what it was, unless your case was altogether exceptional. It was not a love of righteousness for its own sake. It was not an adoring admiration of the character of God, as revealed in Christ. No, you were not so much looking without as within. You were overwhelmed with a sense of *your own need*. It was fear of the punishment that you wanted to escape and a desire for the joys that heaven offered, which moved you. You came to God because of what you thought he would do for you, because you knew of no other way to get what you wanted. Your motives were just as selfish as were those of the prodigal son. You were like the babe which cries for its mother because its stomach is empty or because it wants to be made otherwise physically comfortable. Motives more lofty and worthy of a child of God are prompting your service now, but these lower considerations were the ones that moved you in the beginnings of your Christian experience.

And the wonder—the unspeakable wonder—of it is, that God knew it all. He knew how selfish you were. He knew how little you loved him, and yet—I don't know why, perhaps it was because he saw that you felt that you were no more worthy to be called his son, or because he knew you *needed* the protection of his home and his companionship, oh! it was because his patience and forbearance are beyond measure, because his pity and compassion are beyond comprehension, because his love is infinite, because he is your Father and you are his son, that he fell upon your neck, threw his arms around you and, with every token of affection, received you unto himself, and shall himself be made glad by having you with him forever.

Altadena, Cal.

What Name?

BY I. N. H. DEALIN.

"What's in a name? That which we call a rose,
By any other name would smell as sweet."

NOTWITHSTANDING this poetic remark, it is nevertheless true that often there is much in a name. Several years ago a brother was traveling. About twilight he came to the front of a certain farmhouse by the roadside. He called. The woman of the home came to the door. The brother asked whether a stranger might be kept over night. The woman replied that they were not in a position to entertain strangers, so the brother went on. The next day after dedication services it was said that if the brother had given his name, a door of cordial welcome would have been opened. There is sometimes magic in a name, so that we are justified even in discussing the name phase of a question.

In relation to that religious veiling, peculiar to the Christian woman, so evidently taught by the Apostle Paul in 1 Cor. 11:2-16, we have a number of names used. One says "prayer covering." Another says "prayer veiling." Another says "the cap." And still another says the "head veiling."

Those who use the term "prayer covering," thereby bring forth the objection that the name "prayer covering" flavors somewhat of the idea that the prayers are covered, instead of, as the speaker evidently would mean, the covering during prayer. Thus "prayer covering" would mean something ambiguous; and, hence, may be thrown out of court or discarded.

Again, "prayer veiling" might suffer the same attack.

Now the word "cap" is quite sacred in some localities and has come to be rich in meaning with many MESSENGER readers; but as it is so commonplace, without involving the Scriptural essentials, it is liable to objection also.

The Apostle does teach very clearly that it is a head

covering—a head veiling—a covering, or a veiling, of the head,—not of the *face*, if you please, but of the *head*. Certainly, no name is so near the point in question as "head veiling."

The head veiling of the Christian woman is a most interesting proposition. It may be said, in this connection, that the veiling is just as incumbent in prophesying, or teaching, as it is in praying; for the Word says, "But every woman praying or prophesying," therefore, when we say "prayer covering," we not only use a term that is said to be ambiguous, or double in meaning, but it is only half expressive of the Scriptural idea. At Hebron Seminary, this interpretation is made, so that it would be considered just as much out of place for a woman to *teach* with her head unveiled as for her to *pray* with her head unveiled.

Why not practice this veiling during prophesying, or teaching, as well as during prayer, or worship?

This name phase of the question brings out the beautiful point,—the twofold function of the veiling.

A Christian woman, therefore, has no right to teach with her head unveiled, any more than she has a right to worship or pray with her head unveiled. The head veiling for praying and prophesying for worshiping and teaching, if you please—is a distinct, a definite, and a cardinal New Testament doctrine and practice.

Has anyone a better name than "head veiling"? If so, please pass it on. In verse 10 we find good ground on the intent of the name in such names as "power," "sign," or "sign of authority." Truly, it is an authority symbol. It epitomizes what Christianity does for woman, and, therefore, man as well. No one can rise higher than his estimate of woman and his respect for woman.

Hebron Seminary, Nokesville, Va.

Some Great Things—Sin.

BY J. EDWIN JONES.

God is the author of every material thing, animate and inanimate. Everything came from his hand perfect. "God hath made man upright, but they have sought out many inventions" (Eccles. 7:29).

A thing, to be great, need not, of necessity, be good. Men live in history not alone because of great goodness but also on account of colossal wickedness. A thing is great or small in comparison, as to its authorship, value, power, what it will do, and the result of its perfect development. Sin is so great that it has been, in some measure, a part of every life, save one, in all the world.

Sin, sin, what a history is thine! Conceived by lust in the heart of Lucifer, a prince among the angels; brought forth by the hosts who were by him drawn into the rebellion, what a trail of sorrow and misery, and woe, and fearful looking forward to the judgment, has been left in thy wake! Finding in the human heart the environment conducive to development, thou hast, in them, been bringing forth death through the centuries. Truly does James say, "Sin when it is fullgrown bringeth forth death."

What is sin? Sin is lawlessness (1 John 3:4). All unrighteousness is sin (1 John 5:17). Therefore every thought and act of our life, out of harmony with the revealed will of God, is sin. Sin is not a person, but an *element* which gives character to him who is dominated by it. "His servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Rom. 6:16).

God is not the author of sin. James says he cannot be "tempted with evil, neither tempteth he any man." The devil was the first sinner. He is the author and propagator of sin. He is only less distinguished and powerful than God. He was created perfect, beautiful, powerful, mighty, and wiser than men (Ezek. 28). Fallen he retains power. "Prince of the power of the air, of the spirit that now worketh in the sons of disobedience" (Eph. 2:2). Wisdom implies ability to come into the presence of God and argue (Job 1:6 and 2:4). If not drawing men by his beauty, still Satan retains a glamour and attractiveness that appeal to the baser natures of men.

The attested value of sin is a colossal fraud. The devil made it appear necessary to Adam and Eve, in

order to attain perfect knowledge and development Godward. To the Savior he tried to make it appear as a satisfier of desire and a plausible avenue to the attainment of ambition. Through its deceitfulness (Heb. 3: 13) he has succeeded in persuading many to forfeit their eternal inheritance for a mess of pottage. Sin is never constructive, but always destructive. Like its author, sin is absolutely valueless.

Compared to its utter lack of value, its power is a marvel of greatness. Its peculiar attractiveness to the inexperienced is wonderful, and its tremendous power to hold men by its very deceptions is everywhere apparent. It deceives us into believing that God hates us. It makes cowards of us all. "The wicked flee when no man pursueth, but the righteous are bold as a lion." It leads us to feel that, however much our present experience comes short of what its promises give us reason to hope, our next experience will justify all our hope. But we are not so much interested in promises as in results. What will sin actually do? Nothing that it promises. It robs us of today by keeping us always living in tomorrow. It defiles the body; it destroys the soul; it separates from God (Isa. 59: 1), and excludes from heaven, for "without holiness no man shall see the Lord." A thing doing all these things is great for its awful record, and from the beginning the best that could be offered or expected for the loss of all these was death. "The wages of sin is death."

But what of its perfect development? "Sin, when it is fullgrown, bringeth forth death" (James 1: 15). To us the awful results of its full development are only apparent, not real; because we cannot grasp entirely what we do not experience. Did you think you saw it in that drunken wretch in the gutter, or in that lewd and arrogant daughter of Eve, whose very countenance proclaims her "unclean," or in the reckless abandon of that roué and murderer, in whose breast is but a fearful looking forward to the judgment? These and various similar culminations of sin would seem to be repulsive enough, but they do not represent its final development. For that vision we must draw aside the veil that hides from us the hell of fire into which the beast and the false prophet shall be cast. We must behold the devil, shorn of every semblance of power and beauty, tormented together with the hypocrites, the whoremongers, the liars, and every person in whom sin has been permitted to develop. We must hear the weeping and gnashing of teeth; we must feel the torture of the soul separated from God, from heaven, from love. If we could see and hear and feel all this, we might, in some small measure, comprehend what is to be the heritage of men in whom sin has become full-grown. Truly sin is great and greatly to be feared. To see it and recognize its authorship and power, and the ultimate goal of its perfect development, should prove an incentive to every one, to discover the means of escape from its power provided by our Lord.

Larned, Kans.

MISCELLANEOUS

[Owing to lack of space in the proper department, the following communications are here inserted.—Ed.]

REPORT ON SAVING HOMELESS CHILDREN.

Whereas the Annual Meeting of 1905 heartily endorsed the work of saving homeless children, and urged that other districts awake to this important work, and, inasmuch as some districts have now taken up this work under somewhat similar methods, while others have not taken it up. Therefore, the district meeting of Oklahoma petitions Annual Meeting of 1908 to appoint a committee of three brethren from various portions of the Brotherhood, who are interested in the work of saving homeless children, and present to the Annual Meeting of 1909 a plan or method so that all State Districts can organize and carry on a similar system of caring for orphans and homeless children, and can cooperate together, so as to accomplish the greatest good to the greatest number.

Passed to Annual Meeting.

Answer by Standing Committee: "Request granted." Committee: Frank Fisher, of Indiana; George C. Carl, of Oregon; David Emmert, of Pennsylvania.

Report of Committee of 1909.

We, your committee, can only report progress in our arduous work and, because of the many complications to overcome, and the undeveloped condition of the question nationally, we ask for an extension of one year to make our final report. Committee: Frank Fisher, Geo. C. Carl, David Emmert.

Report accepted and committee continued.

Report of the Committee.

The committee on orphanage work, after carefully canvassing the purpose in contemplation, submit the following:

I. We recommend that an orphan's agency be organized

in every State District, where the sentiment strongly favors it.

2. We suggest that this agency be known as "The Children's Aid Society of the Church of the Brethren," and that it consist of as many members and officers as the State District may desire. All members are to serve without compensation except the secretary and traveling agent, which offices shall vest in the same person. All official members of the agency shall be elected by district meeting.

3. We do not recommend building institutional homes, but favor a hearty cooperation with those now in operation and with local churches and State Districts, in looking after needy children, and their placement into good, Christian homes by said agency.

4. All methods and regulations governing these agencies in receiving and placing children into permanent homes, and their after-care, shall conform fully to the laws of the State in which such agency exists.

5. We recommend that a fund be raised in each organized agency to meet the needs and transportation expenses, and continued after-care in giving proper attention to the children while in their foster-homes. Said funds to be raised through district meetings, churches, Sunday-school and Christian Workers' collections, by bequests, and by soliciting or any method that the District may adopt.

6. Each State District shall, in harmony with its own State laws and peculiar needs, draft its own constitution and bylaws, suited to its surroundings and best interests.

7. For the benefit it may have in fostering sentiment among the churches of the Brotherhood, we encourage that a yearly report of the number of children, permanently located by each District agency, be published in one of our church periodicals.

Signed by the Committee: Frank Fisher, Geo. C. Carl, D. Emmert.

FROM ROCKFORD MISSION, ILL.

Since the beautiful spring weather has come upon us, our Sunday-school attendance has rapidly increased. More of the parents are becoming interested, and are now attending, as well as a number of children who are in our school for the first time. Our attendance, March 27, was 127.

Several of our regular scholars are still kept away on account of sickness. For about two months, or more, an epidemic of scarlet fever has been quite prevalent in this city. One family of our membership has been under quarantine for six weeks.

Our Easter exercises, by the Sunday-school children, were held in the evening of that day. About sixty of the children took an active part in the program, and the house was filled almost to overflowing. Oh that we could all be as active, eager and sincere in our church work and devotions to our Maker as these dear little ones are in performing their given duties!

Just now the men and women of this city, who stand for principle and the protection of our boys and girls, are making strenuous efforts for a continual "dry" town. We expect it, because we are working and praying for it. May God bless the church and our nation as well!

Rockford, Ill., March 28.

Mina H. Bosserman.

REPORT OF ANNUAL MEETING COMMITTEE ON DRESS.

(a) Inasmuch as there is a growing tendency in the Church of the Brethren to disregard the distinctive principles of nonconformity, causing much confusion, we, the Monocacy church, in council assembled, this third day of April, 1909, petition Annual Meeting, through district meeting, to devise some plan by which the churches may work in harmony.

Answer by district meeting of Eastern Maryland: We endorse the sentiment of this paper, and request Annual Meeting to take such steps on the dress question as will keep us united on gospel principles, and will maintain peace and unity in the Brotherhood.

(b) In consequence of the unrest at present existing in different parts of our Brotherhood in reference to the dress question, and with a desire to avoid further divergence in the minds of our brethren and sisters, the New Enterprise congregation asks Annual Meeting, through district meeting, to appoint a committee of seven representative brethren, who shall consider the existing inconsistencies resulting from the different interpretations of the present decisions on this question, and to take cognizance of all scriptures relating to this question, and the views of the founders of the Church of the Brethren, as they are on record or can be acquired, and report, as soon as possible, a plan by which the gospel principles of plain dressing and plain living can be accepted and exemplified in all our local congregations.

Answer.—The following motion was offered and passed: "In view of the fact that these queries clearly touch the vital problem of the dress question, now disturbing the peace of the Brotherhood, I move that the committee of seven faithful, intelligent, conservative brethren be appointed, to whom these papers shall be submitted, to be reported on at a coming Annual Meeting."

"That the committee be instructed to examine carefully and exhaustively the scriptural ground on the subject of Christian attire, that the practice of the primitive church be investigated, and the position and teaching of our own church fathers and the Minutes of our Conferences be examined, with a view of giving us a clear, concise restatement of our position on this vexing question, so that all may understand alike and be unified and dwell together as becometh children of the family of God—in love and peace and harmony."

"During the time the committee, so appointed, is considering the queries, the dress question shall not be considered an open one for discussion in the Messenger, but those having suggestions of a helpful character to make, are invited to write to the chairman of the committee; and further, in the meantime, elders, ministers, and teachers are exhorted to teach

earnestly and intelligently the scriptural doctrine of plain dressing and plain living, as set forth by our Annual Meeting, so that the Church may not depart from these principles that have been so dear to all our faithful members since she was first organized."

The following committee was then chosen: D. L. Miller, L. W. Teeter, Daniel Hays, A. C. Wileand, L. T. Holsinger, B. E. Kesler, G. W. Lentz.

Pursuant to the foregoing instructions, as given in the second paragraph of the answer, we proceeded as follows:

I. We examined carefully and exhaustively the Scriptural ground on the subject of Christian attire and found, in all the teachings and examples of Christ and the apostles, in letter and in spirit, that the followers of Christ are to be a people separated from all worldliness, vanity, and sin (John 17: 11-16; 2 Cor. 6: 14-18; James 4: 4; 1 John 2: 15-17). We found that the New Testament teaches:—

1. General nonconformity to the world and transformation from the world, which includes giving shape to the outward personal appearance (Rom. 12: 1, 2; 1 Peter 1: 14, 15);

2. Christ's followers are conformed to his image (Rom. 6: 5; 8: 29; 1 Cor. 15: 49; 2 Cor. 3: 18);

3. Christ's followers are to dress plainly and modestly (Matt. 3: 4; John 19: 23; 1 Tim. 2: 9, 10; 1 Pet. 3: 3-5);

4. Dress should not be extravagant (Philpp. 4: 5; 1 Tim. 2: 9, 10; James 2: 2);

5. Dress may become an abomination in the sight of God (Luke 16: 15; Mark 12: 38; Rev. 17: 4, 5, 18: 16);

6. Garments worn for display or to attract attention are disapproved (Matt. 11: 8; 23: 5; Luke 7: 25);

7. All Christian characteristics require modesty and plainness of the outward appearance and a corresponding meek and quiet spirit within (1 Peter 3: 3, 4).

II. We investigated the practice of the Primitive Church, following closely the Apostolic Period, and found the Early Church Fathers exceedingly strong and pointed in their teaching against pride and superfluity in dress. They taught much against the inconsistency and folly of a people of so high an order as Christians to stoop again to the low order of worldly fashion-mongers.

III. We examined the position and teaching of our own Church Fathers and found a remarkable unity of teaching, that separateness from the foolish fashions of the world in dress must be maintained as taught in the New Testament.

IV. We examined the Minutes of our Conferences on dress and found that the full and unwavering purpose has been to maintain and exemplify gospel simplicity in apparel and personal appearance. It is also manifest in the Conference decisions, from first to last, that the church was constantly on the alert to adopt such gospel rules and means as would direct its members in the midst of the ever-changing fashions of the world, and save them from spiritual damage and still preserve gospel simplicity in dress.

The general tenor pervading the four preceding lines of investigation impresses the Committee, that the position of the Church of the Brethren on dress, in nonconformity to the world, is quite consistent with all New Testament principles.

We therefore offer the following:

After a careful and prayerful investigation of the Scriptures and the writings of the Primitive Church Fathers on dress and adornment of the body, we recommend the decisions of Annual Meeting, as given in the Minutes from year to year, as the best interpretation and application of the Scriptures on nonconformity to the world in dress, in a practical way, as the rule for all the brethren and sisters in all the churches of the Brotherhood, as the means to a greater union in Christian fellowship and the simplicity of the Gospel.

D. L. Miller, L. W. Teeter,
D. Hays, B. E. Kesler,
G. W. Lentz.

Findings of the Dress Committee.

THE NEW TESTAMENT ON CHRISTIAN ATTIRE.

1. The New Testament Teaches General Nonconformity to, and Transformation from, the World. Hence it includes giving shape to the outward, personal appearance, as is done in the manner of dressing, shaping the hair and beard (Rom. 12: 1, 2; 1 Peter 1: 14, 15).

The word "conformed," from the Greek word *assumekatois*, is used in both texts, and has in it the idea of giving form to, and is best expressed literally, to fashion. The Revised Version has "fashioned," in Rom. 12: 2; and both the A. V. and R. V. have "fashioning" in 1 Peter 1: 14. Liddell and Scott define the word: To form, fashion, or shape, one thing after another, to be conformed to his example, N. T.; and the root *skema* is defined: The form, shape, frame, outward appearance, the figure, person. (cf. 1 Cor. 7: 31; Philpp. 2: 8; 3: 21). The verb *skematizo* is defined: To form, shape, dress up, arrange, etc. (cf. Rom. 8: 29; Philpp. 3: 19, 21).

The word "transformed" from *metamorphosme*, in Rom. 12: 2, has in it the idea of the changing of form, and is there rendered "transformed," meaning to change from one form into another form; to metamorphose. The same word is used in Matt. 17: 2, where it is rendered "transfigured," and also means the change of the outward appearance. In 2 Cor. 3: 18 the same word is rendered "changed."

The roots *skema*, and *morphe*, of the two above Greek words, respectively, are beautifully explained by G. R. Berry, Ph. D. of Chicago and Colgate Universities, Dpt. Semitic Languages, in his "New Testament Synonyms" Under "FORM-APPEARANCE," beginning with *idea*, another Greek word, he says: "*Idea* denotes merely outward appearance. Both *morphe* and *skema* express something more than that. They too, denote outward form, but as including one's habits, activities and modes of action in general. In *morphe* it is al-

HOME AND FAMILY

Home, Sweet Home.

'Mid pleasures and palaces though we may roam,
Be it ever so humble there's no place like home!
A charm from the skies seems to hallow us there,
Which, seek through the world, is ne'er met with else-
where,
Home! Home! Sweet, sweet home!
There's no place like home!

An exile from home, splendor dazzles in vain;
Oh, give me my lowly-thatched cottage again!
The birds singing gaily that came at my call—
Give me them—and the peace of mind dearer than all!
Home! Home! Sweet, sweet home!
There's no place like home!

—John Howard Payne.

Living in a Bungalow.

BY ELIZABETH D. ROSENBERGER.

"I MIGHT like it for a few weeks," said Sister Ross, as she looked critically at the bungalow, "but I just could not put up with such shiftlessness for a long time."

We looked at the shingles which were stained a lovely brown, and covered the roof and gables of the modest little house, and asked, "What makes you think that people who live in such a place are shiftless?"

"Everything!" she replied promptly and emphatically. "In the first place they get along without a cellar, an' I am sure they let things go to waste, an' they haven't room enough to keep drawers and shelves rid up!"

"Maybe so," we answered reflectively, "but then we are not sure." And we resolved to learn something about the ways of living, and the chances for a contented life in a plain, everyday bungalow. The one we liked best had six rooms,—four downstairs, and two upstairs,—with a hall running the entire length of the house. No, there was no cellar, the house rested on stilts, and under the house was stored the wood, all ready cut for the cook stove. No use for a cellar here. Very few people keep a cow, and in this land of flowers, things are growing the year round, and grocery stores are open on every street corner. So a Florida bungalow is really quite complete without a cellar. It is very convenient to have the wood piled up under the house, ready for use when it is time to cook a meal, or when the cool evenings make it desirable to have a little fire in the infinitesimal stove, calculated to warm the sitting room. You might carry the stove in your suit-case, but, somehow, it is large enough to heat the sitting room.

The hall door stands invitingly open, and as you enter the bungalow, a cheery sense of home comfort pervades the very atmosphere of the sitting room. You miss that stuffiness which characterizes most of our rooms, where thick carpets and curtains are stacked down and hung up, until most of the sunlight and fresh air are absorbed by them. You find few carpets or rugs in a Florida bungalow. Many of the floors are bare and others are covered with matting. Muslin sash curtains are at the windows, the rooms are very clean and have evidently just had what Sister Ross calls a thorough "redding up." The chairs are all large and comfortable, the little bookcase in the corner has some very interesting books on its shelves, the standard poets and other volumes, comprising essays and travels, speak eloquently of happy evenings spent in reading by the light of the large lamp on the center table. The mistress of this bungalow has time for reading; she is not too tired when evening comes to read. A little basket, with some crocheting shows that she has time for almost anything she cares to do.

When we saw her kitchen, we thought of the old Latin phrase *multum in parvo*. Everything was there that she needed, but the kitchen was small. The stove in a corner, was surrounded by shelves on which the kitchen utensils were placed. A table was close to the stove, so close that she could almost reach the stove while standing at the table, and the sink was close by. It was impossible to waste strength and energy in taking useless steps in this kitchen. Everything was right at hand. A small cupboard was suspended from the

ceiling by ropes. In this cupboard the victuals were stored, and there was positively no danger of any insects. Indeed, we have seen many large kitchens not nearly so well equipped as this one. The mistress of this kitchen was sunny and serene, "I am slow about my work," she confessed, but so far as we could see she was quick enough to do all that should be done, and her merry laugh rang out often, at our expense, when we questioned her about her housekeeping.

We have read of housekeepers who lived a long time ago, who were in such tremendous earnest about their work that they fiercely hustled the blessings of plain everyday living out of the way. With them perfect housekeeping was not self-sacrifice but self-indulgence. They sacrificed the rest of the family to their views of order and cleanliness. It was one of these who was busy, one evening, up to midnight, scouring the pewter-ware because, as she told her daughter, she "couldn't bear to waste such a fine moon." She had the excuse of living at a time when lighting a room was expensive and inadequate. We have modern housekeepers of the same type, but we have found none in these bungalows.

"Your mother is a perfect housekeeper," remarked a neighbor to her daughter, "Yes," assented the girl, loyally, "She is. I doubt if she could be really happy in the loveliest house in the world if it magically kept itself."

The mistress of the bungalow would like a house magically kept, because it would leave her more time to tend her geraniums which are now blooming in riotous profusion in her front dooryard. She likes to work among her cannas, and ferns and lantannas. They grow and bloom luxuriously.

Back of the bungalow is the garden, and here, in February, we find growing all the things we expect to see in our northern gardens in July. There is also a large bed of pineapples and some orange and lemon trees. Her morning hours, spent in this garden, are rewarded by a plentiful supply of vegetables for the table.

The bedrooms are large and airy, the sea-breezes come in at the open windows all the year round. Life in a bungalow is very pleasant, bringing up the dreams we have all had of a little house, where lingered an indefinable charm,—a wicket gate, a casement window, a rose on the wall, a vision of things as they ought to be. The little mistress of this bungalow realized that she was the one upon whom it devolved to make the dreams come true. In this life we have around us just the beauty we are capable of evolving.

Covington, Ohio.

SISTERS' AID SOCIETIES

PLATTSBURG, MO.—Our sisters' aid society holds meetings once each month. The average attendance is eight. Our work during the year 1909 included making coverings, clothing, bedding, etc. We gave \$5.00 to Bethany Bible School, to assist in building, and also sent a box of furnishings. A box, containing several pieces, was sent to North St. Joseph. We also did some home work.—Lucie Sell, Plattsburg, Mo., March 14.

NAPERVILLE, ILL.—The "Dorcas" sisters' aid society of the Bethel church has been progressing nicely during the two years since our organization. During the past year we have knitted several comforters for a merchant in Iowa at 40 and 50 cents each, with which we bought underwear and stockings to the amount of \$10.00. Our membership fees of \$15.00 were used for goods made up into garments. All these were sent to St. Joseph, Missouri, and Chicago, together with many donated articles. One aged sister, who was unable to attend, placed several quilts at home. Our earnest desire and prayer goes out with every box, that some heart may be touched, and some soul drawn nearer to God. Elsie Barkdoll, Naperville, Ill., March 25.

LA PLACE, ILL.—During the year 1909 our Dorcas sewing society held fourteen meetings, with an average attendance of nine. The average collection was 67 cents. We held our meetings once a month and our work is both local and general. During the past year we made thirty-three articles of clothing and nine comforters, six of which were sold for \$11.00. Three boxes of clothing were sent away. One, valued at \$22.10, was sent to Kansas City; one, valued at \$14.15, to Chicago; and one, valued at \$8.65, to Bethany Bible School, Chicago. Feb. 3 we reorganized, with Sister Mary Wolf, president; Sister Doris Shively, vice-president; Sister Lena Cripe, treasurer; the writer, secretary; Sister Louis Cripe, assistant secretary.—Laura M. Wolf, La Place, Ill., March 19.

BALTIMORE AND SUGAR CREEK, OHIO.—During the past year the sisters' aid society of the Sugar Creek church held sixteen meetings, with an average attendance of eight. Our work consisted mostly of making comforters, quilts, aprons, clothes-pin aprons and garments for missions. We collected from various sources \$56.95, paid out, \$52.51, leaving a balance on hand of \$4.44. We sent one box of clothing to St. Joseph Mission, containing 200 pieces. One box of 175 pieces was sent to Akron Mission. One box was sent to Chicago Mission. We sent \$3.00 to Bethany Bible School. We paid for cement walks at Baltic church, \$25.00. We paid for goods for garments for poor, \$18.77. The following are our officers for the present year. Sister Sarah Shepherd, president; Sister Susie Shutt, vice-president; the writers, secretaries; Sister Anna Moomaw, treasurer. Our meetings are opened by devotional exercises.—Amanda Zimmerman and Nettie Pair, Baltic and Sugar Creek, Ohio, March 18.

WOOSTER, OHIO.—The sisters' aid society of the Wooster church held twelve meetings during the year 1909, with an average attendance of twelve. By donations, sewing, and making quilts and comforters, we took in \$52.52. We sent two boxes of clothing to the St. Joe Mission and one to the Akron, Ohio, Mission; also donated \$10.00 to the latter. We bought a new sewing machine for the society for \$12.75, also linoleum for the ante-room at the church for \$3.00, and a new stand cover for the audience room for \$2.00. At present we have on hand four comforters to sell, and \$6.00 in the treasury. Officers for the present year are as follows: Sister Mollie Buckwalter, president; Sister Mary Brubaker, vice-president; Sister Malinda Culler, treasurer; the writer, secretary. We have two rooms upstairs in our church, which the sisters furnished for the society, with stove and carpet. Each sister brings her own dinner, thus no one is burdened, and our work is always ready.—Odessa Gerber, Box 26, Wellersville, Ohio, March 24.

WEST DAYTON, OHIO.—The sisters' aid society of West Dayton was reorganized Sept. 8, 1909, with Sister Sarah Murray, president; Sister Henrietta Guthrie, vice-president; Sister Elizabeth Harris, superintendent; Sister Frances Betz, assistant superintendent; the writer, secretary and treasurer. We began the year's work with \$28.00 in the treasury. Amount received during the six months, \$31.81. Paid out for material, \$14.80; for charity, clothing and groceries, \$33.88, to Sunday school for mission, \$5.00. Total amount paid out, \$53.68. Balance in treasury, \$5.95. Membership, thirty-five. Average attendance eleven. We have been kindly remembered with donations from some who are not able to attend. We meet each Wednesday afternoon. Twenty-two meetings were held. Each meeting is opened by scripture reading and prayer. The presence of our pastor, Bro. D. S. Filburn, at each meeting, encourages and inspires us to greater work. We feel that our society has been one of real aid to those in need, as well as to ourselves. We would that more would enter into this noble work of the Master. Emma V. Baker, 19 Antioch Street, Dayton, Ohio, March 14.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, April 17, 1910.

The Command Is,—

"Go ye"—Mark 16: 15; "Give ye"—Matt. 14: 16; "Pray ye"—Matt. 9: 28.

A missionary is one sent a messenger (2 Cor. 8: 23).

I. All are called. (a) To Christ (Matt. 11: 28; John 6: 37; Rev. 22: 17); (b) to his example: "He went about doing good" (Acts 10: 38).

II. Every Christian is a messenger to tell "How great things the Lord hath done for us" (Mark 5: 19).

III. Tell it. (a) In the home (Deut. 6: 6, 7; Eph. 6: 4, 1 Pet. 3: 1-4; 1 Cor. 7: 10); (b) in the neighborhood (Matt. 5: 16; Philpp. 2: 15; 1 Pet. 2: 11, 12), (c) by personal work: "And he brought him to Jesus"; "Come and see"; "Come, see a man . . . and they came unto him" (John 1: 42, 46; 4: 29, 30). How many unsaved ones live within two miles (in cities, two blocks), of your home; within three miles of your church? Stop now and count them. Get your family to help you, and be sure to count them all.

How many of these homes have no religion in them at all? Children not in any Sunday school, growing up and becoming non-Christian home-makers, fathers, mothers, citizens, voters. Have we enough such homes? Do you want your daughters to become partners in establishing such homes? Think of it! Here is your field.

PRAYER MEETING

For Week Beginning April 17, 1910.

"Examine Yourselves,"

2 Cor. 13: 5, 11.

1. What Is My Relation Towards God? He being the Author and Preserver of my life, have I been mindful of his goodness, and thankful for his mercies? What place have I given him in my thoughts (Ps. 103: 1-5)?

2. My Obligation to Christ. Have I accepted him, or rejected him? Have I crowned him with thorns, or with honor and glory? Is his blood sprinkled on my heart, or is it under my feet (Heb. 10: 26-29)?

3. My Dependence upon the Holy Spirit. Have I grieved him by my unbelief, turned a deaf ear to his entreaty, and hardened my heart against the melting influence of his presence (Eph. 4: 29-32)?

4. What Have I Done with My Bible? Have I been reading it as God's Written Message to my soul? Has it been to me a lamp from heaven, a guide to my footsteps? Is it the "man of my counsel," and is its message hid in my heart? Have I openly confessed its truths, or am I ashamed of them (John 5: 39)?

5. What Have I Done with My Talents?—My brain, my money, my time, my tongue, have they been used for the glory of self, or for the glory of God? Have they been buried in the napkin of selfishness, instead of being used for the advancement of the kingdom (Rom. 12: 5-8)?

6. What Have I Done with My Opportunities?—Have I taken advantage of my many God-given privileges, to hear his Word, to speak in his name, to reprove, to rebuke, to exhort? Have I made use of all the means in my power to "redeem the time," using it to my eternal good and God's glory (John 9: 4)?

7. What Have I Done to Help My Neighbors? Have I sought to take advantage of them, rather than be a blessing to them? Have I loved them as myself, or have I treated them as inferior creatures? Have I been Christ's "living epistle" to them, in deed and in truth (2 Cor. 3: 2, 3)?

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NINE persons recently applied for membership at the Omaha Mission, Nebraska.

BRO. WM. MOHLER, of Walton, Kans., has changed his place of residence, and should hereafter be addressed at Miami, N. Mex.

ON page 228 we are publishing the report of the committee to whom was assigned the paper in regard to saving homeless children.

ON account of publishing the financial report this week, we find it necessary to hold a number of notes from the churches and some correspondence over, for next issue.

APRIL 24 the members on the Missouri side, in Kansas City, will be organized. We will then have a congregation on the Missouri side of the city as well as on the Kansas side.

BRO. GEO. W. LENTZ has changed his place of residence from Warrensburg, Mo., to 6238 Hughe St., Kansas City, Mo., and is now serving the church at that place as pastor.

THE Brethren of Westminster, Md., are beginning a series of meetings next Sunday evening, and have called Bro. J. Kurtz Miller of the Brooklyn Mission, N. Y., to assist them for a few weeks.

DURING the recent and last series of meetings, held in the old house, at Quinter, Kans., seven persons united with the church. The meetings were held by Bro. J. H. Baker, and closed with a love feast.

CORRESPONDENTS who send church news should place the name of their congregation at the head of their reports, and their postoffice, along with their name and the date of writing, at the close.

SISTER TABITHA CRUEA, of Kansas City, Mo., says that during the year 1909 there were 1,343 death notices published in the MESSENGER. This probably represents about two-thirds of the deaths in the Brotherhood.

ON account of his failing health it has become necessary for Bro. Geo. W. Hilton, our late missionary to China, to return to the United States. Concerning the situation we have only a brief cablegram. The particulars must be given later.

WORKING under the auspices of the Mission Board of Northern Indiana, Bro. Eli Roose, of Nappanee, Ind., has located at Buchanan, Mich., and is now serving as pastor of the church at that place, and therefore should be addressed accordingly.

THE DRESS COMMITTEE remained in session over two days and its report will be found on page 228. Brethren A. C. Wicand and L. T. Holsinger were not present. Bro. Wicand's health would not permit him to take part in the work, and Bro. Trout served as secretary in his place. The report, as will be observed, is signed by the five regular members who attended the meeting.

In the afternoon of last Sunday there was a union Sunday-school meeting at Hastings Street, Chicago, attended by members and helpers from the adjoining churches. The evening was devoted to a temperance meeting and a few good addresses were delivered.

BRO. ANDREW HUTCHISON writes us from Raisin City, Cal., saying that April 26 he would leave the Pacific Slope and begin to work his way to the Annual Meeting at Winona Lake. He still preaches regularly, though he does not write as much as he did in former years.

The late revival in Brooklyn, N. Y., conducted by Bro. M. C. Swigart, is said to have been the most enjoyable protracted meeting yet held at the mission. Six applied for believers' baptism and were added to the church. The meetings were closed with a love feast on Easter evening.

BRO. JESSE EMMERT and wife, of India, are visiting the churches in California and are kindly and even enthusiastically received wherever they go. Their trip will not only prove helpful to the mission cause in the West, but it will prove helpful to Brother and Sister Emmert as well.

ON page 173, under the head of Pennsylvania, we published a report written by Bro. J. M. Mohler, of Lewistown, Pa., regarding a meeting at Sidney, Ohio, that should have properly been placed with the reports under Ohio. In spite of all our care, a mistake of this kind will now and then occur.

ONCE upon a time a district meeting spent an hour or more discussing a big mistake that the Publishing House was supposed to be making, when, in fact, there were no grounds for the complaint. A letter addressed to the House, a few weeks before the meeting, would have brought an answer that would have proved satisfactory to every one interested in the report.

LAST Sunday we had the pleasure of being with the Brethren in the morning services at Hastings Street, Chicago. The attendance was good and the interest, in the message delivered, splendid. Bro. J. G. Royer attended the Sunday-school exercises, and gave a short talk that was very much appreciated. After the preaching services we assisted Bro. G. M. Lauver, the elder in charge, in anointing Bro. Archibald Van Dyke, who, for the present, is at the home of his son, Dr. G. H. Van Dyke. Our aged elder, nearly eighty years old, has not been in good health of late, and he sometimes feels that the end of his pilgrimage may not be far away.

WHILE in Chicago, a few days since, we spent an hour with Bro. A. C. Wicand, who several weeks ago found it necessary to withdraw from active literary work in order to give his overtaxed mind a rest. He has somewhat improved, and in due time will resume work, but with great moderation. He has been attempting to do too much for a man of his physical strength, and now finds it necessary to limit his efforts mainly to the interest of Bethany Bible School, of which he is president. He has been chosen to represent Northern Illinois and Wisconsin on the Standing Committee, and, if he continues to gather strength, will be able to fill his place.

THE three missionaries from India, Bro. Steven Berkebile and wife, and Sister Mary Quinter, have reached this country. The following from Sister Berkebile, dated at Brooklyn, March 28, will be read with interest: "We have landed safely and, while a sight of the dear home land brings joy to our hearts, yet it is with a feeling of sadness that we come, for it is not our furlough time and there were plans made in our work which we could not carry out. We had hoped so much to do something among our dear Indian people this year, but the doctors said that a year at home now would be necessary for Steven's recovery. Without doubt he will, in a year's time, be as strong as ever, while if he remained in India he would be completely broken down. The Brethren decided it would be best for us to start at once and the Lord has been good to us all the way. The voyage has been very beneficial to Steven and he is looking much better, but is still weak. Nora Berkebile."

ABOUT one dozen obituaries had to be returned because the place of residence of the deceased was not given, otherwise they might have appeared in this issue. However well a death notice may be worded, these three things should never be omitted: Place of residence, date of death and the age of the deceased.

THE district meeting of Southern California and Arizona, held at Long Beach, Cal., March 24, proved to be a very interesting gathering, and a number of questions were considered. One paper, on the anointing service, goes to the Annual Conference. Bro. W. F. England was chosen to represent the District on the Standing Committee.

WE have one essay writer who always places, at the upper left hand corner of the first page of his manuscript, the number of words in his article. A few others place the number at the upper right hand corner. Either way will answer our purpose, though the latter serves it a little better. This giving the number of words in each essay, is quite a help to us.

BRO. N. J. MILLER, whose address in the Almanac is given as Nokesville, Va., should be addressed at Westover, Md., R. D. No. 2. He says there are about a dozen members in his, Somerset County, and that they are organized for work. There are two services each month at Rehobeth and Green Hill. It had been planned to build a meetinghouse this year, but that has been given up.

AN elder moves from a church of which he has charge to another church of which he also has charge. The church from which he moves gives him a letter as an elder, without any reservation. Does that relieve him of the oversight of the church from which he moves? Two other elders were present at the council when the letter was granted. We are requested to answer the question as stated. The elder, before leaving his charge, should have called the attention of the members to the importance of choosing an elder to take his place. The choice could then have been made, with the assistance of the two elders present, provided they were non-residents. An elder in charge of a church should never leave his congregation without giving the members an opportunity to select some one to take the oversight of the flock. In order to close up matters in good form, the elder in question, by the help of a few adjoining elders, would better call a council and assist the church in securing an overseer.

The Dress Committee.

THE DRESS COMMITTEE met at Elgin on the 29th ult., and spent the greater part of three days, in addition to the time already spent, in a careful and prayerful consideration of the submitted queries, the Scriptural ground and historical evidences, and the large number of letters and plans, sent in from various parts of the Brotherhood. It was the aim of the Committee to give due consideration to all communications received and it is believed this was done.

The Committee felt very greatly the loss of the help and counsel of Brethren L. T. Holsinger and A. C. Wicand. Sickness kept them at home. The Chairman of the Committee, who was present at the earnest solicitation of his brethren, was not able to serve with his usual vigor. Thus hampered, the Committee did the very best it could, under the circumstances. The report submitted to our readers in this issue of the MESSENGER, with the Scriptural and historical findings, is the result of the strenuous and long-continued labor of the Committee. It is submitted with the hope that it will be carefully and prayerfully examined by our dear brethren and sisters, and that, under the blessings of God, it may be in the end found helpful to the Brotherhood.

The report may not be what many are expecting, and, indeed, it is not what some of the Committee hoped for. But under all existing circumstances it is believed that it is the best that could be given. If all could have been present with the Committee and listened to the earnest prayers offered, and heard the open, honest discussion of all the questions involved and realized, as did the Committee, the responsibilities

resting upon it, all would accept the statement that the very best was done that could be done under existing conditions.

For the report and its findings the Committee asks the prayerful consideration of the Brotherhood. Read it all carefully, consider it calmly and with a desire for the best interests of the church at large, keeping in view always the conservation of the unity of the Brotherhood and you will be prepared to meet the questions involved at our coming Annual Conference. And may God, the Father, and our Lord, Jesus Christ, preserve the church, "that he might present it to himself a glorious church, not having spot or wrinkle; or any such thing; but that it should be holy and without blemish."

By order of Committee.

Some Early History.

In the body of the paper this week will be found the lengthy report and findings of the Dress Committee. In order to economize space, the findings are put in fine type. Concerning the report we are not supposed to express an opinion. That is a matter for the open Conference. Nor are we saying anything respecting the New Testament findings, but we deem it proper to say something concerning the historians that have been quoted. This we do as preliminary to what may follow later, regarding several points in church history.

In this article, as well as in some that may appear later, we shall make frequent use of the term Catholic church. By this we do not mean the Roman Catholic church or the Greek Catholic church. When the term first appeared in history, it meant the general church, east, west, north and south, and in this sense we shall find a frequent use for the name.

The apostolic age closed with the first century. During this century all the books of the New Testament were written. A number of other books were also written, only a few of which have found their way down to the present period. In the second century a number of books were put out by Christian writers, and still more during the third and fourth centuries.

It will be observed that the first quotation, given in the Historical Findings by the Committee, is from the Epistle to Diognetus by some unknown but a very scholarly Greek writer, who probably wrote in the early part of the second century. He styles himself, "a disciple of the apostles," and was doubtless acquainted with John at least. Dr. Schaff says, "The Epistle to Diognetus is one of the most precious relics from Christian antiquity, hardly equalled, either in spirit or form, by any other work from the post-apostolic age." The author writes concerning an ideal period in the history of the Christian church, when the followers of Jesus could obey the laws, and at the same time excel the laws in their manner of life, could live in the world and yet appear as pilgrims, and could follow the customs of the people in dress, where they chanced to live, and still not be led astray by pride.

Clement of Alexandria, the brilliant scholar, teacher and writer, deserves especial mention. By some he is supposed to have been born in Athens, and the time of his birth may be placed near A. D. 150, and his death, A. D. 220. Early in life he came to Alexandria, a city on the south shore of the Mediterranean Sea, and in the extreme northern part of Egypt. Here he was educated and finally became president of the famous Alexandria school. He probably wrote most of his works near the close of the second century and the beginning of the third. His writings show that his learning was very extensive, and that he possessed a good knowledge of history, Greek philosophy, and the Scriptures. In his works he quotes from nearly every book in the Old and New Testaments. Late in life he seems to have visited Jerusalem, and to have done some traveling in Syria and other parts of the East.

About 1,200 miles to the west, and a little to the north of Alexandria, in Northern Africa, was the famous city of Carthage. Here Tertullian was born about A. D. 150 or 160, and died A. D. 220. He is regarded as the first great Latin writer of Christianity, though he did some of his writing in Greek. He came from an influential family, possessed an excellent education and was a forcible and prolific writer. His writings cover nearly the whole theological field, and in

some ways prove intensely interesting reading. In Carthage he rose to eminence as a preacher and bishop, and exerted a wide influence among the churches of North Africa. We are not sure that he ever met Clement, but he crossed the Mediterranean Sea a time or two, to visit Rome.

About twenty years before the death of Tertullian, Cyprian was born in Carthage, and here grew to manhood and received a splendid education. He, too, was from an excellent family, and possessed considerable wealth. In Carthage he figured prominently as a teacher of rhetoric, and, after embracing Christianity, rapidly came to the front as a preacher and leader. His writings show him to have been a widely-read man, though his views did not, at all times, accord with those held by other leading thinkers in the Catholic church, especially on the question of alien baptism. To consider this question, he convened the famous council of Carthage in A. D. 256, at which there were eighty-seven bishops, principally of North Africa. Of this council and its work we may have something to say in another chapter. Two years after this council Cyprian was martyred.

Clement, Tertullian and Cyprian were members of that part of the Catholic church that held sway in North Africa, and through the books they wrote, as well as through their extensive correspondence exerted considerable influence in both Asia and Europe. During the second and third centuries there were no general conferences, but there were a number of diocesan, provincial and national synods, and these, along with the influence of leading bishops, figured largely in holding together the parts of the church, as found in Europe, Asia and Africa.

About twenty years before his death, Tertullian attached himself to the Montanists and probably wrote some of his books while a member of this Christian order. There were a number of bodies of Christians that had sprung up here and there, and the body with which Tertullian had identified himself was one of them. In some respects all the Christian churches, throughout the world, were a unit, and in others they were not. Some of these points are to be treated in other articles.

What the Robin Says.

Most of the information which we receive from the outside world comes by hearing and seeing. Our hearing comes to us in what is commonly called sound waves. When they are in what we call "words having definite interpretations," and in a language with which we are familiar, we know exactly what is said, because we understand.

But all of our information does not come to us in this way, yet it comes to us as definitely as if spoken to us in words of our own language, though from it we do not all receive the same message. To some it may be a message of gladness and real joy. To others, that of sadness, sorrow and loss, or fearful apprehensions. It depends largely on the state of mind, or the conditions in which we are when the message finds us.

During a severe drought in summer time, the distant rumble of thunder fills the farmer with gladness because it presages to him the long-hoped-for showers that mean so much to his growing crops. So it is with all the different sounds that strike us, to be interpreted by our respective feelings and various conditions. The messages which they bring to us are put into them as they come to us.

The other morning, as we awakened from our early slumbers, our ears were greeted with most beautiful strains of music. Only about half awake, as we were, it was really charming. Several robins had perched themselves on a tree just outside of the window and were there pouring forth their morning lays to the opening day and rising sun. At first we didn't think at all—simply took it in. As we commenced thinking, it was that of wonder. Why was it that the good Father made these beautiful songsters and thus fills this world with so much melody? Was it for the happiness of the songsters that make the music, for his own enjoyment, or to make this a brighter world for our pleasure? Then "robby" began speaking, so it seemed, and said: "For God made me so. He made me happy and I praise him in song. In the morning, to acknowledge

his loving care over me, during the night; in the evening for this day's mercies, and for giving me a time for rest and sleep. During the sunshine and the showers, to awaken and cheer the springing forth of the grass, the flowers and the world of vegetation, as resurrected by the light and warmth of the life-giving sun, and for you, that you may the more fully appreciate how much God is doing for your happiness in this beautiful world of ours." So we thought "robby" said it to us, and a very great deal more than we shall tell you now.

This was one of those special occasions that at times come to us in our life experiences when a number of favorable things come in juxtaposition to give men and women a little taste of heaven when they are in a good mood to enjoy it.

As we said before, sound and melody cannot be interpreted by rules, but by conditions, feelings and moods. We just now remember of two circumstances which will explain what we mean. On one occasion we stopped over night with a well-to-do farmer. In the morning, as we sat on his porch, there was a robin over in the orchard, singing only as a robin can. We were delighted with its, to us, lovely singing and said: "How I do enjoy the song of that robin!" "Enjoy it?" said the farmer. "If I could do it I would shoot every last one of them about my premises; they eat more cherries than they are good, many times over." This man's conditions were not favorable to bird music, and he was not in a mood to enjoy their songs. It is true, "robby" has a weak spot for red and yellow-checked, luscious, sweet cherries, and it is pretty hard for us, sometimes, to be unselfish, always to allow him a reasonable share of the fruit which he so carefully helps to protect in its earlier stages. He really has claims that should be recognized, and the laborer is worthy of his hire, even if he did sing his beautiful songs to enrapture our minds and hearts.

But men do not all entertain such ultra feelings against our feathered songsters.

We once made a morning call to the room of a sick sister. Near her window, among the shrubbery, were several robins, and a bluebird, holding a musicale, seemingly for her special entertainment. She said: "Do you hear those birds singing? Those are my pets, and every morning, as regular as the day comes, they are there, and they sing so charmingly that I am tempted to join in with them. I cannot tell you the company those birds are to me, and how much I would miss them were they to be taken away from me."

What do you suppose they said to her? We cannot tell. Neither can you. By reverting to our own experiences, we may have some idea of what they were to her, at least we may guess what their messages would be to us.

The longer we live, the more we are inclined to grow in harmony and sympathy with the world around and about us. It is not only the robin and the song birds, as they speak to us, that would be heard, but everything we see, hear, feel and touch, has a message for us, would we and could we place ourselves in such relations to them as God would have us do.

Sin has knocked all of us more or less out of joint with the things around and about us. Because of this they fail to bring to us the message that our Father would have us receive. What we need most is to have our broken joints set and the several links brought together and welded, so that from everywhere God can send us his messages of love, joy and peace.

How wonderfully blessed, peaceful and satisfying is our life and being when we are in full oneness with God! The discordant elements vanish from our religious horizon as do the frosts and mists before the rising sun. If we put ourselves right with God, then the roar of the ocean waves, the dash of the running stream, the ripple of the rivulet, the sighing of the winds through the trees, and the calm quietness of the evening hour all voice messages of love and peace to the soul that is settled on the Rock of the Eternal.

Again we ask: "What does the robin say?" It peals forth to us, through the voice which God has given it, and it remains for us to interpret it into the feelings that will best harmonize with our greatest good and our Father's highest glory. "Take heed how ye hear."

H. B. B.

The Relation Between the Older and Younger Ministers.

WHATEVER may be said to remove the feeling that differences exist among ministers, as the result of age, the feeling still remains. It sounds well to say that ministers are all one, irrespective of age, and the idea has a sweet taste, but still, at the bottom, the conviction remains that there is a difference. And so it is. It is the work and order of years, and so it must remain. And since this condition is recognized in every other line of human experience, it should not be thought strange that the Bible recognizes it in the ministry.

However, the important thing is that right relations be maintained between the older and younger ministers. In fact, this is one of the most essential conditions to the work of the ministry. When feelings become disturbed among the ministers, and estrangement follows, all manner of evil crops out. It's Satan's opportunity, and woe unto the work.

Because of the manner of our ministerial organization, it seems so easy to have misunderstandings. Ordinarily, a number of ministers work together in the same congregation, and preach at a number of places. Especially is this true of the country church. The ministers are classed according to first, second and third degrees. Those of the third degree, the elders, are expected to hold a general supervision over the work and direct it; while the younger ministers, those of the first and second degrees, are expected to cooperate in every way possible, to the best advantage of the work. Then there is expected a sort of general summing up of the ministerial strength of the congregation and its work, and in the summing up there should be the utmost freedom, the fullest confidence and the greatest charity.

In the management of the aggregate strength, thus summed up, very much depends upon the elder, not only in the general management of the work and workers, but in maintaining the right relation of one minister to all the rest, and all the ministers to the work. It is his duty to take the young men into his confidence. He should have the spirit of a father and should love as a father. Nothing is so fatal, hardly, to a young minister, as to feel that he is held in doubt, and that by one who should be his truest friend,—whose frankness should force him to speak out honestly and plainly. None are under such obligations of love and confidence to the young minister as the elder, as much even as the whole membership is bound to him in these things. And it may be a question whether love and confidence ever count for so much in any other relation of life.

In too many cases it seems so easy for the elder to grow into the spirit of lordship, and "lord it over God's heritage." He magnifies himself, not his office; and in the proportion that this spirit possesses him, he sees his own value and becomes blind to the value of others. As he grows into a monopoly of wisdom (in his own eyes), he becomes dictatorial, a usurper of authority, despotic, abusing the demands of justice and righteousness; and he holds all, who do not bow to his behest, as unfaithful. He forgets that he was once young; he no longer knows the spirit of a young man; he makes no allowance for the vigor of young blood; he has become a stranger to the restlessness of youth to have something doing; he is out of joint with all classes of society except those of his own age and station, and, of course, not fit to be an elder. To him youth is not a crime, but it is undesirable.

It is not necessary to say that such elders do not get along with the young men. Between the two there is a great gulf fixed. There can be no fellowship, no counsel, no sharing of burdens and responsibility. The only wonder is that the church can run at all, under such conditions. And the greatest blessing, no doubt to churches having such leaders, would be their removal by death or otherwise.

Then, on the other hand, there are too many young men that seem not to know their place. They ignore all rules of organization and close their eyes to the wisdom of experience. They assume to understand life better than their fathers. They think they know; while they think their fathers do not know, their age, obser-

vation and experience notwithstanding. It is remarkable that such stupid fathers have such wise sons.

This class of young ministers judge that they are mature beyond their years. They feel that their merit is not recognized, that promotion is too slow. They would have more authority, and they would not wait the judgment of the old men to confer it, for they are too slow. In their judgment, there are too many men in active service who have crossed the dead line, and they should all be shelved. The work would take a new and broader outlook if it were in the hands of the young.

This is the judgment, no doubt, of not a small number of young men. And in some cases their judgment may be well founded, but for the most part it is a bubble of a deranged imagination. And these men are to be pitied. It's a pity that they do not have more real hard sense. It will require years of experience, in the real things of life, to remove such youthful follies and to establish wisdom. Then the wisdom of experience will be seen on the one hand, and the folly of youthful judgment on the other. Experience only can bring about such conditions.

Now, in conclusion, the proper thing to do is for each class to know its place and act accordingly. Let the elders understand their obligations to the young ministers. It is the elder's duty to love them, to protect them, to develop them, to train them, to encourage them, and to promote them in office and responsibility as rapidly as their growth will allow. And let the young men understand their obligation to the elders. It is the duty of the young ministers to respect them as fathers, to recognize the wisdom of experience, to confide their interests to them, to counsel with them freely, to cooperate with them faithfully, and to exercise patience. Then relations will keep sweet and profitable.

H. C. E.

Impression at Annual Meeting.

Not a few of our readers are concerned about the impression that our people will likely make during the Winona Lake Conference. This will probably be one of the largest, as well as one of the most interesting meetings that we have held for years, and it is thought that it may be the largest conference assembly ever known at Winona Lake. The estimate to be placed on our people will depend upon the estimate they put on themselves. They must set their own standard and then see that, in conduct, they measure fully up to it. Some set a very low standard and, while at the Conference, move on that plane. If we wish the people of Winona to see that we are pious, fair-minded, neat, tasty, courteous, obliging, grateful, and possess high ideas of morality and religion, we should endeavor to live up to our high ideals. While most of our members will seek good accommodations, they should be willing to pay full value for what they receive. Though most of us are disposed to be economical, there is no occasion, whatever, for any one to appear penurious. In fact, brethren and sisters should make themselves as agreeable as possible in the homes where they lodge, and, as a rule, we believe they do. Most of those who attend the Conference, from year to year, have good homes of their own, and, on reaching the Conference grounds, look for good accommodations, but they are always willing to pay the usual price, though none of them will put up with being imposed upon if they can help it. In the past we have had few reasons to complain, and in the future are likely to be favored with accommodations fully as good as those enjoyed in the years gone by.

The Power Behind the Preacher.

We read much about the power behind the throne but very little is said about the power behind the preacher. Some of our preachers are what they are, not because of their wealth or special talent, but because they were fortunate in securing helpful wives. We have a long, interesting letter from a sister, who tells just a little about the sacrifices and struggles endured, in order that her husband might prepare himself for the ministry. While he was in school she took charge of his business, and in other ways did what she could to relieve him of responsibilities. She has

seen her husband grow intellectually and spiritually until he has become a strong man in the pulpit, and while she is glad that God gave her strength to stand the terrible strain of years, yet she says that she is not brave enough to say that she would do it again.

But this story might be duplicated a hundred times in the Brethren church. Ministers have done a great work because their wives have volunteered to lay themselves on the altar and make the needed sacrifice. Not long since a minister, widely known all over the Brotherhood, told us that no one will ever know how his wife toiled, saved and skimped in order that he might procure books, study and prepare himself for the work to which the Holy Ghost had called him. And then we might go on, relating instance after instance, showing that there is a power behind many a preacher that does not receive the credit deserved.

But there is another side to the picture. Not long since we were told of a preacher of good influence, who would be glad to give his life more fully to the feeding of the flock placed in his care, but his wife opposes him. She has not one encouraging word for the man who is willing to labor and suffer that others may be fed upon the Bread of Life. In most ways she may be a good woman, a good mother, as well as a good housekeeper, but she is hardly the kind of a woman that the Holy Ghost would select for a preacher.

Misapplication of John 13.

Not long since a minister in Cedar Rapids, Iowa, took for his text what is said in John 13:4 about Jesus girding himself with a towel, before washing the feet of his disciples. For a man, who has no idea of observing the religious rite of feet-washing, as commanded by the Master, the sermon was charming and soothing. It was made to appear that the Lord did a very kind act in cleansing the soiled feet of his guests at the table, and that the towel, on the occasion, proved a singular weapon in impressing the great moral truth of service. We read in the Scriptures about deceiving the very elect, were it possible, and in this instance it came amazingly near being made possible, so far as the deception related to feet-washing as a New Testament institution. It is remarkable how men of education and talent will study and contrive to keep their people from doing what Jesus said they ought to do. Not only so, but it requires more skill to explain away the command than it would require to teach it as the Lord intended it should be taught. We are sure that, had the Lord on this occasion dropped into an empty dish thirty pieces of silver, and told the disciples that he had given them an example that they should, for the benefit of the minister, do as he had done, not a minister in all this country could be found who would attempt to teach that what Jesus said and did was not intended as a command.

Members Going to Law.

WE are asked for information in regard to a member going to law. The New Testament forbids believers going to law with one another (1 Cor. 6:1-8). If two members cannot agree regarding a business transaction, Matt. 18 tells them how to secure the assistance of other members, and even the assistance of the church, if necessary. In a very aggravating case a member may sometimes be permitted to sue an unbeliever, who is trying to take the advantage of him, but before doing so he should obtain the consent of the congregation in which he holds his membership. It is not sufficient to have the consent of a congregation of which he is not a member. In fact, one congregation has no jurisdiction, so far as granting privileges is concerned, over the members of another congregation. In the early history of the church, members were not permitted to sue even unbelievers, but in 1891 the Annual Conference decided that no member should be allowed to go to law without first consulting and obtaining the consent of the church (Art. 23, 1891). This, of course, means the church where the party holds his membership. And even with this privilege we have brethren who will not go to law at all. They would sooner suffer loss than to carry their case into court.

MISSIONARY DEPARTMENT

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Address,
 General Mission Board, Elgin, Ill.

DOING THINGS AT THE RIGHT TIME.

Solomon said: "There is a time for every thing under the sun," and he never said anything more to the point. The greatest trouble with humanity today is this one thing that we are not doing things at the right time. Perhaps we are calm and untroubled while planning and executing questionable business transactions, and even pocketing the financial returns therefrom with great glee, but as soon as we are found out, we are in a state of mental agony. A little of this final remorse, if applied at the beginning of the transaction, might have kept us from going astray. The right time for sober thought, therefore, is at the beginning of every work,—big or little,—if we would save bitter regret at the end. The most foolish thing that anyone can do is to rush into things without most serious thought. The time will surely come when he will wish he had done some sober thinking, and thus saved himself from the consequences of an ill-advised course of action. It pays to think,—think rightly,—then act.

ONE WAY OF REFORMING DRUNKARDS.

New Zealand does many things in a way that differs from the ordinary method, but is none the less effective. For many years they had tried to reform drunkards by sending them to prison,—just as we are doing in the United States,—but gradually the fact dawned upon their vision that there was no improvement by means of that procedure. Finally the Salvation Army stepped forward with a proposition that was accepted. Two islands were purchased, far enough out in the ocean to prevent escape, but near enough for ready communication with the mainland. To these islands all habitual drunkards are sentenced, to be employed in occupations suitable for them, including agriculture and fishing. It is needless to say, perhaps, that, under the watchful eye of the Salvation Army officials, no liquor finds its way to the islands, and that the influences throughout are of the best. So well pleased is the Government with the success attained that arrangements are being perfected to make these islands a permanent reform institution, and to increase the compensation of the earnest Salvation Army men who are endeavoring to reclaim the "brands from the burning."

HOME FOR LIBERATED SLAVE CHILDREN.

In spite of the efforts of the Anglo-Egyptian Government, to stamp out the slave traffic in the Soudan, Africa, the business is still being continued, contrary to all law, because of the money to be made by it. Unscrupulous Mohammedan traders continue to steal unhappy men, women and children, oftentimes destroying the homes from which they are taken, and to transport their victims across the country to the places where they can sell them. The officials of the country watch diligently for these slave-caravans, and liberate all the victims, whenever they succeed in overtaking these expeditions. While the adults, thus liberated, are able to care for themselves, the future of the orphans has always been a serious problem with the authorities. Recently the Soudan United Mission has opened a "Home" for such children, to which they are transported after their liberation, and where they receive a Christian education. Many of the children are in a most deplorable state, bordering closely on bestiality, but this very condition is all the more reason why a helping hand should be extended to them. By the power of the living Christ even the lowest and most benighted may be brought to the everlasting light of the Gospel.

THE CHURCH MUST MOVE ON.

In these days of world progress and marvelous strides onward, in every field of human endeavor, there ought to be a corresponding increase of zeal and energy in the church of the Living God. Christ, when sojourning among the children of men, said, "The children of this world are wiser in their generation than the children of light," and it is as true today as when he first made the startling statement. The agents of Satan and his emissaries are continually devising new methods of attracting the people, and their efforts are often crowned with almost unbounded success, because the "children of light" fail to do what Christ expects of them, to oppose "Satan's devices." The church has a mission,—God-given and Christ-commissioned,—and there is no holding back when the "Go ye" is sounded. It is the everlasting shame and disgrace of the church that so many are "at ease in Zion," instead of being in touch with the onward sweep of the world's events, and meeting the living issues of the day

with the gospel message and its universal power for good. We must keep abreast of the age,—not by growing worldward, but by rising above the things of earth and by making an intelligent effort to raise all mankind to the higher realm where Christ is King and Lord above all.

THE PIERCED HAND OF THE LORD.

Too often in our giving we do not think of the importance and the responsibility involved. We are told of a pastor who was taking a missionary collection, recently, and who felt so deeply impressed that he said, "I want each of you to give today as though you were putting your money right into the pierced hand of Jesus Christ." Shortly after, in talking to a sister, she said, "I was going to give a half-dollar, but I did not do so." "And why not?" the preacher asked. "Do you think I would put but a half-dollar into his pierced hand? I have ten dollars at home that I will give, and even that is but little." If we were really putting our money into the "pierced hand of the Lord," our contributions would be doubled and quadrupled, and mission work would prosper as never before.

SECOND CHURCH OF THE BRETHREN (COLORED), DENVER, COLO.

In March, 1909, we associated ourselves with the Brethren by mission work. The members of the Brethren church (white) were not afraid or ashamed of the opportunity to do good. They proved themselves brave and valiant soldiers for the Master in mission work. They came, sang, prayed, and preached the Word. This had a great effect upon the Christians, encouraging their hearts to do more for the Master. Those who were not Christians were made such by the noble example shown.

The work done by these missionary brethren and sisters created a great desire in those of our race to become members of the Church of the Brethren. Seeing the Christian feeling that began to exist among my people, I said, "Lord, is it possible to establish a Colored Brethren church here?" Confering with Bro. A. C. Root and his companion, and with Sisters Callie Campbell and Emma Sharber, they all seemed to think that it could and ought to be done.

I knew God is no respecter of persons (Acts 10: 34, 35). I knew that he had blessed my people in their church work from the time of their slavery to the present. I know this success came to them through the fear of the Lord and through righteousness. I then and there decided to organize a church with the members I had. This was made known to Bro. A. C. Root, Elders A. C. Daggett, Crist and Love, and also to some lay members of the denomination. All came to our place of worship and enjoyed a good season of songs, prayers and testimonies for the Master. Then, in January, 1910, Elders Love and Crist organized us into a church. Prior to this, I had been called to the ministry, and I had the pleasure of attending our District Meeting at Portis, Kans., in October, 1909. Allow me to say that I have been a Christian since I was fifteen years of age, and have had the opportunity of meeting all Christian bodies or gatherings during my connection with the Y. M. C. A. Now, including the Y. M. C. A. and the rest, none can exceed, in Christian spirit, our District Meeting that convened at Portis, Kans. Now we are happier than we were before. All have started out with a new determination for the advancement of the church.

Knowing the requirements of the Church of the Brethren, and also how my people (the negroes) have drifted into the ways of the world,—its fashions and its secret societies. I began regular services on Wednesdays, Fridays, and Sundays, giving a history of our church and each step in our Christian belief. To my surprise and delight I find quite a few ready and willing to do what is required of them, both old and young.

At this writing we are having our baptism try m, and a number are waiting for baptism. To our Brotherhood, far and near, and especially to the sisters' aid society of McPherson, and others who have sent us provisions and clothing, we humbly express our thanks and appreciation.

Lastly permit me to say that as all leading Christian denominations of our country have a branch for the negroes affiliated with them, and have taken an interest in them, and extended a helping hand, so there is also a bright future for the negro of the Brethren church. Your Christian courtesies toward him will be the means of eradicating the baser passions, and establishing, instead, that Christian growth that will make him a true citizen and a practical Christian. In my work here we have the young to draw on, so we will be constantly adding to our church.

Wm. R. Rhodes, Pastor.

FROM BULSAR, INDIA.

The month of March has come in after continued days of pleasant weather throughout the month of February. We are daily surprised at the extent of the cold season. Glad we are for the cool days for, at the least, there will be enough hot days before the rains of June come, to refresh life and vegetation again.

Representatives of the River Brethren church, traveling in the interest of missions of their own body, reached India a few weeks ago, and gave pleasant calls at several of our mission stations. We felt as though some of our own Brethren had come to see us, so much at home did we feel with them and they with us. They have now gone to other parts of India, and will sail from Calcutta March 11, to visit missions in China and Japan.

This week is our special week of consecration and prayer for the work of the church in India. Each evening there are services in the church, and a goodly number attend. In different ways all are preparing to make the results of the week such that, in a material way, something may be given for the spread of the Gospel throughout India. Our orphan boys and girls are giving up one meal a day for seven days, so they may have a share in the collection for the district meeting. A good sum will come from them, too; for their meal takes seventy pounds of vegetables, one hundred and twenty pounds of flour, besides the salt and spices for seasoning, and the wood for cooking. They feel happy that in this way they have a part in the good work too. No one complains about being hungry, but all seem to partake of the spirit for which they are giving up their food. We believe it would be a good thing for all Christians to give up some of the good things they enjoy every day, for the spread of Christ's kingdom.

Yesterday afternoon we had the pleasure of getting away from our school work for a few hours, to visit in the homes of the Christians about us. To say the least, these are pleasant times when we can sit down with the women and girls as they cook and bake and clean their grain, or do their other necessary work. One of the ways of entertaining callers is to serve tea. It's a pleasant custom when one does not go to too many homes in one afternoon, but when, in a few hours, you are asked to drink four or five cups at the different places, the custom becomes burdensome; yet to refuse would be to throw a chill on the call and hurt the feelings of the host who so kindly serves it.

The district meeting will be held at Anklesvar this year, the last week in March. Just the week before that meeting a convention of all the Christians of Gujarat and Kathiawar is to be held at Nadiad. The convention is being looked forward to with much interest, as it is hoped it will be a time of blessing to the native churches represented. Our own district meeting has purposely been postponed, that our native brethren might come from the spirit of that meeting to our own, and so receive a double blessing.

Bro. Blough has finished his Quarterly for the second quarter, and it will soon be in the hands of the printers, so as to be ready to be given out by April 1.

Sometimes we are asked just what kind of missionaries are needed on the foreign field. This may be answered in different ways, as it takes such a variety of talent and disposition, to meet all the demands of mission work. A few years ago, in answer to the question, as to what kind of a missionary a certain young woman, just entering on her work, was making, it was said, "Well, she is this kind: If she wants a table and has none, she makes it." This meant that she is of a practical turn of mind, able to turn her hand to her needs, and suit herself to circumstances. These are qualities most necessary in every missionary. Miss Tucker, an experienced missionary, also says (speaking of India), "It is a place where the one talent may become ten. All sorts of gifts come into use; aptitude in buying and selling; engineering skill; love of music and a mechanical turn, may be turned into such valuable account. It is not a mere matter of preaching the Gospel. An infant church has to be built up. Openings are to be made for converts, that they may earn their bread. Churches have to be built up with small funds and no architect. A man who can carpenter, garden, or put in panes of glass, may find his knowledge most useful. A bold rider and a good shot is an advantage here. We do not want book worms so much as active, intelligent, devoted men who can turn their hands to anything and who, in addition to missionary zeal, have plenty of common sense. Furthermore, clear, sound judgment, and a power of adapting himself to varying circumstances and of undergoing drudgery, are things most essential."

Weddings are the order of the day. In every village, and in every quarter of every town, and in every caste, there are weddings. The music of the marriage is in the North, the South, the East, and the West. It is on in the day and on in the night. This is a great year. All the children marriageable are married this year. There were no weddings last year. Grain was cheap, vegetables were cheap, and money was plenty, so the people said. But this year the prices are up, for there is much feasting, along with the many weddings. The big people make merry at the expense of the innocent little children, who are given in marriage. Two little children are betrothed and who knows whether they will be suited to each other when they reach the years of responsibility. A beautiful girl may have a half-witted man for a husband, and a handsome young man may have a dunce of a girl for a wife. Who knows? The man may have another chance and get another wife, or two or three, for that matter, but the poor girl? She must put up with

whatever old stick may be hers. She can not change the order that was made hers when she knew not what marriage meant. What a shame that thousands of innocent children must thus have their future happiness marred by deluded and custom-loving parents, many of whom know better! These weddings are the sole thought of the community. All work must stop when a wedding is on. The teacher closes his school, the washman leaves his work, and your clothes lie undone for days, however much you may want them. The laborer throws down his tools, and cannot be induced to take them up until after the wedding is over. A few days ago we wanted some carts, to go to the Dangs with goods for Bro. Pittenger. They were to have come on a certain day, but a wedding interfered with all previous arrangements, and that was the last of the carts and men.

If all has gone well with the mission party that left Bombay Feb. 15, they are today landing at Naples, Italy, where they await their New York steamer. We trust that their journey, all the way to Italy, has been successful and that before these notes reach the Publishing House, all may be safe on American soil. We look forward with pleasure to the coming of Brother and Sister Lichty in June. Eliza B. Miller.

Bulsar, India, March 4.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Springdale.—Bro. F. Gochenour, of Galesburg, Kans., held a series of meetings, which began March 8 and closed March 23. One united with the church. We feel very much encouraged. On March 20 our elder, Bro. W. S. Watts, of Brentwood, Ark., was with us and assisted in the work of the Master. There are eighteen members here, but no resident minister. We hope some one will locate at this place. Members wishing to change locations are invited to come and see our country. Viola M. Wheeler, Star Route, Springdale, Ark., March 25.

BRITISH COLUMBIA.

Hilton.—There are only two families of Brethren here in British Columbia. Bro. John Plank, of North Yakima, Wash., was with us on Feb. 27, and preached for us. We are anxiously waiting for others to locate here. We live among the mountains, but are pleasantly situated.—A. B. Long, Hilton, British Columbia, March 28.

CALIFORNIA.

Los Angeles church met in council March 18, with our elder, Bro. S. G. Lehmer, presiding. We had a good meeting, and a Christian epistle prevailed throughout. Elders S. G. Lehmer and D. W. Crist will represent us at the district meeting. The writer was chosen correspondent, as our former correspondent, Bro. M. M. Eshelman, has moved to another congregation. March 20 and 21 Brother and Sister Emmert, from India, with us. We are very glad to see them at the Santa Fe Mission. Sister Emmert is supported by this District. We enjoyed their presence among us, and wish them God's blessing in their noble work.—Florence Stutsman, 136½ South Hancock Street, Los Angeles, Cal., March 28.

CANADA.

Fairview.—March 20, immediately after Sunday school, Bro. J. P. Dickey, of North Manchester, Ind., preached on "Charity." In the evening, after a short song service, Bro. D. W. Shock gave us another good sermon on "Sin." We are thankful these brethren could be with us. The attendance was good. At the beginning of the winter some of the services were closed, but the Sunday school continued throughout, with Bro. D. A. Peters superintendent. Our church greets Easteride with fresh courage. Several of our aged members are not able to attend all the services. At present we have a membership of about fifty. This is the first organized church in the Dominion, and we ask an interest in the prayers of the Brotherhood.—Bertha A. Culler, Tyvan, Sask., Canada, March 21.

COLORADO.

Colorado City Mission.—On Easter Day we gave a program at the Mission which proved interesting to all present. The program occupied one hour, and showed that careful preparation had been made. As warm weather approaches, we feel the responsibility of the work more and more, as there will be greater hopes of accomplishing more good among the children of the city. One more member has been added to our number.—Lola Root, Colorado City, Colo., March 28.

Denver Mission.—Sunday morning, March 20, Eld. D. L. Miller and wife, en route for home, stopped with us, Bro. Miller addressing us in the morning service. In the evening Eld. Fitz, of Longmont, Colo., preached for us. At the church, Sunday morning, March 27, at 10 A. M., our Sunday school gave an Easter program, after which a collection of over five dollars was taken for mission work, instead of giving an Easter treat, as usual. Then followed an Easter sermon by the pastor. No preventing Providence, we expect to begin a revival at this place March 10, to be conducted by Eld. E. D. Root, of Newton, Kans. Brethren and sisters, who are interested in the Master's cause at this place, will you assist by offering up prayers in behalf of saving many souls in this great and wicked city? April 3 we began a week of special prayer for the success of the meetings.—Emma Root, 1109 S. Washington Street, Denver, Colo., March 28.

Mt. Gairfield.—March 17 Bro. D. L. Miller gave us two Bible Land talks, while on his return trip to his home at Mount Morris, Ill., from California. The house was crowded with interested listeners. A deep impression was made on the outsiders. If Bro. Miller could have remained, much good might have been done. Our council was held March 26, with Eld. W. A. Rose in attendance. No much business came before the meeting.—Clara Clark, Fairdale, Colo., March 30.

Smiths Fork church met in council March 26, with Bro. Geo. A. Dove presiding. Our spring love feast will be held April 23. Brethren from the churches in Grand Valley are especially invited to be present at our feast. Bro. L. Sesser was elected church solicitor, to receive one dollar each member 25 cents per quarter for a church fund. The writer was elected corresponding secretary. Two letters were granted. Ten members have come in from Ohio and Eastern Colorado. These have proved very helpful to our church. This is a new country and land is comparatively cheap. Any one wishing to change localities, either for investment or for health, can get information by addressing the writer or Bro. Geo. A. Dove, of Hotchkiss, Colo.—Rudy A. Saylor, Hotchkiss, Colo., March 30.

IDAHO.

Nowell.—At a schoolhouse in the bounds of the Nampa church, where several families of the Brethren live, an

appropriate Easter program was given by the Sunday school at that place. The program was well rendered. Much interest was shown by the friends of the church and school as well as by the members.—C. A. Williams, Nowell, Idaho, March 31.

Twin Falls.—The church at this place met in council March 19. Our communion will be held May 22. There are fifty-one members in the Sunday school. Attendance is also increasing. On Easter Sunday it reached 111, but the average attendance is 55. Bro. Lampin will hold a series of meetings for us some time during the fall.—Jennie J. Wolfe, Twin Falls, Idaho, March 29.

INDIANA.

Huntington City church met in council March 31, with Eld. G. I. Studebaker in charge. Elders H. B. Wike and O. C. Emley presided. Bro. A. C. Young was chosen correspondent. One letter was granted and two received. Sister J. B. Bailey was elected delegate to the Annual Meeting, with Bro. I. B. Wike alternate. Brethren J. B. Bailey and Dr. W. H. Weybright were elected as deacons. Bro. Bailey, with his wife, was installed. Bro. Weybright will be installed later. Our communion will be held June 12, beginning at 6:30 P. M. Bro. A. C. Emley was elected as a trustee. Some committee work was reported and disposed of.—I. B. Wike, 461 Cline Street, Huntington City, Ind., March 31.

Indianapolis.—The church at this place met in council on Saturday evening, April 2, with Eld. J. C. Murray in charge. Considerable business came before the meeting, but perfect harmony prevailed throughout. As our missionary, Sister Stoner, was obliged to leave us in January, steps were taken to secure some one for the work. Bro. J. C. Murray was elected delegate to Annual Meeting with Bro. S. A. Hyton as alternate. We decided to hold our next love feast on Sunday, June 13, beginning at 7:00 P. M.—W. A. Lawrence, Central Indiana Hospital for Insane, Indianapolis, Ind., April 3.

Kilbuck church met in council March 26, with Bro. I. E. Branson presiding. Bro. Branson was chosen correspondent for another year for this congregation. Bro. A. J. Miller was chosen delegate to the Annual Meeting, with Bro. I. E. Branson alternate. Bro. A. C. Young assisted in this meeting.—H. E. Millsbaugh, R. D. 12, Muncie, Ind., March 30.

Markle church met in council March 19, with Eld. D. E. Garber presiding. Bro. Eranson was chosen correspondent. Church officers were elected for the next nine months. Christian Workers' officers were elected by the council meeting. Bro. John Crull was elected delegate to the Annual Meeting, with Bro. Dan Funderburg and Sister Velta Sticker alternate. The writer was elected correspondent. Our love feast was held March 26, being held earlier than usual for the benefit of several of the members who are moving to Montana. Bro. P. L. Kurtz, of Bluffton, and Bro. I. B. Wike, of Huntington, were present at the communion. Bro. Wike remained and preached for us on Sunday morning.—Pearl Brumbaugh, R. D. 3, Markle, Ind., March 28.

Middlefork church met in council March 12, at the Pleasant View house. Eld. J. H. Wright presided. Two letters were received. Eld. D. Metzler sent in his resignation as our elder, which was granted. Bro. J. H. Wright was chosen as elder. We will have our spring communion May 31, at 5 P. M., at the Pleasant View house. Anna E. Gochenauer, R. D. 1, Box 26, Rossville, Ind., March 30.

Pleasant Valley church met in council at the Jordan house March 26. Brethren S. W. Blocher and W. K. Simmons were present. Bro. David Minnich was chosen delegate to the Annual Meeting. Bro. David Minnich and Sister Hettie Mote were chosen as delegates to the Annual Meeting. Bro. J. C. Mikesell was chosen Messenger agent.—Orpha E. Rodheffer, R. D. 41, Union City, Ind., March 28.

Rock Run church met in council March 26, with Eld. John E. Weaver presiding. Two letters were granted. Bro. Chas. C. Cripe was chosen delegate to the Annual Meeting. Workmen are now engaged in erecting a new church, and re-vaulting the seats. Our Easter offering of \$17.73 was given to World-wide Missions. Bro. C. S. Garber has promised to be with us for a series of meetings, commencing Oct. 23. Our love feast will be held May 28.—Anan Uclery, R. D. 7, Goshen, Ind., April 2.

IOWA.

Cedar.—We have secured Bro. John Robinson, of Muscatine, Iowa, to hold a series of meetings, beginning Sept. 10. We are looking forward to a glorious year. Our Sunday school will give a temperance program May 8. We are working for a good temperance meeting.—Charles C. Meyers, Clarence, Iowa, March 28.

Grundy County church met in council March 26. Bro. W. H. Lichty, of South Waterloo, presided. Two letters, those of a deacon and his wife, were granted. Bro. H. H. Greene, of Greene, Iowa, gave us two sermons last Sunday, and Bro. Lichty was with us today. Our neighboring ministers have been very good in coming to help us, for which we are thankful.—Hannah Messer, Grundy Center, Iowa, March 27.

Libertyville church met in council March 26. The following officers were elected: Eld. Geo. Boehlert, Bro. H. H. Sprink, R. G. Gletty, clerk; the writer, church correspondent. Our spring love feast will be May 28; the fall love feast, Sept. 2. On Sunday, March 27, we had a temperance meeting. Our elder gave us some good instruction. The chairman of the Temperance Committee of the county was also present and gave a talk, and other assistance in the meeting. We have a local Temperance Committee. Temperance pledge cards were distributed, which nearly every one signed.—J. A. Wolf, Libertyville, Iowa, March 29.

Monroe County church met in council March 12. The church is making some headway in its Christian work. A weekly prayer meeting was started some six weeks ago. There is a movement on foot to commence a Sunday school in Hynes, a coal camp near by. Since our last report two families, consisting of eight members, have moved into our midst. One of the new converts has declared that her working force is increased.—Willis Rodabaugh, Fredric, Iowa, March 31.

Mt. Etna.—Our elder, Bro. Geo. W. Burgh, of South Ottumwa, Iowa, came here March 23 and remained a few days. He preached two sermons for us. On Saturday morning we met in council, with Bro. Burgh presiding. One letter was granted and two received. We welcome Bro. J. P. Bailey and wife among us again. Our love feast will be held May 14. We feel encouraged to labor more faithfully.—Lulu Johnston, Mt. Etna, Iowa, March 26.

Salem.—Easter services were observed at the church on Sunday, March 27. Eld. Pollis gave us a good sermon in the forenoon. In the evening the Sunday school rendered an Easter program to a well-filled house. Our Sunday school is increasing in interest and attendance.—Bessie M. Bailey, R. D. 1, Prescott, Iowa, March 30.

South Waterloo church met in council March 28, with our elder, Bro. A. P. Blough, as moderator. Six letters were received and eight granted. Bro. C. B. Smith will hold a series of meetings for us, beginning June 11. Our love feast will be held June 25. Brethren W. H. Lichty and W. O. Tannruther will represent us at the annual meeting. Arrangements were made to hold the usual singing sessions during the year.—S. Sweitzer, Waterloo, Iowa, April 1.

ILLINOIS.

Cerro Gordo.—Bro. Virgil C. Fennell, field agent of Brethren Publishing House, occupied the pulpit last Sunday. After an excellent sermon he gave us a very interesting sketch of our publishing interests, their past history and present condition. He was listened to with rapt attention. It seems to me that such work as Bro. Fennell is doing will be of great value in giving our people a better understanding of our publishing business, thus creating a greater interest in the same. I was glad to note that Bro. Fennell, by his appearance, shows his readiness to witness "for Christ and the church." May the Lord bless our publishing interests, and may the work done in connection therewith be done to his honor and glory.—Cyrus Wallick, Cerro Gordo, Ill., March 30.

Mulberry Grove.—March 6 Bro. C. S. Garber, of St. Joseph, Mo., began a series of meetings at the church in town and continued until March 27. March 12 Bro. I. D. Heckman, of Cerro Gordo, Ill., came, and kindly consented to assist during the remainder of the meetings. Six were baptized. We feel that the church has been stirred to renewed activity. Three other denominations have held meetings here in town almost continuously since December, one continuing one week after July began. In spite of this, we had large and attentive audiences at all of our services. Many were almost persuaded, but secret societies—or at least the insurance feature of them,—proved to be a stumbling-block for many. Our love feast, March 26, was an enjoyable meeting. Our members, J. D. Bickelstaff, presiding, Elder J. W. Leary, and Bro. Gordo church, were with us. Five members were received by letter, and thirteen letters were granted. Sister Effie Buckingham was chosen as member of a committee for the joint missionary meeting of our adjoining congregations, to be held July 18. Bro. Bickelstaff is a member of the same committee for a joint Sunday-school meeting of the same churches. Eld. S. G. Nickey was chosen as delegate to Annual Meeting and Eld. D. J. Bickelstaff as alternate. We have decided to hold our communion meeting May 27, at 4 P. M. Our series of meetings will begin Aug. 14, and will be presided by Bro. S. Blough, of Batavia, Ill.—Susie N. Nickey, Cerro Gordo, Ill., March 30.

Oakley church met in council March 26, with our elder, D. J. Bickelstaff, presiding. Elder J. W. Leary, of Cerro Gordo church, was with us. Five members were received by letter, and thirteen letters were granted. Sister Effie Buckingham was chosen as member of a committee for the joint missionary meeting of our adjoining congregations, to be held July 18. Bro. Bickelstaff is a member of the same committee for a joint Sunday-school meeting of the same churches. Eld. S. G. Nickey was chosen as delegate to Annual Meeting and Eld. D. J. Bickelstaff as alternate. We have decided to hold our communion meeting May 27, at 4 P. M. Our series of meetings will begin Aug. 14, and will be presided by Bro. S. Blough, of Batavia, Ill.—Susie N. Nickey, Cerro Gordo, Ill., March 30.

Sterling.—Our Sunday school rendered an interesting Easter program, which all seemed to enjoy. The selections aimed to impress the deeper spiritual truths of the Easter message. At the close of the program Bro. Floy gave an illustrated talk to the children, which they always are glad to appreciate. The attendance was good.—Lillie A. Frantz, 319½ Ninth Avenue, Sterling, Ill., March 30.

KANSAS.

Abilene church met in council at the Navarre house March 5, our elder, Bro. Geo. Manon, presiding. Our love feast will be held May 14, at 2 P. M., at the Holland house. Bro. Charlie Shank was elected delegate to the Annual Meeting.—Geo. W. Hines, Hope, Kans., March 29.

Altamont church convened in council March 26, with Bro. E. E. Joyce presiding. Two letters were granted. Our love feast will be held April 30, followed by a local Sunday-school meeting on May 1.—Katie Joyce, Altamont, Kans., March 30.

Burr Oak church met in council March 26. One letter was received and five were granted. Bro. Ezra George was chosen pastor for another year. Our communion will be held May 11, beginning at 10 A. M. We are now in the midst of a series of meetings, conducted by Bro. George. Two have come out on the Lord's side.—Emma J. Modlin, Burr Oak, Kans., March 28.

Monitor church held council March 25, with Eld. J. J. Yoder presiding. Two letters were received. Bro. H. Yoder was installed into the first year of his ministry. Bro. H. M. Brubaker was chosen delegate to the Annual Meeting, with Bro. M. J. Mishler alternate. Our love feast will be held May 7, at 6 P. M. The district meeting of the Southwestern District of Kansas will be held here this fall.—Emma C. Stutzman, Concord, Kans., March 29.

Pleasant View.—The brethren and sisters met in council March 26. Bro. Wolf, of the Hutchinson Mission, was with us. Our elder, Bro. A. F. Miller, presided. Our love feast will be held May 14 and 15. It was unanimously decided to hold a series of meetings at our church this fall; also at the Hutchinson Mission. We have a number of good collection of an evangelist to hold these meetings. Bro. S. F. Weaver is our delegate to the Annual Conference, with Bro. C. E. Wolf alternate. Upon the resignation of Bro. A. G. Miller, president of the Christian Workers' Band, Sister Cora Weaver was elected to fill his place. Bro. J. F. Showalter as assistant. Our next council will be held two weeks earlier, on account of the busy season.—Wilmer Keedy, Darlow, Kans., March 29.

Quinter.—The two weeks' series of meetings, held by Eld. J. H. Baker, closed with a love feast. Seven were added to the church, and three more. We have a new school building, which is now removed to give place to a new and much larger building. At our last council Elders D. Crist and J. H. Baker were elected delegates to the Annual Meeting.—J. H. Baker, Quinter, Kans., March 29.

Ramona.—We met in council March 26. One letter was received and three were granted. We have a number of meetings prior to our love feast, if a minister can be secured. Bro. Benj. Forney, of Navarre, was with us in this meeting.—J. H. Benj. Forney, Ramona, Kans., April 2.

Victor church met in council March 19. Eld. I. S. Lerew of Fortia, Kans., was with us. Bro. Lerew remained with us until Sunday morning and gave us a feast of good things. Four letters were granted. We decided to hold our love feast April 23, beginning at 10:30 A. M. A ten-days' series of meetings will be held prior to the feast, beginning April 13. Bro. W. Winder and wife were installed into the ministry. Our Sunday school is progressing well, and growing in attendance.—A. C. Daggett, Victor, Kans., March 28.

MARYLAND.

Beaver Creek church met in council March 19, with Elders J. C. Butcher and W. S. Richards presiding. We decided to elect a minister at the Long Meadow church at the fall council and one at Beaver Creek at the next spring council. Eld. J. O. Butcher was chosen as our elder for one year. He is also sent as our delegate to district meeting. Our love feast will be held May 15. Our Sunday school was reorganized March 27, with Bro. H. D. Grossnickle as superintendent. Christian Workers' meeting is doing a good work.—Katie S. Grossnickle, Boonsboro, Md., March 31.

Frederick City church met in council March 9, with Bro. Geo. S. Harg presiding. Brethren J. W. Fahrney and Elmer Bregle, Jr., were elected delegates for next meeting. One query was sent to district meeting for Annual Meeting. Bro. Geo. S. Harg, our elder, will represent our church at Annual Meeting.—Lora U. Fahrney, 226 E. Church Street, Frederick, Md., March 28.

Manor church met in council March 26, with our elder, Bro. D. J. Bickelstaff, presiding. Three certificates were granted. Bro. John E. Otto was chosen our elder instead of Bro. D. Victor Long, who at this meeting resigned. Bro. Lester Otto was elected to the ministry. Bro. John Otto was chosen delegate to the Annual Meeting, and Brethren Joseph Thomas and Chas. L. Thomas to the district meeting. Bro. Charles Coffman was elected superintendent of the Manor Sunday

school, and Bro. McClellan Long, superintendent of Downsville Sunday school. Our love feast will be held May 14, at 4 P. M.—M. Portia Rowland, Fairplay, Md., March 29.

Monocacy church met in council March 26, with our elder, Bro. T. J. Kolb, presiding. One letter was received. Two members were added to the church. Bro. Edward Forney is our Sunday-school superintendent. Brethren Bruce Whitmore and Albert Becker were chosen delegates to the district meeting, and Bro. John S. Weybright to the Annual Meeting. The church approved a local Temperance Committee. There are no papers to district meeting. Our love feast will be held at Thurmont April 30, at 2 P. M., and at Mountaineer house May 14, at 2 P. M.—Samuel Weybright, Detour, Md., March 28.

MICHIGAN.

Riverside church met in council March 26, with our elder, Bro. C. L. Wilkins, presiding. Eight letters were granted and three received. Bro. J. E. Morpheus will represent us at the Annual Meeting. Sister Morpheus was elected on the Christian Workers' committee for six months, and Sister Clara Pailington for nine months. As the writer is going away, the church elected a superintendent and correspondent to fill vacancies for the next month. Our people all like to begin the next Sunday in July. Our communion will be held Aug. 13. A committee was appointed to correspond with a minister to hold these meetings.—E. B. Weirich, McAlain, Mich., March 26.

MINNESOTA.

Deer Park church met in quarterly council March 26, with our elder, Bro. W. H. Eikenberry, presiding. All business was pleasantly disposed of. We decided to have a love feast on the evening of April 23, and to hold a series of meetings after the feast, to be conducted by Bro. C. D. Reeves.—Mrs. Blanche Reeves, Barnum, Minn., March 30.

MISSOURI.

East Prairie.—We have been having services each fourth Sunday in the month since Bro. S. C. Tolley came to our assistance. We are trying to persuade him to locate here and help us organize a Sunday school and have services oftener. This place has been neglected in the past, but we think that with a little effort an interest could be aroused.—Frank Register, East Prairie, Mo., March 28.

Mineral Creek met in council March 26. Eld. David Bowman, of Glenwood, Mo., and Eld. G. W. Lentz, of Kansas City, were with us. Bro. James Mohr was ordained elder, and Brethren Elmer Arnold and Henry Campbell were chosen to the office of deacon. They, with their wives, were received by the church into their respective offices. On Easter Sunday Eld. Bowman gave the Sunday-school children a short talk, and afterward gave the church a very interesting and well-received sermon. On Sunday night we had quite an interesting Christian Workers' meeting, led by Bro. James Mohr, and afterward Bro. Martin Mohr gave us a few good Easter thoughts.—Zilpha Campbell, Leeton, Mo., April 1.

South St. Joseph Mission. The church met in regular council April 1. Eld. H. H. Crist presided. Three church letters were read. A financial system for raising funds was adopted. The church voted to have a love feast April 16. The writer was chosen as delegate to Annual Meeting and Sister C. S. Garber, alternate. Bro. Wm. G. Andes, of our Mission Board, was present.—P. Newman, 502 Kentucky Street, South St. Joseph, Mo., April 2.

NEBRASKA.

Afton.—Sunday morning, Bro. Robert Stinnette addressed us. Brethren George Mishler and Levi Snell went to Gandy, to help in some church work. Our teachers' meetings are well attended. Although the teachers' meeting is intended particularly for the teachers, the young people all like to attend, and we make them feel welcome. If the Afton teachers want to keep up with their classes they must attend the teachers' meetings.—Emily D. Moore, Oradno, Nebr., April 2.

Omaha.—Three were baptized yesterday. A grandmother, daughter and five granddaughters have now been received into the church. Two more yet await baptism. This Easter Rally Day service was very successful. We had the largest attendance in the history of the Mission. Bro. Weaver gave us an exceptionally good sermon, last night, from the text, "If a man die shall he live again?" We expect Bro. A. Hutchison with us May 1.—Alice Garber, 2528 Lake Street, Omaha, Nebr., March 28.

South Beatrice church met in council March 19. A number of letters were granted. Our love feast will be held May 14, to commence at 5 P. M. Bro. Jacob S. Dell was elected delegate to the Annual Meeting, with Bro. Samuel Terwilliger alternate. A collection of over \$49.00 was taken. We had an appropriate program on Easter Sunday. After the songs and recitations Bro. Jacob Dell gave a short talk on the resurrection. The attendance was good. Our superintendent, Bro. Terwilliger, was unable to be present, on account of poor health. We hope he may be restored to health.—Lydia Dell, Beatrice, Nebr., March 28.

NEW MEXICO.

Dexter.—March 13 Bro. Brown, of Lake Arthur, began a series of meetings, which continued two weeks. The attendance and interest were good, and we are sure that the tendence has been built up spiritually. One young man accepted Christ. On Saturday evening, March 26, we had a very quiet and spiritual love feast. At this meeting one was received by letter. We now have preaching every Sunday morning, and Christian Workers' meeting each Sunday evening. Our Sunday school is also growing in number and interest.—Letta N. Bahney, Dexter, N. Mex., March 29.

NEW YORK.

New York.—The Brooklyn church enjoyed a very helpful love feast on Easter evening. Bro. M. C. Swigart, of Philadelphia, officiated. This was the close of one of the best series of meetings in the history of our Mission. Bro. Swigart gave us good, sound, gospel sermons every night. An immediate result was added to the church. The India missionaries (Brother and Sister Berkebile and Sister Quinter) are now enjoying the Brooklyn Mission Home for the few days they must remain here, to arrange baggage, etc., before starting for their homes in Pennsylvania and Ohio. Bro. Berkebile is greatly improved in health, for which we thank the Lord. Eld. M. B. Miller and wife are now located among the New Jersey churches. May the Lord bless our brother's labors in his new field.—J. Kurtz Miller, 358 Sixtieth Street, Brooklyn, N. Y., March 28.

NORTH DAKOTA.

Kenmare church met in council March 26, with our elder, Bro. C. P. Forney, presiding. Our love feast will be held July 2, beginning at 5 P. M. Arrangements have been made to hold a series of meetings, beginning June 13, conducted by Bro. D. W. Shock, of Pleasant Valley, N. Dak.—Jennie Harris, R. D. 3, Kenmare, N. Dak., March 28.

Starkweather.—We have had a series of meetings at this place in the M. E. churchhouse, as we have no house of our own. Bro. Landis, of Williston, N. Dak., preached eleven sermons for us. There were no accessions, yet we feel that much good has been done. Bro. Emswiler proved himself an able leader of the service. There are many different denominations in the town, but only few of their members attended. We have eight members in town and a few in the surrounding country.—Ruth Long, Starkweather, N. Dak., March 25.

OHIO.

Akron Mission.—Our series of meetings which began on the evening of March 6, have closed. Bro. R. R. Shroyer came to us March 13 and labored earnestly for two weeks. His sermons were largely along doctrinal lines and we, as members, were made stronger in the faith. The interest and attendance were good. On Easter Sunday a husband and wife were baptized. Our little band are encouraged to have the working force thus increased. Two more made application for baptism, but preferred to defer the matter for the present. Next Friday, April 1, we will meet in our new Mission home. In some ways it will not be so convenient for holding church services. We hope and pray that before long we may have a churchhouse in this city.—Mrs. A. F. Shriver, 843 S. Main Street, Akron, Ohio, March 27.

Engle Creek church met in council March 19, at 1:30 P. M., with our elder, Bro. J. R. Spacht, presiding. Sister Amanda Anglemier was elected delegate to the Annual Meeting, with Bro. Eleazar Bosserman alternate. Bro. Eleazar Bosserman was also elected delegate to the district meeting, with Bro. J. J. Anglemier alternate. Since our last report one has been reclaimed, one letter received and one granted.—Hattie Bame, Williamstown, Ohio, March 28.

East Dayton.—Our Christian Workers gave an interesting Easter program on Sunday night. Among other things we were told of the origin of the word "Easter," also the interesting manner in which the Christians celebrate our Lord's resurrection. We are few in number, but all are willing to take part and make these meetings as interesting as possible.—Alice Tippy, 49 S. Horton Street, Dayton, Ohio, March 29.

Jonathan Creek church met in council March 26, with our elder, Bro. Samuel Sprankle, present. Eld. A. S. Workman was in the press and acted as secretary. Bro. Oscar granted. A committee of three was appointed to secure the services of a minister to locate with us. The writer was chosen as delegate to the Annual Meeting, with Bro. Raymond Helser, alternate. Sunday, April 10, is our regular time for the holding of our Easter Sunday school.—J. S. Leekrone, Somerset, Ohio, March 28.

Maumee church met in council March 26, with our elder, Bro. G. W. Sellers, presiding. Eight letters were granted. Considerable business was disposed of. Bro. G. W. Sellers was chosen delegate to the district meeting. He preached for us on Easter Sunday.—John Spangler, Sherwood, Ohio, March 28.

Notice.—In harmony with the advice of the Educational Board, there will be an educational meeting in Donnells Creek church April 11, at 7:30 P. M., prior to the district meeting of Southern Ohio. Bro. S. F. Sanger and others will address the meeting. All are urged to be present, as our educational interests are of the greatest importance to the church.—Jacob Coppock, Tippecanoe City, Ohio, March 30.

Owl Creek church held special Easter services, conducted by our home minister, Bro. G. S. Strausbaugh. After the sermon on our dear little Sunday-school workers came out on the Lord's side and was baptized. Our Sunday school is in prosperous condition under the care of Bro. Oscar Bechtel. We expect to hold a series of meetings in May. Bro. Bixler of East Akron, will do the preaching.—Tena D. Keller, Fredericktown, Ohio, March 30.

Seneca church met in council March 26, Eld. A. B. Beelman presiding. Four members presented letters of membership and one letter was granted. Bro. Beelman was chosen as our elder for another year. Bro. S. A. Walker will represent us at Annual Meeting and Bro. A. B. Beelman at district meeting. Our communion will be May 21 at 10:30 A. M.—Mabel V. Beelman, Chicago, Ohio, April 1.

South Poplar Ridge.—Bro. D. Zollers, of South Bend, Ind., began a series of meetings for us March 11, and continued until the 27th, preaching twenty sermons. There were no accessions, but we feel encouraged and strengthened. He also assisted the Brethren in a members' meeting the 23d. There are prospects of a minister locating among us. The series of meetings in need of arrangements were made to the series of meetings this fall. Our Sunday school was organized last Sunday, with Bro. Albert King superintendent. One has been received by letter since my last report.—Sadie Noffsinger, R. D. 5, Defiance, Ohio, March 30.

OKLAHOMA.

Mound Valley church met in council March 26, with our elder, Bro. J. Appleman, presiding. The writer was appointed Messenger and correspondent, while the elder was president. Sister Glad Sanger is away. It was decided to have preaching services each Sunday, at 11 o'clock. We also have preaching each Sunday evening after Christian Workers' meeting. Our love feast will be May 14, beginning at 5 P. M. We are glad to have Bro. H. B. Mohr with us for a few months. Our Sunday school is growing in interest. It was decided that our collections, on the first Sunday of each month, be given to the Home Mission Fund. We are also sending some literature to the State prison.—Ella V. Hutchison, R. D. 3, Broken Arrow, Okla., March 28.

Mid Hope congregation met in council March 26. We elected church officers for one year. Our love feast will be held June 11. One was restored to membership. Bro. Dillon, who has been sick, is improving slowly. Our district Sunday-school secretary, Bro. A. J. Smith, was with us on our love feast, and a local Sunday-school meeting, and in the evening had Easter exercises. Some of the Guthrie and Paradise Prairie members were with us. Their presence and assistance were appreciated by all.—H. H. Ritter, R. D. 4, Crescent, Okla., April 1.

Prairie Lake church met in council March 26. Considerable business was disposed of. Bro. J. E. Beard was elected Sunday-school superintendent, and Sister Susie Hollinger, secretary and treasurer. Brethren W. C. Rogers, J. C. Trimmer and W. J. Kinney were elected trustees. After this business was transacted, Bro. W. P. Bosserman, from Tangier, Okla., preached the examination sermon. At 7:30 we were seated around the communion tables. Services were conducted by Bro. I. H. Miller, of Nashville, Okla. Eighteen communicants were present. Eld. I. H. Miller and his sisters were Eld. W. P. Bosserman, Eld. I. H. Miller and Sister Miller, Sister Nininger, of Coyle, Okla., and Eld. J. C. Nininger's grandfather.—N. H. Howland, Box 62, Waynoka, Okla., March 26.

Union Center.—Bro. Wm. P. Bosserman met with the members of this church and preached at three different points. In all he delivered twenty-two sermons, commencing Feb. 20. There were no additions to the church, but his hearers will have much to meditate upon.—Ella Bonnett, R. D. 1, Gage, Okla., March 28.

OREGON.

Newberg.—Our council met March 26, with our elder, Bro. George C. Carl, of Portland, Oregon, presiding. Letters were granted to Bro. S. P. Van Dyke and wife, who are at present located at Holmesville, Nebr. Bro. Otis Welch was elected Sunday-school superintendent. Bro. Carl will be with us by Sister Van Dyke moving away. One letter was received, and ten others are expected soon. The church decided to order new Hymnals. We are glad to welcome Eld. Howard Keim and family of Ladoga, Ind., who are expected to have a two week's series of meetings, conducted by Bro. Keim, beginning May 15, and closing with a love feast May 27. Any brethren passing through Western Oregon are invited to be with us.—Bessie Marie King, Newberg, Oregon, March 28.

PENNSYLVANIA.

Brothers Valley church met in council March 25, Eld. D. H. Walker presiding. Three letters were received. Brethren P. U. Miller and G. K. Walker were elected delegates to the district meeting, and Brethren D. H. Walker and W. G.

Shrock to the Annual Meeting. Our love feast will be held June 19, beginning at 5 o'clock. We decided to change the time of our business meeting to Jan. 1 instead of Good Friday, as heretofore. Our Sunday school at the Pike house was reorganized, with Brethren A. R. Knepner and H. N. Mosteller, superintendents; Sisters Lizzie Kline and Annie Adams, secretaries; and Bro. Clarence Reiman, treasurer.—J. C. Reiman, Berlin, Pa., March 28.

Chiques congregation held special services March 25 (Good Friday) when four were baptized. Our new meetinghouse will be known as Mount Hope.—Henry S. Zug, R. D. 1, Mount Hope, Pa., March 26.

Codorus church met in council March 23, with Eld. D. Y. Brillhart presiding. Five letters were granted. We will hold our love feast May 17 and 18, at 10 A. M. Brethren S. B. Myers and J. L. Myers were elected as delegates to the Annual Meeting, and Eld. D. Y. Brillhart and Bro. J. H. Keller to the district meeting.—J. L. Myers, R. D. 3, Glen Rock, Pa., March 30.

Farmers Grove church met in council March 19. A considerable amount of business came before the meeting, but by the wise counsel of our efficient elder, Bro. Henry Desman, of the Cumberland church, and the assistance of Brethren D. Roth and I. L. Weibley, of the Berry church, everything was adjusted satisfactorily. Bro. Otto Hassinger was elected church secretary, and the writer, church correspondent. Our Sunday school was reorganized with Bro. I. Cripe and Ethel Diehl as superintendents. Sister Blanche Cripe was chosen church solicitor, and Bro. I. Cripe as delegate to the district meeting at Waynesboro. Our love feast will be held May 28 and 29 at 2 P. M. We have had an evergreen Sunday school during the last two years. Isaac Cripe, Spruce Hill, Pa., March 26.

Hatfield church met in council March 26, with our elder, Hillary Crouthamel, presiding. One letter of membership was accepted and one was granted. The matter of building a churchhouse at Sonderton was seriously considered. As a delegate to Annual Meeting, Eld. P. P. Cripe was elected. Delegates to district meeting, Brethren Peter Frederick and Jacob M. Booz. We decided to hold an election for a deacon this spring. We also decided to hold a series of meetings at our love feast will be held May 14, at 2 P. M.—Mrs. G. H. Light, Hatfield, Pa., March 28.

Midden Creek congregation met in council March 26, with Bro. Wm. H. Oberholzer in charge. Considerable business came before the meeting. We will hold our temperance meeting in June and a children's meeting in September. Sunday-school officers were elected for the year, with Sister Barbara Beaver, superintendent. Brethren Lewis Robb and Bro. S. Beaver are delegates to the district meeting. Our love feast will be May 19 and 20, commencing at 1 o'clock, promptly. Since this congregation is weak in numbers, but large-hearted and liberal, a special invitation is extended to distorting congregations. The train leaving Reading for Mohrsville, at 10:16 A. M., will be met with conveyance at Mohrsville. Any special trains will also be met if information is given to the writer.—Mrs. S. S. Beaver, Centerville, Pa., March 28.

Midway church met in council March 26, with Eld. Silas Hoover presiding. Our delegates to district meeting are Eld. Silas Hoover and Bro. B. B. Ludwig. Delegates to Annual Meeting, Eld. Silas Hoover and Bro. H. A. Stahl. We expect to hold our love feast May 22.—Carrie Walker, R. D. 2, Rockwood, Pa., March 28.

Midway church met in council March 26, with Eld. John Herr presiding. A large volume of business was disposed of. Six letters were granted and seven received. The writer is to represent our church at Annual Meeting, with Bro. A. Z. Brubaker as alternate. Brethren A. Z. Brubaker and N. P. Gibbs were elected delegates to district meeting, with Brethren Henry M. Patches and J. O. Francis, alternates. Bro. L. J. Stohler was elected trustee for the Cornwall house. Our love feast will be held at the Midway house April 26 and 27. Bro. S. S. Beaver, Centerville, Pa., has promised to conduct a series of meetings in the Lebanon house beginning April 11.—A. H. Brubaker, R. D. 7, Lebanon, Pa., March 28.

Philadelphia (First Brethren Church, Dauphin Street above Broad Street).—Wednesday evening, March 9, at the close of our midweek prayer meeting, one was baptized. The following Sunday, Bro. Harry Coady, of Johnstown, Pa., preached for us both morning and evening. On Monday, the 14th, we held a special council, when we elected Bro. D. W. Kurtz as our pastor. Bro. W. R. Miller, of Chicago, Ill., gave his illustrated lecture on the Holy and each evening that week. These proved quite instructive. He also preached for us on Sunday, March 20. Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., March 26.

Shade Creek church met in council March 26, at 10 A. M. Our pastor, Bro. D. M. Adams, presided. Two letters were received and three granted. Brethren D. M. Adams and W. H. Fry were elected delegates to Annual Meeting, with Bro. D. S. Clapper as alternate. Brethren D. S. Clapper and D. M. Adams represented us at our last district meeting. We expect to hold our love feast in the Berkeley house June 19; council meeting, June 14.—J. H. Lehman, Scap Level, Pa., April 1.

Springville church met in council at the Mohler house March 26, with Elders John Herr and John Schlosser presiding. (Concluded on Page 240.)

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Keller-Eberly. By the undersigned at his home, March 17, 1910, Mr. Fred Keller and Miss Alice Eberly, both of Edholm, Nebr. L. L. Meck.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Bowman, Sister Sarah Catherine, daughter of Eld. John and Elizabeth Holler, born near Hagerstown, Henry County, Ind., Nov. 20, 1849, died at the same place March 13, 1910, aged 60 years, 3 months and 23 days. She united with the Church of the Brethren in March, 1876, and remained a faithful member until her death. In 1894, she was married to Eld. John W. Bowman to whom she proved a worthy helpmate in his ministerial labors. Her health had been failing for a number of years and during the last few months she suffered much, but endured her afflictions with patience. Services were held at her home, by Eld. L. W. Trotter, assisted by Eld. John H. Miller. Text, 2 Cor. 4: 16-18. Interment in the cemetery near by. Chas. W. Miller.

Butterbaugh, Bro. Noah W., born Dec. 26, 1869, died of tuberculosis, at his home in Silver Lake, Ind., March 19, 1910, aged 40 years, 2 months and 23 days. He was married to Orpha Funk. To this union were born two sons. Bro. Butterbaugh united with the Church of the Brethren in November, 1900, and was elected to the ministry Dec. 9, 1907, and advanced to the second degree Oct. 31, 1909. He was anointed Feb. 2. During his illness he suffered much, but was patient throughout all. He was a kind

FINANCIAL REPORTS

During the month of January the General Mission Board sent out \$4,072 pages of tracts.

The Brethren's General Mission Board acknowledges the receipt of the following donations during the Month of January, 1910:

WORLD-WIDE.

Virginia—\$495.37.
First District, Individual. \$ 2.00
Emma Southall, \$ 2.00
Second District, Annual Conference \$ 419.16
Surplus, \$ 35.94
Nokesville, \$28.44; Fairfax, \$7.50, \$ 35.94

Indiana—\$186.30.
Northern District, Congregation. \$ 13.60
Individuals. \$ 172.70

Missouri—\$205.50.
Northern District, Individuals. \$ 13.60
Mrs. Fannie Hollar, \$7; John W. Alger, 50 cents; Middle District Congregation, \$ 1.50
Mound Valley, \$ 1.50
Individuals. \$ 172.70
W. H. Wagner, \$2.50; Nannie C. Wagner, \$2.50; I. W. Witmore, 50 cents; Southern District, Individuals. \$ 1.50
A. S. Nicker, \$1.50; Sophia Darow, 50 cents; Nannie A. Harmon, 50 cents, \$ 1.50
Nebraska—\$19.92
Birthdays offerings, Lincoln S. S., \$ 1.50
Individuals. \$ 18.42
Mrs. Elizabeth Smith, \$5; Mrs. M. E. Hildebrand, \$1; L. L. Mack (Marriage Notice), 50 cents; C. B. Smith (Marriage Notice), 50 cents; Jesse J. Hecker (Marriage Notice), 50 cents; F. A. Nicker (Marriage Notice), 50 cents, \$ 1.50
North Carolina—\$18.86
Congregations. \$ 1.50
Mill Creek, \$8; Melvin Hill, \$7, \$ 1.50
Individuals. \$ 17.36
I. W. Bowman, \$3; J. R. Purdue, 50 cents; \$ 1.50
Oklahoma—\$15.70
Congregation. \$ 2.70
Washington, \$ 1.50
Individuals. \$ 13.70
C. C. Clark, \$10; Bertha Ryan Shirk, \$5; W. E. Gist, \$1, \$ 1.50
North Dakota—\$10.90
Individuals. \$ 10.90
Lewis Huber, \$3.40; D. F. Landis, \$1.50; D. Kessler (Marriage Notice), \$1, \$ 1.50
Oregon—\$8.00
Christian Workers. \$ 8.00
Ashland, \$ 8.00
Elder Jacob and Mary M. Moomaw, 50 cents; Royer (Marriage Notice), 50 cents; Geo. C. Carl (Marriage Notice), 50 cents, \$ 1.50
Michigan—\$8.00
Sunday School. \$ 8.00
Sugar Ridge, \$ 8.00
Individuals. \$ 3.00
G. W. Teeter, \$2; Retta Price, \$1, \$ 3.00
District of Columbia—\$7.00
Washington, \$ 7.00
Tennessee—\$6.00
Individuals. \$ 6.00
Six Individuals, \$ 6.00
West Virginia—\$6.00
Individuals. \$ 6.00
Angus Spald, \$2; Thos. Harrow, \$2; Mena Cassidy, \$1.50; Maggie C. Wickert, 50 cents, \$ 1.50
Arkansas—\$3.38
Congregation. \$ 1.38
Worden, \$ 1.38
E. Zollers, \$ 1.00
Texas—\$1.50
Individuals. \$ 1.50
H. D. Blocher, \$1; Mrs. Mary Hannah, 50 cents, \$ 1.50
Montana—\$1.00
Individuals. \$ 1.00
Mrs. W. E. Swank, \$ 1.00
Canada—\$0.25
Individual. \$ 0.25
Edw. Keffer, \$ 0.25
Total for the month, \$ 2,453.57
Previously received, \$ 2,540.85
For the year so far, \$23,294.22

INDIA ORPHANAGE.

Indiana—\$63.00.
Northern District, Sunday School. \$ 5.00
Middle District. \$ 5.00
A. W. Eikenberry's S. S. Class, \$ 3.00
Florida, \$ 3.00
N. Manchester S. S. Primary Dept., \$ 8.00
Southern District, S. S. Class, \$ 2.00
Locust Grove, Nettle Creek, \$ 2.00
Pennsylvania—\$37.00
Eastern District, Individuals. \$ 7.64
Isabella, \$1; Mr. and Mrs. E. E. Eschman, \$6; Sarah Nyce, \$5; A. brother and sister, \$5, \$ 11.25
Idaho—\$37.00
Western District. \$ 5.00
Eldiz J. Carroll, \$ 5.00
Meyersdale Mission Circle, \$ 2.00
Ohio—\$86.00
Northern District, Sunday School. \$ 7.00
Black River Class No. 3, \$ 1.00
Ald. Sch. \$ 1.00
Maple Grove, \$ 1.00
Illinois—\$25.05
Northern District, Christian Workers. \$ 8.35
Naperville, \$ 8.35
Southern District. \$ 5.05
Woodstock and Primary Class, \$ 1.65
Virginia—\$30.00
Sunday School. \$ 20.00
Fairfax, \$ 10.00

INDIA WIDOWS' HOME.

Pennsylvania—\$5.00.
Eastern District, Individuals. \$ 5.00
A brother and sister, \$ 10.00
Total for the month, \$ 5.00
Previously received, \$ 10.00
For the year so far, \$ 15.00

CHINA MISSION.

Illinois—\$17.70.
Northern District, Sunday School. \$ 14.75
Cherry Grove, \$ 1.50
Southern District, Individual. \$ 1.45
Mary D. Brubaker, \$2; M. D. Hershey, \$1, \$ 3.00
Kansas—\$10.43
Northern District, Sunday School. \$ 10.29
Vernilion, \$ 0.14
Pennsylvania—\$11.00
Eastern District, Individuals. \$ 10.00
A brother and sister, \$ 1.00
Canada—\$5.00
Individual. \$ 5.00
J. L. Weddle and wife, \$ 5.00
Iowa—\$0.25
Middle District, Individual. \$ 0.25
Barbara M. H. Sonfrank, \$ 0.25
Total for the month, \$ 44.42
Previously reported, \$ 439.47
For the year so far, \$ 483.89

CUBA MISSION.

North Dakota—\$2.21.
Sunday School. \$ 2.21
Cando, \$ 0.00
Total for the month, \$ 8.21
Previously reported, \$ 52.23
For the year so far, \$ 60.50

GEORGE EXTENSION.

Missouri—\$5.00.
Middle District. \$ 5.00
D. C. Bosserman, \$ 5.00
Total for the month, \$ 5.00
Previously reported, \$ 74.80
For the year so far, \$ 79.80

JERUSALEM MISSION.

Iowa—\$5.00.
Middle District, Individual. \$ 5.00
Mary M. Gibson, \$ 5.00
Total for the month, \$ 5.00
For the year so far, \$ 5.00

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

Total amount received during January, 1910: receipts for Building Fund, \$376.97; for General Fund, \$228.61.—Chas. W. Eisenbeis, Treas., 1811 South Clifton Park Avenue.

DENVER MEETINGS.

Total amount received during December, 1909, and January, 1910, \$236.73.—H. F. Caylor, Sec.-Treas., Building Fund Committee, 165 So. Clarkson St., Denver, Colo.

husband, a loving father, and always loyal to the church. Services at the Eel River church by Brethren D. Wyssong and S. Leckrone. Interment in the cemetery near by.

Mary E. Miller.

Clark, Sister Rebecca E. wife of Henry Clark, born at Lewis-town, Pa., died at Hillsdale, Pa., March 24, 1910, aged 78 years, 1 month and 28 days. She was married to John Moris Keller, who died about thirteen years ago. To this union several children were born, most of whom are living. Several years after the death of Mr. Keller, Sister Keller was married to Henry Clark, who survives. No children were born to this union. Sister Clark was a consistent member of the Church of the Brethren. Shortly before her death she was anointed. Services in the Church of the Brethren at Waterford, by Bro. Sanner, one of our home ministers. Interment in Green Mount cemetery on Easter Sunday.

W. E. Wolford.

Cripe, Sister Rebecca J., born in Tippecanoe County, Ind., Aug. 13, 1844, died of apoplexy, at her home, in

Valley church, Wis., March 20, 1910, aged 65 years, 7 months and 7 days. She was united in marriage to Henry J. Cripe Dec. 13, 1860. To this union were born seven sons and five daughters. One preceded her in death, but the others were all present at the funeral. Sister Cripe was a member of the Church of the Brethren for forty-eight years and was an exemplary member. Services by the writer. Text, Job 38: 17; Jer. 15: 9. Interment near the church.

C. P. Rowland.

Crumrine, Sister Nancy, born April 24, 1840, died of pneumonia, at the home of her sister, Mrs. William Bin, near Centerville, in the bounds of the Mills church, Washington County, Pa., March 23, 1910, aged 69 years and 11 months. She was a member of the Brethren church for about forty years. Services by Bro. R. T. Idelman. Text, Matt. 28: 1-10. Interment in the Taylor cemetery.

R. T. Idelman.

Fike, Sister Mary Elizabeth, nee Overholzer, born near Pott, Island County, Ohio, Aug. 1, 1845, died at Longdale, Blaine County, Okla., Feb. 15, 1910, aged 64 years 7 months

and 14 days. She was married to Jacob Fike Jan. 1 1877. To this union were born two children, one son having preceded her. Her husband and one daughter survive. Sister Fike united with the Church of the Brethren in May, 1877, and was always a faithful Christian worker. Services by the writer. Text, 1 Cor. 15: 22. Interment in the Longdale cemetery, Longdale, Okla.

H. Boose.

Finegan, Sister Emma, wife of Amos Finegan, of Meyersdale, Pa., died March 18, 1910, aged 53 years, 5 months and 8 days. She was a member of the church thirty-two years. During all this time she was an invalid, but bore it patiently. Her husband and four children survive. Six children preceded her. Services by the writer. Interment at Meyersdale cemetery.

D. K. Clapper.

Gayman, Sister Rebecca, wife of Samuel Gayman, born March 29, 1840, died of a complication of diseases, at her home in Scenery Hill, near the Ten Mile church, Washington County, Pa., March 26, 1910, aged 69 years, 11 months and 25 days. She was baptized by Eld. John Wise about forty

years ago.

Idaho—\$20.00
Christian Workers. \$ 20.00
Nes Perce, \$ 20.00
Michigan—\$18.66
Congregation. \$ 8.65
East Thornapple, \$ 5.00
Sunday School, \$ 5.00
Sunfield, \$ 5.00
Aid Society, \$ 5.00
Woodland, \$ 5.00
Maryland—\$18.43
Eastern District. \$ 18.43
Hagerstown, Y. P. Miss Assoc., \$ 18.43
Kansas—\$17.50
Southeastern District, Congregation. \$ 17.50
Paint Creek, \$ 17.50
Colorado—\$16.50
Individuals. \$ 16.50
J. M. and Martha Heckman, \$ 14.50
North Dakota—\$5.25
Individual. \$ 5.25
Wm. J. McCann, \$ 5.25
Oregon—\$5.00
Sunday School. \$ 5.00
Newberg, \$ 5.00
Iowa—\$5.00
Southern District, Sunday School. \$ 5.00
South Keokuk, \$ 5.00
Total for the month, \$ 397.38
Previously received, \$ 2,632.24
For the year so far, \$2,970.62

INDIA MISSION.

Illinois—\$53.51.
Southern District, Sunday School. \$ 52.51
Pleasant Hill, \$ 1.00
Individual. \$ 1.00
M. D. Hershey, \$ 1.00
Pennsylvania—\$61.26
Southern District, Individual. \$ 60.08
Chas. W. Otto, \$ 1.18
Middle District, Sunday School. \$ 1.18
Lewistown, \$ 1.18
Canada—\$16.00
Individual. \$ 16.00
Mrs. Janette Swingle, \$ 16.00
Oklahoma—\$5.97
Sunday School. \$ 5.97
Washita, \$ 5.97
California—\$5.46
Southern District, Sunday School. \$ 5.46
Long Beach, \$ 5.46
Indiana—\$5.00
Northern District. \$ 5.00
Class 3, Bethel S. S. Milford, \$ 5.00
Ohio—\$1.00
Northeastern District, Individual. \$ 1.00
Simon Harshman, \$ 1.00
Total for the month, \$ 135.18
Previously received, \$ 653.19
For the year so far, \$ 688.37

INDIA WIDOWS' HOME.

Pennsylvania—\$5.00.
Eastern District, Individuals. \$ 5.00
A brother and sister, \$ 10.00
Total for the month, \$ 5.00
Previously received, \$ 10.00
For the year so far, \$ 15.00

CHINA MISSION.

Illinois—\$17.70.
Northern District, Sunday School. \$ 14.75
Cherry Grove, \$ 1.50
Southern District, Individual. \$ 1.45
Mary D. Brubaker, \$2; M. D. Hershey, \$1, \$ 3.00
Kansas—\$10.43
Northern District, Sunday School. \$ 10.29
Vernilion, \$ 0.14
Pennsylvania—\$11.00
Eastern District, Individuals. \$ 10.00
A brother and sister, \$ 1.00
Canada—\$5.00
Individual. \$ 5.00
J. L. Weddle and wife, \$ 5.00
Iowa—\$0.25
Middle District, Individual. \$ 0.25
Barbara M. H. Sonfrank, \$ 0.25
Total for the month, \$ 44.42
Previously reported, \$ 439.47
For the year so far, \$ 483.89

CUBA MISSION.

North Dakota—\$2.21.
Sunday School. \$ 2.21
Cando, \$ 0.00
Total for the month, \$ 8.21
Previously reported, \$ 52.23
For the year so far, \$ 60.50

GEORGE EXTENSION.

Missouri—\$5.00.
Middle District. \$ 5.00
D. C. Bosserman, \$ 5.00
Total for the month, \$ 5.00
Previously reported, \$ 74.80
For the year so far, \$ 79.80

JERUSALEM MISSION.

Iowa—\$5.00.
Middle District, Individual. \$ 5.00
Mary M. Gibson, \$ 5.00
Total for the month, \$ 5.00
For the year so far, \$ 5.00

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

Total amount received during January, 1910: receipts for Building Fund, \$376.97; for General Fund, \$228.61.—Chas. W. Eisenbeis, Treas., 1811 South Clifton Park Avenue.

DENVER MEETINGS.

Total amount received during December, 1909, and January, 1910, \$236.73.—H. F. Caylor, Sec.-Treas., Building Fund Committee, 165 So. Clarkson St., Denver, Colo.

years ago and lived a consistent life, bearing her long months of suffering patiently. She was anointed during her illness. Services at Beallsville. Interment at the Beallsville cemetery.

Haiderman, Sister Elizabeth, nee Amole, was born near Harmonyville, Chester Co., Pa., Aug. 16, 1827, died at the home of her daughter, Mrs. Silphie, near the same place, Feb. 25, 1910, aged 82 years, 6 months and 9 days. Her husband, David Haiderman, preceded her about two years. Services by the writer. Text, Job 5: 28. Interment in the cemetery adjoining the St. Peters Reformed church.

Ira C. Holsopple.

Harris, Sister Mary J., nee Steel, wife of I. G. Harris, born in Mississippi Nov. 23, 1860, died of paralysis, in the bounds of the Murdock church, near New Murdock, Kans., March 24, 1910, aged 49 years, 4 months and 1 day. She united with the Church of the Brethren in 1883. Her husband, three sons and five daughters survive. Services by the writer.

S. E. Delp.

Harris, Sister Mary, was found dead in her house March 8, 1910, in Martinsburg, Pa., aged 66 years and 3 months. She leaves one daughter. Her husband, Bro. Edward Harris, preceded her several years ago. Sister Harris was a member of the church for many years. Services by Eld. O. V. Long.

J. G. Mock.

Harvey, Nancy, daughter of Gene and Catherine Evans, born in Henry County, Ind., died March 1, 1910, at New Castle, Ind., aged 51 years. She was married to Daniel Harvey. Services at the Brick church, by Eld. L. W. Teeter, assisted by Eld. D. E. Bowman. Text, Matt. 24: 44. Interment in the cemetery near by.

Chas. W. Miller.

Kaufman, Earl, born in Lagrange County, Ind., Aug. 15, 1883, died near White Pigeon, Mich., March 19, 1910, aged 27 years, 7 months and 4 days. He leaves father, mother and three brothers. He united with the Mennonite church when quite young, and has lived a Christian life ever since. Services at the Pleasant Valley church, by the writer, assisted by Bro. J. L. Mishler.

Keller, Bro. Thurman, son of Mr. and Mrs. Levi Keller, died in Kenilworth, Chester Co., Pa., March 8, 1910, aged 19 years, 2 months and 8 days. Services by the writer. Text, James 4: 14. Interment in the East Coventry Mennonite burying ground.

Ira C. Holsopple.

Kessler, Bro. Samuel, born in Botetourt County, Va., Jan. 4, 1849, died in the bounds of the Logansburg, Montgomery County, Ind., March 19, 1910, aged 70 years, 2 months and 6 days. He came with his parents to Montgomery County, Ind., in 1847, and lived in the vicinity of Ladoga for sixty-three years. He was married to Josie Kessler Sept. 1, 1870, to which union were born three children, all of whom died in infancy. He reared ten orphan children. Bro. Kessler united with the Church of the Brethren July 28, 1891, and lived a consistent Christian life until death. Services by Eld. W. R. Harshbarger. Text, Matt. 35: 21. Interment in the Bethel cemetery.

Lefever, Sister Eva M., wife of Bro. Benjamin Lefever, died at her home near Rock Hill, Pa., in the bounds of the Mountville congregation, Feb. 16, 1910, aged 41 years and 4 days. She is survived by her husband and nine children. Services at the Mountville church, by Brethren Amos Hottenstein and H. E. Light.

Livingston, Martha Belle, infant daughter of John Livingston and wife, of near York Springs, Pa., died Feb. 23, 1910, aged 7 months and 13 days. Services at the house, by Bro. W. G. Group. Interment in the Latimore cemetery.

Paul Group.

MacKemon, Bro. James, born in Kentucky, died at his home in Nesho County, Kans., Dec. 28, 1899, aged 74 years. He was married to Sarah Garber in 1871. To this union were born five children, three of whom died in infancy. His death came very sudden. He was chopping wood some distance from the house. Not returning at the proper time, his wife went to investigate the cause, finding him dead on the ground. Bro. MacKemon filled the office of deacon for a number of years. It was through the influence of his companion that he was converted, and it can truly be said that he lived up to his faith. When quite a young man he made a trip from Kentucky to California, and back, with a yoke of oxen. In a few years he started again, but on reaching the wide-spreading prairies of Kansas, he stopped and settled on the claim where he has lived ever since. Martha Campbell.

Miller, Della, nee Bigler, was born in Washington County, Pa., Aug. 24, 1839, died in the Yellow Creek congregation, Ind., March 24, 1910, aged 70 years and 7 months. She was united in marriage to Levi R. Miller, March 2, 1865, to which union were born one son and one daughter. The Church of the Brethren became her choice in her early years, in which she lived an exemplary life until God called her home. She leaves a husband, a son and daughter, and a sister, Lydia Fahnstock, of McPherson, Kans. Text, Deut. 33: 27. Irvin Miller.

Reisen, Andrew J., born at Watson, Mo., May 18, 1876, died at Onee, Okla., March 16, 1910, aged 31 years 9 months and 28 days. For the past eight years his home had been at Binglar, Okla. His mother, Sister Elizabeth Reisen, and his sisters and four brothers survive. The mother, three sisters and one brother were present at the funeral. Services at Ottawa, Kans., at the home of his sister, Sister L. A. Phillips, by the writer. Text, John 11: 25, 26. W. B. Devilbiss.

Reisen, Sister Lydia M., nee Hiatt, died of heart trouble and dropsy, in the bounds of the Osceola congregation, Clark County, Iowa, March 12, 1910, aged 59 years and 7 months. She united with the church in 1871, and lived a Christian life. She leaves a husband, five sons and four daughters. Services at the church, by Bro. Homer F. Caskey. Text, Matt. 6: 3. Nettie Caskey.

Shifflett, Sister Elizabeth, died in the Mount Carmel congregation, Greencounty, Va., Jan. 23, 1909, aged 73 years. She was in declining health for some time. Last July she sustained a fall, fracturing her hip, from which she never recovered. Sister Shifflett united with the Church of the Brethren two months before she died, but was unable to be baptized. Four sons and three daughters survive.

Nellie Wampler.

Shultz, Sister Catharine, nee Yanky, born in Montgomery County, Ohio, June 3, 1835, died at her home in the bounds of the Nettle Creek congregation, Ind., March 2, 1910, aged 74 years, 9 months and 1 day. She was married to Henry Shultz in 1853, to which union were born twelve children, five of whom preceded her. She united with the Church of the Brethren more than fifty years ago, and with her husband served in the capacity of deaconess. A few days prior to her death she was stricken with paralysis. An aged husband, four sons and three daughters survive. Services by the writer, assisted by Eld. Abraham Bowman.

D. E. Bowman.

Weaver, Sister Annie, daughter of Bro. Cornelius Weaver, born April 25, 1875, died in the bounds of the Marsh Creek congregation, Pa., Feb. 11, 1910, aged 34 years, 9 months and 14 days. Services in the Marsh Creek church, Adams County, Pa., by Bro. Henry, of Virginia, assisted by Bro. Albert Hollinger, of Gettysburg, Pa.

Levi E. Bushman.

Young, Bro. William G., born Nov. 25, 1852, died at his home, Paramount, Md., March 22, 1910, of Bright's disease and other complications, aged 57 years, 3 months and 26 days. He, with his wife, united with the Church of the Brethren in December, 1908. He always seemed to enjoy his new relation to his Master. He leaves a wife and two sons. Services at Long Meadow church by Elders L. J. Flohr and J. O. Butterbaugh. Text, Heb. 4: 9. Interment in adjoining cemetery.

Mae K. Rowland.

SUNDAY SCHOOL LESSON BIBLE CHART FOR 1910

The accompanying cut shows a reduced fac-simile of one page of our 1910 Sunday School Lesson Bible Chart. Size, 13x20 inches. 60 pages. When hung on the wall the larger print can be read at a distance of 10 to 15 feet. The Golden Text, Memory Verses, and some of the headings are printed in red—the rest in blue. It contains all of the Sunday-School Lessons for 1910. Each page contains the full text of one of the lessons—The Golden Text, the Home Readings, Three Teaching Points, Subject and Scripture Reference, Title, Books of the Bible are arranged in groups, for memorizing. There are 4 pages of songs. Four songs to a page. One page for each quarter. Sixteen soul-stirring songs printed in regular song sheet size.

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NOTES FROM OUR CORRESPONDENTS.

(Concluded from Page 237.)

ing. Eight letters were granted and one received. Bro. J. Biter Johns is our delegate to the Annual Meeting, and Brethren Harry Haffner and Harry Shenk to the district meeting. Our Sunday school will reopen at Springville April 3, with Bro. R. M. Hertzog superintendent. Two series of meetings were appointed for next fall. Our love feast will be held May 12 and 13, at 9:30 A. M., at the Mohler house. —Aaron R. Gibbel, R. D. 2, Ephrata, Pa., March 28.

West Johnstown church met in council March 23, with Eld. J. F. Deitz moderator. Much business was transacted. It was one of the most pleasant council meetings we ever attended. The writer was elected as delegate to the Annual Meeting, and Brethren C. A. McDowell and Calvin Beam as delegates to the district meeting. The district meeting of Western Pennsylvania met in our Sell Street church March 30. Eld. P. J. Blough was moderator. One query goes to the Annual Conference, which relates to mission work. Elders J. F. Deitz and Daniel Walker were elected on the Standing Committee. —J. H. Cassidy, West Johnstown, Pa., April 2.

TENNESSEE.

Pleasant View.—The Brethren at this place had services on the 27th. Bro. W. J. Braswell did the preaching. On the second Sunday in April we will commence a series of meetings at the Bell schoolhouse and continue until the fourth Sunday. On Saturday evening, before the close of the meeting, communion services will be observed. We expect Bro. A. M. Laughrun to conduct the meetings. —N. T. Larimer, Jonesboro, Tenn., March 29.

VIRGINIA.

Beaver Creek church met in council March 26. Elders Noah Boothe, Jesse Boothe and Henry Reed were present, the latter presiding. Brethren J. F. Macmillan and J. C. Miller were elected as delegates to the district meeting at Copper Hill. Eld. Noah Boothe gave us a good talk, using 2 Thess. 3 as a text. Elders Jesse Boothe and Richard Reed preached a temperance sermon on Sunday, March 27. Bro. B. O. Shelor will open a singing school at our place on April 9. —Mary S. Boothe, R. D. 3, Box 44, Floyd, Va., March 29.

Bridgewater church met in the annual visit council March 26, with Eld. H. C. Miller presiding. Several ministers were with us from adjoining congregations and assisted in the meeting. The business that came before the meeting was disposed of pleasantly. Seven letters of membership were received and one was read. Elders H. C. Miller and S. N. McCann are to represent us at Annual Meeting. Delegates to district meeting are Brethren Jno. A. Wenger and Jno. S. Garber.—Ida Fry, Bridgewater, Va., March 29.

Cooks Creek church met in council March 26, with Eld. J. M. Kagey presiding. The report of the annual visit was favorable. Brethren were here from adjoining churches to assist us. Eld. J. M. Kagey and Bro. Joseph H. Bowman are delegates to the Annual Meeting, and Brethren A. B. Miller and D. Bowman Showalter to the district meeting. Our love feast will be held at Hinton Grove church May 14, at 3 P. M. Eld. M. Flory, of Girard, Ill., will assist in and several meetings about Oct. 15, at Hinton Grove and Pleasant Run churches. Sunday schools, which closed the first quarter, will be reorganized so as to begin next quarter. —S. I. Bowman, Harrisonburg, Va., March 26.

Coulson congregation met in council March 26, with our elder, S. G. Spangler, presiding. Bro. Spangler is to represent us at district meeting on Easter Sunday. We had an interesting sermon on the resurrection. A collection of \$5.65 was presented to our elder. Our congregation is much scattered and sadly in need of a resident minister. We have to depend for our preaching on those living thirty to forty miles away. —Sarah J. Hyilton, Mount, Va., March 28.

Green Mount congregation met in council at the Mt. Zion house March 25, with our elder, S. G. Spangler, presiding. A number of letters were granted and a number received. Our communion will be held at the Mt. Zion church May 14, at 2:30 P. M. Bro. P. I. Garber was elected to the ministry and was duly installed. Bro. D. H. Zigler was with us from an adjoining congregation.—John R. Kline, Broadway, Va., March 28.

Mount Joy church met in council at the Bethel house March 25, with Eld. A. F. Pursey presiding. The membership was well represented. Five letters were received. One brother was reclaimed. We decided to have a Sunday school. The writer was elected superintendent. A church clerk and other officers were also elected. Bro. Pursey preached for us Saturday night and Sunday. On Sunday one was restored. The members are much encouraged over the results of these meetings. We are glad to know that the Brethren of the Hottetot church will give us ministerial aid during the coming year. —J. W. Summer, R. D. 1, Box 10, Eagle Rock, Va., March 28.

Troutville.—On Saturday, March 26, at 1 P. M., we met in council in the Troutville house, with Bro. D. N. Eller presiding. Several letters were granted and some received. Two were restored. Brethren E. C. Crumpacker and D. F. Hyilton are our delegates to district meeting. Brethren D. N. Eller and J. A. Dove represent us at Annual Meeting.—Alda Hyilton, Troutville, Va., April 2.

WASHINGTON.

Mount Hope church met in council March 26, with our foreman, Bro. E. S. Clapper, presiding. One letter was granted. It was decided to organize a Brethren Sunday school in Chewelah sometime during the present quarter. Prospects are brightening as spring comes on, and we are hoping for a good year. We need workers here, as the city work is new, the Brethren never having held regular services at this place, except the series of meetings conducted by Bro. C. B. Smith.—Pearl Hixson, Chewelah, Wash., March 28.

Wenatchee.—Our council convened March 26. Three letters were received and two granted. Our delegate to the Annual Meeting is Eld. A. B. Peters; alternates Bro. J. R. Peters and Bro. Lou Ulrich. The Wenatchee and East Wenatchee congregations have decided to hold a joint Sunday-school meeting some time in the near future.—Nettie E. Graybill, Wenatchee, Wash., March 28.

ANNOUNCEMENTS

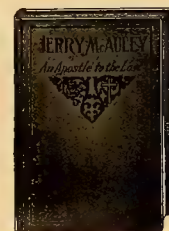
DISTRICT MEETINGS.

- April 12, 8 am, Southern District of Ohio, in the Donnels Creek church country house.
April 13, 14, Eastern District of Pennsylvania, in the Spring Creek church, Annville house.
April 13, Southern District of Pennsylvania, in the Wayneboro church.
April 14, 15, Northwestern Ohio at Sugar Creek house, 2 miles north of Lima.
April 15, Northwestern Ohio, in the Sugar Creek church, near Lima.
April 15, First District of Virginia, at Copsey Hill church, Floyd County.
April 19, 9:30 am, Eastern District of Maryland, in the Washington City church, D. C.
April 20, Middle Pennsylvania, in the Riddlesburg church, on H. and B. T. R. R.
April 20, 21, Middle Maryland, Long Meadow church, Beaver Creek congregation.

LOVE FEASTS.

- California.
April 23, Oak Grove.
May 29, South Los Angeles.
Colorado.
April 23, Smith's Fork.
May 21, Boies Valley.
May 22, Twin Falls.
Illinois.
April 17, 6 pm, Lanark.
May 8, 6 pm, Sterling.
May 14, 6:30 pm, Elgin.
May 15, 7 pm, Dixon.
May 21, 5 pm, Panther Creek.
May 21, 6:30 pm, Pine Creek.
May 21, 22, Astoria, at the South Fulton house.
May 21, 23, 3 pm, Rock Creek.
May 22, 6:30 pm, Cherry Grove.
May 27, 4 pm, Oakley.
May 28, 2 pm, Rock River, at Franklin Grove.
May 28, 29, 2 pm, West Branch.
May 28, 29, Yellow Creek.
May 29, 4:30 pm, Polo.
June 12, 6:30 pm, Hickory Grove.
Indiana.
April 30, 6 pm, Four Mile, at White Water house.
May 14, Blue River.
May 14, Bethel.
May 14, 5 pm, Upper Fall Creek, 2½ miles east of Middletown.
May 19, 5 pm, Elkhart Valley.
May 19, 6 pm, Cedar Creek.
May 21, Tippecanoe.
May 21, 2 pm, Logansport, at Adamsborough house.
May 21, 5 pm, Nettle Creek, one mile west of Hagers-town.
May 21, 5 pm, Middlefork, at Pleasant View house.
May 21, 6 pm, Salamonie church, Loon Creek house.
May 21, 5 pm, Goshen, West Side.
May 21, 7 pm, Summit.
May 25, 4 pm, Pipe Creek.
May 26, Baugo.
May 28, Rock Run, 6 miles southeast of Goshen.
May 28, 5 pm, Springfield.
May 28, 6 pm, Beech Grove.
May 28, 6:30 pm, Buck Creek.
May 28, Arcadia.
May 28, 10 am, Spring Creek.
June 8, 2 pm, White.
June 11, 5 pm, Bel River.
June 12, 6:30 pm, Huntington City.
Iowa.
May 14, Mt. Etna.
May 14, 2 pm, South Keokuk.
May 21, 6 pm, Prairie City.
May 21, 6 pm, Cedar.
May 21, 2, 4 pm, English River, at the South house.
May 21, 22, Dallas Center.
May 22, Des Moines City Mission.
May 28, Franklin County.
May 28, 4 pm, Kingsley.
May 28, 4 pm, Iowa River.
May 28, 4 pm, Libertyville.
May 28, 29, 11 am, Garrison.
Kansas.
April 23, 10:30 am, Victor.
April 23, Larned.
April 23, 6 pm, Kansas Center.
April 30, 7:30 pm, Alhambra.
May 7, 5 pm, Eden Valley.
May 7, 6 pm, Ramona.
May 14, Verdigris.
May 14, 10 am, Burr Oak.
May 14, 2 pm, Abilene, at Holland house.
May 14, 6 pm, Peabody.
May 14, 15, Pleasant View.
May 21, North Solomon.
May 21, 6 pm, Vermilion.
May 21, 6 pm, Paint Creek.
May 21, 7 pm, Mt. Ida.
May 21, 2 pm, Chapman Creek.
May 21, 7 pm, Parsons.
May 21, Bloom.
May 21, 2 pm, Belleville.
May 21, 4 pm, Salem.
May 28, 10 am, Ottawa.
May 28, 6:30 pm, Osage.
May 29, Larned, Mission church.
Louisiana.
May 14, Roanoke.
Maryland.
April 30, 2 pm, Monocacy, at Thurmont.
May 14, 2 pm, Meadow Branch.
May 14, 2 pm, Monocacy, at Mountaineer house.
May 14, 4 pm, Manor.
May 15, Denton.
May 19, 1:30 pm, Beaver Creek.
May 19, 20, Upper Codorus, at Black Rock house.
May 21, 1:30 pm, Brownsville.
May 21, 1:30 pm, Pipe Creek, near Linwood.
May 28, 2 pm, Middletown Valley.
Michigan.
May 7, 4 pm, Harlan.
May 21, 6:30 pm, Woodland, at pie, center house.

- May 28, Lakewlev.
May 28, 10:30 am, Thornap.
Missouri.
April 16, Oak Grove.
April 20, Peace Valley.
April 30, 4 pm, Joplin.
May 14, Rockingham.
May 21, Cabool.
May 21, 5 pm, Smith Fork.
Minnesota.
April 23, Deer Park.
Nebraska.
May 14, 6 pm, South Beatrice.
May 14, 7:30 pm, Alvo.
May 4, Bethel.
May 22, Lincoln, Twenty-second and Q.
June 4, 7 pm, Arcadia, 4 miles northwest of Arcadia.
North Dakota.
June 4, Williston.
Ohio.
April 16, Charleston Mission.
April 16, 4 pm, Lexington church, Highland County.
May 7, 6 pm, Donnels Creek, New Carlisle house.
May 14, 6 pm, Hickory Grove, at W. Charleston house.
May 15, 10 am, Maple Grove, Ashland County.
May 21, 10:30 am, Seneca.
May 21, 2 pm, Middle District.
May 21, 7 pm, Logan.
May 21, 10 am, Swan Creek, east house.
May 21, 10 am, Wolf Creek.
May 21, 2 pm, Osgood.
May 22, Greenspring, at Sugar Grove house.
May 28, 4 pm, Blanchard, ¼ mile west of Dupont.
May 28, 5 pm, Beech Grove.
June 11, 2 pm, Palestine.
Oklahoma.
April 16, 2:30 pm, Big Creek.
April 16, 4 pm, City.
April 24, 7 pm, Guthrie.
April 30, 6:30 pm, Pleasant Plains.
May 14, 2 pm, Monitor.
May 14, 5 pm, Monitor Valley.
May 21, 6 pm, Paradise Prairie.
June 11, 5 pm, Mt. Hope.
Oregon.
May 27, Newberg.
Pennsylvania.
April 26, 27, Midway.
May 1, Shamokin.
May 8, 4 pm, York.
May 14, 2 pm, Hatfield.
May 14, 4 pm, Pleasant Hill, at Pleasant Hill house.
May 14, 6 pm, Glade Run.
May 14, 15, 10:30 am, Antietam (Price's).
May 14, 10 am, Big Swatara, in Hanoverdale house.
May 17, 18, 10 am, Codorus.
May 18, 19, Elizabethtown.
May 18, 19, Fairview.
May 19, 20, Spruce Creek.
May 19, 20, Welsh Run.
May 19, 20, 9:30 am, Springville, at Mohler house.
May 19, 20, 1 pm, Malden Creek.
May 21, 4 pm, Carson Valley.
May 21, 22, 2 pm, Lost Creek, at Goodwill house.
May 21, 22, 10 am, Falling Spring, at Hane church.
May 21, 4 pm, Woodbury.
May 21, Indian Creek.
May 21, 22, 1:30 pm, Mummert.
May 21, 22, 1:30 pm, Upper Canowago, at Mummert house.
May 22, Yellow Creek, in Bethel house.
May 22, Middle Creek.
May 22, 6 pm, New Enterprise.
May 22, 6 pm, Roaring Spring.
May 22, 6 pm, Clover Creek.
May 24, 9:30 am, Spring Grove.
May 24, 10 am, Back Creek, at Shank house.
May 24, 25, West Conestoga, Middle Creek house.
May 24, 25, 10 am, Little Swatara, at Meyers house.
May 24, 25, 2 pm, Buffalo Valley.
May 24, 25, 1:30 pm, Chiques.
May 25, 26, 1:30 pm, Mountville District, at Petersburg house.
May 28, 3:30 pm, Clair.
May 28, 4 pm, Plum Creek.
May 28, Fairview.
May 28, 29, 2 pm, Farmer's Grove.
June 13, 14, Greentree.
Tennessee.
April 23, Pleasant View.
April 30, 3 pm, French Broad.
Virginia.
April 30, Timberville, in Flat Rock congregation.
April 30, 3 pm, Pleasant Valley house.
May 7, 3 pm, Lebanon.
May 14, Middle River.
May 14, 2:30 pm, Green Mount, at Mt. Zion church.
May 14, 3 pm, Cooks Creek, at Hinton Grove.
May 14, 4 pm, Midland.
Washington.
April 23, 4 pm, E. Wenatchee.
West Virginia.
May 14, Pleasant View, at Chestnut Grove house.

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Vol. 49.

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AROUND THE WORLD

In Korea the missionaries and native Christians are aiming to win one million souls to Christ during the present year. In order to accomplish this momentous task, the most extensive and far-reaching preparations have been made, but chief of all is a most sincere consecration of the people,—a devout persistency that knows no hindrances. While it is to be regretted that these people do not teach the full Gospel that we, as a church, think ought to be taught, yet their zeal far surpasses that of many Christians in the home land, who are "at ease in Zion," doing practically nothing for Christ by the means within their power.

APPLICATION for a receiver has been made by the few aged survivors of the "Society of Shakers" at Union Village, near Lebanon, Ohio. The few members, still remaining, find themselves unable to manage the extensive property interests of the community, valued at over \$500,000. With the passing of this one time highly prosperous body of people, organized on the "community of goods" principle, there will remain but few representatives of the ancient practice in the United States. It does not appear that this measure—temporarily adopted by the primitive church as a matter of expediency, but not enjoined as a permanent practice,—can be so managed as to be fully adapted to modern conditions.

PRIMEVAL man, according to the restored specimen in the Peabody Museum of Yale, was much shorter in stature than the average Caucasian of today, being only five feet and three inches in height. His muscles were clean-cut and powerful, as the struggle for existence against climatic inclemency, scarcity of food, and enemies of the brute creation, as well as the more shrewd foes of his own kind, was bitter to the extreme. Dr. Lull, who has given much time and attention to the early history of man, declares that primitive man was probably on a par, in vigor and general endurance, with the most hardy specimens of humanity now known. Living close to nature, in the open air and on the simplest of food, he retained much of the physical strength that originally endowed him. Many of his descendants, who today crowd the streets of our busy cities, are but inferior specimens of the perfect physi-

cal vigor, once a marked characteristic of the race. However, there is at least some consolation in the fact that the real man is, after all, not measured by height of stature or perfect physical development, but by the power, strength and vigor of the inner man, "created in righteousness and true holiness."

WHILE the insatiable greed of the speculator has caused him to crowd the cold storage plants of the country with the necessities of life, in order to force prices to a figure out of all proportion with the law of supply and demand, it is encouraging to learn that some much needed regulative measures are likely to pass Congress at an early date. It is contemplated to reduce the length of storage to one year, which ought to be long enough for all legitimate purposes, and yet prove an effectual check upon the unscrupulous methods hitherto followed. It is to be regretted that with some men honor and integrity have been swallowed up by the uncontrollable greed, so plainly in evidence these days. How much to be preferred is the nobility of mind, enjoined upon us by the apostle: "Provide things honest in the sight of all men!"

ONE of the most encouraging signs, in behalf of better Sunday observance on the part of large corporations, is found in the recent action of the Chicago and Northwestern railroad, by which Sunday labor is dispensed with as much as possible. While, for the present at least, not all passenger traffic on Sunday can be avoided, there will be, under the new arrangement, a very marked reduction in the number of workers on duty. As now planned, nearly 12,000 "Northwestern" employees will enjoy the benefits and privileges of the Lord's Day, who hitherto were deprived of it altogether. All plants of the United States Steel Corporation, at Pittsburg and elsewhere, are now run without Sunday labor. It is to be hoped that other large employers of labor will see the propriety of dispensing with all unnecessary Sunday labor. The blessing of the Lord would undoubtedly attend such a move.

DURING the recent local option elections in Illinois and other Western States, the erratic change of public sentiment seems to have reversed at least some of the former gains of the temperance forces. Whether this reaction is due entirely to the extraordinary activity of the liquor element, aided by the unlimited campaign funds of the national organization, is not fully settled, but there is every indication that the most determined efforts were made to regain past losses and maintain their ground as much as possible. While it is to be regretted that Elgin and others of the larger cities of the West could not shake off the fetters of the rum power, and that "dry" cities like Rockford and others took a backward step, after having been prohibition strongholds for several years, yet there is no reason why any temperance worker should be discouraged. Ultimately the Divine Leader will point the way to victory. His plans never fail.

A GREAT antarctic continent, south of Cape Horn, is claimed to have been discovered by M. Charcot, a French explorer. He brings back from the solid land he has been discovering, new species of animals and plants; also rocks and ores. His explorations are much like those of Stanley, in that they give us information about a country not heretofore known. Moreover his work is not merely of scientific interest. This antarctic continent, which does not appear to be surmounted with a gigantic ice cap, as is Greenland, may prove of worth to mankind,—just as Alaska showed itself to be a land of wonderful resources. Some of the richest Scandinavian mines lie north of the arctic circle. The arctic fisheries of Russia and Siberia are

of considerable value, and no doubt there are rich mineral treasures in this newly-discovered continent also. What man has discovered in the natural world, is but an earnest of still further achievements in the future. Should not research of this kind prompt him to more thorough investigations of the spiritual realm also,—to attain to the highest degree of excellency and power in things Divine?

It is said that *Liquor Interests*, a journal defending the cause indicated by its name, recently had the following advertisement: "Wanted—Preachers of any age or condition or denomination, to make speeches at our liquor conventions. Any kind of speech will do! No questions asked! Liberal pay! Generous advertising!" The depth and extent of the infamy of a cause that would thus prostitute the noblest of callings to serve the basest of ends, can hardly be fathomed. It is to be hoped that no ministers will so far lose sight of the sacred office entrusted to them, as to sell themselves to the promulgation of the drunk traffic.

THE present attempt to enlist the sympathy and practical aid of Americans in the enterprise of erecting a memorial to John Bunyan, at Elstow, England, calls renewed attention to the world wide fame of the inspired "tinker" of Elstow and Bedford. In the ten years of Bunyan's life, after "Pilgrim's Progress" was written, more than 100,000 copies of that work were sold, but since then the sales have run into millions, the work having been translated into almost every known language on the face of the globe. The recent Chinese and Japanese versions of the immortal allegory, embellished with illustrations by some of the most accomplished artists of those lands, are a marvelous tribute to the greatness and the fame of the gifted writer, at one time an occupant of the Bedford jail.

ALREADY both sides in the recent local option campaign are making extensive plans for the future, and, strange as it may seem, both are clamoring for law enforcement. Temperance leaders insist that illicit liquor sales in "dry" territory must cease, while the National Wholesale Liquor Dealers' Association of America recommends: "(1) That the character of the applicant should be the determining factor in granting a license. (2) A license should be revoked if the law is violated. (3) City officials must strictly enforce all laws and not allow saloonkeepers to exercise political influence." All this is very good, so far as it goes, provided it is lived up to as stated. Strict compliance with the letter of the law, however, is a new experience for liquor dealers, and the new departure in saloon management will be watched with much interest.

For the last several weeks the most intense interest has been aroused throughout Germany concerning the question, "Did Jesus live?" Dr. Drews, the noted scholar of Karlsruhe, has come out boldly with a denial of the authenticity of all scriptural records of Christ's life. This, as might be expected, has aroused the most profound indignation everywhere, and even Emperor William is taking the keenest interest in the question. Recently he and three prominent ministers spent an entire afternoon and evening, up to one o'clock the next morning, in an earnest investigation of the great question. That the Emperor is clinging closely to the most conservative views as to the reality of Christ's life and mission, is being received with much favor by all who are adhering to the old-time faith. Commendable as it is, for the ruler of a great nation, to show the interest he does in religious matters, it is to be regretted that men like Dr. Drews should proclaim a doctrine so pernicious, thus "perverting the faith of many."

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

'Tis Worth While.

SELECTED BY GRACE GNAGEY.

Give the world your gladness,
'Tis worth while,
Cheer the souls around you
With your smile;
Pass life's blessing onward,
Do not keep
The grain you garner, if
You would reap.

Strive to stamp love's impress
As you may
On the world's sad visage
Day by day,
Wreath life's tears and shadows
With a smile;
Live for God and count it
All worth while.

He who betters living
Serves life's end;
He who smooths the footpaths
Is a friend.
He whose heart is gentle
In its touch,
Where God's weary suffer
Serveth much.

Bills, Pa.

Some Suggestions.

BY OTHO WINGER.

TIME is hurrying on and soon we will meet again for another Annual Meeting. From present indications it seems that it will be one of the largest meetings we have ever had. Without any question it ought to be one of the best meetings we have ever had. Winona Lake is a place of even greater than national fame. Every year thousands of people gather there from this and other countries to engage in religious and educational meetings. Those who have attended these meetings unite in praising the good order, dignified manners and the spirit of reverence that characterize them. All this and even greater than this should characterize our coming Conference.

After some of our Conferences in the past, regrets have been expressed because some things were not different. Newspaper reports, too, have gone forth to our detriment and misrepresentation. It would be well for all of us, who expect to attend the coming Conference, to consider seriously how this meeting can be made most spiritual and beneficial, and how the least possible room for regrets and unpleasant reports may occur.

First of all we should have the right purpose in attending the meeting. It is not a place for a mere outing or sight-seeing. The chief purpose should be the glory of God by working for the welfare of the church and for an increase of holiness in ourselves and others. Everything else should be secondary or accidental. This predominating purpose will keep us in proper bounds at all times.

The Lord's Day should be most reverently observed. In accordance with a decision of last year, the Sunday before the Conference opens will be a day of fasting and prayer. May it be faithfully observed as such this year! Winona is especially noted for the careful way in which the Lord's Day is spent. May no member of our beloved Fraternity bring reproach upon the church by spending this Sunday in an unbecoming way!

On Sunday there is generally the largest attendance. There have been times when much confusion has been brought about by feeding the crowds. It ought to be distinctly understood that Sunday this year is not to be a day of feasting but of fasting. If our membership sets the example, others will follow.

Further, unless it is absolutely unavoidable, there should be no Sunday traveling. It is to be hoped that Sunday excursions will be vigorously discouraged and especially that they will not be patronized by our people.

Frequently there is not the proper conduct as regards conversation. One of the few things that I remember of the first Annual Meeting that I attended,

when a boy was a very unbecoming conversation between two old brethren. A striking inconsistency indeed, for two old men who were nonconformed to the world in dress, but who were most certainly conformed in their conversation. Light talking and unbecoming levity should not be found on the ground where our beloved Conference meets. Our ideal for this meeting should be,—and may our practice correspond with it,—that of the apostle Paul: "Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ." There will be many reunions indeed, and many social conversations, but all this can be done with a spirit and dignity that is befitting the occasion.

There are certain rules of good breeding that ought to be observed by all. "Charity doth not behave itself unseemly," and yet there are people who do behave unseemly even at Annual Meeting. They become so intent upon what they want for themselves that they do not at all consider the welfare or the convenience of others. The young do not respect the aged; the strong do not respect the weak. There is too little "preferring one another." A lady once told me that, had it not been for a very strong man protecting her, she would have been crushed in one of the rushes made for the dining-hall. This might have been expected at a political barbecue, but hardly at so sacred a place as our Conference. Such rushing frequently occurs in boarding trains, leaving crowded places of services, or arranging for tickets. Let our conduct be above reproach in this respect.

Again; there is sometimes too little reverence manifested by some when they are in the house of worship. Just last year one brother had occasion to regret that at one of the services the brethren and sisters were so busily engaged in conversation that there was a veritable hum and buzz all over the house when he entered. Some are used to that in their home congregations and think little about it, but to others it seems irreverent. To say the least, it does not manifest that deep, spiritual life that should characterize our people. If conversation is engaged in at the place appointed for prayer, it ought to be with that subdued tone and moderation that will avoid anything that savors of irreverence.

The complaint has been made, at times, that many of our people, in attending Conference, manifest more interest in sight-seeing and social meetings than in the services that are being held. An attendant at one of our recent Conferences stated that it was his belief that at some of the most important services not more than half of the members on the grounds were in attendance. Winona Lake has many natural attractions, but there will be plenty of time to see all of these during the hours when the meetings are not in session.

Our people claim to be a plain, nonconformed people, and are known to the world as such. Are you going to the Conference this year, brother and sister, in such an attire that will maintain our nonconformity principles, or are you preparing the "very latest" for your outfit? The world is only too quick to discover inconsistencies between our profession and practice.

Nowhere should there be more care taken of speech than in the Conference itself. Some of our brethren have made themselves seem ridiculous before the world, and even before the church, because of speeches that were out of place, and wholly lacking in any real value. The Conference time is too precious to be occupied with anything but the very best thought of our Brotherhood. There should be such an interest in the welfare of the church that there will be no lack of speeches on subjects that demand discussion, but these speeches should be characterized by thought, earnestness and well-guarded expressions.

The *Winona Review* has had some very good things to say about our brethren and the coming Conference, but somehow the idea has gotten started that our people are willing to put up with almost anything,—just so they can get it cheap. We may well be glad that our people are a frugal people and do not spend money foolishly. But the most of them desire proper accommodations and are willing to pay for them. We believe that our lodging committee will secure proper accommodations at reasonable rates, so that there needs to be very little difficulty. Unpleasantness, probably, does occasionally occur because of a few who are un-

duly anxious to get through cheap, or, on the other hand, by the complaints of those who are not considerate of the efforts put forth by lodging committees to serve all as well as possible. All of these unpleasant things will disappear if the right spirit directs us.

From what has been said it must not be thought that our people are lacking so badly in proper conduct, nor are these things true of the main body of those who attend the Conference. Our people possess, at heart, true, genuine worth and are the equals, if not the superiors of most religious fraternities. In one respect our Conference differs from most meetings held at Winona; for whereas generally only the *elite* of other bodies come to their assemblies, our Conference will bring the rank and file, and so may stand in an unfavorable light by those who make comparisons. These suggestions are made with the hope that we will endeavor to eliminate all unpleasant features.

Inasmuch as our Conference means so much to the welfare of the Brotherhood, it surely would be well for elders and pastors to teach their people and suggest, for their consideration, such thoughts as will best prepare all to go to the meeting in the proper spirit. Let us all pray that the Holy Spirit may attend and direct us, that the Annual Meeting of 1910 may be a glory to God and a source of greatest good to our beloved Fraternity.

North Manchester, Ind.

Some Great Things—Salvation.

BY J. EDWIN JONES.

"How shall we escape if we neglect so great salvation?" Heb. 2: 3.

IN this unanswerable question we gather the apostle's estimate of salvation. Among the great themes with which Scriptures deal, salvation justly occupies a prominent place. Sin is conspicuous because of its vile reputation and viler character. Salvation is prominent because of its notable contrast to, and certain deliverance from sin.

Primarily, salvation means simply deliverance. "Stand still and see the salvation of Jehovah" (Ex. 14: 13). But in the unfolding of the Divine will, as recorded in the Sacred Scriptures, it came to have a larger and more specific meaning. "He shall save his people from their sins" (Matt. 1: 21). "Holy Scriptures, which are able to make you wise unto salvation" (2 Tim. 3: 15). "Now is our salvation nearer than when we believed" (Rom. 13: 11). "He became the Author of eternal salvation to all them that obey him" (Heb. 5: 9). Thus salvation is seen to be not merely deliverance from the power of sin, but a certain joyful anticipation of escape from the presence of sin by obedience to that Gospel which alone manifests the power of God to save the soul.

Jesus Christ is the Author of salvation. We may be certain of its reality and stability and desirability, when we know its Author. He was in the beginning with God, assisted in creation, suffered the just for the unjust, had vested in him all authority in heaven and on earth. Isaiah knew him as Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. John records him as a lamb slain from the foundation of the world. With such an Author, the efficiency and great value of salvation is at once attested.

Salvation's value is indicated by its cost, as also by its object and its enduring quality. Christ gave himself for us and thus, by his sacrifice, made possible our eternal salvation. Notwithstanding its splendid value, it is powerless unless accepted by men. But when it is accepted, its transforming power is marvelous. "The wicked flee when no man pursueth, but the righteous are bold as a lion." It attracts men by its splendid promises, and holds them and leads them on by steadily and certainly fulfilling every one. The present blessings of salvation from sin are but the earnest of larger and more desirable blessings when we shall escape from our sinful environment. Unlike sin, our expectations of future blessings are not born of disappointed hopes. Salvation never disappoints, but out of the fulfillment of its present promises of purer life and larger vision, and joys unspeakable and full of glory, we learn to look upon its future and larger promises as

absolute certainties. Thus are we transformed from hopeless, aimless wanderers, filled with a fearful looking forward to the judgment, to hopeful, confident pilgrims to the celestial home of the emancipated soul.

But what will be the result of its perfect development? A thing may be beautiful and inspiring; it may even be of unquestionable present value. But to be great and to command our esteem and the energy of our lives, that thing must show in its perfect development a condition worthy the effort and devotion of a life whose source is in God and whose goal is perfection. Did you think you saw its perfect development in the demoniac sitting at the feet of Jesus, clothed and in his right mind; or in the worshipful beauty of the cleansed Magdalene? Did you surely think it must be manifest, when, at Pentecost, they pressed into the church; or later when, having all things in common, love dominated every heart? Was it fully exemplified, even, when Saint Stephen, with angelic countenance beheld the heaven opened and the glory of God, and Jesus standing on the right hand of God? No. We must see, in every glorious transformation, every lovely and lovable character, every community of love, every exalted spiritual experience, but an earnest of that glorious rapture whose hallelujahs shall reverberate through heaven's dome. We must think of the marriage supper of the Lamb when Christ himself shall come forth and serve those who shall be heirs of salvation. We must look forward to the pure river of water of life, clear as crystal, on whose banks grow the wonderful trees of life; that fearless, tireless, cloudless heaven where we shall rest from our labors and be filled with a joy unspeakable and full of glory.

Glorious and satisfying, beyond anything we may hope or imagine, the perfect development of salvation is but the logical consummation of its gracious beginnings in the hearts of men and women who have been led to accept its simple terms. May no one miss its fullness of joy and lasting pleasures in the presence of Christ by a stubborn refusal to accept its present blessings and obligations.

Larned, Kansas.

How to Overcome.

BY PAUL MOHLER.

To all who love the Lord, his life is full of inspiration. Every recorded incident is of the most practical value. Studying him, we not only see how he overcame the world, but how we, too, may overcome. What we may not learn by precept, we may by example.

In studying his life from a practical standpoint, we must remember that Jesus was God in the form of man, and, to a very great extent, subject to the same limitations. As Paul says, in Philipp. 2:7 (Am. Rev.) he "emptied himself, taking the form of a servant, being made in the likeness of men." Being a man, he had to think, decide, and act as a man. If it had not been so, he would be no practical example for us. As it is, since I know that he met and overcame all kinds of temptations by means that I, too, may use, I am encouraged to follow him.

Our Equipment.

We know that Jesus had a mind of very remarkable power, that he had deep spiritual discernment, and a range of consciousness something beyond what is natural to man. We know that he was familiar with the Old Testament Scriptures by his frequent quotations therefrom. He was filled with the Holy Spirit from his birth, and received a special anointing just before he was led out into the wilderness to be tempted. These three forms of equipment are measured unto us also, according to our desire and need. What a comfort to know that we too can go out to meet the enemy armed as was our Lord!

Recognizing the Enemy.

The devil was just as wily then as now. Do not think, for a moment, that he appeared to Christ with hoofs and horns, announcing his identity. If ever Satan disguised himself as an angel of light, it was on that occasion. Jesus was exceedingly hungry, and the suggestion that he should save his life by turning stones into bread, looked to be most reasonable. Un-

doubtedly, with Jesus as with us, it was as hard to know the right as it was to do it.

Examining the Temptations.

Had Jesus depended on his reason alone to tell him what was right, as we too often do, who knows but that he, too, might have been deceived. But he had more than reason. He had the Word of God. Turning his mind to the Scriptures, he found the words that fit the case; not what fit the devil, but what fit himself. When men quote Scripture, it is generally for or at someone else. Not so with Jesus. He quoted the Scripture, *not at the devil, but for himself.* God had said to Israel, "And thou shalt remember all the way which Jehovah thy God hath led thee these forty years in the wilderness, that he might humble thee, to prove thee, to know what was in thy heart, whether thou wouldest keep his commandments or not. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by everything that proceedeth out of the mouth of Jehovah doth man live" (Deut. 8:2, 3, Am. Rev.). And by the Spirit's aid, Jesus saw that, as one of Israel, those words applied to him.

Resisting Temptation.

It did, indeed, seem that he would starve to death if something were not soon done. There is a limit to endurance. But the Spirit had led him out. If he were to stand God's test, he must await God's Word before making the next move. So, yielding to the Holy Word, as obedient unto God, Jesus stood firm, awaiting God's direction though death itself should come.

What a marvelous example for us! Can I follow it? I, too, can study the Holy Scriptures. I, too, can have the Holy Spirit as a remembrancer. By his help, I, too, can see God's will for me, as revealed in the Sacred Word, and, filled with strength by his holy presence, can stand firm and strong for the right, though all the world oppose.

Had Jesus listened to the second temptation, as related by Matthew, and sought to win the people by a spectacular display, his course would not have been "unreasonable," as men see things.

But Jesus saw another command of God in the way, so he turned from the easy, popular way of carrying the world before him, to the infinitely slower and harder way of winning the hearts of the people to true righteousness and holiness. I would to God that the church had the same wisdom and faithfulness to God today.

The last temptation opened up an easy way to the throne. Just think how much time, energy, suffering and death would have been saved to Christ and his disciples if Satan had but withdrawn his opposition. Jesus might do all he pleased, work as many reforms as he chose, and be the greatest ruler the world had ever seen; if he would but do it for the devil. To many men, with the best of intentions, such a temptation is too strong. To do a great deal of good, it seems to them excusable to do a little wrong. But once more Jesus found a passage of Scripture that covered the case. "Thou shalt worship the Lord thy God, and him only shalt thou serve," decided the question for Jesus, as it should for us. And he took the long, hard way by the cross and the tomb, to the glory and power at the right hand of God. Have we not courage to do the same?

Our Assurance.

One more point we should notice is the fact that Jesus did not depend on any great Messianic texts for his guidance, but on common humanity texts, such as apply to you and to me. Not a thing does he use but what we may use,—not a thing but we are expected to use. We may plead weakness as an excuse to one another, but how can we plead that before God, when he has placed at our disposal the very means that Christ himself was compelled to use? And God has promised that he "will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it" (1 Cor. 10:13, Am. Rev.).

"Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high-priest

that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin" (Heb. 4:14, Am. Rev.).

"For in that he himself hath suffered being tempted, he is able to succor them that are tempted" (Heb. 2:18, Am. Rev.). "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them" (Heb. 7:25, Am. Rev.).

3135 W. Van Buren Street, Chicago.

Bragging and Praying.

BY JOHN W. WAYLAND.

THE two ideas expressed in the heading are clearly antagonistic. Bragging is an expression of satisfaction—an implied declaration that one has as much as or more than he needs; praying is an expression of lack—an implied declaration that one is in need, and that he acknowledges his need.

"Prayer is the soul's sincere desire,
Unuttered or expressed,
The motion of a hidden fire,
That trembles in the breast.

"Prayer is the contrite sinner's voice
Returning from his ways,
While angels in their songs rejoice,
And say, 'Behold, he prays.'"

Bragging is the mark not only of pride or vanity, but of a shallow brain as well. The fool boasts because he knows or has so much, the wise man is humble that he knows no more, or that he has accomplished so little that is really worth while. As prayer implies a lack of something, boasting implies a superabundance of many things—or at least of one thing: self-esteem. But, really, it is often the truly rich man who prays, and the really poor man who boasts.

Prayer exalts the soul, but abases the self; bragging exalts the self, but abases the soul. Praying, we humble ourselves before God; boasting we exalt ourselves—or attempt to exalt ourselves—before God and man. In good company bragging is always certain to provoke disgust or a smile. We grant to savages and peacocks the privilege of parading their feathers, but we deny it to cultured men. Says an old proverb, "He who praises himself, except in the deed, devours the deed in the praise."

Prayer is a conscious and humble approach to God; it involves a confession of sin; it voices a petition for mercy; it gives thanks for blessings received; it includes intercession for others. Therefore the Pharisee who stood in the temple and went through a form of words was not praying at all. He did not ask for mercy or forgiveness, for he was not conscious of a need of either. He did not confess sin, for he felt righteous. He gave thanks, but not for things received from God. He did not make intercession for others, but thanked God that he was not in a class with other men.

This Pharisee was not only not praying, but he was also deceiving himself. He may not have been an outright extortioner, but was he free from covetous desires? He may not have been actually unjust in his dealings, but how might he have been, had he not feared the law? He was not an adulterer, but was he always pure-minded? He perhaps was not as the publican, but he was doubtless much worse in the sight of God.

Moreover, it is possible—probable—that this Pharisee was somewhat untruthful. He evidently did not give tithes of many things that God desires most: an humble mind; a contrite spirit; good will; unselfishness; charity. Had he been charged with neglect in withholding due tithes in these things, he likely would have excused himself, with the ingenuity characteristic of his class, by saying that he did not possess these things.

And yet, he did possess the capacity and natural endowments from which it is possible to develop these virtues.

The Pharisee's bragging blinded him to his own needs; his vanity closed his soul against the influences that might have helped him. Thus bragging and praying are not only like oil and water, in that they will not easily combine, but they are like two poles of mag-

netized bodies that are mutually repellent. Bragging and praying do not issue from the same lips. One is the voice of the Pharisee; the other, that of the repentant publican.

Harrisonburg, Va.

"A Useful Life."

BY LYDIA V. SHAFFORD.

SOME time ago I heard a brother remark that we, the younger members of our own loved church, were not well enough acquainted with our pioneer brethren.

The heart of every American boy and girl is deeply thrilled by the mention of the name of George Washington, or Patrick Henry. After only a limited study of the life of Bro. John Kline, our heart gives a quick-throb when we think of that noble, sacrificing life. He did not waste his life, nor did he use it for self, nor did he leave its fruition lying idly in the granary, but he buried it deeply in God's furrow.

During the greater part of the nineteenth century, from 1835 to 1864, he spent his time riding up and down the mountains of Virginia. In a buggy? No, but on the back of his faithful horse, Nell. You ask, For what purpose? I answer, "To carry the Gospel to hungry souls." Ohio and Indiana were then the West, and it was the ambition of Bro. Kline to fix the principles of the Gospel and his church in the very foundation of this fast-developing country. This was an extremely difficult task. No iron bands then connected the East with the West. All traveling was done on foot or on the back of a faithful horse. But this inconvenience did not appall his ambition, for it was a work in which his whole soul was interested.

The days of Bro. Kline were not the days of well-built and nicely-furnished churches, nor did he enjoy all the modern conveniences now found in our homes. They were the days of fireplaces and candles. Yet I doubt if we are as sincere, religiously speaking, in our modern homes, with every advantage at our disposal, as were the devout brethren and sisters of the fifties and sixties.

I have been able to find very little concerning Bro. Kline's early life. It is certain that his educational advantages were limited, but this only proves to us what consecration can do. From his diary, which he faithfully kept from the beginning of his ministry to the end of his life, we learn that he preached his first sermon Feb. 8, 1835. In this diary he gives the names of all the homes he visited, along with the dates, the number of funerals preached, wedding ceremonies solemnized, and converts baptized. I imagine Bro. Kline loved his home and home ties as dearly as anyone else, but he was willing to sacrifice these pleasures for the cause he espoused. His preaching tours necessitated his being much away from home. There was no financial gain either, because he often returned with less money in his pocket than when he started. He believed in saving the brother, rather than gaining the dollar.

He was very economical with his time. He once said, "An hour misspent, or idled away, is so much time given to the devil." He traveled over six thousand miles in one year for the cause of Christ. He truly was a patriotic son of God. You say George Washington was a patriot. Certainly, but his patriotism was not as noble and uplifting as was that of John Kline. He died a martyr of the cause he defended. Shortly before he was murdered he said, "I am threatened. They may take my life, but I do not fear them. They can only kill my body." He was killed by an unknown murderer during the Civil War, while returning from the blacksmith shop, where he had Nell shod. Many testimonies at his funeral and over his last resting place prove to us that he is now a son of God. "It doth not yet appear what he shall be," but when Christ comes we feel that "he will be like him."

Tippecanoe, City, Ohio.

When Standing Still Is Making Progress.

BY P. R. KELTNER.

NATURE is in evidence that the subject is a true one. Nearly one-third of the time, the human body requires absolute rest and stay from the busy activities of life.

The vegetable world is wrapped in sleep during the winter months, and during this time is inactive,—resting,—that it may come forth again in the spring and grow. In the fourteenth chapter of Exodus we are told that at the beginning of Israel's wanderings of forty years they were already losing faith. As they approached the Red Sea, and learned of the near approach of Pharaoh and his hosts, they became fearful and lost heart. Moses' language to them was unique, and the principle he laid down has been true, in its application, in every age of the church. He said, "Fear ye not, stand still and see the salvation of the Lord."

There are times, in the church's experience, as well as the individual's, when the only thing to do, is trustfully to wait and see what the Lord will do for us. We, at times, come to the deep waters, that seem impassable, clouds are about us that can not be seen through, problems and difficulties that can not be solved, differences that seem to be destructive to our prosperity, if not to our existence. What shall we do at such sore and trying times? If we are sure we have done all there is for us to do, then there is but one thing to do,—stand still,—most earnestly and prayerfully wait!

There may be times in our Christian experience, when either going forward or backward would be sin. If, after prayerful investigation of God's Word, we are convinced that our position is right, then it will be wrong for us to go back. But if we have done all, for the time, that we are able to do with our human limitations, then it is heroism and loyalty of the highest type to stop and wait until our Heavenly Father gives us direction *how* to go. Many of the sore trials that we have, both in the church and in our lives, might be avoided, were we governed more by this principle. It is expressive of the strongest kind of faith, if it be the hardest thing to do, to just patiently wait for Divine direction.

God did not want the Children of Israel to fall back into Pharaoh's hands, nor to plunge blindly ahead into the Red Sea. He is able for every emergency. He never allows his faithful children to get into quarters from which he can not extricate them, and that with honor to him and glory to his cause. He is a "very present help in time of trouble." "The steps of the good man are ordered by the Lord." "All things work together for good to them that love the Lord."

At these trying times, it is the most difficult thing to be wholly trustful, and yet there has been no time, in our Christian experience, when implicit trust and confidence in God have been more needful. Faith, hope, trust, prayer, carry with them the idea of our helplessness. Then, too, it is good for us, sometimes, to be forced into trying conditions,—critical times when we know not what to do or where to go. We may be, in part at least, to blame for the situation, and yet God is willing to deliver and help us, and, at the same time, teach us some great truth, if we are but willing to trust his willingness; wait his time and submit to his way. God's people have been in many critical times. Persecutions, storms, dissensions, and unfaithfulness, are mixed up in the history of the church. Yet, as we look back, we can see God's loving and protecting Hand. Out of all he has led his people onward. How encouraging are Christ's words, "The gates of hell shall not prevail against it."

There are times when the way is clear to go ahead. Then there are times when it is our duty to most humbly bow, and, with the deepest reverence, wait for Divine direction. At these critical times we are most likely to forget God. We are so likely, then, to lean upon our own human reasoning,—to move in hasty and unwise ways, to use unjustifiable means and, as a result, precipitate conditions that are detrimental to the cause. The Lord does not get in a hurry. He does not measure time as we. His plans are all thoroughly planned and well matured, though it may have taken years to bring them about. Yet how true, and comforting as well, that God is never too late. He knows just *when* to come,—just when the greatest good can be done. He hears the cry of his people, when in distress and difficulty, and is sure to come to their aid. So jealous is he of the righteous that, if need be, he will turn the course of nations, to bring blessings to his people. It is most pleasing to know that his eyes are over his children, and that he hears our prayers, but

how sad to know, that he, too, hears our murmurings and disputings.

Is not the present period of our church a most opportune time, to exercise some of this faith, and offer most earnest entreaties for help and Divine Guidance? May it not be true, that, in the present agitations and differences of opinions and practices, we have depended too much upon our *own* ways and methods, to reach desired ends, instead of going most humbly to our Heavenly Father, asking him to lead us into the light and unity of the faith? God forbid that we may have left him out, in the settlement of a single thing that is perplexing and disturbing the body of Christ.

God will not turn a deaf ear to us, if we go to him in faith and earnest prayer. There is no perplexity nor trouble, into which the church may get, but what God will be our helper and deliverer, if we will but make him our strength. Have we done enough fasting and praying, or are we depending too much upon our own strength and wisdom? Then, too, are we as expectant as Christians should be, that God will *surely* help us? It is not only needful that we be *earnest* in prayer, but *strong* in the belief to the answer of prayer. God's answer to prayer is a law without an exception. God will *surely* hear us and answer our petitions, if we make ourselves humble and wholly expectant,—when our prayers are prayers of faith, from helpless, contrite hearts. "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions we desired of him" (1 John 5:14, 15).

Rockford, Ill.

"It's a Dunker Brother and No Lie."

BY EZRA FLORY.

A SIMILAR title appeared in these columns recently, speaking of a sister. But, really, what of the *brethren*? Are they usually as well recognized?

Recently we were in a western city when a stranger laid his hand upon our shoulder saying, "Good morning, brother." But, really, I should not have been able to know him as such. We were both away from home.

At another time a brother from the East was in Denver, Colo., with his wife, a member, and his mother-in-law, who was no member. They all desired a stop-over in Kansas, and to procure it the husband went first to the station, only to fail. Next the mother tried it, with the same result. Lastly the young sister put forth an effort. She succeeded and had these words in addition from the agent: "We esteem you people very highly." But, really, what of the brother?

In an excursion train sat one of our modestly-attired sisters. Soon the curiosity of some strangers to our people was aroused and a pleasant conversation followed. Our sister gave out tracts, told about our practices, and, when speaking of what the Bible says about the wearing of gold, the hand of a brother, who was standing in the aisle near by, slipped down by his side. It wore a gold ring. He was in the crowd; she was acting the part of a faithful and devoted herald of the Truth. But, really, why should not the brother have been as earnestly engaged?

A sister in Michigan was called to address a county Sunday-school convention. She did not hesitate to do so. When the time came she appeared before the large audience, and, as all expected, was modestly attired, wearing her prayer-veil. No doubt many were impressed. One was, I know. He was one of the ministers of another denomination. In a few months that minister came to witness one of our love feast scenes. Two years more then went by, when he wrote a letter to the Brethren, asking for teaching. Several months ago that minister requested admission into the Church of the Brethren by baptism, renouncing his lodges willingly. Yes, it pays to let people know where we stand, and to stand immovably with God.

Two of our ministers, some years ago, had business in Canada. One was dressy, the other was a typical member of the Church of the Brethren. The former was so much impressed with the respect paid the latter by custom inspectors, train conductors, etc., that he resolved that it pays to stand loyally, and not to fear the people.

Two sisters in Oklahoma, at dusk, asked for lodging at a farm-house. Their demeanor and attire impressed the father of the house that they were religious. Before retiring, he asked them to conduct family worship. They had said that the veil is to be worn in time of prayer. The sisters embraced the opportunity. In the morning, again, they led the worship. When they left the non-Christian father said to his wife, "Mother, we had two angels over night."

Some of our brethren called upon President Grant and offered congratulations. The President refused to accept the congratulations, saying, "I have need to congratulate you. If this country should have stood for the principles that you stand for, we should not have been drenched in blood and sorrow."

To all these commendable qualities must be added sterling honesty in the payment of obligations, the speaking of the truth, love and loyalty to God and man.

Sterling, Ill.

The Advantage of Being a Missionary.

BY JAMES M. NEFF.

ONE of the advantages of being a missionary is illustrated by the following incident:

The scene is laid in the ministerial meeting of Southern California and Arizona, recently held at Long Beach. One of the interesting questions there discussed was: "What Should Be the Attitude of Our Ministry toward the Present World Movements?" It is a question upon which there is a pretty wide divergence of opinion among our people. With reference to the temperance movement, for instance, some would say that our members should join the Anti-Saloon League, W. C. T. U., and similar temperance organizations, and render them financial and other support, up to the measure of their ability; that our ministry, elders and lay members ought to improve every opportunity to participate in the public meetings of these organizations, identify themselves with local campaigns and not only vote themselves, but do all they can to influence votes in favor of temperance. Others say we should have nothing whatever to do with these outside organizations, but that our temperance attitude should be manifest only in our personal habits, in our families and in the temperance services conducted by our own denomination.

With reference to the present, world-wide peace movement, some think our members should identify themselves with some of the various peace organizations, that they should be active in signing and circulating petitions and addressing personal letters to their congressmen, urging a reduction of our armament, and vigorously protesting against the continued expenditure of the nation's money for the building of more battleships and the general increase of our naval equipment, and that our local churches, district and general conferences should be represented by delegates at all the important peace conferences of the world. Others, while maintaining that we should continue to be staunch advocates of peace, say we should not talk much about it, except as we talk to each other, or to those who attend our own church services.

With reference to the present-day movement toward a general church federation, about all that has appeared in print in our church literature has been against the movement, but there are a lot of brethren who think that even church federation is not as bad a thing as it has been represented to be.

Anyhow the discussion of these questions was just about reaching the point, in the meeting referred to, where it gave promise of giving us a good, warm time, when Bro. Jesse Emmert, our returned missionary from India, appeared on the scene, and was called to the stand to speak. Would he participate in our little battle and help it along? Did he know anything about, or have any interest in, any of the present world movements? I waited to see. But I didn't wait long. He soon told us of some world movements we had not been thinking about in that connection, of the recent awakening in India which is revealing to the people of that country something of their own strength and thus presenting new opportunities for aggressive gospel work among them, of the growing, friendly attitude toward Western education, civilization and institutions in

China, of the aggressive missionary activities of the Mohammedans in Central Africa, and of the peculiar conditions now existing in South America, with all of which our people should try to acquaint themselves, and which should be interpreted into a renewed call to us to redouble our efforts toward the evangelization of the world.

He scarcely gave us a hint as to which side of our world-movement question, as originally stated, he was on. He steered entirely clear of our little controversy, soared majestically above it, as it were, and he did it so easily that I almost envied him. The best way, after all, I thought, of avoiding many of these little differences that annoy us, is to be a missionary, and get so full of one good subject that you will have no time to talk about anything else.

And this little speech, made by Bro. Emmert, reminds me of a remark I once heard made by one of Bro. W. B. Stover's critics. I was then living in the State of Ohio. Bro. Stover had been chosen as missionary to India and was traveling among the churches of my State, delivering missionary addresses, before sailing for his chosen field of labor. After having listened to him two or three times, as he spoke on different occasions, a brother remarked to me, "He's a crank on the subject. He can't talk about anything else." The criticism was intended as adverse, I suppose, but I accepted it for Bro. Stover as a compliment.

We have a few special lines of work in the church that, in order to be emphasized and pushed to the front as they deserve, need, I believe, as their advocates, a few "cranks," men so full of their subjects that they can seldom be induced to talk about anything else. Call them "missionary cranks," if you will, but I believe it is a fine thing to have one or more of them *revolving* (to preserve the figure) among the churches all the time. And if we had a Sunday-school "crank" and a temperance "crank" and a peace "crank," here and there, to *turn* every now and again, it would probably have the effect of accelerating the speed of those parts of our church machinery, up to a rate commensurate with their importance.

Altadena, Cal.

The Four Seasons of the Year.

BY J. H. MILLER.

SPRING symbolizes the beginning of life, for all nature then comes forth in her beauty. The spear of grass, the budding of the trees, the sweet warble of birds, the warm showers of rain, and the soft breezes from the Sunny South are indications of spring life. The human life may well be divided into four seasons.

1. *Spring.* This period comprises the days of youth up to twenty years of age. The body is full of vigor and the limbs are nimble and active. The five senses are fully developed and complete. The memory reaches out, and retains the knowledge gained. This is the growing period of humanity. How restless are the first twenty years of life! Anxiously we look forward to a time of manhood and womanhood. The first twenty years, seemingly, pass so slowly. The mind is desirous of a fully-developed body, hence a rapid stride for knowledge and power.

2. *Summer.* This includes the years from twenty to forty. In this period the body can withstand the severest hardships. At this age men can stand more work and hard study than at any other. In the summer time of life men and women generally make a mark. The farmer, the merchant, the school-teacher, the business man,—all lay a foundation for future life. At this time (with the farmer) men and women, as a rule, lay the foundation for Christian work, and make a mark, as did the old worthies of the Bible. Paul, John and Timothy made a mark for the better life while young. Their Christian work was done in the summer of life, while they had strength of body and mind.

3. *Autumn.* The third period of the year reaches to the fading leaf, the changing flower, the ripening fruit. Heavy frosts are noticeable, and cold winds whistle around our buildings. At this period we go over the summit. The autumn time of life reaches from forty to sixty. Life which, at first, was a going up, now goes down hill. In the autumn of life the

body gradually fades away. The hair turns to a silvery gray, the eyeball flattens and loses its power, the ear becomes dull of hearing, the teeth decay and drop out, the body as a rule, will move more slowly and soon will falter by the way. When we pass the fiftieth milestone, we are on the down grade, going towards our graves. Before we are fifty, time seems to move slowly. After fifty we feel like putting on the brakes. How often do we hear it said, "What a short summer!" The older we get, the swifter time rolls us on to our eternal home.

4. *Winter.* This reaches from sixty to eighty. "The days of our years are threescore years and ten, and if, by reason of strength they be fourscore years, yet is their strength, labor and sorrow; for it is soon cut off, and we fly away" (Psa. 90:10). If we live the allotted time, eighty years will wind up our earthly career. A few will reach ninety, or even one hundred. But only a few out of many thousand will reach one hundred years. The winter time of life is frail. Often the eye loses its sight, the ear its hearing, and the mouth its teeth, leaving the appearance of decay and decrepitude. In old age the mind is easily disturbed and the body easily chilled. In walking, the feeble frame must lean upon a staff. Soon, soon all will be silent in death. The winter period brings snow and ice. All nature seems chilled at the sweeping winds. In the fourth period the icy hand of death will lay the body low. The pale messenger of death will chill the body,—so much so that it soon goes back to mother earth.

When winter comes, vegetation dies, and the strength is drawn back into the roots. The earth holds either the seed or the strength until spring comes. So will the stormy blasts of winter sweep over the land and chill the body until it dies. Then it will go to the grave (its mother earth) until the spring time of the resurrection, when a new body will come forth: "That which thou sowest is not quickened except it die" (1 Cor. 15:36).

In order that we may live again we must die. "It is appointed unto man once to die, but after this the judgment" (Heb. 9:27). Man, in his birth, life and death, will pass through these four changes if he lives to old age. How necessary to live right in our youth, grow in favor with God in our manhood, and walk with God in the decline of life, as Enoch did (Gen. 5:22)! Then we can cross over Jordan with Elijah of old, and live with the saints on the glorious shores of deliverance.

Goshen, Ind.

FROM LONG BEACH, CAL.

The past week has been one of special interest to the church here. On Wednesday the ministerial meeting of the District was held and a pleasant, helpful day was spent together. On Thursday the district meeting was held and this also proved a pleasant meeting of a large number of our brethren and sisters from all parts of the District.

Our church building was hardly adequate to accommodate the large number who came, and it was inspiring to see so many assembled who were interested in the Lord's work. A very special feature of interest to us, at this meeting, was the presence of Brother and Sister Emmert, and their son, Lloyd. They are home on furlough, from India.

Sister Emmert is supported by the Sunday schools of our District, and to know her personally will mean a keener interest in the India work among our schools here.

On Thursday and Friday evenings they spoke to us on the work in India, and also remained with us for Sunday morning—Easter Sunday. We expected a full house on Sunday morning but the day opened with a heavy rain, which continued during the forenoon. Only twenty-seven faced the storm to attend the services, but we had a very profitable season of worship and service together.

Sister Emmert spoke of the living Christ, whom we worship, in contrast with the idols of India. She also described the Sunday-school work over there.

Bro. Emmert spoke from the question, asked so long ago, "If a man die, shall he live again?" Our offering for the morning amounted to a little more than five dollars, which was given for the India work. May our brother and sister prove a blessing to the churches in the home land and be the means of inspiring others to give themselves more fully to the Lord's work wherever they may be needed. We need more workers right here at Long Beach. Who will come and help?

March 28.

Susie Forney.

THE ROUND TABLE

Faith—a Vital, Eternal Principle of God.

BY GEORGE S. GRIM.

THE sacredness of truth is a fundamental principle of religion, and a matter of fact in nature. Truth is an attribute of God, as changeless as his being, and an essential element of his nature. It is an element of all right characters, and it enters into the government of all good societies,—the church as well as moral or even administrative bodies. It is a logical conclusion, then, that truth is mighty and must prevail. Truth is the right foundation to build upon, because it is of God. It is eternal in its endurance, and it harmonizes with all forces that work for the betterment of man.

Any untruth is in direct conflict with nature, essential facts, and with God. All untruth is perverse, and eventually must come to grief. That which depends upon it will certainly suffer loss for time and eternity. The only safety for the human soul is firm adherence to the truth. Jesus Christ is the Word, and the Word is Truth. The Spirit also bears witness of the Truth. Untruth is like the treacherous quicksands. It is a poison to the soul. It is a sinking foundation. Truth gives life, untruth gives death.

Christianity is founded upon truth. Error and untruth weaken and come to naught. Falsehood fades and dies for want of a good foundation, but truth grows as the years go by, and becomes still more strong and inflexible. Unity will come when truth is fully known and understood. Confidence sickens and dies when confronted by untruth. Any deception is fatal to friendship. Nothing good and lasting can be founded on untruth. No institution of charity and good-will can stand upon it. No institution of good works can live by it. When the truth, in its full light, strength and beauty, dawns upon us, untruth will vanish away as a mist in the air.

Let us speak the truth! Let us stand by the truth! Let us go where the truth leads us! Let us stop at the point where truth stops! Let us stand against untruth and exaggeration! Truth will endure through all the conflicts and changes of time, and will finally test all things on the day of judgment.

Louisville, Ohio.

If I Were a Minister.

BY ELIZABETH CLARK.

As I was reading an article on this subject, written by Adaline Hohf Beery, I was impressed with the fact that a great deal more could be done for the saving of souls than there is. I am not in the pulpit, neither am I a writer, but simply a Sunday-school teacher, endeavoring to use my talent by teaching the children the way of life.

I know of a little flock where there are some lambs, and sheep too, straying away from the fold. They need a shepherd to look after the straying ones and bring them back to the fold. Who can do this work as well as the shepherd? If other sheep were to go after them, those who have gone astray would perhaps try to take the others with them, and in some cases would succeed. I believe it is just as necessary and profitable to keep our flock together, and in bonds of love and peace, as it is to go outside and seek to save. We should first see that we are in good fellowship, that our lights may be burning brightly in dark places. Then it will be much easier to gather in the lost from the outside, and bring them into the flock where there is so much love that they need not stray away to find a better flock in some other church.

The lambs of the flock should have the story of Jesus' temptation told them, and how they may likewise be tempted. Never let them forget that they may conquer, like Jesus did, whom we are commanded to follow in the straight and narrow way.

Lawrence, Kans.

Our Neighbor's Need.

BY EMMA A. M. REFLOGLE.

SOME time ago—it was the morning after Thanksgiving, a frosty, foggy morning—looking from my

kitchen window, I saw a woman coming down the sidewalk with a bucket in each hand. Seeing she did not belong to the little group of houses on the hill above me, I quickly put on my distance glasses, to see who this was,—out so early in the frost and fog. I saw then that it was the wife of one of our ministers, on one of her errands of mercy. She had met a woman, who had been sick, and who, right then, should have been at her home in her rocking chair. She had attempted to bring water from a place away down across several streets,—other wells, near by, having become dry during the drouth of the autumn. Taking in the situation, our sister took the buckets, and sent the woman home, and came to a nearer place for water. She also made arrangements for the family to get water there.

Some people, in the lowly walks of life, will walk ever so far, even if they are sick, to secure needed favors before they will ask at fine homes. It is strange how few people see their neighbor's needs, be they ever so near. And strange, too, that a few can see their needs ever so many blocks away.

One of these buckets was a stew kettle, and the sister got her rain coat black, and her hands too, but she didn't mind that. All winter she visited this sick woman on the hill, until on the coldest night of the winter, she passed away.

If more of us could see our neighbor's needs, temporally and spiritually, as this sister and a few others did, and, in the case of others, still do, what a power the church would be in every community! The Sunday-school classes would be overflowing and our churches would be filled with people.

Huntingdon, Pa.

Caught in the Switch.

BY BETTIE ROOT.

LIVING, as we do, a considerable distance from our meeting place for Sunday worship, we find it quite convenient to walk for some distance down the railroad tracks. Two weeks ago, as husband and I were thus walking along, in stepping from one track to another, my foot slipped and was caught between two rails on the switch, and I was thrown headlong to the ground. While thus pinioned, and before I could gain my equilibrium, my husband came to my rescue in time to save me from being crushed under an oncoming train, just a few yards behind me.

As we walked on to church, my thoughts reverted to "what might have been." Then I thought, How like the life of many who, as they come to the turning-point that fixes their eternal destinies, are caught in the switch and, while questioning which road to take, the enemy of souls overtakes them, and they are persuaded to walk in the way that seems to assure them the "pleasures of sin for a season." Not until it is too late, perhaps, will they awaken to the sad realization that "the harvest is past, the summer is ended and they are not saved."

If we spend our lives to fulfill the purpose and mission for which we were created, it matters little, even though our lives be crushed out under the massive wheels of a railroad engine. We have the assurance of the life that never ends.

But who can imagine the wailings of a lost soul,—one who realizes his condition and knows there is no recourse! Lost, lost, lost! "What will it profit a man if he gain the whole world and lose his own soul?"

Newton, Kans.

Misfortune a Blessing.

BY ANNIE R. MILLER.

OUR misfortunes, as we look at them, sometimes prove a blessing to us. A little experience during the past summer has given us serious thought on the subject. I had a very sore finger, and amputation became necessary. Naturally, I was very much grieved over my misfortune. I thought I would never be able again to do some of the work I so much delighted in, especially some of the duties connected with the work of the "sisters' aid society," and I wondered why the Lord had thus afflicted me.

Now let me refer to the blessings. From a grateful

heart I thank the Lord that he has permitted me to use my hand again, and enabled me to perform the duties as they come to me. Such experiences make us stronger, and better prepared to overcome disappointments. We can, in a deeper sense, sympathize with others thus afflicted. Each trial should make us stronger and more fully devoted to the Master.

R. D. No. 2, Bridgewater, Va.

"Sir, We Would See Jesus."

BY IDA M. HELM.

HERE is a model lesson that I read in a paper one day: One Sunday morning a pastor found a piece of paper pinned on his pulpit cushion. It was not a notice, but bore the words, "Sir, we would see Jesus." At first it made him angry. Then he wondered if he had really preached the Savior enough. He preached sermon after sermon on the doctrine taught by Jesus. Afterward he found another note on the pulpit, in the same handwriting; "Then were the disciples glad when they saw the Lord."

Ashland, Ohio.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, April 24, 1910.

Heroes of Home Missions.

Matt. 10: 7-16.

- I. V. 7: "As ye go, preach." Home mission work has been a traveling, moving work. The people have been migratory, and Christian workers have followed.
 - II. V. 8: "Heal the sick." The home missionary has to be, in many cases, the doctor and schoolmaster as well as the preacher.
 - III. V. 9: "Provide neither gold nor silver." The true missionary is not working for the gold that perishes.
 - IV. V. 15: "It shall be more tolerable for Sodom." The choice before many communities in the West has been the home missionary or Satan.
 - V. V. 16: "As sheep in the midst of wolves." While the missionary is brave and manly, he prefers to arm himself with the "sword of the Spirit."
- (A two-minute speech on each of the foregoing.)
- VI. Home Missionary Heroes.—Acts 4: 19, 20; 6: 9, 10; 7: 59, 60; 9: 20; 15: 26; 2 Tim. 4: 16, 17; Heb. 11: 7, 17, 24, 27. Among the missionary heroes of the Brethren church in the Middle West, were Elds. Casper Roland, John Hendricks, Geo. Wolfe, Sr., and Geo. Wolfe, Jr.

PRAYER MEETING

For Week Beginning April 24, 1910.

Timothy—the Christian Soldier.

2 Tim. 2: 1-7.

1. Timothy Was Accepted by the Lord Because of His Faithful Service.—"Chosen" because of fitness, Timothy made the most of his opportunities. Not every one is a faithful soldier in the Lord's army, though all may be. Moral and spiritual defects hinder many believers from attaining to the highest degree of service. And since it is the Lord's will that all his children be good soldiers in his army, the promise is even to the "weak" (1 Cor. 1: 27).
2. Timothy Was Not Permitted to Entangle Himself.—The affairs of this life were to have no attraction for Timothy, neither should they have any power over us. The line of separation that marks the bounds of the Christian's lawful domain is as distinct today as ever. Absolute surrender of earthly entanglements is required of the devoted soldier for Christ. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6: 33).
3. Timothy, the Consecrated Warrior.—He realized that his life, in all its details, must be consecrated fully and unreservedly to the one aim and purpose,—the progress of the Kingdom. If we are to "please him who hath chosen us to be soldiers for him," there can be no shirking, no trifling. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12: 1, 2).
4. Timothy, a Model of Perseverance.—"Endure hardness." No easy, flower-strewn pathway to the gates of glory! The "cross-tree road," today, as ever, is a toll-some pathway, beset by foes (Matt. 16: 24-26).
5. Timothy, Fully Equipped with the Gospel Armor.—He had no confidence in the flesh, but, being strong in the Lord, he was able to do a mighty work. The walls of every Jericho will fall if we fight according to the Lord's plans. The victory is sure (1 Cor. 15: 57, 58).

HOME AND FAMILY

When the Angels Came to Town.

SELECTED BY ANNA LESH.

People tell the story yet,
With the pathos of regret,
How, along the streets, one day,
Unawares, from far away,
Angels passed, with gifts for need,
And no mortal gave them heed.
They had cheer for those who weep;
They had light for shadows deep,
Balm for broken hearts they bore,
Rest, deep rest, a boundless store;
But the people, so they say,
Went the old blind, human way,
Fed the quack and hailed the clown,
When the angels came to town.

It has been and will be so,
Angels come and angels go,
Opportunity and Light,
'Twixt the morning and the night,
With their messages divine
To your little world and mine,
And we wonder why we heard
Not a whisper of their word,
Caught no glimpse of finer grace
In the passing form and face,
That our ears were dull as stones
To the thrill of spirit tones,
And we looked not up, but down,
When the angels came to town.

R. D. 5, Loveland, Ohio.

Family Prayer in the Inn.

SELECTED BY ANNA LESH.

ROWLAND HILL, the famous preacher, was once driven by a storm of rain into a village inn, and compelled to spend the night there. When it grew late, the landlord sent a request by the waiter that the guest would go to bed. Mr. Hill replied, "I have been waiting a long time, expecting to be called to family prayer."

"Family prayer! I don't know what you mean, sir; we never have such a thing here."

"Indeed; then tell your master I can not go to bed until we have had family prayer."

The waiter informed his master, who, in great consternation, bounced into the room occupied by the faithful minister, and said, "Sir, I wish you would go to bed. I must see all the lights out; I am so afraid of fire."

"So am I," was the reply; "but I have been expecting to be called to family prayer."

"All very good, sir; but it can not be done at an inn."

"Indeed! then pray get me my horse. I can not go to sleep in a house where there is no family prayer."

The host preferred to dismiss his prejudice rather than his guest, and said, "I have no objection to have prayer, but I don't know how."

"Well, then call in the family servants, and let us see what can be done."

The landlord obeyed, and in a few minutes the astonished domestics were on their knees, and the landlord called upon to pray.

"Sir, I never prayed in my life. I don't know how."

"Ask God to teach you," was the gentle reply. The landlord, folding his hands, said, "God, teach us how to pray."

"That is prayer, my friend," cried Mr. Hill, joyfully, "go on."

"I am sure I don't know what to say now, sir."

"Yes, you do; God has taught you how to pray; now thank him for it."

"Thank you, God Almighty, for letting us pray to you."

"Amen! Amen!" exclaimed Rowland Hill, and then offered prayer himself.

Two years afterward, Mr. Hill found in that same village a chapel and a school, as a result of the first effort of family prayer at the "Black Lion."—*Cut Gems*.

How to Dress the Baby.

BY MARTHA CLICK SENDER.

SOME years ago there was an account given in the papers of Miss Martha S. Bursley, of Chicago, who

played the part of nurse girl and governess in many prominent families between Nebraska and Boston, in order to gain necessary information in regard to the attitude of American mothers toward their children, and the prevailing conditions in the nurse girl situation. She declared: "The children of the richer classes are overfed and overdressed."

Surely these two points are important ones to consider, as the mother realizes that their tender little lives are depending so much upon her judicious treatment for growth and development. Great care should be taken to guard against either of these evils.

In order that the little ones may gain physical strength, the proper food must be given at proper times and in just the right quantities. In each case the baby must be watched, as it is so easy to feed too often or too much.

What does Miss Bursley mean by "overdress," I wonder? One of the most important things in dressing the baby is to so distribute the clothing that the child may be warm and comfortable all over. To have the feet warmly clad and leave some other part of the body without proper warmth, is not sufficient. I have known mothers to dress their babies in warm flannels at home and then, for fear they would not look nice under that finely embroidered dress for Sunday, would leave off the flannels. To dress children in starched ruffles and laces is not comfortable, and may be considered overdress. Should we not, as mothers belonging to a plain church, unite our efforts to instill a love for modesty in our children? This is not done by being too strict,—for that may drive them worldward.

An earnest brother once gave some good thoughts on this subject as a love feast. After the feast I heard a sister ask him: "Why do some children, after being brought up by parents who would not let their little ones have anything worldly, go off, when grown up, and dress foolishly, and work against plainness?"

The brother answered that the trouble of such parents may be in being too strict with their children and not training them to love plain dressing, even though they dressed them extremely plain. It is difficult to know, at times, what is best to do, in order to train our children for God and heaven.

Dear sisters of our beloved church, can we not spend more time adorning the souls of our children? Can we not have more prayers for the "robe of righteousness"?

Perhaps we need more of a love for plainness in our own hearts, so that our lives may be worthy patterns for little imitators.

When we realize more fully that character is not to be judged by clothes, and teach our little ones that God is pleased with plain dressing, we have done much to rescue the church from the whirlpool of fashion.

Franklin Grove, Ill.

What Mother Said.

BY LANDON WEST.

It may be of interest to some mothers to learn how one boy, at least, became interested in reading the Bible, and I give a brief statement.

One morning in December, 1859, my mother and I were alone in the kitchen. I was then nearly nineteen years of age. I said to mother, in rather an impatient manner, "I wish I had some more books to read," but had no thought of getting the reply that was to come and did come.

She said, "Why not read that Old Book in there on the stand?"

I do not remember that I gave her any reply whatever, for I did not feel like talking. But I did not forget the mother's reply and question, nor have I forgotten them yet. For several days after the event I felt at a loss to decide just what to do. I had been reading the Bible, at times, before the event occurred, and I had intended to read more of it, but I had not felt that I need to go into its study at that time, so its reading had really been delayed.

But after the mother's question came, as it did, I could not and did not feel easy for days afterward. And to get ease I decided to read God's Book, so that

I might then read other books. On Sunday evening, Jan. 15, 1860, I began and read a good big lesson in the first part of Genesis. I went into its reading with a full determination to read the Bible through as a narrative, and then to put it aside that I might read in other books. But the plan did not work well. I soon became very much interested in Bible subjects and of late years feel more interest in its teaching, especially the prophets, than ever before. I find, too, that there is no "wearing out" to it, and with it at hand, I always have good company. I also find that the lessons, the prophecies and promises I get from its pages are just the lessons I had need to learn, for without being acquainted with them, I know not what my sentiments would have been. With a fair acquaintance of God's Book I can always look to it as a very present help in my times of trouble (Psa. 46:1). I have found, as David did, that to turn to God for help is to look to One who is mighty. See Psa. 80:19. Having obtained help of God in this work now, for almost fifty years, I continue. See Acts 26:22.

My mother's question stirred the lesson to the bottom then, and although she passed away twenty years ago, yet her question, as to the reading of God's Book, stirs the heaven yet. I thank God that I had a mother, and a father also, to advise me to read God's Book. I have now been reading it for nearly fifty years and find much of it new, and none of it worn out. It is all like bread to me, and its aid comes at times, too, when I did not think that I had with me such a "present help" in all my need (Psa. 46:1).

A Book from heaven is a treasure, and it was my mother who led me to read it. I give thanks to God for the lesson my mother gave me on that subject. And I ask, Cannot others be led to take up the study of God's Book? It will certainly have a good effect.

Pleasant Hill, Ohio

SISTERS' AID SOCIETIES

JUNIATA, NEBR.—The year 1909 has been a busy one for the sisters of the Juniata church. We meet regularly twice a month, regardless of hot or cold weather. If we have work enough, we meet oftener. We spent our time too valuable for making dust caps, dust bonnets and broom bags. During the year we met twenty-eight times and had seven all-day meetings, with an average attendance of nine. The collections amounted to \$11.46. We earned \$21.92, and paid out \$24.79. We quilted ten quilts, made three carpets, placed the Messenger in three families, sent one sack of clothing to St. Joseph Mission; also \$6.00 in money, one sack of clothing to the Chicago Mission, and one sack to the Omaha Mission. Sister Mary E. Kladig is president and Sister Mary A. Butler, secretary and treasurer.—Mary A. Butler, Juniata, Neb., March 21.

SCALP LEVEL, PA.—The following is a report of the sisters' sewing society of Scalp Level, beginning April 1, 1909, and ending April 1, 1910. During the year we had forty-six meetings, with an average attendance of nine. Amount in treasury from last year, \$6.27. Resolved this year, for bonnets, dusting caps, and apron \$16.13; for prayer coverings, \$5.05; for quilting, \$28.25; donations, \$13.00; membership fees and monthly dues, \$17.55. Total received, \$56.25. Expenses for goods, \$17.59; for church furniture, \$25.00. Bible for church, \$5.30. We donated a quilt to a sister and sent a box of bed clothing to Bethany Bible School. Balance in treasury, \$27.25. We reorganized for the year with Sister Dollie Hoffman, president; Sister Mary Blough, vice-president; Sister Ellen Spencer, secretary and treasurer; Sister Hattie Adams, assistant. Ellen Spencer, Scalp Level, Pa., March 31.

HUNTINGTON, IND.—The sisters' aid society of the Salem church, Loon Creek home, met March 9 to reorganize for another year, with the following officers: The writer, president; Sister Malinda Beckman, superintendent; Sister Nora Paul, secretary and treasurer; and Sister Lucinda Zook, assistant. During the year we held twenty-two meetings, with an average attendance of eight. Collections and donations for the year amounted to \$28.49. Amount paid out, \$29.48. Amount now in the treasury, \$3.07. During the year we sent one sack of clothing to the Home at Mexico, Ind., one to the aid society at Decatur, Ill., \$5.00 to the Annual Meeting last spring, gave \$10.00 toward putting in a new light plant at the church. We sold three comforters, two quilts and thirteen bonnets, and distributed many other articles not mentioned here. May we be able to do more and better work during the coming year? Sarah A. Heaston, R. D. 5, Box 28, Huntington, Ind., March 21.

SOUTH ENGLISH, IOWA.—The following is the report of the sisters' aid society of the English River congregation, in the Southern District of Iowa, for the year ending Feb. 1, 1910. Number of meetings held during the year, twelve; average attendance, nine. The work usually consists of making comforters and children's clothing. There are those who could not be with us at the regular meetings, but who helped in gathering up second-hand clothing, and did sewing for us in their homes. This greatly helped us in the work. There have also been many donations of second-hand clothing by sisters and kind friends. During the fall and winter we sent four sacks of clothing to our mission in Ottumwa, which is supported by the Southern District of Iowa. One barrel of provisions and a box of cookies were sent to the poor at that place on Christmas. A bed and all its furnishings were sent to the new parsonage at the same place. One sack of clothing was sent to the Mission at Chicago, and one to Kansas City. Two comforters were sent to the Orphans' Home at Council Bluffs, Iowa. Five dollars was sent to the Mission at Ottumwa, Iowa, to be used for the needy at that place. May the Lord bless each feeble effort to the saving of souls, and may each donor and helper receive a special blessing from on high. The new organization is as follows: Sister Maud East, president; Sister Belle Flory, superintendent; Sister Lotta Grove, treasurer and secretary.—Lotta Grove, South English, Iowa, March 30.

THE GOSPEL MESSENGER

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At this time Bro. J. G. Royer is engaged in a series of meetings at Daleville, Va.

PLANS are being perfected for the erection of a meetinghouse in Imperial Valley, Cal.

BRO. W. R. MILLER is to give a series of illustrated lectures at Washington, D. C., beginning April 16.

THE meetinghouse at Cedar Rapids, Iowa, is to be remodeled and more fully adapted for present uses.

THE members of the Middletown Valley congregation, Md., have decided to build a churchhouse in Myersville.

BRO. J. S. ZIMMERMAN is booked for a week's series of meetings with the Sheldon church, Iowa, to close with the love feast, July 2.

BRO. D. W. CRIST has been secured to look after the wants of the Santa Ana Mission, Cal., and will enter upon his duties the latter part of May.

BRO. PAUL MOHLER, of the Bethany Bible School, Chicago, is to be with the Brethren of the Berthold church, N. Dak., June 26, in a series of meetings.

THE elders of Middle Pennsylvania are requested to meet in the Riddlesburg church, at Riddlesburg, April 19, at 3 P. M. This is the day before the district meeting.

THE Brethren at Covington, Ohio, have decided to build a new church the coming summer. Our correspondent reports the outlook for the congregation quite encouraging.

BRO. JAMES M. MOORE, of Bethany Bible School, Chicago, preached for the Elgin church last Sunday morning. His very practical discourse was much appreciated.

AFTER a hard struggle, the members at Boise, Idaho, have succeeded in securing sufficient funds to build a small house of worship, which they hope to complete at an early date.

BRO. REUBEN SIROYER, of New Berlin, Ohio, is in a position to arrange with congregations for some fall meetings. He is planning to give considerable time and attention to evangelistic work.

DURING the past year thirty persons have been received into the church at Circleville, Ohio, by confession and baptism. Twenty of these were the fruits of a meeting which closed in February.

BRO. D. W. KURTZ and wife are now located in Philadelphia, Pa., the pastoral charge of the "First Church of the Brethren" having been confided to Bro. Kurtz. He starts out in the work with many encouraging prospects.

At a recent meeting a brother said: "It is a good deal easier to find fault than to get under and lift." The next time you feel like complaining, look around for a place to push or lift—it's a radical cure for fault-finding.

BRO. J. C. MURRAY is in charge of the mission in Indianapolis, Ind., and should be addressed at 118 N. Senate Ave. The location of the church is 57 N. Germania Ave., one square north of the West Washington Street car line.

DURING some meetings in the Holsinger house, Dunning Creek congregation, Pa., conducted by Bro. C. B. Smith, of Nebraska, five were added to the church, four by confession and baptism, and one restored to fellowship.

BRO. W. H. GREENAWALT and family, late of Sterling, Colo., were with us over last Sunday. Bro. Greenawalt has been selected by the Mission Board of Northern Illinois to work in the Wisconsin mission field, and is now preparing for active duties in that section.

CONCERNING the doing of things as "unto the Lord" a sister remarks that "a woman can be just as religious at the wash tub as at church." Quite true! We are in favor of a religion that fills seven days of each week, and glorifies the lowliest action into the most devoted service for the Master.

BRO. VIRGIL C. FINNELL, the field worker for the Publishing House, is now among the churches of Northern and Middle Iowa. He hopes to visit all the churches of the two Districts and we bespeak for him the active coöperation of the entire membership in the furtherance of the interests he represents.

THE Mission Board of Middle Iowa wishes to locate a minister where he is very much needed, and would be pleased to communicate with some one who is anxious to make himself especially useful. For further particulars address W. E. West, Ankeny, Iowa. Also see special notice, under head of Iowa, on page 254.

BRO. DAVID D. HORNER, an elder of the Indian Creek church, Westmoreland County, Pa., passed away March 30, at the age of eighty-three years. He died in the county in which he was born, and spent more than fifty years in the ministry. He is reported to have been a very faithful and acceptable worker in the Lord's vineyard.

SISTER A. R. KRATZ, of North Wales, Pa., is on a trip around the world, and, under date of March 1, writes us while aboard the steamer *Macedonia*, on the way from Singapore to Hong Kong. She sends us an interesting communication, which will be found on another page in this issue. She also sends us a number of scenery cards, for which we are grateful.

It is unnecessary for churches, that do not send delegates to the Annual Meeting, to undertake to represent by letter, for no account is taken of letters of this sort. It might be well, however, to so adjust our Conference machinery as to give some consideration to this manner of representation. Of course it is not the better way to represent, but it is better than no representation at all and might serve to keep some of the weaker churches in closer touch with the work of the Conference.

THE managers of Bethany Bible School have requested us to say, that, because of the heavy strain on the teachers during the present school year, it has been decided to give up their plan for a summer term, for this season. This may be a disappointment to some, but the attendance at the school has been the largest in the history of the institution, the work has been unusually heavy, and the instructors must secure rest from overwork. They hope to carry out the summer term plan later.

A CORRESPONDENT from Lena, Ill., sends us the encouraging news that his town gained a notable victory for temperance at the recent election. Much is ascribed to the activity of the Brethren in attaining this favorable result. While they may have incurred the ill-will of the liquor element, this is nothing to be ashamed of. It always pays to let the world know that we are opposed to evil in any form, at all places and at all times. This is no time for compromise with wrong of any kind. We must take our stand for the right and continue to the end.

ONE of our sisters, who conducts the singing in her home organization, felt the need of further training. Accordingly she attended one of our schools, secured the needed instruction, and is now better than ever prepared to lead the song service entrusted to her. We commend this method to others, suggesting that it will pay any congregation to have well-trained leaders in singing, though this may require a slight financial outlay by the membership.

A BROTHER, in a recent discourse, referred to the "broken reeds" that the Lord would have us "bind up," and then made a forceful application to the weak members, explaining *what* should be done for them by those that are strong, and also *how* and *in what spirit* this help should be rendered. Such sermons are calculated to do much good. In too many cases the weak members are so greatly neglected as to gradually drift away from the church,—all because of a lack of proper attention at the right time and in the right manner.

WE have before us a copy of "Great Epochs of Sacred History," by James M. Gray, which will doubtless prove a most interesting volume to all Bible students. The following topics are ably treated in this little volume: "(1) When the World Was Made; (2) When Sin Entered the World; (3) When the First City was Built; (4) When the Flood Came and Swept Them All Away; (5) When the First World-Monarchy Began; (6) When the Last World-Monarchy Shall Appear." The book is well printed, bound in heavy paper covers, and is sold at but twenty-five cents per copy, postpaid. Address this office.

SEVERAL years ago two young brethren, attending one of our colleges, concluded that their services were more needed in the little Sunday school two miles out in the country than in the town where preachers and Sunday-school teachers might be numbered by the score. Each Sunday morning, rain or shine, found them at the little country house, looking after the school and teaching classes. They stuck to their work while in college, and no one ever questioned their zeal for mission work. At this time both of them are in the eldership, have become efficient preachers, and are devoting all their energies to the Master's work. The Lord always has use for young men of this type.

WE are told of a young man, who, as soon as he was converted, entered upon the work of saving others. He immediately ordered the MESSENGER sent to ten families, where there are no members, paying the bill himself. In these families there are about forty people, who are now reading the paper regularly, and the young brother feels confident that some of them will be won for Christ. Few young converts have thought of this method of reaching people with the whole Gospel, but it is open to all of them, as well as to others. It would be a splendid thing if all those who come to Christ would at once select something to do, with a view of making themselves useful and helping others.

APRIL 26 to May 2 there will be held in Chicago a great Missionary Convention, to be attended by thousands of delegates from the various denominations taking part in the meeting. One unusual feature of this gathering are the big suppers to be served to the different denominations separately. It is estimated that 1,100 Presbyterians will have supper together at the La Salle Hotel, while 600 Congregationalists have planned to take supper at another hotel. The Episcopalians and Lutherans have engaged different quarters, and when the hour arrives they will all eat their suppers and enjoy the occasion splendidly. Well, we do not in the least object to these, or any other religious people feasting together, but we are wondering how it happens that they cannot arrange for a Lord's supper as the Master set the example on the evening of the betrayal. Eleven hundred Presbyterians, around the Lord's table, doing as Jesus told his disciples they should do, would certainly be impressive. It has been found that great suppers help to strengthen the bonds of union between the members of a large religious body, and in time it may be learned that the love feast of the New Testament is just the institution for that kind of results.

THE Brethren at Mount Morris, this State, have done a sensible thing in deciding that the Silver Creek congregation should hereafter be known as the Mount Morris church. When the congregation was named, many years ago, the little village of Mount Morris did not figure in the affair, but since the village has grown to be a town of national reputation among our people, it is no more than proper that the almost forgotten name "Silver Creek" should be dropped, and the more widely-known name be substituted. We have a number of other town congregations that should get rid of their country names, and adopt the names more widely known. The apostolic churches were not troubled with experiences of this sort, for from the very beginning we read of the Church at Jerusalem, the Church at Antioch, the Church at Corinth, etc.

Ungrateful Children.

WE hear of a brother, once in good circumstances, who is now living on the charity of his neighbors. Years ago his wife closed her eyes in death, and having no one to keep house for him, he decided to make his home with his children. He deeded all his property to them, with the understanding that he receive proper care the rest of his life. All went well until the legal papers were recorded; then he was told that he must give up his religious claims, sever his connection with the church, and live as other religious people are living. This he refused to do, but the situation was made so unpleasant for him that he finally left what he had been led to consider his home for life, and is now living alone in uncomfortable quarters, where he must depend upon others for his daily bread. His children have his property, and seem to be wholly unconcerned about his welfare. He now sees his mistake, but says that he thought he could surely trust his children.

He is not the only man who, after deeding his property away, has been left to shift for himself. Of course there are not many children who will treat their father or mother so unkindly, but there is just enough of this kind of conduct going on to make it advisable for parents to keep their property in their own hands, and thus be assured of the necessities of life while they live. It will be time enough for the children to come in possession of the estate when their parents have no further need of it. The right kind of children will be only too glad for their father and mother to have all the comforts that their own hard-earned savings may afford them, while those who feel differently are not to be trusted.

Early Church History.

IN our editorial on "Some Early History," last week, we called attention to the fact that, during the second and third centuries, there were no general ecclesiastical conferences. The first general conference was convened at Nicæa, in the northwestern part of Asia Minor, A. D. 325, by the Emperor Constantine, and was attended by about three hundred bishops, besides a number of others occupying minor positions. Before this there were numerous synods, but they were confined to particular sections of the country.

After the apostolic council at Jerusalem, near the middle of the first century, we hear no more of special conferences until about A. D. 170. Conferences were called as needed, and as circumstances permitted, and were attended by those from the sections of the country that they were meant to interest and represent. And while these synods were not general, still they tended to consolidation, and did much, in the way of holding the churches together and unifying the members of the different provinces, and in turn, the general body itself.

In the beginning of these conferences, it would appear that they were largely attended by the bishops, with the priests, deacons, confessors and laymen in good standing. But in time this was all changed. After A. D. 325 the bishops alone had seats and did all the voting, and thus the authority of the church soon passed over wholly to the bishops. They discussed all questions, made the decisions and saw that they were carried out in their separate charges.

And while the synodical system did much to unify the churches and to keep them together, it did not, in all instances, keep them in line with the New Testament doctrines. Respecting baptism, however, all the churches, in every land, appear to have been of one mind. However much the churches in the separate provinces may have differed from each other, they stood together in the practice of trine immersion. Even when immersion seemed impracticable, they insisted on the water being poured three times, and in quantity so as to resemble immersion as closely as possible.

To understand the situation before the council of Nicæa, one should bear in mind that, in addition to the general church, called the Catholic church, there were a number of schisms, all differing from each other in a few particulars, and also differing from the Catholic church. Still, in doctrine there seems to have been less difference in faith and practice than may be found existing between the denominations of our time. Those representing schisms left little literature, and the most we know of them is gleaned from their enemies, writers who were members of the general church. Among these writers may be named Justin Martyr, Clement of Alexandria, Irenæus, Tertullian, Cyprian, Origen, and a number of others.

They held that the Catholic church, through her bishops, might be traced to the apostles, and that this one church, taking it as a whole, represented the interest of God and the Holy Ghost on earth, and that, outside of this general church, there was no salvation. As one writer expresses it, "No one can have God for his Father, who has not the church for his mother." This claim set all schisms aside, regardless of their faith and practice. However closely a body of people adhered to the teachings of the New Testament, if it did not remain in communion with the Catholic body, those connected with the schisms were looked upon as aliens. In the second volume of his "History of the Christian Church," beginning on page 193, Dr. Schaff gives a brief account of a number of these early schisms, but not all of them.

These conditions were brought about by a gradual departure, upon the part of the Catholic church, from the simplicity which characterized the apostolic church, and also by drawing away of small bodies from the popular or general church. Some of the schisms meant to cling more closely to the teachings of the New Testament than did the mother church, as the general church was sometimes called. As the Catholic body increased in numbers, it became the more popular, and this increase in strength and popularity led up to the conversion of Constantine, the Emperor of Rome. From that time on, the church grew still more in popularity, and the more marked became her departure from the simplicity which characterized the church under the leadership of the apostles and their immediate successors.

The separation between the main body and the different schisms became very pronounced, and in some instances subjected them to persecution even under the sway of Christian emperors. We are not saying that the members of all these schisms in the second and third centuries were more faithful to the Gospel than were those associated with the Catholic church, but we note that some of them claimed a greater degree of piety, a more distinct separation from the world, and less disposition to seek popularity. The idea of the leaders was to continue in their practice, and manner of worship, the form of doctrine delivered by the apostles to those who came after them. Just how well they succeeded can be determined only by what was said against them by those who opposed their course in separating from the general body.

With this brief view of the church, as it existed in these early centuries, we are ready to consider some further conditions, along with some departures that were made by many of the congregations connected with the general, or Catholic, church. This we shall do in later chapters.

The Points of Agreement or Difference?

THERE are so many sects in the world, and their views of life and its duties are so different, that some-

times it is puzzling to know what to do when persons of so many opinions are thrown together. This condition is more noticeable on the frontier where men from all sections have come for the purpose of making a new start. Most of them have been in the habit of attending church, and it is natural for them to want to have services where they locate.

And here comes their problem. They have fixed beliefs as to what God and Christ require of them; and there are several such beliefs. Shall all of them keep silent on things which the others disapprove, or shall they all live and teach as they believe the Lord demands? To do the former is to be untrue to themselves; to do the latter is to stir up no end of trouble in the community. No one likes to do either of these things. The only alternative is to do nothing; and that is far from being a satisfactory solution of the problem.

There are, to be sure, certain general truths which all bodies of professing Christians believe; and by confining themselves to these a body of persons may get along without friction for a time. But behind and below these surface beliefs are others of vital concern; and no one who truly has faith in what he professes to believe likes to live without showing what he believes and giving a reason for the faith that is in him. And if he happens to be one who believes more of God's Word than the others do, they become sorely offended and refuse to attend any service where they are likely to hear upheld some commandments which they have discarded as unnecessary. And there is an obvious end of what never did and never could exist, though it is much talked of and lauded.

Christian union is a beautiful thing. It is what the Master commanded and prayed for. His followers must be one, or they cannot render acceptable service to him. But there can be only one basis of union. It was not intended that God's law should be rejected and his followers make their own basis of union. Nor is that Christian union which is thus formed, for to leave Christ out is to destroy what is Christian. There can be no union worth the name where there is not the same belief when the question is one that concerns the salvation of our souls.

We do not believe people should be looking for and magnifying their differences of opinion; and yet we do believe that we should let our neighbors know what our faith is and on what it is based. We cannot be true to ourselves and our Savior if we fail to do this. And whenever silence would make us appear to sanction what is contrary to our belief, we dare not keep silent. If our actions lead people to think we are ashamed of our faith, we do not have any saving faith. We must be ready and willing at all suitable times to give a reason for the faith that is in us. If we do not stand firmly for the truth as God gives us light to see it, we are unworthy, unfaithful servants; and until we repent and do better there is no hope for us.

But there is a world of difference between doing this and going out of our way to find fault with others. There is no command for us to stir up strife; rather are we to avoid it. If we know a man's belief, know he is unwilling to obey his Lord in all things; and if he knows our belief, and if we have tried to get him to see as the Word says, we are not called upon to keep irritating him. And yet when it comes to living the whole truth, we must not shirk. Many people do not know the truth, and for the sake of these we must teach all of it whenever there is occasion.

Union services are not the best, unless it is impossible to have any other kind. But where it is necessary to have union services or none, by all means let us have union services until something better can be done. Other denominations can unite in services better than we can; for we hold to more of the New Testament than most of them do, as a rule. It is not good policy to enter into any sort of a combination which does not leave us free to preach and teach all that we believe whenever we feel that it would be good so to do. We shall be called narrow and selfish and bigoted for so doing. But we need not marvel if we are evil spoken of by the world and the worldly church. The Lord said such things were to be expected.

We are not to be looking for differences with other people, in order to emphasize them; but we are to stand

for all the truth all the time, and we are not to enter into any relation with others which will keep us from teaching the "all things." G. M.

The Death of Noah Early.

OUR dear father died on the night of April 2, 1910, at my sister's, Mary M. Gentry, at Laurel Hill, Augusta County, Virginia, at the advanced age of eighty-six years, five months and twenty-four days. He was born Oct. 8, 1823.

Father was the son of Jacob Early and Magdalene Wenger, both of whom lived to an old age, the husband reaching nearly 91 years. Twelve children were born to them,—four daughters and eight sons,—father the youngest child, who survived all his brothers and sisters. One of the sons died at the age of 88, two at 87, and three at 86,—a family remarkable for longevity.

Father was born and reared to manhood in Rockingham County, five miles south of Harrisonburg, but most of his life was spent in Augusta County. His first marriage was to Elizabeth Evers, who died without heirs; his second marriage was to Elizabeth Holler, who became the mother of three children, one of whom, Rebecca Shreckhise, still lives. His third marriage to Sarah A. Kidd, my mother, who had nine children, all of whom live, except her second child, Dr. J. W. Early, who died Dec. 17, 1892. Our dear mother died July 16, 1894.

Father, at an early age, became a member of the Church of the Brethren, and his interest in things spiritual grew to the day of his death. My earliest recollection of him is, as he stood and spoke out for the right. His conviction of duty was the deepest and most settled. He was one of the first to move for Sunday schools in our Valley. Regular and prompt attendance at church, day and night, always on time, was one of his settled practices. Even in his old age, and blind,—for he was practically blind for the last fifteen years of his life,—his seat was seldom vacant, day or night, and all the children and hired help had to go, too. He was an exceptionally fine judge of men; he knew human nature as if by intuition. He took great interest in young men of talent and promise. Many a young preacher has had a good, strong "lift" at his hands.

Father was a regular and close reader of our publications; especially was this true of the GOSPEL MESSENGER. During the long years of his blindness the paper had to be read to him week after week. He has been a constant subscriber to the church paper from the very beginning of the *Visitor*. He took a keen interest in the affairs of the whole Brotherhood, and he was one of the best posted men in the church on her work at home and abroad. He had a very keen taste as to the writers among us, and articles by his favorite writers were never passed by. To go straight after the point, to state it clearly and forcefully in a few words of simple yet pure English, counted much with him in a writer. The same was true in a preacher. Of all things that tired him most were words without meaning and to no purpose.

But now it is all over here. And how it pains our hearts to give up our dear, faithful father is more than I can tell. He has been to us such a devoted father,—faithful in all his house. Now we can no longer have him to bestow our love and care upon; but we shall always remember with gratitude what a blessing he has been to us. And since the Lord took him, we pray that we may so live that we can meet again where tears and the pangs of separation are unknown. The Lord keep us all! H. C. E.

Revival Methods.

THE editor of the *Christian Union* thinks that it is very unwise to do personal work in an audience during the invitation song. He who unites with the church should make his own decision and go of his own accord. No one should pull at him and try to drag him to the front. Such a method is not polite and to most sensible people is disgusting. Let the personal work be done before the service, then let those under conviction hear the Gospel, and offer themselves to Christ. There is nothing like a volunteer for good, faithful service. Then this thing of asking all who want to go to heaven to stand up is, at times very embarrassing.

It often brings people to their feet who are not sincere. They vote merely to avoid being classed with the out-and-out sinners. Sometimes it drives very sensible and sincere people away from the services. They come to hear the preaching and do not wish to be placed in an unfavorable light before their neighbors. The better way is to let them hear the preaching of the Word, and in time they may thus be brought to repentance.

Death-bed stories may make some people shed tears, but they do not enlighten the mind. Telling stories is not preaching the Gospel, and all intelligent people know it. To tell a man if he will only believe he will be saved, is to tell him an untruth. Unbelief alone will condemn a man, but it takes more than mere faith to save him. Jesus says, "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned." If we want people converted soundly; give them the plain Gospel. Give it so they can understand it; then the Holy Ghost can do something with them in the way of leading them into all truth. But if we give them only death-bed stories, sensational sermons and exciting incidents, neither the church nor the Holy Spirit can do much with them, even if they do go through with the form of putting on Christ in baptism. In the way of filling up the Christian ranks with valiant soldiers, there is nothing so helpful as sound conversions, and it is the preaching of the sound Gospel, and plenty of it, that produces this kind of results.

Visiting Those in Prison.

SOME people get the wrong idea of what is said in Matt. 25:36 concerning visiting those in prison. The Master had no reference to the formal visits that are often paid to prisoners. Some persons, on certain days, go to the jails, pass from cell to cell, look curiously at one prisoner, speak kindly to another, have a few words with some other, say something about the soul to several, return home, think cheerfully, and then say to themselves, "I have performed my duty; I have visited those in prison." Others perform a visit still more formal if possible, and think, too, that they have done their duty. Then there are those who do not wish to face the judgment bar of God without being able to say that at least one time in life they actually visited a few prisoners in jail. All of this is foreign to what the Savior had in mind when he spoke as he did. In the apostolic times it was common for Christians to be cast into prison and to suffer on account of their religion. To visit such, and administer to their wants, as much as possible, was a great comfort to them. Paul was in prison much, and scores of members administered unto him, though there was one time in his experience when all men, saints and all, forsook him. The Master had especial reference to this class of prison work. Then there are others in prison, besides saints, who may be helped and comforted. There are those who may be helped spiritually. To all such duties and privileges Matt. 25 applies. But no reference is had to these merely formal visits made by most people, especially by the curious public. If we can do the prisoners good, it becomes our duty to visit them, but if we cannot, we would better leave that kind of work to someone else. As a rule, we are neglecting the inmates of our jails and penitentiaries. There ought to be some way of reaching them with the Gospel, and the men and women, capable of mastering the situation, are the ones to engage in that kind of work.

Those Using Typewriters.

WHILE we are pleased to note that a number of our correspondents are using the typewriter, we wish, nevertheless, to offer a few suggestions. When writing for publication, the lines should never be crowded. They ought to be about three-eighths of an inch apart. This would leave plenty of room to note the needed corrections for the printers. Manuscript paper of usual typewriter paper width and six inches long is a very convenient size. But typewritten matter betrays the writer amazingly. Every misspelled word and every omitted or misplaced capital stands out prominently. It would be well for those who use the typewriter to study the preparation of copy. To illustrate: We have before us a communication in which all the

letters stand out beautifully, but there is not a capital in the production from start to finish. Every paragraph and sentence, as well as the proper names begin with a small letter, and nearly all the punctuation marks are wrongly placed. It is easy enough for us to correct mistakes of this sort, but that does not help the writers. If they would study how matter is put up in print, how capitals are used, and how the punctuation marks are placed, and would consult their dictionary about spelling, they would soon learn to put up creditable letters, at least. It is no credit to a man, using a typewriter, to send out letters like some that have come to our desk. Mistakes of the kind here referred to may be excused in letters written with a pen or pencil, but something better is expected of people who can afford a typewriter. One need not go to school to learn how to prepare a passable typewritten letter. All he needs to do is carefully to study how matter is put up in books, papers and magazines. Here he can learn the proper use of capitals, how to paragraph and to punctuate.

The Lord Not Far Away.

A DEAR sister says that she prays most earnestly, but gets no results, for heaven seems so far away and she cannot get in touch with the great Father. Possibly she looks at heaven with the glass turned the wrong way. By looking through a field glass from the large end, objects seen appear to be much farther away than they really are. Turn the glass and even the most distant objects will seem to be almost at our feet. Many of us have been taught to think of the Lord only as he sits upon his great white throne in some unseen region beyond the stars. We should think of him as being near us, as well as everywhere else. If we read and meditate upon his Word, contemplate the wonderful works of his hands, as displayed in the material universe, and think of his goodness as manifested about us, we will then see him as he is, and realize that he is at all times within reach, and ready to respond to our call in every time of need. One, in his meditative moments, can look far away, or become interested in the objects and conditions about him. He can behold the Father and the holy angels at a great distance, or he can have them with him in his quiet room, about him in his business, and very nigh indeed, when he wishes a few moments of sweet communion. One can cultivate either habit, but it is far better to cultivate the latter. This drawing nigh to the Father, and having him draw nigh to us can be so cultivated as to prompt us to feel that we are constantly in his holy presence, and may often feel the touch of his unseen hand.

Misleading Reports.

JUST prior to our Annual Meetings it is customary for the secular papers to publish a good deal of misleading matter regarding our people, their origin, doctrine and peculiar customs. Most of these reports are ridiculous in the extreme and, of course, do our people a great injustice. In many newspaper offices will be found a filing system for preserving news and information regarding persons, institutions, etc. In one of the pockets may be found clippings regarding the Brethren. Some of these clippings may have been filed for years. When the time comes for news regarding our Conference, it is an easy matter for an editor, or one of his newsgatherers, to refer to the pocket labeled "Dunkers," and find himself in possession of information that serves his purpose. From such data a newsy article can be prepared and printed. Then the data and the new article, along with other new articles of the season are filed away for the next occasion. In this way the same old stories are told from one decade to another. Now, when any of these uncomplimentary reports appear this year, we suggest that our people write the editors and make the necessary corrections. Give your editor facts concerning us, as a people, ask him to publish them, and as a rule, he will most cheerfully do so. Editors of local papers, especially, will not purposely have our people misrepresented in their columns. They will only be too glad to represent us properly before the public, if supplied with the necessary data.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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Address,
 General Mission Board, Elgin, Ill.

ON THE SCENE OF THE MASSACRE.

Recent reports from Adana and Tarsus, and the villages near by, describe the ruins and ashes everywhere to be seen. Thousands of widows, mothers and sisters have been forced to face life homeless, foodless and defenseless, because 25,000 fathers, husbands, sons and brothers fell in the awful days of last spring, when men of one faith slew men of another, and the land was filled with horror. Steps are now being taken to establish varied forms of industry, by which to provide a means of livelihood for poor girls and women of every sect and faith. Weaving, Oriental embroidery, and other handicrafts are to be engaged in, and markets are to be secured for the profitable disposal of the goods thus made. Already \$18,000 of Government funds have been assigned to the development of these enterprises.

THE CRITICAL HABIT.

So often is the peace of the family or the congregation imperiled by harsh criticisms, that one feels like exclaiming: "Above all things, brethren, don't criticise." It is so easy to drift into the critical habit! While it is our privilege to form an opinion, and while it may be a sensible one, yet, when it comes to judging people, remember that you see very little of what they really are, unless you are well enough acquainted with them to enter into the inner recesses of their soul-life. It is so easy to judge wrongfully that, at best, we are apt to make grievous mistakes. It is well, therefore, to be extremely lenient with the little peculiarities of our fellow-members. Let us be more ready to find the little virtues,—often unnoticed,—and praise our brother for his noble continuance in well-doing. This will do much to strengthen his power for good. Sad it is that so much that is good in people dies for want of encouragement. Try it, just for a day, to praise wherever possible, instead of criticising, and note the result. You will add to the happiness of others and increase your own.

SECRET CHRISTIANS IN TURKEY.

When Islam swept Asia Minor, some centuries ago, whole Christian neighborhoods were forced to accept Mohammedanism in order to escape the sword. Many of these converts accepted only the outward shell of Islam, so that there are said to be today whole tribes, outwardly Mohammedan, but in reality more Christian than anything else. Since the new constitution of Turkey professes to grant religious liberty, many of these people are attempting to shake off the hated yoke of Islam, and the Turkish Government now faces the problem of meeting the issue. These people, called Stavriotes, number about 50,000 souls, and while they have, heretofore, been obliged to worship at night and in hidden churches, they are now demanding public recognition as Christians. This has not yet been fully granted by the new Turkish Government, though the complete religious liberty, supposed to prevail throughout the Empire, should include these humble worshippers. It would seem that they should now be permitted to worship publicly and unmolested since, for so long a time, they have faithfully clung to the principles of what they conceived to be the Christian faith, however crudely it might have been entered into under the circumstances. Then, too, steps should be taken by which "the way of the Lord might be expounded unto them more perfectly."

A TOUCHING TRIBUTE.

Governor Stubbs, of Kansas, in his recent Arbor Day Proclamation, eloquently describes the beauty and usefulness of that important part of God's creation,—the tree,—as follows: "The genial days of spring call to our memory again the duty we owe to that ancient and useful friend of man—the tree. In all ages of the world it has been true to our interest and loyal to our service. It has furnished the cradles and coffins of our ancestors, tables for the king and the cottager alike. It has given comfort and shelter to the peasant and the prince—to the pauper and the potentate. Trees are the royal family of the vegetable kingdom. Neither the quarry nor the mine has done more for civilization than the forest. Neither stone nor steel can outlive or out-rival the usefulness of the tree. It is more useful to civilization than silver—more valuable to civilization than gold. It gives us food and fire and shelter; it gives us books and newspapers and a greater variety of the necessities and luxuries of life than any other article of ancient or modern commerce. Trees have always figured in our divine and patriotic relations. Among them the religion of man was born. Groves were the first cate-

drals of our race. Birds singing in their boughs and branches gave us the first idea of sacred music and the anthem. God planted them in Eden for the sustenance of our first parents. From their leaves were fashioned the first garments that covered their nakedness. When God's displeasure threatened the extinction of our race, Noah looked into the forest and found there the means of salvation. It was under the oak tree that Jehovah conversed with a great man in Israel. It was in the tree tops that David heard the voice of the Lord. It was among the palms of the Garden of Gethsemane that Jesus spent the last evening of his life. Peace, after a long and bloody war, was consummated under the apple tree of Appomattox. . . . We are now learning how the systematic planting of forests conserves the moisture in our soil, that it changes and modifies our climate, that it gives beauty and charm to our landscape, that it can solve the problems of slides and drifts and floods, that it influences our civilization and adds materially to the wealth and happiness of the people."

"NO SUNDAY SCHOOL THIS YEAR."

In a recent issue of the Messenger, one of the church notes gave the information conveyed by our heading. It seemed so strange and altogether unusual that we had to look twice to see if our eyes had not deceived us, but no, there it was, "It was decided to have no Sunday school this year." Then we fell to meditating about the matter. First we wondered about the zeal and earnestness (?) of that church. Can it be that the older ones have become so perfect in the study of God's Word that no more is to be learned by further application? Do we ever really finish the study of the Book of books? Then the second thought came to us, and that, in its import and seriousness, almost overwhelmed us, What about the CHILDREN IN THAT CHURCH? Think of the dear, precious, young minds without a Sunday school! During the week they receive ample instruction in the branches belonging to a common school education, and even high school advantages are not denied them, but on Sunday that church even closes the one special service that would bring the dear children in touch with the Savior and the eternal riches of his grace. Close a Sunday school? Never! Rather let there be a move to make our Sunday schools still more effective, and start others where there are none, at the near-by points within our reach.

ONWARD AND UPWARD!

"From glory unto glory!" Thank God, that even here The starry words are shining out, our heavenly way to cheer! From "glory that excelleth" all that human heart hath known, Our "onward, upward," shall begin in the presence of the Throne.

"From glory unto glory" of loveliness and light,
 Of music and of rapture, of power and of sight;
 "From glory unto glory" of knowledge and of love,
 Shall be the joy of progress awaiting us above.

"From glory unto glory" that ever lies before,
 Still wondering, adoring, rejoicing more and more;
 Still following where he leadeth, from shining field to field,
 Himself the goal of glory, Revealer and Revealed!

"From glory unto glory," with no limit and no veil,
 With wings that can not weary, and hearts that can not fail;
 Within, without, no hindrance, no barrier as we soar;
 And never interruption to the endless "more and more."

Then let our hearts be surely fixed where truest joys are found,
 And let our burning, loving praise yet more and more abound
 And, gazing on the "things not seen," eternal in the skies,
 "From glory unto glory," O Savior, let us rise!
 —Frances Ridley Havergal

FROM AHWA, INDIA.

During these days the agricultural people of the Dangs gather in and about Ahwa to pay their yearly tax to the official here. In a short time will be the Durbar and then all the native chiefs will gather and this tax will then be turned over to them.

The crops are all gathered. The grain is thrashed and, saddest of all, is the fact that most of the poor people have nothing to eat. They live on day wages, or begin borrowing on next year's crops. The money lenders, however, are fat. Their coffers are full, but woe to the poor people. How sad to see them so blind!

These are days of drunkenness and debauchery. The last bit of grain goes for drink, oh, cursed drink! All last night our ears were greeted with the wild, hideous shouts of drunken men. The tax-payers stop under the trees near our house. Among these are many who are afflicted with various diseases. They come to us for treatment. How our sympathies go out to these poor, ignorant people! We pray that they may carry away with them some seed of the precious truth.

The work in our schools continues. The numbers are not great, but we have faith that the results may be great. How anxiously we wait for the little heaven to leave the whole lump!

Arrangements are on foot to start some people in farming. Will you not pray with us that, in the not distant future, there may be a Christian village on the spot now marked by this first rude hut?

At present there are with us four of the Bulsar Christian carpenters. We trust that the end of this season may see our house completed. For three years the strug-

gle has been on. When the work, now in progress, is completed, we will have a comfortable house and proper protection from rain and sun. For this we are most thankful.

Another source of thankfulness is our present good health. All our native Brethren, with us here, are fairly well too. Some have suffered much during the fever season.

We want to express our sincerest thankfulness to all the dear brethren and sisters in the home-land who are interested in this jungle forest and its needy people. Constantly we are encouraged by your prayers, your sympathies, and your help. Keep on praying! Only God's power can set these captives free. Only in so far as God's people are in earnest, in that much will God manifest his power. Will our faith make these people whole?

March 10.

Florence Baker Pittenger.

FROM SINGAPORE, BRITISH STRAITS SETTLEMENTS.

Feb. 22, 1910, we sailed on the steamer Tara from Penang to Singapore. It was a very pleasant morning when we arrived at Singapore. Putting up at the "Grand Hotel de l'Europe," we took a jinrikisha ride in the afternoon to Raffles' Hotel, where resides the American Consul-General, James Du Bois, who that day gave a reception in honor of "Washington's Birthday." Our party of eighteen were invited to the festivities, and had a very pleasant talk with the consul and wife.

Singapore is an island which, in 1819, was but a jungle waste inhabited by only three hundred unclad savages. The island was taken possession of by Stamford Raffles in 1819, in the name of Great Britain. Today, ninety-one years afterward, the memory of Raffles is revered throughout that country, and many stately memorials have been erected in his honor by a grateful people.

In 1826 Singapore was incorporated with Malacca and Penang, and became the seat of Government in 1867. The present Governor is Sir John Anderson, who has done much to advance the best interests of the Malay Peninsula. The Straits Settlements comprises Singapore, Penang, Malacca and the province Wellesley. The principal exports are tin, rubber, gambier and spices. The harbor is one of the most picturesque and commodious in the East. It ranks next to that of Hong Kong. From here the products of the neighboring trade centers are distributed far and wide. Here, also, the products of Europe, America, China, Australia, Japan, Java, India and the Philippines, are to be seen.

Great improvements are being made in the harbor, and soon it will possess the finest docking facilities in the East. It will have the largest dry dock in the world, 860 feet long, 100 feet wide, with a water depth of 35 feet.

About thirty thousand vessels of all kinds pass in and out of this harbor every year. English is the official language, spoken in Singapore, but all Government orders are given in Malay, Chinese, Tamil and Malay are the chief languages of the place. The botanical gardens are said to excel all others in the tropics, or anywhere else, for that matter.

The objects of interest are the Raffles Museum, the impounding reservoir, the Tanjong Pagar docks, and the fine St Andrews Cathedral. The school work done by missionaries merits attention. The fine drives in the suburbs are also of interest. The city is defended by ports and batteries, and its modern equipments make it the Gibraltar of the East. About twenty-five hundred soldiers are stationed here.

The island of Singapore is twenty seven miles long, fourteen miles wide, and sixty-six miles in circumference. Between Singapore and the United States the time difference is twelve hours. While you breakfast here, your friends are eating supper there.

Singapore is seventy-six miles north of the Equator, and basks in eternal summer. The climate is equable and healthful. It is cooler than Colombo or Calcutta, owing to the fact that it rests on a seagirt island where

"The air is soft with the breath of sweet blossoms,
 And mild are the breezes, laden with dew,
 And gentle the touch of the winds that are blowing
 Over the waters of changeable hue."

Singapore compares favorably with the healthiest European and American cities. It is always favored with gentle breezes, and knows neither typhoon nor serious earthquake. Everywhere the keen and active-eyed Chinaman predominates, and leads in commercial progress. There is only one European to every forty Chinamen. In the throng that moves over the busy thoroughfares you see specimens of forty different races and tribes. Only fifty Americans are on the island, over half of whom are engaged in mission work.

Oct. 23 of last year we set sail for a tour around the world, Mr. Gillespie being our conductor, and with eighteen in our party. All have been well. We have traveled 20,000 miles. Over 3,865 miles were traveled in India alone. The tour has been most interesting and instructive.

We expect to reach the United States the latter part of May. Our home is at North Wales, Pa. A. R. Kratz.

March 1.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

St. Francis church met in council March 26, with Eld. H. J. Lilly presiding. There was no church business to come before the meeting. Church officers were elected as follows: Board of Trustees, Brethren Aaron Slonker, H. Robison, D. L. Burns; Bro. D. L. Burns, church clerk and treasurer; the increase of the membership of meetings is noted and the writer, corresponding secretary. Brethren J. L. Nelson and D. L. Burns were appointed collectors for incidental funds. Our love feast will be held April 23. We decided to use the same method as last year to raise mission funds. Our council, preparatory to the communion, will be held April 22.—T. L. Woodie, Palestine, Ark., April 3.

CALIFORNIA.

Imperial Valley.—Our council convened April 3, in the home of Bro. W. F. Gillett, in the Alamo district. A committee was appointed, and plans are being perfected for the erection of a much-needed house of worship in this corner of the great Imperial Valley. The building of this churchhouse is made possible through the generous response of the churches of Southern California, who have contributed so liberally to the many series of meetings in this district, conducted by Bro. S. W. Funk, of Glendora, Cal. They will close with a love feast on the evening of April 16, at seven o'clock. Since our last report one young sister has been added to our number by baptism.—W. M. Platt, El Centro, Cal., April 4.

Los Angeles.—Easter morning the Sunday school gave a special program. In the evening two little sisters were baptized. We feel that the Lord has greatly blessed our efforts at that place. Bro. Brower was our speaker on Sunday evening, March 28 and delivered two excellent sermons.—Florence Stutsman, 136 1/2 S. Hancock Street, Los Angeles, Cal., April 5.

Pomona.—On account of rain, our Easter program was given April 3. Bro. Boserman, of our home, was with us March 27, and delivered an Easter discourse. Eld. J. S. Brubaker and Elders Trostle and Taylor of Pasadena, were with us yesterday. Bro. Trostle preached for us. At the close of the sermon, Bro. W. J. Cline, by a unanimous vote, was ordained elder. With wife, he was received into office.

Clara B. Wolf, 310 Kingsley Avenue, Pomona, Cal., April 4. **Baldwin.**—At this writing I am in this new colony. The outlook is favorable for a live church and a prosperous colony. The people who live here seem to be cheerful and hopeful. Bro. J. S. Kimes, of the mission, is the moving force in the prize. It is to be hoped that it will be a grand success for the Lord's cause in this part of this great State, where sunshine and flowers are plenty. I have spent a pleasant winter with the good people of Southern California, and now am on my way to the Annual Meeting at Winona, Lake. I will be in this part of California until April 26. I hope to spend a few days with our son, E. K., at Ely, Nevada, and aim to be in Omaha, Neb., ready to commence work in their mission May 8.—A. Hutchison, Raisin, Cal., March 30.

CANADA.

Pleasant Valley church met in council March 12. One letter of membership was read and one was granted. We reorganized our Sunday school with Bro. J. Y. Sollenberger as superintendent. We decided to hold our love feast May 1, services to begin 10 A. M. Cora M. Brubaker, Bulls Head, Alta., Canada, April 10.

COLORADO.

Fruita.—Bro. Howard Kelm and family, of Ladoga, Ind., made us a short visit on their way to Newberg, Oregon. They were guests of Brother and Sister A. L. Gnagey, March 27. Bro. Kelm's sermon was the subject of "Growth." In the evening his talk was especially for the young people, but was appreciated by all. Brother and Sister D. L. Miller were with us a few days on their return from California. March 13 Bro. Miller preached for us, and in the evening, by special request, gave us a record on "On Monday evening the church was well filled by people of all denominations, who were eager to hear from the foreign fields. On Easter morning our Sunday-school children rendered an interesting program.—Eunice Horning, Fruita, Colo., March 27. **Rocky Ford.**—Our council met March 2, with our elder, Bro. David Hamm, presiding. Bro. J. Bjorkland was elected delegate to the Annual Meeting, with Bro. G. Nevinger alternate. It was decided to open a mission at White Rock, thirty miles distant. Our love feast will be held May 7. Three letters of membership were received. There were baptized last Sunday, which is the fruit of our series of meetings, held for us by Bro. Buckingham, of Iowa. The church decided to arrange two more rooms, at our house of worship, to be used for Sunday-school purposes.—Clara Miller, Rocky Ford, Colo., April 2.

IDAHO.

Boise church met in council April 29. Two letters were received and two granted. A committee was appointed to make final choice of a lot on which we hope to build a small chapel at once. We have had a hard struggle, as many of the churches in the capital did not respond to our call for assistance. Surely we should have a churchhouse of our own, here in the capital city of Idaho.—L. E. Keitner, Boise, Idaho, April 4.

Nepesee church met in council March 29, at 7:30 P. M. Bro. J. S. Cripe, who could not be with us on account of a wash-out and slides on the railroads. The church treasurer's report was read and accepted. The Christian Workers' treasurer reported \$32.20 in the treasury for the first quarter. The church decided to send \$30.00 to the General Mission Board. The Sunday-school secretary reported an average attendance of ninety-five during the first quarter, and \$4.00 in the treasury. This church has added a number of good working members to her number, and has made some gains during the first quarter. Our communion will be held June 25, at 7 P. M.—Wm. H. Lichty, Nepesee, Idaho, March 30.

ILLINOIS.

Batavia church met in council April 3, our elder, Bro. J. M. Moore, presiding. Our love feast will be held May 21, at 7 P. M. We expect Bro. I. C. Snavely to begin a series of meetings about June 10. Our pastor, Bro. Blough, will represent us at the Annual Meeting. He will be retained as pastor for another year, and Bro. Moore as elder in charge. One of our members died last report. An Easter program was rendered by the Sunday school on Easter morning.—Nannie Pollock, Batavia, Ill., April 6.

Blue Ridge church met in council April 2, with our elder, Bro. G. Nickey, presiding. Bro. John Barnhart was chosen as delegate to the Annual Meeting, and Bro. Joe Lightcap alternate. Our love feast will be held May 29, beginning at 6 o'clock. Bro. Virgil Fennell, of Elgin, gave us an instructive talk the same evening, in the interests of the Publishing House, and its work. He also preached on Sunday.—Luella Burton, Mansfield, Ill., April 5.

Dixon church met in council March 20, with our elder, Bro. John Heckman, presiding. Our love feast will be held May 16, at 7 P. M. Bro. J. G. Royer was with us, several weeks ago, and gave us an interesting talk on Sunday-school work.—Lula Moats, R. D. 7, Dixon, Ill., April 2.

La Place.—Bro. Fennell, of the Brethren Publishing House, was with us last week. He preached for us on Thursday evening. Okaw congregation will hold a love feast at the

Centennial house May 21. We expect to hold a joint Sunday-school meeting of the two schools May 29, in La Place.—Clara Stanford, La Place, La., April 5.

Liberty church met in council April 2, with our elder, Bro. J. W. Harshbarger, presiding. We decided to hold a series of meetings, beginning Aug. 27, and closing with a love feast Sept. 17.—Lillian Walker, Liberty, Ill., April 4.

Rockford.—Eld. John Heckman, of Polo, Chairman of the Mission Board of Northern Illinois and Wisconsin, was with us yesterday and preached two very good sermons. Thank God for such inspiring helps! Four more members have lately located in our city which adds an appreciable increase to our number.—Mina E. Boserman, 1615 South Winnebago Street, Rockford, Ill., April 4.

Silver Creek church met in council April 2, at 9 A. M. The meeting had been postponed several weeks, on account of the absence of Eld. D. L. Miller. Now, that so many of our members live in Mt. Morris, and so few near the old Silver Creek church, it was decided to change the name of the church from Silver Creek to Mt. Morris church. It will hereafter be known by that name. It was also decided to secure a pastor to take charge of the church, since our present elder feels unable to look after the work any longer on account of ill health. Brethren Ephraim Trostle and M. M. Sherick were elected delegates to represent us at Annual Conference. The love feast will be held May 14 and 15, at 2 P. M., at the Silver Creek church.—Elsie Emmert, Mt. Morris, Ill., April 4.

INDIANA.

Blue River congregation met in council April 2. Three letters were granted and one member reinstated. Bro. Walter Swihart was appointed as delegate to the Annual Meeting with Bro. Lauren Humbarger alternate. Our love feast will be held May 14, at 7 P. M.—Bro. J. C. Busby, Ind., April 5.

Elkhart City church held its council March 29. Bro. S. F. Sanger offered his resignation as elder in charge, but the church unanimously asked him to continue the oversight. One sister was reclaimed at this meeting, and three letters were received. Bro. E. S. Heston, who has been engaged in mission work at Ft. Wayne, Ind., for the past year, has again located in this congregation. It was decided to organize a teacher-training class, also a midweek Bible study class for the young people.—Gladie S. Miller, 141 Garfield Avenue, Elkhart, Ind., April 4.

North Liberty congregation met in regular council at the Oak Grove house April 2, our elder, Bro. Daniel Whitmer, presiding. Three letters were received and one granted. Bro. Dan Hartman was chosen as delegate to Annual Meeting and Bro. Merrill Whitmer, alternate. Our communion will be Oct. 22.—Dorothy Foote, North Liberty, Ind., April 6.

Fort Wayne church met in council March 18, with our elder, Bro. E. L. Heestand, in charge. Eight letters were granted, including the letters of our pastor and his wife and daughter. We feel that we have done a good work here. Bro. A. M. Eby was chosen delegate to the Annual Meeting, with Bro. S. L. Stover alternate.—George F. Bender, 2003 Gay Street, Fort Wayne, Ind., March 29.

Ladoga church met in council March 12, with our elder, Bro. E. N. Goshorn, presiding. Bro. E. N. Goshorn was chosen delegate to the Annual Meeting with Bro. L. L. Minnich, alternate. Our love feast will be held May 22.—Estella E. Kessler, Ladoga, Ind., April 2.

Little St. Joe (Ind.) congregation met in council April 2, our elder, Bro. J. C. Kiser, presiding. We reorganized our Sunday school last Sunday, March 28, and baptized three of our Sunday-school scholars were baptized.—Mellie Kiser, R. D. 4, Antwerp, Ohio, April 5.

Logansport church met in council March 31 at 10 A. M., at the Adamsborough house. Bro. Garber presiding. A considerable amount of unfinished business was transacted. Our delegate to the Annual Meeting is Bro. Allen Oberlin, with Bro. Josie Hanna alternate. Our communion at the Adamsborough house will be held May 21, at 2 P. M. It was decided to have a series of meetings quarterly dues, especially from those who are delinquent. Sister Louis Oberlin will visit those of the city, and Sister May Duddleston for the country church. At the last council we elected our Sunday-school officers for six months, with Bro. Chas. Oberlin as superintendent, and Sister Gertrude Stover as treasurer and secretary. Our next council will be held May 29, beginning at 9 A. M., promptly, the day before the communion.—May Duddleston, Logansport, Ind., March 31.

Mt. Pleasant church met in council April 2, with Bro. E. N. Goshorn, presiding. Two letters were granted and one was received. Since our last meeting one letter was received. Bro. Charles Runk was chosen delegate to our Annual Conference, with Sister Mary C. Stoner, alternate. A committee was appointed to secure the services of a minister to hold a series of meetings during the time during the following year.—Lera E. Huffman, R. D. 1, New Ross, Ind., April 6.

Muncie church met in council March 17, Eld. J. E. Branson presiding. Seven letters of membership were granted. Important business came before the meeting, which required the District Mission Board to meet with us. As this is a mission point, Eld. D. F. Hoover, presiding, and Bro. J. E. Branson gave us an instructive talk along the line of mission work, which was well received by all. Among those to whom letters were granted were a deacon and his wife. This leaves us with only one deacon in the mission. To the church here. We are seemingly passing through dark days, and we need one to look to as a pastor, but Christ, who we feel, will be a pastor and a comforter to all the faithful. Our Sunday school is not very encouraging, but we look forward to the time when we can again have a full house of energetic Sunday-school workers.—N. J. Paul, 117 South Council Street, Muncie, Ind., March 28.

Ridge Schoolhouse.—Bro. Jacob Heiland, of Pine Creek congregation, preached for us on Saturday evening and Sunday morning, April 2 and 3. He will be here again in four weeks, May 1.—Hattie Carlsner, Bremen, Ind., April 4.

South Bend.—The Nappanee, West Goshen, Goslen City, Elkhart and First South Bend churches met with the Second South Bend church in council March 27. Those from Goshen, Elkhart and Nappanee came in autos and special interurban cars. The Sunday-school program began at 4:15 and closed at 5:45. The Christian Workers' program began at 6:15 and closed at 7:45. These union church meetings have been held for a number of years very successfully, but this was the first union Sunday-school meeting that has been held. A good program was rendered. At the close of the meeting it was unanimously decided to continue the meetings. The next one will be held in three months at the Goshen church.—James H. Thomas, 617 Cushing Street, South Bend, Ind., March 28.

Upper Fall Creek church met in council March 28. Brethren Abraham Miller and Benjamin Ritchey were elected to the deacon's office. Their wives will be present, but are not installed. Brethren Lewis W. Teeter and Abraham Bowman, of Hagerstown, attended to the work. Bro. Wm. T. David Miller alternate. Bro. J. C. Smith was appointed. Two love feasts, the first on April 14, and the second on May 14. The first one will be set at our next council in June. Brethren Hoover and Fudely preached an Easter sermon last Sunday at the old church east of town, where we held our council meeting.—Florida E. Green, Mt. Morris, Ind., March 28.

Walant church met in council March 28, with our elder, Bro. S. P. Sanger presiding. Bro. Samuel Keller, of Bourbon, Ind., was also here to assist. Bro. Hesel's time, as church trustee, having expired. Bro. Newcomer was chosen to fill the vacancy. Brethren Noah Johnsonbaugh and Albert Hoffman were chosen deacons. Brethren Fred Rohrer and Albert

Hoffman were elected Sunday-school superintendents. Bro. W. R. Miller will give his illustrated lectures at this place, the evening of May 15. The love feast will be held on Easter meeting July 31. Bro. Daniel Wyssong will deliver the discourse. We decided to hold a series of meetings in the fall, conducted by Bro. J. F. Appleman.—Susan Puterbaugh, Argos, Ind., April 7.

IOWA.

Beaver.—Brethren Dan Wise and Morris Elkenberry, with their wives, were with the Beaver church over Sunday. Our council was held on Saturday afternoon. After the services on Sunday Bro. Wise baptized four young men in Beaver Creek. Three of these are heads of families. We feel greatly encouraged.—Eckel Ruth, Beaver, April 4.

Cedar Rapids church met in council March 31. Plans were considered, and a building committee appointed for the remodeling of the church. Our love feast will be May 8. One letter was granted.—S. B. Miller, Cedar Rapids, Iowa, April 6. **Franklin County** church met in council March 31, with Eld. Wm. H. Pyle presiding. Considerable business was transacted. Our love feast will be held May 28. Our first service on Saturday will be at 10:30 A. M., preparatory services at 1:30 P. M., and the communion at 8 o'clock in the evening. We decided to represent at Annual Meeting by delegate. Two letters have been granted since our last report.—Elsie A. Pyle, Hampton, Iowa, April 6.

Libertyville.—Bro. W. P. Rodabaugh, of Frederic, Iowa, was with us on Sunday, March 13, and preached at 11 o'clock. Bro. J. C. Kiser, of Udon, Iowa, preached for the Brethren at Batavia once a month. Our Sunday-school attendance has been fair, but we expect it to increase during the summer.—H. B. Johnston, R. D. 3, Batavia, Iowa, April 4.

Notice.—We, the undersigned committee, have some means to be used in helping to locate some ministers at churches where their services are very much needed. We would be glad to correspond with brethren who feel able by the help of the Lord to care for a church that needs help. If you wish to change, now or next year, we wish to locate you in Middlebury, Iowa. F. M. Wheeler, Middlebury, Iowa, chairman; E. L. Miller, 1060 Third Avenue, Cedar Rapids, Iowa, treasurer; W. E. West, Ankeny, Iowa, secretary, April 6.

Sheldon church met in council April 2. Two letters were granted. Our communion will be held July 2. We expect our District Evangelist, Bro. J. S. Zimmerman, to be with us in a week's series of meetings before the feast. Bro. C. E. Kimmel was elected delegate to the Annual Meeting, with Bro. J. O. Kimmel alternate. Bro. J. W. Kennedy was chosen as our representative for the temperance cause, and Bro. T. L. Kimmel as the Child Rescue Society representative.—Jennie Gleesner, Sheldon, Iowa, April 9.

KANSAS.

Correction.—In Gospel Messenger No. 49, in the Larned news I said that Bro. M. Keller was chosen delegate, with Bro. Edwin Jones alternate, to the district meeting. I should have said to Annual Meeting.—Mollie C. King, Larned, Kans., April 9.

Dorrance.—Our love feast will be held April 16, at 10 A. M. We are only few in number and would be pleased to have many of our neighboring brethren with us, especially our ministers. A number will commune for the first time. This is a mission point on the Union Pacific R. R., with only a few workers, and we would be glad to have members visit us, when traveling this way. Prayer meeting and Christian school are well established, with good interest.—A. H. Felter, Dorrence, Kans., April 9.

Independence church met in council April 2, with Eld. W. H. Miller presiding. Two letters were received and two granted. A committee was appointed to secure a minister and his wife for this city mission house. Our communion will be held Sunday evening, May 16. All are invited to attend.—Pella Carson, R. D. 2, Box 8, Independence, Kans., April 7.

Kansas City.—Saturday evening, at 8 o'clock, we met for services, after which three were baptized, two men and one woman. Our South Side Mission, on Easter morning, had a very interesting service. Our Sunday schools were well attended at both places. At 11 A. M. we had an Easter sermon which was received with marked interest. After the afternoon Sunday school a number of visits were made to sick people. In the absence of a minister at the Central Avenue church, our young people rendered a well-prepared Christian Workers' program. Following the Christian Workers' meeting we had a sermon at the Mission church, to one of the largest audiences we have ever had in the Mission. Bro. J. E. Branson, who has been a member of another church for many years, made application for membership. There is considerable sickness at present and several families of members need help to secure the bare necessities of life.—I. H. Crist, 14 N. Ferree Street, Kansas City, Mo., April 6.

Maple Grove church met in council March 31, with our elder, A. J. Wertenberger, presiding. We decided to have Bro. Moore, of Cambridge, Neb., hold a week's series of meetings for us, beginning April 19. Our love feast will be held April 23, commencing at 10 o'clock. Bro. J. F. Aukerman was chosen for church solicitor.—Minnie D. Deeter, R. D. 1, Box 78, Norcutt, Kans., April 3.

Monitor.—March 20 Bro. H. M. Brubaker, our District Sunday-school Secretary, conducted our Sunday-school convention. After the morning session he gave an interesting and instructive talk on the qualifications of the Sunday-school teacher. During the afternoon session the following topics were ably discussed: (1) The Superintendent; (2) Duties and Authority; (3) Relation to Teachers; (4) The Child and How to Win It; (5) Curriculum of the Lesson; (6) The Teacher and the Pupil; (7) Our Field, Our Opportunities; (8) Round Table. Monitor Sunday school has been doing some good work. The Sunday-school rooms are a great help. At the usual Christian Workers' hour Bro. Brubaker conducted a Round Table discussion for the Christian Workers' Board, after which he gave us a short address on Christian work. Bro. Brubaker is a young man who grasps and makes good use of every opportunity, and he is fast coming to the front. At all these services we were favored by large and attentive audiences.—Emma T. Stutzman, Conway, Kans., March 27.

Morrill.—Last Sunday morning we had an interesting sermon by our elder, Bro. Yearout, and in the evening another by Bro. C. B. Smith. We have a live Sunday school, with Bro. A. L. Sawyer as superintendent. There were 167 present at our series of meetings. Our love feast will be held by Bro. C. B. Smith, will begin May 1. Sept. 1 Bro. Isaac Prantz, of Ohio, will be with us in a series of meetings.—Leta Meyers, Morrill, Kans., April 9.

Rock Creek church met in council March 26, with Eld. A. R. Ruff presiding. A considerable amount of business was transacted. Sunday-school officers were elected as follows for six months: Sister Annie Richard, Sunday-school superintendent. Bro. Ruff was retained as elder for another year. Sister Mabel Moore was elected church clerk, to fill the vacancy caused by Bro. E. C. Truitt, who has moved away. Sister Maggie Ruthrauff will be secretary and treasurer of the old society for one year. Our love feast will be held May 21, at 6 P. M., following a week's series of meetings. Letters were granted, three received and one member reclaimed. Today three were baptized, who became interested in Eld. Steward's meetings, a few months ago. An interesting report of the sisters' old society was read. We feel encouraged, although we are few in number. We regret that Sister C. C. Crager, one of our leading workers, is leaving Sunday school. We hope others will take her place. The writer is Messenger agent and correspondent.—Annie Richard, Uniontown, Kans., March 27.

Scott Valley church met in council April 2, our elder, Bro. C. A. Miller, presiding. Bro. Miller was retained as elder

for the coming year. Our love feast will be held June 4, at 6 P. M. A committee of five was appointed to look after repairing the church. Two letters have been received since our last report. From the Waverly, Kans., April 4.

Vermilion church met in council March 26, with Bro. Frantz presiding. A considerable amount of business came before the meeting. Two letters were granted. Our love feast will be held May 21, at 6 P. M.—Lizzie Dellenhack, Beattie, Kans., April 1.

MARYLAND.

Bush Creek congregation will hold a love feast at the Pleasant Hill church, May 14, at 2 o'clock.—R. B. Murdoch, Monrovia, Md., April 4.

Fairview (Md.)—Bro. Daniel E. Arnold, wife and granddaughter were with us on Sunday. Bro. Arnold preached for us on the Resurrection of Christ. After preaching services our Sunday school was organized. Sunday school will be opened at 10 A. M.—Lyla Harvey, Wilson, W. Va., March 30.

Hagerstown—The church met in quarterly council April 4. Elder W. S. Reichard presiding as moderator. Brethren W. S. Reichard and D. Victor Long were chosen as delegates to district meeting and Bro. Reichard as delegate to Annual Meeting. We decided to hold our love feast May 5, beginning at 4 P. M.—L. L. Krider, S. S. Mulberry Street, Hagerstown, Md., April 9.

Middleton Valley congregation met in council April 2. Eld. Geo. S. Harp presiding. Brethren John C. Leatherman and James K. Waters were elected delegates to district meeting. We have one query for the coming year. Bro. Chas. F. Ausherman was elected delegate to Annual Meeting. We decided to build a churchhouse in Myersville, for the convenience of the members living in that part of the congregation. Our Sunday school is progressing nicely; we have 137 scholars enrolled. Our series of meetings, to be conducted by Bro. A. P. Snader, commences May 14. C. N. Frushour, Myersville, Md., April 4.

MICHIGAN.

Crystal church met in council April 2. Eld. C. L. Wilkins presided. Considerable business was disposed of. Two letters were granted. Bro. Carl Young was chosen delegate to the Annual Meeting. Our love feast will be June 28. We will also hold a series of meetings about the district time.

Jennie C. Witter, R. D. 2, Vickeryville, Mich., April 5.

Harlan church met in council March 26, our elder, Bro. Geo. Deardoff, presiding. Three letters were received. Bro. Geo. Deardoff was retained as elder for another year. Bro. C. H. Deardoff will represent us at the Annual Meeting, with Bro. H. A. Weller alternate. Bro. Geo. Deardoff will begin a series of meetings at the Harlan church soon, and Bro. C. H. Deardoff will hold a series of meetings in Copemish, Mich., this spring. Our love feast will be held May 7, beginning at 4 P. M. Sister L. Stater was chosen correspondent from the Marilla house. Our attendance at Sunday school has not been so good for a while, on account of so much snow, but is gaining in interest. Last Sunday there were ninety-three present. Sister Emma Keith, who has been in poor health for some time, was anointed last Saturday, March 26, and seems to be slowly improving.—Rosa Weller, R. D. 2, Copemish, Mich., March 29.

MINNESOTA.

Hancock—Bro. W. H. Lichty, of Waterloo, Iowa, has promised to be with us in a series of meetings, to begin May 15, and followed by a love feast on the 23th. On the last day of March we met for the funeral services of an aged mother, Mrs. Burnham, and again on April 3 for the funeral of another aged mother, Mrs. Adella Guyer. The former died of cancer, and the latter of heart trouble. Mrs. Burnham was an old resident here, while the latter died in Iowa, where she had been but a week, to visit her son, C. E. Guyer, and where she used to live.—Samuel Bowser, Hancock, Minn., April 4.

Worthington—Bro. John E. Mullen was anointed last Saturday, March 26, and seems to be slowly improving.—Minnie Schecter, Worthington, Minn., April 7.

MISSOURI.

Skidmore—We are at present without a minister to fill our regular appointments. Bro. G. W. Ellenberger, of Peru, Nebr., has given us some strong and impressive sermons. Bro. Leedy, from St. Joe, preached for us last Saturday night and Sunday and will also be with us next Saturday evening and Sunday. Should any one wish to be anointed, we would be glad to hear from them. Merle Crist, Skidmore, Mo., April 6.

White Church—Having previously written to Bro. Mullen, of Mountain View, that I could visit them on Friday, April 1, wife and I visited the five members residing there. I preached twice in the Christian church. They have secured the Advent church in which to hold services, and I have promised to preach twice each month for them, on Saturday evening and Sunday morning of the first Sunday of each month. Mountain View is a town of seven or eight hundred inhabitants, and many know but little of the Brethren. If any one wishes to help in the building up of the cause there, write to Bro. Wm. Mullen, of Mountain View, Mo.—Phineas L. Pike, White Church, Mo., April 4.

MISSOURI.

Medicine Lake church met in council March 26, at the home of Bro. Robert Cookson, with Eld. Jacob E. Keller presiding. Considerable business came before the meeting. Our love feast will be held July 1 and 12. We are glad to say that Brother and Sister Williams, of Kallapell, Mont., have moved into our midst; also Bro. Eli Utery and family, of Wisconsin. In all we will receive six members this spring. The attendance and interest are good at all our services. Our Sunday school has been eager during the last year, only missing two Sundays on account of inclement weather. The average attendance for 1909 was twenty-nine, and the total offering, \$28.51; average offering, 60 cents; amount on hand at the beginning of 1909, \$5.36; amount on hand at the close of 1909, \$4.79. Total expenses for the year were \$16.38. The Sunday school gave our church treasury \$12.75 toward the church fund. March 26 the school gave the church \$10.00 to be applied on the church erection fund. The Sunday school is progressing nicely. We are glad to have Brother and Sister McCune from Boonville school, Chicago, with us again.—Katie E. Keller, Enterprise, Mont., March 28.

NEBRASKA.

Beatrice—We met in council April 2, with Bro. Sollenberger presiding. Two letters were received. Sister Sadie Young will represent us at the Annual Meeting, with Bro. J. E. Young alternate. Our love feast will be held May 21, at 6 P. M. Our Sunday school is progressing nicely. Yesterday the services were devoted to the temperance cause. Our pastor preached in the evening on the Home Against the Saloon. In the evening a communion program was given by the Christian Workers, followed by a sermon by Bro. J. E. Young on the subject, "What is Wrong with Our Citizenship?"—Lana Sollenberger, 1507 High Street, Beatrice, Nebr., April 4.

Notice to the Churches of Nebraska. A number of children do not have Bibles and some do not have any in the home. They are anxious for Bibles to use in Christian Workers' meetings and prayer meetings. What better work could we do than to take an interest in their homes? Will you not help us to do so? Bro. A. Hutchison will be with us to begin a two weeks' series of meetings, May 7. Our love feast will be May 21. We hope a minister can be with us at that time. Those going to and coming from the Annual Meeting will be gladly welcomed to stop with us. Brother and

Sister Mishler were with us last week. Bro. Mishler is a member of the Mission Board and we are always glad to have him come. One of our Home Department members pays five cents a week. She is a member of another church and they are building a new building. She works button holes at a penny each, to get money to help build the church, yet she is doing that much for our work. How many of our members are giving five cents a week to our own work?—Alice Garber, 2528 Lake Street, Omaha, Nebr., April 6.

Omaha—Our love feast will be held May 21, at 2627 Lake Street. Take Dodge Street car at either depot and get off at Twenty-seventh Street.—Alice Garber, 2528 Lake Street, Omaha, Nebr., April 4.

NORTH DAKOTA.

Berthold church met in council April 2, with Elders H. C. Longenecker and S. S. Petry present. Bro. Petry presided. Considerable business came before the meeting. Bro. H. C. Longenecker was chosen delegate to the Annual Meeting, with Bro. F. J. Welmer alternate. We also reorganized our Sunday school. The church is sending one petition to the district meeting. Bro. Paul Mohler, of Bethany, is to come to us June 26, to assist in a series of meetings and Bible study class. Our love feast will be held July 23, at 5 o'clock.—Allie M. Petry, Berthold, N. Dak., April 4.

Egeland church met in council March 26, with Eld. A. M. Sharp presiding. Bro. H. C. Longenecker, of Newville, was also with us. Considerable business was disposed of. It was decided to continue church at Highland, and a Sunday school was organized at that place with Bro. Wilbur Bowser as superintendent. Brethren A. B. Putebaugh and U. T. Forney were elected delegates to Annual Meeting. Bro. A. M. Sharp has recently returned from Montana. Sister A. M. Sharp was a short time ago from Kansas, where he has been spending the winter. His wife will join him later. Our Sunday school is progressing nicely.—Ivya E. Byer, Egeland, N. Dak., April 3.

OHIO.

Circleville Mission—Our services continue to increase in interest and attendance. A revival began Jan. 16. Bro. Sylvan Bookwalter came Jan. 25 to assist in the work. The meetings closed Feb. 20. In all, forty-three sermons were preached. Forty decided for Christ and of this number nineteen were heads of families. Twenty-one were young people, from nine to thirty years of age. Twenty have been baptized, making a total thirty during the past year. Sunday school was organized April 25. Average attendance for the year is thirty-three and the average contribution, 50 cents. The present enrollment is sixty.—Mrs. Earl C. Neff, Circleville, Ohio, April 4.

Covington—With us a special council, April 3, was our elder, Bro. J. C. Coppock. Among the letters received were those of Bro. Geo. W. and Sister Florv, formerly of Virginia. Bro. Florv has located among us as our pastor. He and Sister Florv will represent us at the district meeting; also at Annual Meeting. Bro. Florv is anxious to be anointed to choose a location and push forward the work of erecting a new churchhouse here in town during the coming summer. Interest and attendance at all the services are excellent. Our Sunday school and Christian Workers are showing an unusual good record during the past year. With Brother and Sister Florv giving us their time and talent, and the people untiringly assisting, our outlook for the future is very encouraging.—Oma Karn, Covington, Ohio, April 4.

Eick Creek church met in council April 2, with our elder, Bro. J. W. Sellers, presiding. Two letters were received. Bro. Wm. St. John was chosen delegate to the district meeting. Bro. D. P. Koch was chosen delegate to the Annual Meeting. Our communion will be held May 28. Bro. J. M. Lahr, ofuster, Mich., will hold a series of meetings sometime during October.—May St. John, R. L. 3, Bryan, Ohio, April 5.

Portage—Our church met in council April 1. Considerable business came before the meeting. Our love feast will be held June 4, commencing at 3 P. M. Bro. J. P. Knabill will be chosen elder for the coming year, and Bro. Henry Bauerman is our Sunday-school superintendent.—Myrtle Dauterman, Portage, Ohio, April 8.

Ross church met in council April 2, our elder, Bro. D. D. Thomas, presiding. Bro. Brit Kilian was elected delegate to the district meeting. Bro. Brit Kilian was chosen superintendent. Church officers were also elected. Bro. D. D. Thomas remained till Sunday, and gave us two good sermons. We reorganized our Sunday school on Sunday.—Katie Shellabarger, London, Ohio, April 4.

Russ Creek church met in council April 2, at the Bremen house. Not much business came before the meeting. One letter was granted. Arrangements were made for laying sidewalks and grading the yard around our new church. Since we have into our new church, our congregation has been increasing nicely. Bro. John A. Foster was elected trustee of the church, and our elder, Bro. E. B. Bagwell, was chosen as delegate to both the district meeting and Annual Meeting.—Lizzie Bagwell, Bremen, Ohio, April 4.

Shiloh church met in council March 17. Delegates were elected to district meeting and Annual Meeting. Bro. Russell C. Wenger was chosen to the ministry, and, with his wife, duly installed. Several elders from adjoining churches were present.—J. B. Deeter, West Milton, Ohio, April 5.

OKLAHOMA.

Guthrie—The members of this congregation met in council March 19. Our love feast will be held April 24, at 7 P. M. We will also have a series of meetings later, but have not yet completed arrangements. One of our Sunday-school workers visited the Mt. Hope church and enjoyed their Sunday-school meeting on Easter Sunday. Emma S. Ambrose, 1502 E. Harrison Avenue, Guthrie, Okla., April 1.

Red River congregation met in council March 31, with our elder, Bro. A. G. Pillmore, presiding. Three letters were granted and one sister was restored. Bro. G. W. Holmes, of Chattanooga, Okla., was installed in the ministry. A. B. Coover, Davidson, Okla., April 4.

Ashland congregation met in council March 26, with Eld. S. E. Decker presiding. Considerable business came before the meeting. Three letters were granted. A collection of \$12.85 was taken for home expenses. March 27 Ashland and "Saint" Christian Workers held a joint Easter service at Ashland church. We had a good meeting. A collection of \$5.75 was taken for World-wide Missions. We are much in need of ministerial help in Southern Oregon, as we have only two ministers in the Rogue River Valley. We would be glad if some one, moving west, would locate here, where they can be of service to the Master.—Corra B. Decker, Ashland, Oregon, March 28.

PENNSYLVANIA.

Conestoga—Our newly-organized Sunday school opened on Sunday, April 3, with an attendance of seventy-four. All seemed to take an interest in the school. Bro. Groff was elected delegate to the Annual Meeting and Brethren Edwin Hufford and Diller Meyer to the district meeting. Our love feast will be held May 26 and 26, commencing at 9:30 A. M., at the Bird-in-hand house.—Sallie Pfautz, R. D. 1, Bareville, Pa., April 6.

Dunning Creek—Bro. C. B. Smith, of Red Cloud, Nebr., commenced a meeting in the Holsinger house March 6, and continued over two weeks. The interest was good. Four put on Christ in baptism, and one was restored. The members were well built up and strengthened. Our aged elder, J. B. Miller, has been sorely afflicted with pneumonia, but at this writing is improving slowly.—Levi Rogers, Ryot, Pa., April 3.

Ephrata church met in council Saturday afternoon April 2, with Bro. David Kilhefer presiding. Our love feast will be

held May 28, at 4 o'clock. Bro. S. W. Kulp is delegate to the Annual Meeting, and Brethren Harvey Gibbs and John Royer represent us at the district meeting.—Mazie Martin, Ephrata, Pa., April 3.

Georges Creek congregation met in council at this place March 26. Considerable business came before the meeting. Two letters were granted. Brethren Alphonse De Bolt and Jasper Barnhouse were elected delegates to both the district and Annual Meetings, with Brethren F. F. Durr and S. here in town May 14. Eld. Emma Pike, of Hagerstown, Md., is to do the preaching. Our love feast will be held Saturday, May 28. We have a board of five directors that meets quarterly. It was decided that hereafter the directors and officials will meet in the forenoon and the regular council, Uniontown, Pa., March 31.

Germanstown—Bro. J. Kurtz Miller, of Brooklyn, N. Y., preached for us March 28. He gave us two good sermons. On Monday evening, March 28, Bro. W. R. Miller, of Chicago, came to our church and gave us one week of his illustrated Bible lectures on the many different places he has visited in the Holy Land. It helps one more fully to understand the Bible, to see and hear the story as he gives it. He also preached for us on Sunday, April 3. Our offering was sent from both the Sunday school and church, of \$19.65, was sent for the building of the new church at Huntingdon, Pa.—Anna Swigart, 6611 Germanstown Avenue, Philadelphia, Pa., April 4.

Holtz—The elders' meeting at the Middle District of Pennsylvania will convene in the Riddleburg church, at Riddleburg, Pa., April 19, at 3 P. M. The H. & B. T. R. R. train leaves Huntingdon at 2 P. M. and arrives at Riddleburg at 3 P. M. Stable room and feed will be provided for those who come by private conveyance.—W. A. Gaunt, Huntingdon, Pa., April 6.

Philadelphia (First Church of the Brethren, Dauphin Street above Broad Street).—April 1 we tendered a reception to our pastor and his wife, Brother and Sister D. W. Kurtz. The meeting was in charge of our elder, Bro. J. T. Mead, who gave an excellent talk, followed by Bro. Kurtz, after which each member went forward to greet them and pledge their loyalty. Our love feast will be held May 5. On account of the strike in the city, the love feast at Bethany

Springfield church met in council today. Brethren James P. Ream and J. W. Longenecker were elected delegates to the district meeting, at Spring Creek April 13 and 14. Bro. James P. Ream was also elected delegate to the Annual Meeting. Our love feast will be held June 1, at the Springfield church.

Spring Run congregation met in council March 26, at the Pine Glen church, with Eld. J. C. Swigart presiding. Our love feast will be held May 21, at the Pine Glen church. One letter was received by letter, and two letters were granted. Eld. J. C. Swigart and Bro. D. C. Rupert were chosen as delegates to the district meeting. Our Sunday school was reorganized on Sunday, March 27, with Bro. John H. Miller superintendent.—Ida Mae Miller, Mattawana, Pa., April 4.

TENNESSEE.

Bristol—I just received a copy of the Gospel Messenger. It is the best church paper I ever read. The Brethren church is the one for me. I endeavor, in my weak way, to follow the Master in all his commandments and examples. I never knew any Brethren until a little over a year ago, but am glad to say that I have found the church and, with the help of God, want to live close to his Word and truth. May God help us all to get closer, love each other more, and encourage others to enter the fold.—S. P. Elliott, Bristol, Tenn., April 4.

Bristol—The Brethren held services at this place yesterday. Bro. J. D. Clark did the preaching, both in the forenoon and evening. His discourse was listened to most attentively by the entire audience. We were glad to see so many of the brethren and sisters present, and hope they will come again.—N. T. Larimer, Jonesboro, Tenn., April 4.

TEXAS.

Irving—Bro. J. A. Miller, of Marvel, preached for us at the Silver Creek schoolhouse on the evenings of March 1 and 15. His sermons were enjoyed. The attendance was larger than we expected. We will have preaching there on Sunday, April 10, and will organize a Sunday school.—C. C. Derreck, Irving, Texas, April 4.

VIRGINIA.

Antioch church met in council April 2, with Eld. Riley Flora presiding. One letter was received. Our delegates to the Annual Conference is Bro. S. M. Ikenberry, with Bro. Isaac Bowman alternate. Delegates to the district meeting are Brethren J. A. Naff and H. A. Flora, with Brethren Zion Mitchell and Jos Bowman alternates. One query was sent to the district meeting, April 2. Eld. Daniel Peters, of the Bethlehem congregation, preached to a large audience.—Martha Mitchell, Wirtz, Va., April 5.

Beaver Creek—We held our visit council March 24. The visiting brethren gave a good report. Love and union, exult among the members with very little exception. A number of ministers were with us from other congregations, and some of them favored us with interesting talks. Altogether there were eighteen elders and ministers present. Six letters were granted. We will hold a Sunday-school meeting July 4. Brethren M. E. Miller and Bro. H. Cline are our delegates to the Annual Meeting. Alternates, Brethren J. D. Glick, S. T. Glick and Bro. S. E. Garber (a tie). To district meeting, Brethren A. S. Thomas and M. B. Miller, with Brethren J. B. Coffman and P. C. Maynor alternates. During last year we received fifty-eight by baptism, nine by letter, reinstated three, lost thirty-two by letter, and four by death. Total gain, seventy; total loss, forty-one. Total membership, 335.—Nannie J. Miller, R. D. 2, Bridgewater, Va., March 29.

Seaboard church met in council March 26, with Eld. D. A. Naff presiding. Three letters were received and three were granted. Our delegates to the district meeting are Brethren B. S. Naff and Samuel Bowman. Bro. L. A. Bowman preached for us on Sunday following the council.—N. C. Peters, Boone Mills, Va., April 4.

Copper Hill church met in council March 26. The membership was well represented. In the absence of our elder, Bro. I. H. Shaver presided. One letter was received. Eld. C. E. (Continued on Page 256.)

***** CORRESPONDENCE *****

"Write what thou seest, and send it unto the churches."

FROM SOUTHERN MISSOURI.

The district Sunday-school meeting was held at Nevada on Easter Sunday. At 10 A. M. an interesting Sunday school was conducted by the regular superintendent, after which the following organization was effected: Bro. D. W. Teeter was chosen moderator, and Sister Annie Wampler secretary. The topics were discussed in regular order and much interest was manifested. It was generally admitted that lack of spirituality, on the part of members,

and the lack of interest, on the part of parents, are causes of dull Sunday schools. The superintendent can keep the Sunday school out of ruts by using various methods, selecting songs to suit the lesson. Above all, he must never be discouraged. The practical use of the blackboard was shown by illustration.

The pupils of the Nevada Sunday school gave a good Easter program which lasted one hour; then the Round Table was conducted by the District Secretary. Jasper, Mo., April 2. Annie A. Wampler.

FROM COLUSA COUNTY, CALIFORNIA.

Having lived here one year, and finding the climate splendid, we want to see a Church of the Brethren built up in this part of California. We are fifty miles from the Sacramento Valley congregation and live on the East Side Coast Range Mountains, in a small level valley, twenty-two miles from a railroad. We have a union Sunday school and preaching every Sunday by the Brethren. Wife and myself are the only members located at this place. We are very anxious to see a church here, and take this means of putting the proposition before those who are thinking of coming West, and who want to locate where they can be used and appreciated in the cause of Christ. Land is comparatively cheap and water is free with the land. W. E. Whitchee.

Stonyford, Cal., March 28.

FROM AKRON, OHIO.

On Sunday evening, March 27, I closed a two weeks' series of meetings at Akron, Ohio. Bro. A. Shriver had preached one week and the meeting was progressing nicely before I came. The meetings were conducted in a hall which was rented by the District Mission Board. The attendance was good. We made no strong effort to solicit people to attend, feeling that we could not care for them properly should they come. The hall was filled with the effort made. The interest grew as the meetings continued. Here, again, we were obliged to make "Doctrine" a specialty. Most of the people who attended had never been to the Brethren services before and were anxious to know for what the Church of the Brethren stands. A husband and wife were baptized, and two others made application for membership. One felt that she wanted her baptism postponed a short time, and another lady was hindered by her husband. It was sad indeed, for the husband never goes to church, hence is not under the influence of the Gospel and religious work, and he objects to his wife working for her salvation. A number of others were favorably impressed.

Brother and Sister Shriver and their helpers have done splendid work at this place. They are careful and considerate, and have laid a good foundation. The outlook is encouraging. Earnest, faithful work brings good results. After April 1 they will be obliged to vacate the hall. Services will then be conducted in a parsonage purchased by the Mission Board.

I appeal to the Brethren of Northeastern Ohio to give liberally of the means, with which God has blessed them, to build the much needed churchhouse in Akron. By all means the house should be ready for use by December. The work so nicely begun will be hindered if the house is not built soon. The work cannot be carried on successfully in a dwellinghouse. Please think of Akron as you go to your house of worship; then give as the Lord has prospered you. Reuben Shroyer.

New Berlin, Ohio, March 30.

FROM BATAVIA, ILL.

Two years of pastoral work at this place, in connection with Bible work at Bethany Bible School, are almost completed. These, my first years of residence outside my native State of Pennsylvania, have been very busy and very pleasant. I am satisfied that the Lord was leading on. The Lord will always direct his people if they will heed the suggestions of the Spirit.

The Brethren of Northern Illinois are alive to the best interests of the church and are doing things. Bethany Bible School is developing strong Bible missionaries, pastors and teachers. If properly supported it will continue to fill a long-felt want in the Brotherhood.

Batavia, a city of 5,000 people, is pleasantly situated on the Fox River, forty miles west of Chicago. Two years ago the saloons were voted out and April 5 we expect to extend the time for another two years.

The church here, though not large, is active. We have five services each Sunday, including teachers' meeting. A large majority of the teachers meet at 9:30 for a half hour, to consider the presentation of the lesson and the best interests of the school. Thursday evening is prayer meeting evening and the sisters' aid society meets on Thursday afternoon. The sisters are doing a good work in their quiet way. The Christian Workers have been supporting an India orphan for some years, and at this time are arranging to unite with Elgin, Chicago and Naperville in supporting two missionaries.

We feel there is a good opening here for a doctor. We would be glad to have one of our brethren, of that profession, locate among us.

The city has four large manufacturing plants, and brethren looking for work would do well to look this way for a location.

March 20 Eld. J. H. Moore gave us a very excellent illustrated sermon, which was much appreciated. We are always glad to have him with us.

The church publications are much appreciated here, and I dare say the number of papers coming to this town, in proportion to the membership, is unusually large.

The writer has the unusual privilege of preaching at the State Industrial School for Girls at Geneva the first Sunday of each month. There are 480 girls here, who always give splendid attention. The State is doing a good thing for them.

We are much interested in the work of the Brotherhood, and a number of the members are planning to attend Annual Meeting.

May the good work for Christ go on, here and everywhere. S. S. Blough.

137 Church Street.

DEATH OF NOAH W. BUTTERBAUGH.

Noah W. Butterbaugh, son of Daniel and Barbara (Ulrey) Butterbaugh, deceased, was born in Kosciusko County, Ind., Dec. 26, 1869. His early life was spent with his parents on the farm. He attended school one year in North Manchester College and did some teaching. He also spent some years in the mail service.

He was married to Sister Orpha Funk April 14, 1900, and united with the Church of the Brethren in the Washington district, near Warsaw, Ind., Nov. 11, of the same year. He lived a devoted Christian life and was an active and willing church and Sunday-school worker. He was called to the ministry Dec. 9, 1907, and was advanced to the second degree Oct. 31, 1909.

For a number of years he was sorely afflicted with tuberculosis, but bore it with Christian patience. He called for the elders and received the anointing Feb. 2, 1910. He died in the bounds of the Eel River church, Silver Lake, Ind., on Saturday evening, March 19, 1910, at the age of forty years, two months and twenty-three days. He leaves his wife, two little sons, two sisters and two brothers. Bro. Butterbaugh was a devoted husband and a kind, loving father. His presence will be greatly missed in the home and in the church, but our loss is his eternal gain. Services at the Eel River brick church on Tuesday forenoon, March 22, by Eld. Daniel Wysong. Text, Hab. 2: 5. About six hundred people were present. Orpha Butterbaugh.

March 26.

DEATH OF ELDER RUTHRAUFF.

Eld. J. B. Ruthrauff, of the Antietam congregation, Pa., died at his home in Waynesboro, Pa., March 25, 1910, aged fifty-four years, five months and seven days. He was sick eight weeks, first being seized with pneumonia, which was followed by an abscess on the left lung. This was tapped the day previous to his departure.

Last summer, while on his way to a preaching service in the country, he was thrown from a carriage, sustaining injuries which possibly made him succumb the more readily to this fatal disease. He desired much to live longer, and two weeks previous to his death was anointed. After this he grew stronger, but at last he found life was slowly ebbing away. He then sent for two of his collaborators, to whom he delivered the work, charging them especially to look after the young people.

Bro. Ruthrauff united with the church twenty-four years ago. Six years thereafter he was elected to the ministry. In 1902 he was ordained to the eldership, to assist Eld. Baker. Because of Bro. Baker's advancing age and declining health, the entire work of the office soon fell on Bro. Ruthrauff. Three years ago he accepted a call from the Ridge congregation to preside over them also. Thus these two large congregations are now left without an overseer.

Until sickness overcame him, he supplied the temporal wants of himself and family by working at his trade. He was ready at any time to leave his bench to minister spiritual help to those who needed it. "He was a thoroughly good man," "he was a Christian," are high tributes given by his fellow-workmen. His Christian zeal, faith and courage were an inspiration to all who came in touch with him.

Twenty-nine years ago he was married to Katherine Foreman who survives him. One son and three daughters also survive.

The funeral services, held in the Waynesboro church, were in charge of Bro. C. R. Oellig, assisted by his collaborators and by Bro. Allison, of the Ridge congregation. Text, 2 Tim. 4: 7, 8. Interment in Green Hill cemetery. Sudie M. Wingert.

203 S. Broad St., Waynesboro, Pa.

FROM THE SUNDAY-SCHOOL ADVISORY COMMITTEE.

Since the Sunday school of the present is designed to helpfully touch the life of each man, woman and child in every home, it is imperative that workers in a cause so noble do their best to accomplish the end sought. There-

fore the present year should mark the greatest onward step in Sunday-school endeavor in the history of our beloved Fraternity. For this may we all labor and pray!

The time is already here, when all the forces should be marshalled. Let no point be neglected, where a school may be organized. If obstacles appear that do not yield to home influence, call the District Secretary to your assistance. Organize your school and make it go to win. Likewise, if your established school needs an infusion of new life, secure the District Secretary's help. He would delight in aiding you to create such an enthusiasm that neither summer's heat nor winter's cold may abate.

In every instance the superintendent should so direct his forces as to best meet the needs of the community in which he is laboring. In some schools the home department and the cradle roll are indispensable. Almost everywhere, they are fruitful of much good; if rightly managed. Try them in your school, if you have none.

The efficient teacher is wanted on every hand. So important is his work that no one should be content without doing his best before his class. Neither should any teacher be content without improvement, however well he may now serve his class. He may not be privileged to attend one of our colleges, but the present offers so many avenues for advancement that it is almost criminal to neglect all of them. The church should see to it that every teacher has such an opportunity placed within his reach. Among other helps the institute is readily available. For best results, each District should conduct one each year at some central point. Then the local churches should take up the work. Where local talent can be used, the workers can meet from week to week throughout the year. When instructors must be secured, adjacent churches can join in an institute for a week or more.

However the work is to be improved, let this be the best year in the history of your school, and when the record is made, send it to your District Secretary for his report. Be sure, now, that it shall be a good one.

Broadway, Va.

D. H. Zigler.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Blough-Eppley.—By the writer, at his home at Davisville, Pa., March 20, 1910, Bro. David H. Blough, of Johnstown, Pa., and Miss O. Minerva Eppley, of Connor, Pa. N. H. Blough.

Brangle-Wolfe.—At the residence of Dr. P. D. Fahney, by the undersigned, March 26, 1910, Miss Helen R. Brangle and Bro. John W. Wolfe, both of Frederick City, Md. P. D. Fahney.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Battles. Charles Edward, son of Eli and Sarah Battles, born Feb. 2, 1880, died at his home in Lima, Ohio, March 21, 1910, aged 30 years, 1 month and 19 days. He leaves a wife, two children, six brothers and two sisters. Services at the County Line church by Bro. W. R. Guthrie.

Bessie L. Guthrie.

Bechtel. Simon, son of Andrew and Elizabeth Bechtel, born May 26, 1854, died March 26, 1910, in Knox County, Ohio, aged 55 years and 10 months. He was married to Mary Ellen Swank May 10, 1871. They had a union, were born three sons and two daughters. One son and one daughter preceded him. By Mr. Bechtel's death the community loses a good citizen. He had always been a resident of Knox County. Services by Bro. A. J. Heistand. Text, 1 Cor. 14: 2. Interment in the Owl Creek cemetery. Tom D. Keller.

Beeghly. Hugh Murray, son of T. C. and Jennie Beeghly, died at his home near Conrad, Iowa, March 16, 1910, aged 6 years, 7 months and 3 days. He had suffered from pneumonia for seven weeks, which terminated in rheumatism and heart trouble. He was a bright, affectionate child, loved by all who knew him. His father, mother, two brothers and one sister survive. One sister preceded him. Services by Bro. Frank Wheeler at the home. Text, "Suffer little children to come unto me, for of such is the kingdom of heaven." Interment in the Liscomb cemetery. Hazel Marker.

Berkhele. Sister Hester Mary, born in Somerset County, Pa., April 17, 1845, died at her home in the same county March 15, 1910, aged 64 years, 10 months and 26 days. She is survived by her husband and five children. Four children preceded her. J. H. Lehman.

Blucher. Bro. Daniel P., born Aug. 11, 1839, at Grantsville, Md., died near Glasgow, Iowa, in the bounds of the Libertyville church, March 15, 1910, aged 70 years, 6 months and 4 days. He came to Ohio in 1863, and to Iowa in 1867. He was united in marriage to Elizabeth Cunningham Aug. 15, 1857. To this union were born five children, two of whom preceded him. Bro. Blucher united with the Church of the Brethren in 1886. Services in the M. E. church of Glasgow, by Mr. Burns of the Baptist church. Interment in the cemetery near by. W. N. Giotfely.

Bollinger. Sister Mary May, born in Whitley County, Ind., May 18, 1897, died in the bounds of the Sugar Creek church at Tunker, Ind., March 18, 1910, aged 12 years, 9 months and 20 days. She united with the Brethren church Feb. 8, 1910. She suffered intensely for the last three months. Her mother, one brother, two half-brothers and four half-sisters survive. Services at Sugar Creek, by Eld. I. B. Wike, assisted by Eld. H. Neff. Text, Mark 6: 42. Interment at the Eberhart cemetery. M. J. Kitch.

Bowers. Sister Catherine (Tennar), born in Harrison County, Ohio, Feb. 19, 1838, died at her home in McComb, Ohio, March 18, 1910, aged 72 years and 29 days. She was united in marriage with Bro. Daniel Bowers Oct. 27, 1859. To this union were born six children, two of whom died in infancy. She deceased was a consistent member of the Church of the Brethren for about forty-eight years. She was anointed a few days before her death. Services in the Presbyterian church by the writer. Text, Josh. 1: 11. E. H. Rosenberger.

Bucher. Sister Fanny, wife of Bro. Jacob Bucher, died at her home near Rexmont, Pa., March 23, 1910, aged 70 years,

and 11 months. She was a member of the Church of the Brethren. Services at the Cornwall house by Brethren Israel Graybill and H. S. Zug. Text, Rev. 21: 1-4. Interment at the same place. A. H. Brubacher.

Burn, Sister Elizabeth, daughter of Bro. Geo. W. Burn, born in Franklin County, Iowa, April 4, 1879, died at the hospital at Independence, Iowa, March 19, 1910, aged 30 years, 11 months and 15 days. She united with the Church of the Brethren at the age of fifteen years and lived a consistent Christian life. She was taken to the hospital at Independence March 6, 1909, remaining there one year and thirteen days. An aged father, three brothers and four sisters survive. Her mother preceded her almost twenty-one years ago. Services at the Franklin County church, by Bro. P. J. Sutter. Text, 2 Tim. 4: 5-8. Harriet Allen Burn.

Cripe, Leon Dean, little son of Brother and Sister Henry Cripe, born Feb. 1, 1909, died in Elkhart County, Ind., March 22, 1910, of catarrhal pneumonia, aged 1 year, 1 month and 21 days. Services in Goshen, West Side, by Brethren Frank Kreider and J. Weaver. Orlie Brumbaugh.

Donson, Sister Frances J., died at the home of her sister, Maggie Hartman, in Pleasant Valley, Va., Jan. 6, 1910, aged 74 years, 8 months and 8 days. Services at Pleasant Run church, by Eld. J. M. Kagey. Interment in the Early cemetery. S. L. Bowman.

Faust, Bro. David, died in the bounds of the Indian Creek congregation, Westmoreland County, Pa., March 23, 1910, aged 77 years, 11 months and 5 days. He was a member of the church about forty-six years. Services by the writer. Text, Rev. 20: 12. Interment at Nebo cemetery. Irwin R. Fletcher.

Fry, Erastus, son of Bro. Josiah Fry, born in Cambria County, Pa., Oct. 6, 1871, died in Scalp Level, Somerset County, Pa., March 14, 1910, aged 38 years, 5 months and 8 days. He is survived by three orphan children. His wife preceded him a number of years. J. H. Lehman.

Halsey, Sister Delilah May, daughter of David B. and Rebecca Minnich, and wife of Orion Halsey, born May 6, 1875, died near Covington, Ohio, March 23, 1910, aged 31 years, 10 months and 22 days. Sister Halsey united with the Church in her youth and was faithful until death. She leaves a husband and an only son. Services by the writer, assisted by Bro. Joseph Groff. L. J. Koser.

Hutnell, Sister Minnie, nee Wagener, born in Frostburg, Md., March 17, 1866, died of heart failure, at her home near Hampton, Nebr., Feb. 4, 1910, aged 43 years, 10 months and 17 days. She was married to Urias Hutnell Nov. 6, 1885. At the age of twenty-two years she united with the Brethren church. Her life has been one of constant and cheerful service. She leaves a husband and four sons, aged from seven to twenty years; also a father and sister. Services by Eld. J. B. Moore. Text, Psal. 116: 5. Emily D. Moore.

Lohrer, Bro. Felix, born in Bischofszell, Canton of Thurgau, Switzerland, May 8, 1832, died in the bounds of the Four Mile congregation, Ind., March 24, 1910, aged 77 years, 10 months and 20 days. In 1858 he was united in marriage to Sarah Gabelman, who died Nov. 9, 1900. To this union were born eight children, two of whom preceded him. In October, 1878, he united with the Church of the Brethren and remained faithful until death. Services by Eld. Carey Toney. Text, Heb. 13: 14. Ethel Brower.

Nyce, Bro. Ellsworth G., son of Abram and Leanna Nyce, of Vernfield, died in the Indian Creek church March 21, 1910, aged 24 years, 1 month and 5 days. His death was caused by inflammatory rheumatism affecting the heart. He suffered intensely without a murmur, and his death, when death relieved him. He united with the church three years ago. He is survived by a sorrowing wife and a little son; also his parents and three brothers. Services and interment at the Indian Creek church, conducted by the home brethren.—Price, Shisler and Moyer. Hannah R. Shisler.

Reiff, Sister Mary, nee Wenrick, born in Bradford, Ohio, Oct. 10, 1839, died at her home near Idaville, Ind., March 27, 1910, aged 70 years, 6 months and 17 days. In 1858 she was married to Jos. Reiff, to which union was born one son. Her husband died four years later, and in 1873 she was married to John Reiff. To this union were born two sons and two daughters. In 1905 her second husband died. Sister Reiff was a faithful member of the Church of the Brethren since she was twenty years old. An aged mother, three brothers, two sisters, five children and a stepdaughter survive. Bessie Mertz.

Rohrer, Sister Marie, nee Groff, born in Manor township, Lancaster County, Pa., May 20, 1821, died at her home in the bounds of the Mt. Carroll church, Carroll County, Ill., March 26, 1910, aged 88 years, 10 months and 6 days. She was united in marriage with Abram H. Rohrer Jan. 22, 1853. To this union were born six children, two sons and four daughters. Her husband, one son and one daughter preceded her. Sister Rohrer united with the Church of the Brethren at the age of twenty years, and remained a faithful, devoted member until her death. She was baptized by Bro. John Umstead. Services in Mt. Carroll, by Eld. I. B. Trout. Text, Rev. 14: 13. W. H. Eisenbach.

Shaver, Sister Sarah, nee Garber, wife of George H. Shaver, of Warrentown, Fauquier County, Va., born in Rockingham County, in Cooks Creek, near Bridgewater, died at her residence March 16, 1910, aged 72 years, 9 months and 9 days. She was a niece of Solomon Garber, who was a minister of the Brethren church many years. Sister Shaver united with the church in 1856 and lived a true Christian life. She lived in the vicinity of Mauretown for two years. Thirty years ago she moved with her family to Fauquier County. Her husband, three sons and four daughters survive. Services by Eld. Ramsey May at Midland church. Geo. H. Shaver.

Shirk, Bro. John, died at his home in the Spring Grove congregation, Pa., March 23, 1910, aged 56 years and 11 months. He recently united with the Church of the Brethren. His third wife and two sons survive. Services by Brethren I. W. Taylor and S. W. Taylor at Mellinger's church. Interment in the adjoining cemetery. Mary Buffenmyer.

Shoemaker, Sister Maggie Elizabeth, daughter of Bro. Samuel and Sister Sarah Flora, born Aug. 10, 1838, died after an illness of seven weeks, at the home of her parents, near Overbrook, Kans., in the bounds of the Appanoose church, March 26, 1910, aged 22 years, 7 months and 16 days. She was united in marriage to Bro. Jesse D. Shoemaker Jan. 23, 1907. At the age of thirteen she united with the Church of the Brethren and was faithful until death. Sister Shoemaker was an able and willing worker in all departments of church work and was a splendid leader in music. Her husband, infant son, father, mother, two brothers and four sisters survive. Services were conducted in the Appanoose church by Bro. W. A. Kinzie, of Lone Star, Kans., assisted by Bro. S. J. Heckman. Text, Rev. 14: 13. The attendance was unusually large. Interment in the Appanoose cemetery. Ada E. Beckner.

Shomber, Bro. Daniel, born in Pennsylvania Dec. 10, 1842, died in Walton, Kans., Feb. 7, 1910, aged 67 years, 1 month and 27 days. He moved from Pennsylvania to Dea County, Ohio, when a young man, and Dec. 28, 1865, he was married to Maria H. Bashor. In 1878 he, with his family, moved to Kansas, settling on a farm near Walton, where he resided for many years, having but a few years ago taken up his residence in the little city of Walton. Bro. Shomber united with the Brethren Church when thirty-eight years of age, at Peabody, Kans., and served for several years as minister. To this union were born six children, two of whom died in infancy. The mother and four children survive. E. M. Shomber.

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NOTES FROM OUR CORRESPONDENTS.

(Concluded from Page 253.)

Eller was retained as elder another year. Brethren N. P. Wimmer and John H. Holt are our delegates to the district meeting, with Brethren I. H. Shaver and W. I. Wimmer alternates. Our Sunday school was organized for the present year, with Bro. N. P. Wimmer superintendent. A collection of \$30.00 was taken for the purpose of painting our church. The following Sunday Brethren D. H. Shaver and J. A. King preached for us—Ella C. Wimmer, R. D. 2, Copper Hill, Va., March 29.

Green Mount congregation met in special council March 25, at 10 A. M. Bro. J. A. Garber presided. The church was well represented. Visiting brethren with us were Brethren D. H. Zigler, P. S. Thomas and —Flory. Considerable business was disposed of. Bro. Joe Kagey was appointed superintendent for the Sunday school at Melrose. Brethren Luther Miller, Dan Garber and J. R. Wampler were appointed to solicit funds for the support of Bro. Long and wife, in India; also for the district mission board for home missions. Brethren D. R. Miller and John R. Kagey are delegates to the district meeting, and Brethren I. W. Miller and John H. Cline to the Annual Meeting. Bro. I. C. Sanger was elected to the ministry. Our Sunday school organized a cradle roll and home department last month, and Brethren J. W. Wampler and D. H. Zigler gave us encouraging talks on both of these.

—L. Katie Ritchie, R. D. 6, Box 26, Harrisonburg, Va., March 28.

Montebello.—We met in council March 28, with Eld. J. R. Kinsig of Mt. Vernon, presiding. Church and Sunday-school officers were elected for the coming year. Bro. J. T. Fauber was elected Sunday-school superintendent; Bro. C. E. Carr, clerk; Bro. W. D. Fauber, treasurer; Sister Emma J. Layton, Messenger correspondent.—Emma J. Layton, Montebello, Va., March 30.

Sangerville church met in council March 28. The brethren made a favorable report of the annual visit. Ministers present from other congregations were Elders Jacob Zimmerman and D. C. Zigler from the Elk Run congregation, Eld. Emanuel Long from the Bridgewater congregation, Eld. D. H. Zigler from the Little Creek congregation, Eld. S. I. Bowman from Cooke Creek, and Brethren A. S. Thomas, J. D. Glick, M. B. Miller and M. J. Cline from Beaver Creek. We had talks by each one. Twelve letters were granted. Brethren A. L. Miller and J. W. Hiss are delegates to the Annual Meeting, with Bro. J. L. Driver alternate. Brethren A. J. Miller and M. G. Sanger are delegates to the district meeting, with Brethren J. L. Driver and G. E. Garber alternates. A committee was appointed to nominate Sunday-school superintendents for the three schools, which resulted as follows: Brethren S. L. Wine and A. S. Driver were chosen for the Branch school; Brethren A. J. Miller and J. L. Driver for Sangerville, and Brethren J. S. Carlocke and Willie Michael for Emanuel's Church. Church and Sunday-school work in our mountain territory, fifty-six days were spent, forty-one meetings held, two council meetings, two communion meetings and three series of meetings. Seven were baptized and one reclaimed.—Annie R. Miller, R. D. 2, Bridgewater, Va., March 28.

Saunders Grove.—This church met in council March 19, with Eld. Samuel Crumbraker presiding. All business was pleasantly disposed of. Sister Jennie Saunders was elected delegate to district meeting and was also re-elected church correspondent.—S. R. March 24.

White Thorn.—Oct. 30, 1909, a little band of Brethren, nine in number, landed at Chatham, Va.; then proceeded to our farms that we had purchased, eight to ten miles northeast of Chatham, Pittsylvania County, Va. After getting settled, we opened correspondence with the Mission Board of the First District of Virginia, regarding an organization. March 9 Elders Riley Peters and Henry Ikenberry, of Wirtz, Va., came to us and next day organized us into a working body, with Bro. A. S. Cool as pastor, and Bro. J. C. Cherry, as deacon. Brethren Peters and Ikenberry are elders of the little body. Our church will be known as the White Thorn church. Sister Laura Sharrsh is secretary and correspondent.—A. S. Cool, Elba, Va., March 28.

Woodstock congregation met in council at the Valley Pike church March 28. Considerable business came before the meeting. Brethren H. R. Mowery and Jeremiah Wakeman were elected as delegates to the district meeting. Brethren Jos. Crabbill and Oscar Bauserman were elected Sunday-school superintendents.—M. H. Copp, Mauretown, Va., March 28.

WASHINGTON.

Centralia.—We have recently closed a series of meetings, conducted by Bro. Hiram Forney, of Chico, Cal. The church is greatly encouraged and thrives. Bro. Forney gives no uncertain sound to the Gospel, but boldly declares the truth. Our council convened March 27, with our elder, Bro. M. F. Woods, presiding. Considerable business was disposed of. Bro. Jonas Deeter was chosen delegate to the Annual Meeting. Our communion service will be held June 4.—Anna Myers, Centralia, Wash., April 2.

WEST VIRGINIA.

Forks Branch.—Bro. James A. Riner, of Bragville, W. Va., came to us on Saturday evening and remained till Sunday evening, preaching two sermons. The attendance was good and the attention excellent.—Della Lafayette, Forks Branch, W. Va., April 4.

ANNOUNCEMENTS

DEFERRED MEETINGS.
April 19, 9:30 am, Eastern District of Maryland, in the Washington City church, D. C.
April 20, Middle Pennsylvania, in the Riddleburg church, on H. and B. T. R. R.
April 20, 11, Middle Maryland, Long Meadow church, Beaver Creek congregation.
LOVE FRATERS.
Arkansas.
April 23, St. Francis, Canada.
May 21, 10 am, Pleasant Valley, Alberta.
California.
April 23, Oak Grove.
May 29, South Los Angeles.
Colorado.
April 23, Smith's Fork, May 7, Rockyford.
May 21, 6 pm, Lowland.
Idaho.
May 14, 6:30 pm, Boise.
May 21, Boise Valley.
May 23, Twin Falls.
Illinois.
April 17, 6 pm, Lanark.
May 8, 6 pm, Sterling.
May 14, 6:30 pm, Elgin.
May 14, 15, 2 pm, Mt. Mor-

rie, at Silver Creek.
May 15, 7 pm, Dixon.
May 20, 6 pm, Blue Ridge.
May 28, 10 am, Centennial house.
May 21, 5 pm, Panther Creek.
May 21, 6:30 pm, Pine Creek.
May 21, 7 pm, Batavia.
May 21, 22, Astoria, at the South Fulton house.
May 21, 22, 3 pm, Rock Creek.
May 22, 6:30 pm, Cherry Grove.
May 27, 4 pm, Oakley.
May 28, 2 pm, Rock River, at Franklin Grove.
May 28, 29, 2 pm, West Branch.
May 28, 29, Yellow Creek.
May 29, 6:30 pm, Polo.
June 12, 6:30 pm, Hickory Grove.
Indiana.
April 30, 6 pm, Four Mile, at White Water house.
May 14, Blue River.
May 14, Bethel.
May 14, 5 pm, Upper Fall Creek, 2 1/2 miles east of Middletown.
May 19, 1 pm, Elkhardt Valley.
May 19, 6 pm, Cedar Creek.
May 21, Tippecanoe.
May 21, 2 pm, Logansport, at Adamsborough house.
May 21, 6 pm, Nettie Creek,

one mile west of Hagers-town.
May 21, 5 pm, Middlefork, at Pleasant View house.
May 21, 5 pm, Salamonde church, Loon Creek house.
May 31, 6 pm, Goshen, West Side.
May 21, 7 pm, Summit.
May 22, Ladoga.
May 25, 4 pm, Pipe Creek.
May 26, Baugo.
May 28, Rock Run, 5 miles southeast of Goshen.
May 28, 10 am, Spring Creek.
May 28, 5 pm, Springfield.
May 28, 6 pm, Beech Grove.
May 28, 6:30 pm, Buck Creek.
May 28, Aradale.
May 28, 7:30 pm, Burnetts Creek.
June 2, 2 pm, White.
June 11, 5 pm, El River.
June 12, 5:30 pm, Huntington City.
Iowa.
May 8, Cedar Rapids.
May 14, Mt. Etna.
May 14, 2 pm, South Keokuk.
May 15, 7 pm, Dry Creek.
May 21, Fairview.
May 21, 6 pm, Prairie City.
May 21, 6 pm, Cedar.
May 21, 22, 4 pm, English Street, at the South house.
May 21, 32, Dallas Center.
May 22, Des Moines City Mission.
May 23, 10:30 am, Franklin County.
May 28, 23, 2 pm, Beaver.
May 28, 4 pm, Kingsley.
May 28, 4 pm, Iowa River.
May 28, 4 pm, Libertyville.
May 28, 8 pm, Brooklyn.
May 28, 29, 11 am, Garrison.
Kansas.
April 23, 2 pm, Morning Star.
April 23, 10 am, Maple Grove.
April 23, 10:30 am, Victor.
April 23, Larned.
April 24, 5 pm, Kansas Center.
April 30, 7:30 pm, Altamont.
May 7, 2 pm, Newton.
May 7, 5 pm, Eden Valley.
May 7, 5 pm, Ramona.
May 7, 6 pm, Monitor.
May 8, 7:30 pm, Kansas City.
May 14, Verdigris.
May 14, 10 am, Burr Oak.
May 14, 12 pm, Abilene, at Mt. Pleasant.
May 14, 6 pm, Peabody.
May 14, 15, Pleasant View.
May 15, Independence.
May 21, North Solomon.
May 21, 6 pm, Vermilion.
May 21, 6 pm, Paint Creek.
May 21, 7 pm, Mt. Ida.
May 21, 2 pm, Chapman Creek.
May 21, 7 pm, Parsons.
May 21, Bloom.
May 21, 2 pm, Belleville.
May 21, 4 pm, Salem.
May 28, 10 am, Ottawa.
May 28, 4:30 pm, Osage.
May 29, Larned, Mission church.
June 4, 6 pm, Scott Valley.
Kentucky.
May 14, Roanoke.
Maryland.
April 30, 2 pm, Monocacy, at Thurmont.
May 5, 4 pm, Hagerstown.
May 14, Bush Creek, at Pleasant Hill church.
May 14, 2 pm, Meadow Branch.
May 14, 2 pm, Monocacy, at Mountaineers house.
May 14, 6 pm, Manor.
May 15, Denton.
May 19, 1:30 pm, Beaver Creek.
May 19, 20, Upper Codorus, at Black Rock house.
May 21, 1:30 pm, Brownsville.
May 21, 1:30, Pipe Creek, near Linwood.
May 28, 2 pm, Middletown Valley.
Michigan.
May 7, 4 pm, Harlan.
May 21, 6:30 pm, Woodland, ple, center house.
May 28, Lakeview.
May 28, 10:30 am, Thornap.
Minnesota.
April 23, Deer Park.
May 28, 6 pm, Hancock, 5 miles northeast of town.
Missouri.
April 28, Peace Valley.
April 30, 4 pm, Joplin.
May 14, Rockingham.
May 21, Cabott.
May 21, 5 pm, Smith Fork.
May 21, Skidmore, at South Bethel church.
Nebraska.
May 14, 5 pm, South Beatrice.
May 14, 7:30 pm, Alvo.
May 21, Omaha, 2627 Lake St.
May 21, Bethel.
May 21, 6 pm, Beatrice.
May 28, Lincoln, Twenty-second and Q.
June 4, 7 pm, Arcadia, 4 miles northeast of Arcadia.
North Dakota.
June 4, Williston.
Ohio.
May 7, 6 pm, Donnels Creek, New Carlisle house.
May 14, 6 pm, Hickory Grove, at West Charleston house.
May 14, 6 pm, Maple Grove, Ashland County.
May 21, 10:30 am, Seneca.

May 21, 2 pm, Middle District.
May 21, 7 pm, Logan.
May 21, 10 am, Swan Creek, east house.
May 21, 10 am, Wolf Creek.
May 21, 3 pm, Oakdale.
May 28, 10 am, Lick Creek.
May 28, Greenspring, at Sugar Grove house.
May 28, 4 pm, Blanchard, 1/2 mile west of Dupont.
May 28, 5 pm, Beech Grove.
June 4, 3 pm, Portage.
June 11, 2 pm, Palestine.
Oklahoma.
April 17, Elk City.
April 24, 7 pm, Guthrie.
April 30, 5:30 pm, Pleasant Plains.
May 7, 2 pm, Monitor.
May 14, 5 pm, Mound Valley.
May 21, 4 pm, Washita.
May 21, 5 pm, Paradise Prairie.
June 11, 5 pm, Mt. Hope.
Oregon.
May 21, 22, Talent.
May 27, Newberg.
Pennsylvania.
April 21, Philadelphia, Bethany Mission.
April 24, 6 pm, Everett.
April 26, 27, Midway.
May 1, Shamokin.
May 5, Philadelphia, Dauphin Street above Broad Street.
May 8, 4 pm, York.
May 14, 2 pm, Hatfield.
May 14, 4 pm, Pleasant Hill, at Pleasant Hill house.
May 14, 6 pm, Glade Run.
May 14, 15, 10:30 am, Antietam (Price's).
May 15, Raven Run.
May 16, 17, 18 am, Big Swatara, in Hanoverdale house.
May 17, 18, 9:30 am, Tulpehocken.
May 17, 18, 10 am, Codorus.
May 18, 19, Elizabethtown.
May 18, 19, Fairview.
May 19, 20, Spring Creek.
May 19, 20, Welsh Run.
May 19, 20, 9:30 am, Springville, at Mohler house.
May 20, 10 pm, Maiden Creek.
May 20, 4 pm, Dunning's Creek, at New Paris.
May 21, Jacobs Creek, near Mt. Pleasant.
May 21, Spring Run, at the Pine Glen church.
May 21, 4 pm, Carson Valley.
May 21, 6 pm, James Creek.
May 21, 6 pm, 10 am, Lower Cumberland at the Mohler house.
May 21, 22, 2 pm, Lost Creek, at Goodwill house.
May 21, 22, 10 am, Falling Spring, at Hade church.
May 21, 4 pm, Woodbury.
May 21, Indian Creek.
May 21, 22, 1:30 pm, Mummert.
May 21, 22, 1:30 pm, Upper Canowago, at Mummert house.
May 22, Yellow Creek, in Bethel house.
May 22, Middle Creek.
May 22, 3:30 pm, Johnstown, at Walnut Grove house.
May 22, 5 pm, Upper Dublin.
May 22, 6 pm, New Enterprise.
May 22, 6 pm, Roaring Spring.
May 22, 6 pm, Clover Creek.
May 24, 9:30 am, Spring Grove.
May 24, 10 am, Back Creek, at Shank house.
May 24, 25, West Conestoga, Middle Creek house.
May 24, 25, 10 am, Little Swatara, at Meyers house.
May 24, 25, 2 pm, Buffalo Valley.
May 24, 25, 1:30 pm, Chiques.
May 25, 26, 9:30 am, Conestoga, at Bird-in-hand house.
May 25, 26, 1:30 pm, Mountville District, at Petersburg house.
May 26, 27, 10 am, Ridge, at Foglesonger house.
May 27, Rockton.
May 28, George's Creek.
May 28, Mechanics Grove, at the Grove house.
May 28, 3:30 pm, Claar.
May 28, 4 pm, Ephrata.
May 28, 6 pm, 10 pm, Creek.
May 28, Fairview.
May 28, 29, 2 pm, Farmer's Grove.
June 4, Springfield, at the Springfield house.
June 13, 14, Greentree.
Tennessee.
April 23, Pleasant View.
April 30, 3 pm, French Broad.
Virginia.
April 30, Timberville, in Flat Rock congregation.
April 30, 3 pm, Pleasant Valley.
May 7, 3 pm, Lebanon.
May 14, Middle River.
May 14, 2:30 pm, Green Mt., at Mt. Zion church.
May 14, 3 pm, Cooks Creek, at Hinton Grove.
May 14, 4 pm, Midland.
Washington.
April 23, 4 pm, E. Wenatchee.
June 4, Centralia.
West Virginia.
May 14, Pleasant View, at Chestnut Grove house.
May 28, 2 pm, Berkeley.

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"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 49.

Elgin, Ill., April 23, 1910.

No. 17.

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AROUND THE WORLD

Nor least among the many agencies for the rescue of the fallen is the Midnight Mission of Chicago. Its little group of devoted men and women spend several hours of each night in the lowest dives and haunts of sin for the sole purpose of snatching at least a few souls as "brands from the burning." In the recent annual report of the workers it is shown that with the \$3,900, contributed for the work, hundreds of souls have been brought in effectual touch with the gospel message. When Christ said, "I came not to call the righteous but sinners to repentance," he gave special emphasis to work of the kind now done in the slums of our cities in behalf of the "submerged tenth,"—the derelicts of humanity.

It is refreshing indeed, amid the daily reiterated stories of graft and general corruption, to come upon instances of practical benevolence that show real concern for the welfare of others. Such is the move of the International Harvester Company in behalf of its 25,000 workers. Beginning with May 1 the company will put into effect a plan of employer's liability for injury and death, more far-reaching and beneficial than the systems required by law in Germany and England. The plan applies to the various activities of the company, throughout the United States, and "insures definite and adequate compensation for injuries resulting from accidents occurring to workers while engaged in the performance of their duties, and also provides compensation to the relatives dependent upon any employé whose death results from such accident."

In spite of the complaints, long and loud, concerning the increased living expenses some people seem to have plenty of money, not only for the most luxurious style of living, but also for the most prodigal expenditures for objects of art, etc. At the recent sale, in New York, of the paintings, rugs and tapestries, once the property of the late Mr. Yerkes,—at one time a street car magnate of Chicago,—the total sales amounted to \$1,500,000. A portrait of Frans Hals, a noted Dutch painter, brought \$137,000, and others \$50,000 or more, each. Old rugs of famous weaves brought as high as \$20,000 each. When we remember how the many missionary, philanthropic and charitable enterprises must languish because of lack of funds, we cannot but wish that some, who have been blessed by abundant means, might make a more judicious use of their money than

was done in the above case and hundreds of similar ones. Some day there will be a stern reckoning demanded, as to our stewardship here below.

In these days of graft and corruption there is, necessarily, a strong movement, everywhere, for an old-fashioned "house-cleaning." Referring to this very matter, Judge W. O. Howard, a justice of the New York Supreme Court, pertinently remarks: "What we want is real reform. It is not more investigations that we need, it is *more honesty*; not more laws but more *common sense*." Mayor Gaynor, of New York, by a simple enforcement of the laws already made and provided, is doing notable work in improved municipal conditions, and his success is a forceful illustration of Judge Howard's words, quoted above. And, by the way, if the pulpits of our land would do a little more practical teaching on honesty and integrity, there might be higher ideals of citizenship and fewer cases of official corruption.

On a recent Sunday evening the members of the Congregational church at Maywood, a suburb of Chicago, were addressed by Rabbi E. G. Hirsch, of Sinai Temple, the leading synagogue of the western metropolis. Some things he said were as startling as the circumstances under which the address was delivered. "Modern Christianity," said the Jewish clergyman, "is not as broad as the New Testament. The love, so prominently taught in that portion of the Bible, does not manifest itself in deeds of practical benevolence as it should. No need of 'charity balls,' if love opens the pocketbook. The New Testament declares specifically that *all we possess is lent us by the Lord for the common welfare of all mankind*. . . . The modern Jew claims Jesus for his own and is proud to own him as a member of his race."

CONDITIONS in China are far from reassuring. Under date of April 17 word comes from Changsha that all mission buildings in that vicinity, as well as other structures, owned by foreigners, were looted, and afterwards destroyed by fire. The British consulate alone remains intact. April 14 the Chinese officials found themselves unable to cope with the rioters, whereupon all foreigners immediately left the city. The original cause of the disturbance was due to an attempt of the famine sufferers to loot the rice shops of the city. Six thousand soldiers, instead of quelling the uproar, joined the ranks of the rioters, and soon the disturbance changed into an anti-foreign demonstration, which brought about the destruction of the property alluded to. At least 24,000 persons have now joined the ranks of the rioters, and the situation is far from encouraging. The forty-one missionaries, obliged to flee, had to leave all their possessions. They are experiencing some of the trials that, at times, befall the faithful missionary.

THERE are two sides to most controversies, and the much discussed difficulty at Rome, in which the Pope and the little Methodist church of that city are prominent factors, is no exception. First Mr. Fairbanks, and more recently Col. Roosevelt, have kept the matter before the public. Now it appears that a recent cartoon in *L'Evangelista*, a journal of the Methodist Mission in Rome, stirred up most of the animosity of the Pontiff. The picture in question represents Christ with a scourge, driving the Pope in terror from the Temple. This allusion, to say the least, was neither opportune nor kind,—especially at this time of strained relations. On the other hand, the spirit of Roman intolerance has given expression to the following: "Why was liberty of conscience (meaning Methodism, etc.) ever allowed at Rome? As well might you ask a person to allow

poison to be introduced into his body." To the disinterested observer it looks very much as if both parties in the contention might well acquire a greater degree of the love that "suffereth long and is kind."

THE recently-elected mayor of Milwaukee, Emil Seidel,—whatever we may think of the political principles he espouses,—has some good ideas on the training of children. Having given the matter much attention for years, he says: "Parents, unfortunately, do not always see to their children's *real* wants as they should. Satan knows more; he gets them by giving them *attractions*. He has shown how many he can lure by the concert-hall, the ball-room and the moving picture shows. Now, what we want to do is to arouse their interest in social gatherings of real value, with the best of influences. *The highest aim of every community should be to make good citizens of its boys and girls.*" All this, for which Mr. Seidel is so earnestly pleading, can be readily and best provided by the church and her various activities.

On the authority of the New York *Christian Advocate* we are told that the police records of that city, covering about two months, show that seventy-seven girls, from fifteen to seventeen years of age, disappeared from their homes, and could not be found again, despite the most strenuous efforts. This record, appalling as it may seem, is said to be paralleled in other cities. In most cases they are said to be girls whose early training was sadly neglected. Many of the parents admit that trashy novels, with their perverted ideals of life, formed the chief reading matter of their homes. Flashy and gay attire, frivolous amusements, and a total absence of religious or even moral training, are a "sowing into the flesh" that will bring a harvest of woe. Will parents ever arrive at a just conception of the vast responsibility resting upon them?

THERE is not very much hope for Russia, to improve nationally, morally and socially, as long as the masses of the people are permitted to grow up in dense ignorance of the most common educational advantages. In the province in which St. Petersburg is situated, more than fifty-five per cent of the people can neither read nor write. In other parts of the Empire there are equally deplorable percentages of illiteracy, and the general condition of the country is not to be wondered at, in view of the facts just stated. In these days of printing presses, and knowledge thereby disseminated broadcast, everywhere, it will not do for a people to have more than half their number inaccessible to the valuable and necessary information thus made available. Knowledge is power. One of old said truthfully: "My people are destroyed for want of knowledge."

At Brockton, Mass., the First Baptist church was recently dedicated to the World-wide Peace Movement. It was stated by the pastor that this was the first time a church had ever been formally dedicated to the cause of peace. The necessity of thus dedicating a church to peace, in order to let it be clearly known how she stands on that great subject, is a most curious phenomenon. Every Christian church, from the very beginning, if it had been true to the principles of its Founder, would have been publicly known to stand for the principles of peace, as naturally as for love of God, for truth, for righteousness and the other ordinary virtues. But, alas! many of the so-called churches of the Prince of Peace have too often stood for war, for the spirit of war, the things that make for war, the methods of war, and for the glorification of the deeds of war! Perhaps a *rededication* of all such churches to world-peace, would be eminently proper.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

Wishing.

BY JOHN H. TOPPER.

Do you wish the world were better?
Let me tell you what to do.
Set a watch upon your actions,
Keep them always straight and true.
Rid your mind of selfish motives,
Let your thoughts be clean and high.
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?
Well, suppose you make a start
By accumulating wisdom
In the scrapbook of your heart.
Do not waste one page on folly;
Live to learn, and learn to live.
If you want to give men knowledge,
You must get it ere you give.

Do you wish the world were happy?
Then remember, day by day,
Just to scatter seeds of kindness
As you pass along the way,
For the pleasures of the many
May be oftentimes traced to one,
As the hand that plants an acorn
Shelters armies from the sun.

Butler, Ind.

Some Great Things—Faith.

BY J. EDWIN JONES.

WITHOUT faith it is impossible to be well-pleasing unto him (Heb. 11:6; A. R. V.). With the discovery of this truth, faith at once assumes its rightful place among the great things of the earth. Faith has no abstract existence. Though it is the very breath of our spiritual life, we must largely discover what it is through the concrete illustrations of its influence in the life of men.

It is true, we have one abstract statement concerning faith, and it is a gem, to be valued as affording a key with which to open the treasure stores of the Scriptures concerning this great theme. "Now faith is the giving substance to things hoped for, a conviction of things not seen" (Heb. 11:1; A. R. V.). The things hoped for, that become substantial through faith, do not evidently mean just anything one may desire, but rather the things or thing for which we may entertain a reasonable hope.

The proper or reasonable hope of any being is the future completeness and perfection of itself. There is no other hope for an acorn than to become a perfect oak. Every acorn does not so develop, because it lacks the proper environment in which it may assimilate the things necessary for its development,—earth, frost, sunlight, showers, wind, etc.—it fails to realize its proper hope. Though neither the acorn itself nor any one of the elements that combine with it to form the oak are recognized as an oak, yet the proper combination of them all unite to give substance to the only legitimate hope of the acorn.

So the only legitimate hope of a man is to come to fullness of manhood in Christ Jesus. Every person having that desire does not come to a realization of his hope, because not all of them discover the environment which makes such a hope a substantial reality. Though those elements which are disclosed by the Scripture may not, in themselves, be recognized, nor indeed be, perfect manhood; faith, assimilating each in its divinely-appointed order, gives them substance that finally becomes recognizable as the real object of our hope.

The function of faith is to discern God in his Word, and give a ready response to the things he says. The Word of God, then, becomes the proper object of our faith; and that not merely intellectual assent to the statements of that word, but a ready obedience to its every suggestion. And as through this obedience the things hoped for are being realized, we are convinced of the immutability of God's Word and the substantial verities of things not seen.

Jesus Christ is the author of our faith. Inseparably connected with Christ is every word of God by which

men live. "The Word became flesh and dwelt among us." Indeed, our only vision of Christ is through the Word. And so, fully demonstrating our faith in that Word by cheerfully walking in all its teachings, he becomes also the Finisher of our faith by bringing us fully to realize its object—full-grown men in Christ.

The power of faith is only limited by the poor manner with which we give it opportunity to operate in our lives. That wonderful catalogue of faith and its manifested power in the lives of men, as recorded in Heb. 11, is a record that may not only be verified, but amplified by the record of other modern examples of real and effectual faith. Faith is that vital connection of mortal man with the infinite God that makes possible the manifestations of infinite power through men, so that, in the presence of every manifestation of power through us, we are made to say with Peter, "His name, through faith in his name, hath made this man strong."

Like the memorable statement of God to the sea,—Job 38:11—"Hitherto shalt thou come and no further," so may we say to faith at the entrance to the eternal city. From its initial vision that "takes it so" to its consummation that has "made it so," it is a vital element in all our experiences. But in its perfect development it is lost in the full realization of its object. No more shall we see through a glass dimly but, face to face with its author and perfecter, our faith shall slip from us as readily as the mantle of Elijah, when, by a whirlwind, he was carried up, and his faith received its full fruition.

And so, whether like Enoch walking with God, we are caught up; or like Adoniram Judson, and many less known but equally pious, our bodies lie in the depth of the sea; or like John Chalmers we become food for the cannibals; or, like Abraham, Isaac and Jacob, we die and are buried with our fathers; faith, having budded and developed perfectly here, shall be fruitful throughout eternity in the blissful realization of the object of its quest. Have faith in God!

Larned, Kans.

Spiritual Worship.

BY E. F. SHERFY.

WE are told by our blessed Master that we should "worship the Father in spirit and in truth: for the Father seeketh such to worship him."

Recently the writer had the privilege of worshipping with a body of people who seemed to be very zealous for the Master's cause. They are a plain, simple people. The sisters, like our own, wear the prayer veil. But the thing that most impressed me was the apparent spirituality of each member. Some of the more active ones—the regular workers—immediately on entering the house of worship, knelt down in a short, silent prayer. Especially was that true if one entered after the regular opening prayer service.

The preaching service was opened about as our Brethren do, and they were led in prayer by one of the mission workers there. The prayer was simple and seemingly from the heart. It was not loud or exciting. If it had been I should not have wondered at the many hearty "Amens" and groans of intercession (none of them very loud however) that accompanied it.

Personally I have never believed in great demonstrations in religious gatherings. I am of the opinion that great discredit has been thrown upon the cause of Christ by a "noisy religion," but, Brethren, when I have to fill the sacred pulpit with the mighty responsibility of dealing out God's sacred truths, I like to have some assurance, by audible amens or intercessory groanings, if deemed necessary, that every brother and sister present is holding up the minister and his message before God at a Throne of Grace. Then, I think, I should have such a spiritual impetus as cannot be given in any other way.

But if, on the other hand, there is no warmth of spirit, no expressions of sanction, no response on the part of the audience, I am sure that a chill is thrown over the meeting so completely that any amount of spiritual warmth, on the part of the minister, can hardly counteract it.

I have even seen quite a number in the attitude of

prayer, so disinterested in the prayer that when I entered (being late) they stared towards the door. Suppose a fair per cent of a congregation were thus disinterested, how could we expect strong spiritual results from such a prayer?

And is that all? If the whole congregation, and every other congregation in the Brotherhood, would unitedly pray in spirit and in truth, till our intercessions would come up before the throne of the Father with groanings that cannot be uttered, what a Pentecostal outpouring there would be! It would be second only to the first great Spirit baptism.

Many lives, now engrossed in commercialism, would be placed on the altar of service. Thousands of dollars, now being spent for luxuries, would be spent for the cause of Christ. If the work of the Lord and the evangelizing of the world would so fully occupy our attention, as desirable, all our trouble about nonconformity would be at an end.

Let us not make a mockery of our prayers, by being formal, but let us worship the Father in Spirit and in truth,—EVERYONE OF US, for there is power in consecrated, whole-hearted, unified, congregational prayer. Let our worship be SPIRITUAL!

3435 Van Buren Street, Chicago, Ill.

On the Jericho Road.

BY JOHN R. SNYDER.

(Substance of an Address before a Laymen's Mass Meeting in Findlay, Ohio.)

THE setting of this story is one quite familiar to all readers of the Gospels, and the lesson taught has been incorporated into many walks of life. The "Good Samaritan" act has been applied to many phases of human experience,—some applicable to the lesson which the Master desired to teach, and some exceedingly far-fetched.

First we will note the subject to whom the parable was directed,—a "certain lawyer." He had come to the Savior with a pertinent question,—whether in good faith or not we will not attempt to be the judge. The reply, as to what was necessary to inherit eternal life, was one familiar to teachers of the law—a profession of which he was a member,—“Love thy neighbor as thyself.” It brought forth a second question from the lawyer, “Who is my neighbor?” In reply Jesus answered with the parable found in Luke 10:25-37.

The location of the parable was an ideal one for the lesson to be taught. None of the elements were lacking to one familiar with the way from “Jerusalem to Jericho.” The lonely road, the thieves and robbers, who infested the by-paths, ready to waylay the unsuspecting traveler, the passing to and fro from the temple city of priest and Levite, and an occasional Samaritan, were scenes familiar to the Jew of Christ's time. Hence the lesson must have gone home with tremendous force to the man who would have entrapped Jesus. No wonder he was compelled to admit that the despised Samaritan was the one who “showed mercy.”

In the application of the lesson to our own time we are too prone to leave the incident between Jerusalem and Jericho and not apply it to our own conditions and lives. We criticize the acts of the priest and the Levite, laud the good Samaritan, but too often fail to make the application to the incidents of today. We are ourselves guilty of selfishness when it comes to aiding others, and the Master might impress the lesson upon us with the same force as he presented the parable to the Jewish teacher, and we would be compelled to admit the truth as he did.

There are, today, many who have been wounded and left by the wayside,—stricken down by Satan and his emissaries, and we are passing them by on the “other side,” because they do not belong to our class or clique. Their garments have, perhaps, been stained with the blood of their wounds, and we are fearful of becoming tainted, or of soiling our hands and garments. The wounded one does not belong to our church, or society, or lodge, or move in our class, and so we pass him by and then go to church and sing lustily, “Throw Out the Life Line.”

Right here is where the lodge shows its weakness and lack of true brotherhood, of which so much is

boasted. We suppose a case. A man has been attacked and left bruised and bleeding on one of the streets of our city. A Mason comes that way and sees him lying there, but as the unfortunate one does not give the distress signal, nor the password, the Mason "passes by on the other side." Next a Pythian or an Elk may pass by and also see his predicament, but as there is no fraternal recognition, they also "pass by on the other side." Later the poor man is taken and cared for by some unassuming Christian or Salvation Army worker, who sees and responds to what he knows is a case of need. Never will brotherhood or the true fraternal spirit be exemplified, unless our charity is patterned after the Master's way, "Do good unto all men."

There are many movements sweeping over the land, these days, and many of them are doing an unmeasured amount of good, and awakening an enthusiasm that has too long lain dormant. God speed every effort that will bring the coming of his kingdom nearer. But let us beware lest we be carried away by our enthusiasm and forget the practical and actual work that must be done. It is not enough to meet in conferences and conventions, and meetings of this kind, unless it moves us to active, actual work. In all our cities there are thousands who rarely, if ever, step inside of a church door. What are we doing to get them there? There is a woe! lack of young men in the churches of the city. But when I pass the cigar stores, the billiard halls, the bowling alleys, and the cheap hotels and picture shows, I find them filled with the flower of our land, blighted and disfigured by sin, stricken down "on the way from Jerusalem to Jericho" by the robber, Satan, and what are we doing to save them? "Passing by on the other side." We have not time to stop and bind up the wounds, pour in the healing balm, or take them to a place of safety. Methinks that the one great thing this laymen's movement might well learn, in the very beginning, is the lesson of true discipleship,—learning to love our neighbor as ourself. We have no right to criticize the priest and the Levite, until our own lives compare and conform to that of the Good Samaritan,—Christ himself.

Summing up the parable as being typical of the Savior, we find the following:

(1) The Samaritan saw the condition of the wounded man and came to where he was. Jesus saw our condition and left the courts of heaven and came to us.

(2) The Samaritan "looked on him." Jesus looked on us and saw us bleeding and wounded by sin.

(3) The Samaritan had "compassion on him." Jesus was moved with compassion many times, when he saw our need.

(4) The Samaritan "went to him." So Jesus came to us when he saw our condition.

(5) The Samaritan "bound up his wounds." Jesus came to bind up the broken-hearted. That was the burden of his first sermon.

(6) The Samaritan "poured in the oil and the wine." Jesus brings healing and comfort to the soul wounded by sin.

(7) The Samaritan "set him on his own beast." Jesus brings us rest when we are weary and sick. He is our burden-bearer.

(8) The Samaritan "brought him to an inn." Jesus brings us to a place of rest—rest in his love, in his willingness to save.

(9) The Samaritan took care of him. Jesus cares for us. He takes a personal interest in each child of God.

(10) The Samaritan left him in care of an innkeeper, to be cared for when he must leave. Jesus has not left us comfortless. When he went away, he left the Comforter, the Holy Spirit, to care for us.

(11) The Samaritan left money to pay the bill. Jesus "paid it all." He left all that was needful. Are we using it to his glory?

(12) The Samaritan promised to come again. Jesus has promised to "come again and his reward will be with him." O, brother, how are we using that which he has committed unto us? Will we be ready for his coming?

"How May We Reach the Masses?" is a very pop-

ular topic, today, in the pulpit and in the religious press, but it will only be answered when we get the true Samaritan spirit, and go out and help our fallen brother. We must "feel" our brother's need if we would be the most help. If these meetings are to accomplish anything, we must get to work, real, actual work. The good Samaritan forgot all class and racial differences. So must we. Some one has said that "it took a Divine Christ to leave heaven and come down to earth, but it took a human Christ to endure the suffering and sorrow that our wounds might be healed."

Are we patterning after the Divine Example? If we are, all will be well. If we are not, we will be as the priest and the Levite,—passing by on the other side.

"On the Jericho road there is service today,
For all who are ready to work or to pray,
Around us are lying the wounded and dying,
And few the Samaritans passing that way."

"On the Jericho road you will find him today,
Your brother who has wandered from Jesus away.
Oh, wait not tomorrow, his deep cup of sorrow,
Is brimming and bitter, no longer delay."

"On the Jericho road many forces combine,
To stifle the voice of the Spirit divine,
About us are lying the wounded and dying,
Go, brother, and pour in the oil and the wine."

"On the Jericho road leading down
The Levites go carelessly by,
Yet many who journey along that way,
Are wounded and ready to die."

853 Maple Avenue, Findlay, Ohio.

A Homily on the First Psalm.

BY JOHN W. WAYLAND.

THE Bible may be likened to a great picture gallery, with walls hung high and full with masterpieces painted from life. In the First Psalm we have the pictures of two men: The Godly man and the ungodly man. The Godly man is pictured from two sides: In the first presentation we may perceive what he is not—what he does not do. In the second presentation we may see what he is—what he does do.

First, then, behold the Godly man in negative hues: He walketh not in the counsel of ungodly men; he seeketh not the company of sinners; he is not self-exalted with scorn.

Beside this picture hangs its complement in positive colors. Behold what the Godly man is; what he does; and what he is like. He finds delight in God's law; he meditates in that law day and night; he is like a tree whose place has been carefully fixed by the never-failing streams; he bears fruit in proper season—his life is rich; he does not grow prematurely old—his body and spirit are long preserved; his work is made to prosper; his path is watched over by the Almighty.

The picture of the ungodly man hangs opposite. What is bright in the other, is dark in this. The negatives are met by positives, and the positives by negatives. Whatever is true of the one picture is untrue of its opposite.

The Godly man closes his ears to the suggestions of wicked men; the ungodly man is not so. The Godly man avoids the company of blasphemers; the ungodly man is not so. The Godly man is free from scorn; the ungodly man is not so. The Godly man takes delight in the Bible; the ungodly man is not so. The Godly man thinks upon the Word of Jehovah continually; the ungodly man is not so. The Godly man finds ample nourishment where Jehovah has placed him; the ungodly man is not so. The Godly man is rich in good works; the ungodly man is not so. The Godly man is hale and joyful in old age; the ungodly man is not so. The Godly man is truly successful in life; the ungodly man is not so. The Godly man is guided and blessed of Jehovah; the ungodly man is not so.

There is a positive side to this picture also. The ungodly man is like the chaff, which flies away in the wind, while the wheat remains for use. But even this quality of the ungodly man is negative at bottom; for it is because of the lack of positive virtues that he is lost in the gale; that he is condemned in the judgment; that he is forbidden a place with the righteous; and that his way shall perish.

Black is not properly a color, but the absence of color. It is the absence of color that makes the picture of the ungodly man so dark, just as it is the presence of many colors that makes the picture of the Godly man so bright. Many colors of the rainbow produce an effect of beauty; all of them properly combined produce white light. This white light reveals physical truth, which is the embodiment of all that is physically beautiful.

The life of the Godly man is like white light. Analyzed, the component virtues appear as in a moral spectrum, and we behold its beauty, even as we behold the beauty of the rainbow.

The Psalm before us gives the spectrum of a Godly life, radiating from the picture of a Godly man. In the blaze of glory and beauty the defects of the other picture—that of the ungodly man—do fully appear. Each picture is heightened in effect by the contrast. The one is more attractive, the other is more unlovely.

Harrisonburg, Va.

The Evangelist and His Field.

BY CHAS. M. YEABROUT.

I. What the Evangelist Should Be. II. Some Things He Should Not Be. III. What the Evangelist Should Do. IV. Some Things He Should Not Do. V. The Field.

I. *What the Evangelist Should Be.*—The evangelist should be all that the word implies. "Evangelist" is derived from the Latin "*Evangelium*," the Gospel, and a Greek word meaning "to announce or proclaim good news—glad tidings; according to the Gospel; consonant to the doctrines and precepts of the Gospel, published by Christ and his apostles, as contained in the Gospel. Sound in the doctrines of the Gospel." In short, the evangelist should be: (1) A preacher and publisher of the Gospel. (2) He should be a consecrated Christian. (3) He should be true to his Heavenly Master and the church he represents. (4) He should be an example worthy of imitation, in conversation, in piety, in conduct, in love, in faith, in purity, in nonconformity to the world, and in loyalty to the church. (5) He should be sociable and kind to everybody, manifesting a kindly interest in all.

II. *Some Things He Should Not Be.*—(1) He should not be a jester or joker. (2) He should not be a compromiser of any of the principles or practices of the church he represents. (3) He should not be egotistical or self-willed.

III. *What the Evangelist Should Do.* (1) He should preach the Gospel to all classes of people, being no respecter of persons. (2) He should earnestly contend for the faith and practice of the church he represents, and if he cannot conscientiously do this, then let him unite with the church whose faith and practice he can represent and defend. (3) He should reprove and rebuke evil wherever found. (4) He should manifest his disapproval of disloyalty and unfaithfulness in the membership of the church. (5) He should exhort and admonish with all long-suffering and doctrine. (6) He should preach the doctrine, and cling to, and contend for, all things taught and commanded by Christ and his apostles. (7) He should visit the poor, and give them the blessed consolation, that salvation is for them too, and that they will find a glad welcome in the Father's family. (8) He should visit the sick, and read God's Word to them, and pray with and for them. (9) He should thoroughly indoctrinate his congregations, and strive to convert them to all the faith and practice of the Gospel, as accepted and contended for by the church he represents.

IV. *Some Things the Evangelist Should Not Do.*—

(1) The evangelist should never receive an office or mission from the church, whose faith and practice he does not heartily endorse, and which he does not, conscientiously, believe to be right and Scriptural. (2) He should never teach, privately or publicly, against any of the principles and practices of the church. To do so, is to act the hypocrite and play a game of deception. Trouble is sure to follow such compromises, for the congregation that is loyal and faithful to the Brotherhood does not, and cannot, recognize the compromise

made by the unfaithful evangelist, who tells the applicants before baptism that they may wear jewelry, and that they may dress in the fashions of the world. The evangelist does so without authority, and, instead of representing the church, he represents himself and the world, and violates the solemn promises he made at his baptism, installation, and ordination. The church is under no obligation to accept or recognize his work. (3) He should never try to get persons to unite with the church for the purpose of adding numbers, and especially those who are not in harmony with the faith and practice of the church. To do so, does the persons no good, and makes trouble for the church and the members thus added to the church.

Much depends upon the loyalty and faithfulness of the evangelist. The future peace, spirituality, and prosperity of the church depend largely upon the conversion and loyalty of those added to it from time to time. And where churches are planted or organized without restraining the members from worldliness, and without pledging them to the "nonconformity-to-the-world" principles of the Gospel, a worldly, fashionable church will be the result, and a nonobservance of the prayer covering and other humble practices, outlined in the plan of salvation, will follow. Hence the evangelist occupies a grave and responsible position. Much of the trouble and heartache in the church is directly traceable to the spirit of compromise and unfaithfulness, shown by evangelists and ministers, who profess to represent the Church of the Brethren.

V. The Field.—"Enaggeleistas (evangelists) are expressly distinguished from *poimenas kai didaskalous* (pastors and teachers), showing the former to be itinerant, the latter stationary." The evangelist being a traveling minister, comes directly under the last and great commission of the heavenly Master: "Go ye into all the world, and preach the gospel to every creature."

There seems to be a growing inclination among evangelists to confine their work very largely to the large, prosperous congregations, where from two to six elders and ministers reside. While it is pleasant for the evangelist, and often helpful to the churches to labor in large, prosperous congregations, this falls far short of carrying out the design of the Master in the commission, and I fear that often a financial consideration is the drawing power that leads the evangelist into the large, wealthy congregations, in preference to the weaker, poorer congregations, and the unorganized territory. It is self-evident that greater sacrifice and hardships await the evangelist in the weak congregations, and the unorganized territory, but the Savior says: "Go ye into all the world, and preach the gospel to every creature."

The true soldier of Jesus Christ will not seek the easy places alone, or worldly gain, but will, as far as his means and ability allow, endeavor to heed and carry out the Heavenly Master's command. There is considerable boasting, in these days, of the wonderful advance made by the church along missionary lines, but, in point of unselfish sacrifice and hardships, the pioneer ministry of the Church of the Brethren far outstripped the ministry of today. They went on horseback and afoot, and carried the blessed Gospel into many neighborhoods and States, wending their way across lofty mountains, and uncultivated valleys, and never received nor expected pay for their time or traveling expenses. The love of souls prompted them to go, and the heavenly Master's cause prospered under their ministration of love. The command of the blessed Master is, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." When this is done, the Lord says to his servants: "Go out into the high-ways and hedges, and compel them to come in, that my house may be filled" (Luke 14: 21-23).

There is, comparatively speaking, but a small part of the United States that is being worked for the Master. There are large, wealthy congregations with six or more elders and ministers, who only have one or two places at which preaching is done, while miles upon miles of territory, belonging to the congregation, has no preaching whatever by the Brethren.

The evangelistic field lies all around us, awaiting the

efforts of the faithful evangelist. It comprises, properly, all the unoccupied and unworked territory. Hundreds of prosperous churches should be built and organized through and by evangelistic effort in the now unworked and unorganized territory. Any minister who has the Master's cause and the salvation of souls at heart, may enter this ready field, and the church should relieve them of worldly cares by furnishing ample support for the willing worker and his family. Being relieved of the cares of this life, he can give his entire time to this large and promising field. "The harvest is great, but the laborers are few." Who will volunteer to gather the golden sheaves from this ripening field?

Morrill, Kansas.

If I Were a Minister.

BY ELIZABETH M'DANNEL MARTIN.

IF I were a minister I would regard my calling a sacred one,—one requiring much of the Divine nature, and one worthy of my best endeavors. I would study and meditate much on God's Word, and impress its study on the minds of others. In my preaching I would use much of it, and any other material or illustrations that would make clear or enforce its teachings, avoiding anything that would be merely for entertainment, or that would tend to lessen the force of scripture.

I would impress people with the seriousness and responsibility of living, rather than use anything that would lead to light-mindedness, and would avoid joking or jesting in the pulpit and out of it.

I would not be pessimistic in my views of the church's destiny, yet, on the other hand, I would not be so optimistic as to neglect timely warnings and calling attention to the many dangers and pitfalls.

I would use every opportunity to gain knowledge from nature, good books, etc., always remembering that the Bible is to be my textbook.

I would exalt Jesus Christ in my message in such a manner that people would scarcely notice the messenger. This would require me to forget self largely, in the way of gestures or manner of speech, and to be filled with the Holy Spirit, as was Peter on Pentecost. I could also, then, speak fearlessly.

I would desire, above many other things, to have the full confidence of all whom I should teach. This would require me to be sincere and true to all alike, in all my doings and teaching.

I would not engage in any questionable pursuit, nor be connected with questionable stocks and companies. I would have the ministry first. If circumstances demanded, I would engage in some plain, quiet, honest business, as a means of support, but not with a view of getting rich. I would then be in position to exhort my people not to engage in the many questionable occupations, and I would be consistent,—not denounce one thing in others, and then engage in something, not any better, myself. I would argue all subjects from a scriptural standpoint, and not from tradition or ancestral teachings.

I would urge the laity to more active service, and especially the young. In order to accomplish this, I would not fill any position that any in the laity is able to fill. Thus I would urge and encourage the teaching and training of the laity to active service, rather than to weaken and lessen their ability by doing what they could and should be doing.

I would not neglect visiting the sick and the poor, and, if necessity demanded, bring them some gift. I would speak words of comfort and encouragement, and, of course, have a season of prayer with them.

I would not neglect the closet prayer for wisdom and guidance to live in such a way that my actions would preach louder than my words. Thus would I be an example to the flock, applying the Golden Rule in all my teaching and dealings with others, in the home and out of it.

I would show due respect to my seniors in office, and try to be an inspiration and an encouragement to them, rather than give place to envy or jealousy, and thus be a hindrance to others.

Rheems, Pa.

Hope.

BY GEO. D. ZOLLERS.

HOPE is the power that binds the soul to the far-off land, its destined home, and eternal abode. It is the heaven-imparted gift to the votary of the cross, to hold, in unfailing security, through all the dismal meanderings of earth and sea, the permanent and reliable anchor of the storm-driven and sorrow-riven soul. Its coördinate principles are faith and love,—gifts of heaven-born origin, and portending inseparable unity. Like oxygen and nitrogen combined form atmospheric air, for the support of human and animal life, so the above constituents, in the vast economy of redeeming grace, lend vigor to our existence by virtue of the blood of the immaculate lamb of God.

Lexicographers define this word "hope" as being based upon expectation and desire. These, in unison, express the Biblical import and joy of the believer. All men desire the sweet influence of this heaven-born principle, but, devoid of the assurance that is predicated upon "the two immutable things," the oath and promise of God, we are not entitled to the eternal reward. In its rounded-up power it will ever yield, to its votary, the prospective joy of the "purchased possession." The mariner's anchor presupposes the ship, cable attachment, and the anchor imbedded in *terra firma*. These three combined forces may be considered commensurate, in figurative harmony, with faith, hope and love in the redemptive system. The vessel's sail equipment, made available by the propelling power of the wind, urges the ship to the destined port. The anchor and cable attachment render the vessel secure amid the terrible vicissitudes of the storm. Each firm link of the cable contributes its respective part to this security, and thus each commandment in the gospel code adds to the binding force of the economy of grace.

"Love is the golden chain that binds believers all in one." The entire system, both of marine and gospel enterprise, evinces elements of inseparable strength and binding power. It was here that the inspired Apostle Paul perceived the adaptability of applying the strong characteristics of the sea to the sublime and eternal. Hence the Bible affirms that we are "saved by faith," we are "saved by hope," and, likewise, "by love." All these divine principles, based upon the sacrifice of Calvary, combine to save the wanderer. Who, then, would forego his chances, in the application of this heaven-appropriated power, more enduring than the material world, for it will undergo dissolution like our corporeal forms, but hope will secure the soul in endless blessedness "within the veil." There is a blessed refuge for those who "lay hold upon the hope set before us." All the heart-throes and pangs of a "groaning creation cannot break the harmony between us and the better country."

"Hope is the city that hath foundations, whose builder and maker is God." We may weep over the graves of our cherished dead, but "not as those who have no hope," for hope thrills its votaries with the triumphant ecstasy of the resurrection life. We can sing amid our tears,

Rest, pilgrim, rest, while hope's fair wings,
O'erspread thy moldering clay;
Rest till thy God in triumph brings
The resurrection day.

Earth's vanity, suffering and abuse, may be our present lot, but hope points to our Conquering King in universal supremacy, when his subjects shall view his majesty, and reign with him in glory.

The introduction of sin into Eden's primeval blessedness plunged the human race into gloom and travail, but hope is the power that promises relief amid the paroxysms of disappointment, until restoration will again be achieved. Surpassing Eden's beauty will be the triumphant ending of the "groaning" age. "The redeemed of the Lord shall come with everlasting joy upon their heads. The mountains shall break forth from before them into singing and all the trees of the field shall clap their hands." What a homecoming that will be!

South Bend, Ind.

..... CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

ANNUAL MEETING QUERIES.

The following Annual Meeting queries, from district meetings have reached us:

California and Arizona.

Inasmuch as Christ commissioned his disciples to heal the sick through the service of anointing with oil and the laying on of hands in the name of Christ (see Mark 6: 13; 16: 18; Luke 10: 10), and since this rite was apparently to be administered to all, regardless of whether they were Christians, the same as the Gospel was to be preached to all (see Luke 10: 8, 9; 9: 2; Matt. 10: 7, 8), and since the apostles seem to have practiced healing upon all, including even those who had unclean spirits (Acts 5: 16), thereby not limiting the anointing and healing to the converted people, will not this Annual Meeting reconsider Art. 32, 1850, "Revised Minutes," page 16, Art. 17, 1869, page 18, which limit the practice of anointing to members only?

Ans.—Will this Annual Meeting so modify such decisions that members who are conscientious about obeying the Savior's commands in the foregoing scriptures (understanding these scriptures to obligate them to anoint all who may desire their services) may not be prohibited from so doing, provided it is done without display and in humility and Godly reverence. It is understood, however, that the granting of this privilege does not include the privilege of using the formula as adopted in Annual Meeting Minutes, Art. 6, 1860, which is applicable to church members only, but that they may pray as the Spirit giveth wisdom and utterance.

Decided by district meeting to send the paper to the Annual Meeting.

Western Colorado and Utah.

(1) We ask Annual Meeting, through district meeting, that when churches are out of order, such as members wearing jewelry and sisters wearing hats, the elder in such church cannot hold office on the Standing Committee or committees appointed by Annual Meeting.

Answer by the Fruita church.—They cannot hold office unless they bring their churches in order. Passed by the district meeting to Annual Meeting.

(2) Mt. Garfield church asks Annual Meeting, through district meeting, to decide that, when new State Districts are formed out of other, or parts of other, Districts, all money in the hands of Mission Board, District, and Sunday-school treasurers, at the time said new District is formed, be pro rated according to the number of members in the District, and that part of the pro-ration, belonging to the new District formed, be paid over to the treasurer of the new District when duly organized.

Passed to Annual Meeting.

Southern Ohio.

Since Art. 2, 1907, Page 15, "Classified Minutes" (Appendix) has failed to provide sufficient funds to meet expenses of committees appointed by Annual Meeting, thus embarrassing the Annual Meeting Treasurer, and members of such committees, will not this Annual Meeting, through the appointment of a committee, provide such funds as are necessary, and submit their report at a later session of this meeting?

Sent to Annual Meeting.

Western Pennsylvania.

The Pittsburg congregation asks Annual Meeting through district meeting to authorize and urge the District Mission Boards to enter upon a more aggressive campaign for missionary education and organization, by urging and assisting the local congregations in organizing missionary meetings, mission study classes, and in securing missionary literature; also directing the local churches in forwarding "every member canvass campaigns," thus bringing to all an opportunity to assist in this great cause.

Sent to Annual Meeting.

MINISTERIAL MEETING OF SOUTHERN CALIFORNIA AND ARIZONA.

The coming together of the ministers of a church district in a ministerial meeting is an event that should always add power and inspiration to the ministerial force, and on their return to their several churches they should be able to do much more and better work for the Lord.

I am sure that the meeting together of the ministers of our District at Long Beach, "The City by the Sea," was a meeting of helpfulness to each individual minister present, and will result in a more fully consecrated band of Christian workers both in the pulpit and the pew; for not only were the ministers of the District well represented but the laity also.

Bro. J. W. Cline successfully directed the meeting, as outlined by the program. The meeting grew in interest, and ended with a climax, when, in the evening service, our Brother and Sister Emmert gave us some of their experiences as missionaries in India. They opened our eyes, ears and hearts to our duty to that land of opportunity, as members of the Church of the Brethren. Bro.

Andrew Hutchison gave us some of his early experiences in the ministry.

In the address of welcome, given by Bro. Masterson, a very timely warning was given to the ministry in general, along the line of present conditions obtaining in the world,—religiously so-called. Some of the thoughts expressed, that seemed to make an impression for good, as the different subjects were discussed, may be helpful, hence I will quote a few of them:

The preaching of today is influenced altogether too much by the demands of the world.

The climax of every sermon should be Christ. Christ crucified is what brings redemption. Too much of the Christ life and too little of the Christ death is being emphasized today. The minister must know that he is saved by the blood of Jesus before he can bring a saving message to his hearers.

As a rule the laity expect too much of the ministry, and while they get much, they give but little.

We have a ministry of which any church might well be proud,—men who can earn a living for themselves and families, besides preaching each Lord's Day. Where, in all the other professions of the world, do people get such service as is expected of our ministry?

Our ministry has ample power, but something is wrong in our methods of concentrating that power.

The world is sick of much preaching and not much doing.

Any church polity that does not bring the results expected and that are often absolutely needed, ought to be changed.

If we, as ministers, would demonstrate as hard as we preach, we would have more power.

One of the best sayings of the meeting was, "Better not attempt to preach doctrine than by our preaching to cloud the plain teaching of the Gospel."

The vital subject of the whole meeting was, "The Relation of Doctrine to Practice."

Doctrine without practice is like faith without works,—dead.

All the doctrines of the Gospel will be exemplified in our lives if we accept Christ's teaching.

Notwithstanding our profession, the old fox-nature will still manifest itself unless we are born again.

The great world movements of today should be met in the spirit of the Master, accepted and encouraged when in harmony with God's Word, and rejected and exposed when mixed with infidelity and unbelief, as many of the so-called "new thought" movements are.

This ministerial meeting managed, somehow, to get away from the ruts of former years. It made a new path, a successful change, which, we hope, will be helpful in the future.

W. F. England, Clerk.

DIVISION AND REORGANIZATION OF THE SECOND DISTRICT OF VIRGINIA.

At the district meeting of 1909 a plan for the division of the Second District of Virginia into three State Districts, to be known as the Eastern, Northern, and Second District of Virginia was adopted, subject to the approval of the churches representing a majority of the membership of the churches in each of the newly formed Districts. The plan was unanimously adopted by the several congregations, and, at a joint district meeting, held at Timberville, April 7 and 8, 1910, the elders and delegates of the new Second District of Virginia met in conference and organized by electing Eld. S. N. McCann, moderator, and N. W. Coffman, writing clerk.

The following business was transacted: Election of Church Election and Missionary Committee: B. B. Garber, three years; S. I. Flory, two years; J. B. Coffman, one year. District Secretary, N. W. Coffman; District Treasurer, S. F. Cox; District Sunday-School Secretary, J. W. Wright; Assistants to Sunday-School Secretary, W. K. Connor and Walter Thomas. Program Committee for Ministerial Meeting: A. S. Thomas, Peter Garber, W. B. Yount. This committee is to determine the place of holding said meeting, the date of which was set for August 18 and 19.

Decided that the elders of the different congregations see that a reassessment of the wealth of the membership be made, and report same to District Secretary by Dec. 1, 1910.

Delegate on Standing Committee of Annual Meeting of 1910: Eld. H. G. Miller; alternate, Eld. S. N. McCann.

The next district meeting will be held in the Lebanon church, Augusta Co., the second Thursday and Friday after Easter, 1911.

N. W. Coffman, Writing Clerk.

R. 2, Fisherville, Va., April 11.

FROM WOODS COUNTY, OKLA.

Jan. 16 wife and I began holding meetings at different places in the congregation. We began at the West Creek schoolhouse, where we have a regular appointment, and continued for two weeks with excellent interest—a crowded house almost every night. Here Bro. Howland, a deacon brother, assisted us a week in the meetings. From West Creek we went to the Valley Green schoolhouse, where we have another regular appointment. Here we

were met by attentive audiences from night to night for two weeks.

Next we went to the Manilla schoolhouse, where we have regular services once a month. Here we began with a small attendance, but it increased until, at the end of the two weeks, we had a full house. Several other protracted meetings were being conducted in the neighborhood at the same time, which the Brethren thought hindered us at first.

From there we came to Waynoka, where we began meetings in the Christian church (in town). Here the attendance was small from the start, and decreased until we closed after ten services.

March 13 we began meetings at our churchhouse and were met by attentive crowds until the 22nd, when we had to close because I was not well enough to continue. This concluded nearly ten weeks of meetings, during which there were 64 sermons preached, 650 pages of reading matter distributed, 14 visits made, 2 counsels held, and 583 miles traveled by private conveyance. In this work 10 Sundays and 55 weekdays were spent.

March 26 we met for a love feast, and had a splendid service. Brethren W. P. Bosserman, of Tangier, and I. H. Miller, of Nashville, were the visiting ministers present. Bro. Miller officiated. Bro. Bosserman had to return home on Sunday morning to do some baptizing. Bro. Miller remained with us and preached to an interested audience at 11:30. There were about 115 people present at the evening service, who gave excellent attention to the sermon.

We have the best churchhouse that I have seen in Oklahoma, and are working hard to build up a large congregation here. I will gladly answer any inquiries from those interested in changing locations. Those writing will please inclose stamp for reply. J. C. Niningor
Waynoka, Okla., March 29.

DEATH OF JOHN CRIPE.

Bro. John Cripe, living within the bounds of the Hurricane Creek church, Bond County, Ill., was killed Monday, March 21. He and his wife had gone some miles from home to a sale. On arriving at the place, the horse became frightened and ran away, throwing both from the buggy, injuring Sister Cripe, and killing Bro. Cripe instantly. He was taken into the house and a physician called. Loving hands did all they could, but to no avail. The body was taken home by his children and friends. His wife not being seriously injured, was able to attend the funeral.

Bro. Cripe was born near Fairview, Bond County, Ill., Sept. 23, 1847, being sixty-three years, five months and twenty-eight days old at the time of his death. He was married twice. His first wife died in April, 1886, leaving seven children. In January, 1887, he was married again. He leaves a widow, the children of his first wife, two of his last wife and two step-children. Two brothers, one sister and one half-sister survive.

Bro. Cripe united with the Church of the Brethren early in life, and was faithful to the end. He served as a deacon for a number of years, and later was elected to the ministry, in which capacity he did considerable work. Of late years, on account of poor health, he did but little preaching. At the time of his death he was superintending a large Sunday school near his home.

Services were conducted in the M. E. church, near his home, by Bro. I. D. Heckman, of Cerro Gordo, assisted by Bro. Henry Lilligh, of Mulberry Grove. Interment in the Noffsinger cemetery, by the side of his first wife.

Wm H. Ketting

FROM SOUTHERN OHIO.

The district meeting of Southern Ohio convened in the Donnels Creek church April 12, at 8 A. M. After the devotional exercises, the following brethren were chosen as officers of the meeting: J. C. Bright, moderator, J. W. Fidler, reading clerk; David Hollinger, writing clerk. Considerable business was before the meeting. In the discussion of questions only love and courtesy prevailed. One query was sent to Annual Meeting. The next district meeting is to be held at West Alexandria, in the Sugar Hill house. The brethren and sisters of the Donnels Creek church did their part nobly, in caring for the meeting throughout.

David Hollinger

Greenville, Ohio, April 15.

BACK TO NEW MEXICO.

Before leaving my home in Clovis, New Mexico, last fall, I arranged to have the church work there, and my other home interests, looked after for six months, the church having granted me a leave of absence for the time named. That time has about expired, and so, if the Lord will, we expect to reach home April 23. Elder M. M. Ennis, who has looked after my work so well at Clovis, during my absence, has thereby exiled himself from his own home and interests at Cement, Okla., where he has oversight of the congregation, and whither he will probably return soon after our return to Clovis. My correspondents will please note the change in my address after April 23.

James M. Neff.

Altadena, Cal., April 9.

THE ROUND TABLE

A Fatal Leap.

BY G. WILFORD ROBINSON.

SEVENTY feet above the flowing waters of the Mississippi rests the great high bridge of Muscatine. This structure is not only used as a way by which to cross the river of water, but it is occasionally used as a way by which to cross the river of death.

One beautiful day a fair maiden approached this bridge and walked with a lingering tread until she reached the middle. Her heart was heavy; her soul was shrouded in a cloud of gloom. To her ears the sweet songs of the birds were only the mournful tune of a dirge. Life did not seem to her worth living, and the dark cloud, which had overshadowed her, seemed too dark for a silver lining.

The thoughts that passed through her mind, as she stood there, gazing, would be hard to guess. But at last she reached a decision, and, climbing upon the railing, she plunged into the stream below.

As I stood upon this spot, looking meditatively at the turbid waters below, I thought that great indeed must be the despair of that soul to make the fatal leap. She thought she was ending it all. What a mistake! Such a soul death cannot heal. God only can effect a cure.

There may be times when the sorrows of life may produce a state of despair, and enshroud the soul in a cloud of gloom, but there are no clouds so heavy that the sunbeams of God's love cannot dispel them. There may be times when the anguish of the soul may seem beyond endurance, but the heart that is stayed on God never breaks. The tension may be long and tight, the heart may be lacerated and torn, but if under the control of God's love, it is never broken. God is a refuge, a very present help in time of trouble.

Muscatine, Iowa.

Spiritual Life.

BY MAGGIE SNYDER.

"I have esteemed the words of his mouth more than my necessary food."—Job 23: 12.

WHEN you are hungry, you eat food and are nourished and satisfied. If you are unable to obtain food at the proper time, your desire for food increases for several days. Before many days have passed, however, your longing for food becomes less and less, while your necessity for food becomes greater. When you are ready to die from starvation, your appetite no longer warns you that you need food. You are seemingly satisfied.

This is true in the spiritual life as well as in the natural life. God's Word is food. "The words which I speak unto you they are spirit and they are life."

When you are eager to know more of God, and you satisfy this desire by reading the Bible, you have the promise that his Word will nourish you and build you up. The cares of life are many and your strength is limited. These hindrances may cause you to neglect to read, meditate and pray. Your spiritual life may not be nourished. The longing to know more of God, and to live a righteous life, gradually departs. Your spiritual life is ebbing away, and you know it not. Ere you are aware, your spiritual appetite is gone and you neither hunger nor thirst after righteousness. You are in serious danger. Beware!

Louisville, Ohio.

Soul-Winning.

BY J. D. HAUGHTELIN.

"He that winneth souls is wise."—Prov. 11: 30.

WEBSTER'S first and primary definition of soul is: "The spiritual, rational and immortal part of man." He also defines winning as "attractive, adapted to gain favor, charming."

Our subject is one of universal interest. Every saved soul should be a soul winner. Every unsaved soul should be a subject for the winner. Our Savior was preeminently a soul-winner. Three of the evangelists record his declaration, "I came not to call the

righteous, but sinners to repentance." He was "the good Shepherd,"—ready to "lay down his life for his sheep."

He was compassionate with the erring ones, saying, "go and sin no more" (John 8: 11). He was "charming;" even his executioners said, "Truly this was the Son of God" (Matt. 27: 54). Never before had such a prayer been heard, "Father, forgive them, for they know not what they do" (Luke 23: 34).

Soul-winning is Christlike. Paul said, "I am made all things to all men, that I might by all means save some" (1 Cor. 9: 22). Notice the three *alls* in this brief quotation. No reserve; we must be Christlike. Let us emulate him in soul-winning!

Soul-winning creates joy both in heaven and in the church. See Luke 15: 7. The church has a mission to win souls. Who is the church? You, I,—every member. All have a part. Who is to be the soul-winner? Every one. How? By being "attractive; adapted to gain favor; charming."

Panora, Iowa.

"I Love Jesus Best of All."

BY N. A. HUNTER.

IN the home where I happen to be staying is a little lad of about seven years, who is being raised and cared for by his grandmother. He is usually a very affectionate child, but one evening, when his attitude toward me was not quite natural, I said to him: "Why, dearie, don't you love me any more?" His reply, as he came to me in his usual loving way, was: "Yes, I love you and Grandma, and I love everybody, but I love Jesus best of all."

That answer from a little child made an impression on my mind. I have been made to wonder how many of us can truthfully say: "I love everybody, but Jesus best of all." Christ has said that we should love even our enemies, but above all, "Thou shalt love the Lord, thy God, with all thy heart and with all thy soul and with all thy strength and all thy mind," and why should he not demand it? The deepest love we can express is not to be compared with the great love he has bestowed upon us and continues to bestow upon us daily.

Surely, then, if a little child, who cannot comprehend the goodness of God, loves him more than all else, we, who can realize his great love to us, and that every comfort and blessing we enjoy in this life comes from him, should say, from the depth of our heart: "I love Jesus best of all."

Fredonia, Kans.

True Greatness.

BY IDA M. HELM.

IT is said that Bismarck once remarked of a certain Austrian envoy, "I should like, for one hour in my life, to be the great man that he imagines himself to be every day, and then my claim to glory would be forever established in the sight of God and man." Did you ever stop to think about the fact that the great forces of nature work mostly without attracting attention? The mighty forces that move the universe are chiefly hidden behind the visible works of their might. It is not a sign of true greatness to make a great show as we seek to accomplish a work. The real test lies in our willingness to be invisible. We will become truly great only when we learn not to care whether we are noticed of men or not. If we are faithful, our real worth will be recognized by our Father in heaven, and he will see that we are recognized as we should be. He knows what is best for us.

Ashland, Ohio.

Two Peace Workers.

BY LILLIAN WARNER.

ONCE upon a time, while waiting in the postoffice for the mail to be distributed, I witnessed a little scene I shall not soon forget. A young sister was also waiting for mail. Soon another young sister came in, and Sister A said to Sister B, "Are you mad at me? I

saw you the other day and you did not speak, and I thought, perhaps, you were offended at me."

Sister B replied, "Why, I was going past the store the other day, when you came out, and you did not speak to me, so I thought you were angry with me."

Then Sister A replied, "Well, I am not, and you know that the Bible says, 'Blessed are the peacemakers, for they shall be called the children of God,' so let us make up right now," and they clasped hands and kissed each other, and all was peace in those two young hearts.

Perhaps you will say, "It was not a very appropriate place to do such a thing in a postoffice." Well, perhaps not, but better do it there than for those two young sisters to go on misunderstanding each other, with the gulf widening between them until it would seem too wide for them to try to cross it. I am sure that Jesus was pleased with that scene and would wish that more of our little trials and difficulties would be settled before they become so great that it takes some one else to help us across the gulf.

Mount Morris, Ill.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, May 1, 1910.

The Story of David Brainerd.

Acts 6: 4.

- I. Unwavering trust in the strength of the Lord (Psa. 71: 16; Philpp. 4: 13), will enable one to bear any trial, and perform any duty.
- II. Love your neighbor (Gal. 5: 14; Rom. 13: 8), enough to give him the Gospel. It will be a strong evidence of your own sincerity in religion.
- III. "Clave to the Lord" (2 Kings 18: 6; Deut. 13: 4), in entire confidence, and unreserved obedience to the end of life.
- IV. A man who prayed (1 Kings 18: 36, 37), with visible results (vs. 38, 39). Elijah expected an answer by fire, yet came boldly near the altar. He pleads, not his own, but God's glory, and so fears not the fire. Unwavering trust!
- V. What we can do by prayer. Psa. 2: 8; Matt. 21: 22; Mark 11: 24; John 15: 7.
- VI. But, "In my name."—John 14: 13, 14; 16: 23, 24; James 5: 16. "That the Father may be glorified in the Son" is the faithful missionary's aim in all he does.

(See story in Our Young People.)

PRAYER MEETING

For Week Beginning May 1, 1910.

Divine Comfort on Life's Voyage.

Mark 4: 35-41.

1. The Christian Life a Voyage.—"Let us PASS OVER." Death is sometimes spoken of as a "passing over to the great majority." Every day we are passing over the waters, nearer and nearer to the other side. The various phases of sea life are striking emblems of life as it comes to us from day to day (Psa. 90: 1-12).

2. A Voyage Fraught with Trial.—"There arose a GREAT STORM of wind, and the waves beat into the ship." The believer's trials and difficulties spring from two sources: The wind of circumstances WITHOUT, and the waves of doubt and fear WITHIN. As long as the waves are kept out of the ship, the storm does little damage. Sorrow and affliction are the lot of all, but Christ insures safety (Philpp. 4: 13).

3. A Voyage with Christ as Helper.—"Let US pass over." Christ, we are told, was in the "hinder part of the ship." Jesus, today, dwells in our hearts by faith. No storm, in itself, can ever disturb the calm repose of the soul fully depending on Christ (Rom. 8: 35-39).

4. A Voyage with Many Miraculous Deliverances.—"He arose and rebuked the wind and the sea, and there was a great calm." Their sore trouble brought to them the manifestation of Christ's great power. Storms are the harbingers of everlasting peace. Grievous afflictions yield "the peaceable fruits of righteousness" (Heb. 12: 11).

5. A Voyage that May Be Full of Cheer.—Jesus said, "Why are ye so fearful? How is it that ye have no faith?" They lacked comfort and cheer because they had no faith. They were filled with fear because their confidence in Christ had been overwhelmed by the power of the storm. To be full of cheer, we must have "Christ within, the hope of glory." None perish that trust him. Though now greatly tossed with fierce tempests, though waves of worldliness now beat into the ship, Christ will come, as a very present help, and graciously save us (Col. 1: 27).

HOME AND FAMILY

The Sermon of a Child.

How often as we crowd along, in life's on-rushing mart,
A little seed from childish lips, finds lodgment in the heart,
And there takes root and flourishes, in memory's living bower
Until it seems a sermon of the most convincing power.

But yesterday, while grumbling at the slow descending rain,
And inwardly condemning it, again and yet again,
A baby sitting by my side remarked in accents low,
"You shouldn't scold it that way, for rain makes flowers grow."

I glanced from out the carriage, as down the street we sped,
And saw the pretty flowers, each tiny, tender head,
With open mouth, uplifted, drink in the gentle showers,
And ne'er before had I beheld such beauty in the flowers.
Their leaves and petals glistened, like the jewels of a queen;
The grassy beds in which they grew, were swept by crystal sheen,
And in remorse and conscious shame, I felt my head bow low,
Beneath the heaven-sent reproof: "Rain makes the flowers grow."

That little speech went to my heart and made me bless the rain,
And bound me to that baby king, with love's most tender chain.
It taught me that the gentle showers, descending from the skies,
Were sent to beautify the earth and gladden mortal eyes.
God bless that little preacher; may the bounteous hand above
Forever flood its lawn of life, with showers of heavenly love,
For 'tis the love of heaven above and love of friends below,
That causes such dear mortal flowers, as that sweet babe to grow.

—J. Crawford.

"In the Day of My Trouble I Sought the Lord."

BY ELIZABETH D. ROSENBERGER.

"TELL me, mother, how is Sister Stein managing? When her husband died, three months ago, and left her with an invalid daughter to care for, and no means, we thought we must probably keep them through this entire winter. So far she has not needed any help. How does she live?" asked Barbara.

"I told her yesterday that she had friends who were willing to help her," replied Barbara's mother. "I said, 'You must not worry or come to want,' and she told me that she was depending on the ninety-first psalm, and that so far it had not failed her. She says her health is better than it has been for years, and having all the sewing she can do, she earns enough for all their needs."

"The ninety-first psalm?" questioned Barbara. "Oh, that one about God being a fortress and a refuge. No, she cannot fail if she depends on that."

Read it again and see what wonderful things God promises to those who trust him and dwell in the secret place of the Most High. This psalm is a promise of God to every child of his; a promise of strength and endurance for every trial that may come. It is a promise of ability for every service that may be necessary, in our day and sphere. Even to the Christian, sometimes, God seems hidden, but at that very time he may, as a silent presence, fill the very chambers of his soul. God was very near to some people in the Bible, yet they knew it not. Who of us can tell the thoughts and perhaps the doubts of the Shunammite woman who had entertained Elisha? She had gone to much trouble and much expense to build a little chamber on the wall, where the man of God might rest when he came to their city. She was hospitable, and her kindly welcome made a home out of that little room for the guest. Now her only child lay dead in that very room. In her grief she went at once to find Elisha, and she found him and brought him back to see her son. And the God who has promised "to deliver from the noisome pestilence and the destruction that wasteth at noon-

day," heard Elisha's prayer, and her son was restored to her.

"As thy days so shall thy strength be." Our day and our sphere are of God; the need, the call, are ours. The father who has many business perplexities to face, the mother who is troubled about a boy who will not obey her wishes, can both find strength for each day. And God will help them both to solve each day's problems, as they face them. But they have no right to fear that they will not be strong enough or wise enough to do tomorrow's work, or to meet tomorrow's pressure of duties and trials. Tomorrow is never *our* day. You see God knows that worry causes pain and unhappiness; he wants to bar it outside of the house door. That is why he says, "Cast all your care upon him, he careth for you." He will help us today. That will satisfy every loving and faith-filled child of God. Unless we believe and lay hold on this promise God will seem far away.

"All the iron wheels go onward,
Grinding life down from its mark,
And the children's souls which God is calling,
calling sunward,
Spin on blindly in the dark."

'Let us not charge God with our infirmity and offense, nor think him distant and loveless when we are careless and cold.

Planning our work is one thing; worrying or having anxiety is another. If tonight, when we lie down to rest, we cast our mind's eye over tomorrow's work and plan, and systematize it, it will help us through our tasks on the morrow. But if, tonight, when we lie down to rest, we grow restless and anxious about what should be done tomorrow, we get so worried that we cannot sleep because of our forebodings; we are wasting our vitality. Worry is like extreme friction in the machinery,—it grinds away the machine. Tomorrow will have anxieties of its own. Each day brings trouble enough for itself. We double the burdens of life when we worry about the future. Mrs. Wiggs of the Cabbage Patch had the right idea when she said, "Never hist your umbrella until it rains." We have too much anxiety in these days. That which impresses one, in visiting the Far East is the absence of feverish fretting and carking care. When it comes to concern for what we shall eat and drink and what we shall get to wear, are not the heathen more like the lilies than are we and Christ's other disciples?

God was very near to some people in the Bible, and they knew it not. May he not be equally near us, though we are too ignorant to recognize his presence? The young man with the prophet Elisha was very much afraid of the enemy. He could see no divine help near, and cried in dismay, "What shall we do?" Then Elisha comforted him by asking God to open his eyes. Then he saw that the mountainside was full of chariots and horses,—far more than those possessed by the enemy. Just living a little closer to God will solve so many intricate problems, and give us strength for many difficult tasks. Just praying a little more earnestly will help us to bear the cross, and bear it with patience; just a little more joy will make our pilgrimage sweeter.

Let us trust God and obey him, and find joy in his presence. Then we shall be content to follow him hour by hour as he leads.

"Just to leave in his kind hand
Little things,

All we cannot understand,

All that stings,

Just to let him take the care

Hourly pressing,

Finding all we let him bear

Changed to blessing.

This is all, and yet the way

Marked by him who loves thee best:

Secret of a happy day,

Secret of his promised rest."

We have read that a lonely sentry, pacing his beat along a river bank during the Civil War, sang softly to himself, "Jesus, lover of my soul." A sharpshooter across the narrow river saw and heard him. He took aim, and was about to fire, when he heard the sentry sing, "Cover my defenseless head with the shadow of thy wing." He could not shoot, his rifle dropped, and the sentry was spared. Many years afterward they

met. "When I saw you that night," said the sharpshooter, "singing as you walked, I determined to kill you, but when I heard you cry, 'Cover my defenseless head,' I could as soon have shot my mother."

Covington, Ohio.

Success and How to Keep It.

BY J. H. MILLER.

In business it is natural for men and women earnestly to strive for success, and, after attaining it, do their utmost to retain their achievement. Some claim that business success depends upon luck. There is no luck about it. If a person masters his business and uses good judgment, he will, as a rule, be successful. It has been said of some men who have been successful in business, "He is a lucky fellow." Why not say, "He is a brilliant fellow, a good calculator"?

A number of our best business men started as poor boys and, when young, had their wits sharpened by industry and good judgment. Some professors of religion are more successful than others. Is it all luck? Do not careless living and bad management have their legitimate results? Cain was not as successful as he might have been. Through bad management or a jealous heart he became the first murderer. King Saul was not successful. A proud heart and an all-consuming jealousy were the cause of his fall. He was not careful to hearken unto the commands of the Lord. It was not *bad luck*, but a rebellious heart that drove him from the Lord. Judas made a complete failure because he turned traitor. "Betrayest thou the Son of man with a kiss" (Luke 22:48)? With him it was not *bad luck*, but a *willful act* when he finally went out and hung himself (Matt. 27:5).

Some will join the church, stay but a short time; then look back into the world and fail as Christians in business. We, as God's children, must not put our hands to the plow and then look back. If we do, there will be a failure in business. "Remember Lot's wife" (Luke 17:32). She failed in business. Some tell me that if they fail in business, they will try another occupation. Years ago a man told me if a church did not suit him so well, he would go to another, claiming he had Scripture for so doing. "Go in and out and find pasture" (John 10:9). No one could tell where he belonged, and in no place could I see him obey the commands of the Lord. He was a failure in church work. If we go into the church militant, and work as directed by Jesus, our work will be a success. If we go over to the church triumphant, and meet on the other shore, an everlasting reward will be ours.

Goshen, Ind.

SISTERS' AID SOCIETIES

MT. GARFIELD, COLO. The sisters met Feb. 16, to organize a sisters' aid society. Since then we have met every Wednesday afternoon. We also had one all-day meeting. We have made several bonnets and sewed about eighty pounds of carpet rags. We also did some quilt piecing, and tackled two comforts, besides some other work. We have about \$3.00 in the treasury.—Clara Clark, President, Fallsdale, Colo., March 30.

FALLS CITY, NEBR. The report of the sisters' aid society of the Falls City church for the year 1909 is as follows: Ten meetings were held, with an average attendance of seven. Our work consists of quilting, knitting, comforters and making clothing. One box of clothing, valued at \$10.00, was sent to the Omaha Mission. Money on hand at the end of the year, \$2.40. We reorganized for 1910, by electing Sister Lucy Blough as president; Sister Edith Peck, vice-president; Sister May Hendley, secretary and treasurer.—Daisy E. Peck, Falls City, Neb., April 9.

COVINGTON, OHIO. The report for the sisters' sewing society of the Upper Stillwater congregation for the year is as follows: We held seventeen all-day meetings, with an average attendance of eight. We made 41 aprons, 7 bonnets, 6 quilts, 6 comforters and a number of other garments. Donated to Bethany Bible School, bedding and money to the amount of \$13.00. Sent two sacks of clothing to the Chicago Mission, and helped some of the needy at home. Our expenses were \$34.52; amount for work and donations, \$35.31; in the treasury at the beginning of the year, \$13.37. Balance in treasury at present, \$12.15.—Tryphena Mack, Covington, Ohio, April 8.

HAGERSTOWN, MD. Following is the report of the sisters' aid society for the year ending 1910: The officers in charge of this work are Sister Louise Reichard, president; Sister Edith Long, vice-president; Sister Nora Saums, secretary; Sister May Highberger, treasurer. The enrollment is twenty-five, and the average attendance nine. Balance on hand from last year, \$25.19. Collections amounted to \$9.70. We received for quilting twenty quilts, \$24.84; sold three quilts for \$7.25; quilted nine comforters for \$5.78; sold one comforter for \$1.60, and one quilt top for 60 cents, making a total of \$74.86. Paid out for charitable purposes and donations, \$3.83. Expenses, \$6.71. Balance on hand, \$69.32. Having in view some improvements on the church property, the society has been working to that end.—Nora Saums, Hagerstown, Md., March 28.

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THE new Eel River church, Ind., is to be dedicated May 1.

THE General Mission Board will meet here at Elgin on Tuesday of next week.

BRO. ALFRED KREPS, of North Dakota, changes his address from Carrington to Barlow.

BRO. D. E. BRUBAKER, of Mount Morris, Ill., gave the MESSENGER sanctum a short call.

BRO. PETER KNAVEL, of Los Angeles, Cal., is now located at Scalp Level, Pa., and should be addressed accordingly.

BRO. D. E. SOWER, of Clarksville, Mich., has purchased a home at Freesoil, that State, and will soon begin preaching there.

BRO. JAMES M. NEFF, after a short sojourn in California, returns to Clovis, New Mexico, where he may now be addressed.

THE Brethren at Buena Vista, Va., are announcing the dedication services of their new meetinghouse for the first Lord's Day in May.

BRETHREN D. H. Walker and J. F. Dietz have been chosen to represent Western Pennsylvania on the Standing Committee. The District sends one paper to the Conference.

At the late district meeting of Southern Ohio Brethren J. C. Bright and David Hollinger were chosen members of the Standing Committee. One petition goes to the Annual Meeting.

WE are just in receipt of a report of the protracted meeting held in March, by Bro. Chas. D. Bonsack, in the West house, North Manchester, Ind. There were eight accessions to the church.

A MEETINGHOUSE is to be built at Lenox, Iowa, a mission point, and Bro. John Brower and wife will be placed in charge of the Mission. They enter upon their work about the middle of August.

WE spent a day at Winona Lake, Ind., last week, and in our next issue may have something to say about the place for the coming Annual Meeting. As it appears to us, the location is an ideal one.

BRO. D. B. EBY, of Sunnyside, Wash., is at Lena, this State, helping to care for his aged father, Bro. Enoch Eby, who is growing quite feeble and helpless. He may remain with him until the Annual Meeting.

BRO. W. H. GREENAWALT, of Sterling, Colo., who called at our office last week, is now located at Stanley, Wis., where he is working under the auspices of the Mission Board of Northern Illinois and Wisconsin.

THE AUDITING COMMITTEE, composed of Brethren L. R. Peifer, of Springfield, Ohio, A. L. Clair, of Wilford, Wis., and R. E. Burger, of Allerton, Ill., is with us this week. The Committee will find a decided increase in our business over that of last year.

At the Winona Conference Brethren I. W. Taylor and Jesse C. Ziegler are to represent Eastern Pennsylvania on the Standing Committee. Two papers, received too late for this issue, go to the Annual Meeting.

THOSE who have occasion to write any one at the place of next Annual Meeting should invariably address their communications to "Winona Lake," Ind., as there happens to be another Winona postoffice in the State. One is called Winona Lake and the other simply Winona.

BRO. GEO. MISHLER, of Cambridge, Nebr., closed his series of meetings at Sterling, Ill., last Sunday evening, and, accompanied by his wife, called at the MESSENGER sanctum the next day. They were on their way to Indiana, and will remain in the vicinity of Winona Lake until the Annual Meeting.

WE have a post card, containing a splendid photograph of the Brethren meetinghouse at Roanoke, La., for which we are very grateful. We wish this to serve as a hint to the effect that we would be pleased to have a photograph of each meetinghouse in the Brotherhood. We are collecting and filing matter of this sort for future use.

BRO. E. M. CROUCH, president of North Manchester College, Ind., will soon close his connection with that institution, having accepted a position with Winona College at Winona Lake. He enters upon his new duties in the summer term beginning May 31. Sister Crouch becomes dean of the women's department in the same institution.

BRO. JOHN CRIPE, one of the ministers of the Hurricane Creek church, Bond County, Ill., met with death March 21, caused by his horse running away and throwing him and his wife from their buggy. Death seems to have been sudden. The sister was injured, but not seriously. Bro. Cripe is said to have been held in high esteem by his neighbors and friends.

AFTER spending some months in the South, especially at Roanoke, La., Bro. S. A. Honberger and wife have returned to their home at Wichita, Kans. Here they are to remain until sometime in May, and will then move towards the Annual Meeting, holding some meetings on the way. Hundreds of their friends will be glad to greet them on the Conference grounds.

BRO. J. G. ROYER, who is at Daleville, Va., writes us that he had the privilege of attending the late district meeting of the First District of Virginia, and that he regards it as one of the best meetings of the kind that he ever enjoyed. The spirit was excellent and the business was transacted with great unanimity. We have not yet heard who is to represent the District on the Standing Committee.

BRO. D. M. CLICK, who, for the present, may be addressed at 3435 West Van Buren Street, Chicago, will remain in the Middle States until after the Annual Meeting, and would be pleased to serve a few churches or Bible institutes in the capacity of music teacher. Those desiring his services can write him. He is planning to go West in time to attend the district meeting which convenes at Weiser, Idaho, July 14.

THE call for the Annual Meeting at Wichita, Kans., for 1911 is conditioned on the completion of the large auditorium, to be erected in that city. We have cuts of the structure, as contemplated, and we presume the contract has been let before this. The building is to cost about \$150,000 and will have a seating capacity of about five thousand. The interior arrangements are good, and present a very attractive appearance.

BRO. S. S. W. HAMMERS, of Gettysburg, Pa., is making a very free use of printer's ink. During the last few years he has published a number of tracts, treating various religious questions of interest. His two latest tracts are headed, "What Is the Matter with Gettysburg?" "How Can a Christian Know When the Devil is in His Heart?" In the former he assails the churches for encouraging worldliness, while in the latter he treats the temperance question.

DOES mission work among the heathen pay? Here is an instance. Thirty years ago, Uganda, Africa, was a heathen state where superstition and cruelty reigned on every hand. Missionaries were sent among this people, and today 360,000 of the inhabitants, or more than one-half of the entire population of the country, are said to be Christians. They are not, of course, ideal Christians. They may not obey the whole Gospel, but they have made decided advances, and this because missionaries have done some good work among them.

BRETHREN Daniel Hays and I. J. Rosenberger, foreman and secretary of the Tract Examining Committee, have requested us to announce that the Committee will meet June 3, at 9 A. M., on the Annual Meeting grounds at Winona Lake. It is urged that all the members be present at the hour named, as a number of manuscripts will be submitted for examination. All other matter intended for the Committee should be sent to the General Mission Board at an early date, so that it can be copied and made ready for examination. Since no sessions are to be held during the Conference week proper, promptness upon the part of each member is urgent.

THE fiscal year for the Brethren Publishing House closed with the last day of March. It took a few weeks to figure up, compare notes with the business of the year previous, and determine where we are. In an institution like ours we should know, at the end of each year, whether we have fallen back, or whether we are moving forward. Our Business Manager tells us that this has been one of our most prosperous years. The earnings of the House have been good, while the circulation of our publications has increased most encouragingly. The MESSENGER now has 1,500 more subscribers than it had last year at this date, and we hope for a still greater increase in circulation next year. The financial report, when issued, will likely contain some very interesting figures.

LAST year a plan was submitted to the district meeting of the Second District of Virginia, recommending that the territory be divided into three Districts, viz., Eastern Virginia, Northern Virginia and the Second District of Virginia. At a joint meeting, held at Timberville, April 7 and 8, the plan was adopted, and the different Districts hereafter will be known as stated. The delegates of the Second District held a meeting, fully organized, appointed the necessary boards and made choice of Bro. H. G. Miller to represent the District on the Standing Committee. The delegates of Eastern Virginia also held a meeting and selected Bro. S. A. Sanger as a member of the Standing Committee. A third meeting was held by the delegates of Northern Virginia and Brethren J. M. Kagey and H. C. Early were chosen to represent that District.

THE House has just brought out an excellent book of 269 pages, entitled "The Life of Elder R. H. Miller," by Otho Winger. The work is neatly printed, on good paper and bound in cloth. Price by mail, \$1. We regard this as the most interesting biography yet published in the Brotherhood. The author, Bro. Otho Winger, is well known as a MESSENGER contributor. He is also a minister of increasing ability and an instructor of rare skill in North Manchester College. Several years have been devoted to gathering the material and preparing the manuscript, and the book is not only a credit to the author, but it is a credit to the Brotherhood as well. Here the life story is told of one of the most interesting and useful men who has ever figured in the history of the Brethren church, and the story is well told. It will prove intensely interesting to thousands of our people. Among our patrons there are at least 5,000 persons who have seen and heard Bro. Miller preach. Hundreds of them have attended some of his public discussions, and by them the book will be read and highly prized. The work contains a number of extracts from sermons he preached, as well as extracts from articles of his, which appeared in our periodicals from time to time, and closes with a chapter in which short biographical sketches are given of some of the leading brethren with whom he associated during the active years of his labors. The House is prepared to fill orders for the book at the price named.

Rebaptism in History.

RESUMING our remarks on early church history, we observe that the learned writers of the second century exerted a very wide influence in all parts of the then civilized world. They produced books in great numbers, and these were widely read, especially by the literary classes. Here and there strong men came to the front and gathered large bodies of believers about them. This, in a special way, can be said of the bishops at Rome, Alexandria, Carthage, Jerusalem, Cæsarea and Antioch. These and other cities became great centers in the Christian world, and to the extent that they maintained unity among themselves, they affected the churches at large.

While regarding the different dioceses as so many parts of the one general church, they did not always unite in accepting the decisions of some of the diocesan and provincial synods. To illustrate: In 230, A. D., Origen, the distinguished scholar and writer of Alexandria, Egypt, visited Greece and was there ordained. This displeased Demetrius, the bishop at Alexandria, who called two synods, and not only forbid him to teach in his city, but divested him of his presbyterial dignity. These decisions were communicated to the churches and by most of them were accepted, but several churches, including those of Palestine, refused to endorse what was done at Alexandria. Neither did Origen regard the decisions, but settled down at Cæsarea, established a school, and became one of the most widely-known writers and teachers of his day.

This leads up to the attitude of the general, or Catholic church, regarding what is known as alien baptism, or the rebaptism of those who had been baptized by the sects not in communion with the main body of the church. There were no differences regarding the mode. The various Christian bodies that had sprung up, along with the Catholic church, practiced only trine immersion. This fact was brought out in the speech of Monulus at the famous council of Carthage, A. D. 256, when he said: "The truth of our Mother, the Catholic Church, brethren, hath always remained and still remains with us, and even especially in the Trinity of baptism, as our Lord says: 'Go ye and baptize the nations, in the name of the Father, of the Son, and of the Holy Spirit.'" (Cyprian on the Seventh Council of Carthage.)

The rebaptism of heretics was unknown before A. D. 218. (Schaff's "History of the Christian Church," Vol. 2, p. 263.) Prior to this time it was customary to recognize the true form of baptism wherever found, regardless of the administrator, or the sect for which it was performed. The contention regarding the matter arose a short time before the death of Tertullian and Clement of Alexandria, and seems to have been confined mainly to Asia Minor and North Africa.

The part which Cyprian, the learned and influential bishop of Carthage, took in the controversy, made the question one of unusual importance. He held that as the one Catholic church was the sole repository of all grace, there can be no forgiveness of sins, no regeneration or no salvation outside of her communion. Stephen, the bishop of the church at Rome, differed from him, holding that he was sustained in his view by the ancient practice of the church as a whole. And in this claim he seems to have been correct. The controversy grew and for a time became quite violent.

Finally, in 256, Cyprian called his second council on the question at Carthage, which was attended by eighty-six bishops, almost exclusively from North Africa. The synod was by no means a general one,—not more than one-fourth of the church being represented. The council decided in Cyprian's favor. This, however, did not put an end to the controversy. Deputies, bearing the decree, were sent to Stephen at Rome, but he would not even admit them to his presence. He and Cyprian, as well as others, entered into the controversy with great warmth, the majority of the churches siding with Rome.

The martyrdom of Stephen in 257, and Cyprian in 258, greatly modified the controversy. But the position taken by the bishop of Rome gradually gained over the other, and in 325 received the sanction of the council of Nicæa. In the year 348 a synod at Car-

thage, the city of Cyprian, reversed his decision, and thus the controversy about alien baptism in the Catholic church came practically to a close. This was brought about mainly through the influence of St. Augustine, who maintained that while the true form of baptism was of no value to those outside of the Mother Church, it answered the purpose when the penitent was received into the church by the laying on of hands.

In time the Greek part of the church accepted the same view, and as for the heretics, they were divided, but this did not create much disturbance, only as it related to the Donatists, a strong sect of Africa. They refused to accept the baptism administered by the authority of the Catholic church.

During this heated controversy and the arraying of the influential bishops and strong dioceses against each other, backed up by synods, there was not as much expelling of members as one might suppose. Though Cyprian broke with the bishop of Rome for a time, and though Stephen would not receive the deputies sent by Cyprian, still both men died in the Catholic communion. Those who wish to read up on this subject are referred to the Schaff-Herzog "Encyclopedia of Religious Knowledge," edition of 1894, article, "Baptism by Heretics;" Schaff's "History of the Christian Church," Vol. 2, p. 262; and "Writings of Cyprian," Vol. 2, p. 199, Clark's "Anti-Nicene Christian Library" of 1883. The latter gives Cyprian's side of the controversy, while the two other works, in a condensed manner, cover the whole field.

A Triple Division of the Second District of Virginia.

THE district meeting of the Second District of Virginia was held April 7 and 8, in the Flat Rock congregation, at Timberville. The meeting was large, and much interest was shown.

The organization is patterned after the Annual Meeting. The standing committee is composed of one elder from each of the churches in the District; or, rather, each church has the right to be represented by its elder on the committee. There are thirty-five churches in the old Second District of Virginia, and twenty-five of them had delegates on the committee. Besides these, each church is entitled to two delegates, who, with the standing committee, constitute the voting power of the meeting. All questions that can not be passed by unanimous consent, are passed by a two-thirds majority vote.

The standing committee met at 2 o'clock in the afternoon on the day before the district meeting convened, and organized by electing S. N. McCann, moderator; I. N. H. Beahm, reading clerk; and P. S. Thomas, writing clerk. They proved themselves efficient in their respective offices. They administered the affairs of the meeting with credit to themselves and the cause for which it stands.

Early on Thursday morning people began coming. Until ten o'clock,—the hour to open the meeting,—the large house, seating eight or nine hundred, was literally packed, and all seemed glad, and all seemed ready.

After devotional exercises, when business began, it was soon discovered that the meeting was convened under the most peculiar circumstances, and perplexing as well. The district meeting of last year had decided that the Second District of Virginia should be divided into three Districts, subject to the approval of the several churches composing the District. The elders were instructed by the district meeting of 1909 to submit the proposed division to the churches, and report the result to the meeting of this year. It was the first deferred business to be considered. The churches all reported in favor of division. This confirmed the division, and the old District ceased.

Now what? Where are we? Who is who, and what's what? That's the question. The logic of the case argued this: At the tick of the clock, when the division was confirmed, the Second District of Virginia, as it had been, ceased to be, and three new Districts sprang into existence. And this seemed clear and conclusive.

Then what? We were convened as the district meet-

ing of the Second District of Virginia, and at that point all that was necessary, to dissolve the District for all time, was the adjournment of the meeting. All the business was yet pending. Should we adjourn, and then organize into three district meetings? If not, what? Or should the meetings, as convened, dispose of all business on hand? It seemed clear that the old District was duty-bound to clear the docket of all unfinished business before its final dissolution. This was agreed upon.

Then the question arose as to what unfinished business means, under the circumstances. Does it mean only the matter carried over by last year's minutes? If so, where do the queries of this year belong, and how will they be reached? Or will unfinished business, in this case, include the queries of this year, since they were originated and on their way before the final division of the District? It was maintained that in this case they are to be regarded as unfinished business.

These points settled, we were ready for business. Eight queries came before the meeting. Seven of them related to District matters. Five of them were passed, and two returned. One query, or petition, goes to Annual Meeting, asking for the appointment of a committee of three competent brethren to prepare a work on teacher-training for the juvenile grades. Very much interest was manifested in the papers before the meeting. I think I never saw it more so. The discussions were spirited, yet very kind, and fairly full.

In the division of the District, all the territory east of the Blue Ridge is placed to itself. It is to be known as the Eastern District of Virginia. It has seven churches with a membership of about 790. The territory in the Shenandoah Valley is cut in two, east and west. The southern end retains the old name of the Second District of Virginia. It has fourteen churches, with a membership of about 3,275. The northern end is called the Northern District of Virginia. It has fourteen churches, with a membership of about 4,000. The old District had a few over 8,000 members, thirty-five organized congregations, and the district meetings had grown so large and cumbersome as to be beyond the capacity of many churches to care for them.

It is provided, in the plan of division, that Bridgewater College, now owned by the old District and the two Districts of West Virginia, the Old Folks' Home, the Orphanage, and the missionary interests of the old District belong jointly to the new Districts, and the several boards, having the management of them, are chosen from the three Districts.

During the last and final district meeting of the old District, each body of delegates from the newly-formed Districts convened separately and organized themselves into new district meetings, so that, instead of one district meeting, there were four in all, each providing for its own affairs. Bro. S. A. Sanger is to represent the Eastern District on the Standing Committee at Annual Meeting; Bro. H. G. Miller, the Second District; and Bro. J. M. Kagey and the writer, the Northern District.

The good people of the Timberville church and community proved their hospitality during the meeting. The occasion demanded large houses as well as large hearts, and neither was wanting. Long live the Timberville church, and long live the memories of the last district meeting of the old Second District of Virginia. And may the dear Lord continue to bestow his blessing upon the new Districts, as he has blessed and prospered the old Second District. "Get thyself honor and victory, O Lord, in the work of thine own hands."

H. C. E.

The School of Privilege.

EACH school-day morning there is held in the Juniata College Chapel a religious opening service. Occasionally we drop in to this service because we enjoy the singing, the scriptural reading and the prayers offered. To see several hundred and more of young men and women thus assemble, is an inspiration and will start any one to do some thinking. So we thought of this large body of young persons, and what it meant to them while thus together, preparing for their life's work, and what it would mean as they would go out to their accepted fields of labor and duty.

For over thirty years it has been our privilege to see tens of scores of young men and women come in at the opening of the school terms, and go out at the closing. We have noticed their different stages of development, morally, intellectually and religiously—some more, some less—but all *some*. It is almost a moral impossibility for a young man or woman to attend, even for a term, a good school or college without imbibing some of the spirit of the institution and thus be made better, at least to some degree. We have seen some apparently crude material moulded and polished into gems exceptionally rare, beautiful and brilliant. They went out, yielding an influence and a power that were felt for good wherever they touched.

As we sat among the assembly of students, we were made to think of the hundreds, thousands, and millions of young people, attending the schools, colleges and universities in this great land of ours, and then we asked ourselves, What will all this mean?

The results cannot be measured by pints, quarts, pecks, bushels, ounces, pounds, tons, inches, feet, yards, furlongs and miles. We could determine, to a small degree, what it would mean, were these wonderful educational privileges to be withdrawn from the reach of our young people.

But as we thought of this great army of our young people, who enjoy the privileges of attaining the higher and highest educational possibilities, we were made to think of the still larger army of young people who have never had the good fortune of ever going beyond what is afforded in our common schools, as established in our country towns and city district schools. What have we to say for them? Well, while we may feel that they sustain a very great loss, yet their condition is by no means hopeless or even serious. Those who are disposed to make good use of the opportunities, otherwise afforded, have made for them a wonderfully large field, from which they may reap a rich harvest. For this field we know no better name than the school of privilege, because it is the school to which the great bulk of the world has access, and may enjoy unrestricted privileges in all of its departments. In this school we have three general divisions or departments! The books and papers written and published by man; the Book through which God reveals himself to the world, through prepared and inspired men; and the Book of Nature, in which God has placed his handwriting, so as to be read and known of all men.

Let us look at the simpleness and yet the fullness of the first department. If the wise man of old could say, in his day, "Of the making of books there is no end," what may be said of the making of books today? In those days all books were written or made by the pens of "ready writers." Today books written in that way, through the aid of our large and almost lightning-speed printing presses, are multiplied by their thousands and tens of thousands until we are having the world filled with them. In them is found full information concerning every subject which men and women may care to know. So plentiful and cheap are they that in almost every home is found the book table or family library. In these volumes may be found and obtained the same kind of information as is given in our high schools and colleges.

Then, too, we have our daily, weekly and monthly papers and magazines that give all the information that mortals need to desire or know, on every possible subject within the realm of human thought, design and purpose. These, too, are within the easy reach of every man and woman, boy and girl.

With our railroads, steamers, trolley lines, telegraphs, telephones and daily mail service; with city and rural mail delivery, we are put into easy and ready communication with all these sources of information, so that this department of the "school of privilege" is open to everybody.

These means of distribution are also open, as avenues of helpfulness, to those who wish to be students of the second department. We have our religious books and periodicals, as our home teachers in religion, in addition to the Bible, the best of all textbooks on theology. In fact, we have all we need in order to serve God and to reveal him to our fellow-men.

In the third department we have God's Book of Na-

ture, with its open pages exhibited all around and about us. In these wonderful pages, continually available unto all of us, how can we help but see, read and understand!

With this wonderful "school of privileges" open and accessible to every man, woman and child, we see no reason why any one should remain ignorant of the things that are needful for us to know, to make us good and useful citizens of this world, and helpful servants in the kingdom of Jesus Christ.

As we said before, this school opens up a field that is really without limit, and its graduates may go out with a knowledge, the width and scope of which may be, and often is, greater than that attained by some of those who complete a course in our best colleges.

By saying this we, by no means, would undervalue the advantages of high schools and colleges to those who can attend them. But we would encourage the army of young people, who do not have these advantages, to do the next best thing! Make the best possible use of the possibilities which you have! Use all your spare time in reading the best periodicals and books at your command, and it will be really surprising what a wonderful fund of real knowledge you may thus obtain. Open your eyes and ears to the things around and about you, and God will teach you the good things of life.

No matter how much school knowledge men and women may have, unless they are diligent students of the great "school of privileges," their education is incomplete. Only the great seers and the great readers get the widest possible visions of life. Much of the teaching of Jesus was from the open Book of Nature.

H. B. D.

The Minutes for 1910.

THERE ought to be some way of getting the Minutes of the Annual Meeting into the hands of our members much earlier than has been the custom during the past twenty years. Probably we are a little slow about printing them; then district clerks are still slower about ordering. When they do reach the churches, just as apt as not the elders will hold them until the first quarterly church meeting in October, or place them on the pulpit for the members to come forward and get a copy if they feel to do so. This is very unbusiness-like, and shows a lack of interest, whether so intended or not. We know of a few pastors who make it a rule to get a copy of the Minutes into the home of each family, where there are members, as soon as possible. One of the pastors mails copies to members at isolated points. He is to be commended for his promptness. Now we suggest that all the district clerks turn a new leaf in this matter, and send us their orders before the Annual Meeting. The price is two cents a copy; they can say how many copies will be needed to supply the churches in their District, and as soon as they are printed they can be mailed to the churches. If we can get the matter from the Annual Meeting clerk in time, we propose to push the business at this end, and see if we cannot get the Minutes into the hands of our people before they have lost their interest in the work of the Annual Meeting. We are prepared to book orders, even before the Conference, for all the Minutes that may be needed. In fact, we prefer to do this; then we will know just how many copies to print.

About the Anointing.

We are asked to explain why the anointing service, mentioned in James 5:14 and 15, is intended for the dying. It so happens that James says nothing about anointing believers with a view of preparing them for death. The anointing is primarily for those who desire to recover from sickness. We read in the first verse cited: "Is any sick among you?" It does not say, "Is any dying among you?" We do not object to anointing the dying, but candidly, that is not the higher purpose of the anointing service. Three promises attend this service: Save the sick, raise him up, and forgive his sins. God has promised to do all this for the sick saint, who calls for the anointing. This does not sound like a special preparation for death. In

some localities it has become customary to defer the anointing until the condition of the sick becomes serious, and by most people the service is looked upon as a final preparation for death. This comes wonderfully near being extreme unktion.

When sick saints are anointed, we should pray for their return to health, as well as for the remission of all their sins. And while such may be the desire of the sick, as well as the desire of those who perform the service, still all the parties concerned ought to be able to say, in humble submission, "Not my will, but thine be done." And, after all, to the dying saint there is some comfort about the anointing. In the service he may be reminded of the life he is to enjoy when raised from the dead. He may be reminded of the saving of his soul, and the assurance of the forgiveness of his sins.

It may be that, as Bible students, we have never gone to the full depth of what is said in the New Testament about the anointing service. Jesus was anointed against the day of his burial (John 12:7). In Mark we read that the apostles, when sent out two and two, anointed with oil many that were sick, and healed them (6:13). Jesus himself, however, did no anointing. All these facts, taken in connection with the anointing of James 5:14 and 15, should open up a most interesting field for investigation and study.

Suppose.

SUPPOSE arrangements should be made for a public discussion at Mount Morris, between two of the ablest preachers among the Brethren in the West, and suppose they should have for discussion this proposition:

The General Mission Board, in its methods of doing mission work, is working in harmony with New Testament teaching.

One preacher would affirm the proposition, and the other would take the negative. Suppose the debate should last two days, with two sessions each day, with four half-hour speeches for each session. Then, suppose we should publish a newsy report about this debate between these two talented preachers of the Gospel, and editorially say which one, in our judgment, offered the best arguments in support of his side of this very important question, what would the Brethren in the East think about us Brethren here in the West? Well, something almost exactly like this happened in connection with the mission work of a very flourishing denomination in another State, and still these people hang together and worship together, claiming to have the one Lord, one faith and one baptism, recommended by Paul. After reading this, most of our readers will conclude that the few differences in the Brethren Fraternity ought not to disturb the harmony of the church very much after all.

Breaking Away.

We are told of a love feast where the salutation was purposely omitted and where the sisters were instructed to break bread and pass the cup the same as the brethren do. Now, while we may favor this change in methods, whenever the Conference sees proper to endorse the change, still the congregation that presumes to break away from the customs of the Brotherhood in this particular, or even in other particulars, is assuming responsibilities that may lead to trouble. The purpose of discussing and deciding on methods in our Annual Meeting is to unify our people in their practice, and to promote general harmony. But how can unity be maintained when a few congregations, here and there, ignore the action of the General Brotherhood and run things to suit themselves? Back of all departures of this sort will generally be found a few preachers, who have little regard for the work of the General Conference, and still less for general harmony. If a change is to be made, in some of our love feast methods, let the change take place all along the line; then we will have harmony. We like uniform methods of observing the institutions in the house of the Lord, and this we can have if we meet and counsel together as brethren should.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN

D. L. Miller, Chairman, Mt. Morris, Ill.
 E. C. Early, Vice-Chairman, Penn. Laird, Va.
 L. W. Foster, Hagerstown, Ind.
 Chas. D. Bouslog, Washington, D. C.
 J. J. Foster, McPherson, Kansas.
 Address,
 General Mission Board, Elgin, Ill.

RELIGIOUS PROGRESS IN CHINA.

In 1877 there were 13,000 Christians in China. In 1890 this number had grown to 139,000. Now there are more than 246,000 professed Christians in the "Celestial Kingdom." The awakening has been of especial importance to the women of China. For thousands of years the idea reigned supreme that it was not worth while to educate the women. There was deep-seated prejudice against any training whatever of girls and young women, as it was thought it would make them discontented. But the patient missionary labored faithfully to teach the better way, and today all China is gradually awakening to the importance of schools and even colleges. This is the day of momentous happenings, and the new China,—unlike the country we have so long known,—will some day be a wonderful surprise to the western world.

DANGER OF ERRONEOUS TEACHING.

The Brethren have always been strong defenders of correct and evangelical Bible teaching, and their insistence upon this principle has done much to maintain loyalty within our ranks. Other religious bodies find themselves seriously threatened by a growing tendency to loose and erroneous teachings in their theological seminaries. Dr. Haldeman, of New York, calls some of the schools "hotbeds of infidelity." Some of these modern, would-be critics regard the Bible "as a book of myths and fables, and full of divine foolishness which it takes their wisdom to unravel, forgetting that God hath made foolish the wisdom of this world." Some of the latter-day exponents of theology go so far as to say that the religion of Christ is on the same plane with the teachings of Confucius or Mohammed, and is no more inspired than any of the others. No wonder such a ministry is ineffective, and powerless in the salvation of men.

SAVE AMERICA TO SAVE THE WORLD.

America, at best, is only nominally Christian. Of the 90,000,000 inhabitants of the United States, 58,000,000 do not make any religious profession. Two-thirds of the people of the Great West never darken the doors of the church. There are many towns of 1,700 people or more, with neither preacher nor church of any denomination. More than a million immigrants come to our shores each year. They must be assimilated into our American life, and Christianity is the best means to that end. Of the 16,000 men and women in foreign mission fields, 6,000 are sent from the United States. Of America's wealth,—\$135,000,000,000,—only \$12,000,000 is now consecrated to missions. Only one-sixth of the membership of the average church contributes to missions. "Christian America," says Dr. John R. Nelson, "will more and more be the training school of the world. As a nation we are missionary. Respected and appreciated as a world power for righteousness, by all heathen countries, it is our duty to go forth to conquer the world for Christ." It was the President of the United States, and not a king or emperor of Europe, whose good offices brought peace to warring Russia and Japan. Were America entirely Christian, and all its wealth consecrated to the Lord's work, a wonderful, never before heard of work for missions could be accomplished.

ARE MEN RELIGIOUSLY INDIFFERENT?

By a recent writer the thought is expressed that half our population is religiously indifferent. That means they do not go to church, nor do they, in any way, take part in religious movements of any kind. That so large a part of our population should be strangers to Divine influences and all that is highest and best, seems to be a deplorable fact. Earthly things are seemingly attracting their thousands as, perhaps, they never did before. And yet, there must be a reason underlying all this apparent neglect of religious matters. May it not be that mankind at large has seen so little that is really lovable in popular Christianity as not to be attracted by its services? Religion is the most interesting and vital thing in the world and can be made acceptable to even the most indifferent if the right chord is touched in the "harp of the soul,"—the heart of man,—out of which are the issues of life." The reality of religion, the essence of its teachings, has never lost its real attraction to mankind. Amid the rubbish of man's traditions and self-conceived opinions, much of the brilliancy of Christianity has become obscured. Away with the hindering obstructions! Give the Word free access to the hearts of men, and behold once more, as in the days of old, the mighty, transforming power of the Gospel in the hearts of men,—a world-wide acceptance, a second, widely-extended Pentecost!

UPRISING AGAINST OPIUM-SMOKING.

One of the most hopeful signs of the growing sentiment in China against opium-smoking is the universal and concerted effort now being put forth against it by all classes of the population. The people consider the practice injurious to the best interests of the nation and, as good patriots, are determined to exterminate the evil by every means possible. In this respect their stand against the opium curse is much more pronounced and emphatic than is the battle against the drink evil in the United States. While the people of this country have scored victories here and there,—in the various States, counties and towns,—the Chinese movement is nation-wide. Public opinion, everywhere in China, is backing up the efforts of the authorities, and the result will make itself felt in the near future. There is nothing more remarkable in modern history than the determined persistency of the Chinese to rid themselves of the opium curse. They are willing to sacrifice their own preferences as to the use of the drug, and forego the revenues derived from its sale, to free the nation from the "poison of the Orient." Their strong stand for the right, in this matter, is certainly commendable.

MY FAITH.

I have walked on the Mount of Gladness. I have wept in the Vale of Tears.
 And my feet have stumbled oftentimes as I trod through the path of the years:
 Yet my heart has ever lifted its song of thankful praise To the God of all eternity, who has kept me in my ways.
 Though alone I tread the wine press, or kneel in Gethsemane, I know he has never forsaken, and that he leadeth me.
 Though I "walk through the Valley of Shadow," my soul shall not be dismayed.
 For my God is the God of the fathers, the God of the un-afraid!

GLEANINGS FROM THE SUNDAY-SCHOOL FIELD.

Bro. Otho Winger gives a very encouraging Sunday-school report from Middle Indiana, the District in which our Annual Conference will be held in June. In nearly every item there is an increase over the previous year, especially in the number of accessions to the church, which is 207, or an average of five for each of the 41 schools of the District, though 16 schools report no accessions. North Manchester has an enrollment of 480, including a home department of 105 and a cradle roll of 50. There are 4 teacher-training classes, with an enrollment of 71. Sixteen of the congregations in the District have organized a Christian Workers' society. Bro. Winger has been doing some field work. Any State District will be highly justified to have her District Secretary spend much time among the local schools.

The west end of the First District of West Virginia has made commendable gains over the previous year, according to Bro. S. Hamstead's report. There are 19 schools, reporting 90 accessions to the church. The cradle roll has more than doubled and a beginning is made in the home department.

Sister Jennie A. Sellers gives a very neat report from Northwestern Ohio, representing 31 schools. Some of the items show an increase and some a decrease from the previous year. The membership of the District is 1,754 and the enrollment in the Sunday school 1,723. Toledo Mission, with 10 members, has an enrollment of 102. This includes a cradle roll of 52, and a home department of 8, both superintended by Sister Rose Gardener, as is also the Sunday school. The District has 61 enrolled in teacher-training work. There are 84 accessions to the church from the Sunday school.

According to Bro. James W. Beeghly's report, Western Maryland has made a gain of one Sunday school and an increase of 84 in the enrollment over the previous year. As compared with seven years ago, there is a gain of two Sunday schools and one churchhouse. Then there was some giving for missionary and benevolent work. The present report gives 10 churchhouses, 14 preaching places, 10 Sunday schools, all of which close from three to six months each year, 57 officers and teachers. They have no children's meetings, no teacher-training classes, no teachers' meetings, no cradle roll, no home department, no contributions for missionary and benevolent work, no accessions to the church from the Sunday school.

While there may be hindrances existing at some places, not known at others, yet we believe that, with the above force of workers, a great harvest of souls ought to be gathered for the Master.

We would like to suggest that the superintendent of each school, or the elder, call a meeting of all the officers, teachers and ministers, insisting that all come prepared to present at least one thing that will be helpful to the Sunday school. Not all may come, but some will. The District Secretary might be able to be there also. Discuss the interests of the Sunday school. Formulate some plan to inspire and enliven the work anew! Resolve to improve your talent along the line of work assigned you, and to devote more time in the interests of the Sunday school! If a teachers' meeting can not be held weekly, for the further study of the lesson, it should be held at least monthly or quarterly, for the discussion of the needs and interests of the school. This suggestion is applicable

to all schools whose interests and vitality are found wanting.

At present the International Sunday-school Association is collecting statistics, to be presented at the World's Sunday-school Convention, to be held at Washington, May 19-24. Superintendents of our local schools should not fail to fill out the blanks mailed them by their county association for this purpose. The Church of the Brethren was the first to have Sunday schools, and it is altogether fitting that our number should be included in the World's Statistical Report. Unless each superintendent or secretary furnish a report to their township, county or State association, their school will not be included in the Washington report.

Greenville, Ohio, April 12.

Levi Minnich.

FROM JALALPOR, INDIA.

In the Sakri Taluka, West Khandesh, where the writer is at present working, is a young Parsee, whose father, years ago, became a Christian. That meant that the family would not have him longer, so he left home and remained single till death. The son is one of the nicest Parsees I have met. He is very liberal and helpful to the work we are trying to do.

In talking over, how we should proceed in the education and uplift of the Bhils, he reminded me that the word "charity" has come to have an adjective coupled with it, almost always, by whomsoever used. The world calls it Christian charity, if it is a generous act or gift.

The caste people are heart and soul against our working among the Bhils. They know that if the Bhils come under Christian influence, and are educated, they will not be the same slaves to the caste men they have hitherto been. In the course of our talk I told the Parsee something like this: "The Bhils have no religion and no schooling at all. The Brahmins will not educate them, nor willingly allow them to be educated. Neither will the Brahmins take them within their caste and teach them religion. And you, Parsees, would not have a Bhil in your religion. Why, you do not even accept of Europeans in the sense of admitting them into the mysteries of the Parsee religion, etc." He said in reply, "We Parsees do not accept Europeans into the fullest fellowship, that's true; but it is not because we are narrow in our views, like the Brahmins, but because, if European girls could enjoy the fulness of our Parsee religion, then all the Parsee boys would marry European girls. Then, what would our girls do? It is a matter of protection to our Parsee society, you see." As a matter of fact, even aside from the several who became Christians, a few weddings between Parsees and Europeans have taken place.

The Chinchpada stationmaster told me a story, the other day, to this effect: "One of our Surat boys took his B. A. degree in Bombay, a year or so ago. Then he went to London for further study. There, one day, he was publicly mistreated by an Englishman,—really beaten. An American lady, a young woman, standing near by, saw this, and, impressed by the way the Hindu acted toward the bully Englishman, she went to the Hindu, and told him she wished to marry him. Soon arrangements were made. The girl wrote to America for her father to come. He went to England, saw his daughter married, gave them 50,000 rupees, and set them free. Now they are living in Surat. Do you know anything about them?" I replied that I had not heard of it. I asked whether they were married according to Christian rites. He said, "Of course; for it was done in England. But he is no Christian." "Is he in caste?" I asked. "No, of course not, for he has a European wife. How could he be received into caste?"

Supposing this story to be true, see the condition of these two unfortunate! Brought up in entirely different environments, they are altogether unsuited for each other. They were antipodes till the day of their marriage,—with half the world's difference in space, in education, in custom, in religion, every way. Now the rich young girl is not given anything like the respect due her, either from Europeans or Hindus. Both he and she are practically without any standing ground, having no proper place in society. She may, and likely does, have no religion. Or if a Christian, she is one but in name, else she would never have married the Hindu boy. It may be possible that a European is justified in marrying an Indian Christian, but, really, is a Christian ever justified in marrying anybody who is not "in the Lord"? If the sinner will not reverence truth enough to accept it, he is quite unworthy of being a life partner of any Christian, so it seems to me. This seems to be Paul's idea (1 Cor. 7), when he said, "I think I also have the Spirit of God."

We are now preparing to attend an all-Gujarat Christian Convention, lasting four days. A number of our people, both native and foreign, will attend. At once thereafter our own district meeting will take place at Anklesvar. This will be followed by a short study of the Word with our workers. In a word, the next two weeks promise to be full and rich in blessing to us all. And may it be so, for how we do need the peace of God and the God of peace in our lives!

I. S. Long.

Jalalpor, Surat, March 16.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Empire church met in council April 2, with Eld. J. W. Dear-elder presiding. Twenty-nine letters were read, including one from a minister in the second degree and several deacons. Church officers were elected for the coming year as follows: Bro. J. W. Dear-elder, treasurer; Bro. A. G. Gilstrap, writing clerk; Bro. J. H. Barnhart, treasurer; Bro. I. Dear-elder, Messenger agent, and the writer, church correspondent. Several months' officers were elected for six months, with Bro. Moses Peters, superintendent; Sister Grace Hessel, secretary. Eld. A. Julius was chosen as delegate to the Annual Meeting. Plans were made for building a churchhouse. A building committee was appointed and work will begin at once. Church trustees were chosen as follows: Brethren S. B. Luper, A. J. Senger and John Neff. A committee was appointed to locate a cemetery on this side of Modesto—Myrtle Julius, R. D. 3, Box 212, Modesto, Cal., April 6.

Glendora church met in council March 21, with our elder, Bro. J. S. Brubaker, presiding. On the 21st was read Sister Dove Sauble and Bro. J. S. Brubaker were chosen as delegates to district meeting. It was decided to have our love feast follow a revival meeting some time this spring, the date to be announced later. The church has employed Sister Dove Sauble as our district minister. On Easter morning a good program was rendered by the Sunday school, after which Bro. Yoder, of Lordsburg College, preached a short Easter sermon to the children. In spite of the rain the house was well filled. Brother and Sister Emma came to us March 30 and gave two talks on India. A collection of \$15.37 was taken for the India Mission—Louise Whitmer Brubaker, Azusa, Cal., April 4.

Inglewood church met in council March 28, to discuss ways and means of furthering the Lord's work at Redondo Beach, eight miles distant. Bro. Oscar Mathias and wife, who live there, have labored faithfully to build up a Sunday school and church. They are rewarded by seeing the Sunday school outgrow the limit of their residence where the services have been held thus far. There is need of more commodious quarters immediately. A committee was appointed to solicit funds to buy a lot and erect a mission church. A collection of \$15.37 was taken for the India Mission—Louise Whitmer Brubaker, Azusa, Cal., April 4.

Pomona—Brother and Sister Jesse Emmert, of India, were with us April 6 and 7, giving interesting talks on their work in India. A collection of \$22.75 was taken. Two have been received by letter—Clara B. Wolf, 310 Kingsley Avenue, Pomona, Cal., April 11.

Redley congregation met in council Saturday, April 1. Bro. D. L. Porney presided. A report of the annual visit was given. Seven letters were granted and four received. We decided to hold a members' meeting once a month—Edith Troyer, Redley, Cal., April 4.

Santa Ana church met in council March 26, with Brethren Gillett and C. D. Fager presiding, as our elder was not present. Bro. S. G. Lehmer, of Los Angeles, was chosen as elder for the rest of this year. Three letters were received. We have secured Bro. D. Crist and wife to labor among us as mission workers. They will move to Santa Ana the latter part of May. Bro. Crist is teaching in the Bible School at Los Angeles at present. April 3 he preached two sermons, which were enjoyed by all. There are many who have in our midst such as Bro. Crist and wife. Two families of members have moved in recently. Our series of meetings will be held about the first of June, to be conducted by Bro. D. W. Crist, and to close with a love feast, the date of which will be announced later—Lizzie R. Pugh, 725 E. Pine Street, Santa Ana, Cal., April 4.

CANADA.

Pleasant Ridge church met in council March 26, with Eld. J. L. Jordan presiding. Two letters were granted. Bro. Shatto, from the Shanna church, forty miles west of here, was with us over Sunday and preached four sermons. One was received by baptism. Bro. Shatto will hold a series of meetings for us about June or July. Christian Workers' meeting was reorganized, with Bro. Lawrence Irwin presiding. Our Sunday school was also reorganized, with Bro. Ira Miller superintendent, and Bro. Jay Ebbe, secretary—W. Y. Smith, Mill, Alta., Canada, April 11.

COLORADO.

Bethany congregation met in council April 2, with Bro. E. E. Kesler presiding. Eight letters were received. Four other members have located with us, but have not yet presented their letters. It was decided to have a series of meetings and love feast some time in the fall. The interest in our Sunday school continues good and the attendance is increasing since some of our neighbors are moving back to their claims. The work looks encouraging. Members desiring to change locations will be welcomed among us—Pearl Kesler, River and Colo., April 10.

Fruita church met in council April 2, our elder, Bro. S. Z. Sharp, presiding. Eld. A. A. Weaver, of the First Grand Valley church, was with us in behalf of the Grand Junction Mission. Several letters were granted, and two members were restored. Our love feast will be May 22. The Sunday school decided to get new song books, "Finest of the West No. 3," being selected. It was also decided to send our birthday offerings to the Grand Junction Mission. Eld. S. Z. Sharp will represent us at the Annual Meeting—Eunice Horning, Fruita, Colo., April 11.

Lowland church met in council April 2, with our pastor, Bro. J. C. Groff, presiding. Bro. Kesler was elected elder for one year. Five letters were received and four were received into the church by baptism at this place. Considerable business was disposed of. Our love feast will be May 21, at 6 o'clock—Nelsie Nice, Wayne, Colo., April 6.

McClave church met in council April 9, with our elder, Bro. Nevinger, in charge. It was decided to purchase a few Bibles and Brethren Hymnals. April 10 our church was dedicated. Bro. Nevinger, of Rocky Ford, conducted the services—Sadie Harris, McClave, Colo., April 11.

DISTRICT OF COLUMBIA.

Washington City—Since our last report the Sunday school has been favored with a visit by the District Secretary, Bro. W. D. Engler, of New Windsor, Md., who not only gave a stirring address to the school, but also delivered a missionary sermon. Bro. Engler is one of our most active Sunday school workers. At the recent council meeting, on the evening of April 4, the pastor, Bro. W. D. Keller, and Bro. J. H. Hollinger, one of the local ministers, were elected delegates to the district meeting to be held in the Washington City church April 19. Bro. Keller is our delegate to the Annual Meeting. A series of illustrated lectures by Bro. W. R. Miller, begins April 19, followed by at least a week's meetings by our pastor. The meetings will probably close with a love feast. Two letters were granted at the last council and one sister received by baptism. The Tuesday evening Bible class maintains a good interest. New scholars are being added to the Sunday school. The average attendance for the past quarter was 108, with an average collection of \$3.62.—Mrs. D. E. Miller, 806 C Street, S. E., Washington, D. C., April 7.

IDAHO.

Nampa church met in council April 8. Bro. C. V. Whallon was elected to go to Wales, Idaho, to the Sunday-school meeting of Southern Idaho, as delegate. Our love feast will be held April 27, at 7 P. M.—O. D. Whallon, Nampa, Idaho, April 11.

Payette church met in council in the Fruitland house March 31 with Eld. E. J. in charge. Five letters were received, Eld. Jess Shamberger and wife being among the number. One paper was passed to the district meeting. Bro. Thurston Beckwith was reelected church treasurer, and the writer, church clerk. We now have preaching at three places, and in response to a request to visit two families of members are located, we decided to hold services there also. Sunday school at Fruitland was reorganized for six months, by electing Sister Ebby, superintendent, and Bro. Chauncy Shamberger, secretary and treasurer. A Christian Workers' meeting was recently organized there, with Bro. Fisher as president; Bro. C. H. Sargent, vice-president; and Bro. Milton Bowers, secretary and treasurer.—S. J. Konepp, Payette, Idaho, April 4.

ILLINOIS.

Arnold Grove church met in council April 9. Two letters were received. Bro. W. H. Hickman was elected delegate to the Annual Meeting—Carrie Eisenbliss, Mt. Carroll, Ill., April 11.

Cerro Gordo church met in council on Thursday evening, April 7. Bro. J. W. Lear presided. Brethren Andrew Blickenstaff and Daniel Mohler were chosen delegates to the Annual Meeting. Sister Emma Wheeler was chosen as our committee for our joint Fourth of July program, and Sister Emma Peterson on the committee for the Sunday-school convention. On Friday and Saturday evenings, and on Sunday morning and evening (April 1, 2 and 3), Brother and Sister David, of Cedar Rapids, Iowa, gave two talks on India. Instructional talks on mission work and their experiences in India. On Sunday evening a collection of \$21.26 was taken for the mission cause.—C. M. Heckman, Cerro Gordo, Ill., April 12.

Chicago—Since our last report four have been received into the church by baptism. Bro. James M. Moore has been chosen delegate to Annual Meeting. April 12 a largely attended communion service was enjoyed. Bro. Ernest Sherfy officiating—Lydia Stauffer, 3435 W. Van Buren Street, Chicago, Ill., April 14.

Coal Creek church met in council April 1. Bro. S. Bucklew presiding. One letter of membership was granted. We decided to hold our love feast in Canton May 7, and a joint Sunday-school convention May 8. Our elder was chosen delegate to Annual Meeting, with the writer as alternate. Our Sunday school was organized for the summer at the country district meeting. Bro. Chas. John, of Greenport, Ind., gave instructive talks on mission work and their experiences in India. On Sunday evening a collection of \$21.26 was taken for the mission cause.—C. M. Heckman, Cerro Gordo, Ill., April 12.

Hurricane Creek—Sunday, March 20, Bro. Virgil C. Finnell, of Elgin, gave us a call in the interests of the Publishing House, telling about the wonderful work it is doing. He preached for us at 11 o'clock. His stay was short, but while here he visited in a number of homes and took orders for our church literature.—Wm. H. Keiring, Hurricane Creek, Ill., April 12.

Oakley—Brother and Sister D. J. Lichty came to this church April 5, and were with us three evenings giving interesting talks on India and her missions. At the close of the last meeting a collection of \$19.55 was taken for World-wide Missions. Our Sunday school has decided to give her collections for the first six months of this year to the Springfield Mission. Bro. Walter Stinebaugh was elected clerk. The support of a missionary in India—Susie N. Nickey, Cerro Gordo, Ill., April 11.

INDIANA.

Beaver Dam church met in council April 2, with Eld. M. D. Byerly, one of the members of the Mission Board of Middle Indiana, presiding. This council was held in the church recently bought by the Mission Board and was the first service held there by our people. Today we organized our Sunday school, with Eld. J. G. Stinebaugh as superintendent. Since Eld. Stinebaugh is placed here by the Mission Board to give him time to mission work, it is hoped that much good may be done. Bro. Walter Stinebaugh was elected clerk. The writer was appointed Messenger agent and correspondent; also delegate to the Annual Meeting. Bro. J. G. Stinebaugh is the alternate. Eld. Puterbaugh will preach every Sunday morning after Sunday school, at the church, ten and a half miles west of Stone City, and on the Perdue farm, near the Winona and Warsaw interurban. Eld. Byerly preached for us this morning from Neh. 4: 6. Many good thoughts were given.—J. L. Kline, Akron, Ind., April 8.

El River—We expect to dedicate our new churchhouse May 1.—Mary E. Miller, North Manchester, Ind., April 13.

English Prairie—April 2 Bro. Lafayette Steele, of Walkerton, Ind., our district Sunday-school secretary, was with us. He gave us some splendid ideas and suggestions on Sunday-school work; also on Christian Workers' meetings. His talks were greatly appreciated.—Mary M. Rowe, Mongo, Ind., April 12.

Fairview church met in council April 9, with Eld. David Dilling presiding. Bro. John Root was also present. Six letters were received and four granted. Some interesting committee work was disposed of. Our Sunday school was reorganized, with Bro. Roy Brant, superintendent; Bro. John Lerch, treasurer; Sister Mary Stewart, secretary. Bro. John Root was elected delegate to the Annual Meeting. Bro. Dilling gave us instruction in singing in the evening, and remained over Sunday, preaching both morning and evening. On Easter a collection of over four dollars was taken for the missionary fund at Indianapolis—Bessie Guinn, R. D. 21, Buck Creek, Ind., April 11.

Mississinewa—Yesterday Bro. Geo. L. Studebaker, of North Manchester, Ind., was with us at our district meeting at Union Grove house. Last night he preached on the Second Coming of Christ in our Shidder house. Two young people were baptized at the close of the services yesterday. Our love feast will be held June 11, at 6 P. M.—John E. Shoemaker, Shidder, Ind., April 11.

Nettle Creek church met in council April 9. Elders Abram Bowman and Joseph Holder are our delegates to the Annual Meeting.—Chas. W. Miller, New Lisbon, Ind., April 11.

New Hope—April 6 Brethren Peter Houk, D. E. Bowman and Elias Smeltzer were with us at our council. On account of the membership not being properly represented, the work had intended to do could not be done. But these brethren left our members in better spirits.—W. L. Ross, New Hope, Ind., April 11.

North Manchester (West house)—Bro. C. D. Bousack, of Union Bridge, Md., came to assist us in a meeting beginning March 6, and continued until March 24, preaching twenty-one sermons. Eight were received into the church.—Mrs. R. L. Landree, R. D. 5, North Manchester, Ind., April 15.

Underwood—Bro. W. L. Ross, of Seymour, Ind., came to us and preached three interesting sermons. The attendance and attention were good. We will be with us every second Saturday and Sunday in each month. There are a few members here who desire to hear the Word.—A. T. Breedlove, Underwood, Ind., April 8.

IOWA.

Dry Creek church met in council April 2, with Bro. S. G. Hagerman presiding. One aged brother was reclaimed. We will be represented at the Annual Meeting by letter. Our

love feast will be held May 14 and 15. The feast will be on the 15th, at 7 P. M. On Sunday evening, March 27, the Sunday school gave an Easter program, which was listened to by a large audience. March 13 Bro. S. B. Miller was with us and gave us two excellent sermons—Minnie Belle Mentzer, Robins, Iowa, April 4.

Fairview church met in council April 2. The membership was well represented. Considerable business was disposed of. Several committees reported on work assigned, which showed a growing interest in the work. The most encouraging feature of the meeting was the report of the brethren who visited an afflicted sister who, after having strayed away, now sees her folly and wishes to return. Her husband also decided to walk with her. Baptism will be administered in the near future. Our communion will be held May 21, beginning at 4 P. M. The Old Folks' Home was remembered in the collection. Quite a sum of money was raised for repairing our churchhouse—Orlando Ogden, Unionville, Iowa, April 4.

Greene—We made some needed changes on our churchhouse. It was also repainted and repainted and is now lighted by electricity. Our services are well attended. We have Christian Workers' meeting every Sunday evening, followed by preaching and singing. We have a Thursday night prayer meeting, etc. Two letters have been received since our last report. Our delegate to the Annual Meeting is Eld. W. H. Hood. Our love feast will be June 11, at 10 A. M., followed by a series of meetings, conducted by Bro. C. S. Goble—H. D. Haggerty, Greene, Iowa, April 11.

Frear City—Our elder, Bro. I. W. Brubaker, preached for us Sunday morning on "Seed-Testing," which was listened to by a large and appreciative audience. Our Christian Workers' officers are Brethren Roy Alexander and Benj. Buckingham, presidents; Bro. Joe Roush, secretary; and Sister Flossie Brubaker, chorister. Sister Brubaker has recently returned from Bethany Bible School, Chicago, where she has been taking a course in music. Her short stay there has helped her to improve in her chosen work. We, as members, appreciate the interest she has manifested in the untiring efforts to strengthen herself both mentally and spiritually, to be used in helping to forward the work for the Master.—Jennie Alexander, R. D. 2, Monroe, Iowa, April 7.

Salom church met in council April 8. Eld. D. F. Slink presiding. Our love feast will be held May 21. Brethren James Rollins and D. F. Bailey were chosen delegates to the district meeting. Bro. H. O. Walter was appointed church treasurer. Bro. John Brower and wife have been secured as workers in the Lenox Mission. They will begin work about the middle of August. The committee appointed to solicit funds, to build the church at Lenox, are reporting progress. Work will begin as soon as possible. We expect to have the church completed by September.—Bessie M. Bailey, R. D. 1, Prescott, Iowa, April 12.

South Ottumwa church met April 3 in council, with Bro. Peter Brower, our elder, in charge. There was not much business to come before the meeting. We will have a love feast some time this spring, the time to be stated later. We expect Bro. Garber to begin a series of meetings May 1.—Geo. Burgin, 107 S. Moore Street, Ottumwa, Iowa, April 9.

KANSAS.

Conway Springs church met in council March 9. Seven letters were received. We had a love feast at the close of our series of meetings last winter, and it was decided not to have one this spring.—J. J. Bowser, Conway Springs, Kans., April 11.

Grenola church met in council April 2, with Bro. S. E. Lantz presiding. Two were restored. Our love feast will be held May 7. We decided to have children's day exercises May 15. Sister Martha Liebau was chosen Messenger agent, and the writer as church correspondent. Bro. John Schul was elected delegate to the Annual Meeting.—Bessie Wyant, R. D. 1, Grenola, Kan., April 11.

Kansas City—Last evening we held a members' meeting. Eld. Moses Cruce, of Kansas City, Mo., assisted in the work. Bro. Park Strole was elected to the ministry. He is a promising young man. His wife not being present, the installation service will be at a called council at the Mission church on our love feast, May 21. At which time we will also elect a deacon from those living in the vicinity of the Mission. Our love feast will be held May 8, at 7:30 P. M.—I. H. Crist, 14 N. Ferree Street, Kansas City, Kans., April 3.

Parsons church met in members' meeting April 7. It was decided to hold a Sunday-school meeting the day following our love feast, May 21. We have preaching services each Sunday morning and evening. Our Bible class meets on Tuesday evenings, and is making good progress. We have a new preaching point at a schoolhouse on the edge of our city—Stella Wall, 2522 Belmont Avenue, Parsons, Kans., April 11.

Prairie View—Our council was held April 2. Our love feast will be held May 21, at 6 P. M. Those wishing to come from a distance can be met at our new railroad station at McCue.—A little more than two miles from the church.—Katie Roesch, Friend, Kans., April 11.

Quinter—We are having a mission Sunday school on the 15th of the Quinter congregations. We wish to have two sisters visit the neighborhood and try to get the people to attend Sunday school. We have thought best to have some good tracts to hand out, as they make their visits.—Wm. Wells, Quinter, Kans., April 11.

Victor—Meetings at our mission point began March 17 and closed the 28th. Fourteen sermons were delivered. One was baptized. The attendance was good and the interest splendid. A. C. Daggett, Covert, Kans., April 11.

MARYLAND.

Broadford church met in council April 6, with Eld. David Zuck presiding. Bro. Albert Martz was chosen delegate to district meeting, and Bro. Samuel Hartnaff to the Annual Meeting. Our reorganized Sunday school commenced work April 3. Prospects are encouraging. Bro. Chas. Hykes was chosen superintendent. Since our series of meetings, last fall, no letters have been baptized—Nannie A. Martin, R. D. 1, Hagerstown, Md., April 12.

Brownsville church held their council March 28. Our elder, Bro. A. B. Barnhart, presided. Eld. D. V. Long, of Hagerstown, was also present. Brethren Joseph L. Potter, Joseph B. Deener and J. W. Holder were elected as deacons, and Bro. S. F. Spiller was elected to the ministry. All were installed in office the same day except Bro. Deener, whose wife was absent. Brethren John S. Bowles and N. P. Castle were elected delegates to the district meeting.—Geo. W. Kaezel, Gapland, Md., April 11.

MICHIGAN.

Coleman church met in council April 9. Our elder, Bro. Geo. E. Stone, was with us; also Eld. Perry McKimby, of Boston. Two letters of membership were received, and one was granted. Bro. Perry Arnold was chosen as delegate to Annual Meeting, with our elder as alternate. We decided to have a series of meetings about June 1. Eld. Stone preached on Saturday and Sunday evening, and Eld. McKimby preached on Sunday morning—Forest R. Riley, Loomis, Mich., April 12.

Harlan—We reorganized our Sunday school at Marilla April 2, with Bro. Oliver Mathias, superintendent. Our school is a union school and the only one in the township. During the winter the attendance was small, but the school is now increasing in number and interest. We have preaching

every Sunday after Sunday school.—Ota E. Moss, R. D. 1, Copemish, Mich., April 12.

MINNESOTA.

Worthington.—Bro. Samuel Goughnour, of Ankeny, Iowa, will be with us to begin a series of meetings May 3. Our love feast will be held May 21, beginning at 2 o'clock.—Minnie Schechter, Worthington, Minn., April 11.

MISSOURI.

Deep Water church met in council April 5, with Eld. T. J. Simmons presiding. We reorganized our Sunday school, with Brethren Wm. Houghendouger and John E. Fahnestock as superintendents. Sister Edna Bray was chosen secretary, and Sister Sadie Fahnestock, treasurer. Sister Roxie Bray will act as church secretary. Bro. Simmons preached Saturday evening and Sunday morning. After services on Sunday one was baptized.—Ettie M. Fahnestock, Montrose, Mo., April 11.

Little Brushy church met in council April 9. Three letters were received. Our love feast will be June 11. Our series of meetings begin June 4, and continue until after the love feast.—George Brower, Poplar Bluff, Mo., April 12.

North St. Joseph church met in council on the evening of March 26. Our elder, Bro. J. S. Kline, presided. Two letters were received. It was decided to hold a members' meeting on the last Saturday evening of each month. We will hold our love feast May 22, at Elmer Sell, 2305 North 7th Street, St. Joseph, Mo., April 12.

Mound church met in council April 4. Bro. Ira Witmore was chosen delegate to the Annual Meeting, with Bro. Irvin Enos alternate. The Sunday school was reorganized, with Bro. A. J. Lentz as superintendent. Bro. D. L. Mohler, of Leeton, was with us April 3 and preached on the Child-Saving Mission. A collection of about \$12.00 was taken for that work.—Bettie Enos, Adrian, Mo., April 11.

Frederic View church met in council April 2. Eld. David Bowman was chosen delegate to the Annual Meeting. We decided to hold a series of meetings in August. One letter was granted.—Alice N. Vogt, Versailles, Mo., April 12.

MONTANA.

Medicine Lake.—Church services and Sunday school were well attended at our home church. On Sunday, after services, there were two applicants for baptism. One is awaiting the rite.—Katie E. Keller, Enterprise, Mont., April 5.

NEBRASKA.

Glen Rock church met April 1 and organized a Sunday school, with Bro. M. L. Collins as superintendent. April 10 we organized a Christian Workers' meeting, with Bro. Q. D. Reed presiding. This congregation has granted seventeen letters during the past nine months. This is a great loss to our already small congregation, but we feel that our loss is some others gain, and have gone out to other fields of labor.—Margaret Oneal, Auburn, Nebr., April 14.

Kearney church met in council April 9. Our love feast will be held Sunday, May 15.—Nora Nickey, R. D. 3, Kearney, Nebr., April 8.

Logan church recently closed an interesting meeting, conducted by Brethren Snell and Mahler, of Cambridge, Nebr. The members were much built up spiritually. Our love feast will be held June 25. We will gladly welcome any brethren or sisters who may come to this meeting. Those coming by way of North Platte, thence by Morrill to Gandy, will be met by Bro. George B. Gandy, or the writer, if notified.—Ingaberg Andrews, Gandy, Nebr., April 11.

Sappy Creek church met in council April 9, with our elder, Bro. Levi Snell, presiding. We decided to postpone our series of meetings till fall and to have a love feast in connection. Three letters were granted.—Walter Chapman, Edison, Nebr., April 14.

Loup church met in council April 11, with our elder, Bro. W. P. McLeellan, presiding. Three letters were received, one being that of an elder, making two elders in our congregation. Our love feast will be held June 11.—Susie McLeellan, Box 77, R. D. 3, Litchfield, Nebr., April 12.

NEW MEXICO.

Lake Arthur church met in council on Saturday, April 2, at 2 P. M., with Eld. Brown in charge. Bro. Wyne, of Dexter, and Bro. Reed of the northern part of New Mexico, were with us. It was decided to change our preaching appointments to the second and fourth Sundays on account of the change made at Dexter. In the evening we had our communion services. A small crowd of members surrounded the tables, and all enjoyed the meeting. No many outsiders were present. On Sunday morning we had Sunday school at 10 o'clock after which Bro. Wyne preached for us. Anna Bowers, Lake Arthur, N. Mex., April 5.

Miami church met in council April 2, with Bro. A. Wampler presiding. Twelve members were received by letter. Bro. R. I. Troup was chosen clerk. Sister Sarah Goughnour will represent us at Annual Conference. Our Sunday school, under the management of Bro. Frank Gibson is in a flourishing condition, and increasing in size. The second semiannual Sunday-school convention was held in Cimarron on Sunday, April 3, with both forenoon and afternoon sessions. Though it required a long drive, it was the privilege of fifty-five of our number to attend and enjoy the program, which was greatly enjoyed. On Sunday evening, March 27, a number of our people went to Springer, where we gave a special temperance program to a large and appreciative audience.—Cora Wampler, Miami, N. Mex., April 4.

NORTH DAKOTA.

Bowbells church met in council April 2, with our elder, Bro. J. C. Forney, in charge. Three letters were granted, including those of two trustees and our clerk. Brethren Homer Sink and Aaron Gault were appointed trustees, and the writer as clerk. Bro. J. C. Forney was chosen delegate to district meeting. We have arranged to have preaching every first and third Sunday, by the brethren from Kenmare, as we have no resident minister. We would be glad to have any brethren passing through, stop with us.—Eva C. Sink, Bowbells, N. Dak., April 7.

Cando.—The Sunday school at Zion house was reorganized on Sunday morning, April 3, with Bro. J. O. Kesler as superintendent and Sister Wilma Saylor, secretary. The school is progressing nicely and the attendance and interest are good. Sunday school opens at 10 o'clock and preaching services at 11. We organized for six months.—Myrtle Kesler, Zion, N. Dak., April 7.

OHIO.

Jonathan Creek.—Bro. Levi Stoner, of Bremen, Ohio, filled our regular appointment April 10. At the close of the services one young man was baptized. On the same day our Sunday school was reorganized. Bro. Clinton and Bowman, superintendents.—J. S. Leckrone, Somerset, Ohio, April 14.

Lower Miami church met in special council March 31. Most of the business pertained to the repairing of our church house. At a council, held prior to this, Brethren Bruce Ruble and Charles Neff were elected as deacons. Several of the members of this council have been called away by death recently.—J. C. Garst, R. D. 6, Dayton, Ohio, April 13.

Toledo Mission.—Last Friday evening our second missionary meeting was held. Two papers on China, and one on the Orphans' Home, to be erected at Fostoria, were read to the congregation. A talk on home missions was also given. A collection was taken. The ladies' aid society met at the home of Sister Kaser last Thursday, and knotted a com-

forter which they had previously placed. We decided to send it to Fostoria, to be used for the Orphans' Home. The work at this place is prospering. There will be a conference in attendance at Sunday school last Sunday.—Fay Kaser, 623 Leonard Street, Toledo, Ohio, April 11.

West Dayton.—Sunday morning, April 3, Bro. J. J. Rosenbloom preached to us and in the evening Bro. O. F. Haines delivered his first sermon. There were 100 received. Sunday morning, April 10, Brethren Levi Minnich, of Greenville, and Chas. L. Flory, were with us. Bro. Minnich giving an encouraging talk to the Sunday school. Bro. Flory preached for us at 2 P. M., the Evening School, and at 7 P. M., the West Dayton Sunday schools met in the West Dayton house for a joint meeting. A good program was given. The speakers spoke with animation and earnestness. Attendance was large and interest good. Bro. Flory again preached in the evening. Bro. Filbrun has his wife and soul in the work and we believe his labor is not in vain. The members are more united and consecrated in the cause and the church is being built up.—D. W. Kneisly, 19 Baker Street, Dayton, Ohio, April 12.

West Milton church met in council March 17. Elders Jesse Stutzman, John H. Brumbaugh and D. C. Hendrickson were present. The church decided to build Sunday school rooms. Bro. Russel Wenger, Union, Ohio, was called to the ministry. Brethren J. E. Deeter and Adam Pfeiffer will represent us at the district meeting, and Bro. A. Bessing at the Annual Meeting.—S. L. Brumbaugh, West Milton, Ohio, April 11.

OKLAHOMA.

Hoyle church will hold her love feast May 14, at 5 P. M. Bro. A. J. Smith will hold a week's meetings before the feast.—E. M. Shenefelt, Drummond, Okla., April 13.

Stillwater congregation met in council March 30, with Eld. D. E. Cripe in charge. Considerable business came before the meeting. As we still owe some on the churchhouse, a committee was appointed to raise funds to pay off the debt. We have a live congregation. Sunday-school officers were elected, with the writer as superintendent; Sister Lottie Miller, secretary. We have prayer meeting every Thursday evening. We would be glad to have those, passing through our town, stop with us on Sunday. Our church is located on Ninth and Duncan Street.—J. H. Cox, 222 Duck Street, Stillwater, Okla., April 9.

Turkey Creek congregation met in council April 9, at 2.30 P. M., with our elder, Bro. N. E. Baker, as moderator. Four letters were received and one granted. Bro. Samuel Anglemeyer will represent us at Annual Meeting. The writer was chosen church correspondent. We will hold our love feast April 23, near M. Wealand's, six miles east of Ponca City, beginning at 7 P. M. The next day we will have Sunday school at 10 A. M., preaching at 11 o'clock, refreshments at noon, a Bible lesson at 2 P. M., and a prayer meeting in the evening at 8 o'clock. This congregation is small and somewhat scattered, and we have had preaching only once each month and council every six months. We will now have preaching the second and fourth Sundays of each month and council each quarter. We welcome members to locate in our midst.—A. J. Smith, R. D. 2, Ponca City, Okla., April 11.

Washtia church met in council April 2, with our elder, Bro. A. L. Boyd, presiding. He was retained as elder for another year. Four letters were received and five granted. Our love feast will be held May 21, beginning at 4 o'clock. We welcome any brethren or sisters who can be with us. The church has decided to hold a series of meetings about the first of September. Our average attendance at Sunday school during the past quarter was eighty-five. The prospects for the church are encouraging at this place.—Mollie Yoder, R. D. 4, Cordell, Okla., April 7.

OREGON.

Coguille Valley church met in council April 2, with Eld. J. S. Root presiding. A building committee was appointed to look after plans and material for a churchhouse on our Bandon property. A committee that had been organized to secure a large tent in which to hold meetings where there is no house, will order one at once. The brethren are going to organize a Bible reading to missionary meeting, and for Christian Workers' meeting. Meetings were appointed for the coming quarter. The love feast will be held Aug. 20. Brethren, thinking of coming this time, will please make it a point to be with us at that time.—J. F. Stevens, Myrtle Point, Oregon, April 5.

Talent church met in council April 2, with our elder, Bro. S. E. Decker, presiding. Bro. Hoxie read the eighth chapter of Romans. Two letters were granted and three received. We will hold a series of meetings this spring, beginning May 8, to continue until our love feast May 21 and 22. Clara Shildler, Talent, Oregon, April 4.

PENNSYLVANIA.

Antietam.—At our council April 9, Bro. C. R. Odell was elected as delegate to Annual Meeting. Brethren H. M. Stover and F. D. Anthony are representing us at district meeting. The new church at Rouzerville is nearing completion and will be dedicated May 22.—Sudie M. Wingert, Waynesboro, Pa., April 11.

Germantown church met in council April 4, with our elder, Bro. A. L. Grater, presiding. Brethren M. C. Swigart and I. F. Kittinger are our delegates to district meeting. Bro. M. C. Swigart is our delegate to Annual Meeting. On Sunday morning, April 10, Bro. Ober, of Elizabethtown, preached for us. He also gave a very interesting talk to the Sunday school. At the close of the evening service, one of our Sunday-school scholars was received into the church by baptism.—Anna Swigart, 6611 Germantown avenue, Philadelphia, Pa., April 13.

Hanover church met in council April 6, at 7 P. M., with Elders E. S. Miller and C. L. Baker present. Bro. E. S. Miller presided. Bro. E. S. Miller was retained as elder for one year. Brethren Geo. Resser and H. S. Baker were chosen as delegates to district meeting. Bro. Resser was chosen clerk. Bro. J. H. Longenecker, of Palmyra, Pa., will begin a series of meetings the last of April, to close with a love feast May 15.—W. B. Harlacher, Hanover, Pa., April 12.

Harrisburg church elected Eld. A. B. D. Martin, one of our members as delegate to the Annual Meeting. We will hold our children's day exercises April 24, and our love feast May 29, at 4:30 P. M. Bro. Elton Peterman was appointed church correspondent; Sister Sallie E. Shaffer, solicitor for the Messenger, and the writer as church clerk.—I. F. Baker, 1518 Naudain Street, Harrisburg, Pa., April 12.

Harrisburg (West End Mission, Seventh and Maclay Streets).—During the first quarter our Sunday school had an increased attendance of 175 over last quarter, and 431 over the first quarter of 1909 last quarter, or \$3.95. During the quarter Eld. G. W. Lauver, of Chicago, and Eld. D. W. Weaver, of Reading, were with us, and addressed the school. The officers appointed for the year commencing May 1 are: superintendent, A. H. Maugans, secretary, E. L. Moser. Our church has a suitable exercise by the children. Our attendance was 91, and our offering, \$112.25.—W. O. Maugans, 2286 Howard Avenue, Harrisburg, Pa., April 5.

Johnstown church met in council March 31, with Eld. Abram Flory presiding. Two letters were granted. Brethren Cornelius Harshbarger and William Kinsey were elected as delegates to the Annual Meeting. We decided to hold our love feast May 22, at 3:30 P. M. We expect to have a week's meetings prior to the communion. A revival meeting will begin in the Moxham home on Sunday evening, April 17, conducted by Bro. M. Howe. The most successful singing class ever taught in this congregation is being taught by Prof. J. W. Yoder, of Juniata College. The closing exercises

will be held Saturday evening, April 16, at the Walnut Grove house.—Ada M. Beeghly, Homestead Avenue, Johnstown, Pa., April 5.

Lower Cumberland church met in council April 7. Bro. Adam Hollinger was elected delegate to the Annual Meeting, and Brethren Jacob A. Miller and William Murphy to district meeting. Four certificates were granted. Our love feast will be held May 21 and 22, at the Mohler meetinghouse, Lower Cumberland, Pa.—Clarence E. Long, Mechanicsburg, Pa., April 11.

Mechanic Grove church met in council on Monday, April 4. Our elder, Bro. S. H. Hertzler, was with us. Two certificates were received. Sister Gertrude Livengood was appointed to take charge of the home department work. It was decided to have a series of meetings at the Refton house some time in the fall. One of our home ministers, Bro. R. P. Bucher, is expected to do the preaching. Our love feast will be May 28, at the Grove house. Brethren R. P. Bucher and P. M. Habecker are delegates to the district meeting.—Mary P. Habecker, Quarryville, Pa., April 8.

Montgomery church met in council April 9, our elder, Bro. Brice Sell, presiding. Considerable business was transacted. Bro. Sell has planned to give us more of his time this summer than he has been able to give heretofore. We will broaden our field and do some mission work. Our love feast will be held June 10. A series of meetings will be held later in the fall.—D. R. Berkey, R. D. 3, Marlton Center, Pa., April 13.

Porty congregation met in council April 3, our elder, Bro. E. D. Book, presiding. Bro. Book donated some land, and joining the church to our congregation, thus giving us a spring of excellent water and room to build sheds for stabling horses during inclement weather. Bro. David Roth was elected delegate to the district meeting. Our Sunday school is being reorganized by electing Bro. M. D. Snyder, superintendent, and Sister Mary Nobley, secretary.—Alton J. Shumaker, Blain, Pa., April 8.

Rockton.—Our meetings begin May 7, to be conducted by Bro. Abram Fyock, and to close with a love feast May 27.—Elizabeth Hollopeter, Rockton, Pa., April 4.

Upper Canawago church met in council at the Hampton house April 9, with Eld. C. L. Baker presiding. Our delegate to the Annual Meeting is Eld. C. L. Baker, with Eld. C. C. Brown alternate. Brethren S. S. Miller and W. G. Group are delegates to district meeting. We will meet at the Mummert house April 30, preparatory to our love feast, May 21 and 22.—Andrew Bowser, East Berlin, Pa., April 10.

Upper Cumberland church met in council at Hantsdale, April 9. Eld. Henry Beelman presiding. Two certificates were granted and one received. The missionary collectors gave the treasurer \$25.76. Our love feast will be held May 25 and 26. The writer was elected as church correspondent. The meeting, and Brethren John Miller and E. L. Mellinger to district meeting.—A. A. Evans, R. D. 8, Carlisle, Pa., April 11.

TENNESSEE.

Pleasant View congregation met in council April 9. After the business was disposed of, Bro. J. D. Clark gave a splendid talk and admonition. Just before the close of the services, Bro. J. P. Edwards was installed as deacon. His wife and the wife of Bro. Arthur were also installed. On Sunday Bro. Clark preached for us. From here he went to Bells schoolhouse, to begin a series of meetings, which will continue until the fourth Sunday, at which time the Brethren will have a love feast.—N. T. Larimer, Jonesboro, Tenn., April 11.

VIRGINIA.

Buena Vista.—We expect to dedicate our new churchhouse May 1. All are cordially invited.—Cora Ringgold, Buena Vista, Va., April 13.

Elk Run.—The Sunday-school meeting of the Second District of Virginia convened in the Elk Run church, Augusta County, Va., April 1 and 2, with Bro. W. H. Zigler as moderator. The report of the general secretary, Bro. W. W. Wampler, the reports of the delegates representing the different schools, and the well-prepared addresses by those on the program, were very interesting. The meeting closed on Sunday. We are sure it was enjoyed by all, especially by the members of our small congregation. The last day of the meeting a collection of \$23.60 was taken for Sunday-school purposes. Brethren Chas. Gibbs, of Bolivar, Va., and Bro. A. J. Wine, of Texas, remained with us over Sunday. Bro. Gibbs delivered an excellent sermon on Sunday, at 11 A. M.—Sarah C. Zigler, R. D. 1, Churchville, Va., April 7.

Fairfax church met in council April 2, with Eld. I. M. Noff presiding. One letter was received. Our love feast will be May 28, at 5 P. M. Eld. S. N. McCann will hold a series of meetings in August. Brethren W. H. Sanger and C. E. Miller are our delegates to the district meeting, with G. J. Honberger and B. F. A. Myers alternates. Bro. W. H. Sanger is our delegate to the Annual Meeting, with Eld. I. M. Noff alternate. One query was sent to the district meeting. A collection of \$12.24 was taken for district meeting.—Maggie Miller, Oakton, Va., April 11.

Mt. Vernon church met in council March 26, Eld. D. C. Kendig presiding. Bro. S. I. Flory was elected as delegate to the Annual Meeting, and Eld. Rufus to the district meeting. One letter was accepted. The church will have a series of meetings this spring. Our love feast will be held May 21. Our Sunday school opened April 3, with Bro. Charles Cline as superintendent. The writer was chosen correspondent.—Alda Cline, Stuarts Draft, Va., April 12.

Nokesville.—Our love feast will be held May 6, at 4 P. M., at the Valley house, and the Sunday-school meeting at Nokesville May 7, at 10 A. M.—L. A. Miller, Nokesville, Va., April 12.

Peters Creek church met in council at the Oak Grove house April 2, preparatory to the district meeting. Eld. C. E. Eller presided. One letter was received. Brethren J. H. (Continued on Page 272.)

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Cline-Cox.—At the home of the bride's parents, near Stuarts Draft, Va., March 22, 1910, Bro. Charles D. Cline, and Sister Myrtle O. Cox. J. R. Kindig.

Schrock-Kurts.—At the home of the bridegroom, in Pasadena, Cal., March 27, 1910, Charles E. Schrock and Ella Kurts. J. W. Trostle.

Switzer-Shaffer.—At the home of the bride's parents, near Bristol, Prince William Co., Va., by the undersigned, March 16, 1910, Bro. J. L. Switzer and Sister Phoebe Shaffer, all of Virginia. A. Conner.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Bordner.—Ora Russell, son of Bro. Samuel and Sister Ida Bordner, of Plymouth, Ind., born Dec. 31, 1897, near Lakeville, Ind., died March 26, 1910, aged 2 years, 2 months and 25

FINANCIAL REPORTS

CORRECTIONS.

Through our mistake the \$3.50 credited to J. G. Wolfe, Southern Illinois, in the March Visitor, should have been credited to Okaw Congregation, Southern Illinois.

The \$10.00 in the February Visitor, in Butte City Sunday School, California, should be credited to Sacramento Valley Sunday School. During the month of February the General Mission Board sent out 104,773 pages of tracts. The General Mission Board acknowledges the receipt of the following donations for the month of February, 1910:

WORLD-WIDE.

Ohio—\$206.50.	
Northeastern District, Individual.	200 00
D. B. Holt.	
Northeastern District, Individual.	
E. R. Cramer, \$1; John Hane, 50 cents.	1 50
Southern District, Individual.	
Emanuel Henry, \$3.50; Emanuel Shank, \$1.50.	5 00
Pennsylvania—\$131.74.	
Eastern District, Congregations.	
Elizabethtown College Congregation, \$46; Big Slaters, \$38; Little Swatara, \$20; Elizabethtown, \$19.33.	122 33
Individuals.	
Chas. A. Bame, 75 cents; R. D. Greyliff, 50 cents.	1 25
Middle District, Individual.	
Mrs. Sara Replogle, \$2; John S. Hershberger, \$1.	3 00
Western District, Sunday School.	
Cross Road, Individual.	4 66
W. M. Howe (marriage notice).	50
North Dakota—\$223.00.	
First District, Congregation.	
Botetourt, Sunday School.	53 75
Botetourt, Individual.	26 08
J. W. Layman, \$4; G. A. Moomaw, \$3; Mrs. F. D. Dyer, \$1.	8 00
Second District, Congregation.	
Locust Grove, Valley Congregation, \$4.17; Antioch Congregation, \$4.50; day school, \$7.63.	11 30
Sunday School.	
Mamie K. Myers S. S. Class, Littleville Creek Sunday school.	8 50
Aid Society.	
Linnville Creek, Individual.	10 00
W. F. Walter, \$1; M. G. Riley, \$1; B. F. Miller, \$1; Samuel Scroggins, \$1; Wm. K. Conner (marriage notice), \$1; D. S. Thomas, 60 cents; M. D. Hess, 26 cents.	6 85
Illinois—\$300.27.	
Northern District, Congregations.	
Rock River, \$28.90; Pine Creek, \$15.54.	43 44
Sunday School.	
Waddams Grove, Children's Mission.	6 00
Waddams Grove Sunday School.	3 00
Individuals.	
Mary C. Fisher, \$10; Wm. R. Bratton, \$5; Matt Clemens, \$1.	16 00
Southern District, Sunday School.	
Astoria, Individual.	13 91
M. J. Engelenfer, \$5; Dan. Mohler, \$1.12; J. Z. Bechtold, \$1; I. J. Brubaker, \$1; Geo. W. Miller (marriage notice), 50 cents.	8 62
Iowa—\$89.25.	
Northern District, Individual.	
Samuel Eike, \$12; D. C. Miller, \$8; N. W. Miller, \$6; L. M. Eby, \$5; "A Sister," \$3; Conrad Messer, \$2.50; Louisa Messer, \$2.50; M. Schmucker,	

\$1.85; Hannah C. Messer, \$1.	41 85
Middle District, Congregation.	
Fanther Creek, Sunday School.	27 50
Fanther Creek, \$8.50; Marshalltown, \$5.48.	13 98
Individual.	
H. L. Royer (marriage notice).	50
H. L. Royer, Congregation.	4 45
For English, Individual.	
Peter Brower (marriage notice), 50 cents; Abraham Wolf (marriage notice), 50 cents.	1 00
Maryland—\$53.74.	
Eastern District, Congregation.	
Pipe Creek, \$27.50; Woodbury, \$3.54.	41 04
Individual.	
John D. Roop.	3 00
Western District, Individual.	
Mrs. Elias Merrill, \$3.70; P. H. Yost, \$3.50; H. S. Coleman, \$2.50.	9 70
Indiana—\$35.00.	
Northern District, Individual.	
David Whitmer, \$10; Dwight L. Voorhees, \$5; "M. E. H. H." 50 cents; David M. Hart (marriage notice), 50 cents.	16 00
Middle District, Individual.	
Emanuel Lockrone.	2 00
Southern District, Individual.	
Samuel D. Stoner, \$25; "A Brother," \$10.	35 00
California—\$43.00.	
Northern District, Individual.	
John A. Baker, \$20.	2 00
Southern District, Sunday School.	30 00
Individuals.	
M. C. Myers, \$7.50; Edmund Forney, \$3; W. C. Hanawalt (marriage notice), 50 cents.	11 00
Oregon—\$100.00.	
S. B. Overholser, \$20; L. Lett, \$10.	30 00
North Dakota—\$23.00.	
Congregation.	
North Prairie Mission, Surrey.	6 00
Individuals.	
John I. Clark, \$12.50; "X. X." \$8.50; Mrs. Anna Gault, \$1; Emaline Kennepp, \$1.	23 00
Kansas—\$66.76.	
Northeastern District, Individual.	
A Brother and Sister.	1 00
Southeastern District, Individual.	
Mrs. N. E. Sowers, \$12; Lucetta Burk, \$3.50.	15 50
Northwestern Kansas, Individual.	
Mrs. Emma Tadlock, \$2; Mrs. Sarah Horting, 50 cents.	2 50
Southwestern District, Individual.	
Chas. A. Yoder, \$2; Silvanus Delp, \$1.25; Irvin A. Nettrouer, \$1; J. J. Yoder (marriage notice), 50 cents.	7 75
Minnesota—\$24.50.	
Northern District, Individual.	
Jesse Royer and wife, \$10; Mary Burzler, \$1; Susan Moomaw, 50 cents.	11 50
Middle District, Individual.	
Riley Stump.	12 00
Western District, Individual.	
Ed. Beck.	1 00
Denmark—\$12.77.	
Brother in Denmark.	12 77
Michigan—\$11.00.	
Individuals.	
A brother and family, \$10; Mrs. Martha Bratt, \$1.	11 00
Kansas—\$4.42.	
Sunday School.	
Nampa, Individual.	6 62
W. W. King.	2 50
Washington—\$6.70.	
Individual.	
A sister, \$5; W. H. Kensinger, \$1.20; B. E. Breshears (marriage notice), 50 cents.	6 70
Washington—\$5.00.	
Individual.	
Miss Myrtle Blocher.	5 00

Oklahoma—\$3.50.	
Individuals.	
Isaac Williams, \$3; Jos. Griser, 50 cents.	3 50
West Virginia—\$3.00.	
First District, Individual.	
Elizabeth Casaday, \$1.	3 00
Wisconsin—\$2.10.	
Individuals.	
D. D. Buren, \$1.10; Mr. and Mrs. J. E. Zollers, \$1.	2 10
Nebraska—\$2.00.	
Individual.	
Hattie Dell, \$1; J. J. Tawzer (marriage notice), \$1.	2 00
Individual.	
A. O. McGrew.	1 60
Minnesota—\$1.50.	
Individuals.	
Mrs. Bernice Ashmore, \$1; D. H. Koller (marriage notice), 50 cents.	1 50
New Mexico—\$1.12.	
Individuals.	
Samuel Welmer, \$1; A. Wampler, 12 cents.	1 12
Canada—\$0.10.	
Individual.	
Sarah J. Buck.	10
Total for the month.	\$ 962 27
Previously received.	23,294 22
Total for year so far.	\$24,256 49
INDIA MISSION.	
Southern District, Sunday School.	\$ 20 00
Individuals.	
La Motte, Individual.	5 00
M. D. Hershey, \$2; Mr. and Mrs. A. I. Turney, \$2.	4 00
Ohio—\$6.25.	
Northwestern District.	
Junior Boys' Bible Class, Post-Office.	7 28
Southern District, Individual.	1 00
Grace Baker.	1 00
Total for the month.	\$ 37 28
Previously received.	688 37
Total for year so far.	\$ 725 65
INDIA ORPHANAGE.	
Pennsylvania—\$65.00.	
Eastern District.	
Mother's Meeting, First Church, Philadelphia.	20 00
Southern District.	
Class in the Corner, Huntsdale S. S. Individual.	5 00
Miss Bessie Rohrer.	16 00
Middle District, Individual.	20 00
C. X. C.	20 00
Western District, Individual.	4 00
W. H. Brough and wife.	1 00
Northern District, Aid Society.	16 00
South Waterloo, Individual.	25 00
Mary S. Newsom.	25 00
Middle District, Individual.	20 00
Bro. and Sister Oscar Diehl.	20 00
Virginia—\$50.00.	
First District, Sunday School.	30 00
Trinity S. S. Botetourt Cong.	20 00
Second District, Sunday School.	20 00
Mill Creek, Individual.	20 00
Ohio—\$40.00.	
Northeastern District, Individual.	20 00
Mary R. Hoover.	20 00
Northwestern District, Individual.	20 00
Mr. and Mrs. A. A. Kintner.	20 00
Washington—\$25.00.	
Congregation.	20 00
Wenatchee.	5 00

Sunday School.	
Sunnyside.	\$ 5 00
Kansas—\$2.55.	
Northeastern District.	
I. M. Burger's S. S. Class, Morning Star.	4 55
Southwestern District, Individual.	
J. D. Yoder and wife.	20 00
North Dakota—\$20.00.	
Lock Hill, Wilsonton S. S.	20 00
California—\$10.00.	
Southern District, Sunday School.	10 00
Pomona.	
Indiana—\$5.00.	
Middle District, Aid Society.	8 00
Walnut St. Church, N. Manchester.	8 00
Southern District, Individual.	1 00
Susan Knots.	1 00
Colorado—\$7.25.	
Congregation.	
Fruita.	7 25
Total for the month.	\$ 311 91
Previously received.	2970 62
Total for year so far.	\$ 3282 53
INDIA WIDOWS' HOME.	
Pennsylvania—\$3.00.	
Middle District, Individual.	
W. K. Knepp.	3 00
Nebraska—\$2.00.	
Individuals.	
Hattie Dell.	2 00
Total for the month.	\$ 5 00
Previously received.	15 00
Total for year so far.	\$ 20 00
CHINA MISSION.	
California—\$20.00.	
Southern District, Sunday School.	
Pomona.	\$ 20 00
Washington—\$10.00.	
Individuals.	
A sister, Wenatchee.	10 00
India—\$7.20.	
Individuals.	
C. H. Brubaker and wife.	7 20
Indiana—\$5.50.	
Northern District, Sunday School.	5 50
Nappanee.	
Pennsylvania—\$3.30.	
Eastern District, Sunday School.	3 30
Spring Creek.	
Illinois—\$3.00.	
Southern District, Individual.	
Mr. and Mrs. A. I. Turney, \$2.	3 00
Virginia—\$3.00.	
First District, Congregation.	3 00
Botetourt.	
Total for the month.	\$ 52 00
Previously received.	433 83
Total for year so far.	\$ 535 83
CUBA MISSION.	
California—\$50.00.	
Northern District, Congregation.	
Reedley.	\$ 50 00
Total for the month.	\$ 50 00
Previously received.	60 50
Total for year so far.	\$ 110 50
COLORED MISSION.	
Illinois—\$1.00.	
Northern District, Individual.	
Mrs. G. E. Whisler.	1 00
Total for the month.	\$ 1 00
Previously received.	18 91
Total for year so far.	\$ 19 91
BRETHREN SUNDAY SCHOOL EXTENSION OF CHICAGO.	
Receipts for the month of February, Building Fund, \$25.00; Mission Fund, \$30.27; Chas. W. Eisenbe, Treasurer, 1811 Clifton Park Avenue, Chicago, Ill.	

days. The father, mother, two brothers and three sisters survive. One brother preceded him. Services at the Blissville house, by the writer. Interment near the church.

C. F. Rupel.

Burger, Sister Libbie B., daughter of John H. and Josephine Rinehart, of Union, Ohio, born in Montgomery County, Ohio, Nov. 23, 1874, died near Roann, Ind., March 22, 1910, aged 35 years, 3 months and 29 days. She united with the Brethren church at an early age, and was an acknowledged leader in every good work. She was married to Bro. Egbert L. Burger Dec. 8, 1893. They union five children—two sons, born, four of whom, with the husband, survive. Services at the Roann church, by the writer, assisted by the home ministers. A. G. Crosswhite.

Burton, Sister Jane, died in the bounds of the Pleasant View church, Tenn., March 27, 1910, aged about 77 years. She was a member of this church for about forty years, and more, and was formerly a member of the Brethren church, known as the old Cherokee church. Services at the home, by Bro. J. D. Clark.

N. T. Larimer.

Camper, Mrs. Mary, nee Wilson, born March 16, 1830, in Bedford County, Va., died at the home of her daughter, Sister W. P. Dame, near Elgin, Ill., April 5, 1910, aged 80 years and 20 days. She was married to Henry A. Camper in 1855. She moved to Illinois in 1892. She was a member of the Baptist church, but her daughter is a member of the Brethren church. Interment at Benson, Ill. Services by Eld. Calen B. Royer.

Doninger, Sister Amanda, born Jan. 27, 1842, died at the home of her daughter, Sister Annie Boyd, near Lancaster, Pa., March 24, 1910, aged 68 years, 1 month and 25 days. One son and two daughters survive. Services by the writer, at Meilingers church. Text, John 14: 2. Interment at the cemetery near by. H. S. Yoder.

Early, Bro. Noah, born Oct. 8, 1873, in Rockingham County, Va., died April 2, 1910, of a gripple and old age, in Augusta County, Va., aged 36 years, 5 months and 24 days. His church home has been in Pleasant Valley for many years. Bro. Early was married three times. Of the second marriage one child is living and two dead, and of the third marriage eight are living and one dead. His wife preceded him about sixteen years ago. He leaves three sons, one being Eld. H. C. Early, and six daughters. Bro. Early was a consistent member of the church for over sixty years. Services at Pleasant Valley church, by Elders D. C. Flory and S. D. Miller. Text, Psa. 118: 15. Interment in the adjoining cemetery. Ruth E. Williams.

Flora, Sister Elizabeth, nee Swisher, born Jan. 30, 1826, died in the bounds of the Howard church, Ind., April 2, 1910, aged 84 years, 2 months and 2 days. She was married to Daniel Flora Dec. 19, 1847. To this union were born seven children, two of whom preceded her. Her husband having died, she was married to Noah Flora in 1874, who died Jan. 25, 1907. Sister Flora was a member of the church for about fifty-five years. Five children and six grandchildren survive; also two half-brothers and one half-sister. Services at the Howard church by Eld. Frank Fisher.

Goldie Henry.

Frantz, Clara, the third child of Jacob H. and Martha H. Frantz, born in Gage County, Nebr., near Beatrice, April

11, 1879, died near Pymont, Ind., March 28, 1910, aged 30 years, 11 months and 17 days. She united with the Old German Baptist church at the age of sixteen years and was a consistent and faithful member. Typhoid-pneumonia was the cause of her death. She leaves her father, mother, one brother and two sisters. She died away from home, in a family where she had lived for the past three years. Services by Bro. John F. Flora, assisted by Bro. John W. Clear. Text, 1 Thess. 4.

Ida E. Patrick.

Grove, Sister Lydia, wife of Wm. Grove, and daughter of Brother and Sister Abram Miller, of Youngstown, Pa., born Feb. 12, 1879, died at her home in Legioner Township, Pa., April 7, 1910, aged 40 years, 1 month and 25 days. She leaves a husband, seven children and her aged parents. Four children preceded her. Services by Bro. J. W. Sanner, assisted by the writer. Interment in the cemetery at Youngstown, Pa. W. E. Wolford.

Harnish, Bro. John S., of Conway Springs, Kans., born in Lancaster County, Pa., May 28, 1836, died at his home at Topeka, Kans., March 27, 1910, aged 73 years, 9 months and 29 days. He was united in marriage to Regina Hoss Aug. 16, 1861. To this union were born seven children—three sons and four daughters. Soon after marriage Brother and Sister Harnish united with the Brethren church and labored faithfully together for the Lord. His wife and children survive. The body was brought home for burial. Services at the Brethren church in Conway Springs, by Eld. B. B. Whitmer and the writer. Interment in the Conway Springs cemetery. J. J. Troxel.

Hayes, Maurice, son of Bro. Hayes, died at the home of his parents near Manzanola, Colo., March 26, 1910, aged 9 months and 8 days. Service at the house by Bro. Hugh Heckman. Text, 1 Cor. 16: 55. Clara Miller.

Heddemann, Sister Annie E., daughter of Fredrick and Rebecca Blocker, born July 4, 1855, died of tuberculosis, in the bounds of the Stoney church, N. Dak., at her home in her brother, Elmer Blocker, March 27, 1910, aged 54 years, 8 months and 23 days. She was married to Bro. John Heddemann Oct. 29, 1905, who preceded her about two years ago with the same disease. Sister Heddemann, with her husband, united with the Church of the Brethren August, 1907, and lived a faithful Christian life to the end. She leaves one little daughter, father, mother, two brothers and two sisters. Services by Bro. D. S. Wolf, assisted by Brethren Shorb and Dierdorff. Interment in the Surrey cemetery. Manerva Lambert.

Henricks, Bro. Isaiah, born in Sandusky County, Ohio, Aug. 30, 1834, died at Kidder, Mo., March 12, 1910, aged 75 years, 6 months and 18 days. Jan. 5, 1862, he was united in marriage with Margaret Hollinger, of Fremont, Sandusky County, Ohio. To this union were born four sons and two daughters. After the death of the wife he moved to St. Joe County, Mich., and in 1868 to Caldwell County, Mo., where he had since resided. In 1871 he united with the Brethren church and a few years later was chosen as deacon, in which capacity he served until his death. He was anointed shortly before he died. An aged son, four sons, one daughter and one brother survive. His youngest daughter preceded him about four months. Services at the Brethren church in Kidder, by Brethren J. E. Ellenberger and M. E.

Stair, of Polo, Mo. Text, 2 Cor. 5: 1. Interment in the Kidder cemetery. Margaret Henricks.

Horne, Eld. David D., born in Westmoreland County, Pa., died in the bounds of the Indian Creek church, in the same county, March 30, 1910, aged 83 years, 5 months and 24 days. He lived in Westmoreland County all his life. He was called to the ministry more than fifty years ago, and advanced to the full ministry about forty years ago. Bro. Horner was a faithful as well as acceptable worker in the church during his long ministry. He gave liberally, both to the church and to charitable purposes from his abundant means. His aged wife survives. Two sons preceded him, one in infancy. Services at the County Line church by the writer, assisted by Bro. Knopsnyder. Text, 2 Tim. 4: 7, 8, which was his own choice. R. T. Hull.

Hottinger, Bro. Harvey, born in Rockingham County, Va., Aug. 12, 1837, died at his home in the Martin Creek congregation, Ill., March 5, 1910, aged 72 years, 6 months and 14 days. He was married to Mary Jane Mauck in Rockingham County, Va., in September, 1860. To this union were born four children, two of whom died in infancy. He moved with his family to Illinois in the fall of 1863, and one of his children preceded him June 18, 1906. Bro. Hottinger united with the Church of the Brethren while quite young, and has been loyal to his church and to God. His two children survive. Services by Bro. C. A. Gruber, at the Martin Creek church, March 7. Interment in the Martin Creek cemetery. J. J. Scrogum.

Kesler, Sister Sophia, nee Sink, born in Virginia, Oct. 6, 1830, died at the home of her son, S. L. Kesler, within the bounds of the Germantown congregation, Franklin County, Va., near the place where she was born, Feb. 12, 1910, aged 79 years, 4 months and 6 days. Sister Kesler united with the Church of the Brethren at the age of twenty-one. In 1851 she was married to Stephen Kesler, who died March 17, 1891. To this union were born thirteen children, five of whom preceded her. Two daughters and six sons remain. Eld. B. E. Kesler, of River Bend, Colo., one of the number and was the only one not permitted to be with her during her illness of three months. She was afflicted with cancer of the stomach. Jan. 8 she was anointed, but grew weaker and weaker. A short service was conducted at her home by Eld. Henry Ikenberry, after which the remains were taken to Ferrum, Va. Services by Brethren J. W. Barnhart and S. M. Ikenberry. Text, Ezek. 18: 31. Interment in the family burying ground near the Bethel church. Bessie E. Barnhart.

Lapp, Sister Nancy, born in Pennsylvania, Oct. 5, 1825, died in the bounds of the Highline church, near Moorefield, Nebr., Dec. 30, 1909, aged 84 years, 2 months and 25 days. She moved to Ohio with her parents in 1833, and was married to M. Hiestand in 1843. In 1868 they moved to Missouri where her husband died. In 1881 she married Benj. Lapp. In 1884 they moved to Frontier County, Nebr. Seven children survive. Early in life she united with the Church of the Brethren, and remained faithful. Services by Bro. Geo. Mishler, of Cambridge. Katie E. Hoffer.

Nance, Bro. John Marion, born in Ashborough, N. C., Nov. 9, 1844, died at his home near Morrill, Kans., March 12, 1910, aged 65 years, 3 months and 3 days. In 1876 he was married to Susan Lampton, who preceded him sixteen years.

To this union were born nine children, seven of whom survive. He was a kind, affectionate father, and a faithful servant of God and the church. He served for many years as deacon. He and his wife united with the Church of the Brethren early in life. Lela Meyers.

Pampel, Sister Christena, born April 16, 1826, in Saxony, Germany, died at the home of her daughter, Sister Christena Moorehead, 403 W. Williams Street, Ottumwa, Iowa, April 5, 1910, aged 83 years, 11 months and 19 days. She was married to C. F. Pampel in May, 1856. They came to America in 1853, and settled on a piece of Government land in Keokuk County, Iowa, where they lived until a few years ago. To this union were born four sons and eight daughters. Mr. Pampel, three sons and two daughters preceded her. Sister Pampel united with the Church of the Brethren more than forty years ago and remained faithful until the end. She had been sick for more than eight years, being confined to her bed most of the time, yet she was patient. Services by the writer, at the South Keokuk church, near Ollie, Iowa, her old home church. The ministering brethren of the South Keokuk church assisted in the services. Text, Rev. 14: 13. Geo. Burgh.

Reiff, Mary G. Wenrick, born in Bradford, Ohio, Oct. 10, 1839, died at her home near Idaville, Ind., March 27, 1910, aged 70 years, 5 months and 17 days. She was the oldest of a family of eight. Her father, John Reiff, was married to Joseph Blisser, who died Oct. 31, 1862, leaving one son, Dec. 12, 1872, she was married to John Reiff, who died June 1, 1905. To this union were born four children. An aged mother, three brothers, two sisters, three sons, two daughters, one stepdaughter and one foster-daughter survive. Services at the house, by Eld. G. B. Heiter. Interment in the Idaville cemetery. Laura B. Reiff.

Rupert, Sister Beckie, wife of Bro. John Rupert, deceased, of the Aughwick congregation, Pa., died of pneumonia, March 13, 1910, aged 71 years, 6 months and 23 days. She was, for many years, a faithful and useful member, always giving and doing for the cause cheerfully and willingly. Being well skilled in caring for the sick, her help was often called for. The large attendance at the funeral was evidence of the esteem in which she was held. Services at the Cherry Grove church, by the writer, assisted by Rev. Stevenson, of the Baptist church. S. A. Norris.

Sauble, John G., son of John and Amelia Sauble, of Mannheim, Lancaster County, Pa., died March 18, 1910, aged 1 year and 5 months. He was sick only sixteen hours. Services at Fairview house, by the writer and Bro. Peter Brubaker, of United Zion's Children. Interment in the cemetery near the church. Henry S. Zug.

Saylor, Sister Barbara, nee Hostetter, wife of Bro. Peter M. Saylor, died within the bounds of the Summit Mills congregation, Somerset Co., Pa., April 1, 1910, aged 75 years, 7 months and 18 days. Her aged companion and six children survive. Two children died in infancy. Sister Saylor lived a consistent Christian life. In her affliction she was bedfast for about a week only, until the welcome call came. Services at the Summit Mills house by the writer. Text, Psa. 23: 4. Interment in the Summit Mills Church of the Brethren cemetery. E. B. Yoder.

Shaver, Sister Sarah, nee Garber, died of paralysis, at her home in the bounds of the Midland congregation, Va., March 9, 1910, aged 70 years, 11 months and 10 days. She was married to Bro. Geo. Shaver in 1855. To this union were born eight children. She leaves a husband, three sons and four daughters. Sister Shaver united with the church early in life and lived a faithful Christian life until death. She was anointed during her late illness. Services at the Midland church, by Eld. Siram May. Interment in the cemetery at the church. Eva Hinegardner.

Showalter, Bro. Joseph E., born in Wayne County, Ohio, March 15, 1850, died at his home in Ashland County, Ohio, March 15, 1910, aged 46 years, 5 months and 2 days. He was married to Anna Martin Dec. 30, 1897, to which union were born four children, two of whom preceded him. He united with the Church of the Brethren in February, 1895, and remained faithful until death. His wife, two children, and three brothers and two sisters survive. Services by Bro. W. A. Wiley. Text, Job 14: 10; James 4: 14. Mrs. E. E. Desenberg.

Stogsall, Sister Amanda B., nee Peacock, born in Pike County, Ill., died at her home at Cabool, Mo., April 1, 1910, aged 30 years, 7 months and 12 days. She was married, united with the Brethren church in July, 1909, and lived a happy Christian life. Her husband, six children, parents, brothers and sisters survive. Services conducted by Bro. Stevens. Text, Rev. 14: 13. Interment in the Greenwood cemetery. Edna Garst.

Surber, Mary Catharine, daughter of Amos and Reida Surber, born May 12, 1903, died of pneumonia, after two days' sickness, near Pittsburgh, Ohio, March 20, 1910, aged 6 years, 10 months and 18 days. She was a devoted Sunday-school pupil and had a loving disposition. Services by Eld. Jesse Stutsman at Pittsburgh, Ohio, assisted by Jacob Brumbaugh and D. C. Hendrickson. Levi Minnich.

Teets, Sister Elizabeth, born Aug. 3, 1827, died in the bounds of Sandy Creek congregation, near Clifton Mills, W. Va., March 30, 1910, aged 82 years, 7 months and 27 days. She is the last one of her generation. Sister Teets was a member of the Church of the Brethren for many years, and was faithful until death. She was anointed a few days before her death. Services by Eld. Jeremiah Thomas at the home of her nephew, J. W. Meyers, where she died. Interment in the family cemetery on the farm. Chester A. Thomas.

Trump, Infant son of Brother and Sister Clayton Trump, of 1921 E. Edith Avenue, Chanute, Kans., died March 30, 1910, aged 1 year and 3 months. Services at the home, by Bro. Eli Lester, assisted by the writer. B. C. Holloway.

Valentine, Bro. William, died March 6, 1910, in the Mason Hospital, Roaring Springs, Pa., aged 41 years, 9 months and 13 days. His body was sent back home, to the Sandy Creek congregation, for burial. He leaves a father and three sisters. Services in the Holsinger church, by Eld. C. B. Smith, assisted by Bro. J. B. Miller and the writer. Interment in the Mock cemetery. Levi Rogers.

Weaver, Bro. Frank L., died at his home in Canton, Ohio, Feb. 25, 1910, aged 61 years, 11 months and 19 days. He had been a constant sufferer since August, but was gradually gaining until about a week before his death, when pneumonia developed, causing his death. Bro. Weaver was a faithful deacon and an earnest church worker. He was married to Mary Sherry June 1, 1872, to which union were born three daughters and two sons. The mother died Oct. 24, 1887. He was united in marriage to Mrs. Ella Clement Oct. 21, 1891, who by her former marriage was the mother of three daughters and two sons. To this union were born one daughter and two sons. He is survived by his wife. By birth and marriage he was the father of twelve children. Services by the writer, assisted by Bro. H. H. Helman. Text, "It is I, but not afraid." Interment in West Lawn cemetery. E. S. Young.

Welker, Sister Susan, daughter of Jacob and Polly Rinehart, born in Henry County, Ind., Jan. 7, 1823, died in Huntington County, Ind., March 17, 1910, aged 77 years, 2 months and 10 days. In 1853 she was married to David Welker, who preceded her Feb. 18, 1903. To this union were born five sons and five daughters. She was a faithful member of the Church of the Brethren about thirty years. Three sons and two daughters survive. Services at the Lancaster house, in the Salamone congregation, by Eld. O. F. Ellis, assisted by Eld. Henry B. Wilke. Millie Wilke.

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NOTES FROM OUR CORRESPONDENTS.

(Concluded from Page 269.)

Garst and Levi Garst were elected delegates to the district meeting, and Bro. C. E. Eller to the Annual Meeting. One city was sent to the district meeting—Mildred Naff, R. D. 3, Roanoke, Va., April 10.

Smiths Chapel.—Bro. C. D. Hylton came to our place, preached two sermons and held a council meeting. No business of importance came up. Bro. C. D. Hylton resigned as elder. We hope to be kindly remembered by our district body. Bro. Walter Kahle has promised to take every other month, with the help of the Mission Board—Cynthia J. Kahle, Littleburg, Va., April 14.

WASHINGTON.

Tacoma.—We held our council March 19. Hereafter our councils will be monthly instead of quarterly. Eld. D. B. Eby, of Sunnyside, was with us. He gave us a good sermon March 27. On Easter Sunday our Sunday school rendered an appropriate Easter program. On the evening of April 5 we met for communion service. Thirty-two members surrounded the Lord's table. We were disappointed in having so few with us from the adjoining churches. At our prayer meeting, April 6, one dear sister was restored. Last Monday the Brethren commenced work on our new Mission house. We hope to have it ready for use by May 1. We invite members, passing through the city, to stop and see us. Our Mission house is located at South Fifth and G Streets,—two blocks from the Spanaway car line.—Sarah A. Silversen, 712 South Fifty-second Street, Tacoma, Wash., April 8.

WEST VIRGINIA.

Berkeley church met in council April 2, with our elder, Bro. John E. Otto, presiding. One letter was granted, and one received, with three members for our love feast will be held May 28, at 2 P. M. Brethren William A. Brady and Francis M. Miller were chosen as delegates to the district meeting of Middle Maryland.—Francis M. Miller, R. D. 5, Box 22, Martinsburg, W. Va., April 4.

Sandy Creek.—Our council convened April 2, at the Salem house. The membership was well represented. A considerable amount of business was disposed of. Bro. Calvin R. Wolfe was elected delegate to the Annual Meeting, with Bro. Jeremiah Thomas alternate. Bro. Joseph Guthrie is delegate to the ministerial meeting, and Bro. C. R. Wolfe alternate. Brethren James W. Wolfe and the writer were elected as deacons. Our love feast will be held Sept. 17, preceded by a two weeks' series of meetings, conducted by Bro. J. J. Shaffer, of Berlin, Pa.—Chester A. Thomas, R. D. 1, Brandenburg, W. Va., April 7.

Shiloh congregation met in council March 19, with our elder, Bro. Obed Hamstead, presiding. Two letters were received. Bro. Hamstead preached for us on Saturday evening and on Sunday at the Nicklow church. We organized our Sunday school, with Brethren Everett and U. G. Bolyard as superintendents, and Bro. Oscar Daniel, secretary.—Dora Auvil, Valley Furnace, W. Va., April 1.

Teatrust church met in council April, with Eld. Geo. S. Arnold presiding. Brethren Homer M. McDonald and Charles Grapes were chosen ministers; Brethren Edgar Combs and Willie O. Grapes, deacons. Bro. Isaac Stoville was elected delegate to our ministerial meeting. Our love feast will be held Oct. 8, in connection with a series of meetings, conducted by Bro. J. J. Shaffer, of Pennsylvania.—A. W. Arnold, Pleasant Dale, W. Va., April 11.

NOTES UNCLASSIFIED.

Lordsburg.—Brother and Sister Emmert have come and gone, so far as Lordsburg and the neighboring congregations are concerned. They gave us some interesting and wholesome instruction and information in regard to mission work in India. An offering of more than \$100 was given, and \$150 was pledged for the support of a school among the natives in India.—Grace Hileman Miller, Lordsburg, Cal., April 11.

Sacramento Valley church met in council April 2. Officers for the sisters' aid society were elected for the coming six months. The Sunday school gave an Easter program, and though the day was rainy, the attendance was good. The children did their part well.—Anna Overholzer, Princeton, Cal., April 10.

Deshler church met in council April 13 at 7:30 P. M., with our elder, Bro. David Lytle, presiding. Sunday-school officers were elected for the coming year, with Sister Esther Dishong, superintendent. Bro. David Lytle will represent us at the district meeting; also at the Annual Meeting. One letter was granted.—Esther Dishong, R. D. 1, Deshler, Ohio, April 14.

West Greentree.—The time of our love feast has been changed from June 13 and 14 to May 13 and 14, at 1:30 P. M.—S. R. McDannel, Elizabethtown, Pa., April 11.

Boanan.—Four letters have been received since our last council. Bro. George Flora, of Covington, Ohio, will be here to begin a series of meetings about the middle of May. Bro. E. N. Huffman, wife and two children, who are working in the mission field of St. Joseph, Mo., spent a few days visiting with Sister Huffman's sister, the writer, and family. Bro. Huffman gave us a lecture on City Missions last Sunday.—Katie Baldwin, R. D. 2, Wabash, Ind., April 15.

ANNOUNCEMENTS

LOVE FEASTS.

- | | |
|---|--|
| Canada. | May 28, 29, Yellow Creek. |
| May 21, 10 am, Pleasant Valley, Alberta. | May 29, 6:30 pm, Polo. |
| California. | June 12, 6:30 pm, Hickory Grove. |
| May 29, South Los Angeles. | Indiana. |
| Colorado. | April 30, 5 pm, Four Mile, at White Water house. |
| May 7, Rockyford. | May 14, Blue River. |
| May 21, 6 pm, Lowland. | May 14, 2 pm, Upper Fall Creek 2 1/2 miles east of Middletown. |
| May 22, Fruita. | May 14, 6 pm, Bethel, Millford house. |
| Idaho. | May 19, 10 am, Elkhardt Valley. |
| April 27, 7 pm, Nampa. | May 19, 6 pm, Cedar Creek. |
| May 14, 6:30 pm, Boise. | May 21, Tippecanoe. |
| May 1, Boise Valley. | May 21, 2 pm, Logansport, at Adamsborough house. |
| May 23, Twin Falls. | May 21, 5 pm, Nettle Creek, one mile west of Hagers-town. |
| Illinois. | May 21, 5 pm, Middlefork, at Pleasant View house. |
| April 30, 6 pm, Pleasant Hill. | May 22, Ladon. |
| May 8, 6 pm, Sterling. | May 25, 4 pm, Pipe Creek. |
| May 14, 6:30 pm, Mt. Morris, at Silver Creek. | May 26, Baugo. |
| May 15, 7 pm, Hudson. | May 28, Rock Run, 5 miles southeast of Goshen. |
| May 16, 7 pm, Dixon. | May 28, 10 am, Spring Creek. |
| May 20, 6 pm, Blue Ridge. | May 28, 6 pm, Beech Grove. |
| May 21, Okaw, at Centennial house. | May 28, 6:30 pm, Buck Creek. |
| May 21, 5 pm, Panther Creek. | May 28, Arcadia. |
| May 21, 6:30 pm, Pine Creek. | May 28, 7:30 pm, English Prairie. |
| May 21, 7 pm, Batavia. | May 28, 7:30 pm, Burnetts Branch. |
| May 21, 7 pm, Astoria, at the South Fulton house. | |
| May 21, 22, 3 pm, Rock Creek. | |
| May 22, 6:30 pm, Cherry Grove. | |
| May 27, 4 pm, Oakley. | |
| May 28, 2 pm, Rock River, at Franklin Grove. | |
| May 28, 29, 2 pm, West Branch. | |

June 2, 2 pm, White.
June 11, 6 pm, El River.
June 11, 6 pm, Mississinewa.
June 12, 6:30 pm, Huntington City.

Iowa.

May 8, Cedar Rapids.
May 14, Mt. Bina.
May 14, 2 pm, South Keokuk.
May 15, 7 pm, Dry Creek.
May 21, Salem.
May 21, Fairview.
May 21, 6 pm, Prairie City.
May 21, 6 pm, Cedar.
May 21, 22, 4 pm, English River, at the South house.
May 21, 22, Dallas Center.
May 22, Des Moines City Mission.
May 28, 10:30 am, Franklin County.
May 28, 29, 2 pm, Beaver.
May 28, 4 pm, Kingsley.
May 28, 4 pm, Iowa River.
May 28, 4 pm, Libertyville.
May 28, 5 pm, Brooklyn.
May 28, 29, 11 am, Garrison.
June 11, Greene.

Kansas.

April 30, 7:30 pm, Altamont.
May 7, Grenola.
May 7, 2 pm, Newton.
May 7, 3 pm, Eden Valley.
May 7, 5 pm, Ramona.
May 7, 6 pm, Monitor.
May 8, 7:30 pm, Kansas City.
May 14, Verdigris.
May 14, 10 am, Burr Oak.
May 14, 2 pm, Abilene, at Holland house.
May 14, 6 pm, Peabody.
May 14, 15, Pleasant View.
May 15, Independence.
May 21, 6 pm, Prairie View.
May 21, North Solomon.
May 21, 6 pm, Vermilion.
May 21, 6 pm, Paint Creek.
May 21, 7 pm, Mt. Ida.
May 21, 7 pm, Chapman Creek.
May 21, 7 pm, Parsons.
May 21, Bloom.
May 21, 2 pm, Belleville.
May 21, 4 pm, Salem.
May 28, Sabetha.
May 28, 10 am, Ottawa.
May 28, 6:30 pm, Ossage.
May 29, Larned, Mission Church.
June 4, 6 pm, Scott Valley.

Louisiana.

May 14, Roanoke.

Maryland.

April 30, 2 pm, Monocacy, at Thurmont.
May 5, 4 pm, Hagerstown.
May 14, Bush Creek, at Pleasant Hill church.
May 14, 2 pm, Meadow Branch.
May 14, 2 pm, Monocacy, at Mountaine house.
May 14, 4 pm, Manor.
May 15, Denton.
May 18, 1:30 pm, Beaver Creek.
May 19, 20, Upper Codorus, at Black Rock house.
May 21, 1:30 pm, Brownsville.
May 21, 1:30, Pipe Creek, near Linwood.
May 28, 2 pm, Middletown Valley.

Michigan.

May 7, 4 pm, Harlan.
May 14, 30 pm, Woodland, ple, center house.
May 28, Lakeview.
May 28, 10:30 pm, Thornapple.

Minnesota.

May 21, Worthington.
May 28, 6 pm, Hancock, 5 miles northeast of town.

Missouri.

April 28, Peace Valley.
April 30, 4 pm, Joplin.
May 14, North St. Joseph.
May 14, Rockingham.
May 21, Cabool.
May 21, 5 pm, Smith Fork.
May 21, Skidmore, at South Bethel church.
June 11, Little Brushy.

Nebraska.

May 14, 5 pm, South Beatrice.
May 14, 7:30 pm, Alva.
May 15, Kearney.
May 21, Omaha, 2827 Lake St.
May 21, Bethel.
May 21, 6 pm, Beatrice.
May 22, Lincoln, Twenty-second and Q.
June 4, 7 pm, Arcadia, 4 miles northeast of Arcadia.
June 11, South Loup.

North Dakota.

June 4, Williston.

Ohio.

May 7, 6 pm, Donnels Creek.
May 7, 6 pm, New Carlisle house.
May 7, 6 pm, Hickory Grove, at West Charleston house.
May 15, 10 am, Maple Grove, Ashland County.
May 21, 10:30 am, Seneca.
May 21, 2 pm, Middle District.
May 21, 7 pm, Logan.
May 21, 10 am, Swan Creek, east house.
May 21, 10 am, Wolf Creek.
May 21, 2 pm, Oakland.
May 28, 10 am, Lick Creek.
May 28, Greenspring, at Sugar Grove house.
May 28, 4 pm, Blanchard, 1/2 mile west of Dupont.
May 28, 6 pm, Beech Grove.
May 28, 5 pm, Fortage.
June 11, 2 pm, Palestine.

Oklahoma.

April 24, 7 pm, Guthrie.
April 30, 2 pm, Pleasant Plains.
May 7, 2 pm, Monitor.
May 14, 5 pm, Hoyle.
May 14, 5 pm, Mound Valley.
May 21, 4 pm, Washita.
May 21, 5 pm, Paradise Prairie.
June 11, 5 pm, Mt. Hope.

Oregon.

May 21, 22, Talent.
May 27, Newberg.

Pennsylvania.

April 24, 6 pm, Everett.
April 26, 27, Midway.
May 1, Shamokin.
May 5, Philadelphia, Dauphin Street above Broad Street.
May 8, 4 pm, York.
May 12, 13 1:30 pm, West Greentree congregation, at Greentree.
May 15, 7:30 pm, Germantown.
May 14, 2 pm, Hatfield.
May 14, 4 pm, Pleasant Hill, at Pleasant Hill house.
May 14, 5:30 pm, Greentree.
May 14, 6 pm, Glade Run.
May 14, 15, 10:30 am, Antietam (Price).
May 15, 4 pm, Hanover.
May 15, 6:30 pm, Altoona.
May 16, Raven Run.
May 16, 17, 10 am, Big Swatara, at Hanoverdale house.
May 17, 18, 9:30 am, Tulpehocken.
May 17, 18, 10 am, Codorus.
May 18, 19, Elizabethtown.
May 18, 19, Fairview.
May 19, 20, Spring Creek.
May 19, 20, Welsh Run.
May 19, 20, 9:30 am, Springville, at Mohler house.
May 19, 20, 1 pm, Malden Creek.
May 20, 4 pm, Dunning's Creek, at New Paris.
May 21, Jacobs Creek, near at Pleasant.
May 21, Spring Run, at the Pine Glen church.
May 21, 4 pm, Carson Valley.
May 21, 6 pm, James Creek.
May 25, 22, 10 am, Lower Cumberland at the Mohler house.
May 21, 22, 2 pm, Lost Creek, at Goodwill.
May 21, 22, 10 am, Falling Spring, at Hade church.
May 21, 4 pm, Woodbury.
May 21, Indian Creek.
May 21, 22, 1:30 pm, Mummert.
May 21, 22, 1:30 pm, Upper Canowaga, at Mummert house.
May 22, Lancaster.
May 22, Yellow Creek, in Bethel house.
May 22, Middle Creek.
May 22, 3:30 pm, Johnstown, at Walnut Grove house.
May 22, 5 pm, Upper Dublin.
May 22, 6 pm, New Enterprise.
May 25, 6 pm, Roaring Spring.
May 22, 6 pm, Clover Creek.
May 22, Rockton.
May 24, 9:30 am, Spring Grove.

May 24, 10 am, Back Creek, at Shank house.
May 24, 25, West Conestoga, Middle Creek house.
May 24, 25, 10 am, Little Macon, at Meyers house.
May 24, 25, 2 pm, Buffalo Valley.
May 24, 25, 1:30 pm, Chiques.
May 25, 26, 9:30 am, Conestoga, at Bird-in-hand house.
May 25, 26, Upper Cumberland.
May 25, 26, 1:30 pm, Mountville District, at Petersburg house.
May 26, 27, 10 am, Ridge, at Foglesonger house.
May 28, Aughwick, at Germantown Valley Stone church.
May 28, George's Creek.
May 28, Mechanics Grove, at the Grove house.
May 28, 3:30 pm, Clear.
May 28, 4 pm, Ephrata.
May 28, 6 pm, Plum Creek.
May 28, Fairview.
May 28, 29, 2 pm, Farmer's Grove.
May 29, 1:30 pm, Harrisburg.
June 4, Springfield at the Springfield house.
June 10, Montgomery.
June 12, 6 pm, Quemanahoning, at Sipesville house.

Tennessee.

April 30, 3 pm, French Broad.

Virginia.

April 30, Timberville, in Flat Rock congregation.
April 30, 3 pm, Pleasant Valley house.
May 6, 4 pm, Nokesville, at Valley house.
May 7, 3 pm, Lebanon.
May 14, Middle River.
May 14, 2:30 pm, Green Mount, at Mt. Zion church.
May 14, 3 pm, Cooks Creek, at Hinton Grove.
May 14, 4 pm, Midland.
May 28, 6 pm, Fairfax.

Washington.

June 4, Centralla.

West Virginia.

May 14, Pleasant View, at Chestnut Grove house.

May 28, 2 pm, Berkeley.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil 1: 17.

Vol. 49.

Elgin, Ill., April 30, 1910.

No. 18.

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AROUND THE WORLD

Now that Halley's comet is in range of vision throughout the United States, the superstitious, as on previous occasions, are fearing the most disastrous results, especially in case of a possible contact with the earth. While scientists seek to allay all fears concerning such a contingency, there is, seemingly, no abatement of the senseless agitation. Some, in anticipation of impending danger, have made radical changes in their manner of life, confessed past delinquencies, settled old scores, etc. With others there is a hopeless despair, which in some cases has even unbalanced reason and led to most unfortunate consequences. Meanwhile the child of God is undisturbed. His Father provides a sure "refuge and fortress."

UNHERALDED by the usually reliable forecasts of the weather bureau, icy blasts swept over the central lake region of the United States last Saturday, leaving in their wake a ruined fruit crop, and entailing a damage of at least \$20,000,000. The territory involved extends westward to the foothills of the Rocky Mountains, and southward into Kentucky and Tennessee, and at least nine of the central States are seriously affected by the unexpected drop in temperature. It is thought that the slight snowfall, accompanying the storm, protected at least some of the grain fields and early vegetables. While, in view of the high cost of living, now prevailing, the loss of the fruit crop will be severely felt, in the region affected, yet we, as a nation, have much to be thankful for, and in some way, no doubt, the wants of all will be provided for by the Loving Father.

If there is one thing for which the Church of the Brethren should be thankful it is the economical and business-like administration of its foreign missions. Compared with the expense incurred by most of the other denominations, our showing is favorable indeed. At one of the missionary conventions of a large denomination it was openly stated, as an incentive to more liberal giving, that with them it took "one dollar to get the other dollar to the mission field." Other mission boards have showings still less favorable. Looking for the reason of this apparently deplorable condition, we are cited, by a noted magazine writer, to some astonishing facts. To start with we are told that the administration of the average mission board is conducted on a needlessly expensive scale. Then, too, their missionaries, with salaries of \$1,800 or more a

year, each, are living in a manner so ostentatious as hardly becomes the meek and lowly follower of Christ. It seems as though there might be some needed reforms instituted by the churches in question, to get more real good from the missionary funds confided to their care.

By the vigorous efforts of Mayor Gaynor, New York finds itself, this year, in the forefront of those cities which insist upon a "safe and sane" observance of Independence Day. Last year's sad record, of 215 boys and girls killed as a result of accidents incurred on the Fourth, is still fresh in the minds of the people, and the energetic action, proposed in New York City, is meeting with much favor. All fireworks, firearms, and explosives of any kind, are absolutely prohibited, and no retail sales of these goods are to be made within the city limits. Suitable exercises, to instill the principles of good citizenship and better home conditions, are to help in the more appropriate observance of the day, and will doubtless be a vast improvement over the barbarous and fatal practices of the past.

WELL-STRICKEN in years, enfeebled by an acute disease of the heart, and mourning the recent death of a daughter, Samuel Langhorne Clemens, better known as "Mark Twain," died April 21 at his residence in Redding, Conn. While known principally by his humorous writings, he also touched, at times, upon the pathetic side of life, starting the unbidden tear. Those who knew him best, loved him most, and honored him for his firm opposition to all corruption, hypocrisy and sham. He took a deep interest in the oppressed natives of the Kongo, Africa, and bitterly arraigned the late King Leopold of Belgium for his shameless atrocities. It was Mark Twain's vigorous protest that helped to arouse the world-wide demand for better conditions in the Kongo, and to bring about needed reforms.

ENGLISH alarmists are still continuing to call attention to a possible invasion of Western Canada by Americans. Now they are viewing with concern the large number of Americans who, with ample capital, are building up that part of the Dominion. They say that these immigrants already exist in sufficient numbers, in certain places, not only to control the trade there, but to dominate the province and control elections. Canada, however, is not at all disturbed by this influx of Americans, but heartily encourages it. Many members of the Church of the Brethren are found among the American settlers of Canada, and it is quite apparent that most excellent missionary work might be inaugurated in the northern country by a properly-organized effort of our members in that field. Our influence as a church should count for something in Canada.

So much is said about the deplorable conditions in heathen lands, that at times we almost lose sight of alarming situations in the home land. In 122 blocks of lower Manhattan, New York City, there are a quarter million of people who were born abroad. So densely are they packed together that there is an average of 750 of them on each acre of ground. Eleven different nationalities are represented among them. There are problems,—important and far-reaching,—in connection with this motley crowd. There are opportunities for effective mission work,—largely neglected as yet,—that demand immediate and careful attention. These people are here to stay and need nothing as much as they do real gospel influences. Here is an opportunity for those of our number who have wished for openings to do mission work without going far away from home. Who among us will heed the "Go ye" to the foreign element of New York?

In an attempt to settle labor difficulties effectually and permanently, Mr. N. O. Nelson, of St. Louis, Mo., has entered upon a plan of coöperation with his workmen, making them financially interested in the success of his business. Mr. Carnegie suggests that such a plan is probably the only real solution of the labor problem. It is true, probably, that with more sentiment of this kind, practically applied, there might be a bridging of the gulf, now separating the "captains of industry" from the rank and file of the toilers. There have been contests in plenty, and strength has been matched against strength. Why not have an era of fellowship and industrial peace,—more of a disposition to get rid of the selfishness that is so manifestly destroying American manhood? Why not "be kindly affectioned one to another with brotherly love"?

"THE PRIEST WITH THE HOE," was the appellation bestowed upon Fr. Brocklagen, a humble Catholic priest in a rural settlement west of St. Louis, whose recent death calls renewed attention to his strenuous life for others. Finding no church in his assigned charge, he immediately set about to build a suitable structure. He drafted in what little help he could, but most of the work was done by his own hands. Though not a man of books, he is said to have had a "monstrous capacity for work," and he was not ashamed to labor in any way by which he might help his people. With him his flock was everything, and for them he spent the best energies of his life. While we do not, perhaps, endorse all that this priest taught in the pulpit, we give this brief sketch of his career to impress the thought, so forcibly emphasized by the apostle and so greatly needed by the gospel ministry of today: "I am made all things to all men, that I might by all means save some."

CONDITIONS in Changsha, China, concerning which we wrote in our last issue, seem to be more critical at date of this writing (April 26). Throughout the Province of Hunan, of which Changsha is the capital, there is a most bitter feeling against all foreigners, and were it not for the protection of the gunboats on the river, which afford temporary shelter for some of the missionaries, the outlook would be dark indeed. Some, who could not reach the boats, have so far been assured protection by the Chinese authorities, but there is no certainty how long they may be thus favored. Changsha is a city of about 300,000 souls, and a commercial center of some importance. The inhabitants of the city as well as of the surrounding country are known for their lawlessness and hostility to foreigners. While the authorities hope to maintain full control of the turbulent rioters, fears are expressed for the lives of the missionaries, temporarily exposed to the fury of the mob.

WHILE opium-smoking and gambling have often been termed the national vices of the "Flowery Kingdom," yet it does not appear that the Chinese are by nature "evil above all that dwell on the face of the earth." In fact, no one is more opposed to these vices than is the Chinese Government. Already the most comprehensive measures have been passed against these practices, but, as in reform work everywhere, it requires more than simply laws to effect a radical cure of the evils in question. The authorities, therefore, are entering upon an extensive campaign of education. They are sure that the dense ignorance of the people must be replaced by a laudable desire for enlightenment and by the creation of a taste for good literature, and efforts are being made to that end. There is much wisdom in the proposed plan. Effectually to get rid of objectionable features, we must substitute something infinitely better. That plan holds good everywhere, in church and state.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

Wait.

The clouds may be low over valley and hill,
The voice of the ice-fettered brooks may grow still;
The snow may be deep in the pathway before,
And winter may close on our hearts more and more.
But winter must pass, and the darkness must fly.
We can wait for the springtime; our hope cannot die.

The briars may climb round the gate we would pass.
With close twining tendrils, and rank growing grass.
But what are the briars? They die while we watch,
And break from the hinges, and fall from the latch.
Then, glad for our trial, we enter the portal.
We can wait to be happy; our life is immortal.

If earth's joy were delayed till we whispered, "Too late!"
If death touched our hands as they opened the gate,
If from springtime and gladness our souls should be riven,
Something brighter and better would wait us in heaven.
—Mabel Earle

Conference Representation.

BY J. W. LEAR.

FROM year to year our people manifest great interest in the place where Annual Meeting is held, if one may judge by the preparation and attendance at such gatherings. It seems to be a sort of changing Jerusalem, to which we enjoy a yearly pilgrimage. Judging from appearances, however, we are drawn hither by the diversity of interests.

To some, the social side of the meeting is the chief center of attraction. Opportunity to meet and converse with old friends and relatives is a source of great felicity.

There are others, again, who are interested in scenery and travel, and the cheap rates to these meetings inspire within them a desire to satisfy their longings in this direction.

Then we have observed that a certain class attend ostensibly for the purpose of introducing their business. Here they have the opportunity of meeting the crowd, and of taking advantage of the simple confidence of our members in each other, and thus do a large financial business on the credit of a brotherly interest.

There is another class that attend because of the intense spirituality of the meeting. They are anxious to hear the sermons, and to be exhorted and inspired by sacred song and hymn. Anything less than the glory of God, in their thoughts and actions, to them would seem wholly out of place.

These last named,—how many we cannot tell, God knows,—lend strength and spiritual influence to the meeting. They also see the sights of art and nature, not, however, for selfish gratification, but as so much inspiration for deeper reverence and devotion. They, too, enjoy the social side of the meeting, not as giddy and foolish prattlers, but as so much recreation after feasting upon the fullness of Divine truth. Their prayers and anxieties are for Zion and her interests.

There is another body of people going to these meetings, year after year, because they are sent. Some District or church has selected them to serve as their representatives. They are to sit in the place of their constituents during the deliberations of the meeting, to hear and take part in discussion, and finally to cast their voice for or against the proposed measure. All this seems easy, as you talk or write about it. In the measure we feel our responsibility to God for the work, does it become serious and laborious.

Each congregation and District will be measured by their representatives. The delegate becomes a sort of spiritual thermometer that registers the spiritual atmosphere and power of the body sending him. If he is lacking power in prayer, power in concentration of mind, or willingness to be guided by the Holy Spirit, the judgment of the body sending him is tabulated accordingly.

This tabulating of spiritual standing is, however, of only secondary importance. Often the destiny of souls rests with the action of this body, strange as it may seem. Here, then, is no place for political devising, no time for extravagant, unmeasured statements, no room for selfish notions, to be protruded for the sake

of the self, or the notion. This is the time for deep meditation, earnest prayer for Divine guidance and Spirit-filled, deliberate action.

The dignity of the position, as delegate in either body, should never enter the mind. The honor that might obtain unto ourselves should be no part of the consideration. There is no honor derived from any office dishonorably filled. Nothing noble can be obtained through ignoble desires. No office magnifies unless the office first be magnified. The Lord saith: "Them that honor me I will honor."

The questions coming to our Conference deserve intelligent and wise consideration, if we expect the Conference to maintain her integrity. An unscriptural decision or a scripture wrongly interpreted will go a long way in working against her ability to interpret. We are not to be governed by what our forefathers have done, or what other religious bodies have done or said, only in so far as they assist us in finding the will of the Father. The second chapter of First Corinthians should be read and reread by every delegate, especially verses 10-13.

Every delegate should be selected at least three months before the meeting convenes. This would give opportunity for preparation and research, thus enabling a more intelligent deliberation on the questions upon which we hope to have the Father's stamp of approval. No other solution will be justifiable. None other will bring prosperity to Zion.

In conclusion I would say to all the members of our Fraternity, interested in the work: Pray for a Spirit-filled delegate body, whose only anxiety is to conserve and promote truth. Pray that wisdom may be given them to know the mind of the Lord. Pray that, whatever it may cost to our own notions and preconceived ideas, they, at all hazards, may follow the guidance of the Holy Spirit.

Cerro Gordo, Ill.

Practical Work Against War.

A World Movement for an International Court.—
Some of Its American Leaders.

BY H. C. PHILLIPS, SECRETARY.

TO the historian of the future, the close of the nineteenth century will mark a social triumph for which the world had long waited—the passing of the glory and prestige of armed conflict, for the Hague Conference of 1899 sounded the moral doom of war. Henceforth, stripped of its glamour, regulated by international agreement and hedged in by preventatives, war will be regarded as a deplorable, if necessary, evil. Even the great armaments, under which the nations stagger, are vehemently declared to be a form of peace insurance; and, surely, the heavy premiums paid attest the international dread of conflict.

But if the moral doom of war has struck, its material doom is the task of the twentieth century; and, judged by the events of a decade, nobly has the century begun its work.

Even the careless observer of recent events must observe in the peace movement a new working principle, hitherto somewhat obscured—that of practicality. Idealism and sentiment have done a great work in bringing about abhorrence of war, and will take their part in the century to come; but the kaleidoscopic changes and striking anomalies of the last decade have brought out very strongly the need of an additional element of practical common sense. Eleven years have seen two Hague Conferences; eight cases of arbitration carried to the Hague Tribunal; a hundred treaties of international arbitration, some of them of unlimited scope; sixty or more arbitrations between nations; a great war brought to an end and another probably averted by machinery made possible by the Hague Conference; and everywhere growing evidences of international good-will. And yet, step by step with this progress toward peace have gone ever increasing armaments, until the world groans under their burdens.

What does it mean? Must armament keep pace with arbitration? If so, peace and economic ruin are synonymous terms. Or do armaments exist because, as yet, arbitration has offered no trustworthy substitute? If this be true, the situation calls for calm reasoning

and practical institutions. Doubtless present armaments are excessive; unquestionably they are a crushing burden; economically they are open to justifiable attack; but is there any evidence that disarmament of the nations tomorrow would spell peace? Are armaments not an effect rather than a cause? And does not the practical remedy lie rather in an international court of such character that it will command the respect of the nations and attack an increasing number of cases, while armaments will become less and less needed and finally, perhaps, useless?

When the first Hague Conference created the Hague Court, it took the first, and longest, step in this practical campaign. The Court was the most practical instrument that the great minds of the nation could then devise; but, like all new institutions, it required time to expose its defects. Today its imperfections seem glaring; nevertheless, it has attracted eight cases, has demonstrated the wisdom of its establishment and, more than this, it has paved the way for a real international court of justice.

If further evidence is needed of the practical trend of public thought, it may be found in the scant notice given the subject of disarmament in the second Hague Conference and the great amount of attention given to the proposition, urged most emphatically by the delegates from the United States, for the establishment of a Judicial Arbitration Court, combining all the advantages of the existing Hague Court and overcoming its obvious disadvantages—a court to consist of approximately fifteen judges (not diplomats) under salary paid by the nations jointly, with annual sessions and a delegation always at The Hague and ready for business. The existing court is unwieldy and hard to set into operation; for each case a tribunal must be selected from a numerous panel; the arbitrators are paid by the litigant nations; and the decision is often a compromise or a diplomatic solution rather than a just verdict. What individual would rest easy with an important case in the hands of a local court thus organized? And yet the Hague Court has been entrusted with international problems of a very delicate nature, including the Casa Blanca dispute between France and Germany and the pending North Atlantic Fisheries case, which for almost a century has baffled the diplomats of the United States and Great Britain. What more striking proof is needed that the new court, with none of these defects, would be eagerly sought, for the disposition of many troublesome questions lurking in the archives of different state departments and would, as it won the confidence of the nations, naturally attract all but the most grave disputes?

The second Hague Conference gave the new court all but existence; only the method of appointing judges remains, and this could not be solved because the smaller nations insisted that the equality of states be recognized. Obviously a judge from each nation would defeat the purpose of the Court by making it cumbersome and expensive. But while no plan for dividing fifteen judges among forty-four nations could be devised, the Conference so left the matter that any number of nations by appointing judges, after a plan they may agree upon, may establish the court for themselves. And here the matter rested until recently Secretary Knox made his proposal that the International Prize Court provided by the Hague Conference be given the functions and jurisdiction of the Judicial Arbitration Court, thereby solving the question of apportionment of judges and utilizing existing machinery. It should be remembered, however, that in the Prize Court the small nations waived their interpretation of equality of states on the ground that the great powers would have more use for the Court; therefore, they may not yet be ready to accept the same apportionment of judges for the Judicial Arbitration Court.

Whether it would be wise for a number of nations to establish the Court for themselves on a basis that would probably be unacceptable to some of the others brings us again to the keynote of the movement—practicality. Whether the third Hague Conference solves the problem or it is solved by the nations before that Conference, it is safe to predict that the world's statesmen will never dispose of the subject in other than a practical way. The nations will not be swept into ill-considered action. And when their peoples are brought

from indifference to an appreciation of the practical nature of the movement, their delegates to future Hague Conferences will have no excuse for opposing any plan of appointing judges that appeals to the practical common sense of a great majority.

Public education on this subject is fostered by scores of conferences and societies throughout this and other countries; and most of the peace societies are joining in this practical movement toward a world court. Internationally, the Interparliamentary Union, with a vast membership of legislators of every nation, including some two hundred members of our own Congress, headed by Hon. Richard Bartholdt, of Missouri, is the greatest force of this nature. Among the more powerful American agencies are The American Society of International Law, under the presidency of Senator Root; The American Association for International Conciliation, managed by President Nicholas Murray Butler, of Columbia University; the new American Society for the Judicial Settlement of International Disputes, recently organized in Baltimore by Mr. Theodore Marburg, with Hon. James Brown Scott, Solicitor of the State Department, to whom fell the bulk of the technical work of the United States at the second Hague Conference, as president; the American Peace Society and its many branches, under the guidance of its veteran Secretary, Dr. Benjamin F. Trueblood; and the Lake Mohonk Conference on International Arbitration, founded by Mr. Albert K. Smiley, and presided over at several meetings by Judge George Gray, of Delaware, and the veteran diplomat, Hon. John W. Foster, Ex-Secretary of State. The Lake Mohonk Conference, especially, since its inception in 1895 has been insistent in its demand for an international court and the proposed court will be the leading subject of its sixteenth annual meeting which will be held at its founder's unique and picturesque summer home at Mohonk Lake, N. Y., May 18th-20th. President Nicholas Murray Butler of Columbia University will preside, and among the speakers expected will be some of the most gifted speakers and thinkers in the world.

Some three hundred distinguished men and women, representing all classes and every part of the country, will be in attendance.

To Be Seen of Men.

BY G. E. YODER.

As in Bible times, so we, today, have many professed Christians who unconsciously (?) have for the motto of their life "To be seen of men." Much of the Pharisaical nature in religion is still pervading the world. How often our motives are no higher than that of the Scribe or Pharisee! We have our reward, if such is the case. God wants better motives.

In Matt. 6: 1-18 Jesus gives three illustrations which teach very forcibly the proper motive in our attitude toward others, toward God, as well as toward self.

1. *Toward Others.*—Do we give earthly blessings to the poor? Do we speak a word of joy and comfort to the sad and distressed? Do we help to bear the burdens of others? Do we help to send some rays of light into some darkened soul? If so, what is our motive? To be seen of God? Did we give for missions because some one else gave, or because we were ashamed not to give, or did we give because we really wanted our benighted brother to hear of Jesus and his saving grace? In our sermon, did we preach to please the people or to please the Lord? Did we preach for the praise and honor of the people, or to praise and honor God? Did we preach to entertain the people or to teach them the Will of God? Our reward depends upon the motive. God rewards only when the proper motive is used.

2. *Toward God.*—Do we ever sing, or praise, or pray, with the to-be-seen-of-men spirit? What is the motive in our public worship of the true and living God? I am wondering what motive people use who only say grace (or have it said) when the preacher comes, or who only have family worship when the preacher stays all night. Surely they don't do it to be seen of God, because God sees them every meal, and watches over them every night.

Are we desirous to have God's WILL done on earth

as in heaven? (Thus we say when we pray.) We are on earth. Then, it seems to me, in our life is the first place to have that prayer answered. Are we willing to cast all our notions and opinions to the ground and say: "Thy will be done?"

3. *Toward Self.*—Our attitude toward self is beautifully taught in the illustration of fasting. In fasting we are willing to even sacrifice our "daily bread" that God's will may be done (unless we fast to be seen of men, in which there is no reward). Here is taught the principle of self-denial. That we might receive our reward, it is necessary that we practice self-denial with the spirit of Christ (not to be seen of men). True, men may see us in all these things, but it must not be done to be seen of men. To do things that are lawful, to be seen of men, is wrong, because the motive is wrong.

Then, again, as we look into the world and take a glance at the conditions there, the questions come: For what is this wearing of gold and other jewelry? What mean these artificial aids to a fair complexion and these additions to the hair? Why all this "costly array"? What is the purpose of this ornamentation? Why do people obey the decrees of a city so wicked that God pronounces his displeasure upon it by a flood of waters? Why must your dress or your suit be "in style"? Why these half-dressed people, who are not poor? To be seen of God? No, a thousand times no! But for no other purpose than to be seen of men. Were these things lawful it would still be wrong to engage in them, because of the motive. And since the most of them are forbidden in the Scriptures, how sinful they are!

Why has the church all this trouble with the dress question? What is wrong with the bonnet and plain attire? Is there anything in the Scripture that forbids them? Surely not. Do they hinder in serving your Master? Not likely. Is there anything more becoming to people professing godliness? Hardly. Then, why all this friction? Is it not because some one wants to be seen of men? Dear reader, when the "to-be-seen-of-men" spirit is once eradicated from the hearts of all our people, rest assured that the dress question will be solved.

Elk Lick, Pa.

Sermon on Feet-washing.

THE interest in Bible study in Cedar Rapids, Iowa, was such as to make a sermon on the religious rite of feet-washing advisable, so Bro. S. B. Miller, pastor of the Brethren church in the city, delivered a discourse that was not only listened to by an encouraging assembly, but the sermon, in a condensed form, was published in one of the city dailies. We give an extract from the sermon, as it appeared in the *Evening Gazette* of April 11:

New Testament Feet-washing.

1. The woman, a sinner, who came into Simon's house where Jesus was a guest, "and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head" (Luke 7: 36-50) performed a service of humility, prompted by love which won for her the Master's praise and blessing.

2. The service in the upper room in Jerusalem, where Jesus and the twelve met together the night of his betrayal and Jesus washed their feet and gave the command that "ye should do as I have done to you" (John 13: 1-7).

3. Paul, who founded the church at Ephesus and was its pastor for three years, in writing Timothy, who was then elder at Ephesus, instructed him to receive widows into the church under several conditions, among which was that "she have washed the saints' feet" (1 Tim. 5: 10). Here was a service of washing saints' feet, not at Jerusalem, but many miles away, in a heathen country, and thirty years after Jesus' example.

This must have meant something in that day that it does not mean now, to many, to say the least. Let us now notice this lesson in particular.

Jesus' Example.

The lesson story of Jesus and his disciples, in the upper room in Jerusalem the night of his betrayal, is familiar to all Bible students. There was the preparation for the evening meal, which Jesus would eat with them after he suffered. There was the water, towel and basin. Jesus institutes a new service, when, assuming the role of a servant, he washes the disciples' feet. There was no exemption by request, as Peter discovered. It was an es-

sential service. "If I wash thee not, thou hast no part with me." It was essentially a rebellion to Jesus and his teaching, to refuse.

After he had washed their feet he said unto them, "Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you. The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

Blessed promise of happiness, bestowed following obedience! No plainer language was ever used in expressing any of his teachings. The same night, to the same audience, he instituted the communion service, representing his broken body and shed blood, closing with the command, "This do in remembrance of me." Nearly all professed followers of him accept, teach and observe the communion service. Why this discrimination? It takes considerably more effort to attempt to explain away the service, than it does to accept it and practice it.

The Christian world accepts the "Great Commission" of Matt. 28: 19, but the sentence is not complete without verse 20, "Teaching them to observe all things whatsoever I have commanded you." The "all things" commanded, surely include feet-washing. The "teaching" was not to be explained away, but they were to "observe" what he commanded. Is this consistent? If not, why not?

The Things Commanded.

1. Evangelism.—"Go teach all nations"—and the message has a greater meaning than ever before in all the world.

2. Baptism.—"Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"—and some form of baptism is administered.

3. Love.—"A new commandment I give unto you, That you love one another; even as I have loved you" (John 13: 34), and all Christians accept it as binding.

4. Prayer.—"Watch ye therefore and pray always" (Luke 21: 36), and it is acceded by all to be his teaching, and should be our practice.

5. Communion.—"The Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as often as ye drink it, in remembrance of me" (1 Cor. 11: 23-25), "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6: 53)—and the communion service is observed in some form by nearly all of the professed followers of Christ.

6. Feet-washing.—"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet, for I have given you an example, that ye should do as I have done to you"—and the teaching is generally disrespected. Why this discrimination in the plain teachings of Jesus? We maintain that to so disregard his teaching is not consistent for a follower of Jesus. The same night he instituted this service he taught them, "Ye are my friends, if ye do whatsoever I command you" (John 15: 14), and feet-washing was one of the things commanded that night. "Why call ye me, Lord, and do not the things which I say" (Luke 6: 46)?

Ordinance of Church.

The Church of the Brethren observes this service as one of the ordinances of the church. In the evening, when the members are coming together, seated at a supper—a common meal in the church—each member washes the feet of the one by his side, and when all are attended, the meal is eaten, and the communion service follows in the order in which Jesus instituted it.

The action shows respect to this example—this is safe ground. The danger is not in obeying, but with those who refuse to obey so plain a command. However learned or honest those may be who speculate about feet-washing as an oriental custom, or an act of hospitality,—one object seems certain and that is to bring the teachings of Jesus into disrepute and prevent many well-meaning people from doing what the Lord says they ought to do. If we obey his command, who is there to condemn? We plead for a deeper reverence for the Bible, its doctrines and its principles.

Who is there that truly loves Jesus, but would avail himself of the opportunity to wash his feet, were he to appear among us? Jesus expressly says, in Matt. 25: 40, that in our ministrations "to the least of these my brethren, ye have done it unto me," and so, in this service, we are serving him, for we are sent by him. He "that is sent" is not greater than he that sent him, nor is the servant greater than his lord. "If ye know these things, happy are ye if ye do them."

"I'm not ashamed to own my Lord
Or to defend his cause,
Maintain the honor of his word,
The glory of his cross."

Queries and Sentiment.

BY D. L. MOHLER.

THERE seems to be a growing demand in the church for fewer queries at the Annual Conference. There are elements, both of strength and weakness in this demand.

The origin of queries lies largely in the effort of the church to adapt herself to the changing conditions of our environments, and at the same time preserve the unity of the Brotherhood. Our environments have a strong, positive influence in moulding the sentiment of the church. We naturally follow the lines of least resistance, and consequently desire to do and be like other people, so far as we can, without compromising gospel principles. On the other hand, in various movements of primary importance, the church in the past has taken a positive gospel position; worked on her own membership, and through that body has led public sentiment outside of the church, viz., the temperance, slavery, tobacco, and arbitration questions. There are other questions on which the church is doing that very thing today. The church manifests her opposition to vain dressing, secrecy, war, etc. Queries and decisions on these questions are necessary to focus sentiment.

But the Conference should also have a large place for the cultivation of a united sentiment on the aggressive movements of the church, and it is the demand for this that has made the meetings, associated with Annual Meeting, so largely attended and so varied.

Decisions on queries should always be based on gospel grounds, and the sentiment of the Brotherhood be cultivated to its observance, because, no matter how loyal to the Gospel a decision may be, if it is not endorsed by the sentiment of the church, it cannot be enforced, as is also the case where sentiment is divided. For instance, the life insurance question has been before the Conference time and again, during the past generation, but the sentiment of the church has been divided on it, and while opposition to life insurance is largely predominant, there is a great weakness in enforcing the decisions, so that, in places, there is confusion because of it. But lately the sentiment seems to be growing more strong and united, as was evident by the discussion and vote at the Conference of 1909. This seems to point the result for the future. The same is true of the re-baptism question.

But on the dress question, the divergence of sentiment has become so strong and acute, that special consideration has been required to bring about a union, or agreement of sentiment. It is now strongly urged that queries should cease on this question. I wish it could be so. I believe that the decision of the committee, having it in charge, is the best that could be secured under the limitations which circumscribe the work of the committee; but because of these very limitations, and the question being a very live one, it is not likely that we will have our wish, until the sentiment of the church is united on it, in fact as well as in theory.

The responsibility of making decisions on the queries before Conference is very great, and local churches and Districts should send as their delegates only men of known fidelity, and proven ability, to share the bur-

den of moulding the sentiment of the Conference, because queries wrongly decided are likely to return.

How far may we allow our environments to influence our decisions, in moulding the sentiment of the church? Only so far as such environments do not conflict with gospel principles; and gospel principles do not always require a "thus saith the Lord" or specific text for definition. It is as often as otherwise, defined by a number of correlated texts and scripture readings; that is, by the "spirit of the Gospel." It is the work of the Conference to determine what this is; having determined and defined it, it is the duty of all parts of the Brotherhood to observe and enforce it, until it is evident that changed conditions and environments, and sentiment require a readjustment. Then bring it before Conference again for due reconsideration.

Lecton, Mo.

Positive or Comparative.

BY ADAM FRANTZ.

"Now a certain Jew named Apollos, . . . spake and taught ACCURATELY the things concerning Jesus,



WINONA LAKE.—The Entrance to the Park. A Short Walk up the Delightful Road Will Bring You to the Auditorium. (See Page 281.)

But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God MORE ACCURATELY." Acts 18: 24-26, R. V.

APOLLOS was doing and teaching accurately, to the full extent of his knowledge, but his knowledge was limited to the baptism of John; of whom the Master said: "The least in the kingdom of heaven is greater than he." With such limitation, his methods and thoughts, while accurate, were not complete; they lacked fullness; in fact, were short of the highest ideal. As we go back through the history of the "Church of the Brethren," we find, for the greater part, the same receptive feeling, the same zeal, yet the same willingness to be taught "the way of God MORE ACCURATELY," which characterized Apollos.

Apollos' doctrine was accurate but his methods were perhaps faulty. When he had been properly taught, he could help them much "that had believed through grace." For proof that the Church has followed the same spirit of search for light, we need only turn to the Minutes of her great Councils, from the first in 1778 to the last in 1909, and note the growth and the gradual changes of sentiment in respect of method and means, while the doctrine has ever been the same,—the Eternal Word of God.

To show that this quality of receptiveness is not a new thing among the "Brethren," let us go back thirty-nine years before the first recorded Great Council, and hear what that very eminent scholar, phi-

losopher and statesman, Benjamin Franklin, skeptically though he was, had to say of them, some time previous to A. D. 1739.

The following is a verbatim quotation from his autobiography, edited by Albert Henry Smyth, and recently published, for school use, by the American Book Company, pp. 197, 198:

"These embarrassments that the Quakers suffered from having established and published it as one of their principles that no kind of war was lawful, and which, being once published, they could not afterwards, however they might change their minds, easily get rid of, reminds me of what I think a more prudent conduct in another sect among us, that of the Dunkers. I was acquainted with one of its founders, Michael Welfare, soon after it appeared. He complained to me that they were grievously calumniated by the zealots of other persuasions, and charged with abominable principles and practices to which they were utter strangers.

"I told him this had always been the case with new sects, and that, to put a stop to such abuse, I imagined it might be well to publish the articles of their belief, and the rules of their discipline. He said that it had been proposed among them, but not agreed to, for this reason: 'When we were first drawn together as a society,' says he, 'it had pleased God to enlighten our minds so far as to see that some doctrines, which we once esteemed truths, were errors; and that others, which we had esteemed errors, were real truths. From time to time he has been pleased to afford us further light, and our principles have been improving, and our errors diminishing. Now we are not sure that we have arrived at the end of this progression, and at the perfection of spiritual or theological knowledge; and we fear that, if we should once print our confession of faith, we should feel ourselves as if bound and confined by it, and perhaps be unwilling to receive further improvement, and our successors still more so, as conceiving what we, their elders and founders had done, to be something sacred, never to be departed from.'

"This modesty in a sect is perhaps a singular instance in the history of mankind, every other sect supposing itself in possession of all truth, and that those who differ are so far in the wrong; like a man traveling in foggy weather,—those at some distance before him on the road he sees wrapped up in the fog, as well as those behind him, and also the people in the fields on each side, but near him all appears clear, though in truth he is as much in the fog as any of them."

The foregoing, which I have copied fully, and which the author merely interjects to show what he considers an error on the part of the Quakers, is, nevertheless, such a concise and vivid description of the state of mind of the early fathers of the church, and the words of Bro. Michael Welfare, as recorded by Mr. Franklin, that they may as well apply to us today, as they have a time or two applied to our fathers in the past. May the true Christian, even if he be accurate to the extent of his knowledge, always be of a receptive mind, for Paul says in 1 Cor. 8:2, "And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know."

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Women's Privileges—Explanatory.

BY R. E. KESLER.

SINCE the appearance of my article on "Christian Women's Privileges," in MESSENGER No. 12, a good sister desires an explanation of 1 Cor. 14: 34, 35 and

1 Tim. 2: 11, 12, which passages read as follows: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

Now there are two lines of interpretation open to us. One is to follow the literal text as it occurs, in which case a woman in church would be a mere "mummy,"—not permitted *even to speak* in church. If an honest inquirer would seek information in church, she would not dare to teach or instruct him. Did Paul mean to convey such an idea? Surely not!

Another line of interpretation is to interpret in the light of probable, existing conditions. At any rate we must not so restrict it as to conflict with other Scriptures.

As seen in the former article, women have many privileges which would be denied them if we follow the first line of interpretation suggested above, so we must take a broader view and interpret it so as not to conflict with the well-established functions of women in the church. The forepart of 1 Cor. 14 clearly intimates disorder in the Corinthian church, which sometimes manifested itself in their public gatherings. "Churches," here, does not mean *churchhouses*, for they had none at that time.

On this point I know of nothing better than the comment of Eld. L. W. Teeter in his "Commentary:"

"But the disorder Paul wished to remove was the contentions in the assembly, and women usurping authority over the men, as it appears they would interrupt ministers while in the act of speaking, by asking them questions, which married women would be more apt to do than the unmarried. Hence his instructions were in place, and sufficient. 'It is a shame for a woman to speak in church,' because, in so doing, she assumes a position equal to that of man, and takes his place. God has never intended that women should be leaders in the church. Women were never appointed as regular ministers by either Christ or the apostles. Hence men should not now appoint women to the leadership of the church, and women should not assume that position" (Vol. 2, p. 141).

Then it is more probable that Paul was endeavoring to remove disorderly conduct in women overstepping their liberties in the church, rather than to deny them any active functions in the church, so that there is nothing here to debar Christian women from actively exercising, with due Christian propriety, in the lawful functions of the church.

In conclusion it may be well to notice Dr. Philip Schaff on the subject of deacons and deaconesses, especially as his work is being placed among our ministers through the Gish Fund. On the office of deacon he says:

"It was occasioned by a complaint of the Hellenistic Christians against the Hebrew or Palestinian brethren, that their widows were neglected in the daily distribution of food (and perhaps money). The office of these deacons, according to the narrative in Acts, was to minister at the table in the daily love feasts, and to attend to the wants of the poor and sick. Deaconesses, or female helpers, had a similar charge of the poor and sick in the female portion of the church. This office was the more needful on account of the rigid separation of the sexes at that day, especially among the Greeks and Orientals" ("History of the Christian Church," Vol. 1, pp. 499, 500).

Now if deaconesses were "the more needful on account of the rigid separation of the sexes, especially among the Greeks and Orientals," it seems strange that the Apostles had not found it out when they

selected the seven men (Acts 6) to serve the very class (widows who were neglected) and the very class which, the doctor says, it was "needful" to have deaconesses to serve.

It will be noticed that the Greek widows, for whom aid was sought, made the complaint, and that the apostles inspired as they were, failed to discover that it was "needful" to have deaconesses to serve those widows. Until better evidence than the doctor's mere statement is adduced, we must conclude that the apostles never placed any women in office in the early church.

With the hope that this may prove helpful to the dear sister, and others interested in this subject, the above is prayerfully submitted for consideration.

River Bend, Colo.



WINONA LAKE A View of the Large Auditorium, Among the Stately Trees. (See Page 231.)

A Present Day Miracle.

BY OMA KARN.

It took place one beautiful Lord's Day morning,—a caressing touch on the hand, and an understanding look from the eyes given to one who was passing through one of life's darkest hours. It was given by one who, unknown to the other, had once suffered in much the same way, and, oh, what a wonder it wrought! How it cheered the fainting heart and lightened the lonely, dreary way! How the discouraged soul, lying helpless in the dark grave of despondency, burst the bounds that confined it and, under the inspiration of that feeling, touch and look, gathered its powers together, looked upward, arose and came forth, and again laid hold of life and its possibilities, drawing from the sorrowful experience, through which it had passed, the power to make a richer, fuller, more serviceable life than had before been possible.

Sympathy! There is light, and life, and love, and

tender soothing in the very sound of the word. Strange, subtle, mostly silent thing that it is, yet there is a master power in raising others to life. Through it our Savior worked his life-giving miracles, and through it we have the power to do the same things. In his earthly ministry Jesus found about him, conditions of suffering and sin that gave him abundant opportunity to use his divine power, and he used it freely. The smallest human need was not beneath his notice. "He was touched with the feeling of our infirmities," because he had been "tempted on all points like as we are."

In this fact is a beautiful and perfect illustration of the ministry of suffering. Out of the experience of having suffered ourselves, comes our desire to help others. Sympathy is "suffering with." By thoughtful, graceful, loving tact and kindness we are helping others to bear up under their burden. We have felt the same sorrow, therefore we are able to enter understandingly into theirs.

Had the disciples, through suffering of their own, been able to enter more fully into the agony of that dark hour in the Garden of Gethsemane, the pathetic question, "Could ye not watch with me one hour" need not have come ringing down through the ages,—a rebuke to all followers of that same Suffering One, whose eyes are closed to the human misery around them.

Oh, the pitifulness of the situation that called out this question! Our gentle, guiltless, obedient Savior, bearing the sorrow and the sin of the whole world upon him, about to suffer the most cruel torture that human minds could invent, and his companions in his ministry—his bosom friends, calmly sleeping! How very much one caressing touch of the hand, one comprehensive glance, one wakeful eye, alert and on the watch to silently greet him on his return from that awful ordeal, might have comforted the heart of the Royal Sufferer, "Who loved us and gave him; self up for us."

It maybe that some one, quite near to us, is today sinking into despair under the heavy hand of some sorrow, or that some reserved soul is suffering in silence over the wreck of cherished hope and plans. Saddest of all some weak one may be held in the grasp of some besetting sin, from which he, of his own strength cannot break away. These need the quickening power of sympathy to raise them up and arouse them again to interest and activity, and to give them strength and courage to overcome their adversary.

Lying dormant within these last named souls are aspirations and abilities, little suspected, that need only the touch of sympathy to start into life. The poet says:

"Upon the marsh mud, dank and foul,
A golden sunbeam softly fell,
And from the noisome depths arose
A lily miracle.
Upon a dark bemired life
A gleam of human love was flung,
And lo, from that ungenial soil
A noble life upsprung."

As his disciples, through faith in his name, were given power to make that which is dead live, can not we be more lavish in the use of this power, bestowing it, like our blessed Master, upon rich and poor alike? Human hearts everywhere, in places where we would least expect to find them, are hungering and perishing for just a little bit of sympathy. Will we not keep our eyes open to this fact and be ready to give at every opportunity? It will come back to us, richly laden with blessing, for sympathy, like mercy, is twice blessed. It benefits the giver as well as the recipient.

Covington, Ohio.

THE ROUND TABLE

The Bull Behind the Wagon.

BY WALTER SWIHART.

I ONCE saw a man delivering a load of hogs. Behind the wagon was a large bull, tied with a rope. All was moving along nicely. Suddenly everything stopped,—the bull had balked. By extra effort the team succeeded in moving the obstinate animal along for quite a distance,—the bull contesting every inch of the way.

So far as I could see, he did no good. On the contrary, he did much mischief. The horses were fatigued and he himself was much exhausted. However, the load moved,—but what a waste! The counter-exertion was enormous.

To me it was an object-lesson,—the bull in church. I've seen his work again and again. Oft, in the midst of spiritual high-tide, of a sudden everything is stopped. Someone has balked; yes, someone has refused to do his part,—has actually pitted himself against the progress of the church. Naturally, to get anywhere, things must move,—spiritually, nothing stands still. Look at Christ's love-unit,—the interest of one is the interest of all. Officers and laity are one ardent whole. According to Christ's love-measure everything should be undertaken, everything accomplished.

Is there any reason for this? Yes, every eye looks upward, every thought looks inward, and every step moves forward. How sad when the effectiveness of the church is minimized; when the spiritual momentum is destroyed; when the expenditure of energy is largely wasted; when the available working-power is offset by a purely useless counteraction! Instead of blocking the good work with untowardness, bend every back to the wheel. Our blessed Lord did so. He kept moving, kept unfolding, kept applying, kept adapting, kept molding the facts of the Law into the truths of the Gospel. Gamaliel said, "Refrain, . . . for if this . . . work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God."

Churubusco, Ind.

Honesty.

BY J. H. MILLER.

"Provide things honest in the sight of all men." Rom. 12: 17.

It is said that "honesty is the best policy." Paul wanted Timothy to "lead a quiet and peaceful life in all godliness and honesty" (1 Tim. 2: 2). Honesty is the first step towards greatness. If we hear a man say, "There is no such a thing as an honest man," that man needs watching; for aught we know he is a knave. Look out for him! No man has ever been too honest. In our dealings with our neighbor we should give "good measure, heaped up and running over." If we so do, we will not lose in the end. Jesus said, "It is more blessed to give than to receive" (Acts 20: 35).

If we are dishonest, our character is at fault. A good character is better than ample capital. To be honest, we must lay our foundation deep, and, with all the essentials of a good character, build on the Rock, Christ Jesus.

We should be honest with our God. If so, we will yield to his call and follow in his footsteps. Some practice secret frauds because they have a covetous desire, forgetting that the love of money is the root of all evil (1 Tim. 6: 10). Shall we practice deception with our God? If we do, there is a probability that we cheat ourselves out of a heavenly home. Be sure your sin will find you out. Strict honesty is the crown of a truly noble life.

May all our young and old men be led to feel that an honest man is the noblest work of our Creator! Many are called to give their heart to God but will not, thus cheating God out of his just dues and losing their own souls. On the great day of accounts it will be made known who has been honest with his neighbor, honest with himself, and honest with his God. When we see the grasping world, in all its dishonest tricks, it makes us wonder, "What will the harvest be?" As

a man sows, so will he reap. May God help us all to sow to the Spirit, and live such Christian lives as will bring us home to our Father's kingdom!
Goshen, Ind.

Jesus Under Holy Spirit Control.

BY S. S. BLOUGH.

In the Wilderness.

JESUS having been baptized in water, and having received the Holy Spirit, went up into the wilderness. It is thought by some that he was driven out by the evil spirit in order that he might be overcome. A careful study of the entire circumstance, however, proves this to be a wrong conception. He was thrust out by the Holy Spirit, through the purpose of God, being full of the Holy Spirit.

During a period of forty days, even though filled with the Holy Spirit, the devil was permitted to tempt him. The tempter's method is universal and was used on Jesus. He was tempted at the weakest point. The first temptation was through his desire for food, the second through the desire for an immediate establishing of his kingdom, the third through a desire to have God manifest his preference for and protection over him.

Jesus' plan of resistance was by quoting from the Scriptures. These were the passages written under the dispensation of the Children of Israel, and were for them. Jesus being one of them, applies these references to himself. Walking in accordance with this strong testimony from the Scriptures, under the power of the Holy Spirit, made him invulnerable to Satan's attacks. He becomes a perfect example for us that we might know how to overcome the same power at all times.

Thus we see that that same Spirit, which led him into the wilderness, enabled him also to overcome the evil one's temptations.

During this conflict angels were present, doubtless rejoicing over the triumph, and when it was all over and the devil had left Jesus, they ministered unto him.

This example of a Spirit-filled Jesus may be again and again reduplicated by a Spirit-filled disciple of his. Blessed example of a glorious triumph in a great conflict by a Spirit-anointed, Spirit-led Savior.

Batavia, Ill.

Deaf But Not Silent.

BY IDA M. HELM.

The Sunday-School Journal tells of a lady who was partly deaf and her infirmity was the means of bringing a soul to Christ. She and her husband occupied a room in the hotel adjoining a room occupied by an unconverted man. Every evening the lady and her husband would read a chapter in the Bible and, after talking about the truths taught, they would kneel in prayer. She being deaf made it necessary that her husband talk and pray very loud. One night, just as he had finished his prayer, they heard a knock on the door. They opened it and there stood their unconverted neighbor. He asked, "What must I do to be saved?"

We never know when either our words or acts will influence some soul for eternal happiness or everlasting woe. How careful we should be, at all times, that our influence be always on the side of right! "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12: 3).

Ashland, Ohio.

An Experience.

BY J. E. MILLER.

It was several years ago. The General Conference had closed. All were taking trains for home or for other points. Wife and I were in a car with many others. I believe the passengers were practically all of our own people. There was pleasant conversation, singing and the like. All this was a thing to be admired, but there was one thing that was not admirable. There was so much loud talking and boisterous laughing that it really made us feel out of place. And yet we were right in the midst of brethren and sisters. All

through the night it was possible to hear some one calling out loud to others in the farther end of the car, so that one would not have thought we were just away from our Annual Conference.

I have been on trains when students were noisy, but I could overlook that because they were young and just loose from school. I have ridden in cars when athletic teams were unduly boisterous, but I remember noise was a part of their outfit. Where our own members predominate, and among them ministers and elders, one has a right to expect better things. What of our conduct on the train to the Conference this year? "Let your light shine."

Mount Morris, Ill.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening May 8, 1910.

How to Have Peace With God.

Doctrinal.

Rom. 5: 1-5; John 14: 27, 28.

Praise motto: "Sing unto the Lord his praise in the congregation of saints." Psal. 149: 1.

I. Begin with Eccles. 12: 1; Mark 1: 15; 16: 15; Gal. 3: 27; Rom. 5: 1.

II. Now, love God's law. Job 23: 12; Psal. 1: 2; Psal. 119: 16, 24, 72, 97, 111, 165.

This brings

III. Life, abundant. John 10: 10, 6: 48, 51, 54, 56.

IV. Satisfaction, abundant. Psal. 17: 15; 63: 5, 6; John 6: 35; 7: 37, 38.

V. Joy, abundant. Psal. 16: 11; 17: 15; John 15: 11; 16: 24; 17: 13; 1 John 1: 4.

VI. Peace, more abundant. Psal. 37: 11; 72: 7; 85: 8; Isa. 54: 10; John 14: 27; 20: 19, 20; Rom. 2: 10; 8: 6; 14: 17; Philpp. 4: 7; Gal. 5: 22.

It is only by trusting in Jesus and obeying him that we may have true peace. And though tribulation may come to us, as it did to those Christians in Rome, yet, if we are living in loving trust and obedience to God, we shall still have peace. It is only when we are unwilling and disobedient, that we fail to find true peace. We have this true peace because "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (v. 5).

Motto for this week: "My peace I give unto you" (John 14: 27).

PRAYER MEETING

For Week Beginning May 8, 1910.

Moses—a Man of Prayer.

Ex. 33: 12-23.

I. He Prayed for the Guidance of God.

1. That He Might Know Him More Fully.—With many blessed experiences in the past, Moses was still hungering for further knowledge (Ex. 24: 18). A similar experience was that of Paul (Philpp. 3: 7-10).

2. That He Might Find Grace.—Moses desired God's favor,—not for himself but for the good of the people. True concern for others is always unselfish, and obtains a rich reward of grace (2 Cor. 9: 8).

II. He Prayed for God's Gracious Presence.

1. It Secured Fellowship and Rest.—God's presence was a sweet comfort to Moses amid the cares of his arduous position. "The everlasting arms" were able to bear him up. Real fellowship always strengthens (1 John 1: 3).

2. It Brought Protection and Victory.—God's shielding presence is ever a source of abundant strength (Ex. 14: 20). It is the everlasting pledge of success and victory (Heb. 13: 5, 6).

III. He Prayed for God's Power.

1. To Separate His People from Worldly Defilement.—"So shall we be separated." God and the world are not in harmony; they cannot walk together (2 Cor. 6: 14-18; Amos 3: 3).

2. To Bring Conviction to the Heart.—The separated life is ready to make use of God's convicting power as a mighty agency for good (1 Tim. 4: 14-16).

IV. He Prayed for a Manifestation of God's Glory.

1. That He Might See God's Excellence.—"I will make my goodness pass before thee." God's glory was shown by his goodness, as we learn from verses 19-22. Thus, to a perishing world, "grace and truth came by Jesus Christ" (John 1: 17).

2. That He Might Have the Shelter of God's Hand.—"I will cover thee with my hand." In the cleft of the rock, Moses had this vision of God's glory. We, too, coming to Christ and his protecting power, may realize that his hand is mighty to save (Heb. 7: 24, 25).

HOME AND FAMILY

The Soulless Prayer.

I do not like to hear him pray
On bended knee, about an hour,
For grace to spend 'aright the day,
Who knows his neighbor has no flour.

I'd rather see him go to mill
And buy the luckless brother bread;
And see his children eat their fill,
And laugh, beneath their humble shed.

I do not like to hear him pray:
"Let blessings on the widow be,"
Who never seeks her home, to say:
"If want o'ertakes you, come to me."

I hate the prayer, so loud and long,
That's offered for the orphan's weal,
By him who sees him crushed with wrong,
And only with the lips doth feel.

I do not like to hear her pray,
With jeweled ear and silken dress,
Whose washerwoman toils all day,
And then is asked to work for less.

Such pious falsehoods I despise!
The folded hands; the face demure,
Of those, with sanctimonious eyes,
Who steal the earnings of the poor.

* * * * *
I do not like such soulless prayers!
If wrong, I hope to be forgiven.
Such prayers no angel upward bears—
They're lost, a million miles from heaven!
—Hartford Times.

Influence of a Girl's Dress and Address.

BY ORA V. ELLENBERGER.

It requires a great amount of self-control, dignity, determination, judgment, and discrimination, to be a girl. People expect so much more from the girls than the girls themselves are able to comprehend. In about three-fourths of the cases where girls act and appear unbecoming, they are not at all to blame, for all girls have, or have had, a mother.

Often the mother is guilty of taking the lead in the foolish "fads" of the day. The average mother should have enough judgment for herself and for her daughter, too, until age will have brought about sensible and well-formed ideas. But it seems that some mothers of the twentieth century lack the nice sense of propriety and common sense, needful to even plan a likely wardrobe for their daughters. The sorry part of it is, too, that all these mothers are not outside the Church of the Brethren.

Often centuries' are required to cultivate that high standard of judgment and simplicity in dress that marks, indeed, the woman or girl God meant. But why should people allow fashion to get the better of their common sense, and even modesty, in some cases, to such an extent that they will appear on the streets and

man, but often the opportunity is lost through some fault in her personal dress and manner of address.

People admire originality and personality, and both these characteristics are oftentimes lost in the effort to get the appearance of a model in some fashion plate, or show off some ball-room manners. Girlish forms inside of some of the fashionable skirts, which are so skimp and short, call forth remarks that are not at all to the credit of any modest young woman. If one would take the trouble to trace the origin of some of these fashions, many would be surprised to know that many of them originate in houses of ill-fame. Then to think that some mother's lovable daughter is wearing gowns fashioned after these models!

On the other hand, a girl simply and tastefully dressed commands admiration and respect from everybody. To appear modest and unassuming should be the ambition of every girl. Anything that detracts from that should be so far dismissed from her mind as to be forgotten entirely.

But all the stress is not to be placed on the dress. One's very character is betrayed in the manner of addressing people. Though one may appear cultured and refined as to dress, that impression may be lost immediately after a bold approach is made, accompanied with a loud bit of slang. A boisterous "hello," a toss of the head, and a general flirt of the skirts, is all that is required to cause sensible people to be ashamed of us girls.

It is a very important factor to have something to work to, and then approach it in a business-like, independent manner, for when a girl has business ways she has not time to trifle with self and little things of minor importance, and she can feel dignified instead of self-conscious. If many of us girls would only take the second thought, oftentimes we would not be wondering where we are going, and what we are going to do next. It gives people an inspiration to do and to be, to see a lovely, dignified, independently-acting girl.

To sum it all up,—every girl is an example for somebody else, and, to a certain extent, the moulding of future generations lies within her power. To be a woman in every sense of the word means for us a great nation, but a departing from this, failure indeed, and displeasure with our God.

To seem to be is great; to be is greater still, but to make others want to be, is greatest of all.

"Could we in vision see
Ourselves the one God meant,
We nevertheless would be
The ones we are content"
Wichita, Kans.

Getting Tired.

BY J. I. MILLER.

It seems, from the construction of the human body,

that it does not matter what we are engaged in, if pursued with ambition enough, we will finally get tired, and sometimes express ourselves as being tired or worn out. It is true enough that when we work too hard, and age comes on us, as it surely will, we get tired and cannot help it.

I have often heard people, and brethren as well, say, "To sit in Sunday school one hour, followed by another hour of preaching, just wears the life out of me; it makes me so tired." I wonder if they ever had much life. Strange to say I have often known strong, healthy men to sit around the stores hour after hour,



WINONA LAKE.—Winona Hotel, Where One Thousand People Are to Be Lodged. (See Page 281.)

and thus spend all their leisure time. I never heard one of them say he was tired.

Though past sixty years of age, loafing is something I never learned. It is a habit I never formed. Once, in speaking to a sister, I asked her, "What is your husband doing nowadays?"

She replied, "O sitting around the stores, as usual." I said, "I can't see for my life what amusement any one can find sitting around the stores."

She said, "I can't either, but in the morning, as soon as he has his chores done and his breakfast, he goes to the store, sits round until noon, comes home to dinner, goes back to the store, comes home at night, does his chores, eats his supper, goes back to the store again, and stays until the store closes."

I said, "And does he leave you at home all alone?"

"Yes, he don't spend one evening at home with me in a month, unless the weather is not fit to go out, and it seldom gets too rough to keep him from going. I never heard him say that he was tired of sitting at the store."

This is but one illustration of many that might be given. I have gone to the store on business, and have seen brethren there, associating with company unbecoming a Christian. I have also noticed that such brethren engage in gossip and unholy conversation as much as any one.

In my thirty-five years of married life I have never gone to a store, or anywhere else, unless on business. Day or night my home has always been the dearest spot on earth to me, and I have always thought, and do yet, that the home associations are the best and most desirable company to be found.

"Husbands, love your wives," is what the New Testament says. How any man can love his wife as he should, while absenting himself from her all he can, is a mystery to me.

Husband, don't imagine that your wife is only a tool or a slave at your disposal. She may be, and often is, your superior. Next time, when you want to go on your loafing tour, stay at home and tell your wife to go, and you stay at home and do her work.

But, you say, the store would not be a fit place for your wife. Granted! Then it is not a fit place for you to spend your time.

It is said, "Idleness is the devil's workshop," and "that a man is known by the company he keeps." "Shun every appearance of evil," saith the Lord.

Roanoke, La.



WINONA LAKE.—Some of the Cottages, Where Those Attending the Conference Will Make Their Home. (See Page 281.)

at church in gowns that are the object of base remarks from passing men, and a sad reflection on our sex?

Girls have a great influence over the men about them. In some instances it may lie within the power of a girl to make or mar the character of some young

It is true that love cannot be forced, that it cannot be made to order, that we cannot love because we ought, or even because we want. But we can bring ourselves into the presence of the lovable. We can enter into friendship through the door of discipleship. We can learn love through service.—Hugh Black.

THE GOSPEL MESSENGER

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A RELIGIOUS WEEKLY

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NORTHWESTERN OHIO is to be represented on the Standing Committee by Bro. G. A. Snider.

In this issue will be found several good pictures, showing points of interest at Winona Lake.

ALL matter intended for the Conference Booklet should be on our desk not later than April 30.

BRO. REUBEN H. BRUMBAUGH, of Pennsylvania, changes his address from Grafton to Tylersport.

At the Annual Meeting Middle Maryland will be represented on the Standing Committee by Bro. Caleb Long.

BRO. D. WEBSTER KURTZ, of Huntingdon, Pa., should now be addressed at 2260 N. Park Avenue, Philadelphia, Pa.

THIS year Southern Pennsylvania will be represented on the Standing Committee by two elders, viz., Brethren C. L. Baker and E. S. Miller.

At the late district meeting of the First District of Virginia Brethren P. S. Miller and W. H. Naff were chosen members of the Standing Committee.

At the late district meeting of Eastern Maryland, held in Washington City, Bro. Chas. D. Bonsack was chosen a member of the Standing Committee.

We were pleased to greet Bro. Steven P. Berkebile, of India, who called at the MESSENGER sanctum on Tuesday. He is here attending the Mission Board meeting.

THE membership at Denver, Colo., is increasing. Since the last report five have been added to the church by confession and baptism, while one awaits the initiatory rite.

MIDDLE PENNSYLVANIA sends one petition to the Annual Meeting. The district will be represented on the Standing Committee by Brethren Jas. A. Sell and J. C. Swigart.

ON page 286 will be found two papers from Eastern Pennsylvania, intended for the Annual Conference. A few others, received too late for this issue, will be published next week.

THE GENERAL MISSION BOARD is with us this week, having commenced work on Tuesday morning, with all the members of the Board present, and Bro. D. L. Miller presiding.

BRO. JOHN E. METZGER, of Rossville, Ind., traveling agent from the House, says that he hopes to be in the field soon, it being his purpose to work Southern Indiana before the Conference.

ON page 284 this issue, will be found the announcements regarding railroad rates to the Annual Meeting. The rates are as good as could be expected, and should give general satisfaction. Those interested in this matter may find it to their advantage to preserve these announcements for future reference.

THERE is a move on foot to divide the First District of Virginia into three Districts. The matter was favorably considered at the late district meeting, held at Copper Hill, and then deferred one year.

NEXT week we shall publish an interesting report of the late district meeting of India. The churches in this far-away land are following the methods of the Mother Church in America, so far as practicable.

WE are now booking orders for the Full Report of the Annual Meeting, and will be pleased to book other orders. The Report of the coming Conference is sure to be an interesting publication. Price, 25 cents, sent postpaid.

BRO. J. KURTZ MILLER still continues his revival work at Westminster, Md., with a good attendance at his meetings each evening. A number have signified their purpose to accept Christ and live the Christian life, and others are expected to follow.

WE do not often let a correspondent go into details telling how the preacher came and purchased a farm, but a little sample of that kind of mission work, for it is mission work, may prove interesting to some of our readers at least. See "How It Happened" on page 286.

BRO. J. HARMAN STOVER, member of the Standing Committee from Northern California, is arranging to spend a week in the vicinity of Franklin Grove, Ill., prior to the Annual Meeting. While in the State, he promises to visit the Publishing House for the first time in his life.

ON next page will be seen a list of the members of the Standing Committee for the approaching Conference. A glance at the list of elders, chosen to represent the Districts, shows that we have a good committee, and from such a body of elders we should naturally expect splendid results.

SISTER CHARLIE BROWN, of Demmitt, Texas, writes about the efforts of the people of her locality to organize and maintain a Sunday school. It would seem that Sunday-school helps would be very much appreciated, especially Bibles. The people are poor, but they are seeking for more light.

WE are already receiving orders for the Minutes of the Annual Meeting. These orders are booked, and just as soon as the Minutes are printed they will be mailed as directed. We would be pleased to have all the Districts send in their orders at an early date; then we will know how many copies to print.

ON page 283 we have a communication from Bro. Geo. W. Hilton, of China, in which he refers to an experience that came wonderfully near ending his earthly pilgrimage. The letter seems to have been written before his return to the United States, as announced a few weeks ago, had been decided upon.

BRO. B. F. HECKMAN, of 3435 W. Van Buren Street, Chicago, was with us over Sunday and preached both morning and evening. His excellent address in the evening, on rescue and reform work in Chicago, was very much appreciated. The talk ought to be given in all the churches within a hundred and fifty miles of the city.

THE ILLINOIS STATE BOARD OF HEALTH has prepared an excellent treatise on "The Cause and Prevention of Consumption," which will be mailed free to any one in the State desiring information of this sort. Our patrons in Illinois will do well to procure a copy of this pamphlet and give it a careful reading. Address: Secretary, Board of Health, Springfield, Ill.

BRO. GEO. A. PHILLIPS of Waynesboro, Va., who has been an agent for the MESSENGER eighteen years, writes us that he recently had a regular breakdown, and his physician decided that it would be necessary for him to go to a hospital for an operation. But, instead, he called for the elders, was anointed and began to improve at once. A few days later he was able to sit up in bed and write us a letter.

BRO. D. J. LICHTY called at the MESSENGER office last week. He and his wife are preparing to return to India, and sail from New York on Saturday of this week. Bro. Lichty is looking quite well, and feels that he and Sister Lichty will be prepared to enter upon their duties in the mission field with renewed energy.

THE district meeting of North Dakota, Northern Minnesota and Western Canada convenes in York, N. Dak., July 14. At this meeting an elder will be chosen to represent the District on the Standing Committee of 1911. This may be looking a considerable distance ahead, but this is the way some things are done in that part of the Brotherhood.

To each member of the Standing Committee we shall mail a copy of the Conference Booklet about May 20. Those who are planning to be away from home at the time the Booklet should be received, will please advise us where to address them. It is expected that those receiving the Booklet will bring it with them to the Conference, and not have to ask us for a second copy.

BRO. E. N. BREEDEN writes us from Low Moor, Va., saying that only a few members live in his vicinity, and that they have no preaching by the Brethren, but are exceedingly anxious to have some meetings at least once a month. Bro. Breeden and wife are going to attempt to introduce some of our church literature, believing that in this way they can create a love and desire for the truth. We trust their expectations may be fully realized.

THE Conference Booklet for 1910 will be of more than ordinary interest. It will contain all the papers intended for the Annual Meeting, and other matter of importance. It will be sent by mail for five cents a copy, and should reach our patrons before they start to the Conference. While delegates from the churches are entitled to a copy free by applying to the Committee on Credentials on the Conference grounds, under no circumstances will it be mailed to them free. We are likely to have the booklet ready for mailing about May 20.

NEARLY all the nations of earth are loading themselves down with debts. They borrow all the money that they can secure and have the people pay the interest. This they seem to do without any thought of paying the principal. Just how long this terrible policy is to continue, the Lord only knows, but surely it cannot go on forever. There ought to be a stopping place somewhere. It is said that if the different nations were required to pay their debts, nearly all of them would be bankrupt. Then, when it is borne in mind that the most of these debts were contracted on account of war and the preparation for war, we are led to see just how foolish those in high places have acted. Grant at one time said that nearly every war of modern times might have been avoided, and thus the people might be saved the enormous burdens of taxation now resting on them.

BRO. JOHN H. BRUMBAUGH, elder in charge of Salem church, Southern Ohio, died of apoplexy about six o'clock last Monday morning. On Sunday he attended church and seemed quite cheerful. In the evening he complained of not feeling as well as common, yet passed the night without anything unusual, but it appears that soon after he arose the call came and he quickly passed into the spirit land without any warning to himself or to his people. Bro. Brumbaugh was well known to many of our people in the Brotherhood, and especially among the churches in Southern Ohio. He was an earnest, Christian man, and accepted his religion with all possible sincerity. In his way of thinking he had a clear head, and knew how to tell things as he understood them. In the Annual Conference he was, at times, a conspicuous figure, and attracted attention whenever he spoke. We do not know his exact age. He was possibly about sixty-three years old, and had been preaching the Gospel for many years. He had a strong, well-developed body, and before an assembly, when speaking, presented a striking appearance. We are likely to have a more extended notice of his life and death by some one who is fully informed regarding his history.

BRO. J. CALVIN BRIGHT, of Dayton, Ohio, and Bro. W. B. Yount, of Bridgewater, Va., members of the General Educational Board, recently visited the school at Mount Morris. Bro. Yount gave a talk on his work in Palestine that was very much appreciated.

We have received notice of the death of Bro. Wm. A. Murray, of the Chippewa church, Wayne County, Ohio, who, at the advanced age of eighty-six years, closed his earthly pilgrimage April 14. He was an elder in the church, and had been preaching the Gospel about sixty years. We first met him at Thomasboro, Ill., about forty years ago, when we were young in the ministry. It was always an inspiration to be with him in the services held in the little schoolhouse at that place. He was a man of strong faith and loved the church and her services most dearly.

A CORRESPONDENT sends us a list of twelve ministers, now dead, whose names have been retained on the ministerial list of our Almanac. He says some of these ministers have been dead for years, and that he cannot understand why we have not been so advised by those who should have knowledge of the facts. It also seems strange to us that errors of this sort should not be made known in time for the list to be properly corrected. Each year, a few weeks before going to press with the Almanac, we send a proof of the ministerial list to one or two well-informed persons in each State District, asking them to note all corrections that should be made. In spite of this, errors will creep into the list. We are grateful, however, for any mistakes that may be pointed out by our patrons, and shall make note of them on the list for the coming Almanac.

BRO. FRANK GOOD, of Gildford, Mont., writes us that a number of members, including one deacon, have located at that place, and that two ministers will locate a little later. There is a desire for an organization, and he wishes to know to what District they belong, and how an organization may be effected. Montana should probably be included in the territory composing the District of Oregon, Washington and Idaho, and we suggest that the Mission Board of that District at once open up correspondence with the Brethren at Gildford, so that steps may be taken to effect the proposed organization as soon as the two ministers, referred to, shall establish their residences. If there should be elders near Gildford, it would be their duty to make themselves known, for it will be their privilege, when called on, to go to the place and organize the church. We suggest that all small and unorganized groups make themselves known in some way, so that they may be organized and put to work.

A BROTHER, who is carefully reading our articles on certain phases of early church history, thinks that we advocate the theory of apostolic succession. In this he is mistaken. The apostles had no successors in office. The office was created for them, and at their death ceased to exist. Jesus selected twelve apostles, commissioned them, and sent them forth into all the world to preach the Gospel. These apostles passed this Gospel on to others, but they ordained no apostles. Ministers succeeded them as teachers and overseers of churches, but not as apostles. When speaking of men succeeding the apostles, no reference is had to office, but to time and work. In a sense the apostles had successors. They turned the care of churches over to those set apart as shepherds, elders or overseers, but did not turn their office over. By the laying on of hands they ordained men to the eldership, but never set them apart as apostles. And while this is true, still much of the work, done by the apostles, was taken up and carried forward by those they set apart for special duties. In this sense they had successors. But this does not mean the beginning of organic succession, or any human channel through which power was transmitted from one generation to another.

Standing Committee for 1910.

1. Second District of West Virginia, J. F. Ross
2. First District of West Virginia, A. W. Arnold
3. Northern Virginia, J. M. Kagey, H. C. Early
4. Eastern Virginia, S. A. Sanger

5. Second District of Virginia, H. G. Miller
6. First District of Virginia, P. S. Miller, W. H. Naff
7. Texas and Louisiana, A. A. Sutter
8. Tennessee, P. D. Reed
9. Sweden,
10. Western Pennsylvania, D. H. Walker, J. F. Dietz
11. Southern Pennsylvania, G. L. Baker, E. S. Miller
12. Middle Pennsylvania, Jas. A. Sell, J. C. Swigart
13. Eastern Pennsylvania, I. W. Taylor, Jesse Ziegler
14. Oregon, Washington and Idaho, D. B. Eby
15. Okla., Panhandle of Tex. and N. Mex., I. H. Miller
16. Southern Ohio, J. C. Bright, David Hollinger
17. Northwestern Ohio, G. A. Snider
18. Northeastern Ohio, A. S. Workman
19. N. Dak., N. Minn. and W. Can., Isaac Miller
20. N. and S. Car. and Georgia, S. P. Jones
21. Nebraska, James Gish
22. S. Mo. and Northwestern Ark., R. F. Rowman
23. Northern Missouri, E. G. Rodabaugh
24. Middle Missouri, D. L. Mohler
25. Michigan, P. B. Messner
26. Western Maryland, J. T. Green
27. Middle Maryland, Caleb Long
28. Eastern Maryland, Chas. D. Bousack
29. S. W. Kans., S. Colo., and N. W. Okla., J. I. Yoder
30. Southeastern Kansas, W. C. Watkins
31. N. W. Kans. and N. Colo., A. C. Daggett
32. Northeastern Kansas, R. A. Yoder
33. Southern Iowa, J. D. Brower
34. N. Ia., S. Minn., and S. Dak., A. P. Blough
35. Middle Iowa, W. E. West
36. Southern Indiana, L. W. Teeter
37. Northern Indiana, Eli Roose, Daniel Wysong
38. Middle Indiana, A. L. Wright, Geo. E. Swihart
39. First District of India, Jesse Emmert
40. Southern Illinois, J. W. Lear
41. Northern Ill. and Wis., A. C. Wicand
42. France,
43. Denmark,
44. Western Colo., and Utah, Henry Brubaker
45. Southern Cal., and Arizona, W. F. England
46. Northern California, J. Harman Stover
47. First Dis. of Ark. and S. E. Mo., H. J. Lilly

Winona Lake.

SOME days ago we took a run to Winona Lake, Ind., for the purpose of looking over the Annual Meeting grounds, and saying something about the place where the Conference of 1910 is to be held. The trip through Indiana was exceedingly pleasant, and proved more fascinating than any visit we have yet made in the State. The weather was ideal, and nature, for this season of the year, was at her best.

The Lake Shore road brought us to Goshen, where we waited forty minutes for an interurban car to Milford. Here we remained over Sunday, April 10, and preached both morning and evening. The congregations were not large, but the interest was splendid. We lodged one night with Bro. W. R. Deeter, and the other with his son, Bro. Manly Deeter, who now has the oversight of the Bethel congregation. It was a pleasure to meet with these brethren and spend hours talking over the things pertaining to the interest of the church. Bro. P. B. Fitzwater, who chanced to be in the neighborhood, was in the audience on Sunday evening, and we were certainly glad for his presence.

Monday morning we accompanied Bro. W. R. Deeter, and others, to Winona Lake, where the Committee of Arrangements for the Annual Meeting met and transacted business. We were with the Committee several hours, and noticed with pleasure their manner of disposing of matters presented for consideration. Though seventy years old, Bro. W. R. Deeter makes a splendid foreman, and knows how to preside at a business meeting of this sort. Bro. C. M. Wenger, of South Bend, is secretary, and puts as much thought into work of this kind as he does in his own private business, and that is saying a good deal. As a whole we like the make-up of the Committee. The other members are Henry Wysong, Frank Kreider and S. F. Sanger. The latter could not be present on this occasion. We are sure that the Committee will do all it can to make it pleasant for those who attend the Conference.

Winona Lake is on the Pennsylvania railroad, about two miles east of Warsaw, and what is known as the Assembly Grounds, comprises about 2,300 acres, a considerable part of which is wooded. Here will also be found a charming lake, covering about 800 acres, and it is on the bank of this lake that the town of Winona is located. The place is set apart for assemblies and work of a religious and educational character, and all necessary buildings have been designed and erected for that purpose. Here meetings, conventions, and other gatherings are held the summer through, each one having a time set apart for its work. It so happens that ours is the second gathering for the summer, and is expected to be the largest one of the year.

A well-equipped auditorium, holding about 5,000 people, will be at our service, to say nothing of a half dozen other rooms where meetings may be held. In fact, there are rooms admirably adapted to every purpose in connection with the work of the Conference. While the auditorium may not be as large as some we have used in the past, it is likely to prove the most satisfactory room in which an Annual Meeting has yet been held. There are probably a hundred cottages on the ground where our people will be able to secure lodging, to say nothing of a number of large hotels. A number of the cottages were erected on purpose to accommodate boarders, and at these people may secure good lodging, and at some of them good meals. It looks to us as though the lodging is going to be about the best we have ever had at an Annual Meeting in any of the Middle States.

There are many restaurants and boarding houses where meals may be secured as desired. Most of the hotels will also serve meals. The Committee of Arrangements will conduct a lunch counter that will likely be well patronized. The water supply is splendid, and the water is as good as can be found in this country. So, taking it as a whole, the arrangements for accommodating those who may attend the Conference seem to be all that can be desired. In Winona there are some good stores where supplies may be had by parties renting cottages and wishing to board themselves. The Winona Hotel, near the entrance, and the largest hotel on the grounds, will be opened and prepared for lodging. Here fully one thousand people may be accommodated. They can take cots at reasonable rates, or as fine rooms as they care to pay for, and thus enjoy the usual hotel conveniences. For particulars regarding lodging, address Bro. L. M. Neher, Milford, Ind.

A splendid room has been secured for the Standing Committee at Hotel Westminster; in fact, several rooms will likely be at the disposal of the Committee. We believe this arrangement will give excellent satisfaction. Here is also an auditorium, holding about 300 people, where some services will probably be held. This year the Publishing House office will be well located, and here we hope to meet hundreds of the MESSENGER friends. A baggage room is also provided. There is a free mail delivery at Winona Lake, and all mail will be delivered at the rooms of the parties addressed. Those having rooms assigned by mail, will thus know how to have their mail addressed.

The grounds are managed by the Winona Assembly Association, and everything is kept within the bounds of propriety. No Sunday excursions will be run, the Assembly having a contract with the railroad company, prohibiting trains of this character stopping at the grounds. This, of course, does not apply to belated trains from a distance that happen to reach the ground on Sunday forenoon.

Within the grounds, the Lord's Day will be properly and religiously observed. This is the rule laid down by the Assembly for all gatherings, and the Committee of Arrangements find themselves in perfect accord with these regulations. On Sunday no ice cream nor lemonade stands will open, and no candy or anything of that sort will be offered for sale. The hotels, boarding houses, restaurants and lunch counters will serve meals as usual, so far as is necessary, but in no instance is the sanctity of the day to be disregarded. Speaking of lemonade, Mr. Dickey, the general manager of the grounds, says there is plenty of good water to be had free and that should satisfy everybody. Though there are scores of boats on the lake for use during week days, not one of them can be taken out on Sunday.

We are sure that this arrangement will greatly please our people. Ours is a religious gathering, and a strict observance of the Lord's Day will be found in perfect keeping with the spirit of the Conference. A more quiet place we probably never had for an Annual Conference. This feature of the location, we are sure, will be appreciated. What we are to experience at Winona, in this respect, will be in sharp contrast with what has been tolerated on some of the fair grounds where we have met in former years, and it is more than likely that the religious atmosphere will so favorably impress our people as to prompt them to exercise great diligence in securing like places for the Conferences of the future.

A good electric line runs from the center of Warsaw to Winona Lake, and this will make it quite convenient for those desiring to secure lodging in the city. And, by the way, should the lodging accommodation at the Assembly Grounds prove insufficient, it will be an easy matter to secure in Warsaw all the extra lodging places that may be needed.

Winona Lake is easy of access from all parts of the country,—east, west, north and south. The main line of the Pennsylvania railroad has a good depot near the entrance to the grounds. The Big Four has a good line into Warsaw, and from there the grounds can be reached by the electric line. Then there are interurban lines that connect with a number of leading points in the State, and even beyond. Regarding rates, something will be published later, but our people can rest assured that we shall have the best rates that can be secured.

The Conference proper will open on Tuesday morning, June 7, but the Standing Committee is to meet and organize on Thursday morning, June 2. A splendid program is being arranged for the different days, beginning with June 1. Some of the best speakers in the Brotherhood will deliver addresses on topics of interest. Then our various interests will be fully represented in their respective meetings. In fact, there are so many interests that the Committee on Program finds it difficult to set apart enough hours to accommodate them all. In our judgment there are more meetings than should be crowded into the allotted time, but the Committee finds it impossible to do otherwise and serve the various departments calling for a time to be heard. In addition to the various services to be held in the auditorium, there will be a number of other meetings in the different buildings that are available for the purpose, and on Sunday, if necessary, a great outdoor meeting can be held at a place arranged for gatherings of this sort.

We trust that our brethren and sisters will go to Winona Lake full of the Spirit. These ample and well-arranged grounds have been fitted up for religious gatherings and the managers of the Winona Assembly are preparing to give us a most hearty welcome. The scenery is delightful, the religious and intellectual atmosphere of the place is charming, and with the presence of thousands of devout men and women, we ought to be in a condition to invite and enjoy Pentecostal showers of grace. See four interesting illustrations elsewhere in this issue.

As a Man Believes.

THERE are all kinds of beliefs in the world. The time has come—how long ago it came we shall not venture to say—when men find it more easy to believe a lie about the conditions upon which eternal life is to be secured than to believe the truth. And one of the most fatal of these beliefs is that a man can believe what he wants to and yet gain the reward which all men desire.

It seems harsh to say that, and yet the fact is foretold by the inspired writer in the New Testament. We cannot doubt that he foresaw the time; and if one compares present-day assertions of belief with what the Word says a man must believe in order to be saved, it becomes quite clear that men are believing lies. No one likes to be told that he is risking his eternal happiness on a lie; and yet that is the fact of the matter, for we must consider as lies all statements that are opposed to what is written in the New Testament.

If belief were all that is necessary to insure unending bliss in the world to come, some of the vilest wretches ever permitted to walk the earth would be rewarded by high places on the right side of the throne in the heavenly city. There are some illustrations of the fallacy of the as-a-man-believes doctrine. Saul thought, or believed, he would be doing God more acceptable service by sacrificing the best of the Amalekite herds than by doing just what he had been told to do; and he was so much in earnest about it that when he met Samuel he said to him: "I have performed the commandment of the Lord." But he had not; and was informed by the prophet that God requires full obedience to his commandments. Disobedience led to his rejection and death.

There are not wanting today people who will stand up in public and declare that they have performed all the will of God, when they do not have the slightest faith in some of his most positive commands and make no pretense of obeying them. If a Samuel were to stand before them suddenly and hear such a declaration, what would he be likely to say? Do any of us really believe that God has changed and that he no longer requires obedience? Some by their words and actions say just this thing; and yet at other times they will declare that God does not change, that he is the same yesterday and today and forever.

If God were limited in his foreknowledge, if he could not see the end from the beginning, we might have reason to think that when he said a thing it would not hold good for all time. But such is not the case; he is not limited as we are. He knew at the time of creation what would be best for man, what man would need to guide him; and then he made his plans to save man from his sins. In him there is no variability, neither shadow of turning. His attitude toward sin and disobedience never has changed, and it never will change. The changing must be done by man, or it will never be done at all. There is no occasion to doubt this.

What is to be our attitude toward such false teaching by persons who cannot be called wicked? There is but one right way, and that is to stand all the time for all the truth that God has seen fit to reveal to us. It is not for us to seek to stir up strife by opposing at inopportune times; neither dare we allow men to suppose that we sanction any such false doctrine as this so common one, that a man's salvation depends on something else than the Word of God. There is nowhere any promise that a man can believe as he will and still be saved. And so long as we have plain directions what we shall do, and are told that we shall be judged in the last day by these words from the Son and his Spirit, we need not be in doubt as to what we should do.

Our only hope of salvation is in full obedience. There is only one name given under heaven whereby we must be saved. All the assertions that men may make to the contrary do not change this fact. We must obey God rather than man, and we must believe God rather than man. In the last day there will be a great many mistaken and disappointed people. Most of them will have only themselves to blame; and yet there will be a great multitude whose ruin must be laid at the door of those who disbelieved and taught men so, though professing to be loyal subjects of the Most High. Let us take heed not to mislead or to be misled.

G. M.

Confession and Baptism.

It is hard for us to understand why fifty people should confess Christ at a protracted meeting, conducted by one of our ministers, and yet only half the number receive baptism and enter the church. It seems to us that, when a man stands up before the world and makes a good confession, he should be ready to follow Christ in the act of humble obedience. In Acts 2: 41 we read that those who received the Word were baptized to the number of 3,000. Those who confessed Christ were immediately ready for baptism and membership in the church. We read nothing about 3,000 deciding for Christ and only 1,500 being baptized. We read further, in Acts 8: 12, that those who believed what Philip preached were baptized, both men and women. By this we are to understand that all who believed, at once put on Christ in baptism. There was no half-way work about it. Do we preach a different Gospel from that preached by the men of God in the time of the apostles? We confess it looks a little that way. It may be that we do not hand out the straight Gospel. We do not tell sinners just what to do. We warn them, tell them of the blessed promises held out for those who love Jesus, but we do not teach the New Testament commandments. We have heard of instances where those who decided for Christ were encouraged to join some other church, and in that way we are to account for so few receiving baptism. Well, the apostles never gave liberty of that sort. They did not tell their converts to unite with the Pharisees, Sad-

ducees or some other order. They preached Jesus, and those who believed, accepted Christ. They never thought of anything else, and we are sure that if our ministers give no uncertain sound in their preaching, they are going to witness like results.

John and the Fashions.

JOHN THE BAPTIST wore clothes made of camel's hair, and had a leather girdle about his loins. This does not mean that he was scantily clothed, or that his attire gave him the appearance of a wild man of the desert. He was a man of education and culture, and also dressed well, but not extravagantly. The material out of which his garments were made indicates that his clothing was substantial, comfortable and economical. He did not alter his manner of attire to suit the demands of changing fashions, but having found a good thing, he stuck to it. If all Christian people, in their dress, would display as much good common sense as did John the Baptist, we would need no decisions regarding the dress question, nor would we even hear of a dress committee. But in these days, when most men and women are anxious to help the great clothing trusts to pile up enormous fortunes, we are driven to take some action in order to maintain at least a semblance of gospel simplicity. The fashion trusts change the fashions every six months, in order to get people to purchase more clothing. In that way the trusts gain great wealth, and men and women, all over the world, are their willing slaves. Spring is now here and the fashions for the season are displayed, and it is astonishing how much money is spent for garments of the latest style by people who do not really need new clothing. But they must keep up with the styles, regardless of the cost. We are wondering what our people, all over the country, are doing to counteract this evil?

Cost of Burying the Dead.

THESE days it costs so much to live that some people hardly see how they are going to keep alive. Then, on the other hand, it costs so much to die and to be buried, that the poor man feels that he really cannot afford the extra expense. In cities it costs from \$50 to \$100 to bury a child, and more to bury a grown person. A lot in the cemetery may cost from \$10 to \$100. An ordinary casket can be purchased for \$40. The undertaker must have at least \$10, to say nothing of the expense of the hearse and a few carriages. In the country some of this expense may be avoided, but not so in the cities. But is all this necessary? We are told that all the lumber in a \$40 casket may be purchased for \$3, and that the rest of the material need not cost more than twice as much. This leaves at least \$30 for the making and handling. Lots in the city cemetery are costly, for the place must be kept up and at all times present a neat and an attractive appearance. But there ought to be some way of making it less expensive for the poor to bury their dead, and since we are looking around to discover methods that will lighten the burdens of others it might be well to give this subject some consideration.

Waste of Millions.

CANADA proposes to spend \$11,000,000 for a navy for which she has no practical use whatever. Not only so, but it will cost millions to take care of the warships after she gets them, and they will be of little value, even in case of war, a dozen years after they are completed. All of this expense has to be met by taxpayers, and in the end no one will be made any the wiser or better. How much better it would be if Canada would spend these \$11,000,000 developing her resources and improving the country! She has a vast unoccupied domain that might be made the home of a few million industrious and prosperous people. But governments are not wise. They do not seem to understand that there is no more reasons for nations going to war with each other than there is for two neighbors to get into a fight. But, candidly, when will they learn? Not until all the ministers get to preaching the principles of peace set forth by the great Prince of Peace.

MISSIONARY DEPARTMENT

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General Mission Board, Elgin, Ill.

A SUNDAY-SCHOOL TEACHER AT NINETY-ONE.

Platte City, Mo., claims the honor of having the oldest Sunday-school teacher in the United States. Though ninety-one years of age, he still teaches each Sunday,—not once only, but at a forenoon and an afternoon school. By means of a powerful reading glass he manages to study his lesson. As for the Bible story, much of it he knows by heart, and so large is his fund of scriptural information that he readily holds the interest of his two classes. Should any of us ever get to the point where we say, "There is nothing I can do," let us remember the example of the aged Missouri teacher who faithfully clings to his post, "a workman who needeth not to be ashamed." No distinction that earth affords can equal the honor that crowns the faithful laborer in God's vineyard.

CHRISTIANITY'S WORK AMONG THE LEPERS.

Everywhere, throughout the Orient, the lepers are outcasts, and only the scantiest support is doled out to them by their heathen neighbors. In Siam they are called "dead people," and practically no relief was given them until the great "Mission to Lepers" came to their aid. Now there are eighty hospitals for lepers in India, Burma, China, Korea, and Japan. In these houses of mercy the unfortunate lepers are but rarely entirely healed, but their pain is much relieved, and last year thousands were brought in vital touch with the Great Healer who can restore the soul, and bestow the "Pearl of Great Price." It is a blessed thought that Christianity, today, can reach out to the most degraded soul and, by the healing of the body, or, at least, alleviation of suffering, so work upon that soul that it will turn to Christ, and arise to walk in newness of life.

CHRISTIANITY AND CLUBS.

In Cleveland, Ohio, with its 159 churches, there are over 283 clubs, kept up largely by those who are already members of the churches, above referred to. And what is true of Cleveland, probably applies more or less to other cities also. The thought occurs: Is it a sufficient reason, in the case of Christian people, to establish and maintain a new society, however worthy the aim? Is there not danger that when Christian men and women throw their energy into these organizations, it will be at the expense of the pecuniary ability of the church, and the interest and devotion properly due our Master's work? No society has a right, on Christian principles, to live, when it becomes a rival to the church. It can claim Christian support only when its work and influence are auxiliary to the attainment of the object for which the church exists. Whenever the influence of any club or society becomes detrimental to the church, there is no excuse why any church-member should in any way support it. These views may appear radical to some, but they are in perfect accord with New Testament teaching. It is always safe to give our best energies to the church. Better pay no attention to the various outside affairs that, at best, will only divert our minds from the "One Thing Needful."

MODERN TRUTHS IN ANCIENT GARB.

It is really surprising, at times, to go back to the ancient writers, and there find terse sayings and epigrams which we had thought to be the product of twentieth century wisdom and erudition. Only recently the medical fraternity seems to have discovered that cheerfulness is an important element in the preservation of health, and yet here, in Ecclesiasticus, written 130 B. C., we read, "Give not over thy mind to heaviness; the gladness of the heart is the life of man and the joyfulness of a man prolongeth his days. Of heaviness cometh death, and the heaviness of the heart breaketh strength." The light-minded and foolish are thus pictured: "A man's attire, and excessive laughter and gait, show what he is." Wagner brought the "simple life" to the front, and everybody admits the beauty and propriety of it, but two thousand years ago it was said, "A little is sufficient for a man. Sound sleep cometh of moderate eating; he riseth early and his wits are with him. A good man will have a care of his meat and diet." Then there is the modern movement towards sobriety and cutting down of expenses. We are told to refrain from stimulants, and to indulge in fewer luxuries. Long ago, however, the same advice was given in the following: "Take not pleasure in much good cheer; neither be tied to the expense thereof. Be not made a beggar by banqueting upon borrowing when thou hast nothing in thy purse. Drunkenness diminisheth strength and maketh wounds." Sometimes we fondly think that all the bright sayings and important truths be-

long to modern life only. It is well to remember that long ago there were thinkers who, in various ways, closely anticipated the much-vaunted intelligence of the present age.

A PRAYING CHURCH.

A prosperous church is not the one merely composed of scores of wealthy members, but it is the church that prays. Long ago it was said, "My house shall be called a house of prayer." We must never lose faith in prayer; it is the vital element of union with Christ. A church might get along for a time with poor singing, or none at all; it might exist with poor preaching or none at all, but a church without prayer is no church at all. We might as well expect a man to live without breathing as to expect a church to live without prayer. Have you ever prayed for your ministers? If not, you have failed to use a means of grace that is of great benefit to both them and yourself. Have you prayed for the children and young people? These are the future church, now in the making, and well deserve your most fervent prayers. Have you prayed for your community, the county, the State, the world? "Pray ye the Lord of the harvest that he send forth laborers into his harvest." "Pray without ceasing." Pray everywhere! If the church is characterized by fervent, prevailing prayer, and if it lives in the atmosphere of prayer, it will, undoubtedly, reap the rich rewards of the victories of prayer.

THE BLESSINGS ALONG THE WAY.

I've been picking up the blessings all along life's rugged way,
 Till I have a goodly harvest in my treasure-house today.
 Every step that I have traveled, every path that I have known,
 Has been scattered full of blessings that I count today my own.

Here a smile, and there a teardrop, here a handclasp firm and true;
 Now a little word of comfort, now a hope that flamed anew;
 All about and far before me, up the rugged mountain steep,
 I have come on sweet ambitions which were mine to know and keep.

Little gems of fond affection, precious jewels of delight,
 Flowery blooms of fragrant friendship gleaming brightly in my sight—
 All the long, dark, earthly journey I have plucked them as I went,
 Modest, gentle little blessings which have kept my soul content.

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

The Extension work of Chicago has much for which to praise the name of our Heavenly Father. On Easter Sunday the California mission enjoyed a splendid program by the children, with an attendance of 135 and a collection of \$278. On Sunday, April 3, Eld. J. G. Royer, District Sunday-school and Christian Workers' Secretary was with us, for which we were indeed thankful. A collection was taken for the furtherance of the Secretary's work in the District, amounting to \$3.02.

Since our last report, three grown people have been baptized,—one, a mother who has a son and daughter in the church; also a man and wife. The latter two, though deprived of the blessing of sight, are finding much for which they rejoice in the service of the Master. A Bible class is held each week in this home and a number of the inmates of the "Illinois Industrial Home for the Blind" attend.

Two lots have been purchased on California Avenue, on which we propose to build the contemplated Home for the Extension work. The Lord is certainly blessing this movement. It is intended that this building shall contain living rooms over the mission room, to accommodate the workers, that they may be near their work at all times, and, too, to reserve for the Extension the rents now paid out for living rooms elsewhere. With this concentration of funds, this mission point ought to be, and we believe it will be, self-supporting. Then the Extension Trustees can consistently look for other mission points to be developed.

We have been blessed with an excellent teaching force in the Sunday school, and good results may be expected. Bethany students certainly go a long way in the solution of the perplexing question of "teachers" that so often arises in our Sunday-school work.

Chas. W. Eisenbise.

1811 Clifton Park Ave., April 18.

FROM VYARA, INDIA.

A few weeks ago Baby Nina and I, accompanied by Sister Ziegler, took a little visit over to the Menonite missionaries in the Central Provinces. It is about 600 miles from here. We traveled on third-class tickets, that being the cheapest way.

This trip is the only one, of any distance, that I have taken since in India, and the only real visit outside of our own mission family. It did us much good. We did enjoy so much the associations with those who believe, in many points, the same as we do.

Baby Nina was delighted with the rare opportunity of playing with a white little girl about her own size, and the little girl's tiny baby sister was the recipient of all sorts of affections from the visitor—Nina.

During the time of our visit there was, in that territory,

a conference of all the Missions working in that same language or, rather, dialect.

Mrs. Lapp, of the Menonite Mission, said she would keep Baby Nina with her children, and that Sister Ziegler and I should go to the Conference. We went, and it did me much good. We learned that of a truth Missions in other districts,—the older organizations as well as the younger,—have almost the same problems to meet that we do.

At the conference several different denominations were represented—German Evangelical, Disciples, Pentecostal Band, and Mennonites.

The conference of missionaries, followed by a conference of Indian Christians, was held on a small island in a river. Every family—mission family—brought their tent and pitched it under a tree. Everybody seemed on one common level. A general good feeling of helpfulness to one another, in mutual struggles, was very evident. It was not so much the spirit of union of churches, that we sometimes hear about, but the spirit of helpfulness in common difficulties. In much the same way that all Christians must unite against the liquor traffic, so we missions must work together to scatter the darkness of heathenism and to bring in the Blessed Light.

We were gone from home about two and a half weeks, and were glad to get home again. "There's no place like home."

During our absence Bro. Ross had some varied experiences staying alone. I am told on good authority that his appetite was not always normal. At least the food supplies seemed to hold out well.

Since we are back home, baby and I have been alone most of the time. "Out-village" work, such as we have here in our station, is most promising and profitable when closely supervised by the missionary. But if the work prospers, and souls are saved, then we feel it worth all it costs us. Of the seven who were baptized in one of our out-stations, one of the weaker ones has been lured away. We hope he may be led to see the error of his way and yet return. Many temptations are put to these people.

The high caste people tell these common people that they must not eat with the catechist, or they will be defiled; then they tell the catechist that he will be defiled if he eats with the common people. When the catechist told the new Christians that he was advised thus, they were not slow to see that it was only a scheme to keep them from associating together.

Will you not pray that the one who has been drawn away may yet return, and that the remainder may be steadfast, that the leader among them may be strong, and that many may be led to the Light?

How much these babes in Christ need upholding at the Throne of Grace!
 March 19. Flora (Nickey) Ross.

A SERIOUS EXPERIENCE.

Because of my late sickness the doctor thought a little outing would do me good, so, with the doctor for company, I started to spend a few days in the hills west of town. We took with us a Chinese boy to look after the horse and donkey on the way. They carried our beds, food, etc.

We arrived on Monday evening, very tired, as both of us were not used to walking fifteen miles a day. The next day I again hurt the limb that has caused me so much trouble this winter. While sick in bed, I tore one of the knee cartilages loose, which lets my leg lock fast at right angles when it bends back more than half way. For some time I have had to wear an iron brace on it, to keep it from bending back too far. This brace broke, thus letting my leg lock in such a way that I could not walk at all. I tried my best to put it in place, but could not. Not being able to secure any help from the doctor, and the Chinaman being some distance away, I made my way to the shack as best I could, completely worn out. The doctor worked over me, and finally got my leg set right again, but the pain was very severe.

That evening, in the absence of the doctor and the Chinaman, part of the time, I came wonderfully near suffocating from the effects of gas, thrown out by a charcoal fire in the room. The doctor and Chinaman worked with me quite a while, in order to restore me. This experience with charcoal gas proved to be a serious thing, not only with myself but with the others.

During the rest of the night, after my recovery, we all suffered more or less. Later on we secured two mules to ride, being too weak to walk. To ride on a mule over mountain roads, was very painful to my bruised limb, but on we went, rejoicing that the Lord had spared our lives.

As I meditate on God's goodness, and the ever present help and protection he has afforded, I can but realize that having brought me back from the dead, as it were, he must yet have some great purpose in view. I now rededicate my life to him, and to those to whom he has sent me. I desire to give my life as a living sacrifice!

I write this that you may know how the Lord cares for us in all our trials. Brethren, pray for us that we may be kept for his service!
 Tai Yuan Fu, Shansi, China, March 21. George W. Hilton.

Railroad Rates to Winona Lake, Indiana, Annual Meeting.

THE CENTRAL PASSENGER ASSOCIATION has an all-summer rate to Winona Lake. It also has a special fifteen day rate, good any fifteen days of the summer. These rates apply only to the Central Passenger Association and may be ascertained of any agent within their territory. In addition the Central Passenger Association, through Mr. F. C. Donald, Commissioner, has authorized the following, so other associations may sell regular excursion tickets to Winona Lake:

We beg to advise that as result of further consideration given the question of special fares for above occasion by monthly meeting of this Association, held the 9th instant, lines represented individually announced a rate of one and one-half fare for the round-trip from Central Passenger Association territory, except that from points distant less than fifty miles, double local fare is to apply, not to exceed \$1.50; sufficient to be added, where necessary, to make round-trip fare end in "0" or "5." Tickets of non-transferable signature form will be sold on May 30 to June 6 inclusive, and will be good for return, to reach original starting point, not later than midnight of July 20, 1910.

Stop-overs in Central Passenger Association territory may be had at the following points on going journey for a period not to exceed the last selling date, June 6th, and on return trip within the final limit of ticket, it being necessary for the passengers to reach original starting point not later than midnight of July 20th. In no case will stop-over be permitted to exceed 10 days on return trip. Stop-over points are: Battle Creek, Mich.; Cincinnati, Ohio; Cleveland, Ohio; Dayton, Ohio; Detroit, Mich.; Evansville, Ind.; Louisville, Ky.; Mt. Clemens, Mich.; Niagara Falls, N. Y.; Pittsburg, Pa.; St. Louis, Mo.; Springfield, Ohio.

To secure the stop-over application should be made to the conductor, and ticket deposited with depot ticket agent immediately upon arrival.

THE TRUNK LINE ASSOCIATION, through Mr. C. L. Hunter, Vice-Chairman, authorizes the following:

One and one-half first-class limited fare for the round-trip from points in Maryland, District of Columbia, Virginia and West Virginia, also from points in Pennsylvania west of and including Lancaster and Reading, Penn., and south of and including Sunbury, Penn., going and returning via same route only; tickets to be sold and good, going, May 31, June 1, 2 and 3, and returning to reach original starting point not later than July 20.

Stop-over privileges for this territory according to the rules of the lines used.

THE SOUTHWESTERN TERRITORY, through Bro. M. M. Eshelman, makes the following announcement:

The railroads have not granted a fare through to Winona Lake from Southern California for the Annual Meeting of 1910. Consequently it will be necessary to use the special occasion fare of \$72.50 to Chicago and return, which will be on sale from California points May 11, 12, 13, 14, 25, 26, 27, June 2, 3, 4, 24, 25, 26, and 30. These tickets have a going limit of 15 days and stop-over may be had beyond California State Line. The final limit is 90 days and stop-overs are allowed at almost all points within the limit. As heretofore, these tickets are good going one direct route and returning another, except coming back by way of Portland, latter requiring slightly higher fare. The regular one-way fare, Chicago to Winona, is \$2.85. Parties wishing to buy ticket through, in order to check their baggage, can secure this latter ticket in connection with the round-trip fare.

Stop-over privilege for this territory, according to the rules of the line used.

THE WESTERN PASSENGER ASSOCIATION, through Mr. Eben E. MacLeod (chairman), makes this statement:

Referring to the question of reduced fares account above-named occasions, beg to advise that a number of our lines have individually announced open rate of fare and one-half from certain points to Winona Lake, Ind., and return for your Conference, tickets to be sold on May 29 to June 5, inclusive, with final return limit of July 20, 1910, within which original starting point must be reached. We will give you further particulars at the earliest possible date, and regret that we are unable to give you more satisfactory information at the present time.

The foregoing is the information at hand on April 23, 1910, concerning railroad arrangements to Conference at Winona Lake. Application in two other associations have been made and as soon as reported will be announced.

GALEN B. ROYER,
Chairman of Railroad Committee.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Egan church has been enjoying a feast of good things. Brother and Sister Emmert, of India, came here April 9, and gave us an interesting talk at 7 P. M. On Sunday we had an all-day meeting, conducted by the missionaries and Bro. J. W. Cline, of Pasadena. In the evening they addressed at the Baptist church in town.—Mary Yoder, Hemet, Cal., April 14.

Imperial Valley.—Bro. S. W. Funk, of Glendora, Cal., recently closed an interesting revival in the Alamo congregation. The doctrine of the New Testament was held forth with great power, the entire community is stirring. Four were baptized. On the evening of April 19 we enjoyed a love feast service, where thirty-four members communed. Bro. Funk officiated. This is the first love feast ever held in this part of Imperial Valley, the other feasts having been held some twenty miles away. The schoolhouse in which the services were held was well filled during the week, and on Sundays was crowded to its utmost capacity, making us feel more and more the need of hurrying our new church building to completion. Two different sites for the church, each one being an acre, have been offered to our Location Committee, free of charge.—W. M. Platt, El Centro, Cal., April 18.

Pasadena.—April 15 Brother and Sister Emmert, our missionaries from India, came to us. Bro. Emmert gave us three talks. They also sang several songs, which were enjoyed. A collection of \$51.65 was taken for World-wide Missions. Eld. W. E. Treat, of Pasadena, was assisting. Four were absent on account of sickness. The committee for our Mission Sunday-school building are at work, and soon we will have a better place for our Sunday school.—Fanny E. Light, 752 Herkimer Street, Pasadena, Cal., April 18.

Raisin.—Sunday, March 27, Bro. Andrew Hutchison began a series of meetings in the Raisin City church. After giving us but four discourses, he was taken ill and was compelled to give up his labors for a time. Fortunately Bro. Brower, of Marshalltown, Iowa, was in our midst, and kindly consented to give us two sermons. April 10 Bro. Hutchison again resumed his labors, and continued one week, the meetings closing Sunday evening, April 17. Considering the hindrances, the attendance was good, and much interest was manifested. The church has been built up spiritually, and we trust that Bro. Hutchison may labor with us in the future. Our love feast will be held May 21.—Ida Pickering, Raisin, Cal., April 20.

South Los Angeles.—Our sisters' aid society gave a successful and beneficial mothers' meeting in our church April 14. The devotional services were conducted by Sister Gilbert, of East Los Angeles. A duet was given, after which Sister Emmert, of Eureka, Ind., gave an interesting talk on "Home Life of India," and favored us with three native songs. Sister Emmert's talk created such a missionary enthusiasm that a visitor suggested we contribute a collection of appropriate gifts for the missionaries' children in India. A collection was also taken for the transportation of the same. The question box was another interesting feature of the program. Would that more aid societies could give more attention to the mothers. We feel that good is being accomplished here by this method. There were seventy-five mothers in attendance, besides children. After refreshments were served, the meeting was closed by Sister Wertebaker.—Edith T. Keim, Cor. Sixth Avenue, and West Twenty-fifth Street, Los Angeles, Cal., April 18.

COLORADO.

Denver Mission.—Since my last report five have been baptized, one applicant is awaiting the rite, and one is to be reclaimed. Bro. E. D. Root, of Newton, Kans., has been laboring for us since April 10. We trust much good will be accomplished before the close of the revival.—Emma Root, 1109 S. Washington Street, Denver, Colo., April 18.

Smith Fork.—On account of scarlet fever in the community it was deemed advisable to postpone our love feast. No definite date has been set.—Rudy A. Saylor, Hotchkiss, Colo., April 20.

IDAHO.

Weiser.—April 16 the members of the churches in Southern Idaho met at this church for the fourth semi-annual Sunday-school convention. Delegates were present from Nampa, Boise, Boise Valley, Payette and Fruitland Sunday schools. Great zeal and a desire for more aggressive work were manifested. Personal work, to enlarge the attendance and interest was strongly urged. Sister Hiram, of Portland, Ore., gave several examples of personal work and its blessings. Bro. Keltner also told some of his experiences in the Boise City Mission. Eld. Jesse Shamberger proved an efficient moderator. Our next meeting will be at the Fruitland Sunday school on Thanksgiving Day.—E. W. Pratt, Weiser, Idaho, April 17.

ILLINOIS.

Bethel church met in council April 2, with Eld. S. S. Blough presiding. The attendance was commendable, all of the members being present except five or six. One letter was granted and one received. We expect Bro. Reuben Shroyer to hold a series of meetings for us some time in June. Our love feast will be held May 29, at 7 P. M.—Estella B. M. Erb, R. D. 3, Naperville, Ill., April 16.

Big Creek church met in council April 21, with our elder, Bro. D. J. Bickenstaff, presiding. Eld. J. W. Harshbarger, of the Liberty church, was with us. Four letters were granted. Sunday-school officers were elected for the remainder of the year, the reorganization having been deferred on account of bad weather at the regular time for reorganizing. Bro. Bickenstaff was unanimously retained as elder for one year. Our elder preached for us in the evening, but could not remain with us over Sunday.—Dow A. Ridgley, Parkersburg, Ill., April 22.

Kudson church met in council April 5, with Eld. J. H. Neher presiding. Our love feast will be held May 15, at 7 P. M. Bro. F. H. Lyon was appointed church correspondent.—F. H. Lyon, Hudson, Ill., April 18.

Mastic Creek.—Bro. Virgil C. Pinnell, field worker for the Brethren Publishing House of Elgin, Illinois, was here March 25, and delivered a discourse in the evening, on the "Past, Present and Future of the Brethren Publishing House." It was an enjoyable meeting, and full of interest.—J. J. Scrogum, Fairfield, Ill., April 18.

Salem church met in special council April 16, with Eld. J. W. Harshbarger, of Liberty, presiding. Eld. Geo. W. Miller, of La Place, Ill., was chosen. At a previous meeting we organized a Sunday school, with Bro. O. O. Plannigan as superintendent. Bro. Plannigan was also chosen delegate to the Annual Meeting, with the writer as alternate.—Jacob Hershberger, Salem, Ill., April 22.

Spring Run church met in council April 14, with Bro. Urias Blough presiding. Our elder, Bro. M. L. Hahn, could not be with us. We had a good meeting. One letter was received. Our Sunday school is progressing nicely.—Amanda Schisler, Ellsville, Ill., April 17.

Sterling.—Eld. Geo. Mishler came to us April 3 and preached each evening until the 17th. There were no accessions, yet we feel that the members are built up, and there are those who are near the kingdom whom we are expecting soon.—Lillie A. Frantz, 310½ Ninth Avenue, Sterling, Ill., April 18.

INDIANA.

Camden.—Last Sunday, April 17, our elder, Bro. D. M. Byerly, was with us and preached both morning and evening. We also reorganized our Sunday school, and elected officers and teachers for six months. Sister Anna Whitacre was chosen superintendent. We have an interesting school, with an average attendance of seventy. On Sunday, April 3, Bro. J. A. Miller, of Gaston, preached for us morning and evening. We expect Bro. J. V. Pelthouse, of Logansport, to begin a series of meetings for us May 8.—Eva L. Whitacre, R. D. 1, Portland, Ind., April 18.

Lower Fall Creek church met in council April 16, with Eld. Fester presiding. Brother and Sister Clemmens were with us. Considerable business came before the meeting. Church officers were elected for the coming year, and Sunday-school officers for six months. We held our school at the beginning of the quarter, but did not elect our officers until our regular council. Our school commenced with better attendance and interest than it did for the past two years. We will hold a love feast this fall. The time will be set at our next council. Eld. Fester was chosen as delegate to the Annual Meeting. Bro. Hopps favored us with three sermons.—Laura Chamberlin, R. D. 12, Anderson, Ind., April 18.

Monticello.—The members at this place met in council March 26, with our elder, Bro. David Dilling, presiding. It was decided to hold our love feast June 11, at 8:45 P. M. Eld. David Dilling called on our friends at the Annual Meeting, with Bro. Edward Kendall alternate.—Mae Koeper, R. D. 1, Monticello, Ind., April 18.

Pleasant Valley.—This church met in council April 23, with Eld. J. H. Schrock presiding. The report of the annual visit showed the members in peace and harmony. Our communion will be held May 14, and our harvest meeting July 23. Bro. J. W. Kitson will assist in a series of meetings, beginning Oct. 31. Bro. J. H. Fike was chosen delegate to the Annual Meeting. Bro. Floyd Cripe was chosen president of Christian Workers' meeting, and Sister Elsie Sherck, secretary. We will arrange for birthday offerings in the Sunday school. A fund was started for sending the Messenger to poor members and others. Bro. J. H. Schrock was retained as elder for another year.—Mrs. J. Harvey Schrock, Middlebury, Ind., April 23.

IOWA.

English River.—With the approach of spring our services have been taking on new life. Our home ministers have been preaching some able sermons, and the Sunday-school and Christian Workers' officers have also been putting forth renewed efforts to make their respective work tell for time and eternity. Our aged elder, Samuel Flory, who has been in declining health for some time, has called for the elders and was anointed. He is seemingly holding his own, at this time. He is one of the pioneers in both church and state, in this country, and our prayers are that he may be spared for many years of usefulness. However, he is perfectly resigned, and submissive to the will of the Lord. Our recent quarterly missionary Sunday-school collections have been good. Last Sunday the school had a good offering for the Chicago Extension work.—Peter Brower, South English, Iowa, April 19.

Libertyville.—Eld. A. Wolf came to us April 16 and remained over Sunday, on account of the inclement weather, we had only one meeting. Two letters were received at our last council.—J. A. Wolf, Libertyville, Iowa, April 18.

Notice to the churches of the Southern District of Iowa: The committee appointed to arrange programs for the coming ministerial, Sunday-school, Missionary and Christian Workers' meetings is now ready to receive topics for the same. Topics for each of the programs were solicited and should be in the hands of the committee not later than June 10.—Mamie Sink, Lenox, Iowa, April 16.

Osceola church met in council April 16, with Bro. H. F. Caskey presiding. A considerable amount of business came before the meeting. One letter was granted. Our love feast will be held June 18. All visitors are welcome, especially ministers. The messengers among our members have hindered many from attending services this spring.—Mettie Caskey, Osceola, Iowa, April 18.

KANSAS.

Kansas City.—Last evening we held a special council in our Mission church. Bro. Wm. H. Hadl and Sister Elva Miller were retained as superintendents of the Mission Sunday-school. Sister Miller is also president of the Christian Workers' meeting. Brethren Edmond Dyer and James Shriver were chosen as deacons. Bro. Dyer not being present, only Bro. Shriver, with his wife, was installed. We will have a called council on the evening of May 4. At that time we will install Bro. Park Strole, who was recently called to the ministry, and Bro. Dyer to the deacon's office. Eld. Moses Cruce, of Kansas City, Mo., gave us his assistance at our council. If those who have given for the support of the Mission could visit for such of the programs, we were solicited and should bring rich returns.—I. H. Crist, 14 N. Ferree Street, Kansas City, Kans., April 13.

Osage.—Bro. L. Wolfe preached for us April 3. The Mt. Olive appointment has been changed to the Star schoolhouse. We have presided in the Christian Union at the annual second Sunday of the month. Bro. Roy Nicholson, who underwent a surgical operation for appendicitis April 12, is improving at present.—D. W. Shideler, McCune, Kans., April 13.

MARYLAND.

Baltimore (Fulton Avenue Church).—The work here is moving along nicely. Two baptisms, and last Friday evening, at our council, Bro. Darlus Arch, with his wife, was installed as deacon. Within the past two months we granted three letters and received three; also baptized three. Brethren J. S. Dorsey and W. T. Miller were elected delegates to the district meeting. The church decided that our home ministers hold a two weeks' series of meetings, beginning May 15, and closing with a love feast May 28. Bro. S. D. Zigler gave us several excellent sermons while in the city with his little son, who was suddenly called away last Monday night while in the hospital. We should like to have me spend a short time with this helpless but bright eight-year-old boy, John Myers Zigler.—J. S. Geisler, 1607 Edmondson Avenue, Baltimore, Md., April 21.

MICHIGAN.

Grand Rapids.—March 19 we had our first preaching service at the Mission. Bro. J. E. Utery came and delivered three sermons. He also gave an illustrated talk to the children. April 3 Bro. J. M. Smith preached two sermons for us. April 11 Bro. Peter B. Messner gave two sermons. We have a little band of members here have been much encouraged. We will have preaching every two weeks by Bro. J. M. Smith.—Sarah Long, 406 Francis Avenue, Grand Rapids, Mich., April 20.

MINNESOTA.

Lewiston.—April 18 Bro. J. S. Zimmerman, our District Secretary, was with us and gave three interesting talks on Sunday-school work. The meetings were well attended and from the interest manifested we could not help but feel that it was good to be there. We should like to have me such meetings. Bro. C. P. Rowland, of Lanark, Ill., will hold a series of meetings for us, beginning May 21, followed by a love feast a few weeks later. We invite our brethren and sisters to attend.—Laura L. Welmer, R. D. 1, Lewiston, Minn., April 22.

Winona.—Sunday, April 3, Bro. J. S. Zimmerman began a two weeks' series of meetings at this place. Sunday afternoon, April 10, he conducted a Sunday-school institute. Our communion was observed on Saturday evening, April 16.

Thirty-one members surrounded the table with Bro. Zimmerman officiating. On Sunday morning following, instead of the regular Sunday school, Bro. Zimmerman gave a children's sermon, which was also enjoyed and appreciated by the older ones. Two were received by baptism and one reclaimed. Each member of the church, in general, has been strengthened.—Martha H. Keller, 552 W. Seventh Street, Winona, Minn., April 18.

MISSOURI.

Joplin church met in council April 17. For several reasons the love feast was postponed indefinitely.—Mabel Wyatt, Joplin, Mo., April 18.

South St. Joseph Mission.—Since our last report wife, children and myself have made a short visit to Virginia, to attend the Huffman family reunion. We went via Chicago and made a short visit to the Bethany Bible School. While in the East we were given the privilege of delivering lectures on City Mission Work in the Linville Creek, Flat Rock and Pleasant Valley congregations. We returned through Indiana, where we delivered a lecture to the Roann congregation, and arrived home April 13. We found the Mission in reasonably good condition. On Saturday we had the privilege of entertaining the three oldest members of our Mission, aged seventy-six, seventy-seven and seventy-eight years. We consider it a blessing to sit at the table with such aged members, who have been brought to the Lord in this Mission. They attended our communion April 16. Eld. I. H. Crist, of Kansas City, officiated, assisted by Eld. J. S. Kline and others. Thirty-three sisters and eighteen brethren surrounded Bro. L. B. Ihrig, who will represent us at the return.—E. N. Huffman, Sta. D., 502 Ky. Street, St. Joseph, Mo., April 17.

Spring Branch church met in council April 9, with Eld. L. B. Ihrig presiding. It was decided that we have preaching each Sunday evening at 7 o'clock, in connection with our Christian Workers' meeting. We have been very busy since meetings Sept. 3. Bro. L. V. Ihrig and the writer were appointed to secure the services of a minister. Bro. Irvin V. Enos, of Adrian, Mo., was chosen. Two letters were granted. On account of the measles among the members, our attendance is not as good as usual. Bro. L. B. Ihrig will represent us at the Annual Meeting.—Asro Brethren, Wheatland, Mo., April 15.

NEBRASKA.

Omaha.—One was baptized yesterday. Bro. A. J. Nickey and wife, of Kearney, Neb., were with us over Sunday. Bro. Nickey preached for us twice. He is president of the District Mission Board. They gave us much encouragement. We hope there will be a number of members at our love feast, May 21. Bro. A. Hultquist was with us at that time. Alice Garber, 2558 Lake Street, Omaha, Neb., April 18.

NEW MEXICO.

Clovis.—We shall be glad for the return of Bro. J. M. Neff and family, from California, April 23. We regret, however, to lose Bro. Ennis and wife, who have had charge of the work during Bro. Neff's absence. We will also feel the loss of Sister Hawbecker and family, who are returning to their home in Michigan. Preaching services and Sunday school are fairly well attended. We have six classes in the Sunday school and need more help in this part of the work. Bro. Bosserman, of Oklahoma, will begin a series of meetings for us the 25th. Recently Bro. Samuel Welmer, of Buchanan, N. Mex., delivered an able sermon for us.—Minnie B. Rhodes, Clovis, N. Mex., April 19.

NORTH DAKOTA.

Carrington church met in council April 7. Bro. D. H. Niccum presided. Considerable business came before the meeting. One letter was received, and five granted. Brethren S. L. Young, L. M. Thomas and R. I. Myers were elected as trustees. Bro. C. P. Cruce was elected as clerk and Bro. L. M. Thomas, treasurer. The writer was chosen Messenger agent and correspondent. Our series of meetings will begin June 11. Bro. Paul C. Kinsey, of Chicago, will be the preacher, and also give Bible instruction two hours each day. Our love feast will be held at the close of the meetings, June 25, at 2 P. M.—Mary Young, Carrington, N. Dak., April 15.

Pleasant Valley.—The interest in our services has been marked by increased attendance, notwithstanding the busy season. This congregation once had a large membership, but many who lived near the church have sold and moved away, and others are living farther away, and hence are not present when the weather is threatening or inclement. July 14 the district meeting will be held in this congregation. As many of our members are greatly interested in the various colleges, Pres. J. E. Miller, of Mount Morris, College, will be present at the above meeting. Besides doing some preaching, he will also endeavor to further the interests of education. He will be glad to meet those wishing to enter school. We need trained workers in our church forces. At present North Dakota is said to rank first in attendance at one of our schools and second at another school. May the workers be brought forth and given the best possible advantages.—Bertha Allen, York, N. Dak., April 16.

OHIO.

Lower Twin congregation held a love feast April 19. Brethren D. M. Garver, of Trotwood, Ohio, and J. F. Deaton were with us. Owing to the inclement weather the audience was not large.—Ruth C. Kinsey, West Alexandria, Ohio, April 21.

Toledo Mission.—Saturday evening, April 16, Bro. St. John preached for us on "Love." Sunday morning we met for Sunday school at 10 o'clock. A number of members from other congregations, who were on the way from the district meeting, were with us. Several gave interesting talks during Sunday school. Though it was a rainy day, the attendance was forty-eight. Bro. Lytle, of Deshler, conducted the preaching services, after which two Sunday-school scholars and a husband and wife accepted Jesus. They were baptized in the afternoon by Bro. Nath. McKimsey, our minister. We regret that Bro. McKimsey is going to leave us, on account of poor health. At 6:30 P. M. we met for Christian Workers' meeting, in which the little folks take an active part. After this meeting Bro. C. W. Stutzman preached for us.—Fay Kaser, 628 Leonard Street, Toledo, Ohio, April 19.

OKLAHOMA.

Mooreland.—Bro. Bosserman began meetings March 30, at the Mitchell schoolhouse, seven miles southwest of Mooreland. He preached six times. The interest was good. Three were received by baptism. Council was held April 10, at which time we decided to have a love feast May 21, beginning at 10 A. M., in the same neighborhood where the meetings were held.—G. B. Darling, Mooreland, Okla., April 18.

Notice to the District of Oklahoma.—Panhandle of Texas and New Mexico. I expect to be absent from the district for some time, and Bro. A. J. Smith, of Ponca City, Okla., was appointed by the board to act as secretary, from May 20 until after the district meeting. Correspondents will address him as above.—J. B. Ninninger, Coyle, Okla., April 16.

OREGON.

Portland.—We held our love feast on Saturday evening, April 9. Eld. Howard Keger, of Newberg, officiated. Several other visiting brethren were present. Some of our brethren and sisters, because of age and sickness, could not be with us. Four letters have been received recently. One was received by baptism since our last report. We expect Eld. Ellis Castow, of Iowa, to be in our city in a short time.—Dora Mitchell, 1198 Mississippi Avenue, Portland, Oregon, April 14.

PENNSYLVANIA.

Angewick congregation will hold their love feast May 28, and their council May 21, at 10 A. M. Both meetings will be held in the German Valley State church.—S. A. Norris, R. D. 1, Shireleysburg, Pa., April 14.

Philadelphia. (First Church of the Brethren, Dauphin Street above Broad Street).—April 4 we met in council. Two letters were granted. Our pastor, Bro. D. W. Kurtz, is our delegate to the Annual Meeting, with Eld. J. T. Myers alternate. Delegates to the district meeting are Brother and Sister Kurtz, with Sister Eva M. Grot alternate. On Sunday, at the close of our Sunday school, Bro. H. K. Ober, from Elizabethtown College, Pa., gave us an encouraging talk.—Sallo Schnell, 1906 N. Park Avenue, Philadelphia, Pa., April 18.

Pittsburg (1120 Greenfield Avenue).—Friday evening, April 8, we met in church business meeting, the pastor in charge presiding, to dispose of the unfinished business of our regular council. A report of the district meeting was given by the delegates. The time of our communion service was set for the evening of May 29. We will appreciate the presence and help of any of the Brethren from the East, who may be on their way to Annual Conference, and can arrange to stop with us at this time. At a previous business meeting the report of our financial committee was submitted, and the pledges of the membership were considered sufficient to cover the expenses of the work at this place. Thus a long-felt desire is realized, and we trust that the church here will henceforth be able to assume her own financial responsibilities.—Mrs. M. M. Weaver, 1120 Greenfield Avenue, Pittsburg, Pa., April 19.

Reading.—On the evening of April 4 we met in council. A large amount of business was transacted. The Sunday school was reorganized, with all the old officers retained. Our pastor, Bro. David Weaver, and the writer represented this church at the district meeting. Our love feast will be held May 21 and 22.—H. H. Moyer, 384 N. Sixth Street, Reading, Pa., April 13.

Rockton.—The date of our love feast has been changed from May 27 to May 22.—Libbie Holloper, Rockton, Pa., April 16.

Spring Creek.—Ten have recently been added to the church by baptism. Our teachers' hold each Sunday evening, is interesting and profitable. The prayer meetings, each Thursday evening, are inspiring. Saturday evening, April 16, a number of the members went to attend a prayer meeting with the members of a family, some distance away, who do not have the privilege of attending our services often. They were much pleased at the interest manifested by the members. Lydia B. Gible, Palmyra, Pa., April 18.

White Oak congregation met in council March 21. A considerable amount of business came before the meeting. Twelve letters were granted and five granted. Brethren Hiram Gible and Israel Graybill are delegates to the Annual Meeting, and Brethren Nathaniel Minnich and Reuben Graybill to district meeting. Our love feast will be held May 26 and 27, beginning at 1:30 P. M., at the Graybill house. At our council five were received by letter and eight by baptism. Several yet await the rite. A collection of \$48.85 was taken for mission work. A considerable amount was raised to help care for our poor members, of whom we have not a few.—Anna E. Shank, Manheim, Pa., April 19.

TENNESSEE.

Beaver Creek church met in council April 2, with Bro. J. P. Bowman presiding. Our Sunday school and prayer meeting are progressing nicely.—Tennie Bowman, R. D. 3, Box 26, Fountain City, Tenn., April 19.

Crowson.—Bro. J. H. Argabrite, of Mountain Grove, Mo., was with us over Sunday, April 17. He preached two sermons for us, which were highly appreciated. He is thinking of locating among us. Bro. H. J. Lilly, of Carlisle, Ark., will conduct a week's sitting of meetings for us, beginning May 22 and continuing over Sunday, May 29. Our love feast will be held May 28. Bro. Lilly will deliver the dedicatory sermon for our new church May 29. The Sunday school is progressing nicely, with a fair attendance.—Mary L. R. Davis, R. D. 1, Dunn, Tenn., April 19.

VIRGINIA.

Annapolis East.—April 16 Bro. Joseph Akers, of Oakvale, began a series of meetings. On writing he was called home on account of sickness. We are sorry he could not be with us longer. Six have already made confession and will be baptized the third Sunday in May. This gives us a membership of twenty-two. We need a local minister.—N. F. Kingree, Layton, Va., April 20.

Cedar Grove church, Flat Rock congregation, will meet in council May 7. The subject for discussion will be "Should the Congregation be Divided? Why?"—A. C. Garber, Timberville, Va., April 23.

Dry River.—Since our last report, work at this place has been progressing nicely. The weekly Bible class, which meets at a private home, has been continued during the winter with increasing interest and attendance. The Sunday school, which, for the first time, was evergreen, was favored with a larger average attendance during the summer months. April 2 a branch school was organized, with eighty scholars present. An unusual interest is manifested at this place. These schools, under the supervision of Brethren John Garber and E. S. Coffman, as superintendents, have a very bright outlook. In connection with the general Sunday-school work we have a weekly Teacher-training class, teachers' meeting and an organized adult Bible class. During the winter the pulpit has been filled by brethren from Beaver Creek, with the kind assistance of the ministers from Bridgewater College. Before leaving for the West, Bro. George Flory favored us with several sermons. Fifteen were baptized and one reclaimed. Several others await the rite of baptism, and still others, who are desirous of coming, are awaiting the consent of parents and relatives. During March, our first church conference was held at this place, which was well attended. It was decided to leave this work in the care of the Beaver Creek and Cooke Creek congregations for the coming year. Our love feast will be held the latter part of April. Sister Effie Rumsey was chosen correspondent. At the earnest solicitation of the members, Sister Mae Albright will remain during the summer, to assist in the work.—Effie Rumsey, Hinton, Va., April 13.

Manassas.—An excellent program was given on Easter Sunday evening, by our organized Bible class. Bro. S. H. Flory, of Nashville, was with us in our April council, and gave some good admonition. We decided to hold a series of meetings at each of our churches this summer. Bro. A. Conner was elected as delegate to the Annual Meeting. We will have a temperance program May 29.—Alice C. Blough, Manassas, Va., April 20.

WASHINGTON.

Sunnyside church met in council March 19, at 10 A. M. Our elder, Bro. D. B. Eby, presided. The time of our communion will be held May 14, at 6 o'clock. Our district meeting of Oregon, Washington and Idaho will be held July 5, at Welser, Idaho. One question under consideration is whether or not we shall have a series of meetings at each of our churches this summer. Bro. A. Conner was elected as delegate to the Annual Meeting. Several letters have been received during the last few months. Eld. D. E. Eby will represent our District at the Annual Meeting. He left here on the 12th, for Lena, Ill., to see his aged father, Bro. Enoch Eby, whose health is fast failing. We meet each Friday evening in a Bible class, with Bro. J. Eby as leader. The purpose of these meetings is to gain a better knowledge of the Holy Word and be able to instruct others. Our sisters' aid circle is doing much good, and is kept busy.—Viola Eby, Sunnyside, Wash., April 16.

..... CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

HISTORY OF THE LEAMERSVILLE CHURCH, PENNSYLVANIA.

The Leamersville church, Blair County, Pa., was organized June 25, 1904. It was formerly a part of the old Frankstown, later on the Duncansburg church. It was in this church that the Albaughs, father and son,—Grabil Myers and D. M. Holsinger, as ministers, for a time had their home. Bro. J. A. Sell served as elder for thirty-two years. When Leamersville was organized, he resigned, and David D. Sell was chosen.

Though small, it is a living church. It has a working Sunday school. Here the idea was conceived and the project launched, of the Middle District of Pennsylvania supporting a missionary in India. Bro. Jesse Emmert is the result of this effort. Preaching services are held regularly every Sunday morning, and a lively Christian Workers' meeting in the evening. Memorable occasions are celebrated with program meetings, and the high tone of the selections is the object of complimentary remarks. The sisters' aid society and mission band has been an aid to the church financially, socially and spiritually. In the course of five years, by honest toil, seven hundred dollars was raised, to be applied to the new house in course of construction. A considerable amount of charity work was also done. Mrs. James A. Sell.

Hollidaysburg, Pa., April 9.

DISTRICT MEETING OF SOUTHERN PENNSYLVANIA.

The district meeting of Southern Pennsylvania convened in the Church of the Brethren in Waynesboro, Pa., April 13, at 8 A. M., and organized as follows: Moderator, Bro. C. L. Baker; assistant, Bro. E. S. Miller; reading clerk, Bro. W. A. Anthony; writing clerk, Bro. F. D. Anthony; assistant, Bro. B. F. Lightner. There were several ministering brethren from adjoining State districts with us; also Bro. W. R. Miller, of Chicago, Ill. Bro. C. D. Bonsack, of Union Bridge, Md., conducted the devotional exercises of the morning session, and Bro. Miller conducted those of the afternoon session. Our State District is composed of eighteen organized congregations, and was represented at this meeting by thirty-two delegates. Several papers of interest to the District were presented for consideration, and with little debate were disposed of in a pleasant and satisfactory manner.

There were no queries to pass to Annual Conference. Important features of both sessions of the meeting were the hearing of reports and discussions of papers concerning various interests connected with the Brethren's Home, established in this District for the proper care of the aged and infirm members of the church. A paper, recommending some changes in the present plan of conducting the affairs of the Home, was submitted to a committee of three brethren, to investigate its merits and report at the next district meeting. As several of the elders of the District were removed by death within the last year, the announcement of previously-appointed committees was made, and these committees shall, in the near future, visit some of our congregations, to ordain elders and attend to such other business as may be necessary. It was decided to represent our District on the Standing Committee of the Annual Conference this year, and each subsequent year, by two delegates instead of one, as heretofore. The delegates chosen for this year are Brethren C. L. Baker and E. S. Miller, with Brethren Lemuel Pfoutz and W. A. Anthony, alternates.

A marked characteristic of our district meeting for 1910 was the small amount of business that came before the meeting, and the quick disposal of the same. Many were the expressions of the good feeling and spirit that pervaded the meeting from start to finish, and from this standpoint, as well as that of the prompt disposal of business we have, perhaps, not had as good a district meeting here in many years.

The afternoon session closed at 2 o'clock, with the announcement that our district meeting for 1911 will convene in the Marsh Creek church, near Gettysburg, Pa., April 17.

F. D. Anthony.

FRUITVALE CHURCH, CALIFORNIA.

We met in council March 26, with Eld. Andrews presiding. Insurance directors chosen were Brethren Andrews and Webster. The treasurer's report was read and accepted. We will have preaching the last week of April if Bro. Stover, of Chico, can arrange to be with us. We will have a love feast at the close of the meeting, which will be May 1, unless Bro. Stover can remain longer. The exact date will be announced later.

This is the most beautiful time of the year. Any members visiting California, looking for a cheap home and a healthy climate, will do well to investigate this part of the State. All kinds of fruits, grain and vegetables grow here, and gardens are in use the year round. During the summer many people from the valleys come up to

these foothills, where there are neither chills nor fever to contend with. Bro. Reed, of Kansas, expects to move here this spring; also Sister Watkins of near Los Angeles. Others are inquiring. All of the members live within a mile of the church.
Ella R. Webster.
Bangor, Cal., April 4.

ANNUAL MEETING QUERIES.

Eastern Pennsylvania.

(1) Inasmuch as there are prevailing in our beloved Brotherhood some inconsistencies on the gold question, causing much dissatisfaction in some local districts, we, the brethren and sisters of the Reading church, assembled in regular church council, ask Annual Meeting, through district meeting, so to define her decision, as well as the Scripture bearing on the wearing of gold, that the present inconsistencies may be overcome.

Passed to Annual Meeting.

A Petition.

Seven Other Similar Petitions.

(2) We, the hereinafter-named churches, petition the district meeting of Eastern Pennsylvania to grant the organization of the following churches, viz., Geiger Memorial, First Church and Germantown, of Philadelphia, Green Tree, Coventry, Parkerford, Royersford, Upper Dublin, all in Pennsylvania, Amwell and Union in New Jersey, Brooklyn in New York, into a separate District, said church district to be named the Southeastern District of Pennsylvania. The line of said District to be constituted by the respectively-named local church districts and all other churches that may hereafter, by mutual agreement, be constituted in said named District.

We make the above request for the following reasons: First: The constitution of a separate District of the respective churches named has not only met with the endorsement of the different committees sent to the Eastern District of Pennsylvania, but has been strongly encouraged by them as a practical and proper thing to do, all things considered.

Second: We make the request for a separate District on the ground that the recent arrangement effected by the Eastern District of Pennsylvania, with reference to a line drawn and voted on at our last district meeting does not give satisfaction to most of the churches concerned in this petition; said churches having refused, through their representatives, to pay their assessments, assessed by the District under the present arrangement and understanding of the line drawn and voted on, thus barring the purpose of a representation from and by the churches that for years have felt they ought to have a representation on the Standing Committee, either annually or every other year.

Third: It is evident that we are not doing the successful and active church work which should be done in our cities and towns, for the reason that we feel our Home Missionary Board is not sufficiently active and interested, to encourage and support aggressive church work.

Fourth: This request or petition is not meant as a reflection upon our District, but is the result of our convictions that a more general effort and aggressive work ought to be done within the respective churches herein named.

Fifth: In case this request is not granted by district meeting, then we ask that this petition be sent to Annual Meeting.

Passed to Annual Meeting.

HOW IT HAPPENED.

March 24, while in the field plowing, turning the mellow, sandy soil, I was reflecting on our isolated condition. Here I was, living in a country where sin is seen on every hand. It made me feel somewhat melancholy—a little like Elijah felt when he hid in the cave (1 Kings 19: 9). Still I did not feel just like he did, in thinking that all of God's people were dead, but I did see the need of help in this great harvest field of precious souls, with only a few to help.

While still thinking over the situation, I looked toward the house. Right then I saw a team coming down the lane and drive into the field. It was the team of Bro. Edson Utery, of Onokama, and some one was with him. I hurried around to the place where they stopped. Bro. Utery then introduced me to Bro. D. E. Sower, of Clarksville, Mich. They talked a little and then asked me to go to the location of the little farm that was for sale. I told them that it was just across the fields, a little way over towards the road. Bro. Utery said he thought he saw my wife going down the road. I told him it was she, and that she was going to the mail box, to meet the mail man, as we were sending a money order for some hymnals and Sunday-school supplies, to be used in starting a Sunday school across the way. Bro. Utery said to Bro. Sower, "Listen at that, will you?"

I then suggested that we put the teams in the stable, and I would go with them. We were soon on our way across the field, to the beautiful little farm. Oh, how I enjoyed the company of these two brethren! We found the man at home, and Bro. Sower soon purchased the fruitful little farm,—machinery and all.

It is needless to say that it made us rejoice. It meant to have a minister locate in our midst, to help build up the cause of the Master in this country.

I want to relate a bit of our experience, last fall, in threshing time. This neighborhood,—about fourteen hands in all,—threshed with the same machine. All started in with the first job, and helped until the last was finished. My job was the last. These people had to have their drink. They hauled beer home by the keg and by the case. One day they emptied five kegs of beer. They offered it to me several times, but I refused, and threw my influence against such work. The majority of these people are church members, while a few are not, but no one could see any difference between them. They all drank alike, and yet these people have some good traits. We are going to try to sow the seed of the kingdom of God's dear Son into the hearts of these people.

We organized our Sunday school April 10, with the writer as superintendent and chorister, and Bro. William Landis, assistant. Since Bro. D. E. Sower has located here, we will have preaching each Sunday after Sunday school, which will be at 2 o'clock. We crave an interest in the prayers of all of God's faithful children in behalf of the work here. We extend a hearty invitation to those who pass through, to stop at our meetings, especially our adjoining brethren.

Daniel Landis.

Freesolo, Mich., R. D. 2, April 12.

FROM OMAHA, CUBA.

Our Sunday school, superintended by Bro. Mahan, continues with good interest and increasing attendance. We have preaching services each Sunday, and also on the first, third and fifth Sunday evenings. They are fairly well attended.

The Christian Workers' meetings, each Sunday evening, are very interesting and, we believe, a source of Christian development. Mr. Nye is president of the society.

We are very glad for the presence and help, in our services, of Brother and Sister Brown, who came among us, a few weeks ago, from California.

Bro. Whipple, of North Dakota, spent a few weeks with us the first of the year, and the past week we enjoyed a flying visit from Bro. Wine, of Chicago.

These visits from those of our own beloved Fraternity are a source of encouragement and enjoyment to us, and we extend a hearty invitation to any one, visiting Cuba, to spend some time with us at Omaha.

Our council passed pleasantly, with nearly all our members present. Some home improvements were discussed and decided on, and a love feast appointed for the near future.

It was our good fortune, a few weeks ago, to have with us the Rev. Dr. Stokes, of the M. E. church, a returned missionary from India.

By request, the doctor favored us with an interesting talk on missions in India. Having spent seven years in the field, part of the time out in the jungles, he is well qualified to describe the work in its many phases. He is an able speaker, and richly entertained us for two hours with accounts of the trials and difficulties of the missionary, the natives and their mode of life, and the same native, when the transforming, purifying Spirit of Jesus Christ enters his heart and life.

Emma B. Kreider.

April 5.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Kans-Minnich.—By the undersigned at the home of the bride's parents, Brother and Sister Henry Minnich, April 7, 1910, Bro. Daniel O. Kans and Sister Anna C. Minnich, all of near Brookville, Ohio. Wm. Minnich.

Long-Blaylock.—By the undersigned at the home of the bride's parents, March 30, 1910, Bro. Charles E. Long and Sister Sylvia E. Blaylock both of South English, Iowa. W. H. Miller.

Miller-Holderman.—At the home of the undersigned, near Wakarusa, Ind., March 3, 1910, Irvin Miller and Martha M. Holderman, both of Wakarusa, Ind. Irvin S. Burns.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Bahr. Bro. Jacob, born April 7, 1880, in Windsor township, Berks County, Pa., died in Eugene, Oregon, March 21, 1910, aged 29 years, 11 months and 16 days. He had been afflicted with diabetes and Bright's disease for several years. He leaves a wife, two daughters and one son. Services at the Mohawk Valley church, Oregon, by the writer, Text, Job 14: 14.

Baker. Sister Lucinda, wife of Eld. Raphael Baker, born in Virginia, died at her home near Gormanville, W. Va., in the bounds of the Allegheny congregation, March 3, 1910, aged 72 years, 10 months and 28 days. She suffered from paralysis and was unable to move from her chair for several years. During most of the time she was totally blind. She bore her suffering with fortitude, and was never known to complain. She was married Jan. 26, 1866. To this union were born four daughters, all of whom are members of the church and all survive; also her husband. Services at the home by Bro. Isaac Abernathy. Text, Rev. 14: 13. Interment on the home place beside her father, who preceded her many years ago. Lillie C. Moore.

Baker. Sister Mary Isabelle, nee Hefner, wife of Bro. Samuel S. Baker, of Snake Spring Valley, Bedford County, Pa., born July 7, 1858, died of Bright's disease, after a three days' illness, April 18, 1910, aged 51 years, 9 months and 6 days. She was a kind and loving wife and mother and a

faithful sister. A husband, three sons and four daughters survive. Services in the Snake Spring church, by Eld. D. F. Detwiler. Interment in the Snake Spring cemetery.

D. M. Van Horn.

Bates. Russell, only son and child of Mr. and Mrs. Arthur E. Bates, born in Freeport, Ill., died at their home, 612 Wall Street, Rockford, Ill., April 7, 1910, of spinal meningitis, aged 18 years, 9 months and 22 days. He possessed a brilliant mind, and was fondly looking forward to the close of this, his last, year in the graded school. After suffering almost five weeks, his spirit took its flight to the God who gave it. He was a member of our Sunday school. Services by Bro. P. R. Koltner, assisted by Mr. W. W. Wyley, clerk, of the M. E. church. Interment in West Side cemetery.

Mima H. Bosserman.

Benz. Glen Reuben, son of Brother Charlie and Sister Anna Benz, born Jan. 1, 1907, died in the bounds of the Libertyville church, Iowa, April 11, 1910, aged 3 years, 3 months and 11 days. He leaves father, mother, one sister and one brother. Services by Eld. Orlando Ogden, of Udell, Iowa, and Eld. W. N. Giettelty. Text, Matt. 18: 1-3. Interment in the Brethren cemetery.

J. A. Wolf.

Berket. Bro. John W., born in St. Joseph County, Ind., Nov. 9, 1868, died in the bounds of the Ooscola congregation, Ind., April 2, 1910, aged 41 years, 4 months and 22 days. Heart failure was the cause of his unexpected death. He had been in poor health for a long time, but was not seriously ill until just before his death. Bro. Berket united with the Church about ten years ago, and was a faithful member. He leaves a mother, three brothers and one sister. His father and one brother preceded him. Services by the writer, assisted by Bro. William Shlider.

Peter Huffman.

Boyd. Sister Caroline, died of dropsy, at Randall, Mich., April 2, 1910, aged 90 years, 1 month and 12 days. She lived for many years in the bounds of the Rock Run church, near Goshen, Ind. Sister Boyd was a member of the church a long time and always loved to attend the services until the very close of her life. Services in the Goshen City church, by the writer. Text taken from Psalm 113.

I. L. Berkey.

Cordier. Ethel Lucile, daughter of Bro. Frank and Sister Ina Cordier, died at her home near Mogadore, Ohio, April 9, 1910, aged 2 years and 1 month. Services at the Springfield church, by Bro. S. S. Shoemaker, assisted by Bro. M. S. Kouns.

Cripe. Bro. Noble, son of Brother Amos and Sister Mary Cripe, died after an illness of a little more than one day, at his home near Middlebury, Ind., April 14, 1910, aged 17 years, 6 months and 26 days. His father, mother, five brothers and three sisters survive. He united with the Church of the Brethren Jan. 14, 1906, and has since been a faithful member. His Master since. Services by the writer, assisted by Brethren J. L. Mishler and D. B. Bollinger.

J. H. Fike.

Dubbs. Sister Mary, nee Lewis, died at her home in Miami, Ohio, where she had resided nearly all her life, March 31, 1910, aged 76 years, 9 months and 12 days. She was first married to Jonathan Garrison, who preceded her. To this union were born two sons, one of whom also preceded her. She was afterwards married to Samuel Dubbs, who preceded her. To this union were born two sons. She was a consistent member of the Lower Miami congregation for a long time. Besides her sons she leaves one sister. Services at Miami, by the writer. Text, 2 Tim. 4: 1.

J. O. Garst.

Early. Bro. Noah, born Oct. 8, 1823, in Rockingham County, Va., died April 2, 1910, of a grippe and old age, in Augusta County, Va., aged 86 years, 5 months and 24 days. His church home has been in Pleasant Valley for many years. Bro. Early was married three times. Of his first marriage one child is living and two dead, and of the third marriage eight are living and one dead. His wife preceded him about sixteen years ago. He leaves three sons, one being Eld. H. C. Early, and six daughters. Bro. Early was a consistent member of the church for over sixty years. Services at Pleasant Valley church, by Elders D. C. Flory and S. D. Miller. Text, Psa. 116: 15. Interment in the adjoining cemetery.

Ruth E. Williams.

(Republished to correct misstatement previously made.)
Elisberry. Freddie, son of Brother and Sister Elmer Elisberry, died at Fallsdale, Colo., of diphtheria, March 28, 1910, aged 6 years, 6 months and 28 days. Services were postponed until the family are out of quarantine. Freddie was a regular attendant at Sunday school.

Clara Clark.

Fisher. Elizabeth, nee Rush, born in Preble County, Ohio, April 3, 1827, died at her home near Mexico, Ind., April 8, 1910, aged 83 years and 5 days. She was united in marriage to Benjamin Fisher May 7, 1846. To them were born six children. The husband and one son preceded her. For more than sixty years Sister Fisher was a loyal member of the Church of the Brethren. She leaves one sister, four sons and four daughters. Services at the church in Mexico, Ind., by Eld. J. P. Appleman, of Plymouth, Ind. Interment in the adjacent cemetery.

Laura Appelman.

Gahman. Sister Sarah E., nee Hathaway, wife of W. H. Gahman, died of dropsy, at Wichita, Kansas, Feb. 23, 1910, aged 63 years, 3 months and 4 days. She was born in Ohio and moved with her parents to Illinois when twelve years of age. In 1870 she was married, and came to Kansas in 1880. She united with the Church of the Brethren last December.

Susie Jacques.

Gard. Sister Sarah A., died of cancer of the stomach, in Middlefork congregation, Clinton County, Ind., April 1, 1910, aged 88 years. She was married to George W. Gard May 3, 1840. To this union were born ten children. Her husband and two children preceded her. She was a member of the Church of the Brethren for forty years. Services at Pleasant View house, by Eld. J. H. Wright. Text, Gen. 25: 8.

Anna E. Goehnauer.

Graybill. Bro. M. H., born April 15, 1841, died of heart failure and bronchial trouble, at the home of his son-in-law, M. G. Sanger, near Sangerville, Va., April 4, 1910, aged 68 years, 11 months and 19 days. He was a consistent member of the Church of the Brethren. His illness was of only a few hours' duration. Services by Elders J. A. Dove and T. C. Denton. Interment in the family lot near Kane, Va.

M. G. Sanger.

Harpine. Sister Elizabeth, died in the Nokesville congregation, Va., March 23, 1910, aged 78 years, 11 months and 23 days. She had been ill a long time. Sister Harpine was the wife of Philip Harpine, who preceded her nearly nine years. Three sons and two daughters survive. Services by the Brethren. Interment in the Valley cemetery.

Barbara Miller.

Henry. Bro. William, died in the bounds of the Indian Creek congregation, Westmoreland County, Pa., April 9, 1910, aged 77 years and 7 months. He leaves a wife and eight children. He was a veteran of the Civil War, having served three years and six months. Services at the home by the writer. Interment near by.

R. T. Hull.

Hopkins. Bro. Rufus, died at his home near Fairview, in the Hurricane Creek church, Ill., April 10, 1910, aged 38 years. He leaves a wife and six children. One son preceded him five years ago. He united with the Brethren church five years ago. Services at the Brethren church in Fairview, by Bro. H. Lillig. Interment in the Nottsfinger cemetery.

Wm. H. Ketrling.

Jennings. Sister Annie M., wife of Bro. P. H. H. Jennings, died at her home near the Brownsville church, Md., March 22,

1910, aged 63 years. She was paralyzed about a year ago, and never fully recovered. Sister Jennings was a member of the Brethren church for more than forty years and served as deaconess about twelve years. She, with her husband and daughter, lived within fifty miles of the Brownsville church, and all those who visited the church found a hearty welcome in their home. She was always willing and ready to assist in every good work, and was always present, as long as she was able, at Sunday school and Christian Workers' meeting. She often led the song service, and was an excellent teacher in the Sunday school, teaching a large class for a number of years. Her home was the meeting place of the sisters' aid society since its organization, a number of years ago. She leaves her husband and daughter. Services by Eld. A. B. Barnhart. Geo. W. Keller.

Ketron, Warner George, son of C. O. and Nellie M. Ketron, born near Kinzie, Ind., March 24, 1891, died at the same place April 10, 1910, aged 19 years and 17 days. He united with the Brethren church Nov. 5, 1907, of which he remained a faithful member. He leaves father, mother and one brother. One little sister preceded him. Services at the Spring Creek church, by Bro. P. B. Fitzwater. Interment in the cemetery near by. Nora A. Ross.

Landis, Sister Sarah, widow of Samuel Landis, died in Covington, Ohio, April 2, 1910, aged 88 years, 8 months and 5 days. She had been a member of the church for fifty-five years and had lived faithful to her vow. She was the mother of seven children, only two of whom survive. She was much concerned about the church, even in her last days. Services by the writer, assisted by Bro. Joseph Groff. I. J. Rosenberger.

McKenley, William Jr., born in Lancaster County, Pa., Sept. 10, 1879, died at St. Joseph Hospital, Lancaster, Pa., March 28, 1910, aged 30 years, 6 months and 18 days. Services by Eld. H. E. Light and the writer, at the Mountville church. Text, Mark 13: 32-37. Interment at the same place. H. B. Yoder.

Medlar, Sister Clara Y., nee Moyer, died in the bounds of the Lower Miami church April 4, 1910, aged 46 years, 7 months and 22 days. She was married to Daniel W. Medlar Nov. 2, 1884. To this union two children were born. Her husband died July 10, 1893. One son, one daughter, her aged mother, and four sisters survive. Sister Medlar was a member of the Church of the Brethren for many years. Services in Lower Miami church, by Eld. D. M. Garver, assisted by the writer. Text, Isaiah 64: 6. J. O. Garst.

Morton, Bro. William, born in Plymouth, Ind., Dec. 2, 1868, died in the hospital in Dixon, Ill., March 15, 1910, aged 41 years, 3 months and 13 days. He was married to Mary Punt in 1893. His wife, four sons and one daughter survive. Services at the Franklin Grove church, by Eld. C. M. Suter. Interment in the Emmert cemetery. Anna Buck.

Muddin, Eld. Chas. born in Warwick, England, March 19, 1854, died in the hospital at Canton, Ill., April 2, 1910, aged 56 years and 14 days. He came to Ipava, Ill., June 28, 1876, and was married to Elizabeth Cole Jan. 3, 1882, who preceded him Feb. 14, 1906. They reared two orphan children, Elizabeth Mary Weber and Roy Roddie. Bro. Muddin, with his wife, joined the Church of the Brethren of the Woodland congregation Dec. 2, 1894. He was elected to the ministry Nov. 5, 1897, advanced to the second degree March 10, 1900, and to the eldership Dec. 7, 1904. He was married to Pearl E. Lovell, Sept. 12, 1907. He was in eight different hospitals and underwent thirteen operations, the last one proving fatal. Services at the Woodland church, by Bro. S. G. Bucher. Text, Amos 4: 12, "Prepare to meet thy God." Interment in the Ipava cemetery. Fannie B. Stambaugh.

Rodeffer, Clara Fern, infant daughter of Samuel and Mary Rodeffer, of near Eaton, Ohio, born Oct. 29, 1909, died April 4, 1910, aged 5 months and 5 days. Services by the writer. B. F. Petry.

Rodgers, Sister Katherine, nee Wissinger, wife of Bro. Lewis Rodgers, born Dec. 10, 1873, died March 23, 1910, in the Johnstown Congregation, Pa., aged 36 years, 2 months and 13 days. She is survived by her husband and six children. Sister Rodgers is the first to be taken away out of a family of eleven children. Services by Eld. A. Fyock and Bro. W. M. Howe. Ada M. Beeghly.

Saylor, Sister Barbara, nee Hostetler, wife of Bro. Peter M. Saylor, died of cancer, at her home in the Summit Mills congregation, Pa., April 1, 1910, aged 75 years, 7 months and 18 days. She united with the Church of the Brethren early in life and was a faithful member. Her husband, two sons and four daughters survive. Two daughters preceded her. Services by Bro. Geo. E. Foder. Interment in the Lichty cemetery. J. Vincent Saylor.

Shellabarger, Sister Susan, wife of William Shellabarger, died at her home in Covington, Ohio, April 5, 1910, aged 75 years, 9 months and 4 days. Heart trouble was the cause of her death. Her husband, who could not be present at the funeral. Sister Shellabarger was a daughter of Eld. Rudy Mohler, who, for many years, had charge of the Covington church. She was a member for over fifty years and her zeal never abated. Services by the writer, assisted by Bro. George Flory. I. J. Rosenberger.

Silfer, Sister Mary, nee Summers, born in Frederick County, Md., March 22, 1829, died at the home of her son, L. W. Silfer, near Abilene, Kans., March 14, 1910, aged 80 years, 11 months and 22 days. She was married to Estrom Silfer March 8, 1848, which union lasted fifty-eight years. She was a faithful member of the Brethren church for nearly fifty-five years. Seven children, two brothers and three sisters survive. She was anointed three days before her death. The remains of her husband, who preceded her nearly four years, were brought here from Fairfield, Iowa, and placed beside her about a week after her burial. Services at Chapman Creek church, Kans., by Eld. John F. Cline, of McPherson, assisted by Eld. J. F. Hantz, of Abilene. Interment in Buckeye cemetery. Eliza Silfer Cakerice.

Syler, Bro. Simon, born in Holmes County, Ohio, Jan. 17, 1842, died at his home in the bounds of the Owl Creek church, Ohio, April 6, 1910, aged 68 years, 2 months and 19 days. He was married to Catherine Yoder April 7, 1868. To this union were born thirteen children, of whom one son and four daughters preceded him. He leaves a widow, four sons and four daughters. Bro. Syler and his companion went with the Brethren church thirty-three years ago. He remained a faithful and zealous member until death. He served as trustee for a number of years. March 28 he was anointed. Services by Bro. A. I. Holstead, assisted by our home ministers. Text, Isa. 55: 1, 2,—his own choice. Interment in the Owl Creek cemetery. Tena D. Keller.

Wagner, Sister Anna Christena, nee Schafer, born in Germany, Nov. 2, 1831, died at the home of her son Charles, near Ashton, Ill., March 26, 1910, aged 78 years, 4 months and 24 days. In 1852 she came to America and lived in Franklin Grove, Ill. She was married to John Wagner in 1853. To this union were born seven children, four sons and three daughters. Her husband, one son and two daughters preceded her. After her husband's death she lived with her children. Sister Wagner joined the Brethren church in 1857 and remained true to God and the church until death. Services in the Methodist church in Ashton, by Eld. C. M. Suter, assisted by Rev. Starkman. Text, 2 Tim. 4: 7. Interment in the Ashton cemetery. Anna Buck.

Weaver, Bro. Samuel, died March 11, 1910, in the Spring Grove congregation, Pa., at the age of 38 years and 13 days. He was a member of the Church of the Brethren for many years. One brother survives. Services by the Brethren. Text, 2 Tim. 4: 6-8. Mary Buffenmyer.

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NOTES NOT CLASSIFIED

Silver Lake.—Bro. C. S. Garber returned to us April 8, to finish our series of meetings. Three were baptized. Brethren Samuel Grabill and Philip Kindig were chosen as deacons on the evening of April 18, after which the meetings closed with a love feast. Bro. C. S. Garber officiated.—Anna Kindig, R. D. 1, Box 37, Roseland, Nebr., April 21.

Big Creek.—Our love feast of April 16 was well attended. Elders D. E. Cripe, J. T. Kiggins and A. J. Smith were with us, the latter officiating. On Sunday we had Sunday school at 10 A. M., preaching at 11 o'clock, refreshments at noon, a Sunday-school meeting in the afternoon, and a missionary sermon in the evening, by Bro. Smith. A collection of \$17.00 was taken for the home mission work. Since our last report three have been baptized, and one awaits the rite.—Moline Fillmore, Cushing, Okla., April 22.

Walla County church met in council April 2, with Eld. Wm. McCann presiding. The council was held in the new church-house, known as Bowden Valley. Two letters were received and three granted. It was decided to have services every two weeks at the new house.—Geo. M. Clapper, Carrington, N. Dak., March 22.

MIDDLE PENNSYLVANIA.

The district meeting of Middle Pennsylvania, held with the Brethren at Riddlesburg, was one of interest. Much of the time was spent in hearing and discussing reports of the Mission Board, temperance work, Sunday-school work, and Old Folks' Home work, all of which shows commendable work done, and the promise of enlarged effort to follow. Zeal manifested itself in every department, and gives encouraging promise to all interested.

Sister Mary Quinter, late of India, and Brethren Keltner and Hollinger, as well as some brethren from adjoining Districts, were present, and were helpful in their presence and interest shown in the work. All the churches were represented in the meeting, and all except one, by delegate. Several queries came before the meeting, one of which is sent to Conference at Winona Lake. Thirty-two of our fifty-one elders were present at the elders' meeting the day before, at which time helpful suggestions were given in several instances where asked for.

Mattawana, Pa., April 21.

J. C. Swigart.

DEATH OF ELD. WM. A. MURRAY.

Eld. Wm. A. Murray, of the Chippewa church, Wayne County, Ohio, was born in Fayette County, Pa., March 12, 1824, and died April 14, 1910, aged 86 years, 1 month and 2 days. He was united in marriage with Eliza Jane McEntee, Nov. 29, 1846. To this union were born ten children, six of whom preceded him. His wife died in June, 1900. In March, 1902, he was united in marriage with Louisa Gove, with whom he lived until called home. His faithful wife, two sons and two daughters, together with four brothers, three sisters and many friends survive.

Eld. Murray united with the Church of the Brethren in his youth and was soon called to the ministry, in which he was very active. He spent much time in evangelistic work, attended a number of Annual Meetings, was a constant reader of the church papers, having taken all of them from the Gospel Visitor to the Messenger. He spent about sixty years in the ministry, preaching up to a few weeks before his death. He found his greatest pleasure in being about his Master's business. Appropriate services were conducted by Bro. D. R. McFadden. Text, 2 Tim. 4: 1-9 inclusive. Interment in the cemetery at the Beech Grove church. James Murray.

ANNOUNCEMENTS

DISTRICT MEETING.
July 5, Oregon, Washington and Idaho, at Weller, Idaho.
July 14, North Dakota, Northern Minnesota and Western Canada, in York, N. Dak.
LOVE FEASTS.
Canada.
May 21, 10 am, Pleasant Valley, Alberta.
California.
May 14, 5 pm, Glendora.
May 21, 10 am, Rains City.
May 28, South Los Angeles.
Colorado.
May 7, Rockyford.
May 21, 6 pm, Lowland.
May 22, Fruita.
Idaho.
May 14, 6:30 pm, Boise.
May 21, Boise Valley.
May 28, Twin Falls.
June 4, Payette Valley.
Illinois.
May 8, 6 pm, Sterling.
May 14, 6:30 pm, Elgin.
May 14, 15, 7 pm, Mt. Morris, at Silver Creek.
May 15, 7 pm, Hudson.
May 15, 7 pm, Dixon.
May 16, 6 pm, Blue Ridge.
May 21, Okaw, at Centennial house.
May 21, 5 pm, Panther Creek.
May 21, 6:30 pm, Pine Creek.
May 21, 7 pm, Belavia.
May 21, 22, Astoria, at the South Fulton house.
May 21, 22, 2 pm, Rock Creek.
May 23, 6:30 pm, Cherry Grove.
May 27, 4 pm, Oakley.
May 28, 2 pm, Rock River, at Franklin Grove.

May 28, 29, 2 pm, West Branch.
May 28, 29, Yellow Creek.
May 29, 6:30 pm, Polo.
May 29, 7 pm, Naperville, Bethel church.
June 12, 6:30 pm, Hickory Grove.
Indiana.
May 14, Pleasant Valley.
May 14, Blue River.
May 14, 5 pm, Upper Fall Creek, 2 1/2 miles east of Middletown.
May 14, 6 pm, Bethel, Milford house.
May 18, 1 pm, Elkhart Valley.
May 21, Tippecanoe.
May 21, 6 pm, Logansport, at Adamaborough house.
May 31, 5 pm, Nettie Creek, one mile west of Hagers-town.
May 21, 5 pm, Middlefork, at Pleasant View house.
May 21, 6 pm, Salamoni church, Loon Creek house.
May 21, 6 pm, Goshen, West Side.
May 21, 7 pm, Summit.
May 21, 6 pm, Cedar Creek.
May 22, Ladoga.
May 25, 4 pm, Pipe Creek.
May 28, Baugo.
May 28, Rock Run, 5 miles southeast of Goshen.
May 28, 10 am, Spring Creek.
May 28, 5 pm, Springfield.
May 28, 6 pm, Beech Grove.
May 28, 6:30 pm, Buck Creek.
May 28, Arcadia.
May 28, 2 pm, English Prairie.
May 28, 7:30 pm, Burnetts Creek.
June 11, 6:45 pm, Monticello.
June 2, 2 pm, White.
June 11, 5 pm, Eel River.

June 11, 6 pm, Mississinewa.
June 12, 6:30 pm, Huntington City.
Iowa.
May 8, Cedar Rapids.
May 14, Mt. Etna.
May 14, 2 pm, South Keokuk.
May 15, 7 pm, Dry Creek.
May 21, Salem.
May 21, Fairview.
May 21, 6 pm, Prairie City.
May 21, 6 pm, Cedar.
May 21, 32, 4 pm, English River, at the South house.
May 31, 21, Dallas Center.
May 32, Des Moines City Mission.
May 28, 10:30 am, Franklin County.
May 28, 29, 2 pm, Beaver.
May 28, 4 pm, Kingsley.
May 28, 4 pm, Iowa River.
May 28, 5 pm, Libertyville.
May 28, 5 pm, Brooklyn.
May 28, 11 am, Garrison.
June 11, Greene.
Kansas.
May 7, Grenola.
May 7, 2 pm, Newton.
May 7, 3 pm, Eden Valley.
May 7, 5 pm, Ramona.
May 7, 6 pm, Monitor.
May 8, 7:30 pm, Kansas City.
May 14, Verdigris.
May 14, 10 am, Burr Oak.
May 14, 3 pm, Abilene, at Holland house.
May 14, 6 pm, Peabody.
May 14, 15, Pleasant View.
May 15, Independence.
May 21, 6 pm, Prairie View.
May 21, North Solomon.
May 21, 6 pm, Vermilion.
May 21, 6 pm, Paint Creek.
May 21, 7 pm, Mt. Ida.
May 21, 2 pm, Chapman Creek.
May 21, 7 pm, Parsons.
May 21, 3 pm, Bloom.
May 21, 3 pm, Belleville.
May 21, 4 pm, Salem.
May 21, 5 pm, Sabetha.
May 28, 10 am, Ottawa.
May 28, 6:30 pm, Osage.
May 29, Larned, Mission church.
June 4, 6 pm, Scott Valley.
Louisiana.
May 14, Roanoke.
Maryland.
May 5, 4 pm, Hagerstown.
May 14, 2 pm, Bush Creek, at Pleasant Hill church.
May 14, 2 pm, Meadow Branch.
May 14, 2 pm, Monocacy, at Mountandale house.
May 14, 4 pm, Manor.
May 16, Denton.
May 19, 1:30 pm, Beaver Creek.
May 19, 20, Upper Codorus, at Black Rock house.
May 31, 1:30 pm, Brownsville.
May 21, 1:30, Pipe Creek, near Linwood.
May 28, 2 pm, Middletown Valley.
May 28, 2:30 pm, Baltimore, Fulton Avenue church.
Michigan.
May 7, 4 pm, Harlan.
May 21, 6:30 pm, Woodland.
May 28, Lakeview.
May 28, 10:30 am, Thornapple, center house.
Minnesota.
May 21, Worthington.
May 28, Lewiston.
May 28, 6 pm, Hancock, 5 miles northeast of town.
Missouri.
May 14, North St. Joseph.
May 14, Rockingham.
May 21, Cabool.
May 21, 5 pm, Smith Fork.
May 21, Skidmore, at South Bethel church.
June 11, Little Brushy.
Nebraska.
May 14, 5 pm, South Beatrice.
May 14, 7:30 pm, Alvo.
May 15, Kearney.
May 15, Octavia.
May 21, Omaha, 2627 Lake St.
May 21, Bethel.
May 21, 6 pm, Beatrice.
May 22, Lincoln, Twenty-second and Q.
June 4, 7 pm, Arcadia, 4 miles northeast of Arcadia.
June 11, South Loup.
North Dakota.
June 4, Williston.
Ohio.
May 7, 6 pm, Donnels Creek, New Carlisle house.
May 14, 6 pm, Hickory Grove, at West Charleston house.
May 15, 10 am, Maple Grove, Ashland County.
May 21, 10:30 am, Seneca.
May 21, 2 pm, Middle District.
May 21, 7 pm, Logan.
May 21, 10 am, Swan Creek, east house.
May 21, 10 am, Wolf Creek.
May 21, 2 pm, Oakland.
May 28, 10 am, Beech Grove.
May 28, Greenspring, at Sugar Grove house.
May 28, 4 pm, Blanchard, 1/2 mile west of Dupont.
May 30, 2 pm, West Milton.
June 4, 3 pm, Portage.
June 11, 2 pm, Palestine.
Oklahoma.
May 7, 2 pm, Yarrington.
May 14, 5 pm, Hoyle.
May 14, 5 pm, Mound Valley.

May 21, 10 am, Mitchell schoolhouse, 7 miles south of Mooreland.
May 21, 4 pm, Washita.
May 21, 6 pm, Paradise Prairie.
June 11, 5 pm, Mt. Hope.
Oregon.
May 21, 22, Talent.
May 27, Newberg.
Pennsylvania.
May 1, Shamokin.
May 6, Philadelphia, Dauphin Street above Broad Street.
May 8, Tyrone.
May 8, 4 pm, York.
May 15, 13 1:30 pm, West Greentree congregation, at Greentree.
May 12, 7:30 pm, German-town.
May 14, 2 pm, Hatfield.
May 14, 4 pm, Pleasant Hill, at Pleasant Hill house.
May 14, 6:30 pm, Greentree.
May 14, 6 pm, Glade Run.
May 14, 15, 10:30 am, Antietam (Price's).
May 15, 4 pm, Hanover.
May 15, 6:30 pm, Altoona.
May 15, Raven Run.
May 16, 17, 10 am, Big Swatara, in Hanoverdale house, at Tulpehocken.
May 17, 18, 10 am, Codorus.
May 18, 19, Elizabethtown.
May 18, 19, Fairview.
May 19, 20, Spring Creek.
May 19, 20, Welsh Run.
May 19, 20, 9:30 am, Springville, at Mohler house.
May 20, 20, 1 pm, Kaiden Creek.
May 20, 4 pm, Dunning's Creek, at New Paris.
May 21, Jacobs Creek, near Mt. Pleasant.
May 21, Spring Run, at the Pine Glen church.
May 21, 4 pm, Carson Valley.
May 21, 6 pm, James Creek.
May 21, 22, 10 am, Lower Cumberland at the Mohler house.
May 21, 3 pm, Reading.
May 21, 22, 2 pm, Lost Creek, at Goodwill house.
May 21, 22, 10 am, Falling Spring, at Hade church.
May 21, 4 pm, Woodbury.
May 21, Indian Creek.
May 21, 22, 1:30 pm, Mummert.
May 21, 22, 1:30 pm, Upper Canowago, at Mummert house.
May 22, Lancaster.
May 22, Yellow Creek, in Bethel house.
May 22, Middle Creek.
May 22, 3:30 pm, Johnstown.
May 22, 3:30 pm, Grove house.
May 22, 5 pm, Upper Dublin.
May 22, 6 pm, New Enterprize.
May 22, 6 pm, Roaring Spring.
May 22, 6 pm, Clover Creek.
May 22, Rockton.
May 24, 9:30 am, Spring Grove.
May 24, 10 am, Back Creek, at Shank house.
May 24, 25, West Conestoga, Middle Creek house.
May 24, 25, 10 am, Little Swatara, at Meyers house.
May 24, 25, 2 pm, Buffalo Valley.
May 24, 25, 1:30 pm, Chiques.
May 25, 26, 9:30 am, Conestoga, at Bird-in-hand house.
May 25, 26, Upper Cumberland.
May 25, 26, 1:30 pm, Mountville District, at Petersburg house.
May 26, 27, 1:30 pm, White Oak, at Graybill house.
May 26, 27, 10 am, Ridge, at Polesinger house.
May 28, Aughwick, at German Valley Stone church.
May 28, George's Creek.
May 28, Mechanics Grove, at the Grove house.
May 28, 3:30 pm, Clear.
May 28, 4 pm, Ephrata.
May 28, 6 pm, Plum Creek.
May 28, Fairview.
May 28, 29, 2 pm, Farmer's Grove.
May 29, Pittsburg.
May 29, 4:30 pm, Harrisburg.
June 4, Springfield, at the Springfield house.
June 10, Montgomery.
June 11, 12, Marsh Creek.
June 12, 5 pm, Quamhoning, at Spivey house.
Tennessee.
May 28, Crosson.
Virginia.
May 6, 4 pm, Nokesville, at Valley house.
May 7, 8 pm, Lebanon.
May 14, Middle River.
May 14, 2:30 pm, Flat Rock, at Pleasant View.
May 14, 2:30 pm, Green Mount, at Mt. Zion church.
May 14, 3 pm, Cooks Creek, at Hinton Grove.
May 14, 4 pm, Midland.
May 28, 5 pm, Fairfax.
Washington.
May 14, 6 pm, Sunnyside.
June 4, Centralia.
West Virginia.
May 14, Pleasant View, at Chestnut Grove house.
May 28, 2 pm, Berkeley.

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No. 19.

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AROUND THE WORLD

A NEW ORLEANS, La., paper severely criticises the brutal prize fights that recently occurred on a United States battleship, anchored near that city. While encounters of the kind would not be permitted in a civilized community, there does not seem to be any serious objection interposed to such scenes of brutality among those who are being trained in the art of war. Perhaps it is not to be expected that a battleship should be an embodiment of all that tends to gentleness and peace, but, surely, exhibitions like the above,—so deservedly criticised by the New Orleans journal,—are unworthy a nation laying claim to superior enlightenment and culture.

CONTRARY to the constantly-reiterated assertions of the liquor element, that "prohibition does not prohibit," we have the direct testimony of Governor A. E. Willson, of Kentucky. The temperance wave, he says, has struck that commonwealth, long noted for its good (?) whiskey, and nearly the entire State is now prohibition territory. Already there are 107 "dry" counties in the State, and on the whole the laws are rigidly enforced. If even twenty years ago such a result had been anticipated, the suggestion would not have been credited by friend or foe. And yet, under the blessing of God, we can now see this wonderful awakening throughout the South,—an earnest of other victories elsewhere.

We referred briefly, some time ago, to the railway being built by the Turkish Government through Arabia to Mecca, which, having already reached Medina, is nearing completion as rapidly as possible. This line, known as the Hedjaz Railway, begins at Damascus. Just south of this ancient city the road traverses the region of Hauran, a relatively rich country, once the granary of Rome. This section, if rid of its band of marauders, is sure to be greatly developed by the new railway. Beyond Dera, still farther south, the road parallels the mountains of Moab and later on enters the desert of Arabia Petraea. The scarcity of water is proving a great hindrance to the successful operation of the road, but is being gradually overcome by the sinking of additional wells. Fuel, also, is scarce, but crude petroleum from Russia, or from Mosul, near Bagdad, is proving an excellent substitute for the coal ordinarily used. Together with the line from Beirut to Damascus, and another to the North, both built some years ago, there will soon be ample rail-

way facilities throughout that section. With Jerusalem as a center of missionary influence, there is an excellent opportunity for the Church of the Brethren to preach the Gospel at the various points within easy reach.

IN an effort to mitigate the ravages of tuberculosis, the pastors in a number of States are making a united appeal to the people, to join the medical profession in the establishing of better sanitary conditions throughout the country. While it may not be possible to banish the "white plague" completely, and at an early date, there is every reason to hope that intelligent coöperation will do much to mitigate the dreaded scourge. The Governor of Kansas, in his recent proclamation, quotes the best medical authority in the State in confirmation of the fact that by a permanent temperance policy, together with healthful surroundings, consumption may be largely checked in that State, and likely entirely eradicated in a few years.

THE enemies of bird life who unblushingly kill thousands of our feathered friends each year, are doing irreparable injury to the agricultural interests of the country, saying nothing about their wanton cruelty towards the harmless creatures, designed by the Creator for a wise purpose. A noted naturalist recently said that if all birds in the United States were killed, this country would be uninhabitable in three years, because of the myriads of insects, which, in increasing numbers, would devastate the most productive sections of the land. When the Lord, in the dawn of creation, gave man "dominion over the fowls of the air," he meant that a wise use of our feathered friends be made. He certainly can not now sanction the ruthless destruction so frequently engaged in.

FOLLOWING closely upon the introduction of better Sunday observance on the Chicago and Northwestern Railway, as mentioned by us several weeks ago, comes an order by the great Pennsylvania Railroad system, which decrees that all employés must have the Lord's Day for rest, so far as this does not conflict with the company's obligations to the traveling public. This order includes all clerks and other employés of the various offices,—an army of about 200,000 men. At least half of this number will interchangeably enjoy Sunday privileges hereafter. The brief trial, so far given the Sunday observance plan on the "Northwestern" system, has shown most gratifying results. The men are seemingly so refreshed by the Sunday rest that an unusually large amount of work is being attended to on Monday and the days following. After all, God's plan for one day of rest in seven is best, and cannot be improved upon.

HITHERTO most of the aggressive educational work among the negroes of the United States has been done under the auspices of the Protestant churches, and the best of these efforts is shown in Booker T. Washington's school at Tuskegee, Ala. Now the Catholics are planning a similar work, under the leadership of Fr. John E. Burke. Their proposed industrial school will also be located in Alabama and will be conducted along lines quite similar to those of the Tuskegee Institute. Such educational enterprises, properly managed, will doubtless help to solve some of the perplexing questions in connection with the race problem. One of the negro leaders recently said: "When the white man will observe the Golden Rule and the colored man keep the Ten Commandments, there will be no negro problem." It is doubtless true that the ultimate test of race efficiency will be *moral wealth and integrity*,—the only powers successfully to overcome race antagonism.

IN sharp contrast with the belligerent utterances characterizing many of our war advocates, is the peaceful demeanor of the Japanese, as shown during the recent visit of Melville D. Stone, well known as the manager of the Associated Press. Commenting upon the enthusiastic reception tendered him by Count Okuma, President of the Japanese Peace Society, one of the leading journals asserts that, as far as Japan is concerned, there is "absolutely no reason to fear the rupture of amicable relationships between the two countries, for among the two millions of the Sunrise Empire not a single soul is to be found who even dreams of ever taking up arms against America." How much better are these assurances of peace than the constantly-reiterated predictions of impending conflicts!

AT last comparative quiet has been restored in Changsha, China. Not all the missionaries in the territory of the recent riots have been heard from, but it is now believed that all are unharmed. Efforts are being made by the authorities to restore order as quickly as possible, and, according to present appearances, the outlook is promising. There has been great improvement during recent years, in China, so far as the effective suppression of riots is concerned. In almost any part of the country the missionary is now perfectly safe under ordinary circumstances. It is only at times of general uprising that the anti-foreign sentiment gains strength. Even then the turbulent elements are held in check more completely from year to year, and soon life will probably be as safe in China as it now is in any city of America or Europe.

FOR some time the cotton business of the South has been largely in the hands of speculators, to the general detriment of the ultimate consumer. Unless efforts are speedily made to stop the iniquitous practice of "juggling" the prices of this commodity, millions of dollars, hitherto paid by foreign countries for cotton, will be diverted elsewhere. Already the exports to Russia, amounting to nearly \$125,000,000 some years ago, have fallen to less than one-half. American cotton passing through so many hands, and bought and sold several times ere it reaches the final purchaser, is necessarily abnormally high in price. Half of the mills in the South are standing idle because they cannot profitably engage in manufacturing at the present price of cotton. The greed of man apparently leads him to the most heartless extortion, which some day will result in a woeful harvest.

MUCH interest is being aroused in London by an attempt to revive more fully, in corporate form, the British-Hebrew church, first formed, tradition says, at Glastonburg among Hebrew exiles by Joseph of Arimathea in A. D. 35, the year of the first persecution. Authenticated records seem to show that originally the ancient British people descended from a band of Hebrew exiles who reached Ireland under the leadership of the prophet Jeremiah, and of Tephi, the daughter of Zedekiah, the last king of Judah. The religious observances of the British-Hebrew church are a curious mixture of part Jewish and part Christian practices. Baptism by immersion is administered to those who make the requisite confession of faith. Pure grape juice and unleavened cakes are sacramentally partaken of at the close of their passover services. The Divinity of Jesus Christ and the sanctifying influence of the Holy Spirit are fully recognized, and a simple and plain life is insisted upon. This remnant of an ancient body of believers is perhaps the only witness to the fact that in the early days of Christianity an influential body of Jewish Christians established themselves on the British Isles.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

Haste Not! Rest Not!

SELECTED BY EMANUEL E. NEIDERHEISER.

Without hastel Without rest!
Bind the motto to thy breast,
Bear it with thee as a spell;
Storm or sunshine, guard it well!
Heed not flowers that round thee bloom
Bear it onward to the tomb!

Haste not; let no thoughtless deed
Mar fore'er the spirit's speed;
Ponder well and know the right,
Onward, then, with all thy might!
Haste not; years can ne'er atone
For one reckless action done!

Rest not; life is sweeping by,
Do and dare, before you die;
Something mighty and sublime
Leave behind to conquer time;
Glorious 'tis, to live for aye,
When these forms have passed away!

Haste not! Rest not! Calmly wait,
Meekly bear the storm of fate;
Duty be thy polar guide;—
Do the right, what'er betide!
Haste not! Rest not! Conflicts past,
God shall crown thy work at last.

—Johann Wolfgang von Goethe.

A Perplexing Problem and How It Was Settled.

BY J. E. MILLER.

I HAVE just been reading Acts 15. We always read it at our Conference opening, so I have read and studied it today to see what it has for me. They were having some trouble in the ancient church. Really, I am glad I find trouble in the Apostolic church. Misery likes company, they say. Those churches seem so near when I find they deal with erring men and women and not with spotless angels. The trouble assumed serious proportions too. They had a general church conference. They met and discussed matters fully. Some were for circumcision and some were against it. In their deliberations the Holy Ghost had a part. They wrote out their decision. And when they came to make their decision they turned down circumcision, the question that had caused all the stir. Wasn't that strange?

Before they met, under the influence of the Holy Ghost, they all knew just what should be done, yea, what must be done. But the Spirit had his way and so dictated a reply that left the bone of contention unnoticed. Did the Spirit thus tell them that they were troubled about something of little moment?

What a grand opportunity for a division in that Apostolic church! Feeling had run high. Great principles and how to apply them were at stake. It would certainly not do to give in in the least. There were hot heads among the elders and apostles. But the Holy Ghost can handle even a hot-headed elder if he will allow him to enter. I rather think, if I had been there, I would have wanted a little more of myself in that answer. At least I now like decisions worded so as to suit me. Sometimes I am more concerned that the answer suits me than that it is dictated by the Holy Ghost. Would it not have been unfortunate had the Apostolic church been made up of only those who would have only their own way?

That answer seems to have settled the church conference business for about a century. They learned that the Spirit could direct them even under ordinary conditions. Some of our writers have been suggesting a Conference without a query. Study this chapter in Acts and then think of no conference for a century.

Some think we are meeting a crisis in our church. If so, let us do as the church then did. Give room for less of self and more of Christ in the Conference and its work and the result will be the very best. For those who seek trouble, there will always be plenty over which to differ. For those who seek union and are charitable, there will always be enough of good to hold together. If the same charity is accorded to others as I ask for myself, I must, of necessity, be will-

ing not to have all things my own way. And I have already found a number of instances where it would not have been best for me to have my own way in all particulars.

I believe that if our people, as a whole, would study this early council and its work, there would be very little talk about division. I further believe it would tend to unite us more effectively. That is, if we will all study and then work and pray not for our way but for the Lord's way to prevail. For the problem that then stirred them was much more fundamental than anything that is annoying us at present. May the Lord open our eyes to see the truth as his Word teaches it and not as we may warp it.

Mt. Morris, Ill.

Is My Way the Best?

BY A. HUTCHISON.

Is it not a fact that we all like to have our own way in any matter wherein we have an interest? But each one should ask himself this question: "Is my way the best way?" Well, that calls out this question: "What is the object in view?" And Paul answers, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). This would be a good rule to work or act by, in all we say or do. But we are asked, "Can any one eat and drink to the glory of God?" Surely we can, if we eat and drink of good, healthy food and drink. But Paul says, "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils" (1 Cor. 10:21).

In Col. 3:23 we have some excellent advice. Listen to it: "Whatsoever ye do, do it heartily, as unto the Lord, and not unto men." Some people seem to be under great restraint as to what kind of meat they dare to eat. 1 Tim. 11:4, 5 says, "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving. For it is sanctified by the word of God and prayer."

Here is a rule by which we are safe in everything we do. If we cannot pray God's blessing upon our proposed act, and thank him for it we should not act along that line. Rom. 14:22, 23 says, "Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin."

Now, if the eating of meat without faith will bring judgment upon that one, how about other things that we might do, as a mere form, without faith, or the spirit of it? I meet with those who are satisfied with the form, and again I meet with others who tell me that they worship in spirit, and do not care for form. Here the question might come in, Which one has the right way? It is possible that both might be mistaken. Rom. 6:17 says, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you."

Paul does not condemn form. Let us hear him again on form: 2 Tim. 3:5 says, "Having a form of godliness, but denying the power thereof: from such turn away." What was wrong here? They had form, but not the spirit. John 4:23, 24 says, "But the hour cometh, and now is when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."

Here we come up against this question, How can we worship God in spirit and in truth, without using form? John 6:63 says, "The words that I speak unto you, they are spirit, and they are life." John 17:17 says, "Sanctify them through thy truth: thy word is truth." 1 John 5:6 says, "And it is the Spirit that beareth witness, because the Spirit is truth."

God's Word being spirit, truth, and life, we are surely on the safe side when we worship according to that Word. Rom. 8:2 says, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." 1 John 4:1 says, "Beloved, believe not

every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

Try the spirits. By what law? The law of the Spirit is the only law that can be trusted.

The New Testament is the law of the Holy Spirit, and it is always safe. Hereby we can tell whether the spirit in us is the right spirit. If we are willing to subscribe to all we find in the New Testament, then we know that God's Spirit agrees with our spirit. This is the way to try the spirits. Rom. 8:9 says, "Now if any man have not the Spirit of Christ, he is none of his." The Holy Spirit's way is the best way.

Two Babies.

BY JAMES M. NEFF.

WE have a baby in our home that has not yet celebrated the first anniversary of her birth. She is a little thing and doesn't know much, of course, but her attachment to her mother would be remarkable, were it not for the fact that she is just like most other babies in this respect. Not all babies are alike in this particular. Just now I have in mind one that is rather exceptional. Nearly every Sunday, since here in Altadena, I travel in the same trolley car with a neighbor as we go to, or return from church. They have a baby about the same age as ours. The mother is a frail little woman, the father large, strong and vigorous. I notice he always carries the baby—and the bottle too. Do you suppose that baby shows much preference for its mother? No. In fact its indifference toward its mother would be remarkable, were it not for the fact that it is just like other babies, similarly situated.

Commenting on our baby's uneasiness, when out of her sight, her mother, now and then, remarks, "She knows where her bread and butter comes from." I'd like to believe that the child's love is of a higher order than that, but upon reflection I conclude that that comes nearer expressing the whole truth than I, at first, supposed, and that the difference in the attitude of these two babies toward their mothers is due to the difference in the source of the food supply.

But, sister, how about your little daughter of ten years? If she were kidnapped and carried away, would good food and other physical comforts make her satisfied to be out of your presence? By no means. Her love for mother is of a very different kind from that of the infant. As the years go by, it rapidly develops into a higher order of affection.

And in this connection I think of a point made by Eld. D. L. Miller in one of his very interesting sermons preached in Pasadena recently. Speaking of the different motives that prompt men to come to Christ or live lives of obedience, he classified them in about this way:

1. Coercion, expressed in the terms, *I must*, which is the lowest.
2. Duty, expressed in the terms, *I ought to*, which is higher.
3. Voluntary service, expressed in the terms, *I want to*, which is the highest of all. And he followed this with the observation that to do right because we are afraid of hell, and want to go to heaven, is to act from a motive that is very low. And, I suppose, we all agreed with him, and accepted his classification as fine.

But let us look further at this question of the motives that prompt Christian service. We say that fear of punishment and hope of reward are low; that love of righteousness because it is right, is high. We say that to come to Christ because of what we expect to receive from him is low; but to seek him because we appreciate the beauty of his character, is high. But these motives that we call low are the very ones, perhaps more than any other, that Christ appealed to in his preaching. "The kingdom of heaven" and a "great reward" is promised the poor in spirit and the persecuted. "Recompense" to him who doeth his alms aright and prays and fasts in sincerity, "treasures in heaven" to him who lays them up, "all these things" to him who seeks first the kingdom of heaven, eternal security to him who does his Father's will, and destruction to him who hears and does not, are only a very few of the many

promises in Scripture which appeal to, what we call, the low motives of fear of punishment and hope of reward.

And if Christ appealed to such motives as these, we may. In fact I believe that in our preaching and teaching we ought to do it. Bro. Miller's audience in Pasadena, on the occasion referred to, was made up almost entirely of converted people. It was quite right that he should hold up before us the highest ideals of Christian service. On the other hand, had he been preaching to the unsaved, I believe he would have been justified in appealing to their fear of punishment and hope of reward, and that, too, without any hint as to whether the motive were low or high. Christ did it, and unless we have altogether a higher grade of sinners to deal with than he had, we shall find it pretty safe to follow his methods.

But here is another interesting question: Would Christ appeal to a low motive? Certainly not to one that is low in the sense that it is mean or unworthy. These motives that we have been speaking of as low are only relatively so, I suppose. They are low in that they belong to spiritual babes, and not to spiritual grown-ups. The case of the two babies, mentioned in the beginning of this article, would seem to indicate that the first impulse that draws a child to its mother is the physical comforts it receives from her. Shall we, therefore, denounce the baby as mean and selfish? No, she is moved by these promptings because she has capacity for no higher. Fifteen years later, if her attitude to her mother seems to be influenced chiefly by the same motives, we shall take it as indicating a very serious defect in her character, but not now.

So Christ appeals to, and has patience with, these low motives in those who are but beginners in the Divine life, but he will, no doubt, be deeply pained if he does not, by and by, see his children grow in grace, up to the point where their service will proceed more from a desire to bless than a desire to be blessed.

And from this view-point look again at the prodigal son. How noble and manly he would appear to us if we could think of him while in the far country as soliloquizing in this way: "My dear old father needs my services so much. How ungrateful it is in me not to go home and help him! And how, through all the long days, his heart must yearn for the boy he loves! I will go home and comfort him." But this prodigal son, though supposedly a physical grown-up, represents but the merest spiritual infant, so we have from him not a word about his father's comfort or happiness, but only about himself, what he wants and how he can get it. And though he went home because he was hungry, let us hope that his service, later on, was prompted by higher motives. And let us remember that what we have been calling low motives are the ones that belong to babes, and if only these are ours, babes we are still.

Clovis, N. Mex.

If It Die.

BY EMMA HORNING.

LIFE and growth through pain and death is a universal principle. Life's first breath is breathed amid the pangs of birth, and all his days he is nourished by the death of lower organisms. Each step he rises from the material to the spiritual plane, it must be through the death pangs of his lower nature. What great nation has risen except through the toils of conflict! What great cause has ever been won except through suffering and difficulty!

The majestic oak spends its strength and beauty many years, but finally it fades and dies. In its stead, however, is a forest of its kind, ready to spread its blessings in future generations. We sigh as the dainty, perfumed petals of the rose fall to the ground and die. O, why does its pleasing fragrance last but for a day! Why do all our flower friends so quickly fade away! It is that they may give us a hundredfold next year. We sigh as the last rays of the glorious sunset fade away, but did it not fade, who would see the beauties of the morning?

Christ said, "Except a grain of wheat fall in the

ground and die, it abideth alone." Such a vision of the future as swept through Christ's mind at the time he spoke these words, we may never know. The Greeks had asked to see him. He was being sought by those beyond his nation. Then, no doubt, his mind swept down the ages to the time when all nations would praise the Father,—not only Greeks and Romans, but unborn nations. The islands of the sea, Africa, India and China, would glorify the Father through him. He sees the purpose of his life on earth attained. He sees the time when he will draw all men to him, when peace and good-will will reign on the earth, and when the world, through him, will be saved. O, the rapture, the peace, the glory, that must have swept through his soul at this moment!

The lone seed has just matured,—a precious, perfect seed, more choice than ever before produced. But—except it die it abideth alone. Yes, this precious seed, this boundless blessing, was not alone for the Jews, nor yet for only the Greeks. 'Twas for all peoples, all nations. But if this seed would bring forth fruit, it must be planted. Then his soul comes down from the height. We are told he "was troubled." His humanity is almost overwhelmed with anguish, and he wishes to be saved from the ordeal.

The depression is only momentary, however. He quickly recalls the eternal plan, the glorification of the Father, and the hundredfold which the precious seed will produce. He sees the future, unflinching devotion of his disciples, as they spread his words world-wide, enduring hatred, persecution and death, but never denying him. He sees the prince of this world cast out, and he is satisfied.

Dear Brethren, constantly pray that this seed may ever continue to be planted in the hearts of the nations and bring forth a hundredfold! May the eternal plan of the Father be speedily fulfilled through his faithful children! If it be his will, may the whole world hear his Gospel in the present generation.

Yes, constantly pray that this great nation of China (400,000,000) may soon be a kingdom of our Lord and Master.

Tai Yuen Fu, Shansi, China.

The Report on Saving Homeless Children.

BY D. E. CRIFE.

THE friends of the child-saving work will rejoice that the committee appointed by Annual Meeting has at last made its report, for now the matter can be brought before the Conference and passed upon. The report itself is disappointing and discouraging.

Before examining this report, it will be well to first see how the child-saving work now stands before Annual Meeting. In 1812 Annual Meeting made it the duty of the Brethren to place the children of a widow who could not provide for them, in families. In 1870 Annual Meeting made it the duty of the church to place their own orphan children, who needed homes, in the families of Brethren. In 1905 the Annual Meeting decided, "We heartily endorse the work of the District of Oklahoma in saving the homeless children, and urge that our several Districts awaken to this important work." The method which they endorsed was placing these children in families. In 1873 Annual Meeting was asked to endorse the erecting of a home for orphan children, but refused to do so, stating that it would not oppose such a work. The Annual Meeting has made it the duty of the Brethren, to place children in families, for nearly one hundred years, but never has endorsed the orphans' home institution.

Section 1 of this report says: "We recommend that an orphans' agency be organized in every State District, where the sentiment strongly favors it." As the decision now stands, it is the duty of every State District to minister to the needs of the fatherless and homeless children, in harmony with James 1:27. If this report is accepted, Districts that do not favor caring for such children—where the sentiment does not favor it strongly—need not care for them. Where they are somewhat hardened, and the needs of the children do not strongly appeal to them, they are released from the duty which the Scriptures and the Annual Meeting have placed upon them.

The report suggests that the work be known as "The Children's Aid Society of the Church of the Brethren." The name "Children's Aid Society" has long been used, all over the country, for similar work, and in itself is not a bad name, but for the work of the Church of the Brethren it is an unfortunate selection. We already have a "Sisters' Aid Society of the Church of the Brethren," and the two names, with what they stand for, will be confusing. In the case of the "Sisters' Aid Society," it means that the sisters are going to aid some one. In the case of the "Children's Aid Society," the meaning intended would be that some one should aid the children, but some will readily get the idea that, as in the one society the sisters are to do the aiding, in the other the children are to do the aiding, and that it is simply a child's work, and older ones need not assist.

The query which called for this committee asked that the committee give the plan or method by which the greatest good can be done to the greatest number. There are only two general methods of caring for homeless children, now in use in this country: Placing them in an institutional orphans' home, and placing them in families. Their report is not at all clear on this. "We do not recommend building institutional homes, but favor a hearty cooperation with those now in operation and with local churches and State Districts, in looking after needy children, and their placement into good, Christian homes by said agency."

They do not recommend the building of institutional homes. The church never has recommended it, and yet they have been built. The church never has recognized them, but if this report is accepted, they will be recognized for the first time in the church's history. This report makes it the duty of the Brethren to give hearty cooperation to such institutional homes, which will prevent them from laboring to place the homeless child into the heaven ordained family, the Brethren must help place them in the orphans' home. This institutional home may be conducted by the Brethren, it may be conducted by the State; it may be conducted by non-Christian people, this report will make it the duty of the Brethren to give it hearty cooperation any way.

The plan asked for was the one which would do the greatest good to the greatest number. The greatest good means the best home. It is presumptuous to say that the man-made institution is a better home for a child than the God-given family. Doing good to the greatest number requires economy, for the means to carry on work of charity are always scant enough. The estimated cost of keeping a child one year in an orphans' home is one hundred dollars. On an average a child has to be cared for ten years before it becomes self-supporting. This will amount to a thousand dollars for one child. This amount of money will gather up at least twenty children and place them in good families, and look after them until they are grown. During this time the family that has the child will supply its needs, and will do more. The good family that has a child will not only care for that child, but will give more to help care for other children than the average family which is not caring for an orphan child. If a thousand dollars will save one child with one method, and twenty children with the other, the difference is worth looking into.

Twice this report calls attention to the importance that "everything shall be done according to the law of the State." The Brethren have always been a law-abiding people, and it is hardly necessary for Annual Meeting to caution us about that.

This committee was asked to give a plan by which all the Districts could cooperate together. The only thing the report gives on this is, "For the benefit it may have in fostering sentiment among the churches of the Brotherhood, we encourage that a yearly report of the number of children, permanently located by each District agency, be published in one of our church periodicals." This is not very strong. If nothing had ever been done to foster the missionary sentiment but simply to publish once a year the number of converts made by each missionary, how many years would it have taken to arouse the Church of the Brethren to the volume of

missionary work she is now doing? Indeed, if there was no effort made to foster the missionary sentiment beyond publishing once a year the number of converts made, how many missionaries would go into home and foreign fields? The GOSPEL MESSENGER devotes at least one page each week to this purpose, and the *Missionary Visitor* is entirely devoted to fostering the missionary sentiment.

Yet the child's soul is worth as much in God's sight as the soul of the sinner, and it is more easily saved for the kingdom. The physical and the spiritual condition of many a homeless child in this Christian land is as sad and as hopeless as that of any man or woman in this or any foreign land, and it needs the help of the church just as much. The missionary work is under good headway, and would prosper without so much fostering. The child-saving work is in its infancy among us, and the creating of sentiment is very much needed just now, that this too long neglected work be taken up everywhere. Simply to give results, is beginning at the wrong end of the work. The first thing needed is to arouse sentiment that will make results.

More than seven years' experience in the child-saving work has given me some means of knowing the needs of it. If we had waited until the sentiment would have been strong in favor of the work here, Oklahoma would very likely not have started the work yet. If we had depended on reporting the work done, to create sentiment, it would have taken a generation or two before the sentiment would have reached the point where it is now. There was little work to report until continued effort, in the face of many discouragements, aroused the sentiment, and prepared the Brethren to take hold of the work. One recent month saw nearly twice as many children placed in families as were located in an entire year at the beginning of the work. Since the query that called for this committee passed our district meeting, and while waiting for this report, we have placed twice as many children in families as we did during the previous five years. The sentiment of our people is what is keeping up the work, and not the work the sentiment.

Stillwater, Okla.

What About the Future?

BY T. A. ROBINSON.

Nor long since a man stepped into a place where I was transacting some business, and with a cheerful look greeted all present. The manager said, "How are you this morning? You seem so happy."

"Very well," replied the man, "but if I knew all about the future I would feel much better."

The thought impressed me, and I remarked to my friend, "I think that matter would depend upon circumstances. Were you to know all about the future, in some cases, it might cause you to have a very unhappy life."

He said, "Well, but I mean the future of this mortal life."

I said, "Even so. Could you, however, know all that would come to you, in this mortal life, would you be able to bear it?"

"Well, that's a question," he responded. "I might not."

I said, "Do you know that this life, to a great extent, is just what we make it?"

He said, "That's so, too."

These words seemed to strike the man forcibly, and why should they not impress us all? We are now deciding upon our eternal future, be it life or death, for if we live after the flesh we shall die, but if we, through the Spirit, do mortify the deeds of the body we shall live. This life is but a probationary stage. God gives us the privilege to choose wisely. If we neglect doing so here, in this life, his will must be applied hereafter, and we must abide by the results. It is sad to know that men and women will deliberately banish themselves from God and from loved ones who made themselves ready in this life for the better life which is to come. Dare any one rob God all through life and then expect a home in heaven with those who have made their life one of sacrifice, in hope of a better life beyond? Nay, verily. God's saints, in their purity, will

not be compelled to associate with the sinful. "Therefore the ungodly shall not stand in the judgment nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish" (Psa. 1:5, 6).

If we want a mansion in glory, we must send, ahead of us, the material to build it. If we want a reward in heaven, we must lay up treasures there. The difference between the saint and the sinner is this, that the saint lays up his treasures in heaven and the sinner hoards them up on earth. When life is ended here, the sinner must leave his possessions, reaping but misery and woe. But joy and peace is the reward of the righteous.

Reader, what about the future? Where will you spend eternity? We live here for either heaven or hell. If we have not made promises to God, we are owing him a debt. If we have made promises for a better life and are not paying our vows, we are living a lie, which will end in a lake of fire (Rev. 21:8-27). So let us stop right here, and see where we are in God's sight, that we may not make a failure in the end, of this mortal life, and run or labor in vain.

Muscotine, Iowa.

Three Times Four.

BY I. N. H. BEAHM.

THREE time four are twelve. This is the fourth statement in the third line of the multiplication table. Multiplication implies the idea of running equal numbers together instantly, while addition has reference to running equal or unequal numbers together individually, one at a time. Addition, as a process, is slow. Multiplication, as a process, is quick.

Look at the numbers three and four. Three is said to be the heavenly number, while four is styled the earthly number. Three stands for Divinity. Four stands for humanity. The most prominent Biblical idea of heaven is that of the Father, of the Son, and of the Holy Spirit,—three personalities with one intention. They are three. They are one. Hence, we have the Triune God or Divine Family, or the Divine Trinity, if you please.

The equilateral triangle, with its three individual sides equal in length, each adjoining each, is perhaps the finest symbol combining the ideas of individuality and plurality, bringing them into a threefold union or trinity. Therefore, the number three stands for the Father, and for the Son, and for the Holy Spirit. It is the celestial number.

Four stands for the four cardinal directions. "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." The four points of the compass are north, east, south, and west. Again, *four* represents the four elements, as four seasons,—spring, summer, fall, winter. These are terms used among men from time immemorial. They are terms applicable to conditions and to directions upon the earth, and strictly so. There are places, however, upon the earth, where there is no east and no west, but they are uninhabitable; also places where there is no winter, and places where there is no summer. Still four is earthly and human.

There may be perfection without the earthly, but there cannot be perfection without the heavenly. Therefore, to have perfection upon the earth, we must have a union of the celestial and the terrestrial,—of the heavenly and the earthly, of the Divine and the human. Three and four simply united—added—equal seven, the perfect number. Three means Divinity. Four means humanity. Therefore, the perfect man is the Christian. Jesus is the God-man. The Christian is his successor. But this idea of propagating the Divine species through the human species involves the idea of multiplication. Therefore, the very idea of multiplication is saturated with the idea of missionary doctrine. Therefore the great missionary band,—the Twelve," sent forth to propagate the Messianic kingdom under Christ, consisted of twelve,—three times four." He called unto him his twelve disciples. He gave them power." "These twelve Jesus sent forth." And these "twelve apostles" are twelve great men of

history. Never before or since has there been such an organization of twelve men that accomplished so much.

Jesus of Nazareth, by three years' personal association with them, and personal teaching of them, and personal direction of them reproduced himself in them, so that we then had twelve Christs instead of one. Three times four, therefore, is the ideal symbolization of missions.

Three times four is multiplication. Multiplication means propagation. New Testament propagation not only means Christian effort sufficient to *sustain* itself, but to *enlarge* itself. It means actually get bigger.

The three-times-four spirit means growth. It means advancement. It means increased numbers. It means increased intensity. It means increased prestige. Three times four means being sent. It means "Go ye." It means rectifying. It means blessing the needy. It means deprivation of home joys. It means joyful sacrifice for others. It means danger and persecution. It means Divine protection and blessing. It means hardships and awful temptations. It means servitude and mastery. It means life,—immortality. It means "Freely ye have received, freely give." It means the product of Divinity and humanity. It means to see "the multitudes." It means to be "moved with compassion." It means "pray ye." It means "more laborers."

In the beginning chapters of Matthew, we have the introduction and the presentation of the great Messianic King and kingdom. In chapters 5, 6 and 7 we have the laws of that kingdom. Jesus *talks*. In chapters 8 and 9 Jesus *does*. In chapter 10 he *multiplies*. He makes workers. *Word, work, worker*, sum up a half dozen chapters in Matthew's Gospel. In the Sermon on the Mount he presents the new kingdom in subject and law. In chapters 8 and 9 he sets the new kingdom in motion and shows its effect on the body, on nature, on mind, on sin, on vision, on tongue. In chapter 10 he perpetuates the kingdom, in organizing his successors, "The Twelve," in empowering them, and in sending them out.

Missionary work stands for *sustenance* and for *development*. Three times four is the great statement in the multiplication table of theoretic and practical theology—the productive unity of Divinity and humanity and the spread of Christianity.

In "the twelve patriarchs" and "the twelve tribes," in "the twelve foundations" and "the twelve gates," in "the twelve apostles" and the "twelve thrones," we may study the infinite differentiations of "three times four," while the cycles of eternity sweep around. Are we reproducing ourselves? Are we reproducing the Christ? "Whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother."

Motherhood stands for compassionate propagation. Sisterhood stands for tender sympathy. Brotherhood stands for sturdy strength. May we, therefore, be blessed with this triune, altruistic, dynamic propaganda of the great spiritual kingdom, set up by Jesus of Nazareth, the King of the Jews and the king of men! Multiplication! Multiplied Christianity! "The Twelve Apostles."

Their multiplying duty is upon the Church of the Brethren! Three times four are twelve! Three plus four are seven, the perfect church. Three multiplied by four are twelve, the spreading church. *Seven* is quality. *Twelve* is quantity. Seven, by three and four, is involved in twelve. The essence of the kingdom and its universality are symbolized in twelve. Three times four are twelve—absolute in character and universal in domain. Wonderful is our Savior's three times four,—perfection, sovereignty, eternity!

Nokesville, Va.

When the Forces of Righteousness Lose.

BY S. S. BLOUGH.

THERE is a constant struggle between the forces of righteousness and the forces of iniquity. From sunrise to sunset, from week to week, year in and year out, the conflict is being waged. In the individual

himself and between individuals,—in family, community and nation,—the same conditions exist, the same warfare is being waged, and the same results follow. There are many great moral issues which concern men and nations, many problems which must be solved. These problems enter into the making of each life. Much depends upon whether they are rightly solved or not. If not solved rightly, they remain unsolved,—they must be solved again.

In this struggle with sin,—its effects and its strongholds,—sometimes the right triumphs and we rejoice, but too often it is held in abeyance, its efforts thwarted and the results far from what they ought to be. Now, when righteousness prevails, there is great satisfaction, and there are some, indeed, who are very ready to ask for themselves applause. But when the righteous forces fail to reach a high ideal, or, for the time being, seem to fail entirely, there is great distress and disappointment among those who worked valiantly for the betterment of conditions or the accomplishment of a righteous purpose. Among the questions asked are, Why did we not win? What else could have been done? Who is to blame?

We are accustomed to say, "Righteousness will win. The evil in the world will not always be victorious." "I can do all things through Christ which strengtheneth me" (Philpp. 4: 13). The poet puts it this way,

"Truth crushed to earth shall rise again,
The eternal years of God are hers,
But error, wounded, writhes in pain,
And dies amid her worshippers."

We believe that God can have his own way. That he works through his people, he has shown many times. Does God not desire better moral conditions to prevail? Is he not anxious to see Satan's cohorts overcome? From all that we know of his actions and words in the past, we must certainly believe that he does. Where, then, lies the fault?

Among the forces of righteousness in the world it is reasonable to suppose that God depends most upon his disciples. Those who have received his blessing of salvation are surely in the best position to do his bidding. They not only should feel it a responsibility but it should be to them a happy privilege to help to redeem the kingdoms of the world that they might be the kingdom of our Lord and Savior Jesus Christ.

May we not conclude, then, that when the forces of righteousness lose out, the fault lies very close to those who ought to stand for right and truth under every circumstance? What does an investigation of the facts reveal? A single illustration may suffice.

An Illinois city of five thousand inhabitants, at a late election, through a majority of those voting upon the proposition, "Shall this district continue to be local option territory?" said "No," thus changing the city from the dry to the wet column. It looked very much as if the forces of sin had conquered. But what are the facts in the case?

First, the liquor totals were increased only eighteen votes over those of two years ago. This, in itself, was not enough to win.

On the other hand, eighty voters went to the polls and failed to vote on the proposition. Most of these would, undoubtedly, have voted dry. A number who would not vote wet, made it their business to be out of the city, presumably to escape voting, while yet others remained at home without voting. If all these had done what they *knew* to be their duty, the city would have continued dry, and right would have triumphed.

The saloon forces recognized this. One former saloonkeeper was heard to say, "If all the church members do their duty, we have no show to win." For once he certainly spoke the truth. May not this single illustration suffice? May this single statement not cover every case? It seems to me that when these moral issues of a community or State are up, every professed follower of Christ should stand valiantly at his post. Then righteousness would not lose.

Why should we not firmly stand on the side of right? Jesus said; "He that is not with me is against me." No sane follower of the Lord Christ wishes to be

against him. Then stand up and be heard, felt and counted. God can surely not smile upon his follower who evades responsibility in his cause. A weak, limber-backed Christian professor who, for policy's sake, for money or position will not stand up and unfurl Jesus' banner and unsheath his sword in the great moral conflict, is not worthy the name of Christian. He ought either to get right with God or step down and out. He might almost as well join the other side, for there is where his work counts, after all.

When the forces of righteousness lose, someone, who knows better, has not stood up to his duty.

O for more strength! O for more faithful Christianity! Brethren, sisters, stand by your post! Uphold your principles! Be true to your baptismal promise! Lift high the ensign and let it not trail in the dust! In the cross of Christ we conquer! By it we shall finally win and no longer lose.

Batavia, Ill.

Bethany's Chinese Mission Sunday School.

BY CLAYTON B. MILLER.

An important line of practical work, connected with Bethany Bible School, is that of the Chinese Sunday school. This work was organized Feb. 9, 1908, by one of our missionaries in China, Bro. Geo. W. Hilton. The work is now in charge of Sister Martha Shick.

The school was held in Old Bethany until the close of the school year of 1907-08. From then up to November, 1909, the school was held in the Hastings Street church, just across the street from Old Bethany. When Bethany moved into her new home, at the opening of this year's Fall Term, about three miles northwest of the old home, the mission school was also moved.

We held our first session here Nov. 28, 1909. We now have more blackboard surface, and better and more ample room for teaching otherwise.

We hold our sessions each Sunday evening, from five until seven. Some of our pupils have been in this country for a few years, while others only recently came from China. Most of these men attend other Chinese Sunday schools in the city, also. Our scholars range in age from seventeen to about thirty-five. Most of those who attend our school work in laundries.

How do we teach these men? The method, which we first used and which is still used in some of the other schools in the city, is by means of a Chinese Primer. The lessons in this book are made up of English words and sentences followed by the Chinese rendering. As the pupils are taught the English, they read it in Chinese also. This method is somewhat tedious to both teacher and pupil.

The method, which we now use is what is known as the "Berlitz Method" of teaching foreign languages. The Chinese is ignored altogether by this method, unless it be to refer to a Chinese-English dictionary. According to the "Berlitz Method," the pupil is taught by object lessons. He first learns the English words and their meaning, and then learns to use these words in sentences by direct conversation with the teacher. New words are learned in association with those he already knows. After a few lessons, he is also taught to read and write. As these men have an eager desire to learn English, they are quite persevering and patient in their endeavors to acquire our language, though it is very difficult for them.

Each pupil is taught some verse of Scripture each Sunday, which he repeats by memory or reads at the close of the teaching period, before the whole school. The first one that a beginner usually learns, is, "God is love." As they advance, they are taught the meaning of these verses, and are given more Bible teaching. They do not object to this, and some of them, after becoming more advanced, want only Bible teaching. For this we praise our Father in heaven. It gives a grand opportunity to teach them the true God, and salvation through Jesus Christ.

Some teachers have one pupil, and others two in a class. The pupils rather prefer to be in a class by themselves. This, then, gives the teacher more time for individual teaching. On the other hand, two or more in a class makes it possible for one pupil to help

the other, when the teacher has difficulty to make himself understood.

The sessions are opened and closed with singing and prayer. The pupils who cannot read so well are helped in singing by their teachers pointing to the words. They readily learn to repeat the Lord's Prayer. The Chinese are lovers of music, so they delight in learning songs. One of their favorite songs is, "No, Not One." At each session they usually sing one song in Chinese. Some of these are "The Glory Song," "Bringing in the Sheaves," and "Pass Me Not, O Gentle Savior."

On Easter, instead of having our regular routine of work, the pupils gave an Easter program. The Christian Workers' meeting which convenes at 5:30 was called off for this evening, and the students and friends came in to hear our program, which consisted of Scripture verses, recitations, and songs, both in English and Chinese. The expression of some told that they understood what they were saying. The program was highly appreciated by the visitors.

Most of the MESSENGER readers will remember that on Sept. 5, 1908, Bro. Moy Wing was baptized. He has a wife and two children in China. They live with his father, who is now disabled. Bro. Moy Wing's father and oldest sister are Christians. During the fall term he took some of the regular Bible work in Bethany with private instruction in English and the Bible. Giving up his secular work he set his heart on preparing himself for mission work among his own people in China. On account of the recent disablement of his father, however, he found it necessary to give up school work for the present, in order to help support his father's family. He is now, with two other Chinese, running a laundry in a town in Indiana, but still comes to Sunday school every Sunday. We pray that as soon as the Lord sees fit, he may be able to take up his studies again. His life is a witness of the transforming power of the Gospel. It is the testimony of those who have been in close touch with him, that he is very devoted. He needs our prayers, because he has some temptations to bear in coming in contact with his own people. Occasionally he explains a Bible story to our Chinese pupils in their own language. He is quite helpful in bringing other Chinese into the school.

There are among our pupils those who feel the touch of God's Spirit. Some have been considering the matter of becoming Christians, but are not yet willing to give up all for Christ. One said to his teacher, "Your God is better than our god. I won't worship idols any more." A few of our pupils are members of other churches in the city.

Occasionally our Chinese pupils are visited by some of the workers in their laundries. This is appreciated. 3435 Van Buren Street, Chicago.

WICHITA, KANSAS, FOR ANNUAL MEETING OF 1911.

As the Southwestern District of Kansas is calling for the Annual Meeting of 1911, to be held in Wichita, it may be of interest to all to know something about the place.

Wichita is situated in the heart of the United States and has a population of about 50,000. Its educational facilities, with two denominational schools, several business colleges, high schools and other public and private institutions of learning, make it second to none in the United States. It has beautiful parks, fine public buildings, broad streets and a commercial spirit characteristic of the West.

Wichita is surrounded by a rich, agricultural section. The Arkansas Valley is recognized as one of the greatest sections in the world for the production of wheat, oats, corn, hay and fruits. Five railways center here, with thirty-four passenger trains arriving daily. The street car system is up to date, and with the interurban lines now in course of construction, Wichita will be well prepared to handle the people who may come.

An auditorium which can be made to accommodate from six to eight thousand people is in course of construction and is to be completed by Nov. 1 of this year. In addition to this building, the city will tender the Brethren the use of such temporary structures as will be needed to take care of the people. The various commercial clubs have guaranteed all expenses, should the Conference of 1911 be held here.

Numerous hotels, rooming-houses and restaurants are in the city, and Wichita feels sure that she is well able to handle in an up-to-date, satisfactory manner the Conference of 1911. Jacob Funk.

1105 Wabash Street, Wichita, Kans., April 25.

THE ROUND TABLE

"More Highly."

BY D. J. BLOCHER.

THIS was the trouble with the people in Luke 9:46. They thought a lot of self, all because they were carnal and did not understand the subject in hand. Some of these disciples thought they were just the men to run the governing of the kingdom. How much like people of today! Some get the notion into their heads that the church could not exist without them at the head, and that, when they leave, all will go down. Suppose the kingdom had just then been turned over to those two disciples. They would not have known what to do with it. It would not have been what Christ made it, neither would it be any better today, if left in the hands of self-seeking men.

This self-important idea has caused much trouble in the world. Such people can not manage things to the glory of God, for the "more highly" ideal, spoken of, is pride and conceit, and God's cause is not promoted by such means. Self still continues to make much trouble in the world today.

But there was a change in these disciples, later on, as we read in Acts 15. Verse 8 gives a clue to the reason for the change from self into Christ. That is the only thing that will change men today. The presence of self shows a lack of the Spirit. Self-esteem is nothing but pride and conceit. No greater source of trouble can be named.

Did you ever think what the church would be like, if managed by self-seeking men and women? If not, read the Word through and through, and reread it again and again for examples of self-seeking workers. Things simply can not be right, they will not go right, when every move is merely more "self." The more self, the less of Christ. Well might Paul say, "Ye are our epistle written in our hearts, known and read of all men." This puts the value on every man's work, and this proves its stability or lack of it.

Pearl City, Ill.

Why He Would Not Pass.

BY G. W. ROBINSON.

READING in a late issue of the MESSENGER of some peculiar experiences by brethren while traveling, reminded me of a similar occurrence.

Several years ago, when the Annual Meeting was held in the West, a certain railroad ran a special train for the Brethren from St. Louis to the place where the meeting was held. As the members were passing through the gate to board the train, the gateman refused to admit a stylish-looking gentleman, informing him that the train was for the Brethren only. The gentleman, who was a brother, told him that he was one of them, but the gatekeeper would not let him pass through. The brother stood back and waited until a brother whom he knew came along, when he had him vouch for the veracity of his statement. Thereupon he was allowed admittance.

But his troubles did not end there. Before the train pulled out, the conductor passed through the car and spied the man without "the garment" on. He also informed him that the train was for the Brethren only and that he would have to get off. The man insisted that he was a brother. The conductor told him that he didn't look like one, and that he did not believe that he was one. The brother begged and pleaded, but to no avail. He insisted on staying until, finally, the conductor took him by the arm and led him out. The final result was that the "fashionable" brother had to wait for a regular train. This instance was told me by an elder, who was an eye-witness to the scene.

Muscatine, Iowa.

Common Workers.

BY WEALTHY A. BURKHOLDER.

THIS is the way a certain writer speaks of the common people, who try to do a little work for the Master and at the same time try to shed a little light on the dark places: "She may not be called an' elected to traipse over to Afriky with a Testament in one hand

an' a sun umbrella in the other, saving souls by the wholesale, but tain't no mean service to go thru' the world stealin' into folks' hearts like a ray o' sunshine, an' lightin' up every place you set foot in."

Every one is not the possessor of ten talents, and cannot do the work of such, but to every individual at least one talent has been given. It is the duty of each one to improve whatever has been given, whether it be one talent or five. To bury what might be used, in some way, to further the Master's cause, and light up the dark places, will not meet the approbation of him who gave the talents. To every one his work. All cannot go across the ocean, but on this side there is plenty to do, and work, too, that requires less preparation, for here in our own land we can use the language we know.

Then, let us not forget that not all the good work is done by the minister or those who are particularly sent to do Christian work. All around us are those who need encouragement, and there are opportunities on every hand to help a little in the great work of life. This was Bunyan's sentiment. Let us make it our motto! "I shall pass through this world but once. Any good, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again."

Shippensburg, Pa.

The Gospel for All People.

BY IDA M. HELM.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28: 19.

EACH person in the Godhead is to be honored in baptism. "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one" (1 John 5: 7, 8). There is one triune God and one triune baptism for all races and all ages.

The sphere covered by the Great Commission encompasses the whole world. Christians are to conquer the world for Christ, and they are not to stop in their onward, triumphant march till all nations have embraced the Gospel. In the corresponding passage in Mark we read, "Preach my gospel to every creature." In giving this command Jesus virtually addressed himself to every one who, in every age, should take up the same work and follow Christ. "Teaching them to observe all things whatsoever I have commanded you." It is essential that the church of Christ observe all the ordinances and commands of Christ if they would be his true disciples. "And lo, I am with you always, even to the end of the world. Amen." Jesus will be with his children always, till making disciples and baptizing them and building them up in Christian instruction shall be no more. "All power is given unto me, as the risen Savior, to be placed by me at your command." "Go ye therefore, and I will be with you."

Ashland, Ohio.

"Bringing in the Sheaves."

BY J. S. FLORY.

GOD looks not so much to the number or size of the sheaves as he does to the purpose, sacrifice and nature of the love expended in getting them ready for the harvest home. We are glad it is the Lord and not man that judges the value of the husbandman's offering. He knows. He will always give a righteous judgment. We can afford to trust him in regard to our reward. The following lines of the poet have a significant meaning in them:

"The day is passed that seemed so wearisome,
Now coming darkness all my toil relieves,
And in the cool, gray twilight hastening home
I sing along the way: Master, I come,
Bringing sheaves.

"The ground was hard and stony, and I wept
Over the tiny stalk, the tender leaves;
From hour to hour my loving vigil kept,
Waited and toiled, and prayed while others slept,
Behold my sheaves!

"I am ashamed, dear Lord, they are so few;
Yet do I know thy pitying love perceives,—
Searching this heart of mine all through and through—
Not what I did, but what I tried to do;
Accept my sheaves!"

Pasadena, Cal.

"What the Bonnet Does."

BY G. A. SNIDER.

SOME years ago, when in Los Angeles, and riding on one of the crowded cars, a number of men and women were seated and a number were standing. While in this crowded condition, one of our young sisters boarded the car. A strange gentleman at once arose and invited her to take his seat. She, with courtesy, did so. One of the ladies, who had been standing for some time, remarked to another lady standing, "See what that bonnet does!" Yes, it commands respect. Why? *Because it stands for something.* All fair-minded people know that those who wear the bonnet have religious convictions, and people generally respect those who make a sacrifice for Christ's sake.

Lima, Ohio.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, May 15, 1910.

Running a Race.

1 Cor. 9: 24-27; 2 Tim. 4: 6-8.

Song.—"Am I a soldier of the cross?"

Pray for strength to adhere to duty. Acts 4: 19.

I. Running in God's way. Psal. 119: 32.

II. The race set before us. Heb. 12: 1;

III. Not running in vain. Gal. 5: 7; Philpp. 2: 15, 16; 1 Thess. 3: 5.

IV. How Paul ran. Philpp. 3: 12-14; 1 Cor. 9: 26, 27; Heb. 6: 1-3.

V. The race. 1 Cor. 9: 24; Eccles. 9: 11; Heb. 12: 1.

VI. It demands self-control. Matt. 5: 30; 13: 44-46; Gal. 5: 16; Philpp. 3: 7, 8; 2 Tim. 2: 5; Rev. 12: 11.

VII. The test. Mark 13: 34; 1 Cor. 3: 8, 13, 14; Matt. 16: 27; 2 John 8; Rev. 22: 12.

VIII. The prize. Matt. 19: 38; Mark 10: 29, 30; 2 Tim. 4: 8; James 1: 12; 1 Peter 5: 4.

Cautions.—(a) Stumbling-blocks (1 Cor. 8: 9); (b) hinder the Gospel (1 Cor. 9: 12). Paul says that the "crown of righteousness" will be given, not to him only, but "unto all them also that love his appearing,"—to all who are looking forward with joy to his coming. Pray for faith to give up things that hinder.

PRAYER MEETING

For Week Beginning May 15, 1910.

Greater Activity Needed.

2 Peter 1: 2-11; Isaiah 52: 1-3.

1. In the Steps of the Master.—Following Christ means a life of concern and labor for others. In the parable of the lost sheep the Master sets forth the great effort of the shepherd who really cares for his flock. No way is too rough, no night too dark to go out after the lost sheep. The picture appeals to us as a moving one, but DOES IT MOVE US? What constitutes present-day church activity? Is it a toilsome, arduous search for the lost, or is it merely an endeavor to make life more easy and comfortable for the ninety and nine (Amos 6: 1)?

2. Both the World and Christ Expect Faithful Work.—Whether reasonable at all times or not, the world is a strict and unrelenting judge of our Christian efficiency. The world knows what a Christian ought to be, and it knows when the standard has been reached. As Christians we are chosen to show forth God's praise,—a separation, first as to privilege, second, as to service. More has been done for us than for others, hence more is expected of us. We must needs be wide-awake (1 Cor. 15: 58).

3. Essentials of Activity.—OUR FIELD is the world (Mark 16: 15; Acts 1: 8). OUR TIME, is the present; we have no promise for tomorrow (Eccles. 9: 10). OUR MOTIVE, "The love of Christ constraineth us" (2 Cor. 5: 14). OUR HELPER is Christ, "Lo, I am with you always, even unto the end of the world" (Matt. 28: 20; 2 Cor. 12: 9). OUR THEME, God's wonderful love in sending his Son (John 3: 16). OUR MESSAGE, Put on the whole armor, and stand (Eph. 6: 11-18). OUR STRENGTH, the power and abiding presence of the Holy Spirit (Acts 4: 31, 33). OUR REWARD, the Lord's approval, a golden crown, and a home in heaven (Matt. 25: 23; 2 Tim. 4: 8; Psal. 126: 6; Rev. 22: 12, 14).

HOME AND FAMILY

Faith and Works.

Said Farmer Jones, in a winning tone,
To his good neighbor, Gray:
"I've worn my knees through to the bone,
But it ain't no use to pray.

"I've prayed to the Lord a thousand times
For to make this 'ere corn grow;
An' why your'n beats it so and climbs,
I'd give a deal to know."

Said Farmer Gray to his neighbor Jones,
In his easy, quiet way:
"When prayers get mixed with lazy bones,
They don't make farmin' pay.

"Your weeds, I notice, are good an' tall,
In spite of all your prayers;
You may pray for corn till the heavens fall
If you don't dig up the tares.

"I mix my prayers with a little toil
Along in every row;
An' I work this mixture into the soil
Quite vigorous with a hoe.

"So, while I'm praying, I use my hoe,
An' do my level best
To keep down the weeds along each row,
An' the Lord, he does the rest.

"It's well for to pray, both night an' morn,
As every farmer knows;
But the place to pray for thrifty corn
Is right between the rows."

Drifting Fogs.

BY ELIZABETH D. ROSENBERGER.

BARBARA was puzzled. She was honestly trying to be kind and neighborly to Sister Jacobs, but her last call there had discouraged her. "You see, mother, I never thought of anything being wrong. I went in and asked her how she was. She answered, 'Poorly.' Then I sat down to talk for a few minutes, and she would hardly answer. At last I could bear it no longer and I said, 'I do not want to intrude in any way, but if you are in trouble, we are anxious to do all we can.' She sighed and said, 'There's nothing you can do; I've got the blues; that's all,' so I came away."

"Wasn't that enough?" asked Barbara's mother. "I always feel sorry for people who are blue, they are wretched and miserable, and sometimes they even resent the most kindly-meant efforts to cheer them."

"But I don't see any sense in getting as blue as that," persisted Barbara. "Why it must be awful for the family to put up with her; she was so cheerful and pleasant, the first time I called there, too."

"Yes, that is a pity," replied her mother. "But she may not be a chronic sufferer; there is always hope for a young woman; she is likely to throw off the spell."

"Well, all I've got to say is, it's mighty uncomfortable for her friends while it lasts," said Barbara.

The very next day, Sister Jacobs came to call on them, and she was cheerful and light-hearted. There was not a trace of discouragement, not a bit of gloom; she was her usual, happy, sensible self. She had read an interesting book the evening before, and her troubles had vanished. She was too much interested in the book to hold on to all her worries.

All of us have our alternating periods of sunshine and of storm, of cheerfulness and depression, of hope and despair. Life today is a glorious thing, a radiant opportunity for usefulness. Tomorrow we seriously wonder if anything is really worth while. Today we like our work; we do not mind the drudgery; we rejoice in the various cares and duties which fill the hours. Housework is a pleasure; the man at the desk finds the figures an easy task; the farmer plows steadily, feeling sure that God will send rain and sunshine for an ample harvest. But then, again, there comes a time of gloom when neither of these can do their best, when they feel that they are wearily bearing the heat and burden of the day. All such moods are natural.

Moods are mere states of feeling. They are like the drifting fogs that arise, now on one point and now on another of the landscape. We have passed through dense, heavy fogs that completely hide everything from

view. We groped our way through them, hardly knowing where we were, or where we might be going. These murky fogs were unstable, unreal; they changed nothing, left no visible results of their presence on the landscape, and a strong wind drove them away. But while we were in the midst of one, it obscured our view completely, and we lost our bearings. That was the trouble with Sister Jacobs. She was in a dense fog; she was blue and unhappy, she hardly knew which way to turn. When the fog lifted, she was radiant with good cheer and fellowship, it seemed good just to be alive.

Sometimes we have thought that men are more likely to become the victims of their moods than women. They have periods of depression, of business stagnation which are trying; life seems a giant load of business cares. Men who carry weighty responsibilities in church or state are liable to have these fogs and clouds. Was there ever a grander, nobler conflict than that which Elijah waged single-handed against the four hundred and fifty prophets of Baal? For one day Elijah defied them and challenged them in the name of the Lord. Then God gloriously came to his help, so that all the people said, "The Lord, he is the God, the Lord he is the God." Then the people slew the four hundred and fifty prophets of Baal.

Elijah's triumph was complete. The very next morning, Jezebel, the wicked queen,—the Lady Macbeth of the Old Testament,—threatened to take the life of Elijah. Then he arose and fled for his life,—away from his friends who might have comforted him, out into the wilderness a day's journey. There he sat down under a juniper tree with the fog thick about him. Listen to him as he says, "It is enough now, O Lord, take away my life; for I am not better than my fathers."

The day before, in the thick of the conflict, Elijah had no time to think about his reputation or standing in the community. He was not questioning the matter. Whether he was better or worse than his fathers had nothing to do with the fight against Baal. Now, in his discouragement under the juniper tree, he thinks of the mighty prophets who have passed away, and he says, "I am not better than my fathers." The fathers were resting in peace, and Elijah, in his despair, longed for the silence of the last long sleep.

Such discouragement and gloom sometimes ends in a tragedy. No man ought ever to decide any important matter under such conditions. In a dense fog at sea, the vessel sometimes lies at anchor, in order that she may not be led into wrong channels by reason of the fog. A man should put off making important decisions until he is free from this thralldom of gloom.

David was also a victim of this mood. In the psalms we come upon him when he is cast down and perplexed. He asks, "How long shall the wicked triumph? For my soul is full of troubles, thy wrath lieth hard upon me; thou hast put away mine acquaintance far from me."

It seems as if, at times, David was troubled because the wicked prospered, and he was persecuted. He had to hide in the mountain fastness from Saul. He could not remain with his friends, and he probably felt as if they had all deserted him. He exclaims, "Lover and friend hast thou put far from me." Perhaps David was so gloomy and taciturn, at this time, that his friends hardly knew how to approach him. He had lost that joyous faith and hope in God which makes a psalm of triumph out of some of his psalms. Now, in this fog bank of despair, he asks, "Shall thy righteousness be known in this land of forgetfulness?"

Surely, my sister, there are nine parts of sunshine and happiness to one of suffering and gloom. We have learned something about the chemistry of worry, and we find that it is a question of the chemical composition of the blood, and half the tissues of the body. Our nervous system does not go to pieces all at once, like the "one-horse shay," but it gives way at different places. When we overwork and strain ourselves to the limits of our endurance, and then a little beyond, in the fond hope that we may accomplish almost anything that we will to do by this toiling, we are making a sad mistake.

Some women suffer from the deadly monotony and endless, trivial repetition of their daily tasks. The net result and highest achievement of years of faithful, unceasing work is simply to keep the household fed, the clothes mended and clean and the house respectable. While this is grandly worth while, yet, sometimes, it is such faithful workers who lose heart. They worry and see no sunshine. There is no cause for joy anywhere. They need a change. They should see something of the great world, outside of their own home. A visit, a few days out in a summer camp in the woods, will prove most helpful. Anything different from what they have been doing will set their minds free. Life will be less irksome and the fogs will lift. Then they can say, "I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations."

Covington, Ohio.

"Better Take a Sheep Too."

A VALUED friend and able farmer, about the time the temperance reform was beginning to exert a healthful influence, said to his newly-hired man:

"Jonathan, I did not think to mention to you when I hired you, that I shall try to have my work done this year without rum. How much must I give you to do without?"

"Oh," said Jonathan, "I don't care much about it; you may give me what you please."

"Well," said the farmer, "I will give you a sheep in the fall if you do without rum."

"Agreed."

"Father, will you give me a sheep, too, if I do without rum?" then asked the elder son.

"Yes, you shall have a sheep if you do without."

The youngest son then said: "Father, will you give me a sheep if I will do without?"

"Yes, Chandler, you shall have a sheep also."

Presently Chandler speaks again: "Father, hadn't you better take a sheep, too?"

The farmer shook his head; he hardly thought that he could give up the stimulant, but the appeal came from a source not easily to be disregarded, and the result was, the demon rum was thenceforth banished from the premises, to the great joy and ultimate happiness of all concerned.

In the Cross of Christ meant anything it meant a suffering God—God in anguish for humanity. Assuming the reality of the Christ of the gospel, with his sinlessness, we see two things—the awful extent of sin and the power of Divine love.

SISTERS' AID SOCIETIES

McUNE, KANS.—Following is the quarterly report of the sisters' aid society of the Oswego church, beginning Dec. 11, 1909, and ending March 12, 1910. Five sessions were held, four all-day and one half day meetings, with an average attendance of nine. Total amount collected during the quarter, \$64.63. Amount brought forward from last quarter, \$13.42. Total expenses, \$21.24. Total amount in the treasury, \$66.81.—Mrs. D. W. Shideler, Mcune, Kans., April 7.

ABILENE, KANS.—Following is the semiannual report of the Chapman Creek aid society from Sept. 29, 1909, to March 23, 1910: We held thirteen meetings, with a total attendance of 179, and average attendance of thirteen. The collections amounted to \$19.26. We sent five sacks of goods to mission points, made seventy-four garments, knitted five comforters and quilted two quilts. The following officers were elected for the coming term: Sister E. Derick, president; Sister Correll, vice-president; Sister Gorbitt, treasurer; and Sister Lenhart, secretary.—Mrs. Lenhart Abilene, Kans., April 19.

CANTON, OHIO.—Following is the report of the sisters' aid society of the Canton church for the year beginning April 8, 1909, and the year ending April 8, 1910. Meetings are held monthly. Our enrollment is thirty-six, with an average attendance of twenty-two. Our work consists of bonnet making, quilting, or any other work which may be a hindrance. We spent a day sewing for an invalid sister, and donated our dues for the day, which amounted to \$3.05, to her. We sent \$5.00 to the workers of the Akron Mission, and \$10.00 toward the support of two orphans in India. Balance in the treasury, \$20.08. Our officers are Sister Florence Pickens, president; \$20.08. The following officers were elected: Sister Sarah Crist, president; Sister Ellen Kester, vice-president; Sister Pernie Eshelman, secretary and treasurer. We close each meeting with scripture reading and prayer. Certainly we need the presence of our Heavenly Father at each meeting, to keep our thoughts and words pure.—Ella McCune, 36 N. Thorpe Street, Kansas City, Kans., April 11.

KANSAS CITY, KANSAS.—During the year 1909 the sisters' aid society held twenty-six meetings, with an average attendance of twelve. Our work was mostly making clothes, pin aprons, quilting quilts, knitting comforters and making four poor mothers. A day's work was sometimes donated to various garments. A day's work was sometimes donated to various garments. We met at 9:30 A. M. and close at 2:30 P. M. Those who could, paid quarterly dues, which amounted to \$5.20. Received by donations, \$3.30; received for work, \$35.10. Donated to the poor, \$11.88; donated to the church, \$7.60; paid out for material, \$14.05. Balance in the treasury, \$11.42. The following officers were elected: Sister Sarah Crist, president; Sister Ellen Kester, vice-president; Sister Pernie Eshelman, secretary and treasurer. We close each meeting with scripture reading and prayer. Certainly we need the presence of our Heavenly Father at each meeting, to keep our thoughts and words pure.—Ella McCune, 36 N. Thorpe Street, Kansas City, Kans., April 11.

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BRO. HENRY SUNDERLAND, of Fruita, Colo., changes his address to Carthage, Mo.

THE Sunday-school convention for Northeastern Ohio will be held at Ashland June 21 and 22.

ON page 301, this issue, will be found the program for the Annual Meeting, so far as completed.

THE report from our missionaries in India shows that during the last year 102 persons were received by baptism.

BRO. ISAAC FRANTZ recently held a series of meetings at Winchester church, Ohio, and seven conversions are reported.

BRO. PAUL MOHLER has made a change in his street number, and should now be addressed at 705 S. 42nd Court, Chicago, Ill.

HEREAFTER BRO. J. Edwin Jones, of Larned, Kans., should be addressed at 701 Topeka Street. He writes that the people of that town now have free delivery mail service.

BRO. JOSEPH HOLDER, of Hagerstown, Ind., writes that it is his purpose to do more in the vineyard of the Lord this season, and he will be pleased to confer with those desiring his services.

BRO. I. B. TROUT was with the Brethren at South Bend, Ind., over last Sunday and delivered a special address in connection with the graduating exercises of the teacher-training class.

AT this time we have, in the United States, five missionaries from India, who are at home on furlough. Bro. Lichty and wife are on their way back, and should reach Bombay inside of a few weeks.

IF our patrons wish something on the "Creation" that is worth reading, let them send ten cents to this office for a copy of the splendid little booklet entitled, "Proof of Design in Creation," by Marcus A. Kavanagh.

BRO. W. R. DEETER, foreman of the Committee of Arrangements for the Annual Meeting, writes us that the Committee is making progress in its preparations for the Conference. They expect to have everything in prime condition by the time the meeting opens.

BRO. J. G. ROYER called at the MESSENGER sanctum last week, on his return from Virginia. And, by the way, he did not hold a series of meetings at Daleville as reported. The Brethren there had another use for him, and he now reports a most hopeful outlook for the Daleville school.

WE have been favored with a number of post card photographs of Brethren churches in various parts of the country. Among the number are two showing the new building, from different angles, at Bear Creek, Ohio. The house is to be dedicated May 8, and is said to be the best built and the most convenient church building among the Brethren in Southern Ohio.

THE Brethren at Lanark, Ill., have just completed a tabernacle in which to hold their services while erecting their large church edifice. The new building will have a foundation 58 by 74, and is to be furnished with all necessary conveniences for Sunday school, Christian Workers and other services.

OUR people should bear in mind that the services at the Annual Meeting begin on the evening of June 1, and will continue until June 9. The Standing Committee meets at 8 A. M. on Thursday, June 2, while the Conference proper opens on Tuesday morning, June 7. We are looking for a large attendance and a good meeting.

IT is probable that Sister Mary Stover, wife of Bro. W. B. Stover, of India, accompanied by their children, will return to the United States the coming fall. Bro. Stover is to come one year later, and return with the family the year following. That will give the children two years in the schools in this country,—a matter that should not be overlooked.

THE World's Sixth Sunday-School Convention is to be held in Washington, D. C., May 19 to 26, and will be largely attended by delegates and others from all parts of the world. Among those attending from this country will be Bro. I. B. Trout, who, on account of his position as editor of the Brethren Sunday-school supplies, is recognized as delegate-at-large, and entitled to the special favors and privileges accorded delegates of that class.

THE Governor of Ohio has announced May 8 as Mothers' Day. On this day it is thought that it would be well for every son and daughter to write mother a good letter. We suggest that all the MESSENGER readers, who have mothers, try it. We do not mean the sons and daughters of Ohio only, but those wherever the MESSENGER is read. It will do the mothers a world of good to receive letters from all the children who happen to be away from home. It will be well to bear in mind that mothers, at best, do not receive the letters to which they are entitled. So remember them in this special way, Sunday, May 8.

AT the late district meeting in India, the delegates sent by the churches handed in their contributions to the amount of \$182, the fruits of a systematic plan of fasting. For a fixed period the members omit one meal a day and then pay the value of the meal into the mission fund treasury. This is the way the native converts in India have been trained. If 80,000 members of the Brethren church in America could be induced to omit one meal, valued at ten cents, each day, for six days and would contribute the amount to the Annual Meeting collection, it would mean \$48,000. Most of our people, however, would prefer not to fast after this manner. They would prefer to eat their regular meals and pay their sixty cents, and this they can do without making any sacrifice whatever. But why stop at sixty cents? We should not give less than \$1.00 and that means \$80,000, the sum that should be raised every year.

FROM May 10 to May 16 will be a fine time to view Halley's comet. It will appear in the East, tail first, about two hours before sunrise, but ten days later it may be viewed in the West just after sunset. The head of the comet is said to be 200,000 miles in diameter while the tail is estimated to be fully 30,000,000 miles in length. May 18 the comet reaches a point between the earth and sun, comes within 14,000,000 miles of our sphere, and it is presumed that the earth will pass through the tail of the celestial visitor. Just what will be the effect of this incident, no one can predict, but nothing serious is apprehended, as the globe passed through the tail of a comet in 1861, without making any disturbance whatever. Should the two bodies come together, there is no telling what might happen, but nothing of the kind is anticipated. The comet is traveling at the rate of over two million miles a day, and had it moved up a little faster, our call would be a close one.

BRO. W. G. EISENBISE, of the Waddams Grove congregation, Ill., called last week to arrange for the printing of a carefully-prepared history of this, one of the oldest congregations in Northern Illinois. Hundreds of our readers will want a copy of this little book and we suggest that they confer with Bro. Eisenbise at an early date. He should be addressed at Lena, instead of Waddams Grove, Stephenson County, Ill.

BRO. J. W. CLINE, of Pomona, Cal., Secretary of Sunday schools and Christian Workers of Southern California and Arizona, writes us that he starts east this week to visit among old friends and relatives in Virginia, and as delegate from the State Sunday-school Association will attend the World's Sunday-School Convention to be held in Washington, D. C., May 19 to 26, and later attend the Annual Meeting. He promises to call at the Publishing House either before or after the Conference. Bro. Cline has given up his pastoral duties at Pomona, and will now devote the present year to the Sunday-school interests of his District.

THE GISH COMMITTEE has published, in one large, well-bound volume of 944 pages, all of the Minutes of the Annual Meeting from 1778 until 1909. The Minutes are arranged in the book as they were published from year to year, and the whole volume is carefully indexed. While the book should be sold for \$2.00, or even more, the Committee has decided to supply the ministers of the Church of the Brethren with the work for the actual cost of postage and packing, which is 28 cents. It is a book that should be in the library of all our ministers and elders, and especially the elders having charge of churches. It contains more history of our Conferences than any other work published. No man can comprehend the growth and development of the church without knowing considerably about the minutes of our Conference from year to year. While the Minutes may and should prove helpful in the government and management of churches, they should not be received and interpreted as law. Their real purpose is to unify us on understanding and applying the New Testament teachings. Where they have been thus employed, they have served an admirable purpose in holding our people together, and making of them a body so compact as to give rise to a good deal of favorable comment. Those who are not ministers can procure the work for \$1.75, the actual cost of printing and mailing.

Death of Elder Enoch Eby.

THE next day after placing the last issue of the MESSENGER on the press, word came to the office that Bro. Enoch Eby, of Lena, Ill., had passed away. He died on the evening of April 26, after an illness of some months' duration. His health had been failing for some years, and lately he grew quite weak, and his death was not unexpected. He had attended most of the Annual Meetings for a number of years, and it was his earnest desire to attend Winona Conference, but the Lord saw proper that it should be otherwise.

BRO. Eby was born in Juniata County, Pa., Nov. 13, 1828. His parents were members of the Brethren church, as well as were their ancestors as far back as the history of the family is known. He himself became a member at the age of seventeen, and was married, shortly after reaching his nineteenth year, to a sister of Eld. Wm. Howe, of Mifflin County, his State. When twenty-two years old he was called to the ministry and was therefore in the ministry about sixty years.

IN 1855 he moved to Illinois and settled in Jo Daviess County, within the bounds of the church where he held his membership when he died. Nine years after locating in Illinois he was ordained to the eldership, and became the elder in charge of the Waddams Grove congregation. Under his wise administration the church prospered, while as a preacher he grew in influence and ability. In 1877 he and Eld. Daniel Fry, accompanied by their wives, visited Denmark to help place on a good footing the mission work that was started by Bro. Eope the year before.

For a number of years he was a member of the General Missionary Committee, and was the first chairman of the Board, which position he held for several terms. During his life he attended more than thirty Annual Meetings, and served on the Standing Committee about twenty times, frequently as moderator, and four times as reading clerk. Several years of his life were spent in Kansas; then, in his old age, he returned to Lena, Ill., seeking again the scenes of his early and active life.

For his day and generation Bro. Eby was a strong man. We had few more forcible preachers. His educational opportunities were very limited, and yet he became a pulpit orator of wonderful power. At times his flight of eloquence, and the marshalling of facts and pointed illustrations bordered on the marvelous. He at one time said, in the midst of a great discourse, "If I must fall, let me fall with my face towards my Father's house."

Bro. Galen B. Royer conducted his funeral service in the Louisa house, where our departed brother had preached hundreds of sermons, and his remains were laid to rest in the Chelsea cemetery, to which place he had followed many of his friends as well as those of his own household.

Meeting of the Mission Board.

THE Board spent the greater part of two days in their work, here at the House, last week. All the members were present; along with Bro. Steven P. Berkebile, of India, who listened to much of the proceedings, and gave some information regarding the situation and outlook in India.

The first business of special importance was the Jerusalem Mission, for which the means have been provided by a brother, who thinks that the whole Gospel should be carried, by the Brethren, back to the country in which the Christian church was first established. For this field efforts will be made to secure a man and his wife of special ability, and of good standing in the Brotherhood. For work among the people of Palestine a man of more than ordinary adaptability will be required.

Considerable time was taken up with the situation in India, and in order that the labors there should prove more successful, it may be necessary to open up an industrial department. The native converts often need to be assisted in their efforts to make an honest living, and an industrial department, carefully conducted, will supply this long-felt need. Hence a paper will be presented to the coming Conference, asking permission for the Board to open up that line of work where it may be deemed advisable to do so.

It has taken years of experience and observation to enable the Board to determine a fair basis of support for the workers in this field. This we think was done at this meeting, and the basis settled upon is likely to remain the rule for years to come. A fixed allowance is made for each child, according to age, and a fixed allowance for each brother and sister, regulated by the time of service in the field. A sister starts in her work at \$250 a year, and at the end of eight years is entitled to \$300. A brother begins on \$275 a year and at the end of eight years receives \$350. For a trip to and from the home country, when on furlough, each missionary is allowed \$200, and with this amount at his or her disposal, can take any route desired.

There was not much to consider regarding the work in China. Bro. Hylton, as already announced, is returning to America, and some one must be sent in his place. A sister was chosen for this field and her name will be presented to Conference for approval. Other workers are being considered, and some of them may be secured. But, as a matter of fact, the Board is looking for efficient workers for the foreign fields, and has not yet been able to secure the number needed. With all the missionary enthusiasm, displayed in places, it is remarkable that so few young men and young women apply for the various fields.

On account of the death of his father, and the business thus left for him to look after, Bro. H. C. Early will not be in a position to assist in visiting the church-

es in Europe this season. Bro. Galen B. Royer, accompanied by his wife, however, will go, and is planning to sail from Quebec, Canada, June 25, and may remain abroad five months, devoting the time to work in Denmark, Sweden and France. In these fields men are also needed, but the trouble is to find them. It is still hoped that at least two may be secured in time to reach the fields before Bro. Royer must return. Failing to secure volunteers, the Board is going out after men, and it is believed that they will get the workers they need.

The Board may take considerable interest in developing and directing a laymen movement among us, and with that in view a committee has been appointed to study the situation and report at the next meeting. The foundation for such a movement was laid years ago when the Conference directed that solicitors should be appointed in each congregation in the Brotherhood. By getting our laymembers more interested, it is believed that this soliciting work may be revived, and possibly improved. But whatever is done along this line must be directed by the Board or some other board appointed by the Conference. It is to be regretted that those having charge of congregations should permit the recommendation, regarding solicitors, to be wholly disregarded, and if the work cannot be pushed through the officials, it may have to be done through the laity. Now would be a good time for all the churches to appoint solicitors and get to work.

To aid ten State Districts in their mission work, \$4,400 was appropriated, and a loan of \$1,700 granted for the erection and completion of three meeting-houses. The Publishing House report proved the most satisfactory made for years, the earnings being more encouraging than last year. With this the Board was very much gratified. It was especially pleased over the increased circulation of the MESSENGER.

Judging from the steps taken at this meeting, we are safe in saying that we are now certain to have a first-class song book for our Sunday schools and Christian Workers' exercises. Brethren I. B. Trout and Galen B. Royer were directed to confer with Bro. J. Henry Showalter, in preparing and bringing out the book we need. An effort will be made to get the very best that can be secured, and in so doing the best musical talent in the Brotherhood will be consulted.

An effort will also be made to bring our schools and the work of the Mission Board closer together. It is believed that the members who attend our schools should know more about what the Board is doing, and that in these schools a greater missionary sentiment should be created.

Taking the meeting as a whole, it was not only an important one, but it was harmonious throughout. The Board will meet again on the Conference grounds at Winona Lake to consider some matters that could not be completed at this meeting.

Church Ordinances in Early History.

We wish to be fully understood in the use of the term "Catholic Church" in these historical articles. The word "Catholic" early came into use among Christians to distinguish their church from the Jewish. Later on it distinguished what was considered the orthodox church from the small bodies known as heretics. This Catholic Church was represented by such men as Justin Martyr, Clement of Alexandria, Origen, Cyprian, Augustine, Chrysostom and Tertullian, in a general way. The sects classed as heretics had their leaders, and to some extent their influence also, but the stronger body of Christians passed under the name "Catholic Church," meaning the general, or universal, church.

In our former article we called attention to the history of the controversy regarding the rebaptism of aliens, or the members of Christian sects, not in communion with the Catholic church. While about one-fourth of the church maintained that heretics, on coming to the Mother Church, should be rebaptized, and the rest of the church held a contrary view, still they did not divide over the question, though the controversy at times grew warm, and some rather unpleasant things were said. The controversy lasted about 130

years,—from A. D. 218 to 348. During this time some portions of the church had heretics rebaptized, while the larger portion accepted them with their baptism by the laying on of hands. The controversy was settled in favor of the latter, but did not cause a separation. We mention this to show that different parts of the primitive church could hold to and contend for different methods regarding a practice and at the same time not pull apart.

In this article we shall look at the early practice of the church regarding some of the ordinances. As early as the middle of the second century the Catholic church began taking considerable liberty with these ordinances. Dr. Schaff would place the date thirty years earlier, at which time the love feast,—Lord's supper,—he came separated from the communion, the latter being observed in the morning and the former in the evening. (See Schaff's History of Christian Church, Vol. 2, p. 239.) In the time of Pliny, who wrote A. D. 111, it would appear that the two services were joined, as in the time of the apostles, though some writers do not understand Pliny that way.

We prefer to think that the separation took place in Asia Minor, in the time of Justin Martyr, who wrote about A. D. 150. In the West and in Africa, however, this change was not made so early, as the two institutions continued to be celebrated together until about the fourth century. In the time of Tertullian, at the beginning of the third century, we know they were observed together in Carthage, North Africa. But at the council of Laodicea (A. D. 363) and Carthage (392) it was decided to drop the supper altogether and celebrate the communion alone. This was taking a good deal of liberty with the plain teachings of the Gospel.

There was another change that has never been fully explained by the historians. In John 13 we have a distinct mention of feet-washing being observed in connection with the supper and the communion. This should be regarded as the model for all times and countries. Thirty-five years later, or A. D. 65, Paul, in 1 Tim. 5: 10, refers to the washing of the saints' feet in such a way as to indicate that the practice was kept up in the churches, yet when Justin Martyr, in the middle of the second century, describes the manner of observing the Lord's supper and the communion, the religious rite of feet-washing, as commanded by Jesus, is omitted. This is also true of the account of Tertullian, handed down from the beginning of the third century. It is also true of the description of every feast, mentioned by Catholic writers of the second and third centuries.

In his writings Justin Martyr makes no mention of feet-washing whatever. Cyprian refers to the service once. Irenaeus mentions it once. Tertullian refers to it a few times, and it is also mentioned by Clement of Alexandria, but not one of them associates the institution with the love feast and communion services of his day.

This is not to indicate that the religious rite of feet-washing was not observed during these early centuries, for Augustine, A. D. 354, says "that some churches in his time rejected the custom of washing the saints' feet as a solemn imitation of Christ." (Eld. J. Winebrenner, on the ordinance of Feet-Washing, p. 356.) The Syrians celebrated the service, as well as did the Greek and Latin churches. The manner in which Augustine refers to the institution would indicate that the practice was quite general among Catholic churches.

But however extensive the practice may have been after the middle of the second century, it would seem to have become entirely separated from the services, associated with it by the Savior. This separation of services was brought about in the Catholic church. In Asia Minor we have an account of the communion services early in the morning, the love feast in the evening of the same day, and no mention of feet-washing in connection with either. Later, mention is made of the communion and the *agape*, or love feast, being celebrated together in North Africa and in the West, with feet-washing omitted.

From all this we are led to infer that the leaders of the early churches took unwarranted liberties with the

Gospel. They separated institutions that the Master had joined together. There is no gospel authority for observing the communion early in the morning and the Lord's supper in the evening of the same day, and yet it was done. No permission has ever been given for separating feet-washing from the other two institutions, as it was done in North Africa and the West, in the time of Clement of Alexandria, Tertullian and Cyprian. But this departure was brought about while churches were growing popular and wealthy, and the same condition prevails today. It is the popular and influential church that is either removing New Testament ordinances from the places assigned them by the Master, or omitting them altogether. History is simply repeating itself.

The distinguished leaders of these early centuries did not trifle with the mode of baptism after this manner. Having learned the apostolic method, they continued the practice for centuries. Whether we inquire after the practice in Asia Minor, North Africa or in the West, we find it the same, not merely for the second century, but for the centuries following as well. But this cannot be said of the three ordinances instituted in the upper room on the night of the betrayal. As we have seen, feet-washing was dropped out, while the other two were separated in parts of the country, and later on one of them was entirely eliminated from the practice of the church.

But there are good reasons for believing that among the so-called heretics there were bodies that observed the ordinances as instituted by Jesus and handed down to succeeding generations. In the way of obeying the whole Gospel, and contending for the faith once delivered to the saints, they sustained a relation to the general church, similar to that sustained by the Brethren to the popular churches of today. They were not too proud to stoop down and wash one another's feet before engaging in the love feast and the communion services. But this cannot be said of the strong and wealthy church that sought popularity. The Lord always had a chosen people who kept his Word. Such was the church at Philadelphia (Rev. 3: 10), and such were some of those that existed in the early centuries. They were known under different names, and later we find them contending for the old landmarks, even up to the time of the Reformation.

The rank and file of the Catholic Church was not responsible for the changes and omissions we have named. All such departures must be charged up to certain leaders. Some think that the severe persecutions, endured by these early Christians, may have led to certain departures from the apostolic manner of observing the ordinances. On this point we may not venture an opinion, but there are other changes and conditions that will be considered in another article.

The Annual Visit.

Its History.—The oldest Annual Meeting minute on the subject that I have been able to find was passed in 1835. ("Classified Minutes of Annual Meetings, 1778-1885," published in 1886, page 95.) This minute defines the duties of the deacons. They were then called "visiting brethren and overseers of the poor," and as such "they have to assist and attend to the yearly general visit from house to house; and it is necessary and their duty, when the church is divided into different visit districts, to take the lead in the visit as well as that of the ministers; and in case the ministers could not go on account of sickness, it is the duty of the deacons to carry out the visit with other brethren, and to bring before the ministers and the church what they have found."

At this time the visit was an established practice in the church, and it was not to be neglected, but the minute gives no hint as to the time of its beginning. It is evident that the practice had been standing for many years; it was regarded then, no doubt, as an old practice.

In Brumbaugh's "History of the Brethren," pages 172 and 173, reference is made to the visit as an institution in the church as early as 1748. This was only 40 years after the organization of the Brethren, and

already it had become the practice of the Brethren, who made the visit, to carry money from the "poor fund" to relieve those found in need, which shows that the visit was not new even then. It was a well-established practice already, with some settled rules to be observed, when it was discharged. Now, when it is considered that this is only forty years after the organization, and that usually it takes some time for a practice to gather some settled rules, it is evident that the visit began, if not right in the beginning of the Brethren's organization, very soon thereafter.

Bible Authority.—Direct Gospel authority for the visit is not claimed. Like pastoral visiting, it is based on general and well-established principles, and space forbids the discussion of them at present. The visit, after many years of trial, has proven itself to be a good thing.

Its Purpose.—In 1867 the Conference adopted a set of questions for the visit. These show its purpose. In a word, it is to ascertain the spiritual health of the membership and to encourage growth in grace. Taking narrower views of it, it is often regarded as preparatory to the love feast, and it may be regarded as supplementing the pastoral visiting, or doing the work of the pastor in part. In either view of the case it is worthy.

The church should know the condition of her membership, and the visit is made to ascertain it. Then it is the duty of the church to labor to remove all wrongs and to encourage all to go forward. It is on the principle that some families have their physicians to examine them at stated times to determine the condition of their health. It need not suggest to a man that he is sick, to be asked if he is well. Not that, but the very opposite. Exactly so in things spiritual. Men should be encouraged to think and labor on the side of health and growth. This is the main point in the visit, and herein lies its chief value.

How the Visit Should Be Discharged.—Two things are supremely essential. First, those making the visit should be spiritual; and, second, there should be the utmost freedom on the part of both the visitors and the visited. Without these, the visit has but little value.

The purpose of the visit shows the need of spirituality. It is to deal with spiritual conditions and interests. Who is it,—without knowledge of the laws of physical health,—that would attempt to administer to others in such matters, and who is foolish enough to look to such for help when a physician is needed? Is not the same principle true in spiritual things?

There are a few set questions asked in the visit, but does this argue that it shall be formal and without freedom and range of spiritual experience? Of course not. The questions, though somewhat fixed, are great questions,—vital questions. They bring the proper answers if answered honestly, and they open up a field for the widest spiritual thought and conversation. This is one point not to be overlooked by the visiting brethren. They should take advantage of the opportunity to develop the ground underlying the questions, and induce those, being visited, to look around. It is certain that only a few will not be glad to say something on the interests then felt deep in the heart. And this will bring about the most favorable conditions for a season of prayer, which,—as the Conference in 1868 recommended,—should be engaged in when convenient.

Abuses.—Formality is probably the greatest and the most universally so. In too many cases the usual questions are put without touching the mark at all,—totally without spiritual contact,—so utterly foreign to the spirit and nature of the work, and because of this fact many of the members have no interest whatever in the visit. They have no appetite for it, get no benefit from it; they simply endure it, that's all. This is unfortunate, and the remedy lies in finding the spirit of the institution.

Undue haste characterizes the visit in most cases; while in some there may be undue delay. In most cases the deacons go out to cover so much territory in a given time, and they do it. They seem to think that if the questions are asked, the work has been done, and the questions are asked, it may be, like the clock strikes when the minute hand reaches 12. Latitude is not

given to remain or depart, according to conditions as they develop. In some cases it is profitable to remain some time; in others it is proper to make the stay brief. The point is to act according to the needs as they appear.

In the matter of admonitions, the visit has been much abused. Many have the impression that something must be handed in, else they are not zealous and watchful, and things are named to maintain the pride of this false zeal. Some may hand in items merely from habit, others may do so for personal reasons, hoping to "hit" somebody; and still others may do so in the hope of discharging a private, personal duty. They owe it to some of the brethren or sisters to go to them personally, and speak to them; but instead they hand it to the deacons. This is bad, very bad.

I take it that our training on handing in requests for admonitions has been bad. Certainly, every member should have the right to express himself freely, without restraint or intimidation, and admonitions should be expected; but every brother and sister should know what it means to give them. They should understand that watchfulness is the duty of each one first to himself. They should have also somewhat of a general grasp of Christianity as a subject. It is difficult to offer suggestions on any subject without seeing the subject somewhat as a whole. This is doubly true in Christian teaching.

Now, this is not said to discourage suggestions, but to put us in position to offer them in a better spirit and with more intelligence, and therefore with more effect.

H. C. E.

Crusade Against Fashion.

BRO. I. S. LONG, of India, thinks the Brethren church should head a crusade against fashion. He believes the time has come when we ought to make the influence of the whole church felt in the interest of needed reforms, and especially could we consistently move out along the dress, temperance and peace lines.

It is not sufficient to preach in our immediate communities, in support of these and other reforms, but we ought to carry our claims into every part of the country. By a crusade against fashion it is not meant that we would champion any particular method, aside from that which promotes health and taste, and encourages economy. The idea should be to interest others in opposing the tyranny of fashion, and have people adopt sensible ways of clothing themselves. In all probability more money is spent in the interest of fashion than is spent for whiskey, and with the men spending much of their hard earnings for intoxicants, and the women spending fully as much for the purpose of keeping up with the ever-changing fashions, we need not wonder that so many people are going to the wall. As for whiskey, the world can do without it and be only the better off, while the civilized nations might be decently and comfortably clothed for half the money that is required to keep up with the unreasonable demands of the great and heartless fashion trusts.

Zeal Without Work.

At a little meeting, in connection with one of our colleges, a few of the students made fine missionary speeches, and seemed to be running over with missionary zeal. Some of them said they were so anxious to enter work among the heathen in a foreign field that they could hardly wait for the time to start. A brother, who had charge of a Sunday school, in an out-of-the-way place, a few miles from town, concluded to give several of these students a chance to show their zeal by their works, so he asked them to walk with him out into the country, and teach some of the classes. To his surprise he could not get one of them to accompany him. He had good reasons for thinking that much of the missionary zeal that comes out in well-prepared speeches, before appreciative audiences, is only surface deep. The man who does not have zeal enough to take him a few miles out into the country, where his services are needed almost as much as in India, may be able to give a very entertaining address at a missionary meeting, but he will be of little value on the mission field. As a rule, the person who will not make himself useful at home, will not amount to much in the foreign fields.

MISSIONARY DEPARTMENT

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THE BOY PROBLEM.

Everywhere we are confronted with the all-important problem, "How may we best reach the boy and save him for usefulness in Sunday school and church?" That a boy, upon reaching his teens, enters a critical period of his life, is admitted by all. That he, during that time, is often lost to all good influences is a fact too sadly true. But it is not a hopeless case. If the boy problem is handled intelligently, there is a way out, but it must be largely determined by those who are still boys,—that is, by men who are felt to be "boys grown taller." A man who has forgotten how it felt to be a boy,—a real boy,—is not fit to be entrusted with the training of his own son. When Paul became a man, he put away childish things,—as he so emphatically tells us,—but he did not put away the SPIRIT OF A CHILD. It is this perennial spirit of youthfulness that gives life and vigor to our work in general, but especially among the boys. You can not reach a boy unless that spirit inspires all you do. You must believe in a boy, and love him because of all that you see in him, though as yet undeveloped. The boy can be reached if you know how,—that is sure, and that leaves the problem not so much with the boy as with the Sunday-school teachers or ministers, who need a special course of study in the school of Christ.

MORE BIBLE KNOWLEDGE NEEDED.

Never were truths truer or more emphatic than those of Mr. N. C. Abbott, superintendent of the Nebraska School for the Blind, concerning the value of the Bible in the development of the nation: "The western pioneers were fortunate in that they had few books to read, outside of the Bible. One of the curses of our present day is the multiplying of volumes,—ninety-nine out of a hundred of which would be better burned than bound. But books were not so plentiful in the days of our fathers, and they could not have been transported to the western plains over hill and mountain and valley, with the meager transportation facilities at their command. The early pioneers had but the one Book, but that gave bone and sinew to their moral character. They brought with them the book that impressed upon John Ruskin its own peculiar style, and that made Abraham Lincoln the clearest and most beautiful writer America has thus far produced." While to the older part of our people, perhaps, no special emphasis needs to be laid on the importance and value of Bible study, there is danger lest the rising generation be weaned away from the study of the best of books by the mass of other literature,—often misleading. Why not give the Bible a fair test? Where can you find a narrative more thrilling and vivid than the "Book of Joshua"? What romance is more touching than the charming story of Ruth? What philosophy is more profound than the "Epistles of Paul"? What collection of epigrams and adages is more beautiful and true to life than Solomon's? What production, in all the realm of literature, can equal the 118 words of the sweet singer of Israel,—the immortal twenty-third Psalm?

SIGNS OF THE TIMES.

To the close student of the world's events from the standpoint of Bible prophecy there is nothing so conspicuous as the world-wide unrest. Beginning at the Sunrise Kingdom, and going westward, we find nearly every nation in a quiver of excitement, bordering on revolution. Korea would like to achieve national independence by shaking off Japanese domination. Japan itself is in a condition of national bankruptcy,—consumed with political ambition and anxiety to assert and maintain supremacy on land and sea, and yet too poor to risk further indebtedness and outlay. China and Manchuria are restive under the threatened aggression of Russia and the spirit of reform that is like a liquid at boiling-point. India is aflame with fires of rebellion. Turkey, though started on a new career, is by no means firmly established. Persia, with a change of dynasty, is in a perilous condition. Turning to Europe, we find Italy unsettled. France is in the midst of a struggle of divergent elements in the nation, of which the religious problem is not the least. Russia, as ever, suffers from the autocratic rigors of the Czar. Then, too, the oppression of the State church is bearing heavily upon other forms of belief. Great Britain has perplexing questions. A desperate struggle between democracy and aristocracy, socialism and imperialism is being waged. Germany, too, has its serious and far-reaching problems. In the United States the conflict between labor and capital, together with abnormal conditions in living expenses, bids fair to become an issue of considerable magnitude. Is not the condition of the world field a louder call than ever to renewed diligence in the Master's service,—the "go ye" to all the world?

A REMARKABLE EDICT.

Recently the Ulema Council, the highest authority of Islam, issued a most remarkable edict, addressed to Mohammedans throughout the world, containing the following remarkable admission: "True Christian and Mohammedans worship the same true God, and they are therefore brethren. Sincere Christians have a right to a seat in Paradise also. Equality and fraternity between Christians, Mohammedans and Jews must be emphasized by Mohammedanism and practiced by all true followers of the prophet." Those who are familiar with the history of Mohammedanism,—past and present,—can hardly realize the wonderful change that has taken place in the Mohammedan world if the language of the edict really means what it says. If it will actually influence the wild fanaticism of the followers of the false prophet, surely a new era has dawned for Oriental countries and missions. Let us remember, however, that prejudices and fanaticism,—both racial and religious,—will not pass away by the mere decree of man. It takes the power of the Holy Spirit to overcome them. A man must be made a new creature before he can love his neighbor as himself.

THE TOUCH OF A VANISHED HAND.

We sigh for the touch of a vanished hand—
 The hand of a friend most dear,
 Who has passed from our side to the shadowy land—
 But what of the hand that is near?

To the living's touch is the soul inert
 That woe's o'er the silent urn?
 For the love that lives is our hand alert
 To make some sweet return?

Do we answer back in a fretful tone,
 When life's duties press us sore?
 Is our praise as full as if they were gone,
 And could hear our praise no more?

As the days go by, are our hands more swift
 For a trifle beyond their share,
 Than to grasp for a kindly, helpful lift—
 The burden some one must bear?

We sigh for the touch of a vanished hand,
 And we think ourselves sincere;
 But what of the friends that about us stand,
 And the touch of the hand that's here?

THE LAYMEN'S MOVEMENT.

If it be not expedient for our church to join in with the general "Laymen's Movement," how about the propriety of our having such a movement within the Brethren church itself? I wonder whether any one at all doubts the expediency of such a move. I don't see how they can.

From what I know of the workings of the general Laymen's Movement, I fancy it is one of the greatest factors in modern missions. The leaders in this movement have struck the keynote to success, as it seems to me. They are interesting the strength of the church in the evangelization of the lost everywhere. They are getting into the hearts, and through the hearts into the pocketbooks of the men. They are getting the men really to "acquit themselves like men." The offerings in hundreds of centres are being doubled and trebled; and in this instance it is not merely a doubling or trebling of money—money given by the rich simply—but the givers are themselves in the movement. The laymen are being informed, and therefore transformed. Men are beginning to pray and then give. Men are finding out that they are debtors both to the Jew and the Greek, and they are, in a worthy way, shouldering the responsibility of financing the missions of the church universal.

Yes, a Laymen's Movement in our Brotherhood would be a good thing, without doubt. Instead of "Laymen" the word laity might be used. The suggestion is that the laity has not been, heretofore, doing its part; the ministry has carried the burden,—too often almost alone. And if other churches succeed in doubling and trebling their offerings, in spite of their salaried ministry, how much more should the Brethren church do so!

Suppose the laity,—the laymen—should realize our indebtedness to those without Christ everywhere! Before one realizes this, a fire must be kindled in his heart. If the fire is kindled, the heart warms. A warm heart means a heart full of love and a whole-hearted handshake. Love hides a multitude of sins (1 Peter 4: 8). This means that, in our endeavor to save the other fellow, we would forget our differences. Whether the sisters should break bread, whether those baptized by trine immersion should ever be rebaptized or not, the dress question,—these and kindred lesser questions would fall to the rear in lieu of the one need of the lost world.

If the laymen are aroused, it means that the church is aroused. The sisters easily do their part. These, together, comprise the ninety-nine sheep of the fold. Their hearts being warm, they get a zeal for the Lord's house. Passive in the past, they now, by God's grace, are easily able to teach a class in the Sunday school, or talk or pray in the Young People's meetings and church councils. In other words, they take a part and realize that "we are laborers together with God." The Lord's work prospers.

For two hundred years, or nearly so, it is hardly too much to say that the Brethren church has had a preachers' movement. How many of you, no older than myself, distinctly recall how our grandfathers spent days and months and years riding over hill and dale and mountains,

going miles and miles, because the zeal of the Lord's house was eating them up? There was hardly a cent profit in all this effort, but the hand of the Lord was upon them in blessing. How much their financial loss was, nay, how great things God did through them, how many received the salvation of their souls through their efforts, how much they really suffered for Jesus' sake, we are little able to say. Today we try to write their history, but since they had neither the time nor disposition to keep a diary, we know all too little of what they did and suffered. But the recording angel has it all down in the books "over there." Our forefathers belonged to Peter and John's church (Acts 4: 20). They could not help but speak the things they saw and heard. They turned many to righteousness, and they shall "shine as the stars forever and ever."

Shall not we, their children and heirs, follow in their wake, follow in their train? Shall we not pray down a real laymen's, laity, church movement, a real revival in our midst? Only thus will his kingdom come and his will be done on earth even as it is done in heaven. So I think; don't you? I. S. Long.
 Jalalpur, India.

NOTES FROM THE DISTRICT MEETING OF INDIA.

By the evening of Monday, March 21, most of those, intending to come, had arrived, and were comfortably located in the buildings on the compound of the Anklesvar Mission Station. After the evening meal, we gathered in a group, out under the open sky and the soft moonlight, and spent an hour in song and prayer.

On Tuesday, March 22, the following services were held: Workers' meeting, 8:30; sermon, 10:30. Afternoon, Sunday-school meeting. Evening, sermon and a consecration service. Reports of the work done through the year by the native workers are always listened to with interest, and it is a source of help and inspiration to know what the others are doing, and what are their difficulties and troubles. In the Sunday-school meeting helpful subjects are discussed, mostly by our native brethren. In the consecration service the Spirit laid upon our hearts the solemn message that we are watchmen on the walls of God's beloved church, to warn the wicked, help the fallen, and all the while to intercede for the welfare of the church, and then to give God praise for all his blessings to us. God is enthroned on the praises of his people.

Wednesday morning was given over to sectional meetings. The brethren and sisters met in separate places for an hour of personal conference and mutual helpfulness, and the discussion of family duties. This was a very profitable time for all, and deep impressions were left on the minds of some. May the Father put into the hearts of all a deep and overpowering desire for purity of life and thought. Another inspiring sermon was then given to the congregation assembled.

The afternoon of Wednesday was to be devoted to the missionary meeting. Every one came to this service in deep expectancy, for all were eager to know how the evangelistic work of the Mission was progressing, and also to know what was to be the result of the general collection, to be taken at this meeting. Be it remembered that this is called a "self-denial collection." It represents an amount equal in purchasing power to more than a dollar for every member in the District. One brother, whose house and a large part of his goods and food for a couple of months burned only a few weeks before, gave an amount which meant to him more than two dollars would mean to a poor family in America. All rejoiced to know that the "self-denial collection" far exceeded that of last year, and we all hope that soon another District missionary can be put into the field. In the evening consecration service many remained in prayer till eleven o'clock, seeking a blessing for their souls, and dedicating themselves to the Lord's work more fully.

At 8:30, Thursday morning the district meeting was called to order by Bro. A. W. Ross, former secretary. Song and prayer were the means of lifting our hearts to God. There was little of a business nature and the time was taken up with reports of various committees and district servants. Bro. Adam Ebey was chosen moderator.

The annual report of the District Mission Board was listened to with great interest, the more so because it was the first of the kind in this District. The Board was organized only a year ago, and this was its first report. It showed that a field had been chosen, a house built and a worker located. Sickness and death came into this family, and the brother thought best to remove his family to a place less remote from medical aid. After some delay and much prayerful searching, another worker was found for the deserted field and again the work was resumed. Much hope is entertained for the fruitfulness of this new undertaking of the young church in India. Will the church in the home land hold up before the throne of grace this effort at self-propagation undertaken by the Indian Christians?

The report of the District Sunday-school Secretary revealed substantial growth in this department of Christian activity, for which we are very thankful. This is, in a very real manner, the evangelizing agency of the church, here as well as at home, for many of the scholars in the weekly Sabbath schools are non-Christian children. There

are sixty-eight teachers, giving Bible instruction to 882 enrolled pupils, the average attendance on a given Sunday being 625. A total of 283 pupils took the "All-India Sunday-school Examination" of which 172 passed and received certificates. Thirty-two baptisms are reported from the Sunday schools of the District. The collections amounted to Rupees 691, annas eight, or \$230.16, according to commercial exchange, but it means a far greater amount when reckoned in terms of day labor.

The meeting enjoyed a brief extract from the report of the Field Committee, in which it was shown that during the year there were 108 baptisms in the District. One new church was organized, the Vyara church. Large fields of service lie open before us and we were urged to exercise faith for a large ingathering of souls this year, by the grace of God.

At 11:30 the meeting was adjourned. It was a short but a most interesting and helpful meeting. The spirit breathed into the members by the two days of devotion, preceding this, was manifest to all. The district meeting being over so soon, gave opportunity to continue the devotional services, for which all were glad. The evening consecration and testimony meeting was the best of the whole series, and every one went away with a blessing, and with new courage for his tasks and a new vision of our possibilities in Jesus. "This is the victory that overcometh the world, even your faith" was the final message given for each one to take along with him.

All say that this was the best and most helpful district meeting we have ever had, and all rejoice for the manifest presence of God. His name be praised for it all! The sacrifice of prayer was kept burning day and night on the altar of self-surrender. God heard and answered. The spirit of fellowship was enhanced by the fact that all present, both missionaries and native brethren, ate from one common supply of food. This was the first time, but it will not be the last, for all felt that it was good for us thus to meet. It is not a thing that could be kept up for long without detriment to the health of the missionaries, but for three days all were glad to eat from a common supply, a common dish, and that the native dish.

It is not yet known where the next district meeting will be held. We thank our Heavenly Father for all his mercies to us, for the new visions, not only of the work, but of himself as our Captain and our Life; for the new consecration of life and money to the service of the Master; for the new consecration to a life of prayer by not a few present. "Call upon me and I will answer thee and show thee great things and difficult, that thou knowest not." "Ask and ye shall receive."

E. H. Eby, Sec. of District Meeting.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Butte Valley.—Bro. J. J. Brower, of Marshalltown, Iowa, was with us over Sunday, and gave us two very able sermons, which were appreciated by all. As an Easter offering the Sunday-school children presented the church with a nice pulpit Bible. They also raised \$10.00 for the Chicago Sunday-school Extension Fund. The birthday offering of last quarter, which amounted to \$11.41, was sent to District Treasurer of Northern California. The Bible class, conducted by Bro. S. G. Hollinger, is getting along nicely. All are feeling well paid for the time spent in the study of the Bible.—Mrs. E. M. Wolfe, Macdon, Cal., April 24.

Balsam.—By request of the aid society of Balsam, Cal., I presented to the pastor of this congregation and his wife the following gifts: To the wife a dress for herself, this from the aid society alone. Then, through the society, from the congregation, a purse of silver coins. This was an offering from the community, not confined to the society or to the members, but given by all who felt to contribute. I appreciated this privilege to the fullest. It made that elder and his wife feel that their efforts were appreciated. This was as it ought to be. It was a surprise indeed. We also engaged in Bible reading and in prayer.—A. Hutchison, Balsam, Cal., April 20.

Santa Ana.—Brother and Sister Jesse Emmert, of India, were with us April 20 and 21. They explained their work in India in a way we never heard before. We are glad they came to tell us of their labors, and the need of more missionaries. They also sang several India songs. We trust there will be volunteers to the field in India. A collection of \$23.86 was taken.—Lizzie R. Pugh, 722 E. Pine Street, Santa Ana, Cal., April 23.

Tropico.—During their visit among the churches in California, Bro. and Sister Emmert of India, came to us April 12 and 13, and spoke to us of their work in India and the needs of the field there. An offering of \$10.50 was taken for World-wide Missions. Last Sunday we decided to send what Sunday-school money we had on hand to El Centro, Cal., to help in building a church there.—Lucinda Stutsman, Cor. Third and Sinclair Avenues, Glendale, Cal., April 21.

COLORADO.

Colorado City Mission.—For a while, during the winter months, it seemed to us that we were not accomplishing much for the Master in this Mission. A decrease in Sunday-school attendance, caused by the moving away of some who were regular attendants, together with the death of one of our most efficient workers seemed to take away some of our earnestness, but with the coming of spring also comes new zeal and courage. Last Sunday our Christian Worker leader modified the "Home Mission" program, and we had an interesting meeting, followed by a fifteen-minute talk on home mission work by our pastor, after which a collection of \$5.46 was taken for our District Mission Board. Prospects are good for more accessions to the church this spring.—Lola Root, 167 Jefferson Street, Colorado City, Colo., April 25.

ILLINOIS.

Cherry Grove congregation held her business meeting today, with our elder, Bro. Frank Myers, presiding. Not very much business came before the meeting. One was received by letter.—Addie Clark, Sycamore, Ill.

Notice to the Churches of Southern Illinois.—The committee to arrange for the District Bible Institute has de-

clined to hold it during Holiday week. Churches desiring 1910. We also ask that the churches so arrange their home work that it may not conflict with the Institute, to the end that all might have opportunity to attend and enjoy the work.—I. D. Heckman, Cerro Gordo, Ill., April 22.

Oak Grove church met in council April 25. The writer was unanimously retained another year as pastor.—Barbara and Emmert Eschelman, Low Ford, Ill., April 27.

Rockford Mission.—Our two preaching services on Sunday, April 24, were in charge of Bro. M. W. Emmert, of Mount Morris College, as our pastor was absent for about ten days. Bro. Emmert quite ably supplied our spiritual needs upon this occasion. He is a member of our District Mission Board, and is deeply interested in the work here, which he is pleased to see growing.—Mina H. Bosserman, 1015, So. Winnebago Street, Rockford, Ill., April 28.

INDIANA.

Bethel Center.—Bro. Joseph Holder, of Hagerstown, Ind., came to us Saturday, April 23, and remained over Sunday, preaching two sermons. Our Sunday school is progressing nicely. We have secured Bro. Holder to preach for us the fourth Sunday of each month.—Annie Rogers, R. D. 24, Matthews, Ind., April 25.

Cedar Creek church has recently closed a week's meeting, conducted by Bro. George L. Studebaker, who is working in the interests of North Manchester College. His teaching was largely on the "Second Coming of Christ," which we believe was very helpful. At the close of the meeting two young people accepted Christ. We reorganized the Christian Workers' meeting with Bro. C. H. Hoover as president. Our love feast has been changed from May 19 to May 21.—Mary Icy Hanson, Laotto, Ind., April 18.

Knattington.—Our council convened April 23, with our elder, Bro. John Mishler, presiding. Three letters were received. Our love feast will be held Oct. 22, beginning at 2 P. M. Bro. Grover Wine will represent us at the Annual Meeting. Sunday-school officers were elected for the next six months. The day following Bro. George Mishler, of Nebraska, preached Eld. J. H. Wright, who had the care of this church for over twenty years, resigned in February, and went to another field of labor.—Rosella Shuler, Knattington, Ind., April 27.

Indianapolis church met in called council April 22, for the purpose of electing a minister. The choice of the church fell upon W. Carl Rarick, who was duly installed in the office.—W. A. Lawrence, Central Indiana Hospital for the Insane, Indianapolis, Ind., April 25.

Jacksonville.—March 19 and 20 Bro. L. T. Holsinger preached three sermons for us. Three were baptized. On Sunday evening, March 20, Bro. Holsinger delivered his last sermon at this place to an audience of between 250 and 300 people. His sermons were full of power, and we were sorry to have him leave us so soon. We believe more could be brought into the kingdom if the pure Gospel truths were preached to them.—C. W. Harris, Jacksonville, Ind., April 24.

Minneapolis.—Bro. James L. Hazlett, of North Manchester, Ind., was here in the afternoon of the last week, and preached at our Union Grove house Sunday morning and evening. Bro. Herbert A. Studebaker, of the Nettie Creek church, preached at our Shideler house last Sunday morning.—John F. Shoemaker, Shideler, Ind., April 25.

Pine Creek church met in council at the Center house April 23, with our elder, Bro. B. H. Holsinger, presiding. Two letters were received and three granted. Bro. Lafayette Steele was chosen delegate to the Annual Meeting, with Bro. C. F. Rupe alternate. Bro. Wysong remained over Sunday and preached at the Center house in the morning and at the East house in the evening.—M. S. Morris, R. D. 1, Walkerton, Ind., April 23.

IOWA.

Notion.—The date of the love feast in the Osceola congregation is changed from June 13 to May 28. We expect Bro. A. Hutchison to be with us.—Mettie Caskey, Osceola, Iowa, April 25.

KANSAS.

Kansas Center.—April 23 we held our love feast. The attendance was not large, but we had an enjoyable meeting. Bro. R. C. Flory officiated. On Sunday following we had a Sunday-school meeting. Our district Sunday-school secretary, Bro. H. M. Brubaker, of Conway, Kans., was with us. In the morning he delivered an able address on Sunday-school work. Lunch was served at the church, and the afternoon was spent probably in discussing different phases of Sunday-school work. We hope that the information gained from such a meeting will be helpful to our school.—Mary B. Mohler, R. D. 1, Lyons, Kans., April 28.

Parsons.—Bro. J. P. Campbell, who was seriously injured while working in the railroad shops at Parsons, Kans., asks us to interest in the progress of his recovery. He is at present in the Railroad Hospital at Sedalia, Mo. Pray for us, for we greatly desire that he be restored to health.—Mrs. J. F. Campbell, 2705 Clark Avenue, Parsons, Kans., April 25.

Topeka church held their council March 25, with our elder, Bro. C. H. Hoover, presiding. Eld. William Weybright was with us and assisted in electing two deacons. Brethren Harley Taylor and George Rink were chosen as Sunday-school superintendents.—Eva Symmes, Oakland, Kans., April 25.

Victor.—Our love feast was held April 23. The home ministers began services on the evening of the 20th. On the evening of the 22nd Brethren John Garber and John Wagner, with their wives, came from Fortis, Kans. Bro. Garber preached that evening. At 11 A. M. the next day, we met for worship. Bro. Wagner preached again at 2:30 P. M. In the meantime Bro. J. E. Small, of Fortis, Kans., arrived, and at 6 P. M. addressed us on "Self-judgment." At 7:30 we had our communion proper. Bro. Wagner officiated. Some communion for the first time, who were past middle age, and some were more than sixty-four years old; also those only nine years of age. On Sunday morning we had Sunday school, and at 11:30 Bro. Garber preached. Bro. Small and several other brethren accompanied us to our mission point and preached at 4 P. M. In the evening we met at the church for Christian Workers' meeting, led by Sister Katie Eason, of Fortis. The service followed by a sermon by Bro. J. E. Small.—A. C. Daggett, Covert, Kans., April 27.

MICHIGAN.

Prescott.—April 23 Bro. George E. Deardorff, of Brethren, Mich., came to this place by order of the Mission Board. On Sunday morning he preached to an attentive audience; also in the evening at the same place. This is a mission point in the Riverside District. Our church and practice are but little known here, and in our opinion this will be a good place to build a strong church. The Friends and Free Metcristians are represented but neither seem to be making much progress. It is a good country, and as yet land is cheap. We came here April 1 and like our new home. There are eight members here at present, but more have bought, and will move during the summer. We need a minister to help us in the work. Information will be given by addressing the writer and enclosing stamp.—E. B. Weirich, Prescott, Mich., April 25.

MINNESOTA.

Deer Park.—Our love feast has been changed from April 23 to May 7. We will have a week's meetings before the feast.—Blanche Reeves, Barnum, Minn., April 25.

MISSOURI.

East Prairie.—Bro. C. H. Stearnman, our elder, came over from Frisco, Mo., Saturday, April 23, and gave us three sermons. Although the weather was disagreeable the attendance was good. Bro. Stearnman will preach for us the fourth Saturday night and Sunday of each month. We also intend to organize a Sunday school the fourth Sunday in May.—Frank Reile, East Prairie, Mo., April 25.

South St. Joseph Mission.—Last Sunday the Mission was favored by a lecture on health, as pertaining to tuberculosis, followed by a sermon on the same subject, by Bro. P. B. Newman. At the close of the service two came forward. One was baptized the next day. The following day was favored by a sermon in the evening, by Bro. C. S. Garber, who is spending a few days at his home. He is now holding a series of meetings in Ottumwa, Iowa. We are very much in need of summer clothing for women and children. Some of our aid societies think that when spring and summer comes, the city mission workers do not need much clothing for the poor, but we do. A few days ago a mother and daughter came to us for food and clothing and wanted us to find work for them. As we had no garments for them, my wife loaned them some clothing of her own to go and hunt work. Another young mother came to us the same day, carrying a little baby, and asked us for work and clothing for herself and little one. All three of the women are sisters in this Mission and the two mothers have been deserted by their husbands. These saloon trade, driving us city workers more in trouble than anything else. In one day there were four women at our Mission who had drinking husbands. As the State of Missouri has a chance, next November, to drive out the dramsops, we are hoping and praying that our dear friends who are working in the field with new literature and personal help.—E. N. Huffman, Sta. D. 502 Ky. Street, St. Joseph, Mo., April 30.

St. Joseph.—As an illustration of the minister's work in South St. Joseph Mission we give the following: On a recent date the writer had two funerals and a wedding in one day. These all happened to be in the afternoon on Monday. After the usual services on Sunday.—P. B. Newman, Sta. D. 210 W. Kansas Avenue, St. Joseph, Mo., April 23.

MONTANA.

Medicine Lake.—April 13 three were baptized. The church decided to have a series of meetings, to begin July 3 and continue until the 16th, the time set for our love feast. The services of Bro. F. B. Landis, of Williston, N. Dak., have been secured. The church is inviting us city workers to join us in our communion services.—Katie E. Keller, Enterprise, Mont., April 24.

NEBRASKA.

Hillside church met in council April 22, with Eld. Levi Snell presiding. Two letters were granted. Our elder, Bro. Geo. Mishler, who is in the East, was chosen as delegate to the Annual Meeting at Winona, Minn. On Sunday evening a love feast was held Saturday evening. Brother and Sister Snell were the only visiting members present. Bro. Snell preached for us on Sunday morning and evening. At the morning services Bro. Robert Slinnette, with his wife, was advanced to the second degree of the ministry. On Sunday evening our Christian Workers took up a collection to help purchase Bibles for the Omaha Mission, which will be sent to them at once.—Elsie Slinnette, Moorefield, Neb., April 25.

NORTH DAKOTA.

Ellison church met in council March 31, with Bro. J. H. Brubaker presiding. Three letters were received and five granted. The church decided to discontinue Sunday evening meetings until the second Sunday in May. Several committees gave reports of their work. The election of delegates to the district meeting was deferred until the next meeting. We have Sunday school each Sunday at 10:30, also preaching at 11:30. The interest is increasing each Sunday. Bro. Brubaker being alone, is kept very busy. He preaches every two weeks ten miles north of here, in a schoolhouse, at 4 o'clock. Bro. Will Deardorff, one of our ministers, is attending the Bethany Bible School in Chicago. We expect him and his family home after the Annual Meeting, which will help to lighten Bro. Brubaker's work.—Ida Miller, Ellison, N. Dak., April 24.

May church met in council April 16, with Bro. D. F. Landis presiding. Considerable business was disposed of. Bro. G. Wagenman was chosen delegate to Annual Meeting. Brethren O. W. Gordon, Geo. Hiline and Fred Sheridan were appointed as a committee on program for a joint Sunday-school convention to be held at Spring Brook, N. Dak., July 4. A Christian Workers' meeting was organized with Sister Samuel Burns as president. We will hold a series of meetings some time this summer, followed by a love feast. The matter was left in the hands of a committee. The following Sunday Bro. D. Landis, of Williston, preached two sermons. Bro. Geo. Hiline was chosen Messenger agent.—T. E. Gordon, Wheelock, N. Dak., April 23.

Salem church met in council April 2, with Eld. John Deid presiding. Bro. D. A. Hufford was chosen delegate to the Annual Meeting. Brethren John Wampler and A. B. Hollinger are delegates to the district meeting, and Bro. J. W. Shively and the writer to the district Sunday-school meeting. Bro. W. W. Gunter, of Minot, N. Dak., will hold our series of meetings, beginning June 25.—Miriam Rhoads, Newville, N. Dak., April 27.

White Rock.—Yesterday, after our regular Sunday school, we held a local Sunday-school convention in which we discussed some of the problems that confront us in our work at this place. The principal topic before the meeting was, "The Preparation of the Lesson." The speakers handled their subjects well and we believe that our zeal for the cause was made stronger. We trust that now, with greater zeal and knowledge of the work, our activity may be increased in like proportion. Our District Sunday-school Secretary, Bro. E. S. Petry, of Berthold, N. Dak., was with us and assisted in the work. Our number has greatly decreased on account of emigration during the past two months. Our workers are getting discouraged, but we are sure that those who remain can do the work by Divinely-bestowed strength and guidance. On Sunday, April 17, we had no Sunday school or preaching in the morning on account of the stormy weather, but in the evening a few were present for preaching.—Joseph D. Relish, Denbigh, N. Dak., April 25.

OHIO.

Ashland.—The district Sunday-school and Christian Workers' convention will be held June 21 and 22, at the Ashland Ashland, Ohio. One evening will be devoted to special commencement exercises for teacher-training graduates. A class address will be given and diplomas presented. Accommodations are the best and a large attendance is expected.—G. A. Cassel, Ashland, Ohio, April 26.

Charleston.—April 16 thirty-nine members partook of the communion. This was the first time since the death of Brother Pfeiffer, Snell, Blessing, and Brother Nett's, with a number of the Circleville members, were with us. The services were enjoyed by all. The work on our new parsonage has been commenced and when completed will add much to the work in this place. All the services are well attended and the people seem to be hungry for the Word of God. Sister Hazel Coppock will help in the work at this place until the minister and family come.—Katie Flory, R. D. 6, Chillicothe, Ohio, April 25.

Greenville.—Our communion services were held last Sunday evening. Bro. Hollinger officiated. On account of sickness several families could not be present at the meeting.

Our Sunday school is well attended. The average for the first quarter this year was 115. Two letters were received since the last report.—Anna Witwer, Greenville, Ohio, April 26.

Lexington.—Our love feast held April 15, was well attended by both members and outsiders. Eld. Allen Ockerman officiated, assisted by Bro. Van B. Wright and Bro. Leslie Ockerman. The brother-in-law of the writer was with us for a number of years, on account of afflictions, was able to be with us. We reorganized our Sunday school with Brethren Leslie Ockerman and Van B. Wright as superintendents. Sister Mary Hixson was chosen secretary, and Sister Jennie Henry as treasurer. The prospects for good work here are encouraging.—Jennie Henry, Highland, Ohio, April 26.

Winchester. is located at a point from fifteen to twenty-five miles from three churches, Union City, Poplar Grove and Nettie Creek. In the spring of 1908 there were seven members here. Being anxious for preaching in their locality, they made application to the above-named churches. A committee was appointed by each church and they, as one committee, met with the members at Winchester. A house was secured a half mile west of the city, on the electric car line. Work opened last November. One was baptized and the interest continued to grow. Eld. Isaac Frantz, of Pleasant Hill, Ohio, began a series of meetings March 26, and delivered eighteen sermons. Seven were added to the church. A Sunday school was organized with Bro. C. V. Graft as superintendent. There were eighty-eight present the first Sunday, and the collection amounted to \$5.38. The following Sunday the attendance was ninety. Since the first meeting of the committee six have moved in the vicinity. There are at present twenty-one members, a splendid band of workers. They appreciate the assistance they receive from the churches, and especially the work of Bro. Frantz. This is a good country and those looking for a location in Indiana would do well to stop at Winchester. We have Sunday school each Sunday and preaching every other Sunday.—B. F. Sharp, Greenville, Ohio, April 24.

OKLAHOMA.

Elk City.—Our council, dedication, love feast and series of meetings are all past. April 18 a number of visiting members were present at our council. The meetings have been completed, the building committee made their report which was accepted. Seven letters were received and two granted. The writer was elected delegate to the Annual Meeting. On Sunday, April 17, at 11 o'clock, Bro. H. B. Mohler, preached for us. At 7 o'clock, Bro. A. Miller, of Kansas, delivered the dedicatory address, to a large audience. At 7:30 P. M. the ordinances were observed, which was new to many who were in attendance. Bro. Miller officiated. Other visiting ministers present were A. L. Boyd, H. B. Mohler, G. W. Landis and P. S. Hartman. Thirty-six members communed. A number were hindered on account of sickness. Bro. Miller continued the meetings until after the following Sunday. The attendance was good throughout. One was baptized. We received many compliments on our well-arranged house of worship. Prospects are good for a number of members to locate here soon.—J. F. Neher, Elk City, Okla., April 28.

Guthrie church met Sunday morning, April 24, in regular Sunday-school and preaching services. Bro. H. B. Mohler, of Thomas, Okla., gave us a strong and helpful sermon. Two young boys were baptized in the afternoon by Eld. Lehman. The sisters had prepared a dinner for our workers. When called to order, early in the afternoon session, we profited by a discussion of topics on Sunday-school work. Bro. Smith, our District Sunday-school secretary, was with us. We feel more determined to make our Sunday school successful. The children's program was very enjoyable one. At 7 o'clock about forty members took part in our communion services. Bro. Smith officiated. Visiting ministers were Brethren Ritter, A. J. Smith and H. B. Mohler. Bro. Smith remained, and gave us a missionary sermon on Monday evening, Bro. I. B. Niewander, a minister from Guthrie.—Emma S. Ambrose, 1502 E. Harrison Avenue, Guthrie, Okla., April 28.

Mangum Mission.—April 23 Bro. G. W. Landis came to us from the Bright Star church, to accompany a wife and I to one of our places of meeting, on the morning of April 24, eleven miles away. We did not expect a large attendance, for the wind and dust were very disagreeable. When called to order, we were at the place of worship, with about thirty-three in attendance at Sunday school. At 11 o'clock Bro. G. W. Landis opened the meeting, after which the writer took up the subject, "He shall teach you all things." The Comforter which is the Holy Ghost" (John 14: 26). After dinner and a short visit with Brother and Sister Sterling, we returned home.—P. S. Hartman, Mangum, Okla., April 25.

North Star congregation met in called council at the home of Bro. J. O. Flory on the evening of April 1, to transact church business. Eld. J. H. Gordon and the writer were present. By consent of the members present, Brethren Joseph Troxel and S. C. Niswander were advanced to the full degree of the ministry. We were permitted to stay over Sunday and enjoy the work in the Sunday school, preaching services, and Christian Workers' meeting on Sunday. There are not many members here, but they are loyal and have a good churchhouse, holding preaching twice each Sunday. Christian Workers' meeting every Sunday night, and an evergreen Sunday school, with a teachers' meeting, home department, and cradle roll.—A. J. Smith, R. D. 2, Ponca City, Okla., April 27.

Turkey Creek congregation met in the Baptist church, near Bro. M. Weiland's, on the evening of April 23, for love feast services. Nine brethren and nine sisters surrounded the tables. Brethren N. E. Baker and J. D. Bashor were present to assist in the ministerial work, the writer officiating. The next day Bro. Baker gave two soul-cheering sermons,—one in the morning and the other at night, to a large audience. Such spiritual feasts are much needed in isolated points like this.—A. J. Smith, R. D. 2, Ponca City, Okla., April 27.

PENNSYLVANIA.

Lower Canawago church met in council at the Bermudian house April 9, at 10 A. M., with H. Cook presiding. Bro. A. M. Brodbeck and Bro. O. W. Coy, were elected as delegates to the district meeting, held at Waynesboro, and Bro. A. M. Brodbeck as delegate to the Annual Meeting, to be held at Winona Lake. Five certificates were granted and eight received. The report of the treasurer was read with the following result: Expenses, \$134.95; money received, \$14.66; balance in treasury, \$9.31. Bro. G. W. Harlachar was elected to succeed Bro. Charles Altland as treasurer. A collection was taken, over the congregation in general for home mission work, amounting to \$22.66, which was sent to the treasurer. Our love feast will be held at the Bermudian house on Sept. 17 and 18, at 10 A. M. A special meeting will be held at the Bermudian house May 5, at 1 P. M.—J. H. Speck, Wellsville, Pa., April 25.

Philadelphia (Bethany Mission, 3255 Kensington Avenue).—Sunday, April 17, Bro. A. Brown Miller, from Huntington, Pa., gave us an excellent sermon. The following Tuesday evening we held our communion. For some it was their first time to surround the Lord's table. Our elder, Bro. J. T. Myers, officiated.—Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., April 28.

Schuykill.—Our council was held March 26, Eld. Edward Wenger presiding. The church has taken active steps to build a new meetinghouse, as soon as necessary funds can be secured. Our love feast will be held June 15 and 16.—Rebecca Kintzel, R. D. 3, Box 99, Pine Grove, Pa., April 27.

..... CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

Program for Annual Meeting.

IN THE AUDITORIUM, JUNE 1 TO 9, 1910.

WEDNESDAY EVENING.

7:30, The Purpose, Work and Opportunity of General Conference in the Upholding of the New Testament Church.—S. Z. Sharp.

THURSDAY FORENOON, JUNE 2.

9, The Need of More Bible Teaching: (a) In the Home, (b) In the School.—P. B. Fitzwater.

THURSDAY AFTERNOON.

2, Book of Galatians.—S. N. McCann.

7:45, The Divine Relationship of God's Children.—P. R. Keltner.

FRIDAY FORENOON, JUNE 3.

8, Address, G. M. Lauver.

9, Address.—

10:30, The Life We Now Live in the Light of Its Latest Survey.—J. H. Wright.

FRIDAY AFTERNOON.

2, Talk on Bible Lands.—I. N. H. Benham.

3, Orphanage Work: (1) Benefits of Child-Rescuing Work; (a) To the Child, (b) To the Church.—Frank Fisher.

(2) Methods of Cooperation in State District; (a) In Finding Christian Homes; (b) In Placing and Overseeing the Child.

(3) Ways Financially to Support a Cooperative Child-Rescuing Work in a State District.

7:45, The Letter and the Spirit.—S. S. Blough.

SATURDAY FORENOON, JUNE 4.

8, The Need of the Holy Spirit in Bible Interpretation.—E. B. Hoff.

9, District Mission Work: Missionary Work in the South.—P. D. Reed.

How May We Secure a Greater Number of Efficient Missionary Workers for the Home Field?—J. J. Shaffer.

How May the Districts Better Succeed in Preaching the Gospel in the Cities?—S. S. Blough.

10:30, The Outlook for the Church of the Brethren.—Galen B. Royer.

SATURDAY AFTERNOON.

2, Second Coming of Christ. P. B. Fitzwater.

3, Publishing Interests.—R. E. Arnold, I. B. Trout.

7:45, The Uplifted Christ the World's Sufferer.—W. I. T. Hoover.

SUNDAY FORENOON, JUNE 5.

8, "God's Best."—D. L. Miller.

9:15, Sunday School: Bible Classes conducted in the Auditorium by J. Kurtz Miller and P. B. Fitzwater.

Intermediate class, Bertha M. Neher. Primary class, Ida C. Shumaker. These two classes will be conducted in suitable chapels where a few hundred Sunday-school teachers can do observation work.

10:30, Address.—H. C. Early.

SUNDAY AFTERNOON.

2, The Joy and Power of a Surrendered Life.—A. C. Wileand.

3, Address on Secret Societies.—I. B. Trout.

7:45, The Value of the Distinctive Principles of the Church of the Brethren.—J. J. Yoder.

MONDAY FORENOON, JUNE 6.

8, Higher Criticism Weighed in the Balance.—W. I. T. Hoover.

9, Sunday-School and Christian Workers' Meeting: Sunday-school Teachers' Institutes, (a) Benefits; (b) How Best Conducted.—I. B. Trout.

The Sunday School as an Evangelizing Power of the Church.—J. F. Sanders.

Our Sunday-school Work in India.—Jesse Emmert, Bulsar, India.

Report of the Sunday-school Advisory Committee. Benefits of Christian Workers' Societies: (a) To the Church; (b) To the Individual.—O. E. Shaw.

MONDAY AFTERNOON.

1:30, Missionary Meeting: Addresses by E. F. Sanger and D. D. Culler.

3:30, Educational Meeting: (1) The Educational Training that will Tend Most to Foster and Promote Primitive Christianity.—D. N. Eller.

(2) Essentials of a College.—W. I. T. Hoover.

(3) The Need of the Coordination of our Schools.—John S. Flory.

(4) The Endowment Problem.—J. E. Miller.

7:45, Temperance Meeting: 8, The Evil of the Liquor Traffic.—Dr. S. B. Miller.

How Can the Church of the Brethren Best Assist in Abolishing the Saloon?—D. L. Miller.

The Needs of the Committee.—J. A. Dove.

TUESDAY FORENOON, JUNE 7.

8, The Bible the Only Creed of the Church.—S. Z. Sharp.

TUESDAY EVENING.

7, Glsh Fund Address.—I. B. Trout.

7:45, The Atonement.—Wm. Howe.

WEDNESDAY, JUNE 8.

8 A. M., The Christian Pastor and the Working Church.—T. S. Moherman.

9 A. M., Conference.

7:45 P. M., The Model Church.—M. C. Swigart.

THURSDAY, JUNE 9.

8 A. M., Paul's Farewell Address to the Elders at Ephesus.—D. L. Miller.

9 A. M., Conference.

7:45 P. M., Helpful Impressions.—Everybody.

SPECIAL PROGRAM.

NOTE.—The Auditorium will seat only about five thousand people. There are a number of fine chapels and class rooms on the grounds. Some of these will be used for the special programs, so all who desire can attend inspiring services at some place on the grounds.

Sisters' Aid Societies.

Saturday, June 4, 3:30 P. M., The Advantages of an Organization.—The President, Sister I. B. Keltner.

The Purpose of the Sisters' Aid Societies.—Sister D. L. Miller.

Importance of Scripture Reading and Prayer at All Meetings.—Sister Emma Bowman.

Children's Hour.

There will be a children's hour at 9 A. M. and 2:30 P. M., each day, beginning on Saturday (except Sunday, when it will be at 2:30 only). This hour is in charge of Sisters Elizabeth Howe-Bruker and Ida C. Shumaker. Competent speakers will be secured to give the children excellent lessons. Bring them along.

Mothers' Meeting.

These meetings will be held each day at 10:30 A. M., beginning on Saturday. Meetings in charge of Sisters Catharine Van Dyke and Livinia Shumaker.

SUNDAY, JUNE 5.

An "All-Parents'" meeting. Subject, "The Family Altar," followed by twenty-five Round Table Questions.

Evangelistic Services.

SUNDAY, JUNE 5.

10:30 A. M., J. W. Lear; 3:30 P. M., Isaac Frantz; 7:30 P. M., Geo. Flory.

MONDAY, JUNE 6.

10:30 A. M., I. N. H. Benham; 3:30 P. M., C. D. Bonsack; 7:30 P. M., Wm. Lampin.

TUESDAY, JUNE 7.

10:30 A. M., W. S. Long; 3:30 P. M., B. B. Garber; 7:30 P. M., Geo. Flory.

Committee: I. D. Parker, H. W. Kriehbaum, Manly Deeter.

QUERIES TO ANNUAL MEETING.

Second District of Virginia.

Because of the great importance of our Sunday-school work, and in order to enable our Sunday-school workers better to serve the church, we, the members of the Linville Creek church, petition Annual Meeting, through district meeting, to appoint a committee of three competent brethren, in full sympathy with the distinctive doctrines and practice of our beloved Fraternity and in accord with our Sunday-school work, whose duty shall be,

(1) To formulate and publish a teacher-training course (including doctrine), especially adapted to the needs of our people, and corresponding in grade with the standard (first and second) course.

(2) To devise a plan by which the said training course may be procured by our Sunday-school workers at a nominal cost.

(3) To arrange a system of uniform grading and suitable credits for those who pursue the given course.

Request granted and sent to Annual Meeting.

Middle Pennsylvania.

Petition.—Inasmuch as the boisterous way by which Independence Day,—the Fourth of July,—is observed, results in much loss of property, discomfort to the sick, many persons injured for life, and also many most appalling deaths, these results coming from the use and abuse of fire-arms, combustible fireworks, pyrotechnic displays, etc., we, the members of the Huntingdon church, petition Annual Meeting through district meeting most earnestly to advise and recommend that all members of the Brethren church use their influence, both in public and in private, to call back our country to the observance of this day, in a manner more becoming a civilized and Christian people.

Passed by district meeting and sent to Annual Meeting.

From the General Mission Board.

Petition to Annual Meeting: In order to meet, in the most practical manner, a phase of our mission work, the General Mission Board petitions Conference, through Standing Committee, for authority to aid in its missions by developing such industrial lines as seems prudent to the Board.

Answer.—The authority is granted.

Middle Maryland.

Inasmuch as the work of the Standing Committee is more or less connected from one year to another, and as our present method of selecting the Standing Committee gives an entire new body, many of them unacquainted with the work of the Standing Committee, we, the Beaver Creek congregation petition Annual Meeting through the Middle District of Maryland, to arrange a plan whereby a part of the Standing Committee be held over to the following year.

Sent to Annual Meeting.

GLEANINGS FROM THE SUNDAY-SCHOOL FIELD.

Southern California and Arizona report twenty-four Sunday schools, all of which continue throughout the year. Ten of them have a teacher-training class. The number of schools in this District exceeds the number a few years ago, when the present District of Northern California was yet a part of the District. Los Angeles alone has five Sunday schools, with an enrollment of 843. Lordsburg has an enrollment of 314, including a home department of sixty-eight members, superintended by Sister Jennie Kinsey. We had the pleasure of visiting many of these schools, a year ago, and found a live corps of officers and teachers in each school, doing effective work. Bro. J. W. Cline, the district secretary, is arranging to devote his entire time to field work. The greater part of the schools have organized a Christian Workers' society.

Texas, the largest State in the Union, together with Louisiana forms one of our State Districts. As yet our people have not developed much territory in this genial clime. Only six Sunday schools are reported, with an enrollment of 221, and a membership of 240. Emigration to this part of the country is very heavy at present. This ought to result in an increase in our membership there, and also augment the number of Sunday schools and church organizations.

Northeastern Ohio reports thirty-seven Sunday schools.

Twenty of them have a home department, numbering a total of 414 members, and twenty of them have a cradle roll, with an enrollment of 346. Maple Grove has a home department of seventy members, superintended by Sister G. A. Cassel. There are ninety-one enrolled in the teacher training work. Twelve of the congregations have organized a Christian Workers' society. Of the 104 accessions to the church, twenty-four are of the Dickey Sunday school, where Bro. T. S. Moherman is pastor. Bro. G. A. Cassel is the District Secretary and also the General Secretary of the Ashland County Sunday-school Association.

Bro. E. S. Petry, of Berthold, N. Dak., is District Secretary for the largest and most northern District of the Brotherhood, including Canada, Eastern Montana and North Dakota. Not long ago the greater part of this territory was thought to be too cold to be habitable. Now it is providing prosperous homes for millions of people, with a vast territory of beautiful prairie land, yet untouched by the plow, and possessing a capacity to provide prosperous homes for many millions more. There are living in this District 1,211 of our people. They have forty-six preaching places, twenty-six churchhouses and an enrollment of 4,371 pupils in thirty-five Sunday schools. These Sunday schools, unlike many of those in the South and East where the climate is more congenial, all continue throughout the year. One year ago we had one Sunday school reported in Canada, now there are five, with many more places extending the Macedonian call for a leader to help in the organizing and care of churches. We have had the pleasure of seeing the development of much of this country, in recent years, and have been deeply impressed with it.

We are now in receipt of a very encouraging report from the First District of Virginia, given by Bro. C. S. Eikenberry, the District Secretary. The District is subdivided into four parts, with an assistant in each division. The summary of the report is given in comparison with that of the previous year, as well as with the 1904 report,—or five years previous. In 1904 there were twenty Sunday schools, an enrollment of 1,260 and 58 accessions to the church from the schools. In 1909 there were 52 Sunday-schools, an enrollment of 3,614 and 195 accessions to the church from the schools. Other items show a similar increase. Within the past year Bro. Eikenberry has spent much time in the Sunday-school field, meeting the workers collectively in Sunday-school meetings, and in visiting and organizing new Sunday schools in the isolated congregations of the District. His time thus spent contributes very perceptibly to the excellent report. The past winter Bro. Eikenberry has been attending Bethany Bible School.

Bro. P. B. Fitzwater, principal of the Bible Department at North Manchester College, and Bro. J. Kurtz Miller, in charge of our mission at Brooklyn, N. Y., are expected to teach the Sunday-school lesson in the auditorium at Winona Lake, Ind., June 5. Sister Bertha M. Neher will teach a class of intermediate pupils, and Sister Ida C. Shumaker a class of primary pupils. An effort will be made to secure a separate building for each of the latter classes, large enough to accommodate a few hundred teachers who may desire to observe the teaching. At the time of our Conference there will be probably 500 people living at Winona Lake. These have promised to dismiss their services, including Sunday school, and attend our Sunday services. Levi Minnich.

Greenville, Ohio, April 20.

FROM THE FIRST DISTRICT OF VIRGINIA.

We have just returned from our district meeting. It was a remarkable meeting for various reasons. It was held at Copper Hill in Floyd County, and the first meeting of the kind for this church, located on the summit of the Blue Ridge, about 2,500 feet above sea level, surrounded by many sparkling mountain brooks of pure free-stone water, with an abundance of fresh, invigorating mountain air, and the most pleasant April sunshine.

The elders met on Wednesday afternoon, April 13, for organization. Eld. P. S. Miller was chosen moderator; Eld. D. C. Naff, reading clerk; Eld. S. P. Reed, writing clerk. At 8 o'clock P. M. Eld. J. W. Dove gave us an excellent sermon on "Brotherly Love," which was a fitting introduction to our succeeding services.

Next morning a large assembly of members met for the ministerial meeting, presided over by Eld. C. M. Driver. Many good thoughts were suggested by the speakers. In the afternoon was our Sunday-school meeting, which was a great impetus to that department of church work. In the evening we held our missionary meeting, "Taking the World for Christ" being the subject. Many inspiring thoughts were given. After the program a collection of \$109.25 was taken for district mission work.

The following morning we met to consider the papers from the various churches. One paper requested a division of our State District into three State Districts. This met a favorable reception and was placed in the hands of a committee, to report to the next district meeting. Another paper asked for the establishing of an Old Folks' Home in our District. This was placed in the hands of five deacons of financial ability, to investigate and report at the next district meeting. Another paper called forth some enthusiastic temperance talks, calculated to develop a stronger and more active temperance sentiment in the church.

Elders P. S. Miller and W. H. Naff were chosen to represent the District on the Standing Committee, with Brethren D. C. Naff and Wyatt Reed alternates.

Thus ended one of the most pleasant district meetings that it has ever been the pleasure of the writer to attend. May God bless the brethren and friends at Copper Hill for their hospitality to us! C. D. Hylton.

Troutville, Va., April 16.

A RETROSPECTIVE VIEW OF PIPE CREEK, MD., SUNDAY SCHOOL.

In reading the history of the Pipe Creek church we find that a Sunday school was organized and conducted within her bounds by Eld. Philip Boyle about sixty-five years ago. How long this school was continued, the account does not say.

We remember that in 1885 the question of reorganizing a Sunday school was brought before the church, and it was decided that such should be done. May 10 of that year an organization was effected by electing Bro. Greenberry Ecker as superintendent, with Brethren Uriah Englar, and Joel Roop as assistants. Bro. Solomon Englar was chosen secretary and James S. Waltz as librarian. Bro. Levi Royer was teacher of the male Bible class, and Sister Susan Englar taught the women's Bible class. Other classes were organized and teachers appointed, as the school grew through the summer.

Nov. 30 of that year the school closed for the winter, with an enrollment of 112 scholars. It was reorganized again in the spring of 1886.

For a number of years we continued our Bible class through the winter months in the homes of those who would call for the class, but finally it was decided to continue our school at the church throughout the year.

In looking at the past and present, we find only two of our first officers yet living. All the rest, named in this article, have gone to the home of the faithful. While a number of earnest workers have been called home, we thank God that many others have been gathered into the fold, and some are filling the places of those called away.

Last year's enrollment was 124,—not as large, perhaps, as it ought to be. When we consider, however, that, since our organization, four other Sunday schools have been organized in the territory of our congregation, one by the Brethren in Union Bridge, one by the Brethren in New Windsor, one by the Brethren at Edgewood, and a Union Sunday school at Linwood,—all within a radius of six miles,—should we not have cause to thank God for what has been done? If the enrollment is not as large as we think it should be, let each one of us try to encourage some one to join our school, and in so doing help souls to Christ. Let us not become discouraged in well doing, but let us strive to get others interested in the great work, for soon it shall be said of us, as of countless others, "Their work on earth is done." God bless the Sunday-school work everywhere!

R. A. Pfoutz.

FROM MANOKIN, MARYLAND.

I am living in the eastern part of Maryland. We have no church here and for one year we were here alone, but now there are five families here. Bro. N. J. Miller is our minister. Though he is young in years he is well qualified for the work. We hope that we may soon have a church. Services are being held at Bro. Fifer's home. I live twelve miles from there. Owing to the bad condition of the roads I have not been able to attend many of the meetings. However, I am not idle. There is a M. P. church near where we attend. I have a Bible class of young people, to which I am very much devoted. I trust and pray that I may be able to sow some seed that will yield a harvest. It matters not where we are; if we are willing, God always gives us work to do. For this we are thankful. While we love these people, yet we must differ from them in some things. We desire an interest in your prayers, in behalf of the work in Eastern Maryland. Katie E. Bowman.

April 5.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Driskill-Beebe.—By Rev. Farley, at his residence in Scurry County, Tex., April 3, 1910. Bro. John T. Driskill and Sister Martha A. Beebe, of Scurry County, Texas.

Ribblott-McFeaters.—By the undersigned at his home, Walnut Grove, Johnstown, Pa., April 12, 1910. Mr. Frederick G. Ribblott, R. D. 2, Johnstown, Pa., and Miss Elizabeth McFeaters, of Dilltown, Pa. W. M. Howe.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Aldridge. Sister Elizabeth, nee Utx, died in the bounds of Locust Grove church, Md., April 19, 1910, aged 72 years, 8 months and 26 days. She united with the church early in life and lived a faithful Christian life. She was anointed

a month previous to her death. A husband and one son survive. Services at Pleasant Hill, near Monrovia, by Brethren J. T. Kolb and Jesse Bural. Text, Eccles. 8: 8. Interment in the cemetery near by. Maggie E. Ecker.

Bywaters. Sister Caroline, nee Judd, died April 12, 1910, at her daughter, Mrs. C. B. Crist, in the Mt. Zion congregation, Page County, Va., April 9, 1910, aged 72 years. She had been in declining health a long time. Three sons and five daughters survive, all members of the Brethren church. Bro. A. J. Bywaters, her husband, preceded her eleven years ago. She united with the church thirty years ago. Services by Brethren Rothage and Painter. Interment in the cemetery near by. Bettie B. Sours.

Campbell. Sarah J., daughter of Henry and Lydia Colpetzer, born near Sidney, Ind., Oct. 2, 1839, died at her home in St. Louis, Mo., April 15, 1910, aged 40 years, 6 months and 14 days. She was married to Augustus Campbell Sept. 13, 1894. To this union were born four children, two sons and two daughters. Her husband and one son preceded her. Several years ago she became a member of the M. E. church and remained faithful till death. Two daughters, one son, a father, stepmother, one sister and one brother survive. Services at the Eel River church, by Rev. G. T. Rook, assisted by Eld. Samuel Leckrone. Mary E. Miller.

Cripe. Bro. Noble, son of Amos and Mary Cripe, of Middlebury, Ind., born Sept. 19, 1892, died April 12, 1910, aged 17 years, 4 months and 26 days. He leaves father, mother, five brothers and three sisters. Bro. Noble united with the Church of the Brethren Jan. 4, 1906, and lived a quiet Christian life. C. C. Cripe.

Crook. Daniel M., son of Jonathan and Louise Crook, born in Franklin County, Va., May 16, 1844, died April 12, 1910, aged 65 years, 10 months and 27 days. His wife preceded him but a few months. He leaves ten children, six brothers and two sisters. Services at Ft. McKinley, by Eld. B. F. Honeyman and the writer. Interment at the same place. L. A. Bookwalter.

Eller. Sister Mary, daughter of Brother Jacob and Sister Elizabeth Studebaker Gump, born in Miami County, Ohio, March 6, 1831, died in the bounds of the Mississinewa congregation, Delaware County, Ind., April 20, 1910, aged 79 years, 1 month and 14 days. In 1857 she moved with her parents to Delaware County, Ind., where she resided until death. July 30, 1867, she was united in marriage to Enoch Eller, who died Nov. 15, 1899. To this union were born one son and one daughter. Sister Eller united with the Church of the Brethren about sixty-one years ago. She was anointed during her last illness, which lasted about ten days. One son, one daughter, one stepdaughter, two brothers, three sisters, four half-brothers and two half-sisters survive. Services at the home of her son-in-law, Jeremiah and Sister Anna Shoemaker, in Eaton, by Bro. Young, Text, Rev. 14: 13. John F. Shoemaker.

Fisher. Sister Fanny, nee Clingenpeel, daughter of John and Mary Clingenpeel, born in Miami County, Ind., March 16, 1841, died at her home in Mexico, Ind., March 27, 1910, aged 69 years and 11 days. She was united in marriage to Perry Fisher Sept. 29, 1861. To this union were born nine children, all of whom survive except one, who died in infancy. Sister Fisher became a member of the Church of the Brethren in April, 1861. To this faith and her honest conviction she lived true until death. Services in the church at Mexico, by Bro. Frank Fisher. D. L. Lutz.

Ganger. Sister Effie, daughter of Oliver and Lydia Splitter, born in Miami County, Ohio, March 21, 1873, died in the bounds of the Salem church, Ohio, March 24, 1910, aged 37 years and 3 days. She was married to Henry Ganger April 3, 1891. To this union three children were born, two of whom, with the husband, survive. She united with the Brethren church Jan. 2, 1908, and lived a consistent Christian life. Services by Brethren Jesse Stutsman and Newton Binkley. Interment at Potsdam, Ohio. Joseph Ruble.

Girl. Sister Lucinda, nee Brillhart, born in Ohio, Jan. 3, 1840, died at the home of her son, near Oakley, Ill., April 17, 1910, aged 73 years, 3 months and 14 days. She was united in marriage to Christian Girl April 20, 1857. To this union seven children were born, six of whom survive. Her husband and one daughter preceded her. Sister Girl was a faithful member of the Brethren church for many years. Services at the Brick church by Bro. W. T. Heckler, assisted by Bro. Sussie N. Nickey. Susie N. Nickey.

Gump. Bro. Goley Raymond, son of Bro. George and Sister Harriet Gump, born in Eaton, Ind., July 29, 1891, died in the bounds of the Mississinewa congregation, Delaware County, Ind., April 20, 1910, aged 18 years, 8 months and 21 days. His death was caused by an extended attack of tuberculosis of the bones. He united with the Church of the Brethren July 30, 1908. His mother preceded him Nov. 27, 1904. His father, three brothers, four sisters, two half-brothers and two half-sisters survive. Services in the Eaton M. E. church by Bro. A. C. Young, assisted by Bro. F. M. Lacey, of the M. E. church. John F. Shoemaker.

Hartman. Sister Elizabeth, died of cancer at her home in the bounds of the Upper Canawoga congregation, near East Berlin, Pa., March 16, 1910, aged 78 years, 3 months and 24 days. She was a consistent member of the Church of the Brethren for many years. She was the sister of our late lamented Eld. Peter Brown. Her husband and one son survive. Services by Elders C. L. Baker and C. C. Brown. Interment in the Mummert cemetery. Nellie I. Baker.

Hays. Bro. John S. Hays, born Nov. 18, 1826, died at the home of his daughter, Mrs. McCrete, near Cherry Box, Mo., April 11, 1910, aged 83 years, 4 months and 23 days. He was married to Mahala Polan April 30, 1850. To this union were born eleven children, of whom four survive. Bro. Hays was always firm in his ideas and active in the Lord's work. Services at the Steffenville church, by Bro. C. Steffen, with whom he was a coworker for twenty-five or thirty years. C. R. Miles.

Houston. Maggie, daughter of Bro. Levi and Sister Ellen Hostetter, born near Mongo, Ind., Sept. 23, 1871, died at her home in Ottawa, Ohio, April 8, 1910, aged 38 years, 6 months and 15 days. She was united in marriage to Charles Houston Sept. 27, 1904. Her husband, father, stepmother, sister and brother survive. Services at the English Prairie church April 10, by Eld. S. J. Burger. Interment in the adjoining cemetery. Mary M. Rowe.

Landreth. Nina Leota, infant daughter of Bro. Charles and Sister Susie Landreth, of Cerro Gordo, Ill., born Feb. 17, 1909, died April 15, 1910, aged 1 year, 1 month and 28 days. Services by Eld. D. J. Blickenstaff, at the Brick church. Interment in the cemetery near by. Susie N. Nickey.

McCoy. Leona Victoria, infant daughter of Bro. D. P. and Sister Etta McCoy, born March 24, 1910, died near Fredric, Ia., April 8, 1910, aged 2 weeks and 1 day. Services by the writer, assisted by Bro. Elmer Fouts, at the same place. Frank Roberts.

Milam. Gladys Mabel, daughter of Bro. Joel and Sister Winnie Milam, born near Surrey, N. Dak., March 19, 1909, died in the Northwestern Hospital, Minot, N. Dak., April 2, 1910, aged 1 year and 13 days. She leaves a father, mother and four sisters. She was sick for about a year. Services by Bro. D. T. Dierdorf and Bro. D. M. Shorb. Interment in the Surrey cemetery. Manerva Lambert.

Needy. Sister Mary E., daughter of Samuel Needy, died at her home in Waynesboro, Pa., April 14, 1910, aged 35 years, 10 months and 15 days. Her death was caused by a severe cold catching fire while burning paper in a cellar. Not knowing it she went to work in the yard. Before help came she was encircled in flames, and died from the effects twice

hours later. Sister Needy was a member of the Brethren church ten years, and on the afternoon and evening previous to her death attended services at the church. Her parents, five brothers and five sisters survive. Services by Bro. C. R. Oellig, assisted by Rev. V. T. Rue, of the Methodist church. Text, Luke 12: 40. Interment in Green Hill cemetery. S. J. Ewing.

Platt, Orville L., and Galen E., sons of Brother and Sister Wm. Platt, of El Centro, Cal., died March 24, 1910, Orville aged 6 years and 2 months, and Galen aged 4 years and 9 months. Their deaths were due to measles, which terminated in pleural-pneumonia. The father, mother and three sisters. The father was away from home in the interest of church work, at the time, which made the occurrence even more sad. They were bright little boys, and were in my Sunday-school class. The parents have the heartfelt sympathy of the entire community. Services by Eld. Jacob Witmore. Text, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God" (Mark 10: 14). Amanda Witmore.

Randall, Bro. William M., born in Columbiana County, Ohio, died at his home of his daughter, Mrs. Henry Tuttle, near Marshalltown, Iowa, April 3, 1910, aged 76 years. Bro. Randall was an earnest Christian. He lost his eyesight about four years ago. A devoted wife and eleven children survive. Services in the Iowa River church by Bro. F. M. Wheeler. Text, Matt. 25: 23. Interment in the church cemetery. Mary E. Wheeler.

Strayer, Bro. Samuel S., born near Johnstown, Pa., April 8, 1831, died at his home in Santa Ana, Cal., April 15, 1910, aged 79 years and 8 days. He suffered intensely for about three years. He leaves a wife and three children. He was a faithful member of the church, and served as deacon for forty-nine years. Services at the house by Eld. Geo. H. Bashor, assisted by Eld. D. W. Crist. Interment in Santa Ana cemetery. Lizzie R. Pugh.

Swigart, Bro. Henry, died in the bounds of the Spring Run congregation, Milfill County, Pa., April 14, 1910, aged 87 years, 11 months and 16 days. Bro. Swigart was a member of the church a long time. He served as deacon for many years. For three years previous to his death he was quite feeble. Services by the home ministers. Interment in the Spring Run cemetery. J. C. Swigart.

Thomas, Sister Barbara, widow of Amos Thomas, died at her home near Elk Lick, Pa., March 29, 1910, aged 68 years, 3 months and 4 days. Services by the writer, assisted by Bro. E. J. Egan. Interment in Odd Fellows' cemetery at Salisbury, Pa. D. K. Clapper.

Tinkle, Sister Susanna, born in Knox County, Ohio, June 29, 1838, died in Grant County, Ind., April 13, 1910, aged 71 years, 9 months and 14 days. She was united in marriage to Daniel Tinkle in 1859. She leaves a husband, six children, two brothers and two sisters. Sister Tinkle united with the Church of the Brethren in 1860, in which she labored faithfully. Services at the Landessville church by Bro. J. W. Norris. Text, John 17: 4. Adelia Endsley.

Umbaugh, Sister Martha Ellen, daughter of William and Sarah Shulmier, born in Elkhart County, Ind., April 10, 1838, died in the bounds of the Union Church, Ind., April 3, 1910, aged 72 years, 11 months and 23 days. She united with the Church of the Brethren Jan. 12, 1910. Services by Bro. Frank Kreider, assisted by Bro. D. H. Anglemeyer. Text, Job 22: 21. Amanda Newcomer.

Vansickle, Sister Mary (Shupe), born in Mahoning County, Ohio, July 13, 1838, died of pneumonia, at her home near Townwood, Ohio, in the bounds of the Sugar Ridge church, March 31, 1910, aged 71 years, 8 months and 18 days. In 1863 she was united in marriage with David Vansickle, who was born in Hancock County, Ohio, in 1837. March 28 he was injured from the effects of which he died April 2, 1910, aged 73 years. Double funeral services were held at the home on Sunday afternoon, at two o'clock, to fully five hundred people. They were laid to rest side by side in Sugar Ridge cemetery, at Leipsic, Ohio. They were members of the Church of the Brethren for thirty-six years. He was a deacon for twenty-five years. He had quite an estate but no children. Services by the writer, assisted by Bro. E. H. Rosenberger. Text, Gal. 6: 7-8. David Lytle.

Wampler, Sister Fannie, died of tuberculosis at the home of her mother, Sister Catharine Wampler, near Dayton, Va., April 17, 1910, aged 35 years and 4 days. Deceased united with the church of her choice early in life, and lived an exemplary life. With the exception of four years, spent in California, her life was spent in the Cooks Creek congregation. She received the rite of anointing a few days prior to her death. Besides her mother, she leaves two sisters, and three brothers. Services and interment at the Bridge-water church, conducted by Bro. Joseph H. Bowman, assisted by Eld. J. M. Kagey. Text, Psa. 23: 4, selected by the deceased. S. I. Bowman.

Wareham, Bro. Silas J., born in Bedford County, Pa., in 1815, died April 19, 1910, aged 91 years and 31 days. He is survived by four sons and one daughter. His wife preceded him seven years ago. Though the deceased lived almost a century, yet his mental powers were remarkably clear to the last. His appreciative nature and his interest in present-day affairs, together with his long and useful experience, made him a very desirable associate. Until about a year ago, when his eyesight began to fail, he found much pleasure in reading the Messenger and other good literature. On the evening of April 16 funeral services were held in the home, conducted by his pastor, M. J. Weaver. Text, 2 Tim. 4: 6-8. Interment at Derry the following morning. Mrs. M. J. Weaver.

Wesson, Sister Sarah A., nee Palmer, born at Plushing, Ohio, died at Cedar Rapids, Iowa, April 17, 1910, aged 81 years, 8 months and 19 days. Her husband died two years ago. Two daughters survive. Sister Wesson united with the Church at the Annual Meeting held here in 1892, and lived a devoted Christian life to the end. Services by the writer, assisted by Rev. F. K. Ward, of Sunshine Mission. Text, Luke 23: 28. S. B. Miller.

Weybright, Joel Ira, born in Elkhart County, Ind., June 15, 1835, died of tuberculosis at his home near South Whitley, Ind., April 10, 1910, aged 74 years, 9 months and 25 days. He was united in marriage with Emma B. Detweiler Sept. 28, 1876. To this union were born three daughters and one son. The son preceded him. Bro. Weybright united with the Church of the Brethren in 1894 and lived faithful until death. He leaves a wife, three daughters, one brother and two sisters. Services at the home by Eld. J. D. Mishler and Eld. Samuel Leckrone. The remains were taken to Milford, where services were conducted by Eld. W. R. Deeter and Bro. James Neff. May Weybright.

Zoigler, Catharine Jane, died at her home near Bernadine P. O., Pa., March 31, 1910, aged 1 year, 1 month and 11 days. She was the only child of John and Ollie Zoigler. Services by Eld. C. L. Baker. Interment in the Mummert cemetery, near East Berlin, Pa. Nellie L. Baker.

Zigler, John M., son of Bro. S. D. and Sister Lizzie Zigler, died in Baltimore, Md. Hospital, April 18, 1910, aged 8 years, 9 months and 18 days. The child's affliction was an unusual one. From birth he had never had the use of the muscles of his body. His little arms were useless and he had never walked a step in his life. The doctors took to him a desperate, thinking that an operation upon the brain might prove beneficial. Besides his parents he leaves one brother and three sisters. Services at Garber's church, conducted by the writer from 2 Sam. 12: 23, assisted by Eld. J. M. Kagey. Interment in the Weaver's cemetery. S. I. Bowman.

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NOTES NOT CLASSIFIED

Shade Creek.—Bro. Peter Knavel, who spent the past winter in Los Angeles, Cal., recently returned home, and has resumed his duties as an active minister of this congregation. Sunday morning, April 24, an interesting temperance address was delivered in the Windsor church by H. E. Frantz, of Lancaster, Pa. Mr. J. F. Buchheit, of New Bloom, very ably discussed the evils of the licensed saloon, in the Scalp Level house on the evening of the same day. A total amount of \$111.50 was contributed at these meetings, to aid in the effort to secure temperance legislation in our State. Our pastor, Bro. D. M. Adams, will begin a protracted meeting in the Cross Road house May 15. Sunday-school teachers' meetings are now conducted in all four of our Sunday schools. One adult Bible class has also been organized. By the aid of our pastor the church at this place has been carefully and thoroughly organized throughout all departments of church work, as a result of which we hope to do more and better work for the Master.—J. H. Lehman, Scalp Level, Pa., April 30.

Bear Creek.—We expect to dedicate our new churchhouse May 8, at 2 P. M.—Elizabeth Klingler, R. D. 14, Dayton, Ohio, April 25.

FIRST DISTRICT OF VIRGINIA.

April 14 the brethren and sisters of this District met at Copper Hill in their annual ministerial, Sunday-school and missionary meeting, with Eld. C. M. Driver as moderator. The morning and afternoon sessions were well attended and the best of attention was given. The subjects were well chosen and the program as a whole, was rendered in a manner that was intensely interesting and instructive. At 7:30 P. M. a large crowd assembled to listen to an inspiring missionary program. A collection of \$109.25 was taken. We trust that the inspiration received at these meetings will be an impetus to the ministerial, Sunday-school and missionary forces of the District, that much and lasting good may result to the cause of Christ.

J. S. Showalter.

Roanoke, Va., April 22.

ORGANIZATION OF THE NORTHERN DISTRICT OF VIRGINIA.

At a joint district meeting, held at Timberville, Va., April 7 and 8, the elders and delegates of the Northern District of Virginia assembled in conference, and organized by electing Eld. Jacob A. Garber, moderator, and Bro. S. I. Bowman, writing clerk.

The following business was transacted: Church Erection and Missionary Committee, Elders D. H. Zigler, J. Carson Miller and J. M. Kagey. District Secretary, S. I. Bowman; District Treasurer, Joseph Pence; Trustees for Bridgewater College, P. S. Thomas and C. E. Long. District Sunday-school Secretary, J. W. Wampler; Assistant, J. D. Wine. Temperance Committee, P. S. Thomas, Joseph Pence, W. C. Hoover. District meeting of 1911 is to be held in the Page congregation. Brethren D. H. Zigler and H. C. Early were appointed to confer with the other Districts, and Page church, as to the time for holding district meeting. Delegates on Standing Committee of Annual Meeting of 1910: Elders H. C. Early and J. M. Kagey.

Harrisonburg, Va., April 20.

Writing Clerk.

ANNOUNCEMENTS

DISTRICT MEETING.

June 18, 19, 1:30 pm, Wad-dams Grove.
Indiana.
May 14, Pleasant Valley.
May 15, 5 pm, Upper Fall Creek, 2½ miles east of Middletown.
May 14, 8 pm, Bethel, Mil-ford house.
May 19, 1 pm, Elkhart Val-ley.
May 21, Tippecanoe.
May 21, 3 pm, Logansport, at Adamsborough house.
May 21, 6 pm, Nettle Creek, one mile west of Hagers-town.
May 21, 5 pm, Middlefork, at Pleasant View house.
May 21, 6 pm, Salamonie church, Leon Creek house.
May 21, 8 pm, Goheen, West Side.
May 21, 7 pm, Summit.
May 22, 6 pm, Cedar Creek.
May 22, Ladoga.
May 26, 4 pm, Pipe Creek.
May 26, Baugo.
May 28, Rock Run, 5 miles southeast of Goshen.
May 28, 10 am, Spring Creek.
May 28, 5 pm, Springfield.
May 28, 6 pm, Beech Grove.
May 28, 8:30 pm, Buck Creek.
May 28, Arcadia.
May 28, 2 pm, English Prairie.
May 28, 7:30 pm, Burnetts Creek.
June 11, 6:45 pm, Monticello.
June 2, 3 pm, White.
June 11, 5 pm, Bel River.
June 18, 6 pm, Solomons Creek.
June 19, 7 pm, Indianapolis, 57 N Germania Avenue.
June 24, Camp Creek.
June 11, 6 pm, Mississinewa.
June 13, 4:30 pm, Hunting-ton City.

LOVE FEASTS.
Canada.
May 21, 10 am, Pleasant Val-ley, Alberta.
California.
May 14, 5 pm, Glendora.
May 21, 8 pm, City.
May 29, South Los Angeles.
Colorado.
May 21, 6 pm, Lowland.
May 22, Fruita.
Idaho.
May 14, 6:30 pm, Boise.
May 21, Boise Valley.
May 22, Twin Falls.
June 4, Payette Valley.

Illinois.
May 14, 6:30 pm, Elgin.
May 14, 10, 2 pm, Mt. Mor-rie, at Silver Creek.
May 15, 7 pm, Hudson.
May 15, 7 pm, Dixon.
May 20, 6 pm, Blue Ridge.
May 21, Okaw, at Centennial house.
May 21, 5 pm, Panther Creek.
May 21, 6:30 pm, Pine Creek.
May 21, 7 pm, Batavia.
May 21, 22, Astoria, at the South Fulton house.
May 21, 22, 5 pm, Rock Creek.
May 22, 6:30 pm, Cherry Grove.
May 27, 4 pm, Oakley.
May 28, 3 pm, Rock River, at Franklin Grove.
May 28, 22, 3 pm, West Branch.
May 28, 22, Yellow Creek.
May 29, 6:30 pm, Polo.
May 29, 7 pm, Naperville, Bethel church.
June 12, 8:30 pm, Hickory Grove.

May 21, Fairview.
May 21, 4 pm, Prairie City.
May 21, 6 pm, Cedar.
May 21, 22, 4 pm, English River, at the South house.
May 21, 22, Dallas Center.
May 21, 22, Des Moines City Mission.
May 28, 10:30 am, Franklin County.
May 28, 22, 2 pm, Beaver.
May 28, 4 pm, Kingsley.
May 28, 4 pm, Iowa River.
May 28, 4 pm, Libertyville.
May 28, 5 pm, Brooklyn.
May 28, 11 am, Garrison.
June 11, Greene.
June 18, Osceola.
June 18, 19, Panther Creek.
June 26, South Waterloo.
May 8, 7:30 pm, Kansas City.
May 14, Verdigris.
May 14, 10 am, Burr Oak.
May 14, 2 pm, Abilene, at Holland house.
May 14, 6 pm, Peabody.
May 14, 15, Pleasant View.
May 16, Independence.
May 21, 6 pm, Prairie View.
May 21, North Solomon.
May 21, 6 pm, Vermilion.
May 21, 6 pm, Paint Creek.
May 21, 7 pm, Mt. Ida.
May 21, 2 pm, Chapman Creek.
May 21, 7 pm, Parsons.
May 21, Bloom.
May 21, 2 pm, Belleville.
May 21, 4 pm, Salem.
May 28, Sabatha.
May 28, 10 am, Ottawa.
May 28, 6:30 pm, Osage.
May 29, Larned, Mission church.
June 4, 6 pm, Scott Valley.
Louisiana.
May 14, Roanoke.
Maryland.
May 14, Bush Creek, at Pleasant Hill church.
May 14, 2 pm, Meadow Branch.
May 14, 3 pm, Monocacy, at Mountaineer house.
May 14, 4 pm, Manor.
May 18, Denton.
May 19, 1:30 pm, Beaver Creek.
May 19, 20, Upper Codorus, at Black Rock house.
May 21, 1:30 pm, Browns-ville.
May 21, 1:30, Pipe Creek, near Linwood.
May 21, 2 pm, Middletown Valley.
May 28, 2:30 pm, Baltimore, Fulton Avenue church.
Michigan.
May 21, 6:30 pm, Woodland.
May 28, Lakeview.
May 28, 10:30 am, Thornap-le, center house.
June 18, 2 pm, Sugar Ridge.
June 18, 10 am, New Haven.
June 26, 7 pm, Crystal.
Minnesota.
May 21, Worthington.
May 28, Lewiston.
May 28, 6 pm, Hancock, 5 miles northeast of town.
Missouri.
May 14, North St. Joseph.
May 14, Rockingham.
May 21, Cabool.
May 28, 6 pm, Smith Fork.
May 21, Skidmore, at South Bethel church.
June 11, Little Brushy.
Nebraska.
May 14, 5 pm, South Beatrice.
May 14, 7:30 pm, Alvo.
May 15, Kearney.
May 16, Octavia.
May 21, 6 pm, Juniata.
May 21, Omaha, 2627 Lake St.
May 21, Bethel.
May 21, 6 pm, Beatrice.
May 22, Lincoln, Twenty-second and Q.
June 4, 7 pm, Arcadia, 4 miles northeast of Arcadia.
June 11, South Loup.
June 26, Logan.
North Dakota.
June 4, Williston.
June 26, 2 pm, Carrington.
Ohio.
May 14, 10 am, Rome, North-western Ohio.
May 14, 6 pm, Hickory Grove, at West Charleston house.
May 15, 10 am, Maple Grove, Ashland County.
May 21, 10:30 am, Seneca.
May 21, 2 pm, Middle District.
May 21, 7 pm, Logan.
May 21, 10 am, Swan Creek, east house.
May 21, 10 am, Wolf Creek.
May 21, 2 pm, Oakland.
May 28, 10 am, Lick Creek.
May 28, Greenspring, at Sugar Grove house.
May 28, 4 pm, Blanchard, ½ mile west of Dupont.
May 28, 5 pm, Beech Grove.
June 4, 2 pm, Portage.
June 11, 2 pm, Palestine.
June 18, 5 pm, Portage.
June 18, 10:30 am, Richland.
June 18, Silver Creek.
June 18, Springfield.
June 18, North Poplar Ridge.
Oklahoma.
May 14, 5 pm, Hoyle.
May 14, 6 pm, Mound Valley.
May 21, 10 am, Mitchell schoolhouse, 7 miles south of Moreland.
May 21, 4 pm, Washita.

May 21, 5 pm, Paradise Prair-ia.
June 11, 6 pm, Mt. Hope.

Oregon.

May 21, 22, Talent.
May 27, Newberg.

Pennsylvania.

May 12, 13 1:30 pm, West Greentree congregation, at Greentree.

May 12, 7:30 pm, German-town.
May 14, 2 pm, Hatfield.
May 14, 4 pm, Pleasant Hill, at Pleasant Hill house.

May 14, 5:30 pm, Greentree.
May 14, 6 pm, Glade Run.
May 14, 15, 10:30 am, An-tietam (Price's).
May 15, 2 pm, Hancock.
May 15, 6:30 pm, Altoona.

May 15, Raven Run.
May 15, 17, 10 am, Big Swa-tara, in Hanoverdale house.
May 17, 18, 9:30 am, Tulpe-hocken.

May 17, 18, 10 am, Codorus.
May 18, 19, Elizabethtown.
May 18, 19, Fairview.
May 19, 20, Spring Creek.
May 19, 20, Welsh Run.

May 19, 20, 8:30 am, Spring-ville, at Mohler house.
May 19, 20, 1 pm, Maiden.

May 20, 4 pm, Dunning's Creek, at New Paris.
May 21, Jacobs Creek, near Mt. Pleasant.
May 21, Spring Run, at the Pine Glen church.

May 21, 4 pm, Carson Valley.
May 21, 6 pm, James Creek.
May 21, 22, 10 am, Lower Cumberland at the Mohler house.

May 21, 3 pm, Reading.
May 21, 22, 2 pm, Lost Creek, at Goodwill house.
May 21, 22, 10 am, Falling Spring, at Hade church.

May 21, 4 pm, Woodbury.
May 21, Indian Creek.
May 21, 22, 1:30 pm, Mum-mert.

May 21, 22, 1:30 pm, Upper Canowago, at Mummert house.
May 21, 22, 2 pm, Warrior's Mark.
May 22, Lancaster.

May 22, Yellow Creek, in Bethel house.
May 22, Middle Creek.
May 22, 3:30 pm, Johnstown, at Walnut Grove house.

May 22, 5 pm, Upper Dublin.
May 22, 6 pm, New Enter-prise.
May 22, 6 pm, Roaring Spring.
May 22, 6 pm, Clover Creek.

May 22, 8:30 am, Spring Grove.
May 24, 10 am, Back Creek, at Shank house.
May 24, 25, West Conestoga, Middle Creek house.

May 24, 25, 10 am, Little Swatara, at Meyers house.
May 24, 25, 2 pm, Buffalo Valley.
May 24, 25, 1:30 pm, Chiques.
May 25, 26, 9:30 am, Cones-toga, at Bird-in-hand house.

May 25, 26, Upper Cumber-land.
May 25, 26, 1:30 pm, Mount-ville District, at Petersburg house.
May 26, 27, 1:30 pm, White Oak, at Graybill house.

May 26, 27, 10 am, Ridge, at Forgesonger house.
May 26, 28, Augwick, at Ger-many House, at Germane church.
May 28, George's Creek.
May 28, Mechanics Grove, at the Grove house.

May 28, 9:30 pm, Clear.
May 28, 4 pm, Ephrata.
May 28, 6 pm, Plum Creek.
May 28, Fairview.
May 28, 22, 2 pm, Farmer's Grove.
May 28, 4:30 pm, Harrisburg.

May 29, 6 pm, Pittsburg, Cor. Greenfield and Mont Clair.
June 4, Springfield, at the Springfield house.
June 10, Montgomery.
June 11, 12, Marsh Creek.

June 12, 6 pm, Quemahoning, at Slippsville house.
June 19, 2 pm, Miners.
June 19, 6 pm, Summit Mills.
June 19, 10 am, Manor at Penn Run house.

June 19, 6 pm, Brothers Val-ley, at Pike house.
June 19, Shade Creek, Ber-keley house.

Tennessee.
May 28, Crowson.
Virginia.
May 14, Middle River.
May 14, 2:30 pm, Flat Rock, at Pleasant View.

May 14, 2:30 pm, Green Mount, at Mt. Zion church.
May 14, 3 pm, Cooks Creek, at Hinton Grove.
May 14, 4 pm, Midland.
May 14, 10 am, Montello.
May 28, 5 pm, Fairfax.

Washington.
May 6, Spokane.
May 14, 6 pm, Sunnyside.
June 4, Centralia.

West Virginia.
May 14, Pleasant View, at Chestnut Grove house.
May 28, 2 pm, Berkeley.

Traits of Character

by
H. F. Kletzing, A. M.
Author of "Progress of a Race"
and
E. L. Kletzing, A. M.
Principal in Chicago Public Schools.

The book is divided into four parts: Part 1. Traits of Character Illustrated; Part 2. Marked Manhood and Womanhood; Part 3. Marred Manhood and Womanhood; Part 4. Sidelights.

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Part 3, in a similar way, shows how men and women of bright intellect and strong personality, but lacking in character, have marred their lives by yielding to temptation.

In Part 4, the truths are mostly illustrated in lighter vein, but none the less forcibly brought to the mind of the reader.

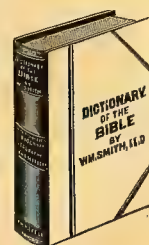
Character may be defined as that sum of qualities, which distinguishes one person from another. Some of these qualities, primarily, are doubtless hereditary, but all these qualities are susceptible of development and training. The influences which surround men's lives are character builders. Next to the influence of a living personage over the life of another is that of the books he reads.

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ANNUAL MEETING

Church of the Brethren
Winona Lake, Indiana

For the next Annual Meeting, which will be held at Winona Lake, Indiana, in June, the BALTIMORE & OHIO RAILROAD will operate through cars from Chicago via Milford Jct. and the Big Four Route. The fare authorized is ONE and ONE-HALF fare for the round trip which is \$4.20 from Chicago to Winona Lake and return. FOR FURTHER INFORMATION ADDRESS,

W. A. PRESTON, or B. N. AUSTIN,
T. P. A., Chicago. G. P. A., Chicago.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 49.

Elgin, Ill., May 14, 1910.

No. 20.

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AROUND THE WORLD

THE German Emperor's recent denunciation of beer-drinking, so universally engaged in by German university students, is being well received by the better elements of the nation. He earnestly impressed upon the participants in these excesses the well-known fact that the drinking habit is seriously damaging not only students but the entire German nation, with the result that its vitality and strength are seriously impaired. The Emperor's advice was timely and much needed. His stand for the right will be of much value to the constantly-increasing army of German temperance workers, who realize the need of an effective campaign against the drink evil.

THE recent address of Col. Roosevelt at Christiania, Norway, is an important contribution to the cause of arbitration and fair dealing as a substitute for war. Not only does he recommend wisely-constructed treaties on the most important points of possible dispute between the various nations, but also suggests a further development of the International Tribunal at The Hague, by which its beneficent provisions are made practically available in all cases. Checking the growth of armaments and thus eliminating the useless expenditure of the vast amounts of money, now worse than wasted, is urged as a vital necessity by Mr. Roosevelt. If the larger nations would set the right example, the smaller ones would undoubtedly follow suit, ushering in a more auspicious era of peace than the world has yet seen.

THE inevitable summons which, sooner or later, ends the earthly life of prince as well as pauper, came to England's beloved sovereign, King Edward, May 6, only a few minutes before midnight. His illness, which lasted less than a week, and culminated in a severe attack of pneumonia, is thought to have been largely brought about by excessive worry over the unsettled political situation of the kingdom. King Edward was born Nov. 9, 1841. Succeeding to the throne upon the death of his mother, Queen Victoria, he enjoyed the same personal affection and confidence of his people as was accorded his illustrious predecessor. Greatest, perhaps, of all his achievements was the tactful diplomacy exerted in behalf of European peace, and so earnest was he in this that his efforts, at times, assumed a world-wide character. Nearing the

brink of the silent river he said, "Well, it is all over, but I think I have done my duty." Mourned by the nation for whose welfare he so assiduously labored, King Edward passed away after a reign of only nine years. His son, George V., enters at once upon the responsible duties now devolving upon him. Whether he will be able to administer the affairs of the kingdom with the consummate skill of his father, at this most critical period, only the future can tell.

SIX THOUSAND nights without missing one, in the effort of lifting up fallen humanity, is the record of Mrs. Sarah D. Clarke, who has long been connected with the "Pacific Garden Mission Home for Homeless Girls" in Chicago. Only those who are familiar with the exhaustive demands upon physical strength, required by such an effort, can realize the sacrifice so freely made by this tireless worker. When, recently, Mrs. Clarke was confined to her bed by a broken ankle, her greatest concern was not for herself but for those so sorely in need of her ministrations. After all, man's highest duty and privilege is to work for the betterment of others, and especially the degraded outcasts. "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me," says Christ, and that is all-sufficient.

THE MEN'S NATIONAL MISSIONARY CONGRESS which began its sessions in Chicago May 4, with its 4,000 delegates, representing every section of the United States, and most of its religious bodies, shows how near to the heart of many thousands in our nation is the great question of world-wide missions. The evangelization of the world in this generation, and the raising of the needed means to accomplish that object, is the stupendous task of the great gathering. Former Vice-President, Charles W. Fairbanks, speaking about the great work of the missionaries, said: "They are the emissaries of peace, for if peace is to come to the world, it will not come through sending armies and battle fleets around the world, but through the sending of missionaries with the Bible of our fathers,—the old Book that has never yet failed in its great mission."

WITHOUT any heralding of its attempted efforts, or any solicitation of help, the "Gideon" organization of traveling men is quietly working at its tremendous task of placing a Bible in each guest room of every hotel in the United States and Canada. We mentioned this worthy endeavor while still in its incipency, and now rejoice to chronicle its successful prosecution. Already fifteen thousand copies have been distributed, and the way in which the work is being done, merits the praise now being bestowed upon it. The version used is that of the American Revision Committee, clearly printed, and attractively and substantially bound. The volume contains the Old and New Testament without note or comment. This effort of putting the Bible within easy reach of the way faring stranger is commendable indeed, and others might well do a similar work, where needed, and in a way and manner equally efficient, though, perhaps, on a smaller scale. Bible distribution is an effective means of evangelization, for God's Word "shall not return unto him void."

It is claimed on good authority that in America about two hundred lives are sacrificed each week to violence, and that our country, in the conviction and punishment of criminals, pays a toll of a half million dollars per day, or \$1,373,000,000 annually. Still more startling is the assertion that crimes and criminals are on the increase, the ratio now being four and one-half times the number of twenty years ago. Well might this deplorable fact arouse the most anxious

concern of every citizen. It has been suggested that "the only way to stop crime is to put an end to the conditions that breed crime and criminals." The ground is well taken, and if we are really in earnest, we must hasten to get rid of that greatest of all crime-breeders in our cities,—the vicious saloon. In every riot the saloons are invariably closed until the danger point is passed. The criminal, when "wanted," is generally found in a gin mill. Burglars and hold-up men make their headquarters in the dram shop. Why all this? It is the natural tendency of a saloon to attract all that is vile and vicious. As a crime breeder it has no equal.

MALTA, the island in the Mediterranean, familiar to all Bible students as the "Melita" that figured so conspicuously in the voyage and shipwreck of Paul, has recently been brought to public notice because of the attempted suppression of non-Catholic services. The attention of the British Government was called to the fact that mission services had been interdicted on the island by order of the Roman Catholic authorities. By royal proclamation of the late King Edward, religious freedom and liberty of conscience were thereupon established throughout the island. This brought out most bitter opposition upon the part of the Archbishop of Malta who, apparently, has not yet learned that the day of religious restriction and narrow prejudice has passed away. At latest reports the royal edict still insists upon freedom of conscience for the people of Malta, which is but right. "Where the spirit of the Lord is there is liberty."

PERHAPS there are hidden blessings in the abstemious habits and restrictions, made necessary during seasons of financial stringency or "hard times," as we are pleased to call them. Dr. R. G. Curtin, of Philadelphia, in a recent address, given at the American Climatological Association, contended strongly that the much-dreaded disease of cancer is most common among the better-fed classes, and that it becomes less virulent as soon as the habits of life become more simple. Among the poor, who must necessarily live upon the most scanty amount of food, there is very slight tendency to cancerous affections. Evidently there is great virtue in a simple life. Perhaps there was more wisdom than many of us think in the noble decision of Daniel and his companions. Refusing to be "defiled with the king's dainties," and confining themselves to the rigorous diet that most of us would scorn to adopt, they reached the highest degree of bodily health and mental vigor.

A DESTRUCTIVE earthquake devastated the larger part of Cartago, Costa Rica, May 4, and at the latest reports at least fifteen hundred lives have been lost, besides hundreds of persons severely injured. The ill-fated town lies at the foot of the frazu volcano, about fourteen miles from San Jose, and several hundred miles northwest of the Panama Canal, now being constructed. It has an estimated population of 10,000 and is the seat of the Central American Peace Court, for the palatial home of which Andrew Carnegie donated more than \$100,000. This fine structure, the "Palace of Justice," is among the buildings demolished during the calamity. The city has repeatedly suffered from earthquakes, and on at least six previous occasions sustained severe loss of life and property. The frequent, disastrous earthquakes throughout the world, during recent years, have given rise to much speculation among the students of prophecy, as to the early return of the "Son of Man." To the child of God, however, the one message comes clear and forcibly, "Be ye ready!"

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

The Model Church.

SELECTED BY WM. L. THOMAS.

Well, wife, I found the model church
And worshiped there today.
It made me think of good old times
Before my hair was gray;
The meetinghouse was finer built
Than they were years ago,
But then I found, when I went in,
It was not built for show.

The sexton did not set me down
Away back by the door,
He knew that I was old and deaf
And saw that I was poor;
He must have been a Christian man,
He led me boldly through,
The long aisle of that crowded church
To find a pleasant pew.

I wish you'd heard the singing, wife,
It had the old-time ring,
The preacher said with trumpet voice,
Let all the people sing;
"Old Coronation" was the tune,
The music upward rose,
Till I thought I heard the angel choir
Strike all their harps of gold.

My deafness seemed to melt away
My spirit caught the fire,
I joined my feeble, trembling voice
With that melodious choir;
And sang as in my youthful days,
"Let angels prostrate fall,
Bring forth the royal diadem,
And crown him, Lord of all."

I tell you, wife, it did me good
To sing that hymn once more,
I felt like some wrecked mariner
That gets a glimpse of shore;
I almost want to lay aside
This weather-beaten frame,
And anchor in that blessed port
Forever from the storm.

Dear wife, the toil will soon be o'er,
The victory's almost won,
The shining land is just ahead
Our race is almost run;
We're nearing Canaan's happy shore,
Our home, so bright and fair,
Thank God, we'll never sin again,
"There'll be no sorrow there."
In heaven above, where all is love,
There'll be no sorrow there."

Selbyspport, Md.

Dr. Meyer to the Ministers.

BY PAUL MOHLER.

SEVERAL days ago, a number of ministers, students and teachers of the Bible School, enjoyed the rare privilege of hearing Dr. F. B. Meyer, president of the World's Sunday-school Association, and author of a number of the very best of devotional books, talk to the ministers of Chicago. It is a great privilege to hear Dr. Meyer under any circumstances but to us this was worth much more than any of the public addresses which he gave before the Sunday-school Association which he was attending. Dr. Meyer talked simply and modestly out of his many years of experience as pastor of one of the leading churches in London, and some of the things he said are too good to keep.

After tactfully disclaiming any right to express more than his humble opinion of what he sees, as a visitor, he gave much good advice that I think to be exceedingly valuable, not only to the ministers of Chicago, but to those of the country churches as well. I shall give some of it to the readers of the MESSENGER (as he gave it to us), to be taken by those who choose to follow it.

Dr. Meyer misses, to a great extent, in the American churches, the spirit of worship so strong on the other side of the water. Over there, men are not asked to come together principally to hear music, talks or sermons, but to worship God. It is needless to say that Dr. Meyer would not allow in his church the shuffling, whispering, and playing with the children that so often

marks our own public services. He advises us to accentuate the spirit of worship, rather than respond to the demand for the new, strange, and sensational in public meetings.

Inasmuch as a sermon has practical value in proportion to its direct appeal to the audience, he advises the minister to study men carefully, in books, in direct, personal Christian work, in every place, so as to become familiar with the principal types of men. When the minister has learned to do this, he can properly gauge his audience and talk to them directly. Perhaps a good example of this (not given by Dr. Meyer) was Sam Jones. Jones could look over an audience and pick out every class present and give to each a special message, so that, when he was through with one of his lectures, there wasn't a man or woman in the house that hadn't been hit and hit hard. The minister should make every shot count.

It has become a prevalent custom for ministers in this country to discuss all kinds of topics in their Sunday services. Read the announcements in any city and country paper, and see how many of the sermons are on topics, and how few of them are on texts. After praising the ability of the American pulpit orators to deliver such sermons with powerful effect, Dr. Meyer said that the main trouble with preaching topical sermons is that, like flax, it is very exhausting to the soil. A man is bound to run out of topics after awhile. And he also sounded the warning to ministers of those churches that have adult Bible classes, that the men that have been getting strong, vital nourishment direct from the living Word, will not long be interested in hearing, from the pulpit, discussions of current topics. They will attend the Bible class and not the church. He said that English pastors, following the example of the Scotch, make their sermon work largely an exposition of the Scriptures. He said that his own genius was such a slender vine that he had to have a broad trellis of the Word of God to which to cling. Then it was that he told us how he prepared his sermons and wrote his books.

First, as early as possible in the week, choose the passage of Scripture from which to draw the message. Then read it over carefully until some truth springs up and says, "Preach me." Continue that study and meditation through the week, noting down everything that comes to you from any source,—commentary, books, conversation, observation, experience, relating to the lesson of that scripture. On Saturday morning write your sermon, tearing up as much perhaps as you save. Saturday afternoon spend with your young people or your Sunday-school teachers. Then, on Sunday morning, go over the sermon with God, asking him to give you a message. (There is all the difference in the world between a sermon and a message.) Pick out the few points that God wants those people to have that day; then go before that congregation and deliver that message hot with the breath of God!

If you are writing a book, sit down on Monday morning, write out what has been saved of the sermon of Saturday, as near as you can remember the phraseology of the message of Sunday. Is it any wonder that Dr. Meyer's books are eagerly read by the most spiritual men and women? Can you think of a better plan for preparing sermons?

Those who think that city pastors have a soft snap, will please note the amount of work each of Dr. Meyer's Sunday sermons requires. And then remember that he found time, in fifteen years of one London pastorate to visit the members of his congregation in their homes as often as possible, to organize and direct a great "Brotherhood Movement" among the workmen of the city, to lead these men and other Christian workers in a successful fight against the brothels of their community, closing five hundred of them in fifteen years, to go over the Sunday-school lesson with his teachers each week and to give a weekly talk to the children, to write many books and articles and deliver many public addresses. And Dr. Meyer insists that every pastor should do all he can of all this kind of work; not to earn his salary or to be a great preacher, but to be the humble, efficient brother of the whole community.

One of the finest thoughts presented in the whole address was concerning the work of the Holy Spirit.

As the savages that roamed these prairies did their work by hand, ignorant of the use that might be made of the forces of nature, so the church and her ministers have worked for centuries "by hand," instead of using the unlimited power of the Holy Spirit to do the work. Let the minister learn how to fulfill the conditions for getting the Spirit power, and he can do what otherwise will be impossible.

The more carefully a man obeys the laws of nature, the more physical work he can do; the more carefully he obeys the laws of God, the more spiritual work he can do.

It is needless to say that we enjoyed the talk very much indeed. To a great extent, this was due to the fact that he was saying, in his own delightful way, some of the best things we have been learning in our school. I can assure you that whoever hears Dr. Meyer will be richly repaid for any sacrifice he may make. May he be spared to serve the Christian world for yet a number of years to the glory of God and the inspiration of great numbers of his children!

7055 Forty-Second Court, Chicago.

Baptism within Prison Walls.

BY S. S. BLOUGH.

ONE important experience in every Christian life is baptism for the remission of sins. April 18 that chapter was written in one life's story within the walls of the Joliet State Prison.

The beginning of this story lies back, a year or more, when Sister Rachel Lucas, of Lincoln, Nebr., wrote a letter to a man at the Joliet Penitentiary. This letter accidentally, or let me rather say, providentially, fell into the hands of Richard Anderson, one of the inmates. The letter was not meant for him, but he replied. This resulted in further correspondence, the sending of a Bible, tracts and the weekly visitation of the GOSPEL MESSENGER from Sister Lucas to Mr. Anderson. He read, investigated, meditated, and, in the course of time, asked that one of the Brethren ministers visit him. After some attempt and failure to secure a minister, a letter from Sister Lucas reached the writer through Eld. J. H. Moore.

In company with Bro. S. E. Netzley I visited him and found him in earnest. Before leaving him, he made a formal application to be received into church fellowship. We gave further instruction and promised to arrange as soon as possible.

It was not possible to take the applicant outside of the prison walls, but Mr. E. J. Murphy the warden, gave us permission to go ahead, and promised any needed help.

On the morning of April 18, in company with Eld. I. C. Snavely, pastor of the Naperville church, the writer went down to complete the work. We found the applicant anxious and ready. Warden Murphy and his aids had lowered the water in a large tank to a depth of three feet. This tank was formerly used as a gas tank, but is now kept partly full of water. It is possibly twenty-five feet in diameter and twelve feet deep below the ground. Into this they had placed a stairway, thus giving a splendid place for baptism. A fine, warm room was placed at our disposal for instruction, prayer and changing clothes. Bro. Snavely interrogated the applicant, after which we passed to the place of baptism, where the writer baptized him. All passed off pleasantly.

Mr. Anderson rejoices in his new relationship, and we rejoice in that the Lord has thus used us. He is now a member of the Church of the Brethren, but more than that,—he is a child of God. Will you not pray for him?

Through our conversation with Warden Murphy and his helpfulness, we are satisfied that he is the right man for the place.

Thus, through the loving heart of one of his children, God has wrought a good work. "I was in prison and ye visited me," and why not? May we not hope that others will do as this sister has done! The Bible, tracts and the GOSPEL MESSENGER, accompanied by the Holy Spirit, will do the work. Who will send them on?

Batavia, Ill.

"Consider the Lilies."

BY NOLA M. STONE.

WE may learn many beautiful, practical lessons, by considering the lilies. One of them is the lesson of trust. The lily is an emblem of purity. It is a very modest flower, yet, in point of beauty, its snow-white, wax-like petals far outshine the royal grandeur of Solomon. "And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." And still it is spoken of as "the grass of the field," which today is, and tomorrow is cast into the oven."

The lilies' work is not a great one, by any means, "for they toil not, neither do they spin." The Master Gardener placed their roots in the soil, and all the lilies could do was to *grow* and *bloom*. Their possibilities and opportunities were not great, but they certainly made the most of them. There was not much that they could do but they did the little they could do and did it well. They *grew* and *blossomed* and *trusted* all else to the Master Gardener. Can we do less? Though we may not be able to do *great* things, we are expected to do what we can. We should *grow* and *bloom* and trust the Master Gardener to render a just verdict, as to whether we have done what we could or not.

Sometimes we may feel that we have not *room* to grow. Sometimes we may feel that we have talent to do great things, if only people would recognize it, and appreciate our worth. I cannot think of the pure lilies as complaining, so cannot we *trust* the All-wise Gardener to place us in his garden just where we belong? Can we not believe him when he says, "Are ye not much better than they?"

I cannot see how we can be Christians without trust. I always loved the old song:

"I know in whom I put my trust,
'Tis Jesus Christ, my stay."

And why not? He is certainly worthy of our trust. "Consider the lilies," and are we not worth more in his sight than they—"the grass of the field, which today is, and tomorrow is cast into the oven?"

Trust does not mean, however, that we may sit with folded hands and say, "I will trust all those heathen across the waters to Jesus,—he careth for them." "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have told you: and lo, I am with you always, even unto the end of the world" (Matt. 28: 19, 20).

Trust does not mean that we may say, "I know it is true that there are so many families in the cities without the necessities of life, but I cannot help it. 'God helps those who help themselves.' I will trust it all to Jesus—he careth for them." "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit" (James 2: 15, 16)? "For ye have the poor with you always, and whensoever ye will ye may do them good" (Mark 14: 7).

Trust does not mean that we may try to soothe our conscience by saying, "It is too bad our neighbors across the way are all sick with measles. How sorry I am for that tired mother! But, really, I have my hands full and I cannot see that I can do anything. 'I'll trust it all to Jesus,—he careth for them,—yea, far more than for the lilies of the field.'" "I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matt 25: 43, 45). "Consider the lilies"! They did what they could, even though it was only to *grow* and *bloom*.

So it must be with us. We must *grow* and *bloom* and *trust*. There is no such thing as standing still in the Christian race. If our watchword is not "Onward," it is "Retreat." If we do not *grow*, we *diminish*, and if we *grow*, we *must bloom*, i. e., bring forth fruit for the Master's use.

Human nature is strangely constituted. When everything is prosperous, when everything favors our growth, and it would seem that we can not help blooming, it is very easy to sing, "Tis so sweet to trust in

Jesus." But after awhile trials and shadows, clouds and storms come. Then we are so prone to complain. Our trust begins to wane and we forget that clouds and rain are as necessary to make the lilies grow and bloom as the sunshine.

Then, again, there are times when the hardest trials only serve to strengthen our faith,—our trust. There comes a time when everything seems dark. There comes a time when earthly friends have done all they can do. Then, how quickly we turn to Jesus, just as the lilies turn their pure faces to the sun! He will not fail us. "I know in whom I put my trust." He hath proven that he careth for me, far more than for the lilies of the field.

Disease overtook me in the autumn of last year, and, very much against my will, I turned my face westward again. This was the time when my trust began to waver. This was the time when clouds were unwelcome and I longed for the sunlight again. But it seemed to please the Master Gardener to transplant me to another part of his garden. The clouds gathered, the shadows darkened and the storm broke in all its fury. It seemed to me, at one time, that I was very near the dark river. How quickly I turned to Jesus and put my trust in him! I do not say this boasting, for I do not merit any credit for it. There was simply no one else to trust. I availed myself of the privilege granted in James 5: 14, 15, and I did so with a perfect trust in him who careth for the lilies, and lo, he was faithful who promised! I shall always bless his name for the anointing service.

Pray for me that I may "consider the lilies" from the standpoint of trust, all the days of my life, and that my trust may never again waver, but that I may grow in grace and bring forth fruit for the Master's service. Pray that I may never again forget that clouds and rain are as necessary as sunshine, to make the lilies *grow* and *bloom*.

Pray that, though the Master Gardener has seen fit to transplant me from the conservatory (the well-organized home church, Oak Grove, Mo.), to a quiet, out-of-the-way place in his field, I may fill my corner with perpetual bloom and, as the lilies, do what I can—*grow* and *bloom* and *trust*—knowing that he doeth all things well.

"Tis so sweet to trust in Jesus,
Just to take him at his word,
Just to rest upon his promise,
Just to know, Thus saith the Lord"

Belen, N. Mex.

Whom Did Jesus Authorize His Disciples to Heal?

BY M. M. ESHELMAN.

MARK 4: 13 is claimed as authority to heal *anyone* who comes asking it. Let us seek the Divine light upon this Scripture,—this record of Mark as to the twelve apostles. Jesus sent them "forth two and two." Matt. 10: 5 records Jesus saying: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel." What constituted the church at that time? The Jews, of course. All Jews were God's chosen people. To his people the apostles were sent and not to the worldly ones. Many of the Jews, at this time, had accepted John's baptism. These were subjects ready to be healed, to have demons cast out, ready to receive cures from the help of the Apostles. Not a word here about Gentiles,—the worldly people,—having access to the healing. It was only to the church that then existed and which Jesus recognized.

Christ came first to the house of Israel. It was in this house he found disciples. It was to this house he sent the twelve and the seventy preachers. It was in this house he ordered cures and casting out of devils. Not a word that they were commissioned to go to those *not* of the Jews, but there is authority to stay away from those *NOT* of the house of God. No authority was given to go to Samaria to heal. No authority to go to Rome, to Syria, to heal. No authority to extend that healing to Samaritans or to any Gentiles who might come *claiming* the cure. So much for Mark 6: 13.

Before Jesus' death, he could cure upon whatever conditions he saw fit to impose,—faith, washing, etc.,—but "a testament is of force AFTER men are dead; otherwise it is of no strength at all while the testator liveth" (Heb. 9: 17). When Jesus was teaching, and before his death, he could and did heal on various conditions, but when he arose from the dead, what was the rule? James 5: 14, 15. If that is not the church rule and guide, then, what is the rule? Will any one claim and insist that John 9: 7 is the rule? Is Matt. 8: 13 the gospel rule? Is Matt. 7: 28-32 the rule? Are any of the miraculous cures by Jesus, while in the flesh, the model for the church? As he was setting up a new dispensation, he, like Moses, introduced and proved his position by miracles in nature, miracles in Spirit, miracles on human beings. Will the modern claimants to this power, based on Mark 6: 13, cure palsy, leprosy, dropsy, blindness, deafness, etc? Since Jesus did not authorize his disciples to heal Gentiles, why should the church be led into a false issue that her mission is to heal those who *reject* baptism, feet-washing, kiss of charity, Lord's supper, and other evidences of obedience to Christ? The adversary rejects these, and accepts modern methods of healing, and then claims Scripture for the authority. He is at his old "tricks" under new names. Beware!

Recently this "new thought," which is simply an old thought rediscovered and renamed, has come to the front as "The Emmanuel System." From this other systems have sprung. After having been given a sincere trial in San Francisco, the result is as follows:

"The Emmanuel movement, having to do with the treatment of disease by a combination of religion, mental suggestion and medicine, and in which, it is hoped, an effective cure has been found for neurasthenia and other disorders of the nervous system, has proved a failure at St. Luke's hospital here, according to a statement made recently by Bishop Nichols of the Episcopal church. The experiment has lasted a year, and every effort, it is stated, has been made to test the efficiency of the prescribed treatment. The hospital's psychopathic ward has now been discarded and Dr. A. B. Shields, D. D., the clerical superintendent of the institution, has sent in his resignation, effective May 1."

If the "dollars" were wholly eliminated, as they were in the Apostolic age, how much effort would there be in these modern "fads"? With magnetism many nervous diseases can be expunged, but who is casting out devils, who is curing epilepsy, and making it keep out of the child? Only Jesus in his Word (James 5: 14, 15). The church can and does use this for her members, for the Word addressed to the church says: "Is any sick among you," not among others, not among sentimental Christians, not among unbelievers, not among heathen, but "among you." No amount of twisting can make the Word say, "Among any people." "Among all classes." "Among a mixed multitude." There it stands, against the gates of hades, and our Brethren do well to leave it where the Word puts it. To put it everywhere, to practice it promiscuously, to put it "mixed," is to turn the power away from the channel designed by the Lord.

In the Los Angeles church, the past year, quite a number of members embraced the use of James 5: 14, 15 with very beneficial results, thank God, but her ministers did not essay to make merchandise of it. God saved me once by this means, praise his Holy Name! And again, last winter, he took away all pain from my heart by this holy ordinance. Surely he gave it for his people's use and help. But why should they even think of putting it where he did not send it? Anyone is allowed to *pray* for others. We need no rule upon this. God gave us this rule. What we have, we need not beseech him for. We prefer to stand by the Book.

Tropico, Cal.

Our Visit to the City Prison.

BY GEO. D. ZOLLERS.

RECENTLY, while enjoying my noonday repast, I was solicited by religious workers, who have been giving attention to prisoners by making visits to them each week, to assist in the work they were doing. I have visited prisons a number of times during my life. I

have also preached to the soldiers at the Soldiers' Home, but a long interval has elapsed since I have had experience in either line of work.

Entering the prison we passed through the several departments where the convicts are confined. Those who were willing to receive us emerged from their cells into a central apartment,—all behind the bars, however,—where we could face them all, and where they could conveniently hear. At the first department but two responded to our solicitation. We presented the Divine Message of Peace, but no responsive tone came from the cells beyond the iron bars. We unfolded the Truth, however, to the two who honored our presence and service. We spoke about the extremes of soul conditions. The two thieves on the cross were diverse in temperament. The one plead with Christ for mercy, confessed his villainy, and acknowledged the Savior's purity. The other, in relentless austerity, railed and spurned forgiving grace. We read the Biblical story of the prodigal, commented thereon, and gave the narrative a practical bearing, to benefit the prisoners who seemed to have "ears to hear." We sang a hymn and repaired to the next department.

Here more of the prisoners convened to hear. We read the account of the Philippian jailer, and dwelt upon the thrilling events of the scene. We spoke of the midnight convictions, and endeavored, by the Spirit's power, to portray the graphic events to our hearers beyond the bars. The Christian women followed with testimony. Then we sang and prayed,—the prisoners kneeling behind the bars, and we in the corridor.

One of the convicts, who professed to have begun a reformation, addressed his fellow-prisoners in a pathetic tone of voice and pulpit eloquence. He said in substance, "My comrades, we ought to receive the wholesome instructions of these Christian people. My remarks are not designed to criticise, but what have we ever gained by our wayward lives? I have sacrificed a faithful wife, a pleasant home, and my opportunities for a good name. Because of my love for intoxicants I have been following the criminal's trail, *en route* to hell. I have heard some of you relate your skill in mechanics, commanding four and five dollars per day. Who was the beneficiary of your earnings? I will say it, The saloonkeeper! Will it pay to continue such a wretched life? Look at the countenances of these Christian people, who have just warned and admonished us. They bear no marks of infamy. The light of integrity gleams in their visages. Will it not pay us, comrades, to respect the message of peace and liberty which they bring to us this day, and let this date, —though incarcerated in the prison cell,—witness a reformation of life." We heartily endorsed the resolution, bestowed upon them a blessing in Christ's name, and took our leave with responsive solicitations to return.

In the last department we hailed three Chicago youths, who bore the impress of penitence. We read to them the thirty-fourth Psalm. Then we all seemed moved by the unction of the Spirit to utter our heart's impressions of these boys in prison. We told them that Christ could heal the breach which sin and crime had made and that he would hear their contrite plea in the prison cell. They knelt in reverent posture and aspect behind the bars, and we in the corridor without. Sister Ulery, a former resident of South Bend, now on a visit from Canada, prayed fervently, with tears.

We felt that it was good to sow the gospel seed in prison, and we trust that the "words fitly spoken" may bring forth fruitage. Prisons are designed to discipline the erring, to have them shun the dismal way of criminality, and it is good that these reformatory institutions allow the Gospel to be proclaimed within their limits. Here the victims of crime, protected from the temptations and snares of the adversary, may reflect and "think upon their ways."

South Bend, Ind.

Halley's Comet.

HERE are some collected facts about Halley's Comet that will be read with interest:

It reached perihelion—the point in its orbit nearest

the sun—at half-past ten o'clock standard time, April 16.

It is traveling through space with a velocity of forty miles a second.

Its head is over two hundred thousand miles in diameter, and its tail, at its greatest length, is approximately thirty million miles long.

It achieved its maximum brilliance at perihelion, but, owing to its proximity to the sun, did not make so fine a display in the heavens as it will later.

It will be brightest, so far as the earth is concerned, on May 25, when it may be seen in the western heavens just after sunset.

From a scientific standpoint the appearance May 18 will be the most interesting. In the evening of that day the earth will be whisked through the comet's tail, the earth's atmosphere warding off the deadly cyanogen gas, should there be any. At that time the head will be nearest the earth, a trifle of fourteen million miles away.

The nucleus of the comet consists of a loose conglomeration of matter, like rocks, with large interstices.

The density and mass of the comet's tail in proportion to its size is extremely small, almost too minute to be measured. The comet starts without a tail, accumulating one gradually as it approaches the sun.

The tail is not continuous, scientists believe, but is formed anew each second.

The tail is curved, its curvature depending upon the relative velocity of the matter leaving the head of the comet on its course.

Conflicting theories have been advanced to explain why the tail points away from the sun, in apparent contradiction of the law of gravitation. It is assumed that some electrical force in the sun repels the tail.

The best time to observe the comet in the morning sky will be from now until May 16, when it will rise in the east, tail first, about an hour or two before sunrise.

After May 16 it draws toward the sun, and after May 18 will be seen in the western evening sky, setting after the sun.

Halley's comet is a trifle when compared with the comet of 1811, which had a head of a million miles in diameter. It is not so large as the comet of 1882, which, with a head two hundred thousand miles across, had a tail one hundred million miles long, with a spread at the end of twenty million miles.

The course of the comet was first calculated by Edward Halley, an English astronomer and friend of Sir Isaac Newton, who was born in 1656. Halley observed it in 1682, identifying it with a similar visitant seen by Appian in 1531 and by Kepler in 1607. He predicted its reappearance about the end of 1758 or the beginning of 1759. It was observed on Christmas Day, 1758, after Halley's death. Since then its regular appearances, at intervals of three-quarters of a century, have been traced back to 11 B. C. The earliest appearance known is 240 B. C.

The Judicial Arbitration Court.

There is perhaps no journal in this country that is doing more in the interest of peace principles than the Independent. It holds that all the civilized nations of earth should disband their standing armies, cease building warships and proceed to settle their differences by arbitration, or in a great World's Court of Justice. In view of the importance of the peace question now before the world, we take pleasure in laying before our readers the following, clipped bodily from the journal named.

It is announced from Washington that Secretary Knox's plan for the establishment of the Judicial Arbitration Court or Court of Arbitral Justice, created but not completed at the Second Hague Conference, is likely to succeed. The identical note, sent to eighteen of our sister nations, is said to be meeting with general favor, and already France, Great Britain and Germany have acceded to the principles involved.

The details of Mr. Knox's note have not yet been given to the public, but it is understood that, as soon as a sufficient number of nations agree to the plan, indicating the support of fifteen or thereabouts, a conference of them will be called at The Hague, to draft a convention for the establishment of the court.

To understand the momentous importance of this announcement, it is necessary to go back to the Second

Hague Conference of 1907. At that Conference the American delegation proposed to establish for the world a court modeled on the greatest court of any nation in the world—the United States Supreme Court. It was not to supersede the world court, created at the first Conference, but to be added to it, so that, whichever proved to be the most useful to mankind, would eventually survive. This daring and far-visioned plan was conceived by Elihu Root, then Secretary of State. He rightly felt that the Permanent Court of Arbitration of 1899 was neither "permanent" nor a "court." It was not permanent because it was only in session when especially constituted, and it was not a court to make and apply the rules of international law, but rather a panel of arbitrators chosen and paid by the litigants for a single case only.

As Mr. Root said at the New York Arbitration and Peace Conference in May, 1907:

"What we need for the further development of arbitration is the substitution of judicial action for diplomatic action. . . . We need not distinguished public men concerned in all international questions of the day, but judges who will be interested only in the question appearing on the record before them. Plainly this end is to be attained by the establishment of a court of permanent judges who will have no other occupation and no other interest but the exercise of the judicial faculty under the sanction of that high sense of responsibility which has made the courts of justice in the civilized nations of the world exponents of all that is best and noblest in modern civilization."

Accordingly the United States delegation introduced a bill into the conference looking to the establishment of this court, to be composed of about fifteen judges, representing the different judicial systems of the world. As it was universally agreed that a court composed of much more than fifteen judges would be too unwieldy, the problem was, how to apportion fifteen judges among 46 nations. The first plan proposed was to give England, Germany, France, Austria, Russia, Italy, Japan and the United States a judge apiece, and divide the remaining judges among the thirty-eight lesser powers. Instantly Señor Barbosa, of Brazil, the Calhoun of the Conference, rallied all these thirty-eight nations under his leadership and fought that proposition tooth and nail, ending up his victorious parliamentary battle with a speech on "The Equality of Sovereign States," which we published in *The Independent* of January 9, 1908, and characterized as the most lofty and notable oration emanating from the Second Hague Conference. Señor Barbosa's proposition was that, as every nation present was there in its sovereign capacity, it followed that each had an equal right to a judge on the court, otherwise there was a difference of degree in sovereignty, and that was a backward step in international law.

Finding that the opposition of the thirty-eight lesser powers could not be overcome, the United States delegation capitulated and then came forward with the proposition that each nation should have an equal vote in choosing the judges; that each one should nominate a judge and then all vote for fifteen on the list, those fifteen receiving the highest number of votes to constitute the court. But thereupon all the eight great powers backed down with the exception of the great Republic of France. There was a deadlock. The delegates saw it might take months to solve the difficulty. So what did they do? They created the court, but left the detail of the method of selecting the judges to be determined thereafter by diplomacy, or otherwise, as the nations might determine. The problem of the method of the selection of the judges, therefore, is the detail, which Secretary Knox now assures us is in process of solution.

It will be noticed, however, that the Secretary is not proposing any new solution of the problem of how to divide fifteen judges among forty-six nations. He has thrown that aside as apparently insoluble. The final act of the Second Hague Conference in advising the signatory powers to establish the Judicial Arbitration Court, does not specify the number of powers necessary. Therefore he proposes—at least so we surmise—that the new court shall be not a court for the forty-six sovereign nations of the world, but only for those few powers which he has invited to confer with him. He proposes, it is true, to let any other nation ad-

here to the court who wishes, but it is quite clear that the majority of the fifteen judges will be chosen by the great world powers and the other nations can take them or leave them and be thankful.

Now *The Independent* is the last journal in the United States to belittle any advance in the peace movement, simply because something else might be better. We shall consider it a master stroke of diplomacy if Mr. Knox can bring England, France, and especially Germany to agree to settle their differences in a real court of justice. The adherence of the great powers of the world to such a court would well-nigh inaugurate the reign of universal peace. Nevertheless, we are disappointed that Secretary Knox has apparently given up the problem of how to make the court universal instead of international. The debates at the Second Hague Conference clearly show that the smaller states will probably never come in on any other basis. Would Rhode Island and Delaware ever have joined the American Union if they had been told by the great States of Massachusetts, New York and Virginia that they could not have an equal right to a judge on our Supreme Court; yet that is precisely now what Secretary Knox tells the small powers they must expect in this world court. As a matter of fact, Rhode Island and Delaware have never had a judge on our Supreme Court, but they have the equal right to have one, and they send two representatives to the Senate who have an equal vote with those of the great States in confirming or rejecting judicial nominations by the executive. Probably the big nations, as a matter of fact, would get most of the judges if the new court were universal, and the small nations would willingly acquiesce, but we can hardly expect the latter to adhere to a proposal that contemplates the possession of a permanent majority of the judges by the so-called eight great powers of today.

And this brings us to an even greater objection to Secretary Knox's plan. It assumes that the great powers of today are also to be the great powers of tomorrow. All history shows the fallacy of this supposition. If any thing is sure in the future it would seem to be a fact that within a century Brazil, Argentina and Mexico will outrank Austria. Africa will advance in power, prestige and wealth beyond the dreams of avarice, and China will wake up from her age-long slumber and dominate Asia, if not the world.

Even at the present moment England, France, Germany, Russia, Austria, Italy, Japan and the United States, the world powers who, at the Second Hague Conference, claimed the right to have a judge on the court all the time and who are now expected to participate in Secretary Knox's plan and dominate his court—all these powers have only about one-half the population of the globe, including the disfranchised millions of Russia and England, and only one-sixth of the population when those who enjoy the voting franchise are reckoned.

As Señor Barbosa said on the floor of the Second Hague Conference:

"The same delegates who have voted against the small and great States equal rights for the selection of judges represent governments which not very long ago were rated among the despised petty States. . . . But how long will that last? The great empires appear and disappear; they pass like shadows on the wall, without leaving any trace. Today these great Powers seem to be almighty but the next stage on their way to maturity will be corruption; for as soon as an empire reaches the summit it begins to fall."

So we wish well to Secretary Knox and his great peace plan. If successfully carried out it will be a long advance in that movement for the substitution of law for war. Nevertheless the whole foundation of the court will have to be modified before all the nations of the earth will enter it. The inspiring spectacle of the two Hague Conferences composed of the sovereign nations of the world so fired the hearts and minds of men that no smaller gathering of the powers in the name of the world will ever again be tolerated. The whole is bigger than any of the parts, mathematically, psychologically and internationally. We now have a world conference; we shall yet have a world court.

Some Great Things—Hope.

BY J. EDWIN JONES.

AMONG the active forces in the lives of men, hope occupies a conspicuous place. Though evident in every field of human endeavor, it is the hope of salvation around which our interest centers. Salvation, in its highest sense (transformation into the likeness of our Lord), is the ultimate goal of all proper endeavor. It is one thing to believe that God is; it is quite another to hope to be like him. Faith sees God revealed in the truth; hope makes us active to realize, in our experience, the truth discovered by faith.

When Paul would recall tersely the evil case from which the Ephesians had been delivered, he says, "Having no hope and without God" (Eph. 2:12, A. R. V.). Now, this condition is scarcely comprehended by us who have always heard the Gospel. So accustomed to words of hope and cheer, we are in danger of mistaking *desire* for living, steadfast, reasonable, saving, purifying and abounding hope, that comes like a fair twin of faith out of a growing knowledge of the Word of the Living God.

The primary meaning of hope is, to reach forward. Hope is an earnest desire, coupled with a reasonable expectation, of realizing our desire. To be of the greatest benefit it must be based on knowledge or precedent. Mere wish or desire may cause pain. Hope is ever pleasurable. Faith is ever giving substance to things hoped for, but hope is ever giving faith new incentives. Our hope of salvation from sin and eternal life with Jesus, made firm by God's immutable word, becomes the source of life's activities.

Hope has no abstract existence. Its presence is revealed in the lives of men by what it inspires them to do. While Scripture teaches us that the devil is the author of sin, and Jesus Christ the author of faith, it reveals Father, Son and Holy Spirit as uniting to bring to us hopeful assurance of salvation from sin. God put new life into each of us by giving us real grounds for this hope by (1) the record in the Scriptures concerning those of like passions with us, who were honored by God (Rom. 15:4); (2) by the word of prophecy being made more sure by our Lord's earthly life (2 Peter 1:19); (3) by the resurrection of Jesus Christ from the dead, whereby we are assured of our own certain emancipation from this body of death.

"Hope deferred maketh the heart sick." False hopes, born of desire only, often blind us to real facts and developments. On the way to Emmaus, the climax of the story of disappointment, drawn by the Savior from those sad and weary disciples was, "But we hoped that it was he who should redeem Israel." So blinded were these disciples by their *desire* that they failed to gather the truth of Christ's teaching until he himself interpreted the scripture and opened their understanding. Then was begotten a hope in their breast which became a living, active reality in their lives. The delusions of hope, without the accompanying promise of the scripture, lead only to condemnation (2 Thess. 2:8-12), but "the path of the just is as a shining light, that shineth more and more until the perfect day."

We landmen may fail to get the force and beauty of the figure so strikingly used by the author of Hebrews, "which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." An anchor is of no value by itself. Even an anchor with its chain is useless, unless it be fastened to the ship. Every link of an anchor-chain is tested, because a chain is only as strong as its weakest link. Now, if we but add to the figure of the anchor of hope what we may learn from sailors who are familiar with its use, we shall discover the real beauty of the simile. In the stern of every vessel is a windlass to which is fastened the anchor-chain. If the soul is anchored, then the figure is complete,—with the anchor of hope fast to the windlass of faith, by the chain of God's Word. Every link of the chain is a tested promise, whose immutability is beyond question. And when the storms of life come, and we find ourselves doubting our acceptance with him, we relieve the strain by paying out another link on which is written, "Him that cometh unto me I will

in no wise cast out," and "Lo, I am with you always, even to the end of the world."

Then, when the chain tightens, by reason of the billows of temptation, another link reveals the splendid promise, "There hath no temptation taken you but such as man can bear: but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it" (1 Cor. 10:13, A. R. V.). And if, perchance, a calm should slack the chain, we roll it in until, when taut, we read, "Let him that thinketh he standeth, take heed lest he fall," and "Without me ye can do nothing."

And so for every dark tempest and bitter trial, as well as for calms in the voyage of life, the promises of God are found to be sure and steadfast, and our hopes become realities, being constantly given substance by the activity of a faith that dominates us, and transforms us into the image of him, whose we are and whom we serve. "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God."

Larued, Kansas.

CALL FOR A MINISTER.

Whereas the Brethren church at Long Beach, Cal., is now without a resident pastor, we, the undersigned, being duly authorized, wish to correspond with any minister and wife who wish to take up city mission work, in a mild climate, and labor in the Lord's cause. We have a nice little church and are practically out of debt. But as we are few in number, would much prefer such laborers who are able to take up the work by receiving merely a partial support from us. When writing, please state your age, also what degree in the ministry. Also state if companion is able to do the work of the primary department of the Sunday school and do the chorister work. Address all letters to the secretary.

Board of Trustees: I. S. Metzger, I. S. Overholtzer, H. V. Ketcherside, Sec., 1137 E. Fourth Street, Long Beach, Cal., May 2.

DENVER, COLORADO.

To the brethren, sisters and friends, who so kindly aided us, financially and otherwise, in the erection of our church in Denver, we again wish to express our thanks. We feel sure that, had you been with us during the past few weeks, at the series of meetings held by Bro. E. D. Root, of Newton, Kans., you would have rejoiced in having aided us to secure a house of worship. You would rejoice because souls were made happy in Christ.

We still have some work to do in and around the building, and need your help financially. Some have given pledges, as yet unpaid, but we feel sure that no one signed a pledge that he does not intend to pay. Of course we realize that conditions sometimes change. Reverses come, and we cannot meet our obligations. With those thus situated we greatly sympathize. There are others who have neglected remitting simply from oversight. Let me request you to send at once the amount of your pledge to the writer and oblige. H. F. Caylor
165 So. Clarkson St., Denver, Colo., April 28.

NOTICE TO THE SISTERS' SOCIETIES.

In response to the notice to the Sisters' Aid Societies, which appeared in Gospel Messenger of Jan. 22, a number of reports have been sent to the secretary. We appreciate the prompt attention which many of the societies have given this, but we believe there are others which have not reported. Perhaps, some have not read the notice, others may be indifferent, so we again request those who have not reported, to do so at once, in order that the secretary may have her work in shape to report at Annual Conference.

We are desirous of knowing the number of societies in the Brotherhood, and something of the work done by them. As we have no way of coming in touch with the various local organizations, except through the Messenger, and as no funds have been provided to carry on correspondence, we have prepared a list of questions for publication, which we kindly ask those who have not reported to answer. We shall appreciate this and believe it will result in good for others.

Allow us to insist that you give the following questions prompt attention:

1. Give name of District and congregation.
 2. Give names of president and secretary of your society.
 3. Give number enrolled in your society.
 4. Does your society meet weekly or monthly?
 5. Is your work local or general, or both?
- Send answers to above questions and any other helpful information to the secretary, Sister T. S. Moherman, Ashland, Ohio.

Mrs. W. D. Keller, President.
Mrs. T. S. Moherman, Secretary.

THE ROUND TABLE

Consistency.

BY WM. H. EILER.

SOME time ago, while waiting at a railway station, my attention was attracted to a group of people standing at one side of the depot. At once I recognized, by their garb, which was uniformly plain, both among the brethren and sisters, that they belonged to a religious organization, professing principles of plainness. All the children were dressed in the same order, showing that they were brought up to observe the strict teaching of their church. This, so far, impressed me favorably. The world admires those who teach plainness and simplicity, and exemplify it in their lives, but unless our lives are consistent in all other things, the garb is of no significance to the world. It seemed to be so in this case.

Among their number was one of the leading members in their community, who was taking his leave for the East, where he was to spend several months. In his hand he carried a box of cigars, from which he was treating all the men and boys,—even boys down to the age of fifteen years. In a few moments a cloud of smoke arose from among them. Then was their light almost obscured. It is, indeed, a very poor light to the world that shines at the end of a cigar. It is not at all like the great and marvelous Light, spoken of by the apostle John, nor does the smoker in any way reflect the light that Christ would have him show to others.

I was made to think how different was the leaving of Paul (Acts 20), when he charged the elders to be faithful, and observe the teaching and instructions he had given while among them.

It is impossible for us to convert the world unless we are just as consistent in actions as we are in our dress. When we see those who are so very strict, as to the cut and color of the garment, given over to sinful habits, and saying and doing things which defile the temple of the Holy Ghost, we are reminded of the language of our Savior to the Pharisees (Matt. 23).

The outward appearance may be ever so good, but when the wrong fruit appears, it is a good evidence that there is corruption within, it matters not where it may be. The man who puts on a garb that identifies him with a certain religious, anti-worldly fraternity, and yet goes to questionable places, and says and does things that Christ would utterly condemn, becomes a stumbling-block to the world, for there is no harmony between his profession and practice.

May the Lord help us, who believe in consistency of dress, also to be consistent in all things. May we, by our words and actions, show forth a greater light than by our dress.

Perth, N. Dak.

A High Tribute.

BY JAMES M. NEFF.

ONE of the regular contributors to the columns of the *Sunday School Times* is a resident of Pennsylvania, and well acquainted with the general religious conditions in his State. Commenting upon a portion of the Sermon on the Mount, in a recent issue of the *Times*, the writer referred to observes: "The cynic objects that Christianity won't work,—especially such principles as those embodied in 'Whosoever shall smite thee on thy right cheek, turn to him the other also.' 'If any man will sue thee at the law, and take away thy coat, let him have thy cloak also,' etc. But it will work. The Dunkards up in Lancaster County, and the Quakers in Chester County have been working the Sermon on the Mount ever since Pennsylvania was born."

I do not have the paper at hand from which the quotation is taken and I have not given it verbatim throughout, but the thought expressed is very clear in my memory and I am sure I have not misrepresented the author. Many of the MESSENGER readers, no doubt, read the passage as it was originally printed, but I thought it was too good not to repeat.

It made me rather glad that I am affiliated with those people known as "the Dunkards up in Lancaster

County," those people who, by their consistent daily lives are furnishing the defenders of the truth with an illustration of the fact that *Christianity will work*. There are thousands of people whom we shall never be able to persuade to *do* Christianity, but if we can so live as to prove to a skeptical, cynical world that it *can be done*, it is a thousand times worth while the effort and the cost.

Brethren, it pays, oh! it abundantly pays, to maintain a strict and uncompromising allegiance to the good, old-time Gospel. May the Brethren of Lancaster County continue to deserve credit for their practical Christianity, and may the lives of the membership of the whole church so shine that all who sit in darkness shall see a great light!

Clovis, N. Mex.

Brief But Emphatic.

BY LEANDER SMITH.

THERE is one form of wickedness in our country to which too little attention is given. Men throng the theaters and other places of amusement. These are not only people of the lower class, but those who are considered among the best. Often even those who profess to be Christians, gaze upon girl actors, appearing in dress and manner as these same men would never allow their own daughters to appear. If it is a disgrace for a man's own daughters thus to be garbed, it certainly is a disgrace for other girls, and what right has a man to demand such a thing for his amusement? Should such a disgrace be asked of his fellow-being? By means of fashion magazines, and in other ways, are immodest and immoral ways of dressing disseminated. Likely a sentiment is created among the young that may prove an occasion for regret and even remorse, in years to come. "Be sure your sins will find you out" (Num. 32:23).

We know there are a number of people in every community who have fallen into the habit of patronizing places of amusement. The question is, Can they long maintain their standing as Christians if they continue to cultivate low ideals, as they inevitably will, by continuing to live in the atmosphere of the average theaters and playhouses?

So far as the church is concerned, let those who stand upon the walls of Zion give the alarm, that they who wish to be numbered among the Lord's people may keep hands off. "To your tents, O Israel" (2 Sam. 20:1)!

Pineville, N. C.

Keeping Up the Reputation.

BY G. A. SNIDER.

SOME time ago one of the leading ministers in this city, while addressing his congregation, stated that the time was when men who made a profession of religion could be relied upon for truthfulness and honesty, etc., but that this could not now be said of any church, except two, the Church of the Brethren and the Mennonites. The members of these two, he said, could still be relied upon for their integrity, etc. He did not belong to either church, neither was he addressing members of either of the two churches. His own members brought us the tribute. Are you helping to keep up the reputation,—not for the sake of the reputation, but for the sake of the church, the good of your own soul and the dear Master's sake?

Lima, Ohio.

Does It Mean the Same?

BY S. C. MILLER.

IN my business I have been in many homes and sometimes prayer meetings, and have noticed Christians, who seemed very spiritual, making a display of gold,—even ministers, occasionally, are thus adorning themselves. I was made to wonder whether they ever read what Paul and Peter say about not wearing gold. One day, after having an interesting conversation on religious topics with a Christian friend, who displayed a large gold ring, I questioned him on the advice of the above-named apostles. I was much surprised at his answer, "Conditions have changed. What

was wrong then is not wrong now." In what way the conditions have changed, he was not able to inform me. 3643 Grenshaw Street, Chicago, Ill.

Invite Them In.

BY ELVAH E. UNGER.

WE often do wonder why the people, especially young people, scarcely ever enter the church except during protracted meetings. We cannot expect anything else, when we are educating our young people and children up to that very thing. The invitation is rarely given excepting at these meetings, and our young people grow up with the expectation of entering the church at that time only. After any one of the soul-stirring sermons, which we often hear,—that arouse our best feelings and touch the very depths of our beings,—why not give the invitation and let the people have a chance to act upon those feelings, before they die out because of a lack of nourishment? Greenville, Ohio.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, May 22, 1910.

Standing or Falling—Which?

Psa. 121: 7, 8; 2 Peter 1: 5-8, 10.

Motto.—"Stand therefore." Eph. 6: 14.

I. By God's help. Isa. 40: 28, 29; John 10: 12; Rom. 14: 4.

II. Perfect and complete. Matt. 5: 48; Col. 1: 28; 4: 12.

III. Fast in the Lord. Philpp. 1: 27; 4: 1; Eph. 6: 13, 14.

IV. Fast in the faith. 1 Cor. 16: 12, 13; 1 Thess. 3: 7, 8; 1 Peter 5: 12.

V. The Lord will uphold. Psa. 37: 23, 24; 91: 11, 12; 145: 14; Prov. 24: 16.

VI. But stand not with sinners. Psa. 1: 1; 26: 4; Prov. 4: 14.

VII. Sin causes us to stumble and fall. Prov. 10: 8; 11: 5; 16: 18; 24: 16; 28: 10, 14; Jer. 4: 18.

VIII. God keeps from sin. Psa. 91: 11, 12; 121: 7, 8; 145: 14; Philpp. 4: 7; 1 Thess. 3: 3; 2 Peter 1: 10; 3: 17, 18.

Let workers name things that keep us from falling, and so enable us to stand.

Is it dangerous to think we are sure to stand? What is meant by, "Pride goeth before a fall"? Song.—"Stand up, stand up for Jesus."

PRAYER MEETING

For Week Beginning May 22, 1910.

Joshua—a Pattern of Faithfulness.

Joshua 1: 1-9.

1. Joshua Obeyed the Call of God.—"Arise, go over this Jordan" (verses 1, 2). He never doubted the Lord. The way being plain, he was ready to move forward. So Christians of today must make their "calling and election sure" (2 Peter 1: 10).

2. Joshua Depended upon God's Promises.—"Every place that the sole of your foot shall tread upon have I given you" (verse 3). All things are possible to him who believes. In this case the promise was as broad as the effort put forth. Every promise claimed is an inheritance given. "Believe that ye receive and ye shall have" (2 Cor. 2: 14).

3. God's Presence Assured.—"I will be with thee. I will not fail thee, nor forsake thee" (verse 5). This three-fold promise is to faith an inexhaustible legacy. It leads to boldness and victory (Dan. 3: 17).

4. Courage by the Grace of God.—"Be strong and very courageous" (verse 7). "Greater works than these shall ye do" if ye believe on him (John 14: 12-14). "Be strong in the Lord, and in the power of his might" (Eph. 6: 10). "I can do all things through Christ which strengtheneth me" (Philpp. 4: 13).

5. Faithfulness to God's Leadings.—"Turn not from it to the right hand or to the left." God's Word is our only and infallible guide. To reject it is to be rejected (1 Sam. 15: 26). Sons of God are led by the Spirit of God (Rom. 8: 14).

6. Delight in the Word of God.—"Meditate therein day and night" (verse 8). Those who hide God's Word in their hearts will, as good men, be able to bring out good treasure (Matt. 12: 35). They will be like trees planted by the rivers of water (Psa. 1: 2).

7. Whole-hearted Submission.—Joshua made a complete surrender to the will and purpose of God. This is as absolutely necessary to the highest spiritual life and soul prosperity as breathing is to the natural life (James 4: 7).

HOME AND FAMILY

"Jim and Me."

From "Songs for Jesus," No. 3; courtesy of F. M. Graham, Greensboro, Ga.

The story, sir, why, really now, I haven't much to say, If you had called a year ago, and then again today; No need for any one to tell, for you could plainly see, Just what our God has done for us, has done for Jim and me.

Chorus.

The pail that holds the milk today, he used to fill with beer,
But he's not spent a cent for drink in now almost a year,
Just look into the cupboard, sir, there's sugar, flour and tea,
That's what our God has done for us, has done for Jim and me.

He used to sneak along the street, his head was bended low,
As if he was ashamed to meet the friends he used to know,
But now he walks with head upright, his step is bold and free,
That's what our God has done for us, has done for Jim and me.

I used to be afraid of him, when coming home at night,
But now it gives me joy supreme, and fills me with delight,
The baby plays around his chair, and climbs upon his knee,
That's what our God has done for us, has done for Jim and me.

He used to smoke a dirty pipe, and chew the filthy weed,
But by the second grace of God, he was entirely freed!
And now our dimes, and nickels too, tobacco will not see;
That's what our God has done for us, has done for Jim and me.

I used to love this giddy world, wear feathers, chains and rings.

But Jesus' blood has cleansed my heart and saved me from such things;
I give that money to the Lord and heathen o'er the sea;
That's what our God has done for us, has done for Jim and me.

Now mornings when he goes to work, I kneel right down and say:

Father in heaven, bless dear Jim, and keep him saved today;
And nights before we go to sleep, give thanks on bended knee;

That's what our God has done for us, has done for Jim and me.

Mary Barton's Resolve.

BY WEALTHY A. BURKHOLDER.

"GET ready, Mary, as soon as you can and we will drive over and call on Brother H. and family, who have just moved, and perhaps we can help them a little to set things in order."

"Well, now, James, do you suppose we have time to leave our work and traipse over there? Just think, I am not done cleaning house, the children's clothes need mending, the soap is not made, and there are lots of things to do yet, and here it is the first day of April, too. Is it good management to leave our own work undone and help our neighbors, who have more in the world than we have?"

"Yes, Mary, I think it is good management and I also think it our Christian duty to lend a hand to a neighbor in need. Not only a neighbor, but a brother in the faith, and one, too, who has to leave his business many a day to work for the church,—the church which should be just as dear to us as to him and his family,—and you know the Bible teaches us that we shall 'bear one another's burdens and so fulfill the law of Christ.'"

"Yes, I know the Bible says that, but it does not mean that we are to neglect our work. Anyhow, I can't see how we could bear burdens by helping them, as you suggest. You see, James, I have much to do this spring, and I am planning to do all without hiring help. I want to get a new parlor carpet, and when at the store, the other evening, our neighbor, Mrs. Jenkins, was looking at some fine, trimmed hats for her little daughter, and she said how nice it would be if our Rosa could have one of the same, that both might be alike, so I have thought, if I can do my work myself I can save enough to get the extra trimming. I think I will remain at home and finish up my work."

"Well, Mary, it seems to me the time has come for

us, as parents, to turn a new leaf. These are times when we hear so much preached and written about the simple life, and getting back to the simplicity of the old times, of separateness from the world, etc., that I had made up my mind to try to teach our daughters to abstain from these vain things, and try to get them more interested in the church. If we want them to come into the church, we must help them to get away from vanity and not help them to it. Really, I do not think Rosa cares so much for extra trimming on her hat. I know she does not, for I have heard her say she was surprised how some of the Brethren's children dress, and that it looked out of place."

"Yes, but don't you know when the love feast comes all the girls in the neighborhood will want a new hat and I want Rosa to look as well as any of them."

"Yes, Mary, I too want her to look well, but putting feathers and flowers on her hat will not improve her looks. I feel we are, in a great sense, responsible for the way our children appear before the world. We sometimes are forced to hear opinions expressed that pain us. Just the other evening, when coming in on the train, one of our Brethren's daughters got on at station D—, and she was arrayed in such a style as to cause comment. I heard a prominent business man remark to his wife, 'How very stylish! And her father an elder in the Brethren church, too?' 'O yes,' the wife replied, 'but I have known that family for years and when the daughter was a little child they clothed her very fine. She was brought up that way.' It seems to me, Mary, there is something wrong. The world knows that our church professes to be different in practice from the world, and yet we continue to help pride along, instead of putting it down. Let us talk these matters over with Rosa, for I feel that child is interested in better things than flowers, feathers and extra trimming. Indeed, I felt a little humiliated, the other evening, when I heard her speak of our members putting on extra trimming. I believe if we would all work together lovingly, we could keep pride out of the church, and our own children would be more likely to come in. What do you think, Mary?"

"Perhaps I have been to blame, and am too selfish. I guess I have gotten away from my dear old mother's teachings. This evening we will talk to Rosa about the matter. Yes, I believe we would better not purchase the hat,—and perhaps I do not need the carpet so much either. I can still get my work done, even though I do take a little time to be helpful to a neighbor. Yes, I will go along and help our new sister a little. Perhaps they have children whom we can influence by commencing in our own home."

They went and spent the day, and the conversation was not all about earthly things either. The church and its work was discussed, and how best to work up its interests. Each felt an interest in the other. It so happened that the new neighbor had a daughter about the age of Rosa, and these soon became fast friends. But new teaching was the order now, and through Bro. James' little speech Mary was made to see her error. It was not long until these two young girls made up their minds that the best society was in the church, and, instead of spending time and means to decorate the body, which must so soon moulder in the grave, they determined to throw their influence on the other side, and became workers for the Lord.

All over the land are mothers who had better turn new leaves as Mary did, and more good would be accomplished. Time is short, and hours are wasted in trimming garments for people who profess to believe differently, throwing the influence on the side of the evil one, rather than on the side of right. More talks are needed on the subject.

Shippensburg, Pa.

"By Labor and the Help of God We Prosper."

BY RILLA CULLER.

THE law of progress,—the law of prosperity,—is one of God's fundamentals. God's work is never at a standstill. He means it shall progress, it shall prosper. Nor does God want any of his children to stand still. He desires each of us to push forward, to do our

share of life's work and win for ourselves a home prepared in heaven.

If we fail to prosper in any phase of life,—commercially, socially, spiritually,—discouragement and complete failure follow. If, then, we fail, we are not in accordance with God's fundamental law.

But let us look at a few questions,—the ones mankind is asking today: What is the law of progress? What is prosperity? How can we achieve success? There are two sources by which we may gain prosperity: *Labor and the help of God.*

By labor I mean our own efforts. Would we be prosperous? Then we must put forth an effort, a worthy effort. We must not simply put forth vigorous action, but our effort must engross our whole attention, employ our every thought, draw drops of honest sweat to our brows, and exhaust every power of our being.

Labor, too, must be rightly directed. He who would be a prosperous farmer, would not plow all summer long. Though a man may put forth as strenuous an effort as his successful neighbor, he will not prosper as his neighbor, unless he puts forth an equally intelligent effort.

Labor, then, is our own effort, rightly directed. According to the wisdom of Solomon all wisely-directed labor shall prosper. "In all labor there is profit" (Prov. 14:23). "He that gathereth by labor shall increase" (Prov. 15:11).

Often we seemingly labor and yet do not prosper, but who has heard of one who has truly labored and did not prosper, or of one who has prospered and did not labor?

"Knock and it shall be opened," "Seek and ye shall find." There must first be an effort on our part. God helps those who help themselves.

We have daily examples of those whom we call "day dreamers." They dream of great things. They dream and plan, but that is as far as their efforts go. We do not find those people prospering.

Then there come those days when our labor seems to have been in vain, for we have failed to accomplish our purpose. The clouds hang heavily upon us and, strive as we will, we can not lift them. List, sad heart, hast thou sought the help of God? We need his help in all that we do. By his help the cloud and gloom will disappear, and sadness will turn into song, for he has promised to be with us even in the darkest hour, if we will but ask him. "Ask and it shall be given thee."

You may ask concerning the moneyed man, who is looked upon as being very prosperous, but who, according to your view, can hardly have the approval of God in his worldly schemes? Is he really prosperous? 'Tis true he has amassed large sums of money and is rich in this world's goods, but that is not what we mean by prosperity, by true success. He has not laid up treasures in heaven. He has not fitted himself for a home whereby he will profit eternally. In the eyes of God his life is a failure.

Prosperity is not amassing worldly possessions, nor can we be truly successful without God's help. He who toils for his daily bread and apparently makes no progress in the eyes of the world is truly prosperous, if his every act is prompted by the high and holy purpose of promoting God's kingdom.

By labor our own physical and spiritual effort may be rightly directed. By the help of God, which is the foundation of all real success, we prosper and enjoy both this life and the life eternal.

Then let us labor on, imploring God's help! In the end life eternal will be our blessed reward, for our labor is not in vain in the Lord.

Elkhart, Ind.

THERE was an encouraging decrease in the amount of liquor consumed in Great Britain during 1909. We are assured by Mr. George B. Wilson, secretary of the Temperance Alliance, that the total expenditure during last year was only \$775,812,425, as against \$805,302,410 in 1908. The cause of the notable decrease is ascribed to the creation of a healthy sentiment in favor of temperance. The people are waking up to the fact that alcoholic stimulants are worse than useless, and a positive injury to the race.

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

A RELIGIOUS WEEKLY

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FIVE were recently added to the church at Denver, Colo., and one was restored to fellowship.

BRO. C. S. GARBER is engaged in a series of meetings at Ottumwa, Iowa, with ten applicants for membership.

THE OLD ORDER BRETHREN are to hold their Annual Meeting at North Manchester, Ind., May 15, 16 and 17.

THERE are fifty-three elders on the Standing Committee this year,—the largest number ever known in the history of the church.

BRO. JACOB WITMORE and wife of El Centro, Cal., are arranging to start east soon, and may possibly attend the Winona Conference.

At a members' meeting last week, Bro. J. H. B. Williams was chosen as delegate to represent the Elgin church at the Winona Conference.

OUR correspondent at Union Deposit, Pa., reports some recent seasons of refreshing, when fifteen precious souls put on Christ in the act of baptism.

THE new churchhouse at Fargo, Idaho, was dedicated the last Sunday in April. The outlook for the church, in this part of Idaho, is said to be encouraging.

THE members at Maple Corner church, Prairie Creek congregation, Ind., are in the midst of a fine series of meetings, conducted by Bro. Geo. Mishler, of Nebraska.

THE ministerial meeting for Tennessee, to be held in the Pleasant Valley church, Jonesboro, is announced for May 28 and 29. The program will be found on page 317, this issue.

ON page 316 we are repeating the announcements regarding Annual Meeting railroad arrangements, with some additional information. Those interested would better take another look at the article.

THOSE planning to attend the Winona Annual Meeting will find, on last page of this issue, all necessary particulars concerning lodging, and if lodging has not already been arranged for, they would better write at once.

THE most of our readers have probably taken a few good looks at Halley's comet, which now rises in the east a few hours before sunrise. Concerning the comet we are publishing, on page 308, an instructive article, that will be read with more than ordinary interest.

THE Brethren in the Second District of Virginia believe in the apostolic way of doing things. At their recent district meeting a query was presented in regard to ministers standing while offering the opening and closing prayer in our services. The meeting decided that the kneeling posture is most becoming for our services, and that a departure from this Bible method would not be tolerated in any of the pulpits in the District. It might be well for other Districts to take notice of the growing tendency to introduce the popular standing posture in some of our churches.

OUR people seem to be in hearty accord with the Committee of Arrangements in a strict observance of the Lord's Day at the Winona Conference. It is to be hoped, that all the members will do their very best in helping to carry out the plan already outlined. Let the day be regarded as a holy day, set apart for rest and service.

WE have notice of the death of Bro. I. A. B. Hershberger, one of the elders in the Roanoke City church, Va., who recently passed to his reward at the age of nearly seventy-three years. He is said to have been a faithful servant of the Lord, took special delight in the study of the Scriptures, and deemed it an honor to be much about his Father's business.

A FEW changes have been made on the program for the Annual Meeting. Bro. I. N. H. Beahm, instead of Bro. S. F. Sanger, delivers the first address at the missionary meeting Monday afternoon. The address, Monday morning, on Higher Criticism, is to be made by Bro. T. T. Myers, and not by Bro. W. I. T. Hoover. These corrections will appear in the Conference Booklet.

FOR the Winona Meeting the House is bringing out a Song Booklet something like the Bicentennial Song Book used at the Des Moines Conference. It will contain about one hundred songs, and may be purchased on the grounds. It will therefore not be necessary for our members to bring their Hymnals. For ten cents they can procure a copy of this booklet, use it while at Winona, take it home with them, and preserve it as a souvenir.

BRO. J. H. MILLER, Goshen, Ind., says that showers of blessings, in the form of post cards, recently came to his home when he was passing the seventy-second milestone of his life. One of them, he adds, was from a sister who is over ninety-two years old. Of this family there are living representatives of five generations, and four of them were represented in the card shower. He tells us that it does an aged veteran of the cross good to be thus remembered.

THE PUBLISHING HOUSE will have a splendid office at the Winona Conference, where we hope to meet thousands of our patrons. We shall have on hand a good supply of books, including Bibles, Testaments, Hymnals, Hymn Books, and works prepared by our own members. We will also be in a position to settle accounts, to take subscriptions for any of our publications, book orders for the Full Report, and do any other business connected with our work here in the House.

WRITING from Ankleshwer, India, under date of April 15, Bro. W. B. Stover says the weather is actually hot. He adds, "When the thermometer got up to 106 on the east veranda, in the shade, and would not go down until evening, the children and the mother almost wilted and it was hard on me too. After a day or two we all went to Bulsar, and I returned alone. Now the mother and children are in a better climate, and having no care about them being exposed to the great heat, I go on with the work entrusted to me."

OUR people should bear in mind that Sunday, June 5, is fast day at the Annual Meeting. There are members who will abstain from food the entire day, while there are more who will eat a light breakfast, omit the noon meal and then eat a light supper. All of those who fast that day are going to feel a great deal better than they would feel should they partake of their regular meals. Fasting is good for the body as well as for the soul, and if all those, attending these Conferences from year to year, would do more fasting, they would, as a rule, fare a great deal better than they do. But let June 5 be kept as a fast day by our people. Let them fast as unto the Lord, and in the end they are going to receive a blessing. The Conference Sunday at Harrisonburg was declared a fast day, but very little fasting was done. We should do better this year. And, by the way, there should be a short address on the subject sometime on Saturday. Let the attention of our people be called to the importance of observing the fast in spirit as well as in truth.

WE have placed on the last editorial page, this issue, the earnest call, "Our Annual Offering at Conference," prepared by the Secretary of the General Mission Board, and request that our patrons give the communication a careful reading. The collection at the Winona Conference should be the very best in the history of the church, and we are sure that we can make it such if we will give as the Lord has prospered us. We are looking for not less than 12,000 members on the grounds, and their donations should average not less than \$1. This would mean \$12,000 to be collected on the spot, to say nothing of the offerings sent by the churches. But why stop at \$1? We have hundreds of members who should drop into the little sacks that are passed on these occasions, from \$5 to \$10, and some of them might easily give a great deal more. But let each brother and sister do his and her full duty.

A SISTER thinks that the MESSENGER should report a certain preacher, who goes from place to place selling worthless mining stock. Now it would not be proper for us to do a thing of this sort, but we suggest that those who have been deceived in this way make out their charge against the brother in question, and send the same, with specifications, to the elder in whose congregation the brother holds his membership, and demand that he render satisfaction. Furthermore, members would better not purchase mining stock about which they do not have certain knowledge. The value of most stock may be learned by inquiring at any town or city bank. Some of our people might greatly improve their condition by investing a little more money in the kingdom than they are doing. If the Lord had all the money that is wasted on worthless stock he could have the church send missionaries into every heathen land on the face of the globe.

EVERY now and then a district meeting sends to the Annual Conference a query calling attention to something about the Publishing House that is not satisfactory. While this may be the privilege of each District, still it is not the better way. Such complaints should be referred to the General Mission Board, with whatever suggestions may be deemed advisable, and if the Board does not succeed in rendering satisfaction, then the complaint may be carried to the General Conference. Concerning most of the complaints, so far made, a little explanation from the House has relieved the situation. This could have been done without calling the attention of the whole Brotherhood to the cases in hand. Should we do a few things that do not seem just right, in the sight of some of our readers, we suggest that they try Matt. 18 on us. That chapter has cleared the atmosphere for hundreds of individual members, and we fail to see why it may not apply to the House.

Conciliatory.

IT is unfortunate that a plain people, contending for New Testament simplicity, should have any trouble over the dress question. We ought to be so thoroughly rooted and grounded in the doctrine of nonconformity that we would not need a Conference to tell us how to attire ourselves. We are sure if we would all live up to our full Christian privilege, we would all dress plainly and becomingly, whether the Annual Meeting had anything to say on the subject or not. We are quite sure that the saints of the first century were so thoroughly established in the principles of gospel simplicity that they needed no other instructions, aside from the few requirements set forth in the New Testament. And what we are saying of these primitive saints, may, with equal propriety, be said of the members composing the early Brethren church for two or three generations.

When it became necessary to combat pride in our own ranks, we also began thinking about methods to aid in carrying out the gospel principles of nonconformity. This led up to Annual Meeting decisions, and now, on our minutes, we have over one hundred of these decisions. Some of them are clear, while others are not. They also overlap each other, and now and then there must be a decision to explain something in a former one. In an instance or two there is a sum-

mary, and a few attempts at restating. Instead of a well-defined decision in the start, we have added one decision to another until we have quite a bulk of literature on the subject. All of this was meant well. It was probably the best we could have done under the circumstances, and at the same time has served an admirable purpose in keeping our members in line with gospel requirements. While most churches, though once plain, have run wild on the dress question, the Brethren church has retained a creditable attitude respecting nonconformity. This must be credited mainly to the methods recommended by Conference from time to time.

But our multiplicity of decisions has become a little confusing, and we are drifting somewhat in our practice. As a people we are not as plain as we were fifteen years ago. To remedy the situation the Conference last year appointed a committee to take our Conference decisions under advisement, and give us a restatement for future use in dealing with the question. The committee is composed of earnest, thinking men, and while the report they have formulated and published may not prove satisfactory to all parties, still it is the very best they could do. Without being able to recommend a restatement, they feel that the decisions of the past Conferences embody the best methods known to them for maintaining the plainness for which the church has long been contending.

Possibly this report is fortunate. We may not be ready for a restatement, but we are getting ready, and that in spite of the feeling of not a few to the contrary. It may be wise to keep the question in hand and without debate resubmit it, with instructions to restate and place in condensed form, with clearly-defined propositions, our position on the dress question. It is difficult for the ordinary mind to grasp, and clearly analyze, the different statements set forth in one hundred Conference decisions. They might possibly be reduced to a few well-worded sections or declarations, containing not more than eight hundred words, embodying the gospel principles of nonconformity, as well as our position and methods in maintaining plainness. To dismiss the question in its present form will not better the situation. It is a live question, and will remain alive until we define our position with sufficient precision not to be misunderstood, or give occasion for misunderstanding each other.

Generally speaking, our people are a unit on the principle of gospel plainness. They may differ somewhat, respecting the application of the principle, but this difference should not seriously disturb the peace and unity of the church as a body. We should reason together and bear with one another until we reach that oneness of mind and judgment, so highly recommended by Paul in 1 Cor. 1:10, where he says: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

The Communion in Early History.

IN our former articles we showed how the Catholic church changed the order of the three institutions established by the Savior, in the upper room on the night of his betrayal. The supper and communion were separated, the former finally abolished, and feet-washing eliminated. In this article we shall consider the manner of passing the bread and cup at different times, and in different parts of the country.

We first refer to the practice, as described by Justin Martyr about A. D. 150. The part of the church he represents separated the supper and the communion services, celebrating the latter in the morning before day, and the former in the evening. Respecting the communion, we quote him as follows: "After a prayer we greet each other with a kiss. Then bread and a cup with water and wine are handed to the president (bishop) of the brethren. He receives them, and offers praise, glory, and thanks to the Father of all, through the name of the Son and the Holy Spirit, for these gifts. When he has ended the prayer and thanksgiving, the whole congregation responds: 'Amen.'

For 'Amen,' in the Hebrew tongue, means, 'Be it so.' Upon this the deacons, as we call them, give to each of those present some of the blessed bread, and of the wine mingled with the water, and carry to the absent in their dwellings" (Schaff's "History of the Christian Church," Vol. 2, p. 235).

It will be observed that this was done in the morning before day, and in the entire absence of the *Agape*, or the Lord's supper. The leader, or bishop, did the praying but did not pass either the bread or the wine to the communicants. This was left for the deacons. This was the order which appears to have prevailed in Asia Minor in the middle of the second century.

Leaving Asia Minor, we now enter North Africa, in the time of Tertullian, about fifty years later, and observe that the *Agape* and communion were observed together. The supper was eaten reclining, and the communion was celebrated while standing. Instead of the deacons distributing the bread and the wine, they were distributed by the presidents, or the bishops of the church. The elements were placed in the hands of the communicants while standing. Some centuries later the kneeling posture was introduced during this service.

In the fourth century another change was made in the manner of distributing the emblems. "The bishop presented the bread to the communicants with the words, 'The Body of Christ'; the deacon, the cup, with the words, 'The blood of Christ'; to which the communicant answered with a loud 'Amen.'" The celebration of the communion "further developed in the Western Church, until, in the course of the six centuries, it assumed the form of the Roman Catholic mass." Developments continued along this line until the ninth century, when the bread instead of being placed in the hand was placed in the mouth of the laity. Next, and in the twelfth century, kneeling at the altar was introduced. For a brief account of this development from A. D. 150 to the twelfth and thirteenth centuries, see article "Lord's Supper" in Schaff-Herzog "Encyclopedia of Religious Knowledge," edition of 1891.

To sum up the changes we have this: Jesus in the upper room instituted feet-washing, the Lord's supper and the communion, which seem to have been observed during the apostolic age. In the middle of the second century feet-washing was dropped out, and the supper and communion were observed separately,—the latter before day, and the former in the evening. At the communion service the bishop offered the prayer over the emblems, but the deacons passed them around among the members. We are not told who broke the bread. It may have been broken by the bishop, the deacons or by the communicants, but more likely by the latter.

In the time of Tertullian, Clement of Alexandria and Cyprian, at the beginning of the third century, the emblems were placed in the hands of the communicants by the bishops, and the bishops probably broke the bread. At this time, in North Africa, the *Agape* and communion were celebrated together. In the fourth century, near the time of Chrysostom, the bread was broken and laid in the hand of the communicant by the bishop, and the cup was passed by a deacon. All of this was done while standing. Other changes, as stated, came in later.

These changes took place in the Catholic church during the time referred to, and we mention them here to show how impracticable it would be to duplicate, in any one congregation, all of these different methods of celebrating the Lord's supper and the communion. We learn that one method prevailed in the middle of the second century, another in the third century and still another in the fourth century, and other methods prevailed still later. Why the early Catholic church should have trifled with the institutions of the Lord's house after this manner, is one of the problems of ecclesiastical history. As stated in a former article, they never thus meddled with the form of Christian baptism.

It was wise in Alexander Mack and his brethren, not to undertake to introduce into their manner of observing the love feast ordinances any of the changes made by the Catholic church of the second, third and

fourth centuries. They saw the confusion into which this phase of ecclesiastical history would have led them, therefore took the New Testament as their rule of faith and practice, and interpreted the Book for themselves. A careful study of the Word prompted them to duplicate the services, as established in the upper room, and thus escape the mistakes and confusions of others. In a few instances we have improved on their methods, have come a little closer to the pattern given by Jesus, but in no instance have we trifled with feet-washing, the *Agape* and communion like the Catholic church did. The Brethren will do well to continue this wise policy.

Our Standard.

THIS is a time of teaching and learning. There is so much to learn and so much that should be known, in this world of ours, that much of our time seems to be consumed in the learning. After we feel that we are fairly done, we are sometimes made to know that much of that which we have learned is not what we really needed for our special work or calling. Because of the many callings in life, our teaching is divided up into as many specialties as there are shades of callings and, as a result, men and women are being narrowed down in their possibilities to such an extent that they are unfitted for anything outside of the special work for which they have prepared. Should they prove to be a misfit in this calling, they are a misfit everywhere else.

This thought brings us to the question: Should we have a general standard for life's preparation of sufficient width largely to prepare men and women to enter any of the useful and honorable callings of life? Or, at least, so general and complete as to require only a minimum amount of specializing after our life's work is maturely and intelligently decided upon?

Specializing has its claims and advantages after a high general standard has been reached.

The trouble is, in this age of unrest, hurry and push, few men and women have the patience to wait to reach a standard high enough to give them a foundation of sufficient strength on which successfully to specialize.

We have been made to think of this, especially, in connection with the highest of all callings, that of the Christian ministry, and what kind of a standard should be reached before specializing should be commenced.

While it is true that men of limited literary advantages have made very successful ministers, it is equally true that those who had reached the very highest standard were never made to feel that they had too much. Paul understood this when he recommended Timothy to study to show himself approved, a workman that need not be ashamed. His wonderful power and success were only possible because of the high intellectual standard to which he had attained in his literary studies.

Because of these possibilities, as he entered the Christian ministry, the Holy Spirit was not hampered in opening up to him the nature and character of the great message that was committed to him. He was a vessel fully prepared for the Master's use, so that the broader and the more full the standard by men and women before being called, the better and more efficiently can the Lord use them after the call is made.

This brings us to several more questions as to the subject of preparation on the part of those who desire to make either a general or special preparation.

First. Should the church have a religious or theological standard, the study of which should be required by those who have been called or expect to be called to the Christian ministry?

Second. If so, who should prepare such a standard or course of study?

Third. What should this standard be?

It seems to us, that, considering our condition, as a church, and the character of our ministry at this time, these are prudent and timely questions and that they demand our prayerful attention.

For the last century and more, our church standard, theologically, has been a very peculiar one indeed, and it seems almost miraculous that our ministers have stood unitedly, doctrinally, as well as they have. It is

*true, we, as a church, have accepted the New Testament as our only creed. By this we have been trying to steer the Lord's work. This would, perhaps, be all-sufficient had we an accepted standard of Biblical interpretation. But this we certainly do not have. This brings us to our first question:

1. Should we have a standard Bible course of study? To answer this we must first see what we now have.

Prior to the introduction of our schools and colleges we had practically no textbooks, no course of study, and no theological standard. Every minister bought and read such doctrinal books as happened in his way, interested him or were recommended to him by a brother minister or a friend, and his own judgment had to suggest to him what part of the teachings that they contained, he should accept and what part to reject. In this way his theological views were largely built up.

But now we have, in our schools and colleges, Bible departments galore, managed and taught by excellent brethren, who received their education in quite a number of different Bible and theological schools, having their different theological views and methods of Biblical interpretation. Considering these facts it would be only natural to expect different shades of teaching, methods and interpretations. Whether these differences will be of sufficient importance to make them harmful or dangerous will have to be determined from their results. And which of the different methods should be accepted and rejected would have to be determined by competent judges, men sufficiently posted in Biblical lore and scriptural interpretations to pass righteous decisions.

This brings us to the next question: If we should have a standard for our Biblical teaching and methods of interpretations, who shall make the standard,—the church or the schools?

As conditions now are, it will be seen how difficult it would be to decide this question, as the one, in such capacity, would necessarily be the creature of the other. The relation existing between the church and the schools is such that nothing short of a very close co-operation would be necessary to form a standard that could be either helpful or satisfactory.

This brings us to still another very important question: What should be the character and scope of such standard?

As the perpetuation of our accepted church depends so largely on our method of interpretation, and as there are a number of different methods used by the different churches, it will be a question as to what method we should adopt. Especially will this be true from the fact that the greater part of our interpretations is being made independent of any accepted method as known by us. This fact would only become known should we try to adopt any special one. We became cognizant of this fact as we learned the different views of our ministers on the subjects of eternal punishment, universal salvation, the office of the Holy Spirit, verbal inspiration and kindred subjects.

Really, the whole subject of determining a standard for Biblical interpretation has been committed into the hands of our School Committee. But to what extent they will be willing to lay hold upon it remains to be seen. It will be a matter of no small responsibility, and our opinion is that it will be a project in which we can well afford to move slowly until the methods now in vogue are more thoroughly tested and satisfactorily settled. The exercising of good common sense settles many of these questions without the application of any proposed methods or rules.

H. B. B.

Our Annual Offering at Conference.

Our Annual Gathering, in a sense, commemorates the Pentecost of the Christian church. On that day, according to promise, the Spirit was poured out in fullness, and the word of the Lord had a wonderful effect. Among other things the apostles and believers cast their all into the treasury of the Lord, and had "all things common." I am wondering what amount there would be in the treasury, if the Spirit would pour out on us in the same fullness in which he came to those first believers. It hardly seems unreasonable

to think, too, if the membership today abandoned themselves as fully to the work of the Lord as did the early church, that the Word would have mighty power, and that multiplied thousands would be gathered into the fold from every quarter of the earth.

Whether or not the Apostolic way is practical today, is not the point to be considered now. But this should have serious thought by all. What shall I render unto the Lord for all his benefits? The year has gone since our last annual offering. It has been a year of prosperity, and he who does not realize this must be looking through some very dark cloud. The Lord has given to his children richly, and many have returned some to him. And yet there is room for more, and much more, and then what we have given is but little compared to what he has done for us.

Giving makes the heart glad, for it is better to give than to receive. Let us all rejoice because of our liberal gift at this Conference, not for the purpose of making our offering large, but to make our joy in the Lord large. Let us offer until our hearts overflow with gladness that we are permitted to give.

How to proceed? This way:

Appoint either Sunday, May 22 or 29, to take the offering.

Announce the intended collection at once and urge the members to self-denial and consecration. Give them the facts of self-denial made by the native Christians of India. (See page 299 of GOSPEL MESSENGER.)

Appoint special solicitors to canvass each member and urge them to give at least a dollar.

Promise that all who give a dollar or more will, upon handing their name and address to the church treasurer, receive the *Missionary Visitor* one year.

When the collection is brought together, put it in the form of a check or money order, payable to the Brethren's General Mission Board, Elgin, Illinois, and enclose it in the envelope sent the bishop for that purpose.

Preach a good missionary sermon on the day the offering is taken, or, if you have opportunity, the Sunday before is better. Let the preacher for once believe in missions with a whole heart, and see what a wonderful effect it will have on his hearers.

Rejoice that you are counted worthy to take part in so blessed an enterprise as sending the light to the dark places of the earth, and the Lord will bless richly the work done.

Last year 381 of the congregations of the Brotherhood responded to the call. Of course they will again this year. How about the other 400? Was not the Lord good to you? Do you, reader, live in one of these congregations which have not given? And have you sat idly by, dying spiritually with the others, when to arise, give in the name of the Lord, and speak to others about doing likewise, would not only revive you but quicken those about you?

Give, give, cheerfully give,

As God hath given to thee.

Do good to all, is the great command

And thine a crown shall be.

Churches not sending a delegate, or individuals not attending, may send their offering to Elgin, Illinois, so as to reach this place by May 31 and it will be included in the collection at the Conference grounds. After that date send direct to Brethren's General Mission Board, Winona Lake, Indiana.

By order of the Board,

GALEN B. ROYER, Sec.-Treas.

Correcting the Evangelist.

We have some complaint about evangelists, who do loose work, upon being invited into congregations to hold protracted meetings. It is reported that some of these preachers not only do loose work, but that a few of them try to make it appear they are more important than the church herself. We hardly know about this, but one thing is certain,—when a church wishes to call in some one to hold a revival, she should know whom she is inviting. She has a right to say whom she wants, and whom she does not want. In matters of this sort the church can do as she thinks proper, and should she be deceived by securing the services of a minister who

is no credit to the cause, she can dismiss him and report him to the congregation where he holds his membership. Of course, most congregations would not consent to do a thing of this sort, and yet, after the revival is over, and the evangelist has gone, there are those who will talk about his disloyalty and the harm he has done. As we view it, this is not fair. It is not the right way to treat an evangelist, nor is it the right way to guard the interests of the church. No man should be permitted to continue a series of meetings when it becomes evident that he is unfaithful, and is proving a detriment to the cause. If the church does not have fortitude enough to dismiss him, and report his conduct to his home church, let her take her bitter medicine and keep quiet about it.

Upon the part of some of our church officials there is either too much weakness about matters of this character, or else they are too much disposed to talk at a time when talk amounts to nothing. Possibly we may have a few loose evangelists, but we are never going to get rid of them by talking about them behind their backs. We want to do our talking to their face, then act before it is too late. Not only so, but when a church has the power to act, and refuses to act at the opportune time, she has no one but herself to blame when some things go wrong: It is the privilege of a congregation to report the unsoundness of an evangelist to his home congregation, to the elders of his District, or to the Standing Committee, as a final resort, if necessary. What further authority should a church want, in order to protect her spiritual interest!

Strangers Begging Money.

WE are asked concerning a certain minister, who, as a converted Catholic priest, is endeavoring to collect money from some of the churches that he visits. However much we would be pleased to have a number of converted Catholic priests in the church, and however much we would welcome them to our ranks, we suggest that our people everywhere place no confidence in strangers who come into their community for the purpose of begging money. If a stranger claims to be a minister in the Brethren church, look for his name in the ministerial list published in the Brethren Almanac from year to year. If his name is not found there, they can rest assured that there is something wrong. At any rate, the officials of our churches ought to be alert enough not to permit strangers to solicit the members for money, in the name of religion. If a stranger cannot make it exceedingly clear that he has a right to solicit members for funds, they should place no confidence in him whatever. They should not permit themselves to be deceived, and then write us to expose the impostor. Our members, and especially the church officials, should know enough to look after their own interests in matters of this sort. If a stranger is hungry, feed him. If he needs shelter, care for him, but it is not safe to give him money.

Why Expel?

A CORRESPONDENT wishes to know why a young woman should be expelled from the church for the crime of adultery, when she shows all necessary fruits of repentance, and is anxious to confess her sin to the church? This is one of the points on which churches differ somewhat in their methods, and this, too, in spite of the fact that Conference in 1863, Art. 12, decided that members committing this crime should be expelled according to 1 Cor. 5. In aggravating cases there has never been any hesitancy about carrying out the very letter of the decision, but in others, where the accused parties humbly confessed their sin and begged for pardon, they have been, by some churches, retained in fellowship upon their confession. Some congregations make no distinction, but expel all who commit the crime, then, upon the confession of the more penitent, restore them to fellowship at the first opportunity, even on the same day, and sometimes at the same meeting. Others, as stated, make a difference in favor of those, who, an account of their sin, and the fruits of repentance manifested, became objects of pity as well as of censure.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, Mt. Morris, Ill.
 E. C. Early, Vice-Chairman, Penn Laird, Va.
 L. W. Testor, Hagerstown, Ind.
 Chas. D. Bonack, Washington, D. C.
 J. J. Yoder, McPherson, Kansas.
 Address,
 General Mission Board, Elgin, Ill.

PRINCIPLES MORE IMPORTANT THAN DOLLARS.

Christian America can learn some valuable lessons from so-called "benighted heathens." A Laos girl in the Chiang Mai School, Indo-China, was offered a good rice field, well stocked with buffalo-cattle, in value equivalent to a good farm in this country, stocked with horses and cows, if she would give up Christianity. Her mother is dead and her father poor, but she refused the offer, declaring that Christ was dearer to her than aught the world might give. What a reproof to the many flagrant cases of graft and dishonesty in this country, in which men have sacrificed every principle of morality and decency for the sake of a few paltry dollars! Yes, America is quite enlightened, but, alas, very corrupt in business principles!

A TRANSFORMED TEMPLE.

On one of the islands in the Inland Sea of Japan there stands a large Buddhist temple, looking out over a beautiful vista of twenty-five miles of sea and islands. The people of the island have given the missionary the use of the temple for a preaching place and evangelist's home. The Buddhist images are stored in a little back room, where an attendant cares for them, but the rest of the temple is now a place where God is worshipped and the Gospel is preached. Here many people come to hear the "good news." Such a transformed temple each Christian ought to be who has been brought out of darkness unto the everlasting light of the Gospel. There should not, however, be any part not fully surrendered to God, as is the case in the temple above referred to. The new man must be wholly devoted unto the Lord. The true worshiper cannot afford to take any part in the unfruitful works of darkness.

WHEN MISSIONS CONFLICT WITH MAMMON.

The commercial world, in general, tolerates missions so long as they do not interfere with business. If they do, then dollars come first, and missions may go to the wall, so far as the traders are concerned. This spirit, so prevalent at all times and in all countries, is illustrated by the experience of Wm. Duncan, at Metlakahla, in the Canadian Northwest. Upon his arrival he found the Indians degraded and ignorant,—veritable demons by the rum demon,—all because the Hudson Bay Company sold the fiery liquid. Mr. Duncan at once proceeded to establish stores where the Indians might trade their furs for food and clothing in place of whisky and rum. He gave them better prices, and thus gained their trade. As soon, however, as the Hudson Bay Company's traders saw their business falling off, they demanded that the missionary should leave their territory. They had no use for a Christ that interfered with business. Mr. Duncan refused, whereupon the trading company declined to transport his goods on their vessels. Then the missionary had to buy his own schooner, in order to ship his own supplies. Thus the Hudson Bay Company was defeated, and for years bitterly opposed the work of Christ. There are many others like that company, however. They care more for money than for men. It is well to test our attitude to missions and to see if our support is whole-hearted and sincere, or whether we allow financial questions to hinder the full progress of the kingdom.

BUYING OUT OTHER CHURCHES.

A writer in one of our exchanges makes the statement that his denomination, during the last few years, bought no less than eighty-four churches, owned originally by twenty-seven different organizations. The statement made us wonder, just a little, as to the relative advantages or disadvantages of such a procedure. The Church of the Brethren has, to some extent, been a purchaser at "denominational bargain counters." It must be admitted that at times we secured some valuable goods, while at other times we have duplicated the failures originally made in the houses purchased. Some of our members are inflexibly opposed to buying any church property whatever of another denomination, arguing that it is useless to buy a property which others found unprofitable. Others are in favor of buying anything that is offered, regardless of past experiences or promise of success in that particular locality. It seems to us that between these two extremes there is a golden mean, that makes the matter of buying or not buying fairly safe. First of all should be considered the constituency of the church. If the people in the immediate vicinity of the church are already members of the various denominations of the town, there is not a good prospect to gain a foothold. A purchase would not be advisable. Then, too, the past history of any proposed church prop-

erty is worth looking into. Sometimes unfortunate church troubles and scandals have embittered the feelings of the community, and the stigma clings to the house, even though another denomination has purchased it. If, however, a house of unblemished reputation is offered in a good neighborhood, with plenty of material for the development of a congregation, according to the tenets of the Church of the Brethren, it would be wise to buy it, always provided that we are ready to give the work our best attention.

THE MODERN ANANIAS.

The awful fate of Ananias, because of his premeditated lie, has often been held up as a warning to all who are similarly inclined in these later years. One trouble, however, is that the prevaricator of today never thinks of himself as being in the Ananias class. If such a man is appealed to, in behalf of a work of charity or the mission cause, he has a thousand and one excuses to offer, why he cannot respond, and yet the fact of the matter is that it is simply Ananias's trick in a new garb. If a man might readily give his thousands to the work of the Lord, and then comes with five, twenty, or a hundred dollars to the altar of God, brazenly saying, "That is all I have to give," he lies to God, as much so as Ananias did. There are hundreds of people, posing as devout Christians, who are living in pride, vanity, luxury and sensuality, submitting a mere pittance to the use of the Holy Spirit, and yet flatter themselves that they are on the way to heaven and eternal glory. Let all such remember that the "way of the cross" makes no provision for Ananias or men of his stripe. We can not walk in the steps of the Master and follow the Ananias crowd in matters of principle. Who shall it be,—the thorn-crowned Christ or the lie-branded, Mammon-worshipping Ananias?

"THE THING UNDONE."

It isn't the thing you do, dear,
 It's the thing you leave undone,
 That gives you a bit of heartache
 At the setting of the sun.
 The tender word forgotten;
 The letter you did not write;
 The flower you did not send, dear,
 Are your haunting ghosts at night.
 The stone you might have lifted
 Out of a brother's way;
 The bit of heartsome counsel
 You were hurried too much to say;
 The loving touch of the hand, dear,
 The gentle, winning tones,
 Which you had no time or thought for,
 With troubles enough of your own.
 Those little acts of kindness
 So easily out of mind,
 Those chances to be angels
 Which we poor mortals find,
 Each come in night and silence,
 Each sad, reproachful wraith,
 When hope is faint and flagging,
 And a child has fallen on faith.
 For life is all too short, dear,
 And sorrow is all too great,
 To suffer our slow commission
 That tarries until too late,
 And it isn't the thing you do, dear,
 It's the thing you leave undone,
 Which gives you a bit of heartache,
 At the setting of the sun.

THE BRAHMANS IN CONFERENCE.

Jan. 16th, at 7 A. M., I chanced to be sitting in the Surat Station waiting-room, writing. Shortly a whole host of genteel-looking Brahmans filed into the room, literally filling the large apartment. Soon an aged, smooth-faced man was seen to be the center of attraction. They gathered about him to listen, and each presented the claim of his faction. This old gentleman is a member of the Viceroy's Council, a large landholder and a man of repute, from their "holy city," Benares.

This gentleman was out, apparently, on a business trip, and he chanced to come via Surat. Knowing this, the Suratese took this opportunity to capture a bit of his time, in the hope that his prestige might be influential in settling their disputes. He tarried in the station about half an hour. It was an interesting time to us all. The old man was a wise counselor, clearly, and soon showed that he recognized the necessity of unity, and the blessedness of the peacemakers.

What was the question before the Conference? It was the old question of "pryashchitta,"—what should be required in penalty from young men who return home from the West, where they go for study and further research? To some "making a sea voyage" means defilement. Others, more liberal in views, see nothing wrong in crossing the great waters.

I am able to give only the essence of what they said. The Assistant Deputy Educational Inspector, who has several times inspected our Mission schools, arose and said something to this effect: If any one of them will bring a writing from the ship's captain to the effect that en route he neither ate nor drank at the hands of others, i. e., of the Europeans, then I shall be ready to take him back into caste without any fine or purification rites. But since no one ever brings such a document, it is evident that on entering the boat, contrary to our Shastras, they eat and drink with others. They should take their pills and pay the fines.

Another Conservative, speaking up, said, "A few years ago every Brahman who left Surat, for Bombay even, was declared defiled, and should we now exonerate, without penalty, those who cross the black waters? God forbid! Of course on such long journeys they violate Brahman customs," etc.

In reply, a Liberal spoke to this effect: "And what if they did cross the seas for Europe and America! Did they not go for self-improvement, that they might more faithfully and more ably serve their Motherland? And pray, are you able to prove that the Vedas forbid sea voyaging? Over these and similar questions we are already divided into over three hundred sects of Brahmans, here in Surat (practically three, said another, evidently a conservative lawyer) and now, shall we yet further divide? In former days all Hindustan recognized the preeminent ability of the Surat Brahmans to interpret the Shastras. Behold us today! Who is a wise man among us that he may be thought of as a Pandit, who can interpret the intent of the Shastras? Surely we are fallen upon evil days, and there is no sort of unity amongst us. Why, sir, not only will one caste of Brahmans refuse to intermarry with another, but, here in Surat, will not even take tea with another." He sat down, apparently disgusted with his fellows.

The Benares gentleman was clearly a Liberal in thought. He has been about too much to be as narrow as some of his audience. Yet he would appear neutral to the intent that he might somehow bring the several parties together. He tried hard, too. He would have them compromise, urging either side to have charity for the other. He gave them good advice, but the longer he talked, the less attentive his audience. Slowly they left his side and formed groups here and there, with a leader among each group.

I was sorry for the old man that he failed, for his was a worthy effort, and theirs a cause that ought to be removed. I arose and went out to a group to inquire more closely into the difficulty. After telling me and declaring their loyalty to the Shastras, they said, "What if he is a reputable Government servant? What does he know or what can he do more than we? I guess we know a thing or two about the Scriptures yet. With reference to our children who cross the waters and in all other questions we shall believe and do just as we please." So, the Conference came to an end.

As an appendix to this I may say that there are orthodox Brahmans who hold that those who make sea voyages become thereby permanent outcasts and cannot be taken back into caste under any circumstances. These are the rare fellows though, evidently.

Carlylean says there are two references in the Shastras, showing the fate of the sea voyager. Manu, the Lawgiver, says: "An incendiary, a prisoner, he who eats food given by the son of an adulteress, a seller of Soma (liquor), he who undertakes voyages by sea, a bard, an oil man, a suborner to perjury must be avoided."

Another Lawgiver, Bandhayana, says, along with other actions deserving of penalty, that "those making a voyage by sea shall eat every fourth mealtime a little food, bathe at the time of the three libations (morning, noon, night), passing the day standing and the night sitting. After the lapse of three years they throw off their guilt." Some one has said, "If any purification ceremony can wash off the sin of a sea voyage, it is this one."

Happily the Surat Brahmans do not know anything about these two scriptures, and the time will come when their boys will escape all pills and fines on returning to their native land.

I. S. Long.

Jalalpur, India.

MORE ABOUT THE DERRING HOME.

Soon after Mr. Derrington's resolve to do better, and quit drinking, he fell into temptation again. He seemed to be convicted and was trying to drown his convictions by drink. Sometimes he mistreated the family to such an extent that Mrs. Derrington felt she could endure it no longer.

She sent us a message that we should not attempt to conduct our Bible class at her house, for she could not well have it there any longer. We did not heed this notice, but went anyway. We found her despairing. She could scarcely talk without weeping. We felt that our only duty that day was to say something that would cheer her up. We sang and prayed, and she told her story which, indeed, was pitiful. Our sympathies could, perhaps, hardly reach her, for in our Christian homes we had never experienced ill treatment. Alice, the little cripple, cried as though her heart would break when we spoke of her papa, for in his mad rage he had mistreated this little cripple, and might have killed her and the baby, had not Stella, the eldest daughter, stepped in between, thrown her arms around him and begged him not to harm them.

To cheer them up seemed hopeless. We read Rev. 22 which describes heaven, and told of the beautiful home beyond, and how much more it will mean to those who came through suffering and persecutions. Still she wept. We didn't know what to do, so, breathing a silent prayer to God to help us to comfort her, we took our hymn books and sang, "I need thee every hour." This song brought a smile to her face and she said if she could only

keep those words in her mind, she could bear it better. As we went home, we decided we must pray harder than ever, for we felt things must soon take a turn.

We presented it in the Bible class consecration meeting at Bethany, and the Lord laid it upon the hearts of others to pray also. We called the following Saturday evening, hoping to get there before he arrived, and there pray with the wife for him. It seemed that the only thing we could do was to cast this burden upon God. It had become too heavy for us. Some advised us not to go, for it would be endangering our lives. We felt, however, that where God calls us we must go fearlessly, and trusting all to him.

Much to our surprise, Mr. Derring met us at the door, and the wild, glassy stare of his eyes told us an awful story. He talked wildly, as he always does in this condition. We talked as best we could for nearly an hour. He opened up his heart to us and finally confessed that he was not all right then. He promised us he would come to church the next morning, and to try to make a better man of himself. He came, and has come quite often since.

He was, at that time, driving a beer wagon, but said he never could quit drinking while in such employment. We prayed that he might get better work. The following Monday he was drunk and fell, cutting his head, whereupon he was discharged.

In a few days he found better work, and promised again to quit drinking. So far as we can learn, he has not drank a drop since. One day he took his little pal and said he must have some beer, but as it was election day, all saloons were closed. He never tried since then. That the saloons should be closed for a day was, perhaps, a small matter, but we know of one life it saved and the Lord only knows all the good done. Mr. Derring now works at a good place.

We now have our class in the evening and he enjoys it with us. He is very much interested. One hymn he never tires of singing is, "I Never Will Cease to Love Him."

Our regular times of coming, with Bibles and song books, aroused the curiosity of the neighbors, and they often looked in at the windows, or stood near the door, outside, to hear us singing. One evening, when we had gone to the home, they decided to learn more about us. The man from upstairs came in. He would not leave, and was too drunk to know much. He sat down. We asked him to read with us and handed him a Bible, but he would not read. Soon he fell asleep and greatly disturbed the class.

Just at the close of the class another neighbor man called. He, too, had been indulging in the same evil habit. Seemingly he was on an errand, but really to see us. He begged us to call on his wife. This we promised to do and then left. We found she had already met our people, and had helped some of the students, two years ago, when they could find no rooms. She had recently come from the hospital. While there she had met with other students of Bethany, who go every Sunday evening to talk with the sick, and read to them from the Bible.

We feel that a great field is open here and needs our support and prayers. If we can only lift up this one family, we feel we will have started a great work, the benefits of which eternity alone can reveal. We again beg you to pray for this family with a faith and assurance that must get answers. Nettie Senger, Stella Brubaker.

3435 Van Buren St., Chicago, Ill.

Railroad Rates to Winona Lake, Indiana, Annual Meeting.

THE CENTRAL PASSENGER ASSOCIATION has an all-summer-rate to Winona Lake. It also has a special fifteen day rate, good any fifteen days of the summer. These rates apply only to the Central Passenger Association and may be ascertained of any agent within their territory. In addition the Central Passenger Association, through Mr. F. C. Donald, Commissioner, has authorized the following, so other associations may sell regular excursion tickets to Winona Lake:

We beg to advise that as result of further consideration given the question of special fares for above occasion by monthly meeting of this Association, held the 9th instant, lines represented individually announced a rate of one and one-half fare for the round-trip from Central Passenger Association territory, except that from points distant less than fifty miles, double local fare is to apply, not to exceed \$1.50; sufficient to be added, where necessary, to make round-trip fare end in "0" or "5." Tickets of non-transferable signature form will be sold on May 30 to June 6 inclusive, and will be good for return, to reach original starting point, not later than midnight of July 20, 1910.

Stop-overs in Central Passenger Association territory may be had at the following points on going journey for a period not to exceed the last selling date, June 6th, and on return trip within the final limit of ticket, it being necessary for the passengers to reach

original starting point not later than midnight of July 20th. In no case will stop-over be permitted to exceed 10 days on return trip. Stop-over points are: Battle Creek, Mich.; Cincinnati, Ohio; Cleveland, Ohio; Dayton, Ohio; Detroit, Mich.; Evansville, Ind.; Louisville, Ky.; Mt. Clemens, Mich.; Niagara Falls, N. Y.; Pittsburg, Pa.; St. Louis, Mo.; Springfield, Ohio.

To secure the stop-over application should be made to the conductor, and ticket deposited with depot ticket agent immediately upon arrival.

THE TRUNK LINE ASSOCIATION, through Mr. C. L. Hunter, Vice-Chairman, authorizes the following:

One and one-half first-class limited fare for the round-trip from points in Maryland, District of Columbia, Virginia and West Virginia, also from points in Pennsylvania west of and including Lancaster and Reading, Penn., and south of and including Sunbury, Penn., going and returning via same route only; tickets to be sold and good, going, May 31, June 1, 2 and 3, and returning to reach original starting point not later than July 20.

Stop-over privileges for this territory according to the rules of the lines used.

THE SOUTHWESTERN TERRITORY, through Bro. M. M. Eshelman, makes the following announcement:

The railroads have not granted a fare through to Winona Lake from Southern California for the Annual Meeting of 1910. Consequently it will be necessary to use the special occasion fare of \$72.50 to Chicago and return, which will be on sale from California points May 11, 12, 13, 14, 25, 26, 27, June 2, 3, 4, 24, 25, 26, and 30. These tickets have a going limit of 15 days and stop-over may be had beyond California State Line. The final limit is 90 days and stop-overs are allowed at almost all points within the limit. As heretofore, these tickets are good going one direct route and returning another, except coming back by way of Portland, latter requiring slightly higher fare. The regular one-way fare, Chicago to Winona, is \$2.85. Parties wishing to buy ticket through, in order to check their baggage, can secure this latter ticket in connection with the round-trip fare.

Stop-over privilege for this territory, according to the rules of the line used.

THE WESTERN PASSENGER ASSOCIATION, through Mr. Eben E. MacLeod (chairman), makes this statement:

Referring to the question of reduced fares account above-named occasions, beg to advise that a number of our lines have individually announced open rate of fare and one-half from certain points to Winona Lake, Ind., and return for your Conference, tickets to be sold on May 29 to June 5, inclusive, with final return limit of July 20, 1910, within which original starting point must be reached.

We will give you further particulars at the earliest possible date, and regret that we are unable to give you more satisfactory information at the present time.

The Southeastern Passenger Association, through its chairman, Joseph Richardson, has issued a Joint Passenger Tariff No. Exc. 4537, for reduced rates to the Winona Lake, Indiana, Conference, the particulars of which can be secured from the agents of the roads making up the Association. The sale of the tickets is limited to May 31 and June 1, and the return is limited to July 20, 1910. The tickets will be non-transferable. Stop-overs, side-trips, and other points of interest may be had from agents of the Association.

The foregoing is the information at hand on May 3, 1910, concerning railroad arrangements to Conference at Winona Lake. Application in one other association has been made and as soon as reported will be announced.

GALEN B. ROYER,
Chairman of Railroad Committee.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Kerman.—Bro. Andrew Hutchison recently closed an interesting series of meetings here, in the big tent. The attendance was fair for a new colony, and the interest good. As the doctrine of the Brethren is new in this part of California, it creates considerable inquiry and comment. Bro. Hutchison's preaching gives no uncertain sound and one hearing him would not suppose that he is over seventy-five years old. His voice is clear and ringing, so that every one can hear distinctly. His knowledge of the Scriptures is simply marvelous. April 24 we organized the Kerman church, with thirty-three members present. Including those who have purchased land here, and will move during the fall and winter, we will have a membership of more than sixty. The country is fully up to what we expect. The colonists seem to be well satisfied. New homes are being built up in every direction. There is room and labor for all who wish to labor with us. Bro. Harvey Elkensberry, of Raisin, Cal., assisted in the organization of our church, and was chosen as our elder until we get one to locate here.—J. W. Brooks, Kerman, Cal., April 28.

COLORADO.

Colorado City Mission met in council Friday evening, April 29, with Eld. A. C. Daggett presiding. Our love feast is to be held May 23. We expect to hold revival meetings soon. On Sunday morning, May 1, Bro. Daggett addressed us on "The Theological Penknife."—Lola Root, Colorado City, Colo., May 2.

IDAHO.

Falks Store.—The writer had the pleasure of being present at the dedication of the church at Fargo, two miles west of Caldwell. The members belong to the Boise Valley church, which is about twenty miles east. A number of the members from there were present, but their elder, Bro. S. F. Brower, was not permitted to preach the dedicatory sermon on account of the sickness of his wife. Bro. Betts, of the Boise Valley church, preached in the morning, and the writer in the evening. The prospects for building up a congregation of influence are good. A business man of that neighborhood called on me, not long ago, and in conversation paid a high tribute to our brethren, and especially our minister, Bro. S. Bollinger. The Brethren now have a good house, which, though small, is a credit to our small body of members. The people of the Fargo neighborhood seem to be satisfied to make this country their home for time to come, instead of looking for a better place. Parties coming west will do well to look up the country.—D. J. Wampler, Falks Store, Idaho, May 1.

Fargo Valley.—We feel thankful to God for his care over us and for a place of worship. Our church, here in Fargo, is completed and was dedicated April 24. The services began at 10:30 A. M., and the attendance was large. Bro. D. Betts, of Boise Valley, delivered the address. He spoke of the importance of a place of worship under the present new conditions, and of dedicating our hearts to the service of God. Every service was conducted by Bro. D. J. Wampler, and the sermon was quite edifying. The improvements in this valley, during the past year, have been far beyond the expectations of many. We wish to welcome the Brethren who are looking for a prosperous country. We expect to organize our Sunday school May 1.—Cecilia Frank, R. D. 1, Parma, Idaho, April 30.

ILLINOIS.

Pleasant Hill church met in council May 4. Five letters were received and four were granted. Bro. Chas. Gibbel was elected secretary of Christian Workers' meeting. Bro. E. H. Brubaker was chosen as delegate to Annual Meeting. Our love feast was held April 30. The attendance was smaller than usual, but we had a very pleasant, spiritual meeting. Bro. Chas. Gibbel officiated. One precious soul, the head of a family, from Talula, Ill., where our brethren have charge of a mission point, was baptized before the meeting.—Ada V. Snell, Virden, Ill., May 6.

Woodland church met in council April 27. Two letters were received. The Christian Workers' office will each hold their office until next council. Bro. W. T. Heckman, of Cero Gordo, Ill., will begin a series of meetings at the Woodland house Sept. 3. Bro. C. Walters was chosen delegate to the Annual Meeting, and Bro. S. G. Bucher, alternate. We decided to have the clerk secure a suitable book to read minutes of our church since 1882.—Pamela B. Stambaugh, Summum, Ill., May 2.

INDIANA.

Four Mile congregation met at the White Water house on the evening of April 30, for communion services. Brethren W. Carl Rarick, D. E. Bowman and J. W. Rarick were the ministers present from other congregations. The day was dedicated. Sunday morning Bro. D. E. Bowman addressed us on letting our lights shine. This was followed by an address by Bro. J. W. Rarick. Bro. W. Carl Rarick preached for us on Sunday evening.—J. E. Plant, Connerville, Ind., May 7.

Little Walnut.—Sunday, April 16, Bro. I. E. Branson began a series of meetings in the Little Walnut church. Owing to the bad weather the attendance was not large. On Saturday, April 23, we met in council. Our love feast will be held Aug. 22, at 2 P. M. We organized our Sunday school, with Bro. Alta as superintendent. Bro. R. R. Rarick will also with us on Saturday and Sunday. The meetings closed on Sunday. Bro. Runk will preach for us the third Sunday of each month until August.—Alta Carmichael, R. D. 8, Greencastle, Ind., May 3.

Ridge Schoolhouse.—Immediately after Sunday school, May 1, Bro. Jacob Helstead, of Pine Creek congregation, delivered a sermon at this place. He expects to be with us again in four weeks. We invite all who can to attend these meetings.—Hattie Carlbauer, R. D. 23, Bremen, Ind., May 4.

South Bend.—Our church has been holding some special services in the interest of the Sunday school. Our pastor, Bro. M. Clyde Ford, preached on "The Sunday School" on April 28 and 29, to the Sunday-school workers and scholars, and on Saturday night and Sunday following. Bro. I. B. Trout, of Lanark, Ill., gave us some excellent sermons. These meetings were well attended. Our Sunday school has been steadily growing until the enrollment reached over the 200 mark. A number of the younger scholars are now members of the church. Two more were baptized Sunday. In connection with our regular Sunday-school work we have just completed a two years' course in teacher-training work, conducted by our pastor, Bro. W. H. Kriehbaum, and our council our elder, Bro. H. W. Kriehbaum, was elected delegate to the Annual Meeting.—Pearl Wenger Jackson, 1315 Miami Street, South Bend, Ind., May 2.

Walnut Level church met in council April 30, with our elder, Bro. L. P. Kurtz, presiding. Three letters were received. Bro. Kurtz was chosen delegate to the Annual Meeting, and as alternate will be represented by letter.—Malinda S. Studebaker, R. D. 2, Bluffton, Ind., May 6.

IOWA.

Kingsley.—May 1 the Sunday-school pupils at the East church gave a program after Sunday school, instead of having preaching services. Sister Sheeler had charge of the program and the writer was chosen to take charge of the singing. There was a good attendance and the children did their part well. Bro. Wingert, of Cedar Rapids, was in charge of the meeting. As he has been alone in the ministry here since March, and had three different places to hold services the meetings in town were closed until we can get more help in the work. We have been able to secure Bro. J. A. Vancil, from Mount Morris, Ill., to assist in the ministry during his summer vacation.—Phoebe Foft, Kingsley, Iowa, May 3.

Muscatine.—Yesterday we had a special temperance program. The attendance was good and a marked interest was manifested. Bro. S. E. Miller, of Cedar Rapids, was with us over Sunday, and addressed us on Saturday at 7:30 P. M., and on Sunday at 11 A. M.; also after the program at 7 P. M. Bro. Miller is an active enemy of liquor. He is not afraid to speak out boldly against this as well as all other sins. Our work is marked with some progress amidst some discouragements. The Lord has spared our mother, who is seventy-five years old, to visit us from Nampa, Idaho. We have not seen her for years. Our daughter, Sister J. F. Burton, of Mansfield, Ill., also arrived on the same day.—T. A. Robinson, Box 463, Muscatine, Iowa, May 2.

KANSAS.

Gardner.—Last Saturday I was called to assist the East Maple Grove church in their business meeting. This church was our home for sixteen years. The meetings were held in a building located in a grove, in one of the best farming communi-

ties in Kansas, thirty-five miles from Kansas City, where land can still be bought for less than it is selling for two hundred miles west. Through emigration the church has been reduced in numbers, and left without a minister. Eld A. D. Crist, of Paola, Kans., has charge, and preaches the first and third Sunday of each month. The Sunday-school homes will be amply repaid by investigating conditions around Gardner. Bro. G. C. Shore lives in town, near the Santa Fe depot, and will gladly give information, and assist you in locating. We have no real estate to sell but do want to see the Lord's cause built up at this place.—I. H. Crist, Kansas City, Kans., May 2.

Larned.—Our church met in preparatory council April 16. The visiting brethren made their report. With one exception they found all in love and union. Four letters of membership were received and one was read. April 23 about twenty hundred members surrounded the tables in communion services. Bro. M. Keller officiated. There are quite a number of young members in our congregation. May 4 and 5 the county Sunday-school convention convened in our church. We had a good meeting and were much encouraged in the work. We are benefited by an exchange of ideas with those of other schools.—Mollie C. King, R. D. 2, Larned, Kans., May 6.

Olathe church met in council April 30, with Eld. H. F. Crist presiding. Considerable business was disposed of. Two letters were received. Our love feast will be held Oct. 23, beginning at 10 A. M., and a series of meetings will begin one week before, if a minister can be secured. It was decided to take up a collection for the ministerial meeting at Annual Conference.—Lillie M. Harris, Olathe, Kans., May 1.

MICHIGAN.

Berrien church met in council April 30. Considerable business came before the meeting. Four letters were received, including those of Eld. Eli Rose and family. Bro. Rose is sent here by the Mission Board in charge of the church as their minister. Bro. Arner Weaver was chosen treasurer of the church, and the writer correspondent and Messenger agent. A Christian Workers' meeting was organized with Sister Ellen Rose as president; Sister Mamie Rose, vice-president; Sister Grace Weaver, secretary and treasurer, with Sister Susie Platz alternate. The writer was chosen delegate to the Annual Meeting, with Bro. David Storik and Sister Ellen Rose alternates. On Sunday following our council one sister was baptized. Our love feast will be held June 18, 5 P. M. Trains will be met at Buchanan at 10:28 A. M., and at 3:30 P. M. We invite our brethren and sisters, and especially ministers, to be present.—R. J. Shreve, R. D. 2, Buchanan, Mich., May 3.

Marilla church met in special council April 28, preparatory to our love feast, with our elder, Bro. Geo. Deardoff, present, accompanied by Bro. Emel Grossnickie, of North Manchester, Ind. Not much business came before the meeting. Three letters were granted. Bro. C. H. Deardoff is at present holding a revival at Copemish, and reports good interest. Bro. Isaac Deardoff and wife are among us again, which we appreciate. In the absence of Bro. Charley, Bro. L. A. Weller filled the pulpit on Sunday morning, and Bro. L. I. Moss, from the Marilla church, gave us an interesting talk in the evening.—Rosa Weller, R. D. 2, Copemish, Mich., May 2.

Prescott.—Eld. Geo. Deardoff, of Brethren, Michigan, was with us April 24, and preached two sermons. May 1, Bro. Ira Blocher, of Greenville, Ohio, was with us, and gave us two sermons. We feel encouraged to push forward in the work. Some of the people have expressed themselves as wanting one of our ministers to hold a revival here. We claim to be tired of hearing stories, and are anxious to have the Gospel preached. We earnestly plead for some minister to locate among us. A great deal of work could be done. There is cheap land here,—four to ten dollars per acre. Bro. John Ritchey and wife, of Wauson, Ohio, were here and may possibly locate among us.—W. P. Mason, R. D. 2, Prescott, Mich., May 2.

MISSOURI.

Cabool.—Yesterday we observed children's day at the country church. Sunday school was held at the usual hour, after which Bro. Stevens talked to the children. After dinner they rendered a well-prepared program. The Sunday school at that place is in a prosperous condition, with Sister Addie Gray as superintendent. The workers are laboring earnestly to win souls through the Sunday school.—Edna Garst, Cabool, Mo., May 2.

Joplin.—The writer baptized a lady south of Cassville, May 1. Her husband was also persuaded to unite with the church. It would be a good thing if meetings could be held there. This lady is the only member at that place and there is great opposition.—R. Wyatt, Joplin, Mo., May 7.

Notice to the churches of Middle Missouri. The amount of the apportionment for district expenses is now past due and should be in the treasury so that the obligations of the District can be met promptly. Please give this matter your prompt attention.—James A. Campbell, Frisbie, Mo., May 2.

Bookingham church met in council May 30, our elder, Bro. S. B. Shirkey, presiding. The principal part of the business that came before the meeting was to elect officers for Sunday school and Christian Workers' meeting. Bro. Oscar Early was elected superintendent and Bro. Sidney Hogan, secretary and treasurer of the Sunday school. For Christian Workers we chose Bro. John Hoover, president; Sister Ona Hogan, vice-president, and Sister Emma Early, secretary and treasurer. Bro. Geo. Mason was called to come to the Annual Meeting with Bro. S. B. Shirkey alternate. Bro. C. A. Miller, of Westphalia, Kans., has been secured to hold a series of meetings for us, beginning Dec. 4.—Vera Rodabaugh, R. D. 1, Stet, Mo., May 4.

NEBRASKA.

Omaha.—Sister Eva Kline was baptized yesterday. For ten and a half weeks she was in the hospital, suffering from typhoid fever. Her mother leaves us today, after a three-months' stay with us. Sister Helmy, of the Bethel church, was with us over Sunday. It is encouraging to have other members worship with us. Again I ask those who have friends here, to send us their addresses, so that we may look them up. Alice Garber, 2528 Lake Street, Omaha, Nebr., May 2.

OHIO.

Notice to the Churches of Northwestern Ohio. The several committees on program for the Sunday-school meeting, the ministerial meeting and Sunday-school normal, have decided to hold the three meetings jointly, Aug. 3 and 4, with an evening session on Aug. 2. It is planned that the two normal instructors and give them to alternate, in the discussion of topics, with the Sunday-school meeting topics on Aug. 3, and also with the ministerial topics on Aug. 4. All churches, intending to call for the meetings, should have their call in by June 1. The churches are:—D. D. Thomas, Lafayette, Ohio, J. I. Kaylor, DeGraff, Ohio, or the writer.—G. A. Snider, 729 Linden Street, Lima, Ohio, May 6.

Ross.—April 10 one was restored, April 30 Bro. B. F. Hoeneman, of Stillwater Junction, delivered three sermons. He will be with us again May 23. Our Sunday school is moving along nicely.—Katie Shellabarger, Mendon, Ohio, May 2.

Toledo Mission.—May 1 Bro. Garber preached for us in the morning and our elder, Bro. J. W. Kelsner, in the evening. Both sermons were much appreciated by those present. Other members of the church were with us. We now have an organized Sunday school, Christian Workers' meeting, prayer meeting, sisters' aid society, and a missionary

meeting. We decided to organize a midweek Bible class for the young people. As some of our Sunday-school scholars did not have Bibles in their homes, we arranged that each home will be provided with a Bible. The Sunday school continues to increase in attendance and interest. Our future church is now in the Sunday school.—Pay Kaser, 623 Leonard Street, Toledo, Ohio, May 4.

OKLAHOMA.

Thomas.—May 1 our District Sunday-school Secretary, Bro. A. J. Smith, was with us. Our Sunday school convened at 10 o'clock, after which Bro. Smith conducted a very interesting Sunday-school meeting. Many good thoughts were forcibly impressed upon us, with the necessity of putting them into practical use. In the evening a short program was rendered, at which Bro. Smith gave an address on "Missions." A collection of \$51.55 in cash and subscriptions was taken for district mission work.—Ella V. Hutchinson, R. D. 3, Box 25, Thomas, Okla., May 4.

PENNSYLVANIA.

Junata Park.—According to appointment the church met in a business meeting April 14. It was decided to hold an election for deacons on the evening of the 27th, and that Bro. Beery of Tyrone, should be present and assist in the work. Bro. Beery met with us, and Brethren Fred Oast, Alexander Roseman, John V. Carter and M. P. Winchard were elected. Our love feast will be held Sunday evening, June 5. Eld. J. W. Witt represented the church at district meeting.—Zula Brumbaugh, Altoona, Pa., May 4.

Meyersdale.—Our aged brother, Tobias Meyers, is visiting among the Brethren at this place at present. He preached for us on Sunday morning, and evening. It was decided at our last council, April 16, to have our love feast June 12.—Ellen M. Fike, Meyersdale, Pa., May 1.

Mingo church met in special council at the Skippack house on Ascension Day, May 5, for the purpose of electing a minister and deacon. Eld. Jesse Ziegler presided, with Elders F. E. Casel, J. J. Fries, and A. L. Grater assisting. Bro. Joseph N. Cassel was elected to the ministry and Bro. Reuben Haldeman to the deacon's office. Both were installed in the afternoon. Four letters were received.—Harry H. Ziegler, R. D. 1, Royersford, Pa., May 5.

Shade Creek.—Wednesday evening, May 4, Bro. P. J. Blough, of Greenville, a member of the Temperance Committee, delivered an able temperance sermon before a large audience in the Winbier church. Eld. Blough spoke from deep conviction of heart, and the clear, forceful way in which he presented the evils of the liquor traffic made a deep impression upon his audience. On the following day we held our ninth annual local Sunday-school convention, which consisted of a forenoon, afternoon, and evening session. This was an exceedingly interesting meeting. During each session the house was crowded. A contribution was lifted, which amounted to \$15.75. At this meeting it was unanimously decided to send our pastor, Bro. D. M. Adams, to the World's Sunday-school Convention, to be held in Washington.—J. H. Lehman, Scalp Level, Pa., May 7.

Upper Canawago church met in council at the Mummert house April 30, preparatory to our love feast, May 21 and 22, at the above-named place. At the same time and place Bro. D. Bucher, Harlick, Pa., preached two sermons, and Brethren Wm. E. Brough and Daniel Stoner to the deacon's office. Eld. D. H. Baker, of Hanover, Pa., and Eld. E. S. Miller, from Black Rock, Pa., were with us to assist in the work. Eld. E. S. Miller preached at the Baker house this morning. Andrew Bowser, East Berlin, Pa., May 1.

West Greentree.—At our services Sunday, April 24, eight young persons made application for baptism and were baptized the same day. Since our last council our congregation was enlarged somewhat, by having received some territory which formerly belonged to the Mountville church.—S. R. McDaniel, Elizabethtown, Pa., April 28.

TENNESSEE.

Jonesboro.—The Brethren held their regular services here yesterday. Bro. A. M. Laughrun did the preaching. The series of meetings, which had been in progress at Bell's schoolhouse, closed April 24. Twenty-five sermons were preached, resulting in one accession. On the evening of the 23d they held their communion services, it being the first love feast ever held here in the spring. It was enjoyed by all, and especially by some of the older people, who would not be able to go to the meetings at the Elizabethtown church. The meeting was largely attended, and the house was not large enough to accommodate the people who were there. Why could not all the churches in the Tennessee District have two communion services each year?—N. T. Larimer, Jonesboro, Tenn., May 2.

VIRGINIA.

Botetourt.—Our spring communion was held in the Valley church April 30, at 4 P. M. Bro. E. C. Crumbacker gave us a good talk during the examination services. Bro. J. A. Dove officiated. The meeting was well organized and conducted. The attendance was good. Bro. J. J. Shaffer, of Pennsylvania, will conduct a series of meetings at the Troutville church in November.—Alda Hylton, Troutville, Va., May 1.

Germanstown congregation met in council April 31, with Bro. G. E. Flora presiding. One letter of membership was read, and three were granted. Brethren Henry Ikenberry and R. L. Peters were elected as delegates to the Annual Meeting.—J. B. Peters, Wirtz, Va., May 6.

Peach Grove church met in council April 16, with Eld. N. D. Cool presiding. Bro. B. B. Garber, of Waynesboro, Va., will begin a series of meetings May 14 at this church. Our love feast will be held May 21.—Rosa E. Brown, 12 Repton Street, Winchester, Va., May 2.

Topeco church met in council April 30, with Bro. A. N. Hylton presiding. One letter was received. Brethren A. N. Hylton and Ananias Harmon gave us a brief and interesting report of the district meeting. We decided to have the churchhouse painted, as requested. Represented at Annual Meeting by letter.—Lizzie Spangler, R. D. 2, Floyd, Va., May 3.

WASHINGTON.

East Wenatchee.—We met in special council April 16, preparatory to our feast. Eld. A. B. Peters presided. Our communion was held April 23. Eld. Peters officiated. Seventy members surrounded the Lord's table.—It being the first time for some. On account of sickness some of the members could not be present. Bro. J. L. Teeter preached for us on Sunday morning.—J. C. Sperline, Wenatchee, Wash., April 27.

Stiverson congregation met in council April 30. Bro. Simmons had charge of the meeting. We were glad to have Bro. C. Spangler with us again, but were sorry to grant his letter of membership, as requested. Today, Bro. Simmons preached a good sermon for us.—Ann C. Castle, Fulda, Wash., May 1.

WEST VIRGINIA.

Alleghany Chapel.—Bro. Abram S. Thomas, of Bridge-water, Va., and Bro. Josiah Beverage, of Monterey, Va., came here April 22. The church met in council April 23. A committee was appointed to investigate matters regarding the purchase of a lot for a church at Canova. Brethren A. Thomas and J. Beverage preached four sermons for us. The attendance was good and the meetings greatly appreciated.—Chas. S. W. Woodell, Bartow, W. Va., May 1.

***** CORRESPONDENCE *****

"Write what thou seest, and send it unto the churches."

TO THE SUNDAY-SCHOOL WORKERS OF SOUTHERN INDIANA.

The Bible and Sunday-school institute committee, composed of Brethren J. W. Rarick, S. D. Stoner, S. A. Hylton, Jeremiah Barnhart and the undersigned, are pleased to announce to the Sunday-school workers of Southern Indiana (as well as to all others who are interested) that we have arranged to have our first District institute held at Indianapolis Aug. 9-12, preceded by a sermon on the evening of Aug. 8.

We have secured as instructors Bro. I. B. Trout, of Lanark, Ill., and Bro. P. B. Fitzwater, of North Manchester, Ind. With the wide experience of these instructors in various lines of Sunday-school work, this institute will afford us an opportunity of partaking of a feast of good things. Not only will we receive a more adequate knowledge of the Bible, but an inspiration that we can only receive by communing with God's workers.

This grand opportunity being within reach of all the Sunday-school workers in the District, we urge that each elder, minister and Sunday-school superintendent encourage the work in every possible way. Pray for the success of the institute!

Arrangements are being made to care for all who attend, at as light expense as possible. As soon as programs are ready, we expect to distribute some among the various churches in the district. Emma Miller, New Lisbon, Ind., May 6.

MINISTERIAL MEETING.

This meeting will be held in the Pleasant Valley church, Jonesboro, Tenn., May 27 and 28, beginning at 9:30 A. M. What Are the Essential Qualifications of the Minister?—S. J. Bowman, J. C. Bashor.

What Constitutes a Model Church? How Governed?—C. H. Diehl, A. E. Nead.

In What Way Can We Increase the Church Attendance?—Robert Edwards. (a) The Minister's Part.—A. M. Laughrun.

(b) The Layman's Part. P. G. Bowman.

How Can the Ministry Lessen the Tendency to Worldliness in the Laity?—S. W. Beals, Marion Laughrun.

The Value and Influence of Family Worship in the Home and in the Church.—Holt, Hilbert, P. D. Reed, N. B. Shert?

Why Am I a Member of the Church of the Brethren?—Jesse E. Jones, Austin Diehl.

Why Are so Many of the Brethren's Children Lost to the Church?—Jesse H. Clark, J. B. Bowman.

Committee: D. F. Bowman, S. H. Garst, J. B. Hilbert.

TO THE ELDERS AND CHURCHES OF WESTERN PENNSYLVANIA.

We, the committee appointed by district meeting, in reference to an "Old Folks' Home" in Western Pennsylvania, met April 30, 1910, at Hooversville, Pa., and came to the following conclusion:

"The elders of the several congregations shall present this question to their congregations and shall create a sentiment, as to the needs of such an institution. Before the close of the year let them consult their congregations whether they would be willing to pay their pro rata share, if such an institution were built. They shall also ascertain whether any endowment funds or donations could be obtained, and shall report to the committee in ample time, so that a report may be given to the district meeting of 1911."

The estimated cost of such an institution, including fifty or sixty acres of farm land, would be about \$15,000.

In Middle Pennsylvania the cost of keeping an inmate in their Old Folks' Home was \$7.56 per month in 1909.

Praying God's blessing on the work, we invite you to write freely to any member of your committee, as follows: A. Fyock, R. D. 3, Johansstown, Pa.; Peter Hoffman, Scalp Level, Pa.; W. H. Koontz, Hooversville, Pa.; H. H. Kimmel, R. D. 3, Somerset, Pa.

DEATH OF ELDER JOHN H. BRUMBAUGH.

Eld. John H. Brumbaugh was born on the old homestead of his father in Huntingdon County, Pa., July 20, 1848, and died at his home, within the bounds of the Salem congregation, Montgomery County, Ohio, April 25, 1910, aged 61 years, 9 months and 5 days.

He attended church on Sunday, April 24, seemingly in better health than usual. The next morning, about half past three o'clock, he complained of not feeling well. He called a physician, who came a little later, but could not discover anything serious. Bro. Brumbaugh followed him out when he left, then came back into the house and went upstairs. Attempting to return to the lower floor, he reached the bottom of the stairway, sank to the floor, and breathed only a few times. Thus ends the earthly career of one of the most useful elders in the Southern District of Ohio.

Bro. Brumbaugh united with the Church of the Brethren at the age of eighteen years. In 1869 he came to Montgomery County, Ohio, and worked for his brother David about two years. In 1871 he was married to Sophia Bookmiller, daughter of Frederick Bookmiller. To this union were born nine children, six of whom, three sons

and three daughters, with his companion, survive. He was called to the deacon's office in November, 1881, and on Nov. 17, 1887, was elected to the ministry. He was advanced to the second degree Aug. 31, 1893, and to the eldership, with Elders J. C. Bright and Jesse Stutsman as ordination committee, Aug. 19, 1897. On Aug. 30, 1900, he and Eld. Jesse K. Brumbaugh were chosen as bishops of the Salem congregation.

He was a wise counsellor, and strictly loyal to the church for which he sacrificed much. His name has been intimately associated with much of the work of Southern Ohio for many years. He had a kind and loving disposition and was especially helpful to young ministers who had the good fortune of being trained under his care. He has had the oversight of several congregations.

Services conducted by Elders Jesse Stutsman and B. F. Petry, assisted by the home ministry, April 27. It was one of the largest funerals ever attended at this place. The church asks the sympathy and prayers of the Brethrenhood. May we all imitate the many virtues of our departed brother, with bright prospects of enjoying a fuller fellowship in the great Fatherhood of God!

Union, Ohio, April 29. Wm. Minnick.

IMPERIAL VALLEY, CALIFORNIA.

On the first Sunday in April we were called to this Valley to hold a two weeks' series of meetings seven miles from Holtville, where the majority of the Brethren have located. The Brethren are scattered over the Valley within a radius of twenty miles, which has made it more difficult for them to gain a permanent foothold at any one place. At present the outlook is favorable for permanent settlements at El Centro and the place where the meetings were held. This is the place where Elder Charles Gillett lives.

In this country most people are located on quarter sections. Thus they have quite a distance to go to church. Still the little schoolhouse, in which the meetings were held was filled each evening with an attentive and earnest people.

During the meetings four were baptized and more than a half dozen others are almost ready to cast their lot with the Brethren. Perhaps they would have done so had it been possible to continue the meetings.

Money has recently been raised by the churches in Southern California and a churchhouse will soon be erected at this place. The time is not far distant when there will be several strong congregations in this great Valley. This is a wonderful dairy country. Alfalfa can be cut about ten times a year, but at present it is generally pastured. The fact is that, for two or three months during the summer, it is difficult to put up good hay on account of the heat.

The valley is subject to windstorms during the spring that raise considerable dust, but as a large amount of the land is being seeded to alfalfa, this feature becomes less objectionable.

After the land has been in alfalfa, or farmed for several years, a very good grade of cotton can be grown. Various kinds of deciduous fruits can be grown successfully, but personally I could not recommend the Valley for citrus fruits.

The water, for irrigation as well as for domestic use, is obtained from the Colorado River. The Government has built a large dam at Yuma and from this a great canal is to be constructed within about two years. This will open a vast tract of land, about fifty miles long and thirty miles wide, between Yuma and the extreme eastern part of the present settlement.

It seldom rains in this valley, not even an inch in a year, as a rule. The roads are double, having a ridge of dirt about two feet high in the center and one on each side. The water is turned in and one side is flooded. This side is traveled after it dries, when the other side is flooded. This is the way they try to keep the dust down at the present, but as the country grows older, the roads will be made permanent by gravel and oil.

The weather is pleasant and healthful, but during the months of July and August it becomes very warm, and many people go to the mountains and the seashore.

There is soon to be a railroad constructed direct to San Diego; also a macadamized automobile road to the same place.

It is, perhaps, a matter of interest to some, to know that at an early age of the world this Valley was all under the sea. While holding the meetings, my home was with Bro. Willie Gillett. He lives at the extreme eastern and upper part of the Valley, and just a little above sea level. Joining his farm on the east is the old sea beach, which is about twenty feet higher, and extends for miles across the country. This beach is full of sea shells and beach pebbles, and is of the same nature as the beaches along the ocean shore of today.

Holtville is about seventy-five miles from the ocean. From this old beach on, to the northwest, the land gradually descends, until at Salton it is 202 feet below sea level.

Such a country as this will no doubt attract many of our Brethren, and a number of them, who are not needed in some of our large congregations, could be of great

service in this valley, in building up the cause of Christ, if this is their supreme aim in going there. The few scattered members need help and would appreciate the presence and help of others, but we wish to drop a word of warning to the members in the valley as well as those elsewhere in this State: Do not think you have real church growth when there is a large influx by immigration. We sometimes see reports of new colonies, telling how fast they are growing in so few months, when the facts may be that few, if any, have been added to the church by conversion. It is an excellent way to start a congregation by a few earnest, consecrated members moving in to form a nucleus, but to strive to build up a large congregation by immigration, is a wrong aim, and no one should be deceived by thinking that this is true church growth. True church growth is building up the church by converting our neighbors, and bringing them into the fold. If only one-half the effort would be made to convert our neighbors, as is made to build up the church by immigration, there is no doubt but what strong congregations could be established at most any place, in a short time.

Let us not forget that our great mission as believers is to preach the Gospel to all the world, beginning in the home land and then reaching out to others. Brethren, are our congregations truly growing? S. W. Funk. Charter Oak, Cal., April 26.

SUNDAY-SCHOOL CONVENTION OF SOUTHERN IDAHO.

April 16 the churches of Southern Idaho met in their semi-annual Sunday-school convention in the Weiser church. The following organization was effected: Eld. Jesse Shamberger, moderator; Eld. J. C. Neher, assistant; Bro. S. J. Kenepp, secretary; Sister L. H. Eby, gleaner. Elder Andrew Peterson then delivered a cordial address of welcome, which was responded to by the moderator.

Upon the roll call it was found that all the churches were represented except Twin Falls. Five topics were then taken up and discussed in a most helpful manner, by the speakers assigned. After the regular discussion of each topic it was further discussed in general, much animation and spirituality being shown.

Then followed the Round Table talks, conducted by Bro. J. C. Neher. Many helpful thoughts are always presented in these Sunday-school meetings, and one cannot attend without receiving new ideas and a greater enthusiasm in the work. The next convention will be held in Fruitland, in November.

Payette, Idaho, April 20. S. J. Kenepp.

FROM AURORA, MISSOURI.

On the morning of April 9 the little band of members here met at the home of Leroy Smith, for the purpose of preparing Bro. Smith, wife, and a young lady, for baptism. After thoroughly instructing them in the various points of doctrine, as believed by the Brethren, we repaired to the water, five miles away.

On arriving at the water, we found a suitable place and erected a tent. Then, in the presence of our Heavenly Father and the few witnesses, we administered the rite of baptism. This makes five additions since we came here, and a total of thirteen members at this place.

After the baptizing we drove back towards home, about a quarter of a mile, and spread our dinner under a large oak, by a beautiful spring of water. As we looked at the water bubbling out and flowing down to the creek we thought of the time when we paid ten cents per inch for the use of water during twenty-four hours.

No effort is made to utilize this stream of about forty inches, and just below were a number of level fields, but the people owning them know nothing of irrigation.

Prospects for fruit are fine. Those contemplating changing locations will please look over our country. We need helpers.

Aurora, Mo., April 25. A. J. Peebler.

MISSIONARY AND DISTRICT MEETINGS OF NORTHWESTERN OHIO.

The forenoon of April 14 found a goodly number of the brethren and sisters of this District assembled at the Sugar Creek church. Because of unavoidable circumstances Bro. H. V. Thomas, who was to preach for us in the forenoon, did not arrive in time, hence his place was taken by one of the ministers present.

The missionary meeting was organized after the noon hour, with Bro. Ira E. Long in the chair. Through its secretary the Mission Board reported the work done during the year. Active work is being carried on in three of the cities of the District, under the direction of the Board. Assistance was also rendered to a number of other points. The Board has been trying to secure pastors for Bellefontaine and Toledo. Bro. Nathan McKimney was stationed at Toledo for a short time, but because of poor health was compelled to relinquish his post, hence both points are not, as yet, provided for.

"The Needs of the Mission Work of the District" were presented to us in a well-directed talk by the presi-

dent of the Mission Board. Being thus in touch with the work, he was able to give us a number of things to think about. This was followed by a statement of our "Resources and Possibilities," in this time, by Bro. G. W. Sellers. We are reminded that we are either woefully lacking in prosperity, or else we are failing to share our blessings with the Lord. And though our missionary enthusiasm might be wrought up to the "exploding" point at missionary meetings, it will be of very little value if it does not cause us to go home and do more for the mission cause. The influence of each of the three great factors in creating missionary sentiment—the home, the church and our schools—was brought forcibly before our minds, by a speaker on each division. Many strong points were brought out. By slightly changing the evening program, time was given Bro. S. F. Sanger for the discussion of the educational problems that confront the church today. He gave us an earnest, practical talk, that was well received and that helped us to a wider view of present educational conditions. The work of the day closed with an excellent missionary sermon by our moderator.

Friday morning dawned with prospects of rain, but the day passed with but a trifling sprinkle, and weather conditions proved ideal. At 8:30 the district meeting began its work by selecting its officers. The choice was, Bro. D. G. Berkebile, moderator; Bro. Ira E. Long, reading clerk; Bro. Edward Kintner, writing clerk; Bro. C. A. Wright, assistant writing clerk. Many remarked on the youthfulness of the officers, the oldest being under thirty-five years of age, but with the counsel and assistance of older brethren the work progressed smoothly. Though the work of our District may have its discouraging features, yet there is one gratifying phase—old and young can work together in perfect harmony.

The forenoon was taken up with hearing reports of various committees and boards, and with the election of officers. In the afternoon came the consideration of papers. The Mission Board recommended a plan by which each church could figure for itself the amount asked of it for district mission work, on the basis of one mill on the taxable valuation of property, owned in the congregation, and twenty-six cents per member. Last year's action, with regard to Manchester College, was reconsidered and the paper was unanimously repassed in the form accepted by the Indiana Districts. A few more papers came before the meeting and were disposed of to the satisfaction of all concerned.

Thus closed another district meeting—one characterized by the best of feelings and unanimity of sentiment. We were gladdened by the presence of Bro. Berkebile, just home from India, but our joy was mixed with sadness that, because of weakness, due to his recent illness, he was unable to take an active part in the meetings. We rejoice to know, however, that he is steadily improving. May the Father speedily restore him!

No papers were presented to be sent to Annual Meeting. Eld. G. A. Snider is our delegate on the Standing Committee, with Eld. D. G. Berkebile as alternate.

North Manchester, Ind., April 23. Edward Kintner.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Andes-Good.—By the undersigned, at my residence, in Washington, D. C., April 26, 1910, Bro. S. K. Andes and Miss M. Elizabeth Good, both of Remington, Va. A. Chambers.

Bain-Davis.—At the home of B. F. and Sister Bain, of Grand Junction, Colo., March 27, 1910, by the undersigned, John Lester Bain and Miss Edna Davis. D. M. Cline.

Bard-Fox.—By the undersigned at his residence at Shady Grove, Pa., April 23, 1910, Bro. Bruce Bard and Sister Nellie B. Fox, both of Franklin County, Pa. Wm. C. Koontz.

Barley-Sharp.—By the undersigned, March 29, 1910, at the residence of the bride's parents, Brother and Sister A. M. Sharp, of Egeland, N. Dak., Bro. Chalmers Barley, of Enterprise, Mont., and Sister Iva Sharp. J. H. Brubaker.

Gariett-Schmucker.—By the undersigned, at the home of the bride's parents, May 1, 1910, Russel Gariett and Sister Matilda Schmucker, both of Friedens, Somerset County, Pa. B. B. Ludwick.

Hanna-Engle.—By the undersigned, at the home of the bride, April 27, 1910, Emil Hanna, of Waterloo, Iowa, and Lula May Engle, of Sterling, Ill. Ezra Flory.

Schmucker-Alexander.—By the undersigned, at his home, Somerset, Pa., April 24, 1910, Bro. Dorsey E. Schmucker and Miss Martha B. Alexander, both of Somerset, Pa. B. B. Ludwick.

Silfer-Kennan.—At the home of the groom's brother, L. W. Silfer, of Abilene, Kans., by John H. Cakerlie, March 29, 1910, Bro. C. H. Silfer, of Abilene, Kans., and Laura Kennan, of Sterling, Kans. Eliza Silfer Cakerlie.

Young-Livengood.—By the undersigned, at my residence, Des Moines, Iowa, March 8, 1910, Bro. Walter A. Young, of Prairie City, Iowa, and Sister Anna S. Livengood, of Somerset, Pa. A. C. Snowberger.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Chaffin. Catharine May, twin-daughter of E. E. and Sister Chaffin, born Dec. 17, 1909, died in the bounds of the Chippewa church, Ohio, April 11, 1910, aged 3 months and 24 days. Services by Bro. D. R. McFadden, at the Chippewa church. Interment in the Chippewa cemetery. Mrs. D. R. McFadden.

Cripe. Sister Anna, died at the home of her daughter, in the Fairview congregation, Tippecanoe County, Ind., April 20, 1910, aged 83 years, 1 month and 5 days. She was married

twice, both husbands having preceded her. Her first husband died in 1856. She was then married to Eld. Isaac Cripe, of Pyrmont, Carroll County, Ind., who died in 1893. One son and one daughter remain. Sister Cripe united with the Church of the Brethren in 1851. Services by Eld. Dilling and Bro. Root. Text, 2 Tim. 4: 1.

Grammer, Bro. Albert Clayton, oldest child of Charles and Elizabeth Grammer, died at the home of his parents at Ft. McKinley, near Dayton, Ohio, April 15, 1910, aged 15 years, 3 months and 13 days. He had spent a year in high school. He was a member of the Church of the Brethren, having united with the church on Thanksgiving Day, 1908. Services by Charles Bame and the writer. Interment at the cemetery at Ft. McKinley. A. L. Klepinger.

Hartman, Sister Elizabeth, nee Brown, died of cancer, at her home near East Berlin, Pa., March 15, 1910, aged 73 years, 3 months and 24 days. She is survived by her husband, one son and one sister. Services at the home by Elders Charles Baker and Charles Brown.

Lucy Danner.

Lindower, Elma Lutene, daughter of Bro. Samuel Lindower, born Aug. 1, 1889, died in the bounds of the West Nimishillen church, Ohio, April 7, 1910, aged 20 years, 8 months and 6 days. She leaves father, stepmother, five brothers and two sisters. She was an invalid for nine years. Services by the writer. Text, 2 Cor. 5: 1. Reuben Shroyer.

Miller, Sister Minnie, daughter of Sister Margaret Miller, R. D. 2, Ligonier, Pa., born July 28, 1889, died in Waterford, at the home of her mother, April 22, 1910, aged 20 years, 8 months and 24 days. She united with the Church of the Brethren at an early age, and has always been a sincere, devoted, Christian girl. She leaves four sisters and three brothers. She had been in poor health for several years. She loved the house of God. On the evening of April 21 one of the home ministers visited her, and prayed that she might have a good night's rest. She slept not to be awakened till the morning of the resurrection. She chose her own text for the funeral, John 11: 25. Services by the writer in the Waterford meetinghouse. Interment in the Union cemetery. W. M. Howe.

Morgan, George, born at Johnstown, Pa., Aug. 8, 1850, died at his home near Lockman, Iowa, April 12, 1910, aged 59 years, 4 months and 21 days. He leaves his wife and five children. Services at the home, by the writer. Frank Roberts.

Murray, Eld. Wm. A., born March 12, 1824, in Fayette County, Pa., died April 14, 1910, in the bounds of the Chippewa church, Wayne County, Ohio, aged 86 years, 1 month and 2 days. He united with the Church of the Brethren when young and was soon called to the ministry in which he was active for sixty years. His wife, two sons, two daughters, four brothers and three sisters survive. Services in the Beech Grove church, by Bro. D. R. McFadden. Interment in the Beech Grove cemetery. Mrs. D. R. McFadden.

Nason, Sister Susan, born in Pennsylvania April 2, 1827, died in the home of her daughter, Mrs. Slimmer, Russell, Kans., May 1, 1910, aged 83 years and 28 days. She leaves two children. She was a faithful member of the Church of the Brethren for about fifty years. Her illness lasted about three weeks. On a quiet, peaceful sleep she closed her eyes. Services at the home by the writer, assisted by Rev. Stevens. Text, 1 Cor. 15: 18, 20. Interment in the Russell cemetery. Otto H. Feller.

Ridenour, Sarah Barthena, born Feb. 27, 1857, in Union County, Ind., died near Centerville, Wayne County, Ind., March 30, 1910, aged 53 years, 1 month and 3 days. Dec. 28, 1878, she was married to Simon Ridenour. To this union were born eight children, three of whom preceded her. Her mother, husband, two sons and three daughters survive. Services at her home, conducted by Eld. L. W. Teeter. Text, 2 Tim. 1:10. Interment at College Corner, in the bounds of the Four Mile congregation. Chas. W. Miller.

Ronk, Sister Nellie Forest, youngest child of Samuel and Hannah Ronk, born March 26, 1872, at the old Ronk homestead, three miles southeast of New Ross, Ind., died April 6, 1910, at the same place, aged 38 years and 11 days. She united with the Church of the Brethren Oct. 17, 1888, and was a faithful, consecrated Christian till death. She was afflicted from childhood and passed through many long, painful sieges of illness, which were borne with patient trustfulness. Services by Elders W. R. Harshbarger and E. N. Goshorn, at Mt. Pleasant. Text, Rev. 12: 13. Interment in cemetery near by. Lina N. Stoner.

Boyer, Bro. Henry J., born Nov. 6, 1845, near New Madison, Darke County, Ohio, died near the same place April 21, 1910, aged 64 years, 6 months and 15 days. He was the father of sixteen children—nine sons and seven daughters. Three sons preceded him in death, and he was the last of his line. He united with the Church of the Brethren. Besides his wife, six sons and seven daughters, he leaves an aged stepmother, eleven brothers and two sisters. Services by Bro. Jesse Stutsman. Ira A. Bolinger.

Schrader, Mary, daughter of Thomas and Ellen Renforth, born in West Virginia in 1853, died at her home near Fort Wayne, Ind., April 28, 1910, aged 57 years, 3 months and 28 days. In 1871 she was married to John Schrader. To this union was born one daughter, who died in infancy. Her husband survives; also her mother and five brothers. Services at the residence, by Eld. E. O. Norris. Hattie Shull.

Shively, Bro. John H., son of David R. and Anna Shively, born in Montgomery County, Ohio, Nov. 30, 1845, died after a lingering illness of more than a year, in the Pipe Creek church, Miami County, Ind., April 24, 1910, aged 64 years, 4 months and 24 days. He was married to Mary Murray Dec. 1, 1867. To this union one daughter was born, who was his wife and one sister survive. He had been a member of the Brethren church for many years. Services at the M. E. church at Bunker Hill, by Bro. Frank Fisher. W. B. Dalley.

Simmons, Sister Mary, nee Good, born Oct. 24, 1821, near Johnstown, Pa., died at the home of her daughter, Mrs. Manning, of Tenthaven, Ind., April 15, 1910, aged 88 years, 4 months and 21 days. At the aged of twenty-three years she was married to John Simmons, and later moved to Jefferson County, Iowa. To this union were born thirteen children, eleven of whom survive. She also leaves three sisters and two brothers. She was a member of the Church of the Brethren. Services by Rev. Mayne McCaslin, of the Free Methodist church. Susannah Spire.

Steel, Bro. Jeremiah, born in Holmes County, Ohio, Sept. 6, 1834, died at his home in the bounds of the Pine Creek church, Ind., April 26, 1910, aged 75 years, 7 months and 20 days. He was married to Catharine A. Gearhart Jan. 5, 1858. To this union were born ten children, of whom six preceded him. He leaves a wife, two sons, two daughters and two brothers. Bro. Steel united with the Church of the Brethren about twenty years ago. Services at Pine Creek church, west house, by Eld. Jacob Hildebrand, assisted by Eld. Daniel Whitmore. Text, John 14: 15. Interment in the North Liberty cemetery. M. S. Morris.

Yonat, Bro. Clark, born July 10, 1824, in Miami County, Ohio, died at West Milton, Ohio, April 4, 1910, aged 85 years, 8 months and 24 days. He was married to Mary Smith, June 8, 1845. To this union were born seven children, three of whom survive. After the death of his first wife he was united in marriage to Catherine Metzger, in 1889, with whom he lived until his death. He was a resident of West Milton for the last eight or ten years. Bro. Yonat served the church as deacon about thirty years. His wife and three children survive. Services at West Milton, by Bro. S. A. Blessing and others. Russell C. Wenger.

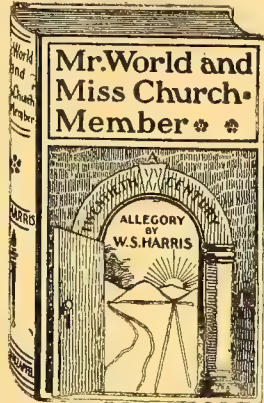
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NOTES NOT CLASSIFIED

Huntingdon church met in council on the evening of May 3. Bro. J. E. Brumbaugh presided. Two letters were received and one was replied Sunday. Bro. J. E. Brumbaugh is sent as our delegate to Annual Meeting. Our reporter for this church, Sister Adaline H. Beery, having moved away, Sister Eleanor J. Brumbaugh was chosen in her place. Our new church is being erected, but will not be ready for use for some time yet. The attendance at Sunday school is good, being about three hundred. Sunday was Cradle Roll Day. The beginners' room was decorated with children's pictures. Babies' names were called, and some one responded with a Scripture text. Each baby received a little card with a Scripture text printed on. Sunday evening, May 1, we had the largest attendance at our love feast in the history of the church.—Eleanor J. Brumbaugh, 1700 Millin Street, Huntingdon, Pa., May 6.

West Minnashillen church met in council April 30, with Eld. Noah Longenecker presiding. Other adjoining elders present were Brethren C. Kinley and E. S. Young. In the forenoon Elders S. Sprankel and R. Shroyer were called to anoint Sister Emma Holl, who has patiently borne affliction for several years. The solicitors for the Akron mission fund reported a total contribution of \$85.10. Services in New Berlin are to be continued. Brethren R. Shroyer and S. Sprankel were chosen delegates to Annual Meeting. The church also decided to hold a choice for a minister and a deacon in the near future. May the Holy Spirit direct us to his choice!—Lizzie L. Horner, R. D. 1, Canton, Ohio, May 8.

LODGING ARRANGEMENTS.

All who will attend the Annual Meeting at Winona Lake should read this announcement, which is supplemental to that of March 26.

The conditions at Winona Lake are such that the cost of lodging, in general, will be higher than usual at our meetings. As a committee we have done all we can to get lower rates, and we have obtained some concessions. The cost of meals and lunches will be about the same as heretofore, so that the increase in cost of rooms will be about the only expense above what it has been in the past, and none should stay home on that account.

All requests by mail, for lodging, should be made to the Secretary as below, except for hotel service, where it is better to write direct to the hotels.

Arrangements made and contemplated may be put in four classes as follows:

I. Tent Lodging.

We can place fifty or a hundred tents at the south end of the Park if there is sufficient demand in advance. Tents will not have floors but will be supplied with straw. Parties using tents will have to bring bedding with them, and fix beds on the straw. All cots and bedding obtainable at the Park will be in use without the tents. Cost of tents for the meeting will be, for size 9½x14, wall tent, \$3.75; 14x16, \$4.50.

These tents will come from a distance and in order to get them, order must be placed within about a week, hence we urge all wanting such accommodations, to write us at once. In asking us for tents give size wanted, and send money with your order. If tents are not secured, money will be refunded. Responses to this notice during the next week will settle the tent question.

II. Cot Lodging.

Winona Assembly proposes to supply a thousand spring cots, placed in various large rooms and buildings on the grounds. Probably 500 of these will be fitted with pillow and blanket, and will rent at \$1.50, each, for the meeting. The other 500 will be unfurnished, and rent at 90 cents for the meeting. Parties using these must bring blankets, etc., along. There will be from a dozen to fifty or more cots in a room. Some of these may be suitable for sisters, but we cannot say yet, for sure. These cots will be assigned to those who pay the money first, so send us cash with your requests for cots. If we receive orders from sisters or others, that cannot be filled, we will return the money.

III. Cottage Lodging.

This means furnished rooms in homes, both at Winona and Warsaw. Rooms generally contain one bed; some a bed and a cot or two; others two beds. We have tried to get such lodging at a uniform price of 25 cents each person, per night, but some will charge more, even double this price. More than three-fourths of these cottages and homes will not give meals, and people are not generally allowed to board themselves in the rooms. Some, however, furnish meals, and will not take lodgers without meals. These places charge \$1 or \$1.25 per day, for bed and board. We are securing lists of all such accommodations possible, and we assign applications in the order filed. Send us no money for cottage lodging. We reserve places for you, but you pay owner upon arrival.

IV. Hotel Service.

The largest and highest-priced hotel is the "WINONA." No meals will be served here during our meeting. Service here is high class and the rates for rooms are lower than regular for this place. See statement from the manager, and for reservations write to Winona Hotel, Winona Lake, Ind.* [See footnote in next column.]

The Westminster hotel is also high class and has made some reduction from their usual rates. Room and board here will be from \$1.50 to \$2.00 per day. Three meals, without room, \$1.00.

The Standing Committee Headquarters are at this place.

For reservations address: "Westminster Hotel, Winona Lake, Ind."

The "Inn" will be in charge of Bro. E. M. Crouch, and will accommodate several hundred people at \$1.25 per day, bed and board, two in a room. For reservations here write Bro. Crouch at North Manchester, Ind.

There are a number of other hotels that will evidently be opened by the time of our meeting but arrangements have not yet been made. These may be announced later, and will probably give service with meals at \$1.00 or \$1.25 per day.

Send us no money for cottage or hotel reservations. For best hotel rooms you will probably do well to send them some money with your order.

Correspondence About Lodging.

I have written hundreds of letters to inquirers about lodging. This takes much time, so we will try to use the Messenger in giving information about arrangements. Many inquiries are so indefinite that we do not know what is wanted, and this makes several letters back and forth necessary. I have jotted down some notes during this time of correspondence and will here give part of them as suggestions: (1) Yes, sure there will be places to get meals and lunches separate from lodging places, but this committee has nothing to do with such arrangements. (2) Plenty of water in the Park. Springs and Artesian wells. (3) Toilet rooms in most cottages; many have bath. (4) Do not ask us questions. Say what you want. State your wishes fully; describe who comprises your party,—men, women, children, married, etc., whether you want lodging and meals, or lodging only, what you are willing to pay, etc. (5) Several times I have written about fifty letters in a day, and I had to make them rather brief. (6) I have paid out for postage already over seven dollars. Some write on postals, others omit return postage. I like best those letters that contain stamped and addressed return envelope. (7) In March I asked for a hundred letters of advice. We got about six.

Milford, Ind., May 7. Levi M. Neher, Secy.

*Winona Hotel is located near the Entrance Building, with lake front, and has all the conveniences of a modern hotel. The regular rate, including meals, is \$2.50 to \$3.50 per day. The management, however, has agreed with the lodging committee to use the hotel for lodging purposes only, during the Brethren Conference. The service will be the very best on the grounds, and those desiring to take advantage of its ample porches, its large and capacious parlor, and its lobby will do well to apply early, as these accommodations will be taken. The following rates have been agreed upon for the Conference: Rooms without bath, \$1.00 to \$1.50, each, according to location, two in a room; each additional person, 50 cents. A reduction will be made for parties desiring rooms by the week, provided application is made in advance. Rooms without bath at special prices, on application. The large dining room will be curtained and filled with cots, which can be had for 50 cents per cot. It will be seen from the above that it is possible to secure lodging in this beautiful hotel at a rate from 50 cents up.—Frank T. Reid, Manager.

ANNOUNCEMENTS

DISTRICT MEETING.
July 5, Oregon, Washington and Idaho, at Welser, Idaho.
July 14, North Dakota, Northern Minnesota and Western Canada, in York, N. Dak.
LOVE FEASTS.
Canada.
May 21, 10 am, Pleasant Valley, Alberta.
June 18, 4 pm, Santa Ana.
California.
May 21, Raisin City.
May 29, South Los Angeles.
Colorado.
May 21, 6 pm, Lowland.
May 22, Fruita.
May 28, 6 pm, Colorado City Mission.
May 29, Denver.
Idaho.
May 21, Boise Valley.
May 27, Twin Falls.
May 27, Nampa.
June 4, Payette Valley.
Illinois.
May 20, 6 pm, Blue Ridge.
May 21, Okaw, at Centennial house.
May 21, 6 pm, Panther Creek.
May 21, 7:30 pm, Pine Creek.
May 21, 7 pm, Batavia.
May 21, 22, Astoria, at the South Fulton house.
May 21, 22, 8 pm, Rock Creek.
May 22, 8:30 pm, Cherry Grove.
May 22, 7 pm, Rockford.
May 27, 4 pm, Oakley.
May 28, 6 pm, Rock River, at Franklin Grove.
May 28, 29, 2 pm, West Branch.
May 28, 29, Yellow Creek.
May 29, 6:30 pm, Polo.
May 29, 7 pm, Naperville, Bethel church.
June 12, 6:30 pm, Hickory Grove.
June 19, 19, 1:30 pm, Wadams Grove.
Indiana.
May 19, 4 pm, Elkhart Valley.
May 21, Tippecanoe.
May 21, 2 pm, Logansport, at Adamsborough house.

Kansas.
May 21, 6 pm, Prairie View.
May 21, North Solomon.
May 21, 6 pm, Vermilion.
May 21, 6 pm, Paint Creek.
May 21, 7 pm, Mt. Ida.
May 21, 7 pm, Chapman Creek.
May 21, 7 pm, Parsons.
May 21, Bloom.
May 21, 3 pm, Belleville.
May 21, 4 pm, Salem.
May 28, Sabetha.
May 28, 10 am, Ottawa.
May 29, 8:30 pm, Osage.
May 29, Larned, Mission church.
June 4, 6 pm, Scott Valley.
Maryland.
May 19, 1:30 pm, Beaver Creek.
May 19, 20, Upper Codorus, at Black Rock house.
May 21, 1:30 pm, Browns-ville.
May 21, 1:30, Pipe Creek, near Linwood.
May 21, 3 pm, Long Green.
May 28, 2 pm, Middletown Valley.
May 28, 2:30 pm, Baltimore, Fulton Avenue church.
Michigan.
May 21, 6:30 pm, Woodland.
May 28, Lakewick.
May 28, 10:30 am, Thornapple, center house.
June 18, 2 pm, Sugar Ridge.
June 19, 10 am, New Haven.
June 18, 6 pm, Berrien.
June 25, 7 pm, Crystal.
Minnesota.
May 21, Worthington.
May 28, Leviston.
May 28, 6 pm, Hancock, 5 miles northeast of town.
Missouri.
May 21, Cabool.
May 21, 6 pm, Smith Fork.
May 21, Skidmore, at South Bethel church.
June 11, Little Brushy.
Nebraska.
May 16, Octavia.
May 21, 6 pm, Junata.
May 21, Omaha, 2627 Lake St.
May 21, Bethel.
May 21, 6 pm, Beatrice.
May 22, Lincoln, Twenty-second and Q.
June 4, 7 pm, Arcadia, 4 miles northeast of Arcadia.
May 21, 6 pm, Leup.
June 25, Logan.
New Jersey.
May 22, 6 pm, Amwell.
North Dakota.
June 4, Williston.
June 25, 2 pm, Carrington.
Ohio.
May 21, 10:30 am, Seneca.
May 21, 2 pm, Middle District.
May 21, 7 pm, Logan.
May 21, 10 am, Swan Creek, east house.
May 21, 10 am, Wolf Creek.
May 21, 2 pm, Oakland.
May 28, 10 am, Lick Creek.
May 28, 10 am, Chippewa.
May 28, Greenspring, at Sugar Grove house.
May 28, 4 pm, Blanchard, ¼ mile west of Dupont.
May 28, 5 pm, Beech Grove.
May 30, 2 pm, West Milton.
June 4, 3 pm, Portage.
June 11, 2 pm, Palestine.
June 18, 5 pm, Portage.
June 18, 10:30 am, Richland.
June 18, Silver Creek.
June 18, Springfield.
June 18, North Poplar Ridge.
Oklahoma.
May 21, 10 am, Mitchell schoolhouse, 7 miles south of Mooreland.
May 21, 4 pm, Washita.
May 21, 5 pm, Paradise Prairie.
May 28, Union Center.
June 11, 6 pm, Mt. Hope.
Oregon.
May 21, 22, Talent.
May 27, Newberg.
Pennsylvania.
May 16, 17, 10 am, Big Swatara, in Hanoverdale house.
May 17, 18, 9:30 am, Tulpehocken.
May 17, 18, 10 am, Codorus.
Tennessee.
May 18, 19, Elizabethtown.
May 18, 19, Fairview.
May 19, 20, Spring Creek.
May 20, 20, Welsh Run.
May 19, 20, 9:30 am, Springfield, at Mohler house.
May 19, 20, 1 pm, Laiden Creek.
May 20, 4 pm, Dunning's Creek, at New Paris.
May 21, Jacobs Creek, near Mt. Pleasant.
May 21, Spring Run, at the Pine Glen church.
May 21, 4 pm, Carson Valley.
May 21, 6 pm, James Creek.
May 21, 6:30 pm, Parkerford.
May 21, 22, 10 am, Lower Cumberland at the Mohler house.
May 21, 3 pm, Reading.
May 21, 22, 3 pm, Lost Creek, at Goodwill house.
May 21, 22, 10 am, Falling Spring, at Hade church.
May 21, 2 pm, Woodbury.
May 21, Indian Creek.
May 21, 22, 1:30 pm, Mummert.
May 21, 22, 1:30 pm, Upper Canawago, at Mummert house.
May 21, 2 pm, Warrior's Mark.
May 22, Glen Hope, near Five Points.
May 22, Lancaster.
May 22, Yellow Creek, in Bethel house.
May 22, Middle Creek.
May 22, 3:30 pm, Johnstown, at Walnut Grove house.
May 22, 6 pm, Upper Dublin.
May 22, 6 pm, New Enterprise.
May 22, 6 pm, Roaring Spring.
May 22, 6 pm, Clover Creek.
May 22, 22, Rockton.
May 24, 9:30 am, Spring Grove.
May 24, 10 am, Back Creek, at Shank house.
May 24, 25, West Conestoga, Middle Creek house.
May 24, 25, 10 am, Little Swatara, at Meyers house.
May 24, 25, 2 pm, Buffalo.
May 24, 25, 1:30 pm, Chiques.
May 25, 26, 9:30 am, Conestoga, at Bird-in-hand house.
May 25, 26, Upper Cumberland.
May 25, 26, 1:30 pm, Mountville District, at Petersburg house.
May 26, 27, 1:30 pm, White Oak, at Graybill house.
May 26, 27, 10 am, Ridge, at Foglesoner house.
May 27, Sugar Valley.
May 28, Aughwick, at Germany Valley Stone church.
May 28, George's Creek.
May 28, Mechanics Grove, at the Grove house.
May 28, 3 pm, Clear.
May 28, 4 pm, Ephrata.
May 28, 6 pm, Plum Creek.
May 28, Fairview.
May 28, 29, 2 pm, Farmer's Grove.
May 29, 4:30 pm, Harrisburg.
May 29, 6 pm, Pittsburg, Cor. Greenfield and Mont Clair.
June 4, Springfield, at the Springfield house.
June 5, Juniata Park.
June 10, Montgomery.
June 11, 12, Marsh Creek.
June 12, Meyersdale.
June 12, 6 pm, Quemahoning, at Spiesville house.
June 18, 2 pm, Mingo.
June 19, 6 pm, Summit Mills.
June 19, 10 am, Manor at Penn Run house.
June 19, 5 pm, Brothers Valley, at Pike house.
June 19, Shade Creek, Berkeley house.

ANNUAL MEETING

Church of the Brethren
Winona Lake, Indiana

For the next Annual Meeting, which will be held at Winona Lake, Indiana, in June, the BALTIMORE & OHIO RAILROAD will operate through cars from Chicago via Milford Jct. and the Big Four Route. The authorized is ONE and ONE-HALF fare for the round trip which is \$4.20 from Chicago to Winona Lake and return. FOR FURTHER INFORMATION ADDRESS,

W. A. PRESTON, or B. N. AUSTIN,
T. P. A., Chicago. G. P. A., Chicago.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL"—Phil. 1: 17.

Vol. 49.

Elgin, Ill., May 21, 1910.

No. 21.

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AROUND THE WORLD

THEATERS in New York, that persist in producing immoral plays, are experiencing that Mayor Gaynor means exactly what he says when he rules, that shows of that kind will not be permitted. Recently, when complaints reached him that a certain play was indecent, he sent one of his stenographers to the theater in question, obtained a verbatim report of the words spoken on the stage, and submitted them to close inspection. Finding the production objectionable, he took immediate steps to have it discontinued. There is great need, these days, of men like Mayor Gaynor,—men who have convictions for the right and the needed backbone to enforce them. "Laws are for the lawless and disobedient," we are told by one of old, and it is the business of an executive to so apply them.

PROBATION officers of the Juvenile Court of Cincinnati claim that "juvenile delinquency has increased at least fifty per cent" in that city since "the multiplication of the cheap picture shows." While much emphasis has been laid, by some, upon the educative character of some of the scenes depicted in these shows, it must be remembered that most of the pictures cater to the basest elements of man. It is a notorious fact, —as lamentable as it is true,—that juvenile criminals of the last few years have repeatedly confessed they received their first suggestion of robbery, house-breaking, safe-cracking, etc., from what they saw depicted on the screens. The tendency of these shows, as a whole, is undeniably pernicious, and the only safe course is to consider them as such, and give them no encouragement whatever. "Avoid it, pass not by it, turn from it, and pass away," is an old-time advice that eminently fits shows and theaters of all kinds.

THE recent announcement of the well-known Studebaker Manufacturing Company, of South Bend, Ind., whereby deserving young employes of that concern are given special school training at the expense of the company, is a step of such magnanimity as to deserve special mention. The only condition, imposed on those who are thus favored, is the reasonable one that the time while at school must be devoted fully and conscientiously to the allotted studies. This leads us to a suggestion: Why could not well-to-do congregations of the Church of the Brethren favor their indigent young ministers by at least a few terms in one of our

Brethren schools? If the Studebaker Company can afford to provide proper training with a view of possible improvement in future service, how much more should the church of the Living God be concerned for those who minister in holy things? "Study to show thyself approved," was Paul's advice to Timothy. It needs emphasizing today by the active assistance of the laity.

It is passing strange that men should persist in exposing themselves to known danger when abundant warning was given beforehand, and yet such seems to be the case, every now and then. At Whitehaven, England, 137 miners lost their lives May 12 in a mine explosion. In the face of a generally-published warning that unusually high barometric conditions would render fire-damp explosions probable, and that all underground workers ought, therefore, to be on the alert, for the next few days, the work in this particular mine was carried on as usual, and without the special care that might have insured safety. While, perhaps, we are ready to censure the miners for their disregard of a plain warning, why do so many forget the equally plain injunction of Holy Writ, "Today, if ye will hear his voice, harden not your heart"?

THE postal clerks of the United States are making a strong effort at present, to do away with Sunday labor, or at least to reduce the work done on that day to a minimum. In this they should have the united support of the public, but facts seem to indicate otherwise. While the postal officials would be more than willing to dispense with most of the work now done on Sunday, the patrons of the city postoffices insist on getting their mail, many of them devoting the entire Lord's Day to a disposal of their correspondence. It is said that many of these Sunday toilers are professed Christians, and if so, it is certainly unfortunate. If professors of Christianity, even, are found among the Sabbath breakers, there is no immediate hope for better conditions. One cannot help but wish for men like a Nehemiah of old, who boldly said to the nobles of Judah, "What evil thing is this that ye do, and profane the Sabbath day?"

THE careful business man takes time, once in a while, for an inventory,—to see where he stands, and to get his bearings for the future. In the opinion of Ex-Governor Glenn, of North Carolina, it might be well, right now, for the people of our nation to take an introspective view. He thinks our country needs, above all else, strong, righteous men to govern its affairs,—men who stand for the upbuilding of the nation and the glory of God. Mr. Glenn especially deplores the growing desecration of the Sabbath Day, having observed conditions, relating thereto, in thirty-seven States. His final conclusion is: "Where there is no Sabbath there is no true religion, no love for God. Where there is no love for God, there is no conscience,—no care for the rights of men. Where there is no observance of the laws of God or man, there is anarchy. No nation can defy God and remain prosperous." There is food for reflection in the words quoted, for the truthfulness of the warning is amply attested in the pages of Holy Writ as well as the annals of history.

NORTHERN MINNESOTA, Northern Wisconsin, and Michigan have recently suffered by destructive forest fires. Settlers in the vicinity of Grand Marais, Minn., have been especially unfortunate in the destruction of their homes and other property. There has also been some loss of life, though most of the people in the affected portions were able to escape. Latest reports, under date of May 15, show that extensive fires are approaching the city of Bemidji, Minn., a place of

5,000 inhabitants. Northern Wisconsin is also reporting uncontrollable fires. That so large an amount of timber should be destroyed, is unfortunate, especially so in view of the growing scarcity of our lumber supply. While it is generally admitted that these destructive fires might have been entirely obviated by a little care, and that they might have been readily extinguished at the outset, had there been an effective patrol of the timber belt, the fact remains that we, as a nation, are indifferent to the conservation of our choicest blessings. And what is true in regard to temporal matters is doubly true in regard to spiritual blessings. Many a man is a pauper, so far as spiritual wealth is concerned, simply because he fails to conserve the ample resources provided by the bounty of the Great Father above.

A COMMENDABLE movement has been started by some of the women of Kansas City, Kans., in banding themselves as a society of "Big Sisters" for the protection of the hundreds of girls who come to the city from the little towns in Kansas, to find employment. In the past no one looked after the "country girls" and, as a consequence, they often fell into bad company when they first arrived in the city. Hereafter the young women will be met at the depot upon arrival in the city, and the prospective situations will be carefully investigated, to avoid all possibility of impending danger. Suitable boarding houses will also be assigned them, and every possible means will be employed to keep them under the best of influences, church associations, etc. The plan is admirable and its general working is applicable in every locality where occasion presents itself. It is a work in which our sisters might render most acceptable Christian service.

A BILL is to be introduced in Congress by Mr. Greist of Lancaster, Pa., according to which the salutation of the holy kiss is to be prohibited to such denominations as now practice it, in conformity with New Testament precepts. A proposed bill in the legislature of New York is to make it obligatory that churches hereafter use individual communion cups instead of the common cup of apostolic precedent. As the Church of the Brethren, by her practices, is interested in both these enactments, the outcome will be awaited with considerable interest. We hardly think, however, that any law making body will presume to legislate upon matters of a distinctively religious nature,—principles that are interwoven with the spiritual life of thousands of earnest and devoted Christians in the United States. Undoubtedly the liberty of conscience, guaranteed by the constitution, will insure to us all the various privileges of religious worship, enjoined in the pages of the Sacred Record.

THE disastrous earthquake, at Cartago, Costa Rica, referred to last week, has left that section in a most deplorable condition. Pestilence and disease have invaded the refugee camps at San José and Cartago, and during the last few days almost as many persons have perished by a lack of proper sanitary conditions as by the earthquake. The efforts of the authorities are practically powerless to check the spread of disease, and the Red Cross Society of the United States will likely assume full charge of the camps, to bring about better conditions. Already there have been effective measures passed by our Congress, looking to the relief of the unfortunate sufferers. Under date of May 11, continued earthquake shocks are reported throughout Costa Rica, and thousands are fleeing in terror from San José. The volcanoes of Poa and Irazu are in eruption, adding to the general gloom of the situation. These are times that "try men's hearts" in that part of Central America as, perhaps, never before.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

Our Immortal Home.

BY GEORGE D. ZOLLERS.

Our transient lives are waning fast,
We'll soon be far away;
Awhile 'mid scenes of earth and time,
How brief, at best, our stay!

From youth to manhood's strength we rise,
Amid life's changeable years;
But soon we reach declining age,
A dream it all appears.

We may traverse both sea and land,
God's wonders to explore,
But deeper yearnings thrill the soul,
For a sublimer shore.

Our fleeting years of mundane life,
With friends long tried and true,
Should fill our world-wide scope of thought,
"Till all things are made new."

Time's changes test our loyalty,
These brief probation years;
Its happiest hours end in pain,
And sunshine turns to tears.

Why not give all our thought and strength
To endless life in God,
When all the weary path below,
Through weal and woe is trod?

How solemn will the crossing be,
To sail beyond the "bar,"
To cross the wide, far-reaching sea,
And gain the home afar!

May Christ, our Captain, pilot us,
When breakers wildly roar,
And with his never-failing skill,
Safeguard us to the shore!

South Bend, Ind.

The Greatest Thing in the World—Love.

BY J. EDWIN JONES.

So many and evident are the great things of earth that it appears little less than audacious to separate one thing as the greatest. Indeed, were it not for the fact that one Paul, so evidently filled with the Holy Spirit, had thus characterized love, perhaps no one in this present age would have the temerity to so designate it. And we may not reason that Paul arrived at his conclusion by any predisposition, for we must certainly conclude that as Paul is introduced to us in the Scripture, love was not his dominating characteristic. But certain it is that to him we are indebted, not alone for the statement that love is the greatest thing in the world, but for the most beautiful and exhaustive delineation of love to be found in all literature.

"God is love." But unless some man, inspired by the Holy Spirit, guide us, how may we discover what either love or God is? Such a man was Paul; and such a message of guidance is his first letter to the Corinthians in, what we call, the thirteenth chapter. Here we have love constricted, love analyzed, love characterized. It invites meditation, and is susceptible to much elaboration, and suggestive of the sublimity of Godliness. As a word picture of the character of our Lord himself, it is an epitome from which volumes might be written, concerning the greatness and desirability of love.

From verses 1-3 we learn that, while Paul does not depreciate splendid natural gifts, nor willing physical sacrifice, after grouping together the most desirable of the first, and the extreme limits of the second, without, apparently, a moment's hesitation, he pronounces them absolutely worthless in the absence of that one quality which gives substance and color to every worthy act or attainment—love. The sublimest oratory, the knowledge of the profoundest mysteries, or even a demonstration of notable faith, are but as fine dust in the balance compared with love. The sacrifice of goods or the surrender of physical existence itself is profitless without love. For not with display nor even by sacrifice alone is the world won, but by love. And love is not an indication of weakness but of the strength of God himself.

In verses 4-6 love, passing through the prism of

Paul's brilliant mind, is separated for us by the Holy Spirit into its component parts. And as we examine them, one by one, we discover that love is ever patient, never irritable; kind, never cold; generous, never envious; humble, never boastful or conceited; mannerly, courteous, never rude; unselfish, never self-seeking; good tempered, never easily provoked; forgetful of wrong, does not magnify evil, does not cast up wrong. It never unkindly says, "I told you so." Love is sincere,—never glad about wrong-doing; honest, ever rejoicing in the truth wherever found. Love beareth all things, never retaliating. "Love worketh no ill to his neighbor: love therefore is the fulfilment of the law" (Rom. 13:10, A. R. V.). Love believeth all things, is never sceptical; hopeth all things, never doubtful; endureth all things, never flinches.

If light could be perfectly separated into its component parts, you could not say of one of them, "This is light." Neither can you say of one nor any group of these characteristics of love, "This is love." It is not separation but *combination* that perfects light and love from their distinctive parts. He who is enabled, by the Holy Spirit, to combine in his life most of these principles of love will most nearly reflect the Divine light and life from his character.

Some years ago I stood before a glass case on which was printed: "A Hundred and Fifty Pound Man." But I could see nothing but pots and vials labeled: Water, sodium, carbon, phosphorus, sulphur, iron, copper, lead, etc. And as I gazed upon this exhibit, I thought: Perhaps, perhaps they may have succeeded in resolving into its separate elements the body of a man; one might concede to man that ability. But where is the scientist with sufficient temerity to attempt from these separated elements to construct a human form? And even if we might imagine a successful attempt to accomplish this wonderful task, we should still behold him standing impotent before his combination of natural elements. He can by no means give life. When God himself had accomplished so much of creation, he must needs transfer, from his own person, that breath of life that animates and characterizes every man that cometh into the world.

And so, as we stand before this exhibit where Paul has so skillfully separated the primary elements of love, we are led to question the possibility of their perfect reconstruction. And as we look, there appears before us one whose very presence commanded respect, whose voice was sweetest and most soothing music, at whose command and touch sickness and distress fled away. In his arms and about him children reveled. Touched with the feeling for our infirmities, he wept. Radiating from the unique personality of the Christ we see every element of love, and beholding in him these elements, blending in love incarnate, there is begotten in us a longing to partake of the Divine nature, that in our own lives the elements of love may find their natural affinity.

Other things fail. Even faith and hope will find their full realization when their object is attained. But love, the very essence of God, himself, shall abide in us and dominate us throughout the æons of eternity. God is love and love is God.

Larned, Kansas.

Will We Know Each Other in Heaven?

BY A. HUTCHISON.

THIS question is often asked, but a more suitable question for us now would be, "Will we get to heaven?" The thing for us to determine, while on earth, is, What kind of a spirit is influencing us now? Paul in 1 Cor. 2:12 says, "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." Here we see at once the possibility of our being under the influence of the wrong spirit. If this be true of us, we will not get to heaven, so we had best determine our status here. Paul says, "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12).

Let us never forget 1 Cor. 15:23, "They that are

Christ's at his coming." Then see Rom. 8:9, "Now if any man have not the spirit of Christ, he is none of his." Then it must be clear to every one that, unless we have the spirit of Christ, we cannot get through the gates into the city. Rev. 22:12-14 says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Then we shall know as we are known. This will settle it for ever. If we depend upon Christ to save us, we surely ought to allow him to lay down the conditions upon which he will take us to heaven. The plan for redeeming the world was all made out before Jesus came from heaven to earth. That plan could not be executed without Jesus coming into this world. And not only must he deny himself the glories of heaven, but he must give up his will to the will of the Father.

Luke 22:41, 42 tells us, "And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." Think of our Gracious Redeemer on his knees, praying! Think of his agony in the Garden of Gethsemane! Think of him with a crown of thorns on his head, and his enemies spitting upon him! Right then would be a very favorable time to introduce a few questions. The brother might ask, Could I not take off some objectionable and useless articles of apparel for such a Savior as this? And the sister might ask, Could I not wear a plain bonnet, and a becoming prayer covering for a Savior like this? Yes, surely, yes. Christ had to give up, for a time, all the glories of heaven in order to save us, and we will have to deny ourselves the glories of earth, before we can reach heaven. Jesus said to his disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

Were I a Preacher's Wife.

I have an article from a devout, educated and cultured sister—one who is going through the world with her eyes and ears open. She sees and hears but does her own thinking, and has, at our request, put some of her thoughts on paper. So far as she understands the situation, she is telling the kind of a life she would live if she were a preacher's wife. Of course we know who the sister is and where she lives, but do not think it necessary to reveal her identity. We are sure her article will be widely read and appreciated. It will do good.—*Ed.*

IF I were a preacher's wife, I would be much concerned that I answer the design of my creation,—being a "help," meet or suitable, for my husband (Gen. 2:18, 20). I would consider my position as that of a *helper* rather than to take his affairs completely under my management. I would endeavor to preserve God's order of headship (1 Cor. 11:3) in my attitude toward him and his work.

That we might labor together well, his chief aim in life would gladly be made mine, provided I was sure that his aim was the right one. Our aim, of course, would be to be good stewards of the manifold grace of God entrusted to us (1 Peter 4:10). As his stewardship would require him to minister the Word, my part would be to help him spread that Word effectually. This help, on my part, could be given only through a deep spiritual acquaintance with the Word, its Author, my husband's spiritual constitution, and the needs of humanity. This broad acquaintance I would seek to realize more fully each day.

I would be eager to help my husband get opportunities for Christian training, in order that he might be well fitted for his work. This might mean self-denial on my part, financially and otherwise, but I would seek to remember my place as *helper*. I would urge him to attend Bible terms and, if convenient, accompany him and show active interest in the work. If he were laboring some distance from home, I should assure him that I was willing to have him there for the sake of the ministry. I would let him know how much he is missed at home, but would always accompany that message with the assurance that I was willing to do my best at home, so that he might be used to further the cause elsewhere. If I could accompany him some-

times, I would do so. If I could not go, I still would not hinder his going under ordinary circumstances.

If I were a preacher's wife, I would forever abandon any hope I might have had of becoming rich in this world's wealth. I would not cease temporal labor for the necessities of life, but would never indulge the hope of having a large bank account. As stewards we together would be content with the allowance God intends for such workers. I have known preacher's wives to be so intent on money-making that they had little time for the Lord's work. They wanted luxuries for the home, fine clothing, large farms or paying positions for the children, rather than an inheritance in glory with the souls they might have helped to save. A minister with such a wife is wonderfully hampered in his work. No one will entrust him with much temporal substance for his family, lest the money-loving wife lavish it upon some idol.

I would not condone the sin of raising, selling or using tobacco, even if some other preachers' wives would. I would stand for purity and consistency.

As a preacher's wife, I would seek to have our home witness to the power of true Christian living. My influence would blend with my husband's, in making and keeping things neat and pleasant, but plain and simple. Our home would be charming, not dazzling. The poor and sin-sick would feel at home with us better than the extravagant and pleasure-loving. Restfulness and joy would be suggested by the simple, but comfortable surroundings. If there were children in the home, they would be plainly attired. Should they later develop any taste for fashion or vain display, they could never point back to our home as the hotbed that nourished their depraved tastes.

I would endeavor to show hospitality in our home, so that any inquiring soul might feel free to enter and receive what help we might be able to give. I would make it a point to entertain many visitors in a modest manner. Special feasts for a select few would be an unusual occurrence in our home. In entertaining young people, I would try not to lose any influence I had over them by engaging in silly and unbecoming talk. A certain quietness of spirit and a pleasant winning conversation should characterize my bearing in their midst. I would try to observe what phases of church work each might be best adapted for, and interest them along those lines as best I could.

I would endeavor always to have a place of quietness and repose at my husband's disposal. His study should be kept as free from disturbance as possible. This is necessary for him that he may commune with God while studying the Word or while planning how best to apply the Word in difficult circumstances he may meet. The children would early be taught respect for his work. They would seldom intrude upon his hours of privacy, knowing that their "children's hour" will be all the richer for his having a study hour.

Promptness should be a characteristic of my life in the home. I would try to avoid delay that might greatly hinder my husband's work. Meals would be served as nearly on time as possible. If he were soon to leave home, I would have suitable clothing in readiness. Should I not succeed in having things thus in readiness, at all times, I would then try to be calm and patient. Thus I might avoid casting unnecessary gloom upon the parting hour.

While about my home duties I should try to be an inspiration to my husband as relates to his work. I would cultivate the habit of singing in a low tone while about my work. My delight would also be in talking over scriptures that he is specially thinking about. We might mutually profit by an exchange of ideas on the subject. If I had but little time left from my household duties, I should keep in mind carefully the lessons read during family worship, letting these serve as a basis of my meditations and questions.

I would be an attentive listener in the church service. I would praise the efforts of my husband in his ministry of the Word. If I noticed any mistakes, I would also kindly mention them in the privacy of the home. I would not worry him with every bit of gossip that some chronic complainer brought me, expecting that it be delivered to him. I would be very careful to

remember that I bring him every encouraging bit of news or remarks I heard.

In public places or in special gatherings I would not look for special honors because of being the preacher's wife. I would, instead, watch for opportunities to do little acts of kindness. *Helpfulness*, born of true love for Jesus Christ, my Lord, should be the watchword of my life.

I would consider, as one of my greatest helps to my husband's ministry, my constant intercession for him in prayer. Any other influence I might have upon his work would be secondary to that which is vivified while passing to him *en route* to God's throne. Oh, for more praying women as helpers to their husbands! Satan's power would be shaken as souls leave his ranks and return to God.

I might sometimes fail in carrying out some things I have mentioned. I would, however, *aim* to carry them out as fully as possible, believing them to be in harmony with scriptural teaching and with what may be observed as being needed in practical church life.

Suspicion.

BY OMA KARN.

"LET none of you imagine evil against his brother in your heart," and "Speak not evil one of another, brethren," are two plain commands that are very much disregarded. The one leads into the other. If we trace evil speaking to its source, we will find that much of it is caused by suspicion. Let us once imagine that we see something unworthy in another, and, unless the thought is firmly put away, it returns again and again, each time taking a stronger hold, until, finally, our tongue is started, others take the disease, and so the contagion spreads, until a whole community is infected.

We are doing very wrong when we allow it to enter our thoughts and we are doing a still greater wrong when we tell these thoughts to others. *Suspecting* something, and knowing it to be a *fact* are two entirely different things. Until we know a thing is true, there is danger of starting a false report, thus breaking another plain command, for "thou shalt not raise a false report." We wrong the one we are talking about, and we wrong the one we are talking to. Poisoning the mind of the one to whom we are talking we start his imaginations and his tongue, and place him under condemnation for a wrong he might not otherwise have committed. Even if we have proof that the thing suspected is a fact, we still have no right to tell it to another. The scriptural command to go and tell thy brother his fault "between thee and him alone" is a far better way.

Where is the profit, any way, in imagining and discussing these faults we think we see? It is the unchangeable law of heaven that if a person is doing wrong, sooner or later it will be revealed. Nothing is hidden from that Righteous Judge who "looketh upon the heart." If our own lives are what they should be, we have nothing to fear from any one. Why, then, should we want to injure another? Our resolute refusal to doubt the sincerity and goodness of others will often help them to do away with any unworthiness that may exist within them. The tongue of kindness has helped many struggling souls to rise to a higher plane of living. The tongue of unkindness has driven many farther into sin. In the great day of judgment the records of heaven will bear witness to this fact in a way we little realize.

I am convinced that if we could see ourselves as others see us, it would put a stop to much of this evil. We unconsciously condemn ourselves when indulging in it. "Thy mouth uttereth thine iniquity: yea, thine own lips testify against thee." Being so ready to see evil in another, is an almost certain sign that something of the same evil is in our own hearts. Our conversation about others reveals the hidden weakness. Let us thoroughly examine our own hearts, when thus tempted. The result will very likely stay the words we are about to speak.

Covington, Ohio.

Gathering Sticks.

BY ELEANOR J. BRUMBAUGH.

A SHIP on a stormy sea was in great peril. There were two hundred and seventy-six people on board. Many were very sick, and had not eaten for days and days. As usual, there was one especially interesting passenger on board. There are often more than one, but in this group there was one who seemed to be attracting much attention. The people listened to his suggestions, but not in time to save harm and loss which came to them because they loosed from Crete. They had not yet learned to know him.

As they proceeded on the journey, and noticed his manner of life, his real earnestness made some impression upon them. He warned them that the voyage would be very damaging, not only to the ship, but would also endanger their lives. Some of them had great confidence in him, while others believed the master and owner of the ship more than they did Paul. But this man of God fast won the confidence of all, and when he told them about the angel that stood by him in the night, a messenger from God, they listened. When Paul mentioned God, he said, "Whose I am, and whom I serve." When people speak in that way now, they are called "fanatics." I wish we might have more such fanatics as Paul was. He said to them "Sirs, be of good cheer." *Good cheer* in such a tempt? Was he crazy? It seemed like it, to some. "I believe God, that it shall be even as it was told me."

Not one of them should be lost on that voyage. They were driven up and down that sea for fourteen days and nights. Their suffering must have been intense. Having eaten practically nothing, tossed about on such a sea, so long, they were a sad and discouraged lot of people. It was Paul's work to try to put some of the *good cheer* into them, of which he had been telling them. How did he proceed? One of the ways was to assure them again that not a hair should fall from the head of any of them,—an expression used in those days to inspire a feeling of safety.

Then he begged them to take some food, telling them that this was really necessary, since they had been so long without. God was showing him just how to do his work, and he will show us. Paul not only *told* them what to do, but *showed* them by doing himself. He took bread, and gave thanks to God in presence of them all, and when he had broken it, he began to eat. Somehow they caught the hunger, and good cheer, and all began eating.

We have been discouraged or troubled at times, when we did not care to eat. A neighbor called, or a friend came, to make us a little visit, and we forgot our trouble, or put it away. Finally they found they were near to land, and, after much difficulty, the forepart of the ship was driven into the harbor, where it remained, and all escaped safely to land. They found it to be the Island of Melita, the people of which received them kindly. They kindled a fire, because of the rain and cold. How good it was to gather around that fire! Paul, noticing that fuel was needed, conferred not, questioned not, but went to find the fuel. Some may have thought him a little queer to be gathering sticks. Were there not others who were better suited for that work? Why should he trouble himself with such menial service?

Paul was a servant, a true missionary. He really enjoyed serving others. He was a follower of Christ, who said, "I came not to be ministered unto, but to minister." Was that fire a necessity? It was built by the kind-hearted natives of the island, to warm the shivering people who came from the storm-tossed vessel.

How comforting to stand around a comfortable fire! But see! The flames abate. The heat is spent, and the cold and rain continue. We cannot let this fire go out, but perhaps we say, "I'm sure it is not in my place to look after it." We know people who would actually let a fire go out rather than put on coal or wood, so fearful are they of getting out of their element. Rev. Russell H. Conwell, pastor of the Temple church, in Philadelphia, was seen carrying buckets of coal to a poor old woman. He does many such acts of kindness.

Paul might have found many reasons why he should be excused from that task, but it is not likely that he thought of one of them.

He came into trouble by being so officious. There was a viper in that bundle of sticks that he gathered, and it fastened on his hand. Notice his actions! He was not terror-stricken, did not turn pale, nor faint. He held his hand over the fire, shook off the viper and felt no harm. When the people saw the viper hang on his hand, they said, "No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live." Was there another one, of that group of people, who could have taken the snakebite as well? Perhaps not. Paul had committed himself to God. He knew God would care for him.

This incident caused the people to become greatly interested in Paul. They changed their minds, from believing him to be a murderer, and now thought him to be a god. During their stay on the island, Paul made a record never to be forgotten. Publius, the chief man of the island, received them, and lodged them three days, two hundred and seventy-six people. We do not know just how this was done, whether under his own roof, or by finding places for them, but let us note that it was done courteously.

Paul continued to gather sticks. The father of Publius was lying sick. Paul healed him, and many others who were sick, teaching the people about the One to whom he belonged, and whom he served. So grateful were they for what was done for them, that they honored the shipwrecked people with many honors, and gave them such things as were necessary for their further journey.

Let us find the lessons in this incident, and apply them to our own lives and work. Listen to people who try to teach us about God. Do not circumscribe your work. Be willing to do the work at hand,—work that really should be done, even if it be such work as you think belongs to others. Our "Mission Bands" are doing noble work, which is helping Christ's kingdom to come, and his will to be done on earth as it is in heaven.

Open your eyes to your mission field,
It is all around you, just now.
Tarry not for a foreign call,
Begin where you are, today.

God is leading us every step of the way, and when he has another field for us, he will let us know about it. Let him choose for us, and when he calls, let us be ready to answer, "Speak, Lord, for thy servant heareth."

A young woman decided to be a missionary, and offered her services in a foreign field. Before arrangements could be made to send her, it became apparent to her that she was needed right in her own home. Her parents were getting old, and needed her to care for them. At first this was somewhat of a disappointment to her, but God showed her very plainly that he had work for her right there, and she became quite reconciled. In fact, she was very thankful that she could be of so much comfort and help to those who had done so much for her. This is the true missionary spirit. After long illness the mother passed on, and a few years later the father. She is really happy now that she found her mission field so near, where she could minister to her dear parents. Her first plan was some far-away land. God said, "Right here," and she obeyed. She did the work as unto him. With kindest words and gentle, loving hands she ministered, and the parents thanked God for this Christian girl to comfort them in their time of need. May we be willing to work wherever God wants us, and willing to suffer with him!

Have you been tossed on a rough sea for fourteen days, or fourteen weeks, or fourteen months, or fourteen years? Be of good cheer! Good cheer amid these trials and disappointments? Yes, I believe God, that it shall be even as he said, "Lo, I am with you always." The storm will abate, and we shall anchor safely, by and by. Your patient waiting, your deeds of love, your kind words and helpful acts, are showing God to humanity in many ways that you do not know, but a correct record is kept, and a blessed "Well done"

awaits you. Be willing to be called a fanatic! Be willing to be misunderstood! Be willing to be criticized, but keep right on, loving and serving! Keep right on gathering sticks, my sister, my brother, that we may keep alive the flame that warms and comforts our fellow-travelers on this journey to the Celestial City!

Huntingdon, Pa.

A Beautiful Life.

BY MRS. S. B. MILLER.

APRIL 17 there passed into the "Beyond" the spirit of one who had lived past the four score years. Though her form was bent, her face poor and wrinkled, and her eye dim, yet we loved dear "Grandma Wesson" and her humble dwelling place, for it was a home full of love for everybody and everything. The poorest and most wretched of humanity could have found refuge in her home, had she had the room.

None were too lowly for her to tell about the love of God, and to strive to lead them to accept "her Savior." She could pray anywhere with anyone. For this zeal she, with a number of others, spent a night in the county jail. Like Paul and Silas, they spent the time singing and praying.

It was no unusual thing, upon entering her home, to find her reading from God's Word, or with the book open very near her, as if she were meditating upon what she had read. "It is my food," she would say. She was reading the Bible for the fifth time this winter, when God said, "It is enough."

No wonder she could quote so many of its precious promises, and so graciously sound the warning note, when she saw it was needful. How her dear old face would light up when she would testify of what God had done and was doing for her. When her husband was called away, almost two years ago, she cried out, "Why was he taken and I left?" She sat in quiet meditation for a moment, then calmly said, "I know! My work is not yet done. When the Lord is done with me, he will come. I'm ready. I'm just waiting his call, 'Come home.'"

Though she was poor in the sight of the world, yet she was one of the richest souls it has ever been my privilege to meet. Her gifts were very precious! Those who knew her best, esteemed her comfort and encouragement more precious than gold, and her prayers great uplifts to their souls.

Some of her young friends have this to say: "I was always so richly repaid when I went to see Grandma. How I shall miss her fervent prayers, sweet words of helpfulness, her simple, child-like faith and encouragement."

A woman of middle life said, "When tired and sick at heart, I found few who had time to give me help and sympathy, but in Grandma I found a friend who gladly gave the time, and how she did help me on my pilgrimage! Her home was a little heaven to me."

Not only we, who have had but limited advantages for Bible study, but Brethren Paul Mohler, J. E. Souders and E. M. Studebaker, who came to us with such ability of opening up God's Word, found sitting at Grandma's feet a real feast of soul, to be sought more than once during their short, busy stay with us.

Bro. Ward, who is always giving out of his sympathy and spiritual strength, said this of Grandma, "When I was all tired out and in need of human sympathy and encouragement, I just went down to Grandma's, and I was never disappointed."

What a tribute! And yet it is your privilege and mine to be worthy of it. Do we want it? We must pay the price.

While some MADE opportunities to go to see Grandma, and were so richly repaid, she would gladly have shared with others, for many is the time we have heard her pray for the fellowship of those she so much loved, but whom she was now hindered from seeing because she was unable to go to God's house.

Many were the days she spent alone, and yet she would always say, "I'm not alone, Jesus and I have such glorious times, yet I do love to have those of like precious faith come to see me!"

Now the opportunities are forever gone, and those who let them pass by unimproved have lost great blessings, and retarded their own Christian development. May these lost opportunities be a warning to us to "seek first the kingdom of heaven," having in mind these words, "Inasmuch as ye did it unto one of the least of these, ye did it unto me." Then our lives, too, will be fruitful, and we will be burden-bearers and comfort-givers.

1060 Third Avenue, Cedar Rapids, Iowa.

Dishonoring God.

BY C. H. BRUBAKER.

THERE are many ways of dishonoring God. Some ways appear more evident to us than others because we have seen them so many times in the lives of others about us. A man stands up and affirms there is no God. Is it not clear that he is dishonoring God? The Bible at once reads his pedigree. It says he is a fool.

One of the most obvious ways of dishonoring God is to dishonor his doctrines. We honor the doctrines of baptism, feet-washing, and the Lord's supper. We teach them. We believe them. We practice them. Some people do not. We do not quarrel with them, but we long that they may be taught the will of God more perfectly. We think it strange they cannot see these plain doctrines. Perhaps we think they are not quite willing to submit to God's plan of grace. We have been brought up on some special doctrine of the Bible and, of course, our faith is well grounded. Some of our conscientious friends, just as conscientious as we, have been brought up on another Bible doctrine, and, of course, their faith in this is well-grounded.

They believe in them with all their hearts. They teach them on every occasion. We may be tempted to call them narrow, one-sided "hobby-riders." Unless they have more heavenly grace than we, they may call us the same. Calling each other names because of earnest exposition of Bible doctrine, is not Christ-like, and it, too, is dishonoring God. When we catch the spirit of our promises, made each year, of striving for an increase of holiness, both in ourselves and in others, we shall quit such meanness.

Because of the unfaithfulness of professing Christians we cannot, we dare not, condemn Christ or doubt his power completely to save and keep the soul saved. We must honor the soul-cleansing blood. Because of the mistakes of people professing holiness, shall we dishonor the doctrine of holiness? Or do you deny that the Bible teaches such a doctrine?

Let us see what the Bible teaches on the subject:

1. Holiness is commanded: "I beseech you therefore, brethren, by the mercies of God to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service" (Rom. 12:1). "But like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy" (1 Peter 1:15, 16).

From the above scriptures we see that God's standard of holiness for us is his own holiness. He has not two standards, one for himself and one for us. In the face of God's commandment, some may feel that it glorifies God to say, "No one has been holy. I don't believe a man can be holy in this world. God means. Be just as holy as you can." I prefer not to mutilate the scripture by a private interpretation. What God says I shall be, I expect by his grace to be. Nothing is too hard for God.

2. Without holiness no one shall see God. "Follow after peace with all men, and sanctification, without which no man shall see the Lord" (Heb. 12:14). "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). When is this sanctification to be consummated, if not in this life? Christ made one atonement once for all. When he comes again he comes to judge, not to atone for sin. "He that is filthy let him be filthy still" (Rev. 22:11). "God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh" (Rom. 8:3). "And if Christ is in you, the body is dead because of sin: but the spirit is life because of righteousness" (Rom. 8:10).

The Lord is our righteousness, our sanctification,

our redemption. "But if any man hath not the Spirit of Christ he is none of his" (Rom. 8:9). "For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus" (Rom. 6:10, 11). "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:14).

3. Holiness is not attained or kept by the good works of man. It is blood-bought, and is maintained by union with Christ and submission to God. "He taketh away the first (will) that he may establish the second. By which will we have been sanctified through the offering of the body of Jesus once for all" (Heb. 10:9, 10). "For by one offering he hath perfected forever them that are sanctified" (Heb. 10:14). "But now being made free from sin and become servants to God, ye have your fruit unto sanctification; and the end eternal life" (Rom. 6:22). "He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing" (John 15:5). Abiding in Jesus means nothing short of a fruitful, holy life.

4. To reject the doctrine of holiness, is not to reject man's doctrine but God's. "For God called us not for uncleanness, but in sanctification. Therefore he that rejecteth, rejecteth not man but God, who giveth the Holy Spirit unto you" (1 Thess. 4:7, 8).

"Thou, God hast planned my life; to thy law My allegiance is. Wherefore, then, should I Stand in the wake of custom, and allow The weakness of sinful, human thought Deprive me of thy desire? Nay, nay, I Will honor thee. Thy word, thy power, thy grace All point to holiness as the goal for man. I will not pull thy holy standard down And drag it in the dust. With Calvary's blood Didst thou raise high this Holy Standard: 'Thy blood for sin has atonement made.' Then up, my soul! Stoop not to sin again, Nor grovel in the mire. He brought thee up, In him abide, and live."

Vada, Thana District, India.

***** CORRESPONDENCE *****

"Write what thou seest, and send it unto the churches."

THE MINOT MISSION, NORTH DAKOTA.

Minot is in the bounds of the Surrey church, and has a population of 8,000. It is the county-seat of Ward County, a city where a large amount of business is transacted, and a splendid place for a mission point. The Mission is in charge of Brethren W. W. Gunter and J. M. Myers.

Bro. F. J. Weimer and myself left home on the morning of May 1, to visit the Mission at Minot. Our train did not get us there in time for the opening of the Sunday school, but we were inspired with the interest taken in the work by both teachers and pupils. Bro. J. M. Myers is their superintendent and certainly knows how to put life into the work. The work has only begun, as the school was organized about the first of the year. Following the school was a sermon delivered by Bro. F. J. Weimer. At the close of the services we had the pleasure of meeting some of the attendants,—boys and girls whom the workers have picked up in the streets and from the slum districts. It brought to our minds more forcibly than ever the fact that the religion of Jesus Christ not only cleanses the soul, but also the body. It helps the outcasts to a higher plane of life and makes them realize that they, too, have a mission in life, and that some one cares for their souls.

It was our happy privilege, after services, accompanied by Bro. Gunter and family, to visit in the home of Bro. J. M. Myers. The afternoon was spent in talking over mission subjects, and things pertaining to the betterment of the church. I think it would be well, if more of our brethren and sisters would visit more often our missions and isolated points, and encourage the workers who are laboring, perhaps, under great difficulties, to help those who are hungering and thirsting for the Bread of Life.

E. S. Petry,

Dist. Sunday-school Secretary.

Berthold, N. Dak., May 3.

FROM THE WOODBURY CHURCH, PA.

Sunday morning, April 24, Bro. F. D. Anthony, of Waynesboro, Pa., commenced a series of meetings in the Woodbury church, and continued each evening and twice on Sundays, until May 8. The members are to be commended for the interest they manifested in the meetings. Song service each evening, fifteen minutes before

preaching, added to the interest of the meeting. While the interest was not all we desired, yet, amid city attractions and worldly tendencies, the attendance was fair throughout. Bro. Anthony preached the Word in its simplicity and power. One was baptized and another is to receive the rite today. The members were strengthened and encouraged to press forward in the higher life amidst the great evils surrounding them in city life. While living the simple Christ-life requires constant effort and care under the most favorable circumstances, it is doubly true of city life.

Yesterday the elders were called to the home of Bro. J. S. Geiser to anoint Sister Geiser, who was taken seriously ill a few days ago. The services were very impressive.

Owing to failing health we tendered our resignation of the work in Baltimore to the Home Mission Board. At their earnest request to continue, I am at this writing undecided what to do, and ask the prayers of God's children that I may submit to his will. Very strenuous indeed, have been the past two years and I fully realize that much of the wisdom that is from above is essential to the work here. James 3:17, 18. T. S. Fike.

3433 Falls Road, Baltimore, Md., May 9.

FROM NORTHEASTERN OHIO.

Like Bro. Landis, whose article appeared in the Messenger of April 30, we are isolated from the active churches of the Brotherhood. Like him, also, would we rejoice to have a minister locate among us. We should also like to have other brethren come to this section and help build up the church. We are few in number,—so few in fact that we cannot or do not have a Sunday school of our own. As to preaching, that is a very rare occurrence. We have been here a year and have had preaching only a few times. Last summer Bro. Harold, of Columbiana, preached a few times. Bro. Horst was also here a time or two. That is all the preaching we have had during the year,—not a single sermon during all the long winter until the present. We are literally starving to death in a land of plenty, so to speak.

We came here from Northwestern Ohio, where we had preaching at least once in two weeks and a good, live, evergreen Sunday school. The Mission Board should do something for this little church, here in Eastern Ohio. True, our number is small,—only eleven in all,—but we would enjoy Divine services as much, and perhaps more, than the larger congregations.

I cannot help but compare our condition with the churches I know of who have several located ministers, and who have their love feasts regularly once, if not twice, each year. The members here tell us they have not had a love feast for many years.

I should like to correspond with ministers contemplating a change in location. Land is cheap here. It is a fine place to live, and with a little effort and persistence fine homes may be built up. Why go to the far Northwest to raise the twenty-ounce apple when you can raise them here in Eastern Ohio?

Come in here, brethren, and help us build up our church, and at the same time make this country blossom as the rose.

Frank Swander.

Spokane, Ohio, May 3.

FROM BUENA VISTA, VA.

The church of the Brethren at this place has just about completed a churchhouse that would be a credit to any congregation in the Brotherhood. As we look at the situation and view the local conditions, this beautiful, substantial sandstone edifice, with its modern conveniences and ample accommodations, is a marvel. It is a result of the untiring, determined energy of the pastor, supported by the District Mission Board of the First District of Virginia.

The inside of the church contains an auditorium forty-four by thirty-seven feet, and a Sunday-school room fifteen by twenty-eight feet. The basement contains a furnace room, etc. The church has a pool beneath the rostrum, for baptismal purposes. The building is lighted throughout with electricity, and altogether is one of the most modern churches in the city.

It is estimated by the Buena Vista Times, in its announcement of the dedicatory services, that the structure is worth about \$10,000. This estimate, however, I am informed by the pastor, is somewhat overdrawn. The building is entirely paid for.

The dedicatory services were conducted by Eld. H. C. Early on Sunday, May 1, 1910, in the presence of a densely crowded assembly.

The church at this place was once under the care of Elder B. C. Moomaw, but the spirit of division affected it until the work was practically abandoned for a few years, though a few members,—less than a score,—remained loyal. The building has been used by the Progressives, and others, since the division.

Less than four years ago the District Mission Board placed Sister Cora Ringold in the city to organize and conduct Sunday-school work. This proved to be a success, and preaching services were conducted monthly.

A small church was purchased from the Methodist

people. The demand for preaching grew stronger, and two years ago Bro. Saylor G. Greyer was located by the Mission Board to take charge of the pastoral work, in connection with Sister Ringold's work. About one hundred members have been added to the church by restoration and baptism during these two years.

The little church became too small to accommodate the growing congregation, and Bro. Greyer was authorized to canvass the churches of the District and solicit funds to build larger, which resulted in the present building.

The little flock has now been reorganized into the Buena Vista church with Bro. D. H. Zigler as elder in charge.

The work is still under the support of the District Mission Board, and will doubtless prove a very fruitful field if wisely cared for. As but very few of the members own their homes, they are dependent upon the Second District of Virginia for support until they can grow stronger.

May 2 I came to this city to engage with the church in an evangelistic effort of a few days. Here I met some Christian workers from other sections and feel to call special attention to Aunt Barbara Gish, who is so well known in the Brotherhood for the good she has done. At one of our evening services she sang a solo for us which, because of her four score and one years of age, made it the more appreciated.

We expect to continue here till the evening of the 15th, at which time we will engage in a love feast.

Thus far seven have decided to follow Christ.

May 9.

C. D. Hylton

THE BRETHREN HOME OF SOUTHERN PENNSYLVANIA.

It will be of interest to the church, and especially to the Southern District of Pennsylvania, to know that at a meeting of the board of directors of the Brethren's Home, Carlisle, Pa., it was decided to have the dedication of the Home complete, on June 18, 1910.

This lovely place for the aged, modernly equipped, not far from the mountains, close to the railroad, on the bank of a sparkling stream, with the house standing in the midst of a maple grove, presents an ideal picture of rest and contentment.

It was recently purchased, and an addition has been built to the main house, to conform to the particular needs required. Now we will dedicate it complete to the Lord, and to his work, in providing a temporal and spiritual home for aged ones.

While it is an institution, chartered under the State laws of Pennsylvania, it is the property of the Church of the Brethren, of the Southern District of Pennsylvania, and we want each member of the church to know and realize this fact.

We extend a cordial invitation to everybody to attend this dedication. Speakers will be arranged for. Dinner will be furnished at the Home. When you come, bring something with you, remembering that "inasmuch as ye have done it to one of the least of these my brethren, ye have done it to me."

As our District Meeting has agreed to endorse any method the Board may adopt for raising the funds to pay for the new building, we have elected Bro. C. C. Brown, of East Berlin, Pa., as our solicitor, to solicit among the churches, and collect ample means to defray the expense of building, and to establish an endowment fund, that the Home may be completely self-supporting, and that the cost of maintenance may be reduced to a minimum.

Any further information will be cheerfully given by the writer.

H. M. Stover, Sec.

Waynesboro, Pa., May 7.

REPORT OF TREASURER OF TEMPERANCE COMMITTEE.

From Jan. 1 to May 11, 1910.

Receipts.

Penn Run S. S., Penn Run, Pa., per C. B. Widdowson, \$1.75; Roxbury S. S., Johnstown, Pa., per Ed Livingston, \$6.00; Conemaugh church, Johnstown, Pa., per W. M. Howe, \$1.11; Moxham church, Johnstown, Pa., per W. M. Howe, \$1.46; Maple Glen church, Johnstown, Pa., per W. M. Howe, \$6.59; Locust Grove church, Johnstown, Pa., per W. M. Howe, \$7.25; Walnut Grove church, Johnstown, Pa., per W. M. Howe, \$9.12; Meyersdale church, Meyersdale, Pa., per H. L. Griffith, \$7.15; Lordsburg, congregation, Lordsburg, Cal., per J. L. Miller, \$10.00; Prairie City church, Iowa, per E. J. Brubaker, \$11.40; Peters Creek S. S., Salem, Va., per Price Garst, \$4.71; Ebenso's S. S., New Lebanon, Ohio, per C. G. Diehl, \$2.26; Rock Creek S. S., Ill., per V. C. Finnell, \$1.00; Pine Creek S. S., Ill., per V. C. Finnell, \$3.75; Myrtle Point, S. S., Oregon, per J. N. Roberts, \$2.75; Arnolds Grove S. S., Ill., per Carrie Elsenblase, \$1.44; Cherry Grove S. S., Ill., per J. A. Rodger, \$8.91; Bethel S. S., Ill., per Mae Elchenberger, \$1.70; Franklin Grove S. S., Ill., per C. H. Hawbecker, \$7.55; Mt. Morris S. S., Ill., per J. P. Holsinger, \$10.45; Millersville S. S., Ill., per Ida Pienheller, \$2.34; Ogden Mission S. S., Ill., per Chas. W. Elsenblase, \$2.28; Pine Creek S. S., Ill., per Burt P. Stauffer, \$1.60; Sterling S. S., Ill., per C. W. Cooley, \$5.00; Locust Grove S. S., New Lisbon, Ind., per Chas. W. Miller, \$5.00; Christian Workers' Meeting of Parsons, Kans., per J. A. Campbell, \$1.25; Rockford S. S., Ill., per P. R. Keltner, 75 cents; Shannon S. S., Ill., per J. W. Fox, \$2.26; Ash Ridge S. S., Ill., per M. D. Looker, \$1.00; Chicago S. S., Ill., per J. C. Elsenhous, \$8.00; West Branch S. S., Ill., per Jessie Sollenberger, \$2.18; H. H. Mayer, Reading, Pa., \$3.50; Pleasant View S. S., Gettysburg, W. Va., per Jacob Zigler, \$3.42; Locust Grove S. S., Ind., per Chas. W. Miller, \$5.00; Cerro Gordo S. S., Ill., per Herbert Mohler, \$7.41; total, \$156.96.

P. J. Brubaker, Treas.

THE ROUND TABLE

From Arizona.

BY MRS. O. A. PRATT.

We are trying hard to raise enough money to build a small church here. We have thirty-two Sunday-school pupils, and meet in a dwelling which is but small and very inconvenient. I held a Bible Class in my home since last September. This spring we organized a union Sunday school, and recently I gave to the school the particulars of a plan I have. It is this, that we, as a Sunday school, select a committee to choose a location for a church. I offered to give the site on my place, that being more central. To this they agreed, and also suggested that we make this a mission point. Then, if I could persuade the Brethren to build the church, we would continue our Sunday school as a union school until there were enough Brethren to organize a church. Then it would be a Brethren mission point or church. They were all pleased with the plan and adopted it. Now I expect to give the ground. All the work required on the house is to be donated by those who wish to see the Brethren get a foothold here. I also received \$25 from the Lordsburg, Cal., Sunday school, to assist us.

The people of this community are going to have a church, and if the Brethren will come to our assistance, we will have a Brethren church. We are as strong as any one denomination that is here at present, or others that are coming. One dear old sister will be here soon from Ohio. Her husband and one son are here now, and permanently located.

Pearce, Ariz.

[Remarks.—We wish to make a suggestion to our sister, and what we say to her will, in principle, apply to others who desire to call for help through the Messenger. We suggest that the few members at Pearce apply to the General Mission Board for a loan. This they can do by sending to the Board, here at Elgin, for blanks arranged for that purpose. Such a call would have to be examined and approved by the Mission Board of Southern California and Arizona. This is the proper course for any weak church to pursue, in order to secure aid in building a house of worship. Were we to publish all the calls for help that come to our desk, they would soon become so numerous that our readers would pay very little attention to them. Years of experience and observation have enabled us to understand that the calling for help through the District Mission Boards is the only really satisfactory way of rendering assistance in a systematic manner.—Ed.]

Gambling Women.

BY M. M. ESHELMAN.

A RECENT article in the daily press announces the growth of gambling among leading women in the principal cities. The mania is also finding encouragement in towns and villages.

The tobacco habit first took hold of these women. Cigarette smoking is alarmingly on the increase among women. The greater part of the traffic is brought about through wholesale grocers and the more "genteel" cigar stands. With the use of tobacco has come gambling, the two being "affinities." The husbands spend the evenings smoking and card playing in their club rooms, while the wives and daughters gather in the parlors to shuffle cards in bridge, poker and other games. They do not venture large bets, as yet, but play for beans, matches or a small sum of money. The gambling instinct is being developed all the same.

When the mothers and daughters and wives have gone into politics, smoking, drinking and gambling, the nation shall have fully entered into the conditions which sent Babylon, Greece, Rome and Israel into the depths of degeneracy. Then the "cup of iniquity shall be full" and God will become a tremendous Witness himself, through terrible punishment.

How can any of us, in the least manner, encourage the A B C of degeneracy, which always leads to the full spelled word,—degenerate? Every movement which makes for the loosening of strict discipline, either individually or congregationally, seems certain to accelerate the lead into the whirlpool of absolute destruction. The want of courage in King Joash, thoroughly to cleanse the land of death-dealing idola-

try, resulted in his own death and his burial, *not* in the "sepulchre of the kings." This gross indifference toward sins in ourselves and in the congregations is not one whit more excusable than woman gambling, woman smoking, and woman drinking. Not to be awake to perils is to be asleep in false security.

Tropico, Cal.

Some Corrections.

BY WILLIAM H. CADWALLADER.

As you request any one to offer suggestions that would tend to make your periodicals better, I will offer one that is surely beneficial for any one to know. One of your brethren handed me one of your Almanacs for 1907, containing a list of Easters and Whitsundays. On looking over the list, I see that a few of them are incorrect,—two in particular, 1930 and 1950. I have a short method, upon scientific principles, that shows how to compute those dates,—so plain that any person who understands the fundamental rules of arithmetic, and then becomes familiar with the rules and tables that I offer, can solve any problem in Easter, Whitsunday or chronology.

Now, Easter cannot occur earlier than March 22, nor later than April 25. The only time it ever did occur as early as March 22, since the readjustment of the calendar (1582), was in 1818. The paschal new moon was on Saturday, March 7, and the full moon on Saturday, March 21, and Easter was March 23. Now, in 1930, the paschal new moon will occur on Thursday, March 27, the full moon on Thursday, April 10, Easter on April 13, and Whitsunday June 1. Chronology is established on such plain, scientific principles that any one can satisfy himself as to the age of the world to the very day, and you do not need any college professor to examine it and pronounce upon the merits or demerits of it. It vindicates itself. In 1950 Easter will be April 2, and Whitsunday May 21.

West Milton, Ohio.

[Remarks.—The list of Easter and Pentecost dates, published in the Brethren Almanac for 1907 was supposed to be correct in every particular, but our correspondent has pointed out errors in two years. These we have corrected on the list kept here in the office, and we suggest that others having the Brethren Almanac for 1907 turn to page 16 and enter the corrections also.—Ed.]

Rest.

BY D. J. BLOCHER.

"Come unto me, all ye (every one) that labor and are heavy laden, and I will give you rest." Matt. 11: 28.

No one but a burdened soul could have rest, and the message to anyone else would be lost. All have the burden of sin, but some are too proud to feel it. This rest comes only by a whole-hearted repentance and an implicit faith in our Savior. To get this rest we must first yoke ourselves with Jesus, in meekness and lowliness of heart, thereby being prepared to learn of him. When we truly come to Jesus, we first learn that meekness and lowliness must be ours, before there can be a rest in the Lord Jesus. Plainly does he tell us that meekness and lowliness of heart are preparatory to the rest of the soul. Here the battle begins, and because of self many never receive that rest, so freely granted to the meek and lowly. To the proud the yoke of Jesus becomes repulsive and galling and that is never the rest promised by Jesus, though the name be on the church book.

Pearl City, Ill.

On Safe Ground.

A YOUNG clergyman who had been appointed to a curacy in one of the parishes of an English university town was embarrassed by the thought of criticism in his cultivated congregation. He sought counsel from his father, an old and sagacious vicar, saying:

"Father, I am hampered in my ministry in the pulpit I am now serving. If I cite anything from geology there is Professor A., the eminent expert in this science, right before me. If I use an illustration in Roman mythology, then there is Professor B., ready to trip me up for my inaccuracy. If I instance something in English literature that pleases me, I am cowed by the presence of the learned doctor who holds the chair

of English literature at this place. What shall I do?"

The old man replied:

"Do not be discouraged. I'll give you safe advice. Preach the Gospel. They probably know very little of that."

Revenge.

BY IDA M. HELM.

It is said that in the ancient world revenge was almost a virtue. We know better today. We know it is a mistake to desire revenge. "There is no passion of the human heart that promises so much and pays so little as revenge." Jesus put the matter in its original, its true light. We must not seek revenge, but we must seek to do good to our enemies and pray for them that desperately use us. That is the Christlike spirit.

Ashland, Ohio.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, May 29, 1910.

Life Lessons for Me from the Gospel of St. Luke.

Luke 6: 28-31; and 6: 37, 38.

Mottoes:—"One thing is needful" (10: 42).—The Savior. "This one thing I do" (Col. 3: 13).—St. Paul.

I. Lesson on

(a) Cheerfulness (5: 33, 34); (b) compassion (10: 30); (c) my Savior's search (15: 4-7); (d) my Father's love (15: 18-24); (e) earnest in prayer (18: 2-7); (f) which am I (18: 10-13)?

Vs. 37, 38.

II. "Judge not." V. 37; Isa. 65: 5; Matt. 7: 1; Rom. 2: 1, 2; 14: 4, 10; James 4: 11.

III. "Forgive and . . . be forgiven." V. 37; 17: 3, 4; Matt. 5: 7; 6: 14, 15; Mark 11: 25; 1 Cor. 13: 4-7; Eph. 4: 32; Col. 3: 13.

IV. "Good measure." Vs. 38, 30; Job 31: 16, 17, 22; Prov. 3: 9, 10; 19: 17; 2 Cor. 8: 14, 15.

V. "The same measure . . . be measured to you." V. 38; Esther 7: 10; Psa. 18: 25, 26; 41: 1, 2; Matt. 7: 2; Mark 4: 24.

VI. Great thoughts of Luke's Gospel: (a) 10: 16; (b) 12: 35; (c) 12: 49; (d) 21: 33.

Let each worker recall a striking illustration in his own life, and show how it turned out to be full of lasting good. Let as many as can, repeat a passage found in Luke, and not in any other of the gospels. (See write-up in Young People.)

PRAYER MEETING

For Week Beginning May 29, 1910.

Power for Conflict.

Acts 1: 8; 2 Tim. 1: 7.

1. **Power Is Needed.**—"Tarry ye . . . until ye be endued with power from on high" (Luke 24: 49). They were not to go out into active-service until they had received a special spiritual endowment for the definite work of witnessing. The whole armor of God must be put on ere they set out on the holy warfare. There is no hope for us to overcome the works of darkness without the power of the Holy Spirit. The baptism of the Spirit stamps our feeblest effort with Divine authority, and makes it all-efficient (Rom. 8: 26).

2. **Power Is Freely Given.**—"Ye shall receive power when the Holy Ghost is come upon you" (Acts 1: 8, R. V.). By the prophets of old the promise was given. "I will pour out my Spirit" (Acts 2: 17; 10: 46). When this Spirit came, as a "mighty, rushing wind," it was, indeed a symbol of power (Acts 2: 2; Eph. 3: 14-19).

3. **The Nature of This Power.**—It is spiritual, adapting with convincing assurance the "things of God" to the helpless and destitute spirits of men. (1) It is NOT MONEY POWER, "Silver and gold have I none" (Acts 3: 6). It is NOT INTELLECTUAL POWER, "They were unlearned and ignorant men (Acts 4: 13). It is NOT SOCIAL POWER, "Not many noble are called" (1 Cor. 1: 26).

4. **How This Power May Be Received.**—"Ye shall receive POWER AFTER that the Holy Ghost is come upon you." As we receive LIFE by receiving Christ, so shall we receive POWER by receiving the Holy Spirit. Prayer for power always brings results (Acts 4: 29-32).

5. **How This Power Is to Be Used.**—We must use this power as a sacred trust,—confided to us for a noble purpose. In doing the Lord's business we are to trade with the gift he has bestowed upon us. "I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only" (Psa. 71: 16).

HOME AND FAMILY

Life's Railway to Heaven.

SELECTED BY V. T. WIMMER.

Life is like a mountain railroad,
With an engineer that's brave.
We must make the run successful,
From the cradle to the grave;
Watch the curves, the hills, the tunnels,
Never falter, never fail;
Keep your hand upon the throttle
And your eyes upon the rail.

Chorus.

Blessed Savior, thou wilt guide us,
Till we reach the blissful shore,
Where the angels wait to join us
— In thy praise forevermore.

You will roll up grades of trial;
You will cross the bridge of strife;
See that Christ is your conductor
On the lightning train of life.
Always mindful of obstructions,
Do your duty, never fail.
Keep your hand upon the throttle
And your eyes upon the rail.

You will often find obstructions;
Look for storms of wind and rain,
On a hill or curve or trestle,
They will always ditch your train.
Put your trust alone in Jesus,
Never falter, never fail,
Keep your hand upon the throttle
And your eyes upon the rail.

As you roll across the trestle
Spanning Jordan's swelling tide,
You behold the union depot
Unto which your train will glide.
There you'll meet the superintendent,
God the Father, God the Son,
With a hearty, joyous plaudit,
Weary pilgrims, welcome home!

Copper Hill, Va.

Congress of Mothers.

BY MINA H. BOSSERMAN.

ABOUT fifteen years ago a mother of noble character and purpose, living in Washington, D. C., conceived the idea that there was urgent need of an organized movement, whereby mothers could get together and compare the problems of home life, and be a help to one another. The idea was nurtured, and grew into reality, the first meeting being held during the winter of 1897.

Two or three years after the National Congress sprang into life and active service, the States began to take up the work,—New York, Pennsylvania and Illinois being in the lead.

The Congress of Illinois recently met in the City of Rockford, where many of her citizens,—both men and women,—were privileged to listen to talented speakers on helpful topics, pertaining directly to the improvement of the home. The purpose and aim of the movement (more particularly in the State), is threefold: (a) to raise the standard of home life; (b) a better-trained parenthood; (c) the coöperation of home and school.

It is an incontrovertible fact that in this age the mother needs helpful suggestions, mentally, morally and physically to perform her duties to her children. These duties, as one speaker in this Congress very forcibly emphasized, are twofold: First, to prepare her children for the world, making them fit to live in it. Second, to prepare the world for her children, making it a fit place for them to live in.

Since the father has so many pressing demands on his time and strength in the shop, the office, the school-room, and even on the farm, etc., in order to push and sustain the financial end of the home, what is left other than for poor mother to bear the burden and responsibility of her children, however incompetent she may be? Could there be any more reasonable and sensible thing to do than for mothers to get together and study the mental, moral, physical and spiritual welfare of their children and other people's children?

It was Irving who said, many years ago: "Women would increase their joy if they would read more and

think less of cakes and linen." Is it not true that "the life is more than meat, and the body more than raiment"?

Indeed, when one gets out and sees even a small part of the world, there comes into the mind this question: Am I wandering about in a motherless world? If not, where are our real mothers? Perhaps the reason why such a feeling steals over one in the cities, more especially is due to the fact that sin is more noticeable and apparent there. The density of population to the square mile is simply appalling. The country, however, has its share of neglected children, also.

It is alarming to note the fatal incompetency of motherhood in thousands of American homes. Many mothers are handicapped, that is true, because of worthless husbands. But the growth of poverty, unhappiness, loss of self-respect, immorality, etc., is astounding. We look upon crime as being dreadful, and yet it is a thing which today is being recognized as a disease (many times contagious), and should be eradicated rather than punished. The home is preëminently the starting point.

If the home stands for anything, certainly it should stand for nobility, truth and right, and that too, in the highest sense. And where the mother, practically, has the burden of the home and the rearing of the children resting upon her, surely comforting words and helpful suggestions from a real mother will be of great benefit. Mothers shun not to help when and where needed, to make the general home life better.

I am glad that there are those planning to make this work of mothers' meetings more widely felt among our church people at our forthcoming Conference. Would it not be a splendid thing if, in every congregation in the Brotherhood, there could be held a mothers' meeting, not only in name, but in true intent, at least once each month, if not oftener? There are, possibly, a few already in existence, but the Brotherhood needs many more of them, as well as the world.

May all the mothers in attendance at Conference, and even those who are not mothers, be at every one of these meetings, which are to be held on the grounds. There is Scripture for such a work, for do we not read, one place in the Bible, "Train up a child in the way he should go"? If this training does not begin in the home, where does it begin? When a mother knows but little about discipline and government, principle and deportment, how can she train her children? "Every tree is known by his own fruit," so likewise every home is known by the character and tendencies of the children it gives to the world.

Rockford, Ill.

Mary Still Finding Work.

BY WEALTHY A. BURKHOLDER.

WHEN Sister Mary got away from her selfishness, as she termed it, she seemed, to see many things in a new light. It is all right to be home-loving. The woman who is always on the street, and has time to take in everything outside, generally neglects home duties but then there are extremes. We should not become so wrapped up in our homes that we cannot find any time for duties outside. There are shut-ins who should be visited; also the sick, and a little time, spent with a neighbor, can be made very profitable. At least we can show a little sympathy.

That great man, Canon Farrar, says, "We often do more good by our sympathy than by our labors." A cheery "good morning" often helps a neighbor to forget dull care. We need not discuss people's faults. There are many things to talk about that are uplifting and encouraging. There are people in the world who never find any good in other people, and have nothing to commend. With them about all is fault-finding. Far better remain at home when such is the case.

But we are glad to report that Sister Mary did not visit in that spirit. When she and the new sister he came interested in the spiritual welfare of their daughters, and especially since they came into the church, and they, as happy mothers, saw the new life, as the girls were living it, their own interests became identical, and Mary and Sister L. became greatly interested in the young people of the neighborhood.

Right here is a work that is too often neglected. There is too great a gulf between those in the church and the young without. There should be more of a spirit of sympathy and helpfulness, for do we not remember when we needed advice and help, and it was cheerfully given? I do not mean that kind of sympathy that always excuses their faults and says, "Let them sow their wild oats," but the kind that tries to show them the better way, in love too. If they have had good home training it will not be in vain, although we may not see immediate results. "Sow beside all waters."

It occurred to Sister Mary that if she were to invite the young people of the neighborhood to her home some evening, she could become better acquainted with them, and reach them better. So she discussed the matter with Sister L., and this was the beginning of their work.

It happened that there was a poor widow living not far away, who had a number of small children, and it was impossible for her to provide for them and keep their clothing as she desired. Mary and Sister L. reasoned in this way. Perhaps if we can interest the young girls in this case, they will accompany us to that lowly home, and by all working together, we can assist the poor woman, so that she can attend church, and also keep her children in Sunday school.

So the invitations went out and when the evening came, they were surprised at the number that came,—out of the church and in. The matter was laid before them, and all cheerfully pledged their assistance. What they wanted was a leader, to plan and direct work. Such efforts are needed in many places today. Thus the work was started. The poor family was greatly encouraged and helped, and finally all were gathered into the church. The good influence is still going on. A feeling of peculiar tenderness was kindled by their associating and working together. The young women became greatly interested, and, instead of spending their time decorating their bodies, they enjoyed providing for the needy. Self-denial taught them a good lesson. Go into that neighborhood today and you will find a band of Christian young women, who are doing Christian work in various ways. Sometimes they find time to assist the minister's wife in some line of work, and make themselves useful in every possible way.

There are many ways to help preach the Gospel. A very good way is to pay strict attention when the minister preaches, and look him in the eyes, but sometimes we can assist the minister's wife and family in other ways. There are so many channels in which to labor, that work of this kind becomes intensely interesting. It is the old, old story of trying to bear one another's burdens, and thus fulfill the law of Christ.

And what was the beginning of all this? Simply the courage of Bro. James, when he appealed to his wife, and laid the matter so plainly before her that she could not help but see her duty. Then, what is the duty of all? Surely to try to say and do something that will make people feel they should try to change their course in life.

No, all will not be convinced, and we may often be repulsed, but still we should try to do the little we can do. If only one poor soul is helped and, through the influence of that one, good is done, the effort will not be in vain.

"Can I help another
By some word or deed?
Can I scatter blessing
O'er a soul's sore need?
If I can, then let me
Now, within today,
Help the one who needs me
On a little way."

Shippensburg, Pa.

It is pathetic, this world. There is not a discontented woman, nor a disillusioned man, nor a worried, fretted spirit, nor a lonely, wretched life but stands right on the edge of joy and contentment. They face a door and have no key. They perish of thirst by an unguessed river. They long for love among hearts aching to love them.

THE GOSPEL MESSENGER

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THE members in Imperial Valley, Cal., are about ready to begin work on their new meetinghouse.

BRO. HIRAM FORNEY, late of California, is now at Goshen, Ind., where he will remain until after the Annual Meeting.

THOSE attending the Annual Meeting from the West will be interested in the closing railroad announcement, found on page 333, this issue.

OUR correspondent at North Yakima, Wash., reports six recent accessions to the church by confession and baptism, and one reclaimed.

WE are requested to state that the date of the district meeting for Oregon, Washington and Idaho is July 11 instead of July 5, as heretofore published.

BRO. C. D. HYLTON, writing from Buena Vista, Va., under date of May 11, says twelve have decided for Christ and others are expected to come out on the Lord's side.

THE Brethren are to have a meetinghouse in the town of Dallas Center, Iowa, fitted up with all the necessary conveniences for Sunday-school work. The building is now under roof.

WHEN Bro. J. Kurtz Miller closed his series of meetings in Meadow Branch church, Md., there were seven accessions, with indications that several others were not far from the kingdom.

WE are arranging to give our people a good Report of the Annual Meeting this year, and will be pleased to book as many orders as possible before starting to the Conference. Price, 25 cents.

ON page 333 we are publishing the program for Commencement week at Mount Morris College. This will be a matter of interest to those who think of stopping at the Mount on their way to the Annual Meeting.

BRO. HERBERT A. STUDEBAKER came out from Chicago to attend our love feast, remained over Sunday, and gave our people a good address on Sunday morning. He has been selected to assist in the song services at the Winona Conference.

WE seem to have been mistaken in saying that Bro. Henry Sunderland, of Fruita, Colo., had changed his address to Carthage, Mo. Bro. S. Z. Sharp writes that the change was from Carthage to Fruita, Colo., where he is at the present time.

THE closing exercises of Bethany Bible School, Chicago, were held on Thursday evening, May 12, with Bro. J. E. Miller, President of Mount Morris College, delivering the address for the occasion. This has proven to be a most successful year for Bethany.

THE Brethren have completed and dedicated a very creditable church building at Buena Vista, Va., where there is a good membership, with prospects of a strong congregation. The dedicatory address was delivered by Bro. H. C. Early, and the services for the occasion were largely attended.

BRO. JAMES M. MOORE, of Bethany Bible School, was with us last Saturday and Sunday, and preached for us Sunday evening. He has arranged to spend the summer in Southern Illinois, and until further notice should be addressed at Astoria, Ill., care of John Kessler, R. D. No. 3.

THIRTEEN miles due east of Airdrie, Canada, is a settlement, made up of people from the United States, known as Yankee Valley. Here a number of members have procured homes, and Bro. J. A. Weaver writes us that they are now building a meetinghouse. An organization is to be effected soon.

SOME of the daily papers are off in the reports they are publishing about 5,000 of our people convening in Indiana, last Sunday, in Annual Conference. They are confusing our meeting, to be held at Winona Lake, June 1-9, with the Old Order meeting, held at North Manchester, beginning the first of this week.

LAST Monday Bro. D. L. Miller graced the MESSENGER sanctum with his presence. He was in Elgin only a few hours, returning to his home at Mount Morris the same day. He looks unusually well, and is preparing to attend the Annual Meeting, having planned to reach Winona on the evening of June 1.

FOR the Full Report of the Conference, this year, we have secured the services of Mr. James Abbott, of Chicago. He is well known to hundreds of our people, knows more about our way of doing business than any reporter we have ever had, and is certain to give us a report that should prove satisfactory to all of our patrons.

WE had a very pleasant feast at Elgin last Saturday evening. The meeting was well attended and a number were with us from the adjoining churches. Bro. James M. Moore officiated, assisted by Bro. S. S. Blough. After the close of the services, nearly \$70.00 was contributed as our part of the Annual Meeting collection, to be reported at the Conference.

BRO. JESSE EMMERT called at the MESSENGER sanctum last Monday, and reports a pleasant visit among the churches in California. He goes from here to Washington, D. C., and hopes to return in time to attend the Commencement exercises of Mount Morris College. Later he goes to Winona Conference, where he is to represent India on the Standing Committee.

SISTER LAURA E. FOLGER, of Cherry Box, Mo., says that there is need of an efficient minister in that community, and that one who could give the flock the needed attention would receive at least a partial support. She has two farms near the neat little church, and one of these might be rented or purchased to advantage, by a minister desiring to make that part of Missouri his home.

WHEN ministers change locations they should immediately advise the MESSENGER, so we can enter the new address in our list of ministers. It is remarkable how indifferent some of our preachers are about having their correct address in the list of ministers, published in the Brethren Almanac from year to year. We cannot understand why a matter of this sort should receive so little attention.

AT Kneeland, Oscoda County, Mich., there is a small body of earnest members without a shepherd. This is an out-of-the-way place, and yet the opening for doing a good work among the people, and especially among the younger people, seems to be encouraging. Is there not a minister, somewhere, who would like to make this his home? For further information write Bro. E. M. Troyer, Kneeland, Mich.

IN addition to what appears on page 333 regarding railroad arrangements, Bro. Galen B. Royer hands us the following: "The Big Four Railroad through its General Agent, I. L. Spining, of 236 Clark Street, Chicago, announces 'that our conductors running to Warsaw, Ind., will issue transportation to Winona Lake and return over the Winona and Warsaw Electric line.' This announcement reached me May 13 and is hereby given publicity for the benefit of all attending Conference over this line."

BRO. A. G. CROSSWHITE, Flora, Ind., will edit the Conference Daily this year, and proposes to see that a clean and newsy paper is published. The price is 25 cents for the eight issues to be published, and subscriptions should be sent to Bro. Crosswhite at the earliest date possible. Those wishing the paper will please send in their names, so the mailing list can be arranged before the Conference begins.

ALL orders for the Conference Booklet have now been filled, and we would be pleased to fill others before the opening of the Conference. It might be well for each pastor or elder to ask his people how many copies are desired, then have the agent order that number. The Booklet contains all the business that is to come before the Annual Meeting and other matters of interest. Price, 5 cents per copy.

ON page 325 we are publishing a report from the Temperance Committee, showing the donations received and from what source. It seems to us that it would be a good idea to have in the Conference Booklet, from year to year, a statement of the money received and expended by this committee, along with such other information as might be of general interest. It is too late for such a statement this year, but we suggest one for the Booklet of 1911.

IT is interesting to study the photographs of churches coming to our desk on post cards. They show quite a variety of buildings, no two of them looking just alike. Some of them are as plain and as simple in architectural design as an ordinary barn, while a few border on extravagance and display. But the most striking one, so far as simple architectural design is concerned, is the meetinghouse at Chico, Cal. It is a plain building, not of the costly kind, but there is something about it that makes one look the second time.

MAY 8 was Mothers' Day at the Harris Creek church, Ohio. So writes Bro. W. C. Detrick, of Bradford. The morning services were turned over to the mothers, who read their favorite passages of scripture, sang their favorite hymns and talked as only mothers can talk. The local paper says it was the grandest meeting ever held in that church. Men, women and even children wept, while listening to remarks made about the good, old mothers, their songs, prayers and trials. Boys and girls, as well as young women and young men left the church resolving that they would love and appreciate mother more than ever. Give the mothers of this country a chance, and they will make it a grand place in which to live.

LAST week we called attention to Sunday, June 5, as a day of prayer and fasting at the Conference. We now wish to impress on our patrons the importance of observing the fast at home also. There should be no big dinners served that day. Some may abstain from food the entire day. Others may omit the morning meal, while others will omit the noon meal. It will be in keeping with the spirit of the day to partake of a small amount of food in the morning and at noon, and then omit the evening meal entirely. But above all things, dispense with a lot of company and big dinners. If company is unavoidable, serve a few simple dishes and let that suffice. We should not fail to pray. Let the day be made a day of prayer for the success and unity of the church.

BRO. VIRGIL C. FINNELL, traveling agent for the House, has just returned from Northern and Middle Iowa. He visited nearly all the churches, met hundreds of members and found the conditions encouraging. Nearly all the members are reading the MESSENGER and most of them use our other publications. In some of the churches he had the pleasure of addressing the members and their friends regarding the House, the history and growth of our publishing interests and what we are doing to advance the interests of the church. He now feels that it would have been good if he could have delivered an address in all of the congregations. Here, as well as in other places visited, he found a few who did not know that the Publishing House belongs to the Brotherhood, and that all the profits are used for mission work.

The Broader Policy.

It has been intimated that the policy of the MESSENGER is too restricted to meet the demands of the growing Brotherhood. It is suggested that our columns should be thrown open for a full and fair discussion of all our differences, and that, so long as a writer keeps within reasonable bounds, he should be permitted to present his views on any question relating to the church, her policy, her doctrine and her work. This is, probably, a bigger question than most of those, who have approached us on the subject, think. It is surprising how some members, who appear to be sincere in their views, are disposed to write against the practice, teaching, work and policy of the church to which they belong. We have been offered for publication articles opposing or criticising nearly every phase of our church work. By these writers our policy respecting mission, educational and Sunday-school work, and church government, has been assailed. Occasionally writers venture to call in question some of our long-established doctrines. Even some of the fundamentals are questioned.

Since the MESSENGER is the property of the Brotherhood, and is published in the interests of the church, her principles and policy, it is a question as to whether its columns should be opened to those who wish to oppose that which the paper is intended to teach and encourage. Some of the articles referred to were well written, and not a few of them were scholarly, but they were meant to oppose practices and views that the Church of the Brethren has long cherished. Should the church be at the trouble and expense of publishing matter against her doctrine, her teaching and the decisions of her own Conferences?

But it is suggested that, as a people, we differ regarding a few points, especially in methods, and why not discuss these? Well, this has been done,—limited, however, to the questions on their way to the Conference for consideration. These are looked upon as open questions, and we have repeatedly thrown our columns open to a full and fair investigation of such matters. There has not been a time for years when our patrons were not permitted the utmost liberty, within the bounds of propriety, in discussing these open questions. But to go beyond this limit, in discussing our differences, we have felt would be to invite confusion in the editorial management.

There has been but one exception to this custom of considering open questions, and that was the dress question, which the Conference took out of our hands by deciding that it should not be discussed in our columns. For this we are not responsible, though the MESSENGER management is being censured for the course pursued, in not permitting both sides of the question to be discussed. Of course, we published a few communications, dealing mainly with the principle of nonconformity, but most of those dealing with methods, even in support of our present order, were declined. Our aim was to keep within the limits of the recommendation of Conference.

Those who have watched the growth of the MESSENGER will observe that its policy, respecting a full and fair treatment of all scriptural questions of interest, has been gradually broadening. Judging from our extensive correspondence, and from what the General Mission Board has said to us, from time to time, we are of the impression that the broadening of the policy has kept pace with the general demands of the Brotherhood. There are those who insist on greater restrictions, while there are not a few who would gladly welcome a much broader policy. Experience teaches us that the medium policy, for our people, and for the principle we maintain, is the safe one for the MESSENGER management.

Still we are looking for the time when our consecrated thinkers and careful writers will be permitted to consider, in the MESSENGER columns, the most difficult problems confronting the church. And this, too, without having their loyalty called into question, just because they happen to disagree with some one respecting methods. There ought to be no open question before the Brotherhood that we cannot coolly and deliberately consider in our church paper. This can and should be done in the spirit of helpfulness and not in

the spirit of controversy. There should be no occasion for writers replying to each other. Each one could be permitted to present his side of the open question under advisement, and leave the reader to form his own conclusions. Still everything would have to be done within the bounds of propriety, and the exchange of views kept on a high Christian plane. We could not afford to do otherwise, and command the respect of devout, thinking men and women.

And while considering this matter, it should be borne in mind that the MESSENGER is the most successful evangelist in the Brotherhood. It is read by thousands of unconverted people, is largely used in building up churches in new fields, and, surely, we do not want to cripple its usefulness in saving souls, by indulging too freely in matters relating to our differences.

The Delegate Body.

A CORRESPONDENT calls attention to our manner of passing on the delegates, chosen to represent the churches at the Annual Meeting, and wishes to know if it was the purpose of the Conference in arranging for a credential blank, to have the Committee on Credentials go into a minute examination of the delegates, as they appear before the committee. He further wishes to know whether it is not sufficient to have the delegates sign the credentials, thus affirming that they are in line and sympathy with the teachings of the church. Then he wishes to know about requiring things of delegates not even hinted at in the blank.

In reply we may state that our purpose, in adopting the printed credential blank, was to do away with a close, personal examination of each delegate. The churches are told what kind of delegates to send, and it should be presumed that the purpose is to comply with the requirements as fully as circumstances will permit. A glance at any of the delegates ought to be sufficient to satisfy the committee on credentials as to whether they come within the bounds of reason. In proof of what we are saying we quote from the speech of the foreman of the committee that prepared the credential blank, adopted by the Conference. When explaining the plan and its workings, the foreman said:

"The delegate comes with his credentials properly signed. He hands his credentials to the committee on credentials and walks off. They have no right to detain him. The papers are all filled out to enter on the book, and as they enter these, one by one, in their private session, if there is any irregularity, they have the name of the State District, the congregation, the delegate who is officially present, the name of the elder and clerk of that church, and the delegate again. Then they can institute any investigation necessary. This does not allow the committee on credentials to hold it, to see whether it is true or not. If a man's case is to be investigated, the jury do not sit and judge in his hearing." (See Report for 1905, page 114.)

Without further explanation, the report of the committee was adopted, and in every instance, when the plan has been closely followed, it has given quite general satisfaction, but when departed from, complaints were made and the results were not always the best. In carrying out the plan, contemplated by the Conference of 1905, very much depends upon the Committee on Credentials. It is an easy matter to read into the blank things not stated, or even contemplated, and where this is done, trouble is always sure to follow.

The Committee on Credentials should be composed of conservative, broad-minded, and clear-headed men, who are in sympathy with the principles of the church. The real safety of any large organization rests with the conservative part of the body, and while there might be committees on which the different elements may and possibly should be represented, this cannot be said of the credential committee.

In the composition of the delegated body at our Annual Conference, there ought to be reasonable degree of flexibility,—sufficient to permit different elements to be prudently represented. Then reasonable liberty should be given to the discussion of points of difference, called out by the questions before the meeting for consideration. It is not wise that the Conference delegates of a growing denomination be limited to one element of the body. This, at no distant day, would mean disintegration and decadence. An intelli-

gent glance at our past history will show that, as a religious body, we have grown best, and expanded most, during the periods when the reins were not drawn too tightly around the delegate body. And it is the mind of many of our thinking brethren that the tendency is to draw the reins just a little too tight for the present and future growth and development of the Brotherhood, as a whole. By referring to Acts 15:5, it will be observed that this very principle was carried out when discussing the keeping of the law of Moses at the Jerusalem Conference. Even the believing Pharisees were permitted to take an active part in discussing and deciding the question. See verse 22 of chapter cited.

It is further believed that if the real purpose and spirit of the Conference of 1905, as expressed in the credential blank, should be wisely carried out, the sense of right, held by the different elements of the church, could be complied with in a very satisfactory manner, and that, too, without jeopardizing, in the least, any of the gospel principles.

Not only so, but by following the plan suggested in the speech quoted, unnecessary and painful delays might be avoided. Delegates have been known to stand in line for hours, waiting for their turn to present their credentials, and that, too, when the weather was very disagreeable. This has given rise to a great deal of dissatisfaction, especially upon the part of the aged and others who are not strong.

"I Wonder."

I WONDER,—and so do you, and so does everybody. We all have things about which we wonder. As we think about it, we are made to wonder why it is that we wonder.

Did you ever think why this is? It is a blessing which none of us appreciate as we should. It has much to do in making us what we are, and shaping for us our life work.

We all have much to wonder about. This wondering enables us to solve many of our life problems. In front of our home I have a number of very beautiful shade trees. Their tops were quite full, complete and as symmetrical as it would be possible for art to make them. A few years ago, in moving a house along the street, on one side of one of them, all the limbs were so broken off that the symmetry of the tree was entirely destroyed and I was made to feel as did Jonah for his gourd. But the damage was done and all I had to do was to become reconciled, and let nature do for the spoiled tree what I could not,—restore it to its natural form and beauty. The same year it commenced budding out new branches on the side where the first ones were broken off, and on a recent morning, as I passed by, I was really surprised to see how far the process of restoration had already advanced. A few years more and my tree will be as complete and as beautiful as it was before it was so badly mutilated.

My attention was arrested, and I was made to wonder why it was that only on this side new shoots or branches came out and grew more rapidly than on any other part of the tree. Was it anything to wonder about, and did it do me any good thus to wonder? Yes, God's plans and his manner of doing things are always worthy of our careful consideration, and cannot fail to be an inspiration to us, in leading us into a further research after truth. Our wonderments are evidences that there are fields of knowledge that are, to us as yet unexplored. The man and the woman that never wonders about the "why" or the "what is to be," don't live much—don't think much.

The wonder is not only about the fact why nature tries to restore itself, but it comes to us in all of our varied experiences of life. We wonder why it don't rain when the earth becomes parched, and it is so much needed to revive vegetation. We wonder why it continues to rain when everything is flooded with water. Springtime rushes in upon us, the birds sing and build their nests, the buds swell, the trees bloom and we say, "How promising everything is for a fruit year!" We go to bed in the evening, full of hope and cheer. In the morning we come forth only to see everything iced over with a blighting frost.

(Concluded on Page 332.)

Queries and Answers.

What is the rule when a committee is sent by a district meeting to a church, to investigate a trouble and set things in order?

It is usual for the foreman of the committee to notify the elder of the church what day the committee can meet with the members in council. The elder then announces to his members the day and hour for the church to assemble for the purpose of meeting with the committee. The committee is supposed to be on hand at the hour and place named, and can then proceed with the work entrusted to it. Should the committee be sent for the purpose of investigating or considering a charge against a member, the accused should have ten days' notice of the time and place of his trial.

How far back may the history of Halley's comet be traced?

It may be traced at least as far back as B. C. 240. It appears about every seventy-five years, and is presumed to have been seen shortly before the building of Solomon's famous temple on Mt. Moriah. There are people still living who remember to have seen the comet seventy-five years ago. A few of the boys and girls who now look upon the interesting visitor may be permitted to witness its return in 1984.

Did Eld. Geo. Wolf, of Far Western Brethren fame, ever attend an Annual Meeting?

He attended the Conference at Waddams Grove, Ill., in 1855, and the one in Elkhart County, Ind., in 1852. We are not certain about his attending the meeting in Carroll County, Ind., in 1858. He was at the time seventy-eight years old and did but little traveling. He took some part in the meeting at Waddams Grove, and preached at least one sermon.

Who was the first moderator of the Annual Meeting after the death of Eld. John Kline?

The last Conference of which Eld. John Kline was moderator was held at Hagerstown, Ind., in 1864. The next meeting convened a few miles west of Franklin Grove, in the Rock River church, Lee County, Ill., in 1865. Henry Davy was chosen moderator, it being his first term, and he continued to preside over the Conference for a number of years.

May a brother distribute all kinds of circulars for companies as a livelihood and be in good standing and a consistent member in the church?

Brethren should be careful what kind of circulars they distribute. One may mislead and deceive people in this way, and thus be the means of doing them a decided injury. The mere fact that a member distributes circulars for a livelihood does not excuse him from being a party to the wrong that may be done.

Did the Primitive church, of the first centuries, rebaptize those that came to the church from the heretics?

Not until A. D. 218. From this date until A. D. 348, or for a period of 130 years, the Catholic or general church was divided on the subject,—those in North Africa and Asia Minor contending for rebaptism and the rest of the church opposing. The contention was finally settled in favor of the latter.

Has it not been the case that it required more than one ballot to elect officers, or some of the officers of the Annual Meeting, moderator, writing clerk, or reading clerk?

The officers of the Standing Committee are seldom chosen on the first ballot. It often becomes necessary to ballot the third time, but a fourth ballot is rare. Most of the officers are chosen on the second ballot.

When the Lord's supper was instituted, did Christ and the apostles sit at the table like we do?

They did not sit, but reclined on broad couches, which was, at that time, the custom in Palestine. In fact, the original of the New Testament account says "they reclined." See Wilson's rendering of John 13:12. "Sit down" is by him rendered "reclined."

How many delegates may a congregation send to Annual Meeting?

All congregations of two hundred members and under are entitled to but one delegate. Congregations having over two hundred members may send two delegates.

How many calls are there for the next Annual Meeting? and who decides on the location?

There are four calls for the next Conference, viz: North California, Northern Missouri, Northeastern Kansas and Southwestern Kansas. After considering the different calls, the Standing Committee will decide where the meeting shall be held.

What scripture would you use against going to the theater?

1 Thess. 5:2: "Abstain from all appearance of evil." The theaters are probably robbing the churches of more money and members than the secret lodges, but even aside from this there is no doubt of their evil tendency.

Church Federation Not for Us.

SOME of our readers are wondering how the Brethren are going to figure in the Federation movement. In our judgment they cannot figure in it at all. If the purpose was to unite the different denominations on the Gospel, we might find it to our interest to take part in the movement. But it has nothing for us or the principles we teach. The idea is not to seek common Gospel ground on which to unite and work. The denomination practicing the most Gospel is not to be the most favored. The preference will go the other way. The denomination having the least Gospel in her system of worship, will have the least to surrender, while the one which teaches the "all things," set forth in the New Testament, will have the most to give up.

The aim, in part, will be to reduce the number of churches in the small towns and villages, and have the churchgoers support one church well, rather than to attempt to sustain three or more weak, struggling congregations. This is commendable in the movement, but it means no good to us, for wherever our people are found in the minority, they will be urged to fall in line and worship with the union church agreed upon. This would mean the extinction of our cause in hundreds of communities.

But that is not the worst of it. When there are churches enough to answer the popular religious purpose of a town or city, the Brethren will find it difficult to start and maintain a mission. The so-called Federation influence will be against us, and should this movement grow and become compact, the disposition will be to crowd us out of the field altogether. The effect in the mission fields will probably be more serious.

The purpose of the great union missionary movements will be to place in the mission fields nondenominational workers,—men and women who will teach a Christianity minus the New Testament institutions. Should some of our young people enter the field under the management and support of one of these great union movements, they would not be permitted to teach the whole Gospel, and to found churches on the New Testament principles. All of this, and much more, being true, it follows that the Brethren cannot consistently become a party to any of the present, great, religious movements. We are not saying that union movements are always wrong or undesirable, but we are convinced that those of the present day are founded on wrong principles.

The Unbroken Line.

We are asked whether the Roman Catholic church can be traced, in an unbroken line, to the apostles? It probably can, but not as the Roman Catholic church. By Roman Catholic church is meant the Western or Latin church, as distinguished from the Eastern, or Greek, church. These are the two leading parts of what was once known as the Catholic or universal church. Before the separation between the churches of the East and the West, the one general body was called the Catholic church, or the general church. Both the Latin and Greek churches had good grounds for claiming apostolic succession, but no better than the claim put forth by the Armenian church. The Copts, of North Africa, can also trace their succession from teachers of the apostolic age, and many will claim organic connection with the apostolic church. These claims amount to little, for the reason that all these bodies have departed from the apostolic order of worship in many particulars. Organic connection has practically nothing to do with the Christ-life. The

true church today is not the one that can establish its connection with the apostles by an unbroken historical chain, but the church that contains in her teaching and practice the form of doctrine handed down by Christ and his faithful apostles. A church that measures up with the New Testament is a church of Jesus Christ, and it makes no difference whether it is one hundred years old or 1,800.

Living Up to the Standard.

ALL churches are right in *some* things, but none of them may be right in *all* things. All of them may measure up to the Gospel in some particular, but probably none of them measure up to the full standard in every respect. Some churches measure up more fully than others, and while there may be a few that fall a little below the standard, there are many that fall far below it. Could we select the best there is in all the churches, and bring this best together in one body, we would then have the model or ideal body contemplated by Jesus when he gave his life for the church. The Brethren are aiming at this ideal, though they have never reached the standard which their best thinkers and most devout leaders have in mind. They feel confident that they cannot reach this standard by comparing themselves with those of other persuasions. Perfection in life, obedience and character, if reached at all, must be attained by taking the New Testament as the standard, and endeavoring to live and work up to its requirements. The church that succeeds in reaching this standard will have all the good there is in all the churches, and certainly none of their errors. It is worth while to endeavor to reach the standard set by the apostles and those who labored with them in the conversion of sinners and the establishing of churches, for in this way only can we go on to perfection.

Graded Sunday-School Lessons.

CONCERNING the graded Sunday-school lessons, Bro. I. B. Trout is making this announcement in the *Teachers' Monthly* for June: The graded lessons for beginners and primary pupils in the Sunday school will not be ready until about the first of October. We had hoped to have them ready for use by the first of July, but, owing to the sickness of one of the workers, it will not be possible to get them ready before the time stated. We feel quite certain that we are going to have a fine course of lessons when we succeed in completing them. It is our earnest desire that our schools wait patiently for these lessons, and that they will not take up any other lessons until they have had a fair opportunity to test the merits of these that are in course of preparation. These lessons are being prepared with the utmost care, keeping in mind the laws of child development. We are testing the lessons in actual class work while preparing them. We feel that they will not be an experiment, but that they will be the result of careful and thorough test.

Losing Influence.

A TRAVELING evangelist writes us about a congregation where the members are fast losing their influence. Some of them have assumed heavy obligations and are not paying their debts. Their over-due store bills are not paid, and in various ways they are making an unfavorable impression on the community. This is unfortunate for the members as well as for the cause they represent. No church can prosper when confronted by such conditions. Members of the Brethren church are supposed to live on a plane a little higher than the average, and when this is the case they are respected accordingly, but when they fall below this plane, they need not censure others for losing confidence in them, as well as in their religion. And, by the way, this is not the worst of it. It is the duty of the church to draw men and women to her and convert them, but when she begins to repel, then she becomes a stumbling-block rather than a helper in the saving of sinners. A church that permits herself to get into this condition cannot expect to escape condemnation at the judgment bar of the Almighty.

MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, Mt. Morris, Ill.
 H. C. Early, Vice-Chairman, Penn Laird, Va.
 L. W. Teetor, Hagerstown, Ind.
 Chas. D. Bonwick, Washington, D. C.
 J. J. Yoder, McPherson, Kansas

Address,
 General Mission Board, Elgin, Ill.

FIFTY YEARS WITHOUT A FURLOUGH.

The Moravian missionary, Heyde, who died, some months ago, at the age of eighty-three, is an inspiring example of persistent continuance in well-doing. After settling on his mission station on the southern edge of Tibet he NEVER LEFT HIS FIELD for the home land. He did much for the Tibetans in the valleys of the Himalayas, not only spiritually but even temporally, in teaching better agricultural and mechanical methods. During his last years he revised the Tibetan New Testament for the British Bible Society, working with two pairs of spectacles and a magnifying glass. Such devotion to the work is sure to bring results. It is not a life of ease, but a life of usefulness to the end, that marks the career of the faithful missionary.

A CHAINED IDOL.

An idol has its usual station just outside the East gate of Changpu, China, seated in a chair. It had, heretofore, been often carried about in idol processions, which the Viceroy of the province has now forbidden. The Changpu mandarin recently ordered that the idol be chained to its chair. While it may still be worshiped where it is, it must not be moved, or carried in a procession. This radical edict is arousing the most intense excitement throughout that section. With no idol in their processions,—the idol being chained to its chair,—there is an evident and unmistakable indication that idol worship has seen its best days. But what is to take its place? Has Christianity made ample provisions by which the waiting millions of China may be brought in immediate and comprehensive touch with the Gospel? A grave responsibility confronts us.

MISSION WORK BY REPRESENTATION.

When it was announced, at a recent session of the Men's National Missionary Congress in Chicago, that Governor Walter Roscoe Stubbs, of Kansas, in attendance at the gathering, had decided to send a missionary into the field at his expense, it created the most profound enthusiasm in the vast assembly. Gov. Stubbs explained that he would go into the field himself were it not for the fact that he is well past the middle mile-stone of life. He, therefore, hopes to do his part of the "Go ye" by sending and supporting a competent substitute. Two things impress us, in connection with Gov. Stubbs' commendable proposition: (1) That here, indeed, we have a "missionary" instead of a "grafting" statesman; (2) that hundreds of people, equally affluent financially, might well imitate the example of the Kansas Governor. How is it, brother or sister, whom the Lord has richly blessed?

CHINA BECOMING MORE TOLERANT.

The old days of narrowmindedness and prejudice are passing away in China, at least so far as the officials are concerned. The populace, of course, is still bigoted and fanatical, and some time will be required until a change for the better prevails, but it is gratifying that the "powers that be" are in favor of liberty in religious thought and expression. A distinguished Chinese teacher, Mr. Chang Po Ling, was sent to America, last year, on a tour of investigation. There he became a Christian. It was feared that his conversion would put an end to his employment by the authorities. He has been permitted, however, to resume his place as a teacher in the Tientsin Government Schools. He has also secured a most comprehensive permit, according to which he need not take part in the worship of Confucius. Thus, at places and times most unexpected, the Gospel of Christ is making its way onward and upward.

THE HEATHEN OF AMERICA.

It is said that a prominent citizen of Buffalo, N. Y., cancelled his order for a \$5,000 automobile, and gave the sum to home missions. Asked for his reason, he said: "The first duty of the church is to its own community.—THE HEATHEN AT HOME, not of foreign lands. Most people go into greater ecstasies over a convert 3,000 miles away from home than one at home." The speaker then explained his position still further, by calling attention to the large amount of corruption and dishonesty, permeating all parts of the political and business world of America. He insisted that we, as a nation, must be thoroughly purged of the deplorable conditions existing among us, before we can rightfully go to the heathen and expect to get spiritual results, commensurate with the effort put forth. While the Buffalo man is undoubtedly right, in insisting on better conditions here, and giving his means to that end, yet we must not forget that,

as long as human frailty and a depraved heart cause men to sin, we will have these lamentable conditions to some extent, at least, among us in the home land. Let us do the best we can for the "heathen at home" but not delay to go forth to the "heathen of foreign lands," preaching the glad tidings to all mankind, that "whosoever will may come."

CANNIBALISM NOT EXTINCT.

According to recent reports, Horatio Hopkins and Hector McPherson, missionaries of the Presbyterian church on Savage Island, in the Pacific Ocean, together with thirteen of their converts, have been killed and eaten by cannibals. A general revival of old-time religious customs of the savages in the Tonga, Society, Solomon and Cook groups of islands, in the Pacific Ocean, is reported, and once more there are terrible orgies and feasting on human flesh. In Obudu, Southern Nigeria, Africa, five Englishmen and a company of native troops were, at last reports, besieged by cannibals of the Monchi tribes. Whether the little band will be able to hold out against the overwhelming forces of the cannibals, until the arrival of the promised relief expedition, is a grave question. It is a generally admitted fact that cannibalism has been largely and often entirely overcome where missionaries have been most active. The fact that it is again breaking out, in the localities referred to, shows the great need of more aggressive mission work among the benighted people, who, as yet, do not know Christ.

SOUL BUILDING.

Souls are built as temples are—
 Sunken deep, unseen, unknown,
 Lies the sure foundation stone;
 Then the courses framed to bear
 Lift the cloisters pillared fair,
 Last of all the airy spire,
 Soaring heavenward higher and higher,
 Nearer sun and nearest star.

Souls are built as temples are
 Based on truth's eternal law.
 Sure and steadfast without flaw:
 Through the sunshine, through the snows,
 Up and on the building goes;
 Every fair thing finds its place,
 Every hard thing lends a grace,
 Every hand may make or mar.

—Susan Coolidge

A UNION MEETING.

Our experiences differ, and every one of us builds a good deal on his own experience. I recognize the fact that, as a church, we are rather slow to affiliate with union meetings, and that this tendency is, probably, the natural result of a series of experiences which were not considered as conducive to the general good.

The conviction has been growing upon me that we are too shy of affiliating with union meetings. Whether a railway engine is a good thing or a thing of evil depends altogether on our relation to it. If we see it in the night, speeding along at the rate of 60 miles an hour, and have never seen one before, we will be seized with fear. If we sit on the track before it, some one will have to write the obituary. If we get aboard, and take hold at the right place, it will become a source of power in our hands. The parallel is clear. A union meeting, viewed from a distance, or judged from what may be heard about it, often cannot but produce fear as to results. If we oppose it, we cannot avoid suffering. If we take hold we will find that we have equal right and equal welcome, with all others, according to our proportionate representation, to shape the meeting for the greatest good, and, certainly, no one would wish to deny us this.

Looking at it in this light, we are bound to take a choice between two: Use the opportunity to do at least some good, both to our own people and to others, or, because we cannot have everything, as we feel it ought to be, therefore keep free of it altogether. As long as all parties deal honestly with each other, the latter proposition does not appeal to me at all. A missionary can never lightly regard any opportunity to do good.

Last month, according to previous arrangement, a great meeting for all Gujarati-speaking Christians was held at Nadiad, India. This worked out to be a gathering of about 2,000 people,—native Christians and missionaries,—representing the following missions: Presbyterian, Methodist, Brethren, Alliance, Salvation Army, Church of England. About seventy of our people were there. We are keeping our eyes open for results, and thus far have seen nothing but what is very desirable.

The meeting continued four days,—three sessions daily. In the morning was a great general meeting, for preaching and addresses. At noon were meetings at five different places, held simultaneously, for women, for children, for workers, etc. In the evening, beginning at five o'clock, was another general meeting, followed by a good prayer meeting, which closed the program for the day. These meetings left many a Christian in the grip of a firm determination to read and pray more, to do and be more for our Lord Jesus Christ.

At the meeting no public mention was made of such doctrines on which churches differ, nor could there be, but the great doctrines of Faith, the Atonement, the Immanence and Justice of God, Divine Love, etc., were prominently and ably put forward. Quietly, now and

then, a candid discussion or explanation of points where in we do not agree, was engaged in by some, with only good resulting. I have come to feel that we need not be ashamed of our Brethren church, that its doctrines need not the apology of any one. In any meeting where every issue must stand or fall on its own merits, I have come to feel we will not suffer. If our points of merit will not stand the test, others would put to them, perhaps it would be wisdom on our part to apply a bit severer test ourselves, thus saving them the trouble, and ourselves the embarrassment.

Moreover, if we regard others with all kindness, they will regard us in exactly the same way. At the Nadiad Conference there was a demand by some for a monster communion service. Men who know our position on the question quietly insisted that it would not be congenial to us, and so the question was disposed of before we came to find out about it.

This leads me to add yet one more thought: If a man be a member of a church, and knows the doctrines of his church; and always firmly and kindly upholds both his church and its doctrines, he will have much more respect from other good people, than if he be unsettled in religious matters, and ever ready for a swap with anybody. These are days when men of conviction are in demand, and men of conviction factor well in union meetings!

W. B. Stover.

Aankeshwer, India, April 15.

FROM VYARA, INDIA.

That Christianity is gaining ground in India and is having a wide influence on society in general, is evident to any one conversant with the facts. Even the Hindu Reform Societies have adopted the Christian form of service. And now the latest innovation is the Hindu Sunday-school Union, in which the Hindu Shastras are to be taught instead of the Bible, as in our Sunday schools. That Christianity should be so thoroughly copied by the opposite forces, is no small advertisement, placing Christianity all the more before the people. However, one thing is to be lamented and that is that the Hindu reform leaders are not always honest enough to give due credit to Christianity for things that are Christian, thereby placing their own religion in a better light than the facts bear out.

In spite of the fact that the larger part of the Protestant Christians are drawn from the lowest strata of society, with the one exception of the Brahmans, they excel all others in the matter of education. In Madras Presidency one-fifth of those who can read and write are Christians. In every 10,000 women, 70 of those who can read and write are Hindus, 86 are Mohammedans, while 913 are Christians. Of the 20,314 women in India who understand English, one is a Jain, 77 are Moham medans, 1,770 are Hindus, while 18,402 are Christians. It has been calculated that 35 per cent of all the students in the colleges (technical and professional colleges being excepted) are pupils from Mission schools. About 35 per cent of those who take the B. A. degree come from Mission schools, while 16 per cent of those who take the M. A. degree come from the same source. The enemies of missions do not know such facts.

Our district meeting, this year, was the best we have had yet, since we are in India. The Indian Brethren entered heartily into the meetings, and we all came away feeling that it was indeed good that we had been there. No doubt the inspiration that a goodly number brought with them from the large Christian gathering at Nadiad had much to do with the success of our own meetings. The self-denial collection of nearly \$180 added no little interest, and an evident determination was apparent, on the part of many, to make a still larger effort this coming year.

Among the many good things, said at the Nadiad Convention, was this, "If we cannot be 'burning and shining lights' as John was, we must not forget that the cost of shining is burning. We must burn out if we wish to shine for Jesus. Our hearts are the wicks which God wishes to set aflame to give light to those who are in darkness. Burn out for Jesus, and you are sure to shine. You can't do any shining if there is no burning."

On account of sickness in the family of our worker at Songhad and his necessary absence from the work, it fell to me to make a trip to those parts. It is one thing to make disciples and another thing to teach them. To avoid the intense heat of the middle of the day, I arose at midnight, after a short two hours of sleep, stretched myself out as best I could in the five-foot cart, and started for the village where our new Christians live, eighteen miles distant.

Though I lay down, yet you need not imagine that I got an overly large amount of sleep, or dreamed very many sweet dreams. I used the ordinary springless cart and, of course, found every stone there was in the road. We arrived at 8:30 that morning and found our people happy, and getting along well. So far, the caste question is not giving us much trouble. Our new Christians in the villages hold the same place among their people as they did before. It is a case in which the devil has gotten caught in his own trap, as he is sure to, from time to time, sooner or later. The works of darkness shall be made manifest.

Calling the Christians together, we had prayer and reading of the Word. Then, after instruction in things pertaining to the spiritual life, I inquired into their everyday affairs, gave them such advice as I thought they needed, and in general tried to make them feel that I am interested in them as members of a common family. I found that three of them do not know how much they are in debt to the money-lender. They have taken loans from him from time to time, paid in grain to him from year to year and, of course, without our intervention and help, would continue to do so the rest of their lives, leaving the same process to be repeated by their children.

I am arranging for the worker to help them get their accounts straightened out and, if possible, get loose from paying such exorbitant rates.—rates which would stagger most money borrowers in America. You would count interest which in four years equals the amount of the principal outrageously high, and you would begin to wonder where your bread and butter is to come from.

The day was intensely hot and the best protection I could get was a hut, the comb of which was not more than ten feet high. From 11 A. M. to 5 that evening the heat was hard to bear. A severe headache was no more than one could expect under the conditions. The cooler air of the evening brought a certain amount of relief, and we started for home, reaching here at six in the morning, spending half the night on the road, as we had done the night before.

Since writing the above, I have been to the same village again. This time there were several who were desirous of becoming Christians, consequently two were accepted and baptized in the Tapti River. One of these is the first in his village. Both are the direct results of the efforts of one of those baptized in January. Wherever he goes and whomsoever he meets,—he is sure to tell the story about his new faith. He is having a wide influence for good. Pray for him that he may not only remain faithful but that he may grow stronger, and lead many souls to the feet of Jesus.

Today we had the first Christian wedding for these parts. A messenger failed to do his duty, causing considerable confusion for a time, but the day ended well and all went to their homes feeling good. The bride and groom are happy, and others rejoice with them. Then, to add to the interest of the occasion, we called two of the new Christians and their wives, in order that they might see how Christian weddings are conducted. The results were all that we could hope for. They have been convinced, as they could have been in no other way, of the folly of their old ways and of the grandeur and sacredness of the Christian way. But how sad it would be for them to know how marriage has become corrupted in the home land! What a shame it is that divorce is allowed to break up so many thousands of homes! Shame on the American people for not rising up in a body and stamping out the cursed thing!

Thanks to the British Government that she has heard the entreaties of the earlier missionaries in behalf of pure Christian marriage laws, and now we have such rulings as give much stability to the Christian community. Among these backward peoples case after case comes to our notice of the husband putting away the wife for a trifling incident, or the wife, because of some little thing she did not like, pulling up and leaving for her father's house again. Just this evening we were able to get one of these women to consent to go back to her husband and live with him again. Strict marriage laws are a boon to our work among such people.

When severely tried, or when things don't go to suit you, just remember these few lines and they will help you:

"Trouble has a trick of coming
Butt end first;
Viewed approaching, then you've seen it
At its worst.
Once surrounded, straight it waxes
Ever small.
And it tapers till there's nothing
Left at all!
And when'er a difficulty
May impend,
Just remember you are facing
The butt end;
And that looking back upon it,
Like as not,
You will marvel at beholding
Just a dot!"

Vyara, India.

A. W. Ross.

"I WONDER."

(Concluded From Page 329)

Our hopes are blasted, and our expectations are crushed, and then we wonder, Why all this? Why should nature put on so much effort one day, to make the world beautiful and cheering, and then scorch and despoil it the next day! Should we wonder? Why, sure we should. The more we wonder and seek for a reason, the wiser we are, and the more discipline we get. Our God is the Wonderful Counsellor, and mysterious are his ways in dealing with us, and it is a good thing for us to exercise our minds in learning to know him.

Many of us have our dim visions of a future life, and are continually saying, "I wonder what heaven

will be? Where will it be, and unto what will it be like? Will it be a country, or a city, and where will it be? Some of us have been, for years, reading and studying all that revelation has opened on the subject. We have been reading the different theories, speculations and wonderings of men on this theme of universal, yet personal interest, and yet—and yet we are not satisfied, and we continue to wonder. O, there is so much to excite our wonder as we try to lift the curtain!

Not long since we attended the funeral of a mother. As those who were nearest to her in blood, in association and in home life, stood around the lifeless body, weeping as if their hearts would break, we were made to wonder whether this departed mother was cognizant of these weeping friends, and if so, what would be her feelings. Why such thoughts? Well, we wonder too, but how avoid them, or why should we? Who of us are sufficiently clear on the immediate after state of the dead, to relieve us of all wondering? It is true, the narrative of the rich man and poor Lazarus would seem to lift the curtain that hangs between the "now" and the "then." But how about that other Lazarus, dead and buried, who, on his return, does not give us even a glimpse of where he was, and his "beyond" experiences? Of course, we have all been wondering what they were, and why, for our special information, and all of the other wondering ones, he did not have them recorded. Because they were not recorded, some of us have been made to wonder whether or not he had any to record, or whether, with him, death was not only a sleep from which he was awakened before the time of the "other life" experiences had come. This brings us to the pleasing thought of "falling asleep in Jesus" until the life-awakening time shall come.

Returning again to the condition of the dead, immediately after what we call death, we are made to wonder if the dead hear and understand what is being said about them, what they would think about their funeral sermon. I know that there are times in which the living, on hearing some of the funeral sermons preached, have some wonderings as to the correspondence of what the preacher makes of the dead, whose Christian characters they so vividly set forth and what they really are.

There is one thing about which we do not wonder. That is, no matter what may be said about the dead at the time of their funeral, good or bad does not, in any way, affect their condition. But it may affect the lives of the living, and as funeral occasions are for the good of the living, this end should always be had in view.

And my final wonderment is, why it is that we, who believe in God and the truths of the Gospel, don't wonder more about the things that pertain to the beyond and the life that is eternal.

H. B. B.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Chico church met in council April 29. It was decided to have Bro. Hiram Forney act as our delegate to Annual Meeting. Bro. J. Harman Stover preached a good missionary sermon on Sunday, May 1. A collection of \$11.50 was taken to send to Annual Meeting as our missionary offering. Our Sunday school is progressing nicely. On account of so much sickness, our Sunday school is not as large as it has been.—Marion Nine, Chico, Cal., May 6.

Imperial Valley.—April 4 Bro. S. W. Funk, of Glendora, Cal., commenced a series of meetings in the Alamo schoolhouse. He preached for two weeks, and as a result four came out on the Lord's side. We held our communion April 16. Thirty-four members surrounded the Lord's table. We are ready to begin work on our new churchhouse. We extend an invitation to members who contemplate coming to California to come and see our beautiful valley.—W. F. Gillett, Holtville, Cal., May 7.

Pasadena.—We held our love feast May 1. In the morning Bro. B. P. Masterson, of Long Beach, preached the examination sermon, and in the evening Bro. Wm. Wertheimer, of South Los Angeles, officiated. One letter was received. Bro. Dunbar is our delegate to Annual Meeting. The Mission Sunday-school house will be ready for use in two weeks, but will be dedicated later.—Fanny E. Light, 752 Herkimer Street, Pasadena, Cal., May 5.

Redondo Beach.—On Sunday, April 24, Bro. Emmert was with us and delivered an interesting talk on India. A collection of \$6.22 was taken for the Lord's work in India.—Oscar Mathias, Redondo Beach, Cal., May 2.

Santa Ana.—Bro. S. G. Lehmer, of Los Angeles, preached for us May 1, both morning and evening, which we all enjoyed very much. Bro. D. W. Crist will conduct a two weeks' series of meetings at this place, beginning June 5, and closing with a love feast Saturday, the 18th. We extend an invitation to the brethren and sisters of the surrounding churches to be present. The meeting will close in time to take a car back home for those who so desire. Two letters

have been received since our last report.—Lizzie R. Pugh, 723 E. Pine Street, Santa Ana, Cal., May 2.

South Los Angeles.—A joint meeting of the Christian Workers of Inglewood, Pasadena, East Los Angeles and South Los Angeles was held in the South Los Angeles church Sunday evening, May 8. The attendance was large, an excellent representation being present from each church. A special temperance program was given. The excellent thoughts, brought out by the young people at this meeting, were very helpful to all. The next union meeting will be held in the Pasadena church, the date to be announced later. Our revival will commence on Sunday evening, May 15, conducted by our pastor, Eld. W. H. Wertheimer.—Edith T. Kelm, Cor. Sixth Avenue and West Twenty-fifth Street, Los Angeles, Cal., May 9.

COLORADO.

Denver Mission.—Since my last report one more has been added to the members at the Colored Home by confession and baptism. April 10 Eld. E. D. Root, of Newton, Kans., began a revival for us at the church. He labored earnestly through sickness and rainy weather, which hindered the attendance very much. He preached twenty-four sermons at the church and two in West Denver. As a result five dear souls were added to the church by baptism. One, who had been a member of the church for some time, had seemed near, but would not surrender. We wish to thank those in other congregations that have taken an interest in our meetings. The members feel greatly encouraged. April 23 Eld. A. C. Daggett, of Covert, Kans., representative of the Kansas Synod, was with us. His members, both men and women, were present. It was decided to have a love feast on Sunday evening, May 29.—Emma Root, 1109 S. Washington Street, Denver, Colo., May 4.

DISTRICT OF COLUMBIA.

Washington.—Sunday, April 23, was a red-letter day for the Washington City congregation. Aside from the regular morning services we had a special program for the benefit of the home department of the Sunday school. Both Bro. W. R. Miller and his son made short addresses, and the work in that particular branch was given much encouragement. In the evening, in place of the regular Christian Workers' meeting, Bro. Miller favored us with an illustrated temperance program. The day with his lay down his good choice and was received by baptism. Visiting ministers present at the love feast were, Bro. J. F. Graybill, of Hebron Seminary, and J. W. Leatherman. As previously announced, the district meeting for the Eastern District of Maryland convened in the Washington City church on Sunday, May 1. Bro. Bonsack, was elected as delegate on the Standing Committee from this District. Bro. J. H. Hollinger was chosen as Assistant District Sunday-school Secretary.—Mrs. D. E. Miller, 806 C Street, S. E., Washington, D. C., May 9.

ILLINOIS.

Lanark congregation is holding her services in a large tabernacle, erected for that purpose. The attendance at Sunday school on the first Sunday, May 1, was 153, and the collection \$3.66. The prayer meetings are being well attended also. The old church has been torn down, and a new one will be erected.—Ada I. Wilson, R. D. 2, Lanark, Ill., May 6.

Martin Creek.—Our council was held May 3, at 10 A. M. Bro. C. A. Gruber presided. The regular business was disposed of. Bro. Chas. Walter, of Summum, Ill., is to hold our series of meetings, beginning Sept. 3, and continuing until the 18th. Our love feast will be held Sept. 17.—J. J. Scrogum, R. D. 6, Fairfield, Ill., May 10.

Mulberry Grove church met in council May 5. Our elder, Bro. H. Lilligh, presided. Bro. J. P. Lilligh was chosen delegate to the Annual Meeting, with Bro. A. C. Kessler alternate. A committee was appointed to confer with the Hurlicane Creek church in regard to a change of the boundary line between the two congregations. Brethren H. and J. P. Lilligh were appointed to secure some one to hold meetings in both the town and country churches this fall.—Mrs. N. E. Lilligh, Mulberry Grove, Ill., May 7.

Pine Creek.—We had a spirited missionary meeting yesterday at which time a collection was taken for the Annual Meeting. It was raining just previous to the services, yet the attendance was good, and the collection amounted to \$61.77.—C. C. Price, Polo, Ill., May 9.

Sterling.—Sunday morning, May 8th, after services, one dear sister was received into the church by baptism, for which we all rejoice. Our love feast was well attended and very spiritual. It was much enjoyed by all present. Bro. Olin Shaw, of Dixon, Ill., officiated.—Lillie A. Frantz, 310 1/2 Ninth Avenue, Sterling, Ill., May 11.

INDIANA.

Camden church met in council May 7, with our elder, Bro. D. M. Byerly, presiding. Eld. W. G. Hatcher, of Portland, was with us and assisted in the meeting. Eight letters were received and two granted. We will hold our love feast Oct. 22. Bro. J. V. Pelton, of Zelousport, Ind., was present at the meetings at this place last Sunday.—Eva G. Whitacre, R. D. 1, Portland, Ind., May 11.

Notice.—Bro. W. R. Miller will be at the Rock Run church May 23, Monday evening, and continue till Friday evening, giving his views and lectures on his travels. He will also remain for our communion on the 28th.—L. L. Berkey, Goshen, Ind., May 12.

Ogona Creek church met in council Saturday afternoon, May 7. We decided to hold our love feast Sept. 17, beginning at 2 o'clock. Bro. Elmer Gilbert was elected delegate to the Annual Meeting, with Bro. S. S. Ulery alternate. Bro. Ira Kreider was reelected trustee. Sister Mettie Kreider was elected Sunday-school superintendent for the next six months, beginning with July, and Sister Hazel Emerle as secretary.—Sallie E. Cart, North Manchester, Ind., May 9.

Spring Creek church met in council May 7, with Bro. J. D. Mishler presiding. The report of the annual visit was given. Eleven letters were received and three granted. Bro. Geo. Snell was chosen delegate to the Annual Meeting, with Bro. J. D. Mishler alternate. Sister Ethel Mishler was chosen president of the Christian Workers' meeting for six months. It was decided to hold a series of meetings at Sidney, Ind., in the fall or winter. Bro. J. W. Lear is to be with us in October, to assist in a revival meeting. Our Sunday school is moving along nicely, with the largest attendance that we have had for years. The interest also is good.—Nora A. Ross, Sidney, Ind., May 9.

Springfield church met in council April 30. Eld. L. L. Berkey presided. Bro. Walter Gibson is delegate to the Annual Meeting, with Bro. J. H. Elson alternate. The new officers for Christian Workers' meeting are, Sister Ella Kessler, president, and Sister Ruth Weaver, secretary.—Etta Elson, Wawaka, Ind., May 9.

IOWA.

Des Moines City Mission.—Yesterday Bro. Virgil C. Pinnell, of the Brethren Publishing House, was with us. In the morning he gave a talk on the history of the Publishing interests of the Church of the Brethren from the early beginning until the present, and spoke of its place in the church, as a factor in the spread of the Gospel. In the evening he gave an address on "Bringing Back the Lost Ones to the Fold."—A. C. Snowberger, Des Moines, Iowa, May 9.

Panther Creek—Sunday, May 1, Bro. D. E. Brubaker, of Mount Morris, Ill., gave us two sermons. Bro. Flannell, who is working in the interests of the Brethren Publishing House, gave us a talk on Wednesday evening, May 4. On Sunday evening, May 8, we had an interesting Temperance program, from which we hope for good may result.—Ethel F. Crouse, Dallas Center, Iowa, May 9.

Prairie City—Brother and Sister J. Q. Goughnour, of Ankeny, Iowa, were here. Bro. Goughnour preached for us last Sunday. In the afternoon at 1:30 the Christian Workers had a missionary program. In the evening Bro. Goughnour delivered a missionary sermon, after which a collection was taken. The amount will be given in our next report. Our series of meetings began May 8, with good attendance and interest.—Jennie Alexander, Monroe, Iowa, May 8.

KANSAS.

Dorrance church held her love feast April 16 and 17. A number of brethren and friends were present from Quinter and Russell. Bro. Dan Crist officiated. Sunday morning, at 10 o'clock, we had a children's meeting. Instead of the regular Sunday school, the talks given by the brethren and sisters were interesting to young and old. The attendance and interest were good. Our prayer meeting and Christian Workers' meeting are progressing nicely.—Rebecca J. Rankin, Dorrence, Kan., May 4.

Grenola—Our love feast convened May 7. Owing to bad weather there were not visiting members present. Only about forty-five communion, but we all enjoyed the meeting, and hope it has given us strength to carry on the work of the Master. Two were received by letter May 8.—Bessie Wyant, R. D. 1, Grenola, Kan., May 9.

North Star congregation will hold her love feast May 28, at 5 P. M. The ministerial meeting will be held on the 27th, and the Sunday-school meeting on the 29th.—Joseph Troxel, R. D. 6, Caldwell, Kans., May 9.

Osage—We have decided to hold a Sunday-school meeting in connection with our love feast May 28. We believe the interest is growing at this place.—D. W. Shideler, McCune, Kans., May 9.

Wade Branch church met in council May 7. Bro. I. H. Crist, of Kansas City, was with us. Our elder, Bro. A. D. Crist, presided. One letter was granted. We decided to hold a series of meetings, beginning Sept. 1, at the home of Bro. Harvey Brammell, of Ozawie. Brethren Sam. Beekley and I. A. Lauver were elected as deacons. Sister Emma Myers was chosen as delegate to the Annual Meeting. The present Sunday-school officers were retained for the coming quarter.—Pearl Myers, R. D. 1, Paola, Kans., May 7.

MARYLAND.

Long Green—Our love feast will be held May 21, at 3 P. M. We reorganized our Sunday school Feb. 13, with Bro. J. M. Prigel as superintendent. Brethren Ed. A. Miller and Daniel E. Englar were appointed at district meeting to take charge of this mission point.—Ida M. Neuhauser, Glittings, Md., May 3.

Meadow Branch—Recently the church here was favored with three weeks' evangelistic services in our Westminster house, by Elders C. D. Botsack and J. Kurtz Miller, the former delivering five sermons and the latter twenty-one. The attendance and interest were good throughout. The truths of the Gospel were earnestly held forth from night to night until the house was filled to overflowing, and more than could be comfortably accommodated were present at the closing meeting on the evening of May 1. Seven have been baptized. Bro. I. N. H. Beahm has promised to be with us from the 14th to the 18th of this month, and give some Bible talks. The ministerial Sunday-school convention of the District met last Wednesday in the home of our elder, Bro. Uriah Bixler, and completed an excellent program. To be given in August in the Monrovia house of the Bush Creek congregation.—W. E. Roop, Westminster, Md., May 8.

Monrovia church at Thurmont held her love feast April 30. The attendance was good. Elders T. C. and C. B. Lightner, of Gettysburg, did most of the preaching on Saturday. On Sunday morning, after a Sunday-school meeting, he held out to us the material and invisible things Christ and his apostles taught. Thurmont (which was formerly known as Mechanstown) is the place where, seventy-five or a hundred years ago, lived the Funderburg, Seftons, Stems, Crovers, Mosers, Harps and Whitmores. Here Bro. John Garver, of Beaverdam, presided, and Brethren Jacob and Daniel P. Saylor and Isaac Pfautz preached.—Samuel Weybright, Detroit, Md., May 6.

Nellis—We, the Middletown Valley congregation, Md., extend a cordial invitation to all who wish to attend our love feast May 28. Arrangements have been made to convey all persons from Myersville to the church, provided they come on the 10 o'clock car, and not later.—C. M. Frushour, Myersville, Md., May 9.

MICHIGAN.

Ferry Mission—Our Sunday school is progressing nicely. The children of this community are beginning to realize what the Sunday school is to them. We reorganized five months ago. Our average attendance is thirty-three. The collection was good for the winter months. The Christian Workers' meetings are going on as planned. The preaching series, the members were well pleased with Eld. S. M. Smith's visit to this place. April 22 he gave us two interesting sermons. His visit among the homes was greatly appreciated. We are much encouraged in the work. He gave us many good lessons.—Martha F. Chumney, R. D. 1, Ferry, Mich., May 8.

Freessell—Our Sunday school is progressing nicely. We have good interest and the school is to be commended for promptness. The prospects for the future are bright. We are thinking of having a series of meetings in the near future. Daniel Landis, Freessell, Mich., May 10.

Harlan—Our love feast was held May 7. About fifty-five members were present. Several were present from other churches, among them being Bro. J. E. Uley, of Onkema, and Bro. Ira Blocher, of Greenville, Ohio. The latter officiated. Also Brethren Geo. Deardoff and Aaron Swihart, both of Brethren, were present in the afternoon and assisted in electing a deacon. Bro. William Patterson was chosen. Bro. Uley gave us a helpful talk on Saturday afternoon, and Bro. Blocher preached two sermons on Sunday. Bro. C. H. Deardoff closed the series of meetings at Copenhish on Sunday morning, and in the afternoon baptized five. The attendance at our Sunday school was 112 last Sunday.—Rosa Weller, R. D. 2, Copenhish, Mich., May 10.

Little Traverse church met in council April 30. Eld. Geo. Deardoff, of Brethren, was with us. We decided to hold a communion Aug. 13, at the home of Bro. Isaiah Stutsman. While Bro. Deardoff was with us he gave us two sermons.—Cora E. Stutsman, R. D. 1, Harbor Springs, Mich., May 8.

MISSOURI.

Fairview church met in council May 7, with our elder, Bro. J. B. Hylton, presiding. Brethren J. B. Hylton and J. B. Sprague. One united with the church. Our meetings will begin Aug. 7, to be conducted by Bro. Chas. M. Yearout. On Sunday, after Sunday school and a sermon by Bro. J. B. Hylton, we went to the water for baptism.—Maggie Hylton, R. D. 1, Box 14, Macedonia, Mo., May 9.

Oscola church met in council April 30, with Eld. Simmons presiding. Five letters were granted. Bro. James Hardy will conduct our series of meetings in August. We will have our love feast in connection with the meetings. The Sunday school at this place is in a flourishing condition. The Sunday school will observe children's day on the third Sunday in June.—Elizabeth Lyon, Oscola, Mo., May 10.

Poplar Bluff—Bro. S. C. Tolly, of Monette, Ark., was with us at our appointment and delivered a good sermon. We appreciate visits from the brethren and would be glad to have more come.—Eve G. Price, Poplar Bluff, Mo., May 2.

South Star Mission—Nov. 5, 1909, the Mission Board of Northern Missouri, together with the church here, called me to the pastoral work of this church, beginning about Jan. 1, 1910. Dec. 24 I arrived, and while the prospects for the work were not encouraging, the Board could only hope that we might bring success out of seeming defeat. With the co-operation of the Brethren here, one day later, I began a revival meeting, which closed Jan. 24, making thirty nights' preaching. During the past four months I preached 55 sermons and made 154 visits. Ten have been baptized. Though the kindness of one of our evangelists is to have a series of meetings, beginning May 23.—P. B. Newman, Sta. D. 210 W. Kansas Avenue, St. Joseph, Mo., May 8.

NORTH DAKOTA.

Pleasant Valley church met in council May 7, with Bro. D. W. Shock presiding. Seven letters were granted. The managers of the various departments were advised as to their tasks in caring for the district meeting, to be held in the Hill house July 14. We are planning to build a barn and make necessary arrangements to accommodate all. All those who can, will please bring some bedding along. Our delegates to district meeting are Brethren Amos Blocher and David Miller. Delegates to district Sunday-school meeting are Sister D. W. Shock for York, and Sister Bertha B. Allan for the Hill house. We will hold our love feast at the close of the series of meetings, to begin July 15, to be conducted by Bro. Paul Mohler, of Bismarck Bible School. He will also conduct a Bible class in connection with the meetings.—Bertha B. Allan, York, N. Dak., May 9.

OHIO.

Black River church met in council May 7, with Bro. S. M. Friend presiding. One letter was received. Bro. A. S. Workman was retained as elder for the coming year. Bro. S. M. Friend was chosen as delegate to the Annual Meeting. Bro. Arthur Cassel, of the district Sunday-school secretary, was with us Sunday, May 1, and gave us an interesting talk. Our love feast will follow the series of meetings in September.—Enos D. Nolt, Lodi, Ohio, May 9.

Donnels Creek—Our communion services were held at the New Carlisle house May 7. Bro. Sylvan Bookwalter, of New Paris, Ohio, officiated. Eld. L. R. Pfeffer preached on Sunday morning, after which a collection of \$61.00 was raised for World-wide Missions. Since our last report seven have been added to the church by baptism, and six by letter.—Elsie Winger, R. D. 1, Box 173, Springfield, Ohio, May 9.

Greenspring church met in council May 7, with our elder, Bro. H. H. Dickey, presiding. Considerable business came before the meeting. We reorganized Christian Workers' meeting. Bro. L. H. Dickey was chosen as elder for one year. Seven letters were granted. We expect Bro. S. Z. Smith, from Sidney, Ohio, to hold a series of meetings in the near future.—Ethel Duker, R. D. 1, Greenspring, Ohio, May 13.

Jonathan Creek—Bro. A. Wiley preached the baccalaureate sermon for the graduation of Noah Longnecker High School Sunday evening, May 8. This being our regular day for preaching, he also filled our appointment in the morning. Bro. Wiley has again kindly consented to do our preaching, and will begin the work on Sunday, June 5, with the intention of locating permanently. The collection of Bro. Noah Longnecker will be with us on Sunday, May 22.—J. S. Lockrone, Somerset, Ohio, May 9.

Ludlow—Because of the inclemency of the weather our home communion, held at Pittsburgh May 8, was not very large. It attracted, however, the spirituality and the impressive features of the meeting were unusually manifest. Since a similar meeting, a year previous, many of our members have been taken from us, and upon this occasion an aged sister was lying a corpse near by.—Levi Minnell, Greenville, Ohio, May 11.

Owl Creek church met in council May 7. Our elder, Bro. A. I. Helstand, presided. Considerable business came before the meeting. Bro. Helstand will continue to have the oversight of our church for another year. Bro. G. S. Strausbaugh will represent us at Annual Meeting. The following were elected Trustees, Bro. Jackson Bechtel, three years, Bro. Wm. Keifer, one year; Bro. Omer Bechtel, clerk; Bro. D. B. Gruff, treasurer. A collection of \$8.20 was taken for home mission work. We are now in the midst of an interesting series of meetings, conducted by Bro. Bixler, of East Akron, Ohio. Our Sunday-school children are taking an active part in the Chicago Sunday-school Extension work.—Tena D. Keller, Fredericktown, Ohio, May 8.

Upper Twin church met in council May 5, with Eld. J. P. Deaton presiding. Considerable business was disposed of. Five letters were received and one granted. We decided to repair Sugar Hill house and the church building was appointed to arrange for a Sunday-school and missionary meeting.—Della Deaton, Schilling, R. D. 10, Eaton, Ohio, May 10.

OKLAHOMA.

Pleasant Plains congregation met for communion services April 23. Several members from adjoining congregations were present. Visiting ministers present were Brethren Isaac Miller, Jacob Gordon, Joseph Glick and Bro. Shenefelt. Bro. Gordon officiated. The collection for us on Sunday, at 11 o'clock. In the afternoon church council was held, at which time four of our Sunday-school scholars decided for Christ, and with two others, who came later, were baptized. We have decided to organize a cottage prayer meeting, to meet at the homes of members once each week.—Viola A. Blanton, Helena, Okla., May 9.

Union Center church met in called council at Bro. Elkensberry's house near May, Okla., April 16. Eld. Wm. F. Bogerman presided. Owing to the inclement weather and the fact that the members are widely scattered, only a few were in attendance. It was decided that hereafter we hold council only twice a year.—Ella Bonnett, Gage, Okla., May 4.

OREGON.

Marcola—Bro. Pullen preaches twice a month in the Christian church, both morning and evening, meeting at the homes each month. We were not able to go to Mable, where Bro. Pullen preaches twice each month and where they have Sunday school every Sunday. The members of the Christian church asked us to work in their Sunday school. We thought we would help them in this work, and we held a meeting, at which time our husband as superintendent and myself to teach a class of children, so we will do what we can until we can go to Mable again.—Mrs. Henry Royer, Box 180, Marcola, Oregon, May 3.

PENNSYLVANIA.

Chiques congregation met in council May 3. Seven letters were received. Brethren J. C. Zug and H. T. Stauffer are our delegates to the Annual Meeting. We will hold our harvest meeting July 30, at our new meetinghouse, and the next day will be our first regular meeting.—Henry S. Zug, R. D. 1, Mount Hope, Pa., May 5.

Sugar Valley congregation will hold her love feast May 27. We expect our elder, Bro. Green Shively, to officiate. Our senior minister, Bro. Daniel Shroyer, has been sick for several months past. He is now able to be up and around again. We hope he will be able to attend our feast.—L. Anna Schwenk, Loganton, Pa., May 3.

Taddei's Deposit—An interesting series of meetings, yesterday fifteen were baptized, in the presence of a very large concourse of people, many of whom came from a distance,

One of the applicants was the head of a family. Twenty years ago, when his young wife was received into the church, he remarked that sometime he would come. God has graciously spared his life to make good his promise. We were made to rejoice that so many have put on Christ, yet there are many more outside of the fold.—John J. Shiffer, Union Deposit, Pa., May 2.

TENNESSEE.

Knob Creek church met in council April 30, with Eld. J. B. Bowman presiding. Eld. C. H. Diehl, of Pleasant Valley, and Eld. J. H. Garst, of Pleasant Hill, were with us. Three letters have been received and three were granted since our last report. Bro. Garst delivered an able discourse on Sunday, May 1, at 11 A. M.—Mary White, Jonesboro, Tenn., May 4.

(Concluded on Page 336.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

COMMENCEMENT WEEK AT MOUNT MORRIS COLLEGE.

In reply to the inquiries that are coming in I take the liberty of announcing our program for Commencement Week at Mount Morris College, beginning May twenty-fifth and ending May thirty-first.

Wednesday evening, Senior Prayer Meeting.
Thursday evening, Music and Expression Commencement.

Friday evening, Philorhetorician Contest.
Saturday evening, Amphictyon Contest.
Sunday morning, Bible and Missionary Program.
Sunday evening, Baccalaureate Sermon.
Monday, Class and Alumni Day.

Tuesday Morning, General Commencement.
Our many friends, who find it convenient to stop with us on their way to the Conference and all others who can do so, are invited to spend this week, or so much of it as they can, at Mount Morris College. J. E. Miller, Mount Morris, Ill.

LAST RAILROAD NOTICE.

The Southwestern Passenger Association, through its chairman, Mr. J. E. Hannegan, under date of May 10, writes thus in reference to rates to the Winona Lake Annual Meeting:

For your information I beg to advise that question of fares and arrangements to apply for this meeting, from points in our territory, was given careful consideration at meeting of Southwestern Passenger Association, held in Kansas City, Mo., April 20 and 21, 1910, and as a result of discussion at that time, understanding was reached that delegates to this meeting would be referred to Summer Tourist Fares. In view of this action, I would respectfully suggest that you instruct your delegates to take advantage of these very low Summer Tourist Fares, which are practically on basis of two cents per mile. These tickets are on sale from June 1 to September 30, 1910, inclusive, limited for return passage only, including October 1, 1910. The exact fare in dollars and cents can be obtained upon application to the local agents.

This closes all announcements for rates and it is hoped that the service will be satisfactory to all who attend.
Galen B. Royer, Chairman of Railroad Committee.

GLEANINGS FROM THE SUNDAY-SCHOOL FIELD.

Western Pennsylvania has made some excellent progress in her Sunday-school work during the past year. The enrollment increased from 4,976 in 1908, to 5,881 in 1909. In this Walnut Grove takes the lead with 431, while Meyersdale is a close second with 424. Every item shows an increase except in the contributions for missions. The report shows fifty-eight schools, a total offering of \$2,691.74, 189 accessions to the church, 607 on the cradle roll, and 459 enrolled in the home department. Twenty of the congregations have organized a Christian Workers' society. The District has a membership of 5,405. Bro. Ross D. Murphy is the District Secretary.

From Oklahoma and the Panhandle of Texas,—known in our old geographies as a part of the "Great American Desert," and the "Llano Estacado or Staked Plain," because the early Spanish explorers drove stakes to find their way back over the plains to the ships anchored on the shores of the Gulf of Mexico,—Bro. A. J. Smith reports sixteen Sunday schools. All of these continue throughout the year. There are thirty-seven accessions to the church and six of the congregations have organized a Christian Workers' society. The District has a membership of 1,057.

Southern Indiana reports thirty-three Sunday schools and fifty-nine conversions from ten of the schools. Eighteen of the schools gave nothing for missionary work. Thirty-one teachers are enrolled in a course of training. Total offerings amount to \$1,053.47. The membership of the District is about 2,500 and is about the same as the enrollment of the Sunday school. Sister Emma Miller is the District Secretary.

Bro. J. W. Cline, District Secretary for Southern California, is a delegate from the Golden State to the World's Sunday-school Convention at Washington. He expects to attend our Annual Conference.

Southern Ohio's report, like each of the last nine, is better than the previous one. The report given by Sister Adah Baker, who is attending Bethany Bible School, is one of the neatest and best that has reached us. In the April number of the Missionary Visitor it is stated

Kimmel, Bro. Jacob Oliver, born Jan. 4, 1853, died April 30, 1910, in the Brotherhood congregation, Pa., aged 57 years, 3 months and 26 days. He was married June 20, 1878, to Sister Mary E. Weyand, only daughter of Eld. Michael and Sister Sarah Weyand. To them was born one child, who died in its infancy. He leaves his wife, aged mother, and three sisters. He was a member of the Church of the Brethren over forty years. Bro. Kimmel was elected to the office of deacon June 3, 1886, and served in the office faithfully till death. Services by Bro. J. J. Shaffer in the Pike house. Interment in the cemetery near by. J. C. Reiman.

Lee, Edward, died in the bounds of the Fairview congregation, Pa., April 23, 1910, aged 62 years, 5 months and 6 days. Services in the Mount Pleasant church by Bro. W. H. Holsinger. Interment in the Kensingers cemetery. J. C. Reiman.

Love, Jesse W., son of Eld. L. P. and Sister Martha Love, born in Harrison County, Ind., July 23, 1863, died May 2, 1910, aged 47 years, 9 months and 9 days. Mr. Love was attracted into his yard at 8:30 P. M. by a dog's fierce bark, and was shot by a man from ambush, dying ten minutes later. He leaves a father, mother, six brothers, four sisters, a wife, two sons and two daughters. Services by Bro. A. C. Root. Text, James 4: 14. Interment in the Fairmount cemetery. Emma Root.

Martin, Lillie A., born in Virginia July 27, 1881, died at her home near Stevensville, Mont., April 14, 1910, aged 28 years, 8 months and 17 days. She was united in marriage to David H. Martin. To this union were born two sons and two daughters. She also leaves a husband, mother, father, three sisters and three brothers. Services at the Christian church, at Corvallis, by Rev. W. D. Lear. Adeline Boley.

Mongold, Mary E., daughter of Israel and Nancy Mongold, of Lost River, Hardy Co., W. Va., formerly of Rockingham County, Va., died March 12, 1910, of tuberculosis, aged 37 years, 9 months and 22 days. She was united with the U. B. church twelve years prior to her death. She leaves a father, mother and several brothers and sisters. Services by Eld. L. D. Caldwell and H. Moyers at the Cutlers Run schoolhouse. Hattie Moyers.

Neal, Bro. James R., born in 1866, died in the bounds of the Mountain Valley congregation, Tenn., of consumption, April 21, 1910, aged 43 years, 11 months and 20 days. He united with the Church of the Brethren a little more than two years ago, and lived a consistent life until his death. His wife and two children preceded him. Six children and one brother survive. Services by Eld. P. M. Correll. Text, Psa. 90, which was his own selection. Interment in the Mountain Valley cemetery. S. A. Gaby.

Peterson, Walter Solomon, son of Bro. Isaac and Sister Rosa Peterson, born at Newberg, Oregon, died at Delmar, Cal., April 28, 1910, aged 3 years, 10 months and 16 days. He leaves a father, mother, three sisters and two brothers. Walter was a bright child, and loved by all who knew him. Services at the home of Bro. M. E. Winters, by Eld. J. W. Deardorff. Text, 1 Thess. 4: 13. Interment in the cemetery near by. Myrtle M. Julius.

Platt, Lulu, oldest daughter of Brother and Sister Wm. M. Platt, died April 29, 1910, aged 9 years, 2 months and 23 days. She died at El Centro, Cal., of blood poisoning, caused by an abscess in the throat which prevented her from swallowing even water, without strangling. She was an active girl, and though not well for several weeks, she did not give up her school work until a few days before her death. She leaves father, mother and two little sisters, her two little brothers having preceded her only a few weeks. Services by Eld. Jacob Wiltmore, assisted by Eld. Gillet. Text, John 14: 1, 2. Amanda Wiltmore.

Fletcher, Walter, died of pneumonia, at his home in West Denver, Colo., April 29, 1910, aged 27 years. He leaves a wife and two children. Services by the writer. Text, Luke 7: 14. L. F. Love.

Rinker, Mrs. Catherine, nee Weaver, born Feb. 6, 1826, died at her home near Springfield, Ohio, March 28, 1910, aged 75 years, 1 month and 21 days. She was married to Peter Rinker. To this union were born five sons and one daughter. She is survived by four sons, one daughter, one brother, and five sisters. Services by Eld. J. D. Sandy at her home. Text, 1 Cor. 15: 12. Elsie Winger.

Ross, Bro. J. A., died at his home, near Woolwine, Va., in the bounds of the Smith River congregation, April 25, 1910, aged 54 years, 3 months and 25 days. He united with the church about seventeen years ago, under the preaching of Bro. J. A. Dove. One year later he was elected to the deacon's office, in which capacity he served the church faithfully until his death. He had been in poor health for several years, yet his place at services was seldom vacant, and the day before he died he drove six miles to attend services, returning home apparently well. A wife and seven children survive. Services by Elders W. A. Elgin and W. E. Lackey, assisted by Bro. Posey Nolen and Rev. R. M. Via, of the Methodist church. Mollie Hooker.

Sollenberger, David Roy, son of Ephraim and Annie Sollenberger, died in the bounds of the Clover Creek congregation, Pa., April 19, 1910, aged 6 years, 7 months and 21 days. Services at the Fairview church, by Bro. W. H. Holsinger, assisted by Bro. J. H. Brumbaugh. Interment in the Shelly cemetery. J. B. Snowberger.

Swartz, Sister Viola M., nee Craig, wife of Bro. Amos Swartz, born July 7, 1853, died at the home of her daughter, Mrs. J. A. Gearhart, Stanley, Wis., April 29, 1910, aged 56 years, 7 months and 22 days. Her husband, two sons and one daughter survive. Pneumonia and heart trouble suddenly ended this mother's faithful Christian life, at the close of a three months' visit with her only daughter. The body was brought back to Illinois, nine miles southwest of Rockford, where her entire life was spent. Besides the surviving family, two brothers and three sisters are yet to follow. Services May 4, conducted by Bro. P. R. Keltner. Text, Rev. 14: 13. Interment in Winnebago cemetery. Mina I. Bosserman.

Vanman, Sister Elizabeth, nee Bowser, born Feb. 12, 1831, near Dayton, Ohio, died April 27, 1910, at the home of her son, Bro. Chas. Vanman, near Girard, Ill., aged 79 years, 2 months and 15 days. She was married to David Vanman Aug. 17, 1848. In 1864 they moved near Girard, where they lived until his death, thirteen years ago. Since then she has lived in the homes of her children. Sister Vanman was a member of the Church of the Brethren for sixty years, and lived a devoted Christian life. She was the mother of one daughter and six sons, two of whom preceded her. Services by Brethren M. Flory and I. J. Harshbarger, at the Pleasant Hill house. Interment in the cemetery near by. Ada V. Snell.

Walker, Sister Lydia, wife of Bro. William G. Walker (deceased), died May 4, 1910, at the home of her son, Bro. Frank Walker, near Pinehill, Somerset County, Pa., aged 58 years, 5 months and 23 days. Sister Walker was a member of the Church of the Brethren for more than fifty-five years. Services at the Meyersdale church, by Eld. D. H. Walker, assisted by Bro. D. K. Clapper. Interment in the Meyersdale cemetery. Mary M. Walker.

Weed, Charles Ernest, son of Charles and Sister Fannie Weed, born in the bounds of the Surrey church, N. Dak., Jan. 10, 1905, died at the home of his parents near Surrey, N. Dak., from appendicitis, March 27, 1910, aged 5 years, 2 months and 17 days. He is survived by his father and mother, two half-sisters and one half-brother. Services by Bro. D. M. Shorb and Bro. D. T. Dierdorff, at the Surrey church. Interment in the Surrey cemetery. Manerva Lambert.

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We have mailed order blanks to the Sunday-school secretaries but the orders have not all reached us as yet so possibly some of the order blanks have gotten lost in the mail. We are presenting a blank herewith and will be pleased to have you use it if the other one did not reach you.

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Notes From Our Correspondents.

(Concluded from Page 335.)

VIRGINIA.

Bethlehem congregation met in council in the Bethel church-house May 7, with Eld. Jonas Graybill presiding. Six letters were granted and four received. One sister was installed into office, her husband having been elected as deacon some time ago.—Alda Hylton, Troutville, Va., May 9.

Flat Rock church met in council at Cedar Grove May 7. In the absence of our moderator, Bro. J. W. Myers presided during the morning session. The election of a moderator and a topical committee was deferred until the next meeting. The topic for today was, "Should the Congregation be Divided and Why?" It was well discussed. The topic for the next council, to be held at Pleasant View Aug. 13, is, "What is the Duty of a New Congregation?" The afternoon session was opened with Eld. B. W. Neff presiding. One letter was granted. At the close of the meeting the local mission school met and assigned the ministers of our congregation the places for holding their annual series of meetings. Sunday school at this place is progressing nicely, with Bro. J. Frank Good superintendent.—J. D. Shaver, Moore's Store, Va., May 10.

Montebello.—Yesterday, at 11 A. M., the members and friends of the church met for Sunday school and preaching. Bro. J. R. Kindig delivered an interesting sermon. The weather being unfavorable, we had only one preaching service. Our love feast was announced for May 14. Sister Ida Fitzgerald, of Mt. Vernon, was with us.—Emma J. Layton, Montebello, Va., April 25.

Nokesville congregation met in council April 30, Eld. M. C. Early presiding. Four letters of membership were received and two granted. Business was disposed of pleasantly. Bro. S. H. Flory was elected president of Christian Workers' meeting at the Valley house. Bro. W. L. Houchins was elected to the same office at Hebron Seminary. Bro. G. W. Beahm was elected superintendent of Nokesville Sunday school to serve during the last six months of this year. Our teacher-training class, conducted by Sister E. Mary Royer, each Wednesday evening, at Hebron Seminary, is progressing nicely. The Volunteer Mission Band is pushing its work vigorously. Sisters Alice Graybill and Vernie Flory will represent the Band at Annual Meeting.—Barbara J. Miller, Nokesville, Va., May 12.

Pleasant Hill church met in council May 7, with our elder, Bro. A. M. Hylton, presiding. One letter was received. On Sunday following Bro. Hylton preached for us, and after the services one was baptized.—Ruth A. Hylton, R. D. 4, Willis, Va., May 11.

Redoak Grove church met in council May 7, with Eld. J. F. Keith presiding. The following officers were elected: Sister Mary Bowman, Messenger; Bro. J. F. Keith, church clerk; Bro. J. R. Kindig, the writer, church correspondent; Sisters Cynthia King, Ida Spangler and Ella Bowman, missionary solicitors; Bro. Harvey Dobbins, clerk. Eld. J. F. Keith will represent us at the Annual Meeting. One sister was received by baptism. On Sunday morning, at 9:30, we met for song service, Sunday school at 10 o'clock and preaching at 11 A. M. Bro. Asa Bowman, using as a text, Cant. 2: 15.—Ella Bowman, R. D. 5, Box 44, Floyd, Va., May 9.

Woodstock congregation met in council at the Antioch church April 23. Considerable business came before the meeting. Brethren George Hoover and Simon Hollar were elected as deacons. Our love feast will be held at the Antioch house May 23, at 2 P. M.—M. H. Copp, Maurertown, Va., May 5.

WASHINGTON.

Tekoa church met in council April 22, with our elder, Bro. N. S. Gripe, presiding. Since our last report one letter has been received and eight were granted. Two were received by baptism. Our delegates to the district meeting, which will be held at Weiser, Idaho, July 5, are Brethren A. N. Huffman and R. F. Hiner. Bro. Gripe remained a week and preached for us each night.—Cleo Hiner, Tekoa, Wash., May 5.

WEST VIRGINIA.

Pleasant View church met in council April 30, at 10 A. M., with Eld. J. S. Zigler presiding. Our love feast will be held at Chestnut Grove church May 14. Eld. J. S. Zigler was elected delegate to the Annual Meeting, with Sister Alice McAlvey alternate. The offering of \$7.59 was taken.—Anna F. Sanger, Bays, W. Va., May 7.

Spring Run.—We were glad to have Bro. J. S. Showalter visit us April 10 and give us two good discourses. May 7 we met in council, with Bro. C. E. Eller presiding. Bro. Eller has accepted the eldership here for another year. On Sunday he gave us a good sermon, after which a sister was baptized.—Lena B. Fleishman, R. D. 1, Lindslee, W. Va., May 10.

WISCONSIN.

Stanley.—We are now settled with the Brethren here and so far are well pleased with the country and the people. We see the need of much pastoral work, and considerable evangelistic effort. The members are carrying on a Sunday school, Christian Workers' meeting and prayer meeting each week, and the attendance is from thirty to fifty at each meeting. We hope to increase the attendance and interest, with God's help. We will begin a series of evangelistic meetings May 15. Our prayer meeting on Wednesday evening, May 4, was very good in point of spirituality and attendance, forty-eight being present, of whom a large majority were young people. Pray for the work at this place. One was baptized May 4.—W. H. Greenawalt, R. D. 1, Stanley, Wis., May 5.

NOTES UNCLASSIFIED.

Liberty Mission.—We began a series of meetings May 1. The attendance is large each evening and the interest is increasing. Prospects here are encouraging. There was one applicant for baptism and one has returned to the fold.—Chas. A. Miller, Liberty, Kans., May 9.

Red Cloud church met in council April 21. Our love feast will be held June 4. Since our last report four letters have been received and one applicant for baptism. Our elder, Bro. C. B. Smith, was with us several weeks after his evangelistic work in Pennsylvania. He is now in the Morrell congregation, Kans.—Ella I. Esheleman, Red Cloud, Nebr., May 10.

Maple Grove.—Bro. J. B. Moore came April 19 and held meetings for us until April 24. He delivered some excellent sermons, which helped to build us up. Our love feast was held April 23. There were several new members at the tables.—one brother past his eighty-eighth year. He has since passed to his reward.—Minnie D. Deeter, R. D. 1, Box 78, Norcatur, Kans., May 10.

MORE ABOUT LODGING.

In addition to the information, given in last week's Messenger, we make this further explanation.

About Tents.

We are informed by the tent company that their proposition to furnish tents is partly withdrawn. We may have to accept tents of different sizes than those named last week, but will do the very best we can in this particular. Tents will be at south end of park, about three-fourths of a mile from auditorium. They will not have floors, but will have straw on the ground. Thirty-inch canvas cots for use in tents can be had, if ordered in advance, at 60 cents per cot. We can not get bedding for use in tents. You must bring that with you. We expect to provide only such tents as are ordered of us

in advance. Small-size tent, about 10x12 feet, costs \$3.75. Larger size, about 14x16, \$4.50. Canvas cots cost 60 cents each. All orders for these must be accompanied by cash in full.

About Cots.

Definite arrangements have been made for a thousand or more cots, to be placed in assembly buildings, as explained last week. The prices named include cost of room and cot. Unfurnished cots, 90 cents each, for the entire meeting. Cots are furnished with two blankets, sheet and pillow, at \$1.50 each for the entire meeting. These cots are not rented by the night. All these cots and furnishings are brand new; hence will be clean. At least two hundred of these cots will be reserved for sisters, and the location will be the very best. We can also get extra canvas cots for use in tents, cottages, etc., at 60 cents each, if ordered in advance. Send us cash with all orders for cots.

Hotel arrangements have not been completed further than announced last week. There are several hotels that are not yet opened and we have not been able to ascertain definite rates, but they will, in all probability, be open with full capacity by the time of the meeting. Rates will likely be \$1.25 per day, for bed and board.

Notice.

The statement, last week, about rates in the Winona Hotel, by the manager, may be misunderstood by some. The rate, as he means it, is \$1.00 to \$1.50 per night for EACH person with two in a room.

Levi M. Neher, Sec. Lodging Committee.

ANNOUNCEMENTS

DISTRICT MEETINGS.

July 11, Oregon, Washington and Idaho, at Weiser, Idaho.
July 14, North Dakota, Northern Minnesota and Western Canada, in York, N. Dak.

LOVE FEASTS.

California.

May 29, South Los Angeles.
June 18, 4 pm, Santa Ana.

Colorado.

May 28, 6 pm, Colorado City Mission.
May 29, Denver.

Idaho.

May 27, Nampa.
June 4, Payette Valley.
June 25, Nezperce.

Illinois.

May 27, 4 pm, Oakley.
May 28, 2 pm, Rock River, at Franklin Grove.

May 28, 29, 2 pm, West Branch.

May 28, 29, Yellow Creek.
May 29, 6:30 pm, Polo.

May 28, 7 pm, Naperville, Bethel church.
June 12, 6:30 pm, Hickory Grove.

June 13, 1:30 pm, Wad-dams Grove.

June 19, 6 pm, Milledgeville.

Indiana.

May 25, 4 pm, Pipe Creek.
May 26, Baugo.

May 26, Bachelor Run, at Florida house.

May 28, Rock Run, 5 miles southeast of Goshen.

May 28, 10 am, Springfield.
May 28, 5 pm, Springfield.

May 28, 6 pm, Beech Grove.
May 28, 6:30 pm, Buck Grove.

May 28, Arcadia.
May 28, 2 pm, English Prairie.

May 28, 7:30 pm, Burnett's Creek.

June 2, 2 pm, White.

June 11, 6:45 pm, Monticello.
June 11, 6 pm, El River.

June 11, 6 pm, Mississinewa.
June 12, 6:30 pm, Huntington City.

June 18, 6:30 pm, Kilbuck, at Antioch house.

June 18, 6 pm, Solomons Creek.

June 19, 7 pm, Indianapolis, 37 N. German Avenue.

June 24, Camp Creek.

Iowa.

May 28, 10:30 am, Franklin County.

May 28, 29, 2 pm, Beaver.

May 28, 4 pm, Kingsley.
May 28, 4 pm, Iowa River.

May 28, 4 pm, Libertyville.
May 28, 6 pm, Brooklyn.

May 28, 29, 11 am, Garrison.
June 11, Greene.

June 18, Osceola.
June 18, 19, Panther Creek.

June 25, South Waterloo.

Kansas.

May 28, Sabatha.

May 28, 10 am, Ottawa.

May 28, 6:30 pm, Osage.

May 28, 6 pm, North Star.

May 28, 7 pm, Wichita, Mission church, 11th Street and St. Francis Avenue.

May 29, Larned, Mission church.
June 4, 6 pm, Scott Valley.

Maryland.

May 28, 2 pm, Middletown Valley.

May 28, 2:30 pm, Baltimore, Fulton Avenue church.

Michigan.

May 28, Lakeview.
May 28, 10:30 am, Thornapple center house.

June 18, 2 pm, Sugar Ridge.

June 18, 10 am, New Haven.

June 18, 5 pm, Berrien.

June 26, 7 pm, Crystal.

Minnesota.

May 28, Lewiston.

May 28, 6 pm, Hancock, 5 miles northeast of town.

Missouri.
June 11, Little Brushy.

Nebraska.
June 4, 6 pm, Red Cloud.

June 4, 7 pm, Arcadia, 4 miles northwest of Arcadia.

June 11, South Loup.
June 25, Logan.

North Dakota.
June 4, Williston.

June 25, 2 pm, Carrington.

Ohio.
May 28, 10 am, Lick Creek.

May 28, 10 am, Chippewa.

May 28, Greenspring, at Sugar Grove house.

May 28, 4 pm, Blanchard, 3 miles north of Dupont.

May 28, 5 pm, Beech Grove.

May 30, 2 pm, West Milton.

June 4, 3 pm, Portage.

June 11, 2 pm, Palestine.

June 24, 5 pm, Portage.

June 18, 10:30 am, Richland.

June 18, 10:30 am, Silver Creek.

June 18, Springfield.

June 18, North Poplar Ridge.

Oklahoma.
May 28, 6 pm, North Star.

May 28, Union Center.

June 11, 5 pm, Mt. Hope.

Oregon.
May 27, Newberg.

Pennsylvania.
May 24, 9:30 am, Spring Grove.

May 24, 10 am, Back Creek.

May 24, Shank house.

May 24, 25, West Conestoga.

May 24, 25, West Conestoga.

May 24, 25, 10 am, Little Swatara, at Meyers house.

May 24, 25, 2 pm, Buffalo Valley.

May 24, 25, 1:30 pm, Chiques.

May 25, 26, 9:30 am, Conestoga, at Bird-in-hand house.

May 25, 26, Upper Cumberland.

May 25, 26, 1:30 pm, Mountville District, at Petersburg house.

May 27, 1:30 pm, White Oak, at Graybill house.

May 26, 27, 10 am, Ridge, at Foglesonger house.

May 27, Sugar Valley.

May 28, Augsburg, at Germany Valley Stone church.

May 28, George's Creek.

May 28, Mechanics Grove, at the Grove house.

May 28, 3:30 pm, Clear.

May 28, 4 pm, Ephrata.

May 28, 6 pm, Plum Creek.

May 28, Fairview.

May 28, 29, 2 pm, Farmers's Grove.

May 29, 4:30 pm, Harrisburg.

May 29, 5 pm, Norristown.

May 29, 6 pm, Pittsburg, Cor. Springfield and Mont Clair.

June 4, Springfield, at the Springfield house.

June 6, Juniata Park.

June 10, Montgomery.

June 11, 12, Marsh Creek.

June 12, Marsdale.

June 12, 6 pm, Quemaoning, at Spiesville house.

June 18, 2 pm, Mingo.

June 19, 6 pm, Summit Mills.

June 19, 10 am, Manor at Penn Run house.

June 19, 5 pm, Brothers Valley, at Pike house.

June 19, Shade Creek, Berkeley house.

Tennessee.

May 28, Crowson.

Virginia.

May 23, 2 pm, Woodstock, at Antioch house.

May 28, 5 pm, Fairfax.

Washington.

June 4, Centralia.

West Virginia.

May 28, 2 pm, Berkeley.

ANNUAL MEETING

Church of the Brethren
Winona Lake, Indiana

For the next Annual Meeting, which will be held at Winona Lake, Indiana, in June, the BALTIMORE & OHIO RAILROAD will operate through cars from Chicago via Milford Jct. and the Big Four Route. The fare authorized is ONE and ONE-HALF fare for the round trip which is \$4.20 from Chicago to Winona Lake and return. FOR FURTHER INFORMATION ADDRESS,

W. A. PRESTON, or B. N. AUSTIN,
T. P. A., Chicago. G. P. A., Chicago.

Traits of Character

by
H. F. Kietzing, A. M.
Author of "Progress of a Race"
and
E. L. Kietzing, A. M.
Principal in Chicago Public Schools.

The book is divided into four parts: Part 1. Traits of Character Illustrated; Part 2. Marked Manhood and Womanhood; Part 3. Marked Manhood and Womanhood; Part 4. Sidelights.

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Part 3, in a similar way, shows how men and women of bright intellect and strong personality, but lacking in character, have marred their lives by yielding to temptation.

In Part 4, the truths are mostly illustrated in lighter vein, but none the less forcibly brought to the mind of the reader.

Character may be defined as that sum of qualities, which distinguishes one person from another. Some of these qualities, primarily, are doubtless hereditary, but all these qualities are susceptible of development and training. The influences which surround men's lives are character builders. Next to the influence of a living personage over the life of another is that of the books he reads.

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"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 49.

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No. 22.

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AROUND THE WORLD

A NOTEWORTHY improvement, now being made in the textbooks of the public schools of Chicago, will doubtless prove to be a valuable factor in the promotion of peace principles. Hereafter all the details of the various wars and battles are to be omitted, as not being conducive to best results in the minds of the pupils. Many of the most prominent educators in other parts of the country are in hearty accord with the proposed measure, and will likely secure similar improvements in textbooks used elsewhere. It is a step in the right direction, and our people can well afford to work in behalf of a similar reform in every school district of the United States. Whatever discourages war is a distinct gain for the cause of peace.

AN effort is being made to have the Governor of California interdict the widely-advertised fight between two noted pugilists, at Oakland, Cal., July 4. Various civic and religious associations, as well as leading journals, are joining in the effort to prohibit this most debasing and brutalizing exhibition of physical prowess. It is said that at least ten thousand visitors from all over the world are expected to witness the event, involving a total outlay of millions. Moving picture men are arranging to make graphic duplications of the disgraceful scene for the future delectation of the thousands who throng the moving picture shows of even the smallest town in the United States, and thus the corrupting and debasing features of the fight will be sown broadcast, and perpetuated for years to come. What shall the harvest be?

ONCE again the Jews are made to feel the heavy arm of Russia's most severe persecution. The bitter cup of suffering, which, by prophetic forecast, they were to drink, has been, from time to time, administered to them by the various nations of earth, but Russia, during recent years, stands perhaps unequalled in its uncalled for and atrocious severity against the remnant of God's chosen race within her borders. Notwithstanding the most fervent assurances of Minister Stolypin, that there should be no further persecutions, twenty-five hundred Jewish families have recently been driven from the City of Kieff alone. Many of the expulsions occurred during the Passover week and at night, the hapless victims being ruthlessly driven from their homes, and deported to the settlements assigned them. Owing to the entanglements of the

Anglo-Russian alliance, it is not likely that England's remonstrance against the present era of Jewish persecution will be, in any degree, effective. It is a case of "might makes right," with no one daring to take the part of the unfortunate Jews. Surely, the measure of Israel's suffering in Russia has about reached its limits. Their "time of deliverance," it is to be hoped, will soon draw nigh!

THE people of India may not measure up, in all respects, to the more enlightened nations, but it must be confessed that they take hold of some of the known evils of the day in a far more practical and decisive way than do those who claim to stand at the head of civilization. The Maharaja of Patiala, India, has served emphatic notice throughout his State that no boy or girl below the age of eighteen may use any intoxicant or tobacco, under pain of fifteen days' imprisonment and a heavy fine. Those selling are equally punished. It is the aim of this law to safeguard their boys and girls during the most critical period of life and thus it will, no doubt, prove of much benefit. "As the twig is bent, so the tree is inclined."

It has been ascertained, by a careful comparison of the public library records of the principal cities of our country, that nearly two-thirds of the thousands of books, annually read, are novels,—many of them of the most trashy variety. Now, when we remember that probably by far the largest proportion of the novel readers are comparatively young people, may it not be possible that unreal and false views of life are thus unconsciously absorbed by these minds, so easily impressed? Do we not see the legitimate fruit of vile literature in the loose morality, the fraudulent business methods, and the flagrant crimes that are alarmingly multiplying each year? May it not be the part of wisdom to scrutinize, most minutely, the reading matter now being perused by our young people?

THE consensus of medical men and the business world seems to be that the cigaret must go. It has been shown that those who are victims of the noxious habit are well high lost to all usefulness in the business or school world. John Wanamaker declares that the cigaret is the starting point in the downfall of thousands, and presidents of colleges and universities claim that any student, addicted to the cigaret, will make a failure of his school career. Knowing the disastrous effects of this evil habit, every teacher and parent should make timely application of the "ounce of prevention" which is said to be "better than a pound of cure." The parent can do much by proper home training, but he needs the active cooperation of the teacher to complete the much-needed work. "Train up the child in the way he should go."

DURING the Senate session of May 20 there was a most emphatically demonstrated opposition to additional outlay for navy equipment. Senators Hale, Clay and Gallinger declared that as a nation the United States has gone wild in the matter of armament, and especially in the construction of battleships. Senator Clay pointedly remarked, "We have lost our heads, and if we do not stop we will bankrupt the nation. Our country is now expending almost \$140,000,000 a year, against \$28,000,000 twelve years ago." In this day of high Christian civilization it is deplorable indeed, to see how the nations of the world exhaust, in military expenditures, the resources that ought to feed the hungry, and train the children to a life of greater usefulness. If Christianity, the world over, were in full sympathy with the doctrine of peace, as taught by Christ, war and all belonging to it would be disposed of finally and forever.

WHATEVER the Christian denominations in general may neglect to do in the extension of the cause they claim to love, the Mormons are not "resting on their oars." In addition to the two thousand missionaries, already at work in the world field, they are now arranging to translate the "Book of Mormon" into Japanese. Already this work has been translated into the leading languages of Europe, and printed at great expense. Now, since the foreign mission fields are being invaded by the followers of Joe Smith, they may yet prove to be a formidable addition to the various forces of evil confronting the missionary. While the doctrines of the Book of Mormon are pernicious, the zeal of its promoters is worthy of a better cause. Strange, indeed, it is that the disciples of Christ should be so far excelled, in general zeal and efficiency, by the deluded followers of a false prophet!

SLAVERY in China dates back to past centuries, but a recent imperial rescript decisively forbids the further purchase and sale of human beings, under any pretext. While this, perhaps, will not do away with all slavery now existing, it will effectually curtail it in the future. The Manchu princes and the leading officials may still keep their "bond servants," but they are not to consider them slaves. The new order still permits the custom of concubinage, but there must be no bargaining or selling, and the concubine must be married with legal formality. While China's emancipation act may not appear to some as far-reaching as might be desired, it is nevertheless, a notable step forward. It will greatly help the nation in its laudable endeavor to reach a higher plane of life, and will likely prove a great aid to missionary efforts among the Celestials by removing a barrier hitherto greatly hindering the work.

"THE paths of glory lead but to the tomb," says a noted English poet. It was vividly brought to mind when May 20 the remains of Edward VII., ruler of the United Kingdom of Great Britain and Ireland, and Emperor of India, the Colonies, Protectorates and Dependencies, were laid to rest amid the most imposing ceremonies. The funeral cortege included the crowned heads and representatives of all the leading nations, and we are told that "death was never clothed in a panoply more sublime, dignity in grief never received expression more stately, more exalted." So great was the desire of the people to witness the last sad rites, that more than 15,000 persons were injured or over-come in the great crush. Much genuine sorrow was in evidence everywhere, and while the people will honor their new King by unswerving loyalty, they will long remember their late ruler who endeared himself to their hearts by his many acts of loving-kindness.

NOTWITHSTANDING the extreme liberalism, now pervading the leading denominations of our land, there is, in nearly all cities, the same story of retrogression and a falling off in membership. Taking the Methodist, Presbyterian, Baptist and Congregational churches of Chicago as an example,—their relative strength being in the order named,—we find that their total accessions during the last two years were only 3,533 members, averaging less than a dozen to each congregation. Since, however, these accessions were chiefly by letter, the actual record of additions by confession, compared with the membership enrollment, shows the Baptists as losing 266, the Methodists 205, the Presbyterians 50, while Congregationalists show the slight gain of 17. These figures indicate that others besides the Brethren find serious problems in city work. No matter, however, what the hinderances may be, the "go ye" includes the cities, with all their perplexities and discouragements. The "lo, I am with you" is our guarantee of ultimate success.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

Gethsemane.

SELECTED BY EDNA GARST.

In golden youth when seems the earth
A summer land of singing mirth,
When souls are glad and hearts are light,
And not a shadow lurks in sight,
We do not know it, but there lies
Veiled somewhere under evening skies
A garden which we all must see
The Garden of Gethsemane.

With joyous steps we go our ways,
Love lends a halo to our days,
Light sorrows sail like clouds afar,
We laugh and say, How strong we are!
We hurry on, and hurrying go
Close to the border-land of woe
That waits for you and waits for me
Forever waits Gethsemane.

Down shadowy lanes, across strange streams
Bridged over by our broken dreams
Behind the misty capes of years,
Beyond the great salt fount of tears
The Garden lies. Strive as you may,
You cannot miss it in your way.
All paths that have been or shall be
Pass somewhere through Gethsemane.

All those who journey soon or late
Must pass within the garden's gate,
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say,
"Not mine, but thine," who only pray,
"Let this cup pass"; and cannot see
The purpose in Gethsemane.

Cabool, Mo.

Fault-Finding.

BY W. B. STOVER.

"Judge not." Matt. 7: 1.

THESE first words of our Sunday-school lesson of recent date strike at a common weakness in the human family. Hasty judging is the fruit of self-righteousness, and Jesus appeals to the self-righteous man, when he gives the reason for not judging, for self-interest keys up a self-righteous soul. He says, "For if you do, you'll get it back again. The soul that finds fault, will be found fault with. Better keep free, if you would save yourself from the blot that you don't have any scruples about putting onto others." Even so, "Judge not, that ye be not judged." How simple!

What Fault-Finding Is Not.

We may have an opinion about a person, or about a matter. This is not fault-finding, neither is it judging. A man is entitled to have an opinion. He needn't vaunt it, he needn't boast about it. He won't, if he is wise. Simply having an opinion is not violating any principle. Pointing out a sin, or referring to it, is not fault-finding. Men can not but refer to the sins of other men, though it give them pain to do so. It is not fault-finding. It is not judging.

Condemning the sins of others, condemning sin in any form or any fashion, is not fault-finding. We must condemn sin, and in the strongest possible language it ought to be done. Condemning sin is not finding fault with a man, neither is it judging him.

By these words of the Master, I would not take it that a judge of the law is violating the spirit of the Gospel. The judge is not finding fault, he is not impugning motives. He is honestly trying to get at the hidden truth,—hidden beneath rascality usually,—and to give to the offender the penalty of the law. In the same way that the judge of the law is called upon to act, the elder of the church is called upon to act,—to carry out the import of the law with respect to offence. In neither case is the judge or the elder guilty of fault-finding.

What Fault-Finding Is.

The French have a proverb, "To know all is to forgive all," implying that the unknown reason for all faults is sufficient reason for the committing of the same, and had we known, we would not have condemned. Or, had we been in the same place we would

have done the same thing. To condemn, to pronounce guilty, without knowing all the circumstances, this is fault-finding, this is judging! As knowing all the circumstances and making a declaration of fact is not judging, so knowing only part and yet making a declaration, is judging.

This is very common to many people. I got a postcard, the other week. Among others, it was overlooked, and after a few days I got another, stating, "I wrote you a week ago. I have no answer. I therefore conclude you have lost your original love for me. See 1 John 2:9." He would take the Kingdom of Heaven by force, poor fellow! Brother B gets the MESSENGER, but when every one else got an Almanac, he got none. He would have been guilty of this sin had he written the House that he was "just as good as others, and his money just as good as the money of others, that there is no use being partial against a man because he is poor, therefore why don't you send me one of your Almanacs too?" Did it never happen so? And might not an Almanac get lost in the mails?

A worse form of this evil is manifest in assigning the worst possible meaning to words or actions of those whom one would judge, rather than a plausible better meaning. A man spit once, as he passed another, and there came near being a fight, because the other took offense at the supposed sign of indignity, and was at once angry about it. A man told another once that he "knew him," and the other could not get over it for a year, supposing that he meant he knew some evil in his life which he was going to make use of against him at the opportune time. A man changes his mind, whereupon a first fault-finder says he has no mind, the second says he is insincere, a third man says to change one's mind is evidence that one has a mind, and yet another gives credit for having done the best possible, according to his light. This is the story of life's experience; some judge ill; others see the good. Some find fault, some find cause for expressing their praises.

Those who pride themselves on being able to go to the bottom of things are most apt to fall into the sin of judging the motives of others. This kind of fault-finding is very subtle, because it is based on the self-righteousness of the fault-finder; and he will justify himself every time in it, for he thinks that, somehow or other, he has been gifted with a view of the inside of things, that he has a gift of discerning spirits, and therefore knows! Presuming motives naturally leads to presuming them evil. It makes the presumption all the worse, and speaks very low of the man guilty of the sin.

An anonymous letter written in the Spirit of Jesus may contain a one dollar bill, and *nothing more*. But anonymous letters complaining about the evil life of this man or that woman are filled with the breath of the adversary, and he is indeed to be pitied who will stoop to such service.

A man comes and tells me what I cannot quite believe, yet I cannot say he is lying. I neither believe him, nor condemn him. I can't believe him. I won't condemn him. I let it there, and tell him what I have cultivated myself to feel is best, "I will wait and see." I neither affirm nor deny. It simply remains to be proven. My mind is neutral meanwhile. I need not judge, nor call him a liar, nor yet think him so.

The habit of fault-finding is liable to grow on one who indulges in it, just like any other habit. Boys find fault with their teachers, men find fault with the Government, Christians find fault with the church, members find fault with the ministers, preachers find fault with the elder, even missionaries on the field sometimes find fault with each other, and—heaven forbid it—men find fault with God! I heard a boy answer his mother one day, when she called him to come to her. "Why didn't you come to me when I called you? Didn't you hear me?" I thought, that's just like God calling to us for something, when we reply, in the characteristic habit we have formed, of fault-finding. "But I asked you for something else, why didn't you give me what I asked for?" God does not give you what you asked for because he knew best. If a child ask for a fish, will he give a serpent? No.

But if he ask for a serpent, what will he give him? A serpent? No, no, not my Father!

Constructive versus Destructive Criticism.

It is all right to criticise, if it is done in the right spirit. But in criticising, if it is done with a fault-finding spirit, the spirit is not the right spirit. A short time ago we had the pleasure of seeing the oppressed classes of this taluka freed from a form of oppression which had been their lot for ages, the "Bhil-hajri." We might have said hard things about a Government that would allow such a condition. We might have written nasty letters home to England and found fault with the Collector of the District, but we would have accomplished no good thereby. Constructive criticism aims for the greatest good to the greatest number, and not merely pointing out of evil things. We went to the authorities with well-authenticated facts, and pressed the matter, and in a comparatively short time we got more than we asked for,—the whole wretched system, in this District, was abolished! There is a right way of doing a thing, and there is also a way that is not right. The way that has any aim except the good of all, or the way that has no aim at all, if criticism, is destructive criticism. It aims to tear down; it finds fault with the present, but it has nothing better. It can produce nothing better. It is a chronic disease which seeks a chance to give itself vent. It is an evil thing, to be avoided, to be hated. Constructive criticism is that of a brother, whose criticisms will leave you with increased love for him, whose words will make you stronger, and help you to make the best of all circumstances.

The Golden Rule.

No man can read the first words of this seventh chapter of Matthew, if he reads for his own good, if he makes his reading personal, but that will see the Lord meant *him*. And if he is a fault-finder, and knows himself to be chronically troubled in this way, when he comes to the end of the Golden Rule, a few verses further on, he will see the way out of his difficulty. Here is the remedy for the evil. The disease is diagnosed in the first verse; the remedy is in the twelfth. The appeal to your selfishness is no remedy. You are selfish still. But if you do to others as you want them to do to you, then you have the key to the situation,—a source of great trouble between fellow-men will disappear forever, and God will be glorified. It stings to be judged. It hurts to be found fault with. Therefore, if you love, judge not.

Ankleshwar, India.

Two Extremes.

BY G. E. YODER.

IN Matt. 7: 21-23 we have two extremes mentioned, relative to the practical side of the Christian life. In the one we see those who expect to be saved by simply *calling* upon the name of the Lord, and in the other those who are seeking to *work out* their soul's salvation. The former extreme is possibly more prevalent today than the latter.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." Evidently some of those who say, "Lord, Lord," shall enter into the kingdom of heaven, but not because they have said, "Lord, Lord," but because they have done the will of the Father. It is the will of the Father that we shall say, "Lord, Lord," but it is also his will that we shall do more. The blessing rests upon doing his entire will.

Simply to belong to a denomination which may have the New Testament for its rule of faith and practice, will never save. Simply to belong to a church which may have the best doctrine the world has ever known, will avail nothing, unless that doctrine is lived out, and that, too, with the proper spirit. It requires more than church membership to be saved. Uniting with the church is evidently by action saying: "Lord, Lord." But entering the church is only one of the first steps in doing God's will. It may be a good beginning, but in connection with it we need a willing mind, heart and soul, to do anything God wants us to do. God's will, not ours, be done. From the depths of our heart we should sing to the Lord: "I'll go

where you want me to go, . . . I'll say what you want me to say, . . . I'll be what you want me to be."

How different the other extreme! They pay little attention to calling upon the Lord, but, by their *good works*, try to enter into the kingdom of heaven. Their good works may be of the very best type, such as mentioned in verse 22, and still not sufficient to save. They seek salvation through their works, but fall in the ditch with many a moral Israelite. The works may be all right, but the motive is wrong. Every true Christian is a "worker for the Lord," but he doesn't work to be saved, but because he is saved. Redemption can be obtained only through Jesus Christ, with a willingness upon our part to do all of God's will.

The practical side of a true Christian life is a mixture of these two extremes with the "love of God," and well seasoned with the "Spirit of Christ."

Elk Lick, Pa.

The Preacher's English.

BY M. M. SHERRICK.

IN rummaging through some ancient manuscript, entitled, "Northside—A Reminiscence," lately, I came across the following paragraphs with the above title. It may be a somewhat belated article for these modern days, but if the reader should find it insipid, just pass it by. The Deacon is a privileged character and says what he thinks. He is a man of *one* Book, a little old-fashioned perhaps, firm in his convictions, but tolerant, and where no principle is violated, adjustable to the demands of the new age. Not what you would call a scholar, yet he reads his New Testament in Greek understandingly. His favorite companion however, is the King James' Version, and he is accustomed to say that it contains more courses than any college curriculum ever invented.

"It seems to me," said the Deacon, as he drew his chair a little closer to my desk, and closed his ancient Book, "that some of our preachers ought to use better English than they do."

"Criticising the preacher again, are you?" said I, scratching away with a stub pen. "Well, not exactly," he answered. He did not like the sound of the word. "But it does seem to me a great pity that a preacher should lose so much of his influence in certain quarters, when a little attention to his language would prevent it. His ignorance in the matter of language is taken for ignorance in general. You see, if people always knew how shrewd some of our preachers are in a trade, or how much they know about farming and live stock, or what excellent land agents many of them are, a few slips in grammar wouldn't matter so much."

"Hold on, Deacon," I replied, "you forget that because many of our preachers are farmers, they don't have time for a special education after they are called to the ministry. Some are too old to undertake school work and many of them are too poor to meet the expenses necessary. They do the best they can, and"—"They don't do any such thing," he interrupted. He is a good man, though a little impulsive. "They don't do any such thing," he emphatically repeated. "If a man can read, he ought to profit by his reading in language as well as in thought. The idea of a preacher in this new century,—and they are not all old preachers by any means,—before an audience of just average intelligence, using such terms as 'retch' for 'reached,' 'clumb' for 'climbed,' 'arrove' for 'arrived,' is a disgrace to the calling, and to the church permitting it."

"Deacon, Deacon," I interposed and lifted a warning finger, "if you talk like that where some of the church folks hear you, you'll get into hot water." But the Deacon was not to be frightened into silence. He had crossed the Rubicon and would not retreat. He said he had "felt" on this subject, and when the good man has "felt" on a subject, he sometimes takes the bit in his teeth, so to speak, and there is only one thing to do.

Then he mentioned phrase after phrase in which the preacher showed his lack of observant study—things, he said, that he had heard with his own ears. My attention was, at the time, partly taken up with other work and so I did not get all he said. But among other

mistakes which he mentioned, were: "Have *went*" for "have *gone*"; "to you and *I*" for "to you and *me*"; "It is *me*" for "It is *I*." He even persisted in saying that a returned missionary would read it, "*Who* do men say that I the Son of man am?" The passage of Scripture which he had heard garbled, as he called it, more than any other was Philpp. 3:14. He said that perhaps fifty per cent of our preachers say, "I press toward the mark of the prize," etc., whereas it is "the mark for the prize!" He called this unmitigated blundering, whatever that means, and assured me that it actually hurt him to hear such misquotations. "If our preachers would only study their Bibles, the King James' Version, as they ought, they would use better English," he declared. "The Bible doesn't say, 'It is *me*,' Jesus says in John 6:20, 'It is *I*.' It does not say that Zaccheus 'clumb' up into a sycamore tree, but 'climbed' up. You don't find in the Bible, Mark 5:30, that virtue 'had went' out of him, but 'had gone' out of him. No Bible writers 'have saw' anything, but a great many 'have seen' things that are both astonishing and inspiring in the light of the clear-cut language used in describing them."

Thus he kept on for more than an hour, but seeing that my work was crowding and that I was somewhat inattentive to his remarks, he slowly arose, and picked up his ancient Book. "Going, Deacon?" said I, brightening up and turning toward him. He misinterpreted my interest. "Well, not exactly," he replied, and sat down again.

Mt. Morris, Ill.

Easter Celebration in the Philippines.

BY W. O. BECKNER.

It will be remembered, at the outset, that this country is Catholic, and the church festivals are characteristic of Catholicism in general. Easter began on Thursday before Easter Sunday, Holy Thursday. There was a special mass in the church that morning. The day represents that on which Jesus was with his Twelve, the last day before the trial, on Thursday night, and the subsequent crucifixion. I went down to the church to see,—not altogether in curiosity,—for I believe that he who is rightly religious will behave himself with reverence in what is called God's house, simply by force of habit if for nothing else. Neither did I remain to scoff, even if I could not join in the prayers.

At a certain place in the mass, the priest made a tour around in the church, accompanied by the principal men of the town, and twelve old men in white robes and skull caps, to represent the disciples. Now there was no difficulty in his moving freely in the church whither he would. There are no seats. The women all kneel, mostly in the front part of the church, and the men stand and kneel at designated times in the service. I have seen women remain kneeling in the church for two hours without arising. They usually arrive in the church earlier than the priest, so they are there from the time the service begins and even before, until its close, and on special days the mass is sometimes two hours long. When the priest wishes to move around among the people, as on this occasion, all they had to do was to shift the weight over on the other foot and make room for him to pass.

Before going inside the building, I noticed a number of small boys on the outside, with bamboo rattlers and the noise they were making was hideous. But at a given time,—somehow they seemed to know by intuition just when,—there was a din of rattling set up at the door and all over the building, and everybody was kneeling and trying to look like they felt solemn. I learned since that the noise of the boys was to represent the rattling of the chains into which Jesus was put when he was arrested.

In the afternoon of Thursday the priest met the twelve representative disciples at the church and washed their feet. I am exceedingly sorry that I didn't get to see that. I did not know it was to be until after it was past. I must console myself with a lookout for next year's Easter. These twelve men are secured from among the old men of the town. Sometimes it is difficult to obtain them. Two reasons are given. One

is that to qualify for that service each man must make his confession and to that some of them are averse,—well, no matter what they would have to tell on themselves. Then there is a sort of superstition that those who serve in that capacity may die soon. One year the priest had to use coercion to secure the twelve. It was in the afternoon, about three o'clock, that he washed their feet. He kissed each foot after it was wiped, and gave each man a small coin.

Friday,—why is it called "Good Friday"?—was another big day. About all day was spent in preparing the various images of saints for the procession in the evening. About five o'clock was the time. The streets of the town were simply running over with humanity. They had come in from the country, from far and farther, and were here to take part. At home we always think of new clothes being brought out at Easter service, and the same is true in the Philippines. Men and women, young and old, came out in their best. The procession was to represent the little band of faithful ones that dared to give the body of the Master a decent burial, nearly two thousand years ago. For this occasion, as on a regular funeral occasion, black was much in evidence. The women always wear some sort of veil on their heads when they enter the church. Sometimes they are hurried and throw only a handkerchief on top of the head, but they wear something. In this procession they were veiled in their black and many wore black dresses. Men wore black coats or black trousers and marched with bared heads.

The images were mounted on light wagons, something on the order of floats in a parade. Near the head of the column was the errant Peter. He stood almost life-size, made of wood, and clothed and painted to suit the designer, and right by the side of his head there was that noisome chanticleer, mounted on the top end of a stick. The chanticleer was made of paper and showed his making plainly. Then, along a little farther back, was another wagon with the representation of the Master and Simon under the weight of the cross. People were accompanying these different images in throngs.

Just a little behind that came the principal figure of the day. It was a bier, mounted high on a wagon, possibly ten feet above ground, and in it, or rather on it lay the representation of the crucified Jesus. The feet showed the nail prints and the brow was bloody. The casket was uncovered and the body raised high above the edges, so all could plainly see the figure from the ground. There were extensive decorations and trimmings of laces and embroidery on the casket. Right with this form came the priest and some singers. They marched slowly, and in spite of the fact that they were singing a funeral chant, I noticed that the young women in the chorus found it convenient to cast glances and smiles at certain husky swains, as they marched past. But they kept on singing. The streets were literally filled with humanity, accompanying this float. They were marching ahead and making room, but there was a long line of them still coming in sight down at the other corner. They paid no attention to marching two or four abreast, but just filled up the street from one side to the other and kept surging forward.

The houses along the line of march were decorated for the occasion. In every window, there were set burning candles and lighted lamps. These were decorated with colored paper and presented a pretty effect. It must be remembered that the windows have no glass in them. They are nothing more than a big, sliding shutter. Push it back and the whole window is open. The heavy sill under the window makes a good place to set lamps.

The next figure in the procession was a representation of Mary Magdalene. Really, I was impressed with the sense of sorrow which was portrayed on her face. She was wan and thin. Grief had written with rude hand its expression of distress on her face. She was mounted standing, on another small wagon, and dressed to suit. Just behind her came the Mother. She was likewise mounted on a light wagon and was arranged to depict sorrow, though the effort was not so good as with Mary Magdalene. A corona of bright material, tin for all I know, was surrounding her head.

I am not sure whether these were all the personages represented or not. That doesn't matter. These were enough. Along the road of march had been erected, by residents, little booths, fourteen in all, representing as many different events in Jesus' life, but I do not know what the events are just now. The priest and the brass band followed close to the image of Jesus, and the throngs just went where they could get. The procession wound up at the church and later in the evening there was another, representing the return of the Mother from the tomb.

Now, whether these were really holy days for these people or not depends on your meaning of holy. But the markets were almost bare on both days. They said to me at different times, that they were sorry "because God is dead." They always speak of Jesus as God.

On Sunday morning, while it was yet dark, came the priest and the people together from the different parts of the town, in two huge processions and met at a designated place where they sang and then marched to the church for a two hours' mass. Then they went home and trained the fighting cocks for the afternoon's gambling. That is exactly what they did. On Saturday the old men who took the part of the twelve took license to go through the town and beg for money. They had quite a sack full when they came to me, but, —maybe, I don't know,—it is here like it is in America, the little money is better acquainted with church manners than the big. It goes to the service oftener.

Bogo, Cebu, P. I.

Another Remedy.

BY MILTON WYSONG.

EVERYWHERE we hear the cry: "How will we keep the Sunday-school children for church services?" And everywhere, too, we hear of remedies, but either the remedies are not used, or they fail in their effectiveness.

We are made to wonder if the trouble does not originate from the church services themselves. Have you ever listened to a lecture in an unknown tongue, or to a lecture on some science of which you knew practically nothing? Did you enjoy it? Would you go twice every Sunday, if you could possibly avoid it? Would it do you any good? Might it not, perhaps, do you harm? Listening to, or rather hearing, a discourse which you do not understand, certainly harms you. First, it makes a bad, careless listener of you; then, too, it is injurious to the memory.

Why not have sermons that the children can understand? The most interesting sermons we ever listened to were sermons to boys and girls. Simplicity never detracts from the interest of a sermon. It adds to it. Great men are always simple in their methods.

Then, why can we not have a certain time given for the sermon, as well as for the Sunday school, the Christian Workers' or the Teachers' meetings? If either of these exceed their time, the minister is the first to speak of it, yet he preaches just as he feels, thirty-five, forty-five minutes, or even an hour, if he is very full of the Spirit.

Is this as it should be? Should the minister preach as he feels about it, regardless of the feelings of the listeners, a greater part of whom are not as receptive to the Spirit as he? Or should he consider their feelings with his own, as to the length of his discourse?

Very few of our good ministers can hold their home congregations thirty minutes, yet most of them preach forty-five and fifty minutes, and thereby lose influence and interest. Why should not the minister be given twenty-five or thirty minutes, according to his ability, and then abide by the time, just the same as the Sunday school and other services?

If you read a number of books from a good author, be he ever so good, you become accustomed to his phrases, his ways of expressing things, even his words, and, sooner or later, you desire a change, or you want the selections to be shortened. So it is with the minister in his home church. They know his phrases, his gestures, his voice, his general movements, even the way he handles his Bible. All of these they hear and see, over and over again, and therein the minister loses, unless he is wise enough to cut his discourses to twenty or thirty minutes, in which time, if he really

has something to say, his personalities will not be so prominent.

We have all known ministers who have achieved wonderful things by their twenty-five minute sermons. Many good things can be said in twenty-five minutes,—even more than can be remembered, and the young folks, and a great many of the older folks will not be so wearied. "When weariness begins, devotion ceases."

Certainly it takes greater study on the minister's part to deliver short, to-the-point sermons, but wouldn't it be worth while?

Goshen, Ind.

Are We Unjust?

BY PAUL MOHLER.

So many times I hear it said that the Church of the Brethren is unjust to her women. She allows men to retain fellowship in the church even though they dress as other men; but when a woman adopts the costume of the world, she withdraws her fellowship. Is this right; is it just? Let us see.

Go with me down the streets of Chicago and notice the men. How are they dressed? There is, of course, a great difference in the appearance of individuals; but when you analyze those differences, you find them to be mainly those of materials and workmanship rather than of style. The vast majority of men are dressed in the ordinary sack suit of quiet color. The only touches of color are seen in an occasional gaudy tie, a gold ring or fob, or, very rarely, a green hat.

Examine this costume in detail. How much could be spared? Not very much, you will agree: the tie and the jewelry could be spared and still the man would be comfortable. Is it not remarkable how simple the dress of men has become? It was not always so. Compare the costume of President Taft with that of Geo. Washington; how much simpler is the former? But if you want a striking example, compare the daily dress of King Edward, admitted to have been the "best dressed man in Europe" in his day, with that of Charles I.

It seems almost impossible to believe that the men of the world have really progressed so far toward the Divine ideal of simplicity of appearance, if not in humility of heart.

But look at the women! And what a sight greets our eyes! Everything imaginable can be seen in Chicago. I shall not attempt to describe what I daily see. It is beyond description, and foolish almost beyond belief. It does seem incredible that, when men are so sensible in their dress, women should be so very, very foolish. And, again, when men are so careful to be modest in dress, that women should so often be immodest! I cannot understand it. Indeed, I cannot see how the woman, who is naturally and in other things better than the man, can have fallen so far behind in this one thing. This must be, indeed, woman's pet, prevailing sin.

And it is a sin; there is no question about it. It is directly contrary not only to the letter but to the spirit of the Gospel of Christ. One evening, a short time ago, while giving a talk before the Cook County Sunday-school Association, in the great Second Presbyterian Church in Chicago, Dr. F. B. Meyer asked all those present, who would place fashionable dressing in the list with the things belonging to the child of God, to hold up their hand. Not a hand went up; yet in that vast audience were hundreds of fashionably-dressed Christian women.

Consecrated men in every denomination recognize the fashionable dressing of the women and the consequent pride, selfishness and worldliness along other lines in the church, as being one of the greatest obstacles known today to the progress of the Kingdom of God upon the earth. Why, even a Catholic priest occasionally refuses the communion to the women that appear before him in worldly apparel. I am convinced that the Christian church will never have power with God until she rids herself of this terrible blight on her spiritual life.

And now, what do our sisters ask? Is there one among us that would like to see our church a fashionable church? When the best men of the other denom-

inations are groaning with the burden which this evil places upon them, would you have us take up the same? And you know, and I know that this is what we would have if the church "let down the bars." We know it by the experience of others. Shall we let down the bars for you? You answer, No!

Now I must confess that I am a great deal more concerned about the sister that threatens to wear a fashionable hat than I am about the brother that wears a conventional suit; for I know that she has been caught in the current of a popular tide that is liable to carry her, no man knows how far into extravagance and folly and sin, while he is sure to find just as strong a popular sentiment holding him within the bounds of reason. Strange as it may seem, the women of the world are woefully wrong in their ideas of what is truly becoming, while the men are very nearly right. Is it not fair, then, to regulate more carefully the dress of the women than of the men?

But the men do need regulating on some other things; their buying and selling, their sports and their associations. They need that very badly indeed, and I think we are giving them a good deal of attention along that line. May we always continue to do so, and may the women help us along!

And now I hope that no brother will take what I have said as ground for refusing to wear the order of the church. Christians are not ruled by law, but by love. If you, too, wear the order of the church, it will be a great aid and comfort to our sisters, who have, indeed, a burden to bear. If you have a Christian spirit, manifest it by doing more than your local congregation demands of you. And don't be afraid to wear the order of the church. It is as neat and convenient a garment as we need to ask; to my mind a great deal better than our Lord himself could afford. If wearing the order of the church interferes with your business, bear that much of interference patiently until people are better educated, or else change your business. You can afford to make a great deal of sacrifice to maintain a valuable principle. In fact, it would be one of the best things that ever happened to the church if her ministers were forced out of commercial and professional life into the ministry of the Word.

I close with a word of warning to the elders that are disposed to be a little too "easy." When I was a boy, I often had to take care of the calves on our farm. In leading them, I found that I could hold them pretty well if I was careful never to give them a start. But if I did let them start a little, and they got me on the run, I couldn't stop them to save my life. A word to the wise is sufficient.

705 S. Forty-second Court, Chicago, Ill.

Following God Fully.

BY FLORA V. PETRIE.

To follow God fully means much; indeed much more than many of us realize. It means a complete surrender of self and of worldliness, and an entire consecration to God's service. Full service is all that counts in the end, as we learn from the many lives recorded in the Bible.

The Israelites were the chosen people of God, yet out of that large number only two followed God wholly. These two were Joshua and Caleb. They were the only ones allowed to enter the promised land. "But my servant Caleb, because he had another spirit within him, and hath followed me fully, him will I bring into the land whereunto he went; and his seed shall possess it" (Num. 14:24).

Again, in Num. 32:12, we read that none were permitted to enter Canaan but Joshua and Caleb, because they wholly followed the Lord. In Joshua 14:8 he says, "Nevertheless my brethren that went up with me made the heart of the people melt; but I wholly followed the Lord my God."

We can plainly see that, because Joshua and Caleb followed God fully, they were blessed far beyond their brethren by being permitted to enter the land of promise. It was because they had another spirit. What spirit? The Spirit of God. We must have the Spirit of God if we want to be his children.

When Joshua and Caleb were sent as spies, they re-

ported that they could possess the land because they knew that God would fight their battles for them. The ten timid spies reported that it was too dangerous for them. They had another spirit, and depended only upon their own strength.—The two, however, stood firmly, not fearing the report of the ten who disagreed with them. The great majority were doubters, fearful of the enemy, and doubting God's power to guide. Thus it was that the Israelites accepted the report of the majority.

Here we see the danger of following the crowd. They trusted in their own strength. The crowd usually leads the wrong way. Many are called, but few chosen. Of that large number of Israelites only two served God fully.—The things that seemed too great for them to overcome were indeed, formidable, but with God's help they could be overcome. So it is with our temptations and trials. If we try to bear them ourselves, they are heavy, but with Jesus to share them, they disappear as a mist before the sun. Let us, brethren and sisters, examine ourselves, and see whether or not we serve God fully or only in part. Only they that serve him fully will enter the promised land.

Port Republic, Va.

Some Dangerous Doctrines.

BY W. F. GILLETT.

PERHAPS there are few people who realize how detrimental the teachings of Seventh Day Adventism are to the religion of Jesus Christ.

Jesus says: "There shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24). Peter says: "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (2 Peter 2:1).

It is clear that the Seventh Day Adventists are classed with the deceivers in the above scriptures. They believe in the visions of Ellen G. White, and that they are revelations from God. She has written ten volumes called "Testimonies." She says: "I took the precious Bible and surrounded it with the several testimonies to the church" (Vol. 2, p. 605). She continues, "God has through the testimony simplified the great truths already given." Notice, she "surrounded the blessed Bible with the several testimonies (visions) to the church."

Thus, in order to get to the Bible, one must go through her "Testimonies."

Adventists give, as a proof of her inspiration, 1 Cor. 12:10. This scripture does not refer to the gift of receiving revelations, but to the teaching and preaching of the revealed Word, already given to us, as is shown in 1 Cor. 11, regarding the head-veil, while praying or prophesying (teaching or preaching).

Adventists are guided by the visions of Ellen G. White, the same as Swedenborgians, Mormons, Shakers and Southcottians are guided by the visions of their founders. Mrs. White is a false prophet. The true prophets, that spake of the birth of Christ, not only told of his birth, but mentioned the city where he should be born. Now, suppose that Christ had not been born at all, or had not been born in Bethlehem, we would say they were false prophets.

The prophecies of the true prophets of God always came true in every detail, and they also harmonize with the forecasts of other prophets of God. Very different are the visions of Mrs. White. For example, she prophesied that Christ would come to this earth in 1844 and enter the Tabernacle referred to in the ninth chapter of Hebrews. Her prophecy did not come true.

She then concluded that the Tabernacle referred to was not on the earth, but in heaven and that he entered it there, that is the Most Holy Place, in the year 1844.

Again, she first taught that probation would end in the year 1844 ("Great Controversy," page 268). They all now admit that it did not end then, but that it will soon end.

Again; she and all the rest of the Adventists broke the Sabbath for eleven years, though she had vision

after vision. All this time they began their Sabbath at six P. M., instead of at sunset, as they do now. She found her mistake in another vision, for she says in "Testimonies" No. 1, page 13, "I enquired why it should be, that thus, at this late date, we must change." Many other proofs could be produced, but this is sufficient to show that she is a false prophet.

They accuse the Catholics of claiming the Pope's infallibility, and yet they accept the visions of Mrs. White as revelations from God. She says of herself in "Testimonies," Vol. 30, page 257, "It is not a mortal that speaks, but God." The Pope does not claim as much. He does not claim to have new revelations, but only the right to interpret the revelations we already have.

In speaking of the immortality of the soul, the Adventists accuse us of being Spiritualists, but the fact is they are the Spiritualists. We do not claim to have communication with the spirit world, but they do. They believe in the visions of Mrs. White, who communicates with the spirit world. We heard one of their ministers say in public that if the world could have so many mediums, would it be a strange thing for them to have one medium?

Paul says in 1 Tim. 4:14, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." This clearly applies to the Adventists as they have turned to the visions of Mrs. White.

Peter says of certain people, "They shall bring in damnable heresies, even denying the Lord that bought them" (2 Peter 2:1). They teach the heretical doctrine of the soul sleeping in the grave. They claim that the soul has no immortality at the present time, but that the souls of the righteous will be given immortality in the resurrection. Christ says: "Fear not them that kill the body but cannot kill the soul" (Matt. 10:28). This shows that the soul does not die with the body. If so, the soul could also be killed, but Jesus says, "They cannot kill the soul." John saw "the souls of them that were beheaded for the word of God and the testimony which they held, under the altar, and they cried with a loud voice" (Rev. 6:9). It was not the "souls" that were beheaded, but "the souls of them that were beheaded." They cried with a loud voice, which shows that they were intelligent beings.

Jesus says: "He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48). The New Testament is Christ's Word, which he received from God. Paul says: "I have received of the Lord that which I have delivered unto you" (1 Cor. 11:23). Adventists claim that Jesus did not give any new law. Let us remember, however, that we shall be judged by the words that he spake unto us (John 12:48).

Jesus says: "The law and the prophets were until John" (Luke 16:16). Adventists say that the Old Law still continues, thus adding to the words of this Book. Paul says: "The law was our schoolmaster, to bring us unto Christ, . . . but after that faith is come, we are no longer under a schoolmaster" (Gal. 3:24, 25). The Adventists say we are still under the schoolmaster, or Old Law.

Paul says, "In these last days God hath spoken to us by his Son," but Adventists say, "He has spoken to us through Mrs. White." They deny the Lord that bought them. Again, they deny the plain statements in Ex. 34:29 and Deut. 4:12, 13, that the ten commandments are the covenant. They claim the covenant is one law and the commandments another, and that the covenant was taken away and not the ten commandments (Heb. 8:13).

The principal work of the Adventists is to proselyte. They do this by preaching in the neighborhood of organized churches, and by courting and marrying into the families of other denominations. Continuing their work on the one they have married, and on other members of the family, they aim to convert them to Adventism. If Advents ever hold meetings in your neighborhood, and your children are inclined to attend, take them to hear what is said. Then show them the erroneous doctrines being taught.

Holtville, Cal.

The Kingdom of God.

BY NOAH LONGANECKER.

THE following is taken from A. Clarke's Commentary: "The kingdom of God, says the apostle, is righteousness, peace, and joy in the Holy Ghost. Righteousness, without any sin; peace without inward disturbance; joy without any mental unhappiness. An eternity of righteousness, peace, and spiritual joy, constitutes HEAVEN; nor can we conceive in that state any thing higher, or more excellent, than these. His WORD must be distributed, and that Word must be PREACHED. Hence, under God, BIBLES and MISSIONARIES are the grand means to be employed in things concerning his kingdom. BIBLES must be printed, sent out, and dispersed; MISSIONARIES must be equipped, sent out, and maintained;—therefore, expenses must necessarily be incurred. Here the people now of the kingdom must be helpers.

"It is the duty, therefore, of every soul professing Christianity, to lend a helping hand to send forth the BIBLE; and wherever the Bible is sent, to send a missionary to enforce its truths. Are we so near the eve of that period when they who turn many to righteousness shall shine as the stars for ever and ever? What sort of persons should we then be in all holy conversation and godliness! Where is our zeal for God? Where, the sounding of our bowels over the perishing nations who have not yet come under the yoke of the Gospel? Multitudes of whom are not under the yoke, because they have never heard of it;—and they have not heard of it, because those who enjoy the blessings of the Gospel of Jesus have not felt, (or have not obeyed the feelings,) the imperious duty of dividing their heavenly bread with those who are famishing with hunger! and giving the water of life to those who are dying of thirst!

"How shall they appear in the great day when the conquests of the Lion of the tribe of Judah are ended; when the mediatorial kingdom is delivered up to the Father; and the judge of quick and dead sits on the great white throne, and to those on his left hand says, 'I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink.' I say, How shall they appear who have made no exertions to tell the lost of the earth the necessity for preparing to meet their God; and showing them the means of doing it by affording them the blessings of the Gospel of the grace of God?

"Let us beware lest the stone that struck the motley image, and dashed it to pieces, fall on us, and grind us to powder! Bibles are sent out by millions into heathen countries:—but how shall they hear without a preacher; and how shall they understand the things which they read, unless those who know the things of God teach them? Let us haste, then; and send missionaries after the Bibles! God is mightily at work in the earth: let us be workers together with him, that we receive not the grace of God in vain! He that giveth to those poor, (emphatically poor, for they are without God in the world, and consequently without the true riches,) lendeth unto the Lord; and let him look what he layeth out, and it shall be paid unto him again. For 'he that converteth a sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins.'

"God loudly calls on us to assist in sending those who, in the true spirit of sacrifice, the love of Christ constraining them, say, Here are we! O Lord, send us. Let these servants of God run to and fro; that, by their ministry, knowledge may be increased. Amen."

Hartville, Ohio.

Looking for the Best.

If you are looking for that which is best in the men and women with whom you come in contact; if you are seeking also to give them that which is best in yourself; if you are looking for a friendship which shall help you to know yourself as you are and to fulfill yourself as you ought to be; if you are looking for a love which shall not be a flattering dream and a madness of desire, but a true comradeship and a mutual inspiration to all nobility of living, then you are surely on the ascending path.

THE ROUND TABLE

The Good Shepherd.

BY WEALTHY A. BURKHOLDER.

KING DAVID was once a ruddy-faced shepherd boy, hence knew something of a shepherd's life, and with all confidence could say in the twenty-third Psalm, "The Lord is my Shepherd, I shall not want."

Christ, the Good Shepherd, is represented to us as an earthly shepherd, and the similitude is a beautiful one. Travelers tell us that over in Palestine the shepherd goes ahead and calls the sheep by name, and they are so familiar with his voice, and so confident of his care, that they do not hesitate to follow, but a stranger's voice they will not heed.

When evening comes, the shepherd is very careful to gather the sheep together. If any are away from the main flock, and are lost,—out among the hills and ravines,—he leaves those that are safe, and goes after the lost ones. Although there may be only one poor little lamb that has wandered away, he goes after it, and if it is not able to walk, he carries it in his bosom home to the fold.

Sheep do not always keep together in the pasture. They like to wander along the quiet streams and the grassy places. They like to lie in the shade and peacefully rest during the day, but when night comes, or they see a storm approaching, they are easily gathered into the sheepfold, where they are safe from the storms and wild beasts. The winds may howl, and the wolves, outside, may be eager to get in to destroy, but they are safely enclosed in the faithful shepherd's care.

So the Good Shepherd guards his flock, and tenderly cares for the lambs of the fold, that they may get safely over the jagged rocks and marshy places, to where there is perfect safety and rest. How beautifully David expressed the thought of safety and security: "He maketh me to lie down in green pastures; he leadeth me beside the still waters."

Sheep like the meadow pasture where the stream, quiet and clear, winds along, and where the grass grows more luxuriantly. They are glad for this good and quiet pasture. So the Good Shepherd would lead his children, and he would have them hear his voice and follow him! When they go astray,—as they often do,—he goes after the lost ones, and tries to win them back to the fold again.

"And all through the mountains, thunder-riven,
And up from the rocky steep,
There rose a cry from the gate of heaven,
Rejoice, for I have found my sheep."

Shippensburg, Pa.

Educational Nuggets.

BY I. N. H. BEAHM.

1. EVERY student is a *cause*. The teacher is but an *occasion*.
2. Every educative act is of self-effort.
3. Every teacher's direct work is summed up in two words—inspiration and direction.
4. Character is the result of heredity, environment, and volition.
5. Character is measured by habit.
6. The formation of habit is education.
7. All education is habit forming.
8. True education is the perfection of the individual to the end of perfect service.
9. The perfect individual is wise, loving, and righteous. Perfectly he knows. Perfectly he feels. Perfectly he does.
10. Intemperance is the abuse of a thing.
11. Temperance is the use of a thing.
12. Wisdom is the perfection of knowledge—knowledge applied at the right time, in the right way, and in the right spirit. "Wisdom is the principal thing; therefore, get wisdom."
13. Everything may be used. Every normal appetite may be gratified. Every function of body and every faculty of soul may be exercised. "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving."
14. Evil is to be used. The use of evil is its obliteration or tendency thereto. In using the devil prop-

erly,—fighting him, vanquishing him,—the strongest functions of the soul are evoked. Satan should be used, and used roughly. One must either use Satan or be used by him.

15. The philosophy of true opposition is the philosophy of true education.

16. True opposition is best exercised when the mind is most positive on the right.

17. From the God-centered mind the devil gets his hardest strokes.

Hebron Seminary, Nokesville, Va.

A Weather-Vane.

BY FLORA E. TEAGUE.

THE object of a weather-vane is to tell observers the direction of the winds. Owing to sudden changes and variations, the vane is seldom quiet and steady. On the other hand, it now turns this way, now that way, and no one is able to tell just what turn it may take next.

I have met with human beings who are very good weather-vanes. One day, or one week, or one year, their enthusiasm for the church and its work knows no bounds. They are up and at it early and late. Did you not know them so well, their activity would put you to shame. But, alas! along comes a wind, and sometimes only a slight one, and away they go in an entirely opposite direction, leaving their interested followers in a stunned condition. Now they find their attractions in the world, in worldly things, and in worldly pleasures. These sudden veerings of professed Christians cause many "little ones" to stumble and take offense. The sinner looks on with watchful eye and makes up his mind that there is but little if anything in Christianity. Alas, how sad! How much more valuable is the steady, sure, even worker. You always know where to find him. Your confidence in him needs never be shaken. He is the one that strengthens the Master's cause. Be like him, but don't, I pray you, be a weather-vane!

Lordsburg, Cal.

Springtime and Youth.

BY G. WILFORD ROBINSON.

SPRINGTIME and youth are symbols of joy and newness of life! How like the age of youth is the budding, blooming spring! The birds sing, the children laugh! The showers drop, the tears fall! The streams overflow, and the youthful heart runs over with joy!

Between smiles and tears, and gushes of joy, youth grows into the fullness of life, as the blooming springtime passes into the ripeness of summer. As the blossoms of spring are ripened by the heat of summer, so the youthful life is developed by the struggles of manhood.

While all pass through the springtime of life, we are not allowed to linger. The swift tide of time is hurrying us out into the deep sea, and the winds of life's seasons are hastening us toward the other shore. And as we sail away, we linger, with a yearning look, to view the golden joys which once were ours upon the distant horizon of our youth.

O joyful youth! Unfolding bud of promise! Fit symbol of the flowery springtime! Silently thy gentle influences are shaping our life. We cannot see the bud unfold but we know that some day it will be a rose.

May angels guard thy opening and heaven protect thee from the chilling blasts which would blight thy tender life!

Muscatine, Iowa.

Do Thyself No Harm.

BY R. D. MURPHY.

IN Acts 16:28 are found these words, "Do thyself no harm." The occasion for their utterance is readily understood. Paul and Silas were cast into prison, and placed in custody of a jailer. An earthquake providentially opened the doors. The jailer awoke, and, thinking that the prisoners entrusted to him had probably escaped, was about to take his life, when Paul interfered.

It would be a blessing to many a man were he, upon

the failure to do some allotted work, to be approached with these words. Not all men—we are happy to note,—think of taking their lives, when failure comes, but there are many men and women who do themselves harm, in some way or other, when overtaken by error.

There are those who, having lost a fortune, take the God-given life into their own hands. Judas did it. Then there are those who do not go as far as that, but, perhaps, take to drinking, in order to sink their troubles into the sea of forgetfulness. This is not the remedy of the New Testament. To sink trouble and sorrow into oblivion, trust the Lord. Sometimes Christians even fail, but let these words of comfort ring in their ears! There is nothing gained by giving up, because of failure. Make the best out of the situation and trust the Great God for a safe journey through sorrow. Your worth is not measured by the number of times you fall, but by the number of times you rise from apparent defeat.

Rummel, Pa.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, June 5, 1910.

Life Lessons for Me in the Gospel of St. John.

John 14: 1-3; 15: 10-12; 17: 9, 15-17.

Motto:—"The way ye know" (14: 4).

I. "The only begotten Son." 1: 18; 3: 16; 1: 10-12.

II. Suggested topics.—(a) Personal work (1: 41, 45; 12: 20-22); (b) obedience (2: 5); (c) confession (1: 49; 3: 2; 4: 29); (d) regeneration (3: 3, 5); (e) compassion (5: 6); (f) eternal life (3: 16; 6: 54).

III. The promise of spiritual blessings,

1. In this life,—of life, 1: 4, 9; 5: 21; 6: 48, 51, 54, 57; 10: 10.

2. In the world to come:—(a) Deliverance (3: 15; 8: 51); (b) a glorious resurrection (5: 28, 29; 6: 39, 40, 54; 11: 25); (c) happiness in heaven (14: 2, 3; 17: 22, 24).

What chapter of John is your favorite, and why? What verse has been most helpful to you? Ask a week in advance that every person bring, and repeat a single verse of John's Gospel which he wishes to take for his motto during the coming month. Close with a season of sentence prayers.

Song, 724. "O glorious home-land just over the line" (14: 1-3).

PRAYER MEETING

For Week Beginning June 5, 1910.

What Is the Lord's House to Me?

Heb. 10: 23-25; Mal. 3: 16, 17.

I. Our Behavior in His House.

1. Our Reverence.—"They feared the Lord." No slavish fear as that of a cringing slave, but the tender and affectionate devotion of a dutiful child (Rom. 8: 14, 15).

2. Our Thoughtfulness.—"They thought upon his name." The Lord's name stands for his Divine character, therefore it is precious,—something well worth thinking about. Where the two or three are gathered in his name,—thinking of his grace,—there the blessed Lord is also. Those who THINK upon his name, will lovingly speak of his wondrous power (Luke 24: 14, 15).

3. Our Testimony.—"They spake often one to another." They who love the Lord, love one another. They are, by Divine adoption akin with Christ and one another (1 John 3: 14-18).

II. The Lord's Blessed Promises.

1. His Tender Solicitude.—"He hearkened and heard." "He that formed the ear, shall he not hear?" The faintest whisper of a devoted heart is borne on seraph's wing to the throne on high. Our feeblest petition is sure to receive the most profound consideration (John 14: 13, 14; 15: 7).

2. His Wonderful Record.—"A book of remembrance was written before him." The names of all true and tried fellow-laborers are written in the book of life (Philpp. 4: 3). Every word is noted, because by our words we shall be either justified or condemned (Matt. 12: 36, 37).

3. His Abounding Faithfulness.—"They shall be mine when I make up my jewels." "Of all which he (the Father) hath given me, I shall lose nothing" (John 6: 39). What sweet assurance is ours by Christ's great prayer in John 17! "The Lord knoweth them that are his." They are his to save and keep, feed and teach, lead and glorify (2 Tim. 2: 19).

HOME AND FAMILY

Parentward.

BY SADIE BRALLIER NOFFSINGER.

My child knew not my face before
He came to me on that glad morn,
Out from the fathomless unknown,
A helpless creature, newly born.

Yet straightway stretched his arms to me,
Imploring food, beseeching rest;
With perfect trust and sweet content,
He nestled close against my breast.

Oh, Father dear, thy loving face,
Except by faith, I cannot see.
'Tis through the dark unknown I grope,
And stretch my helpless arms to thee.

I long to drink thy bosom's calm,
And safely bide from death and gust.
Oh! shall the unknown falter me?
Or shall a babe outreach my trust?

Johnstown, Pa.

To Burden-Bearers.

BY ELIZABETH D. ROSENBERGER.

BARBARA found some things that puzzled her. When Uncle Henry came in, one evening, she stated some of her difficulties to him. "We have always believed that God takes care of us, and provides for us."

"Yes," said Uncle Henry, his eyes being turned towards the west windows, against which the wind and rain were driving.

"Well, it takes faith to believe that, when we see the wicked prosper and the righteous becoming poorer; when those who work iniquity are happy, and the good are wretched. It does not look as if religion helps very much in this life."

"I've heard people talk like this before," said Uncle Henry gravely. "What is the trouble now?"

"I went down the creek to see the Miller family, yesterday, and I have not been reconciled since. If ever there was an earnest Christian family, you find one there. They should like to have money enough to educate their children, but so far it has been impossible. They pray every day that Lena,—the one who has spinal trouble,—may get better, but she gets worse all the time. This week their only cow died. The father is never able to do a full hand's work, and the family has always lived on the ragged edge,—just enough to eat and wear, and that is all. Yet every one of them trusts God sincerely. Why are their prayers not answered?"

It was raining furiously, and Uncle Henry still watched the storm. "There was a time," he said gravely, "when Miller was a bad man. No one would give him a job because he drank and wasted what little he did make. They knew hunger and cold in those days, and the neighbors helped them. It seems very good to them to have a dry roof, enough to eat, and a warm hearth in the winter time. I have heard them thank God for it many times. Did they complain about the loss of their cow?"

"No," replied Barbara.

"Did they speak bitterly of their bad luck, or of God's dealings with them?"

"No."

"Then, you see, they have the peace which passeth understanding. When a man is born again he has a new spirit, and though his body may be weakened by disease, as is Miller's, the Holy Spirit will help him make the best of life. The world outside is not changed. There will be trouble and failure to reckon with, just as before, but the Spirit makes the man—the inside man—over, so he can face them and get good out of them by conquering them. The Millers have done this. Pain and misfortune bring to them sweetness of spirit and renewed faith. Is not that the best thing God can do for them?"

And Barbara, with the memory of the brave courage, with which the Millers faced their trials, answered, "Yes, it surely is, if character is worth anything."

Many of us are puzzled over the afflictions of the righteous and we may not understand until we get home why God permits such things. You cannot understand why your load is hard to carry. Perhaps

the burden bound on your back is not of your making. You have earned confidence and are repaid with suspicion; you looked for love and behold enmity; those whom you have served have turned against you. And the burden is all the heavier because it is utterly unexpected. You thought you had won your victory, and you find yourself suddenly in the hardest battle of your life. Oh! it is hard, and we can only bear it with patience when Christ is the sustaining force of the soul. The outer life is not so important as the inner condition,—the real self. The condition of the core is of more vital importance than the appearance of the bark. The body is more than raiment, the spirit is more than flesh, and Christ in the life becomes the sustaining power of the soul.

"Yet in the Prison House of Pain,
Things full of beauty blow,
Like Christmas roses which attain
Perfection 'mid the snow—
Love, entering, in his mild warmth
The darkest shadows melt,
And often where the hush is deep,
The waft of wings is felt.

"Ah, mel the Prison House of Pain!
What lessons there are bought!
Lessons of a sublimer strain
Than any elsewhere taught—
Amid its loneliness and gloom,
Grave meanings grow more clear,
For to no earthly dwelling-place
Seems God so strangely near!"

Perhaps your work looms up heavier and your strength does not seem equal to the task. The burden of responsibility and care seems to be growing with the years, while your strength becomes more uncertain. Ask yourself if there is anything that can separate you from the love of Christ; and then rest on his promises. The only thing that can make over circumstances is a man who is himself made over. To love some one and work for some one, is a marvelous transfigurer of dreary things and dull, homely tasks. It wakes up the best that is in life, and we find joy in the humblest duties because they are done for love's sweet sake. But the love of Christ has still more wondrous power. It is a mighty motive which will change everything in life. This is brought out in a picture by Albert Dürer. The Man of Sorrows, facing the beholder, sits upon a roughly-hewn rock, his head bowed upon his right hand, which covers his face. The thorny crown is seen in full circle as the head is thrown forward. The barren surroundings and the attitude of anguish portray agony and humiliation. But, flashing out from the crown of thorns there is a brilliancy of glory which throws a halo around the dark form of Jesus. The picture shows the dark of earth against the light of heaven, the sorrow of time and sin against the glory of heaven.

On the field of battle, the post of danger is the post of honor. God may have put heavy burdens upon you because you are faithful and willing. If you can bear with patience the trials and burdens which fall to your lot, some one else may learn of you how to bear even heavier burdens. Jesus bore his cross, and each one of us must bear the cross. Then we find the joy of service and surrender; we find happiness and content in doing his will.

"And so through this world of ours we go,
Bearing our burdens of needless woe,
Many a heart beating heavy and slow,
Under its load of care.
And oh, if we only knew
That God is tender and warm and true,
And that he loves us through and through,
Our hearts would be lighter than air."

Covington, Ohio.

What Do Your Children Read?

A LAD of sixteen lay upon his death-bed. A wasting consumption was slowly but surely doing its fatal work. He was a former pupil of mine. I approached his bedside, took him by the hand, and gazed a moment on his thin, emaciated form, pale, hollow cheeks, and sunken eyes—all telling me that his sojourn on earth must be brief.

"How are you today, Arthur?" I asked.

"About as usual," he replied.

"Do you suffer much lying here?"

"Sometimes I suffer a good deal, especially from difficulty in breathing."

"Do you think you will get well?"

"No, sir."

"Would you like to get well?"

"It makes but little difference with me whether I do or not."

"Does the thought of approaching death give you any anxiety or alarm?"

"I have no fears nor care about it."

"Do you feel willing to die?"

"I have wished I were dead a hundred times since I have been sick, to get rid of my sufferings."

"What is your hope for the future?"

"I do not concern myself at all about the future."

Afterwards I asked him if I should pray.

"I do not care, if you want to pray," he replied.

In two or three days he died. His father made this remark in my hearing: "My son lies in yonder cemetery—an INFIDEL—from the effects of novel reading!"

Parents, what do your children read?

THERE are moments when, whatever be the attitude of the body, the soul is on its knees. Victor Hugo.

SISTERS' AID SOCIETIES

CHURCHVILLE, VA. The following is the report of the sisters' aid society of the Elk Run congregation, for the year beginning May 6, 1909, and ending April 14, 1910. We held our meetings monthly. Our enrollment is twenty-one, with an average attendance of nine. During the year we made and sold prayer coverlets to the amount of \$6.97. We also made and sold comforters to the amount of \$15.12. Received by collections and donations, \$15.36. Paid to missions and benevolent purposes, \$47.00. Balance in the treasury, \$29.52. The following officers were elected: Sister Rebecca Zimmerman, president; Sister Ada Huffman, vice-president; Sister Nettie Kanost, secretary; Sister Luverna Sheets, treasurer.—Ada P. Huffman, Churchville, Va., May 11.

RUSH CREEK, OHIO.—We reorganized our aid society April 6, by electing the following officers: Sister Lizzie Ring, president; Sister Maria Shultz, vice-president; Sister Verdella Thompson, secretary; Sister Mary Westall, treasurer. Our present membership is nineteen. We held fourteen meetings, with an average attendance of eleven. Our work consisted of making comforters, bonnets and prayer coverlets (not half hands). Amount of money collected from all sources, \$116. We spent for carpet, lights, table and chairs for our new church in Bremen, \$81.75, sent \$5.00 to St. Joseph Mission, Mo., and gave \$10.00 for the Brothers' Home at Greenville, Ohio. We also bought material for our work and have a balance on hand of \$5.34.—Iva Stoner, Bremen, Ohio, May 5.

OAKLAND. Our report for the sisters' aid society for the year 1909 is as follows: Number of members, thirty. Number of meetings, nine, three of which were donated to those benefited. The average attendance was seventeen. Amount received as dues, \$21.17; amount received for apns, \$19.00; amount received for comforters, \$38.00; for knitting comforters, 25 cents. Total amount received for the year, \$30.11. We donated to Bethany Bible School \$5.12, paid on Sunday-school maps, \$5.00; paid for material for home missions, \$8.72. Total, \$118.82. Balance from the first year, \$10.98. Balance in the treasury at present, \$21.68. Officers elected for the year are: Sister Maria Miller, president; Sister Sallie Miller, vice-president; the writer secretary and treasurer. We also did some home mission work.—Trisale Maurer, Bradford, Ohio, May 14.

DONNELLS CREEK, OHIO.—Following is the report of the sisters' aid society of the Donnels Creek church, for the year beginning Aug. 31, 1909, and ending May 11, 1910. We reorganized May 11, with Sister Minnie Smith, president; Sister Mary Roof, vice-president; Sister Ruth Dresher, secretary; Sister Margaret Smith, treasurer. We held fifteen meetings, with an average attendance of eleven. Our regular income amounted to \$11.81. Received as donations, \$7.98. Amount spent for material, \$18.49. Balance from last term, \$7.19. Amount on hand at present, \$8.49. We made forty-one garments, consisting of dresses, prayer coverlets, aprons, quilts, etc., quilted one quilt, pieced two quilts tops, boys' quilts, etc., quilted and sewed carpet rags. We sent one box of clothing to Chicago. Our regular place of meeting is at the home of the president.—Edith Dresher, R. D. 2, Springfield, Ohio, May 12.

SOUTH WATERLOO.—The aid society met once each month during 1909, at the church. We reorganized Dec. 15, 1909, and elected the following officers: Sister Eliza Switzer, president; Sister Mary Tannreuther, vice-president; Sister Mary Shank, superintendent; Sister Margaret Baer, assistant; the writer, secretary and treasurer; Sister Ella Harbaugh, assistant secretary. Our work consists of knitting comforters, quilting, making clothing and sewing for those in need. Of the money paid into the society \$8.05 was donated to the Old Folks' Home at Marshalltown, Iowa; \$12.00 was sent to the Minneapolis Mission, a part is to be given to the missionaries there, and the remainder to the Mission; \$5.00 was sent to the Bethany Bible School and it was also decided to furnish a room in the school, and \$40.00 for that purpose was raised by solicitation; \$5.00 was given to a poor family in our district. We now have on hand in the treasury \$13.45.—Anna Schrock, R. D. 1, Waterloo, Iowa, April 18.

WALBRIDGE, OHIO.—Following is the report of the sisters' aid society of the Black Swamp church, for the year beginning April 1, 1910. We held eleven meetings, with an average attendance of thirty-five. Our work is mostly making aprons, sewing carpet rags, piecing quilts, quilting, making comforters, or any other work which may be on hand. We took in for aprons, \$2.25; for sewing carpet rags \$2.45; for comfort, \$1.75; received by collections, \$20.81. Amount received, \$27.25; paid for material and expenses, \$11.73. We made and sent twelve prayer coverlets to the Old Folks' Home at Fostoria, Ohio. We decided to give \$12 for the Toledo Mission, and to get some necessary things for our church. The following officers were elected: Sister Maggie Craso, president; Sister Asenath Baker, vice-president; Sister Ella Garner, secretary; Sister Emma Garner, treasurer. Sisters Elizabeth Wagner and Asenath Baker, committee. We close each meeting with Scripture reading, singing and prayer.—Ella E. Garner, R. D. 1, Walbridge, Ohio, May 6.

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THERE will be one more issue of the MESSENGER before we start to the Annual Meeting.

BRO. GEORGE W. HILTON and family left China April 10, and should reach the United States this week.

A SMALL congregation has been organized near Spring, Texas, to be known as the Pleasant Grove church.

THE revival meetings at the Brookside house, W. Va., closed with nine accessions to the church by confession and baptism.

THOSE desiring to communicate with Bro. F. H. Crumacker, of China, should address him thus, Ping Ting Chou, Shansi, China.

BRO. J. J. WASSAM, of Cabool, Mo., writes us that he is changing his place of residence to Wayne, Colo., and should henceforth be addressed accordingly.

LAST week we reported seven accessions to the Meadow Branch church, Md. Others have been added since, and now the new converts number twelve.

THE three weeks' series of meetings at Ottumwa, Iowa, conducted by Bro. C. S. Garber, closed with twenty-nine baptized, one reclaimed and one awaiting baptism.

THE Brethren at Talent, Oregon, are in the midst of a revival, conducted by Bro. S. E. Decker, of Ashland, Oregon. Five have come out on the Lord's side, to walk in newness of life.

BRO. J. S. GEISER, of Baltimore, Md., reports some good meetings, with encouraging results. He is looking forward with interest to the feast in the Fulton Avenue church the last of this week.

BRO. EDWARD FRANTZ, President of McPherson College, Kans., and a member of the General Educational Board, while spending a few weeks in Southern California, recently visited Lordsburg College.

BRO. A. C. WIEAND, elected as member of the Standing Committee for Northern Illinois and Wisconsin, will not likely attend the Annual Meeting this year, and in that event the alternate, Bro. Galen B. Royer, will serve.

BRO. GEO. A. PHILLIPS, of the Barren Ridge congregation, Va., is reported to have undergone a very critical operation for stomach trouble at University Hospital, Va. He seems to be doing as well as could be expected, but he requests the prayers of the Brotherhood in his behalf.

AMONG the post cards received this week is one showing an excellent photograph of the residence of Bro. James Quinter when he lived in Fayette County, Pa., and preached regularly at Fairview church. He located here in 1842, and during the first six months of his earnest labors sixty persons were added to the church. It is helpful to be reminded of such thrilling incidents. We are certainly grateful for the pictures we are receiving.

BRO. DAVID WHETSTONE, of Minnesota City, Minn., closed his earthly pilgrimage May 14, at the age of nearly ninety years. He served his Master well, in the ministry and eldership, and died in the faith that he had embraced in his thirty-fourth year.

BRO. ANDREW HUTCHISON, who expects to attend the Winona Conference, is planning to spend some time in Indiana after the close of the meeting. Those desiring his services for June and July can confer with him on the Conference grounds. He writes us that he is praying for a good meeting this year.

SINCE Bro. Galen B. Royer's time will be quite fully taken up with work on the Standing Committee, Bro. J. H. B. Williams, assistant secretary of the General Mission Board, will be at the Conference, prepared to look after the interest of the Mission Board. His headquarters will be at the Brethren Publishing House office, not far from the auditorium.

BRO. DANIEL MILLER, one of the elders residing in Augusta County, Va., passed to his reward May 12, having served his Master and his church faithfully for a number of years. It will be observed, as a matter of interest, that he came into the world in 1835, the year that Halley's comet made its appearance, and took his leave only a few days before the comet passed the earth on another round.

THE bishops of the Methodist Episcopal church South are decidedly opposed to some innovations that are becoming popular. At the General Conference, recently held at Asheville, N. C., a decided stand was taken against the chanting (singing) of the Lord's Prayer. They are to be commended. The Lord's Prayer was not intended to be sung, but to be prayed. When introducing the prayer, Jesus said: "After this manner therefore pray ye" (Matt. 6:9). We read in the New Testament about singing psalms and hymns, but not a word is said about singing or chanting the Lord's Prayer.

WE again call attention to the importance of our ministers procuring a copy of the book containing all the Minutes of the Annual Meetings from 1778 to 1909, just published by the Gish Committee. The work contains 944 pages, is really a \$2.50 book, but each minister in the Brotherhood is entitled to a copy for 28 cents, the mere cost of postage and packing. To bring out a work of this sort is an expensive proposition, and we are not certain that a second edition will be printed. Those who attend the Winona Conference can leave their orders at our office on the grounds, but those who will not be at that meeting should let us hear from them at a very early date.

IN our last issue, querist's department, we said that we were not certain about Eld. Geo. Wolf attending the Annual Meeting of 1858, held in Carroll County, Ind. Bro. D. B. Gibson, who knows as much about the history of the Far Western Brethren as any man now living, writes us that Bro. Wolf attended the meeting of 1858. This was two years after the settlement of the differences that had grown up between the Far Western Brethren and the main body of the church. Bro. Gibson further states, that his father, Eld. Isham Gibson, one of the pioneer preachers of Central Illinois, attended the Conference of 1868,—which, by the way, was held in the Bachelor Run church,—as well as the one of 1855, held in the Waddams Grove congregation, Ill.

SOME one wrote us to announce the district meeting of Oregon, Washington and Idaho, to be held at Weiser, Idaho, for July 5. Last week we were told to change the date to July 11, and this week Bro. M. F. Woods, Secretary of the Mission Board, is asking us to make the date July 13 and 14. The minutes say the meeting is to be held the week following the Fourth, but as the Fourth falls on Monday, this has led to a little misunderstanding. A number of our district meetings, in their minutes, are in the habit of making announcements in this way, but, since we always publish a calendar for the year ahead, in the Brethren Almanac, we suggest that the calendar be consulted hereafter, and exact dates be announced. See Almanac for 1910, page 30.

LAST Sunday was the World's Sunday-School Day at Washington City and elsewhere, among the Protestants in every land and in every clime. Most of the pulpit addresses were given on Sunday-school work and in the interest of the world-wide Sunday-school movement. In many of the schools there was a form of service and praise, that, for the benefit of the nations and tribes had been printed in two hundred languages. It is wonderful to think that several million boys and girls, who are to mould the future of the world, took part in this service. As an institution the Sunday school has become a marvel, and the greatness of its future is past comprehension.

TO those of our patrons, who attend the Annual Meeting, we wish to say, that we have arranged for an office on the grounds, quite centrally located, where we shall have Bibles, Gish Testaments, books by our own people, hymn and song books for sale, along with samples of other books that we handle. We shall also have stationery, post cards and other supplies that may be needed. If anything of the kind is desired, come to the Brethren Publishing House quarters and our Business Manager, Bro. R. E. Arnold, and his clerks will do their utmost to accommodate you. Our department will be known by the large sign, "Brethren Publishing House," which may be seen attached to the building.

THERE are four calls for the Annual Meeting of 1911, and the advantages of each point will be presented to the Standing Committee when it meets in Westminster Hotel, Winona Lake. We understand that the Brethren in Northern California are in a position to offer some excellent inducements for again holding the Conference on the Pacific Slope. Of course they will have Southwestern Kansas, Northeastern Kansas and Northern Missouri to reckon with. And while each section will present its best claims, it will all be done with the best of feelings. After hearing the reasons for placing the Conference at certain points, the Standing Committee will take everything presented under advisement, and decide the question by ballot.

ELD. C. F. YODER, writing from Rio Cuarto, R. C. A., Argentine, South America, gives the readers of the *Brethren Evangelist*, the organ of his church, to understand that he is doing mission work among a people who need religious instructions sure enough. He says all public sales are on Sunday, that shops and stores are open then as on other days, that lying and stealing are universal, and that, when natives come around, one must keep a careful watch, or something will be stolen. He adds that the Roman Catholics do nothing to improve conditions, since the church itself sets the example of desecrating the Lord's Day by making it a day of carousal. In the cellar of a church may be found stores of whiskey, on which the priests regale themselves all the day long, and sometimes they are too drunk to go through the mass. This is as bad as the dark sections of Africa, or the worst places of India.

THE Old Order Brethren Annual Meeting, held about one mile northeast of North Manchester, Ind., May 15, 16 and 17, is reported to have passed off very pleasantly. Those in attendance were fed free, and on Sunday noon about 2,500 meals were served in the large dining tent. In the afternoon fully 4,000 people were on the grounds, this being the largest crowd seen during the Conference. Sunday evening a large love feast was held. The business session opened on Monday morning with Michael Montgomery, moderator; Henry Garber, reading clerk, and E. M. Senseny, writing clerk. There were nine questions before the meeting, but the decisions rendered will in no way result in any changes. All the Minutes of the Conferences, from year to year, are to be collected and published in a book. We are informed, by letter, that the newspaper reports about the Conference, considering the advisability of members using automobiles and telephones, are untrue. These questions were not considered in the open Conference. The meeting closed on Tuesday, May 17, with a good feeling upon the part of those in attendance, and the next annual gathering will probably be held at Eldorado, Ohio, June 5 and 6, 1911.

THOSE who have received the Conference Booklet are very much pleased with the arrangement of the matter for the Annual Meeting. Some new features were added this year and there may be others next year. All of those who attend the Conference should have a copy, and those who do not attend will find it helpful in understanding the work done at the meeting. The demand for the Booklet increases each year, and the time is coming when thousands of copies will be ordered as soon as they come from the press. We can still fill orders. Price, 5 cents.

WRITING from Bogo, Cebu, Philippine Islands, under date of March 30, Bro. W. O. Beckner has this to say: "Let me speak a word of appreciation of the MESSENGER. It is read a good deal more eagerly here than I read it at home. I rejoice in the good progress the church is making. We must have some work done here in these islands, some of these times. This is a white man's country just as much as California. What it needs is men. The condition of the country makes me think of the condition of America when the Pilgrims came to Plymouth. America needed at that time home-makers. That is just what is needed most here. These natives will learn to know the Lord the sooner by seeing his character active in the lives of men who know him. There are a lot of men here who live a low, animal life, just because they would do that sort of thing at home if they were not afraid of being found out."

Death of Eld. I. D. Parker.

We have just learned of the death of Bro. I. D. Parker, of Goshen, Ind., who passed away Saturday afternoon, at Ashland, Ohio, to which place he had gone on business. We have no further particulars regarding his sickness or the manner of his departure. Bro. Parker was known among our people as one of our clear and forcible thinkers, and the news of his death will carry sorrow to many hearts. He was born in Ohio, was a man of fair education, and always took an active part in the work of the church. His first home was at Ashland, where he was called to the ministry in 1877. Here he resided until 1893, when he made his home at Elkhart, Ind., and became pastor of the city church. In 1902 we find him at North Manchester, Ind., and four years later at Goshen, the place of his residence when he died. He had the honor of serving on the Standing Committee at least three times, and in 1896 was assistant writing clerk. He also served on a number of committees by appointment, spent years in the evangelistic field, and probably did as much traveling in the interest of the General Mission Board as any man employed. The Board was always glad for his excellent services and entrusted him with many important business transactions. In carrying on work for the Board, he found it necessary to visit nearly every part of the Brotherhood. He was chairman of the committee on program for the approaching Annual Conference, and his absence will be keenly felt by the other members of the committee, as well as by the meeting itself. Few men among us were more widely known. He was not only a good preacher, but he was a good business man and in strong sympathy with the church and her principles. He was buried at Ashland, and Bro. Galen B. Royer, of this place, was called to conduct the funeral services.

What the Conference Is.

OUR people should bear in mind that the approaching Conference is not to serve as a mere outing for members who are seeking recreation. The meeting is an intensely religious gathering, where godly men and women meet to transact business for the church of the living God, and those who attend and take part in the meeting should do so in all seriousness. We are not to come together to make laws. Our Conference is not a law-making body. Its purpose is to unify our people in understanding the Scriptures on the points submitted for consideration, and sometimes to devise plans for carrying out the conclusions reached. We also plan for the spreading of the Gospel and the promotion of the various interests of the church. Our work is largely advisory, though we now and then find

it necessary to enforce some of the decisions agreed upon, not merely because the Conference says so, but because we believe the Scriptures demand it. An action, or course of conduct, is right, not simply because the Annual Meeting so decides, but because the Scriptures so teach. It is the duty of the meeting to study the Word of God, discover what is required of those who profess Christ, and decide accordingly. Wherein the Book is silent, both in letter and spirit, we should be silent, but when the Book speaks, the Conference must act, and her decisions should be respected. And while it is a grave offense against God for our Annual Meeting, or any other gathering, to transcend her authority in making decisions, it is also a serious matter for her to neglect her duty. Looking at the subject from this angle, we are impressed with the thought that those who take part in the Winona meeting have some grave responsibilities resting upon them.

Passing of the Comet.

LAST week everybody read and talked about the celestial visitor that came within hailing distance of the earth. Halley's comet does not come this way very often—once in seventy-five years,—but when it does come it commands attention, and this time probably received more consideration than when it appeared last, in 1835. So far as known, the comet is a harmless traveler, and probably would do little damage were it to come in direct contact with the earth. Our globe probably passed through the tail of the comet, though the scientists themselves could hardly detect it. But it is all over now, and the people, some of whom were frightened almost out of their senses, have settled down to their old way of living. Fearing that something serious might happen, a few thought of death and the judgment, and probably endeavored to appear religious. But the momentary excitement, and the impression made upon their minds, did them little good. The comet passed quietly by, has gone on its long journey and now the sinner, who was led to feel serious for a moment, thinks he has seventy-five years in which to serve sin and live the life of pleasure. So far as men and women are affected, the incident may be regarded as of little importance, but, candidly, if people should become so frightened over a harmless comet, what would they do were they to behold the Son of God coming in the clouds of heaven? They would become so excited and demoralized that there would not be enough composed saints to look after half of them. Talk about a brave people! In the face of a great heavenly display, like the appearing of Jesus in the clouds, nine out of every ten of the inhabitants of the globe would be completely overcome with fear. What we call bravery counts for nothing in the presence of the judgment.

Our Problems.

PROBLEMS are things and conditions that are not readily understood. To solve them requires careful thought and general information, with common sense experience added. Much expense and trouble in this world might be saved were we able satisfactorily to solve our problems.

There is much said about scriptural interpretation. Many are the different modes of such interpretations, and different are the solutions given to the different problems, as found in the Bible. This is the result of a lack of knowledge as to conditions, circumstances and purposes. Many of the problems are man-made. That is, we want to do things and pursue courses for which there are no scriptural grounds, and yet we want scriptural assent. To get this, when there is none, forms a problem—and a very hard one to solve. This kind of problems we should not have. But we have them and it requires wisdom and discretion to solve them in a way that will do the least possible harm. If we think a moment we will all remember of meeting such problems, and how very difficult it was to solve them.

Only the other day we came up against a problem of this kind. On the spur of the moment it was a puzzle, because we did not understand the purpose back of it. We wanted to believe and do a certain thing and

wanted our assent to it. It is much easier to do a wrong if you can get some kind of a scriptural license for it, and have some one to agree with you in your interpretation.

But, you may ask, does the church have her problems? Yes, she does, and always had them. The first one was, perhaps, the money problem,—how to get it and how to use it so as to do the most good and least harm. It was the first problem that faced the apostles in the early church. How to provide for the destitute and the poor was a problem they had to meet. Though doing their best, trouble followed. They soon found that the feeding and providing for widows and orphans was not in their line of work. They had not the time and, perhaps, the qualifications to work successfully in that kind of business. Therefore they very wisely committed the work to men who, they felt, were better qualified.

How well they succeeded in solving this money problem, in rendering satisfaction to all, our historian tells us not, but we know that if their work was entirely satisfactory they were more fortunate than many of their successors in this very responsible office. We never wondered at Paul saying: "For they that have used the office of a deacon well, purchase unto themselves a good degree." To use the office of a deacon well, in those days, was a problem, and it has been one ever since. Then it required men that were filled with the Holy Spirit. It requires men of the same kind today. In the office are many problems to solve. To solve them satisfactorily requires men of discretion and divine insight. The success, well-being and peace of the church depend much on the efficiency of the deacons.

In the missionary work of the early church were found some difficult problems. To the apostles there was, perhaps, no harder problem to solve than that of adaptation to conditions and customs in the presentation of the Gospel. How far to go towards being a Jew and yet not be a Jew; how far to go towards being a Roman and yet not be a Roman, and how far to go towards being a barbarian and yet not be a barbarian,—this was one of the very first problems that met Peter and Paul in their missionary work. It is the one that has been meeting all true missionaries, down through the ages, and it is meeting them today. There is no better way of solving this problem than the examples given by Paul. There is a life, bred and born into men and women, that cannot be changed in a day. It is their thought-life. To them it is the language through which their life came to them, and, therefore, they must be approached through this language. To get them away from this, they must be handled carefully and touched tenderly.

During the last few days we have been reading two volumes on Chinese Missions, written by Mrs. Howard Taylor, giving the conversion and life of a scholarly Chinaman, and some of the experiences of a number of missionaries who have been instrumental in opening up the Shen-si valley and plains of China to the preaching of the Gospel. From these volumes we get some insight into the problems that are to be faced by missionaries in foreign and heathen lands, and how they tried to solve them. How very important it is to understand the very best manner of approach, so as to cause the least possible friction, and avoid stirring up prejudice by radically ignoring and interfering with long-established customs that have become as sacred to them as life itself. If our own missionaries, now in India, were to have written their experiences as they went forward in their work, it would be, in many cases, quite similar to those in China. Of course the characteristics of the problems are somewhat different, but the wisdom, tact and discretion, needed to approach and solve them, are necessarily the same. That problems abound in all missionary fields, is a fact, and the more the home churches can know about them, the more sympathy and aid they will be prepared to extend to them.

Then, too, in our home fields, in our towns and cities, we have our problems. To be able properly to solve them is of no less importance, if any degree of success is to follow our efforts. It seems to us that in solving all these problems the essential thing is, to first learn

the habits, conditions and customs of people, get into their home and thought life, and thus enable the missionary to approach them as did Paul, who said, "I am made all things to all men that I might by all means save some." The apostle's "all things," "all men" and "all means" shows to us the wonderful latitude that may be taken to save souls.

And this brings us to our last point to be discussed in this paper,—the problems in church government. That there are such things it is not necessary that we should stop to discuss. Such problems always have been and always will be. But how to solve them remains an open question. When we consider that the object and purpose of the church is to save souls, it is evident that her form of government should be an active auxiliary to this great end, so that in it should be couched the Pauline spirit of using all things, all men and all means. While it is only through Jesus Christ that salvation is offered to men and women, yet God, the Father, gives to us all the activities of heaven and earth to induce men and women to accept and enjoy this great salvation, and we should not fail to use them to his glory and to save souls. H. B. B.

A Beautiful Deed.

THE editor of the *Baptist Commonwealth* tells this charming story:

"Many years ago there lived in a little village in Pennsylvania a lad of Irish birth. He was poor and worked hard to help support the family. He drifted into a Baptist Sunday school and soon became interested in a Baptist church. The pastor became his friend, and the boy was converted and joined the Baptist church in that village. Time went on and the man moved to the great city near at hand. In after years he became a carpenter, then a builder, then a contracting-builder. West Philadelphia began to develop and he took a hand in the development, and today he stands among the leaders of the aggressive builders. There has been kept up, all these years, a friendship between that minister and this man. The minister is getting old, and, like most ministers who get old, has not been wanted by a church for some time past. His small savings have gradually dwindled. Though they were well cared for by a devoted daughter and son-in-law, life did not seem to have the same beauty it once had. To an old couple there is no place like home.

"This little Irish boy, now being a well-to-do real estate operator, heard of the straitened circumstances of his former pastor, and invited him to visit him in Philadelphia. He showed the aged minister and his wife the developments of the city, and finally led him up to a beautiful little house, finished in all the most modern appointments and then told him it was his very own. He told the minister that he could never forget all he had meant to him in those early days, and how he had come to find the Savior through him, and he wanted to do this in gratitude. The old minister and his wife and invalid daughter immediately moved to the city and began home-keeping all over again. They are very happy in that cozy little home and wondering why God should have selected them for such an evidence of his favor. It is a question who is the happier, the man who gave or the one who received. Surely, this is a beautiful deed! It is an unusual one, we think, and probably there are few ministers who ever had such a thing happen to them."

But how comforting it would be if all the aged and worn-out preachers of the Gospel could be cared for in this manner! Most men, after being helped to a better life, by an earnest minister, forget all about it, grow wealthy, become ungrateful and let their benefactor suffer.

Abolishing Religion.

HAVING driven the Bible out of the public schools, there is a move on foot, headed by the same parties, to have all religious services, sustained by the Government, abolished. This means that no chaplains are to be employed in Congress, in the navy or in the army. It means the dismissal of all chaplains in the State Legislatures, and the abolishing of religious services in all prisons and asylums sustained at public expense. The movement goes farther and demands the abolishing of the National Thanksgiving Day and the repealing of all laws relating to the observance of the Sabbath. In fact, every reference to God or the Christian religion is to be removed from the constitution of the United States or any of the States. The idea is to have religion entirely unknown in the public affairs of the Government, and to make the Government purely secular.

This is taking a step backward in our growth. The country was founded on religious principles. The first settlers fled from persecution in the Old World and sought to find a safe retreat in the country that they hoped to see grow into a land of religious freedom. And such the country has been in all these years. The Bible and religious liberty were the corner stones on which our great civilization was reared, and to remove the stones means to endanger the whole structure. It is to be regretted that there is such a move, but the plea for secularizing the Government is growing stronger year after year. It remains to be seen whether the religious people of the country will become sufficiently aroused to oppose and defeat the movement. The future rests with them and they should not fail to rally in support of the Bible and the religion it teaches.

Working for Unity.

THE only additional reference we wish to make at this time, to the line of thought followed in our series of historical articles, is that, however much the churches differed in the various parts of the one great Brotherhood of the first, second, third and fourth centuries, they did not pull apart. They remained together, as much as practicable, and debated their differences until they could see somewhat alike, or learn the fine art of having charity for each other. About the middle of the second century the venerable Polycarp, elder of the church at Smyrna, visited Rome and had quite an interview with the Bishop of the church in that city regarding the differences of the Eastern and Western churches, respecting Easter. At first the Bishop would not recognize Polycarp as being sound in the faith, and even sought to have him deposed. But wiser heads interfered, and the Bishop was induced to exercise more charity for one who happened to differ from him. There was much of this kind of charity in the early church, and for that reason the large bodies of Christians, east, west and south, remained together, and in communion with each other, in spite of their many and even marked differences. Considering the nature of their differences, there was little expelling done. This can be said to their credit. While they were zealous and even persistent in their way of looking at things, they also had charity and endeavored to keep the several parts of the mother church together. Their policy was a wise one and should commend itself to us.

Communing With Other Persuasions.

Can our members consistently commune with other denominations?

THEY cannot, for the reason that most of the denominations do not conduct their communion services in keeping with the model given by Jesus in the upper room on the night of his betrayal. On that occasion Jesus instituted the New Testament rite of feet-washing as well as the Lord's supper, in connection with the communion. Most denominations have dropped out the two former, and retain only the latter. This is a departure from the order laid down by the Great Head of the church, and we should not become a party in encouraging such deviation from the New Testament way of doing things. Paul says we should keep the ordinances as they have been delivered, and that we should follow him as he had followed Christ. We further read about obeying from the heart that form of doctrine which was delivered unto the saints. Rom. 6:17. A portion of this form of doctrine relates to what happened in the upper room, and should, by our people, be respected at all times and under all circumstances. Should we commune with the persuasions that have set some of the ordinances aside, we not only encourage them in their course, but we weaken our own position. What right has a man to condemn others for doing the very thing that he himself does?

Not a Fair Deal.

WE have a letter from a brother who says that in his congregation most of the officials are respecting the decisions of the Annual Meeting, in their attire, on Sundays only, and while attending church services.

During the week, while on the streets and about their business, they pay no attention whatever to the recommendations of Conference. Some of the sisters think that if the decisions of Annual Meeting can be interpreted to suit the tastes and conveniences of the officials, they can also be interpreted in like manner to suit the sisters. At least they are following the example of these officials on the streets, and when about their work in offices and factories. The sisters are to be called to account, but no action respecting the officials is contemplated. We are asked to say if this is a fair deal? Most assuredly it is not. Church officials are supposed to be exemplary members, both in public and private life, and when they depart from what should be rightly expected of them, it would be proper to call them to account, before taking up the cases of those whom they have, by their example, led astray. The recommendations of Conference are for the brethren as well as for the sisters, and it is not right to require of one class what is not demanded of the other class. First get the officials right, then see what can be done for the sisters. Labor with the officials and get them to understand that, whatever charity is shown to them, must also be granted the sisters, and that it is unfair to attempt to discipline the sisters for the very things which, in principle, are allowed among the preachers and deacons. When it comes to right doing, the Gospel does not require more of the sisters than is required of the brethren.

What Delegates Should Do.

ALL churches sending delegates to the Annual Meeting lose a good deal by not having the pleasure of listening to an extended report from them on their return. We suggest that each delegate, this year, prepare himself, to relate to his home church what he may see, hear and do at the Conference. If he is a preacher, he ought to give an address on the Conference, its work and what might be seen and heard. Those not in the ministry can gather data while on the grounds, prepare notes and at some meeting make a report. The Conference Booklet will render it easy for any one to make a record of any matter that may be of interest. Something of this kind would prove both interesting and instructive, and be the means of bringing the churches into closer touch with the Annual Meeting and her influence. Churches pay the expenses of delegates to the Conference and it is no more than proper that they should require a report from their representatives. It might be well for the members to mention this matter to their delegates before they start to the meeting, and give them to understand that they will be expected to make a report on their return. Not only so, but let the delegates know that you are interested in their work, and that they have your prayers during their absence from home.

Baseball as an Evil.

ONE of our wide-awake ministers has been for some years watching the growth and studying the tendency of the baseball business. The more he learns about the way the games are played, the class of people drawn together, and the Sunday desecration caused thereby, the more thoroughly does he become convinced that the game, as it is carried on in this country, is a decided evil. He lives in a quiet town, where most of the people have some respect for the Lord's Day, but when he saw it advertised that the Sunday baseball game was coming to his town, he told his congregation,—and it was a large one,—that they could now understand why he all along had been opposing the baseball business. He told his people that anything that made a business of desecrating the Lord's Day was wrong, that its influence was wholly on the wrong side of life, and that it was the duty of every Christian man and woman to oppose it. Most of his people had not seen the matter in this light, and probably some of our readers have never looked at it in that way. But, candidly, where is there anything, in all this broad land, that is doing more to destroy the sanctity of Sunday than the baseball game? There is something here for our people to think about.

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 General Mission Board, Elgin, Ill.

WHY NOT GIVE A FIXED AMOUNT?

It may not be known to most of our readers, and yet it is declared to be a fact that several wealthy merchants of Chicago are giving a fixed and large percentage of their yearly profits to church and philanthropic work. One of these merchant princes began, several years ago, to give away the total yearly profits of his business. These facts were brought out during one of the sessions of the Men's National Missionary Congress, recently held in Chicago, and it suggests the natural and perfectly logical question: Why should not the well-to-do portion of the Church of the Brethren adopt the principle of giving a fixed percentage of yearly profits to the work of the church? Could they not, after attaining a certain age and ample means, devote the remnant of their strength and energy entirely to the work of the Lord? It might be well to think about this in the light of our personal responsibility to God as his stewards. "Will a man rob God?" We shrink from even the thought, and yet, how few are willing to accept the Lord's challenge: "Prove me now herewith," and "bring all the tithes into the storehouse?"

CONSTITUTIONAL GOVERNMENT FOR CHINA.

The long-expected dawn is really breaking in China. A convention has been called to meet this fall, at which time an attempt will be made to establish a form of constitutional government satisfactory, in every way, to the people. This "awakening of the sleeping giant," as the Chinese empire is sometimes called, has been brought about in a peaceful and harmonious way,—entirely free from the bloodshed which usually attends a change in an ancient form of government. It is not easy to discover the causes of the changes, now sweeping over the great empire, but doubtless the building of railroads and the enterprise and activities of adjacent nations have had a prominent part in the present progress of China. With a population nearly five times that of the United States, with many mighty rivers and natural resources, it needs but the touch of the magic wand of modern civilization, and all that it involves, to transform the sleeping giant into one of the most powerful nations of the world. A modern China is on the way, in spite of many predictions to the contrary.

FEELING HURT.

A brother recently said, "We, as a church, could do so much more real work if we were not so ready to take offense. As it is, some one is almost sure, now and then, to have his feelings hurt, and then it takes awhile to patch up things again." After thinking about the matter, we concluded there was considerable truth in the statement, and we almost wished there might be such a thing as "mental surgery," to amputate "sore feelings" that persist in making themselves obnoxious—to the detriment of much good work that might be done. Church members getting their feelings hurt! Just think of it! A professed follower of the meek and lowly Jesus getting angry with a fellow-disciple, and that, too, usually over a mere trifle! What does Christianity teach us, anyhow, if not a little forbearance? Nine times out of ten the offender meant no offense at all. We fancied ill when none was intended; we were merely overly sensitive. We had more feeling than real religion. "More Christ and less self" will make a wonderful difference in this matter of taking offense, and, furthermore, it will lead us into fields of real usefulness, in which we will be too busy to worry about "hurt feelings."

WHY NOT DO MORE WORK IN THE COUNTRY?

With the introduction of telephone service, rural mail delivery, and other conveniences, there has been a new era ushered in for the dweller in country districts. To those who for years have toiled in the cities, there is a peculiar charm in country life, and louder and more alluring is the call of the green fields. Many are now leaving the narrow confines of city life to settle in the near-by country districts, and it now looks very much as if the population of the rural area would be largely augmented within the next few years. Here the forces of evil are weakest. The saloon is rapidly withdrawing from rural America, and evil resorts are largely unknown. With three-fifths of our population in the country, we have a larger field, by far, than that presented by our cities. Then, too, more real good can be done in the country than in the cities with the same expenditure of money. The destiny of our nation depends largely upon the religious influences of rural America, and this will be more so as years go on, if proper efforts are made by the Christian world. Now, while

the Church of the Brethren has been, in times past, largely confined to the country, and has only of late years endeavored to gain a foothold in the cities,—often with indifferent and uncertain success,—why could we not make better use of our opportunities in country districts? Many of our country churches have dwindled down and died because of neglect, rather than because of a lack of opportunity for usefulness. Why not put new life into the "old strongholds" of our faith, beside the sparkling streams, beneath the stately trees, and amid the verdure of meadow, field and orchard? Why not do more for the country?

BETTER METHODS NEEDED.

At a recent convention of Baptist Sunday-school workers at the University of Chicago it was declared that the present falling off in attendance at Sunday school, as well as the lack of interest, are to be ascribed to general inefficiency. One speaker averred: "The children have a supreme contempt for the vacuum in the teacher's head. Teachers come into the Sunday-school room loaded down with books and papers,—usually carrying MORE BRAINS in their HANDS than in their HEADS." We are just wondering whether the same criticism might not apply to a few of the teachers in Brethren Sunday schools. We hear and see so much teaching, emanating from the various so-called Sunday-school helps, that often the good old Bible is well-nigh lost sight of. Perhaps it might be well, amid the other "movements" of our age, to clamor for a "back-to-the-Bible" movement. We need more of the Bible everywhere,—in home, church service and Sunday school. If we get more fully into the "spirit" of the Book, as John was "in the spirit," that memorable day on Patmos, we shall be sure to get something that will interest and hold the children. The "Old Book" has lost none of its power; all depends upon those who would interpret its teachings.

BE STILL.

Be still! Just now be still.
 Something thy soul hath never heard,
 Something unknown to any song of bird,
 Something unknown to any wind or wave or star,
 A message from the Fatherland afar,
 That with sweet joy the homesick soul shall thrill.
 Cometh to thee if thou canst but be still.

Be still! Just now be still.
 There comes a Presence very mild and sweet:
 White are the sandals on his noiseless feet.
 It is the Comforter whom Jesus sent
 To teach thee what the words he uttered meant.
 The willing, waiting Spirit he doth fill.
 If thou wouldst hear his message, Dear soul, be still.
 —Selected.

A WORD FROM CHINA.

Today Brother and Sister Hilton and Johnnie left us for America. The circumstances that took them from us make it sad indeed, but we trust they may come back to us, renewed in strength. It just lacked one day of being a year and a half since our arrival here in Tai Yuan Fu. How different the feelings from those of that time!

Who will come to fill the vacancy? Our field is large and we are in need of many workers. They were compelled to leave us just as their usefulness was beginning. The mastery of the language is a long, hard struggle. They were getting on and had already told many of the gospel stories. Their servants and teacher feel their loss. Bro. Hilton had been compelled to limit his efforts largely to them, as he was unable to go elsewhere to tell others. We trust that from this number there will be those whom God can use mightily.

Those of us who remain are lonely, and though their going makes us think of home and loved ones, we are happy in staying, to do what God shall enable us to do. Pray for us and the work here! Give of your means, and, last but not least, don't forget there is a large field here that needs workers. Is God calling you to come?

Anna Newland Crumpacker.

Tai Yuan Fu, Shansi, China, April 10.

OUR LOCATION IN CHINA.

I hope and pray that the home church is as anxious to know of our getting located, as we were anxious to get a permanent place,—one that we could call home. The town of Ping Ling Chow is five miles from the railroad,—the line of North China that opens the way for transportation from the interior to the coast.

Ping Ling Chow is a town of educated Chinese,—as they style education. The old system of examinations was a success, for they turned out many degree men. This much education gives the Chinaman a kind of pride, similar to what a boy gets when he has spent one year away from home at college. The part that the hat sits on is puffed, and needs to be punctured ere it will resume normal size.

The people here are friendly, in a way, and we are praying that their hearts may be opened to receive the Gospel. All about this center, in short walks, one can come upon village after village with not a saved soul there, to tell of the Savior.

The writer hopes to spend much time in these villages, for, after all, they are more receptive than the large towns.

We hope to work south from here, and occupy for at least 150 miles south of this point. South of us, two and

one-half days' journey by mule, lies Liao Chow where Bro. Hilton had hoped to go about now, but instead he must return home, to get well. Will you take his place, reader?

F. H. Crumpacker.

Ping Ling Chow, Shansi, China, April 10.

THE DEPRESSED CLASSES MISSION.

In order to show that in the midst of the rigid orthodoxy of India's caste people there is a wonderful contrary movement springing up, by contagion, in very many of India's large centers, I desire to bring a few facts, taken chiefly from the "Purity Servant" to your attention. The Purity Servant is a monthly magazine, edited and conducted by leading Hindus, and devoted to the cause of temperance and purity.

In many places the caste people are undertaking work among the outcastes and low castes, much on Christian missionary lines. For instance, one speaking in behalf of the Madras organization says, "The depressed classes mission (which they call D. C. M.) has four objects in view, viz., to provide education, to furnish work to those who have received education, removal of social disabilities, and the removal of the religious disqualifications under which this class has been laboring.

"In Bombay the D. C. M. has four schools for the Bhangies, Mahars, Dheds, etc.,—all of them outcastes. Besides the vernaculars taught, English, sewing and shoe-making are taught in these schools. There is a shop in Bombay called 'The Depressed Classes Leather Works,' which offers the best footwear on the market. These D. C. M. schools are given liberal grant by government. One received five hundred and another one hundred and thirty-eight Rupees last year.

"The work of visiting the houses of the depressed classes, carrying medicine to the sick, comforting the sorrowing, in one word, the work of service continues to be done as before. Sunday classes in the schools of the Mission continue to have very good attendance. At the Bhajan Samaj (church) regular services are held every Sunday evening."

In other large centers, in connection with the schools, farming and weaving have also been introduced successfully. And some of these cities are spending a good bit of money in the effort. For instance, although the work is in its infancy, the Poona Mission's expense is about fifty dollars per month.

"At Satara some ten hundred people met in the Arthur Hall to show their sympathy with the untouchable classes. About one hundred of the Untouchables also assembled. All mixed freely. Men of low (out) castes were given front chairs. It was resolved to start night schools for the education of the depressed classes."

At Saswad resolutions were passed, sympathizing with the efforts of the D. C. M., to start a fund for helping promising boys of Mahars in education and for stopping evil customs such as eating dead animals, and to insist on the admission of outcastes into Government schools. At this meeting "A noteworthy incident occurred, when some Mahars enthusiastically desired that the president and others of the assembly be garlanded by them. The president permitted such persons as had not given up scruples on the point of actual touch, to withdraw. Out of the whole audience only 150 to 160 withdrew. All others,—nearly one thousand,—gladly welcomed the touch, or rather the effacement of the sin of touching these Mahars."

This mission work by the Hindus on Christian mission lines is comparatively new. However, already there is a great amount of verbal sympathy among the Hindus for the depressed classes. "But," says the editor of the Purity Servant, "It is amusing to read the accounts of speeches made by men who have not moved a finger to uplift these communities. High-sounding eloquence, but not a cent to help the depressed classes. The reason is not far to seek. They haven't the Christian's motive, the Christian's Christ, and so haven't the Christian's motive power. If they had, we might lift up our heads, for the redemption of India would be nigh. But in the effort they are making they are beginning a movement that will mean the destruction of caste, for there will be no 'untouchables.' So they are paving the way for India's salvation, although they know it not.

I yet want to quote some of the sentiments of the speeches referred to:

"In uplifting the depressed classes we are uplifting ourselves."

"Out of every six men in India one was an untouchable; not even slavery in the days when it flourished was so degrading as this. The touch of the slaves was not polluting. The nation which had depressed classes was a depraved nation. . . . Nowhere else was there a higher conception of God than in India. What was still more true was that nowhere else had they a higher conception of man than in India. Man was divine. What an irony of fate was it that nowhere else were there more degraded people than the depressed classes of India."

"The solution of the problem was not to be effected by bringing down the higher classes to the level of the lower, but by elevating the lower classes to the level of the Brahmins."

"Where was the talk of their nationality, if they would treat a large section of the people of the country as untouchable and unapproachable? Sympathy, active sym-

pathy, not mere talk was what was needed, and those that would work for these people should go and move with them, and live and labor in their midst, infusing sympathy and hope into their hearts."

"If you hold your countrymen as Chandalis, do not complain when you are held as 'Niggers' and heathen by those whom you are pleased to call aliens. If you wish to treat them as low and depressed classes, do not grumble and complain when you, in your turn, are similarly treated in the Transvaal, Natal, and the Colonies. If you do not want them to rise from their present low position and profession, you are not justified in feeling indignant if some one suggests to Government that a sixty rupees stool in the office must be your highest flight."

I. S. Long.

Jalalpur, India.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Lordsburg church met in council Monday evening, May 9, at 7:30. Bro. Clarence Yoder and Sister Ella England were elected as delegates to the Annual Meeting. The report of the committee in charge of building the addition to our church, showed a surplus of money on hand. We held our love feast on Sunday evening, Eld. H. A. Whisler officiated, assisted by Elders E. Forney and W. F. England. Bro. Clarence Yoder delivered the examination sermon at 11 A. M.—Grace Hildeman Miller, Lordsburg, Cal., May 17.

Patterson.—May 8 Bro. Deardoff came to help us organize what is now known as the Patterson Colony. Sunday school was organized with Bro. D. D. Hufford as superintendent. Although we are few in number, we trust we may be able to do some good for the Master's cause.—Florence Hufford, Patterson, Cal., May 15.

CANADA.

Yankee Valley.—This is what our section of country is called, where the Brethren are located, because nearly all of the settlers are from the States. Our colony of missions is holding services in a tent until they can get a church-house erected. We are building, and expect soon to have our house ready for services. It is located thirteen miles due east of Alder, Alberta. Our attendance is not large yet, but we expect to increase it later on by active mission work. We are aiming to build up the cause of Christ here in this far northern part of Canada. The doctrine of the Brethren is unknown here. We invite members, settling in Canada, to come and help us. We had a fine winter and spring. This is a rich and productive country. Oats produce as high as 120 bushels per acre, wheat, 30 to 50, flax 15 to 20 bushels. It is an irrigated section. The climate is fine the year round, and very healthy. There are no homesteads available here. Land is sold for a hundred miles. Land here can be bought for \$30.00 per acre. We contemplate organizing soon.—J. A. Weaver, Keoma, Ala., Canada, May 19.

COLORADO.

First Grand Valley.—We held our love feast May 14. Bro. Rose, of Fallsdale, officiated. On Sunday morning a collection of \$22.45 was taken for World-wide Missions to be sent to Annual Meeting. Our Mission in Grand Junction is progressing nicely. A young man and his wife were baptized on Sunday afternoon. Bro. A. A. Weaver is pastor of the Mission at present.—Corra Van Dyke, Grand Junction, Colo., May 16.

IDAHO.

Boise.—Our love feast was held May 14. Several brethren were present from the Nampa and Boise Valley congregations. Eld. J. H. Grabbill, of Nampa, officiated. Bro. Jacob Betts delivered an interesting address on Sunday forenoon. On Saturday one of our little Sunday-school girls was baptized. Next Sunday Children's Day will be observed.—L. E. Keltner, Boise, Idaho, May 17.

Payette.—Since our last report seven have been received by letter and one baptized.—S. J. Kenepf, Payette, Idaho, May 18.

ILLINOIS.

Astoria church met in council at the South Fulton house May 18. Our recently-chosen elder, Bro. J. W. Harnsberger, of Liberty, Ill., presided. One letter was received. Ministers have been secured, and the time set for revivals at our three houses this year. Astoria, Mo. 5, J. S. Kline, of Missouri; South Fulton, Aug. 6, M. Flory, of Decatur, Ill.; Walnut, Sept. 24, Chas. M. Yearout, of Kansas. Bro. Harnsberger has been here a few days and preached several sermons that were well received by large audiences. Sunday-school meeting in Astoria July 4.—Pay A. Rohrbach, R. D. 2, Box 13, Brownsville, Ill., May 20.

Coal Creek.—We held our love feast in Canton May 7. Bro. M. L. Hahn officiated. On account of the inclement weather our number was not as large as it might have been, but we enjoyed the meeting. On Sunday following we held our Sunday-school meeting. A number of brethren and sisters from Astoria were present; our District Secretary, Bro. I. D. Heckman. We had a very good meeting. We regret that those who were to take part in the program, could not be with us.—S. L. Cover, Canton, Ill., May 14.

Kurricane church met in council May 14, our elder, Bro. J. W. Lear, presiding. We had four good sermons and as a result six made the rock confession. There was a man about seventy years old. They were baptized on Sunday evening before the time for services.—Wm. H. Ketting, Mulberry Grove, Ill., May 16.

Oak Grove.—Our love feast will be held June 11, at 2 P. M. The writer will hold meeting in Cazenovia on the evening of May 22. Several have visited, preparatory to baptism. A lively interest was shown in yesterday's service.—Barbara and Emmert Eshelman, Low Point, Ill., May 16.

INDIANA.

Bachelor Run.—We have recently been favored with a series of illustrated lectures on the Orient, by Bro. W. R. Miller, of Chicago. Bro. Miller, assisted by Eld. Charles Elnsbee, of Chicago, began meetings at the Flora house on the evening of the 7th, and continued each evening until the 14th. On Sunday Bro. Elnsbee preached at the country meeting, and Bro. Miller at the house in town. Sunday evening the meetings closed with an illustrated lecture on slum work in Chicago. The attendance was good from the first, and increased each evening. It was estimated that from 700 to 800 people listened to these discourses and appreciated the work very much. A collection was taken each evening for the benefit of the Chicago Sunday-school Extension work.—Mattie Welty, Flora, Ind., May 17.

Cisco Creek church met in council May 18. Our elder, Bro. John W. Shively, was present and presided. Bro. S. C. Miller, of Chicago, assisted in the meeting. Two letters were received. Preparations were made for our communion, June 24. Our harvest meeting will be held on the first Sunday in

August. Bro. John W. Shively will represent this church at the Annual Meeting at Winona Lake.—W. E. Shively, R. D. 25, Bourbon, Ind., May 18.

Cedar Lake church met in council May 7. The officials met at 10 A. M., and at 1:30 P. M. the church met for the business meeting. Eld. I. L. Berkeley was with us. On the following day he preached an excellent sermon for us. Our love feast will be held June 16, at 5 P. M.—Sarah E. Holman, R. D. 3, Avilla, Ind., May 16.

Oscola church met in council May 14, with our elder, Bro. H. M. Schwalm, presiding. It was decided to hold a series of meetings next fall, conducted by Bro. H. M. Schwalm. Our love feast will be held Oct. 15, at 5 P. M. Bro. Shidler will be our delegate to the Annual Meeting.—David Motts, Oscola, Ind., May 20.

Pleasant Hill.—Bro. George L. Studebaker came to us on the evening of April 24, and delivered a helpful and instructive sermon from 1 Cor. 13. At present he is preaching in the interests of North Manchester College. Bro. J. W. Kitson closed a singing class here May 6. He is a helpful and interested teacher and we hope to have his services sometime this winter. May 7 we met in council, with our aged elder, Jeremiah Gump, presiding, assisted by Bro. J. W. Kitson. Considerable business came before the meeting. Our elder, eighty-one years old on that day, was granted a release from the office of the Pleasant Hill congregation. He has been in charge for over fifty years. Having been a faithful servant and loyal in his teachings, we, as a congregation, grant him an honorable release and thank him for his unselfish service. Bro. Jean Gump was chosen as elder. Bro. Albert Gump was chosen delegate to the Annual Meeting, with Bro. David Hart as alternate. A special council was set for May 19, at 2 P. M. Bro. Isaac Franz, of Pleasant Hill, Ohio, came May 7 and began a series of meetings.—Elsie E. Jackson, R. D. 4, Box 54, Chubbuck, Ind., May 9.

Boonville.—Sunday, May 14, Bro. W. A. Deardoff, who with his family attended Bethany Bible School, and is now visiting his sister (the writer) and family, gave us an interesting sermon in the morning. Our series of meetings began last night, conducted by Bro. Geo. Flora, of Covington, Ohio.—Katie Baldwin, R. D. 2, Boonville, Ind., May 17.

Upper Fall Creek.—Our love feast was held on the 14th. There were eight ministering brethren present besides our elder.—Bro. L. W. Teeter. Bro. G. W. Clemens, of Stet, Mo., officiated. We were glad to have him with us. His good talks and admonitions did us good. On Sunday morning Bro. L. W. Teeter addressed the Sunday-schoolers were brethren. The children enjoyed it, and the older ones as well. Last evening Bro. Henry Fadedly preached for us on "Searching the Scriptures." Bro. Hoover also added some good thoughts. Bro. Pannell has not been able to do much preaching during the last few weeks because of illness. He is now in the Home of which he is superintendent, there having passed away inside of a week. The two deacons who were elected at our last council, with their wives, were duly installed on Sunday morning.—Florida J. E. Green, Middletown, Ind., May 16.

IOWA.

Dallas Center.—May 8, instead of having Sunday school, as usual, a temperance program was given by the school. This was followed by a temperance sermon by Bro. C. B. Rowe. These services were both edifying and instructive, and were listened to by a large audience. Our new church in town is now under roof. When fully completed it will be fitted with all necessary conveniences for both Sunday school and Christian Workers' meetings, as well as for other services.—Beulah R. Rowe, Dallas Center, Iowa, May 12.

Mt. Etina.—May 14 we held our communion services. The attendance was good. A number of visiting brethren and sisters were with us. Visiting preachers were Brethren Foster and Caskey and J. Follis. The former officiated. He also preached on Sunday morning. These services were enjoyed by all.—Lulu Johnston, Mt. Etina, Iowa, May 15.

Muscatine.—Last evening, at our Bible meeting, it was decided to hold our communion services July 9, and on the day following to have a singing school for the forenoon, and in the evening an address by Bro. S. B. Miller, of Cedar Rapids, on "Official Duties," followed by "Important Work along Official Lines." Sister Ella Royer, of Dallas Center, our District Sunday-school Secretary, expects to be with us at that time in the interest of Sunday-school work. We will hold a called members' meeting on Friday evening at 7:30, to hear the report of the visit. At all these services Eld. Zuck will be with us. We have two applicants for baptism next Sunday, and perhaps more will follow. We are thinking of erecting the tent for May 17, and perhaps hold some meetings before or after those announced.—T. A. Robinson, Box 463, Muscatine, Iowa, May 18.

KANSAS.

Abilene church held her love feast at the Holland house, May 14. The weather being unfavorable, the attendance was not large. Bro. Burton, of Ramona, Kans., was with us. About one hundred members communed, it being the first time in ten or twelve years. On Sunday morning, during the Sunday-school hour, Eld. L. Sull was with us, good talks to the children. At 11 o'clock Bro. Burton delivered a sermon.—W. A. Mourer, R. D. 1, Elmo, Kans., May 16.

Altamont.—Our communion service was held April 30. It was an enjoyable meeting. Thirty-nine members surrounded the tables. Eld. John S. Clark, of Parsons, officiated. On Sunday following we held a Central Valley-school meeting, which was well attended. Three important topics were ably handled. Many good impressions were made. The singing and prayers were inspiring. Our District Sunday-school Secretary, Eld. John S. Clark, was with us, and conducted the meeting.—Katie Joyce, Altamont, Kans., May 18.

Conway Springs.—One more came forward at our regular service, and was baptized May 15. Bro. Isaac Wise and Bro. I. G. Jones are getting old and feeble, and are falling in health. Bro. Jones was anointed and is now much better.—J. B. Bowler, Conway Springs, Kans., May 16.

Independence.—Sunday morning, May 16, Eld. W. H. Miller preached an interesting sermon from Matt. 11: 1, 2. In the evening, at 7:30, we met for examination services and then enjoyed a very pleasant love feast. Forty-two members communed. Eld. C. A. Miller officiated. Since our last report four have been received by letter and one was baptized.—Pella Carson, R. D. 2, Box 8, Independence, Kans., May 16.

Kansas City.—We met in special council, preparatory to our love feast, May 4. The report of the visit showed the members to be in love and union. Bro. Dyer, with his wife, was installed as deacon. Steps were taken to enlarge and remodel our churchhouse at Central Avenue. Sister Est was elected delegate to the Annual Meeting. We held our love feast May 8. One hundred and ten members surrounded the tables. Visiting ministers were Brethren D. L. Mohler, of Leoti, Moses Cruza and S. B. Katherman. Bro. Mohler officiated.—L. H. Crist, 14 N. Perce Street, Kansas City, Kans., May 12.

Liberty.—Bro. Chas. A. Miller, of Westphalia, our evangelist for the Southeastern District of Kansas, came to us May 1 and gave us sixteen sermons. One came out on the Lord's side and one was reclaimed. It was said by some that Bro. Miller had the largest audience, one night that we have ever had in our schoolhouse, and there were some of the people outside. We had a full house every night. Various denominations were represented. Several were present, when baptism was administered, who had never before seen trine immersion administered. We feel that the cause has been much strengthened at this place and that many lasting im-

pressions have been made. We have preaching here twice each month and a union Sunday school in which the Brethren take an active part.—Bert Williams, R. D. 2, Liberty, Kans., May 18.

Newton.—Our love feast was held May 7. Our elder, Bro. C. E. Wolf, from Hutchinson, and Bro. Jacob Funk, from Wichita, were present. A short business session was held on the Sunday following. Bro. W. S. Royer was elected delegate to the Annual Meeting, with Bro. E. D. Root, alternate. The writer was chosen as church correspondent. Bro. Funk began a series of meetings at the church May 2, and will continue over two weeks. So far eight have taken a stand for Christ. Several more are near. Bro. J. W. Miller, of Chicago, has taken charge of the mission work in Newton, and we hope for good results.—Maud Carpenter, Sedgwick, Kans., May 10.

Peabody.—May 13 we met in a business meeting. Elders J. J. Yoder and E. E. John were present. Bro. Yoder presided. The following Sunday-school officers were chosen: Bro. John Myers, superintendent; Sister Neva Rowland, secretary and treasurer. Our pastor, superintendent, assistant superintendent and two others compose a Sunday-school board who choose the teachers. Bro. A. Yoder was elected church custodian, caring for all valuable papers of the church. On the evening of May 14 we held our communion services. Bro. John officiated. Thirty-seven members communed. Inclement weather hindered some from attending. Sunday morning Bro. Yoder preached in his usual convincing manner, using as his subject, "Are the Light of the World?" at 2:30 P. M. Bro. John gave a splendid talk on Child-Rescue work. A collection of \$8.40 was taken for the work.—H. E. Myers, Peabody, Kans., May 17.

Pleasant View.—We met in called council prior to our love feast, May 10. Two letters were received. Our church is prospering and by and by the prayer we should continue to labor on. Bro. C. E. Wolf, of the Hutchinson Mission, was with us.—Wilmer Keedy, Darlow, Kans., May 11.

Ramona.—Bro. N. E. Baker, of Arkansas City, Kans., came to this place May 1 and preached each evening until the 8th. He also gave us some lessons on the subject of prayer that were appreciated by all who attended. The meetings during the week were an excellent preparation for the feast held Saturday evening. Part of the time the rainy weather hindered some from attending. The interest, however, was good. A continuation of the meetings was requested but circumstances would not permit. We were glad to have Bro. Baker with us again.—J. H. Saylor, Ramona, Kans., May 11.

Verdigris.—Our love feast was held on Saturday evening, May 14. Bro. J. S. Clark, of Parsons, officiated, assisted by Bro. Frank Smith, of the Scott Valley church. On Sunday morning we had our regular Sunday school, followed by a subject talk by Bro. J. S. Clark on "The Power of the Bible." The children then rendered an interesting program. In the afternoon we held our local Sunday-school meeting and enjoyed the many talks on Sunday-school work. In the evening we had a sermon by Bro. Clark. On account of rain and sickness, many who have near us were unable to attend.—Lizzie Quakenbush, R. D. 1, Olpe, Kans., May 17.

LOUISIANA.

Roanoke.—Our communion was held May 14 at 7 P. M. About forty-seven members communed. The house was filled with visitors, a number of whom had never witnessed our communion services before. Eld. J. C. Minnix officiated.—I. J. Miller, Roanoke, La., May 17.

MARYLAND.

Denton church met in council May 6, with our elder, Bro. G. S. Raistrick, presiding. One letter was received. Our Sunday-school officers will continue for another six months. Our communion was held on Sunday morning, May 16. Bro. N. J. Miller and Sister Hartman, of Peach Blossom City, were present. The feast was largely attended. Bro. Fike, of the Peach Blossom congregation, officiated. Bro. N. J. Miller preached on Sunday morning, preceding the feast.—Edna P. Pentz, Tuckahoe, Md., May 17.

Meadow Branch.—Our love feast was held May 14, beginning at 7 P. M. As usual, the attendance was large, and many were present than could be comfortably entertained in the house. About four hundred communed. Bro. I. N. H. Beahm officiated. In his accustomed pungent, concise way, he ably held forth, through the power of the Holy Spirit, the Word of eternal truth. He will continue with some Bible talks in our Westminster church. The ministering brethren from the Pipe Creek congregation ably assisted, and added strength to the meeting throughout. We were glad for the encouraging presence of many brethren and sisters and friends from far and near. Twelve were baptized since the close of our series of meetings, held by Bro. J. Kurtz Miller, of Brooklyn. Seven were already reported in our last report, and five were baptized on the morning of the day of our love feast. The stated aid society have forwarded the money to furnish one of the rooms in the Mission House, near the Brooklyn church.—W. E. Root, Westminster, Md., May 15.

MICHIGAN.

Black River church met in council May 14. Eld. S. H. Smith presided. Three letters have been received since our last report. The home department and cradle roll have been added to our Sunday school. Bro. Smith remained over Sunday and gave us three sermons.—Lovina Spillers, Bangor, Mich., May 16.

Sunfield.—The Sunday school and Christian Workers' convention of the Woodland, Thornapple and Sunfield churches, which was held here May 7, was very good. The day was pleasant and the attendance fair. A few of the interesting points brought out by the different speakers were as follows: The great secret in interesting boys and girls in missions is for parents and teachers to be interested themselves. Thorough study of each lesson from the beginning of the quarter will solve the problems of the review lesson. The discussions seemed to emphasize the great need of more consecrated study on the part of teachers and pupils. Let each pupil keep these questions before him in the Sunday school: "What have I learned? How have I been helped?" Our district Sunday-school secretary made a strong appeal to the teachers to do their part in the cause of the mission. The Christian Workers' meeting must develop our spiritual natures or its purpose is lost.—Mabel M. Clark, Sunfield, Mich., May 9.

MINNESOTA.

Deer Park congregation has had a week's series of meetings, conducted by Bro. Zimmerman, of Waterloo, Iowa, and was much encouraged and built up spiritually. One sister was baptized. Our love feast was held May 7.—Blanche Reeves, Barnum, Minn., May 14.

Morrill church enjoyed the privilege of having our District Sunday-school secretary, Bro. J. S. Zimmerman, of Waterloo, Iowa, with us May 11. He remained until the 16th. We had an enjoyable meeting.—Isaac Petty, Ramey, Minn., May 20.

Winona church met in council May 17. Considerable business was transacted. Bro. D. H. Keller will represent this church at the Annual Meeting.—Martha Hilary Keller, 552 W. Seventh Street, Winona, Minn., May 19.

MONTANA.

Silesia.—I have been getting the Gospel Messenger and have read it with much comfort. I formerly lived at Bangor, Mich., but in March we moved to this place. We organized a Sunday school two weeks ago and have an average attendance of forty-eight. I have been chosen superintendent. W. A. Brockway, Silesia, Mont., May 19.

MISSOURI.

Joplin.—Recently two additions were made to the church, one by baptism and one by letter. Seven have been received by letter and eight by baptism since the first of January.—Mabel Wyatt, Joplin, Mo., May 18.

Little Brushy.—Our council was held May 7. Our elder, Bro. W. T. Price, presided. Bro. S. C. Tolley, of Arkansas, was with us and preached three sermons here and one at Roubauer, where a few members are living. The interest was good. Some walked five or six miles to be with us.—George Brower, Wappapello, Mo., May 16.

Oak Forest congregation met in council May 14, at the new church on Dry Creek, which we called Mt. Hermon. Bro. J. E. Hyton presided. Not much business came before the meeting. The Oak Forest congregation was moved to Mt. Hermon. We are getting along fine with our new church. It is not completed but we have services in it. Our Sunday school was organized May 8, with Bro. Walter Hyton, superintendent. We intend to complete the church this fall. We are glad to know that we are out of debt and have about \$40.00 in the treasury.—Arthur Akers, Norwood, Mo., May 15.

Pence Valley.—We have organized a Christian Workers' meeting at this place again. When Brethren Moonmaw and Petrick left us, we discontinued our meetings because of a lack of workers. Now we have young workers, and will do the best we can.—Phineas L. Pike, R. D. 1, White Church, Mo., May 15.

South St. Joseph Mission is preparing to have a two weeks' series of meetings, beginning on Sunday, the 22nd, conducted by Bro. S. Garber, who is now holding meetings at Ottumwa, Iowa. Bro. P. B. Newman's wife and only son have come to visit us, from Cabool, Mo., and will be with us during the meetings. We have been having prayer meetings this week in behalf of the meetings. Our teacher-training class and teachers' meeting are now being held jointly, once each week, with the North St. Joseph Mission, and are proving a success. We have been locating several families in the Kansas Territory fields, which is weakening the attendance at our Sunday school, but the interest continues good. At present there are about a half dozen cases of sickness, partly under our care. We expect to meet many of our Brethren at the Annual Meeting and will be pleased to answer all questions in regard to our work here.—E. P. Huston, Station D, R. Ky. Street, St. Joseph, Mo., May 20.

Wakenda church met in council, with Eld. E. G. Rodabaugh presiding. Our church clerk having moved away, the writer was elected to fill the vacancy. Not having been able to secure the services of an evangelist at the time the church wants their meeting, it was decided that Eld. Rodabaugh get one at the Annual Meeting. The treasurer's report was accepted. It was decided not to represent at Annual Meeting.—M. P. Hollar, Hardin, Mo., May 13.

NEBRASKA.

Afton church held her love feast Saturday evening, May 7. Bro. Levi Snell officiated. One who had long been away was received again. Teachers' meeting will meet this week at Bro. Corders'.—Emily D. Moore, Oradno, Nebr., May 11.

Kearney.—Our communion services were held on Sunday, May 15. Bro. J. J. Tawzer, of Arcadia, Nebr., officiated. There was a good attendance, and all enjoyed the meeting. On Saturday evening, previous to the love feast, Bro. Tawzer preached for us, and one sister was baptized.—Nora Nickey, R. D. 3, Kearney, Nebr., May 16.

Lincoln church met in council last evening, preparatory to our communion meeting. Our elder, Bro. S. E. Thomson, presided. All were reported in peace and union. We decided to have services of some kind on the Fourth of July. A committee was chosen to arrange for the same. Six letters have been granted since our last council.—Caroline Brown, 1125 North Twenty-third Street, Lincoln, Nebr., May 14.

South Beatrice.—Our communion was held May 4. Eld. Solenberger, of the Beatrice church, officiated. The attendance was quite good, though there were not many outsiders present. On Sunday Bro. Harrison Frantz preached for us. Our Sunday school and Christian Workers' meetings are interesting.—Lydia Dell, Beatrice, Nebr., May 18.

NEW MEXICO.

Miami.—Mothers' day was observed by appropriate services, conducted by Bro. Wm. Mohler. At the beginning of the service a basket of white flowers was placed on the altar, one present pinned on Bro. Mohler's Sunday, May 16, had been announced as decision day. A pointed sermon by Bro. S. I. Driver was given. One young girl decided for Christ, and was baptized in the afternoon by Bro. F. W. Gibson. We thank the Father for this fine convert here. May many more follow.—Cora W. Wampler, Miami, N. Mex., May 16.

Yeso.—May 14 the members of Buchanan and Yeso met at the home of Brother and Sister Samuel Welmer to organize a church. Bro. Bosserman, of Oklahoma, being present, acted as moderator, with Bro. A. G. Reed, temporary clerk. Twelve letters were read and approved of. Eld. S. I. Driver, of Yeso, was elected; Bro. Samuel Welmer, elder in charge; Bro. A. G. Reed, clerk; Sister Nettie Welmer, treasurer; Bro. Otis Welmer and Sister Margaret Maxey, solicitors; Bro. Lee Maxey, Messenger agent; the writer, church correspondent. Our congregation will be known as "Sunshine". We anticipate building a suitable house of worship in the near future. We now have a membership of fifteen, with one elder, one minister in the first degree and two deacons. On Saturday evening, after the organization was completed, we held a love feast. There were thirty communicants. Bro. S. I. Driver, of Yeso, officiated. On Sunday we had Sunday school, after which Bro. Bosserman delivered an impressive sermon, taking for his subject, "Where Am I?" taken from the first Psalm and Matt. 12: 30.—Miriam Maxey, Yeso, New Mexico, May 18.

NORTH DAKOTA.

Egeland.—Bro. A. M. Sharp preached a missionary sermon for us last Sunday. After services a collection of \$5.70 was taken, which, together with another offering, amounted to \$14.00. In the afternoon a sister was baptized by Bro. A. M. Sharp.—Iyla Byer, Egeland, N. Dak., May 14.

Minot Mission.—We thank God for what he has done in our growing city of eight thousand people. Three years ago in services were held here and a number of young people converted. Some are yet in the vineyard and others were lost by neglect, as but few meetings were held until last December, when a new hall was secured at \$30 per month, by volunteers working meetings. Since that time we have been through the efforts of Bro. Gunter and others, in and out of the city. The outlook is better than we had anticipated. Two mothers will be baptized soon and others are near the kingdom. Self-denial, consecration, love, sympathy, big hearts and big hands are needed here. We wonder who will lend assistance.—J. M. Myers, 136 E. First Street, Minot, N. Dak., May 21.

OHIO.

Bear Creek.—We dedicated our new churchhouse May 8, at 2 P. M. Elders John Smith and D. M. Garver had charge of the services, which were largely attended. Eld. D. S. Filbrun addressed a large audience in the evening. Yesterday, after services, one sister was baptized.—Elizabeth Klepinger, R. D. 14, Dayton, Ohio, May 16.

Bellefontaine.—As previously arranged, Bro. D. S. Filbrun, of West Dayton, Ohio, came April 17 to assist in a short series of meetings. The weather was not what we pleased at at times as we had desired, yet the attention was good and the attendance increased. Bro. Filbrun preached two weeks and we trust good results will follow. Three letters

were received. Sister Zoe Early, of Lima, Ohio, was with us and conducted the song service, which was greatly appreciated.—Noah S. Neer, Bellefontaine, Ohio, May 16.

East Nimschillen church met in council May 7, with Eld. Reuben Khimisher presiding. Seven were received by letter. We decided to hold our communion next June 25, commencing at 10 o'clock. Our delegate to Annual Meeting is Solomon Shoemaker; alternate, Noah Longenecker.—A. J. Carper, Middlebranch, Ohio, May 16.

Hickory Grove.—Our love feast was held at the West Charleston house May 14. Brethren S. S. Drege, J. H. Elam, Miller and C. V. Cockcock were the ministering brethren with us. There were also a number of members from other congregations present. Bro. Jacob Cockcock officiated, assisted by the visiting brethren. About 150 members communed. On Sunday morning, after Sunday school, the brethren gave us short talks, after which Bro. Drege addressed us on 2 Sam. 23: 15. Our Sunday school is progressing both in interest and attendance.—James B. Barnhart, Tippecanoe City, Ohio, May 17.

Lima.—On Thursday evening the members of this church met in the weekly prayer meeting. After an interesting Bible study, we held a short business session. Bro. G. D. Armentrout will represent us at the Annual Meeting. On Sunday a brother and sister were received by letter. Our Sunday evening services are increasing in interest and attendance.—Minnie M. Snider, 729 Linden Street, Lima, Ohio, May 21.

Loudonville church met in council April 30, at the Plum Run church. Being without a resident elder, Bro. A. I. Heestand, of the Wooster church, presided. As this church has neither an elder nor pastor, we are quite anxious for some one in the District to come to our aid. We are greatly in need of some one to take charge of the work here.—Mrs. Jennie Roseborough, R. D. 1, Perryville, Ohio, May 10.

Lower Stillwater.—Our council was held May 11, at Ft. McKinley. The attendance was good. Considerable business, of a local nature, came before the council. Eld. J. H. Elam presided. A joint Sunday-school meeting was held May 15, at 2 P. M., at Happy Corner. An interesting program was given.—A. L. Klepinger, Dayton, Ohio, May 18.

Salem church met in council May 19, with Eld. Wm. Minich presiding. Ten letters of membership were received and eight granted. We have secured Bro. George Deardoff, of Michigan, to assist us in a series of meetings at our Central house, Bro. B. F. Petry, of Ohio, at the Arlington house, and Bro. Joseph Robbins, of Brookville, Ohio, at the Georgetown house. The church decided to have a Bible Normal during the coming winter.—Josephine M. Folkner, R. D. 1, Union, Ohio, May 21.

Sidney.—Over a week ago an aged man came to our home, to be taught more perfectly God's will than he could get in a few sermons. After understanding more fully, he was received into the church by baptism at the close of Christian Workers' meeting in the evening. The next morning, after services, one young lady was baptized, and immediately afterward received the anointing for the healing of the body. Great and precious promises are ours if we exercise evangelical faith.—S. Z. Smith, Sidney, Ohio, May 16.

Silver Creek church met in council May 14, with our elder, Bro. Kotzer, presiding. Our elder was chosen as delegate to the Annual Meeting. Six were received by letter. Our communion will be held June 18, at 10:30 A. M.—Mrs. Otta Fisher, R. D. 1, Pioneer, Ohio, May 16.

Toledo Mission.—May 8 Bro. C. W. Stutzman was with us and delivered two excellent sermons. May 15 Bro. St. John, of Bryan, Ohio, preached for us both morning and evening. The attendance at each service was excellent. This part of the country having been isolated from church privileges so long, we appreciate the kindness shown by the Mission Board of Northwestern Ohio.—Phy Kaser, 628 Leonard Street, Toledo, Ohio, May 18.

OKLAHOMA.

Prairie Lake.—We met in council May 7. Considerable business was transacted, and a number of Christians prevailed. The only business of general interest was the organization of Christian Workers' meeting, which, we hope, may prove a benefit to the cause here.—J. C. Ninninger, Wynoka, Okla., May 14.

Stillwater.—The Brethren have been holding services every Sunday since the third Sunday in March. In our own church. Seeing the need of having a place of our own, in which to worship, we bought the Baptist church, and now have Sunday school and church every Sunday. May 8 Bro. Cripe preached both morning and evening. In the evening the invitation was extended, and one young lady came forward. A young sister was reclaimed at our midweek prayer meeting. Bro. Cripe was asked to preach before the time set for baptism. In response to his earnest invitation, two young men came out, so instead of one being baptized there were three. We are rejoicing over this. There are prospects for a church here. This is a fine country and we would be glad to have more Brethren come in and help us with the work. We have a good home here, and all kinds of employment may be had.—J. H. Cox, 222 Duck Street, Stillwater, Okla., May 13.

PENNSYLVANIA.

Antietam.—The love feast at the Price church, May 14, was very largely attended. Bro. C. D. Bonack, of Union Bridge, Md., officiated. The evening after the love feast, Bro. C. D. Baker, of East Berlin, Pa., and Bro. Henry Beelman, of Dillsburg, Pa., the committee sent by district meeting, took the voice of the church in regard to ordaining as elders Brethren Isaac Riddleberger and C. R. Oellig. The ordination services were held on Sunday morning. Bro. Oellig was elected presiding elder.—Sudie M. Wingert, 293 S. Broad Street, Waynesboro, Pa., May 16.

Big Swatara.—Our love feast was held yesterday. The weather was ideal, and by members with high ideals the occasion will long be remembered. Our membership was well represented; a number being a district officers and one present. About three hundred communed. Ministers were present from Dauphin, York, Berks, Lebanon and Lancaster counties, as well as from the State of Iowa. Eld. S. R. Zug, of Elizabethtown, Pa., officiated. A collection was taken for the Annual Meeting. Our Sunday school is progressing. The following children, at June 28, when able speakers will discuss live Sunday-school topics.—John J. Shiffer, Union Deposit, Pa., May 17.

Codorus.—Our love feast, held May 17 and 18, was largely attended. Elders C. L. Pfoutz, J. A. Long, D. Baker, Theodore Price, and others, from adjoining congregations were present. Bro. C. L. Pfoutz officiated. The collection for World-wide Missions, to be sent to Annual Meeting, amounted to \$36.42.—J. L. Myers, R. D. 3, Glen Rock, Pa., May 26.

Germantown.—Last Sunday, May 8, we held mothers' day services. Our pastor gave a special sermon to mothers. At the close of the service each mother was given a card with carnations. Our love feast, on Thursday evening, was the largest held here for many years. Visiting ministers present were Brethren A. L. Grater, J. T. Myers, S. F. Myers, D. W. Kurtz, A. W. Dupler and M. G. Brumbaugh. Bro. C. Baker, of East Berlin, Pa., officiated. Two letters of membership were received in the church recently.—Anna Swigart, 6611 Germantown Avenue, Philadelphia, Pa., May 14.

Harrisburg (West End Mission, Seventh and Macley Streets).—On Sunday, May 1, the Mission being four years old, Anniversary Day was observed by a few special exercises. The school was addressed by Bro. Ober, our District Secre-

tary. The officers for the following year are, Bro. A. H. Maugans, superintendent; Bro. E. L. Moser, secretary; Bro. W. O. Maugans, treasurer. Sunday, May 8, Mothers' Day was observed by special exercises and addresses by Brethren Martin and Widder. Over one hundred persons were present. Two of our Sunday-school scholars have been taken from us since the first of this month.—W. O. Maugans, 2288 Howard Avenue, Harrisburg, Pa., May 18.

Johnstown.—We recently closed a series of meetings in the church, conducted by Bro. S. M. Howe. Three were added to the church by baptism.—Adna M. Beeghly, Homestead Avenue, Johnstown, Pa., May 10.

Junata Park church met in council on Wednesday evening, April 27, with Eld. C. O. Beery, of Tyrone, presiding. Brethren M. H. Wainwright, Robinson, Carter, and East were elected as deacons and duly installed the following Sunday. Our communion meeting will be held June 5.—Elma G. Brumbaugh, Junata, Pa., May 14.

Lost Creek church met in council May 14, preparatory to the love feast. One letter was received and one granted. The report of the visiting brethren was favorable. Bro. W. W. W. gave us good instructions on visiting the sick, the benefit the sick receive from these visits, and suggested that now is the time to examine ourselves, and not to wait until the evening of the feast.—J. B. Frey, R. D. 2, Milltown, Pa., May 17.

Norristown church met in council April 21, with our elder, Bro. J. B. Shisler, presiding. One letter was granted. Our love feast will be held May 29, at 5 P. M.—Elizabeth H. Harlow, 19 Norristown, Pa., May 16.

Philadelphia (First Church of the Brethren, Dauphin Street, above Broad Street).—Thursday afternoon, April 23, one of our Sunday-school scholars was baptized. May 5 we held our love feast,—the largest we ever had, and a very blessed one. The ministering brethren were M. C. Swigart, L. M. Kelm, A. W. Dupler, Wm. I. Book, J. F. Myers, and D. W. Kurtz. Elder M. C. Swigart officiated, assisted by Brethren R. T. Myers and D. W. Kurtz.—Sallie B. Schnell, 1306 N. Park Avenue, Philadelphia, Pa., May 10.

Pleasant Hill.—Our love feast, held May 14, was largely attended. Elders present were Brethren J. H. Longenecker, Wm. A. Anthony, C. L. Pfoutz, J. A. Long, D. Brillhart, J. Myers, and E. S. Miller, also a number from the adjoining congregations. Bro. Wm. A. Anthony officiated. Prior to the opening services Bro. H. M. Baugher was ordained as elder. One letter of membership was received. Eld. Davy Hoff is our delegate to the Annual Meeting. The collection for Annual Meeting amounted to \$26.00.—Amanda K. Miller, R. D. 2, Spring Forge, Pa., May 17.

Shamokin church held her love feast Sunday, May 1, also children's meeting on the same day. We had good meetings. Ministering brethren present were Brethren J. H. Longenecker, Wm. A. Anthony, C. L. Pfoutz, J. A. Long, D. Brillhart, J. Myers, Bro. J. B. Shisler, of Harrisville, Bro. I. N. Musser, of Columbia, and Bro. Wm. Copenhafer, of Pottsville. Each gave talks to the children. In the afternoon Brethren Shisler and Musser delivered inspiring sermons.—Emma E. Kraft, 600 W. Pine Street, Shamokin, Pa., May 11.

York.—On Sunday, May 8, the York church held her love feast. Bro. B. F. Kittinger, of Philadelphia, Pa., preached an interesting sermon on the subject of "Love," on Saturday evening before the love feast. Eld. Albert Hollinger, of Gettysburg, Pa., preached to a large audience on Sunday morning at 10:30. Eld. C. L. Pfoutz, of Gettysburg, Pa., was also with us, as were quite a number of ministers from neighboring congregations. Over four hundred members surrounded the tables, which practically filled the entire churchhouse. Eld. Albert Hollinger officiated. We were sorry that we could not accommodate all who were in attendance on this special occasion, and are thinking seriously of enlarging the church at this place, in order to suit all who desire to be present at our services. It may prove to be of great value to let them see what we practice during a love feast.—Abram Hershner, York, Pa., May 18.

SOUTH DAKOTA.

Willow Creek.—Under the direction of our local temperance committee, Sunday school, temperance program, May 8, followed by a sermon on the subject by Bro. J. E. Moore. The house was well filled by appreciative listeners. (Concluded on Page 352.)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

GLEANINGS FROM THE SUNDAY-SCHOOL FIELD.

The enrollment of the Sunday schools of Middle Pennsylvania is 5,606 or over forty per cent more than her membership. The total offerings and the cradle roll have increased. The offerings for mission work, the number of accessions to the church, and the enrollment of the home department show a decrease. Tyrone, with 470, leads the enrollment. Altoona has 413, and Huntingdon 440. The contribution of the latter place was \$192.83, all of which was given for mission work. Altoona contributed \$577.93, of which \$348.76 was given for missions. The District has 160 enrolled in teacher-training, of which thirty-eight are at Huntingdon. Edgar M. Detwiler is the district secretary.

Southern Missouri and Northwestern Arkansas report nine schools and twenty-three converts. The average attendance has increased, while the enrollment has greatly fallen off, seemingly because some schools do not keep a record list of those who attend their schools. As a rule a school that keeps no record of her pupils makes no effort to keep them in Sunday school, because their absence is not noticed. Thus we lose many of our big boys and girls to the Sunday school as well as to the church.

W. P. Englar's report for Eastern Maryland shows an increase over the preceding year, in many ways, especially in the contributions and the number of accessions to the church. The membership of the District is 1,888. The enrollment of the Sunday school is 3,172. The school at Grossnickle leads the enrollment at 268, with Washington City a close second at 257, and Baltimore not far away, at 225. The latter school has fifty-five in the cradle roll and thirty-five in the home department. Washington City has an enrollment of thirty-five in each of these departments and leads the other schools in contributions, which amount to \$152.11. The membership of our Washington City congregation is reported at 160.

R. J. White, of the Tennessee District, reports eleven

Sunday schools and states that, as usual, only about half the number of schools reported. This sounds like some of the replies a dozen years ago when the first effort was made to collect statistical reports from our Sunday schools. Through the aggressive work of the district secretaries and wide-awake superintendents the reports of nearly all of our Districts have been practically complete, of recent years. While some of the schools of Tennessee are doing good work, we regret that not all have given account of themselves. As a rule, these annual reports serve as a sort of invoice by which we can determine our growth or decline, when compared with the work of previous years and other schools. When such a comparison is made, these will have a stimulating tendency upon the schools, to make each year's work better than the last.

Levi Minnich.

Greenville, Ohio, May 11.

NOTICE TO THE CHURCHES OF OREGON, WASHINGTON AND IDAHO.

The attention of the churches of the District of Oregon, Washington and Idaho is hereby called to Art. 5, page 3, of the Minutes of 1909, which provides that all delinquent funds be canceled, up to the end of the Conference year closing June 30, 1909, provided that the assessment be paid in full for the coming year.

Attention is also called to Art. 13, page 4, which directs that the funds should be paid into the treasury in three installments, the first falling due Nov. 1, 1909, the second Feb. 1, 1910, and the third May 1, 1910. The monthly statement of the treasurer before me at this date, May 13, shows most of the congregations in arrears. It should be remembered that the treasurer aims to have his books closed and his report made out before leaving his home for district meeting, so that money sent in at that time, by the delegates, cannot appear on this year's report.

Every elder or overseer should bring this matter before his congregation at the earliest opportunity and urge the collection of the money at once, so that it may be received in time to appear on this year's report, otherwise churches that are delinquent on this year's assessment will be held to their back dues.

I would suggest that the Minutes of district meeting be read carefully in each congregation, at least once a year, so that all the members may become familiar with district regulations and decisions, and thus relieve the Mission Board, who are simply the servants of the District, of unpleasant duties and embarrassments.

D. B. Eby.

DEATH OF ELD. I. A. B. HERSHBERGER.

Eld. I. A. B. Hershberger, of Vinton, Va., was born June 17, 1837, and died April 30, 1910, aged 72 years, 10 months and 13 days. He united with the Church of the Brethren in 1858 and was a minister about four years, when he was ordained to the eldership, in which capacity he served the church faithfully for nearly thirty-four years. He was associated with Eld. Henry Beahm in the care of the church at Antioch in Bedford County, about twenty-three years, then moved to Vinton, Roanoke County, Va., and held his membership in the Roanoke church for nearly eleven years.

Eld. Hershberger was married twice, the first time to Sister Susan Crumacker who died in 1893. To this union were born seven children, five of whom are now living—two sons and three daughters. His second wife was Sister Kate C. Hayslett who survives.

During his late illness Bro. Hershberger was confined to his home for over a year, and his life during his confinement and suffering was one of cheerfulness and willingness to receive whatever the Father had in store for him. One could not long be in his presence until he introduced the Scriptures in some way. He was a regular attendant at church services when able, and when sick he had the members meet often at his home for worship and song praise. At our last service with him he asked that John 15 be read. This chapter was also read at his funeral.

While Bro. Hershberger was anxious to recover, yet he was ready and willing to go home. He always had a word of comfort and encouragement for the young, and was especially glad to see and converse with the young people.

He was a pillar in the church and a monument of strength, always advocating all the principles and doctrines of the church.

Services were held in the Baptist church in Vinton, Va., conducted by Eld. P. S. Miller, assisted by Eld. Jos. H. Murray. Text, Rev. 14: 13, "Blessed are the dead which die in the Lord."

Homers E. Trout.

Vinton, Va.

ELD. JACOB BAHR.

We are requested to say something about Jacob Bahr, who recently died at Eugene, Oregon, at the age of nearly eighty years. Bro. Bahr united with the Evangelical church in Pennsylvania, when fourteen years of age. He preached for them several years; then moved to Wisconsin and there united with the Baptist church, preaching for this denomination until he became dissatisfied with his religion.

After considering Matt. 28: 19 he came to the conclusion that three immersions were necessary for one baptism. He was an ordained elder at the time, having charge of a church. He went to the elder of the adjoining church and told him his convictions. This elder recognized his belief as being the same as that of the Brethren, and told him where to find a community of Brethren, about thirty miles away. Accordingly he set out to find them, and was baptized by Bro. Henry Troxel before returning home. Three weeks later Bro. Troxel preached in our house, which was the first sermon Bro. Bahr ever heard from a Brethren minister. A year later he was elected to the ministry by the Church of the Brethren, and preached for them fifty years, making in all fifty-eight years that he served as minister for the three denominations.

Bro. Bahr traveled considerably, and preached a great deal, always supporting himself. When having a church under his care, he always made sure that every family in his flock subscribed for the church paper. If any were too poor to pay for it themselves, he donated it to them.

Before his death he requested that his body be taken twenty-one miles east of Eugene, to the Mohawk Valley, where our people have a churchhouse and cemetery at Mabel. He thus wished to show due respect to the church for which he had labored so many years.

Eugene, Oregon, May 3.

Nancy Bahr.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Dicks-Tusing.—By the undersigned, at the home of the groom's parents, near Albion, Iowa, April 7, 1910, Mr. Joseph Dicks and Miss Blanche Tusing, both of Monroe County, Iowa.

Jones-Morgan.—By the undersigned, at his home in Garden Grove, Iowa, May 7, 1910, Mr. Ronald Jones and Miss Willah Morgan, both of this place.

Lowe-Trimmer.—By the undersigned, at his home, Brookside Place, near Westminster, Md., April 10, 1910, Miss Treca May Trimmer and Mr. Raymond A. Lowe, both of Hanover, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Alt, Charlie Clarence, son of Bro. Henry and Sister Mary Alt, born July 8, 1905, died in Johnston, Pa. May 8, 1910, aged 4 years and 10 months. Services by Bro. W. M. Howe.

Bookwater, Sister Martha C., nee Woods, of Bradford, Ohio, born in Darke County, Ohio, Nov. 13, 1860, died March 25, 1910, aged 49 years, 4 months and 12 days. In 1889 she was united in marriage with Newton C. Bookwater. To this union were born five children, four sons and one daughter, all of whom, with her husband, survive her. In 1891 she, with her husband, united with the Church of the Brethren, and with him, last fall installed into the office of deacon. Her sickness was of a very short duration, but her suffering was quite intense, being suddenly afflicted with congestion of the lungs. Services and interment at Upper Stillwater church, conducted by Elders D. D. Wine and J. M. W. E. Roper.

Boren, Richmond, son of Riley and Sarah Boren, born at Lost Prairie, Adams County, Ill., Aug. 22, 1844, died of heart failure, at his home in Liberty, Ill., May 7, 1910, aged 65 years, 8 months and 15 days. He was united in marriage to Louisa Vanderlip Dec. 8, 1866, to which union five children were born. One daughter preceded him. His wife, two sons, one daughter, one brother and sister survive. Services by Bro. J. W. Harsbarger. Text, Psa. 23: 4. Interment in the Walker cemetery.

Cochick, Bro. William H., died at his home, near Center, Upper Cumberland, Pa., May 9, 1910, aged 60 years. He had been sick for some time, suffering with consumption. He is survived by his wife and five children. Bro. Cochick was a kind father and a faithful husband. He lived a consistent Christian life. Services at the house. Interment at the Council Bluffs cemetery. Services by Bro. L. Walker.

Cornelius, Bro. John, born in Huntington, Pa., Sept. 14, 1833, died in Orange Township, Black Hawk County, Iowa, May 7, 1910, aged 76 years, 7 months and 23 days. He suffered intensely for the past few weeks, but bore it patiently. He leaves a widow and eight children. Services by the writer, assisted by Bro. W. O. Tannreuther. Text, 2 Tim. 4: 7, 8.

Cripe, Bro. Joel, died of pneumonia, at his home in the Worden congregation, Stanley, Wis., May 10, 1910, aged 56 years, 1 month and 16 days. He was married to Mary Ann Cripe in 1875. To this union were born six children. Two sons and one daughter survive. Services by the writer, assisted by Bro. W. H. Greenawalt, of the Maple Grove congregation. Interment in the Worden cemetery.

Dart, Bro. John, born in Berlin, Germany, Jan. 8, 1838, died in the bounds of the Predonia church, Kans., July 7, 1910, aged 72 years, 3 months and 29 days. He came to America when fourteen years of age. He worked for some time for Bro. David Arnold, of Dayton, Ohio, then made his home with Aunt Sally Detrich, Oct. 25, 1863, he was married to Regina Sheets, at Newcastle, Ind. To this union five Brethren and three sons were born. His wife and six children survive. He was an active member of the Church of the Brethren for forty-four years. He came to Kansas in 1883, and located on until his death. Services at the home by the writer. Text, Isa. 28: 1.

Deardorff, Sister Rebecca, daughter of Jacob and Elizabeth Deardorff, born in Preble County, near Eaton, Ohio, Oct. 11, 1835, died in the bounds of the East Dayton church, Ohio, May 5, 1910, aged 74 years, 6 months and 24 days. She was a member of the Brethren church for more than thirty years, and was a great Bible reader. Services by Bro. Jacob Cock and the writer.

Deardorff, Bro. John E., born July 26, 1833, died in the bounds of the Lower Canawago congregation, Pa., May 11, 1910, aged 76 years, 9 months and 15 days. He leaves a wife and eight children. Services at the Numeri meetinghouse, in the Upper Canawago congregation, by Bro. Baker, assisted by Brethren H. Cook and Chas. Baker. Hezekiah Cook.

Evers, Bro. Otto E., only son of Bro. Noah and Sister Lydia Evers, died of consumption May 5, 1910, in the Beaver Creek congregation, Rockingham County, Va., aged 17 years, 4 months and 26 days. He had poor health since childhood. During his last illness he was attended in the church, but was not able to be baptized. His parents and one sister survive. Services at Beaver Creek, by Brethren A. S. Thomas and M. B. Miller. Text, Luke 7: 11-16.

Nannie J. Miller.

Fisher, Sister Martha, wife of E. B. Fisher, born near Brookville, Ohio, Nov. 17, 1856, died in the bounds of the Salem church, Ohio, May 6, 1910, aged 53 years, 5 months and 18 days. She was married in 1876. To this union were born three sons and one daughter. One son preceded her in infancy. She leaves a husband, two sons and one daughter, three daughters and two brothers. Sister Fisher united with the Church of the Brethren in March, 1895, and remained faithful until death. Services by Bro. S. A. Blessing and the writer.

Folkerth, Bro. Wm. H., born near Union, Ohio, March 13, 1844, died near the same place, within the bounds of the Salem church, May 8, 1910, aged 66 years, 1 month and 26 days. He was the son of Samuel and Martha (Ewing) Folkerth, deceased. May 20, 1865, he was married to Rebecca, daughter of Brother David and Sister Elizabeth Becker. To this union were born four daughters. Four sons, his wife survive. Bro. Folkerth united with the Church of the Brethren in 1878, and lived an exemplary life until his death. Services by Eld. J. W. Fidler and the writer, assisted by the home ministers, at our Central house. Text, Heb. 13: 16.

Good, Harriet, daughter of Elijah and Lydia Lindamood, born in Rockingham County, Va., Feb. 19, 1833, died at the home of her son, Lewis Neff, in Middletown, Ind., May 11, 1910, aged 72 years, 2 months and 23 days. She was first married to Washington Neff. To this union were born six children, five of whom survive. Her husband died in 1864. She then moved to Indiana with her children and settled near Cadiz. March 16, 1871, she was married to Moses Good, who died June 6, 1906. To this union were born three children, two of whom survive, a son and one daughter. Four sons, three daughters, two sisters and one brother survive. She was a member of the Lutheran church. Services at the house by Bro. D. F. Hoover. Text, Rev. 7. Interment in the Miller cemetery.

Florida J. E. Green.

High, Emerson, youngest son of Brother Samuel and Sister Ethel High, of Chicago, Ill., born in Chicago, Sept. 18, 1908, died near Payette, Idaho, May 9, 1910, aged 1 year, 7 months and 21 days. Sister High with her three little sons came here from Chicago about six weeks ago to spend the summer with her father, Eld. Levi H. Eby, and family. On the morning of May 9 the child was found dead in the yard with, as the family thought, the gate securely closed. In a few moments they came to look for him and found the gate open. A short search revealed the sad fact that the child was accidentally drowned in an irrigating ditch near by. The child was a great-grandson of Eld. George Eby, of Lena, Ill., whose death and burial occurred only two weeks before that of the child. The father was summoned from Chicago. Services by the Brethren. Text, Matt. 19: 14. Interment in Riverside cemetery.

S. J. Kenepp.

Holl, Sister Emma M., daughter of Nicholas and Nancy Stork, born in Summit County, Ohio, Sept. 23, 1830, died in the bounds of the West Nimschillen church, Stark County, Ohio, May 9, 1910, aged 42 years, 7 months and 14 days. She was united in marriage to Bro. Samuel J. Holl Nov. 13, 1857. To this union were born five children, three sons and two daughters. Sister Holl united with the Church of the Brethren April 25, 1891, and remained a faithful and consistent member until death. She suffered from cancer for more than two years, but bore it with patience. She leaves a husband and five children. Services by the writer.

Reuben Shroyer.

Jackson, Bro. Samuel, oldest son of Brother Chas. H. Jackson, born in Darke County, Ohio, Feb. 19, 1837, died in Carroll County, Mo., May 7, 1910, aged 23 years, 2 months and 18 days. He was drowned while attempting to cross a stream on horseback. Bro. Jackson united with the Church of the Brethren in 1907. He leaves a wife and four children, three of whom, three brothers and four sisters. Services at Newton church, Pleasant Hill, Ohio, by Brethren Isaac Frantz and D. D. Wine. Text, Prov. 27: 1. Interment at Covington cemetery.

Mary West.

Kelley, Sister Anna Maria, died at her home near Union Mills, in the bounds of the Meadow Branch congregation, Md., April 3, 1910, aged 82 years. She is survived by her husband, Bro. Thomas W. Kelley, and one daughter. Services at the home, by Eld. Uriah Bixler. Interment in the Silver Run cemetery.

W. E. Roper.

Kimmel, Bro. Joseph Warren, son of Cyrus Kimmel, of Carrollton, Pa., born near York, Pa., Feb. 23, 1810, died on the Pennsylvania Railroad near Canton, Ohio, April 30, 1910, aged 25 years, 1 month and 15 days. He united with the Church of the Brethren about seven years ago. His father and five brothers survive. Services at his home near Darlington, Pa., by Bro. Houston.

Lantz, Bro. Emanuel, son of David and Catherine Lantz, born near Hagerstown, Ind., Oct. 1, 1834, died at his home in Cowan, Ind., in the bounds of the Buck Creek congregation, April 20, 1910, aged 76 years, 6 months and 19 days. He was one of a family of fifteen children, of whom three brothers and two sisters survive. He was married to Mary Helney Dec. 9, 1858, in Wayne County, Ind. To this union were born two sons and four daughters. Three daughters and his wife survive. Services in the Cowan M. E. church, by Bro. L. L. Teeter. Interment in the Hagerstown cemetery.

Phoebe E. Teeter.

McEwan, Bro. J. E., died near Gashland, Mo., May 10, 1910, aged 75 years. He was a native of Scotland. For many years he was a member of the Baptist church. Eleven years ago he united with us, here in Kansas City, and proved a worthy brother. His death came suddenly. Services at the home.

Interment in the Gashland cemetery.

Miller, Bro. Daniel, died of cancer and heart failure, at his home near Cave Station, Va., May 12, 1910, aged 74 years, 5 months and 21 days. He was the elder of the Pleasant Valley congregation for many years. He leaves a wife, one son and three daughters. Services at the Valley church, by Elders Peter Garber and S. D. Miller. Text, 2 Tim. 4: 8. Interment in the adjoining cemetery.

Ruth E. Williams.

Miller, Bro. J. H., born in Washington County, Md., April 5, 1835, died of pneumonia, after thirteen days' illness, at the home of his daughter, Sister D. M. Gilbert, Polo, Ill., Jan. 13, 1910, aged 74 years, 9 months and 8 days. He was united in marriage to Sarah Stine, to which union were born three children. A son and daughter, with their mother, survive. Brother Miller and wife united with the church June 1, 1862. He was chosen as deacon in 1895, in which office he remained faithful until death. Services at the Brethren church at Polo, Ill., by Eld. John Heckman, assisted by Bro. Clinton Stauffer of Pine Creek. Interment in Fairmont cemetery, Polo, Ill.

P. E. Newcomer.

Moyer, Sister Sarah B., daughter of Daniel and Mary Young, died in the bounds of the East Dayton church, Ohio, May 11, 1910, aged 66 years and 6 days. She leaves three sons, four daughters, two brothers and one sister. Sister Moyer was a member of the Church of the Brethren for twenty-two years. Services by Bro. D. M. Garver and the writer.

J. W. Fidler.

Neidig, Bro. Jesse, died of old age, in the bounds of the Maple Grove congregation, Norton County, Kans., April 30, 1910, aged 83 years, 3 months and 7 days. He united with

the Church of the Brethren early in life. April 28 he was anointed, after which he was fully resigned to the will of God. He was united in marriage with Sarah A. Myers, to which union nine children were born. His wife and four children preceded him, leaving three sons and two daughters. Services by Bro. Geo. Friend, assisted by Bro. A. J. Wertenberger. Text, Heb. 13: 14. Interment in the Norton cemetery. Minnie D. Deeter.

Ober, Sister Emma, wife of Bro. Frank Ober, died at Elstonville, Pa., in Chiques congregation May 9, 1910, aged 57 years, 11 months and 11 days. She was a member of the Church of the Brethren for many years. Her husband survives. Sister Ober was of a quiet disposition. Services at White Oak church, by the writer and Brethren A. E. Ruhl and N. B. Fahnestock. Text, Job 1: 21. Interment at the same place. Henry S. Zug.

Pelly, Sister Lavina, nee Clay, born July 29, 1860, died at her home near New Paris, Ind., May 2, 1910, aged 49 years, 9 months and 3 days. Lung fever and dropsy were the cause of her death. She was united in marriage to Jacob W. Pelly Jan. 16, 1876. To this union were born eleven children, one of whom died in infancy. She leaves a husband, ten children, two sisters and one brother. Sister Pelly united with the Church of the Brethren at the age of fifteen years and remained faithful until death. She was at all times a faithful wife and loving mother. Services by the writer, James Neff and A. E. Clem. Text, Rev. 14: 13. Interment in the Whitehead cemetery. Mrs. M. H. Geyer.

Penny, Benjamin H., husband of Sister Julia Ann Penny, died in the bounds of the Salem congregation, Ohio, April 14, 1910, aged 71 years, 7 months and 15 days. He was a member of the church for many years. Services by the writer, at Arlington. J. W. Fidler.

Racus, Cora M., nee Baskins, born in Riley County, Kans., May 1, 1878, died of tuberculosis, at her home near Severy, Greenwood County, Kans., May 8, 1910, aged 32 years and 7 days. She united with the Cumberland Presbyterian church when fourteen years of age. She was united in marriage to Bro. Ira S. Racus, in Doniphan County, where they lived until about two and one-half years ago, when they moved to Greenwood County. Her father, mother and one child preceded her. She leaves her husband, two sons and two sisters. Services by the writer. Text, James 4: 14. Wm. C. Watkins.

Renforth, Ellen Tobin, born in Tipperary, Ireland, in 1830, died at the home of her son near Fortville, Ind., May 5, 1910, aged 80 years. She came to America at the age of eighteen years and shortly after was married to Thomas S. Renforth. To this union were born eight children. Her husband and three daughters preceded her. Five sons survive. Services at the Sugar Creek church, by Eld. E. O. Norris. Hattie Shull.

Shaffer, Sister Mary Margaret, of Waynesboro, Pa., died at her home May 6, 1910, aged 68 years, 3 months and 13 days. She suffered for some time from consumption. She united with the Brethren church a few years ago and greatly enjoyed her fellowship therein. Two sons and two daughters survive. Services by Bro. C. R. Oellig. Text, Lev. 14: 13. Susie M. Wingert.

Shoemaker, Bro. David, born in Columbiana County, Ohio, died at the home of his daughter, Mrs. Amanda Staples, near Two Buttes, Colo., April 30, 1910, aged 73 years. He was one of eleven children, four brothers and seven sisters. In Indiana he married Margaret Baker, who survives, and lives in Columbus, Ohio. He has planned to settle at the annual meeting at Winona Lake, then bring her to their new home in Colorado. To this union were born two sons and three daughters. One daughter preceded him. He united with the Brethren church at the age of twenty-one and remained a faithful worker until death. He was taken sick while on his knees with a brother who had gone astray, trying to point him to Jesus. Just before his death he was told how that brother had found Jesus. One brother and one sister survive besides his wife and children. Mary O. Foltz.

Shoemaker, Sarah, daughter of Bro. Jacob and Sister Hannah Miller, born April 9, 1842, died at her farm near Elstonville, Ind., died at the same place May 7, 1910, aged 68 years and 28 days. She was a member of a family of nine children, five daughters and four sons, three of whom survive. She was married to John Shoemaker Jan. 11, 1872. To this union were born four children, three daughters and one son. One daughter preceded her Aug. 21, 1895. She lived all her life at the place of her birth. With her husband, she united with the Campbellite church Sept. 14, 1894, and lived faithful to her profession until death. Services by Rev. Baker. Interment in the Miller cemetery. Florida J. B. Green.

Stauffer, Sister Barbara, nee Minnich, born near Brookville, Montgomery County, Ohio, April 2, 1848, died at Pittsburgh, Ohio, May 6, 1910, aged 67 years, 1 month and 4 days. She was married to Samuel Hammill Nov. 20, 1870. To this union were born two sons, who survive. Her husband preceded her. She was then united in marriage with David Stauffer, Dec. 16, 1893, who survives. About twenty-two years ago she united with the Church of the Brethren and lived a devoted Christian life. Services at Pittsburgh, by Eld. Jesse Stutsman and Bro. Lawrence Kreider. Interment in the Monroe Township cemetery. Levi Minnich.

Trice, Sister Mary, died in the Pipe Creek church, Carroll County, Md., May 9, 1910, aged 72 years. She was never married. In her youth she lived in the home of Eld. Philip Boyle (for many years the housekeeper of the Pipe Creek church), remaining there until his death in 1874. She united with the church while young and kept firm in the faith until death. Services by the writer, in the Pipe Creek church. Text, Rev. 7: 13-17. Interment in the Pipe Creek cemetery. E. W. Stoner.

Troutwine, Bro. Jacob, born in Wittenberg, Germany, Dec. 28, 1821, died at the home of his daughter, Sister Viola Brenner, near Pittsburgh, Ohio, May 4, 1910, aged 88 years, 4 months and 6 days. He was married to Christiana, nee Walt, in 1846. About eight years later, with his wife and three children, he set sail for America. They encountered an extremely severe voyage of nearly three months, and buried one of their children while at sea. They located in Franklin township, Darke County, Ohio, in 1864, where they resided until his death. The death of the wife, about fifteen years ago. About thirty-two years ago Brother and Sister Troutwine, not being satisfied with their infant baptism, united with the Church of the Brethren, and both lived consistent lives until death. About four weeks before his death Bro. Troutwine was anointed. Services by elders Jesse Stutsman and D. C. Hendrickson, at the Pittsburgh church. Interment in the Monroe Township cemetery. Levi Minnich.

Yant, Bro. Daniel Matthew, son of Isalah and Susan Yant, born at Maxwell, Iowa, Oct. 17, 1895, died at the home of his parents in the Boise Valley congregation, Idaho, May 5, 1910, aged 14 years, 6 months and 18 days. He came to Idaho in February, 1901. He gave his heart to Christ in November, 1905, and united with the Church of the Brethren in April, 1906. He was one of a family of nine children. Five sons and three brothers survive. Last March he was taken sick with fever and spinal meningitis, from which he suffered intensely. Services by Bro. S. F. Brower. Text, Heb. 4: 9. Interment in the Boise Valley cemetery. Ottilie G. Rhodes.

Zody, Sister Mary, wife of Simon Zody, died at her home in the bounds of the Antietam congregation, Pa., May 3, 1910, aged 59 years, 8 months and 7 days. She had suffered for some time from general debility and heart trouble. Sister Zody was a member of the Brethren church for many years. Her husband survives. Services by Bro. H. M. Stover. Sude M. Wingert.

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AROUND THE WORLD

IN these days of insane greed for money, it is truly refreshing to read of some noble souls,—unselfish examples of sacrifice and self-denial,—well worthy of emulation by rich and poor. An exchange tells us of a widowed, colored washerwoman of Memphis, Tenn., who, under great privation, supports her own daughter as a missionary in Africa. That is Christian heroism,—real consecration,—that should put to shame the many who love to be "at ease in Zion." Like the poor widow of old, this devoted negro woman is giving far more than many a rich man who gives his thousands, for she gives *all*—her entire living.

DURING the recent "World's Sunday School Convention," at Washington, D. C., one of the speakers brought out the well-authenticated fact that seventy-five per cent of all the boys over thirteen years of age, in the Protestant Sunday schools of the United States, are lost to the church, and never make a profession of religion. An English delegate expressed his astonishment at the deplorable showing, saying: "There must be something radically wrong with the system which permits it. In England we do not lose more than three per cent." Further consideration of the subject seemed to demonstrate that the statement, as made by the speaker first quoted, is substantially correct. It should arouse serious thought. If the Sunday school, in method or management, is at fault, it should be ascertained, if possible, just where the trouble lies, that the proper remedy might be applied at once.

AGAIN and again we are told that "Golden Rule" principles may do well enough theoretically, but that in practice they do not work out. Such has not been the experience of a noted foundry in Cleveland, Ohio. The owners of the plant are thoroughly convinced that Christ's rule of equity is amply sufficient to cope with any situation that may present itself. They have introduced, at large expense, every appliance that tends to safeguard the life and limb of their men. Every request of their workers is duly considered, and granted if possible. When, after a recent difficulty, matters were adjusted in a mutually satisfactory way, even the ringleader of the disaffected men was reinstated without question. Moreover, when he was found to be afflicted with tuberculosis, he was sent by the management to a health resort, his bills paid and his family kept until his recovery. It is needless to say that the disinterested magnanimity of the firm has had a most

salutary effect upon the men. The output is larger than ever, and a prosperity such as was never before enjoyed, is the reward of the generous management. "As ye measure it shall be measured to you again."

A RECENT report of Tuskegee Institute, Ala., shows that this school for colored boys and girls now has more than eighty buildings, largely put up by students of the Institute. There is a total attendance of 1,500 pupils, who are taught by 167 instructors and helpers. The students represent thirty-five States and nineteen foreign countries. The work costs \$250,000 a year. During the thirty years that the Institute has been running, it has sent out more than 6,000 young men and women, fully equipped to cope with the modern demands of the industrial and business world. The well-known educator, Booker T. Washington, in charge of the school, is doing a great work for his race, but more men of his stamp are needed in the further development and uplift of the colored people.

A MODEL farm of several thousand acres, in England, is the result of the practical working out of a plan to draw men and boys away from the slums of the city, and give them employment amid the healthful surroundings of the farm. Not only is the entire project self-supporting but it even yields a fair income to all those employed. The religious and moral influences are of the best. With the entire absence of saloons, and all influences in favor of decency and morality, there is every inducement to do right and very little temptation to evil. The plan of our English friends seems to be an admirable means of at least partially relieving the congested condition of the cities, to the general advantage of all concerned. It should also afford a most excellent opportunity of taking the gospel message to those who, away from debasing city influences, can be more readily reached.

OCCASIONALLY word reaches this country of attacks on American travelers, sometimes women, in Eastern Europe and Western Asia. It is now declared by competent observers that much of this trouble is due to the fact that many Americans, in traveling abroad, grievously offend the Mohammedans by manifest irreverence at places sacred to the followers of Islam, thus exasperating them beyond measure. While Orientals, as a class, have a wholesome respect for the power of Western nations, and will silently suffer, without open resentment, what to them is desecration of their most sacred things, they cannot always control the vicious attacks of rabid fanatics. It might be well for travelers in the Orient to manifest such charity for those of other beliefs, as will manifest itself in respectful conduct at all times, especially in places of worship.

WHILE the people of the United States are struggling as best they can to rid themselves of dishonest officials in the affairs of cities and States, Russia, in its autocratic fashion, is getting at the matter uncereemoniously and all the more effectively. An official "revisor" has been appointed, whose special business is investigation. His strong point is to discover irregularities of any kind. He has an unpleasant habit of dropping in unexpectedly to check up accounts or make disturbing inquiries. Recently he arrested the general in command at Vladivostok and five officials. At other points his keen eye has revealed an amazing amount of corruption and caused the immediate arrest of the offenders. It is openly asserted that a large contracting firm has found it cheaper to furnish goods that will pass inspection, than to continue the old method of bribery, which, under the new order of things, is sure to be found out. While, under the con-

stitution of the United States, a *revisor* with the power of the Russian official would hardly be permitted, yet the usefulness of such a functionary would be unquestionable. It would bring about a wholesome respect for the "powers that be," "ordained of God to execute wrath upon him that doeth evil."

THOSE who know the "inside workings" of Mormonism, and have the courage to declare their convictions, insist that polygamy is still encouraged and practiced by the Mormons. The Salt Lake City *Tribune* tells of the prevalent polygamous conditions in Utah,—much as they were in the days of yore, though now under the cover of profound secrecy,—as much so as possible. The Mormon colony in Mexico is also known for its large number of plural marriages. Even "bishops" and "elders" are represented among the polygamists. Mormonism, in its outward appearance, may seemingly conform to the law, but in secret there is doubtless the corruption usually to be expected in "whited sepulchres."

DEFENDERS of the liquor traffic delight in appealing to the pocketbook of the taxpayers by boasting about the large revenue derived from licenses. Occasionally, however, we get the other side of the picture and that tells another story. Judge Dayton, at Wheeling, Va., in delivering a charge to the federal grand jury, declared that, according to well-authenticated records, the Government spends ten dollars for punishing crimes, committed under the influence of liquor, for every dollar of revenue collected from the traffic. At Fairbury, Ill., the first day of reopened saloons, May 5, was marked by the foul murder of the city's chief of police. Incidents like this are to be found all over the country, and would seem to confirm the statement of Judge Dayton. Surely "iniquity abounds" in the wake of the body-and-soul-destroying traffic.

WHEN the Chinese Government stopped the growing of the opium poppy in several provinces, there was a great outcry about commercial ruin,—much like we hear, at times, in this country, when breweries and distilleries are closed in prohibition States. But what is China's experience? Provinces in which poppy-growing has been abandoned now raise wheat, rice, corn, beans, peas, cotton, etc., and consequently all articles needed are well within reach of the poorest. The people look healthier and their houses are kept in good repair. The provincial Governments are introducing many notable improvements. Schools are being opened, and, best of all, the people now have money for books and other supplies. Christian literature is in much demand, and the outlook at many points is most promising for the success of missionary efforts.

FOR some time there have been strained relations between Japanese officials in Korea and the missionaries laboring in that country. Much of the blame for vexatious troubles among the natives was ascribed to the influence and instigation of the missionaries. Closer examination into the real cause, however, revealed the fact that those who made the trouble were in no way related to the missionaries in question. Seditious natives, in refusing to pay taxes, would plead that, as Christians, they were above the duties prescribed by worldly rulers. During the investigation it needed but a brief explanation by the missionaries, to assure the officials that these people do not belong to the Christians at all, not being, in any way, identified with them. Moreover, had they been Christians, they would have yielded most cheerful obedience to the "powers that be," in "paying tribute to whom it is due,"—a point that all devout Christians are sure to bear in mind.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

Beyond the Gates.

We often wondered, she and I,
What thing might lie behind the wall,
Whose gate stands open when we die,
Then sudden, shuts beyond recall.

We longed and looked, and dear ones past
As if on wings in viewless air,
No path they left, nor shadow cast,
They sailed and sailed, we knew not where.

Sometimes when twilight gathered round,
Each spake to each when lamps were low,
And never yet God's answer found;
We only said, We do not know.

Then came a promise each to each,
Our thoughts still on the gate divine,
Beyond the wall, if one has speech,
Who enters first shall give a sign.

One summer day she left my side,
A struggle and the angels won;
And that sad gate that stood so wide,
I heard it close and all was done.

And then I waited for the sign;
If love could pierce the mighty wall,
Then she would speak, this lost of mine;
I listened, but no word at all;

Till once, with Nature all in tune,
I walked beneath the myriad stars;
The breath of night was on the June,
And God seemed letting down the bars.

And all at once I seemed to hear
Celestial music in the sky,
And her sweet voice, so soft and clear;
And then I knew we do not die.

Only One Gadarene.

BY WILBUR B. STOVER.

We are all more or less familiar with the story of Jesus casting out the evil spirits from the two Gadarenes who came to him when he was in that swine-breeding country, how they besought him to let them go into the swine, and he said, "Go." We remember that they went then, how the swine were all drowned in the depths of the sea, and how the people sought to have him leave their country. Then the one who was healed sought to follow Jesus, but was told, "No, you go back to your people." There are several lessons quite below the surface, if we dig a little.

Only one man in the whole country had any spiritual insight. The rest of them may have been good men, as men go, but they saw with more interest the fact that a number of hogs, whose commercial value must have been considerable, were destroyed, than they could see that a man was saved from a wretched life to that of a real, live man. A lot of hogs looked bigger than a single man. In the sight of God a man is worth more than many hogs. Only one man in all Gadara could appreciate that, and he was one who was brought out from his poor lot to that of a real active, clean man. He could appreciate and he could see.

He prayed that Jesus might permit him to follow him and be with him from that time on, but Jesus answered him, "No." It seems too bad that a good man's prayer should have been denied him! It seems unfortunate that a man with a clean heart, fresh from the hand of the Master, should have been denied this most natural of all desires, to be with him! No, do not think so. To presume that every prayer you offer must be answered in the affirmative, is to presume the thought of a child. God knows best, and your trust in him should carry you beyond such childish presumption. Jesus told him to go back to his people,—the hardest place of all places for a new convert, right in the midst of his old evil surroundings! He would have followed after him, but he sent him away, even back to his own house. In his own house his mission should be.

It often happens that men or women are seeking a field of labor, and more likely are they, to think of the far-away fields of the untaught heathen, where the story has never been told, and where the people are all

hungry for the Gospel, than of their own house. Perhaps this Gadarene had some far-away vision of things, but I rather think not. His dream was not thus far. His only thought was to be with his new Master, who had healed him. "Dear Master, I would only be with thee, I would linger ever at thy side, and listen daily to the words of life." But the Master saw the empty house,—the house without a witness for him, the land of the Gadarenes that had rejected him, the whole country without a witness. He saw a possibility in this man that he himself had not attained to. He could not, after the Divine manner, win the Gadarenes; perhaps this man could. "No, son, you stay here within your own house, among your own Gadarene kind, and tell them what I have been to you!"

Herein is a wonderful thing! Jesus had failed to win the Gadarenes to himself. His plan of work (the Divine plan is always so) was to win by love and by kindness. Never force, never compel, never drive. Why, just think of it, he could have spoken the word that would have changed the face of the whole country. He could have, with one word, changed the heart of every soul in the land, for all power was with him, but this is not the Divine Method. To do this would be to lose the battle. To compel, in matters of religion, is to surrender. Jesus would not stoop to force. He could face defeat, he could walk out of the country with a sad heart, on being invited to go, having won only one man, and he would go rather than to use the lower power, and force people to himself.

This is a lesson that is hard to learn. Bless God, the Master knew. How often has the thought been presented to you that if God really wanted the heathen to be converted, he would convert them! If God wanted the non-Christian peoples of earth converted now, he would do it now, but in his own good time, "in due time," he will bring it about that they will turn to him and become his children; so rest easy! Thoughtless arguments, pregnant with infidelity. The only way to accomplish good is to force it on unwilling minds! Must the Truth of God take a man like a thunderstorm, drive him into the corner with its threatenings, and, getting him there, pelt him with hailstones and wet him with its torrents? I do not have any such a conception of Divine things. My study of God does not lead me to any such thought. He has made us in his own image, and when he compels us,—if ever he does,—he admits that, for the most part, the original likeness is no more. But while he waits, sends and exercises patience and undergoes supreme long-suffering, he does not compel, for if our good is merely compulsory, he knows that the motive behind our act has forfeited all that is meritorious.

In other words, Jesus said to this brother, "You go back. I have failed in this country of yours; perhaps you can do what I could not. You tell them what great things God has done for you, and perhaps you can win them to the Truth."

We sometimes try to read into the Scriptures what the "greater things" might be, when we meditate upon the words, "Greater works than these shall he do; because I go unto my Father." Here is one of them. He was asked to leave the country. He went. But he sent back this one Gadarene, a man who had come into contact with God, to do what he himself could not do. *And the man did it.* This man did what Jesus could not do! Jesus had it in mind for him, and he followed Jesus' plan. The man was welcome, Jesus was not welcome. The man went in and told them all the great things that Jesus had done for them. And it seems to me that the narrative might well continue and give the results of the man's work, and read, "And when Jesus returned again to Gadara, the multitude welcomed him, for they were all waiting for him."

We see this kind of a thing again and again. A poor man from the interior comes to see us and talk with us of the Way. I know he is half afraid of us, he does not know our ways, is in doubt all the while, and so I tell one of our simpler brethren to go aside with him, or spend the night with him, and talk. Even as I write these words, there is one such a man spending the night in our stable, with one of our raw Christians.

He will be ready for a free and full talk with us in the morning. Even so Jesus sent the Gadarene back to his own people. He made his mission field big in his own house and in his own country. God often sends us now to go where Jesus can not yet go, that we may do what Jesus can not yet do, and so some of us are missionaries in our own homes, and some of us are missionaries in lands far, far away from where we have been born and raised, *but all Christians*, working together with him, according to his Divine plan, *are missionaries*, even doing what he would have us do, and doing it in his name and to his own glory.

Ankleshwer, India.

Criticising Evangelists.

BY DAVID M. ADAMS.

THOSE who, during the past year, have diligently perused the columns of the MESSENGER, can not have failed to notice that some very able writers entertain doubts concerning the quality or virtue of some of the evangelistic work done by certain local churches. Articles are interlarded with such expressions as "A number of the converts were not baptized," and "In less than three months but few were still faithful to the vow they took," and many similar expressions. Sometimes the nature and efficiency of the preaching done at the revival meetings, is questioned. At other times the method used by the evangelist, in charge of the meeting is criticised, and denounced as being unapostolic.

That some of the popular, so-called evangelistic work is far from being Pentecostal in its nature and character, is very evident, indeed. The writer does not sanction every method used by many of the more popular revivalists in their so-called evangelistic campaigns, neither does he accept or approve all their theology, but we should be careful, lest we doubt the consecration, integrity and sincerity of the evangelist, or question the soundness of his doctrine or the legality of his methods, for the simple reason that a number of those, said to be converted, as a result of his efforts, "did not remain faithful to the vow they took." A careful study of the characters, represented in the parable of our Savior as recorded in Mark 4:3-20 and Luke 8:4-15 might be profitable, while considering matters of this kind.

In this parable we find that the Word of God is sown among four classes of men, represented by four sorts or conditions of ground. Some are described as wayside hearers. These receive the seed of the Word as a well-beaten footpath would receive the natural seed. Here, on account of its exposed condition, the seed is devoured by the fowls of the air before it ever takes root. The wayside hearers are those who attend religious meetings, but are apparently unmoved by the strong appeals from God's Word. This class is represented at every revival meeting. The good seed is sown upon their hearts, where it ought to find a receptive soil. But it takes no root, produces no effect, starts no new life, on account of the hard, rebellious, antagonistic condition of the human, but unbelieving, heart upon which it falls.

Others are stony-ground hearers, who receive the seed as the thin, moist ground where the rock is near, and where, owing to the shallowness of the soil, the springing plant wilts and scorches to death. The shallow-ground disciple is likely to be found among the immediate, hardy fruits of every successful revival meeting. He is not a shallow-ground hearer because the evangelist or the Lord made him so, but because he failed to "count the cost" before venturing upon a religious life. He readily accepted the Word, without that earnestness of consideration which alone can secure permanence and fruit. He was more enthusiastic than considerate, more willing than wise, more eager than calculating. As the heart of the wayside hearer was extremely hard, the heart of the shallow-ground hearer is extremely soft. He is too emotional, thoughtless and inconsiderate. He received, and yielded to the Word without considering first what such an act involves. The fault was not in the Word nor in the manner in which it was sown, but in the loose, soft,

inconsiderate way it was received. If he backslides from the joyous zeal of Christianity, in which he formerly delighted, he is to blame and not the preacher who sowed the Word. He "immediately received the Word with gladness," and as "they that gladly received his Word were baptized" by the apostles (Acts 2:41), the evangelist of today, who unconsciously baptizes some shallow-ground hearers, who receive the Word "with gladness," should not consider his revival meeting a failure.

Others are thorny-ground hearers, who receive the good seed like fertile soil, infested with the seeds and rootlets of all manner of noxious weeds and briars. Now, the thorny-ground disciple may also be considered a natural product of a successful revival meeting. He willingly subscribes to every principle contained in the Word, and is, for a while, very earnest and zealous in his Christian profession. But eventually he permits the cares of this world, etc., to choke to death all his goodness, and cause his many bright prospects to end in disappointment. He "fell away," not because the Word he received was at fault, nor the preacher who preached it, but because he did not make use of the means which God and nature placed at his command, to overcome the weeds and briars which were prone to grow up in his heart.

Possibly there are some evangelists who "open wide doors" by ignoring some of the requirements essential to church membership, in order that they might succeed in having a large number of accessions to the church as a result of their evangelistic efforts. But we should remember that the ministrations of the holiest and most able of God's ministers oftentimes result in admitting into the militant church those who afterwards prove to be either shallow-ground or thorny-ground disciples.

Scalp Level, Pa.

The Wheat and Tares.—In Summary.

BY I. J. ROSENBERGER.

WE have been having some interesting articles on the above subject,—I hope with profit. I think we are ready for the final facts,—the summary.

1. "The field is the world" (Matt. 13:38).
2. The kingdom is his church,—the institution which Christ built in the world (Luke 1:33; 22:30). His children are the good seed.
3. The tares are the children of the wicked one. These will be "gathered and burned in the fire" (verse 40). The fate of the tares is eternally sealed.
4. The good seed are the inmates of his kingdom, the church. "Gather the wheat into my barn" (verse 30).
5. The tares are not the weak and sickly in the church; surely not. These were the begotten of God, the good seed, but such as fell among thorns or on stony ground. These need our nurturing care, seeking their restoration to health and vigor.
6. Satan sowed the tares in the field,—the world. Christ built his church, the kingdom, in the same world; hence they dwell adjacently.
7. Satan was cast out of heaven; hence he is in the earth (Rev. 12:9). His kingdom, like weeds, thorns and thistles, is sure to grow. "Evil men wax worse and worse." The devil polluted heaven; he now is making a desperate effort to pollute the church. "If possible, he wants to deceive the very elect."
8. Satan's success in transplanting tares from the world into the church is marvelous. John, the seer, alludes to those who are called apostles, but are found to be liars. These are tares in the church, for in Rev. 21:8 their doom is pointed out, "burneth with fire and brimstone." Satan is said to have a church, "the synagogue of Satan." He has ministers (2 Cor. 11:15). He has a table and a cup (1 Cor. 10:21). The devil has a complete outfit with which to scatter his tares and carry on his work of ruin.
9. It is said that tares very closely resemble wheat in the first stages of their growth. Is this not true of many of the tares that the devil has transplanted in the church? Good Abraham was too generous; his views were too broad as to the amount of wheat in doomed

Sodom. Those distinguished ministers that come to Christ in the day of judgment, neglect to make a proper discrimination between the wheat and the tares.

10. The servants asked permission to gather up the tares. The answer was: "Nay; lest while ye gather up the tares, ye root up also the wheat." This is true of the field today. You gather up all the sin and sinners in the world and you will root up the wheat. But gather up and remove the tares in the church, and good will follow. It should be remembered that the devil first brought the evil into the world, and from the world he brings it into the church. There is not a single sin in the world that the devil has not, at some time, got into the church in some form. His success has been marvelous.

Covington, Ohio.

The Jews.

BY J. I. KAYLOR.

As we look at this great people, who are God's chosen ones of all the earth, we find that there are three names commonly used, viz: Hebrews, Israelites, and Jews. The first of these is used when they were a nation in the fullest sense of the word; the second, when reference is made to them as a religious body; the third includes both meanings. Applying these names to time and history before the Babylonian Captivity (B. C. 586), that period is properly Hebrew history. After this exile it is Jewish history. In dealing with this history, it naturally breaks into periods, which will now be noted:

I. The Patriarchal Period.

Hebrew history begins with the call of Abraham out of Ur of Chaldaea by God, who wished to have a select people, one free from idolatry, and one that he wanted to be holy as he is holy. "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said unto him, Get thee out of thy land, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Haran: and from thence, when his father was dead, God removed him into this land, wherein ye now dwell: And he gave him none inheritance in it, . . . and he promised that he would give it to him in possession, and to his seed after him, when as yet he had no child. And he gave him the covenant of circumcision; and so Abraham begat Isaac, . . . and Isaac Jacob, and Jacob the twelve patriarchs. And the patriarchs, moved with jealousy against Joseph, sold him into Egypt: and God was with him, and delivered him out of all his afflictions, and gave him favor and wisdom before Pharaoh King of Egypt; and he made him governor over Egypt and all his house. Now there came a famine over all Egypt and Canaan, and great affliction; and our fathers found no sustenance. But when Jacob heard that there was grain in Egypt, he sent forth our fathers the first time. And at the second time Joseph was made known to his brethren; and Joseph's race became manifest unto Pharaoh. And Joseph sent, and called to him Jacob his father, and all his kindred, three score and fifteen souls. And Jacob went down into Egypt; and he died, himself and our fathers" (Acts 7:2-5, 8-15, A. R.).

II. The Egyptian Bondage.

The family grew and multiplied very fast and soon became a nation. After about 430 years a new "king arose, who knew not Joseph" and treated the Hebrews very cruelly, so that they would even throw their children away that they might not live. During this oppression Moses was born, and "by faith was hid of his parents because they saw he was a proper child" (Heb. 11:23). But he was cast out, and found by Pharaoh's daughter who nourished him as her own son. He was taught all the learning of the Egyptians, until he was forty years old, when he went "to visit his brethren the children of Israel." On seeing an Egyptian fighting with a Hebrew, he killed the Egyptian and hid him in the sand. On the next day he saw two Hebrews fighting, and tried to reconcile them, but they rejected him, and he fled to the land of Midian.

After forty years here, God appeared to him and told him to go back to Egypt, to bring his people out of their affliction. With Aaron, his brother, "he brought them out, after that he showed signs and wonders in Egypt and the Red Sea" (Acts 7:36).

III. The Theocracy.

With the exodus from Egypt began God's direct rule over his people. He led them by a cloud by day, and by a pillar of fire at night for forty years of wandering, murmuring, and discipline. He gave them the Great Law at Mt. Sinai. When they came to the east side of Jordan, Moses died, and Joshua took command. He brought them over the river, and conquered the seven nations of Canaan, and divided the Promised Land by lot among the twelve tribes.

Joshua, just before his death, called the elders of Israel together at Shechem. He rehearsed to them all that God had done for them, and appealed to them to serve the Lord (Josh. 24:14-15). They answer, "God forbid that we should forsake the Lord to serve other gods." He warned them, but they answered, "Nay but we will serve the Lord."

Joshua, having now finished his work, passed off the scene, and with him the strong, centralized government disappeared, for now the tribes were scattered to their allotted possessions. They did some fighting with the Canaanites, but did not completely destroy them, as God had commanded. They did not have the strong influence of a Moses or Joshua now, and another generation arose "which knew not the Lord, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Baalim" (Judg. 2:10, 11). Having done that which angered the Lord, he sold them into the hands of their enemies as he had said. As they would see their sin and repent, the Lord would raise up a judge—a mighty man—to deliver them. Time after time this was done, until thirteen military judges had acted. Then came Eli, a high priest and judge—so lax though that his own sons went into the depths of wickedness—and Samuel after him. His sons also being very wicked, the people came to Samuel and desired a king. This was granted, though a displeasure both to God and Samuel. In doing this, the people rejected the rule of God, and throw off the theocracy.

IV. The Kingdom.

At the command of God, to satisfy the people, Samuel anoints Saul as king (1 Sam. 9:16 and 10:1). He reigns forty years, but is disobedient to the Lord who rejects him, and tells Samuel to anoint David, the son of Jesse, as King. This shepherd boy wins fame by his many feats, which arouse envy in the heart of Saul, who seeks his life, hunting him from place to place like a wild beast. Saul, finally, driven to his extremity by his enemies, with three of his sons and many of his people, loses his life in a battle at Mt. Gilboa. David greatly laments the death of all these, for one of these sons was a very close friend of his (2 Sam. 1:17-27).

The men of Judah now came to David and anointed him as their king, and he reigned seven years at Hebron. Then the elders of Israel, also, anointed him as their king, and he reigned at Jerusalem thirty-three years (2 Sam. 5:4-5). David wished to build a house for the Ark of the Covenant, but God would not permit him, as he was a man of war. His conquests spread over the borders of Palestine to their widest extent, but he made preparations for his son, Solomon, to build the Temple.

Here let us note the typical character of David, which is very important. He is, perhaps, the fullest type of Christ of any in the Old Testament. "His closeness with the people, gentleness of a shepherd, might of a warrior, reverence, trust and love for God, the covenant relation as king of his people, a man of sorrows, yet crowned with glory and honor—all these traits make a more complete type of Christ than any other of the Old Testament saints." These are brought out in his many Psalms.

After David's death Solomon takes the throne and builds the Temple. His early reign was very prosperous and no king of the East was ever his equal in the

grandeur of his court or in the extent of his wisdom. But he soon backslides, for he affiliates himself with the neighboring nations by taking their daughters for his wives and their idols for his worship. He goes deeply into wickedness. The expenses of his court were great and imposed heavy and grievous taxes upon the people.

At his death, after forty years' reign, the people appeal to his son, Rehoboam, to lighten their burdens. Instead of promising relief from heavy taxes, he proposes to make them heavier, upon which ten tribes revolt and make Jeroboam their king at Samaria. These tribes then become the Kingdom of Israel, while the two tribes, loyal to the house of David, constitute the Kingdom of Judah.

In Israel nineteen kings, of nine dynasties, occupied the throne for 250 years, during which time idolatry took root, became rampant, and terminated in ruin. The nation was overthrown by the Assyrians and carried into captivity. The Kingdom of Judah also had nineteen kings, but all were of the royal house of David. They reigned 400 years, during which time there were four religious declines and three revivals—the final decline ending in the Babylonian Captivity.

V. The Babylonian Captivity.

With this overthrow and fall, dominion passes from the Jews to the Gentiles. This has never yet been regained, but by the word of the prophets of the time,—Daniel, Ezekiel, and Jeremiah,—the Jews will be restored in the glorious future, as will be noted presently.

The Captivity lasted 70 years, during which several kings are on the Babylonian throne. Persia gains dominion and Cyrus becomes king. Moved by the prophecy that he is to release the Jews; he, in B. C. 536, issues a decree for the captives to go back to their capital and rebuild their Temple. They do so, making the city something like its former splendor. Here the Bible record closes, about B. C. 420.

Judea is now subject to the different world powers for several centuries—Persia, Greece, and Syria,—under whose rule Antiochus Epiphanes makes troublous times for the Jews. He persecutes them, profanes their Temple and worship, trying to root out their religion (cf. Dan. 8:9-14). They revolt and throw off this yoke and are independent for a time. Civil wars ensue, and Rome gains possession.

VI. The Christian Era.

During all these ages of darkness and persecution, the Jews were looking forward to brighter days in the future, when all these things would be righted by the coming of the glorious Prince of whom all the Old Testament prophets had spoken. This person was the Messiah, Jesus Christ. They expected him to come in royal dignity and not as a mere babe. While the Messiah was to be a prophet, priest and king, they mainly saw the last office, hence, when he did come in an humble, unassuming way, a poor man, setting himself up as the Son of God and their king, they rejected him as the one they wanted and looked for. After Christ's three and a half years of teaching, performing miracles and wonders, they crucified him. This was a vicarious death, for in the office of priest he was also the offering. Thus he bore the sins of the whole world, and became the Savior of mankind, (cf. Is. 53). He came as a shepherd to the lost sheep of the house of Israel, but they would not receive him. "He came to his own and his own received him not." They cried, "Away with him," "Crucify him," "His blood be on us and our children." And because they were thus stiff-necked and disobedient, God blinded their eyes so they could not see the offers of mercy and grace.

As a judgment which they pronounced upon themselves, "His blood be on us," God suffered the enemy to destroy the Holy City with dreadful slaughter and bloodshed. This was a matter of prophecy. God had continually warned them not to turn from him, but they would not heed (cf. Lev. 25:26; Isa. 29:1-6; Ezek. 6:1-7; Dan. 11:31; Mic. 3:12). This is also foretold by Christ himself in Matt. 24:15-19; Luke 21:20-23. A foreign nation would swoop down upon them and besiege the city, break down the walls,

pollute and destroy the Temple and plow the city like a field. This is exactly what the Romans did under Titus in A. D. 70. Over 1,000,000 Jews perished at the hands of the enemy, and by famine and pestilence, at this time.

Now hard times and dark days came upon the Jews. They were scattered to the four winds of the earth, into every nation, clime and country. They were persecuted, despised, rejected, mocked, and treated as outcasts in every way possible. We see this in England. In 1290 all Jews were banished from the country after twelve years of persecution and 280 were hanged. In Spain they had advanced much in civilization and culture. They held tenaciously to their religion, and the great Inquisition was directed against them, but they would not yield or be converted. So, in 1492, a royal decree was issued to banish all who would not be baptized. Nearly the whole race left; and with them "departed most of the industry, agriculture, skill, manufacturing, commercial enterprise, genius, progressive spirit, and learning of Spain." Thus have they been treated in many a nation. Russia has committed many cold-blooded atrocities against the Jews.

But why was all this done to God's chosen nation? Two reasons may be given: (1) It is the punishment of God upon them for their rejection of him and his Son, their King, fulfilling their own statement, "His blood be on us and our children." (2) It is the work of the devil, who hates the Jews, for they are God's chosen people, with a glorious destiny. So he incites hatred among the Gentiles, to attempt to make an end of the Jews. He, who has sealed Satan's doom, came from this race. The Jews, however, have not been exterminated. They have only increased in numbers. Their preservation has been nothing short of a miracle.

But what about the one who thus mistreats the Jew? God said in the Abrahamic covenant (Gen. 12:2-3), "Him that curseth thee will I curse," and he has ever been faithful to his Word. Look at Russia and Spain today,—how they have been brought low, and are no doubt suffering under this curse, and will receive the full payment in the day of the Lord.

The Jews have increased rapidly during the past half century. According to the best statistics, there are now over 15,000,000 in the world. They are found in all trades and professions, and making a success at almost everything they undertake. They are shrewd and close business dealers, having still the nature of their father, Jacob, a "supplanter." The largest aggregation of Jews is in New York City, where over 500,000 live in their own quarters and speak their own language,—the Yiddish,—and practice a semi-oriental life.

There is now a great movement of Jews towards Palestine in what is called Zionism. Their first congress was held at Basel, in 1897. All countries sent their delegates. They expressed their aim and object thus:

Zionism aims to procure for the Jewish people a rightfully-secured home in Palestine. To attain this end, the Congress has in view the following measures:

1. Immigration into Palestine.
2. Organization and union of all Judaism with the laws of nations.
3. The strengthening of the Jewish national consciousness.
4. Preparatory steps to obtain from the interested governments the consent to the aims of Zionism.

This movement has very little reason from the Word of God. It is rather political and philanthropic, and undertaken in their own strength and influence. It is in unbelief and not considering Divine Providence in their national welfare. "Is it foretold in the Scriptures? We do not think so, not knowing of a single passage that tells us that such should be the case, and yet it is evident that, in order that the predicted events can be fulfilled, some of the Jewish nation must be back in the Land. While among them is a believing remnant, the great majority will be unbelieving."—*A. C. Gaebelien*. The prophecies refer to the Temple and its sacrifices being in use at that time (Dan. 9:27; 11:13), so there must be some Jews in the land before all can be fulfilled.

For the Gentiles this movement of Zionism is a re-

minder that the "fullness of the Gentiles" will soon end, and that our gathering is not far in the future.

But why hath God judicially blinded Israel? "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them" (John 12:40). Through this blindness they have stumbled and fallen. Why? Rom. 11:11, 12: "Have they stumbled that they should fall? God forbid. But rather through their fall salvation is come to the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?"

By this we see that through Israel's blindness and stumbling, great blessing has come to the Gentiles. The door of faith has been opened (Acts 14:27). By their fall "salvation has come to the Gentiles." This is the mystery made known to Paul "that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel" (Eph. 3:1-6). This only came about after it was fully manifested that the Jews would not receive either Christ or his apostles, when Paul, the Apostle to the Gentiles, was to make known the fact of salvation to the Gentiles, "to provoke them (the Jews) to jealousy." But why should God wish to provoke this jealousy if he has cast them off, rejected them and is done with them? Paul says, "Hath God cast away his people? God forbid. . . . God hath not cast away his people which he foreknew" (Rom. 11:1, 2). The very fact that he provokes them shows that he has not cast them away. In verse 14 he says his purpose for this is that some might be saved. Has this been realized? We do not see that the salvation of the Gentiles is making the Jew very jealous. Their cruel treatment only causes him to become the more hardened.

"For if their casting away be the world's reconciliation, what shall their reception be, but life from the dead" (verse 15)? God has not yet fulfilled the promise he made to Abraham, "In thy seed shall all the nations of the earth be blessed." In verse 12, if their fall meant riches, "how much more their fullness?" The church, the body, and the bride of Christ, is being formed now, but some day she will be complete, and then the preaching of the Gospel of Grace must stop and the nations will have no more chance to be saved under the present plan. It is useless and absurd to think of a world conversion in the present dispensation. Not the least hint of it is to be found in the New Testament. Nevertheless, many believe that it will come to pass, and so they become confused and are led into apostasy. The church's business is to evangelize the world, tell the glad tidings, "teach all nations," and not to convert the world. The Holy Spirit will take the seed sown and make it bear fruit wheresoever he will. Throughout the New Testament we find the teaching that the world sinks deeper and deeper into sin and apostasy, "deceiving and being deceived," and no such thing as the world gradually being made better and better until the "golden age" is ushered in. We must be very careful and not confuse Israel and the church. Some one has said, "The spiritualizing of Israel's promises has been the carnalizing of the church." Dr. Ottman says, "Unless we make the distinction between the church and Israel, we will find ourselves in hopeless confusion in our prophetic study. Israel, in the plans and purposes of God, is one thing, and the church is an entirely different thing, and unless we keep this in mind, we will have no end of confusion."

The Old Testament prophets never close without speaking of the glorious reign of the Lord, when all things will be restored, when peace will be on the earth, and all nations blessed. The order is irreversible.

1. The personal visible, and glorious manifestation of the Lord Jesus Christ from heaven (1 Thess. 4:16; 2 Thess. 1:7).

2. The conversion and national restoration of Israel (Isa. 45:17).

3. The result—nations blest and going to Jerusalem to worship the Lord of Hosts (Isa. 60:3-5; Zech. 8:23).

Beyond a doubt the next event in the Providence of God, when he shall deem all things ripe, will be the coming of the Lord Jesus for his saints. Some of the Jews have been converted to Christ, and will, with the Gentile believers, meet the Lord in the air when he comes. These Jews have been some of the most enthusiastic and spirit-filled of his servants. But the time when the Jewish nation will be turned to Christ, will be after he comes in clouds and great glory, revealing himself to them. This is typified in the conversion of Saul of Tarsus on his way to Damascus, to persecute the Christians. A great light shone around him and he was stricken down, and then his eyes were opened to see Christ and his own condition. Just so will the Lord cause the scales of unbelief to fall from the eyes of the Jews, and they will look on him whom they have pierced, and receive him as their Messiah and King (Zech. 12:10-14; Matt. 24:29-30; Rev. 1:7).

But there is great tribulation awaiting the Jews yet. They have many sins for which to answer and suffer. The guilt of innocent blood is upon them (Ezek. 36:31; Zech. 10:11; 13:9). This period of tribulation comes just after Christ appears for his saints, or between the Rapture and the Revelation of Christ,—a period of seven years (Dan. 9:27), at the beginning of which those Jews who have gone back to their land in unbelief and are rebuilding their Temple (Rev. 11:1-2), enter into a covenant with whom they think is their Messiah (Dan. 9:27), but after three and a half years he is revealed as the Anti-Christ, the Man of Sin (2 Thess. 2:3), and he stops the daily sacrifice of the Temple. Then follows, in the last three and a half years, "the great tribulation such as was not since the beginning of the world, no, nor ever shall be" (Dan. 12:1; Matt. 24:21). A third part of the Jews are brought through this time of trouble (Zech. 13:8-9), and are gathered by the Lord into Jerusalem, to be purged of their dross. The nations come against the city, inflict great sufferings, and carry half the people into captivity (Zech. 14:2). Then the Lord comes forth with his saints to destroy his enemies and deliver his people (Isa. 50:2). The power of the Anti-Christ is broken and destroyed (1 Thess. 2:8), the devil is bound (Rev. 20:2-3), and the martyrs, under the Anti-Christ, are raised and will reign over the earth with their Lord and fellow-saints (Rev. 20:4-6). The Lord now judges his own people, the Jews, first (Matt. 25:14-30), then the Gentile nations (verses 31-46). All twelve tribes are now united as one nation and he makes a covenant with them and forgives their iniquity (Heb. 8:12). The Jewish nation now possesses the full extent of their land. (Ezek. 47:13-48:29). The Temple and city are rebuilt after the Divine plan, and the old sacrifices and worship, with some changes, are reestablished (Mal. 3:3-4). The Lord now, for the second time, recovers a remnant of Israel from all the earth. The Holy City, with the Lord in the midst, becomes the center, the praise and the joy of the whole earth (Zech. 8:3). All nations now worship the king, and the whole earth is full of his glory (Isa. 11:9). This is the beginning of the Great Kingdom Age, the Thousand Years' Reign of the Lord Jesus Christ with the church, his bride, at his side, on the throne of his Father David.

But the great blessing came to the Gentiles in the midst of the seven years, when the Lord sealed 144,000 Jews (cf. Rev. 7), and sent them forth with the spirit and zeal of a Paul. This is to be the greatest missionary campaign the world will ever know. Nations will then be born to God in a day. Here is where Matt. 24:14 fits in. It belongs to the Jews to preach the "Gospel of the Kingdom, and to the church the Gospel of Grace." The church does not go into the tribulation, but is taken out before it begins.

So we find the Jew restored to his native land and under the reign of his long-looked-for Messiah, and "God hath not cast away his people whom he foreknew." "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead" (Rom. 11:15)?

Let us never despise the Jew. He is the touchstone of God and has a great and glorious future. Both

he and the Gentile are debtors to the gracious mercy of God. "What depths of riches both of wisdom and knowledge of God in his merciful dealings with the Gentile and with the Jew! How unsearchable are his judgments! How untraceable are his ways! May we now join with our hearts in the praise of our God and our Father, and delight ourselves, more and more, with his merciful ways. And as such who are saved by his grace, may we not forget that they are enemies as regards the Gospel, on our account, and as regards election, beloved for the Father's sake. May we remember Israel, his poor, wandering, scattered sheep! May we not forget the debt we owe to that people, "whose is the adoption, and the glory, and the covenants, and the Law-giving, and the service, and the promises; whose are the fathers; and of whom, according to the flesh, is the Christ, who is over all, God blessed forever." (Rom. 9:4, 5, A. C. G.).

"Oh, long awaited moment,
Dawn on the Jewish heart,
When Israel's ling'ring sorrow
Shall from her soul depart;
When in the olden homestead
And under Heaven's ward,
A nation 'mid the nations,
His place shall be restored."

DeGraff, Ohio.

The Sufferings of Christ.

BY H. A. STAHL.

WHEN the Christian takes his seat at the foot of the cross, to meditate on the sufferings of the immaculate Son of God, it will, in every way, prove edifying and satisfactory, to select some maxim or text of Holy Writ, in answer to the solemn question: "Why must Jesus, the Innocent Jesus, die for sinful humanity?"

This is better than to be guided by any one of the preconceived theories, which the ingenuity of mortal man has invented and formulated during well nigh two thousand years, to their own perplexity and the confusion of the guileless soul.

Paul's key unlocks the mystery of the crucified Lamb of God in twenty-five words more effectually than all the cumbersome volumes of theologians in the primitive, middle and modern ages: "For he hath made him to be sin for us, who knew no sin, that he might be made the righteousness of God in him."

Who, but the Son of Man, "who knew no sin," could bring deliverance to a race doomed to destruction? How could he even deliver mankind from the thralldom of "sin" without becoming one with us, or without being "made sin for us" first of all? Whence is the "righteousness of God" to come to us, if not "in him"? And how are we to be made "the righteousness of God in him," except as he is made sin, as it is in us? How can there be an ascension on man's part,—mankind buried in sin,—into righteousness, except there be a drawing on the part of God?

He that ascended is also the first that descended into the lower depths of sin. This is the law of redemption from sin, and also the law of deliverance from all evil in human society. The strong must approach the weak. If the helpless are to be strengthened, the wise must condescend to the ignorant. If wisdom is to reach the uncultured, the rich must embrace the poor. If the invalids are to be made whole, the well must extend the helping hand to the sick. The living must succor the dying, if life is to be their boon.

But what is the deliverance from all these woes but the law of God's redemption from the sum of all woes, or from the state of sin into that of righteousness? Precisely through such prior descent into man's state of condemnation and death must there be made a way of salvation. It is the law laid down "from the foundation of the world," by which happiness shall come to the miserable. "Every good and perfect gift cometh down from above," ere any good may come up from below.

Why need we, then, go in search of some other law,—that of "substitution," of "commerce," or of vengeance, when God already moves good men,—benefactors and philanthropists,—to lift the miserable up to themselves by first going down to them? It must be

because the law of redemption, when executed directly by God's love and his Son's love, shines too brilliantly for our mortal eyes. But surely the law of redemption, as carried out on Mount Calvary and Calvary's cross, is no new law,—no innovation. It is the law of love at its best. "God so loved the world."

Certain good men seemed to see the cross in every plant, in the bird that flies through the air, in the ship that travels over the mighty deep, and in the form of man. It were well if we would recognize the law of redemption in humanity, so far as an echo of it still lingers in fallen man,—in the family, in the school, in the many callings of society, in the commonwealth, and in the church. Everywhere deliverance, elevation, happiness and salvation are realized by the bound, the oppressed, the indigent and the miserable, but only in the degree in which the free, the exalted, the noble and the good go down into the pits.

The Son of Man but followed the law of his brethren when he would bring them complete redemption. The chief difference between his act and those of fallen men was, that as "he spake as never man spake," so, too, was his deed of love far above the grandest martyr's act of the best of mortals. Such "condescending" love is well designed to challenge men's love for God and Christ in turn. The cross becomes eloquent in the exhortation: "Let us love him who first loved us." How can that man escape, who neglects so great salvation, or who slights so unselfish, so self-sacrificing a love? "Love of Christ; all love excelling," should prompt us to the highest service. May Christ's suffering find a prominent place in each Christian's heart!

Glade, Pa.

Who Wins?

BY DAVID R. BEARD.

AT one time I hesitated to speak to a person about his salvation, because I feared that if he did not receive the message of Christ, I had for him, the result would be a battle lost for Christ and a victory won for Satan. It seemed to me that every time I tried to lead some one to the higher spiritual life, Satan was always there to oppose me, and if I lost, I thought he won. I couldn't bear to think of giving aid to Satan in any way whatever. My efforts were always so feeble that it seemed to me they always resulted in the very thing I didn't want. Consequently I refrained many times from speaking for Christ when I felt impressed that I ought to speak.

I do not always speak now for Christ as I should, but it is not from the reason that I have just given. It seems to me now that Satan was hindering me by suggesting that my efforts would amount to nothing, and that I would do more harm than good by trying to do something in my awkward way. I therefore, many times kept quiet, but all the while I was dissatisfied about the matter.

I look at it different now. I believe that if the Holy Spirit leads me to speak the message of salvation to some one, God and I are victors in my efforts, no matter what attitude the one takes to whom I speak. If they receive it, well. If they reject it, God's Word still stands, and though the individual and Satan both, apparently, have won, yet the time will come when God, by his omnipotent power, will conquer both of them with ease, and the individual, who stands with Satan now, will fall with him then. Any Christian effort, no matter how feeble, will be recognized and rewarded in that same day by the Judge of all the earth.

Easter Sunday I attended services at a Mennonite mission in Chicago. Rev. Stoddard, of Washington, D. C., preached. Just as he began, a gray-haired man, elderly but robust looking, came in and sat well up to the front. I took him to be a veteran sea-captain. A friend beside me whispered to me that he was a nearby bartender, who attended services there frequently. The sermon contained many truths that the man could have applied with profit to his life, had he cared to do so. The speaker was a stranger to him and for a while the man paid good attention. He then grew indifferent, then listless, and finally nodded.

(Concluded on Page 364.)

THE ROUND TABLE

The Voyage of Life.

BY J. H. MILLER.

"Let us pass over unto the other side."

Jesus had a mission to perform and must cross the sea to accomplish his work. In the country of the Gadarenes a man with an unclean spirit had met him, but his healing produced a commotion. Jesus was in a boat, sailing for the land in which he expected to do a miracle. Before he started on his journey, he sent the multitude away; then took ship. A storm arose and the waves beat into the ship. Jesus, secure in his Father's care, fell asleep. Some of the men aboard felt alarm and awakened him, saying, "Master, carest thou not that we perish?" Jesus reproved them because of their lack of faith. Then he calmed the angry waves by saying, "Peace, be still."

How soon those waves subsided! The record says there were also other "little ships." What became of them, we do not know. If we take Jesus in our boats (our travels), no harm will befall us. The old ship Zion has Jesus for her Captain. She will sail over the troubled waters in perfect safety. The Christian has but one ship to sail in—the old gospel ship which has stood the storms of the ages. While out on the ocean of life, sailing for the better land, some "little ships" may follow close by. Morality is a nice "little ship." Many step aboard and sail. Infidelity is another "little ship." Many have taken voyage on her. Secrecy is another "little ship,"—a dangerous ship to sail on. "Our own idea" is another "little ship." So many say, It makes no difference, just so the heart is right, all will be well. This little ship may be called "whirlpool religion," and, if not careful, will land the sailor into ruin.

The ship that Jesus sailed on crossed over the sea in perfect safety. No one was lost, but as to the "little ships," we have no account of their final end. In the voyage of life it is best for us to stay in the old gospel ship.

The Bible is our compass. It points to a living power,—Jesus Christ. There is but one way to point to the polar star, but there are a thousand ways to point away. God's harbor is the only safe landing place.

Goshen, Ind.

Witnesses for Christ.

BY IDA M. HELM.

THE disciples stood looking upward to the point where the cloud had received the Savior out of their sight. Since his resurrection all his movements were surrounded with mystery, and they could not tell but what he would appear again in a short time; but the angel accosted them and sent them back from Olivet to Jerusalem, and gave them the assurance, "He shall come again."

Then began the long looking for the Master's return, that has continued through nineteen centuries. Just before Jesus ascended, he told his disciples to go and witness for him in all the world.

Looking into the heavens is not enough, we must work and witness for Christ. The magnitude of the work must have impressed the small number of disciples deeply. To go into all the world and teach the things they had seen and learned of the Lord, they had yet to learn that he could be with them everywhere as really and truly as at Jerusalem.

Our path of duty today lies to "all the world." "Lift up your eyes, and look on the fields, for they are white already to harvest." Wherever there is a soul living without Christ, there is the field to be worked for Christ, whether it be near our home or far away, whether it be the sot lying drunk in the gutter, the convict behind prison bars, or fallen men and women in every land. For every one Christ died and rose again. He came to call sinners to repentance. Sinners of the deepest dye may come to him, and he will wash away every stain. "And ye are witnesses of these things." The blessed privilege of witnessing for

Christ today is the same as it was for the disciples of old. Are we doing our full duty? To be a witness for Christ is our highest privilege. We must be true witnesses.

Ashland, Ohio.

Trusting Our Guide.

BY GEORGE M. HINELINE.

RECENTLY, while traveling in a strange country, among the hills and hollows, we found our desired destination by a round-about way. After our errand was accomplished, we were ready to return home. On inquiring concerning the best road out, a man said, "You take that trail or road, and it will bring you out at such a place; that being on the road home." So, knowing the place, we put perfect confidence in the man's word, got on the road, and started for home, some miles away. With perfect trust in our guide, we traveled with no further concern than that we were keeping on the one road which led through the hills, down by the creek, up through the valleys, and at last brought us to the very spot as directed. While on our way, we were perfectly content, trusting our guide fully. We were then privileged to look at things differently. Knowing we were homeward bound, and feeling we were on the safe road, what cared we if the road led around a hill or through the valley? We could look for the bright things, and enjoy nature with the green grass all over the hills, and everything else that came in sight.

And while riding along at leisure, we were made to think. We all, as sinners, find our way to the Savior through a round-about way. On inquiring the road home, the Savior says, "You take this road and it will lead to the pearly gates,—to the city with streets of gold. But, remember, it is narrow, and you must give up all for my sake, in order to keep on the narrow way."

The Unsaved.

BY LEANDER SMITH.

YET a little while and "the Son of man shall come in his glory, and all the holy angels with him; and before him shall be gathered all nations." Then shall the adversaries of the truth stand in awe and great astonishment, when they shall hear him say to "the redeemed out of every kindred, and tongue, and people, and nation" (some of whom they tried hard to discourage), "Come, ye blessed."

Then shall the unsaved strike their breasts and say, "Destroyers of our own souls, we did not believe the Word of God. But our doom is just. We believed Satan and promoted his designs, and labored for his glory. We opposed the work of God, and tried to hinder the Gospel of Christ, and ruined the souls of men. Our condemnation is just. Now we must go with the 'Prince of Darkness,' whom we served upon earth. Now we must hear the terrible sentence: 'Depart, ye cursed, into everlasting fire prepared for the devil and his angels' (Matt. 25:41)."

"That awful day will surely come,
The appointed hour makes haste,
When I must stand before my Judge,
And pass the solemn test."

R. D. 15, Pineville, N. C.

Bible Reverence.

BY FLORA E. TEAGUE.

LATELY an impressive lesson and example was given by a lady who led some girls in their evening devotions. When all were assembled, and quietly seated, the leader said, "I never open my Bible to read it, without first praying, so let us all bow our heads in a short prayer." This prayer was one of thanks for the Book, and one of petition for helpfulness from its message and desire to obey it better. She then read a beautiful parable and made a short explanation, but the best lesson I carried away with me was the reverence shown for God's Word.

Lordsburg, Cal.

Be Humble.

SELECTED BY WEALTHY A. BURKHOLDER.

If thou art a vessel of gold, and thy brother but of wood, be not high-minded. It is God that maketh thee to differ. The more bounty God shows, the more humility he requires. Those mines that are richest are deepest. Those stars that are highest are smallest. The goodliest buildings have the lowest foundation. The more God honoreth men, the more they should humble themselves. The more fruit, the lower the branches on which it grows. Pride is ever the companion of emptiness.

Shippensburg, Pa.

CHRISTIAN WORKERS' TOPIC

For Sunday Evening, June 12, 1910.

Life Lessons for Me from the Book of Acts.

Acts 27: 18-37.

- I. "This Jesus shall come in like manner" (1: 11), is the last word of the gospel story. If he should come today, will he find me busy in his service?
- II. "A certain man lame" (3: 2). The world is sadly full of cripples that need healing—soul-healing. The healing is ready for them.
- III. "And they stoned Stephen" (7: 59). Stephen's name means "a crown." Would I be satisfied with the glorious crown he won—the crown of martyrdom?
- IV. Dorcas was "full of good works and almsdeeds" (9: 36). How can we imitate her?
- V. Saul's "heavenly vision" to which he "was not disobedient," was simply a true sight of Christ. Much of our life will be changed when we get a true sight of Christ.
- VI. Suggested lessons.—(a) Divine nearness (2: 25); (b) joy in God (2: 28); (c) the way to pardon (2: 38); (d) true riches (3: 6); (e) God is not mocked (5: 1-3); (f) spread of the seed (8: 4); (g) an epoch-making speech (17: 22-31).

No. 49. "Come, ye that love the Lord."

PRAYER MEETING

For Week Beginning June 12, 1910.

Elijah—the Faithful Witness.

James 5: 17, 18; 1 Kings 18: 20-39.

1. His Readiness to Obey.—When the call came to "show himself unto Ahab," Elijah immediately responded, as readily as he, previously, had "hid" himself (17: 3) at the Lord's command. To show himself to Ahab was to risk his very life, but "the righteous are bold as a lion" (Prov. 28: 1).

2. His Boldness to Rebuke.—When Ahab asks, "Art thou he that troubleth Israel?"—the answer of Elijah comes straight and piercing. As an arrow, sent to Ahab's heart from the quiver of the Almighty, it cuts to the quick. The Lord's wrath, because of Israel's sin, has been visited upon the entire nation, and Elijah tells him this boldly. Sin needs to be reprov'd everywhere, in high places as well as low (2 Tim. 4: 2).

3. His Call for a Decision.—The king and his eight hundred and fifty false prophets are summoned, with the nation, to meet Elijah on Mount Carmel. It was a stupendous task, but the man who "stands before God" boldly insists upon great things. "How long halt ye between two opinions?" is the pointed question. Elijah, with his intensely practical mind, knew that "no man can serve two masters." The outward life must declare the purpose of the heart (Rom. 12: 1, 2).

4. The Supreme Test.—Elijah, as a man of faith, is never afraid to risk his all on the honor of God. It is well to trust all things to him who holds in his hands the destinies of man, "in whom we live, move and have our being" (Acts 17: 28).

5. His Believing Prayer.—No fuss, no excitement, when Elijah, after the drenching of his altar, the fuel and the sacrifice, implores the Lord to answer by fire. A simple, faith-winged prayer. He urges a fourfold reason: (1) To proclaim thou art God; (2) that I am thy servant; (3) that I have done all this at thy word; (4) that the people might be turned back (Psa. 46: 1-7).

6. Bringing Others to Confess.—The people fell on their faces and said, "The Lord, he is God" (verse 39). It was such a revelation as Thomas had when he said, "My Lord and my God." Only the power of God can bring sinners to their knees (Rom. 14: 11).

HOME AND FAMILY

Keep A-Goin'.

SELECTED BY J. H. M'GLOTHLIN.

When the storm is raging high,
Keep a-goin'.
You will anchor by and by,
Keep a-goin'.
Suppose your ship is rolled and tossed,
Suppose your hair is white with frost,
Don't give up as one who's lost.
Keep a-goin'.
When the world seems cold and drear,
Keep a-goin'.
Don't sit down and shed a tear,
Keep a-goin'.
Suppose you've lost your fondest hope,
'Tis no use to pine and mope,
Just keep your nerve—try and cope
Keep a-goin'.
When it seems that death is near,
Keep a-goin'.
Life is what we make it—never fear,
Keep a-goin'.
See your finish, learn your place,
God will help you in the race,
Just keep a cheerful, smiling face.
Keep a-goin'.

Harvel, Ill.

Some One to Meet Him at the Station.

BY HARRY HALPINE MARLIN.

THE morning sun was flooding the prairie, wet with dew, as the train, which had been rushing over the plain through the long night, sped like an arrow from the bow towards the West. The train, which had been filled with sleepers, became articulate with whisperings and exclamations as the light began to pour through the windows. The sleeping cars were full of the accustomed disorder of the morning hours, and the porter made visible effort to overcome the glumness which assailed his vexed and over-burdened soul. Sleepers in the day coaches stretched their cramped limbs, and, yawning, peered with red eyes drowsily into the sweet light of a new day. As the hours passed by, the train settled into the quiet and orderliness of spirit which comes through a comforting breakfast, and berths made up and the latest magazines in hand.

There was to be found in this train the usual motley and interesting array of humanity, whose various entities were all going somewhere. All classes were represented here, all ages, all degrees of comfort and discomfort, the well-dressed and shabby, wealth and poverty, laughter and sobbing, glad voices of children and querulous voices of old age.

In one of the sleeping cars the interest of the occupants clustered in a kindly and attentive way around an old man. His hair was white and beautiful. Age had whitened also his face, but there was in it something which made you think of the face of a boy. He had a big, fine head and there was a light in his face like the glow of a lamp through a porcelain vase. The people were all gentle and kind with him. They loved, him, though they knew not who he was. What he was was visible through the sweet spirit shining from his face like the glory of God. Magazines were offered him. Men and women sought to draw him into conversation. A little lad came to him, as children do come to the one they instinctively trust, and laid his head upon the old man's shoulder, and looked up in his face and smiled. Happiness irradiated the old man's countenance as he drew the boy close into his arms.

The train rolled on with that impression of ease and power which belongs to the overland express. Dewy fields, patches of corn, groves of trees, waters of rushing rivers and placid lakes, little villages and isolated houses flowed past in pleasing and bewildering panorama. High in air a hawk was sailing, and the wind, rushing across the wide spaces, sent all the trees into rapturous shiverings and swayings. And everywhere was light, wonderful, infinite light, and the sweet air of the big, glad world came in fugitive breaths and puffs through windows and ventilators.

The old man had spoken kindly to all who addressed him, but all the information he imparted was the fact

that he was going home. He was going home where his people lived, but they were all sleeping in the cemetery. He dreamed while the smile softened and the shadow of melancholy dimmed the kind, true eyes, the eyes which were the eyes of a boy. He was thinking of the many times he had gone home—gone home to bury his dead. His reverie was broken as the train stopped at a station. He saw a man get off the train and there were waiting for him his wife and children, who ran into his arms with glad cries, almost smothering him with caresses of love. The old man quivered as though a hand had roughly shaken him. He was lonely and the big heart of him ached with longing as he thought of all his folks and old friends sleeping under the prairie sod out there in the West.

He dreamed of the time when many met him at the station when he went back home. There were his father and mother and brothers and sisters and his friends, all calling to him and laughing, and tears in the eyes of some, they were so glad to see him safe back home. Surely it was worth while to go into the big world and toil, to have the joy of seeing those who loved him watching by the gates when his train came in, running to him with glad cries and open arms. Here the little child reached up both his hands and gently touched the old man's cheeks and said, "Don't cry, please don't cry." The old man drew the little fellow closer and went back to his dreams. There was one he had loved in the days gone by, loved her with an inexpressible love, and he dreamed of her watching at the gates when his train came in, waving her hand at him as she glimpsed his face through the car window, running eagerly at him when he came through the gates, half laughing and half sobbing in his arms.

She had heard many long years ago that call which none may disregard, and clinging to his hands, smiling on him through the mists of death, she had passed out and on to sleep in the narrow bed beneath the sod of the wide, lonely prairie. He was going back home again, but there would be no one to meet him there. His big heart full of love and tenderness ached in its loneliness. Surely of all he had known some old friend would be there whose face would light with joy to see the old man safe home again.

The train sped on straight into the eye of the dying sun while long shadows began to sweep across the melancholy fields. Through the long night he still slept there and dreamed in his seat. The porter hesitated a moment by his side but the old man was sleeping so sweetly and peacefully that he did not disturb his slumbers or his dreams. The old man dreamed and smiled as he dreamed. The train was pulling into the station. And, wonder of wonders, all his loved ones were there to meet him. His father and mother and sisters and brothers and all his old friends were there, and she, who had slipped from his arms so many long years ago, was there. They came running to him with open arms, laughing and crying in their joy, and gathering him so tight and close into their arms. Oh, they had been waiting for him so long, and loving him and yearning for him and now at last he had got back home to them! The happy tears were running down the old man's cheeks as he dreamed.

In the early morning, with screaming whistle and clanging bell, the train swept into the old man's town. Many people straggled off the train, and others, nervous, excited, hurrying, came to take their places. The old man slept on. The porter shook him gently. Then he felt the old man's hands. They were cold. The conductor came hurrying back. A look of unspeakable comfort was in the old man's face. He had got back home again and those whom he loved had all met him at the station.—United Presbyterian.

No Meat! No Meat!

BY OMA KARN.

THE other morning, soon after the first meal of the day, one of these specimens of humanity, known as "tramps," called at our door and asked for something to eat. The mother of the writer prepared him a substantial lunch, giving it to him tastefully wrapped in paper. Taking it from her hand with an ugly scowl,

and not so much as a "Thank you," he rudely tore away the paper and, contemptuously glancing at its contents, angrily exclaimed, "No meat! No meat!"

The insolent manner and the plainly evident fact that he was well able to work, was so trying that for a moment the giver was strongly tempted to tell him that the divine appointment for man was to earn his bread in the sweat of his brow, and that, if he felt the need of meat in addition to the bread she had just given him, he would have to earn it in that way. However silence seemed to be the best thing for his ugly mood, so she quietly closed the door, leaving him to depart, still muttering wrathfully.

Commenting on the occurrence later, at first we could see only the trying side of it—the ingratitude, rudeness and insolence of the one just helped. One comment brought on another, and soon we found confronting us the startling question, "Are not many of us very much like the tramp, and does not our attitude toward the great Giver of all good, have very much the same appearance?"

We desire the rarest graces God has in his keeping and the best things this life can give,—knowledge and influence, and strength of mind and purpose. But are we willing to work for them and obtain them through the intellectual powers he has given us, or do we accept what he has given with a frown and complaint, because it is not what we desire, and idly drift along, allowing these God-given powers to remain inactive until the intellect becomes weak and flabby like the un-experienced muscles of an athlete?

Even now, in this age of enlightenment and education, when Christian work has larger promise and hope than ever before, with the call for helpers coming from all sides, one is surprised to find intellectuals that might become a power for good, lying dormant because their owners will not put them to use. "Neglect not the gift that is within thee," said Paul to Timothy. All our powers of mind and body, all our possibilities are free gifts. Human life is not only a precious gift, but is also a sacred trust,—a talent committed to our care, to be used in the service and for the honor of the great Author of Life, and something for which an account must sometime be given.

Covington, Ohio.

THERE is written in the hearts of good men and also in the law of God this triple ordinance concerning labor: He who can work and will not, shall not eat; he who can work and will, has God working with him, so that enough is earned for two; and he who can not work, may eat.

SISTERS' AID SOCIETIES

ELLISON, N. DAK.—During the year 1909 the Ellison aid society held seventeen meetings, with an average attendance of nine. Our work consisted largely in making prayer coverings, bonnets, piecing quilts, quilting and also sewing by the day for some of the members. We donated to the church, \$20.00, and to the St. Joseph Mission, \$4.00. Money earned during the year, \$28.40. Money spent, \$24.10. Balance in the treasury, \$4.00. Officers are as follows: Sister Annie Burkholder, president; Sister Sarah A. Noakes, vice-president; Sister Carrie Noakes, secretary and treasurer. Carrie Noakes, Ellison, N. Dak., May 17.

TACOMA, WASH.—Following is the semiannual report of the aid society of this place from Nov. 11, 1909, to April 29, 1910: We held thirteen meetings, with a total attendance of 135, and an average attendance of ten. We made forty-four articles, donated two and one-half days' work, did three and one-half days' work, for which we were paid, made one comforter, donated one quilt. Total receipts, \$11.90; expenditures, \$9.71; balance on hand, \$2.19. The first semiannual meeting convened at the home of Sister Ethel Thomas, on Thursday, April 29, at 2 P. M. The following officers were elected: Sister Mary Thomas, president; Sister Sarah Stiversen, vice-president; Sister Mable Thomas, secretary; Sister Lizzie Thomas, treasurer.—Mable Thomas, Tacoma, Wash., April 29.

CLAYPOOL, IND. Following is the report of the Eel River aid society, from Oct. 6, 1909, to May 20, 1910: We met the first Wednesday of each month. Our meetings are opened at 9 A. M. and close at 3 P. M. Our work is both local and general. The average attendance is twenty-five. In the last seven meetings we finished 79 garments, 6 quilts and 10 comforters. Donations to the society were 45 yards of calico, 4 yards of muslin, 14 yards of outing, 12 yards ofingham, 2 comforter bits, 5 comforter tops, 3 dozen buttons, 2 papers of needles, 1 paper of pins, 46 outworn garments. We gave out 15½ yards of calico, 8 comforters, 112 garments, and some groceries. We sent \$7.00 to the St. Joseph Mission, Mo. \$1.00 to Oklahoma Child Rescue Mission, \$15.75 for various missionary purposes, \$10.00 for our new church in this district, \$5.00 for carpet at the Middle house. Our expenses were \$64.60. The free-will offering amounted to \$15.90. Received \$4.40 for sewing; sold three quilts and 4 yards ofingham for \$11.00. Total from public sale dinners, \$32.93. Money in the treasury at the beginning of the term, \$26.85. Balance in the treasury at present, \$21.95. May 4 we reorganized, with Sister Mary Isenberger, president; the writer, superintendent and treasurer; Sister Viola Tridle, secretary. We opened each meeting with scripture reading and prayer.—Emma Montel, Claypool, Ind., May 20.

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BRO. J. D. BROWER, of Mt. Etna, Iowa, called at the House on his way to Conference.

OUR correspondent writes us that the churchhouse at Cedar Rapids, Iowa, is to be remodeled this summer.

BRO. M. M. ESHELMAN, of Tropic, Cal., is booked for a Bible school at Ashland, Oregon, beginning June 5.

JUNE 19 is the day set for the dedication services of the Moscow churchhouse of the Elk Run congregation, Va.

A SERIES of meetings at Newton, Kans., conducted by Bro. Jacob Funk, of Wichita, resulted in twelve conversions.

ON page 366, this issue, a correspondent presents a real sensible idea about encouraging and helping the minister's wife.

BRO. J. EDSON ULERY writes that the Brethren are about ready for the dedication of the new meeting-house at Onekama, Mich.

THE Christian Workers and Sunday-school workers of Northeastern Ohio will hold a district convention at Ashland June 21 and 22.

A SERIES of meetings, conducted by Bro. Wm. Kinsey, at the Rayman church, Brothers Valley congregation, Pa., closed May 22, with ten accessions.

BRO. GEO. W. HILTON and family have reached their home in North Dakota. We have no particulars regarding the voyage from China to this country.

A REVIVAL was held in the Chapman Creek church, Kans., by Bro. R. A. Yoder, and six young people came out on the Lord's side and were baptized.

THE efforts in China, so far, have not been without fruits, for April 10 Bro. F. H. Crumpacker baptized two converts. It is believed that they will make good workers.

THE revival meeting at Maple Corner church, Ind., conducted by Bro. Geo. Mishler, closed May 22, with ten accessions by confession and baptism. One awaits the religious rite.

BRO. D. M. CLICK, of Washington, gave us a short call. After the Annual Conference he will start west in time to reach the district meeting of Oregon, Washington and Idaho.

BRO. S. Z. SHARP, of Fruita, Colo., called at the MESSENGER sanctum on Tuesday. He was on his way to the Winona Conference, where he is to represent his District on the Standing Committee.

BRO. STEVEN BERKEBILE, now home from India, on furlough, is regaining his health slowly, and, in company with his wife, Nora, expects to be at the Annual Meeting, where they hope to have the pleasure of greeting thousands whom they have met on previous occasions, as well as many others, whose faces they have never yet seen.

DURING the late World's Sunday School Convention at Washington, D. C., Bro. M. G. Brumbaugh delivered an address on "The Trained Teacher, the Greatest Need of the Church."

THE District Sunday-school Meeting of Northwestern Kansas and Northeastern Colorado will be held at the Zion schoolhouse, three miles west of Haxtum, Colo., June 11, beginning at 10 o'clock.

THE members composing the Shoal Creek church, Mo., have moved their meetinghouse to Fairview and rebuilt the same. The house will be dedicated June 5, Bro. Rufus Wyatt delivering the address for the occasion.

WE did not find it convenient to divide Bro. J. I. Kaylor's article about the Jews, which we are publishing this week. The communication is interesting and instructive, and will be widely read in spite of its length.

BRO. J. M. SHIVELY, of Long Beach, Cal., for several years General Secretary of the Annual Meeting, accompanied by his wife, gave the Publishing House a call last Tuesday. They go from here to the Winona Conference.

AFTER spending the winter at Los Angeles, Cal., Bro. F. E. McCune is returning to his home at Princeton, Kans. He is coming by the way of Portland, and is stopping at a few points in Northern California, Oregon and Washington.

THIS week J. S. Shoemaker, of Freeport, Ill., and J. S. Hartzler, of Goshen, Ind., men of prominence among the Mennonites, sail for the Old World, expecting to visit England, Germany, Palestine, Egypt, India, and some other countries.

UNDER date of May 12, Brother and Sister Lichty, writing from Naples, say that the voyage across the Atlantic was fairly pleasant, and that their vessel reached port forty hours late. One week in Naples, and then they were to sail away for India.

PALESTINE is rapidly becoming a Jewish country again. The Jews are buying up land everywhere, and there is said to be a chain of Hebrew colonies from Dan to Beersheba. The Turks may not like this, but they dare not persecute the newcomers. Besides, the Jews have money, and that is something that the Turks need.

SISTER MINERVA METZGER, of Rossville, Ind., has been appointed missionary to China by the General Mission Board, and, after receiving the endorsement of the General Conference, will prepare to go to her field of labor sometime during the summer. She enters upon her work with much more than ordinary preparation.

WE are informed that last summer, in the Upton church, Nebr., Bro. Leo Von Der Hayden, who had been a Catholic priest fifteen years, was baptized, and later called to the ministry. For some reason his name does not appear in the Brethren Almanac for 1910. As soon as we have his address, the name will be entered with our list of ministers.

BRO. S. A. HONBERGER and wife, of Wichita, Kans., gave us a short call last week. They were on their way to Sidney, Ind., where they will remain until the Annual Meeting. Bro. Honberger does a good deal of traveling and preaching, in spite of his age. Probably no man among us does more work among the isolated churches, and his labors are always appreciated.

BRO. D. L. MILLER spent Saturday and Sunday, May 21 and 22, with the Brethren at Hagerstown, Ind. This is where Bro. L. W. Teeter resides and has charge of a large and flourishing congregation, that is full of the right spirit. He finds that Bro. Teeter is a worthy shepherd and gives close and intelligent attention to the flock placed in his care. Everything seems to be in line, while peace and harmony prevail on every hand.

WE close our work on this issue Tuesday morning and on Wednesday start to the Winona Conference. Next week we hope to occupy considerable space with Annual Meeting news and will endeavor to make our report of the meeting both interesting and instructive.

THE Senior Class of 1910, North Manchester College, Ind., has published about the neatest and most attractive manual that has come to our desk in a long while. The camera cuts an important figure in the make-up, and the planning, from start to finish, shows rare taste and skill.

ON Saturday, June 4, at 3 P. M., there will be a meeting in the auditorium, at Winona Lake, that should be largely attended by all of our people who happen to be on the grounds. In the interest of the Publishing House, and some lines of our work, an address will be given by Bro. I. B. Trout. Bro. R. E. Arnold, our Business Manager, will make a financial and business report that is certain to interest everybody.

The Missionary Visitor for June will be read with more than ordinary interest. There is another installment of the "Mirror and Reflector." More than half of the issue is taken up with the Annual Report of the General Mission Board for the fiscal year ending March 31, 1910. The report is quite complete, and contains considerable information in addition to what is said about the financial side of our mission work. It will pay our patrons to get this copy of the *Visitor* and devote at least a few hours to a careful study of the report.

IT is a very common thing for essay writers to ask us to publish their articles in whatever paper we think proper. This makes it rather embarrassing for the editors, especially if the article is a good one. Writers should not make requests of this sort. They should say, on the upper left hand corner, for what paper an article is intended. All mail matter addressed to the House is opened in the Business Department, and the different articles and reports for publication are assorted and sent up to the respective editorial rooms where they belong. If there is nothing on an article to designate for what paper it is intended, the clerk opening the mail simply has to guess at where to place it.

IF some people in this country do not worship dogs they come the next thing to it. Recently a wealthy man in Baltimore gave a banquet in honor of the birthday of his eleven-year-old black and tan dog. The dog received a collar set with diamonds, valued at \$15,000. This waste of money is a sin, and shows how little regard some of the rich have for the poor around them. There are thousands of poor children in Baltimore that are in need of help, and this money could have been made to aid some of them in various ways. One of these days a few of these rich men are going to hear something like this: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." (James 5: 1).

WE are told that a reformation is needed in the Brethren church. This is doubtless true, but the best place to start a reform is at home. The man who would improve the condition of the church, and help the members reach a higher and better plane, must first see that he himself has reached that plane, and is living out what he teaches. Talking and writing in support of a reform is easy enough. It is a popular theme and one can easily grow eloquent when pleading for something higher, nobler and better. But for one to bring himself, his family and his community up to his higher ideal, is something else, and yet it is the very thing that should be done by each would-be reformer, if he would make his cause a success. In too many instances, however, this pleading for a reformation means the lowering of the standard. The idea is not more fully to separate men and women from the world, but to bring them in closer touch with the unconverted world and her ways. Bringing the church up to a higher standard is the proper thing to do; but all movements of the sort should be headed by men who have at least done something for themselves.

A CORRESPONDENT is right in saying that many of the Master's sheep must be lost simply because the elder cannot give proper attention to the flock. The remedy is in helping the efficient shepherd so that he can give more time to the flock over which the Holy Ghost has made him overseer. If the elder is not efficient and will not learn, there is candidly no way of helping the church through him.

"THE FUNDAMENTALS" is the title of a paper-covered treatise that is being sent free to all active ministers by the Testimony Publishing Co., 808 La Salle Ave., Chicago, Ill. It is the first of a series to be sent out in defense of the Old Book, and the sensible way of interpreting what it says. This volume treats The Virgin Birth of Christ, The Deity of Christ, Personality of the Holy Spirit, Proof of the Living God, History of Higher Criticism, etc. No active minister should be without the work, and those of our preachers, who have not yet received a copy, will do well to write the publishers at once. It will be sent free, the expense of publishing and distributing being borne by two intelligent laymen.

Nor long since one hundred ministers of different persuasions met in New York to consider the feasibility of adopting a plan that would make it possible for all the Protestants to present a united front to the world. This is just what should be done, provided it is a united middle, back and flanks, as well as a united front. Not only so, but the united body should be gauged by the Gospel, and not by the notions of a few men, who mean to have, in their teachings and practice, just as little of the New Testament as possible. Practically, all the union movements have the wrong purpose in view. They plead for a united front, but not for a union founded on the whole Gospel, and for that reason they must fail.

THE National Christian Association, Chicago, sends us an intensely interesting booklet concerning "The Moody Church Pulpit Testimonies," in favor of a complete separation from secret societies. It is one of the most instructive and encouraging booklets against secret orders that we have seen for some time. It is well known that Mr. Moody took a decided stand in opposition to secret orders, and maintained it until his death. In this charming booklet the story of Mr. Moody's experience, and that of others, is told in an intensely interesting way. The little work is sure to strengthen the hands and hearts of thousands who have entered the fight against Christians mixing up in the lodges with infidels and blasphemers.

In addition to a careful study of the Bible, every preacher should be the reader of good books. Then he should master his books instead of permitting his books to master him. The wise minister will not become the tool of his books, but he will make his books his tools. He will study well, and ponder fully the thoughts presented in the books he reads, but, after all, he will do his own thinking. In a sense he may be a bookworm, but he will never allow himself to become a slave to his books. While he understands that every writer of ability has convictions worth considering, he would have it understood that he has sound convictions of his own. He will use his books as a man uses food, so he can grow and become strong, and be prepared for the great work entrusted to him as a preacher of the Gospel.

WILLIAM JENNINGS BRYAN has become a most earnest temperance lecturer and advocate of universal peace. His lectures on temperance are hard to excel, while his addresses in opposition to war and in the interest of world-wide peace are of the highest type. We may not take to Mr. Bryan's politics, still we can certainly endorse his temperance and peace platform. Mr. Roosevelt, too, has been making some fine speeches on the peace question, and while we are grateful for some things he is saying, still his idea of the era of peace does not measure up to that set forth by Mr. Bryan in some of his late addresses. It is encouraging, however, to realize that these distinguished orators are throwing their influence on the side of methods that, if carried out, will ultimately do away with war, standing armies and expensive navies.

In the daily papers we are told of a university student who fasted one week to save money enough,—\$4.00,—to enable him to attend the grand opera. He says he suffered no great discomfort by abstaining from food for seven days. While we have no sympathy with the young man's purpose, we commend him for his zeal and persistency. The converts in India fasted a number of days with a view of increasing their missionary collection, and that, too, without experiencing any special inconvenience. How would it be if all of our people attending the Annual Meeting would cut down their food allowances? It would do them good, both spiritually and physically. It would even do the mind good. If a young man will fast one week, in order to save money enough to attend some worldly entertainment, how much more should a Christian sacrifice in order to advance the interest of the Master's kingdom!

BRO. I. B. TROUT has returned from Washington, D. C., where he had gone to attend the World's Sunday School Convention. He reports a splendid meeting. Though everything said might not be indorsed by us, yet things were said and done that will certainly prove helpful to the Sunday-school cause. This is presumed to have been the largest religious gathering ever held in the world. There were over 3,000 delegates present, representing practically every Protestant denomination in the world. About sixty different nationalities were represented, and people were there from nearly every country under the sun. The large hall, seating fully 10,000 people, was packed at every session. The addresses were fine and the singing most inspiring, only religious hymns being sung. The next convention will be held in Switzerland in 1913, and may prove to be a still greater meeting than this one was. The Sunday-school movement is becoming a tremendous force in the moral and religious world, and is still growing. It is not only moulding the rising generation, but it is rapidly moulding sentiment among men of thought and experience. While the institution is a creature of the church, we have reached a period when the Sunday school is coming wonderfully near making the church what it is going to be.

A few days ago the pastor of one of the churches in the East sent to each family in his flock a letter containing this significant and timely paragraph: "The time for the Annual Meeting is drawing near. It is also very necessary that we all think of this, whether we expect to go or not. Remember, you are one of the large number that make up the Brotherhood. By all means you should be interested in what the church, as a whole, is doing. There are a number of very important questions coming before our meeting this year. These questions are sent there for decisions. Some disposition will be made of them. But it is all-important that the right disposition is made. To be sure, God's way is the right way, hence the necessity of having God's way revealed to the delegate body. For this cause is Sunday, June 5, set apart as a day of *prayer and fasting* in our beloved Fraternity. If you are really interested in the church through which you expect to be saved, we can certainly expect you to plead with God most earnestly in behalf of her interests. I would to God that every member in the Church of the Brethren might be so concerned about the welfare of the church on this day that the requirements of this life would well nigh be forgotten. Well might we then prophesy a delegate body filled with the Holy Spirit. May the prayer, 'Not my will, but thine be done' be the burden on the heart of each delegate. Even so may it be, Lord Jesus."

The Fore and the After Teaching.

THERE is, perhaps, no subject in the realm of the religious domain that is giving Christian ministers and teachers so much serious thought and concern as the determining of the character and amount of teaching that should be given before baptism, and the part or character and amount that should be given after baptism. That there should be some given before, and that there is some to follow, is admitted by all who are honest and sincere teachers of the Gospel of Christ. But the question is as to the "fore" and to the "after"

teaching. This question is not confined to the teacher alone, but it comes from the inquirer as well. We are meeting it in all of our churches. This is especially true during our revival meetings. We are meeting it now, and have been meeting it all along.

Is there any reason or cause for this? Yes, there seems to be. The teacher should wish to know because the information is asked for by honest and sincere inquirers. The awakened soul should know because he is interested. It is vitally important that he should know.

The commission of Christ, as given by Matthew, is looked upon as being most complete, concise and easily understood. It is in this we have the "fore" and the "after" teaching clearly indicated. Therefore we give it as the basis from which our inquiry comes: "Go ye therefore, and *teach* all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: *teaching* them to observe all things whatsoever I have commanded you."

Here we have the two teachings very definitely given. But the question is, What are the teachings to be in the first table, and what in the second table? How shall we determine this? The best way we know is to go to those to whom this commission was given, and ask them how they understood it. This we can learn only by seeing how they practiced. We find this exemplified on the day of Pentecost, when these men were, in a very special way, prepared to begin their work by being filled with the Holy Ghost. Peter's first teaching was to the house of Israel. It was, "Know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Paul, after his conversion, did the same kind of preaching, "Jesus Christ and him crucified."

Of course, this meant his life, his persecutions, sufferings, death and resurrection. This had the desired effect: "When they heard this they were pricked in their heart and said, . . . Men and brethren, what shall we do?" Here we have faith. They believed what Peter told them. This brought deep conviction of their wrongdoing. "They were pricked in their heart." They had greatly sinned and repented of their evil doings. What must we do to be saved? Peter's answer was: "Repent and be baptized." Repentance, as the term is generally accepted, is really dual in character. First we have it as expressed in feeling. Second as expressed in action.

We have these two forms of repentance expressed in the subjects who came to John's baptism. Those who came in a believing and feeling mood were accepted and baptized. They came confessing their sins. But the Pharisees and Sadducees came in the form of doing, unaccompanied with feeling. They were willing to accept baptism as an expression of doing repentance, and thus they desired to enter in without any change of feeling. They were rejected. "Bring forth, therefore, fruits meet for repentance." Because these Pentecostians repented from the heart, they were ready to express it in action and were told to be baptized. Now, just how much more these people were taught before their baptism, we cannot tell, but from the instructions given, "Teaching them to observe all things whatsoever I have commanded you," it would seem that the great bulk of teaching was yet to be done. This much we know, that on the "fore" teaching they were promised the remission of sins and gift of the Holy Ghost.

We now turn to Philip and his preaching to the Samaritans. It is said that he "preached the things concerning the kingdom of God, and the name of Jesus Christ." On this teaching they were baptized, both men and women. But they did not receive the Holy Ghost until Peter and John were sent down to them and prayed for them and laid hands on them. It would seem that the Holy Ghost, in this case, was withheld because of a lack of the "fore" teaching on the part of the administrator, as he baptized them only in the name of the Lord Jesus. While this case does not give us much light on our subject, yet it has a bearing on the conclusion to which we must come.

Again we look at the further work of Philip. Though in the former case he did not quite understand the work, perhaps, which he was called to do, yet it

seems that he was avowed of the Lord and again called of his angel to go down south towards Gaza and meet there an inquiring Eunuch, to whom he was to teach the way of salvation. When he overtook him, he found an earnest seeker. He was searching after Isaiah's "One that should come." From the same Scripture which he was reading, Philip preached unto him Jesus.

What the character of this "fore" teaching was, we can know only by implication. Philip preached unto him Jesus. And as, because of the teaching, the Eunuch asked for baptism, he must have been taught baptism: "See here is water. What doth hinder me to be baptized?" The condition was: "If thou believest with all thine heart thou mayest." The confession was: "I believe that Jesus Christ is the Son of God." Then "he (Philip) baptized him." The condition of this man did not call for repentance. The revelation of Christ was a matter of great joy to him, and he accepted him gladly.

In the conversion of Saul we have quite another case. Here was one equally honest and sincere, but of a more zealous and aggressive spirit. Though it was hard for him to kick against the pricks, yet he did it with a determination and a purpose. He fought after his convictions until the bitter end—until Jesus called him—not to unharness him, but to give him more power and in the right direction. What was the true state of his mind prior to his baptism, is hard to say. The truth was flashed into his soul with such wonderful suddenness and force that he was dazed beyond the power of sober thinking; and it required time to pull himself together and locate himself. His after-teaching was unique and out of the ordinary,—an exception to all the other cases given.

Our next case is that of Cornelius, a devout man, one that feared God with all his house, gave alms and prayed to God always. Here we have a very good man,—away beyond the average,—but he needed teaching. His entire household needed the Holy Spirit and baptism. This company of believers was peculiar in that it was composed of both Jews and Gentiles. Further, that to all of them was given the Holy Ghost before baptism. This baptizing was done by the authority of Peter, giving the reception of the Holy Ghost as sufficient authority for it.

In addition to the cases named we have also the baptisms of Lydia and the jailer. But as we get no additional light from them, as to the "fore" and "after" teaching, we only name them that we may study them in connection with the others.

Now, what may our conclusions be?

First. As given by the commission: All men are to be taught that Jesus Christ is the Son of God and the Savior of the world.

Second. All that believe him, exercising in faith and repentance, are to be baptized into the name of the Father, and of the Son, and of the Holy Ghost.

Third. After this, they are to be taught to observe all things, whatsoever Jesus has commanded.

Fourth. While we believe that the apostles, in their practice, fully carried out the teaching of the commission, yet they, in their application of it, always considered the conditions and characters of the subjects. To the Pentecostians Peter promised that those who were believingly baptized should receive the Holy Spirit. At Caesarea he baptized Cornelius and his fellow-converts because they had received the Holy Ghost. In the case of the Eunuch, Philip did all his teaching before he baptized him. Saul's first teaching was, that Jesus Christ was the Son of God and that he was persecuting the Church of God. As to his after-teaching we know but little; some he got from the apostles, and some by revelation.

All the cases to which we referred were somewhat different. So are some of those that come to us today, and they must be accepted and treated accordingly. All who would come to Jesus, of course, must be believers in him, must repent and be baptized; and the promise is, they shall receive the Holy Spirit. Should there be those who think that they have received the Holy Spirit before baptism, baptize them as did Peter, that they may get more of the Spirit. The very best evidence that we can have, that we have received the

Holy Spirit is, that we are ever ready and willing to do what Jesus has directed and commanded. As to the character and amount of the "fore" and the "after" teaching to be done, it must be determined largely by the conditions and possibilities of those to be taught. True believing and trusting souls will always receive the Holy Spirit by the asking.

H. B. B.

Some of Our Sunday-School History.

ALEXANDER MACK died in 1735. There seem to have been Sunday schools in the Brethren church at this early date, though we hear more of them ten years later. Without any known opposition whatever, these schools continued until the Revolutionary War, and then went out of existence. About the year 1838 the Sunday-school spirit revived, only to find a decided change of sentiment in the Brotherhood. Many churches were opposed to Sunday schools, and even the Annual Meeting placed herself on record as being opposed to the members taking part in them. The reason for this change of sentiment has never been explained. It simply remains as one of the strange freaks of history. But it is interesting to note that our people were not the only ones to oppose the introduction of the Sunday school. The following, clipped from an article by W. N. Briney, in the *Christian Standard*, would indicate that our opposition to Sunday schools, as compared with the experiences of other churches, was mild, indeed:

The attitude of the church toward the Bible-school movement was first that of violent opposition, and then of stupid and short-sighted indifference. A Scotch preacher of the early day feared that it would utterly destroy all family religion. A writer in the *Gentleman's Magazine*, in 1797, made a fierce onslaught upon the Sunday school, declaring it to be "subversive of that order, that industry, that peace and tranquility, which constitute the happiness of society," and further, "that so far from deserving encouragement and applause, it merits our contempt, and ought to be exploded as the vain, chimerical institution of a visionary projector." Passing along the streets of Gloucester, Robert Raikes and his charges were jeered at and greeted with the epithet, "Bobby Wild Goose and his Ragged Regiment." Every species of insult was heaped upon the early Sunday-school workers, both in England and America. The Archbishop of Canterbury called his bishops together to consider means of impeding the progress of the enterprise. A Methodist worker in Charleston, S. C., in 1787, was drenched with water from a public cistern for the crime of conducting a Sunday school for colored children. A young girl in Connecticut, in 1820, gathered a little Sunday school in the church gallery, and was forbidden by the church authorities to continue, on the ground of desecrating the Lord's Day and the Lord's house. The aged minister shook his ivory cane at the young girl and her frightened flock, exclaiming in hot indignation, "You imps of Satan, doing the devil's work."

Nothing like the incidents cited ever occurred in any part of the Brotherhood, and our only reason for presenting the facts as stated, is to show that our fathers of ninety years ago, in their opposition to Sunday schools, were not considered, for their day and generation, so far behind the up-to-date denominations, after all.

Our early Brethren did the commendable thing when they encouraged Sunday schools for the study of the Word of God. Later the Conference made a mistake, as we view it, when she opposed these schools, but she has since redeemed herself completely. While we regret that there was a period in our Sunday-school history, not altogether creditable to us, still, taking our history as a whole, we have nothing to be ashamed of,—not as much as some of the more popular churches.

About Ruts.

WHILE walking the stone-paved streets of Pompeii, we saw deep ruts that were made more than 1,800 years ago. There were no ruts when the streets were first paved, but the wheels of vehicles, after so long a time, wore ruts into the hard stone four inches deep. Of course these ruts were unnecessary, and yet they could not be avoided. Every wheel passing along the narrow streets had to drop into the ruts. It was no use to tell a driver to keep out of the ruts, for he could not avoid them even if he had tried. Well,

there are other kinds of ruts. Some of them may relate to the church, but most of them apply to us as individuals. We get into some of these ruts and must go to the end of the lane, or to some good solid place, before getting out of them. Sometimes there may be more danger outside of ruts than there is inside. Especially is this the case on high, narrow embankments. But after all, it is not getting out of the ruts that should interest us most, but filling the ruts and making the road smoother and better for traveling. Some ruts are at the right place, and the man who gets off of the road merely to avoid the ruts which happen to be there, makes a serious mistake. We say, stick to the right way, and if the ruts are troublesome, fill them up.

The St. Joseph Feast.

The *Gazette*, St. Joseph, Mo., for May 16, contains a splendid write-up of the love feast, recently held in the Brethren church at Madison Street and Gardner Avenue, in North St. Joseph. Matter of this kind in local papers should prove helpful to our work in any city. We make this extract: "The ritual of washing feet, in imitation of the Savior, was led by the pastor, who performed the rite for the elder of the congregation, seated at his left. Laymembers, both masculine and feminine, performed the rite in succession around the tables, wiping the feet of the one, whose feet had been first, bathed, with the towel with which the one performing the rite was girded. A handshake and kiss concluded each individual ceremony. Following the rite of washing feet the 'love feast' was observed, this being a modest meal, which had, until this time, been covered with a white cloth, and which, in each instance, was removed to the north from each table. The communion of bread and wine, unleavened and unfermented in each instance, followed the love feast, both being counterparts of the last or Lord's supper."

A Fine Regard for Sunday.

UNDER date of April 17 Bro. F. H. Crumpacker writes us from Ping Ting Chou, Shansi, China, saying he was then repairing the house into which he would soon move his family. He had two Chinamen with him, and one of them had been baptized two weeks before. He relates an interesting incident regarding the faithfulness of these two helpers. They took their meals in one of the Chinese restaurants, and, in order to avoid the appearance of doing secular business on the Lord's Day, paid for their Sunday meals on Saturday. This they did of their own accord, without saying anything to Bro. Crumpacker about it until Sunday morning. Upon the part of the two Chinamen it shows a fine sense of Sunday propriety, and might well serve as a lesson for most of our people in the United States. We may be much better civilized than the people of the Celestial Empire, but in the proper observance of the Lord's Day not a few of the more devout fall short of the splendid example related by Bro. Crumpacker.

Time Enough.

Nor time enough is the general complaint, and yet we have all the time there is. There can be but twenty-four hours in each day, and each hour is at our disposal. If half of these hours are spent sleeping, eating and resting, it follows that there are only twelve left for something else. If six are wasted, only six remain for work. If we wish to do more, we can sleep less, rest less and not waste even one hour. The man who does things is the one who has no occasion to complain about the lack of time. Why not have a time to work, a time to rest and a time to sleep? The man who divides up his time, and plans ahead will be able to accomplish all that should be asked of him, and, candidly, what more should be desired? There is no use of any one saying that he does not have time to do his duty, for he has. Some of us may undertake more than we can do, and for that reason some things must be left undone. But this cannot be charged up against time. The fault may be ours, and in nine cases out of ten it is.

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"GIVING UP" FOR CHRIST'S SAKE.

Sometimes it is really surprising that an honest inquirer should be at a loss to know how much he must "give up" in order to be a Christian. As well might a prisoner ask what he must "give up" to be pardoned out of prison, or a consumptive, what he must "give up" in order to get well. The prisoner must drop his fetters, and the invalid his pains and weakness,—these are the things to be sacrificed. True, there are some minor things that must necessarily be given up by the disciple of Christ, but they are "not worthy to be compared" with the liberty and dignity and joy that characterize the true Christian life. Never talk about the "giving up" side of the question. That is simply nothing. Get right with Christ,—no matter what earthly things you must give up. In the end no sacrifice is too great to gain the "unsearchable riches of Christ."

THE PASSING OF JUDAISM.

A few years ago 1,769 Jewish congregations were reported for the United States, having an average membership of 450 persons each, according to the Census Bulletin. "The American Hebrew," the leading orthodox Jewish paper of this country, says that at the time, above referred to, there were probably two million Jews in the United States, instead of merely 800,000, as reported by the Census Bureau. It would appear, therefore, that one-half or more, of the Jews in this country have been lost hold of by the synagogue. This peculiar situation is being recognized by leading Jews of the various divisions, now to be found among them. Some are advocating a reunion of the conflicting elements, but there seems to be a gulf fixed between the two extremes that, seemingly, cannot be crossed. The sad state of the Jewish church should serve as a salutary lesson to other organizations, lest they allow slight differences to create divisions that will finally result in the utter ruin of the organization.

HELPING THE CHURCH.

It is said that a minister, in a recent sermon, really startled his congregation by saying: "When you are busily engaged in the various church activities, don't flatter yourself by thinking you're helping the minister in his work. It is YOUR work." Too often the average congregation forgets that the church is not made up of ministers but of laymen. The ministers' place in the church is merely to suggest to the members how they may best carry on their work as "laborers together for Christ." Strange as it may appear, at first sight, that minister best serves any church who most nearly succeeds in rendering himself a secondary factor in the work of the congregation. We need church-members that are faithful to their church and their minister, recognizing that they are responsible for the work which their church is to do in the community. It is the enlisted men, not the officers, who do the real fighting in any battle, and so, in the army of the Lord, the rank and file must feel the responsibility of the work resting upon them.

WHY POVERTY PREVAILS.

We hear much, from time to time, of riches "not honestly come by," and it is true that a great deal of the wealth of the country is from sources that would not bear close inspection. It is worth remembering, however, that much of the poverty is the result of shiftlessness, pure and simple. As Benjamin Franklin suggested, long ago, the heaviest taxes are not those we pay to the "powers that be," but they are those that we pay for the gratification of inordinate lusts and appetites. Look at the inmates of any poorhouse! "The Lord's poor" are very few indeed, but most numerous of all are the poor wrecks of rum,—filthy, whiskey-soaked and tobacco-poisoned. Here is the destitute widow of a dead drunkard, and the children made homeless by the curse of rum. All this because a swarm of unprincipled foreigners, together with a few American-born saloonists, too lazy to work and too proud to beg, desire to make a living by dealing out liquor damnation to their fellow-men. Much of earth's poverty is doubtlessly due to this and other causes equally reprehensible.

A GATHERING OF INDIAN CHIEFS.

It is proposed to hold, at Muskogee, Okla., during the latter part of June, a national Indian convention to which all the chiefs of every tribe in North America are invited, as well as President Taft, Colonels Roosevelt and Cody, and other men of prominence who are in touch with Indian affairs. Muskogee is the capital of the Creek nation,—once the Indian Territory. It is the aim of the convention to make the Indian more fully a citizen of our

great republic, to arouse a desire for a greater and more far-reaching development, and to have the Indians, as a body, become more fully affiliated with the great world movements of Christianity. The idea is a most excellent one. Heretofore the Indian of the United States has been a victim of untoward circumstances. Much that he might have attained to, remained undeveloped. If the remnant of the once powerful race can be aroused to better things and nobler attainments, it will be a most excellent work,—a great blessing to the Indians themselves and an honor to the nation that helps them rise to a more exalted plane.

THE GERMAN STUNDISTS IN RUSSIA.

The progress of the German sect of Stundists in Russia, despite discouragement and oppression, is really wonderful. Their method of colonizing also affords a valuable hint to others. Instead of attempting to settle in isolated or small groups, they select a favorable location, buy land enough to supply each one with a sufficient amount for farming, and secure options on other land to be bought later on. In Taurien and in the Crimea they have, by this method, already secured more than half of the landed property, and their growth is so marvelous as to excite not only the astonishment but the apprehension of Russian political economists. The Stundists, it will be remembered, are German Protestants, plain, nonresistant, and in doctrine much resembling the Church of the Brethren. That their plan of colonizing has proved successful in a country so unfriendly as Russia, shows that there is a distinct advantage in settling in large, compact colonies, and then reaching out, from these centers of influence, to gain others.

NOT NOW.

Not now, my child! A little more rough tossing.

A little longer on the billow's foam

A few more journeyings in the desert darkness.

And then the sunshine of my Father's home

Not now; for I have wanderers in the distance,

And thou must call them in with patient love;

Not now; for I have sheep upon the mountains,

And thou must follow them whereso'er they rove

Not now; for I have loved ones sad and weary,

Will thou not cheer them with my words of grace?

Sick ones who need thee in their lonely sorrow.

To carry my sweet messages of peace.

Not now; for wounded hearts are sorely bleeding,

And thou must teach those saddened hearts of me,

Not now; for orphans' tears are thickly falling,

They need my Word, and this I give to thee.

Not now; for many a hungry one is pining;

Thy willing hand must be outstretched and free:

Thy Father hears the mighty cry of anguish

And gives his messages of love to thee.

Not now; for dungeon walls look stern and gloomy,

And prisoners' sighs sound strangely on the breeze,

Wrecked lives, needing thy Savior's grace and mercy;

Hast thou no ministry of love for these?

Go with the name of Jesus to the dying,

And speak that Name in all its living power;

Let not thy feeble heart grow chill and weary;

Canst thou not watch with me one little hour?

One little hour! and then thy Savior's presence,

Eternal praises and the victor's palm;

One little hour! and then the Hallelujah!

Eternity's long, deep, thanksgiving psalm!

A GODLESS TEMPLE.

Each city in China has its temple to Confucius, where the scholars present themselves twice a year. They prostrate themselves before the tablets of Confucius and his disciples and offer incense, accompanied with the beating of drums and ringing of bells.

Several days ago, in company with our old teacher, we visited the Temple of Learning in this city. In the outer court is a large stone bridge, over a deep, artificial pit. Over this bridge only the learned are permitted to walk when they come to prostrate themselves.

The smiling old gate-man unlocked the gate to the inner court and we entered. The court was almost bare with the exception of a few very old pine trees, and a small pagoda where paper is burned that has been picked up, and on which there is writing. Learning is held in such esteem that they do not allow any of their written paper to be trodden on.

What most attracted our eyes was the great, blue porcelain-tiled roof, with its graceful curves and projecting eaves. On the top are the great tile monsters, protecting each end of the roof, while under the eaves is to be seen some of China's most beautiful carving and painting.

We crossed the court, ascended a flight of stone steps, and entered the great hall of Confucius. Not an idol is to be found here, for Confucius never claimed to be a god. We see simply an upright piece of wood with his name printed in gold letters. A golden Gorgon twines himself around the tablet. A number of very old incense altars stand on the table before the tablet. At each end of the hall are tablets to Mencius, and several others of his noted followers. The place is poorly cared for, and the birds are its chief inhabitants for the greater part of the year.

Leaving this hall, we examined two long halls on each side of the court. These are about 250 feet long. In these are the tablets to the seventy-two disciples of Confucius.

Although Confucius is honored as by far the greatest man in the Chinese nation, and his praise is on everybody's lips, yet his wise teachings are not practiced by his people. He set forth a good moral code, which, if his people had practiced, would have given them good, upright characters. But, as our old Chinese teacher says, "They know what they ought to do but they don't do it." They are polite to each other's face, but scarcely any one trusts another. "They are very proud and deceitful," our old teacher says.

This is only a natural consequence. How can any man, trusting in his own merits, become good? How much could we ourselves accomplish, if we trusted our weak humanity to bring us to righteousness? 'Tis only the Holy Spirit which gives us power to rise above our weak selves, to accomplish that which we know we ought to do.

O when will this great Spirit possess the hearts of China?

Emma Horning.

Tai Yuen Fu, Shansi, China.

BULSAR NOTES, INDIA.

Some of our correspondents forget that it takes five cents to send a letter to India. When only two-cent stamps are attached, the letters always cost us double of the amount lacking—i. e., three cents. Consequently we have to pay six cents for the letter on which already a two-cent stamp has been placed. We are six cents out and the Postal Union is two cents ahead. We welcome all foreign letters even though we do have to pay the extra, but we believe that our friends want to sent their letters according to rule, hence we make this note.

Some time ago, in our notes, we mentioned Halley's comet. We were premature in making the reference we did concerning this expected, heavenly visitor. At that time, for several evenings, a comet appeared very clearly in the West, just shortly after sunset, and, as Halley's comet was looked for, all thought that this could be nothing else. In the papers, later on, we learned that all along the western coast this comet was seen for a few days, then it disappeared, but it was not Halley's comet. Now, however, we have seen the real comet. For over a week it has been visible in the east, in the early morning, and this time we are sure we are not mistaken.

During the first two weeks of April we had special Bible lessons for the mission workers and teachers connected with this station. Plague had broken out in a number of the villages where schools had been in progress, and the schools had to be closed, as the people all moved out from the villages. While the teachers were out of work in their schools, the time was put in at Bible study. The regular course for the mission workers was followed, and three classes were represented—first, second and third year. Genesis, the Gospels, Acts and Galatians, along with books and tracts helping to meet the arguments, brought by nonChristians, were the subjects pursued. All enjoyed the study and we believe all were much helped in the short session we had together. The examinations of the subjects studied will come the last week in May.

Last week Bro. Blough was in the Raj Pipla State, making a tour with Bro. E. H. Eby, and looking up the further interest of the District Mission Board. The District collection was sufficient, this year, to insure the support of another worker, who is to occupy some place in the State.

Sister Stover and children have been here several weeks. The weather at Anklesvar has been too hot for them to stay there. Here, where we have the daily sea breezes, the temperature is much modified and so is much pleasanter than the stations farther north. We are always glad to have with us our fellow-workers from the other stations. Bro. Stover was with us also for a few hours yesterday.

During the month, too, we had with us Sister Powell, Sister Brubaker and Baby Eunice Brubaker. Sister Brubaker not being in the best of health, went to the hospital from here, while Sister Powell remained here and kept the baby until Sister Brubaker could again be out. Now Sister Brubaker is quite well again and all have gone back to their work at Vada.

Bro. Ross also had some business in Bulsar, one day, that brought him to our home for a short visit. Sisters Long, Zeigler and Himmelsbaugh came from Jalapur for a day with us. Every missionary enjoys a day away from the monotony of everyday life and can go back refreshed and encouraged to more and better work.

Our blind girls are home for their vacation again. They have been in a Bombay school for a number of years. They have learned to do many kinds of work and have been so much helped and cheered. Their vacation continues until June 1. Others, who are away in other schools, will be returning next week, while some from our own school will be going to spend a short time with relatives and friends at other places. The hot weather vacation is on. In our own school the session is from seven in the morning until ten, and the rest of the day is free for other work.

Sister Blough made a trip to Vyara, a few days ago, taking to that place one of our girls, to be married to one of the young men at Vyara. This was the first wedding at that station, so it was no small event. The same day

one of the girls was taken to Anklesvar, where she was married to one of the workers there. Like in the Hindu community (of which we made mention in our last notes) so in the Christian community, this is a year for weddings. But we are glad that among Christians the question of matrimony is better understood than among our non-Christian neighbors. The young people among Christians have some part in the matter as to who their life companions are to be, and they have come to that degree of maturity when the realities of life mean something to them.

Today Bro. Blough and Bro. LaPersonne have gone to Danan to spend the day. This is a town in Portuguese territory, just a few stations south of Bulsar.

Tomorrow Bro. Lichty's sail from America. We look forward to their return with much joy, and pray for their safety while they are on the "billowy deep." We wish others might be coming with them.

The monsoon season is nearing when again "the windows of heaven will be opened" to send down the refreshing draught to quench the thirsty earth, parched and dusty from the nine months of continual sunshine. How glad we will be for the change from heat and dust to the pattering rain, bringing green fields and cooler breezes!

A generous gift from Dr. Yereman, and other good people of Kansas City, reached us some weeks ago,—a huge box containing all sort of good and useful articles, including a pair of apple butter and a keg of pickles. Opening up the box and unpacking its contents was like having Christmas over again. There was something for every one in the mission family,—even to the smallest child. The whole mission family rises in a vote of thanks to all those who have had a part in sending these good things to us. Eliza B. Miller.

Bulsar, India, April 29.

WHO WINS?

(Concluded from Page 357.)

After services I shook hands with him. I had decided before that I would have him personally tell me what his occupation was, in order to get an opportunity of the greatest educational countries in the world, but for every dollar spent on education over two dollars tunity to speak to him about it.

"How are you this evening?" I asked.

"Very well, thank you."

"Do you attend services here often?"

"Yes."

"That was a good sermon we had this evening."

"Oh, yes, right good."

In saying this, his speech showed that he was of German descent. "Of what nationality are you?" I asked.

"I came from Germany."

"I see you are getting pretty well up in years. Are you enjoying good health?"

(I don't remember correctly what age he gave, but I think it was up in the eighties.) "Oh, yes, I have always had good health."

"Well that is something to be very grateful for. I suppose you thank God for blessing you with good health."

"Yes, I 'tank Got' every day."

"What is your occupation?" I asked quickly.

"I'm a ——— I'm a saloonkeeper."

I looked surprised and waited.

"I don't own it," he added, "Another man owns it, and I tend bar for him."

"Do you think that it is pleasing to God for you to be doing that kind of work after he has blessed you with such good health?"

"Oh, there is no harm in what I do. I wait on the customers whenever they come in and call for anything. That is all there is to it."

"I think there is more to it. If I was you I'd be afraid I was doing a great wrong by selling anything that would make a person drunk. You don't know what crime your customers might commit when they get intoxicated from the drink you sell them."

"Oh, I don't have anything to do with that. I just work there for that other man, and it makes me a living. I don't swear or mix in with the men. I have been doing this for a good many years now, and I've been coming here to the mission for a good while. No, I don't think I am doing any harm. It makes me a good living."

He talked courteously, but the evil of his occupation apparently gave him no concern. He could not see how he might be ruining the lives of many young men and

causing many crimes through his regular drunkard customers.

Were my efforts fruitless? Had Satan won a victory because the bartender had remained in his sinful ways and rejected better things? Which I wanted to offer him? Had God's cause lost in my hands? Did Satan secure a trophy that he would not have had if I had not said anything? Nay, verily. The man chose to remain a condemned instrument of iniquity, which will be shattered by the wrath of God in due time; and while Satan has baffled my efforts for the present, when I hoped to lead a sinner to Christ, his defeat will be all the greater finally, because when he shall be overthrown, there will be one more to fall with him, if the bartender continues in his service.

3435 Van Buren Street, Chicago.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Los Angeles.—The second year of the Berean Bible School closed May 20, with a program purely Biblical in character. The enrollment the first year was 80; the second year, 100. Visits by mission class to families, 768; prayers in families, 42; sewing classes, 25; reading, 31; sick visits, 48. Sunday-school pupils secured, 107; Bible sessions outside of regular day work, 178. Several families have been supplied with clothing, one mission has been opened, and a number have been received into the church. Schools were supported in a number of homes by students. Studies in twenty-one books of the Bible were completed, and classes in Holy Spirit, Prayer, Church History, Bible Geography, Vocal Music, and other useful lines were carried on. Hundreds of tracts and Gospel Messengers were distributed. What great opportunities to open for Word teaching!—M. Eshelman, Los Angeles, Cal., May 21.

ILLINOIS.

Elkhart Grove.—May 15 we held a joint Sunday-school and Christian Workers' meeting of the several churches in Carroll County. It was well attended, and many interesting talks were given by the brethren and sisters, on the different subjects. Eld. J. G. Royer, our Sunday-school Secretary, came May 20, and gave us many good thoughts on Sunday-school work. He also conducted a children's meeting on Sunday morning. Our school is growing, especially the primary department. We now have three teachers in that department. Anna Pierchall, D. S. M. Carroll, Ill., May 22.

Rockford Mission.—Sunday evening, May 22, at our love feast occasion, forty-three communicants partook of the sacred emblems. Bro. D. B. Eby, of Sunnyside, Wash., was with us throughout the evening. In the morning he most commendably directed our minds along the line of self-examination, and officiated at the evening service. Bro. Ezra Lutz, of Lena, this State, was also with us. Many of our city friends were out to both of these impressive services. We pray the Holy Spirit to drive these sacred truths down upon our sinful hearts.—Miss H. Bosserman, 1016 So. Winnebago Street, Rockford, Ill., May 24.

West Otter.—At a members' meeting, held May 14, our elder, Bro. W. H. Shull, was chosen to represent us at the Annual Conference. On Sunday a missionary sermon was delivered, after which an offering of \$18.00 was given for the Conference. May 23 is the time for our quarterly children's meeting. A special program will be rendered.—Chalmers G. Shull, Virden, Ill., May 23.

INDIANA.

Fairview.—On Sunday morning, May 22, Bro. Frank Repplog, of the Middlefork congregation, delivered a missionary sermon for us. He impressed upon our hearts the need of more laborers in the vineyard of the Master. A collection of \$28.00 was taken as our missionary offering for the collection at Annual Meeting. The Sunday-school collection is to be sent to Indianapolis for Sunday-school purposes at that place. Our school is doing nicely and the interest is good. Bro. Nathan Cripe, of Williamsburg, was also with us.—Bessie G. Galt, R. D. 2, Buck Creek, Ind., May 23.

Markle.—On Sunday, May 22, in the absence of Bro. D. B. Garber, Bro. L. P. Kurtz, of Bluffton, preached for us. In the evening memorial services were held at the Evangelical church. The church not being large enough to accommodate all the people, an overflow meeting was held at our place by Rev. Smith, of the Methodist church. We held children's meeting on Sunday evening, June 12.—Pearl Brumbaugh, R. D. 3, Markle, Ind., May 23.

Middlefork.—We held our communion services May 21, at the country house. A number of members were present from other congregations. Visiting ministers were Bro. John F. Neher, of Elk City, Okla., Bro. Nathan Cripe, of Hillsburg, Ind., and Bro. Albert Bridge, of Monticello, Ind. Bro. Bridge officiated. He also preached at our Rossville house on Sunday.—Anna E. Goehenaue, R. D. 1, Box 26, Rossville, Ind., May 23.

Pleasant Dale church met in council May 21, our elder, Bro. Geo. E. Swihart, presiding. Sunday-school officers were elected for six months. Sister Dora Yaney was elected superintendent, Sister Grace Driver, secretary and treasurer, and Sister Victoria Stoneburner, chorister. Bro. Swihart remained over Sunday and preached three sermons. May 24, Bro. J. S. Eyerly was with us and preached both morning and evening.—Lizzie Baumgartner, R. D. 3, Monroe, Ind., May 23.

Prarie Creek.—The revival meeting at Maple Corner church, conducted by Bro. Geo. Mishler, of Nebraska, closed May 22. He preached twenty-six sermons. Ten accepted Christ and were baptized, and one awaits the Rite. Our love feast at the Sugar Grove house will be held Oct. 15.—Edith Katliff, R. D. 10, Montpelier, Ind., May 24.

Summit.—We held our love feast May 21. The house was filled. About forty-five members communed. Several members were present from adjoining churches. Bro. Isaac Branson officiated. Bro. J. W. Bowman, of Anderson, Ind., delivered a short talk on "Self-examination." The interest manifested throughout was good. The members felt strengthened, as we had not had a communion for four years. Bro. J. W. Ruck, our elder, will preach for us each Sunday, beginning the second Sunday in May. Sister Dessa Ribelin is our delegate to the Annual Meeting.—Sarah J. Lamb, Summitville, Ind., May 23.

Tippecanoe.—Our love feast was held May 21. About eighty members surrounded the tables. Visiting ministers were Brethren Levi Hoke, L. E. Grady, Mark Deeter, John C. Stout and Emerald Jones. Bro. Hoke officiated. He also preached for us on Sunday morning. Our Sunday school and Christian Workers' meeting are moving along nicely.—Josiah Garber, Syracuse, Ind., May 23.

IOWA.

Dallas Center.—Bro. Virgil C. Fennell recently gave us a good talk in the interests of the Publishing House. Send more men out like Bro. Fennell and the churches and publishing interests will be more united. May the work he has done prosper.—H. B. Sipping, Dallas Center, Iowa, May 20.

Don Moines.—About a dozen members from Coon River church attended the love feast at this place May 22. Bro. Leo H. Von Der Hayden, the converted Catholic priest, was present and delivered two discourses. He is an earnest exponent of the Gospel as understood by the Brethren. He was baptized and elected to the ministry last March. May 24. He is now a busy preacher.—J. D. Haightel, Panora, Iowa.

English River church met in council, May 17. Sister Maude East was elected president of the Christian Workers' meeting. Arrangements were made to have an all-day meeting on the Fourth of July, and to have an appropriate service in connection with a Sunday-school program. A good offering was taken for the Annual Meeting collection. A committee was appointed to do some work on the "North" churchhouse. Our fall love feast was appointed for Oct. 1, at 3 P. M. A number from here are preparing to go to Annual Meeting at Winona Lake. May 21 we held our love feast. The evening was threatening but the representation was good, and the meeting highly spiritual. We were richly fed by visiting ministers.—Brethren J. D. Coffman, H. C. Wenger, Henry Butler and Isaac H. Miller. The latter officiated. Bro. J. D. Brower has been sojourning among us for some time, and has given us some good sermons.—Peter Brower, South English, Iowa, May 22.

Farmhillsville.—Sunday, May 15, Bro. Samuel Pike, of Waterloo, gave us an excellent sermon. There was an inspiration to a nobler and a higher life. The work here seems to be prospering. We live in hopes that we may be able to rebuild the church to the glory of our Master.—Golds Woodard, Gowrie, Iowa, May 23.

KANSAS.

Appanoose church met in council May 19, with Eld. C. W. Shoemaker presiding. Considerable business was transacted. Sunday-school officers were elected: Bro. Ezra Barnhart, superintendent and Sister Ruth Shoemaker, secretary. Bro. S. J. Heckman was chosen president of our Christian Workers' society, and Bro. Norman Flora vice-president. One letter was received. We expect Bro. R. A. Yoder, of Sabatha, Kans., to be the series of meetings. Bro. J. D. Coffman, love feast will be held Sept. 17. We will take up a collection for Annual Meeting May 29.—Ada E. Beckner, Overbrook, Kans., May 22.

Belleville church held her love feast May 21. A number of brethren and sisters were with us from the Burr Oak and Lovewell churches. Eld. E. T. George, of the Burr Oak church, officiated. Just before the services Bro. Geo. Canfield was called to the ministry, and Brethren Kenneth Applegarth and Floyd Kuhn to the deacon's office. On Sunday morning, after children's meeting, Brethren Canfield and Applegarth, with their wives, and Bro. Kuhn, were installed. Sister Anna Ball was also received into office, her husband having been installed as deacon before their marriage. Bro. E. T. George preached for us again on Sunday evening. Bro. Kuhn's wife was baptized today, and was received into her office at the evening service. These are all young people and we pray that they may be able to do much for the Master.—Susie R. Williams, Rydal, Kans., May 23.

Bloom church held her first love feast May 21. There were no visiting brethren present. Our elder, Bro. G. W. Weddle, officiated. Twenty-three members communed. We believe all feel strengthened since our services.—Pearl Weddle, Bloom, Kans., May 23.

Chapman Creek.—Our two weeks' series of meetings, conducted by Bro. R. A. Yoder, closed May 22. On the evening of the 21st we held our love feast, and about one hundred members communed. During these meetings six young people were baptized. We feel that the meetings were a feast for young and old.—Minerva Strohm, Abilene, Kans., May 23.

Hutchinson Mission.—Our attendance is increasing. Last Sunday it was rainy and the regular hours were devoted to a consideration of missions. A collection of \$6.85 was taken for the Annual Meeting mission collection. Our people here are rich in this world's goods, but the majority of them are rich in spiritual attainments.—C. E. Wolf, 430 East Forty-second Avenue, Hutchinson, Kans., May 23.

Newton.—Bro. Jacob Funk, of Wichita, Kans., commenced a series of meetings May 2 and continued until May 15. Twelve were added to the church by baptism. Many more were baptized. The Kingdom of God, the Kingdom of God, Carpenter, R. D. 4, Sedgwick, Kans., May 23.

Paint Creek.—Bro. Ruff held a week's series of meetings previous to our love feast, May 21. Although hindered somewhat by rain, the attendance was very good. There were no accessions, yet we feel that the meetings were strengthened. Bro. W. H. Leaman, of Monmouth, officiated at our feast. About forty communed. Bro. Leaman preached two sermons which were appreciated by all.—Annie Richard, Uniontown, Kans., May 23.

MARYLAND.

Glade View.—May 8 Bro. John Felt commenced a series of meetings and preached nine interesting sermons. The attendance was good. Four came out on the Lord's side. We expect to organize a Christian Workers' meeting in the future.—Ira C. Miller, R. D. 2, Oakland, Md., May 24.

MICHIGAN.

Onekama church met in council April 2. Eld. J. E. Utery presided. Two letters were received, admitting four members. Some business was discussed concerning the new churchhouse. Many have helped in the work of building, and we hope to occupy it by the first of July. Bro. D. E. Sower has located in the southern part of our District and we hope for a mission station there in the near future. Bro. Riley, of Chicago, preached for us on Sunday evening, April 3.—Tattle Hansen, Chief, Mich., May 24.

Prescott.—We are about ready to dedicate our new churchhouse, and hereafter shall use our own supplies. Up to this date we have had a union school, and had been using another series.—J. Edson Utery, Onekama, Mich., May 25.

Prescott.—May 21 Bro. Ira Blocher, of Greenville, Ohio, came to this place, and on Sunday preached both morning and evening. The evening service was very interesting. The people at this place are anxious to have one of our ministers locate here. Bro. Blocher preaches the full Gospel, and the plain facts presented seem to be something new here. He has purchased land here and may make this his home some time. Land here is cheap, selling from five to ten dollars per acre, unimproved. I have no land for sale, but can help the brethren who wish to locate here. All inquiries, accompanied by stamp, will be answered by the writer.—E. B. Weirich, Prescott, Mich., May 22.

MISSOURI.

Cabool.—Our love feast was held May 21. Bro. J. S. Wassman officiated. The following day, at 11 A. M., he preached for us his farewell service, as, with his family, he was leaving for the same evening for Colorado,—their future home. Since Jan. 1 this church has sent six ministers to other fields of labor. We now have four left. The membership is in peace and union.—S. M. Stevens, Cabool, Mo., May 23.

Log Creek.—May 22, at 11 A. M., the church at this place was favored with a sermon by Bro. Walter Mason, of the

Wakenda church, Mo. Though many were hindered from attending by the inclement weather, his efforts were appreciated very much by all. Bro. Mason is young in the ministry and his prospects for the future are bright. The services of Bro. E. G. Rodabaugh, of Mo., have been secured to conduct a series of meetings during the early part of October. During this month two letters have been granted.—Grace E. Moats, Polo, Mo., May 26.

Shoal Creek.—Our churchhouse has been moved to Fairview and rebuilt. It will be dedicated the first Sunday in June, the address to be delivered by Bro. Wyatt, of Joplin, Mo. All are invited to attend these services.—Mrs. S. E. Trenary, Fairview, Mo., May 23.

NEBRASKA.

Dorchester.—Saturday evening the writer enjoyed the love feast with the brethren and sisters in Beatrice.—Leonora Yates, Dorchester, Nebr., May 23.

Omaha.—Bro. A. Hutchison closed a two weeks' series of meetings for us last evening. The interest and attendance were good throughout. Sister Miller's son met with an accident, in which his leg was broken, hence she could not be at the services. On Saturday night we held our love feast. Twenty-two members communed. The first time Bro. J. E. Young, of Beatrice, Nebr., officiated. While we see no visible results of the meetings, yet we feel that good has been done. The members have been strengthened by our brother being among us. Brother and Sister Young stopped with us over Sunday, en route for Annual Meeting. Bro. Young preached for us yesterday morning.—Alice Garber, 2523 Lake Street, Omaha, Nebr., May 23.

NORTH DAKOTA.

James River congregation met in council May 14. We decided to secure the services of a minister to hold meetings for us in the near future. Last Sunday a collection of \$3.00 was taken for the Annual Meeting.—Susie Glick, Carrington, N. Dak., May 26.

OHIO.

Blino Creek.—One was baptized after our morning service May 22. Though isolated from us, somewhat, we feel God has a work for her to do in her own locality.—Lenna D. Guthrie, Paulding, Ohio, May 25.

Fostoria.—On Sunday, May 22, two young sisters decided for Christ and were baptized. Our church is growing. Several have been added by letter, recently, which is a great help to us. The attendance at church and Sunday school is increasing and our little mission house is too small.—Lydia Dickes, Fostoria, Ohio, May 24.

Oakland church met in council May 14, preparatory to our love feast of May 21, with our elder, J. H. Christian, presiding. Eight letters of membership were received and nine were given. Our love feast was well attended. A large number of members from our neighboring churches were with us. Brethren Garver, Hendrickson, Groff, Reyer, and a number of other ministering brethren were in attendance. Bro. D. M. Garver officiating. On Sunday morning Brethren Garver and Stover gave some very helpful talks on the Sunday-school lesson, after which Bro. Garver gave an encouraging address. The Annual Meeting was held May 24.

Springfield church met in council May 21. Our elder, Bro. James Murray, presided. Four letters were received. It was decided to purchase two dozen small chairs for the primary department. Bro. A. F. Shriver, of Adams, Mo., was chosen to represent us at the Winona Conference, with Bro. M. S. Young alternate. Bro. Murray remained over Sunday with our brethren at the Kent house. May 15 Bro. J. F. Kahler, of Louisville, was with us in the interest of Home Missions. A collection was taken for the evening. The Annual Meeting offering will be taken on May 29. Our communion will be held June 18, beginning at 10 A. M., as previously reported.—Alice C. Mumaw, Mogadore, Ohio, May 23.

Swan Creek church met in council May 14, with Eld. D. G. Berkebile as moderator. May 21 we held our love feast. Ministering brethren present were G. W. Sellers, John Flory, Steven Berkebile, C. W. Stutsman, and George Garner. Bro. Berkebile officiated. On Sunday morning we had talks to the assisting brethren, Bro. A. L. Boyd, of Gardner, of Sunday school by Sisters Fay Kase and Rose Gardner, of the Toledo Mission, and Brother and Sister Berkebile, of India, who are on furlough. Two were baptized since our last report.—Mrs. D. G. Berkebile, Wauson, Ohio, May 23.

OKLAHOMA.

Thomas.—Our love feast was held May 14. Owing to the inclement weather a number of our members, living several miles in the country, could not be present. Visiting brethren and sisters from adjoining congregations came on the train. Besides our home members, Bro. A. L. Boyd, of Gardner, and Bro. D. E. Crisp, of Stillwater, were with us, the latter officiating. Since our last report four have been received by letter.—Ella V. Hutchison, R. D. 3, Thomas, Okla., May 23.

PENNSYLVANIA.

Hatfield.—Bro. D. W. Weaver, of Reading, Pa., came to us on May 10, and held a most inspiring sermon at Lansdale. As a result of our dear brother's earnest labors, and the prayers of the brethren and sisters, three made the wise choice, and many others are seriously struggling to overcome their own will. The church has been inspired with new zeal in the Master's work. We held our love feast May 14.—Mrs. George H. Light, Hatfield, Pa., May 24.

Hanover church closed a two weeks' meeting May 13, conducted by Bro. J. H. Longanecker, of Palmyra, Pa. The love feast was held May 15, which was largely attended, more being present than could be accommodated. About 150 communed. Fourteen ministers were present, from five different counties. Bro. Price, of Unionville, Iowa, and Bro. Longanecker officiated. Two were baptized, one receiving the rite one week before the meetings. Making since our last report two. Two then came to the Sunday-school scholars.—W. B. Harlacher, Hanover, Pa., May 25.

Lost Creek.—Our communion was held in the Goodwill church May 21. Bro. F. E. Lightner, of Gettysburg, Pa., Bro. Isalah Beaver, of Mifflintown, Pa., and Bro. Jacob H. Richard, of Maitland, Pa., were present. Bro. Lightner officiated. About two hundred members communed. On Sunday morning Bro. Lightner addressed us. His subject was "The Five Lines of Life." He also preached in the evening. A collection of \$1.15 was taken at the close of the meeting, to be sent to the Annual Meeting.—J. B. Frey, R. D. 2, Box 80, Mifflintown, Pa., May 23.

Malden Creek.—At the time of our love feast we were favored with fine weather and good roads. The meeting was well attended. A number of visiting brethren from surrounding congregations were present, which added to the interest. Bro. Wm. Oberholzer, of Mearstown, Bro. Daniel Beshelman, of West Greentree, Bro. Jacob Nissly, of Richland, and Bro. Jacob W. Myer Jr., of Pelee Lake, Pa., were present. Bro. Oberholzer officiated. This being a German community, the preaching was all in German. Our temperance meeting will be held June 19, at 2 P. M.—Mrs. S. S. Beaver, Centerport, Pa., May 24.

Manor.—We are glad to note the marked increase in the Sunday-school since the spring has opened up. The primary department has more than doubled its number, and our superintendent was obliged to find another teacher. Some of our pupils walk two miles to Sunday school. Bro. Harvey Meekins is our superintendent. We have arranged for an all-day Sunday-school convention, here at Purchase Line, for the Fourth of July. We also have the promise of Bro. D. M. Adams of Scalp Level, to preach for us on Sunday before

the meeting. Bro. Brice Sell will address us on the evening of the Fourth.—Lizzie Swartz, Lovejoy, Pa., May 26.

Roaring Spring.—We held our love feast last evening. Owing to unfavorable weather, the attendance was not as good as it is sometimes. Visiting members present were Elders D. B. Maddocks and A. I. Claar, the former officiating. Preparatory to the communion we held an election for deacons. Brethren Wm. E. Hoover, U. T. Stuckey and D. O. Miller were chosen. Eld. O. V. Long was retained as elder and pastor for another year. We had with us Elders James A. Sell and David D. Sell, who presided in this service. Eld. J. A. Sell also conducted some good meetings prior to our love feast. His efforts were along doctrinal lines.—D. S. Replogle, Roaring Spring, Pa., May 23.

Woodbury.—Our council, preparatory to our love feast, was held May 14. Eld. J. R. Stayer presided. He will represent us at the Annual Meeting. Our communion service, May 21, was well attended. A number of visiting ministers were present. Eld. L. F. Holsinger officiated. We expect to hold a series of meetings, beginning Nov. 5. Eld. Solomon Buckaley, of Canton, Ill., will do the preaching. One has been baptized since our last report.—J. C. Stayer, Woodbury, Pa., May 25.

TENNESSEE.

Limestone church met in council May 21, with Bro. D. F. Bowman and our home ministers present. Not much business came before the meeting. One was baptized.—Anna Arnold, Limestone, Tenn., May 24.

VIRGINIA.

Cooks Creek.—Our love feast at Hinton Grove, May 14, was well attended. A. F. Spirit seemed to pervade the entire meeting. Elders P. S. Thomas and J. D. Glick were with us. Bro. Thomas officiated. The four Sunday schools are well attended and full of interest.—S. I. Bowman, Harrisonburg, Va., May 21.

Notice.—The Moscow churchhouse of the Elk Run congregation will be dedicated the third Sunday of June, the 19th, at 11 o'clock.—D. H. Smith, R. D. 3, Mt. Solon, Va., May 24.

*** CORRESPONDENCE ***

"Write what thou seest, and send it unto the churches."

TWO MORE CHINESE CHRISTIANS.

A few weeks ago, an account of the progress of our Chinese Mission school was given in the Messenger. It is now our pleasure to report the acceptance into church fellowship of two more of our Chinese pupils, Moy Way and Moy Quong. They were baptized on the evening of May 5.

The first named is a young man about two years older than our first Chinese brother, Moy Wing, is a cousin of his, and is one that Moy Wing brought to our school the fifth Sunday after its beginning. Moy Way has been in regular attendance ever since, with the exception of two months during this last winter, when, trying to stifle conviction, he excused himself from our school and attended another one down town, at the same hour. However, the Spirit of God continued his work, and brought him back, and we are glad to see the transformation that has come about in his life. He is very happy in the service of his new Master, as we could plainly understand from the prayer he offered at the close of Sunday school, last Sunday, when he thanked God for showing him the way to accept Christ, three weeks before, confessed his weakness, and asked the Father to give him strength and power that he might be able to carry the Gospel to his people in China.

Moy Quong is also a cousin of the other two, is twenty-three years of age; also has a good Chinese education, as have the other two brethren. He has only been in this country about three and one-half years, and has been in attendance at our Mission a little less than a year. From the first he has been a very open-hearted, eager student, wishing to read the Bible before we were able to help him much, on account of his inability to understand the English.

These three young Chinese brethren are very eager to share the blessing of carrying the good tidings of salvation to their people in China, and we trust that the whole Brotherhood will remember them continually in prayer, that they may be so prepared by God and his children as to do a mighty service for God among their own countrymen. May those whom God calls go to China to help save that country, and may those who are in America and have these people right at their doors, help in preparing native missionaries to help the American missionaries who are sent to that land!

Martha B. Shick.

1526 Hastings Street, Chicago, Ill., May 25.

FROM WHITE ROCK, N. DAK.

We met in council May 21, with our elder, Bro. J. E. Joseph, in charge. Much business came before the meeting. Three letters were granted and two read. The writer was chosen church clerk, to complete the unexpired term of Bro. F. B. Dunning, who has moved away. Sister Alice Netzey was elected assistant Sunday-school superintendent, to fill a vacancy.

We expect to begin a series of meetings June 15 and close June 26. Eld. Moses Deardorff, of Iowa, will conduct the services for us. Our love feast will be held June 24, beginning at 4 P. M. Bro. J. E. Joseph and the writer were elected as delegates to our district and Sunday-school meetings, and Bro. Joseph will represent us at the Annual Conference. We send one query to our district meeting.

In order to meet our local church expenses, some of our members pledged themselves to give a certain amount of cash in the fall, while others promised to give the proceeds derived from the sale of the average yield of an

acre of wheat or oats, and still others the amount they receive from the sale of a dozen young chickens in the fall.

We thus dedicate a special portion of our possessions to the Lord's cause and expect him to bless the same abundantly, confidently believing that he will do so.

Sunday, May 22, the writer preached at 11 A. M., and again at 7:30 P. M. in our churchhouse. As spring advances, our services are better attended, which greatly encourages us in the work we are engaged in at this place. May the attendance at our services continue to increase and also the spirituality of the members who reside here.

Joseph D. Reish.

Riga, N. Dak., May 24.

FROM SURREY, N. DAK.

The District Mission Board met at Surrey on Friday, May 20, and some of the brethren stayed with us over Sunday. Bro. A. M. Sharp preached for us on Saturday evening. Bro. E. S. Petry, the District Sunday-school Secretary, was with us on Sunday morning, and addressed the Sunday school. Brother and Sister George Hilton arrived here from China May 19, and Bro. Hilton gave us a missionary talk on the needs of China, after which a collection of \$53.29 was taken. It was the request of the congregation that the money be used for mission work in China. The collection is to be sent to the Annual Meeting by our delegate. It will form a part of the great missionary collection to be taken up at the Conference. Bro. D. F. Landis preached for us on Sunday evening.

We want to say that Bro. Hilton's health has improved very much since he left China, and we hope for a speedy recovery to his former health, here in the home land.

Surrey, N. Dak., May 23.

Minerva Lambert.

NORTHEASTERN OHIO.

The following is the program of Christian Workers and Sunday-School Convention of the Church of the Brethren of the Northeastern District of Ohio, to be held in the Ashland Church, Ashland Co., Tuesday and Wednesday, June 21 and 22, 1910.

CHRISTIAN WORKERS' PROGRAM.

June 21, Afternoon Session, 1:00 to 4:00.

- 1:00, Service of Song.—Isa Halteman, Wooster, Ohio.
- 1:15, Devotional Service.—James Murray, Sterling, Ohio.
- 1:30, Organization.
- 2:00, Twentieth Century Christian Worker.—S. M. Friend, Lodi, Ohio.
- 2:30, Tonic for Weak Workers.—E. E. Frick, Kent, Ohio.
- 3:00, The Christian Workers' Meeting an Auxiliary in the Church Work.—Elizabeth Daugherty, Danville, Ohio.
- 3:30, Discussion.
- 4:00, Adjournment.

Evening.

- 6:30, Conference. The Best Things You Ever Saw in the Sunday School.—D. R. McPadden, Smithville, Ohio. District Grading Exercise.—Teacher-training Department.
- 7:00, Service of Song and Praise.—W. H. Gerber, Ashland, Ohio. Prayer.—David Worst, West Salem, Ohio.
- 7:50, The Educational Value of the Sunday School.—C. A. Helm, Wayneburg, Ohio.
- 8:15, Offering.
- 8:20, Commencement Address.—Q. Lockrone, Thornville, Ohio.

Wednesday Morning Session.

- 9:00, Service of Song.—Wm. Switzer, Nankin, Ohio.
- 9:15, Devotional.—C. J. Workman, Buckeye City, Ohio.
- 9:30, Roll Call of the Schools.
- 10:00, Qualifications of Teachers for Primary Classes.—Mrs. M. S. Young, East Akron, Ohio.
- 10:20, The Sunday School and the Future Church.—Geo. K. Good, Poland, Ohio.
- 10:50, The Teacher Between Sundays.—H. H. Helman, Canton, Ohio.
- 11:20, Discussion.

Afternoon Session.

- 1:00, Farewell Service of Song.—Jennie Shriver, Akron, Ohio.
- 1:15, Devotional.—Rev. J. F. Kahler, Louisville, Ohio.
- 1:30, The New Graded Lessons.—T. S. Moherman, Bridge-water, Va.
- 2:00, Missionary Instruction in the Sunday School.—Aaron Shriver, Akron, Ohio.
- 2:30, The Hill of Difficulty.—G. S. Straubaugh, Fredricktown, Ohio.
- 3:00, Paths to Power in the Coming Kingdom.—E. Shepher, Sugar Creek, Ohio.

Committee: G. A. Cassel, E. W. Wolf, H. S. Workman.

TOBACCO AS IT IS.

In a late issue of the Sunday School Times Dr. D. H. Kress, superintendent of the Washington, D. C. Sanitarium, discusses the tobacco habit in a most forcible way. It would be well if some of our people could procure the issue for May 8, and read the entire article. Below we give a few extracts:

Next to alcohol, the narcotic most frequently resorted to, to afford relief from these symptoms, is tobacco. A little over four centuries ago tobacco was unknown in civilized lands. Today the tobacco devotee is found in every walk of life. In the United States there are as many smokers as there are voters, and it is estimated that over five hundred tons of tobacco leaves go up in smoke each day of the year, representing a value of over \$800,000. Every minute of the sixteen hours during which men are awake somewhere, about 23,000 cigars and 10,000 cigarettes are consumed. Our annual tobacco bill amounts to \$940,000,000. Should three of our large cities be wiped out by fire each year, it would be considered an immense loss, and yet the amount of tobacco annually consumed equals in value nearly the combined taxable property of Detroit, Cincinnati, and Buffalo. The United States is one of the greatest educational countries in the world, but for every dollar spent on education over two dollars

is paid out for tobacco. A habit so universal must have a marked influence upon national life.

James the First (of England) tried to abolish its use by imposing heavy penalties. He issued an edict in which he appealed to the patriotism of his subjects in the following forceful manner:

"Now, my good countrymen, let us, I pray you, consider what honor or policy can move us to imitate the barbarous and beastly manners of the wild, godless, and slavish Indians, especially in so wild and filthy a custom. Shall we, I say, that have been so long civil and wealthy in peace, famous and invincible in war, fortunate in both—that have been able ever to aid any of our neighbors—shall we, I say with blushing, abase ourselves so far as to imitate these beastly Indians, slaves to the Spaniards, the refuse of the world, by the custom thereof, making yourselves to be wondered at by all foreign and civil nations, and by all strangers that come amongst you to be scorned and condemned; a custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black, stinking fumes thereof nearest resembling the horrid Stygian smoke of the pit that is bottomless?"

In civilized communities the habit has in the past fortunately been confined to men, but during the past few years women and girls are becoming addicted to the cigarette habit. It does not require a prophet to predict that race decay will become prevalent in civilized lands as the use of tobacco by women becomes more general.

It will be recalled that already as nations we have been forced to recognize chronic nicotine poisoning as a cause of the physical decline which exists. Quite a sensation was created in England a few years ago when, out of nearly twelve thousand volunteers for the army, who considered themselves in good health and fit to fight for their country, eight thousand, or two-thirds, were at once rejected; and out of the entire twelve thousand only twelve hundred were able to pass all the required tests. The chief cause of their physical disability, as stated by the examiners, was "smoking as boys and young men." In Germany, heart disease has increased greatly during the last twenty years. Among the young men many are unfit for army service. Here, again, beer and tobacco are considered to be the chief causes of this decadence.

Tobacco kills. It is destructive to all forms of vegetable and animal life. Gardeners and keepers of greenhouses destroy grubs and noxious insects with fumes of tobacco. Flies confined in showcases with cigarettes die in a few minutes. Birds, frogs, and other animals die when exposed for a short time to the fumes of tobacco in a confined space. Cheese-mites, bees, and other insects may be quickly killed by directing upon them a stream of tobacco smoke. In man, one dose of nicotine has been known to kill in three minutes. Nicotine is one of the most powerful and rapid poisons known. The symptoms accompanying acute nicotine poisoning are an increased flow of saliva, vomiting and purging, rapid and feeble pulse, muscular weakness, labored breathing, pallor, icy cold extremities, partial loss of consciousness, and complete collapse. We would naturally conclude that the continued use of a poison which is capable of producing such pronounced symptoms would in time bring about structural changes of a serious type, and would shorten life.

OLD MEXICO AS A MISSION FIELD.

Since the day when the Brethren landed at Germantown, Pa., they have spread southward and westward until they have reached the Pacific Slope. During the past few years they have been turning their attention to foreign mission fields, where great difficulties have to be overcome among a strange people, under climatic and health conditions, sometimes very trying to our missionaries. The long journeys, too, are very expensive.

While the Brethren have been looking for new mission fields in foreign countries, I often wondered why they do not follow the tide of immigration now going into Old Mexico. In February, 1910, I resolved to investigate for myself. I found the country from the Rio Grande to the City of Mexico high table land, needing irrigation. It is also subject to frost each winter. The tropical portion, however, from Vera Cruz to Santa Lucetia, on the Vera Cruz & Isthmus Railroad, is a nice farming country, gently rolling, with prairie and timber, and plenty of rainfall. It is a land of perpetual summer. Here I saw corn in all stages. Fat cattle are on the range. Dry feed and shelter for cattle are not needed. Many Americans are colonizing along that line, and I see no reason why the Brethren should not be among them. The country has a very even temperature. Mercury ranges from 55 to 98, making it an ideal place for tropical fruits. It is also claimed to be a great health resort.

I look upon this as a great mission field, as other churches, who are doing mission work there, claim that they are getting good results from the efforts they put forth, and that the natives gladly welcome any Americans who come among them. I am informed that they are peaceable, law-abiding citizens, and they certainly treated me with great consideration. While their land is held in large tracts, the Americans usually join together and establish a colony. Buying a tract as a whole, and dividing

it between them, they can establish their schools, churches and secure social privileges. The missionaries, by establishing mission schools for the natives, are enabled to build up a growing church with little trouble or delay.

I would have been pleased to investigate still more thoroughly, but my duties at home were urgent and my home-seekers' ticket afforded too short a limit.

Unionville, Iowa, May 20.

Orlando Ogden.

ANNUAL MEETING NOTICE.

A Register will be kept in the Bureau of Information, located in the north end of "Publicity Building," near the Messenger Office. All persons who attend Annual Meeting are requested to register as early as they can, giving their home address, as well as the name of the hotel or cottage, occupied at Winona, and the street and number in Warsaw, for those lodging in the city. This is important on account of possible sickness, or other emergency. No charge for registering. S. F. Sanger.

FROM TREVILIANS, VA.

Brethren M. G. Early and Isaac Miller, of the Nokesville congregation, came to Trevilians May 13, 1910, and organized the little band of members in Louisa County into a separate congregation. This was formerly a part of the Mine Run congregation, of Orange County.

The following officers were elected: Bro. Isaac Miller was chosen elder for one year; Bro. W. A. Myers, minister in the second degree. Bro. Myers located here two years ago, and has had charge of this work, and the work in adjoining counties, all under direction of the District Mission Board. Bro. Laurence Shumaker was elected clerk; Sister Mollie Myers, treasurer; the writer, correspondent.

It is the hope of this little congregation to build a churchhouse near the village of Trevilians during the summer. The locating and building committees have organized and are busily engaged at their work.

Eight years ago a sister, whose husband was not a member, moved from the Shenandoah Valley to this county. She was, for several years, the only member in the county.

Since the coming of Bro. Myers and wife, six members have been received by baptism, and recently two other families moved into the community. Now there are about twenty members, most of whom are in this immediate vicinity. The sister who lived so isolated now sees her husband and all her children members of the church, and the prospect of a churchhouse near her own home. Let all take courage and be faithful, even if our lot be cast far away from those of our own persuasion.

As this is a new point in the work of the church, it might be interesting to some to know just where we are located. We are on the main line of the C. & O. R. R., seventy miles from Staunton, and sixty miles from Richmond, Va. The field is large and workers are needed. Trevilians, Va., May 21. Emma Whisler Glick.

A DAY OF FASTING.

We are glad to note, in the editorial columns of the Gospel Messenger, that Sunday, June 5, is recommended as fast day at the great conference of the church at Winona Lake. We believe that no brother or sister, in attendance at the Des Moines Conference, who observed the fasting and prayer there recommended and started, could help but acknowledge that the blessing was great. It was not an "appearing unto men to fast but unto God."

May we here recommend and urge that all of us, who cannot attend the Conference of 1910, because of hindrances whatsoever,—every church official body, enthused by the good spirit of the elder in charge,—constitute themselves an agency to lead the congregation in a similar season of fasting and prayer on that same day? Thereby we would unite our spiritual forces with the body in Conference assembled. Shall we not, therefore, realize a blessing never before enjoyed, when the power of spiritual touch shall be felt in all the decisions rendered at Conference? Endued with the power of the Spirit, by means of our prayer and fasting, we shall go out and favorably affect the General Brotherhood. The church at Antioch fasted, and prayed and then laid on hands (Acts 13: 3), in sending out workers. The church needs the same gospel method for like results today. I therefore urge that all,—those at home and those at Conference,—unite in fasting and prayer on June 5. L. H. Eby.

Payette, Idaho.

WAYS IN WHICH I WOULD ENCOURAGE THE MINISTER'S WIFE.

We read and hear a great deal about encouraging and holding up the hands of the minister, which is all very good, but what of his companion and helpmeet? Does she never become discouraged? I think so.

Were I a young sister, I would occasionally, on Saturday evenings, call up the minister's wife by phone, and find out if she is alone, while her husband has gone to carry the glad message to a neighboring community or while he is at some mission point, many miles away. If so, I think I would don my best mood, and, with my countenance filled with cheerfulness, I would go to spend the night and Sabbath with her, helping her to get to

the morning service, not too tired to enjoy it. I would help her care for the children during service. Ministers' boys and girls need care as well as other children, and they sometimes become restless during service, and need a little attention of the right kind. This would not only lighten her care, but would encourage her more than you think.

Not only would these visits help in that way, but they would help to drive away the "homesickness," which, I believe, afflicts every minister's wife to some extent. A minister's wife has to endure many privations, bear a double strain in looking after home affairs in his absence, yet nothing seems so hard as that longing for the presence and companionship of the one who must be about the "Father's business," looking after the Lord's work.

After service I would not wait for her to come around to welcome all, especially if she has the children, but would go to her and tell her how I appreciated her husband's sermon. "The way to a woman's heart is by her husband." I would never criticize him in her presence, but rather speak of the good qualities of which every minister has at least some. This would inspire her and help her to be an encouragement to him.

While her husband is away, engaged in revival work, I would endeavor to know her hour of prayer, that I might also engage in prayer in his behalf at the same time. "In unity there is strength."

Were I a member of the congregation where he is laboring, I would send her a card or letter, telling her how we appreciate his work, and of his success, even if so far he has been only giving encouragement to the believing ones. This would brighten her pathway and spur her on to duty more than most anything else.

I would be a faithful Sunday-school worker, having my lessons well prepared, so that in the absence of a teacher, I could take a class. Probably the minister's wife was once a teacher and how it pains her to see the boys and girls neglected, whom she once taught and loved so dearly. Now, since she is prevented from teaching by other duties of equal or greater importance, let there be no neglect in the work in which she was once so diligent.

When we have encouragement to give, let us not forget the minister's wife! Sister Ezra Fike.

Eglon, W. Va.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Conaughy-Lewis.—By the undersigned, at the home of the bride's parents, Brother and Sister Jonathan Lewis, May 18, 1910, Floyd H. Conaughy and Irene Agnes Lewis, both of Winona County, Minn.

Lichty-Way.—By the undersigned, at the home of the bride's parents, April 27, 1910, Bro. Allen Lichty, of Carleton, Nebr., and Sister Anna Way, Davenport, Nebr.

Edgar Rothrock.

Moomaw-Rexroad.—By the undersigned, at the home of the bride, May 11, 1910, Bro. David Moomaw, of Lordsburg, Cal., and Sister May Rexroad, of Anaheim, Cal.

Geo. H. Bashor.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Broucher, Milton, son of Bro. Frank and Sister Harriet Broucher, died at the home of his parents, near Kingswood, Somerset County, Pa., May 10, 1910, aged 36 years, 2 months and 20 days. He is survived by his parents, one brother and two sisters. Services in the Fairview church, by the writer, assisted by J. Umstead, of the Church of God. Interment in the cemetery near by. Silas Hoover.

Bible, Otto S., son of Bro. Josiah and Sister Frances Bible, died at the home of his parents in Cambria, Ind., May 12, 1910, aged 8 years, 3 months and 6 days. He was a patient little sufferer for a long time. Services by Eld. J. H. Wright, Text, 1 Cor. 13: 12. Interment in Pleasant View cemetery. Anna E. Gochenauer.

Cochlin, Sister Margarette, died at her home in Shippensburg, Pa., May 7, 1910, aged 74 years. She is survived by three sons and four daughters. Her husband preceded her to the Spirit world about twelve years ago. Services by Bro. D. W. Allison from Psa. 50: 5. Interment at the Ridge cemetery. Joseph Burkhardt.

Ditmore, Levi, son of George and Mary Ditmore, born in Montgomery County, Ohio, Jan. 14, 1837, died at Arcanum, Ohio, March 23, 1910, aged 73 years, 2 months and 9 days. In his youth he moved with his parents to Darke County. He was a kind father and good neighbor. Two sons and two daughters survive. Two side companions and a daughter preceded him. Services by Eld. Jesse Stutsman and Bro. Newton Kinley, from the Arcanum U. S. church. Interment in the Abbottsville cemetery. Levi Minnich.

Hoover, Grace Elizabeth, daughter of Brother and Sister W. I. T. Hoover, born in Lordsburg, Cal., Nov. 27, 1900, died at the home of her parents in Union Bridge, Md., May 12, 1910, aged 9 years, 6 months and 15 days. Her parents, two brothers and a sister survive. The student body and faculty of the College and many friends of the community will also mourn her loss. Services by Elders C. D. Bonsack and W. M. Wine, in the chapel of Blue Ridge College, Union Bridge, Md.

Kellenberger, Daniel J., of Mulberry, Ind., died April 30, 1910, aged 86 years, 4 months and 6 days. He was married to Sister Susan Kellenberger. Services at Dayton, Ind., by Rev. Foreman. Anna E. Gochenauer.

Kellenberger, Sister Susan, nee Foutz, of the Middle Fork congregation, Ind., died May 5, 1910, aged 67 years, 2 months and 11 days. She was a member of the Church of the Brethren for a number of years. Her husband preceded her five days. Services at Rossville, Ind., by Eld. J. H. Wright. Interment in Pleasant View cemetery. Anna E. Gochenauer.

Kilhefner, Sister Elizabeth, died of Bright's disease, at her home in Akron, Pa., in the bounds of Springfield congregation, May 8, 1910, aged 61 years, 11 months and 14 days.

Aaron R. Gibbel.

C. G. Winey

J. D. Haughtell

Joseph Mleynek.

er. G. A. Snider.

T. F. Imler

Geo. Strycker.

D. H. Keller.

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## NOTES NOT CLASSIFIED

**South Ottumwa.**—The church closed her three weeks' series of meetings last Sunday with a love feast. About sixty-five surrounded the Lord's table. Bro. C. S. Garber conducted the series of meetings. There were thirty added to the church, twenty-nine baptized and one reclaimed. This is a mission church and additions will be of great help to us.—Geo. W. Burgh, 107 S. Moore Street, Ottumwa, Iowa, May 26.

**Parsons.**—Our love feast was held May 21. About ninety-two members were in attendance. Several members from adjoining congregations were present. Bro. Joyce officiated. Bro. N. E. Baker preached for us on Sunday at 11 o'clock. A basket dinner was served at the church at noon. In the afternoon several Sunday-school topics were discussed. Our quarterly council was held May 21. Bro. N. E. Baker presided.—Stella Wall, Parsons, Kans., May 26.

**Octavia.**—The members of the Octavia church held their love feast May 16, at 7 P. M. We had a nice evening and an enjoyable feast, although there was not a large crowd present. About forty-five members communed. Several of our isolated members were present.—Lillian R. Keller, Octavia, May 26.

**Clearwater.**—As Eld. N. S. Gripe is going to move away, we met in council May 21. The business of the regular quarterly council was also taken up. All business was disposed of pleasantly. Six letters of membership were granted. One dear sister was reclaimed. Since our last report six were received by letter. We regret to see Bro. Gripe leave us. Our little flock will be left without a shepherd. Sister Gripe was chosen as our delegate to Annual Meeting. They will probably locate in Oklahoma. May the Lord bless them wherever they are!—Mollie Harlacher, Lenore, May 23.

**Bel River.**—The church met in council May 26, with our elder, Samuel Leckrone, presiding. Two letters were granted and three received. Brethren E. Leckrone and A. Freed were elected delegates to Annual Meeting. Two Sunday-school scholars were baptized. May 8, at our regular church service, one young man was baptized. Our new west church-house was dedicated May 1. Eld. Geo. Swihart preached the dedicatory sermon.—Mary E. Miller, North Manchester, Ind., May 27.

**Mt. Joy.**—Bro. R. T. Hull, of Somerset, Pa., began a series of meetings here May 15 and closed May 22. We held our love feast May 21. Bro. Hollister officiated. Other visiting ministers were Brethren Samuel Pearce, C. E. Myers and I. R. Fletcher. Fourteen were baptized.—Elizabeth Strohm, Mt. Pleasant, Pa., May 23.

**Portland.**—We organized a Brethren Sunday school here last Sunday, to convene at the schoolhouse each Sunday at 3 P. M. The writer was chosen superintendent, and Bro. H. D. Blocher, assistant. There is a good union school here; at the Bay View College Chapel, but we thought that more good could be accomplished by having another organization, as there are quite a number of families here who do not attend the Union school. We have the use of the new schoolhouse, which has ample room for our regular church services. Any members of the Church of the Brethren, visiting these parts, are earnestly requested to visit us.—L. J. Porter, Portland, Texas, May 23.

**Mt. Ida.**—May 9 Bro. S. B. Katherman gave us thirteen lessons in vocal music which were much needed. May 21 was our love feast. Brethren S. B. Katherman, J. S. Sherry, F. G. Edwards and E. S. Lantz were with us. Bro. Lantz (our elder) officiated. We had one of the best of meetings.—Lucinda Bailey, Box 25, Mt. Ida, Ind., May 23.

**Spring Creek.**—The church met in council May 7, and decided to begin a series of meetings June 12, and to continue one week. Our love feast will be June 18 and 19. Bro. E. M. Studebaker, of Chicago, Ill., is expected to be with us to conduct the meetings.—Bessie Schumacher, Fredericksburg, Iowa, May 24.

**Goshen (West Side).**—This church held her love feast May 21, with Bro. Lafayette Steele officiating. May 22 Bro. J. W. Grater, of South Bend, gave us a good sermon, after which an offering of \$52.00 was taken. Bro. Grater will be with us again before long. It is again able to meet in service with us.—Mrs. Orie Brumbaugh, Goshen, Ind., May 22.

**Glendora.**—The church met in special council May 7. Bro. J. S. Brubaker presiding. Bro. John Smeltzer was chosen delegate to the Annual Meeting. It was decided to organize a union Sunday school in Charter Oak, under the auspices of the Christian Workers' Society. The school was organized May 16, with Bro. Peter Fesler, of Covina, as superintendent. Sister Dove Sauble will have charge of the primary department. The outlook is quite bright, and we trust that much good may be done. We are fortunate to have Sister Sauble as our missionary. Through her efforts we have a number of new Sunday-school scholars. Among them are a Japanese boy and girl. Our love feast was held May 14, with Bro. McCune officiating. He also preached for us on Sunday morning following.—Louise W. Brubaker, Azusa, Cal., May 21.

**Midland.**—The church met in council May 27, with Bro. I. D. Byrd presiding. Bro. B. B. Switzer was elected president of Christian Workers' meeting. We decided to repair our church house. Our love feast was held May 14. Several brethren and sisters from other congregations were with us. On Sunday morning Bro. S. H. Flory gave the Sunday school a talk on promptness, and having well-prepared himself followed by a sermon. The district meeting will be held at this place Sept. 1.—Eva Hinegardner, R. D. 1, Midland, Va., May 28.

**Nettie.**—The church held her love feast May 21. There were nine ministers present from other churches. Bro. D. L. Miller was with us and officiated. About \$35.00 members communed. On Sunday following Bro. D. L. Miller conducted a children's meeting and also preached two sermons.—Chas. W. Miller, New Lisbon, Ind., May 26.

**Cedar.**—Our love feast was held May 21. Bro. John Robinson, of Muscatine, officiated. On Sunday the regular morning services were held. After dinner a young man was baptized in the stream about two miles from the church. After returning to the church, Bro. Robinson preached a sermon. He also preached in the evening. Bro. Marlice Robinson was also with us for the feast and the Sunday services. The Annual Meeting collection amounted to \$23.40. Bro. John Zuck is our delegate to the Annual Meeting. The Sunday school held a temperance program on the evening of May 8, which was well attended. A collection of \$3.50 was taken.—Charles Q. Meyers, R. D. 2, Clarence, Iowa, May 28.

**Koanna.**—Bro. Geo. Flory, of Covington, Ohio, began a series of meetings May 16. The attendance and interest, so far, have been good. Two confessed Christ. Bro. Flory was called home Thursday morning to his home in Ohio, and left the meetings in charge of Bro. G. E. Swihart. We expect Bro. Flory here to resume his work this evening.—Katie Baldwin, R. D. 2, Wabash, Ind., May 27.

**Philadelphia.**—First Church of the Brethren, Dauphin Street above Broad Street, held Sunday morning May 8, Eld. T. T. Myers, from Juniata College, preached to an appreciative audience. Thursday evening, May 19, we held our nineteenth Sunday-school anniversary. The program was composed of singing, recitations and sermons by the pastor, Bro. D. Webster Kurtz. At the close of the exercises books were given to those who brought in new scholars and for regular attendance. On Sunday evening our pastor delivered a sermon on "The Social Gospel," preparatory to his next Sunday's sermon, which will be on missions, at which time we will take up an extra missionary collection.—Sally B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., May 26.

**Kewanna.**—Three have recently been baptized as a result of the series of meetings, held some time ago by the writer. While the church at this place has had its plagues and appointments, yet its number is increasing. We have the promise of three

more soon. Bro. Merton Holsinger, who has charge of this church, is very low with consumption and has not been able to do the preaching. By his request the writer is to look after the wants of the church at present. We have an active Sunday school.—I. B. Wike, 661 Cline Street, Huntington City, Ind., May 26.

**Brotherstown.**—Bro. Wm. Kinsey, of Johnstown, Pa., commenced a series of meetings at the Rayman churchhouse on Sunday evening, May 8, and continued till Sunday evening, May 22, preaching, in all, eighteen sermons, with the result that ten souls were added to the church by baptism, and the cause in general much strengthened. Liberal collections were taken at the different houses for World-wide Missions.—J. C. Reiman, Berlin, Pa., May 28.

**Washington.**—A series of meetings, held at this place by Bro. S. Goughnour, closed on Sunday evening, May 22. We had some very good meetings and feel much built up. The attendance and attention were excellent. The first three evenings Bro. Goughnour gave us talks about his travels, while in the Orient, which were very interesting as well as instructive. May 21 we enjoyed another love feast at this place. A number of brethren and sisters from the neighboring churches were with us. On Sunday morning, in the place of Sunday school, we had a children's meeting. We have organized a teacher-training class, which meets every other Tuesday evening. The class is not large, but those who attend find it very interesting.—Minnie Schoechter, Worthington, Minn., May 27.

**Wadsworth.**—We held our love feast on Saturday, May 21, with Bro. David Hollinger, of Greenville, Ohio, officiating, assisted by Bro. Frank Welmer, of Berthold, N. Dak. Thirty members communed. On Sunday morning Bro. Hollinger addressed us, and in the evening Bro. Welmer. These meetings were well attended and greatly enjoyed by all. Since our last writing one has been received by baptism.—Cora M. Brubaker, Bulls Head, Alta., Can., May 25.

**Paradise Prairie.**—Our communion services were held May 21. Several members from adjoining congregations were present. Visiting ministers present were Brethren A. J. Smith, J. C. Ninninger and H. H. Ritter. There were fifty-two communicants. Bro. Smith preached a missionary sermon for us on Sunday morning. A collection of \$16.00 cash was taken, and \$25.00 subscribed till the first of September. Four letters have been received since the last report.—Jane Morris, R. D. 1, Coyle, Okla., May 26.

**Angels Rest.**—May 14 Bro. S. C. Thompson came to our place and preached three sermons, also baptizing four on Sunday. We are glad to have the brethren with us. At present we have no local preacher.—Nancy F. Kingree, Lawton, Va., May 26.

**Yellow Creek.**—The congregation met in council May 14, at Bethel. A considerable amount of business was disposed of. Bro. D. A. Stayer was chosen delegate to the Annual Meeting. Bro. Fred Zook held a series of meetings at Bethel before our love feast. Five were baptized. Bro. Zook officiated at the feast, at Bethel, May 22. About one hundred communed. Several other ministers were present.—Levi E. Greenwalt, Everett, Pa., May 26.

**Lakewood.**—The church met in council May 21, at 10 A. M., with our elder, Bro. Geo. E. Deardoff, presiding. The visit was made by the pastor, Bro. Deardoff, who had been absent for some time. Six letters were granted. Bro. Geo. E. Deardoff was chosen delegate to district meeting. Bro. Geo. E. Swihart, of Indiana, will hold a series of meetings during the winter. The writer having resigned as Messenger agent and corresponded, Sister Ella Kistner, of Indiana, will fill the vacancy. It was suggested to have preaching at different places. Bro. A. M. Swihart was elected vice-president of our Christian Workers' meeting. Bro. Wm. Taylor was elected Reading Clerk. It was decided to hold a children's meeting May 19. Our Sunday school is progressing nicely and we also have a lively Christian Workers' meeting.—Flossie B. Swihart, Box 24, Brethren, Mich., May 26.

**North Solomon.**—The church held her love feast May 21. A large number of brethren from Victor, Kans., were present. Bro. Byron Talhelm officiated. Bro. A. E. Thompson preached the examination sermon. About seventy members surrounded the Lord's table. On Sunday morning, at 10 o'clock, we had children's meeting instead of the regular Sunday school. A collection of \$55.00 was taken. Bro. Victor, Kans., preached on Sunday morning. Since our last report two letters have been received.—Anna Wagner, Fortis, Kans., May 24.

**Delaware.**—The church met in council May 13. The attendance was fair. Bro. S. H. Flory gave the examination sermon for our love feast, which was held on the evening of the 20th. On account of the rain a few of our members could not be present. The home ministers officiated. A few members from adjoining congregations were with us. On the following evening several members were baptized at the home of a sick brother and held a feast for his benefit.—Levi Rogers, Ryot, Pa., May 25.

**Sugar Creek.**—The church met in council May 21. Four letters were granted. Christian Workers' officers for the next six months are Sister Grace Rau, president; Brethren Henry Rau, Noah Kreider and Harvey Fields, assistants. Our communion is appointed for Oct. 8, at 10 o'clock. We will hold a Sunday-school meeting some time during the summer.—Grace Kreider, South Wiley, Ind., May 25.

**Rockton.**—Our meetings closed May 22. In the evening we held our love feast. Sister Abrahm Fyock was with us from Johnston; also Bro. J. C. Brihart and wife from Indiana County. Sister Cathrine Lybarger, who has lived only twenty miles from here for six years, but only recently found us, was with us. She was glad to meet with God's people. Her home is in Clearfield, 407 Bigler Avenue. In passing through this town, please call and see her.—Elizabeth Holloper, Rockton, Pa., May 27.

**Lincoln.**—We held our love feast Sunday evening, May 22. About fifty members communed. Our elder, Bro. S. E. Thompson, officiated, and was the only minister present. There were more outsiders present than at any time previous. We have Christian Workers' meeting, Sunday school, and preaching twice each Sunday. The next prayer and meeting will be Wednesday evening.—Caroline Brown, 1125 North Twenty-third Street, Lincoln, Neb., May 27.

**Nampa.**—By unanimous consent of this church a little band of members, twenty in number, living in the southern part of the congregation, met at the home of C. A. Williams, on Friday May 22, to organize themselves into a separate congregation. Elders J. H. Graybill and J. C. Neher, of Nampa, were present and had charge of the work. Eld. J. C. Neher preached an appropriate sermon at our schoolhouse at 11:30 A. M. Bro. C. A. Williams is our resident minister. We have had an interesting union Sunday school during the winter and up to the present time. The interest is good. We have preaching every other Sunday. Our church will be known as the "Madden View" congregation. Eld. J. H. Graybill was chosen as our presiding elder. Bro. E. M. Wine and Sister D. K. Honsack. The writer was chosen as correspondent.—Emma I. Wine, Newell, Idaho, May 28.

## ANNOUNCEMENTS

**DISTRICT MEETINGS.** **LOVE FEASTS.**  
 July 13, 14, Oregon, Washington and Idaho, at Welsler, Idaho.  
 July 14, North Dakota, Northern Minnesota and Western Canada, in York, N. Dak.  
 June 18, 4 pm, Santa Ana, California.  
 June 25, Nespeca, Idaho.  
 July 16, Weiser, Idaho.

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|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Illinois.</b><br>June 11, 2 pm, Oak Grove.<br>June 12, 6:30 pm, Hickory Grove.<br>June 18, 10:30 pm, Wadams Grove.<br>June 19, 6 pm, Milledgeville.                                                                                                                                                                                              | <b>Nebraska.</b><br>June 11, South Loup.<br>June 25, Logan.<br><b>North Dakota.</b><br>June 24, 4 pm, White Rock.<br>June 25, 2 pm, Carrington.<br>July 2, 5 pm, Kenmare.<br>July 23, 5 pm, Berthold.                                                                                                                                                 |
| <b>Indiana.</b><br>June 11, 6:45 pm, Monticello.<br>June 11, 5 pm, Eel River.<br>June 11, 6 pm, Mississinewa.<br>June 12, 6:30 pm, Huntington City.<br>June 16, 6 pm, Cedar Lake.<br>June 18, 6:30 pm, Killbuck, at Antioch house.<br>June 18, 6 pm, Solomons Creek.<br>June 19, 7 pm, Indianapolis, 67 N. Germania Avenue.<br>June 24, Camp Creek. | <b>Ohio.</b><br>June 4, 8 pm, Portage.<br>June 11, 2 pm, Palestine.<br>June 18, 6 pm, Portage.<br>June 18, 10:30 am, Richland.<br>June 18, 10:30 am, Silver Creek.<br>June 18, Springfield.<br>June 18, North Poplar Ridge.<br>June 25, 10 am, East Nimi-shillen.<br><b>Oklahoma.</b><br>June 11, 5 pm, Mt. Hope.                                     |
| <b>Iowa.</b><br>June 11, Greene.<br>June 18, Osceola.<br>June 18, Feather Creek.<br>June 26, South Waterloo.<br>July 2, Sheldon.<br>July 9, 6 pm, Muscatine.                                                                                                                                                                                        | <b>Pennsylvania.</b><br>June 10, Montgomery.<br>June 11, Aughwick, Hares Valley house.<br>June 11, 12, Marsh Creek.<br>June 12, Meyersdale.<br>June 12, 6 pm, Quemahoning, at Sipesville house.<br>June 18, 2 pm, Mingo.<br>June 19, 6 pm, Summit Mills.<br>June 19, 10 am, Manor at Penn Run house.<br>June 19, 5 pm, Brothers Valley at Pike house. |
| <b>Michigan.</b><br>June 18, 2 pm, Sugar Ridge.<br>June 18, 10 am, New Haven.<br>June 19, 6 pm, Berrien.<br>June 26, 7 pm, Crystal.                                                                                                                                                                                                                 | <b>Wisconsin.</b><br>June 19, Ash Ridge.                                                                                                                                                                                                                                                                                                              |
| <b>Missouri.</b><br>June 11, Little Brushy.                                                                                                                                                                                                                                                                                                         |                                                                                                                                                                                                                                                                                                                                                       |
| <b>Montana.</b><br>July 16, 17, Medicine Lake.                                                                                                                                                                                                                                                                                                      |                                                                                                                                                                                                                                                                                                                                                       |

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# THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 49.

Elgin, Ill., June 11, 1910.

No. 24.

## Annual Meeting Notes

It was on Wednesday noon, June 1, that several of us left Elgin for Winona Lake, Ind., to attend another Annual Conference. Some religious bodies have a way of numbering their general assemblies, but that is not the case with us. We are not able to determine just how many Annual Meetings our people have held, hence we are under the necessity of designating the Brethren Conferences by the year, instead of by number.

Since we closed the last issue of the MESSENGER a number of members called at the House, and some of them visited in our families. Among the number was Bro. J. W. Cline, of Pomona, Cal. As is known, he practically began his work in Philadelphia, Pa., then drifted to California, and, after a residence of ten years, says he could hardly be induced to leave the Pacific Coast.

Bro. W. E. West, accompanied by his wife, was another caller. He represents Middle Iowa on the Standing Committee, and if we are not mistaken, this is his first experience. He also figured prominently in the Des Moines Conference in 1908, as foreman of the Committee of Arrangements. He was the one man, who, when speaking, in the immense auditorium, could be heard in every part of the building.

There were over a half dozen of us on the train from Elgin, to be followed by about forty others later. This indicates a good representation from our own city. It was a matter of only one hour to reach Chicago, and here, in the Union Depot, we met about sixty others on their way to Winona. Most of them were from California. In fact thirty-nine came through in one tourist car, and they tell us that not a few others were on the way.

From Chicago our trip was over the Pennsylvania road, and the managers were kind enough to set apart one entire car for the use of our people. Being thus thrown together, it seemed much like one family, and we surely felt at home, even while moving along at the rate of forty or fifty miles an hour.

And, by the way, the Pennsylvania is a good road, and the road bed was in fine condition. We were accorded the very best of treatment, and this rendered the trip enjoyable in every way that could be desired. We never traveled with a more quiet crowd. Though every seat in the coach was occupied, there was none of the loud talking and laughing that we sometimes hear when there are so many people together.

While going to and from the Annual Meeting it is an easy matter for our people to represent the church to a decided disadvantage, and this very thing has often been done to the discredit of the church. It is all right to be cheerful, and even running over, at times, with the sunshine of life, but there are bounds of propriety beyond which no thoughtful person should go.

Then there are certain ethics that should never be disregarded by people who travel. Because a person is from home, and may not be known, is no excuse for laying aside good manners. We owe it to the public, to the church we represent, as well as to ourselves, to treat everybody politely and fairly. The golden rule should apply here as well as everywhere else. There is no place where more selfishness is seen than in the traveling public, and there is no place where the unselfish man shows up to better advantage than when with those he does not often meet.

Our trip across the country enabled us to observe the backward condition of the growing crops. The meadows look well, as do the grain fields, but very little corn could be seen. In fact many of the fields were not even planted. Most of the trees are in full leaf, but there is a noticeable absence of fruit in every section through which we passed.

At 6:45 we reached the station known as Winona Lake, near the large Assembly enclosure. As we alighted from the train, we observed quite a delegation of others taking the places that we had just vacated in the coach. They represented the Reformed Presbyterian National Convention that had just closed. Thus one religious body ends its work, here on the Winona Assembly grounds, and another begins. This is the story the summer through. We had thought that ours might be the first meeting of the season, but there were a few others ahead of us.

A walk of ten minutes, most of the way on a broad cement pavement, through a well-wooded section, with buildings here and there, brought us to Hotel Westminster, where we had arranged for lodging. Here we found that a number of members had located themselves, including several members of the Standing Committee. The hotel is run on the European plan,—one pays for his lodging and can take his meals where he pleases.

At 7:30 the opening address of the program was delivered in the auditorium, by Bro. S. Z. Sharp, who had for his theme, "The Purpose, Work and Opportunity of the General Conference in the Upbuilding of the New Testament Church." He handled the subject well, and though he is seventy-six years old we could observe little indication of his advanced years in his manner of talking. His voice is as clear and strong as it was thirty years ago, and he keeps his subject matter well in hand. He is one of the preachers who has not stopped reading, and as long as a man reads and keeps up with the best thinkers, just that long will he do some good thinking of his own. But let him once quit reading and so far as his public usefulness is concerned he might as well hang his harp on the willows.

In his address he developed one line of thought that is well worth considering. He referred to the fact that in our method of church government, for the adjustment of differences and other matters relating to membership and church trials, we have no court of final appeal. A case may reach the Standing Committee, a committee of elders may be appointed to try the case, and if the majority of the congregation in which the trial is conducted should acquiesce in the findings of the committee, there is no chance for an appeal to a higher, more reliable, and a better informed tribunal.

In the address various phases of the Conference opportunities were taken up and canvassed, while special emphasis was placed on the wonderful openings for work along mission lines. Attention was called to the way we are neglecting the colored people in the South. Here is a marvelous opportunity that is not being improved, much to our discredit.

He was listened to by fully one thousand people. It is rare, indeed, to have so many present at the initial service of a Conference. But our people go to the Annual Meeting much earlier than they did in former

years. They are learning the value of such gatherings and avail themselves of the benefit of the spiritual uplift.

They are interested in the meetings held from day to day, prior to the open Conference proper. They are interested in the addresses promised as well as in the song services. For the latter good leaders are selected and this feature of the meeting is improving from year to year. We are growing. Good programs are arranged and instructive speakers are secured. More attention is given to this matter than formerly, and the time is coming when our Conferences will be made very largely educational. We are rapidly moving in that direction, not purposely, but as the result of trying to improve on the past.

We found the weather at the Lake decidedly cool, much cooler than we had anticipated. In the auditorium it was cool enough to be decidedly uncomfortable. This was the result of the long continued cool spell prevailing all over the Middle States.

Looking around we found that a number of the members of the Standing Committee had reached the grounds and located themselves. Some came early in the day and a few came the day before. The idea was to get here early, rest up and be fully prepared for the responsible work entrusted to them. There is wisdom in this, for no man can do his best unless he is at his best. With these observations the day closed.

Thursday, June 2, brought with it more cool and disagreeable weather. It rained much of the day and a number remained in their rooms, in order to avoid the dampness and the chilly atmosphere. It was by no means, so far as the weather was concerned, a very encouraging outlook for the Winona Conference.

At 8 A. M. the Standing Committee met, in a room in the Westminster Hotel, with Brethren D. M. Garver and A. G. Crosswhite, retiring officers, in charge. There were forty-seven members present. By request of the retiring moderator Bro. D. L. Miller conducted the devotional exercises. "A Charge to Keep I Have" was sung and 1 Cor. 13, read. The prayer in behalf of the Committee and its work, as well as in behalf of the Brotherhood, was fervent and heart-searching.

The first work taken up was the self-examination of the elders sent to represent the different State districts. The credential blank, to be signed by the delegates from the local churches, was read and each elder declared himself to be in line and sympathy with the principles set forth. This self examination, upon the part of each elder, is found to work well. It puts men on their honor and also puts them to thinking.

Before proceeding with the organization it was necessary to dispose of the cases of four new State districts that applied for recognition, and had sent elders to represent them on the Standing Committee. The four districts are Northern Virginia, Eastern Virginia, Second District of Virginia and Western Colorado and Utah.

The question of recognizing the elders from these districts gave rise to quite a discussion. It was finally agreed that according to the decision of the Annual Meeting, regarding the formation of new districts, none of the districts in question were entitled to representation on the Standing Committee until their applications for recognition should be passed upon by the open Conference on Tuesday morning. To the representatives of these districts the courtesy of the meeting, however, was extended. They were permitted to listen to the proceedings, but not entitled to a vote.

(Continued on Page 372)



## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

### Show Me the Way.

Show me the way that leads to the true Life.

I do not care what tempests may assail me,

I shall be given courage for the strife,

I know my strength will not desert or fail me;

I know that I shall conquer in the fray:

Show me the way.

Show me the way up to a higher plane,

Where body shall be servant to the soul.

I do not care what tides of woe or pain

Across my life their angry waves may roll,

If I but reach the end I seek some day:

Show me the way.

Show me the way, and let me bravely climb

Above the grievings for unworthy treasures;

Above all sorrow that finds balm in time,

Above small triumphs, or belittling pleasures;

Up to those heights where these things seem child play,

Show me the way.

Show me the way to that calm, perfect peace,

Which springs from an inner consciousness of right;

To where all conflicts with the flesh shall cease,

And self shall radiate with the Spirit's light.

Though hard the journey and the strife, I pray

Show me the way.

—Ella Wheeler Wilcox.

### Christ's Second Coming.

BY J. H. MILLER.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

Jesus says that before that event takes place, he will visit this earth again. There will be trouble and sorrow before his second coming. Jesus saw that his disciples would be in trouble at the time of the crucifixion, hence he says, "Let not your heart be troubled."

The fact that missionaries are now carrying the Gospel into heathen lands, is one of the evidences of his near approach,—of his coming in the clouds of heaven. Jesus gave the warning, "Take heed that no man deceive you; false prophets and false Christs shall come and shall deceive many." The day and hour of his second coming are unknown to man. Jesus referring to Noah, says, "as it was then" so shall it be "when he comes." Jesus, in speaking of his second coming to earth again, tells us: "Because iniquity shall abound, the love of many shall wax cold" (Matt. 24: 12).

By every appearance we are in that time now. See how some of the churches are growing cold! Some of them have closed their doors, and have neither preaching nor Sunday school. Their members are evidently growing cold. It may not require all of the present century to open unto us a new period.

The day of Christ's second coming no one is to know but the Father only. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13: 32). For wise purposes this secret is kept by the Father. It may have been one of the secret things that belong to God. (See Deut. 29: 29.) But things that are revealed belong to us and our children forever.

It pleased God secretly to bury Moses (Deut. 34: 6), and no one knows of his sepulcher. Moses was a type of Christ. Christ will come again, but no one will know the time (Mark 13: 33, 34 and 35). I imagine I see the fig tree blooming. I hear of "wars and rumors of wars, earthquakes and pestilences in divers places." "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring" (Luke 21: 25).

In the great epoch of past ages there have been dark periods. That was a dark day when Noah, with his family, entered the ark. It was a dark day when the builders of the tower of Babel could not converse with each other. It was a dark day when Lot and his family were separated. Some left the city while others remained, to sink with the doomed city. It was a dark day when Joseph was sold by his brethren. Sad, indeed, it was for Jacob to see his boy go from his pres-

ence, to wander in Egypt for a number of years. It was a dark day for God's chosen people to wander in a strange land, far from their native country. That was a dark day when the mothers of Israel heard the decree that all the newborn male children should be slain. It was a dark day when Moses had to be laid in the little ark amid the bulrushes. It was a dark day when the Children of Israel came to the Red Sea and, for a time, saw no way to escape the angry and bloodthirsty hands of King Pharaoh. The darkest of all was to see Aaron, with some of his people, bow down and worship the golden calf. That was a dark day for Moses, so much so that it caused him to throw the tablets of stone down and break them. It showed to the people the effects of a broken law. Those were some of the dark periods in olden times. We pass on to a new dispensation.

There was a dark day when Jesus was born. Oppression and opposition ruled everywhere. "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" (Matt. 4: 16). It was a dark period when Jesus was nailed to the cross. "Now from the sixth hour there was darkness over all the land unto the ninth hour" (Matt. 27: 45). That was a dark period when persecution commenced and Christians were burned at the stake and put to death in the most cruel manner. For many centuries Christians passed through the most fiery trials, horrible to think of. No wonder Jesus said, "Your house will be left desolate."

It was a dark day when the Bibles were hunted up and great bonfires made of them, and yet there was not power enough in all the world to destroy all of God's Holy Book. Jesus says, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24: 35).

It was a dark day when our forefathers were driven from Germany, and compelled to flee to America for safety and yet it turned out to their great benefit. There will be a dark day when Jesus makes his second advent to this world, for "as it was in the days of Noah and Lot (and those were dark days) so will it be when Jesus comes." "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24: 21). These days must be shortened or no flesh shall be saved (verse 22). The world may be very dark when Christ shall come. "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth" (Luke 18: 7, 8)?

Jesus speaks of a dark period. He tells us, "Watch and pray," etc. Peter asks the question, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter 3: 4). They shall challenge his coming (Isaiah 5: 19). "They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly" (Amos 5: 10). "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it" (Amos 5: 18-20)? Some of God's own people will despair of his coming. Christ's time to appear is when people are not looking for him. But man's extremity is God's opportunity. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24: 44). "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of" (Matt. 24: 48-50).

It seems to me folly for men to preach or write of a day or an hour when Jesus will come. The time of his second coming is near at hand. Whenever the way is open for the Jews to return to their own land, the time is near at hand. "For your redemption draweth nigh" (Luke 21: 28).

Men of different ages have set a time for Christ's second coming, but all have failed and will, for no man shall know. As soon as preachers cease to preach or write upon this subject, Christ may come at any time. Very little is said in the pulpit or the press of his coming. Some may say he will never come. "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning: Lest coming suddenly he find you sleeping" (Mark 13: 35, 36).

Another prophecy shall come to pass, "The sea and waves roaring" (Luke 21: 25). In many places in the world, of late years, the sea was heard to roar peculiarly, and floods were prevalent. "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (verse 26). After the heavens are shaken "then shall they see the Son of man coming in the clouds with power and great glory."

There is still another important prophecy that will be fulfilled ere that day comes! "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21: 24).

The Gentiles have about fulfilled their mission. The Turks are giving way so that the Jews can go to their native land. God will arrange in his own wisdom, that the Jews may go to their home land before Christ comes again. Railroads are being built in that country, and large steamers are plowing their way across the ocean so that the Jew can go to his native home unhindered or unmolested. Thousands are moving in that direction and late papers say that four-fifths of the inhabitants of Jerusalem are Jews.

The Jews are a people who gather much money. It seems they will need it. I see a prophecy in Isa. 60: 15, 16 that is worthy of notice. Read the whole chapter. It may apply to that eventful time, "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Savior and thy Redeemer, the mighty One of Jacob." The Jews, figuratively speaking, are "sucking the breasts of kings" today. Jews come to this country poor and in a few years are worth thousands. Surely, the coming of the Lord draweth nigh!

Goshen, Ind.

### A Biblical Revival.—Psa. 85: 6-9.

BY EZRA FLORY.

"WILT thou not revive us again?" The author of every true revival is God. It was he who was at work on Pentecost. Human agencies are helpful, but when will it be learned that a true revival cannot be "gotten up" or "preached up" or "organized up"?

"That thy people may rejoice in thee." Here we have the true object of a revival. It is selfishness to make an effort merely to swell the number in church membership, or to be able to report to the expectant ones that a series of meetings was held, and that a certain number came into the church, or to wish that a companion may "join the church," so as to have it more pleasant in the home, or that money may be more easily raised for the work of the Master. Nay, we have the revival that we might rejoice in him. Not the gift but the giver is the essential part. Shouting "Hallelujah!" will not bring a revival. Excitement will not do it. It may not be "worked up." It is when we turn from our joys and our prosperity to look up to God, the only Source of all joy, that we shall be truly revived.

These verses, moreover, give us in three points the method in a revival:

(1) *Confession of sin.* "Show us thy mercy, O God!" Here a sense of sin is implied. "Judgment must begin at the house of God." If we have become spotted with the world (James 1: 27), let us confess and plead for mercy. If we have been unbelieving, let us do likewise. If we have been unfaithful in the home, in business, or with our neighbor, the same thing should be done. Gross



or small though the sin may seem, let there be confession and pleading for mercy (Isa. 55:6, 7).

(2) *Prayer* (2 Chron. 7:14; Isa. 59:1, 2), "Grant us thy salvation." When hearts are hard, the prayers go out in other directions than after the sinner. There is much praying that is only selfish and insincere. The true spirit of prayer is often begun in the groaning heart of a single person.

(3) *Hearing God's Word*, "I will hear what the Lord will speak." In prayer we speak to God; in the Word he speaks to us. A willingness to hear also implies a willingness to DO what he says. The world is hungry for the Word. The world will listen to him who is willing to preach the simple Bible. These are the preachers who draw eager ears and a large following of sincere seekers. God will honor all such efforts. Every great revival was one that honored the Word of God.

*Sterling, Ill.*

## Two Extremes Meet.

BY I. N. H. BEAHM.

THE greatest beauty, perhaps, is found where two extremes meet. The curved line is said to be "the line of beauty." Where the two ends of a curved line meet, as in the case of the circumference of a circle, we have a lofty symbol of beauty. There is curiosity, naturally, when two extremes come together.

We have, in the person of Jesus of Nazareth, the meeting of two extremes. The first one is extreme humility. The second one is extreme exaltation. Philpp. 2:7-9 says: "But made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men; And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him and given him a name which is above every name."

For Jesus to leave heaven was humiliating. For Jesus to enter human flesh was more humiliating. For Jesus to become a servant was still further humiliating. "Obedient unto death. Wherefore God also hath highly exalted him." The exaltation is a consequence of the humiliation and his exaltation is simply commensurate with his humiliation. Therefore we have in Jesus Christ extreme humiliation and extreme exaltation.

Jesus also clearly teaches that he who would be the greatest among you should be servant of all. "But so shall it not be among you; but whosoever will be great among you, shall be your minister. And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:43, 44, 45). We see, therefore, that in Jesus Christ the greatest littleness and the greatest chieftain are found. Extreme servitude and extreme mastery meet in Jesus Christ. Profound littleness and profound greatness meet in him.

The Sunday-school lesson for April 17, 1910, is found in Matt. 11:1-11. The last verse of the lesson reads, "Verily, I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist, notwithstanding he that is least in the kingdom of heaven is greater than he." Now a difference of opinion obtains, regarding the interpretation of the pronoun "he," following immediately the word "notwithstanding." Let it be supposed that this word means Jesus. Then the latter part of the sentence reads, "Notwithstanding Jesus, who is least in the kingdom of heaven, is greater than John the Baptist." Now Jesus was less than John. First, he was baptized at the hands of John. Second, he was younger than John. Third, he had a humbler parentage than John. Fourth, he died for all men, that is, he became the servant of all men. He was therefore less than any of them, therefore he was the least of the least.

Jesus was greater than John because, First, John recognized his superiority; Second, the Father recognized Jesus as his Son; Third, his works were mightier than John's; Fourth, he had the Holy Spirit without measure, and numerous other instances might be cited.

Jesus was the greatest of the greatest. Therefore,

the one least in the kingdom is the greatest in the kingdom. Two extremes meet in Jesus. Jesus exhibits the greatest possible range of human and Divine experience. Thus, with this interpretation, the paradox of Matt. 11:11 is rendered very simple.

Let us look, now, at the context. Jesus of Nazareth is presented by Matthew as the Messianic King. Chapters 1, 2, 3 and 4 are marvelous in royal introductions. Chapters 5, 6 and 7 are royal in lawgiving. Chapters 8 and 9 are kingly over disease, nature, mentality, sin, and the building up of confidence. In chapter 10, unlike Alexander the Great, he makes a wise provision for the perpetuity of his kingdom. Having taken into consideration, definitely, his successors, "The Twelve Apostles," he adverts to his immediate predecessor, John the Baptist.

Now John sent to Jesus this question by two of his disciples, "Are thou he that should come, or do we look for another?" In this question John raises the issue of the Savior's Divinity, and the Savior endeavors to show very clearly, from his own life, modestly, that he is the Messiah. Then Jesus turns to the multitude and questions them concerning John. John was not a man fickle in character. He was firm as the mountains. He was not a man clad in soft clothing. He was a man of the wilderness, clad in "raiment of camel's hair." John was not simply a prophet, but "much more than a prophet." He was unusual. He was extraordinary. He was the finest product of the race, or, at least, second to none. But this John the Baptist was only the harbinger of the Christ, the forerunner of the Messiah. Therefore, if this superb specimen of humanity is only a harbinger—a forerunner of the approaching King, the King himself must be superhuman. He must be Divine.

The higher Jesus gets John the Baptist, the more clearly he preaches his own Divinity. Therefore, when Jesus says, "Notwithstanding I, who am least in the kingdom, am greater than John the Baptist," he does preach his Messiahship modestly but strongly and strikingly.

This kingdom of heaven, which John said was "at hand," is essentially a spiritual kingdom. John was full of the Holy Spirit from his mother's womb. He was emphatically a Holy Ghost preacher, and while he was in the transition period, from the Mosaic to the Christian dispensation, he was in the kingdom. John was not only a great man in spirituality, but he was a great man in courage. He was all but superhuman in courage. He could withstand the Sanhedrim.

He could endure "prison garb and prison fare" and still remain strong and rigid in the position he had taken against the wicked king. He would suffer his head to be severed from his body rather than retract his righteous denunciation of an unlawful marriage. We generally fail to "size up" John. He was a big one. He was sublime, good, and great. To be greater means miraculous Divinity. Jesus understood him.

John was a man of iron will. John the Baptist was a man of exceeding personality. He stirred the country from center to circumference, from the religious and political center to the remotest bounds of Palestine—"from Dan to Beersheba." Society was shaken, shivered, and shattered. It was revolutionized. See the vast throngs of people assembled to hear his matchless eloquence. See the mighty host receiving baptism at his hands, among which number is Jesus of Nazareth, he who "spoke as never man spoke." And it appears that even the Sanhedrim adjourned and traveled twenty-five miles to hear this mighty talker.

John the Baptist was great in his ancestry. He came of priestly stock. A halo of miraculous power centered about his personality in a prenatal way. Thus we find that he was great in ancestry. He was great in moving people. He was great in character—in personality. He was great in spirituality. He was great in effectiveness.

From the foregoing discussion it doth appear very inharmonious and presumptuous to say that the pronoun "he," following "notwithstanding," means me, the writer, and that then the proposition may read, "Notwithstanding, I. N. H. Beahm, who is the poorest Christian in America, though a Christian, is greater

than John the Baptist." I have not the greatness of ancestry John the Baptist had. I have not had the greatness of miraculous display hovering about my birth and heredity. I have not enjoyed that marvelous filling of the Holy Spirit from infancy. I have had little influence over men. My personality is meager. I cannot say that I am greater than John, and I dare not. Therefore it does not mean me and cannot. It would be presumption for me to say that it does mean me. Hence the proposition still reads, with a consistent interpretation, "Notwithstanding, Jesus Christ who is least in the kingdom of heaven is greater than John the Baptist." This interpretation puts Jesus below me, as my servant and my Savior. It puts the Christ above me as my Master and my Lord. He was my servant. He bore my sins. I worship him. He is my Christ and my God.

Jesus was the human. Christ was the Divine. Never was there human so completely subjugated and humiliated as the humanity of Jesus. Never was there being so exalted as the Christ, Jesus of Nazareth, the least, and the Christ of God, the greatest. The most subjugated humanity and the most triumphant Divinity meet in Jesus. The two extremes meet and make the circle of all experience complete in One. Jesus is "the chief corner-stone." He is "the headstone of the corner." Jesus is the bottom and the top. Jesus Christ is "Alpha and Omega, the beginning and the end, the first and last" (Rev. 22:13). "Christ is all and in all" (Col. 3:11). Christ is "the chiefest." Therefore Christ is the greatest. Jesus is "servant of all." Therefore, Jesus is the least. Jesus is the least in the kingdom. Christ is the greatest in the kingdom. He goes in both directions the farthest. His amplitude of experience covers more than the experience of the race.

The sin and shame of all men were on Jesus. He was forsaken in hell, earth, and heaven. God "laid on him the iniquity of us all." "The prince of this world cometh and hath nothing in me" (John 14:30). "He came unto his own and his own received him not" (John 1:11). "He made himself of no reputation" (Philpp. 2:7). "I am a worm and no man, a reproach of men, and despised of the people" (Psa. 22:6). The disciples "all forsook him and fled" (Mark 14:50). He was "smitten of God" (Isa. 53:4). Jesus wails, "My God, my God, why hast thou forsaken me" (Mark 15:34)?

Jesus is the greatest. "God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:2, 3).

Isa. 53 tells of his "leastness." Heb. 1 reveals his "greatestness." Philpp. 2 gives both. Jesus is the true and marvelous representative of the race and of the Spirit land—of two worlds. He is the Son of Man—the Son of God.

John's question springs the issue—the Divinity of Jesus. Jesus preaches it. The text—Matt. 11:11—affirms his two natures antithetically and paradoxically. The context corroborates. The Scriptures declare.

The lesson for us is, that the humbler the church is, the better the Lord can use her. Pride belongs to the small mind. Humility is a mark of greatness. The meeting of extremes is the greatest process of unification.

The world, the flesh and the devil stand aloof. Pride is absent. The church should be "chiefest." Then she must be "least." She must be "servant of all." She must be the greatest. She must dominate the earth. "He that humbleth himself shall be exalted." The church, as the successor of Jesus Christ, with her two extremes, at any time may settle the "dress question" and all others, if she but have an apprehension of the comprehension of the sublime truth that the least is the greatest, and that, in the meeting of these extremes, there is an all-pervading dominancy and an omnipotent influence, and the essence of all that is beautiful in character.

*Hebron Seminary, Nokesville, Va.*



### Annual Meeting Notes.

(continued from First Page.)

With these cases disposed of, the Committee was ready to proceed with the organization. As has been repeatedly stated in these columns, the Standing Committee does its voting by ballot, the ballots being read off, and the one receiving the majority of all the votes cast declared elected. Sometimes it becomes necessary to ballot two and even three times.

Bro. H. C. Early, on this occasion, was chosen moderator on the first ballot. It required two ballots to elect a Reading Clerk, and Bro. Galen B. Royer was chosen. On a second ballot for Writing Clerk, Bro. J. W. Lear was elected.

Bro. Early has had considerable experience in the chair and knows how to preside over an assembly like the Annual Conference, with dignity and fairness. Brethren Royer and Lear are new men on the Standing Committee, this being their first experience, but they have had ample experience in district meetings and are therefore able to take care of the work entrusted to them. Later Bro. A. L. B. Martin, of Harrisburg, Pa., was appointed doorkeeper.

There is an unusual number of young men on the Standing Committee this year, it being the first term for several of them. They have been chosen from the growing element of the Brotherhood, and bring into the Committee young blood and young brains. Some of them are the product of our schools and are only the better prepared, on account of their mental training, to buckle down to work. Still there are enough of older and experienced elders on the Committee to make the body somewhat ideal in its make-up.

The very active part that several of these new members took in some of the early work was a little unusual. In Congress it is customary for a new member to remain a silent listener and observer for weeks and sometimes for months, before venturing on his maiden speech. But no such a custom prevails in the Standing Committee room. Each member, whether young or old, is at liberty to express himself on any matter presented for consideration. Of course, the younger elders always show due respect and consideration for the older and more experienced members.

The Committee held two day sessions and one evening session. After being organized, the first formal and regular work taken up was the appointing of certain committees, and the appointing of men to fill vacancies on regular committees. This requires time, for the reason that it is usual carefully to consider the fitness of men for the positions they are chosen to fill.

We shall not name all the appointments made, but will give at least a part of them. The Committee on Credentials is always considered an important committee. Loyalty to the church and fairness towards all the local delegates requires more than ordinary skill, to say nothing of some diplomacy. This Committee is composed of Bro. Ira Witmore, of Missouri, Bro. John Herr, of Pennsylvania, and Bro. T. C. Denton, of Virginia.

Bro. Levi Minnich was reappointed a member of the Sunday-school Advisory Committee. The other two members are Brethren James M. Mohler and D. H. Zigler. Bro. Paul Mohler takes the place of his brother, Bro. John E. Mohler, on the Tract Examining Committee. Brethren C. D. Bonsack and H. C. Early are continued on the General Mission Board. The time of Bro. G. S. Arnold having expired on the MESSENGER Advisory Committee, Bro. S. N. McCann was appointed to fill the vacancy.

On the Educational Board Bro. H. C. Early succeeds himself, while Bro. Wm. Howe takes the place of Bro. J. A. Dove, time expired, on the Temperance Committee. As treasurer of the Annual Meeting, Bro. L. A. Plate's time had expired and Bro. C. M. Wenger, of South Bend, Ind., was appointed. Bro. S. W. Funk takes the place of Bro. M. M. Eshelman on the Annual Meeting Railway Committee, and the rest of the members of the Committee, six in all, were reappointed.

The Standing Committee feeling the need of a more convenient room than could be spared at the Westminster, removed to very commodious quarters across the street to the south. The evening session was held at its new location.

In the auditorium several services were held during the day, and while good audiences greeted each speaker, the attendance would have been larger had not the weather been so very disagreeable.

On account of an injury received several weeks ago, Bro. P. B. Fitzwater, though present, was not in a condition to deliver his address at 9 A. M. on The Need of More Bible Teaching in the Home and in the School. The subject, however, was discussed by Bro. Otho Winger in an interesting and instructive manner. Bro. D. M. Garver, the retiring moderator, gave a well-prepared discourse at 10:30, having for his theme The Overcoming Faith.

At 2 P. M. Bro. S. N. McCann delivered a very well prepared address on the Book of Galatians. Bro. McCann has not been in good health for some months, but seems now to be building up again. The last service of the day was conducted by Bro. P. R. Keltner, at 7:30 P. M. He made an address on The Divine Relationship of God's Children. All the addresses given during the day were listened to with marked attention and were highly appreciated.

The unexpected damp and cool weather throughout the day caused a good deal of suffering. Most of the buildings here at Winona are summer cottages and not provided with heating plants. A few of them have fireplaces, or small stoves around which the lodgers could gather and enjoy a little comfort. All of the public buildings, including the hotels and some of the larger residences, are heated by a large steam plant located one-half mile away, but it is usual for the plant to shut down the first of June. When the plant is in operation the system works well, but when shut down, people are left to get along as best they can, should the weather happen to be a little cool.

On this occasion it was found necessary to start the plant up again, but results were not obtained until towards nightfall. In a little while our rooms were warmed up and all those who happened to have lodging in buildings connected with the heating plant, were happy again and everything moved along pleasantly.

In these days of conveniences it is difficult for us to accommodate ourselves to the unusual that may come our way. The most of our homes are well provided with the comforts of life. The standard is set, not for developing strong men and strong women, but for making everything as convenient and as enjoyable as possible, and while we think that we may be growing wiser, we are evidently becoming weaker when it comes to the matter of physical endurance. Were all these conveniences swept suddenly away we would find ourselves in a more helpless condition than the animals about us.

But there is a good side to most conditions after all. Those who do not care to expose themselves to the inclement weather can gather in groups in the large hotel lobby and while away some delightful hours. Here they meet and renew old acquaintances, and a splendid social time may be had. Here many a problem relating to the Annual Meeting work is talked over by leaders and others, and suggestions are made that lead up to important measures.

Now and then a family circle is formed. The parents and some of the children may have been separated, and it is a pleasure to get together again and talk over old times and about the new conditions. A group of earnest sisters is not uncommon. The evening may be such as not to make it advisable for them to attend the services, so they get together and talk only as devout and earnest sisters can talk.

One cool morning we happened into the large, neatly furnished reception room of one of the many well planned cottages, for which Winona is noted, and

there by the gas grate, on easy rockers, we found two saintly grandmothers talking and enjoying themselves. It occurred to us, that while these sisters may not be permitted to hear many of the splendid addresses delivered from day to day, still they get a great deal of help from such experience after all.

And what we are here saying might be duplicated in scores of instances. Some may suffer a little now and then on account of a few inconveniences, and yet the good they get out of the meeting more than overbalances everything else. There are those who have grown old in the service of the Lord. Their best days are in the past. Others have taken their places in the work of the church, but they continue to come to the Annual Meeting. We see them here every year, but one by one they drop out, and the easy chairs that they would like to have filled are occupied by others.

There is more of this connected with our Annual Meetings than many have been led to think. We have been attending our Conferences for nearly forty years, and have, at times, been deeply impressed with the silent influence of these meetings. To many a weary pilgrim, who cannot take part in the Conference business, they have become a spiritual oasis. Here they find green pastures and still waters, that the rushing public knows little of.

Friday morning came, bringing with it the promise of a delightful day. During the night the crowd had increased. Each train brought in a number. Many more came during the day, and to all intents and purposes the park began to assume the appearance of a real Annual Meeting. So many people on the grounds, at this early stage of the meeting was something unusual, and gave occasion for many remarks.

The Lodging Committee was kept quite busy locating people as fast as they came in. Towards evening they had their hands quite full, and some of the cottage owners, who make a business of furnishing lodging, ceased to wonder whether their rooms would be filled.

The first service for the day was an address by Bro. G. M. Lauver, at the early hour of 8 A. M. He had a good hearing while treating the subject of the Knowledge of God in the Heart. One hour later there was a meeting in the interest of the Historical Society at which Bro. J. G. Francis, of Pennsylvania, read a paper. A short address was made by Bro. J. G. Royer. At 10:30 Bro. J. H. Wright delivered a good sermon, having for his theme, The Life We Now Live, in the Light of Its Latest Survey.

At 2 P. M. Bro. I. N. H. Beahm addressed a very large audience on the Bible Lands. For our people this is an old subject. It has been treated time and again in most of our churches, but Bro. Beahm had something new, and another way of telling his story. After this a meeting was held in the interest of the Orphanage Work. Several good talks were given by speakers selected for the occasion. Such meetings educate men and women along important lines and put them to thinking.

Bro. S. S. Blough, pastor of the church at Batavia, Ill., had for the evening discourse one of the most important subjects treated during the Conference week, viz., The Letter and the Spirit. He was listened to by a very large assembly, and the address proved to be both interesting and instructive. For the information of the masses this subject should be thoroughly discussed in every pulpit in the country.

The Winona Assembly grounds are well fitted up for large gatherings like our Conference. The great park embraces about 2,300 acres and most of it is well wooded. To the west is Winona Lake, a beautiful sheet of water nearly two miles long and a little less than one mile wide. All along the east side, and among the trees are buildings, some small and others quite large.

Most of them are cottages owned by people who spend a few months of the summer here. Then there



are a number of hotels, and some of them are fitted up with nearly every convenience. A broad canal, spanned by several bridges, cuts off a point of land extending some distance into the lake. This is called the island, and is occupied by a number of cozy cottages.

All along the east side, and for a distance of four hundred feet from the lake the ground is level. Here is a rather abrupt ridge nearly forty feet high. Back of this ridge and on the high ground may be found the principal part of the resident portion of the town. Here stands the large Westminster Hotel, where we are stopping and are writing these notes. Just to the east is the fine Winona College that is in operation summer and winter.

The ridge referred to is lined with splendid cottages, and to reach some of them one must climb a number of steps. Along the ridge for a half mile or more, among the trees, runs a cement walk that is a delight for those who like something a little romantic. The stores and other places of business are on the low strip of land between the ridge and the lake. Most of this strip is laid off in an artistic way and here and there the well-kept flower beds may be seen, some of them being quite large.

Now and then a fountain may be seen, and here and there among the trees, and by the side of the broad cement walks, is some interesting statuary. The whole scenery is beautiful and at places attractive and even romantic. There is a charm and a quietness about the whole park that is restful and yet entertaining.

Opposite the island, and backed up against the ridge is the large, commodious auditorium, fitted up on purpose for large assemblies. At the east end is a platform five feet high and large enough to accommodate nearly one hundred people. This is occupied by the speaker when delivering his address. There are well-arranged galleries to the right and left of the platform, with the main floor spread out in front. When the auditorium is well filled, the speaker looks onto a regular sea of faces, to the right and left and in front of him. The very scene, to any speaker of a vivid imagination, is inspiring.

There are different buildings, owned by different churches. The one where the Standing Committee holds its sessions belongs to the United Brethren, and they regard it as their headquarters when they have occasion to be at Winona. The building is a large one, and is fitted up for lodging. There is a well-equipped chapel, large enough to accommodate sixty people. This chapel has been turned over to the Standing Committee, and for their work proves to be an ideal room.

The Westminster, at which we are stopping, belongs to the Presbyterians. It, too, contains a chapel, that will seat about 300 persons. Here the Bethany Bible students conduct a prayer meeting each morning. The Methodists have a memorial building that they regard as their headquarters while at Winona. Should the Brethren hold a number of Conferences here we, too, would doubtless have a building fitted up for our use. And, by the way, some of the Brethren already own cottages here, and occupy them during at least a part of the summer months.

Here great meetings are held the summer through. There are conferences, conventions, lecture courses, Sunday-school, educational and Bible institutes. Some of the best lecturers, preachers, orators and educators in the world appear on the platform. People come here to get the benefit of all that is provided along these and even other lines. And while some of the entertainments are not such as our people would care to endorse, still there is something about the very atmosphere of the park that is religious, intellectual and comforting.

There is no drinking or carousing. It is not a noisy place. There is some little traffic that does not fit in with the spirit of our Conference, but things of this kind will put in an appearance in spite of efforts to the contrary. But taking it as a whole, the Winona Assembly Park is a most admirable place to hold our Annual Meetings.

Occasionally one witnesses something of unusual interest. Squirrels and birds have the freedom of the park, and are never supposed to be molested. A squirrel attracts a good deal of attention. He is as tame as a kitten, plays around among the people, takes nuts from their hands and even enjoys a few gentle pats on his head. In a sense this reminds one of the conditions in the garden of Eden before sin entered. All animals and birds might be made tame by treating them kindly.

Saturday, June 4.—Saturday is always an interesting day at our Conferences, for the reason that more people usually arrive than on any other day of the meeting. This one was no exception to the rule. People come by the train loads, locate themselves, and then feel that they are ready to enjoy the feast of good things in full.

By 8 o'clock the main floor of the auditorium was well filled by those who came to enjoy the devotional services and listen to Bro. E. B. Hoff's address on The Need of the Holy Spirit in Bible Interpretation. This meeting was followed by a meeting in the interest of the mission boards of the Brotherhood. There were at least twenty-six members of different boards present, and some good addresses were delivered. The real purpose of such gatherings at our Conferences is to develop home mission sentiment and the effort is by no means fruitless.

While these meetings were going on, about three hundred sisters and children were assembled in the Westminster chapel, enjoying some splendid services, all in charge of sisters who fully understand what they are doing. As we looked in on the audience, which filled every part of the tastily arranged and commodious room, it occurred to us that this was about the most encouraging and cheerful meeting that we had seen since reaching Winona.

Nearly three hundred women, with at least fifty boys and girls, make a fine picture. Think of the faces of three hundred bright, earnest sisters in a group! We never before saw anything like it. We have looked upon assemblies of women on former occasions, but we saw more big hats, feathers, flowers and dead birds than women. As viewed by the artist, the picture, with all these combinations, may have been interesting and attractive, but it was not lovely.

But the picture we looked upon in this quiet chapel was simply lovely. There were no great hats or feathers to attract attention. The only attraction was the sunshine of Christianity that came out through the faces of these sainted mothers, wives and daughters. They were practically to themselves, and were having things their own way.

There was a children's meeting, or rather a meeting in the interest of the children, and then a mothers' meeting. We could not so divide up as to witness the proceedings in this chapel, and the work in the auditorium. We took in a part of each, but we would like to have heard some of the talks in the little chapel.

But what are these meetings, conducted by sisters, going to lead up to? The sisters made a fine start this year, but how about the years to come? They think there is something for them to do, and they are starting in to perform what they can. If this thing grows it may become a matter of interest and our Brotherhood may be only the better off because the sisters get together and talk about the things that should interest and help them.

There were two meetings in the auditorium in the afternoon, one at two o'clock and the other at three. At the first Bro. Geo. W. Flory delivered a strong address on Power with God. He knows how to drive points home for people who are willing to think.

At the second meeting Bro. R. E. Arnold, our Business Manager, read an important paper relating to the financial side of our publishing interests. He was followed by Bro. I. B. Trout, our Sunday-school Editor, who spoke of the value of our publications to the church, and of the importance of them being read in every family where there are members.

While Bro. Arnold was reading his paper, presenting the real facts concerning the financial condition of the House, it occurred to us that a paper of this sort ought to be read in the open conference each year. The publishing interest belongs to the Brotherhood, and why should not all the delegates, the Standing Committee and others know just what is being done? This would be at least fair.

Another children's meeting was held in the Westminster chapel, at which an address was given by Bro. Jesse Emmert, on The Children of India. His talk was listened to with interest. A sermon in the auditorium at 7:30, by Bro. W. I. T. Hoover, on The Uplifted Christ, closed the services of the day. He had a fine audience. Probably 3,000 people were not able to find even standing room inside of the building. This shows to what vast proportions our Conferences are growing.

There was the very best of singing. In fact all the song services are good, being conducted by Brethren Haugh and Herbert A. Studebaker. The House published a Winona Hymnal, that contains about sixty splendid songs, and is sold for ten cents. This was used in all services and proved to be just the thing needed in a meeting of this kind.

During the afternoon the crowd increased rapidly. People came in by the thousands, and the capacity of Winona was taxed to the utmost to find lodging for them. On account of the people being scattered, hundreds in this building, a few hundred in that building, a thousand in another building, thousands in groups here and there, it was difficult to determine just how many had arrived. But it is safe to say that before the close of the day there were not less than 12,000 visitors at Winona.

It was probably the largest crowd ever lodged on the Assembly enclosure. Every hotel, every lodging house, every cottage open for roomers, every room large and small, bathhouses, and other buildings, where cots could be placed, were filled and some people had to be sent to Warsaw, two miles away.

To lodge such a crowd was a task, and to find something for them to eat was another consideration, but the various committees, having matters in hand, proved equal to the occasion, and everybody was provided for in some manner.

The Standing Committee had a hard day of it. The call for committees gives the body much extra work, and this is the most perplexing part of the business entrusted to the Committee.

During the day the location of the next Annual Meeting was taken up and disposed of, by deciding that the Conference for 1911 should be held in North-east Missouri. This probably means that it will go to either Kansas City or St. Joseph. Either place will be able to take care of the meeting and there can be no question about the very best of railroad accommodations. The date of the Conference will be June 6, but services will probably begin fully one week before that date.

Sunday, June 5, turned out to be the biggest day seen at our Conference for years. It was big because of the great crowds, the large meetings, the big sermons and the important lines of thought presented by the different speakers selected to deliver addresses.

We were not able to learn just how many sermons were delivered. Practically all the pulpits in Warsaw were filled by our ministers. A number of meetings were held in the hotel, memorial and other chapels, to say nothing of the overflow meetings at different points outside. The meetings in the auditorium began about 6 A. M. and lasted nearly all day. So it will be seen that it was a regular Pentecostal day in the way of preaching the Word of God.

The crowds were immense. The groups of people were strung out to nearly a half mile in length. They could be seen among the trees, along the hillside, occupying all the pavements and filling all the buildings. In the afternoon it was estimated by several, that there were 40,000 people on the grounds.

(Continued on Page 376.)



## THE ROUND TABLE

### Some Choice Illustrations.

BY J. M. BLOUGH.

(Bro. J. M. Blough, of Bulsar, India, finds illustrations of great value to embellish sermons and impress truths. He keeps on the lookout for such illustrations, and when he finds a good one, makes a record of it. It occurred to him that it might be well to have some of his choice selections appear in the Messenger, and so he sends us the following. May we not hear from others, who have something good along the same line?—Ed.)

#### No. 1.—The Serpent of Sin.

SEVERAL years ago, in the city of London, before a large crowd of people a man was giving a thrilling performance with a large snake. It was a pet snake which he had trained for years with great care, and which had learned to obey its master and perform at his direction. With it he had performed in many a show, and delighted thousands of people. In one performance the snake wound itself around the man's body, encircling him and setting its head upright on the man's shoulder. Then, at his command, it gradually unwound itself again, and the performance was over. But at this time, when the serpent was ordered to get down from the man's body, it refused and, instead, began to squeeze him. Order after order was disobeyed, and the snake tightened up its coils, and the man, bound hand and foot, was helpless. He was suffering and began to cry out to the audience for help, but they thought it was a new performance and so enjoyed it. He became desperate and screamed and begged for help, but they did not realize his situation, and so were delighted in the performance and watched with eager eyes. The snake gripped tighter and tighter, the man grew deathly pale, his lips quivered, he gasped, and together they fell on the rostrum,—the man dead in the snake's fatal grip, and the crowd horror-stricken at the dreadful sight. The performance was ended!

So pet sins get men into their embrace and unexpectedly crush them to death.

#### No. 2.—The Rope of Salvation.

There was a rather deep well, not so far from a farmhouse in England, and many times had the father warned his small boy that he must not go near the well. But he did not mind and one day he went too near and fell in. It was lucky for the boy that there wasn't much water in the well. His feet touched bottom and his head just reached above the surface of the water. He was not hurt but greatly frightened and began to cry and call, but there was no one in hearing distance. He was helpless; he could not get out himself and there was no one to help him. When it was meal-time and the boy did not turn up, the parents became anxious and began to search. Finally they found him in the well. What did they do? The father quickly got a rope and let it down to the boy and called to him, "Now hold fast to the rope and I will pull you out." And do you think the boy hesitated? He grabbed that rope and held it as tight as he could and in a few seconds the father pulled him up, and out of danger—*saved!*

Sin is like a well into which all men have fallen, and from which they cannot escape unaided. God came to their rescue, and in Jesus Christ let down the rope into the well and says to all, "Hold fast, and I will pull you out." And who will hesitate to cling to him? Let us cling to him and he will pull us clear out of sin and danger—*saved by his grace!*

#### No. 3.—Faithful to His Cause.

Once several prisoners fell into the hands of Napoleon Bonaparte. Among them was one fine young man who had all the qualifications to make a splendid soldier, and Napoleon thought he would spare his life and admit him into his army. The others were executed, but he was saved. For fear, however, that some time the young man might run off and prove traitor, he ordered him to be branded. They took him and with a red-hot iron they burned the letters "N. B." upon the palm of his right hand to show that he belonged to Napoleon Bonaparte. When the young man saw the letters on his hand and knew their significance, and that they would remain for life, he deliberately drew his sword with his left hand and severed his right hand from his body, saying, "I would rather lose my right hand than serve my enemy."

"If thy right eye offend thee, pluck it out and cast it from thee. And if thy right hand offend thee, cut it off, and cast it from thee," for it is better to suffer such loss than to serve the enemy. He is trying hard to brand you. Be careful!

#### No. 4.—The Value of Struggles.

As a boy, says Rev. Jesse E. Forbes, I was interested in the study of butterflies. One day I found a "jug-handle,"—the chrysalis of the so-called tobacco moth, one of the most beautiful of insects. Taking it home I preserved it with care, anticipating its opening. At last my watch was rewarded. The miller was struggling to escape. How it toiled and worked, writhing to and fro! Fearing that the air of the house had hardened the shell, I assisted the insect in his efforts. As he struggled, I opened the chrysalis, until, in a fraction of the time he had needed to do the work himself, he was free. Alas! there was no beauty of coloring, no strength of limb, and, after a few feeble flutters, he ceased to move. The disappointment was great. Why had he died? Years after I learned that the struggles to escape from the shell were wisely ordered of God. All the labor was necessary to send the life forces circulating through the body, to strengthen the legs and to bring out the beautiful colors. The help given was mistaken kindness.

#### No. 5.—Form Good Habits.

There are some precautions that may show their value only once in a lifetime, and still be worth while. A young railroad man, noticing how many experienced railroad men were killed by being struck by moving trains, decided to adopt the simple rule of never walking between the rails of a track. His associates laughed at him, but he rigidly stuck to his rule. One day, in the railroad yards, he found that two trains were coming upon him from opposite directions. He saw that if he jumped to either side he would be struck. There were so many rails and tracks where he stood that he could not tell whether he was between rails or between tracks. Then he remembered the rule he knew he never broke, and he stood still, believing that he could not be standing between rails. One train thundered by him on his right side, the other on his left. He was unharmed. His rule, so firmly adhered to that its observance had become an unconscious part of his life, had saved his life. Years later, when he became editor of the *Sunday School Times*, that same unwavering adherence to the side of safety in moral questions kept the life of H. Clay Trumbull unblemished, and made his character and writings a power for saving others. It pays to stick to a high standard, even though it saves life only once.—*The Sunday School Times*.

#### No. 6.—Be True to Your Profession.

A young man and woman got on the train at Springfield. They were evidently going away for a short vacation. The young man wore a pin which indicated that he was a member of a Christian Society, and he gave the young woman the seat next the window. It was a warm day and very dusty, and cinders and dust enveloped the train in a cloud as it rolled along. Presently the young man proposed to open the window. The young woman replied that the disadvantage due to cinders and dust blowing in would counterbalance the benefit of the fresh air and the breeze. "Oh!" the young man replied, so that the traveler behind him overheard, "it will not trouble us. It always blows back on the seat behind." And the window went up. The traveler on the seat looked over to make sure that he was not mistaken about the pin, and then leaned back and shut his eyes to keep out the cinders and dust, and meditated a little. These were some of his meditations: "There are disadvantages in wearing badges. So long as the conduct of the wearer is such as to reflect credit upon the society, all is well; but when it is otherwise, all is not well. Some uncharitable stranger might have said: 'I wonder what sort of society this is whose members do not care for the inconveniences they occasion others, and who make selfishness the law of life?' But this particular conduct of the badge-wearers not only does not represent their organization, but is directly contrary to its principles. Now, either people should not wear badges, or they should be faith-

ful representatives of the principles of which the badge is the symbol."—*The Bible Record*.

And might it be that some who wear the garb of the Brethren Church are guilty of similar impolite deeds? Every Christian who is not true to his profession dishonors Christ and his blessed cause, whether he wears any badge or not.

#### No. 7.—A Lesson in Obedience.

In Prussia, one day, a railroad man saw two trains on the same track approaching each other at a high speed. He ran at once to turn the switch, to shift one train on another track. As he ran, he saw his own child playing on the track between the trains. Now what was he to do? If he went to save the boy, hundreds of lives would be lost in the wreck. If he ran to turn the switch, his own child would be crushed to death. He was in a dilemma, but there was no time to be lost. He decided it was not right to sacrifice hundreds of lives for the sake of his own child, so he ran toward the switch. But as he ran, he called out to his child, "Lie down." He turned the switch and both trains were saved. The child was trained to obey his parents, and when his father said, "Lie down," he lay down at once in the middle of the track and the train rushed over him but did not hurt him. The passengers knew not how that father endangered his own child to save them. The father had doubts whether the child would be saved, but when he came to see, behold, there was his obedient child still lying between the tracks and unhurt. And wasn't he glad? When the King of Prussia heard about this incident, he called this man and gave him a good reward.

He who obeys his Heavenly Father as implicitly will receive even a greater reward.

#### No. 8.—The Curse of Drink.

The father was a drunkard and squandered his wages to satisfy the accursed appetite. The poor family was in a wretched condition. The little boy, the baby in the family, took sick and died. The father was out drinking. He scarcely became sober enough to care that his child had died. The neighbors came in and assisted the sorrow-stricken mother in preparing the child for burial. The minister came in. The child was laid out in its grave-clothes, but there were no shoes for its small feet. So the minister went and bought nice white shoes and they were slipped on the cold feet. Then they thought that perhaps if now the father would be called in to see his child lying in the cold embrace of death he might come to himself and reform. He was called and came in. His lips quivered and tears came to his eyes as he knelt by the pale face. The others, thinking it would be good to leave him alone, withdrew from the room. Left alone he was tempted. His hand slipped under the cover and took the white shoes off the little cold feet and he put them into his pocket and went out. Straightway he went and bartered them for drink and became too drunk to attend the funeral of his little boy, from whose icy feet he stole the little shoes. Cruel, cruel drink!

#### No. 9.—Skillful in Personal Work.

A lady once requested Henry Drummond to speak to her coachman, who had given way to drink. Mr. Drummond did not like the task assigned him, but he felt it was a case demanding Christian intervention, so he plucked up his courage and went out to talk to the men. He put this problem to him, "Suppose you were on the box and your horses ran away downhill, and you lost all control over them, what would you do?" "Oh," said the man, "I could do nothing." "Yes," said Drummond, "but suppose there were some one sitting by your side stronger than you, who could control them, what would you do?" "Oh," he said, "I would hand him the reins, sir." "Ah," said Drummond, "your life has run away with you, your appetites and passions and lusts are carrying you downhill, and you, in your own strength, cannot control your life." "But," he said, "believe me there is One at your side stronger than you, who offers to take control of your life and make it what it should be. What will you do?" And the man, seeing the point, said, "Sir, I will give him the reins."—*The Bible Record*.

Bulsar, India.



## HOME AND FAMILY

## My Life.

SELECTED BY MRS. S. A. SWARTZ.

My childhood days, so pleasant,  
Have quickly passed away,  
So very, very quickly,  
It seemeth but a day.

My life was full of sunshine,  
My cares, they were so few,  
But somehow, sometime, somewhere,  
I've bidden them adieu.

They passed away in silence,  
I scarce did see them go,  
And that they have departed  
Is all I really know.

As now I sit and ponder  
What now remains to do.  
I hear a still voice saying,  
"The Lord hath need of you."

Fond hopes and aspirations,  
For days have filled my mind,  
Heeding my Master's bidding,  
I leave them all behind.

Yes, willingly I'll leave them,  
I'm ready now to lay  
My life upon the altar.  
Accept it, Lord, today!

Working at home, dear Father,  
Or crossing stormy sea,  
Thou knowest, blessed Master,  
It matters not to me.

Let me but know, dear Father,  
That when this life is o'er,  
I dwell with thee forever,  
And praise thee evermore.

Goshen, Ind.

## A Flower Garden.

BY ELIZABETH D. ROSENBERGER.

"MOTHER, I want that corner for flowers this summer; you see it is bright and sunny there," said Janie, pointing to a sunny corner of their yard.

"You want that place for flowers?" replied her mother. "Why, of course you can have it; I am fond of flowers too, but you children kept me too busy to have a flower garden."

"I want to have some of the flowers in it that grandmother used to have. I can just remember her old-fashioned flower garden. In the early spring she had large purple flags,—not a few scattered blossoms, but a great quantity of them, and what a showing they made, and remained in bloom so long! Then came the yellow bachelor's buttons, and, oh, mother, do you remember her peonies pink and red?" asked Janie.

Her mother smiled. "And the hollyhocks and the dahlias, her 'old maid' flowers and four o'clocks were of all colors and so pretty. I wish you could have flowers like hers!"

"This is the place for a good beginning," said Janie hopefully. "Since the chickens are shut out of this yard I am ready to attempt anything."

"I'll help you all I can," said her mother encouragingly.

The year before Janie had tried hard to have a few flowers, but, unfortunately, the hens chose the same sunny spot near the house in which to scratch and shower themselves with dust, and there was a clashing of interests in which the hens noisily won the day. All that was left of Janie's labors was a venerable syringa bush, and one of those persistent, shrubby spiraea. These threw in spite of the yawning holes dug beneath them by those enterprising chickens. But her beloved pansies, petunias and verbenas were too small and tender to endure such rough treatment, so her garden was given up as a failure. A few nasturtiums in a box survived all the hardships; but Janie kept saying to herself, "Wait until next summer."

And now she was planning her garden. First she studied the seed catalogues carefully and sent in her order for seeds. While awaiting the arrival of the seeds, she went to the grocery store and got some small boxes and filled them with earth, so they were ready for the seeds, and it was a small task to sow them in early March. When the weather grew warmer, her brother spaded and hoed an entire day under her directions.

"Is it not glorious to live in the country?" asked Janie. "I am free from nervousness since I have been working and planning this garden, and I'll be ready to teach again this fall."

Her brother shared her enthusiasm: "All I want is one year at a good agricultural school," he said. "I want to be a farmer and I am going to study my business and make money out of it."

So they talked and planned many times during the summer in Janie's garden. They decided that, as Janie could begin teaching in September, her brother was to go to an agricultural school as soon as the corn was all husked and stored away. Janie could lend him money, "and," he promised, "I'll pay you back with compound interest when I harvest my first crop."

All summer through Janie worked and planted and weeded. She was happy, although still under the doctor's care. And she grew daily stronger because she enjoyed her work. Her flower garden was prettier than grandmother's had ever been. She had more time to devote to it than grandmother had. She put in a number of hardy perennials, so that the garden should not be abandoned after she went back to teaching. The flowers would practically take care of themselves, and, after dying down in the fall, spring into life the following spring with an increased growth. The hardy perennials, as a class, embrace some of the most beautiful flowers in cultivation. The ease with which they are grown and the general satisfaction they give when they are once established, should make them favorites with all who cultivate flowers. Give them a rich soil and keep the grass and weeds out of the beds, and you will be rewarded with lovely flowers each season. Many of the best varieties are easily grown from seeds which may be sown during the months of June, July or August. Or, if desirable, you may start them earlier in the season and they will become stronger and better established to endure the severe frosts of winter. As a rule the seeds of perennials do not germinate as readily as those of annuals, and for this reason should be given a bed where they can be left undisturbed for several months or a year, excepting to keep the bed clear of weeds. Some perennial seeds germinate in a few weeks; others require two or three months and some even a year or more, but all or any of them, when once started will require very little care.

But there was nothing lovelier in the whole garden than a bed brimful of pansies. Janie had planned very carefully for it, and had procured the best seed. Her brother had filled in a bed with rich, loamy soil, because pansies must be fed in order to grow, and they were always well watered. The neighbors stopped sometimes to look at the beautiful flowers massed in that bed, and more than one sighed, "I wish we had a pansy bed like that."

During the winter the men had done some work on the lawn, so in the spring they sowed grass seed, and Janie weeded whenever she could. The lawn had never looked so well, the eye rested on a stretch of living green, smooth and velvety.

Did it pay? Yes, even in dollars and cents. The lawn and flower garden were substantial improvements that were to be reckoned with; they made the old house almost attractive. Plant some flowers in your yard, no matter how humble your home or how small your income, when the summer comes you will be glad that you dug and hoed and weeded in the spring. An unsightly back yard is a poor object lesson for your children. Let them feel that they can help to clean up and have some growing plants or vegetables. If you really care to give your children the best things, you will let them have a garden of their own, if possible.

"O for the meadow-lands, warm and sweet,  
Where the tall grass whispers the whole day long.  
And the meadow lark on the old rail-fence  
Floods all the silence with exquisite song  
O heart of mine, 'tis a weary way  
From the city's streets to the meadows wide,  
From the clearer vision of manhood's years  
To youth's sweet dreams on the south hillside"  
Covington, Ohio.

If a man is right, he can't be too radical; if wrong, he can't be too conservative.

## No Liquor for Indians.

At last the Government is awakening to some of the obligations due the Indians, as provided for in the old treaties, applying to a large part of Minnesota, and other States. The sale of liquor to Indians is now absolutely forbidden in the larger part of seven Minnesota counties, and special Government officers are to insist on implicit compliance with the law. A recent order closes the saloons in seventy towns, not hitherto affected by Government restriction, and is bound to have the most salutary effects upon the Indians as well as others. Canada, in this respect, has for years been setting us a worthy example. All sales of liquor to Indians are absolutely forbidden in the Dominion, and a violation of the ruling is visited by punishment, swift and sure.

## CHRISTIAN WORKERS' TOPIC

For Sunday Evening, June 19, 1910.

## Paul's "Hill Difficulty."

Rom. 7: 14-25; 2 Cor. 6: 1-10.

- I. 7: 14—"Sold under sin." Paul found that half of him—the sensual half, was a slave, sold in sin's market and bought up by Satan (2 Kings 17: 17; Isa 6: 5); and sorely needed a ransom.
- II. "When I would do good, evil is present with me," is every one's "hill difficulty." Inclinations to evil never leave us (Psa. 88: 4).
- III. V. 24—"Who shall deliver me from the body of this death,"—the death of sin's consequences. Paul was in distress because he felt himself chained to a dead body. "Who shall deliver me" (Psa. 38: 4; Matt 11: 28)?
- IV. V. 25—"I thank God through Jesus Christ our Lord," that he has delivered me from the dead body of my sins. In the midst of his complaining he breaks out into praises. Paul is "an example of the believers" (1 Tim. 4: 12).
- V. Paul's Hill and Elevator.
- Acts 9: 1.  
1 Cor. 15: 57.  
2 Cor. 3: 5.  
John 15: 5.  
Acts 9: 4.  
1 Cor. 15: 58.  
2 Cor. 3: 6; 12: 9.  
Philpp. 4: 13; 1 John 5: 4, 5
- Note.—The way of life is full of representatives of the Mistrust family. They are always going the wrong way.

## PRAYER MEETING

For Week Beginning June 19, 1910

## Salvation Means Service.

Luke 1: 68-75.

## I. The Great Deliverance.

1. It Is God's Free Gift.—"That he would grant us" By God's mercy we are spared,—saved from punishment which, rightfully, should have been our lot (Rom. 5: 6-11).
2. Deliverance from the Enemy, "Sin."—Sin is one of the enemies out of whose hand we need deliverance. In giving us his Son, God has also given us a grant of freedom from sin (Rom. 6: 18). Sin has no dominion over us when we are under grace (Rom. 6: 14).
3. Deliverance from the Enemy, "Self." If sin is not to be allowed to rule within, the self-seeking "I" must be overcome, finally and fully (1 Cor. 9: 27).
4. Deliverance from the Enemy, "Satan."—The great Accuser is always ready to bring some railing accusation. We must be well armed (Eph. 6: 11).

## II. Our Loyal Service.

1. Always Willing.—"Lord, what wilt thou have me to do?" Christ and he only should be our Great Example in perfect willingness (1 Peter 2: 20-24).
2. Without Fear.—If we LOVE the Lord with all our heart, there is no fear. The adoption into God's family saves from slavish fear, and we serve in the love of a son (Rom. 8: 15).
3. In Holiness.—We are "called with a holy calling" (2 Tim. 1: 9). "As he which hath called you is holy, so be ye holy" (1 Peter 1: 15).
4. In Righteousness.—Our new man "is created AFT ER GOD in righteousness" (Eph. 4: 24). Righteous principles are safe guidance (Rev. 22: 14).
5. All the Days of Our Life.—No discharge in this holy war. Those delivered from sin and wrath by the agony and blood of God's beloved Son, are to serve him all the days of their life. It means no idle sojourn amid scenes of pleasure, but a going forth to active and unceasing warfare against the enemy of our souls (Eph. 6: 12).



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## Annual Meeting Notes.

(Continued from Page 373.)

They came from all the regions round about. Though no excursion trains stopped at the park, some did stop at Warsaw, two miles away, and brought in people by the thousands. At North Manchester, Ind., 800 tickets were sold on Sunday morning. The traction lines brought in many. Others came in automobiles from a distance of thirty and forty miles. There were probably hundreds of automobiles on the ground. Then thousands came in buggies, carriages and wagons. It is thus easy to understand how the crowd could be made up.

For a while there was almost a water famine. Even on Saturday the water supply proved insufficient, especially on the higher points. Those in charge of the park were not expecting such crowds. They had heard of great gatherings before, but when the time came for them to materialize, they did not put in an appearance. But they learned that our meeting was even larger than we had promised.

At 8 A. M. Bro. D. L. Miller preached a splendid sermon on "God's Best." He was listened to by fully 5,000 people, while fully that many more were on the outside of the auditorium and could not get within hearing distance. He made a strong plea for the unity of God's people, giving us to understand that the Lord does not want us to pull apart because of a few differences, but to stay together and outlive these differences. His plea in behalf of a united body made a fine impression on the large assembly.

Next followed the Sunday-school lesson meeting, presided over by Bro. D. H. Zigler. Two addresses were delivered on the Sunday-school lesson of the day, one by Bro. E. B. Hoff, and the other by Bro. M. C. Swigart.

Almost on the heels of this meeting followed a splendid address by Bro. H. C. Early, the Conference Moderator. He had for his theme, "The Church as It was on the Day of Pentecost." Bro. Early was at his best, and the discourse was just what was needed at this meeting. It suited the occasion, as well as the present condition in the Brotherhood.

He emphasized the importance of the church being filled with the Holy Ghost, and thus being influenced and guided by the Spirit. He brought out forcibly the difference between principles and methods, maintaining that while the former are divine and fixed, the latter are the property of the church and may be changed or modified to suit the conditions.

With emphasis it was said that if the people of God properly understood the relative values of principles and methods, and would direct their work accordingly, our differences would give us little trouble,—that, while we should be of the same mind and the same judgment respecting the fundamentals of the Christian religion, this is not likely to be true of us as in the light of methods. We may differ about methods, but should never fall out about them.

It was also maintained that the church that has the form, or outward appearance of Christianity, without the Spirit is just as deficient as the church claiming to have the Spirit and yet failing to have the true form. Many have requested the publishing of the address, and it is hoped that Bro. Early may find time to reproduce at least the most important parts of the address.

There were four services in the auditorium in the afternoon. At 2:30 Bro. Trout gave a strong address on Secret Societies. Few men know how to handle the subject better, and he kept his large audience interested from start to finish. The fine address of Bro. J. J. Yoder at 7:30 on The Value of the Distinctive Principles of the Church closed the services for this Pentecostal day.

The day was an ideal one. The rain in the morning, and bright sunshine, later on, made just the conditions desired. The weather could not be better. Aside from feeding the people, there was no trafficking whatever. There were no lemonade, candy, popcorn or ice-cream stands, and the people got along just as well without them.

This was fast day, and while everybody did not fast, we believe hundreds did. Some ate nothing during the day while others omitted one and two meals. Our people have never been taught to fast, and it will require many lessons and many reminders to bring them into line.

Monday morning opened with bright promises of a fair day. Though the air was a little chilly at the start, the meeting grounds were all astir at an early hour.

Devotional services at 5:30 in the auditorium were well attended and a fitting beginning to a day so richly fraught with spiritual blessings. It was really surprising to see how well the people turned out to these services and how much they seemingly enjoyed them.

Happening to talk to an aged gentleman, not belonging to our people, he remarked: "I was at the auditorium early this morning and was much astonished to see so large a turnout at that early service. I tell you, when people come out to a service at that hour, they are in earnest. There is no mistake about that. I surely admire the zeal that your people are showing."

By seven o'clock the large auditorium commenced filling up, and long before the appointed time for the meeting the large structure was completely occupied. Some time was spent in singing inspiring and uplifting songs of Zion. The song service is a much appreciated feature of all our meetings on the grounds.

At eight o'clock Bro. D. W. Kurtz, of Philadelphia, Pa., led in a fervent opening prayer, after which Bro. T. T. Myers, of Huntingdon, Pa., proceeded with the subject assigned him, "Higher Criticism Weighed in the Balance."

The speaker pointed out, clearly and forcibly, the various aspects of this important question. While we, as a people, may agree with some of the phases embodied in higher criticism, such as Scripture study and analysis, we cannot afford to endorse the pernicious teachings that have been enunciated by some of those whose efforts have been well termed "destructive criticism."

The speaker showed how some of the noted writers on this subject have drifted so far from the real spirit of the Bible that the miraculous and supernatural parts of the Sacred Volume have been entirely discarded. God's people have this assurance, however, that the Bible will successfully withstand all opposition that may be waged against it. Like a cube, the Bible is always "right side up," no matter who, by the power of human devices, may seek to overthrow it.

At 9:30 the Sunday-school meeting was opened with appropriate remarks by Bro. D. H. Zigler, of the Sunday-school Advisory Committee. He directed the attention of the audience to the vast possibilities of the work, and the importance of adequately meeting the far-reaching issues confronting us as a church.

Bro. I. B. Trout was the first speaker on the program, his subject being, "Sunday-school Teachers' Institutes: (a) Benefits; (b) How Best Conducted." In starting out, the speaker emphasized the great need of better-equipped teachers, in view of the pressing demands of the rising generation. As an instance of indifference often to be seen, he referred to the fact that the great State of Illinois grudgingly appropriated \$2,000 for a movement in behalf of the children in that State, while it cheerfully granted the handsome sum of \$30,000 for the furtherance of improved methods of raising pigs.

Commencing with the second part of his subject, the speaker urged the formation of a more pronounced sentiment in favor of District Sunday-school Institutes. We should have such a spirit of coöperation that we allow no other meetings, or anything else, whatever, to conflict with the success of the Sunday-school institute. We must see to it that all Sunday-school workers have an opportunity to attend. Let there be a fixed time for the meeting each year, suited to the local conditions of the District. Let the duration of the institute be fully within the time limit of those in attendance, and, beyond all else, hold it at such places where a good representation may be assured.

Referring to the benefits to be derived, the speaker touched upon a wide range of subjects,—more thorough Bible instruction, better Sunday-school methods, and fully-equipped teachers. Teachers' meetings, and methods in general, may all be profitably discussed at a well-conducted Sunday-school institute. Study,—determined, efficient study,—was given as the all-important element of Sunday-school success. Thus even hard problems will be solved, and the way will open to greater achievements.

Bro. J. F. Souders gave a most excellent address on "The Sunday School as an Evangelizing Power of the Church." He reasoned that, in obedience to the great "Go ye," it is our duty to "go, teach and baptize." That the Sunday school is a most important factor in this mighty work of evangelism, is being realized more fully each day. There is a power here that cannot be had in any other way.

There are several reasons for this: (1) The Sunday-school deals with the child in the most impressionable period of life. Henry Drummond was converted when only nine years of age, Matthew Henry was brought to a saving knowledge at the early age of seven. (2) Children will, as a rule, faithfully follow the religious teachings received in their early youth. Because of this, Moses said, "Teach them diligently."

The speaker referred to the large field open to the consecrated teacher,—a field unbounded save by his own limitations. While the teacher's methods, as yet, may not be as perfect as those employed in the day schools, he can, by virtue of his mission, go forth with a boundless love for the souls confided to his care, and reach them by the grace of God to the salvation of their souls.

Our returned missionary, Bro. Jesse Emmert, of Bulsar, India, was the next speaker. His theme was "Our Sunday-school Work in India." He stated that there were only three organized Sunday schools in that country at the time of his arrival, attended largely by the 650 orphan children. The last report, six years later, shows 38 schools and 1,150 scholars, only 150 of whom are orphans. The first report showed no money contributed. The last report showed a total annual contribution of \$290.

When we remember that the average wage rate in India is only six to ten cents per day, it will be seen that the sum contributed tells its own story of sacrifice and intense devotion. What would be the result were the churches and Sunday schools of America to give on the same liberal basis?

The speaker referred to Bro. Blough's Sunday-school quarterly, which has been published in the Gujarati language for some years. So admirably does it fill its purpose that it is being used by all the varied



mission stations of the district,—a strong testimony by those outside of our ranks to the efficient efforts of Bro. Blough.

Reference was made to the "All-India Sunday-school Examination," which in 1909 was taken by 20,000 pupils. Of this number 17,000 passed successfully, and received certificates. Of the 288 scholars from Brethren schools, entered for the examination, 177 passed.

There are twenty different languages, with six divisions in each, that must be recognized in this examination work. Medals are given for the best papers. Five medals have so far been bestowed upon members of Brethren schools. The outlook for an enlargement of our work in India was reported as being most excellent. There is need, however, of additional means. Were these at our command, one million souls might be placed in immediate touch with the workers now available.

At this stage Bro. Levi Minnich presented the eleventh annual statistical report of the Sunday-school Advisory Committee. Space forbids the insertion of this very interesting report in these columns. It will be given in the Full Report of the Conference, and we would urge our readers to give it a careful reading. The speaker suggested that we work hard to secure a 100,000 enrollment for our Sunday schools.

At this stage the intense missionary zeal, aroused by the earnest and impressive speakers of the hour, sought to give expression to its enthusiasm in a practical way. One brother handed in \$10 for the extension of the work in India. Another brother offered to be one of a hundred brethren to give \$5 each for the support of the Sunday-school work in India.

"Benefits of Christian Workers' Societies: (a) To the Church; (b) To the Individual," was the only topic of the period set aside for the Christian Workers. Bro. O. F. Shaw ably set forth the great purposes of Christian Workers' meetings. With so many things to lead our young people astray,—Sunday desecration and questionable amusements,—there is a real need for an agency of uplift, such as is afforded by the Christian Workers.

The speaker referred to some things that hinder the fullest success of these meetings. Not only is there, at times, the evident indifference of the older members, but also the lack of judgment, on their part, in monopolizing most of the time during the services, thus depriving the younger members of the opportunity to exercise their talents.

Bro. Shaw also urged that the best means be employed to add to the interest of the meetings. He deprecated, however, the tendency, noticeable at times, to make the exercises of a purely literary character. Since it is the aim of the Christian Workers' meeting to help the young, he suggested that a deeply devotional spirit be fostered, and that every agency be employed to attain this end.

The speaker advised that Bible biographies and kindred studies be made a prominent part of the exercises, and that the chief aim be to train devout young men and women for the important work of the church, which, in the near future, will devolve upon them.

A request having been made that Bro. Trout make a report of the World's Sunday-school Convention at Washington, which he recently attended, he referred briefly to the great gathering, at which sixty nationalities were represented. The large hall, seating 10,000, was filled at each meeting, with as many people outside, unable to secure admission. At one session \$75,000 was raised in only a few minutes' time.

The speaker referred to the fact, brought out at the meeting, that now is the strategical time to gain Africa. If not done within the next few years, the forces of Mohammedanism will sweep over that

country, greatly hindering, if not entirely frustrating, all possible missionary efforts.

Bro. Zigler, also in attendance at the Washington meeting, reported one pupil, present at the gathering above referred to, who claims the distinction of having attended Sunday school for thirty-five years without missing a single time. One teacher has an unbroken record for twenty-five years.

This closed the exercises of the forenoon. The audience, as a body, had practically remained in their seats for four hours or more,—an eloquent testimony to the absorbing interest of the various services.

The first thing on the program for the afternoon exercises was an "Address of Welcome," delivered by Mr. J. L. Studebaker, of the well-known manufacturing firm of South Bend, Ind. He expressed the great pleasure afforded the people of Winona Lake in entertaining the Brethren. He referred to the well-known characteristics of our people, emphasizing the fact that no people can make real spiritual progress unless they keep pace with God.

The speaker then referred to his own warm feeling for the Brethren. He reverted to the time when his father (a member of our church) came, in an early day, with a family of ten children, to the wilds of Indiana. He spoke of the substantial help rendered them by liberal-hearted Brethren,—a fact gratefully remembered by the family.

Mr. Studebaker reminded the Brethren that this is an age of progress, that it will not do to apply the methods of by-gone years to modern conditions. He urged an educated ministry, fully able to cope with the questions of the day, and able to hold the young people.

In conclusion the speaker tenderly entreated us, as a body, to avoid division in our ranks. He advised that we profit by past experiences, and get together on the basic features of our sacred principles, remembering that in union there is strength. Referring to our growth and prosperity,—so plainly in evidence,—he expressed the hope that we go forward to still greater attainments and further progress.

By 1:30 the climax of the day was reached in the great missionary meeting. Fully 6,000 people crowded every available space of the great auditorium. Admission had to be denied to thousands who would gladly have stood in the aisles. This, however, was not permitted, as, according to State laws, all aisles and entrance ways must be unobstructed.

Overflow missionary meetings were arranged for at various points on the grounds, and an opportunity was thus given to thousands to hear the great claims of the mission cause and to contribute to the promulgation of the Gospel.

After impressive remarks by the chairman, Bro. D. L. Miller, the devotional exercises at the auditorium missionary meeting were conducted by Bro. Steven Berkebile, our returned missionary from India.

Bro. I. N. H. Beahm was the first speaker to urge the great claims of missions. He pointed to the undoubted authority of the Word in telling us to go, and the urgent need of the world field. He emphasized the great obligation devolving upon all,—“every creature,”—a call individually, nationally, world-wide!

The speaker strongly urged a due comprehension of our solemn obligations. The heathen must have the Gospel, and we are the ones to take it to them. God so loved us to give his Son for the world's ransom. Jesus came to save; so should we.

At this stage of the meeting an interesting feature was a song in Gujarati, rendered by the five India missionaries present. Though the words were unintelligible to the vast audience, in mind all were carried to far-off India, and the millions still unsaved.

The speaker then referred to the fact that Bro. Stover reports some excellent openings for the saving of thousands, by the forces now available, if only the needed means can be secured. This led him to speak of our unequalled prosperity as a nation. America, with one-third of the bank deposits of the world, has ample means, and what is true of America, as a whole, is largely true of the Church of the Brethren,—a people highly blessed of God.

The speaker closed with a touching, persistent and passionate appeal to the liberality of the church in behalf of the world's millions still in darkness. In eloquent terms he portrayed our great responsibility,—our stewardship to the Giver of all good. Manifestly a deep impression was wrought upon the vast audience.

Our two Chinese brethren, who united with the church through efforts put forth in Chicago, were at this time called to the platform, to sing a hymn in their native Chinese tongue. The audience, after hearing these brethren, was doubtless led to renewed interest in our work in the far-away "Celestial Kingdom," with its swarming millions.

The chairman, Bro. D. L. Miller, then announced that the missionary offering would be taken, which, as he so appropriately said, was to be a real act of worship, and engaged in accordingly. The details of the work were in charge of Bro. J. H. B. Williams, assistant secretary of General Mission Board.

When the great offering was taken by the various collectors designated, and, later on, duly counted, it was found that the total, including what was given at other meetings on the ground, amounted to \$15,402.68,—a very worthy offering indeed!

It was evident, even before the exact amount of the offering was known, that the total would be a generous one, "for the people had a mind to give." Rejoicing was apparent everywhere, for these were indeed "cheerful givers." And yet, perhaps none gave more than did Bro. Leland J. Templeton, who at this time offered himself as a willing worker in the Lord's vineyard.

At the consecration service, now following, Sisters Minerva Metzger and Ida C. Shumaker were introduced to the audience. The former is to go to China; the latter goes to the India field upon the return of Brother and Sister Jesse Emmert.

The missionaries now home on furlough and present at this meeting were: Brother and Sister Hilton, of China, Brother and Sister Steven Berkebile, of India, Brother and Sister Jesse Emmert, of India, and Sister Mamie Quinter, of India.

A fervent prayer was then offered by Bro. Jacob T. Myers, of Philadelphia, Pa. He touchingly explored the blessings of God upon the missionary efforts of the church and plead for a continuance of God's favor. The deep solemnity that pervaded the audience was an eloquent testimony of the fact that all were united in the sentiments expressed.

Immediately following the consecration service, the educational meeting convened, with Brethren D. N. Eller, W. I. T. Hoover, John S. Flory and J. E. Miller as speakers, to present the various themes assigned them on the program. A lack of space prevents us, at this time, from entering more fully into the various most excellent thoughts presented. Suffice it to say that the important subjects were amply covered by these efficient speakers.

During the day evangelistic services were held elsewhere on the grounds by Brethren I. N. H. Beahm, C. D. Bonsack and Wm. Lampin. There were also various other gatherings, reunions, etc.

An interesting Temperance Meeting, of which we shall have more to say in our next, closed the auditorium services for the day. It was a day full of happy experiences, a day of spiritual uplift and sweet fellowship to the saints.



### At the Age of Thirty.

BOTH Jesus and John the Baptist began their ministry at the age of thirty. Among the Jews it was not customary for young men to enter upon active public duties before this age. Though Jesus and John were inspired, being sent by God, they conformed to this custom and started their work when they were at their very best. Before taking up the work of the ministry they probably devoted years to a careful study of the Word of God, to the study of the handiwork of God in nature, as well as to the study of man, his surroundings, his needs and the best methods of reaching him. As speakers and reformers they commanded attention to listening to addresses by the best talent of the preach by preaching. They knew how from the first. Their preparation was thorough. Those listening to them, for the first time, were surprised at their breadth of information and their skill in presenting the doctrine they taught. Even Herod, the king, though accustomed to listen to addresses by the best talent of the age, was deeply interested in the preaching of John. People from all ranks of society and from all sections of Palestine came for miles to listen to the marvelous address of the man of the wilderness. The preaching of Jesus, on the temple platform, interested and even startled the best thinkers of Jerusalem. Some of the officers sent to arrest him, said of his preaching: "Never man spake like this man." They were astonished beyond measure at this power and skill. He spoke not only as one having authority, but seemed to have all knowledge at his command. These two men, one begotten by the Holy Ghost and the other filled with the Holy Spirit from his birth, were marvels as public speakers. In the intellectual field there was not a man to cope with them. Did waiting until the age of thirty, before entering fully upon their active duties, have anything to do with their marvelous ability? The learned world does not care to make such an admission, and yet there may be more in this old Jewish custom than we have been led to think.

### Says Jesus Never Existed.

LAST spring a great meeting took place in Berlin, Germany. It is called great because of what happened. Two thousand people came together to hear the learned professor, Dr. Arthur Drews, attempt to prove that Jesus Christ never actually existed. We are told that the man who says there is no God is a fool, but what must be said of the men who would attempt to show that the Founder of the Christian religion never had an existence? Think of it for one minute. More has been said, written and published about Jesus than any being who ever figured in the annals of history. Possibly a hundred thousand books have been written about his works, teaching and influence. In the interest of the religion he taught, papers by the million have been printed and distributed. The Bible, containing a record of his history, works and teachings, has been rendered into practically all the languages of earth, and billions of dollars have been spent in the interest of the Christian religion, to say nothing of the lives that have been sacrificed, and yet this man is foolish enough to affirm that such a character as Jesus Christ never lived. He is worse off than the devils, for in James 2:19 we read that they believe and tremble. A little later a still greater meeting was held. Instead of 2,000 people there were 12,000, who came together to give evidence to the fact that Jesus did live, that what he said and taught was true, and that the proof of his existence might be found in every land and among all people. The learned professor, with his unbelief, sank into insignificance, as compared with the great demonstration in the interest of Jesus and the principles he taught.

### Not Gospel Enough.

GIPSY SMITH, among the popular denominations, is considered one of the most sensible talkers in the evangelistic field. While he does not preach the whole Gospel, still he tells some things that go home to the heart and do good. With his earnest plea for the better and

nobler life, he often stirs whole cities, and yet Dr. John A. Earl, a Baptist minister of Chicago, referring to the great meeting held in that city by Gipsy Smith, says, that "out of the thousand or more converts, supposed to have been obtained by the evangelistic campaign, it developed that churches on the north side got only fifty. Appeals to impulses, pulpit tricks and maudlin sentimentality may have an effect, but it is not lasting. Evangelistic work has its place. It is needed to combat the indifference of the masses, the antipathy of the classes, and the frigidity of the churches. But the winning of souls to Christ can best be accomplished in a quiet way." We would not discount quiet and personal work in the least, but we feel confident that if the professional evangelist would do some preaching like that done by Peter on the day of Pentecost, there would be more people added to the church to stay. Peter preached the plain truth, told the penitent believers what to do, and three thousand did as they were instructed, and were then added to the church. Not one of them refused to be baptized for the remission of sins, and, furthermore, they all "continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread and in prayers." That kind of preaching makes converts that will remain steadfast. In fact, this is the kind of preaching for which the early church was noted. Let the evangelist of today turn a new leaf and go to preaching the old-fashioned gospel and we shall have some old-fashioned revivals.

### Baptism for the Dead.

WRITING to this office more people seek information concerning the baptism for the dead, referred to in 1 Cor. 15:29, than on any other New Testament subject. However carefully we may present our views, there are those who continue to ask for a further explanation. There may be something, connected with what Paul meant to teach, which we, in this day and generation, do not fully grasp. The verse reads: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" As we understand it, the contention was about the resurrection of Christ. All those who entered the kingdom were baptized into his death; then arose from the watery grave in imitation of his resurrection. It was a repetition of the death, burial and resurrection of Jesus, in the act of baptism. This was baptism for the dead, and would signify nothing if the dead rise not at all. But if it can be proven, as Paul would assert, that Jesus died, was buried and arose from the dead, then it follows that a baptism that signifies death, and is to represent the dead, means something, after all. For the applicant it meant as much as the resurrection of the Master meant for Jesus himself. Christian baptism was called baptism for the dead because the death of Christ figured in the institution, but, of course, would mean nothing, if the doctrine of the resurrection should prove to be false.

### Will Not Work Both Ways.

ONE of our correspondents learns that church federation will not work both ways. When the ministers of this town were planning for a union meeting, in which all the churches could unite, he offered to furnish a preacher of ability, who would preach Jesus and him crucified, along with all he commanded and enjoined upon his people. He was positively, but politely, informed that the different churches could not unite in a revival with a preacher who had much to say about the commandments, but that they must have a man who will not offend any of the denominations. They would be glad to have our people become a party in their revival if we will be satisfied with what little Gospel happens to be accepted in common by all the denominations of the town. Since we hold to more than any of the rest of the persuasions it follows that we would have to give up much and gain nothing, while the denominations having little would have nothing to give up, but possibly much to gain. This would be placing a premium on disobedience, with a view of discouraging those who prefer to obey from the heart the form of doctrine delivered unto the saints.

### Give the Church a Chance.

WE hear of a congregation without a resident minister. The elder himself lives nearly twenty-five miles away and all the preaching has to be done by ministers who come in from other congregations. Some of the members think they have among them brethren who would make good preachers, if called to the work, but the elder refuses to consult the church in regard to holding an election. He fears that the church would select some one who cannot be trusted. It is good to be cautious, and entrust the Word to none but faithful men, who have the ability to teach, but there is such a thing as being just cautious enough to prevent the church and the Holy Ghost from doing the very thing that should be done. We do not believe in calling unfaithful men to the ministry, but some elders, we regret to say, are just a little too cautious, and show a decided unwillingness to trust the church where it may be safely trusted. As a rule, it is safe to permit the church to decide whether certain brethren can be trusted in the ministry. If help is needed, and there is talent in the church, let an election be held, and let a brother be called to the work. If he refuses to accept the conditions, he need not be installed. Then it may be well to bear in mind that some of the most efficient ministers, we now have in the church, had to be instructed more perfectly in the way of the Lord when young. In principle this is true of men in every department of life; the best of them must be trained more or less. The elder referred to should do what he can to train some of the members of his congregation for the ministry, and give his congregation a chance to call them. A congregation without a minister needs one, and no man should stand between the church and the Holy Spirit. What we are here saying may apply to a number of congregations, and if they will take it to heart, it may do the cause good in their community.

### The Sermon Outline.

THE editor of the *Sunday School Times* thinks that a minister of the Gospel, who lives in close touch with Christ, and is each day drinking from the fountain of Truth, has no occasion to rely upon some one else for his sermon outlines. If he is called of God, is making his Bible his daily companion and is studying the needs of his people, he should know better than any one else, what his flock needs. Then think of Paul, Peter, Barnabas, or any other devout preacher of the first century, sending to Jerusalem for some sermon outlines to be used while preaching the Gospel at Antioch and Tarsus! Men who have a message from God can make for themselves all the sermon outlines they may need. Not only so, but the more they try to help themselves, in this particular, the more God can do for them. God can best aid the men who put forth all their own efforts. One never need be alarmed about the man who has a message. The Lord will help him deliver it.

### Discrimination Against Age.

ONE of our exchanges thinks that churches are making a decided mistake when discriminating against ministers who happen to be over fifty years old. At an age when the lawyer, judge, statesman or author is supposed to be at his best, there is a disposition to set the minister aside. A man may not be too old to serve his State in the Legislature or his Nation in Congress, but he is considered too old to serve his church as pastor. He may not be too old to be a Governor of his State, or the President of the United States, but he is too old to preside over a small congregation, composed of a hundred members or less. These are strange notions that have got into the heads of most religious people. They are looking for that which will please and attract, rather than for the efficiency that comes only after years of careful training.

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# MISSIONARY DEPARTMENT

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### PREVENTION BETTER THAN CURE.

While it is true that the "poor will always be with us" and that our pity must needs be alive to their condition, yet there is more required. We must have a "hatred of injustice" and make an intelligent effort to prevent misery and bring life to its best and highest realization. Sentiment is good, but the Christian world needs nothing as much as a knowledge of the causes that are at work to tear down life, and this conviction must be supported by the statistics of truth. Modern legislatures, unfortunately, care more for the applause of the populace in general than for the tears of the downtrodden. The present-day charity worker, however, is an optimist that sees better days just ahead and works to that end. While, perhaps, poverty will never be entirely eradicated, there is every reason to hope that some day there will be such an increase of justice and equity,—a true spirit of altruism,—that every man, woman and child will be blessed with the common necessities of life.

### PRESENT-DAY SLAVE-TRADE.

The unholy traffic in human beings, at one time sanctioned by even so-called Christian nations, is now forbidden by every country laying claim to civilization. With all that has been done, however, in its suppression, slavery still exists. The Africa-Arabian slave-traffic is still secretly carried on. The traders wait in a desert district till the English cruisers or other dangers have passed by. Often they wait patiently for years until there is a favorable time for a wholesale raid upon the unfortunate natives. With the cunning of the adversary of souls, these traders first weaken the united power of their poor victims by sowing the seeds of discord among them. After that they are easily conquered and carried away. What a field there is, among these poor natives, for a real peace-maker, to stem the tide of lawlessness and anarchy, and enroll them under the banner of Christ Jesus! What a field for teaching the better way of gospel union and harmony, which, when once fully and practically applied, will effectually settle the slave traffic, for no longer will the wily slave-trader be permitted to carry on his work unmolested, if the united sentiment of the people is against him.

### WILL TIBET BE OPENED?

Embedded in the mountain fastnesses of Asia, Tibet, long known as the "Hermit Nation," has been, for years, the most exclusive and intolerant of all Asiatic nations, less known to the world than any other. With a territory of 600,000 to 800,000 square miles, and a population of 6,000,000, it has been the central shrine of Buddhism. For centuries the government was in the hands of a singular hierarchy, the chief priest of which is known as the Dalai Lama. Commerce was in the hands of the government, and closely watched. Despite Chinese control and Indian influence, this small territory was a locked chamber to missionaries and even to modern civilization. Ever since China took a decisive part in Tibetan affairs, however, important events have followed in quick succession, culminating in the final dismissal of Dalai Lama and his subsequent flight to India. Much disorder exists, at present, in the hitherto closed land; but like other radical revolutions in Asiatic empires, it seems to be God's plan to open the way for the gospel chariot. The almost universal overturning of things in the staid, old Orient seems to mark an era of new departures,—a beckoning to the Christian world to come to the rescue of benighted souls.

### CURING A SIN-SICK SOUL.

Yes, we have them among us in all congregations,—the weak, sickly members that ought to have proper attention. Surprising it is, however, to see the many stern critics who would fain pose as spiritual physicians to administer the needed(?) treatment. Sometimes it looks very much as though the "remedy was worse than the disease." Once, when the writer was sick with a throat affection, the doctor said, "Unless you are better by morning, I shall have to BLISTER you." Doubtless I showed the dismay I felt, which caused the doctor to add, "WE ONLY USE BLISTERS AS A LAST RESORT." I then felt to wondering, and I have wondered ever since why doctors of spiritual diseases do not pattern more closely after the example of the physician referred to. There are too many of us who want to BLISTER for every ailment of the inner man. We BLISTER every chance we can get, but POULTICE,—well, hardly ever. Too many do not read the Bible enough to get hold of the right treatment,—they pour out a stream of seething, sneering, scathing invectives, so hot that they BLISTER

the very life of the church. Why not, like the Good Samaritan of Bible fame, "pour in oil and wine,"—soothing and cleansing the sore and afflicted souls that in weakness have gone astray? Surely we need less BLISTERING, but we should have, by all means, plenty of POULTICING,—the love that thinketh no evil and is kind at all times and places.

### CHURCH LOSSES IN ENGLAND.

The loosening hold of the church on the people of all classes is becoming a matter of great concern to the people of England. The proportion of active church members, compared to those outside of church associations, is less than five per cent in the larger cities, and there is only a slightly better showing in country districts. Much blame for this sad condition is placed on the worldly tendencies of church members in general. They expect to be entertained rather than edified. In consequence the preaching is sensational rather than evangelical. Devoid of the real gospel spirit, it is not to be wondered at if the preaching has measurably lost its old-time power and attractiveness.

### RAILWAY TRAVEL IN INDIA LEVELING CASTE.

One of the striking features of the unrest prevailing in India, just now, is an anti-railroad crusade, carried on by the extremists among the revolutionary agitators. They say that the railroads are breaking down caste distinctions by crowding the people indiscriminately into the narrow confines of a railroad car. When railways were first introduced into India, the natives demanded that special cars be furnished for certain castes. Hindoos and Mohammedans would not sit down together, and Brahmins demanded to travel by themselves. They soon found out, however, that railways must, necessarily, be cosmopolitan, and treat all alike. It was not choice, therefore, but stern necessity that compelled the Hindoos to ignore caste distinctions while traveling. It is a revival of this ultra-caste spirit that is being attempted by the agitators, in order to fan the flame of discontent now existing in India. Meanwhile the railways are still carrying their motley crowd of passengers,—all castes in close quarters,—and caste distinctions will grow less and less as time goes on.

### "AND THE LIFE EVERLASTING."

It will not meet us where the shadows fall  
Beside the sea that bounds the Evening Land:  
It will not greet us with its first clear call  
When death has borne us to the farther strand  
It is not something yet to be revealed—  
The Everlasting Life; 'tis here and now,  
Passing unseen because our eyes are sealed  
With blindness for the pride upon our brow.  
It calls us 'mid the traffic of the street;  
And calls in vain, because our ears are lent  
To those poor babblings of praise that cheat  
The soul of heaven's truth with earth's content.  
It dwells not in innumerable years:  
It is the breath of God in timeless things—  
The strong, divine persistence that inheres  
In love's red pulses and in faith's white wings.  
It is the power whereby low lives aspire  
Unto the doing of a selfless deed,  
Unto the slaying of a soft desire  
In service of the high unworried creed.  
It is the treasure that is ours to hold  
Secure while all things else are turned to dust,  
That priceless and imperishable gold,  
Beyond the scathe of robber and of rust  
It is a clarion when the sun is high—  
The touch of greatness in the toll for bread—  
The nameless comfort of the western sky—  
The healing silence where we lay our head.  
And if we feel it not amid our strife,  
In all our toiling and in all our pain—  
This rhythmic pulsing of immortal life—  
Then do we work and suffer here in vain.  
—Percy C. Alnsworth.

### ON THE MEDITERRANEAN SEA.

On board the "Duca di Genova," May 11, we find that the broad Atlantic has been left behind, and we are on the blue Mediterranean, just one day out of Naples. The voyage has been rather pleasant, so far, but very cool. We did not expect such cool weather, for last year, when we came home a month earlier, it was much warmer than it is now. Even today, on the Mediterranean, winter wraps and rugs feel very comfortable. The Atlantic also was quite cool and the air was very damp most of the time, too.

At once, on leaving New York harbor, we struck a choppy sea, which sent nearly every one to bed before bedtime. These choppy waves kept up for three days, and not until they subsided did every one have a bright face. One lady has been sick all the way across.

While we struck the choppy waves and damp weather, we also had a stiff breeze to face, which retarded the vessel somewhat. Our captain wisely steered north to avoid a storm, and avoid it he did, but we were behind upon reaching Gibraltar, so, of course, we shall land late at Naples.

We never had a better view of Gibraltar than at this time. It was in the forenoon when we passed. In the morning the clouds were thick and we thought we would not have a good view, but by the time we got to the rock,

the clouds had cleared away and the sun shone out in all its glory, bringing everything into distinct view.

While passing Gibraltar, our captain noticed that the flag was at half mast, and later on we received the news of King Edward's death over the Marconi telegraph.

We certainly have a very congenial class of passengers. Several are returning to Italy to remain. Most of those on board are on a sight-seeing tour. A few are on their way to attend the World's Missionary Conference, to be held in Edinburgh, Scotland, during the middle of June. They came this way to take in the sights of Italy en route.

We arrived at Naples, May 12,—just forty hours late, so we have just one week to wait for the "Balduino," which is to take us to Bombay.

This is a beautiful, sunshiny day, and I never saw Naples looking prettier. Flowers are in bloom and everything reminds us of summer.

From our room, here at the hotel, we have a full view of the bay and Vesuvius.

Vesuvius seems to be very quiet now. Bro. Lichty says he is going to climb the slope of the mountain, to see what is at the top.

We are well and enjoying God's blessings, but are anxious to arrive in India. Nora Lichty.  
Naples, Italy, May 12.

### FROM McPHERSON, KANSAS.

McPherson College has just closed a very successful school year. Prof. Boodin, of Kansas University, delivered the commencement address. Subject: "The Making of a Citizen." There were ten Bachelor of Arts graduates, one Master of Arts, five Normal Bachelor of Science Didactics, five in Expression, one in Music, and fourteen Commercial. Of the collegiate graduates three have positions in colleges, one in high school, one has sailed for the Philippines where she is to teach Domestic Science. One is a Baptist preacher, one is to be a missionary, one has leased the College Agricultural Farm, one has a fellowship in Kansas University, one enters the University of Chicago for graduate study, and one is to spend a part of the year in travel.

About three thousand dollars has been raised with which to paint the College buildings and make many other repairs and improvements. A vigorous campaign for the Auditorium, for endowment, and for students, is being waged.

Pres. Frantz has leave of absence on account of ill health. I. J. Harnly  
May 27.

### A VISIT TO THE SILENT CITY.

As we pass over the great ocean of time, it is well to do some meditating. To pass an hour in God's acre is good for us all. Recently the writer visited the silent city adjoining the Hanoverdale house, in the Big Swatara congregation of Eastern Pennsylvania.

As we passed through the gate we soon found the spot where Bro. C. H. Balsbaugh, of sacred memory, is buried. Many have read the productions of our departed brother. His writings were voluminous, but now his work is done. The house in which he lived can be seen from the grave. He died in 1909, aged seventy-seven years.

As we stood at his grave, we thought that while here his frail body is resting, his soul is basking in the delights of the spirit world. On his tombstone we read the following epitaph:

"Thou, oh Christ, art all I want,  
For thou hast made me free,  
I will be thine, forever thine,  
For thou hast died for me."

As we passed on we came to Eld. David Etter's grave. He died, while administering baptism, in January, 1899. It reminded us of the departure of Eld. James Quinter, who died while praying, and of the sudden death of Bro. S. W. Hoover, who died while preaching.

We visited a number of graves. As we looked at the Hanover Hills and the Blue Mountains, we were impressed with the enduring strength of God's creation, and the fleeting character of man's life. Here may be found the graves of some elders that had the oversight of this church in days gone by. The present elder in charge is Bro. John H. Wimer. His congregation is in a good condition, and they have a number of young members.

Before we left the silent city, a flood of thoughts overwhelmed us. Here may be found the graves of many who were the joy of a mother's heart, the darling boy or girl of a pleasant home. Many homes are represented here. Among the dead are those who were in the prime of life, and those who lived to a good old age. Here may be found the grave of many a loving mother or kind father.

As we left the place, we thought of the fact that all are steadily going toward the silent tomb. Are we ready? The time will come when all of us will be carried to our resting-place, the silent city. In visiting the graves of our dear ones, remember that this place is waiting for you. Our German Brethren used to sing, years ago, the following impressive verse:

"Hier, wo wir bei den Gräbern stehn,  
Ich jeder soll zum Herren gehn.  
Ich bitt' O Gott, durch Christi Blut,  
Mach's nur mit meinem Ende gut."

Elizabethtown, Pa.

Edgar M. Hoffer.



## Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

## CALIFORNIA.

**Los Angeles.**—Since our last report, two sisters have been baptized. One was an aged sister from our Boyle Heights Mission. Ten have been baptized here since the first of the year. Bro. Geo. H. Bashore was chosen as delegate to the Annual Meeting—Florence Stutsman, 136 1/2 S. Hancock Street, Los Angeles, Cal., May 23.

**Pasadena.**—Church met in council May 26, with Eld. W. E. Trostle presiding. Considerable business came before the meeting. Christian Workers' officers were elected for the remainder of the year, with Sister Bettie Strole, president; Bro. Harry Lehman, treasurer; Sister Edna Schroek, chorister. We also elected Sunday-school superintendent and assistants, to fill vacancies. Bro. Peters was chosen as superintendent. The Mission Sunday-school house will be dedicated June 12, at 3 P. M.—Panny E. Light, 752 Herkimer Street, Pasadena, Cal., May 30.

## CUBA.

**Omaja.** Brethren church met last evening for communion services, and a very enjoyable and profitable love feast was had. There were just as many of us as of the disciples at the first feast, and we felt that the Lord was with us. We had hoped and waited for some of our members from the States, but none came. The outlook for us is more encouraging than it has been. Brethren, remember us and the needs of this people.—Grant Mahan, Omaja, Cuba, May 30.

## COLORADO.

**Denver Mission.**—Sunday morning, May 29, the brethren of the Denver church had the pleasure of listening to Eld. Fitz of Longmont. He also talked for us at the Mission in the afternoon. Our love feast was held in the evening, with about forty members present. Bro. Fitz officiated. At the examination service one was restored. At our West Side Mission we are being favored each Sunday with a sermon by Bro. Love and Bro. Alexander. We will be glad to have ministering brethren going to and from Annual Meeting, stop with us—Emma Rolt, 1109 S. Washington Street, Denver, Colo., May 31.

**Hartman.**—The members of Hartman Mission point, Prowers congregation, began March 26, in an organized effort, to procure funds for erecting a church building. Actual work on the building started April 28. It is now practically finished and will be dedicated soon. Members wishing to locate in Eastern Colorado will do well to stop at Hartman, or correspond with the writer.—F. E. Polster, Hartman, Colo., June 1.

**Lowland.**—We held our love feast May 21, with Eld. Kessler officiating. The weather being unfavorable, the attendance was small. Twenty members communed. The two deacons who were elected—Brethren Lou Houston and Roscoe Lake—were, with their wives, duly installed. One letter was granted. Bro. Kessler preached Sunday morning following the feast and Bro. Rolt in the evening. One was baptized the next day.—Nellye Nice, Wayne, Colo., May 29.

## IDAHO.

**Nampa.**—Our love feast was held May 27, with Bro. L. H. Eby, of Payette, officiating. There were eighty-two brethren and sisters to commune. It was one of the most interesting meetings ever held here. Several members were present from the different congregations.—O. J. Whallon, Nampa, Idaho, June 1.

## ILLINOIS.

**Astoria** congregation met at the forenoon on Sunday May 21, for preaching both in the forenoon and afternoon, by Bro. J. W. Harshbarger, of Liberty, Ill., and Bro. James M. Moore, of Chicago. In the evening we held our communion, with Bro. Harshbarger officiating. More than thirty members communed for the first time. On Sunday morning Bro. Moore preached to a well-filled house. On Sunday evening Bro. Chas. Walter, one of the Woodland ministers, preached in Astoria.—Fay A. Rohrbach, Browning, Ill., June 2.

**Blue Ridge** church held her love feast May 20, at 6 o'clock. Our elder, Bro. S. Nickey, of Oakley, officiated. Several were with us from adjoining churches. We will be glad to have him remain until Sunday when he preached for us. Our class in the study of "Romans," under the leadership of Bro. J. F. Burton, is both interesting and instructive.—Luella Burton, Mansfield, Ill., May 29.

**Mayfield Grove** (Mt. Vernon congregation).—Bro. James Morris, of Horton, Mo., came to us May 29, and preached May 30, preaching ten sermons. He also conducted a funeral service on May 29, at 10 A. M. and memorial services at 4 P. M., all of which were well attended and a good interest manifested. There were no additions to the church, but the members were much encouraged. We certainly enjoyed Bro. Morris' stay with us. The members at this place greatly appreciated the visit of any of the Brethren, especially ministers. One was baptized May 17 by Bro. Ulerly.—Robert C. Walls, Sheller, Mo., May 31.

**Polo.**—We organized a prayer meeting May 18. Bro. C. Price, of Pine Creek, gave us an interesting and helpful talk on temperance May 22. May 29 a young man was baptized. In the evening, at 6:30, we held our love feast. Bro. Samuel Plum, of West Branch, officiated. The attendance was good.—Martha A. Shurt, Polo, Ill., June 2.

**Wadsworths Grove.**—We met for council May 27, with our elder, Bro. P. R. Keltner, presiding. He was retained as elder for the coming year. A sister has recently been baptized. Our series of meetings, to be conducted by Bro. Reuben Shroyer, of Ohio, will begin on Sunday evening following the Annual Meeting. Eld. D. B. Eby, of Sunnyside, Wash., who was called here on account of the illness and death of his father, Eld. Enoch Eby, preached for us several times. Our Annual Meeting collection amounted to nearly \$20.00.—Albert Myers, Wadsworths Grove, Ill., June 2.

**West Branch.**—We held our love feast May 28 and 29. On account of the inclement weather the attendance was not as large as it might have been, yet we enjoyed the meeting. A number of visiting brethren and sisters were with us. The visiting ministers were Brethren Emanuel Newcomer, John Heckman, D. B. Eby, and W. Switzer, the latter officiating. He also preached for us on Sunday morning. These services were enjoyed by all.—Frank Long, R. D. 1, Leaf River, Ill., June 2.

**Yellow Creek.**—Our love feast was held May 28 and 29. Bro. David Eby, of Sunnyside, Wash., was with us. He also gave us a worship to the glory of God. We have been strengthened by these services.—Mary A. Kuhlman, Pearl City, Ill., May 31.

## INDIANA.

**Beech Grove.**—Our love feast was held May 28. There were about seventy communicants. Ministers present were Brethren I. E. Branson, Frank Hay, H. L. Fadel, and W. L. Ross. Bro. Hay officiated. On Sunday after Sunday school Sister Miller, our district Sunday-school secretary, gave a talk which was greatly appreciated. Our missionary collection from the Sunday school was \$3.95. Our visiting brethren gave us good admonition. A missionary collection was taken by the church, which amounted to \$6.65. Brethren Fadel and Ross talked to us Sunday evening.—Hattie Shull, R. D. 35, Ingalls, Ind., June 3.

**Bremen** church met in council May 14. One letter was granted, and a dedication service was held. On Sunday, Sept. 19, our harvest meeting will be held, and Sept. 30 our communion.—Monroe Martin, Bremen, Ind., June 2.

**Camden.**—Bro. J. V. Felthouse, of Logansport, came to us May 8, and preached each evening until the 19th, when he was called home on account of their love feast. Bro. Hatcher, of Portland, preached on Sunday evening. There were no accessions, yet we feel that the members were built up. May 28 we took up a collection of \$20.00 for foreign missions.—Eva L. Whitacre, R. D. 7, Portland, Ind., May 31.

**Correction.**—In my report from the Mississinewa congregation of May 30 I stated that the Annual Meeting collection was \$58.45. Later I learned that it amounted to \$61.—John F. Shoemaker, Shideler, Ind., June 2.

**English Prairie** church met in council May 14, with Eld. N. H. Shutt presiding. Considerable business came before the meeting. One letter was received and five granted. It was decided to remodel the church inside, making it more convenient. Bro. S. J. Burger was chosen as delegate to the Annual Meeting, with Bro. Martin Hardiman alternate. Eld. N. H. Shutt was elected presiding elder for two years. Sunday-school officers were elected, with Bro. Earl Yoder superintendent. Our love feast was held May 28. About one hundred members communed. Visiting ministers were Brethren Daniel Wyson, Martin Hardiman and Ervin Weaver. Bro. Wyson officiated.—Mary M. Rowe, R. D. 1, Mongo, Ind., May 30.

**Howard.**—Bro. Joseph Spitzer began a series of meetings for us May 14. The attendance was good. Bro. Spitzer is an able minister and his labors were greatly appreciated. The meetings closed May 29.—Goldie Henry, R. D. 2, Kappa, Ind., May 30.

**Laporte** church met in council at Waterford May 28, one week early on account of the Annual Meeting. Elders W. Hess and H. W. Kriehbaum were present, the former acting as moderator. One letter was received at this meeting and one March 20. Two Sunday-school pupils were baptized May 16. The attendance Sunday school and preaching services is good. Bro. Hess has been filling our appointments during the past two months. We held midweek cottage prayer meetings and have organized a sisters' aid society, with Sister Rosy Snyder, president; Sister Rachel C. Merchant, vice-president; Sister Susan M. Stitt, treasurer; and Sister Flora Riley, secretary.—Rachel C. Merchant, R. D. 3, Laporte, Ind., May 28.

**Maple Grove** church met in council May 28, with Eld. Chas. Neff presiding. Five letters were granted and three received. Sister Grace Huffman is delegate to the Annual Meeting, with Bro. John Arnold alternate. The Annual Meeting will be held Sept. 17, at 5 P. M.—J. O. Culler, New Paris, Ind., June 2.

**Mississinewa.**—Last Sunday we met in council, preparatory to our love feast, June 11, at 6 P. M. Bro. A. C. Young was elected delegate to the Annual Meeting. On Sunday morning Bro. J. A. Miller delivered a missionary sermon. After which a collection of \$45 was taken for the Annual Meeting.—John F. Shoemaker, Shideler, Ind., May 30.

**North Manchester.**—On Sunday evening, May 6, Bro. Otho Winger, who had charge of the teacher-training class during the past year, gave an address to the graduates, eleven in number. On the evening of May 22 Bro. E. M. Crouch delivered the baccalaureate sermon to the graduates of Manchester College. His subject was, "Manhood Seven Stories High," based on 2 Peter 1: 5-7. The church met in council May 25, with Eld. A. L. Wright presiding. Twenty-six letters were granted and fourteen received. Our communion will be held June 12, at 10 A. M. at the home—Alice Mummett, North Manchester, Ind., May 30.

**Pleasant Hill.**—Our series of meetings closed May 23. They were conducted by Bro. Isaac Frantz. Four accepted Christ, two being baptized May 21, thus enjoying the communion which was held in the evening.—Elsie E. Jackson, R. D. 4, Chubbuck, Ind., May 29.

**Portland** church set apart May 8 as consecration day. A collection of \$12.51 was taken. The sisters' aid society gave \$4.00, making \$16.51 in all, to be sent to the Annual Meeting. The names of the donors will be put in the envelope for the Missionary Visitation. The sum may go to the India Mission.—Ella Hatcher, Portland, May 30.

**Prymout.**—Bro. Riley Montgomery preached an excellent missionary sermon for us May 29. A collection of \$14.00 was taken for general missionary purposes. Church, Sunday school and Christian Workers' meetings are progressing nicely.—Hester Winger, Prymout, Ind., June 2.

**Salamanca** church met in council May 28. Bro. Loon Creek here was held. Eld. Aaron Moss not being able to attend the meeting, Eld. H. B. Wike presided. Two letters were granted. An election was held for a minister, which resulted in a tie, hence Brethren Noah Shideler and L. Shultz were both installed. They are excellent brethren, and are now attending school at North Manchester. Elders present from other churches were: Bro. Lewis Huffman, of Prairie Creek, Bro. D. B. Garber, of Markle, and Bro. J. W. Norris, of Lansenville. Our love feast was held May 21. Several ministers were with us, and we were very glad to have them. Bro. W. W. Wike, of Huntington City, Eld. Lewis Huffman, of Prairie Creek, Bro. Frank Emley, of Clear Creek, Bro. Kurtz, of Bluffton. Eld. Wike officiated. About 250 communed.—Sarah A. Heaton, R. D. 5, Huntington, Ind., May 31.

**Salem** church met in council May 28, at 1 P. M., with Eld. Frank Hendrick presiding. Eld. Hendrick held our harvest in on Sunday, Aug. 7. Ministers chosen were Eld. Frank Hendricks and Bro. John F. Appleman.—Lovina Bottorff, R. D. 18, Culver, Ind., May 30.

**Spring Creek.**—Saturday evening we held our love feast. Bro. Honberger, of Wichita, Kans., officiated. Brethren Levi Snell and Geo. Mishler, from Nebraska, and Bro. Holbrook, of Washington, were present. Five ministers from adjoining churches were also with us. About 200 members surrounded the tables. Bro. Snell preached for us on Sunday morning and Bro. Mishler on Sunday evening. The attendance was large at both services. A collection of \$25.27 was taken, to be sent to the Winona Conference for the missionary collection.—Nora A. Ross, Sidney, Ind., May 30.

**Turkey Creek** church met in council May 28. One was received by baptism. Our harvest meeting will be held Aug. 14, and will be an all-day meeting. Our love feast will be held Sept. 17, at 5 P. M.—Clinton Callander, Nappanee, Ind., May 30.

**Yellow Creek.**—Bro. Lafayette Steele came to us May 22 and delivered a very interesting missionary sermon in the forenoon. Bro. Steele remained with us in a Sunday-school meeting in the afternoon and evening. We had a large meeting by the Elkhart Valley and Baugo congregations. Much interest was manifested in the discussion of the subjects. We met in church council May 28, with our elder, Bro. Henry Reese, presiding. Seven letters were granted and four received. On May 14 was selected for our communion.—Irvin Miller, R. D. 5, Goshen, Ind., May 29.

## IOWA.

**Coon River.**—Eld. C. B. Rowe, of Dallas Center, Iowa, has been secured to hold a series of meetings for us, at the Panora weeks, beginning June 12 and continuing for two weeks. Arrangements are being made to hold a series of meetings at Yale in the fall, also at Bagley.—J. D. Haughton, Panora, Iowa, May 31.

**De Moines City Mission.**—May 22 we met to observe our communion services. About 100 brethren and sisters and about seventy members surrounded the table. Eld. J. Q. Goughnour

officiated. Ministerial help was ample and all felt it was good to be there. On Saturday, May 21, Bro. Leo H. Von Der Hayden, the converted Catholic, came to us. He is the home of the writer, and enjoyed the feast with us for the first time since identifying himself with the Church of the Brethren. He remained the following week and preached for us several evenings. The attendance was very good. There were no accessions, but some are counting the cost and promise to come soon. Bro. Von Der Hayden is a powerful man in the Scriptures and the Brethren may be sure he will become a power for good in the church. On Sunday, May 29, Sister Ella Royer, District Sunday-school Secretary of Middle Iowa, came to assist us in giving programs, both in the Sunday school and Christian Workers' meeting. We enjoyed her presence and work among us very much. The interest in our church and Sunday school is good, for which we thank God.—A. C. Snowberger, Des Moines, Iowa, May 31.

**Franklin County.**—Bro. J. S. Zimmerman, our district evangelist and Sunday-school secretary, closed a series of meetings on Sunday evening. He gave us excellent sermons. We held our love feast Saturday evening, May 28, at which time about forty-five members communed. Bro. Zimmerman officiated. On Sunday afternoon and evening we had our Sunday-school institute, conducted by our District Secretary. The attendance was good.—Elsie A. Pyle, Hampton, Iowa, June 1.

**Garrison.**—Our love feast was held May 28 and 29. The attendance was quite good, even though some were kept away by the rainy weather. Several families from Waterloo were with us; also Bro. D. W. Miller, of Dry Creek, who preached Sunday night.—Estela S. Blough, Garrison, Iowa, May 30.

**Greene.**—Our council convened yesterday. Three letters were received. A collection of \$80.00 was taken for the Annual Meeting. The report of the church visit was favorable. Our love feast will be held on the 11th, at 10:30 A. M., which will be followed by a series of meetings. Bro. C. S. Garber, of Missouri, will do the preaching.—J. F. Elkenberry, Greene, Iowa, June 3.

**Kingsley** church met in council May 25. Since we have more ministerial help this summer, we decided to have preaching every Sunday morning after Sunday school, at the East house, and every Sunday evening in town. The services at the West house will remain the same. May 28 we held our communion services at the East house. The attendance was good. We were glad to have several ministers with us from a distance. On Sunday morning, after Sunday school, Bro. D. T. Dierdorff, from Surrey, N. Dak., gave a short talk to the children. Sister Eva Trostle, of Chicago, attended the school to the school, concerning the Students' Mission Work in Bethany Bible School. Bro. Dierdorff preached a missionary sermon, after which a collection of over \$50.00 was taken.—Phoebe Fort, Kingsley, Iowa, June 1.

**Libertyville.**—Our love feast on the 28th of May was well attended, considering the threatening weather. Bro. Orlando Ogden, of Udel, and Bro. Geo. W. Burgh, of Ottumwa, were with us, the latter officiating. Bro. Ogden remained over Sunday and gave us a sermon at 11 A. M., also at 8 P. M. Brethren Ogden and S. M. Burger also addressed the Sunday school. Our school is growing in attendance and interest. Eld. J. A. Wolf is the guest of the school, and will be with us on June 5, at 11 A. M. Bro. C. S. Garber, of Missouri, will do the preaching.—W. N. Gloffely, Batavia, Iowa, June 1.

**Muscataine.**—A few days ago a man and a young lady were baptized, last Sunday five more applied, and last evening, at our Bible meeting, two more—a young couple—made a request to be baptized. Hence there are seven to be baptized next Sunday—a father, mother, four daughters and son-in-law. This makes eighteen who have joined our ranks in less than a year, and several more are seriously thinking about coming. Our midweek Bible meeting is well attended. The writer preached a missionary sermon May 19, after which a collection was taken for the Annual Meeting, amounting to \$24.00. While most of our members are day laborers, they remember the Lord's work with their means. Our brother, John Wren, is very sick, and requested to be anointed this evening. His dear wife, Mrs. Wren, is spending eleven days at the hospital, is home again, much improved.—T. A. Robinson, Box 483, Muscatine, Iowa, June 2.

**Prairie City.**—Our series of meetings, beginning May 8, closed on the evening of the 29th, with a full house, good interest and marked attention. The interest was good throughout the meeting, but the attendance was not so large, as it was a busy time for the members. Bro. Studebaker is a close Bible student, a clear, forcible speaker and a man who studies how to do his preaching so as to be understood. He visited in many homes, while here, and encouraged us to press on. There were no outward manifestations of conviction, yet there were no accessions. Bro. Studebaker, of Iowa, was with us one evening, and gave a short and much appreciated talk. He also visited in several homes. Our love feast was held on the 21st. Bro. Studebaker officiated. Our evening prayer collection for the Annual Meeting amounted to \$165.64. I would say to the various congregations, let us not forget the minister's wife and little ones at home. Let us show our appreciation of their sacrifice in a practical way. Jennie Alexander, R. D. 2, Monroe, Iowa, May 31.

## KANSAS.

**Eden Valley** congregation met in council May 28, with Bro. O. O. John presiding. Considerable business was disposed of. Bro. O. O. John resigned as Messenger correspondent and the writer presided. Bro. John chose Bro. O. O. John as delegate to the Annual Meeting. We will hold a series of meetings this fall if a minister can be secured.—Bessie Dixon, St. John, Kans., June 1.

**McPherson.**—Four have been baptized since our last report. One was a Mennonite girl, who, after graduating from the college, sailed for the Philippines, where she has a government appointment as Domestic Science teacher. Elders I. Brubaker and S. J. Miller represent the church at the Annual Meeting. Eld. J. J. Yoder has been employed as pastor for the year beginning Sept. 1.—H. J. Harby, McPherson, May 31.

**Morrill.**—The meetings of the past three weeks, conducted by Bro. C. B. Smith, of Red Cloud, Nebr., closed Sunday evening, May 29, with a large attendance. Thirteen were baptized, and it is hoped that more will follow as a result of the meetings. Eld. J. J. Yoder has been employed as pastor for the year beginning Sept. 1.—H. J. Harby, McPherson, May 31.

**Quinter** church met in council May 28, with our elder, Bro. D. A. Crist, in charge. Considerable business came before the meeting. Thirty-two letters were read and four granted. Bro. D. H. Heckman was called to the ministry, and, with greater power, nor has there ever been. Bro. Heckman is manifested in the Morrill church. Sister Smith was also with us and was an inspiration at all times. The communion services were held on Saturday evening, May 21. About two hundred members were present.—Lela M. Meyers, Morrill, Kans., May 30.

**Salmon** church held her love feast May 21 and 22. About seventy members communed. Bro. Brubaker officiated. Two letters have been received and three have been baptized since our last report.—Grace Stover, Salmon, May 31.

**Vermilion.**—Our communion, which should have been held May 21, was postponed indefinitely on account of the bad weather. Bro. Ira Frantz gave us an interesting missionary talk May 29, after which a collection of \$23.00 was taken, to be sent to the Annual Meeting.—Lizzie Dellenbach, Beattie, Kans., May 31.



"After clouds comes sunshine." Slowly but surely we see, by faith, the reflecting rays of the "Sun of Righteousness" ascending the horizon, and the skies are beginning to be illumined. Bearing the cross faithfully insures the crown. Longsuffering is fruitful of much good, and is characteristic of the Christ-life. "He that overcometh shall inherit all things." "Blessed is he that endureth temptation." Praying, hoping and trusting that the Lord may lead all to repentance; that all discord may be reduced to harmony, and that sin may appear exceeding



## FINANCIAL REPORT

Correction.—In the "Mirror and Reflector" on District Mission Work which appeared in the April Visitor \$28.50 of the amount credited to Arnold's Grove church, Northern Illinois should have been credited to the Mt. Carroll congregation.

During the month of April the General Mission Board sent out 7,123 pages of tracts. The General Mission Board wishes to acknowledge the receipt of the following donations for the month of April, 1910:

## WORLD-WIDE.

|                                                                                                                                                                            |        |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| <b>Indiana—\$244.56.</b>                                                                                                                                                   |        |
| Northern District, Congregation.                                                                                                                                           |        |
| Rock Run, .....                                                                                                                                                            | 17 76  |
| Individuals.                                                                                                                                                               |        |
| Thomas Cripe, \$5; D. L. Voorhees, \$3.80; I. S. Burns (marriage notice), 50 cents; Wm. Hess (marriage notice), 50 cents; Christian Workers                                | 9 80   |
| Middle District, Congregation.                                                                                                                                             |        |
| Spring Creek, .....                                                                                                                                                        | 6 00   |
| Individuals.                                                                                                                                                               |        |
| Trustees of Flora congregation, bequest of Eliz. Overholser, deceased, Southern District, Sunday School.                                                                   | 200 00 |
| Anderson, .....                                                                                                                                                            | 5 00   |
| Individuals.                                                                                                                                                               |        |
| A brother, \$5; Pearl Phenais, \$1, ..                                                                                                                                     | 6 00   |
| <b>Pennsylvania—\$216.65.</b>                                                                                                                                              |        |
| Eastern District, Congregations.                                                                                                                                           |        |
| Hatfield, \$12; Ephrata, \$28.50; White Oak, \$24.42; Midway, \$20; Springville, \$12; Ridgely, \$11.41; Conestoga, \$10.86, .....                                         | 147 29 |
| Individuals.                                                                                                                                                               |        |
| Anna M. Brunner, \$10; Cassie Yoder, \$2; John C. Zug, \$1; ..                                                                                                             | 13 00  |
| Southern District, Congregation.                                                                                                                                           |        |
| Upper Cumberland, \$12.85; Hanover \$12, .....                                                                                                                             | 24 85  |
| Sunday School.                                                                                                                                                             |        |
| Three Spring, Perry Congregation, \$5; Florence Reddig's S. S. Class, Waynesboro, \$1.50, ..                                                                               | 7 50   |
| Individuals.                                                                                                                                                               |        |
| Solomon Strauser, \$3; Mrs. Sarah M. Attick, \$2; Mrs. Mary Bollinger, \$1.50, ..                                                                                          | 6 50   |
| Middle District, Congregation.                                                                                                                                             |        |
| Lewistown, \$10.88; Spring Run, \$3.41, ..                                                                                                                                 | 14 35  |
| Individuals.                                                                                                                                                               |        |
| Anna E. Sell, ..                                                                                                                                                           | 1 00   |
| Western District, Individuals.                                                                                                                                             |        |
| Lawrence Christner, \$1; Grace Gasegy, \$1; W. M. Howe, (marriage notice), 50 cents, ..                                                                                    | 2 50   |
| <b>California—\$35.07.</b>                                                                                                                                                 |        |
| Southern District, Congregations.                                                                                                                                          |        |
| South Los Angeles, \$16; Glendora, \$15.37; Tropic, \$10.75; Egan, \$9.75, ..                                                                                              | 51 87  |
| Individuals.                                                                                                                                                               |        |
| Fannie E. Light, \$30; Joseph Stephens, \$6.20; Walter and Selma Stephens, \$2.50; Mrs. Dora Fortner, \$2; Sarah Kana, \$2; J. W. Trostle, (marriage notice), 50 cents, .. | 45 20  |
| <b>Ohio—\$34.84.</b>                                                                                                                                                       |        |
| Northeastern District, Individuals.                                                                                                                                        |        |
| Geo. Harisough, \$22; "E. D. M.", \$1; Nellie Shock, 50 cents; Ruth Harish, 50 cents, ..                                                                                   | 24 00  |
| Northwestern District, Congregations.                                                                                                                                      |        |
| North Poplar Ridge, \$13.39; Lick Creek, \$15.10; Portage, \$10, ..                                                                                                        | 36 90  |
| Individuals.                                                                                                                                                               |        |
| A brother, ..                                                                                                                                                              | 2 00   |
| Southern District, Congregations.                                                                                                                                          |        |
| Wolf Creek, ..                                                                                                                                                             | 29 35  |

|                                                                                                                |       |
|----------------------------------------------------------------------------------------------------------------|-------|
| Individuals.                                                                                                   |       |
| Sam Erbaugh, \$1; Floyd and Loren Miller, \$1; Wm. Minnich (marriage notice), 50 cents, ..                     | 2 50  |
| <b>Western Colorado—\$68.75.</b>                                                                               |       |
| Congregations.                                                                                                 |       |
| First Grand Valley, ..                                                                                         | 59 25 |
| Individuals.                                                                                                   |       |
| Nancy D. Underhill, \$3; D. M. Click (marriage notice), 50 cents, ..                                           | 3 50  |
| <b>Minnesota—\$23.41.</b>                                                                                      |       |
| Northern District, Congregation.                                                                               |       |
| Rock River, ..                                                                                                 | 3 00  |
| Individuals.                                                                                                   |       |
| L. J. Gerdes, \$5; Mrs. Ellen Zillhart, \$1, ..                                                                | 3 00  |
| Cerro Gordo, \$21.26; Oakley, \$19.55, ..                                                                      | 40 81 |
| Individuals.                                                                                                   |       |
| M. D. Hershey, \$2.60; W. A. Garber, \$1, ..                                                                   | 3 60  |
| <b>Iowa—\$39.76.</b>                                                                                           |       |
| Northern District, Individuals.                                                                                |       |
| J. M. Albright, \$10; Lizzie E. Oeg, \$2, ..                                                                   | 12 00 |
| Middle District, Sunday School.                                                                                |       |
| Panther Creek, ..                                                                                              | 12 26 |
| Individuals.                                                                                                   |       |
| M. M. Royer, \$2.50; F. M. Royer for Mrs. C. B. Royer, \$2; A. C. Snowberger (marriage notice), 50 cents, ..   | 5 00  |
| Southern District, Individuals.                                                                                |       |
| A. W. Miller (marriage notice), ..                                                                             | 60 00 |
| <b>Maryland—\$27.30.</b>                                                                                       |       |
| Eastern District, Individual.                                                                                  |       |
| Dr. P. D. Fahney, (marriage notice) ..                                                                         | 50 00 |
| Middle District, Congregation.                                                                                 |       |
| Pleasant View, Brownsville, ..                                                                                 | 26 55 |
| Individuals.                                                                                                   |       |
| Martha Ellenberger, ..                                                                                         | 25 00 |
| <b>North Dakota—\$23.68.</b>                                                                                   |       |
| Congregation.                                                                                                  |       |
| Snyder Lake, ..                                                                                                | 7 48  |
| Sunday School.                                                                                                 |       |
| Prairie Home, Ray Cong., ..                                                                                    | 2 70  |
| Individuals.                                                                                                   |       |
| A sister in Christ, \$10; J. M. Pike, \$3; J. H. Brubaker (marriage notice), 50 cents, ..                      | 13 50 |
| <b>Virginia—\$11.00.</b>                                                                                       |       |
| Individuals.                                                                                                   |       |
| Sarah J. Hyton, \$1; Wm. Pannebaker, ..                                                                        | 2 00  |
| Second District, Congregation.                                                                                 |       |
| Greenmount, ..                                                                                                 | 3 00  |
| Individuals.                                                                                                   |       |
| A brother and sister, \$5; A. Conner (marriage notice), 50 cents; J. R. Kindig (marriage notice), 50 cents, .. | 6 00  |
| <b>Washington—\$10.00.</b>                                                                                     |       |
| Individuals.                                                                                                   |       |
| Washburn Fruit, ..                                                                                             | 10 00 |
| <b>Oklahoma—\$4.77.</b>                                                                                        |       |
| Congregation.                                                                                                  |       |
| Washita, ..                                                                                                    | 4 10  |
| Sunday School.                                                                                                 |       |
| Paradise, ..                                                                                                   | 4 57  |
| Individuals.                                                                                                   |       |
| S. M. Rowe, ..                                                                                                 | 1 10  |
| <b>Kansas—\$8.50.</b>                                                                                          |       |
| Northeastern District, Individuals.                                                                            |       |
| A brother and sister, \$1; Elma A. Cakerie (marriage notice), 50 cents, ..                                     | 1 50  |
| Northwestern Kansas, S. S. Class.                                                                              |       |
| Morning Star, ..                                                                                               | 6 00  |
| Southeastern District, Individual.                                                                             |       |
| S. E. Hyton, ..                                                                                                | 1 00  |
| <b>Oregon—\$5.75.</b>                                                                                          |       |
| Christian Workers.                                                                                             |       |
| Ashtland and Talent, ..                                                                                        | 5 75  |
| Northern District, Sunday School.                                                                              |       |
| South St. Joseph, ..                                                                                           | 1 75  |
| Individuals.                                                                                                   |       |
| Margaret Hollowell, ..                                                                                         | 1 50  |

|                                                                                        |           |
|----------------------------------------------------------------------------------------|-----------|
| Southern District, Individual.                                                         |           |
| Nannie A. Harman (marriage notice), ..                                                 | 50 00     |
| <b>Florida—\$3.50.</b>                                                                 |           |
| Individual.                                                                            |           |
| Mrs. W. L. Keefe, ..                                                                   | 3 50      |
| <b>West Virginia—\$3.00.</b>                                                           |           |
| Lucy V. Cosner, \$1; Mollie F. Cosner, \$1; Lillie C. Moore, \$1, ..                   | 3 00      |
| <b>Minnesota—\$2.50.</b>                                                               |           |
| Individuals.                                                                           |           |
| Mrs. Susie Hahn, \$1.50; Chas. S. Hilary, \$1, ..                                      | 2 50      |
| <b>Wisconsin—\$2.20.</b>                                                               |           |
| Individuals.                                                                           |           |
| A. L. Clair, \$1.20; J. E. Zollers and wife, \$1, ..                                   | 2 20      |
| <b>Tennessee—\$2.00.</b>                                                               |           |
| Individuals.                                                                           |           |
| Jeab and Elizabeth Wine, ..                                                            | 2 00      |
| <b>New Mexico—\$1.46.</b>                                                              |           |
| Individual.                                                                            |           |
| Shively, ..                                                                            | 1 46      |
| <b>Nebraska—\$0.62.</b>                                                                |           |
| Congregation.                                                                          |           |
| Alto, ..                                                                               | 12 00     |
| <b>Michigan—\$0.50.</b>                                                                |           |
| Individual.                                                                            |           |
| Edna B. Vins Huff, ..                                                                  | 12 26     |
| <b>Texas—\$0.50.</b>                                                                   |           |
| Individual.                                                                            |           |
| Martha A. Driskill (marriage notice), ..                                               | 50 00     |
| <b>Canada—\$0.45.</b>                                                                  |           |
| Individual.                                                                            |           |
| Albert Crites, ..                                                                      | 45 00     |
| Total for the month, ..                                                                | \$ 913 86 |
| Total for the year so far, ..                                                          | \$ 913 86 |
| <b>INDIA ORPHANAGE.</b>                                                                |           |
| <b>Pennsylvania—\$179.00.</b>                                                          |           |
| Northern District, Sunday School.                                                      |           |
| Midway, ..                                                                             | 16 00     |
| Individuals.                                                                           |           |
| A sister, Lancaster City, \$100; Mr. and Mrs. B. E. Eshelman, \$12; A. sister, \$5, .. | 117 00    |
| Southern District.                                                                     |           |
| Sisters' Miss, Sewing Circle, ..                                                       | 20 00     |
| Bessie Rohrer's S. S. Class, Waynesboro, ..                                            | 20 00     |
| Middle District, Sunday School.                                                        |           |
| A sister, ..                                                                           | 5 00      |
| <b>Virginia—\$65.00.</b>                                                               |           |
| First District, Sunday School.                                                         |           |
| Brick Church, Germantown Cong., ..                                                     | 5 00      |
| Second District, Congregation.                                                         |           |
| Greenmount, ..                                                                         | 20 00     |
| Aid Society.                                                                           |           |
| Pleasant Valley, ..                                                                    | 20 00     |
| Individuals.                                                                           |           |
| Martin Garber, ..                                                                      | 20 00     |
| <b>Ohio—\$60.00.</b>                                                                   |           |
| Northeastern District, Individual.                                                     |           |
| Esther H. Baker, ..                                                                    | 20 00     |
| Southern District, Sunday School.                                                      |           |
| Upper Stillwater, \$20; Greenville, \$20, ..                                           | 40 00     |
| <b>Iowa—\$66.00.</b>                                                                   |           |
| Middle District.                                                                       |           |
| Birthday Fund, Des Moines Mission, ..                                                  | 16 00     |
| Individual.                                                                            |           |
| S. B. Miller, \$20; W. I. Buckingham, \$20, ..                                         | 40 00     |
| <b>Illinois—\$36.50.</b>                                                               |           |
| Northern District, Christian Workers.                                                  |           |
| Batavia, \$20; Sterling, \$16.50, ..                                                   | 36 50     |
| <b>Michigan—\$25.00.</b>                                                               |           |
| Woodland Primary Miss. Band, ..                                                        | 20 00     |
| Sunday School.                                                                         |           |
| Union, ..                                                                              | 5 00      |
| <b>Maryland—\$20.00.</b>                                                               |           |

|                                                                                                                                                                                                                                         |           |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------|
| Middle District.                                                                                                                                                                                                                        |           |
| Hagerstown Young People's Miss. Society, ..                                                                                                                                                                                             | 20 00     |
| <b>Nebraska—\$10.00.</b>                                                                                                                                                                                                                |           |
| Congregation.                                                                                                                                                                                                                           |           |
| Bethel, ..                                                                                                                                                                                                                              | 10 16     |
| <b>California—\$10.00.</b>                                                                                                                                                                                                              |           |
| Congregation.                                                                                                                                                                                                                           |           |
| Santa Ana, ..                                                                                                                                                                                                                           | 10 00     |
| <b>Oklahoma—\$6.00.</b>                                                                                                                                                                                                                 |           |
| Old Society, ..                                                                                                                                                                                                                         | 8 00      |
| Guthrie, ..                                                                                                                                                                                                                             | 8 00      |
| <b>Washington—\$5.00.</b>                                                                                                                                                                                                               |           |
| Sunday School.                                                                                                                                                                                                                          |           |
| Sunnyside, ..                                                                                                                                                                                                                           | 5 00      |
| <b>Indiana—\$3.50.</b>                                                                                                                                                                                                                  |           |
| Southern District, Individual.                                                                                                                                                                                                          |           |
| A brother, ..                                                                                                                                                                                                                           | 2 50      |
| Total for the month, ..                                                                                                                                                                                                                 | \$ 476 16 |
| Total for the year so far, ..                                                                                                                                                                                                           | \$ 476 16 |
| <b>INDIA MISSION.</b>                                                                                                                                                                                                                   |           |
| <b>California—\$38.31.</b>                                                                                                                                                                                                              |           |
| Southern District, Congregations.                                                                                                                                                                                                       |           |
| Los Angeles, \$30.55; Covina, \$30, ..                                                                                                                                                                                                  | 82 66     |
| Pomona, \$25, ..                                                                                                                                                                                                                        | 6 55      |
| Sunday School.                                                                                                                                                                                                                          |           |
| Long Beach, ..                                                                                                                                                                                                                          | 6 55      |
| <b>Idaho—\$35.00.</b>                                                                                                                                                                                                                   |           |
| Middle District, Individual.                                                                                                                                                                                                            |           |
| Mary S. Buckingham, ..                                                                                                                                                                                                                  | 15 00     |
| <b>Indiana—\$30.00.</b>                                                                                                                                                                                                                 |           |
| Southern District, Individual.                                                                                                                                                                                                          |           |
| A brother, ..                                                                                                                                                                                                                           | 3 00      |
| <b>Western Colorado—\$0.25.</b>                                                                                                                                                                                                         |           |
| Congregation.                                                                                                                                                                                                                           |           |
| First Grand Valley, ..                                                                                                                                                                                                                  | 25 00     |
| Total for the month, ..                                                                                                                                                                                                                 | \$ 106 56 |
| Total for the year so far, ..                                                                                                                                                                                                           | \$ 106 56 |
| <b>CHINA MISSION.</b>                                                                                                                                                                                                                   |           |
| <b>Pennsylvania—\$9.80.</b>                                                                                                                                                                                                             |           |
| Western District, Christian Workers.                                                                                                                                                                                                    |           |
| Meyersdale, ..                                                                                                                                                                                                                          | 9 80      |
| <b>California—\$25.00.</b>                                                                                                                                                                                                              |           |
| Southern District, Individuals.                                                                                                                                                                                                         |           |
| Walter and Selma Stephens, ..                                                                                                                                                                                                           | 2 50      |
| Total for the month, ..                                                                                                                                                                                                                 | \$ 12 30  |
| Total for the year so far, ..                                                                                                                                                                                                           | \$ 12 30  |
| <b>INDIA WIDOWS' HOME.</b>                                                                                                                                                                                                              |           |
| <b>Pennsylvania—\$0.50.</b>                                                                                                                                                                                                             |           |
| Middle District, Individual.                                                                                                                                                                                                            |           |
| Mrs. Rachel Rhodes, ..                                                                                                                                                                                                                  | 50 00     |
| Total for the month, ..                                                                                                                                                                                                                 | \$ 50 00  |
| Total for the year so far, ..                                                                                                                                                                                                           | \$ 50 00  |
| <b>JAPAN MISSION.</b>                                                                                                                                                                                                                   |           |
| <b>Illinois—\$2.50.</b>                                                                                                                                                                                                                 |           |
| Southern District, Individuals.                                                                                                                                                                                                         |           |
| M. D. Hershey and wife, ..                                                                                                                                                                                                              | 2 50      |
| Total for the month, ..                                                                                                                                                                                                                 | \$ 2 50   |
| Total for the year so far, ..                                                                                                                                                                                                           | \$ 2 50   |
| <b>Brother Sunday-School Extension of Chicago.</b>                                                                                                                                                                                      |           |
| Total amount received during April, 1910: receipts for Building Fund, for the month, \$63.25; for General Fund, for the month, \$339.55; total Building Fund to date, \$3,592.30; Chas. W. Eisenbice, Treas., 1811 Clinton Park Avenue. |           |

sinfu to all, may the trying ordeal of past and passing experiences fully prepare for the blessings of a future life! May those, whose faith and love were tested by past experiences, avoid any recurrence of similar experiences in the future! May no sacrifice on the part of any appear too great! Much precious time, that should have been used in enrolling new disciples, has been lost in trying to restore harmony, while many of the lambs of the flock, that should have been fed on the sincere "Milk of the Word" have become weak and sickly, and have fainted by the way.

Grave responsibilities and sore judgments rest upon those who are responsible for church controversies. Much invidiousness and lack of judgment is painfully evident in many places. Still there is much to encourage the faithful, self-sacrificing disciples in this great and wicked city. Jesus is at the helm and will pilot us through. Only stay on board the ship and do not venture out too far. Let the strong bond of peace and love unite you and "let each esteem the other better than themselves."

The feast at the Fulton Avenue church, May 28, was well attended. Quietness prevailed, a deep spiritual feeling pervaded, and it was said to be one of the best yet held at that place. The services on Sunday, May 29, at the Woodberry church, were well attended, both morning and evening. The writer was appointed to solicit the Eastern District of Maryland for aid in the indebtedness on the Woodberry house. We trust the churches of the District will kindly contribute, so that the indebtedness on their house of worship may be lifted. We ask the prayers and coöperation of the District in the interest of the churches in Baltimore.

3433 Falls Road, Baltimore, Md., May 30.

## FROM WAYNE, COLORADO.

While sitting here by a shack, located on 320 acres of beautiful land, owned by Bro. Price, of McPherson, Kans., I am writing. To the east I see four shacks, to the north two—one a brother's. To the west, thirty miles away, Pike's Peak is in plain sight, and in the clear air one would think it was only a few miles away. Here, on this beautiful prairie, our brethren are now at work, trying to make for themselves homes, but they have not forgotten to seek the kingdom of God. I have stayed with three of our brethren all night, and they did not forget to hand us the Bible in the morning before breakfast, to read from the sacred pages and invoke God's blessing upon us for the new day before us. Here we have a wide-

awake little band of Christian workers, with Bro Kesler as elder, and Bro. C. Groff as pastor.

Being here about four weeks ago, and now having come to locate, I feel to say that this is one of the grand opportunities in sight, for those of our brethren who have two purposes in mind. First, because of the grand opportunity to help to build up a strong church for the Lord. Second, to get a beautiful home which is so essential for the comfort of one's family while in this life. Our Brethren are the only church organized as yet. We want good, strong members in the faith to come and settle on this land, and help to battle for our heavenly Father and his church.

Wayne, Colo., May 25.

## NORTHWESTERN KANSAS AND NORTHEASTERN COLORADO.

The following is the Program of District Sunday-School Meeting of the Church of the Brethren, to be held at the Zion Schoolhouse, three miles west of Haxtum, Colorado, June 11, 1910, beginning at ten o'clock, fast time.

## Morning Session.

Devotional Exercises. Address of Welcome.—J. H. Kinzie. "How May We Get More People Interested in Attending Sunday School?"—C. Fitz. General Discussion. "How May We Best Get Our Advanced Classes to Discuss the Lesson?"—David Holl. General Discussion. "What is the Relation of the Sunday School to the Church?"—Ferry Miller. General Discussion.

## Afternoon Session.

Question Box. "What are the Benefits of the Sunday School to the Community?"—J. W. Lewis. General Discussion. "What are the Needs of the Primary Class?"—Blanche Long. "Do Not's and 'Do's' for Our Sunday School?"—Anna Kuhn. Round Table. Closing Exercises.

## MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

**Bowman-Johnson.**—By the undersigned, at the home of Bro. R. E. Hastings, Wenatchee, Wash., May 1, 1910, Bro. Abraham D. Bowman and Sister Lydia A. Johnson, both of Wenatchee, Wash. C. E. Holmes.

**Brindle-Studebaker.**—At the home of the bride's parents, the undersigned, May 18, 1910, Mr. J. L. Brindle and Miss Arva Studebaker, both of Fredonia, Kans. E. E. Joyce.

**Dillinger-Massey.**—By the undersigned, at the home of the bride's parents, Mr. and Mrs. Robert Burdette Jones Dillinger, of Brownsville, Pa., and Sister Anna Katherine Maust. Galen K. Walker.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

**Arnold, Henry Ray,** son of Brother and Sister Marcellus Arnold, died of brain fever, in the bounds of the German Settlement congregation, Preston County, W. Va., May 20, 1910, aged 1 year, 10 months and 17 days. Services by Eld. Jonas Pike. Maggie E. Arnold.

**Beringer, Sister Malinda,** nee Buterbaugh, wife of Alex. Beringer, of Indiana County, Pa., born Aug. 10, 1857, died May 17, 1910, aged 53 years, 8 months and 28 days. She leaves a husband, three sons and four daughters. Sister Beringer was anointed a few weeks before her death. Services by Bro. J. W. Fyock. Text, "Let us go over to the other side." Interment in the East Mahoning cemetery.

**Brogrunier, Sister Lavina,** nee Mumma, born in Hagerstown, Md., Aug. 25, 1835, died of pneumonia, at her home, 1056 Mt. Ben St., Rockford, Ill., May 18, 1910, aged 74 years, 8 months and 23 days. When two years old she, with her parents, came west, settling in Ogle County, Ill. After the death of her husband, Luther Brogrunier, she came to live in Rockford. She resided here about seventeen years. She lived an exemplary Christian life, and her death is keenly felt by those with whom she loved to worship. Two sons, one daughter, one sister and a brother survive. After a short service at the home, the body was taken to Mount Morris, Ill. Services in the College Chapel, by Bro. P. R. Keitner. Interment in the near by cemetery. Mina H. Bosserman.

**Burket, Sister Phoebe,** died in the bounds of the Osceola church, Ind., May 22, 1910, aged 71 years and 29 days. She was a faithful worker in the church for over fifty years. Three sons, one daughter, one brother and one sister survive. Services by Eld. H. M. Schwalm, assisted by Brethren P. Huffman and W. Shidler. Text, 2 Tim. 4: 8-9. H. M. Schwalm.

**Cripe, Sister Tillisia A.,** born at North Liberty, Ind., May 5, 1837, died May 19, 1910, three miles north of South Bend, Ind., aged 73 years and 14 days. She was united in marriage to Bro. Peter Cripe Jan. 14, 1854. To this union were born four sons and five daughters. Two daughters preceded her. Her husband died March 7, 1910. Sister Cripe united with the Church of the Brethren in 1855 and was faithful until the end. Most of her life was spent in the community where she died. Services by the Brethren. H. W. Kriehbaum.

**Earhart, Elmore,** nee English, daughter of John and Sarah English, born Feb. 21, 1844, died at her home in the bounds of the Mexico congregation, Ind., April 21, 1910, aged 46 years and 2 months. Feb. 24, 1887, she was united in marriage to Jonas Earhart. To this union were born one daughter and one son, both of whom survive. Sister Earhart united with the Church of the Brethren at the age of eighteen years and was a faithful and worthy sister. Services by Bro. Irvin Fisher. Interment in the German Baptist cemetery at Mexico. A. D. Lair.

**Fogal, Bro. Joseph,** died in Brustown, Adams County, Pa., in the bounds of the Hanover church, Pa., March 8, 1910, aged 95 years, 1 month and 20 days. Services at the house by Bro. D. H. Baker. Services at Ladiesburg, Md., by Bro. J. F. Kolb. Interment at the same place. W. B. Harlacher.



**Heidrick**, Sister Mary Catherine, nee Wolfard, born near Hagerstown, Ind., Feb. 9, 1848, met with a fatal accident while walking on the Indiana Union Traction line, near her home, in the hands of the Mississinewa congregation, Delaware Co., Ind., July 6, 1909, and died in the Whitney Hospital, Muncie, Ind., a few hours later, aged 61 years, 4 months and 27 days. Sister Heidrick was a descendant of Charles Carroll, the last surviving signer of the Declaration of Independence, Feb. 22, 1836, she was united in marriage to Geo. Studebaker, who died in 1871. To this union were born two children, who died in infancy. March 18, 1872, she was again married to Daniel B. Heidrick, who died in 1894. To this union were born two sons and six daughters. Sister Heidrick united with the Church of the Brethren early in life. Two brothers, one son and five daughters survive. Services by Bro. J. F. Spitzer.

**Kline**, Sister Mary, died at her home in Mattitelle, Mich., May 25, 1910, at the age of nearly 80 years. In 1856 she was united in marriage to Joshua Kline. Seven children were born to this union, six of whom survive. Bro. Kline preceded her to the spirit world in 1904. She was a member of the Church of the Brethren for a number of years. Services by the writer. J. H. Fike.

**Kulp**, Sister Maranda, wife of Bro. Samuel Kulp, born at Dunlap, Ind., Feb. 8, 1851, died at the home of her daughter, Mrs. R. A. Carmien, near Bristol, Ind., May 16, 1910, aged 59 years, 3 months and 8 days. A husband, five sons and three daughters survive. She was a member of the Brethren church about thirty-five years, and served as a deaconess a number of years. J. H. Fike.

**Mikesell**, Bro. John, of the Covington church, Ohio, died May 23, 1910, aged 92 years, 7 months and 2 days. He was a member of the Brethren church over sixty years; also a deacon of the Covington church over forty years. Four children survive. Services by Brethren W. Flory and A. S. Rosenberger. Mrs. A. S. Rosenberger.

**Miller**, Emma B., nee Rider, of Union Deposit, Pa., born Dec. 25, 1882, died April 24, 1910, aged 27 years, 3 months and 29 days. She was taken suddenly ill, one day while visiting her sister, and died the day following. Services by Brethren Jacob Longenecker and Amos Kuhns. Text, James 4: 4. Lydia B. Gibble.

**Pebley**, George, died at Lamberp, Somerset County, Pa., May 13, 1910, aged 78 years, 5 months and 23 days. Services in the Lamberp church by the writer. Interment in the Forta cemetery. Levi Rogers.

**Peeno**, Hazel Myrtle, daughter of Andrew and Sister Pearl Peeno, of Constance, Ky., born in the bounds of the Constance Mission Feb. 12, 1906, died May 4, 1910, aged 4 years, 2 months and 22 days. She leaves father, mother, two sisters and one brother. Services by the writer. Text, Matt. 18: 3, 4. John T. Moll.

**Pritt**, Sister Polly, died at her home near Warm Springs, Va., in the bounds of the Valley Bethel congregation, Feb. 11, 1910, aged 94 years. Deceased was an invalid for several years. She was a member of the Church of the Brethren for a number of years. Services by Bro. Perry Ginger. Interment in Warm Springs cemetery. Vena S. Bussard.

**Ridenour**, Sister Susan, nee Rowland, born June 30, 1853, died at her home in Mount Morris, Ill., April 7, 1910, aged 56 years, 8 months and 7 days. She was a member of the church to Daniel Ridenour, to which union were born seven children. The husband and three children survive. Sister Ridenour united with the Church of the Brethren early in life and was a faithful member until death. Services by Bro. W. Emmert. Elsie Emmert.

**Robertson**, Bro. William, died at his home in the Valley Bethel congregation, Va., May 16, 1910, aged about 86 years. Deceased was paralyzed for several years prior to his death. He leaves a large family of children and grandchildren. He was a member of the Brethren church for a number of years. His wife preceded him about three months ago. Services by Eld. A. A. Miller. Interment in neighboring cemetery. Vena S. Bussard.

**Snyder**, Mary Ann, died in the bounds of the German Settlement congregation, Preston County, W. Va., Feb. 10, 1910, aged 65 years and 5 days. She was a member of the church for a number of years. One brother, one sister, five sons and four daughters survive. Services by Eld. Jonas Fike, at the Maple Spring house. Maggie E. Arnold.

**Stutzman**, Sister Lucinda, born near Wooster, Ohio, Oct. 2, 1833, died at the home of her daughter, Mrs. C. S. Eisenbach, in Beatrice, Neb., May 24, 1910, aged 71 years, 7 months and 22 days. At the age of twelve she moved with her parents to Goshen, Ind., where she was married to John S. Stutzman Oct. 23, 1863. Soon after their marriage both united with the Church of the Brethren. They moved to Christian County, Ill., where they lived until October, 1882, when they came to Nebraska. Her husband and two children preceded her. Two daughters and one son survive. Sister Stutzman had been confined to her bed the greater part of the winter, but had recovered sufficiently to be able to attend services again. A few evenings before her death she attended our communion, and the day following favored the Sunday school with a select reading. On Monday evening she retired in usual health, but shortly before three o'clock in the morning passed away. Services in the Beatrice church, by Bro. A. D. Sollenberger. Text, 1 Cor. 15: 40, assisted by Bro. James Gish, of Holmesville, Neb. Lana Sollenberger.

**Sutton**, Bro. John, died at the home of his daughter, Mrs. F. M. Miller, at Vanceville, W. Va., May 8, 1910, aged 89 years, 3 months and 15 days. He united with the church about fifty-six years ago and was elected to the deacon's office about thirty years ago, in which capacity he served the church faithfully until his death. He is survived by one daughter. Services by Eld. John E. Otto. Text, 2 Sam. 3: 38. Interment in the Vanceville cemetery. Lucy D. Miller.

**Thomas**, Sister Sarah Ann, born in Shelbyville, Shelby County, Ind., Dec. 24, 1837, died at the home of her daughter, Mrs. R. H. Malone, near Pearl City, Ill., in the bounds of the Yellow Creek church, May 23, 1910, aged 72 years, 4 months and 23 days. She was married to Chas. N. Thomas Feb. 6, 1857, who preceded her six years ago. Sister Thomas united with the Church of the Brethren about six years ago and lived a consistent life until her death. She was the mother of six children, three of whom preceded her. Three children, three brothers and two sisters survive. Services at the Yellow Creek church by the writer, assisted by Bro. D. B. Eby. Text, Num. 23: 10. Interment in the adjoining cemetery. Chas. E. Delp.

**Weaver**, Sister Mary, born in Yorkshire, England, Sept. 13, 1827, died at her home near Rose Hill, Ind., April 4, 1910, aged 82 years, 7 months and 21 days. In 1848 she was married to Solomon Weaver. To this union were born twelve children. Her husband and five children preceded her. Early in life she united with the Church of the Brethren and lived a faithful and consistent Christian life. Services at the Eel River church by Brethren S. Leckrone and T. D. Butterbaugh. Interment in the cemetery near by. Mary E. Miller.

**Young**, Carlotta Mae, daughter of Brother and Sister J. F. Young, died at the home of her parents near White Pigeon, Mich., May 21, 1910, aged 15 years and 3 days. She leaves father, mother, two brothers and one sister. J. H. Fike.

**Zullinger**, Bro. David, of Lanark, Ill., born at Chambersburg, Pa., April 7, 1849, died May 22, 1910, aged 61 years, 1 month and 15 days. On account of the new Brethren church being erected, the services were held at the Christian church by Bro. P. F. Eckerle, assisted by Rev. P. A. Sward, of the Christian church. Text, 1 Cor. 15: 22. P. F. Eckerle.

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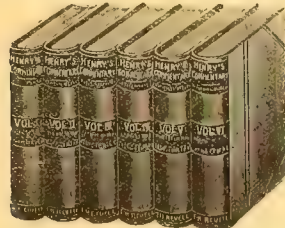
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# THE GOSPEL MESSENGER

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Vol. 49.

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## AROUND THE WORLD

THE South African States,—Cape Colony, Orange River Colony, Natal, and the Transvaal,—have now been united in a federation, with Viscount Gladstone as the first Governor-general. Gen. Louis Botha, a well-known representative of the Transvaal, is to be premier of the new administration, and a union parliament will be elected immediately. This new combination of States will mean much for the ultimate development of South Africa. It will also mean better conditions and openings for mission work, and the putting forth of efforts along that line, commensurate with the development of the country. "There is much land yet to be possessed."

THE imposing funeral ceremonies of the late King Edward of England are said to have cost \$1,500,000 or over. While, perhaps there is some excuse for a part of this vast expenditure, because of the high rank of the illustrious decedent, it brings to mind the fact that there is altogether too much display upon funeral occasions in general. The rich set the example of extravagant and ostentatious display. The poorer people strain every nerve to approximate their wealthy neighbors in an elaborate exhibition, altogether uncalled for, only to burden themselves for years by the debts thus incurred. These unnecessarily expensive funerals are not in harmony with either common sense or the spirit of Bible teaching.

FRATERNAL insurance companies seem to come in for a good deal of well-deserved criticism of late. It seems that those in charge of the ample funds of some of these institutions lost all semblance of "fraternal" regard for their brethren, and simply "helped themselves." It is said that the recent grand jury investigations in Illinois have shown that "official knowledge was had of the dangerous financial condition of many of these bodies, but that no public warning was ever given to thousands of poor persons who contributed their hard-earned money to the enrichment of the swindlers who used the companies as vehicles for their private gains,"—in some cases wrongfully diverting thousands of dollars. It has always been a question with many,—and our Brethren especially,—whether the methods and principles of these so-called fraternal organizations would stand the test of time,—saying nothing about the objectionable feature of secrecy. Recent developments would seem to indicate that there

is but little real charity and helpfulness in these organizations,—not, at least, according to the pattern enjoined by New Testament precepts.

It is not too late to add a word of commendation for the notable work of the Mohonk Peace Conference which recently convened. The interest taken in the meeting, as well as the many favorable press comments, are ample proof that the sentiment for the abolishment of war is really gaining. Four hundred of the leading men of the nation were present, and their words indicate a hopeful outlook for the future. It is encouraging, also, to note that the daily press gave full reports of the gathering,—a dissemination of peace principles that is sure to result most favorably.

A CRUSADE against indecent posters is being waged throughout the United States. The newspapers of the larger cities have come out boldly against the placarding of scenes on the billboards that are essentially depraving. While indecent shows themselves can be ignored by all respectable citizens, not so the vile pictures that are flaunted before the public. Even the most innocent and decent-minded cannot escape the offensiveness of these staring records of depravity. They confront the eyes of the impressionable everywhere. It is gratifying indeed, therefore, that the International Poster Printers' Association has recently announced its determination not to print objectionable bills hereafter. This will largely settle the question, as no show will now be able to secure indecent posters from any printing house in the United States.

"KIND hearts are more than coronets," says Tennyson, and the truth of the statement has been proved over and over again. An exchange tells the story of E. W. Straley, a farmer living near Des Lacs, N. Dak., who, having been ailing during winter and spring, was dangerously ill in bed at the time when he should have sown his wheat. Thereupon the neighbors got their heads together, and with twenty-two outfits of plows, harrows, drills and other agricultural implements, one hundred acres were plowed, harrowed and sowed with wheat on a single day. The women also came with a supply of needful refreshments for the busy workers. It just occurs to us that the same program might be profitably followed in hundreds of communities where a hard-working minister finds himself so heavily pressed for time that he is unable to attend to his farm work when he should. If it is "more blessed to give than to receive," why not try this plan of helping those who "minister unto us in holy things"?

MORE and more the fact is being recognized that the publicity given to crime often gives undue notoriety to the perpetrator. He is fascinated by being, for the time, in the limelight of the public eye. A young man who recently committed murder during a burglary in Springfield, Ill., told the police that he kept on in his criminal career because, after his first burglary, he was fascinated by the attention he was attracting, and found great enjoyment in reading the newspaper accounts of it. Court records testify to the fact that many previously good young men received their first suggestion to crime by perusing accounts of the daring and well-executed criminal affairs, so glowingly described in the columns of the sensational press. If it is true that the health of the mind, like that of the body, is largely determined by that upon which it feeds, the question of our soul-food assumes great significance. Improper reading matter, and, beyond all, the neglect of the Book of books, is ample reason why, at times, "some are weak and sickly" even among the professed followers of the Lord.

BRITISH whiskey and tobacco interests are in despair. Under the increased taxation, imposed by the new budget, the returns for the eleven months, just past, show a remarkable reduction in the total amount consumed. The editor of *The Cigar and Tobacco World* complains that already the consumption of tobacco has been reduced by 6,237,743 pounds,—an "irreparable injury" as he calls it. He says, "If tobacco is to be taxed to the vanishing point, national bankruptcy will become inevitable." We have heard the same argument before, but the fact remains that, as in the abandonment of all other vicious habits, the people will be the richer, healthier and better because of the abstention. In the race for better citizenship any nation can well afford to "lay aside every weight,"—and whiskey and tobacco may well be classed under that head.

WASHINGTON, D. C., has a most effectual way of dealing with a man who drinks, and, in consequence, does not support his family. He is put on probation and compelled to pay a part of his wages at the police station each Saturday night. This is afterwards paid over to the wife. Should the man refuse to make these payments, as ordered, he is sent to the workhouse, where the Government keeps him busy, counting his wages at \$1.50 per day. Out of this, after keeping one dollar for board and care, fifty cents per day is paid to the wife. In most places, when a drunkard is punished, his family is left without any support. The Washington plan provides for at least a partial support of the dependent ones, and is good so far as it goes, though one might wish that there were more adequate relief for the thousands of innocent ones who must suffer in order that the saloon may prosper.

SAN FRANCISCO, according to a recent report, has a population of about half a million, but only about fifteen thousand Protestant church members. Any one of an analytical turn of mind might be led to wonder just what relation there is between the civic corruption of that city and the small amount of the preservative "salt of the earth." The history of the city has been a continuous record of shame and corruption. Positions of the most sacred trust have been basely betrayed, and vice has not only been winked at but protected and fostered. There is evident need of a strong renovating power to overcome the evil now predominating in San Francisco and other cities, and the remedy is to be found only in a campaign of practical evangelism. There is power enough in the old Gospel to "make the vilest clean," and, properly applied, it can inaugurate an era of righteousness, the like of which our cities have never as yet seen.

THE depths of infamy into which a man will descend, when prompted by the love of money, are almost unfathomable. Under date of June 5 the report comes from St. Petersburg, Russia, that Dr. Pratschenko has confessed to the killing of Count Bouturlin, heir to a fortune of \$3,500,000. The foul deed was done "strictly scientifically," by injecting cholera germs into the unsuspecting victim. The doctor has confessed a series of identical crimes, his victims being wealthy persons, for each of whom he received \$250,000 from the heirs in question. Under pretense of inoculation against cholera, he injected the very germs that produced the disease and resulted in death. The case affords one of the most forceful illustrations of the terrible things to which an inordinate love of money will lead! And yet, still worse and far more culpable is the man who, posing as the soul's physician, injects the germs of doubt and infidelity into the spiritual life of an honest believer, thus causing him to fall from grace and forfeit forever the joys of heaven!



## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

### Repose.

BY B. F. M. SOURS.

There was wild, there was storm, there was dread lightning flash,

There was madness, with woe and dismay:  
There were crashings of thunder, and buildings aflame,  
There was dread of the breaking of day.

There were terrible fears of the tidings to come,  
Of the black, jagged snags of despair,  
For death, death staggered forth, with his wild, ghastly face,

And a weird, shivering horror was there.

Mothers wept for the wanderers out on the sea;

Strong men gazed, yes, they shuddered and gazed;

And the bravest bent low 'neath the hurricane's blow,

And sank down all undone and amazed:

For the wild tempest blew, and the old house-tops rattled

Like carnage embattled for doom,

And the chilling, wild gale tore the trees from the vale,

And it whistled and shrieked in the gloom.

But I heard a voice sing like a bird on the wing,

Like a bird full of sunlight and joy;

And I caught the soft vein of the beautiful strain

As she sang to her God of her boy;

For the boy was far out on the mad, dashing deep,

And her God was the God of the storm,

And she rested him there, on the wings of her prayer,

Where no danger could touch him for harm.

It was so, long ago, on the sea Galilee,

That the Master but said, "Peace, be still,"

And the mad, breaking spray fell to slumber away,

In obedience swift to his will.

It is ours, like the flowers, in the wild, wooded bowers,

To receive the sweet light from above,

Or in happiest song through the stormy night long

Just to sleep in the arms of his love.

For the thundercloud freshens the acres of clover,

And the rainbow is glad in the skies,

And the blossoms are fairer, the wee birds sing sweeter,

For the storm that afrighted our eyes.

O my brother! my sister! God waits to embrace

The dear hearts of his children,—of those

Who will trust, through the wild, that he cares for his child,

Who will find in his bosom repose.

Mechanicsburg, Pa.

### The Holy Spirit in the Life, Ministry, and Death of Jesus.

BY D. R. BEARD.

WHEN Nicodemus said to Jesus: "Rabbi, we know that thou art a teacher come from God; for no man can do these signs that thou doest, except God be with him," he, for one at least, admitted that the things that Jesus did were more than any ordinary man was able to do. But the Gospels reveal that God was back of Christ's whole career and that it was through the medium of the Holy Spirit that Jesus and the Father worked so harmoniously together. In every circumstance of his life the Holy Spirit plays a part.

This is first recognized in the facts surrounding his birth. Mary, his mother, was told by the angel that the holy child she should bear was conceived by the Holy Spirit and that he should be called the Son of God (Luke 1:35). So, while his birth was natural, his conception was supernatural, or divine. Through the instrumentality of the Holy Spirit, the Son of God became flesh and dwelt among men (John 1:14).

From his birth till he was twelve years old, and from twelve to thirty, we have two statements, showing that these two periods of his life were lived acceptably in God's sight (Luke 2:40-52). "And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him." "And Jesus advanced in wisdom and stature, and in favor with God and men."

At thirty his baptism took place. Here he was recognized as the Son of God by the descent of the Holy Spirit and the voice from heaven saying, "This is my beloved Son in whom I am well pleased." If Jesus had not been without sin, God would scarcely have spoken as he did. But we know that, as an offering, he was found sinless, hence we can safely conclude that his early life must have been wholly directed by the Holy Spirit, to enable him to live such a perfect life.

Closely following his baptism was the temptation in the wilderness. The whole procedure was directed by the Holy Spirit. First, he was full of the Holy Spirit, as he left the Jordan (Luke 4:1). Second, he was led into the wilderness by the Spirit to be tempted (Matt. 4:1). Third, he overcame Satan in the temptation, being led in the temptation as well as in the wilderness (Luke 4:1, 2). Fourth, he returned in the power of the Spirit (Luke 4:14). He entered the temptation full of the Spirit, and returned in the power of the Spirit, hence it is not hard to see what part the Spirit played in his life here. Moreover he defended himself now with the same truth that Moses, through the Holy Spirit taught the children of Israel in his day, *i. e.*, "Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God."

The next phase of his life, to be considered, is his public ministry. This he began in the "power of the Spirit" in Galilee (Luke 4:14). Miracles and teaching are the two things mentioned that he did (*cf.* Luke 4:14, 15 and John 4:43-45).

In Nazareth he gave his first public discourse and he began it by reading from the prophet Isaiah, saying, "The Spirit of the Lord is upon me because he hath anointed me to preach . . . to proclaim . . . to set at liberty . . ." This probably covers every phase of his ministry, and he says that the Spirit of the Lord is upon him to perform it. He here assumes the Messiahship. Now all the prophecies concerning the Messiah demand, in substance if not in words, a person controlled by the Spirit of God. (See Isa. 11:2 and other references.) In Jesus that demand is fully met. He performed his miracles by the Spirit of God (Matt. 12:28). He was subject to God in all that he did, "The Son of man can do nothing of himself" (John 5:19-30). If, by "the Spirit of God" (Matt. 12:38), he cast out demons, did he not do all his miracles by the same power?

Jesus "rejoiced in the Holy Spirit" when the disciples returned from their preaching tour and told him what they had done. He saw that God had revealed to these humble men things that he had kept hid from the worldly-wise, and he rejoiced in the Spirit for it.

Turning to the exactly opposite, we find that Jesus endured his greatest sufferings by the aid of the Holy Spirit. We have seen what the Holy Spirit did for him in his privations and sufferings in the wilderness. That was, by no means, the end of his sufferings. Many times during his ministry he suffered hunger, fatigue, sorrow, insult and at last betrayal, arrest, a crown of thorns, injustice, and death. Without doubt the height of his temptation and suffering was experienced at his crucifixion (Heb. 5:7, 8). The power that sustained him in his life sustained him in his death. That power was the Holy Spirit. "How much more shall the blood of Christ, who through the eternal Spirit offered himself" (Heb. 9:14).

To say that Jesus accomplished his death through the power of the Holy Spirit, does not take from him any honor that is due him. It rather magnifies him. He, himself says that he was not left alone in his death (John 8:29). God, by his Spirit, strengthened Jesus for his death.

Summarizing the above, we have the following: Jesus was born through the instrumentality of the Holy Spirit (Matt. 1:18). In boyhood and young-manhood he grew, "waxing strong in the Spirit" and "having the grace of God upon him" (Luke 2:40-52): The Holy Spirit came upon him at his baptism (Mark 1:10). During his ministry, his preaching (Luke 4:18) and his miracles (Matt. 12:28) were done through the Holy Spirit. And finally he was enabled to endure the suffering and death of the cross through the Holy Spirit.

Chicago, Ill.

### The Scope of the Church's Work.

BY EZRA FLORY.

THE scope of the church's work, in a large view, lies in three directions: (1) upward toward God; (2) outward toward the world; (3) inward toward the sanctification of the souls of its members. The neglect of any one of these impairs the whole plan of the

church. Besides all that is done in the name of religion for mere ostentation, for the soothing of the conscience, for prestige in society, and for entertainment, there is frequently a sad neglect of one or more of the above objects of the church.

1. Paul counseled Timothy, "I exhort therefore first of all, that supplication, prayers, intercessions and thanksgiving be made for all men." Listen, again, to his words to the Corinthians, "What is it then, brethren? When ye come together, *each one* hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation." In the plain truth of all such scriptures there is too large a tendency to an overemphasizing of the sermon at the expense of devotion when we assemble. To me, this fact is painfully obvious, not only among the Brethren. It is, "Hear the sermon! Hear the sermon! Sermon! Sermon! Sermon!" till often the sermon has degenerated into a mere lecture without enough Bible in it to save the sinner or to edify the saint. Never, *no never*, with all the importance of preaching, let us forget that one of our first duties in the church is DEVOTIONS: "These all, with one accord, continued steadfastly in prayer." Read also Acts 4:24-31.

2. The church looks outwardly toward a lost world. Matt. 28:19, "Go ye therefore, and make disciples of all the nations." Matt. 10:16, "I send you forth." John 20:21, "As the Father hath sent me, even so send I you." Acts 1:8, "And ye shall be my witnesses both in Jerusalem, and in Judea and Samaria, and in the uttermost parts of the earth." Listen again, "Ye are the salt of the earth." "Ye are the light of the world." So, then, we are the light source of a world that lies in darkness. We are, then, different from the world, as light is different from darkness (Matt. 5:47; 6:32). An old Quaker used to say that each saint ought to light the society around him for ten miles.

3. Besides all this there is the work of the sanctifying of the saints. Too much is our religion a religion on the assembly plan. There ought to be more of the "in-the-closet-and-shut-the-door kind." All our other church effort will and always does measure from this angle. The prayer meeting will never be better than is measured by the amount of time we spend alone with God in private devotion. We need a revival of the old-time kind of devotion. All this effort, to "boost up" the work by special lectures and devices, will fall short ultimately. And yet, let us remember that one of the objects of the church work is to build up the holiness of the saints—their sanctification. "But ye, beloved, build up yourselves on your most holy faith" (Jude 20). We are to admonish one another. We are to "reprove, rebuke, exhort."

But what shall be said of those who deliberately absent themselves from the church services till they have starved? This I know; such have hundreds of excuses (?) for not coming. Such are not like Job, "I have treasured up the words of his mouth more than my necessary food." Nor do they heed the admonition of Paul, "Forsake not the assembling of yourselves together." There is a strength received through the church, in this way, that is gotten in no other (Acts 2:1; 4:31; 12:5; Matt. 18:20; Dan. 2:17-19). The church will never be more than what its individual, ingredient members will to have it by the lives they live every day.

Sterling, Ill.

### Warnings.

BY NOAH LONGANECKER.

THOSE who seek the good and welfare of man give due warning whenever there is danger. Those who seek man's ruin ever seek to make him believe that there is no danger. "Stop, look, listen!" "Take heed!" "Beware!" "Caution!" "Poison!" All these are warnings of danger. God seeks the welfare and good of all, hence, wherever there is danger, he gives due warning. The following is one of God's many warnings: "Wherefore let him that thinketh he standeth take heed lest he fall." God sees the danger, hence the warning.

"Thought forms character," hence God gives many



warnings in this line. "As he thinketh in his heart, so is he." "Evil thoughts," etc., defile the man. Christ's warnings are emphatic in this line. Paul warns the self-confident that there is danger of falling. How many wrecks the Bible records in this line! As long as King Saul was little in his own sight there was no danger of a fall; but when he became self-confident, ruin was near.

Even God's warnings do not always convince the self-confident of their danger. Meek as Moses was, he, at least once in his life, became irritated and impatient: "Hear now, ye rebels; must we fetch you water out of this rock?" How prominent was self here! What a standing warning the following: "They angered him also at the waters of strife, so that it went ill with Moses for their sakes: because they provoked his spirit, so that he spake unadvisedly with his lips." "Must we fetch?" shows how prominent self had become. He felt that he was all right, but the people, he thought, were "rebels."

No man knows what he will do until he is tried. Permit a few of the many illustrations of this truth:

1. From the Old Testament. When Elisha told Hazael, the servant of King Benhadad, the horrible deeds that he would do, Hazael was so shocked that he exclaimed, "But what, is thy servant a dog, that he should do this great thing?" The Lord showed Elisha what Hazael would do, and the prophet wept sorely. But Hazael was so self-confident that he could not believe the prophecy. He did all the horrible deeds that Elisha said he would do, and others equally as horrible. On the day following, he took a heavy cloth and dipped it in water, and spread it on King Benhadad's face, so that he died. "Wherefore let him that thinketh he standeth take heed lest he fall."

2. "Jesus saith unto them, All ye shall be offended because of me this night." "But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all." Peter was so self-confident that Jesus could not make him realize that he would deny his Lord, but that night he thrice denied Jesus. (1) "He denied before them all, saying, I know not what thou sayest." (2) "And again he denied with an oath, I do not know the man."

3. "Then began he to curse and to swear, saying, I know not the man." Peter evidently did not know what he would do before he was tried, although Christ had solemnly warned him. He was wrapped up in self-confidence. "Wherefore let him that thinketh he standeth take heed lest he fall." (4) The scribes and Pharisees said, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." Christ showed them that they did not know what manner of spirit they were of. He then warned them how they would fill up the measure of those who had killed the prophets. Yet, in face of all warnings, they soon killed their "Prophet, Messiah, and King." "Wherefore let him that thinketh he standeth take heed lest he fall."

5. Had we not "Precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little," to remind us that "The heart is deceitful above all things, and desperately wicked," we would be slow to believe that the Pilgrim Fathers would have become the persecutors shortly after they fled from their severe persecution. If an "Elias" would have told them that they would persecute Roger Williams to banishment, they would have felt like Hazael. "Wherefore let him that thinketh he standeth take heed lest he fall."

6. Paul, in Rom. 1, gives a graphic picture of human nature. How shocking! In Rom. 2:2 he gives us the following: "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Probably not always in the same form, but maybe worse in spirit.

Humility is a noble virtue of God's people. It is possible for me to have a model form of this noble virtue, and yet be proud in heart. I may even be

proud of my humble form, and even judge those who fail to possess the form of humility. Would not Rom. 2:3 be a warning to me? "Verily." "And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" In 1 Cor. 10:10 Paul refers to the fall and destruction of many of the Children of Israel, and then gives us the following warning: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." Judas' last warning from Jesus was his last opportunity. "The fear of the Lord is the beginning of wisdom." God's warnings are designed to bring about this fear.

Hartville, Ohio.

## The Liberation of a Soul.

BY E. F. SHERREY.

"Full many a gem of purest ray serene,  
The dark, unfathomed caves of ocean bear."

MANY rich treasures lie buried beneath the prison walls of the mighty hills. Behind the hard, rough walls of a block of marble there exists the beautiful form of a Greek goddess; and the skillful hand of the sculptor is the power that liberates its form for our admiration. All through this mighty universe there are treasures hidden behind the walls of obscurity.

The soul of man is no exception to this rule. A soul may be ever so sweet and pure, or ever so rich and beautiful, yet, if hidden behind the clay walls of an irresponsive body, the world is little richer for its existence. Most men are bound up in fleshly prisons and misrepresent through their bodies their true and better selves.

If you would appreciate what the liberation of a soul must mean in the realm of nature, go with me to the primeval forest when nature is at her best, and there view the gigantic oaks and elms, as they climb the mountain side, tier on tier, and seem to spread out their leafy hands in praise to their Creator. There listen to the sweet voices of the winged choir, as these songsters chant their soul-inspired songs in unison to the great organ of the pines. Or go with me to the green-carpeted prairies, where the lark, the quail and the thrush pour forth their soul-ecstasy in true, un hindered art.

Oh, that our souls might be liberated in true, unaffected praise and adoration, as we see it in the birds of the forest! Oh! that we might learn from nature the true principles of expression!

Expression in nature is simply the outburst, the unaffected liberation of the life within. Man's expression is too often affected and superficial. He expects expression without impression back of it. He expects a fountain without a source; results without causes.

Many there are who seem to think that by adding to their regular method of speech a smoother, richer voice, and ringing tones, they may, by skillful gestures and dramatic art become expressive and oratorical. Far from it. "True oratory does not consist in speech, it cannot be brought from far; it must exist in the man, in the subject and in the occasion."

True eloquence must have its fountain-head in the soul. The nobler a man's soul, the purer his emotions; the stronger his purposes, the higher his ideals. In short, the more spiritual he is, the larger are his possibilities for real eloquence. True oratory is the revelation of a living soul, the living thought and passions of a living man, face to face with living men. The uplifted hand, the flash of the eye, the tinged cheek, the orotund, vibrating voice that thunders forth its declamations like a Demosthenes—all these, though they may hold an audience spell-bound, are but a mirror reflecting the emotional state of the speaker's soul.

Therefore we, as public speakers, need not expect to be oratorical unless our souls are on fire with a love for God and for lost human souls.

If expression is an external exhibition of internal thoughts and emotions, as we know it is, then the living, panting, internal cannot come to its highest fruition of influence and power without a responsive external, through which to work. So the great problem

of the public speaker is to bring his voice and body under the dominion of his soul. Every faculty of mind, soul and body is concerned in true eloquence.

Therefore we must have not only emotions that inspire, and words that burn, but tones and inflections, movements and actions which breathe, throb and live with the deepest life of the soul. Our bodies should be responsive to the emotions of the soul, in order to effect the "liberation of the soul."

As we think of the possibilities of true eloquence in conversation, song, and sermon, we almost disdain these walls of clay that hamper and imprison the soul. We almost long for the time when we shall lay aside these clumsy bodies, that we might, with immortalized lips and golden harps, be able to sing and praise; and with the angels in heaven express, in real eloquence, the deepest emotions of the soul.

But let us not be discouraged with present limitations. Moses was slow of speech, Demosthenes, the great Greek orator, had an impediment in his speech, and Paul suffered from a thorn in the flesh. Our bodies are as perfect as theirs, and with the living, throbbing story of the everlasting love of God for lost souls, as manifested through our blessed Savior on Calvary, burning in our hearts, our very inmost souls should be aglow with a fire that would blaze through fleshly limitations to be liberated in true eloquence. The purpose of all this is that we may sing and preach the glad tidings of salvation into the hearts of men.

3435 Van Buren Street, Chicago, Ill.

## The New Meetinghouse.

BY J. E. MILLER.

In a recent note the Editor of the MESSENGER stated that he was receiving a large number of photographs of churchhouses. Strange how we do run to extremes! Once we hardly dared to take a picture, but now we "picturize" everything. Well, like the rest of you I enjoy a good picture and I hope we will always see that we make our pictures do good. It is the house and not the picture I wish to speak of.

Our old houses were built for large crowds. And time was when they were crowded to the limit and beyond. Since that day we have been putting partitions into some of them, cutting off Sunday-school rooms for others, and building additions to still others. Occasionally we have been able even to pull down the old house and erect a new and better one in its stead. May these new houses serve their purpose as well as the old ones did!

In general, our new and modern houses are admirably adapted to present-day needs. The prayer meeting and the Sunday school are provided for. In some cases the sewing society has its rooms. Now and then provisions are made for reading rooms and physical work. These two would be needed only in the city church. And there they do have a large field. The seats are well suited to the needs of the body. The pulpit platform is never omitted. Provisions for baptism are as nearly perfect as conditions will allow. In general the new house is neat, comfortable, serviceable, and sometimes quite modest.

But in one point the new house does not promise well. The short desk and individual chairs mean that we will no longer have a row of ministers in each congregation. The stationary, circling seats mean that there is no longer the place for the love feast that there once was. This is compensated for by erecting large, well-fitted basements, where the love feast may be held. And it will be held there for some years. But think you it can continue to hold the place it once held in our services? Do not be deceived. Any ordinance that must be relegated to the basement cannot long hold its place. It is just impossible. Either the new house must provide for the love feast in the regular assembly room or else we must prepare to think of the day when the love feast will no longer be a part of our ordinances. It rests with the church today, as she builds her new houses, to determine on which side she will cast her influence. May it be for a house in which all the services, especially the ordinances, shall not be held in a corner nor in the basement.

Mt. Morris, Ill.



## The Power of Prayer.

BY NOLA M. STONE.

"Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him." Acts 12: 5.

It would seem that Peter was perfectly secure in prison; that being chained to two soldiers and the two other soldiers standing guard, there would be no possible chance for him to escape.

No doubt the church grieved sorely over the affair. James had already been killed with the sword and now Peter, their beloved leader, was imprisoned because King Herod saw that it pleased the Jews.

Peter was their shepherd and his place would be hard to fill. Although his impulsive nature caused him to make many mistakes, this same impulsive nature made him willing to rectify them. Oh, if they could only rescue him! But they were powerless to reach him. In their distress, to whom could they go? Which way should they turn? Just as true as the needle swings to the pole, so these sorrowing hearts turned to Jesus, who had always helped them bear their burdens, —who had told them to "ask and ye shall receive." So "prayer was made without ceasing of the church unto God for him," and every Bible student knows the result. Verse 7, "And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands." Thus we see what prayer did for Peter and the early church.

Some may say, "That was a miracle and the day of miracles is past." I cannot call it a miracle when Jesus verifies a promise. When he said, "Ask and ye shall receive," he meant it. Although he does not send angels down from heaven to open the prison doors, to set convicts free, now, he is setting prisoners free every day in answer to prayer.

I just wonder how many can conscientiously say, "I am free." "If the Son, therefore, shall make you free, ye shall be free indeed" (John 8: 36). If we are out of Christ, we are bound by a chain of sin and it is as strong as the iron chains that bound Peter, and our jailer is to be dreaded far more than his. Peter's jailer had power to kill the body only, but our jailer has power to kill the body and soul. But thanks be to God! The same Jesus who broke the chains of iron that bound Peter, can, in answer to prayer, break the chains of sin by the same means. The jailer, Satan, has been mightily confused to see the chains drop from a great number of his convicts during the year 1909, and may he be still more confused during the year 1910! "The effectual, fervent prayer of a righteous man availeth much." Therefore, pray, my brethren; pray, my sisters; pray earnestly and sincerely, for there is no power on this earth that worries Satan as much as a praying church.

"But prayer was made without ceasing of the church unto God for him." God did his part, and he will not fail us if we ask in faith believing.

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## In Proof of the Bible.

The spade is doing wonders in bringing forth proof in support of the Bible. Monuments of various kinds, buried for centuries, are now telling their interesting stories. Plenty of this kind of information has been secured to fill several volumes, but we find enough of it packed into one article, that recently appeared in the Christian Endeavor World, to make interesting reading. We give the article in full:

What is the value of the proof of the Bible from archaeology?

The discovery of records on stone, clay, or paper, that have lain buried for ages, carries us back to the very times of which the Bible speaks. So far as these records go, their testimony cannot be doubted. It is as if Rameses, or Nebuchadnezzar, or Cyrus should rise from the dead and confirm the accuracy of Scripture. Let us study a few specimen of archaeological discoveries, that we may see in what way they prove the Bible.

What is the Code of Hammurabi?

It is the most remarkable discovery ever made, bearing on the Bible. It was found in December, 1901, and January, 1902, by the French archaeologist, M. de Morgan, who was making excavations in Susa, in Persia

(the Shushan of Esther). He discovered a mass of black diorite, eight feet high, six feet in circumference at the base, and five feet at the top. It is now in the Louvre, in Paris. Upon this monument are more than 3,600 lines of inscriptions, setting forth 248 laws formulated by Hammurabi, king of Babylon, about 2250 B. C. He was the Amraphel of Gen. 14: 1, who joined with five other kings in the capture of Sodom, and from whom Abraham afterward wrested the booty, including Lot and the other captives. These laws are arranged in a very systematic way, and cover a large number of subjects, relating to both person and property. Though written in the time of Abraham, they show that courts and a high state of civilization existed in Babylonia for centuries before his day.

How does this discovery tend to prove the Bible?

It had been held that the laws of the Pentateuch could not have been written by Moses, because they belonged to a state of civilization centuries after his time. Indeed, for a long time it was believed by skeptics that Moses and the men of his day did not even know how to write, and had no books. The Code of Hammurabi shows us a civilization, as far developed as that of the Pentateuch, existing a thousand years before Moses. The resemblances between the two sets of laws are in many parts so close as to show common customs of the two nations, or else some indirect or direct knowledge of Hammurabi's code on the part of Moses. The immense superiority of the Bible, however, is shown by the fact that, as Professor Price says, "The Hammurabi laws look rather at the external act, while the Pentateuch regards the inner thought, feelings and desires." This is the element of inspiration.

What are the Tel el-Amarna Tablets?

They are more than three hundred tablets made of baked clay, found in 1887 by a peasant woman at the village of Tel el-Amarna on the Nile, about 170 miles south of Cairo. They proved to be cuneiform inscriptions in the Babylonian language, and are a series of letters written to two Egyptian kings about 1400 B. C., by the governors of Syria, Palestine, Phoenicia and Philistia, and the kings of Assyria and Babylonia.

How do the Tel el-Amarna Tablets help to prove the Bible?

They show that Palestine was then tributary to Egypt, but that it had been for a long time previous a province of Babylonia. They show that Palestine was at that time (when the Hebrews were captives in Egypt) in a greatly disturbed state, and among the enemies of the Canaanites is named a people called Khabiri—probably the Babylonian equivalent of "Hebrew"—some part of the Hebrew race. In such a state the country would be far more easily taken by the Hebrews under Joshua. The letters contain the name Jerusalem, which was not known to have been in use at that early date.

What is the Black Obelisk?

It is a famous monument of black marble, now in the British Museum. It was cut in the reign of Shalmaneser II., king of Assyria B. C. 860-825. A series of sculptured pictures shows men of different nations bringing tribute to Shalmaneser, and among them are a file of Jews. The inscription says that these came from Jehu, whose career as King of Israel is fully set forth in the Bible.

How does this discovery help to prove the Bible?

This monument, with other Assyrian records of the time that have been deciphered, describes the wars that were waged by Assyria and Syria, and shows how Syria was a buffer state for Israel, and how the Assyrian defeat of Syria left Israel free to expand and become strong. This furnishes a perfect explanation of much in the history of the Northern Kingdom that the Bible does not stop to unfold, and it all fits in perfectly with the record in Kings and Chronicles.

What is the Moabite Stone?

It is a large slab of black basalt, now in the Louvre. It was found in ancient Moab, east of the Dead Sea, and was cut in the reign of Mesha, king of Moab, about 850 B. C. The stone is a tribute to Chemosh, the Moabite deity, and the inscription relates how he became angry with his people and allowed Omri, King

of Israel, to conquer them, and exact from them a large annual tribute. After the death of Ahab the Moabites revolted, and won back their independence.

How does the Moabite Stone help to prove the Bible?

In language and literary style it comes very close to the Bible, and reads like a chapter from Kings or Chronicles. It refers to Jehovah, illustrates a number of details of the Bible, and perfectly harmonizes with what the Bible tells about the relations between Moab and her Hebrew neighbors.

What are the Egyptian discoveries of the times of the Hebrew bondage?

The mummy of Rameses II., the Pharaoh of the bondage, has been found. The city of Pithom has been discovered and the actual storehouses built by the Hebrew slaves, the lower portion built of bricks containing straw, but most of them being made of bricks without straw. We also have the mummy of Menephtah II., the Pharaoh of the Exodus. We possess a hymn of victory addressed to him and mentioning Israel. It is probable, also, that the inscriptions show the death of his son while yet young, in the last of the plagues.

How do these Egyptian discoveries confirm the Bible record?

They all fit in perfectly with the Bible account. Other researches show the location of Goshen, where the Hebrews lived, and the line of boundary forts that turned the escaping host of slaves down to the Red Sea. The Bible harmonizes with all that is known of Egyptian civilization.

How do discoveries regarding the Hittites confirm the Bible?

There are in the Bible many references to the Hittites, and they are pictured as a considerable nation. Until recently nothing was known of this nation except what the Bible tells us, and therefore some scholars denied that there ever was such a people. But now the records of Egypt and Assyria show us the Hittites as a people that for nearly seven centuries was one of the greatest in the world, occupying northern Syria and southern Asia Minor. In that region there have been discovered many of the ruins of Hittite buildings, and many of their crude rock carvings, together with inscriptions in strange hieroglyphics that have not yet been deciphered.

What are the Oxyrhynchus Papyri?

They are very ancient manuscripts, on the brittle papyrus, found recently in a low mound near the Nile in the Libyan desert of Egypt. Among these is a fragment of a book of "Sayings of Jesus." The scholars conclude that it was written at some time between A. D. 100 and A. D. 150—very close to the time when the Gospels were written. Some of these sayings are also in the Gospels, and some, like the sayings quoted by Paul in Acts 20: 35, are not recorded by the evangelists.

What other archaeological discoveries are important as confirming the Bible?

They are so many that they can only be indicated roughly. The ruins of Abraham's birthplace, Ur of the Chaldees, have been found. We have portraits of some of the Canaanites whom Joshua fought. We have Shishak's sculptured account of his campaign against Rehoboam, the images of captives bearing the names of Gaza, Adullam, Aijalon, Gibeon, Shunem, and perhaps Jerusalem. We have Tiglathpileser's records mentioning Uziah, Ahaz, Menahem, Pekah, and Hoshea, five kings of Judah and Israel. We have Sargon's account of his capture of Samaria; and Sennacherib's history of his invasion of Palestine, mentioning King Hezekiah. Manasseh is mentioned in an Assyrian list of tributaries. Belshazzar, whose existence was so long denied by the skeptics, because he was not named outside of the Bible, is recorded in the Babylonian inscriptions as being the son of King Nabonidus and coregent with him. The unearthing of Nineveh has proved its vast extent, and the extrication of the palace of Susa from the dust of ages has confirmed the book of Esther. These and many other discoveries have not only proved the Bible correct at definite points, but they have authenticated the whole trend of Bible nar-



rative, and every year they are explaining what had not been understood in the Bible, and removing difficulties which have been the infidel's stock in trade.

### Eleventh-Hour Religion.

BY G. E. YODER.

THERE is often a great deal of trust put in the eleventh-hour part of Christ's parable concerning the householder, as given in the forepart of Matt. 20. Many are those who intend *sometime* to become professors of Christianity. But that "*sometime*" is too often put off until the "eleventh hour," as it is usually called. However, in reality it is nearer the twelfth than the eleventh. By comparing the so-called "eleventh-hour repentance" of today with the record in the Sacred Volume on this point, one is well nigh made to believe that the foundation is of quite a sandy nature.

Notice the answer to that pointed question, "Why stand ye here all the day idle?" "Because no man hath hired us." The reason for their idleness was likely a good one, inasmuch as it was accepted without question. The fact of the matter is that this was the first call they received to labor in his vineyard. In spirit, their answer seems to say: "We would have labored all day, had only some one hired us." But how few, how very, *very* few, who trust in eleventh-hour religion, could answer: "Because no man hath hired us!" The great Householder has called many once, twice, thrice and some many times more, but still they are "standing idle in the market place." They may be waiting for the eleventh hour, but their true answer will be vastly different to the answer upon which the eleventh-hour idlers of the parable were accepted.

Think of a person who has had repeated calls, time after time,—one who has very distinctly heard the pleadings of the Spirit, and still lives on in sin. Thus he lives until he sees death staring him in the face. He knows life will soon be ended. He sends for the preacher and asks to be received into the church. Baptism is administered and, a love feast is held, and life soon ends. As we *think*, we see a life idly wasted in the service of Satan, endeavoring to satisfy the carnal desires of a fleshly body, whose desires tend only toward evil. And then, when all of life is gone, and he must leave this tabernacle of clay, we see him stretch out his arms to a loving Savior to be saved.

Some one has said that God's mercy is as wide as the sea. But, remember, that the sea has a limit, and that its boundaries are specifically marked. Is not the same true of the eleventh-hour religion? Rom. 12:1 requires a "living sacrifice" to be made of our bodies. Dead bodies are of very little service to the great Householder.

The fact of the matter is that they labored at least an hour of the day in the vineyard for which they received their "penny." But in the eleventh-hour religion of today no work wants to be done for the Master. They simply want to enter into the vineyard, do no work for Jesus, and still receive the "penny." How different to the parable!

I once heard a brother say that if he would serve sin and Satan all the days of his life, he would not at death act so cowardly as to surrender his position. If we, knowingly, live a life in opposition to God's Will, why not have courage enough to meet our just reward when the end comes?

We may have good reasons to have hope for one who repents and is received into the church in the closing hours of life, on condition that he has never before heard the call. But for one to reject (by act) the Lord Jesus year after year and upon his death-bed expect salvation, is well nigh going beyond that which is scriptural or even reasonable.

Elk Lick, Pa.

### Moses, the Faithful Leader.

BY WEALTHY A. BURKHOLDER.

THE touching story of the early life of Moses naturally appeals to the mind of the child. The mother, in her sorrow, trying to save her boy by hiding him three months, and then, in her extremity, preparing him a home in the ark of bulrushes, and gently laying the

precious charge in the flags by the river's brink, certainly touches a chord of sympathy in every mother's heart. The child heart is touched by the affection it feels for its own little brother and sister, and the mother's heart is deeply aroused because she is a mother and can sympathize with the mother of long ago. The child feels like this, "If my little brother or sister were lying out there, in the dampness and danger, how sad I should feel!" The mother heart thinks, "If it were my child, how very disconsolate I should be!"

But this mother acted with faith and trust in God. She certainly believed her child would be cared for and protected, and hence could feel that all would be well. We are not told how long the babe lay there, but as the sister stood guard, to see what would be done with him, we cannot but feel that there was wonderful trust and confidence manifested on the part of mother and sister.

God was tenderly watching over the little child and had a way planned to save him from destruction, because he had a great and important work for him to do. Pharaoh's daughter carefully raised and educated the child. She adopted and named him, and we read that, when he was come to years of maturity, he refused to be called her son, "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

What a noble example he set for all time! Great work was given Moses, and listen how little he feels prepared to enter upon it! "O Lord, I am not eloquent . . . but I am slow of speech and of a slow tongue." We find him leading the Children of Israel, hearing their murmurings and complainings and, no doubt, as a leader, often perplexed and worried over the problems he had to meet. And yet the Lord stood by him and encouraged him, as he has promised to do for all who try to do his work.

But Moses did not, at all time, honor his God. At the waters of Meribah-kadesh, in the Wilderness of Zin, he disobeyed the Lord's command. Although it seemed but a little thing at the time, yet, because he did not sanctify the Lord in the presence of the people, he was hindered from entering the land which he had promised unto the Children of Israel. He was permitted, however, to see it. The command was that he go up unto Mt. Nebo, in the land of Moab, and from that point take a view of the land of Canaan, which he so much desired to enter.

Thus the old warrior, the greatest prophet and the meekest man that ever lived, after leading the Children of Israel all these years, journeyed alone to the mountain of Nebo, to the top of Pisgah, where the Lord pointed out to him the beautiful land which he had promised to Abraham and his seed. There he took his farewell look before he should pass over. So Moses died there in the land of Moab and "no man knoweth of his sepulcher, for the Lord buried him."

We can imagine the lamentations of the people whom he had hitherto led! It is said that the people wept for him thirty days. When some of our leaders die, who have been greatly beloved, and who have been faithful in all their work, we are greatly grieved, and feel that the cause must suffer. But the Lord had a man in view to carry forward his work and Joshua succeeded Moses as a leader and commander. So there are always men provided to take up the work where others are compelled to lay it down, and the command comes to all as it did to Joshua, "Only be thou strong and very courageous; as I was with Moses, so will I be with thee; I will not fail thee nor forsake thee." Beautiful and consoling promise to all who are trying to battle for the cause of right!

Shippensburg, Pa.

### "Behold the Man."

BY H. A. BRANDT.

THERE is a notion in the minds of some that Christ hardly measures up to the requirements of twentieth century manhood. It is said that Christianity is good enough for the old folks, and the women and children, but that it is most too sentimental, too old-fashioned, for the robust manhood of this age. It is not hard to trace this idea, however, for it doubtless came from an

imperfect conception of the real character of our Savior.

It is not unusual to find people who say that God is too good to punish. While it is a fact that God is good it is equally certain that he is also just, and it is but a one-sided vision of the sum of his attributes that sees in God only love and mercy.

In like manner Christ is most generally thought of as the sorrowful one on whom was laid the sin of us all. To be sure, he was great in sympathy, compassionate to the multitudes, a friend of the lost, yet we dare not forget that he was more than this.

Christ estimated John the Baptist as the greatest of men. John's greatness lay in the fact that he was able to compel the attention of the whole Jewish nation and, in a very large way, prepare them for the Messiah. In short, John was a born leader of men, and, in spite of his lack of culture and of his uncouth appearance, he was the stern, unwavering prophet of repentance who made the nation take rather particular notice of his message. Yet scarcely had Jesus begun his work in earnest, until John was eclipsed (John 4:1), and he, who was accounted the greatest of those born of woman, took a second place as leader of men.

Speaking of Christ from the standpoint of his humanity, he is easily the greatest of all leaders and as such is worthy the honor and highest respect of all men. Not only great as a leader, Christ does not lose his head in the days of applause and triumph, for he would not let the people make him a king and when he saw the thousands following simply for the bread and the fish, he had the courage to preach the truth so strongly that the fickle multitudes fell away.

Courageous in the days of seeming success, Christ is even more so in the times of opposition and adversity. A sure test of character is adversity, and to keep one's poise and dignity in such a time, but proves genuine greatness. The character of Christ never stands out in more beauty and strength than during the period of opposition. Despite the cunning traps and hard questions by which the Pharisees tried to catch Jesus, he ever met them as a gentleman, and his easy victory was only made more telling by the grace and dignity with which it was accomplished.

By common consent Christ is admitted to be the greatest of teachers. He is also a friend that is compassionate and loving, for he is the champion of the weak and oppressed. He it was, too, that wept for his dead friend, Lazarus. Now, to all this must be added the heroic qualities of leadership, dignity, the courage of convictions and the sublime greatness of his life during the days of adversity. A perfect man is Jesus Christ, worthy the honor and reverence of the greatest of men.

At no time is Christ more majestic than at the trial! There stood the "man of sorrows," smitten, spit upon and crowned with thorns, yet, withal, so calm and majestic in the heroism of his sacrifice—that the trembling and cowardly Pilate who had betrayed him could but cry out, "Behold, the man!"

The very witness of the betrayer of Christ is a sublime testimony to his greatness as a man. In Christ is the perfect expression of the noblest attributes of manhood, for he who was compassionate and loving, was also greatest in the heroic qualities of leadership, dignity, courage and sacrifice. To say that Christ does not measure up to the needs of the manhood of the twentieth century, is to be purblind to the heroic attributes of his character. There never was a time when men of broad sympathy, who dare to lead in becoming courage and dignity, were more needed than today. The manhood of these days is strong and virile only in proportion as it possesses the attributes of Christ, and is inspired by the noble tenets of Christianity.

3435 Van Buren Street, Chicago, Ill.

LET us make a success in spite of the past failures. It is not the man who makes no mistakes that makes the most of life. It is the man who, like a good general, knows how to win victories out of defeats who will be crowned victor at the end of the warfare. Who has not had his failures! The only ignoble thing in this world is discouragement and cowardice on the battlefield of life.



## THE ROUND TABLE

### Character.

BY L. H. ROOT.

"Search me, O God, and know my heart: try me and know my thoughts."

THE Psalmist prayed the Lord to do these things and we may feel assured that Jehovah is searching and trying us, in order that the record of our lives may be faithfully kept. He can see us as we are, and knows what sort of character we possess, although we may delude our nearest earthly friends as to the intents of our hearts.

Our conceptions of Divinity govern the heights our characters may attain. Scientists tell us that a piece of steel is composed of an infinite number of atoms which, although they are so closely united that they form a single substance, in reality do not touch each other, for an exceedingly small space separates each from the other, and yet it is evident that where we strike it with a similar substance, the force of the blow is communicated from one atom to another, until all have felt it.

So with our lives. We are as atoms before God, forming a single family upon earth. Characters produce influences that pass from one to another, moulding our lives for weal or woe. The sinner is less free to do his deeds of sin when in the presence of Christian people and, as a usual thing, the Christian sometimes feels less free to do his work of righteousness when immediately surrounded by sinners. The devil has a constraining power that we must defeat before we are perfectly free to do Christ's will at all times and places.

"Reputation is what we are thought to be; character is what we are." A man's real character is very often hid from us, and we only have reputation to guide us in our relations with him. Thus we see the great importance of being "living epistles, read and known of all men." We may even deceive the chosen of earth, but we must remember that "God is not mocked."

Great and pure characters are like diamonds,—few and of great price. "Are there few that be saved?" Truly there are, because of the insincerity of life and dwarfed characters that exist among the children of men.

Colorado City, Colo.

### What I Would Do.

BY ASA BOWMAN.

WERE I a lay member or a deacon, I would attend all the church services, always be on time, assist in the song service, try to have a good word for the preacher, and would pray for him that he might have power to deliver the message from God. If he did not do as well as I thought he should, I would not talk about him, but would pray that, by the help of the Lord, he might do better another time. I would attribute his failure, at times, to the fact that he had to work hard in order to support himself and family, besides bearing his share of church expenses. I would try to go with him in his appointments to the isolated points and give him all the encouragement I could. If it was necessary for him to lose his time, I would bear his traveling expenses. I should like to share his reward. I fear if he did it all himself, he would receive all the reward at the great reckoning day. Laity and deacons, let us wake up and do our part!

Floyd, Va.

### Despising God's Counsels.

BY J. H. MILLER.

#### The First Step Downward.

"He that despised Moses' law died without mercy under two or three witnesses." Heb. 10: 28.

If Moses' law was so strict, what will the Mediator of the New Covenant do? Hear what the apostle says: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and

hath done despite unto the Spirit of grace" (Heb. 10: 29). On this step a number of lost souls will be found bewailing their lost condition. Some may despise children: "Take heed that ye despise not one of these little ones." The Lord keeps watch over them. Some may despise the church of God (1 Cor. 11: 22) by not conducting themselves as becometh saints,—in various ways.

None should despise governments (2 Peter 2: 10). "Presumptuous are they, selfwilled." Such may be reckoned among the anarchists. The Jews had a hatred against Jesus and some of them did despise him and his humble precepts. Christians in all ages, since the days of Jesus, have been despised and shamefully persecuted, even unto death. The last step a sinner can take is to hate all Christians, hate his Bible, despise the church and say, There is no God.

The fool hath said in his heart "There is no God" (Psa. 14: 1). Such a man must despise his Maker. This step will lead him to forsake all good people, and even to forsake his God. When the Jews cried out, "Away with him," they must have had a wonderful hatred towards Jesus, willing to despise all his counsels and to be called wicked and despised. This last step is a deplorable one. David says, "The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9: 17). Such must have despised all the good acts of their Creator. Such have sown to the flesh corruption, and they will reap the reward. The downward grade is like a boat on the river. It is carried on the current until all will land over the gulf. To neglect, refuse and despise is but to be lost.

Goshen, Ind.

### Saving Faith.

BY IDA M. HELM.

"For the bread of God is he which cometh down from heaven, and giveth life to the world. . . . And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." John 6: 33-35. "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? . . . Even so faith, if it hath not works, is dead, being alone." James 2: 14-17.

RELIGION that will stand must have a living foundation,—a living faith. Merely professing to have faith is not enough. Fruit that will produce faith, is the all-essential thing. There is a living faith and a dead faith. If we have the living faith we will cling to the promises of God, according to the terms of the Gospel. We must do the works God requires of us. If Noah had preached the coming of the flood, according to the Word of God, and not prepared the ark as God commanded, he would have perished in the flood. He had faith, however, in "things not seen as yet," and built the ark, though the world mocked. Thus he was saved. By faith Daniel kept on praying, though he knew the den of lions awaited him. The three Hebrew children refused to worship idols, though the furnace of fire was before their eyes. "For as the body without the spirit is dead, so faith without works is dead also." "According to your faith be it unto you." If we have a living faith, it will be life to us. If we have a dead faith it will be death to us.

Ashland, Ohio.

### Disturbers of Peace.

BY OMA KARN.

THE placid pool before me was a striking illustration of the calmness of mind that ought to be habitual with every child of God, as it lay there beneath the bright sunshine, its clear surface reflecting the shelving rocks at its side, the trees that hung over it and the cloud-flecked sky above. Perhaps I would have been better employed, had I hastened on to my waiting work, but the memory of childhood days, when the brook had been a companion whose association was valued above that of boys and girls, and the pool it formed, the scene of some of life's happiest hours, was too strong to be resisted. A pebble, one of the smallest I could find, left my hand and went splash into the quiet waters.

What a disturbance followed! First a tiny circle, then another and another, until the whole surface of

the pool was in commotion, its agitation reminding one of what follows when one permits little annoyances,—some little vexation, some little additional care, some careless word dropped from a thoughtless mind—"little briars that catch and fret," to ruffle and disturb our peace of mind, to the detriment of our own spiritual welfare, as well as that of others.

"He that hath no rule over his own spirit is like a city that is broken down and without walls," says the Wise Man. Lack of self-control has started many a quarrel that has led into endless trouble, while the well-controlled person can not only prevent quarrels but also can cut short many that have already started. It is a wall against which stones, intentionally aimed, or flung at random, ought to strike without so much as leaving an indentation.

How much happier our home circles might be, and how much brighter our light might shine, if we could bid defiance to these disturbers of peace that so often make daily life a wearisome burden!

Covington, Ohio.

## CHRISTIAN WORKERS' TOPIC

For Sunday Evening, June 26, 1910.

### Paul's "Character Palace."

Eph. 4: 7-16; 6: 10-17.

- I. 4: 7—"According to the measure of the gift of Christ." Christ is ready to give us every good thing.
- II. V. 8. "When he ascended he gave gifts unto men." His best gifts are opportunities for service,—hard, difficult service often, with a glorious rewarding.
- III. V. 13—"Till we all attain unto the stature of Christ." The purpose of God's gifts to us is that we may become his sons as perfectly as was his son.
- IV. V. 14. "That we may be no longer children." God is well pleased with children, while it is the time to be children, but he also wants manhood.
- V. V. 15. "Grow up in all things unto him." The Christian use of anything—food, sleep, books, play—all help our growth Christward.
- VI. V. 16. "Fifty framed and knit together." We are to live the "compact" life; not loose-jointed, but a solid, whole. Christ is the only organizing power.
- VII. Helps.—Col. 2: 7; 3: 15; 4: 2; Rom 12: 12; Heb. 12: 2.

Hymn—"I'm the Child of a King."

## PRAYER MEETING

For Week Beginning June 26, 1910.

### Through Struggle to Victory.

Heb. 12: 1, 2.

1. A Test of Energy.—"Let us run THE RACE." A man in a race is always wide-awake. "This one thing I do" is his motto. Paul knew the value of a steadfast purpose (1 Cor. 9: 25-27).
2. No Random Effort.—"The race SET BEFORE US." Our task is well defined. The word of God and the example of Christ make the way plain. "Not my will but thine be done leads to glorious results" (2 Tim. 4: 7).
3. A Persevering Life.—"Run with patience." There must be patient continuance in well-doing if we would obtain glory and honor (Rom. 2: 7).
4. An Upward Life.—"Looking unto Jesus." In steadily beholding Christ, we are lifted from the debasing things of earth and sense, and conformed to his glorious likeness (Philipp. 3: 13, 14). Paul says, "I press on."
5. A Believing Life.—"Looking unto Jesus, the author and finisher of our faith." A life of faith is the grandest manifestation of Christ's redeeming grace. Faith knows that he who hath begun the good work of faith in our hearts, will finish it. Great faith is great capacity (1 John 5: 4, 5).
6. A Self-Denying Life.—"Lay aside every weight." Paul says, "I keep my body under, lest I myself should be a castaway,"—a disqualified runner. A man who is running a race, cares little for the prevailing fashions of the day or any minor or trivial matter. Our own wills and thoughts, if hindering God's purposes, are but weights, to be laid aside (Heb. 3: 12-19).
7. A Hopeful Life.—Christ lived and suffered and died in the hope of seeing his great plan of redemption fully carried out. The faithful servant will surely be rewarded: "Enter thou into the joy of thy Lord." While salvation is of grace, the works of the saved will not go unrewarded (Matt. 25: 34-36).



## HOME AND FAMILY

## Be Still!

SELECTED BY ELIZABETH WIEAND.

"Be still and know that I am God."  
Oft a sweet and holy stillness  
Falls like sunlight on my soul.  
Shedding glory, richer, grander,  
Than when waves of rapture roll,  
For 'tis when all other voices,  
Hushed and weary, sink to rest,  
That I hear my Savior speaking  
And can tell his tones the best.

Chorus.

When I hear the Savior whisper  
"Hush, my child, be still, be still!"  
Then I list, and in the silence,  
Learn the secrets of his will.

Deafened by the many voices  
Which the flying moments fill,  
We may miss the Master's message,  
If we are not often still.  
Passions and imaginations,  
Even friends may lead astray,  
Hence we oft alone with Jesus  
In the stillness deep must stay.

When perplexities and trials,  
And temptations fill my mind,  
Then in this pavilion hiding,  
Quick relief I always find.  
When I obstacles encounter,  
Which defy my utmost skill,  
He rebukes them and they vanish  
While I trust him and am still.

Sometimes sickness comes, and sorrows,  
And we deem them angels ill,  
But 'tis Jesus who permits them,  
Thus compelling to be still.  
Well he knows that in our hurry,  
We might miss the voice so low,  
And in merely human wisdom  
Fruitless on our errands go.

Oh, these silences so golden  
Sweeter far than can be told,  
When within the spirit's chambers,  
Sacred secrets deep unfold.  
When the Heavenly Bridegroom whispers,  
Holding a communion sweet,  
While a heart that bids him welcome,  
Soon is lost in bliss complete.

3407 Van Buren Street, Chicago, Ill.

## Friendliness.

BY CORA BARTMAS.

FRIENDLINESS is not the most unprofitable grace to cultivate. It sometimes goes farther than expensive car-springs or elaborate menus or comfortable beds, in making travel a pleasant thing and it can even be practiced in the home, the office and the church, and pay a good per cent of profit on the amount invested.

You naturally feel drawn toward the friendly child, the one who answers pleasantly when you speak to him in passing. The way you feel concerning him, other people will feel, concerning yourself, if you give out some of your natural warmth.

Where is there a person who does not care for friends? What would this world be without them? But, in order to have friends one must study the art of pleasing. We must be congenial and friendly.

One of the queer things about genuine friendliness is the way in which it strikes the same key of harmony in persons of the most diverse temperaments.

An English lady once made a tour of the United States. She left the shores of England with the most friendly feeling for Americans, as a race, and for those people, with whom she was to come in contact, in particular. As there was no duty on friendliness, she was allowed to bring her entire stock with her, and just as soon as she set her foot on American soil she began to put it into practice. She had not gone many hundred miles before she discovered that American men were the most obliging she had ever met. American women, she found to be very agreeable when traveling. American children were remarkably well behaved on trains and in hotels, and even American dogs were the most friendly creatures imaginable. Nor was it blarney that caused her to express her belief in the universal friendliness of the American people.

The secret was she wished everybody well, and the knowledge of that wish, shining through her pleasant countenance, caused everybody to wish her well. Thus society was on its best behavior when she was around.

One must not make a mere pretense of friendliness. If you are friendly for what it will bring, you are not genuinely friendly, because the heart should prompt all such feelings. The thin veneer of your friendliness will soon wear away in spots if it does not come from the heart. Then people will see your real nature through the gaps.

One may start out in the morning with a generous supply of friendliness, distribute it liberally among those whom he meets during the day, and return at night with his supply undiminished.

A smile and a friendly word is as medicine for the sick, and may mean a great deal to one who is laboring under a heavy burden of trouble.

It is a very easy matter to be friendly to our friends and associates but an altogether different thing to be friendly to strangers or the unfortunate.

Someone has expressed a good thought in this little poem:

"When you meet a man in woe,  
Walk right up and say, 'Hello!'  
Say, 'Hello,' and 'How do you do?'  
And how's the world a-using you?  
Is he clothed in rags? Oh, pshaw!  
Rags is just a cotton roll,  
For the wrapping of a soul.  
And a soul is worth a true,  
Hale and hearty 'How do you do?'  
Don't wait for the crowd to go  
Just grin and shake and say, 'Hello.'"

Riley's little poem, "A Friendly Hand," shows the effect that a friendly attitude has on one who finds life's way a hard one.

"When a man ain't got a cent an' he's feeling kind o' blue  
And the clouds hang dark and heavy, and won't let  
the sun shine thru,  
It's a grand thing, O my brethren, for a fellow just  
to lay,  
His hand upon your shoulder in a friendly sort o' way.

"It makes a man feel curious,—it makes the tear drops  
start  
And you sort o' feel a flutter in the region of your  
heart.  
You can't look up and meet his eyes! You don't know  
what to say,  
When a hand rests on your shoulder in a friendly  
sort of way.

"Oh the world's a curious compound, with its honey  
and its gall,  
With its cares and bitter crosses, but a good world  
after all.  
And a good God must have made it,—leastwise that's  
what I say,  
When a hand rests on your shoulder in a friendly  
sort of way."

If it takes such a small effort on our part to make those happy who are around us, why not do it?

Bringing it to our own home church circle,—the good that friendliness will do there, is unlimited. Let each of us appoint ourselves as a committee of one to welcome those who come into our midst! Give them a smile and a friendly hand, and we will soon see surprising results.

Elkhart, Ind.

## Safer Without a Gun.

JOHN GOULD was sitting in the village printing office smoking a cigarette, when farmer Winston entered the room, a member of the "Friends' Church" and a well-to-do man in the community.

As the boy turned and faced him, Winston asked, "Where is the editor?"

"He is out in town somewhere. He has been gone nearly all the morning," replied John, through the smoke that was rising about him.

As the farmer stood watching the boy, whom he had known all his life, he saw behind him, on the type case, a revolver.

"What does this mean?" said farmer Winston, as he walked over and stood looking at the weapon. "How do you use that in a printing office?"

John was embarrassed and hardly knew what to say, for he knew that Friends did not believe in the use of any kind of arms, and were opposed to war.

"Oh, I was just cleaning it up and oiling it," he answered.

"Well, when cleaned and oiled, then what?" asked the sober-faced Friend.

"I may need it," laughed John, as he moved uneasily.

"I am nearly sixty-five years old," said Winston, and I have never handled one of those things yet, and I have never had any need of one, either. Why do you think you may need it some of these days, may I ask?"

"Well, I have needed it right here in the office," replied John, now beginning to see the need of self-defense, even from the Quaker.

"Tell me about it, won't you?" kindly said Friend Winston. "I didn't know any one could be in that danger near where I lived. Tell me about it."

John threw the remains of his cigarette in the stove and began: "It has only been a few days since that gun saved my life."

"You don't mean it."

"Yes, I do, and if I hadn't had that gun in here I would have had my brains knocked out. Bill Boyd came up here and began to pitch on to me. He thinks he is so smart, and because he is bigger than me, he began to tell a mess of lies on me, and I called him a liar, right in his face. He was mad in a minute and picked up the poker, there under the stove, and came at me swearing that he would knock my head off. You know he meant it, and could have done it, too, if I hadn't had this gun. I just pulled the gun, and told him if he came another step I would shoot his head off. I then told him to go, and when I started at him with the gun, he went. Now then, Friend Winston, if I had not had this gun with me that day, I would have been killed."

"Oh, no! no! no! you wouldn't have been killed. Let me tell you, young man, what would have happened."

"What?" asked the cowed John, as he dropped his head.

"If you had not had that gun in your pocket, you would never have called Bill Boyd a liar. The very fact that one has a gun, inclines one to yield to the temptation one would never have yielded to otherwise. John, it's the same thing with nations. If we had no army and no great navy, we wouldn't go around the world boasting and seeking to get some one to offer insult to us as a nation. Weapons in the pocket, or weapons in the battleships, are a power toward evil. Where is my gun? Who wants to kill me? Where is your father's gun? Who wants to kill your father? What would be the result if it were told over town tonight that John Gould was carrying a revolver? Everybody would be trying to find out who he was going to have trouble with."

John seemed to have encountered a new idea, and he listened with much interest as Winston continued:

"Where are the army and navy of Mexico? or of Canada? Who is planning to take either of these nations in their helplessness? The question is talked in every country on earth, What is the United States preparing for? Who is she going to war with? If she means no war, if she means no trouble, why is she spending her thousands of dollars for guns and battleships and all these military equipments, when money is needed so much for other things? No, John, if we prepare for war, there is danger of war. Think it over, my boy: study the subject, and you'll find that both men and nations are safer without the gun."

As farmer Winston left the office that day, John Gould resolved to sell his first and only revolver, and become a peace man.—*Messenger of Peace.*

## SISTERS' AID SOCIETIES

MOUNTVILLE, PA.—During the year our aid society met twelve times, with an average attendance of eight. We sent a box of summer clothing to Brooklyn, valued at \$23.35, also a box of winter clothes to the same place, valued at \$23.85. We also donated tablecloths and towels to the church at Petersburg, valued at \$6.00. A box was sent to the Home at Manheim, valued at \$20.00, making a total of \$72.20 worth of goods sent away. We paid out \$26.42 for goods during the year. Goods were sold, amounting to \$24.01, and \$6.30 was donated. Balance in the treasury, including monthly dues, \$38.28; also \$12.75 worth of goods on hand. We reorganized for the coming year, with Sister Lavina Dambach, president; Sister Emma Young, vice-president; Sister Mary Bassett, treasurer; Sister Emma Belmesderfer, secretary.—*May Forney Minnich, East Petersburg, Pa., May 25.*



# THE GOSPEL MESSENGER

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BRO. ANDREW HUTCHISON is engaged in a series of meetings in the Four Mile congregation, Ind. He is to spend several weeks in the State.

THE number of delegates at the late Winona Conference was 486. This breaks all records. The tabulated report of the representation will be published next week.

BRO. ABRAHAM BUCK and wife, of Canada, who attended the Annual Meeting, are visiting some of the congregations in Northern Illinois. They called at the MESSENGER sanctum last Monday.

THE Brethren in North Dakota, Eastern Montana and Western Canada will hold their Christian Workers, Sunday-school and ministerial convention at York, N. Dak., July 11, 12, 13 and 14.

THE next day after the close of the Annual Meeting, Bro. Wm. Howe and wife, of Johnstown, Pa., called at the House. They went from here to Batavia, with the intention of spending last Sunday at Girard, this State, and then return home.

THE Brethren of Northern Missouri will hold a special district meeting on Friday, July 8, to make preparations for holding the Annual Meeting of 1911. The meeting will convene at 9 A. M., at the church in North St. Joseph, and a full representation is desired.

THE Minutes of the late Annual Meeting are now in type, and will be printed and ready for mailing the last of this week. The orders we have will be filled inside of a few days, and the Districts that have not yet sent in their orders should let us hear from them without delay.

ON June 20 Brother and Sister Galen B. Royer will bid farewell to their children and friends in Elgin, and start on their journey to Europe. They will make a short stop at Toronto and Quebec, Canada, sailing from the latter place June 25. Mail can reach them at Quebec, if addressed as follows: Care of R. M. S. Magentic, Outgoing June 25, Quebec, Canada. While abroad they should be addressed at Malmö, Sweden, Poste Restante. They expect to return some time the latter part of November.

OUR printers are at work on the Full Report, and the work will probably be ready for delivery the latter part of next week. This Report will not only be among the largest Reports yet published, but it will doubtless be the most interesting and instructive one ever sent out. The discussions were fair and quite complete. Especially may this be said of the discussion regarding the dress question. Nearly six hours were devoted to well-prepared addresses, by about twenty speakers, on this one question, and what was said will be worth reading. Some one said that every member in the church should have heard these speeches. But since that was not practicable, it is possible for each one to read what was said, and this can be done by procuring the Full Report. We suggest that the elders and agents take the matter up with their congregations, see how many copies may be needed, and order them without delay.

## ANNUAL MEETING NOTES.

(Continued from Last Week.)

Our notes last week closed with the temperance services on Monday evening. This was probably the best temperance meeting yet held on the Annual Meeting grounds, and all the addresses were greatly appreciated. Dr. S. B. Miller, of Cedar Rapids, Iowa, was a new man on the Conference platform, and his address was regarded as especially good. Our people will want to hear more from him on the temperance work.

We are glad for these temperance addresses at our Conference gatherings. Their tendency is to educate our people along right lines and encourage them in their conflict with the rum traffic,—a conflict in which we have been engaged for more than a hundred years. And while we are making a specialty of the temperance cause at our Annual Meetings, the time may come when we shall devote an evening or a day to the interest of peace. The Brethren were among the first to take a stand against war, and while we have never weakened in our views regarding peace principles, still, in a public way, we have not kept up with the growing peace sentiment. Hence the necessity of more aggressive work.

At this stage it may be as good a time as any to say that in our notes, last week, top of third column, page 377, the introductory paragraph, referring to Bro. D. D. Culler's missionary address was accidentally omitted in the hurried closing up of the issue. We meant to say more about his excellent talk, and some splendid things that he said.

Bro. Culler was the second speaker on the missionary program. He referred to the great progress of missionary work today, as compared with conditions one hundred years ago. He spoke of the genesis of missionary effort among us, and its early promoters, Elders D. L. Miller, Daniel Vaniman and Enoch Eby. With twenty-seven missionaries in India and five in China we have made a fair beginning, but much still remains to be done.

The speaker then referred to the fact that Bro. Stover reports some excellent openings for the saving of thousands, by the forces now available, if only the needed means could be secured. This led him to speak of our unequalled prosperity as a nation. America, with one-third of the bank deposits of the world, has ample means, and what is true of America, as a whole, is no less true of the Church of the Brethren,—a people highly blessed of God.

Our two Chinese brethren, converted in Chicago, happened to be present, and were called to the stand. They sang a hymn in the Chinese language. This prompted Bro. Miller to say that when people are filled with the Holy Ghost, we are going to hear them speaking with tongues, "and surely" said he, "we have heard different tongues on the platform this day." This much we have to say regarding what was omitted in our reference to the missionary meeting.

Tuesday morning, June 7, came giving us the promise of a fine day for the opening of the Conference proper. Prayer and praise services in the auditorium had begun as early as five o'clock. The Bethany Bible people also held an early prayer meeting in the Westminster chapel.

But this was not a feature of Tuesday morning only. These early prayer services had been going on for days. It might well be said that the members continued steadfastly in prayer and praising God. We never before had so much praying and praising the Lord.

Hundreds of members linger about the auditorium from early in the morning until late in the night. There is always something that is helpful and uplifting. One sister told us that she came to the auditorium early Sunday morning, and remained all day, eating nothing for twenty-four hours but spiritual food.

All of this created for the Conference grounds an atmosphere that was felt on every hand. We never saw a more orderly and spiritual assembly. True, there was much visiting, but there was little of that

loud talking and laughing that is often heard in large gatherings.

At 8 A. M. the Standing Committee came onto the platform. This was one hour earlier than had been announced in the program. At this time the great auditorium, including gallery, side-wings and back platform, was crowded to the utmost. There were probably six or eight thousand people in the great enclosure, and a few thousand outside who could not be accommodated. When it is remembered that nearly all those present were members of the church, some idea may be had of the strong representation.

The Standing Committee had splendid accommodations on the large platform at the east end of the auditorium. Back of them were elevated seats, occupied by brethren and sisters. Directly in front of this platform, and on the inclined floor, were seated the delegates from the churches, numbering 486, the largest delegation ever known in the history of our General Conference. Add to this number the fifty-two members of the Standing Committee, and the voting force is shown to be 538.

We have not seen a finer looking body of delegates. They were principally of middle age and under, few of them being very old or very young. Among them were over two dozen sisters. As a whole it was a real representative body.

The Standing Committee was composed of elders who are in the active duties of life. Most of them are at their best. A few of them are young and without much experience in church work, while not a few are broad-minded, thinking men. In the way of a fine make-up, this Committee will compare well with any Standing Committee of recent years. One elder, who is a business man on a large scale, and comes in contact with hundreds of other business men, and attends many meetings of various kinds, tells us that he has never met a body of men that showed more fairness, honesty and gentlemanly conduct than that displayed in the Standing Committee this year.

The opening hymn was "I Love Thy Kingdom, Lord," and the devotional exercises were conducted by Bro. D. L. Miller, who, after reading 1 Cor. 13, offered a very fervent prayer. This was followed by the retiring moderator, Bro. D. M. Garver, announcing the organization as reported in our notes last week.

Bro. H. C. Early, the moderator, gave a splendid talk regarding the privilege and duty of a conference like ours. He emphasized the importance of making the proper distinction between principles and methods in our work, saying that while God makes the principles, the church, when deemed necessary, might make the methods, that principles belong to God but methods are the property of the church, and that under no circumstances should the church ever try to place her methods on a level with fundamentals, or principles.

He further said that respecting principles we should and must accept them just as they come from God. but regarding methods we may differ, and discuss our differences, but should have charity for each other, however much we may differ about these things.

As usual, Acts 15 was read. Then we listened, as we have been doing for years, to the reading of the rules governing the meeting. This done and a few other things attended to, we all felt we were ready for business.

The great congregation was looked after by ushers who attended to their business well, and saw that all the seats were filled. There was no standing in the aisles. Those who could not have a seat inside had to remain outside.

Bro. S. F. Sanger was platform manager and saw to it that the Standing Committee, and others entitled to a seat on the rostrum, were accommodated. So far as we could see, he treated everybody fairly and kindly. And, by the way, this is no easy place to fill.

The first business before the meeting was the recognizing of the new Districts in Virginia, known as Northern Virginia, Eastern Virginia, the Second District



of Virginia; also the new District of Western Colorado and Utah. These Districts were recognized without any opposition whatever, and from that moment were entitled to representation on the Standing Committee.

Next we had the confirming of the appointments on various committees, as published last week. Bro. D. L. Miller had offered to the Standing Committee his resignation as a member of the General Mission Board, on which Board he had served twenty-six years. This was reluctantly accepted by the Committee, and he was made for life an advisory member of the Board. This was accepted by the Conference, and Bro. Miller, by a rising vote, given a vote of thanks for his years of service.

The Conference now entered upon the unfinished business, the first paper being that relating to "Assisting Young People to Prepare for Mission Work." The answer contained in the report presented by the committee having the question in hand, gave rise to quite an exchange of views.

A substitute for the report was finally adopted, authorizing the different schools of the Brotherhood to provide for a fund to assist those who are worthy and may need assistance.

The paper looking to the providing of a Field Sunday-school Secretary was discussed with considerable interest. The committee had reported against the advisability of a general secretary under the circumstances. This was not acceptable to the meeting, and a substitute prevailed, authorizing the appointing of a committee to form a plan for the enlarging of our Sunday-school work, and report the plan to the Conference of 1911. This committee is composed of I. B. Trout, Chas. D. Bonsack, D. H. Zigler, H. K. Ober and Lafayette Steele.

At this stage of the proceedings the meeting was adjourned to meet at 2 P. M. At the hour appointed the Standing Committee was on the platform, ready for the business of the afternoon.

After the devotional services Rev. W. J. McKnight, of Syracuse, N. Y., a minister of the Reformed Presbyterian church of North America, was granted permission to make a short talk, in which he greatly commended our people for their sincerity and steadfastness.

The report of the committee regarding the Saving of Homeless Children was accepted, and adopted, but not until a number of speeches had been made, both for and against the report.

The paper in regard to "Sisters Breaking Bread and Passing the Cup at our Communion Services," was the most interesting one in the afternoon meeting. The committee to whom the question was referred, two years ago, reported in favor of the officiating minister breaking the bread and passing the cup to all the brethren and sisters alike. This answer, though favored in some able addresses, was strongly opposed.

Finally a substitute was offered for the report of the committee, granting the sisters permission to break the bread and pass the cup, the same as the brethren do, and passed by an overwhelming vote. This was a surprise to hundreds, who favored the change but feared that the sentiment of the delegates might not be strong enough to carry the question. So hereafter the sisters, at the communion table, may have the privilege of breaking the bread and passing the cup to each other.

The paper sent to the Conference by the General Mission Board, asking for permission to develop some lines of industrial work on the mission field, received the hearty endorsement of the meeting.

After some interesting discussions the paper for the Second District of Virginia, in regard to formulating a plan for the teacher-training course, was referred to the Sunday-school Committee named above.

After this the meeting adjourned, the moderator announcing that the dress question would be taken up the first thing the following morning. Through the day the spirit of the Conference had been fine. One

could not have wished for a better spirit. In fact we never saw it any better.

Two good meetings were held in the evening. The first one was in the interest of the Gish Fund work. At this meeting Bro. I. B. Trout, a member of the Gish Committee, made an interesting address. A most conspicuous figure on the platform was Sister Barbara Gish, now over eighty years old, who gave the money, about \$60,000, that constitutes the Gish Fund.

The second service was a largely-attended meeting addressed by Bro. Wm. Howe, on the Atonement. The address was a splendid one, and was highly appreciated. Bro. Howe has the faculty of presenting interesting lines of thought and making his points clear, and at times decidedly forcible.

Thus ended the work of the day, and a splendid day's work it was.

Wednesday, June 8, the second day of the Conference, was ushered in with every indication of an ideal day for a meeting of this sort, and such it proved to be. Prayer and praise service began in the auditorium as early as 5:15. Thousands met to praise the Lord, to thank him for his goodness, and to invoke his blessing upon the Conference.

Later other members gathered in the Westminster chapel, where the sweet songs of Zion were sung, and prayers were offered unto the God of heaven. We do not know what the churches at home have been doing, but if there was as much praying in the home congregations as there was on these Conference grounds we may rest assured that the great Father of us all is going to continue to confer special showers of grace upon his people. In fact, it was keenly felt that he was with us in power. We have never before enjoyed such a high order of spirituality at an Annual Meeting. Brethren discussed the most difficult problems in love as well as in earnestness.

Promptly at 8 o'clock the Standing Committee appeared on the platform. At this hour the whole auditorium was packed. There were probably six or eight thousand members present, while a thousand or more could not gain admittance. We could easily have filled, with our own members, a building holding 10,000 people. We never saw members hang to a meeting like they did to this one. In this respect all records for a good attendance have been broken.

Everybody seemed profoundly impressed. The opening service was announced as a special prayer and consecration service. Brethren I. B. Trout and L. W. Teeter offered up most earnest prayers in behalf of the Conference and the Brotherhood at large. The moderator had reminded the assembly of the prayer service of the disciples in the upper room, for a number of days before the memorable day of Pentecost, and thought we might be influenced in like manner. The prayer service had a salutary effect upon the audience, and put all in an excellent frame of mind for the special work before the Conference.

It had been announced the evening before that the dress question would be taken up as the first business of the day, and in this everybody seemed to be interested,—not altogether on account of what might possibly be done with the problem, but, since it was known that there were those present representing different views, it was wondered whether the question could be discussed in the proper spirit.

In the beginning the moderator gave the members to understand that he would treat them fairly and impartially, and, as far as possible, give them an opportunity to discuss the question as wisdom and the best interests of the church might dictate. The first speech made was by Bro. Jas. A. Sell. He was followed by a number of others, who spoke from ten to fifteen minutes, some favoring the report of the Committee and others opposing it,—more of the latter than the former.

Practically all of the speakers were invited to come to the platform, and speak so as to be heard. Each one was allowed to present his views fully, without any

interruption or occasion for intimidation. This was kept up until 4 P. M. Soon after the noon hour a substitute was offered, accepting the report of the Committee, recommending the recommitting of the question, and the turning over of all the papers to another committee, to be composed of five intelligent and conservative brethren, with instructions to present to the next Annual Meeting, for adoption, a condensed re-statement of our position on the dress question.

A number of speeches were made in favor of the substitute and some against it. Before the question was submitted, there was a season of silent prayer, and then an audible prayer. When the question was put on its passage, 361 delegates and members of the Standing Committee voted in favor of the substitute and 133 against it. It was thus carried by more than two-thirds majority.

We never had a fuller or freer discussion of any subject in an Annual Meeting. There were about twenty-two speeches made, by almost that many brethren. Among those who spoke at some length we mention Brethren D. L. Mohler, T. T. Myers, D. L. Miller, L. W. Teeter, I. J. Rosenberger, David Hollinger, D. Webster Kurtz, S. F. Sanger, I. B. Trout, J. G. Royer, J. T. Myers, J. E. Miller, Paul Mohler, I. N. H. Beahm, John Heckman and John Calvin Bright.

These addresses, as they appear in the Full Report, will be worth reading. They will show that all sides were permitted to be heard. But everything was done pleasantly and on a high Christian plane. The committee to whom the papers were submitted is composed of Brethren H. C. Early, John Heckman, Galen B. Royer, Chas. D. Bonsack and J. W. Lear. All of these brethren are engaged in active church work, and know something about the practical side of the question. While the question is in the hands of the committee, it is not to be regarded as an open question for discussion in the MESSENGER.

There was one thing about the discussion of this question that was exceedingly gratifying to our people. We believe that we have reached a period in our history when we can discuss our differences to the fullest limit without the least danger of any one taking offense at what is said. This gives confidence and brings us much closer together. Our experience at this meeting, in this particular, was wonderfully encouraging. And since we can have this great freedom in the open Conference, there should be less occasion for ventilating our differences through the columns of the MESSENGER.

During the six hours devoted to this question, the auditorium was packed with members, and the best of attention was given to everything said. We then proceeded to other business before the meeting. Western Pennsylvania, in a paper, urged that the General Mission Board should enter upon a more aggressive campaign for missionary education. This met with the approval of the Conference and the paper was referred to the Mission Board with instructions to devise ways and means for the purpose of carrying out the intentions of the paper.

At the request of Middle Pennsylvania the Conference put herself on record as opposed to the present rude way of celebrating the Fourth of July, and urges the churches to use their influence in favor of observing the day in a manner more becoming a civilized and Christian people. A petition from Eastern Pennsylvania, in regard to dividing the District, was referred to a committee, to make certain investigations and report to the Conference of 1911.

During the day the sending of seven committees to as many churches, received the approval of the meeting. This is an unusual number of committees for one year, and shows the necessity of some teaching regarding the importance of congregations having difficulties devising some way of settling them without calling on the Annual Meeting. Of course some committees are necessary, but we can be educated to get along with less than we do.

(Continued on Page 396.)



### How to Purify a Church.

WE are told of a recent meeting that had for its object the wisest course to be pursued by the church during these threatening times. That is a very proper subject to be discussed, provided the right view is taken of the situation. If a church proposes to take her stand for certain principles; then arranges to fortify her position and simply stand, she may rest assured that her policy means defeat. No body of believers can live and prosper by standing. The Christian religion means more than merely standing still. It means faith and works. It means to work for the salvation of sinners, as well as to contend for the form of doctrine once delivered unto the saints. While it means the purifying of the church, it does not mean that this cleansing shall be brought about by expelling the members who happen to be weak and sickly among us. It does not mean that we should disfellowship men and women simply because they have made a few mistakes. It means that the members must get to work, and in a loving way labor for the fuller conversion of those who have erred for the truth.

It means that we should labor patiently, with all necessary forbearance, for the strengthening of such as are weak and sickly. It is not enough to send two deacons to cite the erring to the council, then act on their case to the extent of expulsion, without exhausting every known means to lead them to repentance. One may say that all this means time and work. Most assuredly it does, but that is the proper course to pursue in order to purify and strengthen a body of members. There is no better way to help a congregation than to put all the members to work along some line. There is nothing better for a congregation that is growing corrupt, than the marching orders of Jesus, "Go ye into all the world and preach the Gospel to every creature." Get members interested in helping others, and you can do something for them. But so long as they sit, or stand, and look at each other, and study each other's defects, there is little hope for them. The remedy is action,—not action against each other, but the activity that has for its object the helping of those who need assistance.

### Are War Preparations Necessary?

HERE is something remarkable, coming from a religious journal. Referring to the launching of the battleship *Florida*, the *Religious Telescope* says:

Many pencils and tablets have been used to show how the national debt could be canceled, and internal resources developed, with the price of battleships we are constructing. This is all well and good on one condition—continued peace with other nations; but, if disarmament were a fact in our country, and we should become involved with another nation which had proceeded on business principles rather than on sentiment, all the good things that had come through the money which did not go into dreadnaughts would be of little avail. Every house has its locks, every business firm its safe, every city its police, and every country must have its standing army and its navy. It would be just as sensible for the man whose residence is full of costly paintings, and silverware, and gold coins, to sleep with every door standing open, as for the United States Government, with all its treasures, to take no thought for their safety. Though there have been unnecessary wars, fierce and bloody, it is the business of a nation which has anything worth keeping to have a system of protection.

Then we are to infer that what is said in the New Testament, in the interest of peace on earth, and in opposition to war and retaliation is all sentiment and not business! We should think that it would be far more businesslike for the United States to cut down her military expenses, and exercise a little economy in the interest of her tax-ridden people. Why cannot she meet other nations as neighbors, and do business accordingly? Then, who knows of a business firm that spends a third of its profits purchasing arms, ammunition, and drilling men to defend the goods, carefully stored away behind locked doors! What nation wants to come to the United States to steal her goods and carry away her people? Why cannot nations treat each other as neighbors, and settle their differences in a business way? They can, if they will, and our country should set the example. We aim to place the

affairs of our government in charge of the best men in the country, and if they cannot help us live in peace with other nations of equal culture, it is certainly a sad comment on the value of our boasted civilization and intelligence.

### Confessing Christ.

IN the time of Christ there were those who did not confess him for fear of the Jews. They were willing to listen to his preaching, to see him perform miracles, and even to admit that he was a great preacher, but they would not confess him as the Christ. A few seem to have accepted him secretly. They believed that he was the Son of God, but were too timid to have the fact known. Even Joseph of Arimathea was secretly a disciple, fearing the Jews, yet there came a time when he confessed Christ openly. It is said that he went in boldly unto Pilate and asked for the body of Jesus, that he might bury it in his own new, private tomb. For a time Nicodemus maintained silence regarding his faith in Jesus as the Christ, but he did not long remain silent. Like others, he came out and confessed that Jesus was the Christ, the Son of God.

Jesus demands an open confession upon the part of all those who would inherit eternal life. Matt. 10: 32 reports him as saying: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." This confession begins with the open confession made in baptism, and, by the life we live, is the continued confession of Christ made all through life. Jesus further says: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8: 38).

It is not being ashamed of Jesus alone, that is condemned, but being ashamed of his words. There are those who delight in a loud profession. They confess the name of Jesus on every hand, pray to him earnestly and will even suffer for his name's sake, but they will not obey him. They will not receive his words. While not ashamed of the Son of man, they seem to be ashamed of his words. Of such Jesus says he will be ashamed before his Father.

Paul says, Rom. 1: 16, "I am not ashamed of the gospel of Christ." Paul was not ashamed of either Christ or his words. He believed in Christ, and then he obeyed his commandments. This made of him a faithful and obedient servant—one who not only openly confessed Christ with his mouth at his baptism, but confessed him all through life by doing what the Master asked him to do.

### Holding the Fort.

REFERRING to the church and her interest, we sometimes talk about "holding the fort." The idea may be a good one, but what does holding the fort amount to if all the young and inexperienced soldiers of the cross are permitted to go out into the world, to affiliate with sinners and to be captured by the enemy? Satan is going to waste no ammunition, trying to capture a fort, when he can easily capture all the young and promising soldiers outside. As for the old soldiers, who know nothing about aggressive warfare, it may be quite satisfactory to his majesty to have them remain in the fort until they die or grow too old for service. He may be only too glad to have a few forts held in this way, so as to keep some of the veterans quiet and thus afford him a better opportunity to do effectual work among the people that are without.

After all, holding the fort, and being content with that much service, may be the very best thing that could be done for the kingdom of Satan. The devil loses no sleep over the men who make a business of holding the fort, but it makes him tremble when he sees the well-equipped soldiers of the cross coming over the hill to storm one of his forts. It is the aggressive soldier that he fears. He does not like the preachers who go everywhere preaching the Gospel. He does not concern himself about the Christian who is at ease in Zion, while helping to hold the fort, but it does disturb him when he sees men and women going up and down the streets of one of the cities, dis-

tributing religious tracts and talking Christianity to the people.

Satan can wait a long while for the men and women, who think they are commissioned to hold the fort, to die off, but he cannot withstand an aggressive body of Christians. So long as we stay in the fort, he may be content with all there is outside, but just let us get into the streets and byways, preaching the Gospel to the people, and he will get so busy looking after his own interests that he will forget all about the fort being held by a few lame and aged soldiers. If we would accomplish something we must do like the Christians did after the death of Stephen,—we must go everywhere preaching the Gospel. And if we do this, it is not going to take many members to hold the fort.

### Some Strange Ideas.

CHRISTIAN people have strange ideas regarding consistency. When a fashion club adopts for its motto, "Dress is the outward form of the inner man," they commend the club for its good common sense. When a great clothing house spends several thousand dollars to construct a fine glass front in which to display the fashions recommended by the club, they say, "That is business." But just let a church endeavor to show how a Christian in dress may be transformed, as the result of renewing the mind, then listen to the criticism! They are very willing for the fashion club, or some great clothing trust, controlled by unconverted men, to tell us every six months just how to dress, but want the church to keep quiet. If the church recommends a method that may prove helpful in maintaining New Testament simplicity, they talk about Conference binding burdens on her members that neither we nor our fathers were able to bear, but just let Madam Fashion, in the interest of the clothing trusts, demand that men and women conform themselves, in appearance, to the models displayed in the show windows, and you hear nothing but commendations. When one considers these conditions, he is led to wonder just how much real consistency there is left in the religious world.

### Demands of Pastors.

H. T. CAYLER, as quoted in *World's Crisis*, thinks there is a tendency upon the part of church members to demand too much of pastors in the way of visiting from house to house. Here is what he says: "In our own day I believe that too much is expected of the preacher in the way of pastoral visiting. There is a great cry made for preachers that visit. 'Visiting is something that can be seen, and the people are materialistic enough to want ocular demonstration of the fact that their preacher is working—in other words, earning his money. With a great many people the hours spent in the study count for nothing. That is not work at all. So it has come to pass that there is a loud and insistent demand that the preacher be continually going from house to house. Of course the sick, the bereaved, newcomers in the community, and other special cases should be carefully looked after; but if the preacher is to preach fresh, helpful sermons every week—and through his sermons he reaches more people effectively than in any other way—he cannot spend a large proportion of his time in visiting."

### The Messenger in the Pulpit.

ONE of our leading ministers makes it a point, in his sermons, occasionally to refer to what he reads in the MESSENGER. Now and then he reads to his people an extract that contains an important lesson, and once in a while, when he finds an article that stirs his spirit, and should stir the spirits of others, he names the article in one of his services, mentions a few of its keen points, and then asks: "How many of you have read this splendid article?" If a number of hands go up, he may say: "Well, that is fine. Now I suggest that the rest of you hunt up the paper and read what so and so, meaning the writer, has to say. It will do you good." It is wonderful what life a little incident like this will put into a congregation. It makes people think, and sometimes leads outsiders to inquire after the paper containing the article mentioned by the preacher.



## MISSIONARY DEPARTMENT

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Address,

General Mission Board, Elgin, Ill.

### THE ZEAL OF KOREAN CHRISTIANS.

Some weeks ago we mentioned the wonderful movement in Korea that aims to bring one million souls to Christ within the present year. Working with that end in view, they are by no means idle. Already 600,000 copies of Mark's Gospel in Korean have been bought by the zealous natives for distribution to those whom they are trying to reach, and they propose to buy and distribute thousands of copies of other Bible parts, in order to make their heathen friends fully acquainted with the rich treasures of Divine Truth. Whatever we may say about the Koreans, they are alive to the work of the Lord, and go about it in a business-like way. While they are quite sure that the Lord will do his part, they are making sure to do all they can themselves, leaving no stone unturned. That is not only sensible, but in perfect accord with Divine direction.

### SENSIBLE ADVICE.

In these days of money-getting,—fair or foul,—it is refreshing to note that others besides the Brethren are seeing the need of a closer adherence to principles of honesty and truthfulness, the bulwarks of our great nation. The Society of Friends is addressing to its members the following suggestive caution: "Maintain strict integrity in your transactions in trade, and in all your outward concerns. Guard against the spirit of speculation, and the snare of accumulating wealth. Remember that we must account for the mode of acquiring, as well as for the manner of using, and finally disposing of our possessions." If sentiments like these, amply supported by the teachings of the Word of God, were more generally taught and emphatically instilled into the minds of the rising generation, there would be less of the corruption and dishonesty, so alarmingly prevalent everywhere today.

### RELIGIOUS LIBERTY IN RUSSIA.

Recent complaints made against the "Brüdergemeinde," a branch of the Mennonites that maintains a publishing house at Halbstadt, in South Russia, allege that they put forth efforts to make proselytes among the adherents of the Russian State Church. When the officials of the district investigated the matter, spending some three days in the effort, the decision was rendered that no more mission work must be done among native Russians on pain of criminal proceedings and severe punishment,—all in the face of the fact that liberty of conscience has repeatedly been proclaimed in the realm of the Czar. We have here another instance of the fact that the enactments of an autocratic ruler, like Nicholas of Russia, may seem to promise much for the persecuted believers, but when it comes to the point, they mean practically nothing. The Russian State Church, backed by the Government, has no mercy upon those who dare to preach the truth and thereby gain souls for the kingdom. Much of the persecution, endured in the early Christian church, is duplicated, these latter days, in the domains of frigid Russia.

### WHAT ONE BIBLE WILL DO.

The British and Foreign Bible Society, in distributing their Bibles, occasionally meet with some really remarkable cases, showing that the Blessed Word still strikes conviction to the hearts of men. In a recent letter from a man in a Japanese prison the statement was made that for sixteen years the writer had been a thief. Though sunk in the depths of degradation and crime, there was still a spark of manhood left. He longed for better things. He obtained some books of Buddhist teaching, but found nothing that would satisfy the longings of his soul. Finally the prison warden told him to investigate what Christianity had to offer. Obtaining a Bible, he read its pages and continued his reading. He found,—as all sincere souls are sure to find, a balm for all his ills,—an answer to the longings of his soul. In the solitude of his prison cell he called upon God for help, and in contrition and penitence confessed his sins and received assurances of their forgiveness. Now, though still in prison, he has become a most earnest Bible distributor, and those who once were his comrades in scenes of violence, are being pointed to the Lamb of God that can make the foulest clean, and that can, most gloriously, transform the vilest thief into a messenger for the Most High.

### "A LITTLE BETTER THAN IS NECESSARY."

It is the custom of a certain business firm to inscribe upon its literature the motto quoted in our heading, "A Little Better Than Is Necessary." When we saw it, we were made to ponder, and finally we were led to con-

clude that, really, it is the secret of success in every business of life,—first to last. The boy in school who simply studies what he MUST will never reach the highest rank; only as he studies "better than is necessary," does he attain to the highest degree of perfection. It's the mechanic that does his job just a little "better than is necessary," that gets a reputation for good work and keeps it. It is not strange, either, that the same thing is true, spiritually speaking. Some things we MUST DO in order to maintain our standing as church members, but if we rest content with ONLY the few absolutely necessary things, we shall never rise to any great spiritual height. It is the privilege of each one to do "better than is necessary,"—to go THE SECOND MILE,—and thus attain to the higher degree of excellence that brings us in close touch with the courts of heaven. The spirit of a slave impels to do the necessary things only. The spirit of sonship rises higher,—it does "better than is necessary," for by love it does the seemingly impossible.

### LEANING AND LIFTING.

Observation teaches us that we have in existence the two classes shown by the following poem:

"Yes; the two kinds of people on earth, I mean  
 Are the people who lift and the people who lean.  
 Wherever you go, you will find the world's masses  
 Are always divided into just these two classes.  
 And, oddly enough, you will find, too, I mean,  
 There is only one lifter to twenty who lean.  
 In which class are you? Are you causing the load  
 Of over-taxed lifters who toll down the road,  
 Or are you a leaner, who lets them bear  
 Your portion of labor and worry and care?"

We find this to be true, also, in the spiritual world. We have a representation of these two classes in the church,—those who carry and those who are carried. We have those who are working members, spiritually, bearing the church upon their hearts, and its work in their hands, and we have those who fold their arms, and rest easy, on some excuse they make in order to escape duties. The Christian life is a life of activity,—a life of service. It is a life of lifting and building up souls for that fit dwelling, which is in Christ's kingdom. "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2: 10).

If each member in a congregation would render assistance, the poor minister would not have to tug and pull so hard. He would have less worry and more joy. O ye leaners, straighten up, lift and lighten the weight that will otherwise rest upon him. If you do not enjoy lifting, ask God to help you. Lean on Christ's everlasting arms, and you can "do all things through him which strengtheneth you" (Philipp. 4: 13). In this way you can aid in building a more perfect structure for that heavenly kingdom,—one that is acceptable and pleasing in the sight of God.

To which class do you belong? Are you leaning, or are you lifting?  
 Lizzie W. Hoover,  
 Maugansville, Md.

### PERSONAL MINISTRY.

"And the Word was made flesh and dwelt among us"

He who had all power given him, both in heaven and on earth, did not think it beneath the dignity of his nature to appear upon earth to mingle with the lowest of men, not as a superior being but as a personal, sympathizing Friend—the love of God so appearing that it could be understood and taken hold of by sinners.

Loving-kindness, personally administered, was the means used to show men "the true Light, which lighteth every man that cometh into the world." He who instructed men in the most profound religious teaching, showed the humble fisherman where to catch fish, entered into conversation with an immoral woman at the well of Jacob, touched the leper, and ate with publicans and sinners.

When Christ saw an opportunity to do good, he did not let it pass, for fear of being misjudged,—as some of us are prone to do. We should never forget that he who values his reputation more than his chance to help some one who is soul-needy, he who will miss an opportunity to do good rather than be classed with those whom he helps, is guilty of "caste spirit,"—something like that which is found in the heathen religions of India. If reputation cannot stand the test, then there is something wrong, for the character of a Christian should be of such virtue that he can associate with the most degraded of earth and yet be above contamination or reproach.

"It was your interest in me, your causing me to feel that there was something worthy in me, and your willingness to take my hand and lead me toward a better life that lifted me from the depths," said one young man to another, who had braved the severe censure of his friends that he might rescue the first.

"I shall have nothing to do with them. I am only too sorry they ever came among us with their rough ways," were the startling words heard from the lips of one whom I had always before looked upon as an almost perfect Christian, concerning an irreligious, somewhat unworthy family, that had recently become a near neigh-

bor. Need I say, that, when, a few years later, this family moved to another locality, they left it with less respect for Christianity than when they entered it?

Rome conquered the world when she shortened her sword. Christianity will prevail only when the followers of Christ live out the example of their Leader by getting down to hand-to-hand and heart-to-heart contact with sinners.

Oma Karn.

Covington, Ohio.

### THE MINISTERIAL PROBLEM AS A LAYMAN SEES IT.

In the past our ministers have freely given their services to the church without asking any material aid in return. Most of them are still doing that, but there is now a demand for a change and the question is, What change will be for the best?

There may a few who hope to solve the problem by paying the preacher a salary, but the minister's services cannot be measured in dollars and cents. He cannot be paid in money. The minister is the servant of God. God has called him to that service through the church. God expects him to give the best possible service. He cannot give the best service if he must spend six days of the week in making a living for his family. He must be supported, and God's instrument for calling him to the ministry is God's instrument for giving him a support. The church must support its ministers, but it cannot pay them a salary, for it cannot pay for the minister's services in money.

Some people may wonder just what is meant by a support. Let us see. We want our minister to do good work. Of course he must have sufficient food and clothing for himself and family, but is that all? He needs books and magazines. He must come in contact with ministers and others from other congregations, so he will gain new inspiration and have new and better methods of work. This means that we must send him to the district meeting, ministerial meetings, Sunday-school conventions, and conventions of the Christian Workers' society. The preacher must keep in touch with the Sunday school and the Christian Workers' society at other places as well as in his own congregation. Perhaps the minister does not need to go to Annual Meeting every year, but he should go quite frequently.

But some one may say, "Isn't this support going to take considerable money?" Of course it is, but isn't it worth while? We want our minister to do the best work he is capable of doing, so, why should we not give him opportunity to develop his powers to the utmost? We cannot all go to district meetings and Annual Meetings, but we can send the minister, and he can bring back to us the inspiration which these meetings give. Of course, there are some small congregations that are unable to give their minister a full support. The only thing they can do is to give a partial support. That will make it possible for the minister to put more time in church work than he could if he received nothing. And we needn't be afraid he will put too much time on his own work. He will sacrifice just as much, or more, than the congregation, and his wife is just as self-sacrificing as he is.

The idea of supporting our ministers is a new thing with us, and we hardly know how to go about it yet. One thing, however, is certain. We must make arrangements a year ahead. It is not enough to tell the minister we are going to support him and then turn over the means for support at odd times. That won't do. He might think we meant a full support and arrange to give all his time to church work, and then find out later we only meant a partial support. He must know, ahead of time, what he can expect, so he can arrange his work accordingly. We must relieve him, as much as possible, from all worldly care and worry. It is hard for a minister to preach a good sermon if there is any doubt about his being able to pay a debt due in a few days.

In some churches there is danger of some entering the ministry because of material considerations, but that is not the case in the Church of the Brethren. The church chooses the ministers under the guidance of God. If that kind of men get into the ministry, it is pretty good evidence that we are not allowing God to direct us in our choice of a minister.

God calls the minister through the church. The minister can never be paid for his services in material goods, but the church can and should give him a support. We must help the minister get a good training for his work, and we must support him in his declining years. This is the duty of the laity, and we dare not neglect it.

Columbia, Mo.

John Woodard.

"A little while! How much may be achieved in a little while! The Atonement for the perishing world was accomplished between the sixth and ninth hours on darkened Calvary. The flash of Divine power from the Holy Spirit, which struck Saul to the ground, was the work of an instant. Half an hour's faithful preaching by an itinerant Methodist at Colchester brought the boy Spurgeon to a decision. General Mitchell, the great astronomer, once said to an officer who apologized for being only a few minutes behind time, 'Sir, I have been in the habit of calculating the tenth part of a second!'"



## ANNUAL MEETING NOTES.

(Concluded from Page 393.)

We at this point mention a little incident which occurred at the opening of the afternoon session. All present had the pleasure of seeing Dr. S. T. Dickey, Manager of the Winona Assembly, on the platform, and listening to a nice little address that he made. Among other things he said that he had seen many great crowds at Winona, but our people had broken all records. He was looking for a number of people, but was not expecting anything like this. He added that everybody was delighted with our gathering, and that the citizens greatly enjoyed having our members in their homes. He had not only fallen in love with them himself, but was glad to know that we had fallen in love with Winona. He invited us back again, and promised us even better accommodations the next time we come.

In the evening Bro. M. C. Swigart gave a good address in the auditorium on "The Model Church." He had a splendid audience, and was listened to with much interest. We cannot be expected to mention all the meetings held during this and other days, but may refer to a few. At the noon hour a meeting of the evangelists was held at the hillside rostrum. Some revival services were also held in other buildings. Several mothers' and other meetings were held in the Westminster chapel. All of these meetings were enjoyed and they did good.

Thursday morning, June 9, will long be remembered on account of the prayer meeting held in the auditorium shortly after five o'clock, with about 3,000 members present. It was perhaps the greatest prayer meeting held during the Conference week. Just think of three thousand people assembling for services at that early hour, and you will have some idea of the zeal and spirit in evidence on every hand. Then, after this meeting closed, hundreds could be seen going off to another meeting of the same kind. It seems that they could hardly get enough of such uplifting services.

Eight o'clock found the Standing Committee on the platform, ready for business, with a goodly number of the delegates in their seats. A hundred or more, however, had left for their homes. It is to be regretted that they did not remain until the business was completed.

The first business of the morning, after the usual devotional services, was for the Conference to approve of the action of the General Mission Board in sending Bro. Galen B. Royer and wife to visit the churches in Europe. The appointment of Sister Metzger, as missionary to China, was also approved.

A plan to provide ample funds for the Annual Meeting treasury was offered by a committee that had been appointed for that purpose, and accepted, but not until the question had been discussed somewhat.

The rebaptism question brought out a number of speeches, some of them in favor of receiving those of other churches, baptized by trine immersion, and others opposing. Finally the question was referred to a committee of three, instructed to take the matter under advisement and report at the Conference of 1911. The committee is: John Calvin Bright, Jesse Ziegler and John Heckman.

The paper from Middle Maryland was returned. So were the two papers from Western Colorado and Utah. In response to a paper from Southern Indiana it was decided that no more schools among the Brethren can be started without the consent of the General Educational Board. Southern Illinois asked that churches might be permitted to drop the salutation between the supper and the communion. After much discussion it was decided to defer the question one year.

The anointing question, from Southern California, proved to be a live one, but the paper was finally referred to a committee of three, composed of Brethren D. A. Norcross, L. W. Teeter and S. F. Sanger, who are to take the matter under careful advisement and report at next Annual Meeting.

At this point the meeting was adjourned for the noon intermission, Bro. S. R. Zug, probably the oldest minister on the ground, offering the closing prayer. He said before going to prayer, that he attended his first Annual Meeting, held in a barn in Maryland, fifty-three years ago, and that since then he had attended twenty-nine Conferences. During these years many changes have been made, and he wondered what the next fifty-three years might bring forth.

The Standing Committee did not return to the platform until 2 P. M. The paper from Northern California, concerning solos, duets, quartets, etc., was then answered only in a general way, by saying that all of our singing should be in perfect keeping with the spirit and simplicity recommended in the Gospel.

Letters of greeting from Denmark, Sweden, France, China and India were read, and letters of greeting returned in response. Resolutions were then passed. A nice little speech was made by the moderator, followed by one from Bro. W. R. Deeter, foreman of the Committee of Arrangements. A rising vote of thanks was tendered to both of these brethren for their valuable services. There were other votes of thanks, and after an earnest season of prayer the Annual Meeting for 1910, was declared closed at 3 P. M.

Then followed many farewell greetings. We had been together for over a week, and a more pleasant Annual Conference most of our people do not remember to have ever attended. Everybody was treated nicely and everybody was pleased, and some of them were exceedingly happy. We have never observed such a commendable spirit at the close of a Conference. A more pronounced manifestation of love and good will could not have been desired. Thousands went to the meeting with their minds filled with apprehensions. Some had even predicted most discouraging results, but when the different speakers were permitted to tell their own story, in their own way, they did not differ as much as was expected they would.

Bro. Early proved to be a very efficient moderator. He knows how to preside in great assemblies, keeps cool at all times and forecasts situations as he approaches them. He kept matters well in hand, treated each one fairly and saw that justice was done each question presented for consideration. His acquaintance with parliamentary rules, as well as his knowledge of men and the usages of the church, proved helpful to him as a presiding officer. The clerks did their work well, and at no time was the meeting detained on account of something not being ready. Within a few hours after the close of the Conference the Minutes were ready for the printers.

Personally, we were never treated more kindly at an Annual Meeting. Those in charge of the platform favored us in every way possible, so we could keep in touch with the proceedings and gather news for these notes. We found the accommodations at Hotel Westminster, where a number of our people lodged, all that could have been expected under the circumstances. Those who lodged here, and elsewhere will long remember the kind treatment received.

The food supply, everywhere, was good and plentiful, and regular meals as well as lunches could be had at reasonable rates. The water was excellent, though the supply was short at times, but no one suffered on this account. Had the weather been warm, the inconvenience, in this respect, might have been felt keenly.

Everybody was pleased with the Committee of Arrangements. They were untiring in their efforts, and did their utmost to make it pleasant for the thousands in attendance. This may be said of all the committees having charge of the various departments.

Winona Park proved to be just the place for an Annual Meeting. Here our people found every necessary convenience. In addition to the auditorium, in which to hold the Conference and other services, there were rooms for all the overflow meetings desired. There were sufficient restaurants, boarding houses and hotels

to feed all present, and those who could not be lodged at the park found good lodging at Warsaw, two miles away, with a fine trolley line connecting the two places.

We are told that the facilities for caring for great conventions like ours are to be considerably increased. A new auditorium, holding 12,000 people is to be erected inside of a year, and a number of new hotels will be built. Then the managers of the grounds are anxious to have us hold other Conferences here, and promise to treat us royally. Any denomination believing in the divinity of Christ and the inspiration of the Scriptures is welcomed on these grounds.

Whenever we decide to hold another meeting in the Middle States we might as well name Winona Lake as the place and be done with it. Those in attendance this year will be glad to return again.

The Committee of Arrangements found everything so convenient for the meeting, that with little expense they adjusted a few matters, held the Conference, and almost before the business of the meeting was completed, paid their bills, settled up with the management and were ready to return home. They did not aim to make money. They simply planned to pay expenses. Their surplus, if any, will be a small one.

And so the Annual Meeting of 1910 is ended, and we feel that it was the most spiritual and uplifting Conference we ever attended and we have had the pleasure of being present at thirty-three. We predict that if the Annual Meetings of the future should be conducted on the high Christian plane that characterized the proceedings of the Winona meeting, there will be little to affect seriously the peace and prosperity of the Brethren church.

One pastor, who is active in church work, said that he was greatly pleased and encouraged, and was going home to do his utmost to make a bigger and better church.

## Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

## ALABAMA.

**Fruitdale.**—Again the time has come for our Annual Conference. Though we cannot meet with God's people on this occasion we pray for the success of the meeting. We were thankful for the visit of Bro. Sam Nickey, of Cerro Gordo, Ill., who came Jan. 8 and remained with us three weeks, preaching and making house to house visits. Several united with the church. We also appreciated the visit of Eld. J. H. Shamberger, of Medicine Lodge, Kans. He came March 31 and remained four weeks. He gave us much encouragement and we believe good was done. Three were baptized during his stay. We are isolated and these visits of our dear brethren are always appreciated very much.—Libbie Miller, Fruitdale, Ala., June 2.

## CALIFORNIA.

**Empire.**—Bro. Levi Winklebeck gave us a good discourse May 29. The audience was large and attentive. We have a thriving Sunday school with an attendance of 120. The membership is rapidly increasing. It now numbers 125.—Myrtle Julius, Modesto, Cal., June 1.

**Long Beach.**—Bro. L. D. Bosserman, of Pasadena, was with us and preached at our morning service yesterday. Since Bro. Masterson resigned, as pastor of the church here, Bro. Bosserman has been supplying the pulpit, or sending some one else to do so, but on account of other plans he will not be able to continue his work for us any longer. A number of members have already come to us for the summer and others are planning to come. Our city affords a most desirable place for a home throughout the entire year, but especially during the summer months, when it is much warmer inland. Our little church also provides ample opportunity for service to all who desire to be workers together with him.—Susie Forney, 1219 E. Second Street, Long Beach, Cal., June 6.

**South Los Angeles.**—Our revival commenced May 15, conducted by our pastor, Eld. W. H. Wertebaker. The Gospel was held forth from night to night with great earnestness. The church is much strengthened and built up. Two were received by baptism. We closed our revival with a love feast, on the evening of May 29. Eld. S. W. Funk, of Glenview, Ill., and Mrs. W. H. Teeter, of Corvallis, Ore., were with us. 25th Street, Los Angeles, Cal., June 1.

**Lordsburg.**—Bro. L. J. Lehman, of Los Angeles, Cal., preached a missionary sermon last Sunday morning. On the evening of the same day Eld. Geo. F. Chamberlain, of Covina, delivered the baccalaureate sermon to the graduating class of the Lordsburg College. Our offering for World-wide Missions of \$90.00, was placed in the hands of our delegate, Bro. C. H. Yoder, to take to the Annual Meeting. Friday morning, at 10:00 A. M., Bro. J. Z. Gilbert delivered the Commencement address in the College auditorium.—Grace Hileman Miller, Lordsburg, Cal., May 29.

**Patterson.**—Some time ago we were organized into a small band of workers at this place. We are holding services in a tent on the lots given us by the Patterson Ranch Company; also about nine each Sunday morning. The attendance is only about nine or ten, but the interest is good. We alternate Sunday at 7:30 P. M., we have preaching services. The people are indifferent and it is hard to get them interested enough to attend, but we hope that our efforts will some day bring forth a harvest. We need workers. Those looking for a home in California will make no mistake by investigating the country here first.—W. F. Haynes, Patterson, Cal., June 6.







Parents, you who have made tyrants of your children, whose fault is it if they have a hard time and are finally lost? We have heard children say to a step-mother, "I don't have to mind you; you're not my mother." Such children likely never had to mind any one. Their own poor, foolish parents always indulged them. Then, what a hard time such children have when their own parents can no longer do for them, and some one else, who, in no way is responsible for them, must endure their insolence and disobedience! How can they help having a hard time!

If we do not want our children to have a hard time, to become criminals, and finally lose their own souls, why not bring them up properly? When a child is but a few weeks old, it can understand. When it sits in its little high chair, it knows by its parents' conduct whether they approve of its actions or not. If we smile at its perversity, it thinks we want it to be naughty. If we frown at its wrong doing, and, perhaps, slap the disobedient hand ever so gently, it knows we disapprove, and will try to please us by obedience. When it obtains something which it ought not to have, we can say, "Give the knife to mother; baby must not have the knife." Being accustomed to implicit obedience, it will readily yield its treasure, and not cry. When the obedient child grows older, should it, perchance, fall into the care of a foster-parent, it will almost assuredly be one of those fortunate ones who have good foster-parents. Why?

Such a child, when it hears the Savior's voice, calling it to relinquish certain worldly pleasures, and come into the fold of the redeemed, will readily heed the Divine message, and become one of his trusted servants; one of the nation's faithful and useful citizens. Oh, why not train up our children right? Why are some parents so criminally negligent of the welfare of the immortal souls of their precious children, as to encourage disobedience and disrespect, which will finally lead to dishonor and disgrace? Is it because it seems a little easier to yield to the child instead of requiring obedience? What laziness!

No, it is far easier to bring up our children in the right way. When the little babe is first gently reproofed, it may frown just a little, but how much easier is that to bear, than hours of stormy tears and reproaches from the spoiled child!

We knew a mother who was left with several precious children. She was a poor woman, without help. Said a neighbor, "Now what will you do?" "I'll bring them up," she replied, and, closing her lips firmly, she set about her work.

Having had some experience with children who had been accustomed to have their own way, she knew that the only way in which she could accomplish her task was to require absolute and unquestioned obedience of her little ones. She knew they might have to grow up under some strange woman's care, should her own strength give way. Then, if they were insolent and disobedient, what a hard time they must have!

She loved her children and cared for them tenderly. At the age of eight or nine, two of the three were safe in the fold of Christ. All grew up respectable, honorable citizens, beloved and trusted by their fellow-men.

Don't be too indulgent to the little tyrant in your own home! When you say, "Charley can not go to such a place," let it be understood that your decision is final. Train up the child to be unselfish, obedient, kind to all, polite, courteous, patient, truthful!

Grand Junction, Colo. Nancy D. Underhill.

#### HOW TO KEEP OUT OF MISCHIEF.

Doubtless we have all heard the saying, "Satan finds some mischief still for idle hands to do." It was when I was out of work that I got into mischief." This was the statement made by a wealthy young man, living not far from our home, who committed a crime, and, in order to escape the penalty of the law, left his home for parts unknown.

Labor is the Creator's remedy for man's failings. When man sinned and fell from his high estate, God sent him forth from the Garden of Eden and said unto him, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Many people desire to live without work, and this has proved ruinous to many a life. Sons and daughters of wealth, living in luxury and idleness, are apt to become conceited and proud. Gluttony has killed more people than hard work. Persons of wealth who, after living in idleness, lost their wealth and were placed in a position where they must either go hungry and naked or work, quite likely learn lessons of industry, honesty and humility.

Let us look at a few things Paul says about work: "For yourselves know how ye ought to follow us; for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you. . . . For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working

not at all, but are busy-bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread" (2 Thess. 3: 7-12).  
Ida M. Helm.  
Ashland, Ohio.

#### FROM MAPLE CREEK, CANADA.

During the winter and spring a number of brethren from different parts of the States have located on homesteads in Saskatchewan, Canada, about forty-five miles south of Maple Creek, a very good town. We now number between forty-five and fifty members and more are coming later. We have an official body, consisting of one elder and four deacons. On account of sickness we were unable to organize our Sunday school for some time, but recently we succeeded in effecting an organization with Bro. Chas. Brubaker, superintendent, and Sister Bessie Brower, secretary. We also have a good band of teachers. We have had one preaching service and expect to have some kind of a service each Sunday evening, either Bible reading or singing. We like this country quite well. If any of the brethren, looking for cheap homes, are passing through here, we should like to have them visit us. Maria L. Swihart.  
Maple Creek, Sask., Canada, May 31.

#### FROM ROARING SPRING, PA.

For a number of years it was realized that there should be a Brethren church in our town. The old church is about a mile away and there are two disadvantages. Of the many members who live in town only a few could attend services when the weather was inclement; the majority of the young people finally attended other churches and largely connected themselves with those churches.

The sisters' sewing society seized the opportunity and laid the foundation plans for the new church. This movement began Aug. 7, 1907, when the society purchased two suitable lots for \$500. At this time there was but \$125 in the society's treasury, but on April 1, 1910, the lots were paid for in full, and about \$15 remained in the treasury.

Doubtless there will be anxiety as to how this money was obtained, for surely these sisters deserve much credit for their earnestness and industry. Of course this is a business in which the Lord gets all the profits, which makes it all the more profitable.

The work of the society consists of making bonnets, quilts, aprons, comforts, etc., and selling them. This society meets every Wednesday afternoon and its sole purpose of meeting is not to talk but to work. In this way the above results followed.

Being encouraged by such results, the society is now endeavoring to furnish carpet for the new church. This will be a laborious undertaking, but the Lord will lend his hand and make the undertaking prosper.

The officers of this flourishing society are, Sister D. S. Replogle, president; Sister William Barnett, secretary; Sister Elmer Snowberger, treasurer.

As stated before, this movement will meet a long-felt desire, for the new church is now being built and before fall the new edifice will be ready for occupancy, fully adapted to the needs of the place. The building will be cased with brick. We are glad to state that the good people of our own denomination and those outside, also, are responding liberally to the solicitation for help.  
June 2. H. Atlee Brumbaugh.

#### BREAD UPON THE WATERS.

What did Jesus do when on earth? Did he go forth among his people as a great, proud selfish king, thinking only of himself and slighting others? He went about doing good. He threw out his good influence to those about him; he gave of his best to others; he helped and healed them; he moved quietly among them as their friend and helper.

He preached to the multitudes in parables from the ship, on the mountainside,—wherever he found opportunity he spoke and they crowded around him and listened. He cast his bread upon the waters and many were converted.

Christ met the woman of Samaria at the well, and seeing she was in need of water spoke to her of the living water, after drinking which she would never thirst. Thus he cast his bread upon the waters and she was made to believe.

Nicodemus came to him by night and asked what he must do to be saved. Christ, in all patience, tells him he must be born again,—born of the Spirit. Here he again casts his bread upon the waters, as he explains to Nicodemus, and helps him to understand and believe.

The rich young ruler asks him what he must do to be saved. He tells him to give to his needy brother a portion of his riches,—to cast his bread upon the waters.

The Levite, seeing the poor beggar suffering by the roadside, leaves him go and passes by on the other side. The Good Samaritan comes that way, and stops and helps him, and does him much good. He cast his bread upon the waters in giving of his kindness to others.

What else did Jesus do? He healed a man sick of the palsy; he changed the leper's spots, he raised Lazarus from the dead, he made the blind to see and the lame to walk. He turned water into wine, and out of the five loaves and two fishes he fed the great multitude of five thousand. He was continually casting bread upon the waters. The multitudes, seeing his great power and influence, began to believe on him and that bread returned unto him.

When Jesus sent his disciples forth into the world to preach, what did he tell them to do? To go forth into the world and preach,—to cast their bread upon the waters. He had helped others, and he wanted them to help others. He commanded them as he commands us, "Go thou and do likewise."

To cast our bread upon the waters means to visit the sick neighbor, to feed the hungry beggar at our door, for we know not what tomorrow may bring us. If any thirst let us give him a drink as did Jesus the woman of Samaria.

If we find any poor person in need of clothing, let us clothe him, for Jesus says, "The poor ye have with you always, but me ye have not." With the sinner let us be patient and long-suffering and merciful. One word, or look, or smile, that we might give to that poor soul, might change that whole life for the better. Remember the dying thief! How merciful Jesus was when he told him, "This day thou shalt be with me in Paradise."

Why did Jesus, who was Divine, go down to the house of Simon the sinner and dine with him? Why was Jesus so humble? Simply because he had a purpose; he was seeking for lost souls; he was friendly with them that he might save them; he cast his bread upon the waters and saved many sinners.

When Christ gave himself, to suffer on the cross for sinners, he was casting bread upon the waters, and this bread returns unto him daily.

When we send our money to the mission field, we are casting bread upon the waters. We know that it will return unto us after many days.

The missionaries who go forth into the foreign fields make a great sacrifice; they give their lives for others. One missionary, Miss Stone, who suffered much in the foreign field for Christ's sake, cast her bread upon the waters and shall, doubtless, find it again after many days. Great is the reward in heaven for all those who give their lives for the Gospel. Christ says, "Whosoever shall lose his life for my sake shall find it." If we lose our life and our time for him in this world, we shall find it again. When it returns unto us, it shall be life eternal.

We are sent into this world as God's messengers. We are here on business for him. Our mission is that of Christ himself when he was on earth, "Not to be ministered unto but to minister." "I shall pass through this world but once. Any good, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again." Elizabeth Miller.  
Trebeins, Ohio.

#### FROM NORTHEASTERN KANSAS.

The Mission Board of Northeastern Kansas met at Oakland May 23. A number of important questions came before the Board for consideration. Various reports were made and considered. The work in Kansas City is being pushed with much zeal and earnestness. There have been eleven baptisms at the Armourdale Mission since our district meeting. This is where Sister Elva Miller devotes her entire time to the work. Bro. I. H. Crist gives a part of his time to the work there, and Bro. James Shriver and wife also assist in the work. The attendance at services is about fifty per cent better than a few months ago. The church in Kansas City, Kans., has decided to enlarge their building, as the present house is not large enough comfortably to accommodate the growing attendance. Bro. I. H. Crist and wife have charge of the work.

The East Maple Grove church being without a minister, the Board is assisting them by having services every two weeks. Pleasant Grove church is also without a resident minister but receives some support through the Board. There will be an effort to secure a brother from Bethany Bible School to locate at Lawrence during the summer vacation, to assist in work at that place and at Pleasant Grove.

Sister Lizzie Postma is placed as a mission worker in the Oakland church. We are grateful to God for his blessings and give him the glory. We, too, are encouraged with the work that is being done, yet we see a large field before us.  
H. L. Brammell.  
Ozawkie, Kans., May 25.

#### MATRIMONIAL

"What therefore God has joined together, let man put asunder."

Marriage notices should be accompanied by 50 cents

Kress-Robertson.—By the undersigned, at the home of the bride's parents, Brother and Sister David Robertson, near Warfieldsburg, Carroll County, Md., May 26, 1910, Miss Emma Elizabeth Robertson and Mr. Charles Clifton Kress, of New Windsor, Md.  
W. B. Roop.



## FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

**Pitzwater**, Emma, born in Hardy County, Va., Aug. 31, 1829, died June 2, 1910, in the bounds of the Pleasant View church, Ray Co., Mo., of old age and cancer, aged 80 years, 9 months and 3 days. She was married to William Pitzwater in 1849. To this union eleven children were born, seven of whom survive. She was a faithful member of the Church of the Brethren for thirty-five years. Her husband preceded her in 1905. They emigrated to Missouri in 1871. Services by the writer, assisted by Bro. S. E. Hogan. Interment in the Wacanda cemetery June 3.

John H. Mason.

**Floyd**, Sister Amelia, nee Linal, born in Sheffall, England, Sept. 29, 1828, died at her home in Jackson County, Kans., June 3, 1910, aged 81 years, 9 months and 25 days. She was married to George Floyd Jan. 27, 1856, in England. To this union were born two daughters and one son. The son died in infancy. She, with her husband, came to America in 1871, and moved to Kansas in 1885. They united with the Brethren church and lived noble lives. Emily Osborn.

**Garber**, Sister Christiana, born in Washington County, Tenn., died in the bounds of the Mountain Valley church, Greene County, Tenn., May 6, 1910, aged 64 years, 10 months and 17 days. She was united in marriage to Mathias Garber March 21, 1864. To this union were born eleven children, two of whom preceded her. Her husband died March 9, 1897. Sister Garber united with the Church of the Brethren over thirty years ago and lived a consistent member until death. Services by Bro. F. M. Correll. Text, Rev. 14: 12.

Maud Kenney.

**Gelman**, Bro. Nathaniel, of Bachmansville, Pa., born May 18, 1845, died April 27, 1910, aged 65 years, 1 month and 9 days. He had been an invalid during the past four years. Services by Elders Jacob Longenecker and Samuel Witmer. Text, Rev. 14: 12, 13.

Lydia B. Giblee.

**Gross**, Bro. Edmund J., died of heart failure May 29, 1910, at the home of his son, at Old Ferry Station, Lower Cumberland, Pa., aged 68 years, 1 month and 13 days. On Sunday morning he was sitting on the porch. His grandchild came to him and thought he was sleeping, but it was soon discovered that his soul had taken its flight. Services at the house by the writer. Interment at the Newport cemetery. Henry Beelman.

**Grush**, Bro. Wigand, born Aug. 26, 1845, died at his home in Cambria County, Pa., May 23, 1910, aged 64 years, 8 months and 27 days. Services by Bro. D. M. Adams, assisted by Bro. David Clapper. J. H. Lehman.

**Henry**, Sister Lovina, daughter of Paul and Anna (Heckman) Dale, born March 11, 1835, died at Corsica, Ohio, April 12, 1910, aged 74 years, 1 month and 1 day. She was united in marriage to Jacob Henry in 1851. To this union were born six sons and four daughters. Six brothers, three sisters, three sons and one daughter survive. Sister Henry united with the Brethren church at the age of eighteen years and remained a faithful member throughout the remainder of her life. Services by Rev. Joseph McFarland.

Mrs. H. G. Henry.

**Kime**, Bro. Emanuel S., born in Somerset County, Pa., March 29, 1834, died at his home in Campbell, Iowa Co., Mich., June 2, 1910. In 1854 he was married to Sarah Blough, who died in 1877. To this union were born ten children. In 1879 he was united in marriage to Mary Lehman, of Cambria Co., Pa., who survives him. Bro. Kime lived in Michigan forty-two years ago. Four years previous to this time he had joined the Church of the Brethren, in which he was an earnest worker until kept at home by failing health. He suffered from rheumatism about eight years, but was very patient, and often attended meeting when unable to sit down. He leaves one sister, a wife and seven children. Services by Eld. Ralrigh, assisted by Mr. Brechbill, of the Mennonite church. Grace E. Messner.

**Ledford**, Mary, nee Bacon, wife of Bro. Duncan Ledford, died of consumption, in Washington County, Tenn., May 2, 1910, aged 28 years. She was married twelve years ago. Two years ago she joined the church at Pleasant Valley but was never baptized. She left a husband, mother, two sisters and six brothers. Services by Bro. S. W. Beals. Interment in Pleasant Valley cemetery. Effie E. Miller.

**Loucks**, Orville, died at his home near Sheller, Ill., May 28, 1910, aged 5 years, 8 months and 5 days. He was the youngest child of John and Lizzie Loucks. Services by Bro. James H. Morris. Interment in the Youngblood cemetery. Robert C. Wells.

**McFadden**, Jasper Harvey, son of Bro. Henry and Sister Mary McFadden, died in the bounds of the Spring River church, Jasper County, Mo., April 14, 1910, aged almost 39 years. His wife and daughter had less than two years ago leaving one little son. Services by Eld. Geo. Barnhart, of Carthage, Mo. Text, 1 Cor. 15: 21-23.

Lizzie Rolle.

**Page**, Sister Catherine, nee Peck, widow of Frederick Page, died June 1, 1910, at the home of her son, Simon, Harrisburg, Pa., with whom she had made her home for six years, since the death of Bro. Page. She was born in 1826 in Lower Paxton township, Dauphin Co., Pa. She was a member of the Church of the Brethren for many years in the Big Swatara congregation. Four sons and one daughter survive her. On Sunday night, previous to her death, on Wednesday, she participated in the love feast. Interment in lower Paxton cemetery. Eld. John Witmer and Rev. J. F. Glass officiating. Text, John 14: 12.

Elton Peterman.

**Reed**, David Francis, born in Marion County, Ohio, Aug. 14, 1861, died May 27, 1910, at the home of his parents, Brother and Sister Levi Reed, of Dumont, Iowa, aged 48 years, 7 months and 13 days. He was a member of the Church of the Brethren. His father, mother and five sisters survive. Two brothers preceded him. Deceased was an invalid most of his life. Services in the M. E. church at Dumont, by Bro. J. S. Zimmerman, assisted by the writer. Wm. H. Fry.

**Sherck**, Melvin Isaac, little son of Brother Jasper and Sister Clara Sherck, died at their home near Middlebury, Ind., May 23, 1910, aged 4 months and 23 days. Father, mother, two brothers and two sisters survive. Services by the writer, assisted by Bro. J. L. Mishler. J. H. Pike.

**Teeter**, Bro. John G. W., son of Wm. R. and Eliza Teeter, died at the home of his parents in the bounds of the Libertyville church, near Batavia, Iowa, May 22, 1910, aged 25 years, 1 month and 13 days. He united with the Church of the Brethren in September, 1906, and was an honor to the profession he made. He leaves father, mother and four sisters. Services at the home, by the writer, assisted by Eld. Daniel Holder. Interment in the Brethren cemetery near by. W. N. Giotfelty.

**Witmer**, Sister Nancy, born Sept. 29, 1822, in Union County, Ind., died in the bounds of the Landessville church, Grant County, Ind., May 23, 1910, aged 87 years, 7 months and 25 days. She was an ardent member of the Church of the Brethren, three sons and a daughter. Services by Bro. J. W. Morris. Text, Psa. 118: 15.

Adella Endsley.

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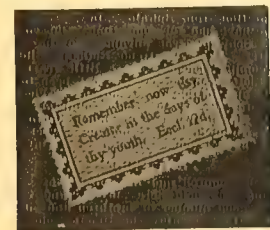
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# THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 49.

Elgin, Ill., June 25, 1910.

No. 26.

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## AROUND THE WORLD

THE evil tendency of the dance halls of our cities has been recognized as a prolific source of the immorality so startlingly prevalent today. Mrs. Charles H. Israel, of New York, who has given the matter considerable investigation, reports that out of a thousand girls who were rescued from a life of shame, nearly all traced their first downward step to the attractions of the dance hall. While the old-time opposition to dancing and kindred forms of amusements is largely waning among many denominations which formerly were bitterly opposed to anything of the kind, it is well to remember that, now as always, there can be no compromise with the "unfruitful works of darkness."

MISS HELEN GOULD, as far as well-ordered works of charity are concerned, deserves great credit, for not always do people like herself, in the higher walks of life, use their money as unselfishly, or in a way to benefit humanity in general. Her latest benefaction is a gift of \$10,000 to defray the expense of sending five Christian workers from New York City to conduct Bible conferences and systematic courses of training for missionaries in China and Japan. This is a much needed work, and one, too, of great value to future efforts in those lands. If more of our wealthy people would use their money along the line of charitable or religious endeavors, their possessions would become to them a real blessing, instead of a curse, as they often do.

THE World's Missionary Conference opened June 14, at Edinburgh, Scotland, under the presidency of Lord Balfour, of Burleigh. Over 1,200 delegates and 2,000 other representatives of churches and missions are in attendance at date of this writing (June 21). The sessions are to continue until June 23. All mission efforts, throughout the world, are to be duly considered, and new impetus and added strength are to be imparted to the work in general. At the meeting of June 15 some startling declarations were made by John R. Mott, of New York. He issued a warning to the Christian churches of the world, that the decisive hour for missions has come, and that further delay and neglect are inexcusable. Particular stress was laid upon doing aggressive work in China, at this opportune moment. The advance of Islam in Africa suggests the important question whether the Dark Continent shall become Mohammedan or Christian. Turkey and Persia were referred to as points of strategic importance, to be gained for Christ. It was claimed that mission work among the Jews is bound to be of the most far-reaching importance. If this virile race could

be enrolled under the gospel banner, it would result in greatly strengthening the Christian church and in the moral enrichment of the world.

THE announcement is made that once more the fleet of United States war vessels is to girdle the globe, the object being, it is said, to create a strong impression in behalf of peace by exhibiting our excellently-equipped navy. The argument may be unique, but it is fallacious nevertheless. An individual who would go about our streets, fully armed, might claim to pose as an exponent of the preservation of peace, but appearances would be against him. We would naturally conclude he was looking for trouble. For 1911 the army and navy budget of the United States is \$400,000,000,—five dollars for every man, woman and child in the land. Most of us could think of better ways of spending our share of the money than in preparing for martial display and the possible shedding of blood.

If we may believe the apparently authentic information, furnished by several of our prominent religious journals, it seems to be a fact,—deplorable as well as discouraging,—that a large number of the missionaries, connected with and sent out by the "Layman's Missionary Movement," are exponents of "Higher Criticism," rejecting so large a part of the Sacred Record, that their efforts may well be branded as being of the "destructive" variety. We cannot conceive how any one, going to the mission field under the definite command of Christ, to "teach whatsoever I have commanded you," can deliberately ignore a large portion of the inspired Word of God. The missionary, as an avowed ambassador for Christ, is bound to teach the Word in its fullness, accepting it as written by "holy men of old."

WHEN it comes to the gospel preacher on the outposts of civilization, he has to be, as was Paul, "all things to all men." It is not enough to look after his people's spiritual wants only, but often the temporal side must have due attention. Dr. Wilfred Grenfell, who has done more for the people of frigid Labrador than any one else, and is fully conversant with their needs, last year imported 300 Lapland reindeer. He also secured Lapp drivers to instruct the Labrador Eskimos in the use of these animals. The deer have thrived admirably in their new homes, and are fully meeting the fondest expectations of the natives. They furnish meat, milk, butter, cheese, leather and furs. As beasts of burden they are far better than the Arctic dogs, usually employed. It is not to be wondered at that the Labrador natives esteem Dr. Grenfell very highly, and honor him "for his works' sake,"—spiritually as well as temporally.

JUDGING by the attitude, recently taken by the "Grand Mufti" at Cairo, Egypt, the leading ecclesiastical authority of Mohammedanism, murder is no crime in the eyes of Islam when the slayer is a Moslem and his victim an unbeliever,—that is to say a Christian, a Jew, a Parsee, or a Buddhist. This spirit of bitter intolerance, familiar to many who have been in close contact with Mohammedan fanaticism in the past, was supposed to have become largely extinct by the advent of a more liberal administration at Constantinople. It has proved to be a mistaken idea, however, as the most extensive preparations for an ultra-fanatical campaign are now being made at the great Cairo University. Well-organized hosts of Mohammedan missionaries are to enter upon the most far-reaching and aggressive propaganda of Islamism throughout North Africa. It is the special aim of the movement to drive out the hated foreign missionaries. Their plan is to make the northern part of Africa a

Mohammedan stronghold, with the view of founding an Ottoman world empire of vast proportions.

THE keen interest taken in the night schools of the various cities, clearly shows the great need of the diversified instruction afforded by these schools. In Philadelphia even mothers with children in their arms seek to gain the knowledge that in earlier years they failed to get. There is something inspiring to behold the thousands of earnest men and women who, for several hours each evening, are so diligently engaged in their studies. There is hope for a people intent upon the improvement of their minds. Ignorance is the greatest foe to progress in church and state. It is as true today as in the days of old that knowledge is "more precious than rubies," and a "tree of life" to those who "lay hold upon it."

WEALTHY brewers and liquor dealers may uphold the drink traffic because of the immense revenue it yields to them, but they do not care to live in residence sections where saloons abound, or where saloon habitués predominate. It is interesting to note that Captain Pabst, the Milwaukee millionaire brewer, has petitioned the Legislature of his State to have Grand Avenue, on which he has a princely mansion, set aside as a boulevard, and that saloons be forever banished from that vicinity. It is well known that all the big Milwaukee brewers live in sections of the city where there are no saloons,—a preference that is characteristic of brewers and liquor men in most other cities also. When it comes to a desirable residence section, the brewer wants to be among people of sobriety and decency, though his business is diametrically opposed to all that is good and right.

WHILE the recent census enumeration will likely bring out and fully demonstrate our wonderful growth and prosperity as a nation, it also brings to light most deplorable living conditions in our cities, and truly it may be said that "half the world does not know how the other half lives." In Passaic, N. J., a house was found in which 350 persons live under the same roof by night and day shifts. Another house, in the same city, shelters twelve families, numbering, with their boarders, 292 persons. The average of occupants to each room was nine, including the kitchen. Other cities, also, show similar conditions. The situation is one that is alarming to all who are conversant with modern sociological problems. This deplorable feature of city life can not help but be productive of the worst possible results, morally. Before mission efforts can be of any avail, there must first be a decided change in better living conditions.

IN one of the reformatory institutions of Illinois there is a minister, who was convicted by a relentless judge on a mere technicality of the law. He has nearly finished a six months' sentence. Admitted by his fellow-townsmen as well as by leading jurists to be absolutely innocent of any evil intent in his alleged infraction of a Federal statute, he was sentenced by a judge, who, it is claimed, gratified personal revenge rather than upheld principles of justice. But the strangest part of the story is this: During his brief stay at the House of Correction the minister has proved a mighty power for good to his fellow-prisoners. In his zeal, like a Paul of old, he has not "ceased to warn them day or night," having been accorded full liberty by the warden to visit any part of the prison. So effective have been his labors that more souls have been led to the truth *inside* the walls of this penal institution than in all the city *outside* by a score or more of ministers. Even a prison can be made a Bethel, a house of prayer!



## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

### The Pilgrim Journey Home.

BY GEORGE D. ZOLLERS.

Forward, Christian, be thy motto,  
Let thy woes and cares behind;  
Future blessings still will greet thee  
Thrills of joy thy soul shall find

Tending toward a blissful triumph,  
In the home of God to dwell;  
He hath formed thee in his image,  
Thou are destined to excel.

Death, the grave, then transformation,  
Through the Christ who died and rose.  
In the deathless home supernal,  
Where the weary gain repose.

Look not earthward, soul, but rising,  
Seek the bright, eternal home,  
Free from grief and earthly worries  
May the higher life be won.

Pine not for thy dead returning,  
To this weary world again;  
O'er the danger line and crossing,  
Rest thy free from gloom and pain.

Who could wish the storm-tossed vessel,  
Now within the harbor moored,  
Back to cope with ocean turmoils,  
There by foaming surges lured.

Rise, to reign in worlds sublimest,  
Cast sin's fetters all aside;  
Pine not o'er the trail that's trodden,  
Onward, upward, be each stride.

South Bend, Ind.

### The Winona Address of Welcome.

(At the Winona Conference, Mr. J. M. Studebaker, President of the Studebaker Brothers Manufacturing Company, South Bend, Ind., was asked, on behalf of the Winona Assembly, of which he is vice-president, to deliver the address of welcome. Below we are publishing the interesting speech.—Ed.)

#### Members of the Church of the Brethren—

THROUGH invitation of your church committee I was invited to appear before you today, and welcome you to Winona. Please accept my thanks for the high honor. In behalf of the Winona Assembly and Summer School I extend to you a most hearty welcome to this beautiful spot. I welcome you because of what you are and what you represent, and I congratulate you on your faith and your simple life. We hope that you will enjoy every hour of your stay, and we can assure you that it gives us great pleasure to offer you our hospitality. And the directors of Winona will devoutly hope and pray that here and elsewhere you may receive, in full measure, the blessings of Almighty God.

In looking over this vest assembly, I am reminded of a similar gathering which I had the pleasure of visiting, accompanied by a few friends from South Bend, in my automobile, about ten days ago. We went to Silver Lake, Indiana, to the Annual Meeting of the Old Order Brethren, and I must say to you, my good brethren and sisters, that I was deeply interested and impressed in looking over that audience of three or four thousand people, and listening to the discourses of their ministers. My thoughts went back to my boyhood days. It brought freshly before me, my noble Dunker father and mother. They loved that church and read and loved their Bible. Though their worldly goods were few, they were rich in spirit and in gratitude for spiritual blessings. Reflecting upon the past and the present, I said to myself, Here are a people that are satisfied and happy, and may God bless them and prosper them even more abundantly in the future than in the past.

God, the Creator of all things, made this beautiful world. He made man in his own image and placed him here, clothed with reason, and inspired with ambition. And God's wisdom is seen in the progress that man has made in all directions,—in education, in science, in invention, and, happily, in the material evidences of his philanthropy, charity and spirituality. No people can progress and prosper unless it keeps faith with God. Education develops the mind, and study of the Bible enlarges the soul and insures char-

acter and righteous living. The Bible should be our guide through life, and no one who reads it daily and reverently, can fail to be blessed thereby.

I have a warm spot in my heart for the Brethren church and her people, and I will tell you why. My father and mother, with a family of ten children, emigrated to the then wilderness of Indiana in 1851. Father was poor in purse, and he was given a log house to live in, without money and without price, by a noble Dunker brother. He had some blacksmith tools, and his boys started in business with money loaned them by the Brethren, with which to buy iron and timber,—money that the banks were not willing to lend. So you see, I have strong reasons for remembering gratefully the denomination so closely allied to my youth and early start in life.

I have been speaking of the Old Order Brethren, once a part of the old church, along with the Conservatives and Progressives. You have a great name in every community in which you are located, whether you belong to the Old Order, to the Conservatives, or to the Progressives. The name "Dunker" is respected and honored wherever the reputation of the denomination is known. They are looked upon as a God-fearing and God-loving people, and while I am not going to criticise, I may say to you that this is an age of growth and progress, and the time for the tallow dip candles has gone by. The teacher in the schools of today must be educated and must be himself a progressive student. Your children must be educated and must keep abreast of the times, and I say to my mother church, with frankness and sincerity, that it must not overlook the importance of an educated ministry. Education is the birthright of every creature who has brains and reason, and the ministry, to be efficient in the saving of souls, must be able to appeal to enlightened minds,—must be able to convince minds which have themselves received the breadth and polish which education affords.

Through the invitation of my niece, Mrs. Bowman, on our trip to Silver Lake we visited your college at North Manchester. Your professor had a surprise for us in the display of the talent possessed by the young men and women in attendance at that college. And I want to say to you, my brethren, that you can do no work better or worthier than by loosening your purse strings and helping this college to become a power in Indiana and the land. I am told that it has struggled along with meager assistance, notwithstanding which it has furnished nine missionaries to Japan and two to China. I hope you will see the importance of fostering this noble little institution of learning. It will mean the study of the Bible and the education of your young men and young women and a greater knowledge at home and abroad of the Gospel and the wisdom which such knowledge insures. You must hold your young people if, as a church and denomination, you would live and prosper. To do this the methods of work must measurably conform to the needs of the present day, and the intelligence of the young must be recognized and employed in church work. Unless the young people are interested, and their sense of the fitness of things, at least to some extent, satisfied, they will go elsewhere and will be lost to the church.

Let me enjoin upon you to discourage any tendency in your ranks to further church division. If you could all unite upon some harmonious basis again, in a single organization, it seems to me that your power for good would be greatly enhanced. But if this is not possible, at any rate I would frown upon any effort put forth, to still further divide your forces. In unity there is strength; division is certain to weaken the ranks and sometimes to cause ruin itself.

Before I close, let me add a few words about beautiful Winona,—its wonderful progress and growth, unparalleled by any similar church organization in the world. History tells you of its growth and far-reaching work; and if Winona Assembly is to fulfill its mission, and continue to be a great and mighty power for the whole church, all must rally to her support.

May God bless you one and all and keep you for his very own, is my prayer!

### Patiently Endure.

BY ELEANOR J. BRUMBAUGH.

A RAILROAD train made an unusually long stop at a station. Some one said, rather impatiently, "Why do they stop so long?" Another answered, "I do not know, but they have some reason."

When such a thing occurs, it is interesting to notice the difference in the way the passengers accept the situation. Some allow themselves to get restless, ask questions, and become impatient. This does not help matters at all. We should realize that there is some reason for delay, and that the cause is being removed as fast as possible. Once it was a man, two horses and a wagon struck on a crossing. It will help matters if we will sit quietly, and wait patiently.

Just so God's children wait and work patiently on, sometimes wondering why this must be so, or why that is allowed,—like the people who were at the tomb of Lazarus. When they saw that Jesus wept, they ask a very sane question: "Could not this man, who opened the eyes of the blind, have caused that even this man should not have died?" It was a wonder to them.

We ask such questions sometimes, in all sincerity. God has all power. Why does he not do this and that? "Have faith in God," and that enables us to leave all with him, knowing that he is allwise. He is our teacher, and teacheth us to profit. We may go on, trusting in his wisdom, enduring patiently whatever comes, removing it, so far as we can. It is said of Abraham that after he had patiently endured, he obtained the promise. Faith enabled him to grasp the fulfillment of the promise sufficiently so as to wait with patience its fulfillment.

Many times are we urged in God's Word, to be patient. This fact proves to us that we must sometimes wait on God. Can we wait patiently? Let us strive to do so. Rejoice in the Lord, always. Be glad in him, because we know that his promises will be fulfilled to us.

I know a man who can endure all sorts of hardships in his business life. He is really patient under very trying circumstances, but when disease lays hold of him, and he must remain quiet, cut off from his usual activity, he is anything but patient, and he sorely tries the patience of those who minister to him.

I know another man who met with an accident that disabled him for a while, making it necessary for him to remain in the house. This man remembered with gratitude the many years he was permitted to work without accident. He said he wanted to try to find the good there was in it for him, assured that all things work for good to them that love the Lord. He really made his family happy, showing appreciation of all their kindly ministries, and accepting the situation in a Christian-like spirit.

You have heard people lament their unhappy disposition, seeming to envy those who have a cheerful disposition, as if it were something over which they have no control. "Sin shall not have dominion over you." It is your privilege and your duty to control the wrong. Those who have the enviable disposition, did not secure it by yielding to sin. We must determine to overcome evil with good. Strive to put away the rebellious spirit,—the ugliness, which, when suppressed will make room for the good. Keep in mind God's promises to his children and remember that they are yours. When we have patiently endured, we too, shall obtain the promises.

Huntingdon, Pa.

### The Night Before Crucifixion.

BY W. R. DEETER.

WE have a full outline of the services on that occasion in Matt. 26, Mark 14, Luke 22, John 13, and 1 Cor. 11. It is known by every Bible reader that Christ never held more than one such service, and that on the fore part of the night of his betrayal. As only one such service was held, it ought not be difficult to determine the character of such a service. Paul says, "Looking to Jesus, the author and finisher of our faith." If we know just how he held those services, and we follow him, we are infallibly safe, but if we



know how he held his services, and then conduct our services differently, there is some question.

1. Matthew says, "Now when the even was come, he sat down with the twelve" (Matt. 26:20). Mark says, "And in the evening he cometh with the twelve. And as they sat and did eat," etc. (Mark 14:17, 18). This settles the time. John says of Judas, "He then, having received the sop, went immediately out and it was night."

2. They had a table. "Now no man at the table knew for what intent he spake this unto him" (John 13:28). This shows two things: (a) That they had a table; (b) that they were at the table.

3. There was a supper on the table, "He riseth from supper." This shows two things: (a) That there was a meal on the table, and (b) that it was in the evening, for that meal was a supper—an evening meal.

4. "He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded" (John 13:4, 5). At the close of this act Jesus said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you. . . . If ye know these things, happy are ye, if ye do them" (John 13:14, 15, 17).

5. Next we find them eating: "He that eateth bread with me hath lifted up his heel against me" (John 13:18). "He it is, to whom I shall give a sop marginal reading, *morsel*) when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot" (John 13:26). "And as they did eat, he said, Verily I say unto you, that one of you shall betray me" (Matt. 26:21). "And as they were eating, Jesus took bread, and blessed it" (Matt. 26:26).

The above citations show that, immediately after the feet-washing, came the pointing out of the betrayer and the eating of the meal—supper—and in close connection with the meal came the communion service. Matthew says, "As they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples" (Matt. 26:26). "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you" (Luke 22:19, 20). "That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup when he had supped (after supper, A. R.), saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me" (1 Cor. 11:23-25). After the close of the communion service they sang a hymn and went out, and it was night.

The above is a condensed outline of the evening service. Much, if not all, was new to the disciples. The feet-washing was entirely new,—so new that even Peter did not understand it. He knew all about washing for physical cleanliness. Jesus said, "What I do thou knowest not now; but thou shalt know hereafter." Peter learned that resistance to this ordinance meant loss of part with Christ, and that there was a spiritual sense associated with it. It is clear that the washing of the feet of Judas did not make pure his heart.

Then, in this service, there was a Lord's supper. This phrase, "Lord's supper," occurs but once, and then negatively, but there is no negative without its corresponding affirmative. It is admitted generally, if not universally that there is a Lord's supper, but what constitutes that supper it not so universally accepted. The bread and the cup are nowhere called "supper," but they are called "the communion of the body and blood of Christ" (1 Cor. 10:16). The term "supper" means two things: (a) A full meal; (b) a meal taken in the latter part of the day. The bread and cup lack in the element of quantity. No one can make a meal out of a wafer of bread, an inch square and a half inch thick. Luke and Paul both tell us that the bread and cup were taken after supper (Luke 22:19, 20; 1 Cor.

11:24, 25). We must, then, look elsewhere for the Lord's supper.

It is easily seen that Jesus and his disciples ate a full meal that night. Why not call that the Lord's supper? It was a supper and was eaten by the Lord and his disciples. It seems to me that there is more propriety in calling that a supper which, in every sense, *was* a supper, than in calling that a supper which is *no supper at all*—a something that is taken after supper.

But somebody says that the supper eaten by Christ was the Jewish Passover. The Lord never called it so. If it was the Jewish Passover, then it was taken according to the law for observing this feast, but it was not so taken. When Jesus said to Judas, "That thou doest do quickly," "some of them thought, because Judas had the bag, that Jesus said unto him, Buy those things that we have need of against the feast; or that he should give something to the poor."

What feast? Evidently the Passover feast. Jesus had just eaten his meal; but the Jewish feast was still in the future. Again: "Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they, (the Jews) should be defiled; but that they might eat the Passover" (John 18:28). Jesus was then before Pilate. He had eaten his meal the evening before. He was now on trial. The language shows clearly that the Passover was then still in the future, therefore Jesus could not have eaten the Jewish Passover.

Again, "There laid they Jesus therefore because of the Jews' preparation day" (John 19:42). Jesus was now dead, but it was still the Jews' preparation day. "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was an high day,) besought Pilate that their legs might be broken," etc. (John 19:31). "And it was the preparation of the Passover" (John 19:14).

Here we are told clearly that it was for the Passover, and that that Sabbath day was a high day. What made it a high day? Perhaps the yearly Sabbath and the weekly Sabbath came on the same day. Certain it is that Jesus lay in the garden on that Sabbath and rose on the first day of the week. Put a Jew on the witness stand and he will testify, "It was not the Passover Jesus ate, for the Jews themselves, when consulting about taking Jesus, said, 'Not on the feast day, lest there be an uproar of the people.'" And yet, if Jesus ate the Jewish Passover, they did take him on the feast day.

Other testimonies might be advanced from the Word of God, but they would only prove the same thing. We will yet give this quotation from Webster's Unabridged Dictionary: "*Agape*, love feasts, or feasts of charity, among the early Christians, held at the time of their communion, when contributions were made for the poor." This is from the literary world. It shows that the early Christians held a feast in close connection with the communion, as Jesus did, and as God's people do today.

It is generally admitted by Bible students that the Passover lamb was a type of the Lamb of God. This year the antitype,—the Lamb of God,—took the place of the type, and died in its stead. The type had been slain on the preparation day, from the time of the establishment of this feast. This year the antitype died on preparation day at the going down of the sun. Therefore Paul could say, "For even Christ our Passover is sacrificed for us" (1 Cor. 5:7).

Milford, Ind.

### Sincerity.

BY JOHN E. MOHLER.

SINCERITY is a beautiful Bible word. It has an unusual richness of meaning, implying, literally, "without wax." The word may have been coined with reference to honey, and may refer to purity, such as is suggested in honey "without wax," that is, extracted or strained honey,—honey separated from the dross of wax. This is the meaning discovered in the ancient use of the term by probably most commentators.

But sincerity is not limited to purity. In fact one

may be sincere in impurity. He may sincerely wish for men's destruction or for evil upon them.

"Without wax" is a condition of the honeycomb before it is sealed in the hive. A person can see exactly what is in a cell of the comb before it is sealed with wax, whether it contains honey, bee bread, or larvæ. Thus a sincere person may be correctly judged by what he says, for his nature is not covered over. He is not "waxed" to hide his real self.

After the comb cell is sealed, it takes an expert to tell what is beneath the "wax." It may be honey, or bitter bee bread, or a worm. Many pretentious persons are "waxed," for they are insincere, and only an expert can detect that there is a worm of evil instead of real honey, as the man pretends. Perhaps there is but the bitter bee bread. And usually, the more wormy and bitter a man's character, the thicker he tries to spread on the wax. Ananias and Sapphira piled it on thickly, but Peter, through the discernment of the Holy Spirit, detected the fraud.

Brethren, are you sincere? Is your inner life just what you pretend to be? or is it waxed over, so that your pretensions are not true? Then you are insincere. You are hypocrites, and hypocrites are not loved by the Father.

It used to be the custom to seal letters with a piece of wax on the fold. Such letters could not be opened and read. Only those that went "without wax" or sealing, were accessible to being read by those through whose hands they passed.

Are we letters "without wax,"—letters which are living epistles, to be read and known by all men, as we pass through this world of need? We are if we are sincere. But if we are waxed over, so that none may know our real lives, we are not such epistles, for we are insincere.

God wants us to be "without wax." He wants our lives to be known of all men. If we are saved, we have a jewel of eternal life that is worth seeing, and God wants the world to see eternal life in us. If we are sincere, the world will see it, for there is no wax over it. If we have honey in our lives, why should we want it concealed? There is a reason for concealing worms, or bitter feelings, for we may be ashamed of them.

If we have been insincere, we may have the wax removed in one of two ways. Either permit the Word of God to cut it off, though it hurts us like death, or let the Holy Spirit melt it off until the pain is consumed in the warmth of serving God in the Spirit and in the Truth.

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### Part Kept Back

BY N. J. BRUBAKER.

We speak much of simplicity. "*Simple*" means "without fold." A paper folded up is not simple. You cannot read what is on it. A simple paper admits of reading. Its message is open to view. Formally we are a simple people. In outward appearances we avoid superfluity and gewgaws. We may sometimes forget, however, that our appearance really is what other people see, and not what we are anxious to show them. What we put on to show that we are simple, is, in its essence, *duplicité*, because it is only a sign of something to be signified.

Children are not deceived by pretending parents. Long faces don't hide wicked hearts. Heaped-up courtesies, when company comes, do not cover a multitude of unkindness, suffered when the family is at home alone. Children can read character, whether you "fold" it or not. You can't deceive them long. Men also read each other better than we sometimes admit. We deceive ourselves when we put on appearances. Wise men and alert children have a sort of X-ray insight, by which they can see through all manner of pretenses and false shows. They "sense" the character of men by the "odor" of their constant conduct.

Some men can sin like Satan and smile like angels, but the scent of their sins outruns the sanctity of their smiles. While hypocrites hasten with their benevolences to the altar, outraged recipients go forth as did Peter, exclaiming, "Why hath Satan filled thine heart



to keep back part of the price of the land?" Unfortunately Ananias and his wife simply followed the crowd. They wanted to keep up appearances, but also to keep down expenses. They laid a part at the apostles' feet, but appeared to be giving all. No doubt they had smiles of benevolence on their faces, but Peter recognized their pretenses. He saw Ananias' heart so full of sin that only Satan could be the author of it. Peter saw a lie against the Holy Ghost, though Ananias said nothing and acted benevolently. Behind it all Peter saw a lie to God. Peter explains to Ananias that he could have kept his land, or all the money, or could have had a part of the money back, if he had wished. That would have been no sin. But, to keep up appearances, Ananias conceived in his heart to lie to men. He had not lied to men but to God, and, hearing this condemnation, he fell dead.

His wife, being privy to the plan, on being questioned after the burial of her husband, and ignorant of the circumstance, continued to keep up appearances to man by lying against God. Though these parties had deceived men, they still would have been guilty before God. Appearances do not consist of outward show but of inward motive and conduct. They were condemned,—not for keeping back part, but for appearing to have given all. They set themselves in the wrong class. They were pleasing men instead of God.

Saul also kept back Agag and the best of the sheep and oxen, and all that was good. He met Samuel and with a proud countenance extolled the prophet, and told of his obedience to the command. But again the scent of the sin had outrun the glory of his achievement. Samuel knew of his disobedience, and saw the proud heart beneath the sacrificial pretense. The bleating of the lambs was louder than the boasting of the hypocrite. Yet, when convicted at the mouth of the lambs he still covered his crime by pleading that it was due to the vote of the people.

Jacob also kept back. When Isaac was to give his final blessing to his children, Jacob put on false appearances in order to deceive his father, and get the blessing which should have fallen to Esau. Isaac was deceived, Jacob secured the blessing, but his sin followed him, and wrestled with him many years.

In modern times we find traces of duplicity still with us. We still are too prone to keep back. Our "Bi-centennial Offering" fell short of our expectations. Our Mission Boards are still demanding more men and women. The supply is not equal to the urgent demands. Our Sunday schools are needing more and better-equipped workers.

I am confident we are guilty of keeping back a large part of our resources. Doubtless more men could be had for actual church work. More children could be induced to prepare for efficient work, if we only had some way of enlisting their energies. Is our faith too small to believe that there is many a Magdalena, steeped in sin, who could be reclaimed to pour out tears of gratitude upon consecrated feet? There is many a boy with a few loaves and fishes in his possession, who would give them gladly to feed a multitude, were he but called upon with an appeal commensurate with his magnanimous heart.

There is many a child in the bulrushes of the Nile, drifting straight to the alligator's jaws, who, standing on Sinai's summit, might receive God's message and proclaim it to the children of men, were some handmaiden of Jehovah alert enough to see the goodly qualities within him, and rescue him for God. Unless we devise some means to get these men and women into the service of God, we are indirectly keeping back some. This is an important phase of our church obligations.

There is too large a reserve force in the church. No bank could succeed with such a large reserve in idleness. No business could prosper with so small a percentage of capital in actual investment. Men installed into the ministry may be found, by scores and hundreds, who, judged by appearances, are keeping back the greater part of their energies for secular affairs. Nominally they are ministers of the Gospel, but in vocation they are chiefly engaged in farming. They are chosen servants of the church but have held themselves back from being sent where they could be of

most use. They are messengers of God to a waiting people but they are delayed by their own business, at farm or shop, or bank, or school. It seems that something is held back here which belongs to God. He should have full-fledged, unhindered ambassadors. The minister cannot serve two masters. He cannot do his whole duty to God and man by one day's work in seven.

The master drove the merchandisers and their wares out of the temple. It would probably be just as fitting, sometimes, to drive his ministers of the Gospel out of merchandising. He took Moses from his flocks and the apostles from their secular duties. It is the duty of the church to support her ministers, so that they may be of largest possible efficiency to the church. Why does not this condition obtain? It is largely because the ministry itself has not established the doctrine that they should be supported by the church.

The Gospel leaves no uncertain sound upon this point. The laborer worthy of his hire ought to be employed, and set to efficient service. It is the duty of the church to provide means by which her work can be carried on. In the hands of the ministry lie the greatest opportunities for molding proper sentiment upon this question. They must make the sentiment grow, if we are ever to be awakened to our possibilities and obligations. They have always had a working majority in all Conferences where ways and means are established. They can arrange for support and proper distribution. They only can do it, under our present methods of government.

That so little sentiment has grown can only be attributed to the modesty with which they are somewhat embarrassed, upon this question. They have kept back part of their great opportunities.

The laymen are just as guilty of too much keeping back. We promise frequently to labor for the upbuilding of the church, yet we find ourselves devoting the largest percentage of our energies toward increasing our own comforts, and too little for the help of others. We are coming far short of the mission which we have espoused. We realize that there is an immense loss of energy somewhere. We must soon arouse ourselves to meet the situation squarely, or I am fearful we will some day find that we, like Ananias and Sapphira, posed as servants of God, but labored as slaves of Mammon.

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## "What Doth Hinder Me?"

BY WEALTHY A. BURKHOLDER.

THIS was the question the eunuch asked Philip, the evangelist. Philip was down in Samaria, holding a good meeting and great good was accomplished. The narrative tells us that the people "with one accord" gave heed to what he preached. When a crowd of people becomes interested in the Gospel, all at one time, there is some enthusiasm manifested. I like enthusiasm in religious work. At this meeting unclean spirits came out of people, many were cured of palsies and the lame were healed. As a result of all this, there was great joy in that city. It is so today. Whenever a good work is accomplished in the church or in families,—the cause of Christ built up, and its borders enlarged,—there is great joy in the hearts of the people.

But right in the midst of this great revival the angel of the Lord appeared and told Philip to go down south,—even into the desert. This might seem very strange, and Philip might have reasoned the matter and concluded there would be surely nothing to do in a desert land. Some of us know how hard it is, at times, to leave a work in which we are wonderfully interested, and go elsewhere, and we may likely set up a protest, but Philip did not do so. He arose and went just where the Lord directed him to go, and on the way he met the work he was to do.

He met the eunuch with his chariot who was returning from Jerusalem where he had gone to worship. Again Philip was directed, what to do. The Spirit said unto him, "Go near and join thyself unto this chariot." As an obedient worker he did just as he was told to do, and found the eunuch reading the prophet Esaias. He then and there became the teacher of the man who

proved to be an anxious inquirer for the way of life.

The eunuch was desirous to learn, but he needed instruction, and how beautifully the Lord planned the work by bringing together the teacher and the learner. The eunuch was greatly in earnest, and was not afraid to ask questions. Philip, being a ready and willing worker, was glad to answer them, and help him into the light. At the same scripture he commenced to preach and the Word says, "He preached unto him Jesus." And so they traveled on,—Philip instructing the new convert. He must have been telling him of the baptism of Jesus in the Jordan, and how he left us the example to follow, for when they came to a certain water, the eunuch said, "See, here is water; what doth hinder me to be baptized?" Philip assured him that if he believed with all his heart he might. Then he answered and said, "I believe that Jesus Christ is the Son of God." Upon this good confession he baptized him. Philip was then called to other work and the "eunuch went on his way rejoicing."

"What doth hinder me?" There are many hindrances and of different kinds. What hinders one may not hinder another. Some are hindered because they are not willing to forsake the sinful pleasures of the world: others are hindered by pride, others by self-will, and some look into the church, and see some one who is not reflecting the bright light he should. Some are hindered by the intoxicating cup, and others by something else. Thus we find there are many hindrances to keep people out of the church, but when once we are as greatly in earnest as this eunuch was, and believe with all the heart, the hindrances will vanish. The eunuch overcame all, renounced sin and unrighteousness and followed the example of his Master. Then he had a right to go on his way rejoicing.

The story of Philip and the eunuch is plain, instructive, and full of beauty. There is so much genuine obedience about it that it makes it appeal to the minds of all. There is so much willingness on the part of both that it makes the story impressive and intensely interesting.

"In all my Lord's appointed ways

My journey I'll pursue,  
Hinder me not, ye much-loved saints,  
For I must go with you.

"Through trials and thru sufferings too,

I'll go at his command;  
Hinder me not, for I am bound  
To my Immanuel's land."

Shippensburg, Pa.

## Education.

BY D. E. CRIFE.

EDUCATION is power. As a lever enables a man to move a weight which otherwise would be too heavy for his strength, so education gives him power to perform tasks that, in his own unaided strength, he could not accomplish.

No one can perform a great work without education. This need not necessarily be a profound book education, but he must have a knowledge of the laws and principles of the work he is engaged in. Most of the apostles were said to be "unlearned" men, but they had spent years in the school of Jesus, and when they showed wisdom that surprised the learned Jews, they accounted for it by saying, "They had been with Jesus." Likewise there have been powerful preachers who had very little book learning, but who had learned of Jesus, and had studied his Word.

However, when the Lord wanted an apostle to fill the vacancy existing among the Twelve, he selected not an unlearned man, but one who had been highly educated, one who was brought up at the feet of Gamaliel. The result shows the wisdom of the choice, and proves that education gave added power to even a good and zealous man, for Paul accomplished far greater work than any of the other apostles.

But education is not all that is required to make an efficient or a useful man. Some highly educated men have made complete failures. This may have been because they lacked mental powers, for there are some who have sufficient intellect to obtain an education, but have not the wisdom to put that education to a practical use. Others have failed because they lacked that



moral strength and courage, without which no one can make a real success in life. Any education which fails to train and develop the moral part of man into a strong, upright character, is not a success, no matter how much enlightened and educated the intellect may be.

The added power which education gives, brings with it added duties: ability implies responsibility. He who has obtained an education through public institutions, or the assistance of others, is under obligations to repay to others, with interest, the benefits which he himself has received. He who obtains an education and uses it only for his own advancement, is as guilty as the man who gathers riches and hoards them in his miser coffers.

These two objects are held forth as an incentive of getting an education, the personal benefit he himself may derive from it, and the power it will give him, of making himself useful. Even some educators so degrade their high calling as to urge young people to come and get an education for the sake of the benefit they themselves may derive therefrom—that they need not work so hard and can make more money. This motive is unworthy of any one, especially of any one professing to be a Christian. It is as selfish as that of the lion who would cultivate his strength and agility that he might have an easy time catching his prey, and could live on the best of the land.

We were not placed in this world just to have an easy time. Even in Eden, man was to dress and to keep the garden, subdue the earth, and have dominion over the beasts of the field. All this required work, and God fitted him for these tasks. The Christian is always a working man, not one who is hunting for an easy job that pays well. To acquire an education for the sake of accumulating riches, is almost as unworthy of a Christian as to get an education so that he may live in laziness. "A man's life consisteth not in the abundance of the things which he possesseth." The men and women whose lives have been a benediction to the race, have been poor in this world's goods, so poor that their poverty has hindered them in doing what they would. How much more would riches have hindered them, for the Savior speaks of the difficulty of the rich being saved. It is better that one should always remain poor than that he should obtain an education for the purpose of laying up treasure upon earth, have his heart with his treasure, and lose his soul.

The object of obtaining an education should be for the sake of fitting himself so as to become more useful and efficient in doing good in the world. This is the only object really worthy of a Christian, and should never be lost sight of. The world needs strong, educated men, men of character that will not swerve from the right, men who are willing to spend their lives for the sake of benefiting the world, and uplifting humanity.

Christian educators should keep this one motive—that of gaining added power for usefulness—continually in their own minds, and continually in the minds of their students. Then the education will be of such a character as to develop everything that is good and pure and elevating in the young, and will be against everything that is worldly, degrading, unbecoming the Christ-life in its tendencies. Then education will be a power to the strengthening and upbuilding of the church, and preserving her in her primitive purity and humility.

*Stillwater, Okla.*

## The Authority of the Church.

BY PAUL MOHLER.

I DON'T know just when we began it or who started it, but many Americans are becoming practically anarchists. I don't mean that we are dynamiters or assassins. I mean that we object to being limited in our activities by any form of government. We proclaim our ability to govern ourselves without anyone else's direction, and protest vehemently against every law that would cut off any of our liberties. Did you know that such is the ideal of the anarchist? He thinks that if there were no government, there would be no wrong doing. To abolish evil, he proposes to abolish all gov-

ernment. Being weak and generally ignorant, he chooses the knife and the bomb as his means to that end. The main difference between him and the rest of us is that he proposes to abolish the government, while we try to evade it. We are, in either case, opposed to government.

Children object to parental government, then to school government, and, when they are grown, to civil government. Is it at all strange that they object to church government? It does seem that there should be some government somewhere that men would obey, but such a government has yet to be found. Some men of the world do not like to be governed at all, and for such men you cannot fix up any satisfactory form of authority. They will rule themselves or not be ruled at all.

Now that might not be so bad if every man would really govern himself properly; but unfortunately the people who insist the strongest on governing themselves, usually have the least control of themselves, and the least inclination to do that which is right. For that reason we must have at least some form of civil government for the protection of decent people. And I wish to say right here that if government of the people, for the people, and by the people is not to perish from the earth, it will have to be a good deal stronger than our own is showing itself to be, in these latter days.

If there is any one class of people that should be self-governing, I think it is the Christian. With the Spirit of God in his heart, the example of Christ ever before him, and enlightened reason to direct him, he should not need to be governed. Yet Paul, in Romans 13, admonishes the brethren to obey their rulers, inasmuch as God himself has ordained government for the correction of evil-doers. Later, in writing to the Ephesians, he directs that servants be obedient to their masters, children to their parents, wives to their own husbands. Peter covers the same list in his first epistle. Indeed, it is hard to see how anyone can maintain the character of meekness fundamental to Christian living, without submitting himself unto whatever authority has been set over him,—of course excepting the cases in which that authority sets itself up against the Word of God.

This makes it clear that the anarchist, of whatever stripe, does not get his authority from the New Testament; certainly not from the Old. But how is it in the church? We have anarchists here too,—men and women that defy the authority of the church openly, or else, just as determinedly, evade it. The church has always made rules. The first general conference issued decrees which the apostles carried back to the churches and delivered to them to keep, and I am sure that when Paul delivered those decrees, there was no misunderstanding about what was expected of the churches. Obedience was expected, no matter how much inconvenience it caused certain individuals. If there were disobedient members, I know by 2 Cor. 13 that Paul dealt with them vigorously. And where did the church get this authority? It got it from Matt. 18:18-20, from the words of the Lord himself. Does anyone ask for a higher authority?

It is clear from the epistles that the apostles of the early church had much authority,—much more than we allow to our elders today. Perhaps we are wise in maintaining our democratic form of government in local affairs and our representative government in the larger, but I am sure we are not wise in despising our rules and regulations just because they are made by humble men. God has ever chosen the humble man for his instrument and for his mouthpiece. I do not know how we could arrange a better system of coming to a knowledge of the will of God than we have at the present time. Of course we could choose our delegates more carefully, but the choice of a poor delegate is not the fault of the system. Evidently the first conference had poor delegates too, judging from the much disputing that appears.

Now just a word as to the kind of questions the church may deal with. That first conference dealt with questions concerning the daily life and personal privileges of the members of the church. Certainly they were not more important than what we are consider-

ing this year. Concerning the first item mentioned in the decision (Acts 15:29), Paul himself says later that there is nothing wrong in eating meat offered to idols if the eater does not recognize the power of the idol. This concession was evidently asked of the Gentiles in order to pacify the believing Jews. Yet Paul delivered that decree to the churches to keep. Can there be any stronger ground for our Conference today, to assert her authority? Can the "liberal" members ask any plainer example of the ideal attitude of the "progressive" member to the ultra-conservative? Brethren, we ought to be as good as were the first Christians, and we must be if we are to be acceptable to God.

I suppose I like to have my own way as well as anybody does. But I am not an anarchist. I know that if I disobey the law that doesn't suit me, I give my sanction to other men's doing the same with the laws they do not like. That means the destruction of all government and the disintegration of society. I'd rather obey a hundred oppressive and unjust laws than, by disobeying them, help to break down our civil government. And I feel the same way about our church rules. I know that we will have all kinds of confusion and disorder in the church if we do not have church government, all beautiful theories of the anarchists notwithstanding. And I'd rather suffer a great deal under oppressive rules than help to break down the authority of the church by disobeying the rules that I don't like. I aim to be a loyal, patriotic American all the time; but I am even more eager to be a loyal, patriotic member of the church of my choice.

May the church ever be ready to stand for both justice and mercy. May she always be both strong and tender! And may her sons be loyal and true to her holy decisions in every respect!

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## Jesus Is Needed.

JESUS is as much needed by humanity today as when he lived on the earth. Men now crave light, wisdom, love, consolation, healing, pardon, peace and power. This craving can be satisfied in only one way; by the revelation of good to the soul. The fullest revelation is made in Jesus Christ. He is the "voice" of God to men. He is the "face" of God. Through him is the glory of God revealed. Therefore today, as in the long-ago yesterday of history, men who would know the Father must find Jesus and come unto him.

Jesus Christ is the summing up of "the things that are above"; therefore there stands out clear this one great truth, that the only aim for a Christian soul, consistent with the facts of its Christian life, is to be like Christ, to be with Christ, to please Christ.

Now, how does that aim,—“whether present or absent we labor that we may be well pleasing to him,”—how does that aim bear upon the multitude of inferior and nearer aims which men pursue, and which Christians have to pursue along with other men? How does it bear upon them?—Why thus—as the culminating peak of a mountain-chain bears on the lower hills that for miles and miles buttress it, and hold it up, and aspire towards it, and find their perfection in its calm summit that touches the skies. The more we have in view, as our aim in life, Christ who is “at the right hand of God,” and assimilation, communion with him, approbation from him, the more will all immediate aims be ennobled, and delivered from the evils that else cleave to them. They are more when they are second than when they are first. “Seek ye first the kingdom of God,” and all your other aims—as students, as thinkers, as scientists, as men of business, as parents, as lovers, or anything else—will be greated by being subordinated to the conscious aim of pleasing him. That aim should persist, like a strain of melody, one long, holden-down, diapason note, through all our lives. Perfume can be diffused into the air, and dislodge no atom of that which it makes fragrant. This supreme aim can be pursued through, and by means of, all nearer ones, and is inconsistent with nothing but sin. “Seek those things which are above.”

*The faith that can be hidden never stays healthy.*



## "The Apostolic City."

BY EARL E. EVANS.

LET us consider the book, "The Acts of the Apostles" as a great central city, divided into twenty-eight sections.

This apostolic city of "The Acts," as we shall call it, was planned by the Great Architect, now engaged in fitting up mansions (John 14:2, 3) in the New Jerusalem (Rev. 21:2).

Section One of the city, called "Ascension Square," was the great central point where all lines of intercourse converge.

The mayor of the City of Acts was a man named Peter. He had a board of able men, who assisted him in the administration of the city affairs. They were named Simon (also known as Peter), Andrew (his brother), James, John, Philip, Bartholomew, Matthew, Thomas, James (the son of Alphaeus), Judas (brother of James), Simon (Zelotes), and Matthias (chosen in place of Judas Iscariot).

The women who lived about Ascension Square accepted Mary, the mother of the Architect, as their leader.

There was an upper room in which meetings were held. The usual attendance was about one hundred and twenty.

Quite near the square, but well back in a dense, neglected garden, was a desolate habitation, where no man would dwell. This was known as the former residence of Judas, the betrayer. The awful fate of Judas was thus kept in remembrance, as a solemn warning.

Section Two was remarkable for "The Power House." Here all nations were represented: Parthians, Medes, Elamites, Cretes, Arabians, and many others. To them Peter explained the wonderful power. These thousands of people became helpfully interested, and carried the information into many lands.

Section Three was the hospital for cripples. It was named "The Beautiful Gate." It was at this place that beggars were treated and received better things than silver or gold.

Section Four had a notable fountain, called "The Name." About this fountain gathered the Christian socialists. Here a fraternal organization, known as "Great Grace Witnesses," brought their possessions, and distribution of necessities was made to the poor and needy members.

Section Five was the home of the Ananias Club. It is sad, but nevertheless true, that this is still a popular club and that it enjoys the benefits of a large membership. The members of this club are more familiarly known as "liars." They had, in some way, intruded themselves upon the church. No longer could the City of the Acts claim to be like the "New Jerusalem," for all men of the Ananias stripe will be excluded from the last-named place. See Rev. 22:15. The "Unceasing Club," made up of teachers, preachers and witnesses, was also found in this section. They did much to counteract the pernicious influences of the liars.

Section Six contained the Stephen High School. This school was situated upon an eminence. Visitors were impressed with the two beautiful pillars in the inner court, named Faith and Power.

Section Seven had many interested visitors. The Martyr's Monument was the masterpiece here shown.

Section Eight boasted of three notable men,—Saul the persecutor, Simon the sorcerer, and Philip the evangelist.

Section Nine lays claim to Conversion Street. One day, as Saul the persecutor, was on a journey to Damascus, he met the Great Architect, and ever after made his home on Conversion Street. Saul was so ashamed of his former home, and the name by which everyone knew him, that he changed his initial letter from "S" to "P," and was ever after known as Paul. Paul opened a Tourist Agency, with Barnabas as a partner. Later the firm of Paul and Barnabas promoted personally-conducted exploration parties into distant lands. "Rest Church," at No. 31 Conversion Street, has a continuous revival. Aeneas lived at No. 33. He was a very active citizen after having been healed at the hospital. At No. 36 Tabitha, who is known far and near as a woman full of good works and alms-

deeds, kept the Dorcas School of Needlework. The skilled use of the needle had made her justly famous.

Section Ten claimed Gentile Avenue, which became one of the most crowded thoroughfares in the city. From Mt. Vision Station great trunk lines were running out to all parts of the world. The Arsenal was upon this street. Captain Cornelius commanded the fort. Mayor Peter refused the right of way into Ascension Square, and Gentile Avenue was cut off for awhile. One day Peter was having an interview with the Architect, up on the housetop, and as the scroll unrolled, he saw, for the first time, the original place accorded the fullest privileges to Gentile Avenue. Peter was so pleased that he appointed Paul as General Promoter and Passenger Agent of the whole scheme and caused a new street to be opened through Section Eleven. This he named Full Assurance Boulevard.

This Boulevard connected Gentile Avenue with Ascension Square and was most beautiful with parks, shade trees, fountains, and smooth, broad walks. The view from the Observatory at Mt. Vision Railroad Station, is unsurpassed. Some objected that Mayor Peter would not put in an elevator, but he thought that those who toiled up the stairs unaided would better appreciate the view when they reached the summit. Many lazy and indifferent people crowded around the base, to listen to the reports from those who ascended, and some were thus induced to make the trip because of the glowing accounts given by those who ascended.

Angel Park was found in Section Twelve. It was an opening along Continue Street. Here was a prison and a palace and the Mother Home. There was a prayer meeting along Continue Street and in the Home, and they continued to pray for Peter who was imprisoned. An angel liberated Peter and accompanied him as far as First Street. Peter went to the home and continued knocking. The people could hardly believe this signal as an answer to their prayer. King Herod, in the Palace, on the same street, continued in sin, and when he accepted praise that should have been rendered to God, the angel of death ended his evil life.

In Section Thirteen were the shipping interests. Saul and Barnabas sailed from Missionary Dock with others upon a personally-conducted tour to Cyprus. Tribulation Circle was in Section Fourteen. Persecution Arena led into this portion of the city. Here Paul was stoned for extending the lines of communication from Gentile Avenue to distant points, and Jews of the Iconium Synagogue were bitter against the founder of the Open Door Church.

Consolation Street is in Section Fifteen. Here, at No. 13, is the home of James. Judas Barsabas and Silas were sent out with letters to Paul and Barnabas. Later this old firm of promoters was dissolved, and Paul took Silas as his partner. Barnabas, not to be outdone, took John Mark, and thus two combinations were on the road, and the benefits to mankind were doubled.

Riverside Park, in Section Sixteen, was a favorite place for Sabbath meetings. Timothy, the young man who later traveled with Paul, lived upon this street, also the maid from Macedonia, and the Philippian jailer. Lydia, the openhearted seller of purple, had her hospitable home at No. 14.

Mars' Hill was in Section Seventeen. Here the Athenians loved to discuss the latest news. Devout Greeks, Berean nobles, Epicureans, and Stoics, dwelt in this vicinity. Schools of philosophy abounded. It was the student section of the city.

Corinth Street, in Section Eighteen, was a busy street at No. 1. Paul journeyed for a while and worked with Aquila & Co., tentmakers. Here he made the acquaintance of Justus and Crispus, and later found, at No. 24, Apollos, a skilled orator and a devout student of the Bible. Apollos was induced to join Paul and he became a skilled promoter. In Ephesus Street was the temple of the goddess Diana. When the craftsmen feared for the safety of their business, they went on a strike and held a demonstration against Paul. For they claimed that his teachings against idol worship would destroy their business. This street was in Section Nineteen, where also was to be seen the beautiful heathen temple of the Goddess Diana.

In Section Twenty was Miletus Hall. Here Paul

(Concluded on Page 413.)

## CHRISTIAN WORKERS' TOPIC

For Sunday Evening, July 3, 1910.

### Real Patriotism Is More than a 4th of July Sentiment.

Neh. 4: 6-18.

"In the name of God we will set up our banners" (Psa. 20: 5).

The vivid incidents of our lesson show,

- (a) That the true life is a battle.
- (b) That our enemies conspire and combine (vs. 7, 8).
- (c) That prayer is a fighting force (v. 9).
- (d) That one should have a contagious faith (vs. 13-15).
- (e) That the battle is to promote the work (vs. 16-18).

#### I. Watch.

1. Prayerfully.—"We made our prayer . . . and set a watch" (v. 9; 1 Peter 4: 7).
2. Persistently.—"Set a watch" (v. 9; 1 Peter 5: 8; 1 Thess. 5: 6).

#### II. Work.

1. Earnestly.—"The people had a mind to work" (v. 6). Cursed is he that doeth the work of the Lord negligently (Jer. 48: 10).
2. Unitedly.—"All of us" (v. 15). God's children are "one body in Christ" (Rom. 12: 5), working in "the unity of the Spirit" (Eph. 4: 3).
3. Individually.—"Every one unto his work" (v. 15; Mark 13: 34). Though there be unity, there must be individual responsibility.

- III. War.—"Fight" (v. 14) "the good fight of faith" (1 Tim. 6: 12). A "good soldier of Jesus Christ" (2 Tim. 2: 3) has a "weapon" (v. 17), "not carnal, but mighty through God" (2 Cor. 10: 4), to "resist the devil" (Jas. 4: 7), "Be strong" (Eph. 6: 10).

## PRAYER MEETING

For Week Beginning July 3, 1910.

### The Secret of Real Happiness.

Psaln 1.

#### 1. Some Things to Avoid.

1. We Must Not Walk in the Counsel of the Ungodly.—The broad way may be pleasing to the carnal mind, but at the end there is sure destruction (2 Thess. 1: 8, 9).
2. We Must Not Compromise with Sinners.—He who sins, deliberately transgresses against better light and judgment, and we should not endorse such conduct in any shape or form (2 Tim. 4: 2-4).
3. We Must Not Sit with the Scornful.—Peter, after having taken the two steps, as described above, was finally found in the "seat of the scornful." Sitting by the fire of the ungodly, he denied the Lord with oaths and curses. Such a course, unrepented of, leads to ruin (2 Peter 3: 3).

#### II. The Blessed Estate of the Righteous.

1. He Is Joyful.—As God's children our "delight is in the law of the Lord" (verse 2). The Christian is truly living in a "delightful land." All who love the Lord will find delight in his Word (Psa. 119: 97-104).
2. He is Ever Thoughtful.—In his law doth he meditate day and night." The Lord expects us to think deeply into these things, which he has caused to be written for our learning (Rom. 15: 4).

#### III. Promised Blessings.

1. Abundant Growth.—"Like a tree planted by the rivers of water." The Christian's roots of faith and love feed in the life-giving stream of his grace (Eph. 3: 17-19).
2. Fruitfulness.—"Fruit in its season." Being filled with the Spirit, the fruit of the Spirit is clearly manifested (Gal. 5: 22, 23).
3. Life and Vigor.—"His leaf shall not wither." Men cannot see the roots of Christian character, but they can see the resultant outgrowth,—life and vigor (2 Peter 3: 18).
4. Abundant Prosperity.—"Whatsoever he doeth shall prosper." If it be God who "worketh in us, both to will and to do," then whatsoever we do shall prosper, for he who hath begun the work will carry it to perfection (Philpp. 1: 6).

## TOPICS FOR PRAYER MEETING.

Third Quarter, 1910.

- For Week Beginning July 3, The Secret of Real Happiness, . . . . . Psa. 1
- " 10, The Open Door of Opportunities, . . . . . Rev. 3: 7-13
- " 17, Characteristics of the Heavenly Citizen, . . . . . Psa. 15
- " 24, How to Get Better Acquainted with God, Job 22: 21-30
- " 31, Elements of Successful Prayer, . . . . . Psa. 25: 1-11
- Aug. 7, The Christian in His Relation to the World, John 17: 14
- " 14, Lessons from God's Wonderful Works and Word, . . . . . Psa. 19
- " 21, Assurance and Comfort for Daily Trials, . . . . . 1 John 6: 11-16
- " 28, Taking Heed unto Ourselves, . . . . . Psa. 39
- Sept. 4, Light on Life's Pathway, . . . . . 2 Cor. 4: 6-11
- " 11, Duties and Privileges of Church Membership, . . . . . Eph. 1: 5-23
- " 18, The Loving Shepherd and the Green Pastures, Psa. 23
- " 25, "Rejoice in the Lord,"—Our Privilege, . . . . . Psa. 33: 1-12; Philpp. 4: 4



**NEW HAVEN, MICH.**—Following is the report of the aid society, from Sept. 23, 1910, to May 19, 1910. With Sister Alice Embrick as president and Sister Nettie Huffman, as secretary, and treasurer, we held twelve meetings, two of which were called meetings, with an average attendance of ten. Money was donated to the amount of \$1.00. Amount on hand, \$4.10. We quilted one quilt, made six comforters, placed four comforter tops, sewed seven pounds of carpet rags, made eighty-nine garments, consisting of one hundred and twenty-five garments underwear and little boys' clothing. We also made one hundred and two boxes of clothing to Hastings Street church, Chicago, consisting of sixty-eight garments, four comforters for one year, some provisions. We reorganized the society, with Sister Anna Platt, with Sister Nettie Huffman, president; Sister Ella Albaugh, secretary and treasurer. Our regular place of meeting is at the home of the president—Nettie Huffman, R. D. 1, Middleton, Mich., June 8.



# THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

A RELIGIOUS WEEKLY

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NINE have been added to the believers in the Montford church, Okla., recently.

BRO. JOHN EARLY, of Montana, changes his address from Montford to Creston.

THIS week we are omitting the Round Table department, and filling the space with an article of interest.

BRO. W. H. EILER, of Perth, N. Dak., after attending the Annual Meeting, gave the Publishing House a call.

Do not fail to send for the Full Report. We have never published a more interesting report of the proceedings of an Annual Conference. Price, 25 cents.

THE last day of this week Bro. Galen B. Royer and wife leave Quebec, Canada, for Europe. By the time we go to press with the next issue, they will be in mid-ocean.

BRO. J. E. MILLER, of Mount Morris College, was with the Brethren at Milledgeville, Ill., last Sunday, preaching for them, and is to preach in Sterling next Sunday.

BRO. J. G. ROYER was in Elgin over last Sunday, and preached both morning and evening. On Saturday evening he gave an address to the Sunday-school workers.

THOSE who lost any article on the grounds of our late Annual Conference, will be interested in a notice by Bro. W. R. Deeter among the "Notes from Our Correspondents."

THE District Sunday-school meeting for Southern Missouri and Northwestern Arkansas will convene in Joplin, Mo., July 3. A good program has been arranged for the occasion.

BRO. D. L. MILLER spent one day in Elgin last week. He stood up under the strain of the Annual Conference quite well, and says that he is pleased with the work and spirit of the meeting.

IN our Annual Meeting Notes we said Bro. S. R. Zug had attended twenty-nine Annual Meetings. We should have said thirty-nine. The Winona Conference was the twenty-eighth meeting in succession.

THE Full Report is now on the press, and the work will probably be ready for mailing next week. We know that our patrons are anxious for the publication, and we are doing our best to get it to them as soon as possible.

JUST one week after the close of the Annual Meeting, almost to the hour, a copy of the printed Minutes of the Winona Conference, was laid on our desk. All orders for the Minutes have now been filled and we await other orders.

BRO. C. W. GUTHRIE is delivering seven illustrated Bible Land talks at Elizabethtown College, Pa. He will give attention to that line of work during the summer, with the intention of spending next winter in Bethany Bible School.

WE are told that the Boise Valley church, Idaho, was organized in 1906 and now has eighty-two members, including two elders, four ministers and eight deacons. One of the elders gives his entire time and attention to the interest of the church.

ACCOMPANIED by his wife, your Office Editor spent last Sunday with the members at Sterling, this State, being with them both in their morning and evening services. Bro. Ezra Flory is pastor of the congregation, and has an interesting little body of members.

IN our issue of May 28, in the report from Tuckahoe, Md., it was stated that the love feast was held in the morning of May 15, instead of the evening. This was a typographical error, and our correspondent for that place is in no way responsible for the mistake.

ON his return home Bro. S. Z. Sharp, of Fruita, Colo., gave us a pleasant call. He has just published an excellent pamphlet on New Testament Baptism, that should be widely circulated. It may be ordered of the House. Price, ten cents, or twelve copies for one dollar.

BRO. I. N. H. BEAHM writes us from Walters Park, Pa., where he was called to deliver a talk in the chapel on the Holy Land. On the evening of June 11 he attended the feast at Palestine, near Greenville, Ohio, where the sisters for the first time broke bread and passed the cup.

BRO. LEMUEL HILLERY, of West Goshen, Ind., was able to attend the Annual Meeting and enjoy the services. He preached one sermon in the Westminster chapel, and was listened to with interest. In his day Bro. Hillery was a strong man in the pulpit, but age and his crippled condition are telling on him.

BRO. JOHN HOLLINGER, of Doitance, Kans., an elder of great activity and influence in Kansas and Colorado, died June 10, at the age of 78 years. He stood for the whole Gospel, and labored most earnestly for the pure, upright, Christian life. As a leader and preacher among his people he will be greatly missed.

LAST week Bro. S. F. Sanger called at the office after working hours, and we regret that we did not have the pleasure of meeting him. He, however, writes us, expressing his high appreciation of our Annual Meeting Notes. Though he was at the Conference, and saw and heard what was done, he found the Notes of much interest.

BRO. T. H. FERNALD, of Bedford, Maine, writes us that he is anxious to colonize a number of our people in his State, and is in a position to give some helpful information to those seeking good homes in the East. It is believed that fully as good opportunities may be offered for settling colonies in the New England States as in any part of the West.

BRO. MOSES DEARDORFF, of Yale, Iowa, writes us from Riga, N. Dak., saying that, accompanied by his wife, he is in the field again, having held several meetings recently and is booked for others. He was in the White Rock church when he wrote, and from there goes to Surrey, to remain until after the district meeting. He expects to return home about Aug. 5.

BRO. W. R. MILLER, of 3501 W. Congress St., Chicago, is planning for a trip, with a party, to Europe and the Bible lands the coming fall. The party is to sail Sept. 10, and make the tour in eighty days. Twelve persons have already been booked for the trip, but Bro. Miller would like to have the number reach thirty. A party of this size would enable him to secure special accommodations. More may be said next week.

AFTER the close of the Annual Meeting Bro. J. F. Dietz, wife and son, visited Waterloo, Iowa, then came to Batavia, this State, and also called at Elgin. We were pleased to have them call at the MESSENGER sanctum. Bro. Dietz served on the Standing Committee, and has much to say regarding the fairness and spirit, manifested by all the elders on the Committee. He, along with thousands of others, is delighted with the spirit and work of the Conference.

It would appear that one has no right to print a copyright hymn, even in a folder or program, for use in a public service of any kind. It is common to have hymns printed on a folder for a special service. This is contrary to law, should any of the hymns be covered by copyright. Correspondents who copy copyright hymns, and send them to us to print in the MESSENGER, are asking us to violate the law. The law is very strict regarding matters of this sort.

A CORRESPONDENT, writing from a new section of the country, sizes up the situation about thus: "The Brethren here are contending for the Truth, but cannot expect many more members to move in and help build up the church, for the reason that they own very large bodies of land, and are holding it for a higher price. They do not care to sell to others." That may be one way of making money by immigration, but it is not helping the Lord and the Holy Ghost to spread the Gospel and save the people.

A CORRESPONDENT regrets that the elder of her church, though a devout man, does not take the MESSENGER. He is interested in the people of his own congregation, but does not keep in touch with the work of the church at large. The time has come when the shepherds of the Lord's flocks must broaden out in their range of information, and keep pace with the development of their own church at least. The church is growing. Her work is enlarging and the man who does not read our papers, cannot keep the run of things.

EVERY minister of the Gospel should preach in defense of the temperance cause. His sermons may be strong and eloquent, but he should never make a hobby of the subject. He should not say something about temperance in every address he delivers. Some men can never preach a sermon without making some reference to baptism, and thus make a hobby of baptism. They soon lose their influence with the people. This is true of men who make temperance, or any other question, a hobby. They may mean it all well, but thinking men and women will soon grow tired of them.

BRO. CHRISTIAN HOLDERMAN, of Reeds, Jasper County, Mo., is now quite old and does very little preaching. While he feels that he has not done as much as he should have done, still he has figured considerably in church work. He has served on the Standing Committee six times, served as moderator at district meetings seven times, has helped to organize seventeen churches, and assisted in the ordination of eighteen elders. He cannot tell how many he has baptized, or how many marriages he has solemnized, nor has he any record of the hundreds of sermons he has preached.

ONE of our wide-awake and well-informed elders, who has attended nearly every Annual Meeting since 1879, has this to say of members who attended the late Conference: "It seemed to me that the very cream of our people were in evidence at Winona, and how much I rejoiced to see it, I cannot tell you. Such dignified Christian behavior is seldom seen in so large an assembly. It was general, and it speaks for us wonderfully,—so much louder than all the excellent addresses delivered on the platform. I am very much encouraged, and it seems to me that this feature of the Conference should have the fullest recognition and the greatest encouragement."

AFTER praising the Laymen's Missionary Movement, and giving it due credit for its excellent work and good intentions, the *Homiletic Review* has this to say by way of a little caution: "The danger of the laymen's movement is that of big plans without big power, of false enthusiasm at conventions dying out on the return journey. We can not evangelize the world in bulk or uplift humanity in the mass, nor can we change the selfishness or provincialism of the average church membership by absent treatment. What is needed is hand-to-hand work and personal dealing. The laymen's movement has created the machinery, but only God can give the power."



It is said that the present King of England is "passionately domesticated," and that his chief delight is a quiet evening at home with his family. We wish this much could be said of all married men, especially of those who profess to be Christians. We read that certain women should be "keepers at home." This ought to apply to men as well.

WHEN the Minutes of the Annual Meeting are received they should not be held until some quarterly council, then laid on the stand with the mere announcement that those desiring copies should help themselves. This indicates a great lack of interest. Let a copy be placed in every family where there are members. This can be done by the pastor, or elder, or by some one appointed for the purpose. Each family is entitled to a copy, and those in charge of congregations are the ones to see that the Minutes are properly distributed.

THE late Annual Meeting decision, in regard to sisters breaking bread and passing the cup at our communion services, did not have to wait long before being put into operation. We have reports from a number of feasts where the sisters, in this particular, enjoyed the privilege that has long been enjoyed by the brethren. While the decision does not make the change compulsory, we feel quite confident that the new method will, without much delay, take the place of the former, and that, in the breaking of the bread and the passing of the cup, all our brethren and sisters will soon be of the same mind, as well as have the same practice. Hundreds of churches were waiting for permission to make the change, and since they have it, there will be no delay about adopting it. One brother, who officiated at a large feast, where the sisters broke the bread and passed the cup, writes us that everything passed off very pleasantly.

WE made inquiry of a well-informed elder regarding the mental and spiritual progress of a minister, who has had the advantage of a college education. We were told that the minister was not developing as he should, for the reason, that he was not keeping up his reading. He was not reading good books. He glances over a few magazines, but is neglecting some of the books that a well-informed preacher should study. He is probably not studying the Scriptures in the light of the best scholarship at his command. Nor is he studying his church in the light of its possibilities. He may feed his flock; may help to convert a few people and may also be the means of holding the fort, but he is not the man to lead his people in the conflict with sin. Men in the pulpit, who will make a success of their work must give attention to helpful reading and study. They should not only know the Bible but they should know much about their people and the conditions confronting them. It is the careful student and hard worker that we must look to for success.

MONDAY, June 13, the corner stone was laid for the new church the Brethren are building at Lanark, Ill. The day was an ideal one for an outdoor meeting, and fully seven hundred people were present. Songs were sung, prayers offered and an interesting address was made by Bro. I. B. Trout, the pastor. In the corner stone were placed many documents, full of valuable information, regarding the Lanark congregation and the Brotherhood. The local paper has this to say about the church: "The new church is to be a large structure. Its greatest length is 72 feet, and its greatest width is 58 feet. There will be a number of Sunday-school rooms, each with its own equipment for class work. There will be a basement under the entire structure. The building is to be heated with steam, lighted with electricity, and is in every way to meet the demands of present day needs. The main auditorium will seat probably seven hundred people. The corner stone, which is of Georgia marble, faces the south and east, and has the date '1910' cut in large letters on its face. When completed it will be one of the largest and most commodious church buildings in the country. The church has prospered in the past, and it hopes to prosper in the future. While doing so it has no desire to destroy the good that any of the other churches may be doing."

TALK about sidetracking a minister just because he has a number of years to his credit! There is Dr. Robert Stuart MacArthur, of the Calvary Baptist church, New York. He has been preaching for this rich church for forty years, and is still loved and respected, though he is by no means a brilliant man. But in the eyes of his people he is a good man, and full of the religious life.

AN elder who has, for thirty years, been listening to the discussions at our Annual Meetings, has this to say regarding the spirit of the Winona Conference: "I never saw so much of the spirit of free discussion. The prejudice of ignorance seemed not to show itself and all were in for truth. It was altogether remarkable. Old, gray-headed fathers and the young, beardless man of twenty,—those that never rubbed against a college and the college presidents and university graduates,—those of the country churches and those of the city churches,—all mounted the platform and spoke the convictions of their hearts in such excellent spirit and candor, and also with such understanding that it seemed to me a new order of things was upon us. That one whole day could be spent in the discussion of the question touching the most sensitive nerve of the Brotherhood, without breaking the smallest demands of courtesy, seemed only a little less than a miracle. The way the matter for Annual Meeting is prepared now, and published beforehand, is developing great strength in the treatment of it when the time comes to say something. Many of the speeches were fine. It is a good thing to give men a chance to prepare what they wish to present."

### Conference Impressions.

OUR impressions are the channel through which our knowledge of the outside world comes to us. These differ in degree. From some things we receive more lasting knowledge because from them we receive stronger or deeper impressions than we do from others. Because of this, at times, we may receive much and retain but little.

Much of what we have received from the outside influences has been lost to our lives because it was of such a character that it did not impress us. Yet there are some apparently small things so indelibly fixed in our minds that it is impossible for us to get away from them. A moment's thought tells us why it is. Our attention was awakened long enough and thoroughly enough to allow the impress to be made and fixed.

During our journey through the East and Orient, the incidents and things, seen by the way, throughout the whole trip, were so deeply impressed on our mind that we can, without special effort, make it over and over again, with almost as great interest and pleasure as we had during our first trip.

This was because, in our going, we had a well-matured purpose. As a result, we were intensely interested in the things we saw,—enough so to make lasting impressions, and we have been retaining them, not because we especially desire to do so, but because we cannot help it.

During our late Conference we receive some of this kind of impressions, and we will write them out with the hope that they may be as interesting to others as they were to ourselves.

Our arrival at the Park was attended by the most salutary impressions. It is always fortunate if first impressions are favorable. As we were met in the early morning, and conducted to our home for a week, we were more than pleased. Everything looked so attractive and homelike that we concluded we would have a pleasant stay during our sojourn at "Winona." So it proved to be. We don't see how a more suitable place could have been found to hold our Conference. The only possible objection was that the auditorium was too small comfortably to accommodate the large number of our people that congregate on such occasions.

The incoming people were a most interesting sight. The location of our cottage happened to be such that we could see a very large percentage of our people as they came in from the different trains, and it proved

to be a study. Large crowds of people always were intensely interesting to us. It was especially so on this occasion, because they were largely of our own people. As we are interested in the church, we are interested in the impressions which our members make on the people generally. We were especially anxious that the impressions, made during this meeting, should be praiseworthy. In this we were not disappointed. Our schools have done much in raising our standard of social and Christian culture. This fact was evidenced very visibly during this meeting. If there ever was a time when our members showed a spirit of boorishness in towns and at large assemblies, we are glad to say that such conditions have largely passed away. We were strongly impressed with this thought during our Conference.

Few such large gatherings could be found anywhere, or among any people, where better order and more real Christian culture would be shown and exercised. Surely, this is just what we would expect.

As we sat on our porch, in the early hour of the morning, a train load of people arrived, and were marching up through the Park with grips and suitcases in hand. Just then we noticed that several grey squirrels, which have their home among the trees that so beautifully shade the grounds, were seeming badly frightened. They ran up a nearby tree, and, out on a limb, halted, turning their faces toward each other, and held a conference as to this strange crowd that had so lately come among them. In our own mind we made them say about as follows:

Billy.—"Why Ted, what does all this mean? I'm nearly frightened to death."

Ted.—"O you foolish Billy, what are you scared about?"

Billy.—"Ted, I'm scared at this big crowd of people. Don't you think they will kill us?"

Ted.—"Nonsense. These are good people, religious people, who are gathering here to hold a big meeting. They are just as kind as they can be. They won't hurt anybody—and, besides, I overheard some of the people that live here say that they belong to a peace society, which means that they will not hurt anything. Even the dogs, the cats and the birds have to behave themselves when these people are about."

Billy.—"Good! good! Isn't that fine! Let us go down and get acquainted with them."

And down they scrambled, ready to receive food and nuts from the hands of such as were disposed to be friendly and play with them.

So quiet, peaceful and orderly was everybody that we heard some say that the place was a real little paradise. The devil and his crowd did not have any business there.

The spirit of the meeting was admirable. Of all the Conferences which we have attended, this one seemed,—to put it mildly,—a little the best. The spirit of peace and good will seemed to prevail everywhere. Whether it was because of the spirit of the place, whether we brought it with us, as a body, or whether it was an outpouring of the Holy Spirit, we cannot tell. Perhaps the three working together; we cannot say. But because so many of us prayed for the presence of the Divinity to be present—in our hearts—to direct the meeting to the uplifting of the Christ Kingdom, we feel sure that we had that presence, and that the Lord did direct the issues of the Conference.

The spirit manifested in the deliberations was unusual and out of the ordinary. There was liberty given for free and outspoken discussion on all questions before the Conference. It was done in a most kindly spirit, so that there was but little or no occasion given to ruffle the waters of brotherly kindness. Such are the conditions that impress the heart and mind favorably and make us feel that, though we may differ in means and methods, we stand true, firm and united on the great principles of our holy religion.

And, lastly, we were impressed with the kindness, openheartedness and Christian deference exercised towards each other in all of our associations together. This shows that there are some things about which we can honestly differ, and yet remain a united people because we all stand on the same rock,—Jesus Christ the Righteous.

H. B. B.



### The Delegation for 1910.

For thirteen years we have been publishing tabulated reports of the representation at our Annual Conferences. Below will be found the representation for the meeting at Winona Lake, Ind., and it will be observed that the delegation has broken all records.

| STATE DISTRICTS.                              |    | Elders. | 2nd Degree. | 1st Degree. | Deacons. | Laity. | Sisters. | Total. |
|-----------------------------------------------|----|---------|-------------|-------------|----------|--------|----------|--------|
| 1. Arkansas, 1st Dis. and S. Mo.              | 4  | 1       | 1           | 1           | 1        | 1      | 1        | 6      |
| 2. California, Northern.                      | 1  | 1       | 1           | 1           | 1        | 1      | 1        | 6      |
| 3. California, Southern and Ariz.             | 1  | 1       | 1           | 1           | 1        | 1      | 1        | 6      |
| 4. Colorado, Western and Utah.                | 1  | 1       | 1           | 1           | 1        | 1      | 1        | 6      |
| 5. Denmark.                                   | 1  | 1       | 1           | 1           | 1        | 1      | 1        | 6      |
| 6. France.                                    | 1  | 1       | 1           | 1           | 1        | 1      | 1        | 6      |
| 7. Illinois, Northern and Wisconsin.          | 15 | 5       | 5           | 5           | 5        | 5      | 5        | 60     |
| 8. Illinois, Southern.                        | 10 | 1       | 1           | 1           | 1        | 1      | 1        | 15     |
| 9. India, First District.                     | 12 | 15      | 1           | 1           | 1        | 1      | 1        | 32     |
| 10. Indiana, Middle.                          | 12 | 15      | 1           | 1           | 1        | 1      | 1        | 32     |
| 11. Indiana, Northern.                        | 10 | 5       | 5           | 5           | 5        | 5      | 5        | 25     |
| 12. Indiana, Southern.                        | 8  | 1       | 1           | 1           | 1        | 1      | 1        | 13     |
| 13. Iowa, Middle.                             | 10 | 5       | 5           | 5           | 5        | 5      | 5        | 25     |
| 14. Iowa, No. So. Minn., & S. Dak.            | 1  | 1       | 1           | 1           | 1        | 1      | 1        | 6      |
| 15. Iowa, Southern.                           | 1  | 1       | 1           | 1           | 1        | 1      | 1        | 6      |
| 16. Kansas, Northern.                         | 3  | 1       | 1           | 1           | 1        | 1      | 1        | 8      |
| 17. Kans. N. W. and No. Colo.                 | 3  | 1       | 1           | 1           | 1        | 1      | 1        | 8      |
| 18. Kansas, Southeastern.                     | 3  | 1       | 1           | 1           | 1        | 1      | 1        | 8      |
| 19. Kans. S. W., So. Colo., & N. W. Oklahoma. | 3  | 1       | 1           | 1           | 1        | 1      | 1        | 8      |
| 20. Maryland, Eastern.                        | 3  | 6       | 1           | 1           | 1        | 1      | 1        | 10     |
| 21. Maryland, Middle.                         | 3  | 1       | 1           | 1           | 1        | 1      | 1        | 8      |
| 22. Maryland, Western.                        | 3  | 1       | 1           | 1           | 1        | 1      | 1        | 8      |
| 23. Michigan.                                 | 5  | 3       | 1           | 1           | 1        | 1      | 1        | 13     |
| 24. Missouri, Middle.                         | 5  | 3       | 1           | 1           | 1        | 1      | 1        | 13     |
| 25. Missouri, Northern.                       | 3  | 1       | 1           | 1           | 1        | 1      | 1        | 8      |
| 26. Mo., So. and N. W. Ark.                   | 24 | 6       | 1           | 1           | 1        | 1      | 1        | 37     |
| 27. Nebraska.                                 | 4  | 1       | 1           | 1           | 1        | 1      | 1        | 8      |
| 28. N. and S. Carolina and Ga.                | 7  | 1       | 1           | 1           | 1        | 1      | 1        | 11     |
| 29. N. Dak., No. Minn. and W. Can.            | 9  | 7       | 1           | 1           | 1        | 1      | 1        | 19     |
| 30. Ohio, Northeastern.                       | 11 | 5       | 1           | 1           | 1        | 1      | 1        | 19     |
| 31. Ohio, Northwestern.                       | 11 | 5       | 1           | 1           | 1        | 1      | 1        | 19     |
| 32. Ohio, Southern.                           | 24 | 6       | 1           | 1           | 1        | 1      | 1        | 37     |
| 33. Okla., Panhandle of Tex. & N. Mex.        | 2  | 1       | 1           | 1           | 1        | 1      | 1        | 6      |
| 34. Oregon, Washington and Idaho.             | 10 | 13      | 5           | 1           | 1        | 1      | 1        | 31     |
| 35. Pennsylvania, Eastern.                    | 10 | 13      | 5           | 1           | 1        | 1      | 1        | 31     |
| 36. Pennsylvania, Middle.                     | 10 | 1       | 1           | 1           | 1        | 1      | 1        | 14     |
| 37. Pennsylvania, Southern.                   | 5  | 11      | 2           | 1           | 1        | 1      | 1        | 21     |
| 38. Pennsylvania, Western.                    | 5  | 11      | 2           | 1           | 1        | 1      | 1        | 21     |
| 39. Sweden.                                   | 1  | 1       | 1           | 1           | 1        | 1      | 1        | 6      |
| 40. Texas and Louisiana.                      | 1  | 1       | 1           | 1           | 1        | 1      | 1        | 6      |
| 41. Tennessee.                                | 1  | 1       | 1           | 1           | 1        | 1      | 1        | 6      |
| 42. Virginia, First District.                 | 11 | 3       | 1           | 1           | 1        | 1      | 1        | 14     |
| 43. Virginia, Second District.                | 6  | 10      | 1           | 1           | 1        | 1      | 1        | 17     |
| 44. Virginia, Eastern.                        | 14 | 2       | 1           | 1           | 1        | 1      | 1        | 19     |
| 45. Virginia, Northern.                       | 5  | 5       | 2           | 1           | 1        | 1      | 1        | 13     |
| 46. W. Virginia, First District.              | 1  | 1       | 1           | 1           | 1        | 1      | 1        | 6      |
| 47. W. Virginia, Second District.             | 1  | 1       | 1           | 1           | 1        | 1      | 1        | 6      |
|                                               |    | 228     | 128         | 29          | 54       | 14     | 33       | 486    |

The representation at Des Moines, Iowa, was also a record breaker, but it was far surpassed by the late meeting. In only three years has the record passed the four hundred mark, and that was in 1906, 1908, and the present year. The book, in which the names of all delegates were entered by the Committee on Credentials, shows that we had at the Winona Conference 486 brethren and sisters, authorized to represent their respective congregations. This is seventy-two more than reported at any previous meeting. Below we are giving the representation since 1897, and including the meeting just closed.

| Year. | Elders. | 2nd Degree. | 1st Degree. | Deacons. | Laity. | Sisters. | Total. |
|-------|---------|-------------|-------------|----------|--------|----------|--------|
| 1897. | 93      | 104         | 18          | 14       | 10     | 239      | 468    |
| 1898. | 136     | 118         | 24          | 28       | 13     | 319      | 628    |
| 1899. | 126     | 105         | 26          | 26       | 13     | 292      | 588    |
| 1900. | 149     | 114         | 35          | 34       | 16     | 348      | 632    |
| 1901. | 156     | 110         | 25          | 37       | 12     | 350      | 690    |
| 1902. | 167     | 115         | 18          | 34       | 22     | 363      | 719    |
| 1903. | 162     | 117         | 18          | 34       | 22     | 371      | 734    |
| 1904. | 160     | 115         | 18          | 40       | 8      | 350      | 781    |
| 1905. | 165     | 91          | 30          | 38       | 8      | 348      | 780    |
| 1906. | 173     | 127         | 33          | 41       | 15     | 404      | 833    |
| 1907. | 100     | 47          | 10          | 52       | 16     | 263      | 468    |
| 1908. | 201     | 15          | 23          | 47       | 12     | 16       | 414    |
| 1909. | 182     | 104         | 17          | 44       | 5      | 18       | 381    |
| 1910. | 228     | 128         | 29          | 54       | 14     | 33       | 486    |

It is a matter of interest to study the representation at our Conferences from year to year, and observe the changing complexion of the delegated body. Last year over half of the delegates were elders, but that was not the case at the late meeting. Our table shows 228 elders, and while this is the largest number of elders, ever chosen to represent the churches at any one meeting, still it falls considerably short of constituting one-half of the delegation.

The number of ministers in the second degree was 128, while the number at the Conference of 1906 was only one less. Last year there were only 104. The ministers in the first degree numbered twenty-nine. This has been excelled at least three times during the last ten years. We never before had so many deacons in the delegated body. The laity fell short of some previous years, and the sisters, with a representation of thirty-three, fell five below 1907. But, taking the delegation as a whole, and the complexion is decidedly good.

This year Northern Indiana is the banner District, with Southern Ohio a close second. Eastern Pennsylv-

ania stands third in the list and Middle Indiana fourth. Last year the District in which the meeting was held carried off the honors in representation, while the same thing was done this year by Northern Indiana, in which District Winona is located. The representation for the middle and most of the eastern Districts shows up well. Considering the distance, Southern California, Oregon, Washington and Idaho, and North Dakota make a good showing.

It may be well to take another view of the delegation. It will be observed that Southern California and Arizona, with nine delegates, sent only one elder. More than half of the delegates from Northern Illinois and Wisconsin were elders, and not one was chosen from the laity. In fact, all of them but three are in the ministry. Middle Indiana, with thirty-two delegates, had only five not in the ministry. Southern Ohio sent more elders than any other District, while Northern Indiana stands second in the list. The complexion of Eastern Pennsylvania is unusual in this particular, for of the thirty-four delegates only ten are elders. Last year no District sent more than two sisters, but this year two Districts sent three, while the only delegate from the Second District of West Virginia was a sister.

In the United States and Canada we are supposed to have 896 congregations. At Winona 435, or not quite half of these congregations, were represented by delegates, fifty-one sending two delegates each and the rest one. This leaves 461 churches without any local representation. Had these sent each one delegate, it would have meant 947 delegates.

It will readily be seen that we are transacting our Conference business in a meeting where less than one-half of the congregations are represented, and with less than half of the delegates to which the Brotherhood is entitled. Or, in other words, the minority of the churches is laying down the rules for the majority to respect. We are not saying that this is right, nor would we have you think that it is wrong, but one thing is certain, it is the very best we can do under the circumstances. Last year, when the meeting was in the East, many churches were represented that were not represented this year. Next year, many churches, not represented at the Winona meeting, will be represented. So, taking it one year with another, it is probable that fully two-thirds of the churches are represented in the Annual Conference, after all.

### What They Have Said.

THE Winona Association *Review* had much to say about our Annual Conference and the people who were in attendance. Below we give a few extracts. The first one appeared in the issue of June 10, published the next day after the meeting closed:

The annual Dunkard Conference of 1910 is a thing of the past. In many respects it was the most notable meeting ever held in Winona. Certainly it was the largest assemblage of people we have ever had on our grounds. The Winona officials anticipated the event with an interest amounting almost to apprehension; for there were those who feared our accommodations would not be sufficient to provide entertainment for the vast crowds. But viewing the incidents of the past week, from the standpoint of the present, we are disposed to congratulate both ourselves and the multitudes of delegates that attended the Conference on the marvelous outcome of the whole affair.

That a body of thirty thousand men and women, should come together from every State in the Union, tarry in our midst for seven days, secure comfortable and satisfactory lodgings, mingle together in social gatherings, and in densely-packed auditoriums, and depart for their several homes, with not a single accident or disastrous circumstance to cast gloom over their countenances, is extremely unusual, if not altogether unprecedented.

The Conference that brought so many thousands of new faces to Winona furnished opportunity for our people to form a great many new acquaintances; and it is a pleasure for us to express, in a public way, our sincere appreciation of these friendships. We have been, for the past week, enjoying a fellowship with some of the most interesting and noble characters we have ever known. A more intimate knowledge of the tenets of the Church of the Brethren, and a clearer understanding of the principles defined in their creed, has deepened our admiration, and intensified our love and respect for this

zealous band of Christian workers. The atmosphere has seemed to be pervaded with a peculiar sanctity during the stay of the Brethren.

It has never been our good fortune to mingle with so large a concourse of people whose dispositions are apparently all seasoned with the savory spice of good nature. On the faces of every one of these visitors, as far as we could discover, were depicted earnestness, honesty, and supreme contentment. There were no knockers among them. All we could hear were extravagant praises for the hospitable manner in which they were received in the Winona environs. Salutations of good will, accompanied by a hearty shaking of hands, gave outward manifestation of the genuine joy that pervaded the breasts of these strangers.

### Sunday, the Big Day.

Despite the light drizzling rain and heavy atmosphere in the early morning it was easy to see that the crowds were swelled to enormous proportions. One of the hard things to do is to estimate the number of visitors to these great meetings. It is safe to say that there are more members present already than we have had since the Harrisburg Conference, when we estimated the Sunday crowd at sixty-five thousand. By noon yesterday there were fully forty thousand people here and they were still coming. During the afternoon conditions fluctuated, for some began to leave for side-trips and a few for home, while others came in to take advantage of the business sessions which begin Tuesday. It was necessary to divide the crowds and hold services in every available public hall, as well as to furnish speakers and auditors to all the city churches. Notwithstanding the crowded condition of things the people are being nicely cared for and good order prevails everywhere. These are minor considerations compared with the high spiritual atmosphere permeating all.

### A Reformed Higher Critic.

It is said that when R. A. Torrey, one of the greatest evangelists in the world, graduated at the Theological Seminary at Yale he was a full-fledged "higher critic." After spending four years as pastor of a Congregational church in Garrettsville, Ohio, he resigned to go to Germany, to pursue further theological studies. He went to both Leipsic and Erlangen and was under such famous instructors as Delitzsch, Luthardt, Kahnis and Frank. He went into the schools as a pronounced "higher critic." In a little while he began to realize the sandy foundation of these so-called advanced views. Later he was convinced that they were false and he began to get back on the old foundation of solid rock. When R. A. Torrey left Germany he was one of the strongest opponents of the so called "higher critics" and remains so to this day. His experience is a duplicate of others who have taken the time to go to the source of this infidelity. And, by the way, had Mr. Torrey remained a higher critic, he would have amounted to nothing as an evangelist. The man who would make a success of converting sinners, must believe that the Book is true, that it contains the will of God to man, and that the men who produced the different parts of the Sacred Volume were inspired and wrote as they were moved by the Holy Ghost.

### Plainer Terms.

ONE of our pioneer preachers thinks that many of our educated ministers are not opposing some of the popular sins in as plain terms as they should. He refers to the sin of Sunday desecration, the vice of fashionable indulgence, worldly games and places of amusement, along with the extravagance and display in fashionable dressing. Possibly he may be correct. Then, on the other hand, some of the ministers who have not been educated in our schools may be a little too mild in their denunciations of sin. This is an age for saying smooth things, and, unless we are on our guard, we may be led into the same habit. It is the smooth talking that takes with the people, and there is a decided disposition, on every hand, to please the people rather than to please the Lord. The minister who can refer to sin so nicely as not to make a ripple, may be wonderfully popular with the masses, but he is not going to lead many sinners to repentance.

ON page 384 it was said that the address of Bro. J. A. Miller is Monroe, Texas. This is a mistake. His address is Manvel, Texas.



# MISSIONARY DEPARTMENT

## GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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### THERE IS THE LORD.

"There is so much against us," we have said,  
 Hung down our hands and dropped a drooping head;  
 But we forgot

There was the Lord—for us against all odds,  
 The foe of foes, the God of all the gods;  
 His name we reckoned not.

"There is so much to do," we said, and sighed,  
 Gave up all hope and failed before we tried.  
 We did not count

The hand divine, the feet by which we run,  
 The eye, the heart of the Almighty One,  
 The wings by which we mount.

"There are so many risks, misjudging friends  
 And tattling foes—the mischief never ends."  
 But we left out

The God of Truth, who promises to right  
 His constant ones, proved faithful in his sight.  
 God lives and loves—why doubt?

Man, when you cast the figures of your life,  
 The enemies that meet you in the strife,  
 You are undone

If you omit the mighty Lord of all,  
 At whose one arm all earth and hell must fall—  
 Match all your foes with him.

There is the Lord, whoever falls and flies,  
 His hand is full and every need supplies—  
 Write down his name!

You need not add another—need not call  
 For other helpers—he is all in all—  
 His help, his blessing claim.

—William Lutz, in Rest and Reaping.

### THE FOREIGNER IN PING TING CHOU, CHINA.

One need only mingle a little with the Chinese, to find out that he has a very high idea about the abilities of the foreigner. I had scarcely landed in Ping Ting Chou till I was besieged by those who needed help. First came an old lady hobbling along, begging. To the sympathetic she certainly would seem to come in under the class, "He that would ask of thee, turn him not away."

Soon in came a boy whom one would think to be about fifteen. He was shaking like a man of seventy, with the palsy. He wanted medicine to heal him. Though he was a needy-looking lad, made so, likely, by an ancestry of opium users, I could not give him help. I could only say that I was no doctor and send him away. In a few days he came again, urging his case, but though my sympathies went out to him, I could give him no real relief.

Another case, worthy of mention, was a young man who came asking for medicine for a little baby—likely his own, possibly a little brother. On inquiry the boy was found to be a deaf and dumb child. Apparently he had not talked from birth, and was then three or four years old. So the list might be prolonged. One of the workmen came in, one morning, with an awful pain in a tooth. Later it proved to be something like an ulcer.

What are we to do? No medical man and yet the sick are pressing in. I am quite sure that a medical man would be a great stimulus to the work here. We hope that the Lord will lay it on the heart of some one, or several, to come quickly to the rescue of China's millions. We have no big salary to offer, but we can do better,—we can offer a big practice. The foreigner who passes as a missionary is expected to be able to do most anything in China. C. H. Crumpacker.

Ping Ting Chou, Shansi, China, May 1.

### FROM VALI, INDIA.

As the May days draw to a close, the weather seems not to be so intensely hot. This year the hot season has been much more endurable than it was last year. The extremely hot days were not continuous, hence were not so hard on our health. We praise the Lord for strength for each day's duties.

The Christian village at Vali is, as always, a very busy place. The farmers are busy in their fields, and repairing their house roofs for the monsoon, while the women are preparing their grain and limpoing their walls and floors. The busy preparation for monsoon in India is much like the farmers' preparation for spring in America.

One of our school-teachers and three of our farmers got married last week, and their wives add much to the number and working force of our village. Three of these new brides came from the Girls' Orphanage at Bulsar, and being company to each other, could readily adapt themselves to the new surroundings without getting lonely, but one of the farmers' wives came from a Christian family in another village, and being young and not accustomed to being away from home, became so homesick that she cried to go back to her parents. When her father came to see her, it was her chance to go home and she went. She may remain there a few weeks and then return to her husband for a time and so

on, according to the custom of the land. By and by she will be content to remain in her home with her husband.

We have begun to count the days till the arrival of Bro. and Sister Lichty in Bombay. The Christian people here are much interested in their homecoming, and why should they not be? For they started the work here and have been father and mother to all the Christian people who have started the farming industry here. All look to them for counsel and advice, and while those of us, who have had charge of the work in their absence, have done the best we could, yet our energies have been so much divided, having had charge of all the schools and evangelistic work of the State, that we could not give this village the immediate attention that Bro. Lichty can when he is here. But all is going on well, and we praise our Heavenly Father for the help and strength he has given us during these months, though a double portion of the work has been ours to do.

As soon as Bro. Lichty's arrive, to take the work here, we will move to Nandod and begin work there, in addition to the school work and evangelistic work of Raj Pipla State, of which Bro. Eby will continue to remain in charge. Our friends will please address us at Nandod, Raj Pipla State, India. Emma Horner Eby.

### FROM PIMPALNER, INDIA.

The work at Pimpalner got a bad start, last year. It so happened that when we came to take up the work, most people kept their distance, not having any love for our work. Nevertheless, as the time passes, more and more people come to visit us. The other day two men, one a Mohammedan and the other a Bhil, each with two wives, came separately to our tent. In the talk with the Mohammedan we learned he had had five children by the first wife, all of whom died in their infancy. This wife persuaded him, he says, to marry a second wife. By the two women together he has had ten children, all of whom died in infancy but one, who is now about ten years old.

The Bhil, so his story goes, had two boys and four girls by his first wife. The predominance of girls he did not enjoy, so out of desire for more boys, he married a second wife. Unfortunately for the poor fellow, the first and only baby by the second wife is a girl, and he feels bad. For each wife the Bhil has a hut, he being lord of both homes, going and coming as he likes. The two houses, or huts, are usually adjoining; but often the husband leaves the first and lives almost altogether with the second wife. Oftentimes it is not desire for children so much as the fact that a woman, by hard work, helps so much toward the support of the family that he marries a second wife. There are other reasons, and yet, who knows what is in the heart of another man?

The Mohammedan, who is apparently a real nice man, vows that he married the second woman at the request of his first wife, and out of his love and desire for children. After a heart-to-heart talk with this man I am persuaded that there are large numbers of Mohammedans who, like this man, marry a second or third wife that they may have the joy of parenthood as well as fulfil what they believe to be God's will for all men, "Be fruitful, and multiply and replenish the earth." In other words, they discharge their duty to God by having large families. It is a noticeable fact that Mohammedans usually have much larger families than Hindus. At times, too, when there are no women among their own community they resort to enticing young girls or even married women out of other communities, and make them their own wives. In case of Mohammedans, the several wives live together in the same house. These women are often purdah, "shut-ins," for which reason, along with others, there is not always perfect peace in the homes.

It might be interesting to know that in India 25 per cent of the people born die before they are one year old, and 40 per cent die before they are five years old. During the last ten years the average annual birth rate per mille was 38.10; the average annual death rate, 32.24; the average annual ratio due to fever was 19.44, and of plague 2.23. More than half of all deaths in India are due to fevers of one sort or another.

We are glad to report that the outlook for our work at Pimpalner is improving. The first several months of the year were months of uncertainty for us, but as time passes we are more and more hopeful. While the caste people look askance at our efforts, being displeased at the idea of Bhils becoming educated, the Bhils themselves are clearly looking hopefully our way for deliverance. The condition is, I fancy, not much unlike that of the Israelites in Egypt, when Moses grew up. They are in real bondage. For example, now and then one comes to us saying that at the time of marriage he borrowed about \$5, to get married with. This amount he works three years to pay off, getting, in addition, two scant meals per day and one suit of clothes per year, the latter costing about \$2.50. His new wife also becomes a slave to some farmer, on much the same terms, to make her own living. So both man and wife start out in life, and happy are they who get out of this servitude.

Our hope is to start schools among these lowly people. We know they are not disposed to learn, and that therefore we shall have uphill work. Still, for their own good, and with the hope of raising up Christian helpers out from among the people among whom we work, we need schools. And after the primary schools run several years, the brightest boys and girls might well be put in a good boarding-school. As the years go by, too, it would seem we should help these children of the soil to better methods of farming. Better far teach them agriculture than any other livelihood, for they have always done this work in a way. Government occasionally gives the Bhils land on easy terms, for farming, but the best land being usually taken up by private people the poor Bhil gets only the poorest of the poor land, and so makes a failure. Admitted that the Bhil is first of all lazy, yet, we believe, he can be helped to succeed financially as well as spiritually. As a Mission we are drifting toward the Bhils. They need our Christ, they need us, our sympathy and help, and we, our missionaries, need your daily prayers. May we, with one mind,—that of the Master,—with unshaken faith like that of the Master, even while on earth, and with unforgotten love like his, toil on and on for the redemption of the race! I. S. Long.

### FROM ANKLESHWER, INDIA.

—The Government in India has made various attempts to disarm the people of the prejudice concerning the coming of Halley's comet and impending disaster. Many, indeed, are they who felt that something must happen, in spite of all. And when the death of the King was announced, the millions looked at each other in silence, as if to say, "I told you so." And old and young, learned and illiterate, very generally incline to the opinion that the wonderful comet, hanging in the east, was an indication of it,—the death of the King.

—The other day I was present at a gathering where the chief officer of Ankleshwer, called Mamlatdar, was also present. Talk drifted as talk does, and the death of the King, and the overhanging comet came in for a share of the discussion. The Mamlatdar said, "It is the belief of our astrologers that something of this kind should happen at this time, and, gentlemen, it has happened." I put in then, "Rao Sahib, whatever connection, do you suppose, can there possibly be between the death of the King of England and the comet in the eastern sky? I see no connection in the least." He replied, "The English people feel that what beliefs are Oriental are false by necessity, but let that same belief go to Europe, let it be done over, and come back to India, in a new form, and every Englishman will jump to it as being the most reasonable thing imaginable. Look at mesmerism. It is an eastern institution. Europeans said it was a lie, and turned it down. But when it went to Europe, and was 'redeemed' so to speak, and then brought back again, you all say it is clever and wonderful, and are ready to accept it."

—Last month, that is April 22, Bro. Long and I were permitted to visit the missionaries and Brethren in the hill country, known as the Dangs. We have been there before, but had not been for several years past. Their new mission house, standing on the top of a rise on the plain, the surroundings all, and the many, many people, the Bhils,—that Hill Tribe towards whom the thought of all of us has been specially drawn of late, all these make the place and work of increasing interest to us. We are having a growing and an abiding conviction that the work before us, in all departments and in all quarters, is getting ready for a great onward move, the like of which we have never seen before in our Brethren church. And I find this conviction alike strong in all quarters, among our missionaries, among our native co-workers, in the Marathi and Gujarati countries, so that the intensity of the conviction of one only serves to intensify the already strong conviction of another. We feel it, we think of it, we pray about it,—the coming, great turning to the Lord, the great mission work, right here before our eyes and in our midst. May the Lord direct it all!

—While we were in the Dang country, the Durbar, held annually by the Government, was on. It continued several days. This is the time when the Government gives to those Bhils, from whom it has appropriated forest lands, the stipulated amount that equity requires. And the Bhils gather in great numbers; they sit in squads under the trees and camp thus; they move about in groups, each group clustering, like a hive of bees about its queen, around the central figure, who is the Bhil-rajah. He is not a very impressive gentleman, but he would like to be. That thought is growing with him. One borrowed Bro. Pittenger's horse, so that he might ride up from his special tree to the Government tent in something like a raja fashion. And he did, with his men following, drums beating and flags flying! But the thing that draws is not the picturesqueness of all this. It is that here are sheep without a shepherd. And we are the Shepherd. They are open to the Truth. And we are God's ministers, chosen by himself to carry the Truth to them. And if we fail? What, if we fail? He has no other plan. This alone is the Divine Plan. His Chosen People, he plans, will tell the story in all the earth.



—During the visit to the home of Brother and Sister Pittenger, they were ordained, as had been previously decided, and in this additional sphere of missionary labor, thus open to them, in this their great field of opportunity and hard work, we do not want to forget often to remember them in prayer. The sphere of the missionary, for opportunity and for service, is a very large one, so that when one is ordained to the eldership, after a period of faithful missionary service, it cannot increase his service very much, but if thereby his opportunity and responsibility are increased just a little bit, it comes to mean a great deal, after all. We pray for Brother and Sister Pittenger, separated so far from the rest of us all. We pray that in the mission field, common to us over here, they may be strong in the service of the Master, and that their strength may be multiplied.

—Another section of the country, just like the Dangs—only more so, as we hear it said,—is the section of territory to the east, called Pimpalpur. Bhils, and Bhils, and Bhils! The whole place is open to the laborer, not open in the sense that they stand there and shout over the fence to us to come and preach to them! O no, not so. For they have been scared with respect to us; they have been threatened against us, they have been driven from us. Yet, to one whose eyes are open to the King's business, Pimpalpur is an inviting field, with its thousands of spiritually-dying sheep without a shepherd, the same Bhil people. The fields are white to the harvest. The enemy is alert, lest one go in and reap of the harvest for the Master of it all. The enemy wants the crop,—not that it is his, not that he can garner it, but because he is the enemy,—that's the way he is made. In Pimpalpur, Bro. and Sister Long will, in all probability, be more used of God than in any other field they could get into, if they pondered the question a long while. Pray that it may be so! We are confidently expecting it thus.

—Now, what about this great field for service? How does it strike you at home, as you read of it? How do you feel with respect to it? Have you come to share, with us here, the growing, burning conviction that we are on the eve of a great work? We want you to feel just that way about it. We want you to pray, thinking about it just that way. We are praising the Lord for what seems to us sure to be coming, for what is even now pressing down upon us, for the entering into our greatest missionary experience. Please, Brethren, join with us in this prayer!

W. B. Stover.

April 29.

## Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

### ARKANSAS.

**St. Hope** church met in council June 4, with Bro. W. L. Woodell presiding. We decided to hold a series of meetings in August. Bro. Woodell is to begin preaching three or four days before the second Sunday in the month, and Bro. Stearns is to follow with a week or ten days. The meetings will close with a love feast. The following new trustees were elected for one year: Bro. Wm. Combs, Robert Gochens, and Bro. Nute Wilson. By the earnest labors of Bro. Woodell, the work is progressing nicely. He recently baptized two sisters and one was received by letter. We are repairing our churchhouse.—E. M. Smith, Pennington, Ark., June 11.

### CALIFORNIA.

**Butte Valley.**—Today the people of Butte Valley were made to rejoice, when we could again meet in the house of the Lord. Our elder, H. F. Maust, preached a most excellent sermon from James 1:1. Scarlet fever broke out in one family in a very bad form, and death claimed two of our brightest little Sunday-school boys, that had only budded on earth to bloom in heaven. The doctor thought best to close all services for a while, on account of contagion.—Mrs. E. M. Wolfe, Macdonald, Cal., June 12.

**Kerman** church met in their first council May 14. Our elder, Bro. Elkenberry, being absent, Bro. J. W. Brooks presided. The following church officers were elected: Brethren John Wyatt, Harvey Miller and C. R. Wells, church trustees; Bro. C. E. Eckman, church clerk; Bro. Harvey Miller, treasurer; Sister Clara Wells, Messenger agent, and the writer, correspondent. We have Sunday school each Sunday morning, followed by preaching, and also have preaching in the evening. Our Sunday school is growing in attendance and interest. Last Sunday we held a children's meeting. A missionary program was well rendered by the children, after which an offering was taken for the Home Mission. We hope to build up a strong church here.—Jennie Eckman, Kerman, Cal., June 12.

**South Los Angeles** church met in council June 10, with Eld. W. E. Trostle presiding. Considerable business came before the meeting. It was decided to allow the Christian Workers to aid in the support of our mission, located on the corner of Wall and Sixty-first Streets, which is progressing nicely. We hope to have a school in the fall in the near future.—Mrs. W. H. Klein, N. W. Co. Sixth Avenue and West Twenty-fifth Street, Los Angeles, Cal., June 12.

### ILLINOIS.

**Michigrove.**—We met in council June 2. A favorable report of the annual visit was made. Our elder, Bro. W. H. Eisenbise, was with us. Not much business came before the meeting. We held our love feast June 12. The attendance was good, there being sixty-five communicants, and the house was full. Bro. David Gordon, of Rock Creek, officiated. Bro. Ezra Lutz, of Lena, Bro. I. Cripe, of Mt. Carroll, and Brethren S. I. Newcomer and David Rowland, of Lanark, were the ministering brethren present; also our elder—Anna Fierheller, E. D. 5, Mt. Carroll, Ill., June 14.

**Rockford Mission.**—Last Sunday, following the morning service, baptism was administered, adding one member to our number. We expect Bro. S. S. Blough, of Batavia, this State, to assist in a revival service in this city, during the month of July. June 5, during the absence of Bro. P. R. Keltner, our aged brother, A. Murray, preached the morning and evening. Though he is almost 80 years old, he is full of zeal and earnestness in telling the Gospel story.—Mina H. Boserman, 1015 South Winnebago Street, Rockford, Ill., June 15.

### INDIANA.

**Arcadia** church met in council May 26. Brethren Hook and I. B. Wike were present. Our elder, Bro. Elias Smeltzer, was retained as elder. Bro. I. B. Wike gave us four interesting sermons. Our love feast was held May 28.—Daisy Smeltzer, Arcadia, Ind., June 4.

**Dango.**—We met in council May 21, at Wakarusa. Our elder, Bro. H. M. Schilling, presided. Two letters were received and one granted. Our love feast was held May 26. Bro. J. R. Miller officiated.—Bertha Moyer, Wakarusa, Ind., June 17.

**Bethel Center** church met in council June 11. The meeting was opened with singing, scripture reading and prayer by Bro. John Rodgers, there being no elder present. Bro. Rodgers presided. We decided to hold our communion some time in October. Our Sunday school is progressing nicely. We will hold an all-day meeting on Children's Day, June 26. Come very well-dressed and spend the day with us.—Annie Rogers, R. D. 24, Matthews, Ind., June 13.

**Buck Creek.**—We held our love feast May 28, with Bro. H. P. Strickler officiating. Ministers present were Brethren D. F. Hoover, L. W. Teeter, Abram Bowman, D. E. Bowman and J. W. Fridley. On Sunday morning we had children's meeting, conducted by L. W. Teeter. Bro. L. W. Teeter also preached a missionary sermon, after which a collection of \$1.42 was taken for mission work. The interest in our school is good. We met in council June 11, with our elder, Bro. L. L. Teeter, in charge. Bro. Taylor Greyer, of Buena Vista, Va., was with us and gave us good advice. He also preached on Sunday.—Phebe E. Seyor, Mooreland, Ind., June 13.

**El River.**—Saturday evening, June 11, we held our love feast. Ministering brethren from eight different States were with us. Bro. N. S. Gripe, of Idaho, officiated, assisted by Bro. D. E. Gripe, of Oklahoma. Bro. Gripe preached for us Sunday evening at our Brick house, and Bro. Levi Snell, of Nebraska, at our West house. We expect Bro. Gripe to assist us in a series of meetings at our Brick house, beginning Aug. 20.—Mary E. Miller, North Manchester, Ind., June 13.

**Huntington.**—Our love feast at the Huntington City church, June 12, was well attended. Especially do we thank the brethren and sisters who have helped earnestly and faithfully for their presence and help at the services. Many stopped with us on their homeward trip from the Annual Meeting at Winona Park. Our elder, G. L. Studebaker, of North Manchester, also presided. Bro. T. C. Cline, of Texas, Wash., officiated, assisted by Bro. S. B. Blessing, of Ohio. Fifty-eight sisters were present and broke the bread and passed the cup, as commanded by our Blessed Master. We ask an interest in the prayers of God's people. Our number is small—only 15 members, but a collection of over 13,000. May we all continue to hold up the Word spoken by the Master until we go to our heavenly home above.—John B. Bailey, 700 Guilford Street, Huntington, Ind., June 14.

**Nettle Creek** church met in council June 11. One of our elders, Bro. John Bowman, asked for his letter, which we all read. He was married and had a child. He also preached for the church for many years. Our prayer is that God will richly bless his labors in other fields. Two letters were received. Bro. James Mohler, of Leeton, Mo., was with us over Sunday and preached two excellent sermons, which were greatly appreciated. The expectation to have Bro. Andrew Hutchison with us next month.—Chas. W. Miller, R. D. 1, New Lisbon, Ind., June 12.

**Notice.**—A number of articles, found on the Conference grounds at Winona Lake, are in my possession, viz., one umbrella, three pairs of glasses, one lady's hand grip, a small amount of money tied up in a handkerchief, a watch fob, some stork goods, several small pocketbooks, two pairs of gloves, two head scarfs, and a small album. Any person having lost any of the above articles can have them by properly describing them, and sending money to pay transportation.—W. R. Deeter, Milford, Ind., June 16.

**Plevna** church met in council, with Amos Kendall presiding. Five letters were received. Our communion will be held Oct. 8, at 5 P. M.—Frank R. King, R. D. 2, Greentown, Ind., June 11.

**Solomons Creek** congregation met in council May 21. Our elder, Bro. James Neff, presided. A collection of \$109.00 was taken for repairing one of our church houses. On the following Sunday a collection of \$45.00 was taken for mission work, which was sent to the Annual Meeting.—Mrs. M. H. Geyer, R. D. 5, Syracuse, Ind., June 14.

**Union Center** church met in council June 11, with Bro. D. H. Anglemeyer presiding. Three letters were received and two granted. A considerable amount of business was disposed of, largely concerning the district meeting, to be held at this place the coming fall. After the meeting three were baptized, all being heads of families.—Amanda L. Newcomer, R. D. 1, Box 110, Napoleon, Ind., June 16.

**Union** church met in council at 1 P. M. yesterday, with Eld. S. F. Henricks presiding. Six letters of membership were received. We made choice of Bro. Manly Deeter, of Milford, to assist us in a revival meeting in November. Our harvest meeting will occur on Oct. 22, with a very large attendance. We expect to have children's day on Sunday, Sept. 25. Our teacher-training class, numbering eighteen, meets once a week for active work, and is progressing nicely. Bro. Chas. Shoemaker, of Kansas, preached two very instructive sermons for us on Sunday, June 12, which we very much appreciated.—A. Laura Appelman, Plymouth, Ind., June 12.

**Wabash** church met in council June 2, with Bro. E. S. Brubaker presiding. Our love feast will be Sept. 10, at 10 o'clock.—Lula Crumrine, R. D. 9, Wabash, Ind., June 18.

### IOWA.

**Beaver.**—Bro. Morris Elkenberry, of Dallas Center, was with us over Sunday and preached two sermons. After services in the morning a young sister expressed a desire to unite with the church, and was baptized by Bro. Elkenberry. He will be with us again in two weeks, June 26, at which time we will observe children's day.—Belle Ruth, Beaver, Iowa, June 13.

**Coca** church met in council June 10, with our elder, Bro. Irving Haughtell, presiding. Considerable business was disposed of. Six letters were granted. A special effort is being made for the improvement of the song service. With fond anticipations for our coming series of meetings and love feasts we will labor and wait.—J. D. Haughtell, Panora, Iowa, June 10.

**Grundy County.**—Brother and Sister J. H. Cakerice have been among us on a visit. Three letters were recently received. Our Annual Meeting collection for mission work amounted to nearly seventy dollars, which was sent with our delegate, Bro. W. H. Albright, to the Annual Meeting, held Sunday, with Bro. H. A. Spanogle, of Lewistown, Pa., preaching this week. Bro. J. W. Kitson, of Indiana, will continue the meetings after next Sunday. The appointments in town must be filled by our neighbor ministers. They have Sunday school every Sunday morning.—Hannah Messer, Grundy Center, Iowa, June 15.

**South Keokuk** church met in council June 11. Bro. Henry Butler presided. Sister Grace Brown was elected assistant Sunday-school superintendent. We intend to hold our love feast this fall, at the close of our September series of meetings.—Bertha Shelly, R. D. 2, Ollie, Iowa, June 18.

### KANSAS.

**Abilene** church met in council June 4. Our elder, Bro. Geo. Manon, being at the Annual Meeting, Eld. Benj. Forno presided. One letter was granted.—W. A. Mourer, Elmore, Kansas, June 13.

**Chanute.**—We began meetings here June 12. Prospects for a revival are fair. We had a good attendance both Sunday morning and evening. Bro. Jacob Holloway is pastor of the little flock here. Chanute is a thriving city of railroads and factories.—Chas. A. Miller, Chanute, Kans., June 13.

**Scott Valley** church held their love feast June 4. Bro. J. S. Clark, of Parsons, Kans., officiated, on account of inclement weather the attendance was small. On Sunday following we held our local Sunday-school meeting. At 11 o'clock our district Sunday-school secretary, Bro. J. S. Clark, delivered a lecture on "What Has Been Accomplished by the Sunday-School Work of the World, and Especially in Our Own Fraternity." At noon lunch was served at the church. In the afternoon topical discussions of questions relating to Sunday-school work were engaged in. On Sunday evening Bro. Clark gave another excellent sermon. May 29 we took up a collection of \$13.00, to be sent to the Annual Meeting. On June 12 our boys and girls gave an excellent children's day program, all taking an active part. Through these services we feel much strengthened.—Purnia Smith, Waverly, Kans., June 13.

### MARYLAND.

**Meadow Branch** church met in council in the Westminster church, June 11, with our elder, Bro. Uriah Bixler, presiding. One letter was granted. It was decided to hold our next series of meetings in the Meadow Branch house, sometime in October.—W. E. Roop, Westminster, Md., June 12.

### MICHIGAN.

**Chippewa Creek** church met in council June 4, with our elder, Bro. Jacob Frederick, presiding. Considerable business came before the meeting. We decided to hold our love feast will be held Sept. 10, commencing at 10 A. M.—Laura R. Kepner, Rodney, Mich., June 11.

**Freeseville.**—Located about midway between the Onekama and Sugar Ridge churches we have a mission point. The work began here the first Sunday in April. Every Sunday afternoon we have Sunday school and preaching services. The attendance has been excellent. Yesterday a wife, whose husband refused to give her conveyance to go to services, accompanied us. After returning to our home, she stopped with us a while. She decided for Christ and requested baptism immediately. Between 9 and 10 o'clock last evening, under the moonlight rays, the sacred rite was performed. With a husband bitterly opposed, and an entire stranger to us, as a church, she starts onward on this narrow way.—Dorothy S. S. D. Freeseville, Mich., June 13.

**New Haven** church met in council June 11, preparatory to our love feast. Bro. C. L. Wilkins presided. Bro. Joseph Sherrick read 1 Cor. 13, after which considerable business, relating largely to repairing our churchhouse, was disposed of. The yearly report of the district society was read and approved. The society was reorganized. Our delegates to the district meeting, president: Sister Anna Platt, vice-president: Sister Ella Albright, secretary: Bro. Joseph Sherrick and Bro. D. E. Chambers, will represent us at the district meeting. Bro. M. M. Chambers was re-elected superintendent of our Sunday school. We decided to hold a three weeks' meeting, beginning Dec. 3, to be conducted by Bro. S. Z. Smith, of Sidney, Ohio.—Allie L. Emrick, R. D. 2, Middleton, Mich., June 13.

**Riverside.**—We were pleased to have Bro. John Zuck, of Clarence, Iowa, with us June 12. He preached both morning and evening at our Sunday school and at the Christian Workers' meetings are moving along nicely.—J. E. Morpew, McCain, Mich., June 14.

**Sugar Ridge** church met in council June 11, with our elder, Bro. J. M. Lair, presiding. Eight letters were received and one was reclaimed. Bro. Oscar Neher was chosen superintendent of our Sunday school. Our delegates to the district meeting are Brethren Oscar Neher and G. W. Teeter. Bro. S. S. Shirkey, of Missouri, was with us and preached two sermons for us on Sunday.—Nellie N. Teeter, Scottville, Mich., June 14.

### MINNESOTA.

**Root River.**—We recently closed a short series of meetings, conducted by our pastor, Bro. J. F. Souder. One was baptized on Saturday. May 28 we enjoyed a love feast. Bro. J. G. Weland was with us and preached the examination sermon. His wife was also present.—Ella M. Ogg, Preston, Minn., June 17.

### NEBRASKA.

**Octavia.**—We met in council June 4. One letter was received. We expect to hold a series of meetings here this fall. Bro. C. B. Smith will do the preaching. After the council the sisters organized an aid society, with Sister Mary Mock, president; Sister Edna Burkholder, secretary; and Sister Lucy Strohm, treasurer. We decided to meet once a month at the homes of the different members.—Lillian R. Keller, Octavia, Neb., June 13.

**Omaha.**—Bro. S. Z. Sharp preached for us last night. He stopped on his way home from the Annual Meeting. Brother and Sister Ruth stopped with us last evening. We appreciate these calls very much. The summer amusements, especially moving picture shows, affect our Sunday-school attendance somewhat. Our evening services are well attended.—Alice Garber, 228 Lake Street, Omaha, Neb., June 13.

**South Loup.**—Bro. I. B. Wagoner came June 6 and preached for us. We had a good meeting and felt built up spiritually. Our communion was held June 11. Five ministers were present, two of them being visiting brethren, Bro. I. B. Wagoner, of Red Cloud, and Bro. Vern Stern, of Arcadia.—Susie McLellan, Litchfield, Neb., June 15.

### NEW JERSEY.

**Amwell.**—Our love feast was held May 22, conducted by Brethren H. T. Horne and M. B. Miller. Although the weather was not favorable, the membership was well represented, and we had a good attendance. The following Sunday one was added to our number by baptism. Our council was held June 5. Two letters were received. It was decided that we hold a series of meetings about the last of October.—Dora H. Hoppock, Sergeantsville, N. J., June 13.

### NORTH CAROLINA.

**Fraternity** church met in council June 11, at 2 P. M., with Eld. J. F. Robertson presiding. Very little business came before the meeting. The annual report of the district was reported on the second Saturday in September. It was decided to begin a series of meetings the second Sunday in November, at this place, and to hold a love feast during the meetings.—O. P. Robertson, R. D. 1, Winston Salem, N. C., June 12.

### NORTH DAKOTA.

**Carrington.**—Members met in council June 11. Eld. Niccum presiding, assisted by Bro. Paul Mohler. This meeting takes the place of the regular council which would be in July. Five letters were received and one granted, among them those of Bro. Alfred Krops and his wife, a minister in the second degree. One sister was restored to fellowship. Delegate to district meeting, Bro. Krops; alternate, L. M. Thomas. Delegate to Sunday-school meeting, Bro. C. P. Crues; alternate, S. L. Young. Sunday-school officers were elected for six months. Bro. S. L. Young was elected superintendent. Our series of meetings is in progress. Bro. Paul Mohler, of Chicago, is preaching for us; also devoting one hour, each evening, before services, to Bible study.—Mrs. Mary Young, Carrington, N. Dak., June 17.

### OHIO.

**Black Swamp.**—We met in quarterly council June 11, with our elder, Bro. Jacob Keiser, presiding. One letter of membership was received. The time for our fall love feast was



appointed for Oct. 8, at 10 A. M. Bro. Kelsor preached two very interesting sermons on Saturday evening and Sunday forenoon.—Ella E. Garner, R. D. 1, Walbridge, Ohio, June 13.

**County Line** church met in council June 11, one week late on account of the Annual Meeting. Bro. J. A. Guthrie presided. One letter was granted. Our love feast will be held Oct. 8.—Laura Miller, LaFayette, Ohio, June 13.

**Fairview** church met in council June 11, with Bro. C. W. Stutzman presiding. Considerable business was transacted. We reorganized our Sunday school with Bro. A. P. McKimmy as superintendent, and Bro. Roy McKimmy, secretary. Our communion will be held Oct. 15.—B. F. Roback, R. D. 17, Metamora, Ohio, June 17.

**Louisville.**—In accordance with my mission work in the Northeastern District of Ohio, I heeded the call of the Brethren at Bristolville, Trumbull County, Ohio, and began meetings on the 11th, closing the 17th. We held two sessions each day. The members attended regularly, also many of the friends in the community. Farmers stopped work in their corn fields at 2 P. M. and came to the services, and busy mothers stopped their work and came with their children. Bristolville is a mission point in our District. Here live four families, making eleven members, who have their own churchhouse. It is a good country with good soil and good markets. They have no resident minister. May there not be a brother who could move among them and by so doing better his condition in temporal and spiritual work? My work in the interest of missions in our District has been pleasant.—J. F. Kahler, Louisville, Ohio, June 18.

**Palestine** church held a very enjoyable love feast June 11. Visiting ministers present were Brethren I. N. H. Beahm, Henry Longanecker and Moses Hollinger. Bro. Beahm officiated. On Sunday morning Sister Adah Baker, and Bro. Beahm each gave a talk on the Sunday-school lesson, followed by a sermon by the latter, who remained with us on Sunday night giving us a very interesting talk on the "Holy Land."—Grace Baker, R. D. 3, Greenville, Ohio, June 18.

**Prices Creek** church met in council June 11, with Eld. Joseph Longanecker presiding. Not much business came before the meeting. Two letters were received. Christian Workers' meeting was reorganized, with Bro. C. C. Longanecker, president. June 19 we expect to begin a series of meetings at the Cedar Grove house, assisted by Bro. I. J. Rosenberger.—Orpha Miller, Eldorado, Ohio, June 14.

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## THE APOSTOLIC CITY.

(Concluded from Page 406.)

assembled the elders and exhorted them to faithful service,—to take heed to the flock and watch in prayerful expectation and remembrance.

Jerusalem Avenue was the principal street in Section Twenty-one. At numbers 8 and 9 lived the four prophesying daughters of Philip. At the next house, No. 10, lived the prophet Agabus. No. 16 was a boardinghouse where Paul boarded for a while.

Experience Gardens occupied most of Sections Twenty-two and Twenty-three. Some parts of the gardens are very low and some are rugged. There are dark passages and sunny slopes,—beds of bitter herbs and parterres of fragrant flowers. It is a place of contrast. The great Architect thought that such a garden would be of educational value.

Defense Boulevard, in Section Twenty-four, was notable for Felix Terrace. It contained the Festus Place, in Section Twenty-five, and ended at King Agrippa Palace in Section Twenty-six. All who pass over the Boulevard should notice its broad, solid foundations and its beautiful finish.

The Soldiers' and Sailors' Home of Adria, in Section Twenty-seven, was a suburb lying out toward Mt. Rome, and 276 people lived here. They were all well acquainted with Paul, whom they greatly esteemed. Shipwreck Monument occupied a prominent place on the grounds.

The outmost part of the City of the Acts was Mt. Rome in Section Twenty-eight. A great many blind people, and those dull of hearing, dwelt here. The veteran promoter, Paul, hired a house and invited all who would, to come and hear him preach. He spoke eloquently upon two things, viz., "The Kingdom of God" and "The Things Concerning the Lord Jesus." The place where he dwelt was known as Confidence House. Many Christians followed him there and settled upon the same beautiful estate.

From here Paul was called to a position under the crown in the New Jerusalem. He responded with great readiness to this call of the Master Architect.

We have considered the original "City of the Acts." Since the completion of the first city it has been constantly spreading throughout all the centuries, and all the apostles, even in this day, may help to forward the work that Jesus began to do and teach. All contractors and prospective builders in this city will do well, when reading this account, to consult the record of this wonderful City of "The Acts." This record was written under the direction of the Great Architect. One entire chapter is devoted to each section. It would be well if, during the coming months, many thousands and hundreds of thousands of Bible students could visit this city, and sojourn there, more or less, each day.

Our prayer should be to get the record of this city before everyone who does not already know about it.

Union High Academy, Westfield, Ind.

## The Bounties of Nature.

BY A. V. SAGER.

NATURE never makes mistakes. It is man who willfully, thoughtlessly, or ignorantly, makes blunders that often prove his undoing. Nature constructs, preserves, conserves, and saves, for the future use of her children. The forests of the hills and mountains she has nurtured. The roots of the mighty oaks and the coniferæ have penetrated deep into the soil, to nourish and be nourished. The leaves of centuries have formed the mold that covers the soft, porous earth. Like a sponge it holds the rains and the snows that slowly feed the streams and moisten the crops of the farmer during the droughty months of summer.

Man, the destroyer, pushes his way forward steadily. The verdict is that these sturdy oaks and pines must go. So, one by one, they go down, to satisfy an insatiable greed. The ground is denuded of its verdure, the roots die, the mould disappears, the earth becomes lifeless.

Stupendous folly! Metaphorically speaking, "the goose that laid the golden egg" has been killed. The snows fall, the rains come,—but the sponge is not there to hold the water. The ground crumbles,—a lifeless clay! Little rivulets start up on the hillsides. They swell into streamlets, and as they reach the valley and the plain below, they in turn become torrents which crowd and overflow the creeks and rivers. The swollen waters become a terrifying force, sweeping everything before them. Many lives are sometimes sacrificed, and farms are left untillable. Thus this great volume of water rushes on into the sea,—again to be sucked up by the sun and the wind, and continuing this process indefinitely.

There might be many examples given in which nature works for our good,—for the common good. She is lavish in her gifts. She is not selfish. She is not exclusive in any sense. Her demands, however, are inflexible. Her decrees are final. We are given bodies with bones and muscles, and the various organs, by means of which nature intended we should become strong and healthy. But we sometimes make them receptacles of disease, by intemperate habits, by over-indulgence, by a too strenuous life in work and play.

Paul says, "Doth not even nature teach you?" Yes, nature should teach us many things, but we are much like that class of people who, "having eyes see not, and having ears hear not."

The subject of that paper might well be called "The Equilibrium of Nature," because she is ever on the lookout to bring harmony out of discord, to mend the link in the broken chain, to change the abnormal to the normal. Is not this a lesson for the Christian?

Christ was a keen observer of nature, just as he was a man of wonderful poise. We all know of the many practical lessons he drew from these observations. He must have drawn much inspiration from his journeys up and down through Palestine, over hills and mountains, and along the sea. Mingling with the common people, he made himself acquainted with their joys, their sorrows, and their needs.

Nature is an open book that he who will, may read. In some instances men have sought to monopolize it for their own selfish ends. Some of these men profess to be Christians,—followers of Christ. Christ would not have been capable of such an act,—to attempt or scheme to appropriate anything that did not belong to him. Iron, oil, coal, gas, the vast domain of forest and water power, were intended by God for the common good of all, for the benefit and enjoyment of the public. That a man or group of men are permitted to wrest these wonderful resources from the rightful owners for their own special interests, is one of the crimes of the age, for which some one is responsible.

"O God, we thank thee for the abundance of our blessings, but we pray that our plenty may not involve want for others. Do thou satisfy the desire of every child of thine! Grant that the strength which we shall draw from this food may be put forth again for the common good, and that our life may return to humanity

a full equivalent in useful work for the nourishment which we receive from the common store."—Walter Rauschenbusch.

Fairfax, Va.

## The Law of Fashion.

BY W. E. ROOP.

No matter with what degree of satisfaction our better nature may assert its superiority over the ways of the world, a subtle influence sways all thought and action. It may be only moral, or it may be religious in its character. The real question for us, then, is, Can the forces that emanate from our life be easily recognized as powers for good? Does each life produce a fountain of knowledge, forever overflowing to others? Has the worldly dictum, "As well be out of the world as out of fashion," any control over the would-be children of the kingdom of heaven?

God's plan has a remedy for fashion's folly. No strategy can prevent Divine law from ever discharging its grand functions, if allowed full sway. The deeper we look into the power it yields in common, everyday fields, the more willing we should be to be led on "line by line." Opinions of mankind and the controlling forces of worldly fashion are continually fluctuating. The hour has come when well-thinking people should no longer be idly led by the uncertainties of current beliefs. More and more should we have our chaotic ideas of style transformed into the perpetuity of the Newtonian law of symmetry and harmony.

Nothing does this so effectually as the incomparable teaching of him who discovers to us, more and more clearly, the character of the real citizen of the kingdom of God. Side by side Christ places the ideals that control the people of the church and the people of the world. He pictures to us the arrogant Pharisee and the humble publican. He presents to us the haughty young ruler and the inquiring Nicodemus. God's law, under the kingdom of grace, is ever revealing to the mind's eye what is best and right. The faltering disciple, without efficient strength of conviction to do the right, fails in many essential respects, to live up to his best impulses. He will be woefully deficient when it comes to the revealed and known law of lofty living. The great advantage of simplicity in our attire and in our manner of life is the more apparent because it secures the high commendation of our Master. Christ, by his own example, points the way to the perfect life, far from the world's allurements.

May we not believe that this law of life,—as it takes firmer and firmer hold upon the people of all lands and nations and tongues,—will yet become the universal law? Christ's teachings, whatever their seeming narrowness, will ultimately control the inner thought and outward dress not only of the aged, with furrowed brow and snowy locks, but of the young men and maidens in the bloom of youth.

When once there is a disposition to accept Christ's perfect law, we will not fashion our bodies after our former lusts. We will not be "conformed to this world," but be "transformed by the renewing of our mind, that we may prove what is that good, and acceptable, and perfect will of God."

Whatever the discouragements, whatever the difficulties to overcome, when the giants are slain, we shall be well satisfied with the results of the victory gained. Fashioning ourselves after the higher law of the Great Lawgiver as becometh the subjects of the kingdom of grace, let us endeavor to "be conformed to the image of his Son." "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Westminster, Md.

## Study to Be Approved.

BY D. J. BLOCHER.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2: 15.

It may seem a little strange that it should be necessary, in such an early age, to advise men to study the Word, so as to be able to "rightly divide the word of truth." With Paul this was imperative. He was not a man of "hit and miss" work. Definite work was his aim and purpose in life, and this aim was to "rightly



divide the word of truth." This needed proper care in handling. Handling it carelessly does much harm in the world.

Paul was not the only New Testament writer who believed in the proper "dividing" of the Word. They all sought its harmony and shunned its careless handling. In the preparation of the Word they were all definite and gave their best efforts, knowing that this was the only prerequisite to acceptable work in the Lord.

This last sentence must not be construed so as to confine it, necessarily, to a preparation in school. Why should he make this plea? Why is this the plan the Bible writers all follow? It is so mentioned because of the definite work that God has to do in the plan of redemption. In order to overcome the enemy, God's plan must be carried out definitely, to offset the devices of Satan.

With this in view, Paul instructs Timothy to study in order to do acceptable work before God. This instruction is suited to all times and people. The Word must be made tangible, definite, and to the point of delivering the Word in the light of divine purpose. 1 John 1:1 says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life." John makes it tangible, hence it is the object of study. The doctrines then taught are in vogue now. The same efforts needed then, by good men, are needed by the same good people today. It is the hireling who will shrink and flee.

The kingdom and its doctrines are the same now as then. They have not changed, nor will they. But how often is this kingdom and its doctrines lightly treated and spoken of! The instructions of Paul were to a good man, a man of good rearing, one who knew the Scriptures from his youth, yet he needed to study. If it was needful for him to study, how about men today, who spend much of their time in amusement resorts or kindred places? But such men have a way out. They quickly hunt through a book of sermon outlines and religious anecdotes, and come, to all appearances, with a sermon well studied. Each reader may judge for himself as to the purpose and value of such efforts. If all lost time, and all time killed, in various ways, were spent obediently, prayerfully and wholly with the Word and in prayer to God, the end sought would be much more satisfactory.

The instruction given by Paul to such a good man should arouse serious thought today. Men who are simply lounging around, and then expect to preach the Word, are inviting the displeasure of God. Paul did not spend his time at things of no consequence, and then pose as a preacher. He did not expect, as some do, to be patted on the shoulder for sermons less than half prepared.

Paul was a man who devoted his entire strength and talents to the work and Word. He could make kings tremble with his logic and by his skill could convince his opposers. His unflinching faith and love spurred him on, to go to the ends of the Roman empire. Such a man as this gave the injunction of our text. How do we line up alongside of such a light? There is danger of worshipping at the golden shrine of self if we heed not.

In this day of intense commercialism and greed, and sham and bluff in the pulpit, Paul's injunction is very timely. "Study" here does not mean the mere hunting around in man-made books, but rather the opposite.

It means a close application to the Word. It means to study the Word at the sacrifice of needless things and at the expense of sweat and backbone,—so to speak. By so doing we learn the Word more and more, and the Spirit will have a chance to reinforce the work through us. Christ emphatically tells his disciples, in John 14:26, that the Holy Ghost should bring all things to their remembrance, whatsoever he had said unto them. Have things changed? No! We must still learn from Christ through the study of his Word, and it is then, and then only, that the Spirit will bring all scriptural truths to our remembrance.

This doctrine is much needed today, and it behooves us to hold on to it with a firm grip. Men who do not learn the truth by close application to the Word, need

never expect a reinforcement from the Spirit in their work. Here is where many come short, and their work falls. If we learn our work from story books, or try to pattern after this or that person, we need expect no help. It is the Spirit's business to help us in the truth, and not in man-made sermons or performances. When Paul gave this injunction, he had in mind all scriptural truth, as taught in the New Testament, and as much of the Old Testament as figured in the New, or any of its principles. In the fourth, fifth and sixth chapters of Matthew we have some very vital foundation principles laid down. They are among the greatest doctrines ever uttered. They will stand for all time, but we cannot enter into their spirit without much hard, faithful work. They cannot be gotten by lounging around, or spending the time idly or at frivolous things. We cannot get them by running through a score of books, to see what this or that man has to say.

Pearl City, Ill.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

### A NEWLY ORGANIZED SUNDAY SCHOOL IN MONTANA.

Twenty-eight people from the Wheeler Flat district, near Big Timber, Montana, gathered in a tent on Sunday, May 29, 1910, at 10:30 A. M., to hear the first sermon ever preached in that vicinity, which was delivered by Eld. S. I. Newcomer.

All enjoyed the services so much, and were so eager to engage in regular work for the Master, that, after the sermon, a unanimous vote was taken to organize a Sunday school. The organization followed immediately with Eld. Newcomer acting as chairman.

The first question was to secure a place to hold the Sunday school. The homes were too small, so some public place was sought. One of the district school directors, who is an old ranchman, said that he so greatly preferred to have his children go to Sunday school, rather than lounge along the creek, that he would permit the Sunday school to use the little red schoolhouse, and he would see that it was cleaned and opened each Sunday morning. With this plan we were pleased, and proceeded to name our Sunday school. The name "The Otter Creek Sunday School" was decided upon, because of its location along Otter Creek.

The officers elected were Bro. Warren Bowman, superintendent; Sister Mattie Douglas, assistant superintendent; Miss Esther Cummings, secretary; Bro. H. R. Olwin, chorister.

The secretary was instructed to send at once to the Brethren Publishing House for supplies, and to meet the expense, a collection was taken which amounted to five dollars and eighty-five cents. This collection gave us great encouragement, for it showed us that all were really in earnest.

The Otter Creek Sunday school met in the red schoolhouse, for its first service, June 5, at 10 A. M. The real interest was again shown in the increased attendance. Thirty-three were present. Some had to stand, as the schoolhouse is not large enough to seat them all.

We are not grieving because there are too many attendants for the schoolhouse, but are praying that we may so increase in number that we will have to move out of doors, or get a tent, until we are ready to dedicate our churchhouse, in September.

May the Lord give us strength for earnest and consecrated work, and grant that we may do much good, is the prayer of our school, Edna Newcomer Olwin.

Big Timber, Mont., June 10.

### DEATH OF ELD. JOHN HOLLINGER.

Eld. John Hollinger of Dorrance, Kans., was born in Cumberland County, Pa., Oct. 23, 1831, and departed this life June 10, 1910, aged seventy-eight years, seven months and seventeen days. He was united in marriage to Alvina Kline April 9, 1854, at Fairport, Ill. To this union were born seven boys and two girls. One son died in infancy. All the others, with the mother, mourn the loss.

Eld. Hollinger came to Russell County, Kans., March 9, 1879. He was called to the work of the ministry in the Church of the Brethren about 1872. He stood for the simple Gospel of Christ, leading many into the baptismal waters. He was a man of great influence in the District of Northwestern Kansas and Northern Colorado, traveling many miles to preach the Word and to build up congregations.

The church greatly feels the loss of such a leader, and we pray that God will put it into the heart of some, younger in years, to fill the place of the departed.

At the time of his death, he was a member of the Dorrance congregation. Our little band of twenty-nine have said farewell to two of our aged brethren during

the last month, but we say, "Thy will be done," and resolve to meet them on the other shore.

Services were held at the home in Russell, Kans., conducted by the writer. Text, Rev. 14: 13. "Blessed are the dead which die in the Lord." Interment in the Russell cemetery.

Otto H. Feiler.

Dorrance, Kans., June 14.

### DISTRICT MISSION BOARD OF OKLAHOMA.

The District Mission Board met in called session at the home of Bro. J. B. Ninninger May 21, to consider reports from workers, and arrange for more and better work. We decided to ask Prairie Lake congregation to help us a little each year, that we may continue Eld. J. C. Ninninger's labors there for three years. Since the Rusco & Murdock Company has donated us \$1,000 worth of lots towards opening up a city mission in Oklahoma City, we decided to ask each congregation of our District to appoint a solicitor and secure funds from their congregation for help to open up said mission.

At the urgent call of Bro. Jas. M. Neff, for a city worker in Clovis, N. Mex., during his absence, we decided that, since their assistance to help the work along is so liberal, we will try to locate a man.

We also decided to investigate the liberal offer of the Chamber of Commerce in Enid, to open up a Mission in that city.

We shall do what we can to keep our present workers in the field, and pay special attention to arranging to open up Missions in at least these two cities. The harvest is plenteous, but the laborers are few. Come over and help us! We have a land of bountiful crops, and at reasonable prices.

A. J. Smith, Secretary of Mission Board.  
R. D. 2, Ponca City, Okla.

### CONVENTION PROGRAM.

The Christian Workers', Sunday-school and Ministerial Conventions of the Brethren Church of North Dakota, Eastern Montana and Western Canada are to be held at York, North Dak. July 11, 12, 13 and 14.

July 11, 8:30 P. M., Elders' meeting.

July 11, 7:45 P. M., Mission Work in China.—George Hilton.

#### July 12, Christian Workers' Program.

1. Devotional—8:30 to 9:00.—Abram Miller.

2. The Family Altar—9:00 to 9:45.—Geo. Hilton and Paul Mohler.

3. What Can Christian Workers Do to Further Temperance?—9:45 to 10:20.—Will Dierdorff and Jesse Smeltzer.

4. Financed Temperance—10:20 to 11:00.—Joseph D. Reish and W. W. Gunter.

5. Evils and Difficulties Resulting from Intemperance—11:00 to 11:40.—John Deeter and J. M. Myers.

#### Sunday-School Program.

1. Devotional—1:15 to 1:40.—District Secretary, Elmer S. Petry.

2. Sunday-school Chorister's Opportunity and Sunday-school Music—1:40 to 2:05.—Ada Mae Ingler and Bertha Culler.

3. Sunday-school Organization—2:05 to 2:35.—Wm. Eller and George Long.

4. Sunday-school Equipment—2:35 to 3:05.—E. S. Petry and I. M. McCune.

5. How to Get Rid of the Penny Idea—3:05 to 3:15.—Nettie Joseph.

6. Problems: (a) The Membership—3:15 to 3:35.—R. H. Nicodemus.

(b) The Boy and Girl—3:35 to 4:10.—Prof. J. E. Miller.

Graded Sunday-school Lessons Explained.—Paul Mohler.

Temperance Address—7:45 P. M.—Prof. J. E. Miller, Mt. Morris, Ill.

#### July 13—Ministerial Program.

1. Devotional—8:45 to 9:15.—Albert McCann and John Deal.

2. The Christian Pastor and the Working Church—9:15 to 9:55.—J. E. Keller and Geo. Strycker.

3. The Guilt of the Unprepared and Absent Minister in the Services of God's House—9:55 to 10:25.—Isaac Miller and D. M. Shorb.

4. How Can We Utilize and Further Develop Our Material for Evangelists and Pastors to Supply the Demand for Evangelistic Work?—10:25 to 11:05.—J. Will Shively and J. E. Joseph.

5. Do We Preach to Entertain and Please or to Edify and Save?—11:05 to 11:45.—Edw. Dierdorff and J. H. Brubaker.

1. Devotional—1:15 to 1:30.—D. H. Niccum.

2. Sacredness of the Ministry—1:30 to 2:10.—Michael Blocher and D. F. Landis.

3. The Paid Ministry—2:10 to 2:35.—Henry C. Longenecker.

4. The Future Minister: (a) How Get Him—2:40 to 2:55.—J. C. Forney. (b) How Prepare Him—2:55 to 3:10.—Jerry Kesler. (c) How Use Him—3:10 to 3:30.—Geo. Hilton.

5. This Meeting and Me—General Inspiration Talks—3:30 to 4:00.

#### Mission Band Session.

1. Address to the Ministers of the District—7:45 P. M.—Subject, "Why Some Ministers Succeed and Others Fail."—Prof. J. E. Miller.

July 14—9 A. M.—Annual District Convention.

Evening, 7:45—Revival Sermon.—Paul Mohler.

### PROGRAM OF SUNDAY-SCHOOL MEETING.

The District Sunday-school Meeting of Southern Missouri and Northwestern Arkansas, is to be held at Joplin, Mo., July 3, beginning at 9 A. M.

#### Morning Session.

Devotional Exercises. Address of Welcome.—R. Wyatt.

1. The Child, Its Problems and Possibilities.—Mary Wine, D. W. Teeter.

2. How May We Best Get the Advanced Classes to Discard the Lesson?—William Greenwood, Emma Wine.

3. How Can the Sunday School Attract More Interest in Parents of Children?—N. Oren, D. Wampler.

#### Afternoon Session.

4. How Should Sunday-school Scholars and Young Members Entertain Their Company at Their Homes?—Leander Smith, Elizabeth Rolife.

5. General Discussion.

6. Round Table.—R. F. Bowman.

Committee: M. Butterbaugh, Annie Wampler.



## MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

**Christensen-Gish.**—By the undersigned, at his home, Thomas, Okla., June 1, 1910, Bro. John G. Christensen and Sister Mary Pearl Gish, both of Thomas, Okla. J. Appleman.

**Howe-Wertz.**—By the undersigned, at the home of the bride, in Walnut Grove, Johnstown, Pa., June 1, 1910, Bro. W. M. Howe and Sister Elizabeth Wertz, both of the above-named place. Samuel W. Pearce.

**Kinsley-Howe.**—By the undersigned, at his home, Walnut Grove, Johnstown, Pa., May 31, 1910, Bro. Wm. Kinsley and Sister Minnie E. Howe, both of the above-named place. W. M. Howe.

**Young-Woodard.**—At the home of the bride's parents, Brother and Sister A. B. Woodard, near Gowrie, Iowa, by the undersigned, June 5, 1910, Bro. Wm. A. Young, of Des Moines, Iowa, and Sister Goldie B. Woodard. J. D. Haughtelin.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

**Brook, Virginia (Fitzwater),** daughter of J. W. and Catharine (Snowwater) Fitzwater, born in Rockingham, Va., died at Scott City, Kans., April 26, 1910, of tuberculosis, aged 34 years and 1 month. She belonged to the M. E. church. She leaves two daughters, a husband, mother, two sisters and several brothers. Her father preceded her over twelve years ago; also one sister died twenty years ago. She came to Iowa with her parents, with a child, and from there to Beatrice, Nebr. Catharine Miller.

**Barnard, Sister Nancy,** nee Flora, born May 7, 1842, in Carroll County, Ind., died at her home east of Flora, Ind., June 9, 1910, aged 68 years, 1 month and 2 days. She was married to John Clark Nov. 1, 1859. To this union were born nine children, four of whom, with the husband, preceded her. Sept. 28, 1879, she was married to Monroe Barnard. To this union three children were born. One preceded her. Seven children and an afflicted husband survive. Brother and Sister Barnard were both very low at times and knew not which one God would call home first. Both were anointed. Sister Barnard was baptized in 1862, and was always a faithful member of the church. Services at the home, also at the Flora church, by Eld. A. G. Crosswhite. Text, 2 Cor. 6: 1. Interment in the Cross cemetery. Mattie Welty.

**Cripe, Bro. Jacob C.,** born in Montgomery County, Ohio, July 13, 1823, died in Elkhart County, Ind., June 1, 1910, aged 86 years, 10 months and 13 days. He came to Elkhart County at an early age, where he has since resided. Four sons and three daughters survive. Bro. Cripe was a member of the Brethren church for many years. Services at the Rock Run church, by Bro. I. L. Berkeley and the writer. Interment in the adjoining cemetery. J. E. Weaver.

**Garber, Bro. Abraham P.,** born near Canton, Ohio, Nov. 15, 1829, died at his home in Topeka, Ind., June 6, 1910, aged 80 years, 6 months and 21 days. He united with the Church of the Brethren in early manhood and lived a faithful life until his death. His wife and one son survive, four children having preceded him. Services by the writer. Text, Rev. 14: 13. J. H. Fike.

**Horner, Sister Elizabeth,** nee Britsch, born in Clinton County, Ind., Nov. 18, 1848, died at her home one and a half miles east of Granville, N. Dak., in the bounds of the White Rock congregation, June 10, 1910, aged 61 years, 6 months and 23 days. She united with the church at the age of sixteen years and lived a consistent Christian life until death. About 1870 she was married to Bro. Eli Horner, to which union was born one son. She leaves a husband, son, four brothers, and one sister. Services June 11, at the house, by Bro. D. M. Shorb, of Surrey, N. Dak., assisted by the writer, after which the remains were taken to York, N. Dak., where services were conducted the following day, by Bro. Shorb. Interment in the York cemetery. Joseph D. Reish.

**Kindig, Bro. John E.,** born near Staunton, Augusta County, Va., Sept. 2, 1840, died of paralysis, at his home near Benson, Ill., April 1, 1910, aged 69 years, 7 months and 9 days. In 1865 he was married to Amanda E. Wilson, by Eld. J. H. Gish. To this union were born four sons and four daughters, all of whom, with their mother, survive. He also leaves one sister and three brothers. Bro. Kindig united with the Church of the Brethren about 1870. He was a regular church member and lived a devoted Christian life and was attendant at services, loved a devoted wife and was loved and respected by all who knew him. He was a patient sufferer for about six months. During his first illness he was attended by his wife and a sister. He was anointed. Services at the home church, by Eld. J. H. Neher, of Hudson, Ill. Interment in the adjoining cemetery. Elsie M. Noffsinger.

**Phelps, Roy Otis,** son of Otis E. and Sister Alice O. Phelps, born Jan. 14, 1890, died of consumption, May 29, 1910, aged 20 years, 4 months and 15 days. His father preceded him. The remains were brought back to Pleasant Valley congregation, N. Dak., by his mother, for burial. Services at the Brethren church, by the writer, assisted by Bro. A. H. Blocher. David A. Miller.

**Ramer, Bro. William H.,** died of dropsy, at his home in the Prairie View congregation, Morgan County, Mo., May 23, 1910, aged 39 years, 3 months and 24 days. He united with the church in early manhood and was an active worker in both church and Sunday school. A little more than a week before his death he was anointed, at his request. A wife and four children survive. Services by Eld. D. Bowman. Text, 2 Kings 20: 1. Interment in the Prairie View cemetery. W. W. Holsopple.

**Replogle, Hannah,** daughter of Jacob and Elizabeth Houser, and wife of Eld. D. H. Replogle, died of paralysis, in the bounds of the Buck Creek church, Ind., June 7, 1910, aged 70 years, 4 months and 5 days. She was first married to 10 years, 4 months and 5 days. Her father and mother, and four sons and one daughter survive. Services by Elders L. W. Teeter and D. F. Hoover. Text, 1 Cor. 15: 57. Phebe E. Teeter.

**Shafter, Dorothy,** daughter of E. E. and Pearl (Smith) Shafter, born near Lima, Ohio, July 14, 1893, died near French New Mexico, April 30, 1910, aged 16 years, 9 months and 16 days. She leaves a mother, and four brothers. Her father, mother and brothers had left New Mexico, returning to Lima, Ohio, just a week previous to her death, she wishing to remain there with her grandparents. Bro. J. M. Smith and wife, who, after her death, brought the body to Lima, Ohio. Services at the Sugar Creek church, by Bro. David Byerly. I. W. Byerly.

**Swigart, Sister Catharine,** nee Henkle, died in the Lanark church, Ill., of cancer of the liver, June 9, 1910, at the age of 68 years and 15 days. She was born in Franklin County, Pa., and had been a member of the church since 1823. Services by the writer, assisted by Bro. J. S. Snively. Interment in the Lanark cemetery. I. B. Trout.

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Vol. 49.

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No. 27.

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## AROUND THE WORLD

RECENTLY a royal decree was issued in Spain, guaranteeing religious toleration throughout that country, but no sooner was the edict issued, than a protest from the Vatican was filed against such an unheard-of concession of liberality to those not Catholics. The Pope's remonstrance, however, was unavailing. The days of the Inquisition and Roman control have gone by, and the Government does not take the papal protest seriously to heart. Scenes of persecution that were tolerated during the Dark Ages are simply impossible now. Rome must learn that where "the Spirit of the Lord is there is liberty."

OVER \$15,000,000, annually, is poured into the coffers of those who exploit and advertise "fake" consumption cures, according to a statement issued recently by the "Association for Study and Prevention of Tuberculosis," during its session at Boston. The report further states that for this vast sum the victims not only receive nothing in return, but often are injured permanently, and deprived of the chance for a real cure. Deplorable as is the deceit, thus practiced upon the unsuspecting victims of a deadly physical disease, the injury is not to be compared to the irreparable ruin wrought by him who would prescribe delusive, man-made remedies for the soul's distress,—ailments which only the "Balm of Gilead" can effectually cure.

MR. ROOSEVELT, who has just returned to his home land after an absence of fifteen months, is probably the most popular and the most talked of man in the world. No man of modern times ever received such honors at home and abroad. He must be a well-balanced man, who can bear such honor without apparent inflation or presumption. Most men would be spoiled with half the attention. But Mr. Roosevelt is every now and then doing some unusually sensible thing for a man of his station in life. On his return home he made the personal acquaintance of every person on the steamship. He even went down into the boiler room and shook the blackened hands of the stokers. While there, he took hold of a shovel and showed the men that he could shovel coal too. The incident made these poor, hard-working men feel good. We need more examples of this kind by men who occupy high places in life. The rich should mingle more with the poor, and let it be known that they all belong to the one

race, and they should feel deeply concerned for the good of each other. Especially should this be true of those who belong to the household of faith. The gap between the rich and poor, and the learned and the unlearned, is and always has been, too wide.

SOME weeks ago we referred to the disgraceful pugilistic encounter that was to take place in San Francisco, Cal., July 4. Now, that Governor Gillett, to the credit of the Golden State, has interdicted the fight, it is scheduled to take place at Reno, Nev., a city that not only is willing to have it, but welcomes it heartily because of the money it is supposed to bring. Even Utah, with the Mormons of Salt Lake City, refused to admit the fight and its attendant mob, and so Nevada, to its shame, is the only State of the Union to extend a glad hand to the prize fighters and the motley crew in their wake. That California and other States have taken a noble stand for the right, is commendable, but that there is even one State in our glorious Union to afford a refuge to scenes of brutality like the one referred to, is a blot upon the fair name of our Nation.

WHEN it comes to yielding implicit obedience to the most absurd dictates of "Madam Fashion," her devotees are willing to go to any extent. *The London Sketch*, in a recent issue says, "The arbiters of feminine fashions must possess a pretty sense of humor. They seem to take an impish delight in making their devotees uncomfortable and ridiculous. The latest fashion prescribes a skirt so restricted that the unfortunate wearer is unable to sit, walk, stoop, or climb,—much less run,—with any comfort. The Parisians appropriately call the wearers of the new skirt *les entravees*,—the trammelled ones." To turn from these vagaries of fashion to the neat and modest apparel, recommended by the apostle, and practically exemplified by the Church of the Brethren, is a real relief. Even persons outside of our ranks have borne eloquent testimony to the value of gospel plainness, so well shown in the great gatherings of our people.

PEOPLE in the common walks of life are wont to look upon the millionaire with a shade of envy, but if the truth were known, as to the manner in which wealth is often gained, their envy would turn to pity and, perhaps, indignation. The case of H. A. Havemeyer, late president of the noted "Sugar Trust," illustrates the point we wish to make. During the Government investigation of the sugar frauds, evidence was secured that convicted several of the lesser offenders, but, later on, the secretary of the company and other high officials were proved guilty. An effort was made to keep the name of the dead president out of the scandal, but failed. Now the incriminating evidence of guilt points a finger of scorn at the grave of the late president. The stigma of dishonor forever rests upon his memory. Surely, Solomon might well say, "A good name is rather to be chosen than great riches, and loving favor than silver or gold."

THE veteran founder of the Christian Endeavor movement, Dr. Francis E. Clark, is becoming justly aroused about "the foolishness and wickedness to be found in some of our high schools." He calls attention to the "high-school dance," which, he says, is open to most serious objections. "An appalling revelation," he gravely affirms, "could be written on this subject." He declares that "there are many girls, not out of their teens, who have been ruined body and soul, for time and eternity, by these dances." High-school secret societies also come in for a just share of his well-deserved criticism. It seems to us that the time has come when members of the Church of the

Brethren, who have children in high schools of that kind, should do some serious thinking and investigating. Far better entrust your children to the safe environments of one of our church schools, than to risk their soul's welfare in schools which, in their general make-up, are antagonistic to the principles cherished by us as a people.

ANOTHER Syrian manuscript of rare importance has been discovered by Prof. J. Rendel Harris, who, in a recent lecture at Oberlin, Ohio, described it. Professor Harnack says it is the most important find for the history of the origin of Christianity since the discovery of the *Didache*, or "Sayings of Jesus." The newly-discovered manuscript is entitled "The Odes of Solomon." It is thought to have been a Jewish hymn book of the time of Christ, afterwards edited and enlarged by a Christian of Palestine, and adapted to the use of the early church.

DURING the recent judicial investigation of an Illinois legislator, accused of having taken a bribe in commencing the election of a United States Senator, the Bible was several times referred to in defense of the accused by his attorneys. While it may be true, as asserted by one of his defenders, that the legislator in question "knew the Bible from cover to cover," it is, perhaps, not out of place to call attention to the very important fact that a *real* knowledge of the Bible, practically lived out, would probably have obviated the present difficulty altogether. If there were more Bible knowledge in the hearts of the people, there would be less crookedness and general depravity in the legislative halls of the country, as well as in the more humble walks of life. Nothing but the Word will keep a man from walking "in the counsel of the ungodly," and from sitting "in the seat of the scornful."

As a nation, we are great travelers, and so fixed has the habit of "going abroad" become, that the principal steamer lines are crowded to the limit, during the early summer months, to take care of the eastward exodus. For June all previous records have been broken, there having been 17,500 first cabin tickets sold. Thousands of others, who failed to secure accommodations in time, were compelled to stay at home. The Missionary Conference at Edinburgh attracted many of the missionary workers of our land, and these, no doubt, felt well repaid for the outlay incurred. As to whether the thousands of others, who selfishly spend small fortunes in traveling for their *own pleasure* only,—with no thought of helping others to a higher life,—are making the wisest use of their money, we will not attempt to say. It is well to remember our accountability to God at all times, and especially so when it comes to a wise expenditure of the means entrusted to us by the Lord.

THE recent successful aeroplane flights of Glenn H. Curtiss from Albany to New York, and that of Chas. K. Hamilton from New York to Philadelphia and return, have aroused renewed interest in aerial navigation. Closely following these striking tests, we are told, under date of June 22, that "regular airship passenger service has been established in Germany by Count Zeppelin, who brought twenty passengers from Friedrichshafen to Düsseldorf, a distance of 300 miles, in nine hours." The conquest of the air, while not complete, is at least well begun. What later years may bring forth remains to be seen. Of one thing we may be sure,—progress is the watchword of the hour. To stand still is but to retrograde. That truth holds good everywhere, but is often lost sight of in things spiritual. While Divine principles never change, their constantly advancing application is manifold and diversified, and in their varied phases should be fully adapted to the marvelous progress of the age.



## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

### "Jesus."

SELECTED BY EDITH STOVER.

Remember this, and bear in mind  
That Jesus is not hard to find  
But when you find him hold him fast,  
For he's a Friend who'll ever last.

Forget him not in work or play,  
For he's the same from day to day;  
An everlasting Friend is he,  
Who'll ever heed a call from thee.

You never should deny your Lord  
For this is written in his Word:  
In all his promises abide,  
Then you'll stand by his own side.

And you should rough companions shun  
And ever love the Mighty One,  
And he will care for you till death,  
So listen to all that he saith.

Remember, too, and don't forget  
That Jesus loveth sinners yet;  
And if they heed his precious call  
He'll take them home, too, one and all.

And love your enemies and pray  
That they may turn their steps some day  
And follow One who is their God  
And tread the paths his feet have trod.

Forget the past, begin anew,  
And have the Savior walk with you;  
His ways are ways of peace and love,  
His spirit resteth like a dove.

Supposing now, my brother true,  
That Jesus Christ should call for you,  
Would you be ready to go home,  
No more upon this earth to roam?

Oh! have you heard the Savior say,  
"My sinner, come to me today?"  
And have you heeded all his word,  
Obeyed your Savior and your Lord?

"If answer come, 'I've done my best,'  
Then in the Lord you shall find rest;  
You then shall see his blessed face,  
His ways of love, sweet peace, and grace.

Laurel Hill, Va.

### Conversion.

BY A. C. WIEAND.

#### Chapter 1.—Repentance. (Part 1).

If we stop to consider the clear instances of genuine conversion, and ask ourselves what actual change has taken place in this new birth, most evident and convincing to the human observer, we will discern at once what is the most characteristic thing about conversion. I let the reader think over all those of his acquaintance and friends whose lives he knew before conversion, and which he has followed up also since that time, and ask himself this question, "What is the difference in their lives as I see it?" "What is the most characteristic thing about the change which has taken place?" Let him write down, in each case, exactly what change has occurred. Let him go into details of habits and manner of life, of practices, thoughts, expressions, environments, friends, family life, associations, etc., etc. Let him take note, not only of the most striking and radical conversions of exceedingly wicked people who have become thorough Christians, but let him consider also the lives of respectable people, who were good neighbors and good friends before their conversion, and see what has taken place in their lives and what changes he can see. Then let him consider also people in different stations and situations in life, people with different mental capacities and educational advantages, people of different ages, especially should the conversion of children be taken into consideration.

If the reader of these lines will do this somewhat thoroughly and before reading any farther these pages, and if he will make this study entirely independent and unbiased by any previous opinion, so as to draw his own independent conclusions, he will be the better ready to appreciate the real significance of what is to follow, and will be the more readily convinced of the truths that are herein stated; they will be more vital and lifelike to him, more tangible and clear. If I were

to sum up in a single statement what the results of my own observations and analysis of the situation are, it seems to me that I could find nothing more appropriate and characteristic and fundamentally correct than the old-fashioned and common phrase, "The things which they once hated they now love; and the things which they once loved they now hate."

This statement, of course, will not apply absolutely. It does not necessarily mean that everything that one hated he now loves, and that everything that one loved he now hates. It has special reference to the things which are right or wrong. It means that where a man loved evil things, he has now turned to hating them; where he has once hated good things, he now loves them. Furthermore, we must not take love and hate in too radical a sense, but in their central significance and ultimate meaning. In the fourteenth chapter of Luke we have a passage which helps us to understand the meaning in which the Bible uses these terms; as, for instance, they are used in Matthew 6:24, "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon." In Luke 14:26 we have the statement, "If any man cometh unto me, and *hate*th not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

The paragraph which is here begun continues on to the end of the chapter. In summary of what the Savior is here saying, after using several illustrations, in the thirty-third verse he says what is the equivalent to the verse which has just been quoted, "So therefore whosoever he be of you that *renounceth not all that he hath*, he cannot be my disciple." You notice that in each case it is said, "He cannot be my disciple."

It is the ultimate condition of discipleship, then,—that attitude of heart without which a man cannot serve God or be the disciple of Christ. It is the attitude towards other things than God. All other things must be "renounced" or "hated." This is, then, the sense in which we must take the word "hate." It is the will quality in it, not the emotional passion and anger of it, but the radical will quality and heart of it which means to renounce allegiance, and to receive and consider such things only in their relations to God and Christ. To love father and mother, and wife and children, and brother and sister, and one's life not for their own sake, but for God's sake; and whenever serving them will interfere with serving God or Christ, it is settled beforehand what our cross will be. "We must obey God rather than man."

Love, on the other hand, must not be understood in its emotional and passionate form, but also in its voluntaristic, or will form, which means cleaving to, hearkening to, vowing allegiance to, instead of renouncing allegiance to. Love for anything, then, means devotion to it with that ultimate choice of heart; and hating a thing means the same renouncing of the thing with the same ultimate effort of choice of the will and heart. In this sense, then, our proverb would mean, "Things which one used to be devoted to, he has now renounced his allegiance to; and things to which he did not yield obedience and allegiance and devotion, he does now devote his life to them."

With reference to God and Christ and the Holy Spirit this, then, means that the man who is not a Christian was not devoted to God, had not chosen God, had resisted God, avoided him, tried to run away from him, refused to let God regulate his life; had not been willing to let Christ rule and manage his heart,—this is what is meant by hating, renouncing God. God had been seeking him, God had been pleading with and calling to him, Christ had been appealing to him; but he cared nothing for him, would not have Christ reign over him. In conversion, a man turns from such apathy, indifference, vile conversation, antagonism and hatred to God, to an attitude of loving God, desiring God, choosing God, willing to let God work in him, yielding himself to God, submitting to his reign and rule, yearning after God, crying out after him, seeking him.

With reference to Satan it means that, instead of yielding to Satan, permitting him to entice, to rule, to

reign in his heart, to influence him, to have power over him, he now turns from him and renounces him. He will not submit to his enticements and allurements, he will not listen to his arguments, he will not suffer him to have any place at all in his heart and life.

With reference to sin it means that the unconverted man is one who yields to sin, who permits sin a place in his life, who cherishes some forms of sin and will not give them up, but will cling to them. In short, he loves, he desires, he yields to sin. In conversion he turns from this, he sees the awfulness of sin, renounces it, gives it up, determines against it, will not permit it to have any place in his heart and life. He makes a complete break with sin. There is no phase or form or variety of it that he will tolerate, that he will compromise with; even his cherished and pet sins he will give no quarter.

With reference to righteousness and holiness, the good and the true, the sinner does not admit its supreme authority, he does not yield absolutely to its dominion. There are many things which he knows to be right which he is not willing to do, because of the cost and the pain. He is not prepared to say that he will do all righteousness. There are some forms of righteousness, in short, from which he shrinks, and which, therefore, in substance, his will eschews or refuses. In short, he hates righteousness in some forms. In conversion there must be such a change of heart and attitude as will lead him unqualifiedly to yield himself to righteousness. In general, he decides that whatever is right he will do; whatever is good and noble and holy and true must have absolute dominion and right of way and free course. He decides that he will do anything and everything that is right and good, whatever the cost. In short, he will love righteousness absolutely, with all his heart.

This usually takes the form of the will of God, because the will of God is holy and righteous and true. Indeed, the will of God is a perfect standard of righteousness and holiness; therefore in conversion a man decides that he will obey the will of God in all things, yield himself fully to the sovereign will of God. In short, he conforms his will to the will of God. In detail it means that one by one, as situations and circumstances arise and he knows what is the right thing to do, the true, the holy thing, the good thing, he will always choose it, yield to it, do it, whatever the cost may be. This, then, is what is meant, more accurately stated, by our phrase above. This is the essential significance of true conversion,—one who had formerly loved some forms of sin or evil in the heart or in the world, in act, or principle, or intuition, who had yielded to Satan and desired the things to which he was enticed and allured; in short, one who loved sin and the world and Satan, must now hate it, renounce absolute allegiance to it, must break with it utterly, must cast them all from him, out of his life and out of his heart. The door must be forever shut and locked in the face of all evil. Things which he once loved he now hates. It means that he who once was afraid of God,—he who was unwilling to do the right and the good, and thought it cost too much, thought he could not possibly do it,—now turns to loving God, to seeking him, to desiring him, to yearning after him and righteousness also, and truth and goodness and holiness. He now seeks them, he loves them, he desires them, he yearns after them. These things which he once hated he now loves. In this way we sum up the moral change in action and attitude, the radical transformation of character and habits and choices which are the net result of conversion.

Bethany Bible School, Chicago.

### Changed

BY J. E. MILLER.

THEY were young people, a boy and a girl in their teens,—thoughtless in much that they did, and equally much in that they didn't do. Their parents often worried, their neighbors wondered, their teachers were perplexed, and the church knew not what course to take next. These young people seemed lost to the church and its work, lost to their own best interest and to their Savior. Some suggested this course while others suggested something else. All ended by doing nothing.



A few more years rolled by. They were married now. They lived on the hillside from which the setting sun, in all his beauty, could be seen as he slowly sank beneath the western horizon. A little boy had come to bless their home. And, somehow, with these few years and the changes they had brought, God had wrought into the life of that shiftless boy and listless girl a feeling of responsibility that neither parents nor neighbors, teachers nor church, had been able to accomplish.

They were steady now. Their seat at church was never vacant. They were active in the Sunday school. They were looked upon as among the most substantial people in the neighborhood and as for the church, she could not get along without them. And they found that they could not get along without the church. The discovery was mutual. It was helpful to both parties.

An election for minister was held. All votes were cast for that young man who, a few years before, was considered too reckless even for respectable membership. He and his good wife were duly installed and worked with a will. They had been changed. Their energies were now directed for the church instead of against her interests. The Holy Spirit had changed their hearts and made their lives a benediction. They were still young,—young enough to know something of the thoughts and follies of young people. As a result they were in position to sympathize with the young,—to work with them.

Some thought the young minister and his wife were a little loose, at times, on discipline. But all agreed that they were able to direct the young into good channels. And the young people learned to love them and often refrained from certain courses simply because the young minister and his wife thought it best.

Sometimes I feel that, as we grow older, we too soon forget our view of problems when we were young. Whenever that is the case we are certainly not the ones to deal with young people. Only he who can place himself in another's view-point, can place himself into vital, helpful relation to him. To remember the change through which we ourselves have passed, will enable us to deal helpfully with others going through this same period.

Mount Morris, Ill.

## Getting Behind the Church.

BY N. J. BRUBAKER.

In this age of organization there is great danger of losing the individual. It is said that corporations have no souls. When we see their heartless actions, we sometimes feel this to be true. But were we to get at the fundamental basis of all such organizations, we must recognize that somewhere, within the corporation, is a soul, or number of souls, who are responsible for every moral act done by the body.

While it is not the purpose to discuss the nature of financial corporations, it would be good to ascertain whether, in our spiritual bodies, we do not find a great deal of corporation Christianity. I mean by this a sort of group responsibility in our Christian life,—Christians done up in denominational packages and valued by the package.

Now it so happens that two halves do not always make a whole. Two half Christians do not make a whole Christian. It is not well established that five men, ministering on one-fifth time, accomplish what one would on full time. They cannot work best in such a group capacity. Group eldership and group pastorship are generally more conducive to weakness than to strength. It permits a shifting or a shunning of responsibility. Herein lies the corporation elusiveness. The basis of "mob law" lies in the fact that the individuals of the mob are not held responsible.

Could one soldier stand up face to face with his opponent and shoot him down? This would clearly seem to him murder. Yet with a thousand organized by his side, against another thousand equally organized, and the soldier feels it a patriotic service to do what, as an individual, would be murder.

Go to the city which voted for the saloon and ask each individual to say yes or no over his own public signature and you would probably find the majority too

honest and honorable to be in favor of the evil. Yet, by a sort of strange, social alchemy, many will dare to do by group what they would not dare to do openly and alone.

At the gallows in our State Prison is an arrangement by which one person can, with a single stroke of a knife, release a trap door platform and hurl the victim into eternity. But because of our desire to shrink individual responsibility, it is very difficult to find men willing to cut this trip cord, even though the criminal has been duly proved guilty and sentenced by proper legal authority. How do they manage it? They arrange three cords, so that no one can tell which are the false cords and which the fatal one. Then the three men enter the box. At a given signal each man cuts a cord. The false cords have served to make it a "lot" in each case. Each man knows he might have executed the victim, yet he consoles himself with the fact that in only one chance out of three did he do so. He goes before the world with his conscience eased by means of conventional distribution of responsibility. One of the three killed the man, but by hiding the knowledge of it, he goes uncondemned. Is it not, after all, willful ignorance, subject to condemnation?

The world is full of just such devices for shifting responsibility. But does the church use a similar corporation method? Some time ago a paper spoke of a congregation in which one hundred and fifty members had been disowned in twenty years. I do not know the details, but I doubt that this could have been possible, if each individual voting had voted sacredly alone,—between him and God. Could a man, following God's own will, which is that none of these should perish, stand before God and deliberately say that these members should be cut off from Christ's redemption and given over to Satan? I feel sure that no Christian could do that unless he felt in his very soul that said members were transgressors, persistently and hopelessly impenitent. Unless the conduct of such accused members was such as to place them without the reach of Christ's atoning blood, to do so would place him under condemnation of the Master, who said, "But whoso shall offend one of these little ones, who believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea."

Now, how can it happen—and this is only an instance among many,—that a church can expel so many who believe in him? Is this a thing to be lightly considered when we are working for the cause of Christ? Is it not probable that each individual, by a sort of mental reservation, loses himself in the multitude of the church, and votes to expel the offender, without first doing all in his power to save the soul from whatever error may have been committed? The New Testament demands that those who violate the plain teachings of the Gospel, and cannot be brought to repentance, should be expelled. But this should not be done until every saving means has been exhausted. I can hardly understand how one hundred and fifty members could be expelled in twenty years in a church where every faithful member did his or her duty towards the erring.

Churches organize. This is necessary. They acknowledge Christ as their Savior. This is obligatory. They take the Gospel as their counsel. This is safe. But with all this they may possibly organize machinery of their own, and are in constant danger of becoming victims of their own machinery.

One class established a creed in such a way as to make infant baptism necessary. Another denounces infant baptism. One class finds a particular mode of baptism most convenient and then, by conventional means, gets behind the church and promulgates it. It claims no gospel warrant, but by church consent establishes a precedent and every applicant comes in under the established precedent. One class admits that the apostles taught the use of a prayer veil, but the church has agreed that, while the veil may have been used in apostolic times, another kind of a covering may answer the purpose today. Some desire an observance of the sacrament in connection with feet-washing, while others get behind their church and omit the agape and feet-washing.

Now how do we do, as members? Are we individ-

uals at all, or are we group-Christians? Do we observe the salutation because the Gospel teaches it, or only because the Brethren do? Do we, when asked about our manner of attire, begin to say, "The church has decided so and so," or do we say, "The Gospel teaches it?"

It is easy to think of the church body and its power, and so hard to think of individual obligations which we must meet at the judgment. If, at the judgment seat, we should be asked to answer for our conduct according to church rules, I presume many of the best Mohammedans, Buddhists, Jews, Catholics and Protestants will have a good "church record." But, judged by the word of the living God, much of this corporation "binding and loosing," loyalty or laxness, expediency or exemption, substitution or setting aside, anathematizing or canonizing, indulging or ignoring, will be found millstones about a stiff-necked, sinful people. "Churchianity" is not necessarily Christianity. Individual religion is the thing that will be demanded at the judgment. Not merely what some church believes, but what I believe is the test of my relation to Christ. Not what the visible church does, but what I do, will determine the approbation or condemnation upon me on that great Day. Not what the church winks at, but what I wink at, will condemn me. The visible, organized church will not enter heaven *en masse*. We will not pass in on church names. Every one shall present an original, ironclad signature, written with the blood of Christ by the deeds of his own sanctified body.

If I am able to do anything for Christ, I am not excused simply because the church has not set me to the task. If I could give a considerable sum every year for missions, and do not, because the church has not demanded it, I am excusing myself behind the church. If I neglect the Sunday school, the sick, the prisoner, the poor, the simple home life, the family altar, the neighbor, the culture of my soul, simply because the church did not enforce my duty upon me, I am hiding behind the church.

We do not grant that other denominations can make standards other than the Gospel. Let us be exacting with ourselves. If they may not establish baptismal modes by custom and agreement thereto, let us not venture to establish methods not supported by the Word. If they may not set aside the holy kiss, let us not set aside the supported ministry. While they should not grant indulgences, we should not indulge the covetous. While others should not sanction worldly amusements, we should not be willing to sanction worldly enrichment. If they may not revel in festivities, let us not omit solemn fastings. If they may not give fat salaries to their ministers, let us not grant ours the right to make fat incomes on the farm, to the neglect of the church. If we should insist that other churches measure up to the gospel standard, let us do so too. Even more, let us individually measure up to the Word of God, whether other churches or our own do so or not.

2140 W. Thirty-first Street, Los Angeles, Cal.

## "On a Tangent."

BY W. B. STOVER.

Not long ago I received a letter from home, reviewing the life of a certain brother who, the letter said, once went off on a tangent. That man had stood first in the hearts of many brethren. He was winsome, he was wise, he was eloquent. But in a weaker moment he allowed himself to look lightly upon sin, and in so doing he went on a tangent,—he went on a course in which every additional turn was a foolish move, until the day of his death. What a story! His children by his true wife ashamed of him! His children by the other woman ashamed of him! He got off, and failed to get on again!

An Indian brother, some time ago,—a man of resolute purpose and iron will, in whom laziness had failed to find an abiding place, went on a tangent over a very trifling affair. He refused to hear any counsel. He set himself to upset all that makes for strength among us. He determined to have a rival committee, so as to challenge what our Mission Board would do at any



time. He caused evil reports to be published and native Christians to be brought before the courts on false charges. He called one of the missionaries a liar at a conciliation meeting, and went bolting out while the rest of us knelt to pray. But in his anger he fell sick. On our visiting him, he blamed me for his sickness. Then a snake bit his child. We did all we could to save it, but the child died. Next day the brother, broken-hearted, wept as he asked pardon, and I have never heard such an humble, repentant confession in all my days. But he continued ill, and, poor man, not very long ago, we carried his wasted form to the last resting place on the hill-side, not far away from here. He went on a tangent, and without doubt it hastened his death. In the minds of all our Indian Christians, he suffered at the hands of God for his sinful attitude to the Church of God. And what a retribution! And what a confession!

Why should a man get off? Why should he wander about like a comet,—the light he throws off being as gaseous and questionable as anything? Why is it hard for some men to work with others, that they always, seemingly, *must get off* on some other track? There are some unaccountable things in the make-up of our human nature, and this is one of them. It is more natural for some people to walk crooked than straight, to object than to approve, to put out than to bring in, to tear down than to build up, to pull apart than to pull together. But why? It is not the Divine Plan. It is not so with the majority of good men. I am of the opinion that the great majority of men find it easier and more pleasant to walk straight, to keep off the forbidden path, to avoid the unseemly and foolish act, while the minority find it according to their liking to go just beyond the limits, to handle just for once, the forbidden fruit, to plunge, just for fun, into the forbidden precinct. "Fools rush in where angels fear to tread." But why do men's minds, some of them, have this inclination? I think the answer lies in this; that they are led by influences that make for evil and not for good, and they surrender to those influences, whatever they may be, and indulge in them. They may not be willing to admit it, but they will see it some day. They get off, and very often fail to get on again.

Speaking about men who get off, it is rather remarkable that if a man be guilty of a certain class of indulgence once, and get back again, if he go off again it will be into the same class of sin! There is a man here in India who has a peculiar weakness for stealing saddles. The whole country round, if there is a saddle missing, the police go to hunting for this man. His weakness is saddles, not that he has horses, indeed, but that, somehow or other, mania or what to call it, he inclines to saddles.

A man is weak never all over, but in spots! He has some good attainments and some bad ones. How rare and how fine is the contemplation of an all-around man, who has not his weak spots, who is sound wherever you tap him, who can be relied on under all circumstances! This is the kind who prove a blessing to the church and to the State. Let no one say there are none such. Our church is full of them. But we have a few of the other fellows too.

Sometimes good people think getting off a little is making progress. Sometimes they think that differing from others is a sign of independence of thought. Thinking so, men usually fool themselves, besides making unpleasantness for many others. I have a principle I want the church to accept. I present my proposition. The thing goes under. Then what! Why, if I am the man I ought to be, and that most people have been taking me to be, I just go on with my work and praise the Lord. I must grant one special concession, that is, the Lord is with the other brethren as well as with me. Not to grant this is the rankest self-righteousness, too dangerous to contemplate, but to grant it is to settle down to business just like other people.

Men are like bullocks, as we see them here, hitched together in an ox cart, with a journey in front of them. Some oxen will just pull faithfully on till they get there, and then, resting, take food and drink. Others get balky on the way, they lie down till the owner prods them, whips them, sets fire under them or twists their tails till they break! then, belabored till they are half worn out, they feel it is better to get up and pull again,

lest a worse thing come upon them, and away they go. What poor wisdom does such an ox present, for he must pull to the end of the journey. His master has no other plan! Blessed is the man who pulls right straight on, and gets not weary in his well-doing, and don't waste time going off on any tangent.

Ankleshwer, India.

### As the Winona People Saw Us.

BY EDWIN A. KNAPP, EDITOR WINONA ASSEMBLY REVIEW.

THE annual Conference of the Church of the Brethren of 1910 is a thing of the past. In many respects it was the most notable meeting ever held in Winona. Certainly it was the largest assemblage of people we have ever had on our grounds. The Winona officials anticipated the event with an interest amounting almost to apprehension; for there were those who feared that our accommodations would not be sufficient to provide entertainment for the vast crowds. But viewing the incidents of the past week from the standpoint of the present, we are disposed to congratulate both ourselves and the multitudes of delegates that attended the Conference on the marvelous outcome of the whole affair. That a body of thirty thousand men and women should come together from every State in the Union, tarry in our midst for seven days, secure comfortable and satisfactory lodgings, mingle together in social gatherings, and in densely-packed auditoriums, and depart for their several homes, with not a single accident or disastrous circumstance to cast a gloom over their countenances, is extremely unusual if not altogether unprecedented.

The Conference that brought so many thousands of new faces to Winona furnished opportunity for our people to form a great many new acquaintances; and it is a pleasure for us to express in a public way our sincere appreciation of these friendships. We have been, for the past week, enjoying a fellowship with some of the most interesting and noble characters we have ever known. A more intimate knowledge of the tenets of the Church of the Brethren, and a clearer understanding of the principles defined in their creed, has deepened our admiration, and intensified our love and respect for this zealous band of Christian workers. The atmosphere has seemed to be pervaded with a peculiar sanctity during the stay of the Brethren. It has never been our good fortune to mingle with so large a concourse of people whose dispositions are apparently all seasoned with the savory spice of good-nature. On the faces of every one of these visitors, as far as we could discover, were depicted earnestness, honesty, and supreme contentment. There were no knockers among them. All we could hear were extravagant praises for the hospitable manner in which they were received in the Winona environs. Salutations of good will, accompanied by a hearty shaking of hands, gave outward manifestation of the genuine joy that pervaded the breasts of these strangers.

The extensive acreage of the park seemed none too large for our friends. From the Winona hotel to Kosciusko Lodge; and from the campus to the Lake, thronging the broad, winding walks, loitering amid the seductive shadows of our luxuriant groves, promenading the ample verandas of the hotels and public buildings, drinking at the copious fountains, listening to addresses, greeting old friends and making new ones at every step,—talking, laughing, and singing,—young and old presented a picture of humanity quickened into animation, and a responsive attitude of such a quality and degree as could exist only among those whose consciences are void of intentional offense toward God and man. It was a picture worthy the contemplation of every philosophic mind, to observe the actions of these brethren. One could almost discover from their general demeanor that they are religiously opposed to war, retaliation and litigation. That they are a pacific people is proclaimed to the world through their conversation, and in the placidity of their features. Simplicity of manners and abstinence from modern innovations are not as marked in this sect as they have been in former years, as is evidenced by the prevalence of such luxuries as the automobile; and a continuance of the plain style of dress is not an assured fact, if we are to take into account the vigorous arguments on this

subject, presented at some of their business meetings. However, the essential doctrines of the Church of the Brethren are founded on an indestructible faith in the Deity of God, and the vicarious atonement of Jesus Christ, his Son. The church is orthodox in all its teachings; and it is the custom of its members to live according to the profession they have made.

It is difficult to express in words our real feelings toward these consecrated people. We are truly proud to have had them in Winona. Their presence has been an inspiration to all of us. In commending their zeal in their own peculiar branch of Christian work, we are conscious of renewed vigor in the spheres in which we are laboring. In observing the loyalty and fidelity of the members of this strict order, we receive new impetus for the exercise of our faith. There has come to every one of us who reside in Winona an unfeigned pleasure in associating with these good people. The blessing that has, we are sure, come to them in abundant measure, through the Conference just closed, has been shared by our citizens. The memories of the event will be precious to us in years to come, as it must be to those more directly concerned in its deliberations. A warm hand of welcome is extended to the Brethren, both as an organization and as individuals, whenever they may return to our community. It shall be our hope that they may select Winona soon again for their annual gathering. We have the positive assurance from many of the members that we shall have them with us in our summer assemblies. Indeed, we can say, with no small degree of satisfaction, that members of the Church of the Brethren live in Winona throughout the year, and enjoy the splendid religious associations afforded them.

It is due to the committees, and heads of departments, who labored so faithfully to secure the highest comforts, and the largest privileges for their brethren, to acknowledge their efficient services, and diligent co-operation with us, in the effort to make the affair a complete success. It would have been impossible for the manager of the Winona institution and his assistants to provide for the needs of our guests without the aid received from a patient, studious, sleepless force, appointed from the ranks of the society most deeply interested. We have found them congenial fellow-workers, and their capable efforts certainly contributed in a large degree to the comfort of the enormous crowds that were in attendance.

Winona has encountered a new experience in the occasion of this host of devout men and women making their headquarters here for a brief season. If it shall make us more acceptable servants of the same Master they are serving, we ought to appreciate it all the more. If it shall make us more liberal in our opinions, more sympathetic in our judgments; more pronounced in our allegiance to the same Head; more efficient in our several vocations, and more sincere in our conduct, we shall always have reason to be grateful that this Conference was brought into our midst.

Winona Lake, Ind.

### Thought.

BY NOAH LONGANECKER.

THOUGHT moves mind; mind moves matter. Matter is inert and cannot move itself. Thought, either divine or human, precedes all motion. I see an engine move. What makes it move? You say, "Steam makes it move." Steam is matter. The engine is matter. Both are matter, and neither can move itself. I see another engine with more steam than the former, but without motion. The difference is simply the following: In the former, thought moved the mind of man to move the matter. Not so in the latter.

This law of thought might be illustrated in many ways. This being true, it is easy to see how thought molds character. Does it? It certainly does. The Bible says, "As he thinketh in his heart, so is he" (Prov. 23:7). Christ says that evil thoughts come forth out of the heart, and defile the man. I do not know your heart. I can not read your thoughts. God only can, hence God only can judge all men.

Prov. 23: 6, 7 illustrates this truth: "Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats, for as he thinketh in his heart,



so is he. Eat and drink, saith he to thee; but his heart is not with thee." The thoughts of such a man's heart are to deceive, hence he is a hypocrite, a deceiver.

Christ, in his Sermon on the Mount, gives various illustrations along this line. In prayer, in almsgiving, in fasting, in prophesying, our motive must be pure. God will always reward according to character; and as thoughts form character, he will judge us by our thoughts. This you and I cannot do, hence Christ says, "Judge not, that ye be not judged." I know not your motives, I can not read your thoughts, hence I know not your character. "Man looketh on the outward appearance, but the Lord looketh on the heart" (Sam. 16:7).

You may think me an humble follower of Christ because I appear in a plain and humble garb, but I may be haughty and proud at heart. So the Bible teaches. We read nowhere that a sheep will come in a wolf's clothing, but Christ does tell us that ravening wolves will come to us in sheep's clothing. Would we be pure in heart, then our thoughts must be pure. Would we be holy in heart, then our thoughts must be holy, etc.

Permit the following illustration to show the power of thought. Between Dover and Marietta there is a town called "Post Boy." On said spot, some years since, a boy, eighteen years old, by the name of Funsen, killed the "Post Boy." The day before the murder a father remarked at the supper table, in the presence of his son and some work hands, that on tomorrow their rich neighbor, a drover, would come home from Philadelphia. Then he added, "There would be a chance for some one to make a rich haul."

His son either could not, or would not, dismiss the thought from his mind. He prepared to kill the rich drover, but by mistake killed the poor "Post Boy." In his confession before the court the murderer said, "I did not intend to kill the 'Post Boy.' I intended to kill the drover." He stated that the remarks of his father at the supper table led him to commit the murder.

O the power of thought! Without further comments we refer the kind reader to Isa. 55:6-9; also Gen. 6:5.

The Psalmist says, "I thought on my ways, and turned my feet unto thy testimonies. I made haste and delayed not to keep thy commandments." Here David compared his thoughts with God's thoughts, his ways with God's ways. God's testimonies showed him in what he was wanting, hence he made haste and delayed not to keep God's commandments. He learned that in keeping God's commandments there was great reward. Not until the "prodigal" thought on his ways, or "When he came to himself," did he resolve to return to his father. "Their thoughts the meanwhile accusing or else excusing one another."

Hartville, Ohio.

### Importance of Churchmembership.

BY B. E. KESLER.

THE request of a very dear brother is the only plea for presenting the following: In the first place there was a time when one could live the righteous life without being connected with any organized body. We have "righteous Abel" (Gen. 4:4), "Righteous Noah" (Ex. 7:1), "faithful Abraham" (Gen. 22:12; Gal. 3:9), Isaac, Jacob, Joseph, etc. But when God formed his people into a kingdom (Ex. 19:6), the case was changed. Three months after God's people left Egypt, he formed them into a kingdom, saying, "And ye shall be unto me a kingdom of priests, and an holy nation." Then he proceeded to give them the law as found in Ex. 20, to govern them.

From this time on none was considered righteous, or as belonging to God's family, who did not belong to the kingdom. From this time on children enjoyed heirship by birth, that is, they were *born* into the kingdom by natural birth, not by circumcision as some seem to think. Circumcision was instituted before the kingdom was established (Ex. 17:11), a token of God's covenant betwixt him and Abraham, not a rite inducting into the kingdom.

Also, there was a time when one could live the Christian life without belonging to church, such as John the Baptist and his converts before the church was established. They were not, in any visible or actual or-

ganization, but who will say they were not in a saved state?

They were not in the kingdom of Israel, set up in the wilderness of Sinai, but while being in the kingdom of God, were not connected with any organized body. At the same time it must be conceded that they were Christians to all intents and purposes, and, had death overtaken them in that state, would have been saved, though not belonging to church.

But when Christ established the church, the case was changed, and just as no one outside the kingdom of Israel was considered as belonging to the family of God, so, since Christ established the church, no accountable person is considered as belonging to the family of God who does not belong to the church. However, church membership, of itself, does not insure salvation. But final salvation of accountable persons, outside of church, is, to say the least, extremely doubtful.

The necessity of churchmembership is shown:

1. By the fact that Christ bought the church. "To feed the church of God, which he hath purchased with his own blood" (Acts 20:28). "Christ loves the church and gave himself for it" (Eph. 5:25). Then those who do not belong to church are not a part of the purchased possession. No one is a member of the church who does not belong to it in its organized form. We become members of it by baptism.

"Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls" (Acts 2:41). Did any gladly receive the Word who were not baptized? Were any "added unto them" who were not baptized? Were any considered members who were not baptized? Surely not. Had they gladly received the Word and yet refused baptism by which they became members, would they have been considered members of the church, the family of God? Most assuredly not, hence, to refuse membership by baptism, is to refuse recognition as a part of the purchased possession. And to accept membership by baptism, is to get "under the blood" and become a part of the family, and to obtain security in the fold, and vital connection with Christ, the "vine."

2. By the consideration that out of the organic body we are denied the means of spiritual life. "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (John 6:53, 54, 56). How can we eat and drink (of the emblems which represent him), outside of the church? And how can we dwell in him, and he in us, outside of the church (v. 26)? To say that we can, is a flat denial of the words of Christ. Who will dare do that? Not I. Will you?

3. By the fact that outside of the body we are deprived of the efficacy of the blood that cleanseth from all sin. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:3). "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

Were any in fellowship with the apostolic church who were not members of it? Were any members of it who did not belong to its organic body? No, emphatically!

Do those now, who are not members of some organic body, have fellowship in the body? Surely not. Not having fellowship, how do they receive an application of "the blood that cleanseth from all sin" (v. 7).

4. By the fact that out of the church we are deprived of the indwelling of the Divine Presence. "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:15, 16, 23).

The Divine indwelling is conditioned on keeping the commandments of Christ. Many of these commands can be kept only in the church in organic form. Then, how can we get the Divine indwelling of the Divine

presence outside of the organic church? (See also John 6:56 above.)

From these considerations, and others that might be named, the importance of church membership stands out most prominently. Why any one should want to be considered a Christian outside of the church, savors much of bigotry and self-esteem (in thinking himself better than the church), and also of the spirit of those who "despise government" (2 Peter 2:10). It shows them to be "presumptuous and selfwilled."

In all my experience I have yet to meet an humble, devoted, consecrated, sanctified Christian who did not esteem it a great privilege and source of great joy, and the means of obtaining many precious blessings, to be enrolled among God's people, to enjoy sweet fellowship with them in the church in its organized form. Indeed, why should an humble follower of Christ want to live a life of seclusiveness and separation from the church, which is his body? Why should anyone deny himself all these great blessings by refusing identity with the church?

River Bend, Colo.

### Standing Together.

BY OMA KARN.

GROWING in some of the lowlands of Holland is a little plant, somewhat resembling our woodland ferns. Taken singly, these plants are frail, delicate things, easily crushed to the earth, but, planted close together, they lace and intertwine, forming a net-work of such strength that they are able to repel the waves of the fierce Zuyder Zee that so often threatens to overflow the little Dutch kingdom. It is said that in places one finds long hedges of these little shrubs, planted near the dykes, as a further protection against the waters.

Because of their tendency to hold together, and because of their united stand against the enemy encroaching upon the land to be defended, they have this power of resistance against the foe. It is this same united stand, on the part of the followers of Christ, that keeps the enemy, Satan, out of the church. As we love the same faith, we ought to stand together, firmly and compactly, ready to defend that faith, and not allow our own individual prejudices to sever that union, and weaken our defense.

Love, even stronger than the affection of home ties, should unite us. Difference of opinion and division of feeling are frequently found among the members of a home circle, yet if, from any cause, danger threatens the peace and welfare of that home, he, who is possessed of the true home love, will crush out self before he will allow the enemy, trouble, to enter.

Union in thought, in affection, in controlling principle, naturally draws people together. When Christ, with the simple words, "Follow me," called his first followers from their several occupations, a closer bond than that of natural brotherhood was established. "All ye are brethren." As Christ becomes the inspiration of our lives, we ought to feel that sympathy and love for one another that will not permit superficial differences, selfish interest, and self-seeking to prevent the answer to that last great prayer of the Master:

"Thou who in that bitter night  
Didst die for us, long years ago,  
Thou, who through thy love's strong might,  
Hast made our hearts thy mercy know:

"O remind thy little flock,  
Who so lightly disagree,  
What thy last petition spoke—  
'Let them all be one in me.'"

Covington, Ohio.

### The Believer's New Relation to the Law.

BY LULU M. JACKSON.

THE law was given to mankind because of sin. Had not sin entered the world, there would have been no need of the law, but since sin entered, man was given a standard by which to live. The law contains the will of God. God requires absolute obedience to his will. James 2:10 says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." This would say that if an individual should keep the entire law, except just one point, he would be con-

(Concluded on Page 429.)



## THE ROUND TABLE

### "Refusing Him That Speaketh."

BY J. H. MILLER.

#### The Second Step Downward.

"See that ye refuse not him that speaketh." Heb. 12:25. ALL men should heed the counsel of Jesus, the Son of God. If we refuse, sin will lie at the door. Saul refused to hear the counsel of God. For this refusal his kingship was taken from him and given to a neighbor (1 Sam. 15:28). There was a time when some of the Jews refused to hear the counsel of God, as given by Moses. For this refusal a number had to die. (See Num. 16.)

It will not do to trifle with God's eternal Word. Peter refused to have Jesus wash his feet and got in trouble with his Lord and Master. "Thou shalt never wash my feet" (John 13:8). This was a strong refusal. If Peter would have continued in his disobedience, he would have lost his part with Jesus, but Peter was willing to repent and submit to the teaching of his Lord and Master. Some refuse to go to church. Some refuse to read the Bible; others refuse to heed the call of God when the Spirit and the bride say, Come. At one time Peter refused to own his Lord and said, "I know not the man."

How weak humanity is when troubles assail our pathway! No man should refuse to hear Jesus when he speaks. In olden times those who refused to hear what the Lord and his angels would advise them to do, would fall under the displeasure of God. The second step downward implies a spirit of disobedience which, if followed, will prove our ruin.

In my travels I met a professor who said his Bible had no feet-washing in it. I asked him to let me see his Bible. To my surprise he had torn out the thirteenth chapter of John. I told him he had told the truth, but asked him what he would do with Rev. 22:19. What will the answer be? The man was spiritually blind. Such men do not like to see so much of the commands in the Bible. Under the law of Moses all had to die, even to the breaking of the Sabbath. Picking up a few sticks on the Sabbath Day was punishable with death (Num. 15:32-36). The second step leads downward, and, if not repented of and turned away from, will lead to eternal ruin.

Goshen, Ind.

### The Unchanging Way.

BY IDA M. HELM.

"Jesus Christ the same yesterday, and today, and forever." Heb. 13:8. "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." John 8:58.

BEFORE the world was formed, the Son was with the Father. When Adam and Eve were banished from Eden, he was present. When Abraham tended his flocks, the Lord was his protection. Through all the vicissitudes of God's chosen people, he was the same unchanging God. When Christ came unto this world, and took on himself a tabernacle of flesh, and suffered and died for us, he gave us his glorious plan of salvation to all nations, all climes, and all ages. He was the same loving, unchangeable being. As long as this world shall stand, he will be as he said, "The same yesterday, today and forever."

Times and customs change as generations come and go, but the plan of salvation is unchangeable. Times today are vastly different from what they were 1,800 years ago, or even 100 years ago, but there is no difference in the Bible. The way of life is straight, lowly and narrow, and it is illumined with the light of eternal truth. It is so plain that wayfaring men, though fools, shall not err therein. It is a way of holiness.

Age after age passes away, and all other things may change, but the way of life,—the Word of God,—remains unalterable. It is the way over which Jesus Christ himself went. In this way we find John, Peter, Paul, Timothy, Dorcas and Lois, and in it all the saints travel to heaven, following their Redeemer. It is the road we must travel, and the people, in the ages yet to come, must travel the same old way, if they would go to heaven. All other ways lead to everlasting destruction. Jesus says that any one who would climb up any

other way is a thief and a robber. How sad it will be if any one should miss the narrow way,—the way of the cross,—and thus fail to enter heaven. Every person should search the Scriptures for himself; then follow in the way. If any one thinks the way,—the Word,—should be changed to suit the people of this present age, let him remember that he himself needs to be changed.

Ashland, Ohio.

### Reverend.—Psa. 111:9.

BY J. EDWIN JONES.

OCCASIONALLY a letter comes to me from Brethren, addressed with the prefix "Rev." It may, perhaps, be done without thought. Doubtless so. In our Conference Daily I noticed one "Rev." mentioned, in the same paper with a number of older and devout elders.

Once, in the Scripture, is the word found, and then only in reference to God. None of our brethren wish to assume a title belonging to God; but there seems to be a tendency to ape the customs of the religious world in adding titles to our ministry. Elder, or, at the most, "Bishop" is all the title warranted by the Scripture for preachers. The fact that a man receives a gospel support for his work in the ministry, in no way adds to him a dignity more real than his brother whose labors are earnest and true. Let us avoid every tendency to break anchor from the simplicity that has ever been characteristic of our Brotherhood.

"Brother" is a title sufficiently noble, and "Elder" is a distinction to be coveted by being truly worthy. But "Rev." is a usurpation of dignity that is unworthy the humble followers of Jesus, who was among us as one who served.

Larned, Kansas.

### Camp Fires.

BY GEORGE F. CHEMAERLEN.

HAVE you ever had experience with a camp fire? There are two things about camp fires I do not like,—they are hard to keep going, and all their heat is on the smoky side. You remember what Solomon said about smoke to the eyes, don't you? Well, I find, by practical experience, that some of the saints are like camp fires. You have to keep on firing up to keep them going, and the only warm side to them is the smoky side. If you want to enjoy their presence, you must rub your eyes and endure the smarting. Their other side would freeze you. Somehow, when you have sat for a season in their presence, you begin to think that it is hardly worth while. They shake their heads over the work of life. They are not the kind who talk faith, and hope, and love. They have catalogued all the failures of church members. They distrust everybody. They see not the beauty but the ill of life. And this unnatural, gloomy atmosphere is their contribution to life. Consume your smoke!

Covina, Cal.

### Honoring God in Suffering.

SELECTED BY BELLE SHAFER.

A GOOD man, who had lived an unusually long and noble Christian life, honoring God in many ways, once expressed fear that he might fail to honor God in suffering when it should come.

Not all Christians truly honor God in trial and sorrow. While all things go well with them, while there is no loss, no adversity, no distressing sickness or keen sorrow, they are bright, shining believers,—glad-hearted, rejoicing. But when trials come, the brightness grows dim.

We should watch our life most carefully, lest we fail to honor God when pain or trouble comes. We forget that it is quite as wrong to fail God in our witnessing in this way, as it would be to fail him in truthfulness, in honesty, or in any of love's duties.

Anybody can be cheerful, or ought to be, when there is only joy in the circumstances of life. But the test of Christian life is in being glad when it is not easy,—of shining when it is dark all about us.

Indeed, our mission in this world is to lighten it; hence there is greater reason for shining when the darkness surrounds us. It is not for the daytime that

we have lamps in our houses and on our streets, but for the night. They would be strange lamps that would burn only while it is day, and then go out the moment it grows dark, yet that is the kind of lights some of us are.

We are bright and joyous while all goes well, and then, when trouble comes, the light in us goes out. That is not the kind of gladness our Master expects in us. We are to shine through the darkest nights. We are to rejoice always. We are to sing our songs of noblest faith in the times when the world's people are most cast down.

Bantry, N. Dak.

## CHRISTIAN WORKERS' TOPIC

For Sunday Evening, July 10, 1910.

### Truthfulness.

Zech. 8:16, 17.

Eph. 4:25: "Putting away lying." He that is in the habit of concealing defects in an article of trade; or of saying that he is engaged, when he is not engaged; or of making promises only to be disregarded, should put away his lying.

Eph. 4:15: "Speaking the truth in love." To speak the truth, the simple truth, is the way to avoid error in yourself, and so help to preserve others from error.

Psa. 15:1, 2: "Truth in the heart." Truth in the heart speaks not out of feigned lips, nor does it tell anything else but truth in business transactions.

Eph. 6:14: "Your loins girt . . . with truth." Truth preserves a man from lax views of morals and religion. It makes the soul sincere and puts it on its guard.

3 John 3:4: "Walk in truth." The highest joy Christian parents can have is to know that their children, whether at home or abroad, adhere to the truths of religion, and live in accordance with the Gospel.

Prov. 23:23: "Buy the truth." Without truth there can be no real goodness. It is by the power of truth that we are kept back from sin and urged to duty. We must secure it at any cost. Buy it at any price.

Truth is precious. Psa. 119:72, 127, 162.

Truthfulness. Prov. 12:19; Zeph. 3:13; Mal. 2:6.

Lying. Gen. 3:4; 9:9; Acts 5:8.

Christ the Truth. John 1:14; 14:6; Eph. 4:20, 21.

Note 1. Truth, the open, honest truth, is always safest.

2. No one likes or trusts a person who tells lies. No one wants him for a friend.

## PRAYER MEETING

For Week Beginning July 10, 1910.

### The Open Door of Opportunities.

Rev. 3:7-13.

1. The Open Door of Salvation.—"I am the door, by me, if any man enter in, he shall be saved." Here is a door of escape from the wrath of God, from the guilt and pollution of sin, from the fear of man, and from the tyranny of self. By Christ's atoning blood we may enter (1 John 1:7).

2. The Open Door of Instruction.—The privilege of being "taught of God" is open for all. "If any man lack wisdom, let him ask." Christ can not only "open unto us the Scriptures," but also anoint our eyes with such an eye-salve that we see "wonderful things in his Word" (Psa. 119:18).

3. The Open Door of Prayer.—The world's greatest victories are won by prayer. The really greatest men in all ages have been great because of prayer. Think of a Moses, an Elijah, a David, a Daniel, a Paul (James 5:16)!

4. The Open Door of Fellowship.—"If ye draw nigh unto me, I will draw nigh unto you." The Lord needs no very urgent constraint on our part to come and abide with us. The deepest yearning of his loving heart goes out to us in loving entreaty (Matt. 11:28-30).

5. The Open Door of Power.—"He giveth power to the faint, and to them that have no might he increaseth strength" (Isa. 40:29). As "all power" was given unto Christ, so he gives unto us "the strength that never faileth." "Be strong" (1 Cor. 16:13)!

6. The Open Door of Service.—If you are a son, go work today in his vineyard. The door is open; your work is waiting. Who, then, is willing to consecrate his service to the Lord,—service of heart and voice, of mind and means? In every mission field are open doors (Matt. 9:37).

7. The Open Door of Heaven.—"I go to prepare a place for you." Blessed thought! Those who are Christ's have absolute assurance. An abundant entrance shall be ministered unto us when life's journey is ended (2 Peter 1:11).



## HOME AND FAMILY

## Our Promises.

If all our promises were kept,  
What busy people we should be!  
How many who have sighed or wept  
Might have in sweet contentment slept  
And bravely clung to glee!

If all the promises we make  
Were made with fair good will,  
How many hearts would cease to ache,  
How many friendly ties that break  
Would bind us fairly still!

If promises were meant to be  
Fulfilled without regret,  
What gladness we should hold in fee!  
We promise things so easily,  
So readily forget!

—Chicago Record-Herald.

## Father's Experiment.

BY O. W. JOHNSON.

ROLAND OLSON was blue, and it was all on account of his fourteen-year-old son Fred. It had always been the hope of Mr. Olson to make a farmer of Fred; not a farmer, so-called, who farms simply because he does not have brains or ability or gumption enough to do anything else, but an up-to-date farmer who could hook science up with practice. He wanted to see one fine farm and a model farmer in the neighborhood, and he was determined that the farmer should be Fred. In his own mind he had promised him any education and opportunity he might ask for if he would but work toward that end.

But Fred had broken the bubble that day. His father had incidentally asked him where he wanted to go to school after he had finished the high school.

"To college, do you mean?" Fred asked, eagerly. "Why, I hardly know. I am not just sure what I want to be. Only I know this,—I don't want to be a farmer."

This stung the father to the quick. His plans were going down, air-castle like, all in a moment. "What is the matter with farming, Fred?" he asked, pained.

"I am tired of it, that is all," Fred explained. "It just seems to me as if farmers work their heads off for nothing but board and clothes."

"Most of the people in the city do that, too, for that matter," his father replied slowly. "Think it over some more, my boy," and with this the father turned and walked away.

That evening when the work was done and Fred had gone upstairs to bed, Mr. Olson was talking the matter over with his wife and daughter Carrie, a teacher in the school in the near-by town.

"I just don't know what to do," the father commented bitterly. "'You can lead a horse to water but you can not make him drink.' We could tell Fred about the freedom and the pleasures of farm life from now until frost, but I reckon it would not change his own conclusions very much."

"You are right; and it is just too bad," said Mrs. Olson, with a mother's characteristic tenderness. "If this goes on he will soon be leaving us for good."

"He always seems happy, too. He never complains. I wonder just what is the matter." The father leaned his chin in his hands meditatively. "You can get a boy of his age to tell the 'what' all right, but to get him really to tell *why* he does not like a thing is a different proposition. Mearle acted just the same way four years ago, and I could not do a thing with him to keep him from going to the city to work."

Mrs. Olson was almost crying. "For my part, I can not see what more we can do," she said, despairingly.

Carrie had been a silent but thoughtful listener to the conversation of the evening. "Father, would you be willing to try a little experiment?" she asked.

"Experiment, Carrie? Why, yes; I am willing to try anything that might help."

"It is just from my experience," Carrie explained; "not with keeping boys on the farm, of course, but with keeping youngsters in school. Father, if you were teaching a school, how would you go about it to keep the children at work?"

Her father knit his brows. "Well, it seems to me," he answered slowly, "if I remember rightly, standing in the corner did not help much when I was one of the kids, nor whipping, nor keeping us after school."

Carrie laughed. "I guess youngsters have not changed much as a class. But you have not told me what you would do."

"Let's see, Carrie. Our teacher used to have a rule, 'first appeal to a boy's conscience, then to his pride, and lastly to his hide.' That works all right when it comes to mischief, but as to keeping them at work I never could see that it did us very much good. The trouble with me used to be that usually I just didn't care a bit. I—"

"That is just it," Carrie interrupted. "Get them interested and that is all you need."

"But what has that to do with Fred?" her father asked, puzzled.

"It has a great deal to do with him, father," Carrie replied. "I believe that is exactly what is the matter. He is not interested in the farm or in the work that he has to do."

Mr. Olson shook his head.

"Let me ask," Carrie continued, "did you ever give Fred a piece of work to do and then let him think it out for himself?"

"Yes, I think so." Then he thought for a moment. "Still, I am not so sure about it."

"Now, father," Carrie went on eagerly, "I will tell you what I propose. I have thought of only two or three things to apply it to as yet, but more will turn up later if these work out all right. You brought home a new plow yesterday, didn't you?"

"Yes."

"It is 'knocked down,' as the catalogues say, is it not?"

"Yes, it is just crated."

"All right, father; tomorrow morning, for the first thing in the experiment, you simply tell Fred to go out and set up that plow ready for business."

"But I want to use it in the afternoon," objected Mr. Olson.

"Now, father," said Carrie reprovingly, "you agreed to try my experiment and now you should not begin to throw in objections just because it may cost you a little. And never you worry, I will wager that the plow will be set up before noon without a bit of your help."

"I doubt it—but we will try it," Mr. Olson agreed hesitatingly. "And what else has my schoolma'am daughter up her sleeve?"

"For another thing, you know that bushel of pure-bred seed corn I bought? You planted it for me along the west side of the farm."

"Yes," agreed her father; "but that is all planted now."

"I know; and you see a girl can not look after such things very well. I will give that to Fred for my part of the experiment. He shall pick the seed from it, sell what he can, show it at the County Fair, or do with it just as he thinks best."

"I agree to that," laughed her father. "That is yours, not mine. Anything else?"

"Yes, one more thing," answered his daughter. "I heard Fred talking about that slough in the hog pasture. How much would it cost to tile that out?"

Mr. Olson looked like a question mark. The connection of this idea with keeping Fred interested in the farm was at best very remote, as he thought. "I can not see the scheme, Carrie, but I'd guess the cost at about \$125."

"And how much would a machine-shed cost?"

"Perhaps \$175 if you used the lumber in the old one."

"And what would it cost to finish fencing the farm, hog-tight?"

"Well, what next, Carrie? I should guess \$200, if you are serious; and I almost believe you are."

"Good!" Carrie exclaimed. "I am glad that the cost of the three is so nearly the same. Tomorrow you tell Fred that you are going to put \$150 on the farm in some improvement this summer, and that whatever he says to do with it, that you will do."

"Why, Carrie," Mr. Olson protested, "he is too young to—"

"Never mind, just try it," interrupted his daughter.

Mrs. Olson's face was shining. She had caught a glimpse of the idea. "Try it, father," she urged; "he will be almost sure to choose one of the three that Carrie has mentioned. You know that they are all needed badly enough. You can not lose anything, which ever way it goes."

And thus it was agreed.

Before breakfast, the next day, Mr. Olson gave Fred the card of directions and told him to set up the new plow and have it ready for business in the afternoon, as he had to make a trip to town that morning. When he got back at ten o'clock the plow was set up and all ready for the afternoon's work. Fred had the skin peeled off his hands in a half-dozen places, but his heart was light. He had completed the task so well that his father could find nothing wrong. What was more to Fred, he had completed it, as he told his sister, "without being bossed every time he turned a burr once around."

Fred had looked surprised that morning when his father told him to set up the plow, but when he told him he was going to make \$150 worth of improvements on the place in any one thing which Fred should decide upon as being most needed, a regular "well-what-next" expression came over the boy's face. It was a month before he finally chose the thing which he most wanted done. Before he told his father that he wanted the \$150 spent in tiling out the hog pasture, he had figured out the cost of the lumber for the machine-shed, the cost of fencing and the new posts which would have been required to finish fencing the farm, and the amount, size and cost of the tile for the hog lot as well as the cost of getting it laid and covered.

Mr. Olson watched his son's new alertness to everything with the keenest interest. When Fred told him that he had chosen the tiling, he ventured to ask why he thought that was the most needed. Fred was there with his reasons. "Father, it just looks to me as if you have an investment of \$800 or \$1,000 out there in land in the hog pasture that is hardly bringing in a cent. It is the richest land on the place. Tiling it right will cost \$160. Thus by adding only \$160 to an investment of \$1,000 you will change it from a thing which is simply a nuisance, to the best paying piece of ground on the place."

That evening Mr. Olson was telling his wife and Carrie about it. "I am fooled," he declared, "if that boy has not done more real thinking in the last month than he has in all of his life before. I believe Carrie's scheme has done more for him than most boys get out of school in a year."

The seed corn, too, set Fred to work. When the time approached when he was to pick out the corn which he intended to show at the County Fair, every bulletin and book that had anything to say on the subject of corn was brought into line. He studied the books and pictures and then he studied the ears of corn, until his father declared that he knew them better than he knew his closest friends. But being laughed at a little did not bother Fred in the least after he had won second prize at the Fair with his sample of corn. He had shown against men who had been at it a long time, and getting second prize was enough for the first time.

A day or two before it was time for Fred to start to the high school again, he was talking about it with his father. "Father," he said, "I have changed my mind about the farm. I want to be a farmer and a good one. There is so much to learn about everything. If I can. I want to go to college after I get through here, but I want to go where I can learn more about farming."

"I'm very glad to hear you say that, Fred. You shall have the opportunity you want." And then to himself the father declared: "That little experiment Carrie figured out for me has certainly borne fruit! And I, myself, have never before enjoyed a summer so much."—*Farm Journal, Philadelphia, Pa.*

IDEALS are a component part of life. To properly measure a man, add what he wants to be to what he is and divide by two.



# THE GOSPEL MESSENGER

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OUR correspondent at Buchanan, Mich., reports five recent accessions to the church at that place.

BRO. J. B. MILLER closed some revival work at Sipesville, Pa., with nine accessions to the church.

ELIZABETHTOWN COLLEGE, Elizabethtown, Pa., favors us with a copy of its nicely gotten up catalogue for 1910-1911.

THE Progressive Brethren will hold their General Conference at Winona Lake, Ind., beginning Aug. 31 and closing Sept. 5.

BRO. L. D. BOSSERMAN, of California, has changed his place of residence from Pasadena to Raisin, and should be addressed accordingly.

BRO. C. B. ROWE is engaged in some evangelistic work at Panora, Iowa. Five have been added to the church by confession and baptism and one reclaimed.

BRO. CHAS. H. KELTNER, of Union Bridge, Md., has located at Mount Morris, Ill., and will take charge of the Agricultural Department in Mount Morris College.

THOSE who feel that they would like to take a trip to Palestine the coming fall are referred to what Bro. W. R. Miller has to say on page 430, regarding the tour for which he is planning.

THE Brethren in Eastern Maryland announce their Sunday-school, ministerial and Christian Workers' meetings for Aug. 10 and 11, to be held in the Pleasant Hill church, Bush Creek congregation.

EVERY father, who has a boy, should read the article which appears in the Home and Family department this week. It will help him to do more thinking about the possibilities of a boy than he has ever done before.

BRO. ANDREW HUTCHISON reports some pleasant meetings in the Four Mile church, Ind., where he is engaged in evangelistic work. From July 9 to July 25 his address will be Hagerstown, Ind., in care of L. W. Teeter.

THE members in Coquille Valley, Oregon, have had some refreshing seasons of late. Twelve persons were added to the church, and the earnest body of believers feel better prepared to cope with sin and the opposing forces.

WE again call attention to Bro. S. Z. Sharp's splendid little treatise on "New Testament Baptism." He handles the subject briefly, but logically, and what he has to say will prove helpful to not a few who are seeking light on baptism. Price, ten cents, or twelve copies \$1. Orders may be addressed to the Brethren Publishing House.

ONE of the most promising revivals ever held in Southern Ohio is said to be in progress in Covington, conducted by the pastor, Bro. Geo. W. Flory, assisted by Bro. A. B. Miller, of Bridgewater, Va. Our correspondent says that Bro. Flory is preaching some strong sermons and that they are followed with splendid results. When last heard from there were forty-two applicants for membership.

THE Juniata College Bulletin for July, Huntingdon, Pa., contains the College Catalogue of 1909-1910. The Juniata people always publish a well-arranged catalogue, wasting little money on mere embellishment, however.

BRO. J. J. SHAFFER, one of the home ministers in the Brothers Valley congregation, Pa., delivered twelve addresses at the Pike house during a protracted meeting, and sixteen persons made the good confession and were baptized.

THE brethren and sisters in Eastern Pennsylvania have arranged to celebrate the Fourth of July by holding a Sunday-school and missionary meeting at Myers-town, beginning at 9 A. M. A good program has been arranged for the occasion.

WE are requested to announce that the ministerial and Sunday-school meetings for Southern Ohio will be held in the Bear Creek congregation sometime in August. A good program, to be published later, has been arranged for these meetings.

THE name of Union Bridge College, Union Bridge, Md., has been changed to Blue Ridge College. We like the change and hope that the institution will meet with success under its new name. The well-arranged catalogue for the year is on our desk.

IT is remarkable how little our people were disturbed by pickpockets at the Winona Conference. We heard no complaint whatever about any one having anything stolen. It has been suggested that bad characters make a rule of avoiding places like Winona.

BRO. A. JULIUS, of Modesto, Cal., accompanied by his wife, daughter and others, spent several hours in Elgin last week, and called at our office. They are touring this part of Illinois, and parts of Iowa in an automobile, and report some pleasant experiences.

PEOPLE who look for the good there is around them, think about that which is pure and talk about the things that are helpful, may not always be angels, but they are the next thing to it. They are the ones who help make the race better, and may be looked upon as the real salt of the earth.

BRO. D. B. EBY, of Sunnyside, Wash., gave us a call a few days ago. He came to Illinois a few weeks before the death of his father, Bro. Enoch Eby, served on the Standing Committee at Winona, and went from here to Iowa, with the intention of visiting other points on his way to the district meeting at Weiser, Idaho.

VERY few Moslem adults are converted to Christianity, but quite recently eleven were admitted into the Christian church in Cairo, Egypt. They were very thoroughly instructed before receiving the rite of baptism. It is believed that the baptism will help to increase the interest of the Moslem community in Christianity.

CORRESPONDENTS, who send death notices for publication, should never fail to give their name, otherwise such notices can either not appear in print or must be sent to the minister, who conducted the services (if his name is mentioned) for verification. The initials of a writer are not sufficient. We must have the name.

WE always receive many words of appreciation for the "Annual Meeting Notes" that we prepare from year to year, but this year our patrons are simply out-doing themselves with letters of appreciation for the notes of the Winona Conference. Letters of this sort are not only encouraging, but they are helpful. They make one feel like doing still better next time.

AT the time we go to press, on Tuesday noon, Bro. Galen B. Royer and wife will be in midocean, and it is to be hoped that they will have a safe and pleasant voyage. If all goes well, they should reach England the last of this week, and may possibly spend Sunday in London. After remaining in this city several days, they are to proceed to Malmo, Sweden, where they will probably make their home for a time.

THE Editor of the *Missionary Review of the World*, is probably correct in saying, that "There are many who believe that the Lord's second appearing is near at hand." Many Bible teachers and Bible students are looking for the return of the Lord and Master. D. L. Moody believed strongly in the second coming of Christ and frequently preached on the subject.

MANY hopeful expressions regarding the late Annual Conference come to our desk. Here is the way Bro. Andrew Hutchison feels about the meeting: "I want to say my piece now. The Annual Meeting was so big that I had to remain on the out edge, but I could easily catch the spirit of it. I have attended thirty of our Conferences, and as to spiritual characteristics, this was far ahead of any other. I feel like saying you surpassed yourself in your notes. As far as the business of the meeting was concerned, I am just feasting upon the good things through your notes."

WE are mailing the Full Report this week. It is by far the largest report ever sent out from this office, and is certain to prove the most interesting. We are sure that the influence it will have over our people has never yet been equaled by any single publication. There has never before been a period in the history of the Brethren church, when our best thinkers, representing different views, could spend six hours debating a delicate question, and not even once trespass on the smallest demands of Christian courtesy. What is said on this one question is well worth the price of the Report. May we not receive other orders? Price only 25 cents.

BRO. S. F. SANGER has sold his home in South Bend, Ind., with a view of moving his family to California early in September. They are making this change largely on account of climatic conditions, and will probably locate in the San Joaquin Valley, in or near the new town of Empire, five miles east of Modesto, the county-seat of Stanislaus County, about thirty miles south of Stockton. A new congregation was organized at Empire one year ago, with fifteen members, and now the number is said to be 125. We are informed that a \$4,000 meetinghouse is being built, and that another congregation was recently organized in the same county, with good prospects for an increase in numbers.

A BROTHER sends us an item of news that is by no means encouraging. He says the congregation where he holds his membership is going down fast, and that a few elders are to visit the place for the purpose of setting the preachers in order. No wonder the congregation is going down when the preachers have to be set right by a few adjoining elders. While we are needing preachers badly, we cannot afford to keep ministers of this sort. A man who builds up is of great value. One who does nothing may possibly be tolerated, but one who tears down is a decided hindrance and we should either reform him or get rid of him, and that without much delay. Our success depends upon men who can build up.

*Everybody's Friend*, a small monthly published at Stillwater, Okla., in the interest of Child Saving work, criticises the late Annual Meeting rather sharply on account of the course pursued in discussing and adopting the report of the committee, to whom had been entrusted the paper on Saving Homeless Children. It was the intention of those opposing the report to have offered a substitute, but this was not done. We, however, suggest that, instead of criticising the work of Conference, those who think they have something better, call for a reconsideration, and have the question reopened. This is the better course to pursue regarding all matters that fail to give general satisfaction. We have reached a period in our history when the most difficult problems may be discussed freely and at length, in our Conferences, and there is no reason why the very best results may not be obtained. We are not saying that the question referred to should be reconsidered, but we are saying that it is better to do this than to criticise the work done by the Annual Meeting. We are in favor of giving the delegates at our Conferences an opportunity of doing their very best on any matter brought to their attention.



BRO. H. A. SPANOGLE, of Lewistown, Pa., called at the MESSENGER sanctum a few days ago. He attended the Winona Conference, had occasion to be in Chicago, and did not wish to be that close to Elgin, and fail to see the Publishing House. We were glad to have him call.

BRO. S. A. HONBERGER writes us that at the close of our late Conference some of our ministers did like many of the believers after the death of Stephen: "Went everywhere preaching the Gospel." For his part he went to the Portage congregation, Ohio, where he is now engaged in a series of meetings. He and his wife will do some visiting in Northeastern Ohio, and return to their home at Wichita, Kans., the early part of August.

ON page 420 we are publishing a good communication from Mr. Edwin A. Knapp, editor of the *Winona Assembly Review*. The article represents the sentiment and feelings of the people in charge of Winona Park, and while we are glad for what is here said, we wish to assure Mr. Knapp and all others, who took part in making it so pleasant for the Brethren and sisters and their friends, during the Conference, that we certainly carry with us a very high regard for the whole Winona community. Our people were never better treated, and we know nothing but to love the Winona people, and wish them the choicest of God's blessings.

We have a copy of the Minutes of the Yearly Meeting of the Old Order Brethren, held at North Manchester, Ind., May 15, 16 and 17. The messengers from the churches selected twelve elders, which constituted the Standing Committee, and these, in turn, selected the officers for the Conference. There are nine queries answered in the Minutes, nearly all of them relating to matters affecting church discipline. A new edition of their Minutes, including all decisions up to the present, is to be published. Several committees to visit churches were appointed. The Old Order Brethren have no Sunday schools, carry on no special missionary work, and have no educational institutions, and for that reason no part of their Conference was given to matters of this sort. The spirit of the North Manchester meeting seems to have been good. Nothing, however, is said regarding the meeting for 1911.

JUNE 10 there was a reunion of the Archie Van Dyke family at Winona. Bro. Van Dyke was born in Pennsylvania in 1830, and married Esther Swigart in 1851. They lived in Pennsylvania until their fifteen children were born, and then moved to Nebraska. The mother died in 1899, that being the first death in the family. Since that time one of the daughters lost her life through the explosion of a lamp. The father and mother became members of the Brethren church early in life, erected the family altar, and all the children grew to manhood and womanhood around this altar. As the children reached a suitable age, they united with the church, and, so far as we know, all of their children, that have come to the years of understanding, are in the church. They were all raised for Christ and the church, and it seemed only natural for them to enter the fold. At this meeting Father Van Dyke had the pleasure of meeting all of his fourteen children, many of his grandchildren and others of the family, thirty-two in all.

### Not the Place for a Preacher.

We receive many earnest letters in regard to the situation in various parts of the Brotherhood. Some of the writers ask for information, some ask for suggestions and more than one offers a suggestion or two. Some correspondents tell us how they are puzzled over certain conditions, while not a few express their deep concern about this, that, and the other thing. Now and then a writer tells us how he is worried over the conduct of one of the elders or preachers in his congregation. No one, however, worries over the preacher because he attends the prayer meeting, the Sunday

school or the preaching services. No one is worried because his elder visits the sick and shows a deep concern for all the members of his flock. But we have a letter from a sincere sister who is troubled in spirit because her elder attends baseball contests, says he sees no harm in going to such places, and finds that he is greatly benefited by his observations. She is wondering what spiritual nourishment he can find, at the baseball games, for the members of his flock. She is also wondering what would be the result in the community if all the members would follow the example of their shepherd. And again, she is wondering if Jesus would go to such a place.

Then we, too, are wondering what business the preacher of the Gospel has at the baseball contests. We are not saying that all those who attend these games are bad people. Morally speaking, many of them are fine citizens and neighbors, but everybody knows that the worst characters in the neighborhood attend these contests, and that the influence is often of the undesirable type. Then we further know, that it is only a step from most of the popular baseball contests to the Sunday games, and the preacher who leads his flock to the former, is making it only the easier for many of his members to find their way to the latter. But, again, if the preacher makes a business of frequenting places of amusement like this, how can he consistently preach about members keeping themselves unspotted from the world? And then, again, is he the kind of a man the Holy Ghost would select for a preacher of the Gospel?

### The Two Sparrows.

ARE not two sparrows sold for a farthing? Though their value was very small, yet they represented a sufficient value to command God's care for them. Just what kind of sparrows the Master had in mind, we are not quite sure. It may have been the pugnacious little immigrant that is known among us as the English sparrow. As we think of the sparrows of Bible time, we are puzzled to know how they could be worth even the small price of a half farthing, as some of our people would be glad to pay that much to get permanently rid of them. They are not only classed as a pest, but, seemingly, a very foolish little bird. It is this characteristic of theirs that suggested the lesson that we have in mind.

On the east side of our house we have a one-story addition, used as a summer kitchen, the roof of which is under our bath-room window. Since early spring we have been noticing, falling down upon this roof, small bits of turf, grass, strings and such other material as birds use in constructing their nests. We also noticed two sparrows busily engaged in picking up these bits, and flying up with them towards the comb of the gable, immediately above. Being curious to learn where these birds were building their nests, and why they were at it so long, we examined from the outside and found them busy at work, trying to build their nest in the under side of the boxing. As there was no place to which they could fasten their material, as a foundation, the weight of it would cause it to fall down, as fast as they succeeded in getting a small bunch of their stuff to hold, and their labor was all lost.

But at once they would commence rebuilding by flying down on the roof below and carrying the material up again to the same place, and trying their work over again. Though they began early in the spring, they are still at it, apparently, with the same determination that they manifested in the beginning. As we see them thus working, from day to day, without accomplishing anything, notwithstanding our dislike for the birds, our sympathy is touched, and we are made to say, "Poor birds, how foolish thus to continue to waste their energy in working at a task so unpromising!"

And yet, as we continued to think about these sparrows and their unsuccessful work, the thought came to us: It is not the sparrow only that labors for naught and wastes energy in working at things that don't count for anything. This seems to be a world of waste, and a very large percentage of the energy put forth is as unproductive as the work done by our sparrows.

The wasting of the abundant energy, which God has placed into every living thing for a wise and beneficent

purpose, has always been a sad thought to us and we notice it with a peculiar degree of concern. It means a misdirection of the purposes of our Heavenly Father. "That there be no waste" is a Godlike thought. So it should impress us, as his children, to whom he has given so much to be utilized and conserved to the general good and to his glory. The utter unproductiveness of the energy exercised by our two sparrows awakened a peculiar concern in our own mind, in reference to how we have utilized the energy and possibilities in our own life work. Have we done better and more wisely than the sparrows? Have we been living up to our possibilities, or has much of our life been spent to no purpose? It is a serious thought. It will be wise, on the part of us all, frequently to ask ourselves, What shall the harvest be?

We have known of farmers, in our own immediate country, who have spent all their days in farming their own little farms, plowing, sowing and reaping each year, often not getting as much for their harvest as they sowed. Yet they continue in the same course from year to year, with the hope, each year, that the season will be more favorable than the former ones and that a larger yield will follow as a result. How much wiser and how much more thoughtful are such farmers? They try and try again without any apparent grounds for success.

We just now think of a good brother who was in the mercantile business during almost his whole lifetime, and when the end came he would not have had enough left to cover his funeral expenses, had not his very industrious wife earned enough by washing and knitting to run the house expenses. His business life was about as hopeless as the efforts of our two sparrows, and yet he stuck to it with as much tenacity and with as little show of success as had they.

So it is with hundreds and thousands of our fellow-beings, all over this world of ours. As we look at such lives, our sympathies are stirred and we are made to wonder. We say, "What a pity that men and women so waste the energy and possibilities which God has given them!" They do seem to be subjects for our sympathy. Yet how short-sighted we are, as to what real success may be, and truly is.

Much of that which the world calls great foresight and success may be as futile and as empty in the end as that of our sparrows. God put it in the lives of the sparrows to build nests and raise their young, to perpetuate their kind.

But to us, made after his own likeness, he has given energies and possibilities that we make the lives that we now live, a bright promise for the life to be. If we fail in doing this, we make a miserable failure in reaching the purpose and end for which we were created.

Many persons fail in this life because their ideals are wrong. The nearer they get to them, the farther they get away from what God wants us to be.

We are commanded to set our affections on things above—on things that are lasting—on things that are eternal. The energies thus expended can never be wasted, because the blessings of God always attend such efforts, which means a hundredfold here and now, and joys in all fullness in the hereafter. Let us see to it that we are not building on a bottomless foundation, but on the solid rock, Jesus Christ!

H. B. B.

### A Few Impressions Received During the Late Annual Meeting.

I was impressed, first of all and probably most of all, with the fine class of people present. It seemed never quite so good before. The first Annual Meeting I attended was at Broadway, Virginia, in 1879, and since then it has been my good fortune to have attended eighteen Annual Conferences. Never, in all these years, it seems to me, has such a high standard of Christian character been evidenced in conduct. On every hand it was in evidence. At the table, when the people are taking their meals, they are, perchance, more inclined than at other times, to feel free, to ignore restraints and to indulge in jesting not altogether becoming, but even at this time of temptation I noticed not a single breach of good manners. On the grounds no loud talking and coarse laughing were heard. At the depots the crowding and pushing, like cattle, to be



the first on the car, so common to such occasions, were conspicuous for their absence. Big, strong men, instead of pushing the less fortunate physically,—men and women and children,—to secure the first vacant seat, were seen to assist helpless women and children to the car and to seats. It looked like a new era. All appeared cleanly and neatly dressed, the crowd, as a whole, presenting an inviting appearance, which, by the way, speaks volumes in behalf of clean and high character. The sweet spirit and excellent behavior of the great throng were spoken of at every corner. It was on everybody's lips, and, certainly, all this is to be most heartily commended.

I was much impressed with the manner in which the business of the Conference was disposed of. Both the spirit and ability with which it was done were commendable; in fact most commendable. The way the business is prepared for the Conference has proven to be a good thing. Its publication in the GOSPEL MESSENGER, weeks before, and its publication in Booklet form, and placed in the hands of the delegates, and all that desire it at the time of Conference, puts every one in position to study the questions to be considered, and to prepare for the discussion of them. And the result of it all is clearly seen on the Conference floor. Many of the speeches this year were of unusual strength, and none of them, as I recall them now, brought humiliation to the body for want of judgment and good sense. All were sane, and some were extraordinary for beauty and power.

But the most commendable of all, no doubt, was the beautiful spirit that brooded over the Conference from beginning to end. It amounted to almost a surprise, to find that all were so completely dominated by the Good Spirit. With the exception of one unguarded remark,—who, after due reflection, had too much grace to allow it to stand on the Report,—there was not a word spoken, during the entire three days, to grate on the highest spiritual sensibility. Not that everybody agreed in opinion. Not that at all. The millennium is not yet come. Our Brethren, like men of God, met face to face and debated their differences in the most amiable spirit. It was not always so. That the Conference discussed, for one whole day, the question that probably touches the most sensitive nerve of the Brotherhood without the slightest infraction of Christian courtesy, is certainly not to be passed without commendation. And all felt the better for it. It was shown, also, that the differences were not so great as some supposed. In matters of fundamental Bible teaching it was clearly shown that the Conference was a solid unit. It is doubtful whether there is a body of people in the world so completely united on Bible teaching as the Brethren. A "thus saith the Lord" is the end of controversy with everyone of them. Their differences are on what the Bible does not teach,—on ways and means of carrying out Bible principles and teachings. The question is never raised in Conference as to whether the Bible teaches trine immersion, whether the Lord's supper is taught, whether plain dressing and plain living are taught, etc., etc., for these are settled doctrines and principles, set forth in the Word of God. But questions on *methods* of doing the Bible doctrines and principles are constantly coming, and very properly so. But there is a great difference between the principle, or doctrine, set forth in the Word, and the ways adopted by the church as the best means of carrying out these Bible principles. When we cease to exalt methods to the dignity and value of principles, many of our differences will go.

I was impressed with the spirit to consider. Never before, to my knowledge, was it quite so. It has been growing for years. It is clearly seen that haste is made by going slowly. Plenty of time is taken for the discussion of questions of vital interest. The delegates sit and listen to the last word to be said, and they stick to their charge until it is finished. A fine body of delegates this year.

The spirit of care and investigation has led to much committee work. When questions come up, requiring special investigation, it is commonly placed in the hands of committees with instruction. This presumes to give time carefully to consider the ground involved.

That this is wise, must be apparent to all, and that this manner of looking into things has added much strength to the deliberations of the Conference is settled, it seems to me. H. C. E.

### Winona Resolutions.

By the unanimous vote of the Brethren Conference at Winona Lake, Ind., the following resolutions, framed by Brethren D. L. Forney, L. H. Dickey and Jesse D. Mohler, committee, were passed, with instructions that they be published in the GOSPEL MESSENGER:

The blessings of our heavenly Father have permitted us to enjoy another Annual Conference, that we might fittingly review the work of the past year and its progress, unitedly solve the problems that have confronted us by the shiftings of time, and to plan for a more complete fulfilling of God's purpose with the Church of the Brethren in the world. Therefore be it resolved that we hereby express our gratitude:

1. To God the Father whose bountiful gifts have followed his people unto this day; to Jesus Christ, our Lord, through whom we have grace and fellowship of the church; and to the Holy Spirit, who has illuminated the words of Divine Truth that they may be a living reality among us.

2. To the faithful followers of the cross in their homes, whose prayers and whose lives have strengthened their representatives in this Conference.

3. To the dear brethren and sisters and friends of the Northern District of Indiana, who have entertained this meeting.

4. To the Committee of Arrangements, the Program Committee, and those committees and individuals who assisted them, and whose untiring efforts have done so much for our comfort and the pleasure of this meeting.

5. To the Winona Association for their generous gift in the use of their grounds, and the exclusion of such matters as might be objectionable to us while here.

6. To Dr. Dickey, President of the Association, for his sacrifices and untiring efforts in looking after the comforts and conveniences of those here assembled.

7. To Mr. J. M. Studebaker for the warm words of welcome and his interest in the Church of the Brethren and its progress.

8. To the Reformed Church of the Presbyterians in America for their message of good will and interest in the work of the Church of the Brethren.

9. To the residents of Winona Park and the citizens of Warsaw, whose hospitality has contributed so much to our comfort; and to the churches of Warsaw for the use of their pulpits in the Sunday services.

10. To the railroad officials and those in charge of the trains, who so patiently and courteously cared for us in our traveling.

The intensity of modern life and the environments of our Brethren and their families have offered so many inducements to turn our hearts from the love of God and the church, to the love of the world, that it has been felt good that this Conference send a message of encouragement to those who could not receive the inspiration of this meeting. Therefore be it resolved:

1. That we encourage the pastors and teachers of the Brotherhood to greater activity in visiting and ministering to the needs of the souls of men, and in teaching those distinctive doctrines that have given our church a strong position in evangelizing the world.

2. That we encourage the entire membership to activity in the cause of peace and to special efforts in the temperance cause; to purity of life within themselves that they may be, indeed, a saving power in the world; to a consecration of their lives and their means to the glory of God, and to a liberal support of the mission work of the church.

3. We deplore the neglect in many homes of the family altar, and urge a rekindling of its fires and a brightening of those now burning, that our children be brought under the nourishing power of this means of grace and we remain under the benign influence of God's love.

4. We recommend that our brethren and sisters hold dear to themselves, uphold before their children and exemplify before the world, the simple life and those customs precious in the hearts of our fathers.

5. Finally, we urge that prayers, labors and sacrifices of self be given for the peace, the unity, and the prosperity of the Church of the Brethren, that it may be preserved spotless and blameless to the coming of our Lord.

### More Teaching.

THE idea of more teaching with a view of saving erring members, and less expelling, is growing among our people. If one makes a mistake, or even commits a sin, it becomes our duty to labor with him and, if possible, convert him from the error of his way. On the night of the Master's betrayal Peter made some grave mistakes. He sinned, and yet a look from the

Savior led him to repentance. Jesus prayed for him and we are sure that the other apostles exercised great forbearance. Thomas came near violating his baptismal vow, and yet was converted from his error. James 5:20 says, "Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." This may apply to the erring in the church as well as out of it. The idea is to do more teaching, and get in more personal work. When one makes a mistake, pray for him, pray with him, labor with him. Teach him his duty. Give him to understand that the church has regard for his welfare and means to do him good. Do all this and he may be ready to come to the church of his own accord, and confess his faults. It is a terrible thing for the church to have to lose even one member of the Master's flock, and, knowing the value of souls we should not relax our efforts to help men and women as long as there is hope.

### Not an Open Question.

As stated in our Annual Meeting Notes, the dress question, after being discussed nearly six hours, was recommitted and referred to a committee of five, who are to take the whole matter under advisement and report at the Conference of 1911. The meeting also decided this:

During the time the committee is preparing the report, no phase of the dress question shall be open for discussion in any of our publications; but all suggestions shall be sent to the chairman of the committee; and further, in the meantime, all elders, ministers, and teachers shall teach earnestly and intelligently the doctrines of plain dressing and plain living, as found in the Scriptures, so that the church may maintain the principle of nonconformity to the world.

By this we are to understand that no phases of the dress question, or points about which our people differ, are to be discussed in the MESSENGER. Of course we shall go on teaching New Testament plainness, as the Gospel requires, but the matter of methods, or the application of the principle, regarding simplicity in attire, must be left with the committee. We propose to guard our columns along this line more carefully than we did last year.

### How Strengthened.

IN one of our exchanges we read of a congregation being strengthened by two additions. This thing of strengthening a congregation by increasing its membership put us to thinking. We are wondering if all those who come to the church do really prove helpful. If they do, then the church surely is strengthened. But it should be this way at least. Every brother and sister, who comes to the church should prove a help to the cause they represent. They should make themselves useful workers in the vineyard of the Lord, and should make their influence felt. However, it is not in every instance this way. Some, who do not care to be regarded as babes, have made the church a great deal of trouble. Instead of proving useful to the church and helpful in her work, they have proved a burden, and sometimes a hindrance. It might be well for each of us to pause and consider whether we are strengthening the church of Christ or whether we are proving a hindrance to the cause.

### Mormons and Polygamy.

THE Mormon leaders are not trying very hard to get rid of polygamy. The Salt Lake Tribune recently published the names of one hundred men who have plural wives, the most of whom have been married since polygamy was forbidden by law. In our judgment polygamy is one of the chief cornerstones of the Brigham Young type of Mormonism. Remove this, and the whole system will finally fall to pieces. But as long as Utah Mormonism flourishes, just that long may we expect men of means to have a plurality of wives. They may not boast about it. In fact, with the help of all other Mormons in the community, they may keep their crime hid. But it is in existence, nevertheless, and there is probably more of it than the editor of the Salt Lake Tribune imagines.



# MISSIONARY DEPARTMENT

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## CONVERSIONS IN A JAPANESE PRISON.

For some years missionaries have been working quietly in the great Japanese prison at Tokachi. The governor made a close study of the claims of Christianity and, realizing its power, made the good confession. His noble example proved an incentive to wardens and guards and, later on, the work spread to the prisoners, who have now so largely turned to the Lord that the unconverted are but a small fraction. Best of all, Christianity has shown itself, as always, "profitable unto all things," for now all difficulties of prison management are practically solved. The ruling spirit of the prison is love, and by it all its affairs are readily adjusted, and the pathway is made smooth and plain.

## ARE YOU EASY TO LIVE WITH?

The test of character is not found in our life before the public. Everybody is fairly decent when exposed to the public gaze. The real test comes in our everyday life,—among those who daily associate with us. How we appear to those who really live with us, is a very significant matter,—a point that vitally determines our character. A few shallow, hollow courtesies suffice to secure popular favor; only sterling character has a permanent effect upon those who live with us. Talk as you will, there is something radically wrong about persons who are habitually and really difficult to live with. We may explain and excuse our incompatibility by a variety of specious and flattering ingenuities; the fact remains that people hard to live with and to get on with are guilty of serious moral deficiencies. The more we imbibed the spirit of our Master, the more we shall win the good opinion of those with whom we live. If our friends may fittingly and truthfully write our epitaph, "He was easy to live with," little more need be said.

## HOW TO WIN SOULS.

After all, the chief work of the believer is winning souls to Christ. "He that winneth souls is wise," said the man of wisdom,—leaving out of the question all other things so dearly loved by the average man. Here are seven points that fairly cover the field: (1) BE A CHRISTIAN YOURSELF.—"First take the beam out of thine own eye." Get right yourself before you tell others what to do. (2) LIVE IN THE SPIRIT.—As the Spirit influenced Philip to go into the lonely highway that he might meet the Eunuch and bring him to the truth, so we must "live, move, and have our being" in the Spirit. (3) HAVE A BURNING DESIRE TO SEE SOULS SAVED.—Christ wept when he beheld the city, its sin and its lost condition. We, too, must agonize over a lost world, and seek to avert its doom. (4) HAVE A WORKING KNOWLEDGE OF THE BIBLE.—Use the Sword of the Spirit with becoming skill, and make the Word a blessing to others. (5) TRUST THE WORD AND ITS PROMISES.—God's Word "shall not return to him void," and if we but believe, it shall be done unto us according to his good pleasure. (6) DEPEND WHOLLY ON THE POWER OF THE LORD.—"All power is given unto me," says Christ. Are we in touch with the mighty power? We can be if we will. (7) BE WHOLLY GIVEN TO PRAYER.—"Continuing steadfastly in prayer," we solve the greatest perplexities in our way. We have yet to learn the mighty things made possible through the wonderful agency of prayer.

## THE BIBLE SOCIETY'S COLPORTERS.

Among the world's faithful workers are the men who distribute Bibles. They may not, perhaps, be making much stir, but they are heroes of faith, nevertheless. Go where you will, you find them,—whether in the frigid zone of the North, or beneath the scorching, torrid skies of the equator. We hear of them selling the Scriptures, last year, under the shadow of Dante's tomb at Ravenna, Italy, in defiance of fanatical Roman priests. They went their way among the mountains of Tibet, and you find them among the rubber gatherers on the upper waters of the Amazon. The new railway line, southward to the holy cities of Islam, affords a new avenue of activity to the ever-present Bible distributor. A colporteur has finally been allowed to enter all parts of the Holy Land. He is an Armenian, "with grace in his heart and sunshine in his face," as the natives say, and he has carried the Scriptures to Bethlehem, Hebron, Tiberia, Nazareth, and Cana of Galilee. On his way to Nazareth he rode in a vehicle with three Roman priests, two Moslems, a Turkish soldier, and a robber in chains. The colporteur, ever ready for duty, boldly brought out the Gospels in Turkish, while the robber understood. As his hands were chained, however, the soldier held the book, while the robber read aloud Luke 15. He wanted to keep the volume, but hav-

ing no money, the driver finally paid for it. In the end each passenger bought a copy of the Scriptures in the language which he knew best. Thus we see, again and again, that the Bible colporteur serves a useful and highly necessary purpose in world evangelization.

## GREAT NEED OF WORK IN SIBERIA.

There is only one school for every 2,600 of Siberia's population. Geographically that means one school to each 2,200 square miles. Only 12 out of every 1,000 can obtain the most rudimentary education. While, thus far, no definitely-organized Protestant mission has been allowed to enter Siberia, it is hoped that soon more liberal concessions may be secured. The Bible societies have already obtained valuable privileges. Not only are they permitted to do their work unhindered, but free passes are granted their agents, and free freightage is given for Bibles and Testaments on steamboats and railways. Such a report is encouraging, and leads to the hope that something may be done, in the near future, to help the people of Siberia to better educational and religious privileges.

## IN SUCH AN HOUR AS YE THINK NOT.

All is quiet in the village; only here and there a light glimmers in some bedroom window at this hour of the night. Tired with toil and drunk with pleasure, have the people gone to rest.  
 Little dreaming they, at even, when the sun sank in the west. That the day of Christ's appearing, heralded in all the land, Day of days so full of meaning, was at last so near at hand.  
 There was service at the chapel, and the faithful few were there.  
 Little thinking that ere morning at a meeting in the air.  
 All the saints of all the ages would be gathered with the Lord.  
 Little thinking as they worshipped, just a few with sweet accord.  
 Sang the usual songs together, prayed and talked and read the Word.  
 That within a few short hours Christ's own voice would then be heard.

And they lingered after service at the chapel door to talk just as usual, little thinking when they parted down the walk. That they ne'er again would worship at the chapel on the hill. Now no footstep breaks the silence, in the graveyard all is still.  
 Sleeping place of many a pilgrim, where from out the silent dust  
 Soon shall be a resurrection, resurrection of the just.

They whose tears fell on a casket only just the other day.  
 Did not know, heart-broken parents, when tonight they knelt to pray,  
 That ere morning they would meet her, who was torn from home and heart,  
 Meet their loved one, made immortal, never more again to part;  
 And the fevered patient, lying sleepless on a bed of pain,  
 Will ere morning leave the sick-room, never to be sick again.

He who crushed the poor and needy, turned the widow from his door,  
 Spent the evening with his papers, never thinking that before  
 Many hours his gold would fall him, and the poorest man on earth  
 Who was ready for the coming of the Master would be worth  
 More than he who had his millions in this world, ill-gotten  
 self,  
 More than he who lived a life-time all for pleasure, all for self.

He who but tonight was thinking of the Christ who died for men,  
 Thinking that he might accept him at some future season when  
 It was more convenient for him, would "be saved but not tonight."  
 Will awake to disappointment; while a neighbor robed in white  
 Will o'er sing the song of triumph, who tonight was saved from sin,  
 Who tonight accepted Jesus, let the Holy Spirit in.

In one bed two brothers sleeping side by side will soon awake  
 At the sounding of the trumpet, when the hour has come to take  
 One away and leave the other. To another bedroom, where  
 Sleeps the mother with her baby, angels soon will come to bear  
 One away and leave the other. In the village thus they sleep  
 Some to wake and rise rejoicing, some to wake, but wake to weep.

Now the hands upon the clock-face of the village school-house tower,  
 Close together pointing upward indicate the midnight hour  
 Now the clock begins to strike, suddenly it comes at last;  
 Shout of Christ, archangel's voice, and the trumpet's awakening blast.  
 Listen! It is at an hour when the world is not aware  
 Christ is coming. Are you ready for the meeting in the air?  
 —Linden J. Carter, in *World's Cry*.

## CHINESE SPRINGTIME.

This is beautiful May in China. If spring is doubly appreciated any place, it is in Shansi. During fall, winter, and late spring nothing is seen but bare trees, barren fields and mud walls. When the leaves begin to burst their buds and the grain begins to grow in the fields, one feels as if a long fast had been broken.

Now the willows are spreading their leaves and the late trees are bursting their buds. The gardeners are bringing in their onions, garlic, radishes and spinach. The birds awake you from your morning slumbers long before you think it time to get up. Yes, all China seems astir about sunrise. Indeed, at present it is the best part of the day, for the sun at noon day is very oppressive, and causes much sickness if one does not protect the head from its powerful rays.

Everybody is now changing their heavy, wadded clothing for the universal blue clothes. This light blue and dark blue cotton cloth is worn by rich and poor as their general dress. Some of the children are wearing no clothes and many are only half dressed. They will soon begin to do their spring washing in the little lake in the

center of the city. Here they sit on one stone while they rub the clothes on another. Then they spread them on the ground to dry.

The gentlemen are beginning to carry their bird cages with them as they go on their morning and evening walk. By and by they hang their pets up in a tree, and sit down and listen to their sweet warbling.

The numerous beggars have shed a few of their rags, and find it easier to get their food. You see them in many shady places on the pavement, fast asleep, with their food bowl and dog club beside them.

Yes, many poor specimens of humanity are creeping from their winter lodgings. The reviving influence of spring brings even them from their confinement. See that sweet-faced lady hobbling along on her tiny feet, almost bent double with some affliction. This is the first time she has ventured out this spring. They very much fear fresh air, and their tiny rooms almost suffocate one who is used to an ordinary amount. There is a blind musician, leading his blind wife. They are feeling their way slowly along the street.

The hospitals overflow with all sorts of loathsome diseases. Tumors, cancers, consumption, and disorders of all sorts abound. Many of the women must have a leg amputated because of some sore that resulted from binding their feet. Many came to break off opium, because it is so high in price they cannot buy. This province prohibits the sale of it altogether now, but much is smuggled in, in all sorts of ways, and sold secretly.

Some farmers, near by, insisted on planting opium this spring, although it was prohibited. The governor sent soldiers to destroy the crops. A riot followed, in which the soldiers killed about a hundred farmers. The cure is severe but the Chinese government means to crush this dreadful curse. Many, at first, take it to relieve the pains of some disease, but soon find themselves in its dreadful grip, resulting in innumerable helpless women in ill kept homes, while the streets swarm with hungry, ragged beggars.

Yes, spring is very beautiful, as God intended it to be, but sin has placed many blots upon it.

O will the time ever come when men will live by God's pure laws? When will righteousness and peace fill the earth as the oceans fill the caverns of the deep? Yes, when will this great, sin-burdened nation receive the forgiveness of God, and walk in the paths of peace?

Pray for us that we may have strength and wisdom to do our part in this great work of the Lord!

Emma Horning

Tai Yuan Fu, Shansi, China

## ANIMALS AND RELIGION IN INDIA.

Today, May 3, a crowd of people of the blacksmith caste came to worship the goddess Mata (mother), under a large banyan tree standing near my tent. Really, they came to make an offering of a kid to the goddess. The goddess' image is a mere stone painted red. All things being made ready, they had a Mohammedan cut the throat of the innocent goat, and out flowed its blood before the idol which neither sees nor hears nor knows. Then, after much smearing of vermilion red over the stone, breaking of a coconut before it, and, after much bowing and salaaming, the crowd left.

The child of fond parents was evidently sick, and the parents came to make an offering and a vow to the goddess in the hope of the speedy recovery of the child. Over and over we have been told that by so doing certain people have been cured. If they are, it is a matter of having faith now, where they had none till the offering was made. But often they confess there is no cure and their hopes are not realized.

I drew near to see, as the ceremony was in progress. Calling aside an old man, I asked, "Whom are you worshipping?" He answered, "We both worship stone gods and the great God." I then asked, "Why worship inanimate stones? Is not our Creator sufficient and alone worthy of our worship?" The reply was, "Our fathers did this way. So why should not we?" About such is always the reply we get from people. How like sheep we are, treading in the same paths our fathers have trod, and that without thinking! If the Hindus, in the main, could read, and then, if they would think for themselves, the folly of Hinduism and the truth in Jesus would quickly dawn upon them. There is great interest being awakened in the matter of education; and many educated caste people, too, are making big speeches over the shame of India having so many "untouchables."

On the above occasion the blood was shed before the image, and the goat was carried home to be cooked and eaten. Seeing that innocent life going out because of some sin of the parents, as they thought, made me sad, I admit. All that day the universal truth rang in my ears, "Without the shedding of blood is no remission of sins." It is God's way, and the heathen in India are yet perpetuating what God ordained for mankind back near Eden's Garden,—animal sacrifice in which the guilty man sees innocence suffering where he should suffer, and sacrifice which points forward to and is to be fulfilled in a coming one, the Savior of the whole world. What a pity that the world by wisdom has not known that One! And today, in spite of India's dislike in general, to the taking



of life, near Jeypur, in Amber City, in Kasi Benares, and in Kail-Ghat, Calcutta, daily sacrifice for sin is being offered, a sight we saw with our own eyes. Now may his people have grace to lift up, before the gaze of all men, him who once for all time died, the Just for the unjust, the Lamb of God, who "took away the sin of the whole world," in the hope of bringing the world back to God.

In the long pass from the Railway station to Pimpalner village, there are quite a good many different animals seen at times. In our several trips, in and out, we have seen a half dozen Nilgau—most beautiful animals. They are harmless, and good for food. I saw one being kept as a pet in the home of a Mohammedan, near the station. Small partridges and peacocks also are abundant. We saw about twenty peacocks in one drove one day. And in our rambles we chased up one hyena and a genuine panther. Both ran leisurely away from us. The Bhils beg and beg us to hunt with them. And no doubt to fish and hunt with them would be a speedier way of winning their real confidence than by refusing and trying to preach to them. While we are neither hunters nor fishers, it is a question of "I am made all things to all men that I might by all means save one." Anything, anyhow, and anywhere for his name's sake. I. S. Long.

Pimpalner, India.

## Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

### ALABAMA.

**Vinegar Bend.**—My husband (a deacon), daughter and myself came from the Monticello church, Ind., last September and settled in this part for my husband's health. We are six miles from Fruitland where we have a church organization, but during about half of the year we cannot ford God River, hence cannot reach the place. One brother and sister live on this side of the river, and with their help we are trying to organize a Christian Workers' meeting. There are several young people here, who are earnest, but have little education. They are all sons and daughters of farmers. They have only from five to twenty acres under cultivation. Nothing can be raised here without heavy fertilization. We have preaching once a month by Bro. M. Wine, which we can get here; also once a month by a Methodist minister—Abbie J. Layman, R. D. 1, Vinegar Bend, Ala., June 22.

### CALIFORNIA.

**Butte Valley** church met in council June 18, with Eld. H. F. Maus in charge. Sunday-school officers were elected for six months, with Sister Ella Hollinger superintendent, and Bro. Ernest Davis, secretary. Bro. Will Furnace was elected teacher of Juvenile Christian Workers, and Sister Eva Furnace of class No. 2. Arrangements are being made for a program July 4.—Mrs. E. M. Wolfe, Macdon, Cal., June 20.

**Long Beach** church met in council June 17, with Eld. Wm. Trostle presiding. The spirit of Christ prevailed throughout the meeting. Sister Susie Forney, who has been laboring with us almost from the beginning of our work here at this place, and has been the means of accomplishing much good, offered her resignation, to take effect July 1. Sister Effa Metzger was chosen to take up the work. Sunday-school officers were elected, with Bro. Joseph Shively, superintendent; Sister Hattie Ketchum, chorister. Sister Rummonds was elected church correspondent. We are in need of a live minister at this place. Who will come?—I. S. Overholzer, 1645 E. Second Street, Long Beach, Cal., June 17.

### COLORADO.

**Good Hope.**—Our church met in council Saturday, June 18. Eld. D. B. Miller presided. The officers for Sunday school and Christian Workers' meeting were elected. A committee was appointed to secure the services of a minister in holding a series of meetings in the fall. Our love feast will be held Sept. 17. Some minor business was attended to. The annual Sunday-school convention of the Colorado Sunday School Association of the Northwest and Northwestern Colorado State District was held in the Good Hope church, near Haxtum, June 11. While the attendance from other schools was small, the attendance in general was good. There was a marked interest and the program was carried out with a deep spiritual interest. It was a profitable meeting. Prayer, preparation and work were the sentiments expressed by the speakers. The call is open for the next convention by any church in the Colorado subdistrict. If no call is made, the convention for 1911 will be held in the Good Hope church.—Altha M. Daggett, Haxtum, Colo., June 21.

### ILLINOIS.

**Big Creek** church met in council June 18, with our elder, Bro. D. J. Blickenstaff presiding. We decided to hold a series of meetings sometime during the coming autumn or early winter. Bro. Blickenstaff preached for us on Saturday evening, Sunday morning and evening. His labors are much appreciated.—Dow A. Ridgely, Parkersburg, Ill., June 21.

**Coal Creek.**—Bro. Hartranft, of Hagerstown, Md., spent Sunday with us and delivered a discourse which we enjoyed very much. We are always glad to have the brethren stop with us. We have engaged Bro. H. A. Stahl, of Glade, Pa., to hold our series of meetings sometime in September.—S. L. Cover, Canton, Ill., June 20.

**Milledgeville.**—Our love feast was held June 19. Bro. Virgil C. Finnell, of Elgin, preached an able sermon in the morning, and Prof. J. E. Miller, of Mount Morris, Ill., preached in the evening. Bro. Gerdes, of Coleta, Ill., officiated. We had a good meeting, good attendance and good attention. Eld. Tobias Meyers preached for us June 12.—Annie Turner, Milledgeville, Ill., June 22.

### INDIANA.

**Avilla.**—Our love feast was well attended. Bro. John Kilian officiated. Brethren Roy Smith and D. E. Hoover were also with us from neighboring churches. We had services the following afternoon.—Sarah Holman, R. D. 3, Avilla, Ind., June 18.

**Bethel** church met in council June 18, at the chapel, with our newly-elected elder, Bro. Manly Decker, in charge. Serious illness of several families of members hindered many from attending, who otherwise would have been with us. There was not much business to come before the meeting. One letter was granted and two received. We decided to hold our harvest meeting Aug. 7, at which time we hope to have Bro. F. B. Fitzpatrick with us with us. The writer was chosen church correspondent.—Maudie Jones, Syracuse, Ind., June 21.

**Cedar Creek** church met in council June 18, with Bro. David Hoover presiding. Seven letters were received and one granted. We decided to hold our harvest meeting in August, but no definite time was set. Our joint Sunday-school con-

vention was held June 19. The interest was good and it was well attended. Bro. Steele was with us and gave some very good lessons. Our love feast was held May 22. About 100 members communed. It was largely attended and good interest was manifested. Bro. Mishler was with us and officiated.—Mary Ivy Hanson, Laotto, Ind., June 21.

**Fountain** church met in council June 18. Our elder, Bro. Peter Houk, was with us. Bro. Luther Bedel acted as moderator. No music was before the meeting. One letter was received. All three of the ministers talked on the subject, "What Is the Minister to the Church? What Is the Church to the Minister?" Bro. Luther Bedel resigned as church correspondent and Method agent, and Bro. Jesse, one of our young deacons, was chosen to take his place. Our love feast will be held Sept. 17, provided our elder can be with us; if not, he will set the time.—Luther Bedel, R. D. 1, Nebraska, Ind., June 22.

**Killbuck.**—Our love feast was held June 18, in the Antioch house. Ministering brethren present from adjoining congregations were Brethren Jonathan Greenhalgh, E. O. Norris, David Miller, J. W. Rarick, and A. C. Young. Bro. Greenhalgh officiated. About ninety members communed. There were present quite a number from other churches, for which we were thankful.—H. E. Millsbaugh, R. D. 12, Muncie, Ind., June 19.

**Lower Fall Creek** church met in council June 18. Eld. Fessler had charge of the meeting. Being delegate to the Annual Meeting, he also gave us a talk concerning the work of the minister. Our love feast will be held Sept. 17, and several at 6 P. M. On account of some hindrances Bro. Hopps could not fill his appointment here on Saturday night, June 18, and Sunday morning and evening. Our elder, Bro. Fessler, filled the three appointments in his place.—Laura Chamberlin, R. D. 12, Anderson, Ind., June 20.

**Marble** church met in council June 18, with our elder, Bro. D. B. Garber, presiding. Two letters were received and one granted. Sunday-school officers were elected, with Bro. D. H. Brumbaugh as superintendent. Our harvest meeting will be held the first Sunday in September. Our love feast will be held Nov. 13, at 6 P. M.—Pearl Brumbaugh, R. D. 3, Marble, Ind., June 20.

**Monticello.**—On Friday evening, June 10, Bro. George Hilton, lately returned from China, gave us a lecture on the conditions existing there. On Saturday evening we held our love feast. It was well attended by the local brethren and several brethren and sisters from Pennsylvania and California. The visiting ministers were Brethren G. B. Heeter, J. Brubaker, G. H. Bashore, and G. W. Hilton. Bro. Knavel officiated. On Sunday morning Bro. Bashore preached for us, after which three letters were baptized. At 2:30 P. M. Bro. Hilton again addressed a large audience on the present conditions in China. In the evening, after Christian Workers' meeting, Bro. Knavel preached on "New Things in the Bible."—Mae Keever, Monticello, Ind., June 20.

**Portland** church met in council June 18, with Brethren Berkeley and D. Hummer presiding. One letter was granted and two received since our last report. Bro. Hatcher was unanimously retained for another six months. We will hold a harvest meeting the third Sunday in August, at which time we expect Bro. Winger, of North Manchester, to be with us. Our communion will be held Sept. 10, commencing at 10 o'clock.—Eliz. Grafmiller, Portland, Ind., June 23.

**Swan** church met in council June 18, with Eld. G. E. Swihart presiding. Considerable business came before the meeting. Two letters were received and three granted. New officers were elected for Sunday school and Christian Workers' meetings. Bro. W. W. Miller was chosen as superintendent of the Sunday school, Sister Merte Swihart, secretary and treasurer, and Bro. Clarence Rush, chorister. Sister Sarah Ranck and Bro. M. M. Miller were elected presidents of Christian Workers' meeting, and Sister Nora Saiter, secretary. Our love feast will be held Sept. 17, beginning at 5 P. M.—Katie Baldwin, R. D. 2, Wabash, Ind., June 23.

**Santa Fe** church met in council June 16, with our elder, Bro. D. B. Wolf, presiding, assisted by Eld. Amos Kendall. Three letters were received and two granted. We decided to hold our love feast Sept. 24, at 5 P. M.—John E. Miller, Loree, Ind., June 22.

**Salamanca.**—At our council, May 26, we elected two ministers. May 29 they were duly installed. The names and addresses of these ministers are as follows: Bro. Lawrence Schults, Huntington, Ind., R. D. 6, and Bro. Noah Shideler, Huntington, Ind., R. D. 6, Millie Wilke, R. D. 6, Huntington, Ind., June 20.

**Tippecanoe** church met in council June 18. Our elder not being present, Bro. F. O. Richcreek presided. A Christian spirit prevailed throughout the meeting.—Josiah Garber, R. D. 3, Syracuse, Ind., June 21.

**Union Creek.**—Eld. Andrew Hutchison came to us June 12 and remained until the 17th, conducting a series of meetings. Many good impressions were made, and the church was made strong. The attendance was good throughout the meetings. We will hold our love feast Sept. 10 instead of Sept. 17, beginning at 5 P. M. We have an invitation to all.—Clinton Callander, Nappanee, Ind., June 23.

**Union City** church met in council June 16, with our elder, Bro. W. K. Simmons, in charge. A young sister was reclaimed. We are expecting to have Bro. J. W. Fidler with us in a series of meetings this summer. Bro. Buntlin, from Washington, is expecting to be with us next Sunday.—Erle K. Netzel, R. D. 4, Union City, Ind., June 21.

**Upper Fall Creek** church met in council today at the Honey Creek house, with Bro. L. W. Teeter in charge. Two letters were received. We decided to hold a series of meetings in September, to continue three weeks and close with our communion, which will be held on Friday before our district meeting, Oct. 14, beginning at 10:30 A. M. Bro. Teeter will conduct our meetings. Bro. Fadely preached for us at Middleton last Sunday.—Florida J. E. Green, Middleton, Ind., June 25.

### IOWA.

**Cedar.**—Dr. S. B. Miller, of Cedar Rapids, Iowa, was with us June 18 and preached two good sermons. Bro. Miller also gave a talk to the Sunday school. These visits by our brethren from the neighboring churches are much appreciated and do us good. Bro. John Zuck had been away for several weeks, but has now returned.—Charles Q. Meyers, Clarence, Iowa, June 21.

**Panora.**—We are in the midst of a series of meetings, with Eld. C. B. Rowe, of Dallas Center, in charge. Yesterday five were baptized, most of whom were Sunday-school children. The evening before, one sister was reclaimed. We believe that others are counting the cost and we hope that before the meetings close they will decide for Christ.—J. D. Haughtelin, Panora, Iowa, June 20.

**Fanther Creek.**—Our love feast was held June 18 and 19. The membership was well represented. Bro. Solenberger, of Beatrice, Neb., officiated. Bro. S. M. Goughnour, of Ankeny, and Brethren D. A. Wise and Morris Eikenberry, of Dallas Center, were present. A number were with us from surrounding churches.—Ethel F. Crouse, Dallas Center, Iowa, June 20.

**Pleasant Prairie** church met in council at the home of the writer, June 12. Very little business came before the meeting. Bro. Fred Earl was chosen from this arm of the church to assist in the Child Rescue Society of the District. Bro. Schlichter, of Worthington, Minn., was with us for two days Sunday morning and evening. His talk in the evening was upon missionary lines. At the close of the services an offering of \$4.75 was given for World-wide Missions.—E. E. Rilea, R. D. 21, Ireton, Iowa, June 20.

### KANSAS.

**Garden City** church met in council June 17. Our elder, Bro. J. E. Crist, presided. Our Sunday school was reorganized, with Bro. C. C. Wampler superintendent. Bro. N. H. Hoff was elected president of Christian Workers' Band. Our love feast will be held Sept. 10, to be preceded by a two weeks' series of meetings, providing suitable arrangements can be made for a minister. Since our last report four letters have been received.—May Goff, Garden City, Kans., June 20.

**Kansas City.**—After our services at the Mission church, last evening, one man was baptized. His wife, who had, at one time, been a member, was reclaimed. Three others said they would follow soon. The mission work is in a splendid condition, but we need summer clothing for many of our Sunday-school scholars. Our funds, with which to support the work, will be exhausted by July 1. We trust that God will open the hearts and purses of those who have shown so much interest in our South Side Mission. Those who are being saved by your donations will be stars in the donors' crowns. In a notice from our Mission Board, Gospel Messenger page 398, it is stated that we will enlarge our church-house on Central Avenue. We are sorry that, after the church had raised funds to remodel and enlarge our house, we could not get a permit to build a frame addition. Being inside the fire limits, we had to give up our proposed plans. Things may so shape themselves that we may sell the present property and build new at another place. This, however, is to be determined in the future.—J. H. Crist, 14 N. Fourth Street, Kansas City, Kansas, June 18.

**Mt. Ida.**—Our council was held June 18. Our elder, Bro. S. E. Lantz, was with us. Considerable business came before the meeting. The church decided to have Bro. F. G. Edwards as our minister for one year. We expect him to be with us soon. We held our local Sunday-school meeting whenever it will be suitable for our District Sunday-school Secretary to be with us. Christian Workers' officers were elected, with Sister Nancy Studebaker, president, and Bro. M. J. Bailey, vice-president. Our series of meetings are to begin Sept. 15, to be conducted by Bro. Chas. B. Miller, of Scott Valley. Bro. Lantz preached for us on Sunday morning.—Lucinda Bailey, Box 25, Mt. Ida, Kans., June 20.

**Washington Creek** church met in council June 11, with Eld. W. A. Kinzie presiding. We will hold our love feast Sept. 17, beginning at 10 A. M., following a series of meetings, conducted by Bro. B. E. Keeler, of River Bend, Colo.—C. A. Ward, Richland, Kans., June 20.

### MARYLAND.

**Maple Grove** church met in council June 4, with Eld. S. A. Miller presiding, assisted by Eld. David Hochstetler. Our love feast will be held Sept. 17. Bro. J. J. Shaffer, of Somerset, Pa., will conduct a series of meetings, beginning Sept. 10, to continue until the feast. The collection amounted to \$9.15.—Harvey W. Yost, Grantsville, Md., June 18.

### MICHIGAN.

**Berrien.**—We are pleased to announce that we have added five young members to our little band during the past few weeks. We held our love feast Saturday evening, June 18. Only two visiting members were present. About forty communed, among whom were many for the first time; having only united with the church during the winter and spring.—Grace H. Weaver, Buchanan, Mich., June 22.

**Thorapple** church met in quarterly council June 18, our elder, T. F. Fairgh, presiding. Elders Rathrig and Smith were chosen as delegates to the district meeting. A letter was granted to one of our ministers, Bro. D. E. Sower and wife, who have located at Freeoli, Mich. Three members were received by letter. The two Sunday schools were reorganized at this meeting. Bro. Ray Whitman was elected to serve as superintendent of the west school; Bro. Arthur Mote at the east. Arrangements were also made to have a Sunday-school and Christian Workers' meeting at the center house July 4, beginning at 10 A. M.—Grace E. Messner, Lake Odessa, Mich., June 20.

### MISSOURI.

**Pleasant View** congregation met in council in the Pleasant Hill church June 18, with our elder, Bro. J. H. Mason, presiding. Brethren J. H. and E. W. Mason were chosen as delegates to our special district meeting, to be held in North St. Joseph July 8, for the purpose of making preparations for the Annual Meeting, June 1911. We will hold a series of meetings in the Pleasant Hill church, beginning some time in August.—Ruth A. Pulse, Richmond, Mo., June 20.

**Smith Fork** congregation met in council June 18, with our elder, Bro. J. S. Kline, presiding. Elders D. D. Sell and J. Sturges were chosen to represent us at the special district meeting at St. Joseph, Mo. Bro. J. Smith, of Ponca, Okla., will conduct our series of meetings, to be held sometime in October. Bro. Kline preached for us on Sunday morning and evening. Since our last report two more have united with the church, Bro. William Chase and wife.—Sudie E. Hoover, Flattsburg, Mo., June 23.

### NEBRASKA.

**Notice to the Churches in Nebraska.**—All queries from the churches to the district meeting of Nebraska, in 1910, should be in the hands of the Commission on or before June 15, 1911. See Minutes of district meeting of Nebraska, 1908. Churches that are delinquent in forwarding their apportionment of the funds voted for the use of District Mission Work, will please respond, as the money is needed to carry forward the work.—A. J. Nickley, R. D. 2, Kearney, Nebr., June 20.

### NEW JERSEY.

**Sand Brook** church held her love feast Sunday, June 19. It was a very spiritual feast. Brethren H. T. Horn and M. B. Miller officiated. We trust all were encouraged in the Master's work.—Hannah D. Horne, Sand Brook, N. J., June 23.

### NORTH DAKOTA.

**Notice.**—To the members of Western Canada, Eastern Montana and North Dakota: I wish to say, that since our membership has been greatly reduced by emigration, and but few members are living near the church where our district meetings will be held July 14, those coming to the meeting should apply to themselves with binding, so all can be lodged near the place of meeting.—S. S. Blocher, York, N. Dak., June 17.

**Williston** church met in council May 31, preparatory to our love feast. Our elder, Bro. D. F. Landis, presided. Six letters were received and three granted. We held our love feast on June 1, and Bro. F. Landis officiated. A number of visiting members were present. Bro. Chas. Meyers gave us an interesting sermon on Sunday forenoon, following the love feast.—Pearl Sponlein, Trenton, N. Dak., June 20.

### OHIO.

**Covington.**—Our series of meetings, conducted by our pastor, Bro. G. W. Flory, assisted by Bro. A. B. Miller, of Bridge-water, Va., are still in progress. The best of interest is manifested. So far twenty-four have confessed Christ and two have been reclaimed. Our love feast will be held June 28.—Oma Karn, Covington, Ohio, June 18.

**Eagle Creek** church met in council June 18, with our elder, Bro. J. R. Spacht, presiding. Bro. J. J. Anglemeyer will conduct our meetings the coming winter. We will hold our children's dedication one week from Sunday night, July 3. Our mission collection, taken on Sunday forenoon at the annual Meeting, amounted to \$30.00. One letter has been received since our last report.—Hattie Bame, R. D. 16, Williamstown, Ohio, June 22.



**Postoria church** met in council June 16, with Eld. David Lytle presiding. Bro. J. C. Witmore was chosen as elder for the coming year. Bro. J. I. Lindower was chosen Sunday-school superintendent. One letter was granted. Considerable other business came before the meeting. On Sunday morning, June 19, Bro. Geo. Baschore, of Los Angeles, Cal., was with us and preached for us. In the evening Bro. Hugh Heckman, of Colorado Springs, Colo., talked to us. Both services were appreciated very much.—Lydia Dickey, Postoria, Ohio, June 21.

**Greenville church** met in council Wednesday evening, June 16, with Bro. Hollinger presiding. Bro. Henry Longanecker, of Berthold, N. Dak., and Bro. S. B. Katherman, of Lawrence, Kans., were with us. New Sunday-school officers were elected, with Bro. Allen Weimer, of Lawrence, as superintendent, and Sister Ola Whorley, secretary. Sister Elsie Baker was chosen on the Christian Worker committee. Arrangements have been made to have a joint Sunday-school meeting July 4, to be held at the Poplar Grove church.—Anna Witwer, Greenville, Ohio, June 18.

**Hickory Grove.**—Bro. J. S. Flory, of Bridgewater, Va., while on his way home from the Annual Meeting, stopped with us and gave us an address on Sunday morning, June 19. We met in council June 18, with our elder, Bro. Jacob Coppock, presiding, assisted by Eld. R. A. Peifer and David Smith, chairman. Much important business came before the meeting. The following officers were elected: Bro. John Karns, trustee; Bro. Chas. Eldemiller, on the Finance Committee; Bro. Woodford Peters to the ministry. We decided to engage Bro. Manly Deater, of Milford, to hold a series of meetings here sometime this fall.—James B. Barnhart, Tippecanoe City, Ohio, June 24.

**Lima church** met in council Friday evening, June 17. We decided to call for the Sunday-school Normal and the Sunday-school and Ministerial Meetings, to be held Aug. 3 and 4. On Sunday morning, June 20, Bro. J. W. Myers, of Lima, gave us a helpful and encouraging sermon. On Sunday Rev. Dill, of the Reformed Presbyterian church talked to us on "The Scriptural View of the Kingdom of Christ, as Based on the Ten Commandments." A series of meetings will announce the coming of the Kingdom of our churches and our Nation.—Minnie M. Snider, 729 Linden Street, Lima, Ohio, June 22.

**Ludlow church** will hold a series of meetings at the Red River house, commencing July 28, to be conducted by Bro. Geo. D. Zollers.—E. F. Paul, Arcanum, Ohio, June 21.

**Middle District church** met in council June 16, with our elder, Bro. Jacob Coppock, presiding. An all-day Sunday-school meeting will be held at this place July 3, at 9:15 A. M.—C. V. Coppock, Tippecanoe City, Ohio, June 22.

**Oakland.**—After having attended the Annual Meeting Bro. I. N. H. Beahm stopped with us on the evening of the 10th and gave us an interesting Bible Land talk. Bro. Beahm was with us a few years ago during a revival, and therefore his visit was much appreciated. On the following Sunday we had cradle roll services. Our cradle roll superintendent gave us an introductory talk, followed by an address by Bro. S. E. Porter; also a short talk by Sister S. B. Katherman of Lawrence, Kans. Our enrollment in this department numbers forty-seven. A number of visiting brethren and sisters from other States were with us at this meeting. Bro. S. B. Katherman preached in the evening. This being the home of the Katherman family, their visit was especially appreciated.—Maria Miller, Bradford, Ohio, June 15.

**Richland.**—Our council convened June 16, with our elder, Bro. A. I. Heestand, in charge. The report of the visit showed all to be in peace and union. Bro. Heestand was retained as our elder for another year. Our love feast was held June 18. Brethren W. F. England, Geo. Strausbaugh, A. Heestand and A. B. Beahm, of Lima, Ohio, were with us. Bro. England officiated. One was baptized at the close of the services. We expect Bro. D. P. Koch to hold a series of meetings for us in November.—Ira E. Long, R. D. 1, Mansfield, Ohio, June 22.

**Spokane.**—We are glad to report a successful series of meetings at this place. June 11 Bro. Kahler, traveling secretary of missions for New Mexico, Ohio, was with us, preaching until the 16th. He gave us nine instructive sermons, of which "The Three Crosses," "The Five Homes," and "God's Invitation to Mankind," were especially good. The afternoon, as well as the evening services, were well attended, and much interest was manifested, notwithstanding it was a very busy time and many of the farmers were behind with their work, owing to the long-continued rains. There were no accessions, but we feel that all were benefited by the efforts of Bro. Kawander, Spokane, Ohio, June 20.

#### OKLAHOMA.

**Cement church** met in council June 4, with Eld. A. J. Smith presiding. Our elder, Bro. M. M. Ennis, and wife, are in again from a trip to New Mexico. Our little band of members welcome them. June 5 our District Sunday-school secretary, Bro. A. J. Smith, was with us. Our school convened at 10 o'clock, after which our superintendent conducted a very interesting Sunday-school meeting. Many good thoughts were forcibly impressed upon us. Bro. Smith gave an address on mission work. A collection of \$13.00 was taken for District Mission Work. After dinner a well-prepared program was rendered. The Sunday school at this place is in a prosperous condition, with Bro. M. M. Ennis as superintendent. June 19 a Missionary Baptist minister and wife were received into the church by baptism.—Jennie Joy, R. D. 2, Cement, Okla., June 20.

**Stillwater church** met in council June 18, with our elder, Bro. Cripe, presiding. There was not much business to come before the meeting. One letter was received. Bro. Cripe was chosen elder for another year, and Bro. John Clingenpeel, treasurer. Our little congregation is in good working order. Our Sunday school is well attended. We have preaching every Sunday, both morning and evening. We would be glad to get some brethren interested enough to move here.—J. H. Cox, 222 Duck Street, Stillwater, Okla., June 18.

#### OREGON.

**Ashland congregation** is now holding a series of meetings and Bible lessons, conducted by Bro. M. M. Eshelman and Hiram Smith of the Berean Bible School of Los Angeles, Cal. Each evening we have a lesson on the Book of John by Bro. Eshelman, followed by a sermon by either Bro. Eshelman or Bro. Smith. We also have a teacher-training class at 10 A. M. four days in each week. The services are very interesting and full of the Spirit of God.—Corra B. Decker, Ashland, Oregon, June 16.

**Couville Valley.**—Since our last report five have been baptized, making a total of twelve who have united with the church recently. In my letter, last week, I should have said that the subject of Bro. J. S. Seier's lecture was "Creation, Time and Eternity."—F. Stevens, Myrtle Point, Oregon, June 16.

#### PENNSYLVANIA.

**Boliviar congregation** met in council, in the Robinson house, June 19. Eld. Shober presided. Bro. W. J. Brendlinger was installed in the second degree of the ministry. Bro. James Betts was elected deacon. Sunday-school officers were elected for six months with Bro. Robert Brendlinger, superintendent, Sister Alice Bowser, secretary, and Sister Carrie Bowser, treasurer.—Chas. D. Brendlinger, Box 5, Robinson, Pa., June 22.

**Brothers Valley.**—One of our home ministers, Bro. J. J. Shaffer, of Phila., Pa., began a series of meetings at the Pike house, June 11, and closed June 25, preaching twelve sermons. Sixteen were baptized. Our love feast was held at the Pike house on Sunday evening, June 19. It was well attended. Bro. Shaffer officiated. On Saturday evening, June 18, this section was visited by the hardest rain and hail storm ever known by the oldest residents. It destroyed buildings and uprooted forests, and the hail stones were so large that they destroyed growing crops and broke hundreds of windows. The flood carried away many bridges and fences.—J. C. Reiman, Berlin, Pa., June 24.

**Conestoga church** met in council June 16, with Bro. John Herr presiding. Eld. I. W. Taylor will be our elder in charge again.—Sallie Pfautz, R. D. 1, Bareville, Pa., June 21.

**Lovejoy.**—Last evening we held our love feast at the Penn Run house. Visiting ministers were Brethren Oran Fyock and David Clapper, from Cambria, Pa. There were also other visiting brethren and sisters present. Bro. Abram Fyock officiated. Bro. W. N. Myers was ordained to the eldership. The tables were filled with communicants, and the house was not large enough to accommodate all the outsiders. One of our deacons, Eld. C. B. Widdowson, is very ill, and sent a request to this meeting for the united prayers of the church.—Lizzie Swartz, Lovejoy, Pa., June 20.

**Philadelphia** (Betany Mission, 3256 Kensington Avenue).—May 29 Bro. William Kinsey, of Johnstown, Pa., preached for us. June 5 Sister Alice Boone Lantz gave us a call, and her talk to the children was very much appreciated. Bro. J. W. Gline, from Pomona, Cal., stopped with us on his return from Washington, D. C., and it did us good to see him. For many years he was associated with our work at the Geiger Memorial church, Twenty-sixth and Lehigh Avenue.—Tillie M. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., June 24.

**Philadelphia** (First Church of the Brethren, Dauphin Street above Broad Street).—On Monday evening, June 20, we held our council. Eld. J. T. Myers not being able to be with us, the meeting was in charge of our pastor, Bro. D. Webster Kurtz. Considerable business came before the meeting. Two letters were received. Our pastor suggested that we have a members' meeting each month, so as to reduce the amount of business each quarter, and also give him the privilege to talk to the members on such subjects as seemed appropriate. From the pulpit this matter is to be considered at our next meeting. We had the pleasure of having Eld. T. T. Myers, of Juniata College, to conduct our midweek prayer meeting on Wednesday evening.—Sallie E. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., June 24.

**Shipleville.**—June 11 Bro. J. B. Miller, of Curryville, Pa., commenced a series of meetings for us, closing last evening, with a crowded house and good interest. The attendance and interest were good throughout the meetings. Bro. Miller is a close Bible student, a clear, forcible speaker and a man who studies how to do his preaching so as to be understood. He visited in many homes, while here, and encouraged us to press onward. Nine were baptized, eight of whom were Sunday-school scholars. One had reached the age of three score years, and the others were from twelve to sixteen years old. Bro. Miller officiated at our love feast June 12.—W. H. Blough, Boswell, Pa., June 23.

#### TEXAS.

**Irving.**—We hold our members' meetings at the residences. We meet each third Sunday at 2 o'clock. Yesterday we met at Bro. Samuel Wines', and will meet the next time at Sister Davis'. The writer presides. The members attend all the meetings. We have a large flock, but only few workers. I am trying to farm and also to preach at three places. Will all the Brotherhood pray for us?—C. C. Derrick, R. D. 2, Irving, Texas, June 17.

#### VIRGINIA.

**Roanoke City church** met in council June 17, with Eld. P. S. Miller presiding. Our meeting had been postponed one week on account of the Annual Conference. Four letters were received. The question of holding a spring communion was discussed, but on account of opposition was deferred. We will begin a series of meetings Aug. 28, to be conducted by Bro. T. S. Moherman. Our next council is deferred one week, in order not to conflict with the meeting. Our love feast will be held Oct. 1. The question of sisters breaking bread was discussed, but action was postponed. As there was a demand for a junior Christian Workers' meeting, the church authorized the organization.—Homer E. Trout, Vinton, Va., June 22.

#### WASHINGTON.

**Centralia church** held the council, preparatory to the communion, May 27. One sister was reclaimed. Our feast was held June 4. Quite a number surrounded the Lord's table, some of them for the first time. Visiting brethren and sisters from Seattle and Tacoma were in attendance. Eld. J. U. G. Stivers, of Tacoma, officiated. On Sunday morning following we had a missionary sermon, after which a collection of \$28.00 was taken.—Mrs. Joe Myers, Centralia, Wash., June 16.

#### WEST VIRGINIA.

**Egion.**—Brethren Jonas and Ezra Pike commenced a series of meetings at the Accident schoolhouse on Sunday evening, June 6, and continued each evening until June 12, preaching nine sermons. Eld. Peter Arnold, two being a father and mother. On the evening of the 12th Bro. Albert Arnold gave us a half-hour talk before preaching, on his trip to the Annual Meeting. His account was very interesting.—Jonas H. Biddinger, Egion, W. Va., June 18.

**Knobley church** met in council May 14, at the Poplar schoolhouse, with Eld. Peter Arnold, of the Beaver Run congregation, our pastor in charge here, presiding. Considerable business came before the meeting. Brethren Phineas Snyder and Minor Leatherman were elected to the ministry, and Brethren Gabriel Rotruck and Alvey Rotruck were deacons. Our love feast will be held on Sept. 17. Bro. Emra Pike is booked for a series of meetings at the above-named place, beginning Oct. 29.—R. B. Leatherman, Williamsport, W. Va., June 19.

**Mountain Dale.**—Our Sunday school is progressing nicely. We held our council April 25. Brethren Jeremiah Thomas and George Vanickie were present. May 22 Bro. Calvin Wolf came to this place and preached one sermon for us. Our series of meetings will begin Oct. 1 and continue until the 15th, closing with a love feast. Bro. Jeremiah Thomas will do the preaching the first week, and Bro. W. T. Sines, of Oakland, Md., the second week.—E. F. Sisler, Hazelton, W. Va., June 20.

#### WISCONSIN.

**Maple Grove.**—On Saturday evening, June 18, sixty-two surrounded the Lord's table and enjoyed a feast to the soul. A number of visitors from Ash Ridge, Mapledale and Worden churches were with us. Bro. John Heckman officiated. Three letters were received since our last report.—Mollie Wine Verbeck, Stanley, Wis., June 20.

**Worden.**—At present Bro. John Heckman, of Polo, Ill., is conducting meetings for us. Bro. Greenwalt, of Maple Grove, preached Friday evening. He and his wife, with two other brethren and their wives from other congregations were with us at our council, which was held last afternoon, and re-elected for the evening services. We decided to elect a president of our Christian Workers' meeting instead of the committee of three. Sister Emma Stryker was chosen. Several letters have been granted since our last report.—J. A. Gearhart, Stanley, Wis., June 26.

#### THE BELIEVER'S NEW RELATION TO THE LAW.

(Concluded from Page 421.)

denmed. The law cannot make man holy; just and good; it can only command him to abstain from all sin. When once a command is given, it shows to us our really sinful nature. It stirs up our evil desires to do the very thing which we are commanded *not* to do.

Under the law alone, we are slaves of fear,—fear that we cannot obey the law to its fullest extent. We have no confidence in ourselves or God. What we do, we do from fear of the threatenings of the law, or from fear of losing the reward. We know that, when called upon for a reckoning, we can have nothing to say in defense and we dread and fear God's judgments. Now since we realize the demands of the law and know that God will condemn us for all, if we fail in one point, and then realize how utterly impossible it is for us, with our sinful nature, to keep the whole law, we are made to cry out, "Who can be saved?" Jesus would say, "With men this is impossible, but with God all things are possible."

God knew from the beginning that man could never fulfill the law. He knew that man, when put to the test, would fail and if the law was ever to be fulfilled, there must be a substitute provided to do this. He looked down upon sinful man and saw him struggling with his fear, so he sent his only Son as a lamb, slain from the foundation of the world, to fulfill the law for man. Christ was both divine and human. He was the God-Man. God was displeased with man because of his disobedience, and something must be done to reconcile God to man. The one who could do this must be God and also man. He must be God, to keep the law perfectly. He must be man, truly to represent man and stand in man's place. Jesus came to earth, lived and fulfilled the law in every point, and died the death on the cross, that by his death the many should be made righteous.

First of all Christ's obedience was passive, that of enduring suffering and humiliation as the wages of sin. Next we have his active obedience of performing the good according to the will of God, and, because of his love for the sinner. In this he completely fulfilled the law. Now, since the law has been fulfilled, satisfaction has been made for sin,—its nonfulfillment is forgiven and justification takes its place.

Since Christ has completely fulfilled the law, there exists a new relationship between the law and the believer. The believer has a new life. He exists in Christ and Christ exists in him. He is above the law. Christ has fulfilled the law for him, and he is now freed from the curse of the law. He now obeys the law not from fear or dread of punishment, but from love. He knows now that he has no need to fear punishment. Christ was punished for him and he is free. His gratitude finds its expression in deeds of love and benevolence. When once he realizes the great debt that has been cancelled and how much he owes his God, and then knows that a life-time of service will never repay it, his gratitude knows no bounds. He gives himself entirely into God's hands, to be moulded and shaped as he wills. Seeing other men struggling to fulfill the law, he tries to show them how the debt has been cancelled for him, and that he is living at peace with God. There is a law for the Christian, called the perfect law of liberty. This he obeys because of his love for God and his fellow-men. In Gal. 6:2 Paul says, "Bear ye one another's burdens and so fulfill the law of Christ."

As Christ has borne our burdens, so must we bear one another's burdens, and help each other in our daily lives. Not only does the believer love to obey his law, but God gives him the grace to obey it. It is all a free gift. The debt is cancelled and grace is given to him that he might live the Christ-life as nearly as possible.

Is there anything for a Christian to boast about? Nothing, at all, for he has nothing of himself; God gives him all. Let us now, as Christians, realize our true relation to the law and, because of the love in our hearts, let our gratitude show itself in benevolent service to mankind. Be ever ready to say,

"I'll go where you want me to go, dear Lord,  
"I'll be what you want me to be."

North Manchester, Ind.



## What Shall the Next Generation Be?

BY NANCY D. UNDERHILL.

THE next generation will be just what the parents of the present generation choose to make it. Shall it be a generation of worthless, shiftless and vicious degenerates? Or shall it be a generation,—the beginning of many,—noted for its staunch integrity, its many virtues, its unprecedented advancement in knowledge, wisdom and usefulness to mankind, its true worth and godliness?

Of an expectant mother it is often said, "She hates it," "She's as cross as she can possibly be," "She feels like destroying it." Dear reader, what kind of men and women, prospectively, can we expect, when they are born under the influence of murderous thoughts, hatred and anger? Shame on any parent who must admit that their children came into the world simply because they could not prevent it! If we would have noble descendants, we must environ their genesis with noble influences,—such as are the result of pure and right thinking.

The good Father is *love*, but Christ tells of one father who is a murderer; one who does not love his children. If any one wishes to know who this father is,—this very noted being,—read John 8:44.

Children are sure to favor their parents, and there is nothing more sure than the fact that our offspring will be just what we make it. God has given us power beyond our comprehension, to produce either good or evil. He has many agents at work continually, to overcome the evil influences for good, because he loves us so. No thistle, however, is going to produce cocoanuts, nor will a scruboak produce oranges.

First, then, let us look well to the choice of life-partners for our children. Let young Christians be instructed according to 2 Cor. 6:14-16. Do not confine this instruction to membership in lodges, which is only a small matter of importance, compared with the great and alarming evils of unequal yoking in marriage. A person who, in marriage, disobeys the Author of his being, can hardly expect to have such disobedience rewarded by the granting of every wish for good and great offspring, as the result of an unholiness union. But if the believing parent was innocent in the making of such an alliance, or if truly repentant, and converted afterward, such parent may still claim the Lord's mercy in granting far more than is deserved, in answer to prayer, which is the expression of a truly consecrated Christian life, even upon the part of one parent.

Such parents may not (I do not say *shall not*) live to see their children become great and influential ministers of the Gospel, consecrated missionaries, or strong evangelists, winning thousands of souls to Christ, but they may bring up such children as will become the parents of just such men. Their children having been blessed by good parental influence, may become pure, honest, upright men and women. Marrying "only in the Lord," they may give to us noble, self-sacrificing, influential descendants, who, for many generations, shall honor their parents in real Christian service—noble and blessed service to mankind.

It is a great honor to be accounted worthy of parenthood,—to be entrusted with the care of immortal souls. When such a divine privilege falls to the lot of us, who are God's unworthy creatures, we should accept the obligation in the same way that Mary,—queen among women,—accepted it (Luke 1:38).

When we set out to build a home and rear a family (which is but the beginning of a posterity, a race, a people), let us lay a good, solid *foundation of principle*, which is the parent of character. We can not expect to reap excellent results if we carelessly build upon a foundation of sand (mere self-gratification). The mistakes of youth are often the result of thoughtlessness. Young parents do not always look far into the future. We should not only look beyond the present moment, or the present year, but clear on, through the endless ages of eternity. Our building is not like the child's play-house,—a mere toy, to be destroyed in a few moments or hours. The building of souls, the establishment of lives, means the erection of eternal dwellings, the building of cities and nations,—influences which shall exert power through eternity.

Seeing, then, the great importance of building with good material, upon a good and solid foundation, let there be the rock foundation of Christian love and righteousness. Let us, in the integrity of true love, lay right foundations, erect our homes, and rear our families in the pure atmosphere of honest principle and the beauty of holiness. Then shall we become the happy parents of many generations of good, true, upright, honorable, intelligent, God-fearing men and women, who shall be a credit to their ancestors, a blessing to mankind, and a crown of rejoicing to the One who, born of purity and love,—born for a purpose,—willingly laid down his life to redeem poor, sinful man from the depths of degradation and hell to the heights of purity, and glory in heaven.

What shall the next generation be? It is a question for parents, teachers, young people contemplating marriage, ministers whose influence is powerful beyond all things. What sort of sons and daughters are we going to present to our country, our fellow-beings, and our God?

Grand Junction, Colo.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

### ANOTHER TRIP TO THE BIBLE LANDS.

For some years people have asked me about taking a trip to Palestine, and each time I put them off by saying that if they would wait until 1910, I would make up a little company for Europe and Palestine, and now the time is here to prepare for that event.

Already some twelve have been booked, and it seems now that the desired number will be ready by Sept. 10. It is my desire to get about thirty into the party. By so doing we can get reduced rates. From the "personnel" of those already booked, I am sure we will have a delightful party,—such as A. B. Barnhart, David Hollinger and wife, J. F. Souders and wife, Mrs. Joseph Studebaker, Mrs. Mary Gibson, Prof. J. M. Cox, Charles Eisenbise, and others.

Having made three trips to Palestine myself, I can, in a measure, appreciate the value, to a Bible student, of a carefully-conducted tour of Europe and the Bible Lands.

Our party will visit London, Paris, Luzerne, Venice, Florence, Rome, Naples, Athens, Constantinople, Smyrna, and then go from the north down through Palestine, leaving at Joppa. Finishing the tour in Egypt, we leave Alexandria, sailing through the Mediterranean, via Naples and Gibraltar for New York.

Our party will sail from Quebec Sept. 9, on the "Empress of Ireland," a 14,500 ton new ship of the Canadian Pacific R. R. and S. S. Co. This is a most desirable route, as there is two days' sailing in the St. Lawrence River and Bay, leaving but four days at sea, making the trip in six days. The great advantage of this is, first, the picturesque route, and the second and greater that those who never have been to sea, have two days' sailing in the river and bay. This gives them their "sea legs," as they say. In other words, one becomes accustomed to the motion of the ship, and by the time the ship is fairly at sea, they will be that much less liable to seasickness. The railroad fare to Quebec is the same as that to New York.

I have been able, already, to get this splendid itinerary down to \$575.00 from Quebec back to New York, which provides for all expenses, except for "tips" while at sea. I am persuaded that this will be an exceedingly profitable tour, being made at a time of the year when travel is headed this way, and we can get better accommodations than at any other time of the year, and travel with twice the degree of comfort that one can when everything is crowded as it is during the regular tourist season.

After our party reships from Naples, on the return trip, I shall return to Jerusalem, and with Brethren Souders, Eisenbise, Cox, David Hollinger, my son, Ralph, and, perhaps, one or two others, will remain in Jerusalem until about the middle of March. We will then buy ourselves donkeys, and tour Palestine, also taking in Sinai, Kadesh-barnea, Petra, tomb of Aaron,—in fact we will seek out every nook and corner of the Land of the Book.

When we have done with Palestine we shall go up to Damascus, sell our donkeys and saddles, and go by rail to Aleppo, about 50 miles from the Euphrates, where we will have shipped, by sea and land, our twenty-foot kerosene launch. We will have it hauled by team to the banks of the Euphrates, and there launch it on the waters of the old, historic stream.

I am now arranging for this boat. She will be equipped with a six-horsepower engine, with a speed of some ten knots. She will have a telescope mast, thus permitting the use of sails for added momentum. Should our engine or oil fail, then, too; in addition, we will have a double set of heavy oars, so that, if the engine, oil, and wind fail, we will still have ourselves to fall back on, as a means of motive power.

We shall ascend the Euphrates as far north as it is possible to push the "Olive," and then return to Babylon. Crossing over to the Tigris (twenty miles) we shall ascend the Tigris as far as Mosul, Old Nineveh. There we get horses and ride to Mt. Ararat,—some four to six days. Returning from there, we will go down as far as Bagdad, and recross to the Euphrates. Descending the Euphrates, we visit such ruins as it is possible. Mr. A. Forder, who has been among the Arabs for eighteen years, will be one of the party. Mr. Forder knows Arabic as he knows English, and already the trip is an assured success. We will likely get to Ur, of Chaldaea, or its ruins.

When down to Mohammerah, about 65 miles from the Persian Gulf, we cross through a canal to the Aruneh River, and drive up about 185 miles to old Shushan (Susa) of the present day. Of course, this takes us that far into Persia. Returning to the Sht-el-Arab River, we will ship our outfit to Bombay, India, about six days by sea, and spend the monsoon in India, as we will reach there about the first of July, 1911. About Oct. 1 we will again ship for Mombasa, Africa, and, if it is at all possible for us to get our launch into the White Nile, we will descend the Nile to Cairo, Egypt, there selling our boat, and starting for home, hoping to reach America about Jan. 1, 1912.

Ralph Miller, my son, will accompany me as my private secretary and assistant photographer, and I trust that whatever is done at all, will be well done.

W. R. Miller.

3501 W. Congress St., Chicago, Ill.

### FROM HARTMAN, COLORADO.

In response to a call of the Mission Board of Southwestern Kansas and Southern Colorado, I located here to take charge of the mission at this place. I arrived April 13 and found a small body of earnest, consecrated members, who immediately raised money to begin building a churchhouse. It is now completed, and dedicated to the Lord. The dedication services were held on Sunday morning, June 19, conducted by Eld. Homer Ullom, of Prowers, Colo. We have a commodious little church and are in a position to furnish a good churchhome to any members who are thinking of changing locations, and wish to come to a beautiful, irrigated valley in Eastern Colorado.

Since April 13 we have been laboring for the Lord at this place, sowing the gospel seed, and already God has blessed us by giving us three souls for his kingdom. They were baptized on Saturday evening, June 18, after which a small body of members, twenty-three in number, gathered around the Lord's table and partook of the communion.

We believe there is a grand opening here for the Lord's work. Members who think of changing locations could do nothing better than to settle here and help build up a church.

M. S. Frantz.

Hartman, Colo., June 20.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

**Bowman**, Sister Elizabeth, wife of David Bowman and daughter of Christopher and Nancy Martin, born in Wayne County, Ohio, Aug. 19, 1838, died March 6, 1910, in the bounds of the Mohican church, near Lattsburg, Wayne County, Ohio, aged 72 years, 6 months and 16 days. She was a faithful member of the Church of the Brethren. Services by Bro. Wm. Desenberg, of Ashland, Ohio. Interment at the Mohican cemetery. Lena Leaman.

**Brooks**, Sister Eleanor, nee Oaks, born in Perry County, Ind., March 17, 1839, died at her home in Disko, Ind., June 16, 1910, aged 71 years and 3 months. She was twice married, first to Henry J. Qswalt Nov. 23, 1860, who died in 1864, leaving two children. In 1866 she was again married to George W. Brooks. To them were born seven children: The husband, six children, three sisters and one brother survive. Sister Brooks united with the Church of the Brethren in 1865, and remained faithful until the end. Services by the writer. Text, Rev. 7: 13, 14. J. G. Stinebaugh.

**Chamberlin**, Sister Lizzie, nee Stonerod, died at her home in Beatrice, Nebr., June 16, 1910, aged 47 years and 28 days. She was married to D. P. Chamberlin Sept. 14, 1866. To this union were born two sons, who, with the father, survive. She lived an earnest and consistent Christian life and won the love and esteem of all who knew her. Services by the home pastor, assisted by Bro. J. E. Young and Rev. Badger (of the Lutheran church), at the home. The remains were taken to Panora, Iowa, near her former home, where services were conducted by Bro. A. D. Sollenberger. Text, Heb. 9: 27 and Rev. 14: 13. Lana Sollenberger.

**Drum**, Sister Frances, born in Pennsylvania, Feb. 2, 1833, died in the Pleasant Dale church, Adams County, Ind., June 8, 1910, aged 77 years, 4 months and 3 days. She united with the Brethren church about thirty-nine years ago. Her husband, one son and one daughter preceded her. Three sons and three daughters survive. Services at Pleasant Dale, by Bro. Jacob Heller. Lizzie Baumgartner.

**Foley**, George Arthur, infant son of George and Lella Foley, died near Mt. Sidney, Va., June 19, 1910, aged 1 month and 16 days. Services at the Pleasant Valley church, by Rev. Rowe of the U. B. church. Text, 2 Kings 4: 24. Interment in the adjoining cemetery. Ruth E. Williams.

**Hartman**, Bro. Martin, born Aug. 7, 1831, died April 24, 1910, at his home in Loganville, Pa., aged 78 years, 8 months and 17 days. He died very suddenly. His wife, four sons and one daughter survive. Bro. Hartman was a member of the Brethren church for a number of years. Services at the East Codorus church by Brethren J. M. Myers and S. B. Myers. Interment in the adjoining cemetery. Sallie N. Godfrey.

**Jones**, Vina, daughter of Mr. and Mrs. Allmas Jones, born in Franklin County, Iowa, Feb. 22, 1903, died at the home of her parents, near Hansell, Iowa, May 25, 1910, aged 7 years, 3 months and 3 days. Her illness was of short duration. She leaves father, mother, four brothers and one sister. Services in the Brethren church by the writer, assisted by Bro. J. S. Zimmerman, of Waterloo, Iowa. Text, Matt. 18: 3. Interment in the Harland cemetery. P. J. Sutter.



**Mickley**, Sister Mary Elizabeth, born Nov. 16, 1834, died in the bounds of the Falling Spring church, Punktown, Franklin County, Pa., June 13, 1910, aged 75 years, 6 months and 28 days. She was a consistent member of the church for many years. Her husband preceded her twenty-six years ago. Sister Mickley leaves a son and daughter. Services by the writer, assisted by Eld. Wm. A. Anthony. Text, Deut. 31: 14. Interment at Mt. Zion cemetery. Wm. C. Koonitz.

**Nelson**, Bro. Leo, of Brookline, N. Y., died June 9, 1910, aged 24 years, 4 months and 27 days. He was an electrician and met with sudden death while at work for the Edison Light Company. He was baptized in 1904. In 1904, he was married to Sister Nettie Way. Services by the writer, Text, Heb. 13: 14. J. Kurtz Miller.

**Reddig**, Christopher T., of Waynesboro, Pa., died June 9, 1910, aged 65 years, 10 months and 1 day. For several months he had been suffering from heart trouble, but was greatly improved, when a few days before his death, he was stricken with apoplexy. During his late illness he gave evidence of having surrendered to Christ. His wife, four sons and three daughters survive. Services by Eld. C. R. Colling. Interment in Burns' Hill cemetery. Sodie M. Winger.

**Rife**, Bro. Daniel, born in Rockingham County, Va., March 3, 1831, died at his home near Elwood, Ind., June 14, 1910, aged 79 years, 3 months and 11 days. He was united in marriage to Delilah Sutherland in 1850. A few years later they came to Indiana and for many years lived on a farm near Flora. His wife died in 1897. Nine children were born to them, five of whom survive. In 1899 he was united in marriage to Lavina Clark, who survives. Bro. Rife was united with the Brethren church twenty-five years ago. Services in the M. E. church at Flora by the writer. Text, Hosea 13: 14. Interment in the Maplewood cemetery, Anderson, Ind. D. F. Hoover.

**Schrook**, Bro. Yost, born in Wayne County, Ohio, March 28, 1827, died at the home of his daughter, Levi Weaver, near Middlebury, Ind., June 13, 1910, aged 83 years, 2 months and 15 days. He was married to Magdalena Plank in 1848. To this union were born five sons and seven daughters. Eight children survive. His companion died May 16, 1900. Bro. Schrook was united with the Brethren church thirty-two years ago and was a faithful and consistent worker ever since. Services by the writer, assisted by Bro. J. L. Mischler. J. H. Fike.

**Shellsberger**, Bro. William, died in Covington, Ohio, June 12, 1910, aged 82 years, 5 months and 12 days. He was married to Susan Mohler Feb. 9, 1854. To this union were born nine children, five of whom survive. His wife preceded him nine weeks ago. Heart failure was the cause of his death. Bro. Shellsberger was a faithful member of the church for fifty-six years, and for many years served as deacon. Services by Brethren D. D. Wine and I. J. Rosenberger. Mary A. Rosenberger.

**Slough**, Sister Julia L., wife of Bro. Edwin L. Slough, born June 15, 1855, at Spencer, Ill., died at Dixon, Ill., May 15, 1910, aged 44 years and 11 months. She was a great sufferer. Sister Slough became a devoted member of the church about one year ago. Her only desire to live was to serve her Master. Prior to her death she pined for the church, and adjoining the church, and deeded the same to the church, to be used as a parsonage. Her husband, an aged mother, two brothers and four sisters survive. Services by the writer. Olin P. Shaw.

**Thomas**, Bro. Jacob, born April 19, 1850, died in the bounds of the Pine Creek church, Ind., June 10, 1910, aged 60 years, 1 month and 21 days. He passed away after an illness of eight months, during which time he was confined to his room. He died at the home of his nephew, Bro. George Long, where he had lived for the past eighteen years. Three brothers and two sisters survive. Bro. Thomas was a member of the Church of the Brethren for many years. Services at the Pine Creek church, east house, by Eld. Jacob Hildebrand, assisted by Eld. A. B. Peters. Text, 1 Cor. 15: 14. Interment in the Fairview cemetery. J. S. Morris.

**Wintrow**, Paul, son of Brother Noah and Sister Anna Wintrow, of the Hickory Grove congregation, Miami County, Ohio, born in Jay County, Ind., Aug. 11, 1900, died June 4, 1910, aged 9 years, 10 months and 7 days. He was killed while on his way to market with a neighbor man and daughter, all three being instantly killed, while crossing a grade crossing in the suburbs of Dayton. Services by Bro. David Leatherman. James Barnhart.

**Wise**, Sister Susan, nee Shank, born in Franklin County, Pa., died at the home of her daughter, Mrs. H. L. Royer, near Dallas Center, Iowa, June 10, 1910, aged 64 years, 7 months and 19 days. She was married to Andrew J. Wise April 30, 1865. To this union were born eight children. Sister Wise was a member of the Church of the Brethren in early life and had the pleasure of seeing all her children with their companions, and many of her grandchildren members of the church. A son and daughter and her husband preceded her. Six children, two brothers and four sisters survive. Services by the writer. C. B. Rowe.

**Woods**, Sister Emma, wife of Bro. Fredric Woods, of the Pleasant Hill church, Va., died June 13, 1910, aged 55 years, 4 months and 24 days. She was a member of the Brethren church for a number of years. Her husband, three sons and two daughters survive. Interment in the Pleasant Hill cemetery. Ruth A. Hyilton.

## The Gospel Messenger

A weekly religious journal, 16 large pages, is published in the interest of the Church of the Brethren, and is the only church organ published by the authority of the Conference. Price, \$1.50 per annum.

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That the Lord's Supper is a meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day.

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It also advocates the scriptural duty of Anointing the sick with oil in the name of the Lord.

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## NOTES NOT CLASSIFIED

**Ogden Mission.**—The second quarter of the Ogden Mission Sunday school closed with an average attendance for the quarter of 108, as against 97 for the first quarter and 85 for the quarter of 109, as against 97 for the first quarter and 85 for the quarter of 109. The total collections for the second quarter were \$55.00. This shows the interest continually increasing, for which we praise the Father. Within the past few weeks we have enjoyed a visit from Bro. D. B. Eby, of Sunnyside, Wash., who preached for us and gave us much encouragement. Bro. Eby is the father of Sister E. Stanley Gregory, who, with her husband, is one of our Extension workers. Just at this time our elder, Bro. Lauver, is giving us a series of sermons on Sunday mornings, especially adapted to the members, and we find them very helpful.—Chas. W. Eisenblise, 1811 Clifton Park Avenue, Chicago, Ill., June 27.

**New Hope.**—The outlook at this place is very good. We fill appointments at three different places and meet with a good crowd of young people at each place. We expect Bro. Wolfe, of Coyle, to be with us a while this summer. Pray that the Lord may send forth more laborers to the harvest.—John Carr, R. D. 1, McComb, Okla., June 22.

### COVINGTON, OHIO, IS STIRRED.

One of the most interesting revivals, ever held in the Miami Valley is now in progress at Covington, Ohio. This meeting is conducted by the pastor, Bro. Geo. W. Flory and wife, assisted by Bro. A. B. Miller, of Virginia, who has charge of the song service. Bro. Miller is a successful personal worker and his influence, as a leader of music, adds much to the interest of the meeting. Some of the interesting features of the meeting are the strong doctrinal sermons, comprising the distinctive principles and ordinances of the Bible. Bro. Flory has the power of showing how the Bible decides all the great questions of the church.

On the third night of the meeting an invitation to accept Christ was given and five came. Night after night the invitation was extended and many precious souls were gathered into God's kingdom. Several fathers and mothers, with all their children, came. A number of talented young men and women made the good confession and an aged sister of the Old Order church made a stand for Christ.

The climax, however, was reached last night, when sixteen came out and gave their hearts to God. We have now had eleven meetings, and our number is forty-two. The meetings continue with interest and we rejoice, giving God the praise. E. M. Fox.  
Covington, Ohio.

### PERMANENT LOCATION FOR ANNUAL MEETING.

There seems to be a growing sentiment in the Brotherhood for a permanent location for our Annual Conference. This was more evident than ever before, after the great meeting at Winona Lake. We think there are many reasons why this should be so and we hope the day is not far distant when it will not only be sentiment, but a reality.

No one who attended the Conference at Winona, and contrasted its advantages with those of many of our Conferences of the past, held on fair grounds and places entirely unsuitable for such meetings, could help but feel the need of a permanent location.

Some of the advantages as we see them are:

1. A great saving of expense. To locate our Conference where the tabernacle and nearly all the buildings must be erected, just for the use of a few days, costs hundreds of dollars, which, in a way, becomes a direct loss to the church. Further, these temporary buildings afford poor accommodations for such gatherings, at the best.

2. To hold our great religious Conferences in the environments of race tracks, fair grounds, dancing halls, or theater buildings, will never produce the high tone and religious spirit that we all felt at Winona.

3. This spirit would still be greatly augmented if we should hold our Conferences in a beautiful "Winona" that we could call our own, surrounded by hundreds of cottages, erected by the Brethren, with the influence of our great church dominating the entire grounds.

4. Then, following our Conference, during the summer months, there could be held great missionary assemblies of a week, and Sunday-school and Christian Worker Conferences of a week or two. Then a permanent summer school for Bible study might be held, in which we could call together all the best talent of our church in Bible teaching, lectures, etc. Many other things of a literary and religious nature could also be held.

5. Coming to such a place and living together as families, from all parts of the Brotherhood, for two, three or four weeks, would have a tendency to unite us more fully as a church as no other influence could.

6. Many of our Brethren are now erecting cottages at these summer assemblies. Why wait until hundreds of our people have erected cottages at other places? Open the way now for a great summer assembly of our own. We ought not to make the mistake in this that we have in our city work—wait till all the other churches are well established, then start a mission to struggle for years. Of course, "It is better late than never," but "better never late."

7. No other Protestant church in the world has been able or can call together, in one great assembly, a number of people equal to one-fourth of its membership, or, further, it is doubtful whether any church, regardless of its

size, can assemble together, in a religious conference, the number of people that attend our Conferences. From the loyalty of our people in this, it seems to me, we might have one of the greatest religious assemblies in the world. Why not?

8. The great number of people, who attend our Conferences, have given it such a prominence that railroads and cities would make great offers to the church, in order to locate it permanently. Grounds, such as at Winona, as well as buildings might be presented to the church by railroads or cities, which could well afford to do it. Some such offers have already been made.

9. I think most of us would gladly pay a little more by rail, and travel farther, in order to have the splendid advantages of a "Brethren's Winona."

10. The claim that our Conferences have a good missionary effect where they are held, is a good one, but we are inclined to think that if the extra amount of money, which it costs to relocate our Conference each year, would be so expended in that locality, the effect would be even greater, and, further, we believe that the great advantages of the permanent assembly would so outweigh this argument that there would be no comparison.

It seems that these ten reasons are so evident that some movement ought to be inaugurated to investigate and find what would be the advantages. We need not, necessarily, confine ourselves to one place, but could have one in the East and one in the West. In after-years, when the number justified it, one might also be chosen in the Far West. J. H. Cassidy.

Fourth Street, Johnstown, Pa., June 22.

### AT WORK FOR THE MASTER.

I visited the members at Santee, San Diego Co., recently, and held two meetings for them. I was sent there by our District Mission Board. The regular appointments are on the first and third Sundays of each month at 2 and 7:30 P. M.

Santee is located on the north side of the El Cajon Valley, near the San Diego River. El Cajon is pronounced "El Cahone" meaning "The Box." The soil in this valley, as a rule, is good. In some parts of the valley oranges and lemons do well, but the chief industry is the growing of raisin grape. The San Diego and Cuyamaca Railway runs through the valley, giving good service.

Ministering brethren, visiting San Diego, should render these isolated members encouragement and helpful preaching services.

Santee is nineteen miles from San Diego. Bro. Ed Johnson lives about one-third of a mile from the station. Brother and Sister Johnson will give you a warm welcome. We are the only church having preaching services there. We occupy the ground floor. Will we hold the fort, and deliver the saving words of God to the people? The community have quite an interesting union Sunday school, using our literature. D. A. Norcross.

Lordsburg, Cal., June 23.

### EASTERN PENNSYLVANIA.

The Sunday-school and Missionary Meeting of the Eastern District of Pennsylvania is to be held in the Church of the Brethren, Myerstown, Pa., Monday, July 4.

#### SUNDAY-SCHOOL PROGRAM.

Morning Session—9 A. M.

Devotional Service.—Spencer Beaver.  
Organization. Address of Welcome.—Wm. Oberholster.  
Why Are We Here?—A. L. B. Martin, Jacob W. Meyer.  
The Successful Sunday School: (a) The Sunday-school Officers' Part.—W. F. Spidle. (b) The Sunday-school Teachers' Part.—Geo. W. Weaver. (c) The Elders' and Ministers' Part. J. T. Myers.

#### MISSIONARY PROGRAM.

Afternoon Session—2 P. M.

Devotional Service.—I. W. Taylor.  
Is Colonization to be Recommended for Successful Missionary Effort?—S. H. Hertzler, Jesse Ziegler.  
The Function and Operation of the Children's Aid Society of the Church of the Brethren.—T. F. Imler, H. E. Yoder.  
How Can We Get Our Members More Actively Interested in Missionary Work?—J. Kurtz Miller, J. W. G. Hershey.  
Round Table.  
NOTE.—Regular speakers will be allowed ten minutes' time to speak; general discussion will consist of two-minute speeches.

We urge a full representation of each congregation of the entire Eastern District of Pennsylvania to assist in carrying out the recommendation of our last district meeting with reference to holding Sunday-school and Missionary Meetings in three Districts as designated in the regulation for holding such meetings. At this meeting it is proposed to take advanced steps toward organization in the different Districts. In the absence of better organization, this committee has taken the initiative. Be sure to come.  
Committee, John Herr, Pres. of Mission Board; H. K. Ober, District Sunday-school Secretary.

## ANNOUNCEMENTS

### DISTRICT MEETINGS.

July 13, 14, Oregon, Washington and Idaho, at Wetsler, Idaho.

July 14, North Dakota, Northern Minnesota and Western Canada, in York, N. Dak.

### LOVE FEASTS.

Idaho.  
July 16, Wetsler.

### Iowa.

July 9, 6 pm, Muscatine.

### Michigan.

Aug. 13, Riverside.  
Aug. 13, Little Traverse, at the home of Bro. Isiah Stutman.

### Montana.

July 16, 17, Medicine Lake.

### North Dakota.

July 9, 2 pm, Surrey.  
July 23, 6 pm, Berthold.

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# THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 49.

Elgin, Ill., July 9, 1910.

No. 28.

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## AROUND THE WORLD

As a rule, crowned heads do not seriously concern themselves with religious affairs, and perhaps it was a little unexpected when Emperor William, of Germany, conducted Divine services, June 26, aboard the imperial yacht, *Hohenzollern*, at Kiel. The theme of his discourse was, "Did Jesus Live?" It was a direct reply to the rationalistic teachings of Prof. Adolf Drews, of Karlsruhe,—referred to in a previous issue,—which declare that Jesus never lived. The Emperor did not mince his words in discussing the shallow reasoning of the rationalistic professor. He was well prepared "to give a reason for the hope within him,"—something that others, who are not crowned heads, might imitate to excellent advantage.

THE ancient cliff dwellers have always been of much interest to scientists. Dr. J. Walter Fewkes, of the Smithsonian Institution, recently discovered, in the southwest corner of Colorado, along the canyon of the Rio Mancos, some houses of old-time cliff-dwellers not hitherto known. Each of the houses is a completely fortified structure, thus built, perhaps, to ward off the attacks of the Sioux and Apaches. The builders, long since, have disappeared, and of their former activities naught remains but a few of their simple household utensils and their houses. Cut out of the imperishable rock of the mountain side, what a lesson they teach of their own permanency and of the fleeting days of man! How these secure mountain-side dwellings should direct our minds to the "Rock of our salvation" who affords a sure refuge to those who trust him fully!

THE Illinois Supreme Court, by its sweeping decision of June 29, bars out all forms of religious services and instruction from the common schools of the State. This includes the reading of the Bible, prayers, and hymns of any kind. The decision was granted at the instance of the Catholic residents of Winchester, Scott County, and one point especially emphasized is this: "The free enjoyment of religious worship includes freedom not to worship." It is argued that no child should be compelled to sit under the influence of religious exercises in public schools, "as it is sure to be moulded thereby." Several city schools,—among the number those of Elgin,—had contemplated to give the Bible a prominent place in their literary curriculum, placing the best of books on a par with other textbooks. They will now be compelled to desist from such a commendable use of the Bible, much

as they should like to use it as outlined. Can it be possible that our judges and lawmakers lose sight of the fact that national as well as personal worth and integrity are conserved by the Bible,—that it is, in fact, the palladium of our liberty?

If there is one thing, more than another, that sensible people admire, it is the man with a backbone,—inflexible to any pressure that the agencies of evil may hurl against him. Recently a "Liquor Dealers' Convention" met in Des Moines, Iowa, and, as usual on such occasions, the mayor was requested to deliver an address of welcome to the honored(?) guests. They struck the wrong man, however, when they asked Mayor Hanna to bid God-speed to a gathering of liquor men. Entreaty of the most persuasive sort proved unavailing,—he could not and would not go against his convictions. We commend Mayor Hanna's example to the consideration of scores of leaders in church and state who are too weak-kneed and spineless to stand up for the right, when occasion so greatly demands. There is need of a generation of Daniels in these days of moral degeneracy.

WHILE we have just passed through the experience of our decennial census-taking, at an expense of more than five million dollars, it may be of interest to know that in England, with a population of 42,000,000, the work is done once in seven years by the regular public officers without extra cost. On the day appointed,—usually on a Saturday at 11 P. M., because most people are then at home,—a systematic count by the police and other officials is readily and accurately made. So thoroughly is the work systematized that even passers-by on the streets and those in cars and cabs are properly enumerated. *Perfect organization and attention to the smallest detail* is the secret of success in English census-taking. Were the Lord's people to proceed along the same line of painstaking effort, in carrying out the "Go ye into all the world," we might today have missionaries in the "utmost parts of the earth."

A BRITISH rubber company in the Putumayo Valley, South America, is charged with maltreatment of the natives,—very much like that which has made the Congo country so notoriously infamous. British authorities are now consulting with the United States Government regarding the best method of remedying existing abuses. It is thought that energetic action will doubtless bring about a much-needed reform. It is strange how some men will allow the greed of gain to eclipse any feeling of humanity they may possess. Past history of the white man, in his treatment of aboriginal races, has too often been marked by murder, rapine and cruelty almost beggarly belief. Instead of being a messenger of peace and salvation, he has frequently been a destroyer of homes and happiness. Considerable improvement might be made along this line by representatives of nearly all so-called civilized and Christian nations in heathen lands.

ONLY last week we announced the installation of regular passenger service by means of the Zeppelin airship, in Germany, but the fond anticipations of the promoters as well as the traveling public were doomed to early disappointment. June 28, during an attempted excursion from Düsseldorf to Dortmund, the great airship encountered a storm, became unmanageable, and finally landed on the treetops of the Teutoborgian Forest, forty feet from the ground. Impaled upon the pine tree stems, it became but a mass of deflated silk and twisted aluminum. Count Zeppelin, though seventy-two years of age, is not at all discouraged because of this accident that has destroyed a \$137,500 airship, but says that all such happenings show where

future improvements must be made. His determination to profit by past failures is most commendable. It is a silent rebuke to the many discouraged souls in the Lord's service, who, while in the depth of despair because of past failures, persist in "sitting under the juniper tree," instead of pressing forward to new and better achievements.

WITH Port Arthur thrown open to the free and unrestricted commerce of the nations, Japan has added a mighty factor to world-wide traffic. This port being free from ice during the winter, is thus made accessible at all times. That Japan should willingly eliminate its control of this point of strategy for military and naval movements, is considered a notable concession to peace principles,—as unusual as commendable. The world needs more of these practical declarations in behalf of peace. If you are "at peace with all men," show it by your actions.

A RECENT Chinese decree makes English the official language of the Celestial Empire for scientific and technical education, as well as for various other lines of activity. This will make English by far the most widely-used foreign language, and more than ever will it be the medium of coming in direct touch with foreigners. Instruction in the English language is sought after most earnestly by the natives, and the mission schools are endeavoring to meet at least a part of the demand. English books and tracts are also eagerly read, and one is made to wonder what boundless opportunities may yet present themselves to reach the Chinese by means of our own language. Truly, in God's own time the way is being opened for a most wonderful progress of the Gospel in China!

CHINA is willing to make progress along the line of representative government, but by inbred conservatism it is not willing to display anything like unseemly haste. As already noted in these columns, *Provincial Assemblies* were authorized by imperial decree of May 9, but the popular and insistent demand for the immediate convocation of a *National Parliament* has been emphatically denied for the present. Not until nine years after the date of opening the first Provincial Assembly, as noted above, will the National Parliament be allowed to convene. This may seem like slow work to the average American, but it is fast enough to suit the deliberate Oriental. And, by the way, occasionally the impetuous Westerner might well learn a lesson in stability and thoroughness from the staid Orient. There is need of a greater willingness to "prove all things" thoroughly, in order to arrive at best conclusions.

WHILE carping critics have, at times, questioned the Bible story of the Exodus, contending that the art of writing was but crudely developed in that early age of the world's history, Prof. Flinders Petrie, after extensive researches, has come to the well-founded conclusion that there was a much higher development in that era than is generally supposed to have existed. He calls attention to the well-known fact that the Europe of a century ago was far more illiterate than the eastern world in early Bible times. An ancient Egyptian papyrus of the Exodus period contains a cook's account, scrawled in a clumsy hand. While in itself of no particular historic value, it shows, nevertheless, that even a common servant of those days knew how to write. Another petition, written by a peasant, is equally significant. Both documents conclusively prove that even the common people of that period were familiar with the art of writing, and that those in the higher walks of life were amply able to write historical records with accuracy and literary finish.



## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

### Our Church.

BY HOLMES S. FALKENSTEIN.

To thee, the faith for which our fathers bled,  
We offer praise, and bow before thy Head;  
Tyranny and persecution presided at thy birth;  
And scattered far thy seeds about the earth.  
Some, borne across the ocean's swelling tide,  
Found lodgment in America, sprang up, and multiplied.  
In this fair land of hope and liberty,  
Unhindered by the arm of Tyranny,  
Our fathers builded better than they knew  
This heritage they left for me and you.  
Thou brave'st the storms of doubt, and darkest night,  
Triumphant ever in the cause of right.  
We love the saints who in thy ranks have stood,  
Their lives all true examples are, and good.  
We praise thee for thy gospel purity;  
Thy simple creed; thy deeds of charity.  
We ask the Prince of Peace to bless thee still.  
May'st thou, in turn, be quick to do his will.  
Thy future, rich in promise, we can see.  
Our hearts, our hopes, our prayers are all with thee.  
Posterity, in every future age,  
Preserve thou safe our glorious heritage!  
Elizabethtown College, Elizabethtown, Pa.

### Conversion.

BY A. C. WIEAND.

#### Chapter 1.—Repentance (Part 2).

BUT what we have been describing as the essence and proper significance of conversion really constitutes repentance. Repentance is the turning from evil, wrong, vice, sin, falsity, and Satan, the personal lord of this realm. Repentance is, negatively, turning from all this, renouncing it, breaking with it, eschewing it, willing, choosing, determining to put it all away, shutting the door in the face of it, locking it, barring it, and this without mental reserve and with an irrevocable choice. Once it is settled forever that sin and evil and Satan shall have no part whatsoever in the life, the will certainly will never consent to anything of this matter. In this way the human choice, or will, becomes pure, and good, and holy. Thus to will, without reserve and forever, against sin, is half,—the negative half,—of repentance. But we have yet the positive side to consider. The best picture of repentance is turning, but when one turns from one direction he turns to another, from one direction or set of objects, he turns to another. Repentance, therefore, while it is on its negative side, turning from evil, must also show its positive side as being a turning to God, righteousness, holiness, truth, God, Christ, the Holy Spirit. By turning, then, we mean choosing, an effort of the will, a voluntary choice or determination, the purpose of heart, the vowing of allegiance and devotion.

Repentance, then, on the human side, is that act of the will by which the man turns, once for all and forever, away from all evil; but turns also to all that is good.

On the human side, then, it is purely a matter of the will. This choice is left to man to make. God will not interfere with the human will. That is the part he considers sacred to each individual. The powers of evil cannot override our wills if we absolutely decide. We cannot choose for each other. Each must choose for himself. But this is all that man can be held accountable for; that is, an absolutely good will. It is within our power to choose absolutely up to our light; that is, if we are free moral agents, as we believe. It is not within our power, however, to accomplish by our own strength what we choose to perform. "To will is present," in the language of Paul, "with me, but to perform is not." Achievement is not within our grasp, because sin within and the institutions and environments of the world and power of Satan are greater than our power of resistance, because we do not fully and perfectly see the right; and even where we do, we cannot live up to our light. Still we

can choose absolutely, and if this is all we can do, then we have done our full duty, and in this sense, in so far as our deed falls short of our actual choice or will, God takes the will for the deed, because this is all we can do.

But this choice must be absolute, must be without reserve or exception, both extensively and intensively. We must not choose half-heartedly and faintly; but absolutely, as it is said in Psalm 103, "All that is within me," or in the Eighty-sixth, "Unite my heart to fear thy name." Thus it must be without reserve or exception intensively; but it must also be without reserve or exception extensively. Thus we must not do one thing we know to be wrong, and leave undone one thing we know to be right which we will not elect and choose. Practically, this absolute choice of the will, without reserve or exception, both positively and negatively, will mean that in so far as we can do the right, we will do it, up to the limit of our power; in so far as we are able to break with the past, and stop doing the wrong, we will do it immediately.

With reference to the wrong of the past, which has been committed, and the right which has been neglected—sins of commission and omission—there will be restitution and confession. A truly repentant soul that has perfectly broken with the evil and chosen the good, will, in so far as it is at all possible, make right any wrong, he may have done, so far as it is within his power. He will leave nothing undone in order to right the wrongs which he has committed. Above and beyond the possibility of righting wrongs, there will be many things which he cannot do. There will be things which he has omitted that he cannot ever atone for. These he will confess before God and lament with all of his heart in a godly sorrow. With a broken and a contrite heart he will ask God to forgive him, and to take away the evil. Thus restitution and confession are fruits of repentance, inevitable and necessary acts of the repentant heart, of the will that has broken with evil absolutely and has chosen the good equally. They cannot possibly be absent from a heart that is truly and fully penitent.

God gives repentance. The last paragraph described penitence on the human side; but we are also told that "God gives repentance." There is a Divine side to repentance as to every other process in conversion, and this comes about as follows: Even though we do choose thus absolutely, without reserve or exception, still it was admitted that to will is present, but to perform we may be impotent. This is because of the power of sinning and Satan, the law of sin and of death established through habits, environment, Satan's enticements, the evil influence of the world, the perverted, wrong and vicious impulses within. Against all this tide of evil and sin, and powers of darkness, we, of ourselves, are impotent and helpless. It is impossible for us, in our own strength, either thus to renounce sin absolutely, or to give it up. We may will to give it up, but habit has so fastened its grip that we cannot. We may will to do right, but we have been so weakened by our habits of evil that we cannot accomplish it. God, then, must give us enabling grace, and this he will do if we will, or choose, thus absolutely.

When man has thus absolutely chosen, without reserve or exception, extensively and intensively, to the extent that it has borne the fruits of restitution, obedience and confession, as far as he is able, God does give enabling grace. He delivers us from the powers of Satan. For this, therefore, in repentance, we must call upon God. We must choose absolutely to break with evil, and then we must call upon God, who alone can deliver us from its tyrannical and all but supreme power. Satan is stronger than we, and therefore we cannot escape from him in our own strength. But blessed be God, when our Lord died on the cross, Satan was cast out and his power over man broken. If only man will trust in the power of Christ, he will set us free. But there is no other way by which to make real this choice of our will to break loose from the power of Satan. Satan has bound us with such chains that none but

Christ, by his death for our sins, is able to release us. But, blessed be God, he can do it; but he only. But until man has absolutely willed, and thus has an absolutely good will, the way is not open for God to act.

But we must, in addition to absolute choosing, also trust in Christ, who alone has the power to set us free. There must be, then, an absolute choice, and a full and absolute trust in the Savior who will save us from our bondage of sin. And so Paul cries out, "Who shall deliver me from the body of this death?" He answers by saying, "I thank God through Christ Jesus our Lord." If we thus do choose irrevocably, and make restitution and confession, thus bearing the fruits of repentance, God will accept the will for the deed, because our will is absolutely right. So much we can do, but more we cannot, and that Christ does for us.

This enabling grace of God through Christ Jesus, by virtue of his death, is ministered to us by the Holy Spirit. The actual operation in our hearts, giving us deliverance from Satan's power, enabling us to shut the door against sin, to break his chains, is performed by the Holy Spirit as the agent. God's power is communicated to us through him. But God is free thus to act upon us only by virtue of Christ's death, who, in his death on the cross for the sins of the world, broke the power of Satan (Heb. 2: 14; John 12: 31; Rom. 7: 25).

This, then, as on the negative side, is what is meant by God giving us repentance. But Paul not only says, "The evil which I would not, that do I practice," and from that he must be delivered, but he said also, on the other side, "The good which I would, that I do not." Likewise, when we have chosen absolutely to do every good thing, and the will of God, and the holy and the true, without reserve, or whatever the cost, the will is present, but to perform is not. We will find that we cannot possibly do the act, even up to the light we have, and there is much of the good and the holy and the true which we do not see. On this side positively, then, it is only our will that can be absolutely good. We can, without any reserve, will to do the right, but to perform we must have the enabling power of the Holy Spirit. The law of the Spirit of life must make us free from the law of sin and death through the atonement in Christ Jesus. It is through the power of the Holy Ghost, ministered to us moment by moment in actual reality, that we shall be able to live up to the requirements of the law, that they may be fulfilled in us. By God's enabling grace empowering us we shall be able to do the good which we have chosen. But God's power in the Holy Ghost, by virtue of Christ's atonement, can reach us and become operative in us only when we have an absolutely good will, and choose thus without reserve or exception. Then only is the channel open and free, on the human side, for God thus to act, and the Holy Spirit to bless.

Bethany Bible School, Chicago.

### Little Faith.

BY GEO. F. CEMBERLEN.

IN a recent Sunday-school lesson Peter came in for the regular rounding. Perhaps many a teacher, who did not believe in the boy she was teaching, squared herself against Peter's lack of faith, and many a Bible class teacher, who did not delve for a new truth, held up this noble, enthusiastic spirit to the reproach of his "all faith" class.

Without doubt some of the good folks, who would not venture out doors after night without a torch and a bodyguard, much less step over the gunwale onto or into an angry sea, went at Peter with hammer and tongs for having a weak heart. And then, too, there is the wise-acre, who could not be induced to invest a dollar in church enterprise, for fear he would not get one hundred and ten cents of it back. He spoke with a wonderful clearness of decision on the absence of Peter's faith. Thus I might go on and enlarge the list.

As Peter was not personally present in my class, I tried to offer whatever protection was needed. My



observation teaches me that it is hard to have your history read after you have been dead a score of centuries. Your old friends are somewhat scattered and cannot be consulted on some of the most vital points, and that is when and where the afore-mentioned class get in their best strokes.

The Master did say, "little faith." And while we have his words, we do not know about his tone, or look. In some instances tone and look are language, and language of the most expressive kind.

To my mind he spoke with the tone you use in addressing your failing child, or timid sweetheart. He knew the big effort of spirit; and did not fail to approve all that could be consistently praised. He wanted to lead Peter out into the realm of "greater faith," where he would rejoice to see each one of us. And if "little faith" could lead him out of the boat and onto the angry seas, and bring him to his Master's side, what are the possibilities of a complete faith?

While you were drubbing Peter for his lack of faith, did you think or say anything about the long, hard, spirit-wearing pull against the terrible, victorious head winds?

There was my richest find,—a true discovery of faith unfeigned.

Jesus had "constrained" the disciples to get into the boat and attempt the night's voyage. They went against their wishes and judgment, but it was his wish. Think of the courage and constancy displayed. How easy it would have been to have rested on the oars and "let her drive" before the raging winds, back to the shore they had left! But think of the long, laborious, angry watches of the night, when every muscle and nerve was tensioned beyond aching and numbness, and still the disciples were true to the absent Christ. There were no singing crowds to wildly fling out their stirring ovations. There were no clamorous pennants to proclaim hope or honor. It was simply invincible faith and ever-wearing strength against the unwearied energy of waves and winds, with only the crowded darkness and ceaseless roar and threatening doom as spectators. Here is faith. Here is FAITH. And is that principle in your life? Are you, under such conditions, willing freely to give yourself to the tremendous task of pulling along the ship of the church through the silent centuries, while the darkness shrouds the absent Christ? Is your aching back to the bow, and your spray-beaten face radiant with the thought that there is victory in his will sincerely done?

Covina, Cal.

## The Parable of the Sower.

BY NATHAN MARTIN.

Matt. 13: 1-9, 18-23; Mark 4: 1-9, 14-20; Luke 8: 4-15.

A PARABLE is, literally, a placing beside or together,—a comparison; practically, drawing a spiritual lesson from a natural object. It was a method of instruction, often used by the Jewish rabbis, having been in use in Israel since the days of the Judges.

Great multitudes must not be expected to follow long abstract discourses. A few thoughts, vividly presented, are more effective than a volume of faint impressions. The parable was the means best adapted for public teaching, because,—(1) It attracted and held attention. (2) The disclosure of the message and its purpose was gradual, not repulsive. (3) It sifted out the interested hearers. (4) Those interested were stimulated to the most earnest inquiry.

It was the beginning of the second year of the Galilean ministry. The opposition of the rulers had constantly grown. On the other hand, the enthusiasm of the people had reached a high pitch. Right with him was a little handful of faithful followers, perplexed as to why the growth of the kingdom should be so slow. The Master Teacher utters this parable in answer to their perplexity. Briefly summed up, the teaching of the parable is this: Be the seed ever so good (Luke 8: 11), and the sower ever so faithful, the result yet depends on the soil. Be the preaching, the teaching, ever so true and so faithful,

the harvest will yet be determined by the use of the hearer's free will. The same question confronts us today, Why, with the thousands of Bibles, tracts and good books, distributed yearly, and the thousands of sermons preached weekly, do not men repent? The fault is not in the seed. God is not to be blamed, who wills that all should be saved. The secret of failure is largely in the soil,—the heart into which the seed falls.

**THE WAYSIDE GROUND.**—The wayside is trampled hard. The seed lies exposed until taken away by the birds of the air. As Meyer says, "The light vehicle of pleasure, the heavy wagon of business—these pass over the heart and render it impenetrable to Christ." A dying man once confessed that in twenty years, although attending services regularly, he never heard a sermon, because he was always planning business during the sermon. Pharaoh hardened his heart (Ex. 8: 15, 32). Felix trembled (Acts 24: 25), but we have no record of his conversion. James tells us (1: 23, 24), of a class of forgetful hearers, whose impressions were soon lost. The remedy for the wayside ground is the plow of conviction, followed, if necessary, by the harrow of affliction.

**THE STONY GROUND.**—This class of hearers "receive the word with joy," but "in time of temptation fall away." It is represented as a thin, superficial soil over a rock. Their abnormal growth is followed by an untimely end. They are the emotional converts, whose supposed work of grace resembles the morning cloud. In time of trial they do not endure.

There are two kinds of decision. The first is like the compass needle, which, when released, immediately turns to the north and holds there. The other is like the weathervane, continually at the mercy of outside conditions. That the test will come sometime is a recognized certainty. Sometime, sooner or later, every one who names the name of Christ will be called upon for the testimony of his life. It is worthy of note, also, that the same sun which sustains the healthy, withers the weak. So tribulation strengthens the real, but destroys the counterfeit.

**THE THORNY GROUND.**—In the stony ground there was found the blade, but not sufficient root. Here we have both, but the soil was not cleansed. Interests, detrimental to healthy growth, still hold sway and the result is not a desirable one. For the poor there are the cares of the world: for the rich the deceitful sense of independence, which too often attaches to great wealth. It was because he wanted more than due recognition for his gift that Ananias was tempted "to lie to the Holy Ghost" (Acts 5: 1-5). Paul, in writing to Timothy, said, "Demas hath forsaken me, having loved this present world" (2 Tim. 4: 10).

**THE GOOD GROUND.**—The good ground differs from the wayside in being soft and tender; from the stony ground, in being deep; from the thorny ground, in being clean. Hearers of this type bring forth fruit with patience (Luke 8: 15). The seed sown into their hearts is eagerly received and carefully nourished. When tribulation comes, they prove themselves well established. Having but one aim in life, they are not choked by worldliness. The Pentecostians "gladly received" the Word, and "continued steadfastly" (Acts 2: 41, 42). Barnabas was "a good man, and full of the Holy Ghost and of faith" (Acts 11: 24). "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1: 25).

These four classes of soils typify all possible varieties of the human heart. Of the four, only one rejected the seed altogether. Of the four, only one brought fruit to perfection. Sinner,—brother, sister,—to which class does your heart belong? The total rejection of the Word has been, in all ages, the height of irreverence and ingratitude. To start out in seeming earnest and be either withered or choked has been the sad history of many. To consecrate

to our Maker a heart tender and clean, that his Word may grow, is the greatest of all accomplishments.

Rheems, Pa.

## Energetic Crusade Work.

BY W. B. STOVER.

WE have our "Committee on the Temperance Question," and we are glad to see they are pushing things. We have our "Committee on Mission Work," and we praise the Lord that they, too, are pushing the work entrusted into their hands. We have our "Committee on Educational Work," and they are doing all that lies in their power to keep the ball rolling, and our people working in harmonious lines. We have a permanent "Sunday-school Committee," and no one need to be in the dark as to what they are doing.

Now, in view of these committees and their work, and the need of our fighting secrecy, war, and fashion, it strikes me it would be a good thing to have also a permanent committee on Secrecy, one on Peace, and one on Dress. These Committees should be, and would be, in course of time, authority on the questions they have to deal with especially, and would serve a good purpose.

The making of laws is not what our people need,—nor any thoughtful people, for that matter. We had an experience, some time ago, here in India, that has led us to work carefully, not along the lines of making more rules, but of creating more healthful sentiment, of "crusading," so to speak. The question came up to the district meeting, asking what to do with people who insist on smoking. The answer was in harmony with our usual way of answering such questions,—and before they went to bed, that night, a whole company of our members went to smoking! We felt badly about it, but we were wise enough to keep quiet, and let it work itself out, meanwhile quietly shaming anyone who mentioned the matter to us. It seems they felt that a law confronting them, was to antagonize them, to dare them to smoke, if we may put it that way, and they took the dare and smoked for spite! We have outgrown that experience, but we learned a lesson thereby.

Why not, like holding temperance meetings, and anti-secrecy meetings, also hold peace conventions, meetings for the promotion of the simple life, and get up a crusade on the dress question, lecture to everybody on the foolishness of fashion, get everybody to praising the simple life, and let the lecturers have free course with their oratory? Why not give our hearty support to all the phases of the same, get poets to sing the praises of those dear women who have pluck enough to face a frowning world and wear plain clothes because they love a principle? Why not have union meetings in union halls to discuss all these questions, with songs to suit the occasion, and figures that are easy to get, and run into mountain heights faster than you can follow them? It seems to me something of this kind were a good deal better, a good deal more effective, and a good deal more desirable than to make laws, and then wear our lives away in the perplexing problem of how to enforce them without hurting anybody. It were ever so much better to stick closer to the principle, to get up enthusiasm for the principle, and work on that score. Law is the interpreting of the principle, but if we were to stick closer to the principle, there would be a good deal less interpreting necessary.

Let us work to exalt the principle! Let us do what can be done to create healthy sentiment and enthusiasm, and enthusiastic support of the principle! Let us put the facts before other people, and we will be astonished to know how much they feel we are on the right line of Christian endeavor, and they will be ready to give us moral support in the same. I would not be any the less for peace, nor any more for secrecy, nor any the less for our plain principles, but I wonder if we could not do more by going at it in a way just a bit different from what is sometimes done. I would make the matter



a joy instead of a burden,—if burden it is to any one. Let us get up an enthusiasm for it. Come, Brethren, let us inaugurate a crusade!

*Ankleshwer, India.*

### The Loneliness of Jesus.

BY GRACE GNAGEY.

NEVER has there been a man, in all ages of the past, who wandered over this earth and was so much alone as was the man Jesus.

What, you ask, did Jesus, one who was so great and good, so kind and loving, so pleasant, so winsome, and so self-sacrificing, not have friends without number? Yes, Jesus had friends, but his friends and associates, his comrades and helpers, were so far beneath him that, after all, he was alone. Then, too, those who lived nearest him,—those who had the best opportunity to know him and endear themselves to him,—absolutely rejected him.

When the babe Jesus was born, no friendly door was opened to receive him. People from all over the country were pouring into the town of Bethlehem. They were hurrying back and forth, attending to business. Amidst this hustle and bustle, in a lonely corner of a stable the child Jesus was born in sorrow, poverty and humility.

"Jesus came into a dead world. He, the one living man, alive in body, soul and spirit, alive to God in the world." "The world into which he entered, by his human birth, was veritably dying, dead indeed unto God. We realize very imperfectly the distress, the conflict of disgust and pity which the fact of being in such a world as this, and belonging to it, caused in the nature of Jesus Christ, in a soul that was in perfect sympathy with God. Never was there loneliness such as his."

Jesus was a Jew. He was a product of his age and nation; and yet he was so far above his own people that we can scarcely think of him as a Jew. Jesus had no one who could sympathize with him in his life and thought. He stood head and shoulders above those around him. They could come to him for advice and sympathy, but where could he go for counsel? To God and to him alone was he driven for strength in his trying hour.

True, we can find no one who is more willing to carry our burdens; but how many of us go to God first when trouble and trials come? We are all human, we all have our confidential friends,—those who are our equals or superiors, and it is to them that we flee. Many an aching brow and weary soul has been soothed by the gentle hand and sympathizing word of a true Christian friend. Still closer than any of our friends is another to whom we always go first. That, you say, is mother.

Was Jesus able to receive counsel and sympathy from his mother after he grew to manhood? As we search our Bible we find at different places the statement, "And Mary kept these things and pondered them in her heart." Mary certainly did not understand the greatness of her child. She did not understand his mission, and therefore was not able to help him in his work as one who was his equal—one who lived, thought, and believed as he did.

As we look back over later history we find the names of great men. They lived in advance of their age. No other man of their age did so much for their country as did these great figures in history. Luther was a great man, and yet was he alone? No, Melancthon was his helper, his sympathizer, his staff. Upon him he could lean when the clouds rolled dark before him and the storm raged thick and fast. Calvin, too, did a great work for his country. He had Zwingli as a companion in his labors,—one who thought and worked as he did. Jesus had no such companion. He lived, thought and acted in a realm above that of his fellows.

Jesus might have established an earthly kingdom and he might have had all the world to worship him, but he did not. This humble Nazarene was aiming at something greater; and even though he was obliged to stand alone, he stood firm.

At different times Jesus was rejected. Even his home people refused to hear him. Many times, after preaching at a place, he was driven out and left at the

mercy of strangers, or was obliged to depart secretly because his life was in danger. Yet, in all these struggles, he was obliged to fight alone. No one understood, as did he, the conditions in which he was placed. We sometimes want to question the idea that Jesus longed for companionship. But we should remember the fact that Jesus did lament his condition when he said, "The foxes have holes, the birds of the air have nests; but the Son of man hath not where to lay his head."

Can anything seem more sad to the human mind than the fact that some child has been cast out of its home and is obliged to wander from place to place, with no one to love it and no one to give it a home? Jesus' mother did not forsake him, but his own brethren did. His apostles, even, had such a faint conception of who Jesus was, and what he was trying to do, that they didn't know, at times, whether they wanted to follow him or not. Jesus lived with them, traveled with them, and taught them. He tried to explain to them his mission, but it seemed they could not understand. Time and again they left him alone when difficulties stared him in the face.

During the last week of Jesus' life the very best of his nature was brought out. He held up boldly the sorrowing disciples, but was in the depths himself. Every true minister knows what it is to comfort other hearts while his own is breaking. This was true with Jesus many times, but now, that we come down to the last week of his life, yes, the last evening, we can not help but feel that the heart of this humble Nazarene was breaking. On that evening of the great crisis Jesus and his disciples walked quietly along the Jerusalem streets, out of the gate leading towards the brook Kedron. Then they went over the brook towards the enclosed spot in the garden. The night was dark. It continued to grow darker and darker. He left his disciples and alone went farther into the garden, to his favorite praying place. Jesus longed for fellowship. He longed for a warm hand-touch, but none could help. If they followed, they would hinder. O, the blackness of that night! The weight of sinful humanity was hanging upon him. Death stared him in the face. But alone! There was not a human heart in all the world that could help him. Jesus hardly thought the cup would be so bitter. He was tempted to shrink from it. It seemed as if the moon and stars, even, shrank from looking upon this scene of agony. To the "Only One" that was left, Jesus lifted his heart in prayer, and "he prayed until the sweat like drops of blood stood upon his brow."

Could it be possible that Christ is lonely today? Do we, at times, wander so far from him that he longs for companionship? He stands at the door and knocks, but is not allowed to enter. No doubt he is agonizing today, for sinful humanity, as he did during the night in the garden. He has been admitted to some doors but we take no time to visit with him,—we have no time for communion with the one whom we have invited into our houses. I fear that Christ gets very lonely and longs for fellowship.

Jesus wants us to come to him all alone and tell him all. He is ever ready to give us the very best that he has. May we, then, as men and women, invite Jesus in, and take him into our confidence, make him a personal friend, and spend much time in his presence, that it may not be said of us that we pierced those tender hands, broke that loving heart and finally hung upon the cross the one who truly loved us.

*776 Loretta Street, Pittsburgh, Pa.*

### The Winona Conference.

BY T. T. MYERS.

#### The Place.

IDEAL! Why should the meeting not be a good one with all the conditions of place so splendid? I earnestly hope that we have had our last Annual Meeting on a fair ground. We have had sufficient experiences with good places and bad places, right places and wrong places, that we ought to know which to choose. It seems to me that the very atmosphere of the place had much to do with our meeting. I shall be glad when we may have our Conference again at Winona Lake.

#### The Meetings.

Spiritual, full of inspiration and help. I think the preaching never was better than this year. Every sermon and address seemed a masterpiece. All showed much careful preparation. We always see the good effects, too, of good singing. Much credit is due to our good leaders.

#### The Discussions.

They were spirited, but kind and thoughtful. The different sides of questions were ably represented and strongly defended, but all in a most beautiful spirit. One could speak his convictions and have the respect of the meeting. Confidence of one another took the place of suspicion and distrust. Surely, brotherly love seemed to continue. If any one came to the meeting expecting division to be upon us, he must have gone home with his mind changed. Not in years did we seem so united on the great doctrines of the church. The Bible was held up far above personal opinion and sentiment. It was evident that the delegates had minds of their own. When these are surrendered to God, to be directed by his truth, decisions are usually right.

#### The Reasons.

I have asked myself the reasons for the good things we had at Winona. Some credit, I am sure, is due to the place. Then, too, the meeting was splendidly conducted. Everything seemed orderly and moved systematically. The Committee of Arrangements had things well in hand. The moderator was able and very fair, all around. He had our confidence. But with all these the good Spirit was present. Without this no meeting, however good otherwise the conditions, can be good. Those early prayer and praise services seemed to me to flavor the whole day. We had a good meeting. The Lord be praised!

*Huntingdon, Pa.*

### The Standing Committee of 1910.

BY JNO. CALVIN BRIGHT.

THE Standing Committee of 1910 was composed of fifty-two elders,—the first time it ever numbered over fifty. One-half were on for the first time, and yet there was considerable experience on the Committee. One had served in the seventies, two in the eighties, five in the nineties, of the last century, while twenty-five had served during the decade we are closing.

Eld. S. Z. Sharp served as early as 1879, and his experience of over forty years as an elder, and fifty years as a preacher, gave him prestige as father of the Committee. Eld. L. W. Teeter has served ten times, commencing in 1887. He has served as Moderator and Reading Clerk of the Conference and on a number of the most important committees. Eld. David Eby served first in '88, and was Reading Clerk at the Annual Meeting. Eld. James A. Sell, of Pennsylvania, has had seven years' experience, commencing in 1892. Eld. P. S. Miller, of Virginia, was Platform Manager at Roanoke, Va., in 1899, and at Bristol, in 1905, and has served eight times on Standing Committee. Eld. W. H. Naff, also of Virginia, first came north in 1863, and helped to make the Battle of Gettysburg famous, but being on the wrong side of that great controversy, has accepted the greater freedom of the national decision, and joined the church shortly after. He has served as an elder for thirty years, with eight appointments on Standing Committee, commencing in 1894.

One of the Committee was seventy-four years of age, nine were between sixty and seventy; twenty, between fifty and sixty; fourteen, between forty and fifty; eight were in the thirties. Bro. A. W. Arnold, of West Virginia, was the boy of the Committee. The average age was fifty-one. Six were fifty-four years of age.

All had joined the church in their youth. Seventy-five per cent were converted before they had attained their majority,—several of these at quite an early age.

Two had served in the eldership over thirty years; three, over twenty years; five, over fifteen; twenty-one, over ten; seven, over five; fifteen, for less than five years.

Eld. H. C. Early, with his comprehensive grasp of a question, his tactfulness, his fairness, his calmness, and his five years' experience on Standing Committee, four of which were official, as Reading Clerk and Mod-



erator, was well fitted for the arduous labors as Chairman of the meeting. Elders Galen B. Royer and John W. Lear, though serving for the first time on the Standing Committee, gave abundant evidence of the Committee's wisdom in giving them their responsible work as Reading Clerk and Writing Clerk of the Conference. Last but not least, the Standing Committee was fortunate in having for their Doorkeeper such a suave, active, prudent brother as A. L. B. Martin, of Harrisburg, Pa., proved himself to be.

The Standing Committee held twenty sessions, varying from half an hour to four hours. In all, over forty hours of active service was given to the work. In all these hours no unkind or harsh word was spoken. Their words were "with grace, seasoned with salt." The evident intention was to do the best for the Brotherhood and her great Head,—the Lord Jesus Christ, and the Great God, Father over all, through the guidance of the Blessed Holy Spirit. Each seemed to prefer the other, and all enlisted their energies in discussing measures and men. It was all frankness, fullness, fairness, and brotherly discretion. A number of the new members demonstrated their ability to tackle anything on the docket. Our Standing Committee can be and should be regarded as the most fair and careful judicial body in the world. Coming together from all parts of the Brotherhood, chosen on no platform, but simply selected because their constituents hold them as qualified for their responsible position, they are only responsible to the Great Head of the church. Hence nothing like a clique or scheme is ever known among them. Indeed, such a thing would be punished, and summarily driven from their midst. May our Standing Committee always keep its high standard!

R. D. 4, Dayton, Ohio.

### Less Law and More Love.

BY A. W. ROSS.

THROUGHOUT the civilized world there is a growing sentiment in favor of discipline by love, in preference to the long-established rule of force and law. It is evident in most every avenue of life. There was a day when the school-teacher ruled by the rod, but, happily, that day is past. There was a day when every act of lawlessness was met with so many days or years in prison, or so many lashes with the whip. Such methods are also giving away to the far more effective systems of parole and pardons.

New Zealand is awakening to the fact that the only sensible and really effective way to reform a man is to get religion into him, and consequently is placing its convicts under the direction of the Salvation Army leaders. More and more is the world awakening to the fact that it is poor policy to keep penned up behind stone walls and iron bars, thousands who are susceptible to the touches of loving hands and who could again be reverted to the walks of citizenship. The antisaloon forces have long ago learned that though a Carrie Nation, with her hatchet, may arouse a nation, yet she cannot drive out the Demon Drink. Love enters, conquers and reigns supreme where force and law reel and drop back, defeated.

The end to be reached by both law and love are the same. Law places iron bars and stone walls between the thief and the desire of his hands, while the parole of love and honor reaches the heart strings of his character and makes him strong to resist the temptation to steal. The law makes him a cold-hearted, hard-hearted exconvict while the parole makes him a man.

Everywhere the cry is,—Less Law and more Love. The statute books are weighed down with laws. What we want is right living directed by love. In the realm of religion we also find a growing tendency to place higher esteem on the rule of love, and, thanks be to God, that the Church is awakening to see the gospel of love in sharp contrast to the stiff ceremonial law of the Old Dispensation. Praise be to his name that, while the Gospels and the Epistles are full of holy instructions and admonition of love, there is very little law and force there.

In the church today we need more love and less of law. The elder who tries to rule his flock through law and force, is not generally the elder who makes much

headway in building up spiritual character among his people. About all that some elders seem able to do successfully is to be continually disciplining the members,—just like the shepherd who is continually throwing stones and clubs at his sheep instead of going ahead and leading them with his gentle, loving voice. Discipline has its place, but it is far better to wield it through the medium of love rather than through the rod of force.

Once worked for a man who had two boys,—twins. Each of us had a boy to help us, and I noticed that every time we went to work, there was a desire on the part of both of them to come with me,—not that the father required them to work harder than I did, but that at every turn they were met with an angry word, a box over the head, or a kick. Such discipline produces lawlessness. Character that will stand the test is not made under such conditions.

A brother called two carpenters to build a small house for him. I was one of the two. We met as strangers. Later I learned that my companion in the work, when he heard that he would have to work for three months with a preacher, looked forward to the time with dread. The preacher would certainly bore him the whole day by talking about religion.

By the time the house was nearing completion, he had become my friend, and began to disclose to me his life history. He had been a terrible sinner and was seeking to do better. He asked my advice in some love affairs and finally, when parting, told me he had never worked on a job where he enjoyed the society of his comrades more than at this time. A few weeks later he asked me to marry him, and in every way showed signs of being a better man. You know the secret. Love produces tact and seeks common ground, while law chills like an iceberg.

We have some perplexing problems before us, but, Brethren, we need less law and more love. Our Minutes are weighed down with rules. We want love,—lots of it,—every one having it, every one of us practicing it, and living it out in our lives and into the lives of others.

Where there is more love and less law, there we have less unpleasant council meetings, where a man is placed on exhibition and his faults paraded. Where we have more love and less law, there we have less selfishness and vaingloriousness. Where we have more love and less law, there we have discord, friction and strife reduced to a minimum. Law widens the gulf between the one to be helped and the one trying to help, while love bridges over the largest and deepest chasm and makes it possible to lead the lost to the Savior.

Not more law but more love. More love for the sinner, more love for the young in the fold, more love for the tempted, more love for the weak, more love for the one led astray. Look at the great heart of Paul, that giant among leaders! Onesimus, who had forsaken his master and had grievously sinned, is spoken of as "departing for a season." Ah, sin is a departure which can only be reached through love. It is rarely that you can hope to drive people into heaven.

The great heart of a Paul! The greater heart of Christ, yea the GREAT HEART OF GOD who SO LOVED,—not lawed and ruled,—but SO LOVED HIS world,—"departed for a season"—that he GAVE HIS ONLY BEGOTTEN SON. Yes, brethren, he GAVE LIFE to bring back, to win, to save the lost. Blessed be the name of the Lord, for he is love!

Vyara, Surat District, India.

### The Church or the Lodge.

BY C. H. BALSBAUGH.

(This article appeared in the Primitive Christian of Nov. 27, 1877, and is now published in the Messenger by special request.—Ed.)

#### To a Rejected Applicant for Baptism.

THIS is the true question: Christ or Barabbas? Not Christ and Barabbas? We cannot worship in the Holy of holies and in "the synagogue of Satan." The saints cannot be unequally yoked together with unbelievers. Righteousness and unrighteousness have no fellowship. Light hath no communion with darkness. Christ hath no concord with Belial. He that believeth hath no part with an infidel. The temple of

God hath no agreement with idols (2 Cor. 6: 14, 15, 16).

There is no secret society in existence that is not characterized by the above iniquities, and noted for its workers of iniquity. Holiness is not a qualification for admission into a single one of them. Whether he be Jew, or Mormon, Christ-blasphemer or Christ-worshiper, whether he pray or curse, whether chaste or befouled, whether abstemious or a liquor-guzzler, whether saint or atheist,—any man can come on conditions of character which are the passport to hell. Odd Fellows, all,—very odd. Christ lumps them in his unerring wisdom when he says, "Depart from me: I NEVER KNEW YOU."

The Church and the Lodge are as antagonistic in spirit as Christ and Beelzebub: as opposite in their character as heaven and hell. Unsophisticated souls are artfully drawn into these cloaked associations, and after they are in, and inhale the polluted atmosphere, and drink the enchanted chalice, they become assimilated to the anti-christian element, till they can join in the insane shout, "NOT THIS MAN, BUT BARABBAS."

All extra-ecclesiastical corporations originate in the antipathy of human nature to Christ. Whatever good is contemplated, it falls short of the Cross, and is often alien to it. The highest commendation that can be honestly bestowed is, that they are semiphilanthropic; and this is far beyond the truth, for the vast majority. Monopoly of some kind is generally the motive that gives them cohesion. If their tendencies were Christward, if they were half-way nurseries to the church, their existence might find a seeming justification. But they are snares and pitfalls of the great adversary, covered over with a scanty layer of chaff, decoying souls into remediless ruin.

No one is ever made hungry and thirsty for righteousness by the ministry of the Lodge. And those that hunger and thirst, by reason of the soul's inborn longing after the Water of Life, have the fatal mixture of science and philosophy and infidelity and lust held to their lips. There is no Christ there, and no Christian can live, or find enjoyment, in a Christless institution. Heaven has looked down on the anomaly of a brother pleading for these dens of moral nastiness! A few have even threatened to renounce allegiance to Christ if not allowed their dalliance with the wily Delilah. Wonder, O Heaven, and be astonished, O earth! Men who call themselves saints, the disciples of the Crucified, the anointed of God, the shrines of the Holy Ghost, prefer the Lodge to the sanctuary, "the filthy conversation of the wicked" to the soul-thrilling, soul-beautifying, soul-alluring themes of the Cross! A Christian Odd Fellow, a Christian Freemason, a Christian adherent of masked associations outside the church of God!! It is the irony of Hell.

Who ever heard of, or saw, a member of a secret order who was a faithful representative of Jesus? As well look for the fulfillment of the apocalypse at a picnic of Jews, as for a copy of Immanuel in a Lodge. The love of God and the vision of Calvary dispel all these wretched illusions that "turn away from the truth." The Cross was never carried over the threshold of any Lodge. Born of God, the soul finds ample room for all its powers in the church, and ample satisfaction for its most intense aspirations in her GLORIOUS HEAD. If you are "filled with all the fullness of God," "partaker of the nature of God," your "life hid with Christ in God," your heart saturated with the love of God, your whole being aflame with zeal for the glory of God, you will no more desire membership in any secret society than you will want carrion instead of bread and fruit for dinner.

Why seek the living among the dead? Why turn away from the provisions of Infinite Wisdom and Love to satisfy the cravings of your immortality? The organization of which Christ is the Head and Heart and Life, comprehends all that the Christian may desire, pray and labor for. Nothing can be done for the amelioration of human misery, the elevation of human nature, and the amalgamation of human motives and interests, which is not provided for in the Church of Christ.

To go outside the Brotherhood of Jesus for the at-

(Concluded on Page 445.)



## THE ROUND TABLE

### A Joke on the Policeman.

BY PAUL MOHLER.

THE other evening I went down town to help in some street mission work. Expecting Bro. Long, one of our deacons, to accompany me, I walked up Harrison Street to Douglas Boulevard; then south, past the "L" station, to his flat. Not finding him at home, I started back to Harrison Street, to catch the surface car to go on down town by myself.

When I got just a little past the "L" station, I heard some one say, "Hello, John, where are you going?" My name isn't John, but he said it so loud that I looked up anyhow, and he spoke again, evidently to me. The man speaking was standing by a policeman; and when I stopped, they both came over to me, the man repeating his question again.

I said, "I guess you are mistaken in your man." "I guess I'm not," he answered, "I want to know where you are going. I am a police officer." Then he pulled his star out of his pocket to show his authority. Then I saw I was between two policemen that looked like they meant business. I always wear the most innocent expression I can muster, but they didn't seem to be impressed by that. They seemed to think I was somebody they were looking for, and I just had to show them.

It being a cool evening, I was wearing my rain-coat, with the collar turned up to my neck; but when that man showed me his star, I thought it was about time for me to show my colors too, so I turned down that collar, showed him my coat beneath, and said, "I am a minister, and I am going down town to do mission work." Up to that time the man had been quite brusque in his words and manner, but when he saw that under coat, you ought to have seen him wilt. He changed his tone, excused himself, wished me good luck and let me go.

Next morning I was telling our next-door neighbor, Mr. Delaney, who is himself a policeman, about how near I came to being "run in," and how I escaped. Then he told me about a Catholic priest over on Twelfth Street.

This priest was called to the bedside of a member of his church that was very sick. The call came in the middle of the night, and was very urgent. As he ran down the street, as fast as he could, suddenly two men stepped out and stopped him, each showing a pistol into his face. They demanded his money and wanted it quick. All he did was to turn down his overcoat, and show them his collar; and those men turned and took to their heels as if the devil himself were after them.

I don't think the policeman would have hurt me much if I had not had such a good convincer along, but I might have missed my appointment. As it is, I think the joke is all on the policeman and not on me.

Bethany Bible School, Chicago.

### Take Heed How Ye Hear!

BY J. H. MILLER.

#### The First Step Upward.

THIS is an important step—one of the leading steps in Christianity. Jesus on the Mount was made visible in all of his glory (Matt. 17: 5). This was the grandest scene ever witnessed by mortal eyes. Peter, James and John were eye witnesses (2 Peter 1: 16) to this wonderful visitation. Peter was made to say, with ecstatic joy, "It is good for us to be here." From the cloud God was heard to say, "This is my beloved Son in whom I am well pleased. Hear ye him."

The one thing, most needful, is to hear the voice of the Son of God. The most essential point in our salvation is first to hear,—get a good understanding of the Bible. Let the ear be filled with the good news of salvation. Faith is one of the essential points in our salvation—we get it by hearing. "Faith cometh by hearing and hearing by the Word of God" (Rom. 10: 17). Jesus met those who had ears but did not hear. He kindly called their at-

tention to this fact by saying, "He that hath ears to hear let him hear" (Matt. 11: 15).

The first step upward is to hear the Gospel. In order that men may hear, there must be a preacher. How, then, shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard? And how shall they hear without a preacher (Rom. 10: 14)? Jesus wishes us to hear his sayings (Matt. 7: 24). One essential point is to hear the truth. "Sanctify them through thy truth. Thy word is truth." Jesus speaks through his Word. "He calleth his sheep, and they hear his voice." "And he calleth his own sheep by name and leadeth them out."

In the parable the sheep of his pasture must have a listening ear, to know the voice of the Good Shepherd. The Pentecostians were glad to hear the "Gospel News." Many cried out for help. Peter preached that remarkable sermon with so much power that many heard the glad news and were converted. "I am the root and the offspring of David, the bright and the morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come" (Rev. 22: 16, 17). Jesus bids us come unto him and he saved. Will we hear the call?

Goshen, Ind.

### A Merry Heart.

BY J. E. MILLER.

IN Prov. 17: 22 I find these words: "A merry heart doeth good like a medicine." Some people would say this is true because the good Book says so; others would say the good Book says so because it is true. It matters little to me which view you take. The truth is old and as true as anything can be. It is proved so in every walk of life.

A little girl was tugging away, carrying a child almost as large as herself. A stranger met her and said, "Isn't the load too heavy for you?" "Oh, no," came the quick response, "he's my brother." What she meant was that she loved her brother, and so the load was not heavy. Her heart was set upon him, therefore he was no burden to her. That which the heart loves is never a task. Her merry, loving heart made the heavy burden light.

We often think of the heart as the seat of the affections. True, we know that it is the mind that does the work, and that it works through the brain. But still, traditionally we speak of the heart as the seat of the feelings. As we think in the heart so are we. The mind is ever master of the body, of the man. The lower must yield to the higher. What we are depends largely on what we think. Our moods not only reveal our inner selves; they even help to make them.

He who refuses to let the sunshine into his heart, will find the world dark and cold. To feast continually on the low is finally to sink to its level. He who looks up and smiles, will never become a muckraker. The earth is too dense to look far into it. The view to the right and the left, the front and the rear is often very limited. The upward view knows no bounds. We see not only Halley's comet, but peer into the limitless space beyond.

Your own merry heart, which may come to you if you have kept your conscience void of offense, may make you stronger than any medicine, make you proof against any temptation, make you a joy to yourself and to others if the Spirit which animated the life of Jesus animates you and rules in all your acts. Try the verse and you'll find it true.

Mount Morris, Ill.

### The Twenty-Third Psalm.

BY LEANDER SMITH.

DAVID has left no sweeter Psalm than the short twenty-third. It is but a moment's opening of his soul, but as when one, walking the winter street, sees the door opened for some one to enter, and the red light streams forth a moment, and the forms of gay children are running to greet the comer, and genial music sounds, though the door shuts and leaves the night

black, yet it can not shut back again all that the eye, the ear, the heart, and the imagination have seen.

So in this Psalm, though it is but a moment's opening of the soul, are emitted truths of peace and consolation that will never be absent from the world. The twenty-third Psalm is the nightingale of the Psalms. It is short, but, oh, it has filled the air of the whole world with melodious joy, greater than the heart can conceive. Blessed be the day on which this Psalm was born!

Nevada, Mo.

## CHRISTIAN WORKERS' TOPIC

For Sunday Evening, July 17, 1910.

### Patient Faithfulness Wins the Crown.

Rev. 2: 1-10, 18, 19.

- V. 2: "I know thy works." It is a comfort to have our efforts appreciated, even if unsuccessful. God sees our purposes and rewards according to what we try to do.
- V. 3: "For my name's sake hast labored." If we labor for our own name's sake we shall often give up; if for Christ's, it shows how much we love him.
- V. 4: "Left thy first love." The ardor and delight of a first love are to be put into all our Christian work. It is only partial success without this.
- V. 5: "To him that overcometh." Overcome? Yes, everything that is opposed to Christian growth. It may be laziness, or fear, or self-conceit. It will be different in every soul.
- V. 9: "But thou art rich." Since you have Christ, never for a moment think of yourself as poor. 1 Cor. 3: 21-23.
- V. 10: "Be faithful unto death." That is all we need look out for—our faithfulness. This thought greatly simplifies life. Then comes, "A crown of life"—this means power, glory, riches, success. A crown of life; a living, vital crown; many of the crowns of earth are crowns of death.
- V. 19: "I know . . . thy patience." God sees our patience. People do not. They do not see into our hearts; and we do not always seem to be as patient as we are. But God sees our patience.
- Faithfulness in earthly things. Gen. 39: 6; 2 Kings 12: 15; Dan. 6: 4; 1 Cor. 4: 2.
- Faithful toward God. Num. 14: 24; 1 Kings 19: 18; 1 Cor. 4: 17; Rev. 17: 14.
- The Crown. Matt. 24: 45; Luke 19: 17; Rev. 2: 10; 20: 4.

## PRAYER MEETING

For Week Beginning July 17, 1910.

### Characteristics of the Heavenly Citizen.

Psalm 15.

- Upright in His Dealings.—"He that walketh uprightly." "He that saith he abideth in him ought himself also so to walk, even as he walked" (1 John 2: 6). God has no fellowship with unrighteousness.
- Truthful at All Times.—"Speaketh the truth in his heart" (verse 2). Only clean hearts abide in the tabernacle of him who "looketh upon the heart." The pure in heart shall see God. Truth in the heart brings words of truth to the lips (Matt. 12: 34).
- Charitable to His Neighbor.—"He backbiteth not with his tongue . . . nor taketh up a reproach against his neighbor" (verse 3). We cannot help hearing evil reports, but we can certainly refrain from "taking them up." "Love thinketh no evil" (1 Cor. 13: 5, R. V.).
- Careful as to His Company.—"In his eyes a vile person is contemned, but he honoreth them that fear the Lord" (verse 4). He is a companion of all them that fear the Lord. He who walks with God, as did Enoch, Abraham, and others, has no fellowship with the ungodly, but the Lord's people are dear unto him (1 John 1: 7).
- Faithful to His Promise.—His promise is sacred to him. He will do as agreed upon, though it be to his disadvantage. This faithfulness is but a faint representation of Christ's never-failing promises to us. "Having loved his own, he loved them unto the end,"—even his death on the cross. A glorious incentive to us (1 John 1: 9).
- Merciful in His Dealings.—"He taketh no reward against the innocent" (verse 5). He does not seek to take advantage of the ignorant or the poor. To him mercy is all-important (Matt. 5: 7).
- Established in His Character.—"He that doeth these things shall never be moved." The storms and floods of earth can not move him because his life is rooted in the will of God. This is the man who abides in the tabernacle of God's service, and who dwells in the holy hill of his presence (2 Thess. 2: 16, 17).



## HOME AND FAMILY

## The Living-Room.

BY ELIZABETH D. ROSENBERGER.

UNCLE HENRY had just come in and settled himself in the Morris chair which he especially liked. After talking about some things of general interest, he took up a magazine and glanced over its contents. Then he said, "It seems to me that in these days people make a greater effort to have artistic surroundings than to pay for them. Here I find article after article about home furnishings, color schemes, and good taste in arranging things. Is there any use in it?"

"I believe there is," replied Barbara. "We find it more satisfactory to buy things that suit our purpose, and harmonize with the other surroundings. We do not want our rooms to look like a furniture store, where articles are advantageously placed for display."

Uncle Henry looked about him critically. "You have a 'homey-looking' room here. Is it artistic?"

"As far as my limited knowledge goes," laughed Barbara, "I think the colors harmonize fairly well. I tried to choose quiet tones, with just enough red to brighten it a little, and my friends tell me the effect is good."

"I like it," replied Uncle Henry, with an air of finality. "It reminds me of a sitting-room down at a farm-house where I sometimes go. It is not much of a place, and they haven't much furniture, but every piece they have is there because it's wanted, and not for show. And, somehow, when folks get in there, they don't seem in a hurry to get out. That's what I call comfort, but you women do not look at it in that way."

Most women are not as sensible about furniture as they are in other things. The amassing of quite useless frippery seems to be a peculiarly feminine failing. We go to bargain sales and buy things because they are cheap, and afterward we find that they never were intended for us; they do not fit in anywhere. One woman who had the bargain sale habit, frequented furniture sales until her rooms advertised that fact. "Her things ought to have the 'marked-down tag' on them," said a neighbor. The remark was unkind; but a view of that room, with twice as much furniture as it should have had, crowded on all sides with useless articles, was enough to convince any one that the criticism was deserved. She would call our attention to some article and say, "I bought it because it was a novelty." Truly, there could be no possible reason for buying it except that. Many women give this reason, "It was so pretty," and so they bought it, although they did not need it. It is the wise woman who recognizes the fact that no article of furniture which does not serve a useful purpose in a convenient manner, and no picture or ornament that is not, in itself, beautiful and in harmony with its surroundings, can be other than an eyesore to people of good taste and sensible ideas.

Most of us are afraid of simplicity in our surroundings; we think the straight lines of the Colonial period are too plain. We want something that has more ornament to it. Then there are many chairs and cushions and footstools, which do not add to our comfort and we would be better off without them. Some sofas are piled high with cushions and yet, when father wants one to put behind his aching back, a warning glance from the girls stops him just in time. They are made of delicate embroidery and should be taken up tenderly and handled with care. If men put them under their heads, they soon get shabby. And the sofas do look so bare without pillows! Of course, you can have your choice. If you want the room comfortable, you must have the things in them that are useful and used. That was the charm of the country sitting-room to which Uncle Henry referred. If you think only of the appearance of things, and scorn comfort, your friends will find, or make for themselves, the comforts lacking in your home.

In Barbara's sitting-room there were a few pic-

tures, to which your attention wandered often, and lingered there. The tables were broad and steady, unencumbered with bric-a-brac. In one corner was a sofa, large and roomy; Barbara had upholstered it herself, a carpenter had put it together. The cushions, like the sofa, were covered with denim, and every one was free to use them. The wall was covered with a restful tan paper, finished with a narrow molding at the top. The family speak of it as the living-room because they all love to linger

## Our Thoughts.

BY KATIE E. BOWMAN.

Where does sin begin? In thought. Where is the thought produced? In the heart. What prompts the action? Thought. Do any of us pay sufficient attention to our thoughts? Every thought has a character and it must be either good or bad. Every thought also has an influence, which tends either to enlarge our minds or to cause depravity. Sin begins in thought as well as holiness. Happiness begins in thought as well as misery. Our thoughts and our feelings, as influenced by them, are the motive power to which can be traced every action of our lives. What a different aspect some of our actions would have, could men but see the motives which prompted them! How often those, who seem to the world most praiseworthy, would dwindle into insignificance before some simple action performed in sincerity and faith. The world may be deceived, but God, never.

Man looketh on the outward appearance, but God looks on the heart. Who of us would dare to open our heart and let the world gaze upon it? Not one. Yet the Bible declares, "As a man thinketh in his heart, so is he." Ah, and what we would not want the world to see, lies like an open book under the searching gaze of God's all-seeing eyes.

Keep thy heart, then, with all diligence, for out of it are the issues of life. How may we keep our hearts pure? By never allowing ourselves to think an evil thought. Men who have made a study of the mind tell us that, whenever we have a thought, there is a tendency to renew the same action of the brain, and thus, by frequent repetition, a thought may become so deeply impressed on our minds that it will recur without an effort of will power on our part. Even if we attempt to rid ourselves of it, we will involuntarily go back to it. And, unless we smother the evil thoughts that arise in us, we may become so chained to them that we cannot free ourselves. Another way, and doubtless the best way, is to go to God in prayer and ask him to help us. We should go like David of old, and pray, "Create in me a new heart, oh God, and renew a right spirit within me." Plead his own precious promise, "I will give them one heart, and I will put a new spirit within them. And they shall be my people and I will be their God."

Every follower of Christ should be consecrated to the service of the Master. If you belong to him, if you are bought with a price; if Jesus has purchased you, why not give yourself entirely into his hands, soul and body—all for God, all for Jesus, who gave up all for you? Take for your motto: "Whose I am and whom I serve." Take Miss Havergal's hymn, "Take my life and let it be, consecrated, Lord, to thee," and sign your name at the close.

Go through life, breathing the prayer,

"Just as I am, thy love unknown,  
Has broken every barrier down.  
Now to be thine, yes thine alone,  
O Lamb of God, I come, I come."

If we do these things, the secret of keeping our hearts clean and our thoughts pure will be known to the world, and God will have more praise, and the world will be won to Christ. Praise his name! Manokin, Md.

there. The household treasures are there, and the boys and girls of the neighborhood are drop in the evenings. They "just happened to drop in," they say, but they find something to read or some one to talk to, and usually stay until bed-time.

A woman cannot put forth too many efforts to make her home a paradise. It is, indeed, her province,—the object of her thought and care, and she must establish her claim, that it is the heart and center of the world. In the living-room the atmosphere should be one of good cheer, for most people

are as sensitive to domestic atmospheric conditions as a barometer. When the atmosphere is charged with displeasure, your boy will slip out of the back door, and the husband feels like going to some place where there is less heaviness and gloom. And this matter of furniture has something to do with the atmosphere. If the women are displeased with the general effect of things, and want to keep everything for show instead of use, the boys are not long in finding it out. Gentleness is both beauty and power. Let it shine from the hearts and lives of every one in the home, and people will like to dwell there, as birds do in the quiet, sunny nooks of the forest. And then laughter! There should be the utmost freedom in this living-room, and often should be heard the hearty, joyous laugh that opens the lips and the heart. Too many of us have yet to learn and appreciate the funny side of things.

We read of one woman who felt herself overcome in the struggle. Discouraged and tired she thought there was no use to try. And, instead of the joy and laughter, her family had scoldings and fault-finding around the fireside. With the children to take care of, and the increasing cost of provisions, it was no use trying to have things nice,—she gave that up long ago. She said frankly, "If you cannot have things nice, there is no use in pretending that you are happy. You can not,—that is all there is to it!"

One day she had to get ready for a visit from a distant relative. She scolded and fretted, but managed to do some cleaning, and endeavored to make things look as nice as she could. The day came and the children, so unaccustomed to an orderly home, were excited and talked about the pretty things and general good time they were having. One of them said, "It's mama's 'company voice' that makes everything so nice."

Their mother overheard it, and it led her to decide that hereafter, even if she was tired and poor, at least her children should have the happiness of hearing her "company voice" every day; at least her husband should not be subjected to words of blame, and she would learn to be content and make the best of her life. She succeeded and now

"Happy years have passed, while children round them play,  
And their hair is sprinkled now with silver gray;  
Still the mocking-birds are singing,  
And their happy lives are bringing  
Love to which they're fondly clinging  
All the way."

Covington, Ohio.

## Who Furnishes the Paupers?

CHICAGO furnishes more than five times as many paupers for the poorhouse just beyond its city limits, than are to be found throughout the entire State of Kansas. And yet, in spite of this remarkable showing there are people who claim that prohibition has been a detriment to Kansas,—financially and otherwise. It might be well if defenders of the liquor traffic would, now and then, look at facts as they are, and then be honest enough to admit their bearing on the great issue now before the people. Thousands of years ago Solomon said, "The drunkard shall come to poverty," and the truth of his assertion is daily confirmed by graphic and unmistakable demonstrations.

## SISTERS' AID SOCIETIES

**MOVETOWN, PA.**—Following is the report of the sisters' aid society of the Spring Run congregation for the year 1909: During the year we had sixteen meetings, with an average attendance of ten. Collections and donations for the year amounted to \$21.45. We earned \$14.45. Amount paid out, \$30.88. Balance now in the treasury, \$5.04. During the year \$16.20 was sent for the support of an Indian orphan and \$10.00 was given toward papering the church. We also helped some of the needy at home. We reorganized for the year 1910 by electing Sister Libbie Manbeck as president; Sister Nannie French, secretary; and Sister Berena Ruble, treasurer. —Blanche Rhodes, McVeytown, Pa., May 24.

**WORTHINGTON, MINN.**—The following is a semiannual report of the Worthington mission band or aid society, from Nov. 30, 1909, to May 26, 1910. We held thirteen all-day meetings, with an average attendance of 14. We took in \$32.87; paid out \$22.69. Amount on hand, \$11.68. We paid \$5 on the janitor's salary; sent \$5 to Winona; also a sack of quilts and comforters, making clothing, sofa pillows, clothes-pin bags and many other smaller articles. At our last meeting the following officers were elected for six months: Sister Alma Schultz, president; Sister Minnie Schechmon, vice-president; Sister Lizzie Hilary, secretary; Sister Emma Stehman, treasurer.—Minnie Schechter, Treasurer, Worthington, Minn., June 1.



# THE GOSPEL MESSENGER

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A RELIGIOUS WEEKLY

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BRO. S. S. BLOUGH, of Batavia, is booked for a series of meetings at Rockford, Ill., beginning next Sunday.

THE Sunday-school meeting and Bible institute of Northern Indiana will be held Aug. 11-19. So writes Bro. Manly Deeter, of Milford.

THE members in the vicinity of Irricana, Alta., Canada, who recently effected an organization, have just completed their meetinghouse.

ALL business intended for the Annual Meeting Treasurer should hereafter be addressed to C. M. Wenger, 1207 Miami St., South Bend, Ind.

BRO. J. H. BAKER, of Quinter, Kans., is arranging to locate with the Panther Creek church, Woodford County, Ill., sometime during the coming fall.

THE church at Medicine Lake, Mont., numbers forty-three at this time, seven having been received by confession and baptism since the church was organized.

THE work in the Batavia church, this State, is progressing encouragingly. Quite recently eight were added to the earnest little band of believers by confession and baptism.

WE are requested to say, by way of correction, that the address of Bro. Ira M. Hart, who was called to the ministry May 21, is Mechanicsburg, Pa., instead of Shepherdstown, Pa.

THE April issue of the *Manchester College Bulletin* has just reached our desk. It contains the College Catalogue for 1909-1910 and makes a neat and interesting number of that college publication.

So far as practicable, we shall hereafter publish the addresses of the correspondents who send for publication obituary and death notices. We call attention to the change, as it appears in this issue.

THE little band of believers at Onokama, Mich., are delighted with the new churchhouse which was dedicated the last Sunday in June, Bro. M. M. Sherrick, of Mount Morris, Ill., delivering the address for the occasion.

THE Queen of England, Queen Mary, is said to be a fine housekeeper, a good mother to her children, a lover of home, and a woman of intelligence and rare culture. These are fine qualities for any woman, queen or no queen.

THE splendid series of meetings at Covington, Ohio, closed with fifty-nine accessions to the church. Two were added to the number a few days later, making sixty-one in all that have entered the kingdom since the close of the Annual Meeting.

We have the splendid address on Higher Criticism, delivered by Bro. T. T. Myers at the Winona meeting, and will publish the same inside of a week or two. The address was well received and will be read by our patrons with more than ordinary interest.

WE are receiving more orders for the Full Report this year than ever before in the history of the publication. Those who have read the principal speeches pronounce the work decidedly interesting. All of our patrons should have a copy of this report. Price only 25 cents.

ON page 436 Bro. John Calvin Bright, of Dayton, Ohio, has an interesting article regarding the complexion of the late Standing Committee. Hundreds of our patrons will feel like thanking Bro. Bright for the information that he has brought together in this communication.

THE Baptists of America figure largely in the educational work of this country. They have ten theological seminaries, ninety-four colleges and universities, and claim that one-seventh of all the university and college students in America are in their institutions. The Baptists of this country number at this time over five and a half million.

THE sentiment in favor of anointing the sick with olive oil is growing. During a recent meeting in Battle Creek, Mich., forty persons are said to have been anointed for the healing of the body, and to have received some benefit from the service. The anointing is one of the subjects that our people are to give special attention between this and the next Conference.

AT the request of many of our readers, who attended the Winona meeting, Bro. H. C. Early has reproduced, in condensed form, the address he delivered in the auditorium on Sunday morning. The address contains about all the points presented in his oral discourse, and will be read with interest. It will appear on the editorial pages in the course of a week or two.

WE have examined the proposed International Sunday-school Lessons for 1913. The whole year is to be spent in the Old Testament, beginning with the creation and ending with the division of the land between the tribes. As we glance over these lessons, we hardly see how a better selection, and a better arrangement could have been made. We certainly do like the plan of the lessons for 1913.

ONE need not wonder that the Christianity taught by the Roman Catholics, in the foreign mission fields, is falling to pieces. Robert E. Speer, writing from South America, in the *Brethren Evangelist*, says: "I was told in Valparaiso that only one-half of the priests in Chile were men who were leading clean, moral lives. I asked a priest in Colombia, and he said that out of the eighteen priests who were his own intimate friends, there was only one who was leading a clean, moral life." This is said to be practically true of the situation in Venezuela.

A MINISTER in the East is said to have cried "wolf" once too often for his good. In his pulpit he accused a firm of crooked dealing. The next day he was asked to face a lawyer and make oath to what he said, but he chose to make an apology and end the matter. He learned a valuable lesson, but lost his influence in the community. This shows the importance of men thinking at least thrice before speaking once. It further shows that there is power in the pulpit, and that the man who stands behind the desk should be sure of his ground when he speaks.

NEAR Boston there is a congregation of very devout people, who practice trine immersion, and in other ways resemble the Brethren. They seem to have gotten their start from Wm. C. Thurman, who did a good deal of preaching in this part of Massachusetts, and at one time published a paper in Boston. During the years of his activity, Thurman announced several dates for the coming of Christ, and as often failed in his predictions. The people he left seemed to have the same weakness in this particular, and recently saw another fixed date pass without the appearing of the Lord. At present the leader of the sect is Eva Brown, and she is said to have gained a large following in the State. It might result in good if a few of our well-informed ministers could visit these people and instruct them in the way of the Lord more perfectly.

SOON after the Annual Meeting the pastor of one of our eastern churches addressed a good letter to all the members of his charge, telling them about the splendid spirit of the Conference, and inclosed in his letter a copy of the Minutes. This he did in order to get the Minutes into each family at the earliest possible date. Then he called attention to a few points that needed special consideration upon the part of each member. Ministers who give such prompt attention to the work of the church, are to be commended.

BRO. CHAS. A. MILLER writes us that he is doing some evangelistic work in Columbus, Kans., where only one sister, so far as he knows, resides, and where the Brethren, he thinks, have never before held services. This reminds us of a little incident in the fall of 1882, when your Office Editor spent one night in the city, in the home of Eld. Geo. W. Studebaker, who had just moved from Indiana to Kansas. He continued his residence in Columbus for about one year, then settled at Fredonia. Bro. Studebaker was a man of extensive information, and the night we spent with him was full of interest.

WHILE at Winona the General Mission Board had an interview with Bro. Geo. W. Hilton, just home from China, regarding his health, and advised him to go to a good sanitarium for treatment. He now writes us from the Battle Creek Sanitarium, Battle Creek, Mich., saying that he had undergone an operation, one week before, and was then, July 1, able to occupy a wheeled chair. His physician thinks the operation was successful and that, in due time, he would be restored to health. He is grateful for the prayers of those who are interested in his welfare, and wishes us to thank them for the manner in which they have remembered him at the throne of grace.

WE love to think and talk about the great era of peace, when nations shall settle their differences without an appeal to arms, and still we must face the fact that each leading nation is trying to outdo the others with her preparations for war. We have fine speeches, by distinguished orators, in the interest of general peace, while the forces at the great navy yards are working almost day and night, endeavoring to finish as many warships as possible. Men talk and write on the side of peace while straining every nerve to get ready for war. The situation is strange as well as ridiculous. But what is the end to be? We hope all this preparation is, for no purpose, and still it is unfortunate that so much money must be wasted.

"JUDAISM today," says a Jewish paper, "is to the great majority of English-speaking Jews nothing more than a tribal bond for social purposes. Jews were born Jews, and remain Jews simply for fear of being ostracised by their relatives and friends. They cluster round Judaism like barnacles round a ship's keel; but are no more Jews, if judged by Rabbinic Judaism, than barnacles are sailors, if judged by the admiralty code. And unless some of them bestir themselves, the vessel will drift on and on until she goes to pieces of her own inherent rottenness, and nothing be left of her but a memory." This is plain talk, but may it not also be true of thousands who are born of Christian parents, and cling to the church only as a matter of sentiment, rather than of faith?

IT is almost marvelous the way conditions are changing in Palestine. It is said that there are thirty or forty flourishing colonies west of the Jordan, and that one of them contains over 1,100 people. Some of these colonies have ideal surroundings, and have become delightful places to live. There are charming gardens, fine groves and vineyards and centers of industry and education. Within a few years millions of trees and vines have been planted, and the indications are that in due time the country will produce large quantities of raisins, figs, oranges and other fruits. More than 200,000 mulberry trees have been planted, and silk-raising will soon become an important industry. Great olive groves have been planted, and already olive oil is being produced in large quantities.



A MINNESOTA preacher finds himself in an unfortunate plight. In changing locations he shipped his sermons in a barrel and the barrel was lost. He had intended to make use of this barrel of sermons in his new field of labor. *The Homiletic Review* takes a cheerful view of the situation, and thinks that since the pastor has lost his barrel, possibly his congregation will be delighted with the fresh sermons that they are to hear. What, in this instance is the preacher's loss may possibly be the people's gain.

BRO. T. H. FERNALD, of Belfast, Maine, writes us that before the next Annual Conference he hopes to see a Church of the Brethren organized in his part of the State. We suggest that our people in the East give this call for preaching all due consideration. We understand that in Maine there are good openings for locating colonies of members. Some of the large congregations can well spare a few families to form a nucleus around which to rally and build up churches in several new localities. There are a score of points in the New England States where a good work might be accomplished if we go at it right, and now is the time that such a mission should be set on foot and the work pushed. Why should members in the East move across the entire continent in order to help build up churches, when there are fine openings for them in the near by New England States?

THE first copy of the Full Report was laid on our desk in the afternoon of June 30, just three weeks after the Annual Meeting closed. It contains 227 closely-printed pages, and, if put out in the type generally found in books, would make a volume of nearly 400 pages, and should sell for at least one dollar. Yet we are selling it for the small sum of 25 cents. Thousands of our patrons will read it through, and there are those who will read some of the speeches several times. Among us this is an epoch-making Report. It is going to make history for the Brethren church, and should indicate that from now on we are going to stand up in open Conference and discuss all our differences in a Christian spirit, and with the greatest possible deliberation. The day has gone by when the Moderator is expected to rush business. We meet once a year to consider matters of interest, and we should learn to take our time to it. That is what was done at the Winona meeting and the Full Report shows the splendid results.

ANOTHER Fourth of July has come and gone, with all its joys and sorrows. It should be a day of general rejoicing because of what it signifies. It is meant to commemorate the birth of a new nation, a nation noted for general and religious freedom. It comes very close to marking the beginning of a new world, for the best of this world, along the lines of religious freedom, has come wonderfully near being made over since the Declaration of American Independence. Much of the religious influence, now enjoyed in Europe and other parts of the world, must be credited to the part that this blessed land of liberty has played among the nations of earth. But, on the other hand, the day has brought sorrow into many homes. Men, women and children have lost their lives, and hundreds have been maimed because of our rude way of celebrating the greatest national day known to our history. In the beginning the day was celebrated with praise, thanksgiving and patriotic addresses. Now we hear little of this. Everybody aims to have a good time, and deafening noise, din, and races of various kinds, form the chief attractions. The day has been desecrated and we do not regard it with the hallowed feelings of the patriotic fathers and mothers who have gone before us.

### The Conference of 1910.

THE Winona reunion marks an epoch in the Conferences of the Church of the Brethren. It was a history-making meeting and in many particulars stands out unique in its character.

The voting body was much larger than at any previous Conference. Five hundred and thirty-eight delegates, including Standing Committee, were present and voted.

Frequently, for fifty-three years, the question of "Sisters Breaking Bread" claimed the attention of the "Great Meeting." At Winona we came closer to New Testament teaching and example, and changed "a time-honored custom." We made history. Henceforth there is to be uniformity in breaking bread and passing the cup.

The spirit of brotherly love, Christian courtesy, good fellowship and kindly forbearance were strikingly manifest at the meeting. We showed to the world that we follow things making for peace. We believe in peace, we preach peace, and it follows that we must be at peace among ourselves. Thou, therefore, which teachest peace, art thou at peace with thy brother?

Much time was given to fasting and prayer. Earnest prayer, with a deep, devotional spirit, accompanied with fasting, made the ten days' meetings a very Bethel, none other than the house of God and the gate of heaven. We had a good meeting. The reason is apparent. God heard the cries of his children for love, unity and forbearance, and gave these in full measure. We have attended Annual Meetings for forty years and say unhesitatingly that the last was the best.

The absorbing question was that of attire becoming Christians. Never came a question before Conference that was made the subject of so much earnest, heartfelt prayer as was the report of the committee on this question. Long before we met at Winona, faithful men and women of God made this the burden of their prayers. The Lord's Day preceding the Council was given to fasting and prayer, and from thousands of earnest, devoted hearts went up to God pleadings for Divine direction. Before the report was read in open session, a season of prayer was had, and after a half day's discussion the members were exhorted to spend the noon hour in fasting and prayer. When the afternoon waned, and the discussion closed, the entire audience was requested to rise, and every Christian head was bowed in silent prayer, invoking God, through the Holy Spirit, to direct the voice of the Conference. Then came the prayer of all prayers taught by the Master, and the delegates were ready to vote, not after heated discussion, not after impassioned appeals, not after exciting debate, but after a fair, full, free discussion of the question, every one speaking the thing nearest his heart, a face-to-face, heart-to-heart talk, and then going to God for guidance, the vote was taken, and the question disposed of to the honor and glory of God and the good of the church.

A dear brother said to us, "How does the decision of Conference suit you?" The reply was: "I am not only pleased but well pleased, for I believe that 'Our Father planned it all.' If he did not direct this decision, then were all our prayers unheeded. Believing that God does hear and answer the fervent, effectual prayers of his children, how could I be otherwise than well pleased with what was done?"

The very kindest of feelings prevailed in the discussion of the question. Not an unkind word or allusion was indulged in, and no one's motives impugned. Unfortunately it has not always been thus at our Conferences, and it speaks volumes for our people that we can thus meet and discuss in love a question of the most vital importance to many, touching the hearts of all, pray over it, and have it all done in the kindest spirit of brotherly love. If this good spirit shall pervade our coming Conferences, then never will be heard the dismal croaking of the bird of evil, filled with the spirit of the pit, wounding the gloom of night with the words schism and division. Instead we shall have the glad rejoicing of our good angels, shouting pæans of victory in the words brotherly love, unity, purity.

Often the success of a Conference depends largely upon the officials of the body, and this applies in a good degree to the Conference of 1910. The Moderator, with previous experience, performed his duties with marked ability. He was absolutely fair and impartial in his rulings, kind and loving, but firm enough to hold the Conference well in hand, quick to rule on points of order and his rulings so fair that not one was appealed from. He kept the questions so plainly before the delegates that when the vote was had, no ex-

planations were asked for. The issues were clearly made and kept in sight by the delegates and this speaks well for the intelligence of the brethren and sisters who served in that capacity. The Moderator is easily classed among our best.

The Secretaries were ready and prompt as the work progressed. When previous minutes were referred to in queries, and the reading called for, there was no searching in the Book of Minutes. These had all been looked up and carefully copied, and were read without a moment's delay. When scriptures were called for,—and many were read before the Conference,—it was found that these had been also copied and were read consecutively, without delay in searching. When the Conference closed, the Minutes were ready for the printer, and the next morning were being put in type. A few days later they were ready for the churches. Such efficiency in the officers of the Conference makes one feel that it might be well to consider the selection of the best men for the work and let them serve for a term of several years. Proficiency comes from practice.

We heard many, very many, express themselves that the meeting at Winona was the best they ever attended. It was good because of the Pentecostal outpouring of God's Holy Spirit, and may the spirit of the Conference of 1910 be the spirit, intensified, of all our coming Annual Meetings. D. L. M.

### A Dedication of Great Interest.

JUNE 19, 1910, the Moscow church, Augusta County, Virginia, was rededicated to the service of God. Fifty years ago, or more, this church was built, and during these years it has been a place of solemn worship. It had grown old and weatherbeaten, and this spring the congregation took the matter up, renewed the building and rearranged it, making it inviting and, at the same time, enlarging its capacity very materially. The above date was set for dedication. The morning dawned beautifully, the day was ideal, in this the loveliest season of the year, and a large number of anxious worshippers convened to take part in the solemn service. The very walls echoed with praise as the great congregation lifted its heart to God in song; and, as the heart of the people was borne up in prayer, many amens were said, and many groans and sighs were heard. Many tears moistened the cheeks of the worshippers, and many saw the glory of God as the house was declared set apart to his worship.

To the writer it was probably the most interesting occasion of his life, for right here, in this very house, I first attended church. Within two and one-half miles of the place I spent the first ten years of my life, and it was here that I would place my hand in the hand of my father and walk by his side into the church up into the "amen corner," as it was called in those days, and there sit as quiet as a mouse during the entire service. At times the services seemed rather long, but no matter about that,—the rule to sit still was inflexible. Two hours, or two and one-half hours, were not considered too much time to be spent in a preaching service, and it was well for boys to learn this at an early age. Then preaching was every four weeks at one place and every eight weeks at the other,—not every Sunday as it is now,—and our fathers and mothers became hungry. They would sit for a half a day under the earnest preaching of that day, and still be anxious for more,—even if it were hard on the boys and girls.

Very well do I remember the first time my father allowed me to sit alone at this place. Before the meeting was half out, I decided it was time to walk out. I went out, then in, then out again, then in again, but finally I managed to remain quiet till the meeting closed. It was a day to enjoy a little liberty, after years of restraint, but the most interesting part of that day,—the most impressive at least,—was when we reached home. Ten years is a very impressionable age. Right there I was made to understand that it is bad manners to walk out of the church during service, and I have remembered it to this day.



In these early days Daniel Thomas, now of sacred memory, and Jacob Thomas, now 87 years old, did most of the preaching at Moscow, or "Pudding Springs," as it was then called. Daniel was considered a mighty man in the Scriptures; everybody called him great; he was one of the leaders among the Brethren of the Shenandoah Valley in those days; but the Lord called him to his reward when he was yet a young man, before he reached the full strength of his power, and I do not remember him distinctly. But of all the preachers, Jacob was my man. I admired and loved him above all. He was a vigorous man in body, having much blood; he preached with much zeal. He took one flight after another, and when in a flight of oratory, his face would flush with blood and the arteries on the sides of his neck would rise almost to the size of a little finger. These were the means by which I gauged his sermons. As I sat at his side, I watched constantly for the flush of blood to his face and the rise of the arteries in his neck, and when these were in evidence, I felt fully convinced that Paul's sermon on Mars' Hill was not a whit more mighty. I would argue against any dissenting opinion to the last inch of my strength, and when my father expressed an opinion of the sermon different from mine, I thought within myself, though I dared not say it, "Father, you are certainly a poor judge of a good sermon."

From my earliest youth I have had great interest in preachers and preaching. To me preachers were the best men on earth and preaching the greatest thing in the world. It was born in me. Before I was born, both my father and mother desired a son that might become a preacher; but my dear mother could not understand that the old yellow safe that stood in her kitchen should be my first pulpit. But it was. From its top I used to re-preach Bro. Thomas' sermons. It annoyed my mother somewhat, and once in a while she would take me down and spank me, but that was a small price to pay for a place to preach. And so it went on. But as I sat in Moscow church, and listened to these godly fathers, and there received my first call to the better life, little did I foresee the occasion of rededication; and when it actually came to pass, I was filled with unutterable things, and, since it is over and I consider it, it seems too wonderful to be true. Surely a strange thing happened in Zion!

Apart from the occasion itself, the thing that next impressed me was the complete change in the congregation. All the older ones are gone, and only a few of the younger ones of my recollection were present. Forty-four years are more than a generation, and it makes great changes. It brings a new class of people on the stage of action. And as we considered this fact, and recalled those who worshipped with us in the days of our childhood, all hearts became much subdued and reached out for consolation and strength, and the hour that followed was very sweet as we consciously felt God's presence and power upon us. Bless his holy name!

Moscow is within the bounds of the Elk Run congregation, presided over by elders Jacob Zimmerman and D. C. Zigler, who are assisted in the ministry by Brethren Homer Zigler, Charles Zimmerman and Jacob Zigler, with a good staff of deacons. It is not one of the large congregations of the Valley, but it has a faithful membership, and may the dear Lord continue his blessing upon them!

H. C. E.

### The Inglenook Cook Book.

It was a happy thought that came to our lamented brother, Howard Miller, when he proposed to have the sisters of the Church of the Brethren assist in making a book on domestic cookery for use among housekeepers. The book was made and became, from the start, one of our most popular publications. Many editions have been printed and the demand for the book is unabated. It has had the largest sale of any book printed by the Publishing House. It has gone into thousands of homes outside of the church, and more are wanted.

It is now proposed to revise and enlarge the book and make it still better. It will be given, when completed, as a premium with the *Inglenook*. The Nook Editor says:

No other book published by the House has enjoyed so large a sale as the present Cook Book. This may be due to two characteristics of the book. First, the recipes are of dishes that are familiar to the common people. They are mainly wholesome and substantial, and at the same time they require no great amount of time and labor for their preparation. In short, as a rule they are the dishes one would expect to see on the tables of those who endeavor to practice the principles of the simple life.

It is the aim of those who are to prepare the revised book to make it as complete a cook book as possible. To this end we urge our sisters, in sending in recipes, to make the directions plain, so that one who has had little experience in the art of cooking may follow them with confidence and fair success.

Palatability, wholesomeness and simplicity are three things to keep in mind in contributing recipes for the new Cook Book. Aside from this we draw no lines,—you may send in recipes for the preparation of any dish in the realm of cookery.

The second characteristic, which we think has contributed to the popularity of the present Cook Book is the personal element in it,—each recipe being followed by the name and address of the sister who recommends it and sent it in. This feature will be retained in the revised Cook Book and each one sending in recipes is urged to accompany the same with her name and address. In this connection we should like to ask the help of our readers in making corrections in the present Cook Book. We should like corrections not only of the names and addresses appearing there but also corrections of recipes, wherein these fall short of giving the necessary directions.

Please take up this matter at once, dear housekeeper, and pass the word along to other members of your congregation who may not be subscribers to the *Inglenook* and therefore may not get this notice and invitation direct. Address, *The Inglenook*, Brethren Publishing House, Elgin, Ill.

We urge our sisters to give immediate response to this request. It is desired to have the book ready at as early a date as possible. Do this at once, please.

D. L. M.

### An Opinion of the Winona Conference.

SOME one, not a member, living at Clinton, Mo., attended the Winona Conference, and wrote his home paper what he thought about the place and the meeting. We clip the following:

I intended to tell you something about the farming I have observed, but as this is the big day of the Brethren's Conference, I will tell you something about it.

The attendance today is claimed to be about fifty thousand, and it can not lay great claims to being a millinery display. The main auditorium on these grounds has a seating capacity of 5,000. It was crowded and there were at least a half dozen overflow meetings, and the people attending the meetings were not missed. There are no signs, "Keep off the grass," and none "Hands off." I did not see a policeman all day, but no disturbance of any kind was reported, and no flowers disturbed. What do you think of that? No sales of anything on the grounds but eatables. No peanuts, or popcorn or candy, or post cards or newspapers or soda pop, or boat rides or shoe shines. Just Sunday. No bootleggers and not a saloon within 25 miles. And I did not hear any one offer a suggestion, that in order to make this place popular, it ought to be run as a sort of first cousin to a beer garden. As a matter of fact, the management's enterprise, by adopting strict rules and adhering to them, has grown so big that in addition to the hundreds of acres in the park, with its thousands of cottages and a lake six miles around, it has built more than a hundred miles of interurban electric railroad, and is considered one of the strongest financial institutions in this part of the country.

It is the boast of this place that it does not cater to the low and vicious, and that class studiously avoid the place, while the morally clean and decent people make this their place of recreation and rest.

### Smyrna and Figs.

We probably have no way of knowing to what extent the Christians of the first century, in the vicinity of Smyrna, engaged in fruit raising for a living, but we do know that the soil and climate of that part of Asia cannot be excelled for fine figs. Last year the crop for the Smyrna district amounted to 25,000 tons, and this year the crop may fall a few tons short. The entire crop, so far as ready for the market, has been

shipped abroad, and today hardly a case of fine figs can be found in the famous fig district. The people raise figs for others rather than for themselves. The good of the land is shipped away, and the men and women who do the hard work must subsist on what they can get. We have this custom practically duplicated all over this country. Men manufacture medicine that they would not recommend for their own families and produce food stuff which they will not eat themselves. Then we have those who print Bibles and other religious books, solely for the trade. They may print ten thousand Bibles in a week and never read one of them in a whole lifetime. It is often the money people are after, rather than the good that may be accomplished.

### Sunday Eggs.

A SISTER in North Dakota writes about her industrious hens as well as about her own work. Since her hens know nothing about the Lord's Day, and lay eggs on Sunday as well as during the week days, she decided to let them do some work for the Lord. All the eggs laid on Sunday are sold, and the money is used for charitable purposes. With a part of this money she has the MESSENGER sent where she feels it will do good. Then she purchases goods and makes clothes for needy people. In fact she has become a Dorcas, and says that she can, in this manner, do more good than in any other way known to her. We have hundreds of kind sisters who might adopt this method of helping those who need assistance. They may not be able to meet with the sisters in their aid societies, but they can, in their homes, make garments for the poor. Then we suggest that, since there may be sisters who can gather money by selling the Sunday eggs, and yet are not in a position to use the money in works of charity, they divide up with some willing sisters who can make garments for the poor, but do not have the money to purchase goods. There are various ways in which sisters can labor together in good works of this sort.

### Keeping the Peace.

*The Christian Evangelist* thinks we are approaching a period in the world's history when it will be made easier to keep the peace between nations than to go to war: "Walter Walsh, a minister and also a councilman of Dundee, Scotland, has been making addresses in the United States in the interest of International Peace. Here is one of his suggestive remarks: 'I believe that most nations, as well as individuals, want to do right, but in the past it has been difficult to do right, and easy to do wrong, in international disputes, because we had only the machinery of wrong-doing.' In these days of glad achievements we are developing the 'machinery' that will make it easy to keep the peace. The present Congress will doubtless establish a permanent peace commission. It is also reported in Washington that the nations are about to offer, through President Taft, the chairmanship of the International Court of Arbitration to Theodore Roosevelt. Certainly, by the time the third Hague Conference meets in 1915, there will exist 'machinery' that will make war difficult."

EVERY now and then some one in the Baptist church loses his New Testament bearing on the mode of baptism. For centuries the churches of both continents have held to immersion as the only mode they could consistently recognize. Now a few pastors in New York and Brooklyn are insisting on their right to receive into fellowship members who have been sprinkled. The leading Baptist churches will not stand for anything of this kind. To recognize sprinkling would be to surrender their claim respecting immersion. In due time the loose pastors referred to, along with a few others, will be weeded out and everything will move along as before. The strange part of it is that men of intelligence would undertake to surrender the claims of over five million people after this manner. If they believe in sprinkling, why do they not apply for admission into churches where sprinkling is credited?



## MISSIONARY DEPARTMENT

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### PUBLIC MORALS IN CHINA.

At a recent meeting in China, at which the educational inspectors for the provinces of Kiangsu and Kiangsi were present, there was a most emphatic demand made for better moral conditions,—irrespective of the efforts now being made by the various mission stations. This gathering was attended by several hundred Chinese scholars and business men, and the first and most insistent plea was, to start an anti-gambling league. That such an action was taken by a purely Chinese gathering, is most significant. For years the average Chinaman has been known as an inveterate gambler, to the great detriment of himself, individually, as well as the nation. That there should be, at this time, so noteworthy an effort to rid the Nation of this curse of gambling, and that this movement, though suggested by missionary agencies, is being started on China's own initiative, is a matter for great rejoicing. We may well thank God for the leaven at work, and take courage to push forward the good work of missionary effort in China.

### WHAT A JAPANESE THINKS OF CHRISTIANITY.

Baron Shibusawa was a member of the Japanese Commercial Commission which, not long since, visited the principal cities of this country. While at New York, a reception was given in their honor and it was upon this occasion that Baron Shibusawa gave expression to an eloquent tribute to Christianity, though he is not as yet identified with any church. Not being able to speak in the English language, it was not until recently that the exact wording of his message was found to be as follows: "Japan, in the future, must base her morality on religion. It must be a religion that does not rest on an empty or superstitious faith like that of some of the Buddhist sects in our land, but must be like the one that prevails in your own country, which manifests its power over men by filling them with good works." Truly, our Japanese friend has an exalted opinion of Christianity and what it is able to do. There will have to be some consistent living and practical well-doing, on the part of American Christians, to measure up to the full scope of influence thus assigned them.

### THE OLD BOOK STILL ON TOP.

Infidels have scoffed at the teachings of the Bible, but, somehow, it still survives,—more popular than ever. In far-off India it is the best-selling book today,—nearly two million copies having been sold there last year. It is encouraging, also, to note that most of the world's great rulers are diligent Bible students. Emperor William, of Germany, is not ashamed of his close companionship with the Bible. He recently told his pastor: "It is a pleasure to read it every night. A Bible lies on a table at my bedside. I cannot understand how so many people exist who do not attend God's Word. It is the source from which I draw strength and light. I seek consolation therein in the hour of sorrow and depression, and find comfort. I am convinced that many who have neglected religion and have fallen from God will regain their faith and feel the need of communion with the Almighty. Periods of dangerous doubt have always been followed by periods of enthusiastic religious feeling. All of us must go through Gethsemane, for hours and hours, in which our pride is humbled. It is difficult to be humble, for each of us wants to be his own master." This testimony is a striking evidence of the influence of the Bible in the life of a great ruler. The Bible alone can draw all men to the same Unfailing Source of spiritual strength and consolation.

### NONRESISTANCE ON THE MISSION FIELD.

While the Brethren hold the doctrine of nonresistance as an established principle, and have found it to work quite well even on the mission field, such is not the case with several other religious bodies, hence the heated discussion at the recent Edinburgh Missionary Convention. That a large representative body of Christian people should discuss the pro and con of a plain command of Christ, is passing strange. That the Christian, if faithful to his profession, is a non-combatant, is a fact as ancient as the existence of the Christian church. It is neither in keeping with the teachings of the New Testament nor is it expedient for a missionary to go armed. Thrown among barbarous races he can expect immunity only as these untutored people are assured that his mission is a purely religious one; that under no circumstances will he take the lives of others, and that, happen what may, he will shed no human blood. Convinced that he is a man of peace, the natives will tolerate his presence among them, and eventually heed his exhorta-

tions. Throughout Asia and Africa the unarmed preacher is accorded a certain degree of respect. But let it once be known that the Christian missionary goes armed, that he meets force with force, and that he is prepared to offer resistance—then the natives will become more than ever convinced that he is the associate of the soldier and the politician. Not only would he thus obstruct his missionary enterprise but render his existence as a missionary a difficult one, and in some places one beset by extreme perils. Say what you will,—the missionary, like his Master, must be A MAN OF PEACE.

### WHAT JAPAN IS DOING FOR COREA.

So much has been said of Japanese control of Corea, and consequent abuses, arising out of the relations now existing, that it is but fair to look at the matter in the light of late and authentic reports. To explain what Corea is to Japan, it is only necessary to state that it is simply what the Philippines are to the United States. When the Japanese took hold of Corea affairs, they found a country sadly demoralized. Out of the chaos of unorganized conditions, Japan has brought order and stability. Education of the natives was practically the first step decided upon, and has been followed by other most notable reforms. Corea, so far from being a revenue to Japan, has, up to the present, cost that country \$16,000,000 per year. This shows that Corea has really been a gainer by Japan's supervision. Industrially and commercially Corea has undoubtedly been vastly benefited by the wise administration of its subjugators. Religiously the progress of Corea is world-famous, and Japan does not, in the least, hinder any real advancement of the people along religious lines. Some agitators, who sailed under the religious flag in order to cover their nefarious designs against the Government, have been promptly apprehended and justly punished. It should not be assumed, however, that the Japanese authorities have any ill will against mission efforts in general. It is a fact that they have given the workers most substantial encouragement.

### CLING TO THE OLD.

Scorn not the homely virtues. We are prone  
 To search through all the world for something new;  
 And yet sometimes old-fashioned things are best—  
 Old-fashioned work, old-fashioned rectitude,  
 Old-fashioned honor, and old-fashioned prayer,  
 Old-fashioned patience that can bide its time,  
 Old-fashioned firesides, sacred from the world,  
 Old-fashioned satisfaction with enough,  
 Old-fashioned candor and simplicity,  
 Old-fashioned folks that practice what they preach.  
 —Selected.

### THE TEMPTATIONS OF THE CHRISTIAN.

It is the purpose of Satan to devour every Christian, and to this end he presents to each individual the particular temptations that are best adapted to lead him astray. Usually he incites to the doing of things, or the enjoying of things, which are not, in themselves, intrinsically wrong, but by complying with his wish we are gradually led away from that which is right. He does not at once tempt a faithful Christian to steal, to rob or kill, nor to commit any great crime. He is too wise for that.

He most frequently presents his temptations through the medium of the body—through the lust of the flesh and the lust of the eye. Not that he would have us cherish a desire for that which is in itself wrong, but he tries to give us a craving for more than we need. There is nothing wrong in eating and drinking and wearing of clothes, in so far as this is done to supply the natural needs of the body. But he would have us lust for more than the body needs, and foster in us a depraved appetite for things that the body does not need, so as to lead us into sin. There was nothing so very bad in Satan's suggestion that the hungry Jesus should make stone into bread. Jesus had the power to do it, and no one would have been wronged. He was hungry, and the eating of bread would not have been wrong. The wrong would have been in acting on Satan's suggestion, and in using his divine power for supplying his own individual needs. This temptation is a fair type of Satan's method of tempting us through the body.

There is another class of Christians, to whom the lust of the flesh and the lust of the eye presents little temptation. They live more in the mind, in the intellect, and desire to become teachers, benefactors, leaders of men. This is a praiseworthy aim, and if properly pursued will lead to the good of mankind and the glory of God. However, when this ambition becomes the leading object of their lives, and they lust for the power, the prominence and the personal glory of such distinction, it becomes sin to them. Satan is only too willing to promise all this power and glory to those who will worship him, but power and glory obtained in such a way tend not to the glory of God.

There is still another class of Christians whom Satan tempts in a different way. The lust of the flesh and the lust of the eye do not present much temptation to such, and they have no desire for the power and glory of this world. Their religion is founded, not on logic nor on deep research, but on simple faith. These he tempts, not through the medium of the body, nor of the mind, but through the spirit. There is, in most people,

a little uncertainty, of doubt, in things not seen—a little of the disposition of Thomas, who would not believe unless he could see—and Satan fosters this uncertainty until it becomes a great doubt. Even the faithful prophet Elijah lost faith in himself, and in God's protection, saying he was no better than his fathers, and fled where he was not sent. The effect of this uncertainty and doubt is not a desire to get away from God, but it creates a great longing—almost a lust—for real proof, for a tangible sign, firmly to establish the wavering faith. When this sign is not given, the faith becomes weak, and Satan has gained his object. Of this class are the good, humble Christians who fear they might have committed the sin against the Holy Ghost,—those who pray long for a sign to show them whether or not they need to obey commands in the Scriptures, and all who seek a sign.

As Jesus was, in all points, tempted like as we are, he must also have known the strength of the temptation which springs from doubt—the anxious desire of a tangible sign, especially at the beginning of his ministry, ere it had been manifested through his miraculous power. In this consisted the force of Satan's temptation, "If thou be the Son of God, cast thyself down." It required no power to cast himself down, and if he was to be saved from injury in the fall, it was through no power of his own, but because the "angels should bear him up." It was a temptation to place the Father in a position where he must openly acknowledge Jesus as his Son by sending his angels to uphold him. The answer of Jesus to Satan makes it clear that this was the temptation,—"Thou shalt not tempt the Lord thy God." It would have been tempting God to make him choose between sending angels to guard him, or to let his Son be destroyed. In like manner are we tempting God when we pray for a visible sign to strengthen our faith. We should rather pray for help to study his Word that our faith may be strengthened by the truth and the signs he has so abundantly given us.

No Christian is above or beyond the reach of Satan's temptations. He approaches not every one in the same way. It is sin to yield to his request, no matter how harmless, or even laudable, his request may be. The only reliable weapon, with which to ward him off, is the one the Savior used—the Sword of the Spirit.

Stillwater, Okla.

D. E. Cripe.

### THE LIFE IN CHRIST.

#### In Three Parts.—Part One.—The Mind of Christ.

"Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient unto death, yea the death of the cross." Philippi 2: 6-7.

God created man in his own image, in order that he might reveal in him and to him his own glory and blessedness, and might impart to him his own love and power—his very nature and Spirit, and so might enjoy the fellowship of his creature—man. It is the natural position, the highest glory of the creature to be ever in the attitude of emptiness and receptivity before its Creator. To see one's self as nothing, and to recognize God as all in all,—this is true humility. Humility,—this constant attitude of nothingness, yieldedness, receptivity before God,—is the Christian's crowning grace; rather, it is the soil in which all the other graces and virtues grow. Humility is not so much a positive grace as it is the attitude of the soul toward its Creator.

But, alas, this attitude of the creature toward its Creator was lost. In the heart of one of God's angels was entertained a thought of self, a desire for some of the honor that is ever due to God, a secret desire to possess and wield power, and so to be like God. This selfish desire grew into pride, disobedience and rebellion against God. Then Satan, with all the other beings whom he had induced to follow him, was cast out of heaven, for where God is self cannot remain. Determined on winning for himself a Kingdom, Satan planted in the heart of man the seed of pride. It sprang up and, lo, it has become a great tree, bearing all manner of fruit,—ill-shaped and very bitter. So humility, the root of all virtue, was lost and in its stead is pride—the root of all that is vile, evil and polluting. It was a change of masters. Instead of letting God be all, self became the object of desire and the end of action.

This self-life is so deeply planted, so insidious, that its activities and fruits are scarcely discernible, at times. All know the ranker forms of pride, self-will, self-esteem, self-praise and flattery, "the lusts of the flesh, the lusts of the eye, and the pride of life," but the more insidious ramifications, the uprisings of temper, the scarcely conscious, but very real movements of envy, quick and harsh criticisms, movements of self-consciousness when we take our emotional temperature and judge God's nearness by our feelings, little swervings from the truth, deviations from sincerity for the sake of impression, a quiet sense of satisfaction with our worked-up humility—all this and much more, which only the spirit of the humble Jesus can reveal to the soul who seeks to be freed from the vile venom of pride.

And there is but one remedy for this vile disease of the soul; the restoration, in the heart, of the humility



which was lost when self entered, when the seed of pride was planted there. The attitude of absolute dependence upon God must be regained. As humility was lost by the entrance of pride, so pride can be cast out only by the reentrance of humility.

It was to restore humility—this attitude of emptiness before God, that Jesus came into the world. He who was the Creator of worlds took the place of absolute dependence upon God, became the servant of man and walked in this path of self-denying service right up to the Cross. And herein lies the real value and power of the Cross: it is the supreme exemplification of the life of humility. So "his humility is our salvation; his salvation is our humility," for by this supreme example and by his death he is restoring in men's hearts this humility which alone can bring man back into right relations to God—into the attitude which is willing to let God be all and do all, and to let him reveal to man his power and love.

How sadly the church has neglected to teach this fundamental doctrine of humility! She has sought far too often to produce an image of humility in outward appearance, without at all helping the soul into the real attitude of humility from which all the Christian virtues and graces spring. O, beloved fellow-servant in the ministry of the Gospel—pastor, elder, teacher, wait before God till the Spirit can reveal to you the terrible blackness and heinousness of pride; then, with hearts aflame with love and compassion, teach each soul under your care this first and deepest lesson of humility, as the only remedy for pride and all the various ugly forms of the self-life. Teach that salvation means the replacing of pride and self-life by the grace of humility, and that to do this cost Jesus his Life. Teach that salvation means a change of masters: the dethroning of self and enthroning of Jesus to reign in the heart and life—the thoughts, desire and affections. If you want a church, conformed to the mind of Christ, and not conformed to the world of selfishness and pride, be humble, teach humility, preach it, live it. Have this mind in you which was also in Christ. E. H. Eby.

Nando, Raj Pipla, India.

## Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

### CALIFORNIA.

Los Angeles church met in council June 24, with our elder, Bro. S. G. Lehmer, presiding. Christian Workers' officers were elected for one year as follows: Bro. Roy Lehmer, president; Bro. Melvin Stutzman, vice-president; Sister Rhea Bierdorf, secretary. Sister Della Bunbury, chorister. Brother, treasurer and assistant chorister. Bro. C. E. Lehmer is our representative. Two letters were called for. While a number have left us for the summer, yet there are others to take up the work, and we feel that by the consecration and prayers of the brethren we can grow in our labor. Our Sunday-school attendance is keeping up well for this time of the year.—Florence Stutzman, 136½ S. Hancock Street, Los Angeles, Cal., June 25.

Santa Ana.—Our three weeks' series of meetings, conducted by Bro. D. W. Crist, closed June 18. Two united with the church. Brethren S. G. Lehmer and D. W. Crist officiated at our love feast, June 18. On Saturday, June 25, the church met in council with our elder, Bro. S. G. Lehmer, presiding. Brethren John M. Wine and John Garst were chosen Sunday-school superintendents. Christian Workers' officers are as follows: Sister Susie Wine, president; Sister Mary Garst, secretary. Sister D. W. Crist was anointed June 23, and is much improved. Brethren and sisters, remember her at a throne of grace, that her health may be restored.—Lizzie R. Pugh, 722 E. Pine Street, Santa Ana, Cal., June 27.

### CANADA.

Irricana.—June 25 we met in council, and by the assistance of Bro. Shatto, of Newton, Canada, we were organized into a working body of twenty members. Eld. J. A. Weaver was given the oversight of our little flock. Bro. H. H. Wray was elected clerk, and Bro. Charles Gump, treasurer. We also organized our Sunday school with Bro. David Beard, superintendent. We have completed a commodious church building, located six and one-half miles west and one and one-half miles south of Irricana, after which place the church is named. We have preaching each Sunday at 11:30 A. M., and Sunday school at 10:30. We have four ministers located here, and with such earnest workers we hope that much may be done for the Master's cause.—Ethel May Thomas, Irricana, Alta., Canada, June 27.

### COLORADO.

Mt. Garfield.—June 19 Bro. D. M. Click, of Grand Junction, preached two most excellent sermons for us. On June 25 we met in council, our elder, Bro. W. A. Rose, presiding. There was not much business to come before the meeting. Our love feast will be held the first Saturday after the full moon in October. Since our last report three of our Sunday-school scholars were baptized. We observed children's day June 14, at 2 o'clock. There was a fair well.—Clara Clark, R. 1, Box 60, Palisade, Colo., June 27.

Smith Fork church met in quarterly council meeting on the afternoon of June 26. Bro. Geo. Dove presided. We are few in number, but by all of us rallying to the front, we will accomplish something for the Master. Our Sunday-school officers were re-elected. Any one wishing to change location will do well by investigating this part of the State.—Rudy A. Saylor, Hotchkiss, Colo., June 30.

### IDAHO.

Nepesee church met in council June 21, with Bro. B. J. Fike presiding. The communion on Saturday evening, June 25, was largely attended. A number of brethren and sisters from the Clearwater church were present. Bro. Carl officiated. For the first time the sisters broke the bread and passed the cup the same as the brethren. There were seventy-six communicants. On Sunday afternoon the church called Bro. Peter Fike to the ministry. Brethren Perry Sanger and Iven Jorgensen were elected to the office of deacon. The two former, with their wives, were installed. Two brethren, who had written, will be installed later. Our series of meetings closed with two accessions by baptism. One letter was received. The church chose Bro. G. C. Carl as their elder.—Wm. H. Lichty, Nepesee, Idaho, June 27.

Payette Valley church met in council in the Payette house June 23, with Eld. Eby presiding. Two were received by letter. Our Sunday school in Payette was reorganized for six months, with Bro. S. J. Kenepp, superintendent, and Marian Kenepp, secretary and treasurer. Christian Workers' meeting was reorganized by electing Bro. Albert Mohler, president; Sister Kenepp, vice-president; Sister Pansy Pratt, secretary and treasurer. Eld. J. E. Shamberger and Sister Ellen Kauffman were chosen delegates to district meeting. We expect Eld. D. B. Eby, who is on his way home from Annual Meeting, to stop with us July 4, and preach for us about a week, dividing the time between Fruitland and Payette.—S. J. Kenepp, Payette, Idaho, June 28.

Twin Falls.—June 17 we met in council. Considerable business was transacted. Bro. Fred Flory was chosen as delegate to the district meeting which convenes at Weiser, Idaho. The following officers were elected for Christian Workers' meeting for the ensuing six months: Bro. Earl Farnach, president; Bro. Roy Bartling, secretary. Forty-four members took part in our communion, May 22, with Bro. C. Fahrney officiating. Our Sunday school enjoyed an outing at a farm home, three and one-half miles from Twin Falls, on the afternoon of June 14. Hay racks and other conveniences were provided. The evening refreshments.—Jennie Wolfe, Twin Falls, Idaho, June 24.

Weiser congregation met in council June 18. Considerable business was disposed of. Bro. L. H. Eby, of Payette, was elected elder in charge, to succeed Eld. Keltner, whose time had expired. Bro. J. W. Rodabaugh was elected Sunday-school superintendent, and Sister Almida Thomas, secretary. Sister Annetta Mow was elected president of Christian Workers and Sister Norma Luke, vice-president. Eld. A. I. Mow and Sister Burger were chosen delegates to district meeting, with Bro. J. W. Rodabaugh, alternate. Two letters were granted.—E. W. Pratt, Box 704, Weiser, Idaho, June 20.

### ILLINOIS.

Batavia.—June 9, instead of our regular prayer meeting Bro. W. M. Howe, of Johnston, Pa., gave us an interesting sermon. Bro. T. C. Stover, of Chicago, Ill., gave us a series of meetings June 27. Four were baptized and the members were much encouraged by his efforts.—Nannie Pollock, Batavia, Ill., June 28.

Oakley church met in council June 25, with our elder, Bro. D. J. Blickenstaff, presiding. Ministers from adjoining congregations were Elders S. S. Fowler, of Pleasanton, and from the Oakley church, Eld. A. L. Blingman and Bro. Andrew Blickenstaff, from the Cerro Gordo church. Bro. Leo Blickenstaff was re-elected as president and Sister Cora Wagner as secretary of our Christian Workers' meeting. Bro. Leland C. Templeton was elected to the ministry, and Bro. V. E. Stutzman to the office of deacon. Both were duly installed. We feel glad that the Lord is laying his work upon the hearts of our young people and that they are willing to respond to his call.—Susie N. Nickey, Cerro Gordo, Ill., June 27.

Panther Creek church met in council June 25, at 1:30 P. M., with our elder, Bro. J. Buckley, of Canaan, Ill., presiding. We expect Bro. A. Stahl, of Gladstone, Mo., to hold a series of meetings for us this fall, during the early part of October, to be followed by a love feast. We have the promise of Bro. Baker and wife, of Kansas, locating with us sometime this fall.—Elsie M. Noffsinger, R. D. 2, Benson, Ill., June 28.

### INDIANA.

Camp Creek.—Our harvest meeting will be held Aug. 7, the first Sunday of the month.—J. W. Shively, Bourbon, Ind., June 29.

Elkhart Valley church met in council June 25, with our elder, Bro. Frank Keckler, presiding. Much business was done at the harvest meeting on Saturday, Aug. 20. We expect Bro. C. C. Kindy, of Elkhart, to assist us in a series of meetings sometime in November or December.—William Brubaker, Elkhart, Ind., June 26.

Little St. Joe (Ind.).—We met in council June 25, with our elder, Bro. J. W. Killion, presiding. Two letters were granted. Our love feast will be held Nov. 10. We decided to hold a series of meetings during the early part of December.—Mellie Kyser, R. D. 1, Antwerp, Ohio, June 27.

Nappanee.—Since my last report one has been received by letter and another solicited. After the Conference Eld. Chas. D. Bousack preached for us one week. One was baptized. The church met in council June 28, with Eld. Daniel Wysong presiding. One letter was received and two granted. Our harvest meeting will be held Sept. 4, and our love feast Sept. 28. Bro. Daniel Wysong's time having expired, Bro. David Metzler was chosen to take charge of this church.—B. J. Miller, Nappanee, Ind., June 27.

Notice to the Churches of Northern Indiana.—Our Sunday-school Meeting and Bible Institute will be held Aug. 11 to 19 inclusive. The district meeting decided that no church should hold a harvest or other special meeting during this period. Please observe. By order of the committee.—Manly Deeter, Milford, Ind., June 28.

Plymouth church met in council June 18. On account of the ill health of our elder, Bro. Jerry Barnhart, Bro. John Deal, of North Dakota, had charge of the work. Two letters were received. Sunday-school officers were elected. With Bro. L. Wagoner as superintendent.—Hester Wiggs, Plymouth, Ind., June 28.

Solomon Creek congregation held their love feast June 18. About 250 members surrounded the Lord's table. A number of ministers from a distance were present. Eld. H. Anglemeyer officiated. On Sunday morning about the same number met for morning worship and breakfast, after which we held the regular services.—Sunday school at 9 o'clock, followed by preaching by Bro. J. W. Grater, of South Bend. In the evening, at 7:30, Bro. Grater, of Pleasanton, Ind., conducted the services. Our harvest meeting will be held Aug. 14. We expect Bro. H. F. Hike, of Middlebury, to deliver the address.—Mrs. M. H. Geyer, R. D. 5, Syracuse, Ind., June 27.

Summit church met in council June 19, with our elder, Bro. J. W. Rarick, in charge. The membership was quite well represented. Our love feast was held June 25. Two letters were granted. We also decided to hold our harvest meeting and children's day exercises Aug. 21. The harvest meeting will be in the forenoon and the children's meeting in the afternoon. Dinner will be served in the schoolhouse grove just east of the church. Our Sunday school is progressing nicely. Sister J. W. Rarick was elected superintendent for the coming quarter. Our elder and wife now reside at this place. We surely appreciate their being among us to help in the work at this place.—Sarah J. Lamb, Summitville, Ind., June 28.

Tales.—Since my last report two have been added to our number by baptism. An aged brother and a young mother. Bro. P. B. Fitzwater, from North Manchester, will be with us in an all-day harvest meeting on Saturday, July 30.—A. Laura Appelman, Plymouth, Ind., June 30.

Upper Dear Creek church met in council June 18, with Bro. W. E. Taylor, of Dayton, Ohio, presiding. Bro. David Metzler, of Nappanee, Ind., to assist us in a series of meetings in October.—Bertha Bechtelheimer, Lincoln, Ind., June 20.

### IOWA.

Brooklyn.—May 29 our church gave a missionary program, followed by an interesting sermon by Bro. John Robinson, of Muscatine, Iowa. A collection of \$33.14 was taken for the Annual Meeting. We are preparing to give a short temperance program July 3, also a Fourth of July program. Bro.

S. B. Miller will be with us both days.—Dora Miller Heatwole, Brooklyn, Iowa, June 27.

Libertyville church met in council June 25. Much business came before the meeting. Sunday-school officers were elected for the next six months, with Bro. L. R. Glosflety, superintendent. June 26, in the afternoon, one sister was baptized.—J. A. Wolf, Libertyville, Iowa, June 27.

Panora.—Our two weeks' series of meetings, conducted by Eld. Rowe, closed on Sunday with good interest and attendance. Bro. Rain and Bro. Rain and Bro. Rain prevented some from attending the love feast on Saturday evening, but those present were much edified. Ministers were present from Panther, Dallas Center and Gowrie. Bro. Rowe officiated. On Sunday evening, the Christian Workers' meeting closed for the next six months, after which Bro. A. B. Woodard preached to a full house. It has been arranged to have an all-day Sunday-school meeting July 4, the program to be conducted by our district Sunday-school secretary, Sister Ella Royer, of Dallas Center. It is encouraging to note the increased interest in the various avenues of church work especially adapted to the instruction and development of the young.—J. D. Haughtlin, Panora, Iowa, June 26.

Spring Creek church held a series of meetings, beginning June 12 and closing June 24. Our love feast was held June 19. The first Sunday in the forenoon, a talk was given to the young people and children. Bro. E. Studebaker, of Bethany Bible School, Chicago, Ill., had charge of these meetings.—Fernie M. Miller, Fredericksburg, Iowa, June 27.

### KANSAS.

Altos.—By request I met with the brethren and sisters at this place on Sunday, June 26, at 10 A. M., to assist in organizing a Sunday school. The organization was effected. Bro. E. Button, of Altos, was elected superintendent, and Bro. Brigner, secretary and treasurer. No chorister was elected. This is to be known as the Sunday school of the Church of the Brethren. We have Sunday school regularly in the Advent church and regular preaching appointments on Saturday night here the first Sunday; also on Sunday at 11 A. M.—W. B. Sell, Fredonia, Kans., June 28.

Burr Oak church met in council June 25, with Bro. Ezra George as moderator. Our love feast will be held Sept. 17, beginning at 10 A. M. We decided to meet at the church July 4, at 1 P. M., taking our dinner with us. We will have at least three special meetings of our older members in the forenoon, and after dinner an appropriate program will be rendered by the young people and children. At present we are remodeling our churchhouse, and adding a kitchen, by 3 P. M. We expect to have the new churchhouse ready for the love feast. Bro. F. Bell, who intends to spend some time in Colorado, offered his resignation as Sunday-school superintendent, and Bro. Ray Wagoner was chosen to take his place. Last Sunday another young sister was received into the church by baptism.—Emma J. Modlin, Burr Oak, Kans., June 26.

Fredonia.—We met in council June 25, with our elder, Bro. A. B. Lichtenwarter, presiding. Following are the Sunday-school officers for the next six months: Bro. L. W. Ross, superintendent; Bro. F. Waas, treasurer; Sister Nellie Risen, chorister. Sister Nora Hunter, assistant. A request to organize a Sunday school at Altos was unanimously granted.—W. B. Sell, Fredonia, Kans., June 28.

Monitor church met in council June 25, with our elder, Bro. J. J. Yoder, presiding. We decided to hold an all-day harvest meeting on Sunday, Aug. 14. Some arrangements were made for the district meeting of the Southern district of Kansas, to be held here about the middle of October.—Emma T. Stutzman, Conway, Kans., June 26.

Pleasant View.—We met in council one week earlier than the appointed time, in order not to conflict with the harvest. One letter was received. We will hold a Sunday-school convention July 10, in the forenoon, and in the afternoon, Bro. Henry Brubaker in charge. Bro. E. D. Root, of Newton, will come to us Oct. 30 and give us a three or four weeks' series of meetings. We feel confident that he will deliver able sermons. Our love feast will be held Nov. 5 and 6, commencing at 7 P. M. All are invited to these services, especially official members.—Wilmer Keedy, Darlow, Kans., June 24.

Vermilion church met in council June 25. Bro. A. Z. Gates was chosen superintendent of our Sunday school, and Sister Ethel Spees, secretary. Bro. Ira Prantz was elected president of Christian Workers' meeting. As our elder, Bro. J. E. Prantz, decided to leave us soon, Bro. A. D. Solberg, of Beatrice, was chosen as elder until January, 1912. We decided to elect our elders annually. In the evening we met for communion. Bro. D. B. Eby, of Sunnyside, Wash., officiated. He was also with us at our Sunday school, and gave two inspiring talks to the large audiences. He was here visiting his brother, Bro. J. G. Eby. One letter has been received since our last report.—Lizzie Dellenbach, Beatrice, Kans., June 27.

White Rock church met in council on Saturday, May 21. Five church letters were read and decided to have a series of meetings in the near future, but have not decided on the date, not knowing when we can get a minister.—Lulu Switzer, Formoso, Kans., June 27.

### KENTUCKY.

Constance Mission.—Our series of meetings, conducted by our elder, Bro. D. M. Garver, of Trotwood, Ohio, began June 12. Bro. T. H. Karus and wife conducted the service, and gave instruction in vocal music each evening. Many homes were visited, which resulted in much good. On Saturday, June 25, after services, three were baptized in the Ohio River. Sixteen sermons were delivered, and the meeting closed with a love feast June 26. Every member communed, there being thirty-eight at the Lord's table. Bro. Garver officiated, assisted by Brethren C. M. Bantz, Wm. Swinger and Harvey Stauffer. We were glad for the helpful presence of Sisters Garver and Karus, and the song membership list built up and encouraged. John T. Moll, R. D. 2, Covington, Ludlow, Ky., June 27.

### MICHIGAN.

Bronson.—June 19, accompanied by a few of the members, we drove to Burr Oak, Mich., and preached at 3 P. M. and again at 7 P. M. This was the first preaching done by our people at this place. There are four sisters living in the town, who are making good impressions on the people. June 26 we preached near Nottawa, Mich., both morning and evening. At the evening service a young man desired to make some inquiries in regard to the Bible. His wants will be attended to soon. Surely, the harvest is great and the laborers few!—M. Hardman, Bronson, Mich., June 29.

Hardwood Lake.—June 27 Bro. S. M. Smith, from Lake Odessa, Mich., came to our church. He is a very able minister. We hope, however, to have one locate among us soon. We are situated in Ogemaw County about fifty miles north of Bay City. The land here is as good as any in the State and well from \$25 to \$100 unimproved. This would be a fine location for the Brethren. We now have ten members and nine more are coming soon. We would like to have a minister, who is not afraid to preach the whole Gospel and, at the same time, live it, to locate here. For our own sake and for the nation, please address the writer, enclosing stamp, and full information will be given.—E. B. Weirich, Hardwood Lake, Mich., June 28.

Marion church met in council June 24, with our elder, Bro. Geo. Deardoff, presiding. Much business came before the meeting. Two letters were received, being those of Bro.



Isaac Deardorff, a minister in the second degree, and wife. One letter was granted. Bro. L. I. Moss was chosen delegate to the district meeting, with Bro. Russell Weller, alternate. We reorganized Sunday school, with Bro. A. M. Weller, superintendent. We also reorganized Christian Workers' meeting, with Bro. William Patzwall as president. We will hold our joint Sunday-school convention July 4, at the Harlan church.—Rosa Weller, Conneville, Mich., June 25.

**Riverside church** met in council June 25, with our elder, Bro. C. L. Wilkins in charge. One letter was granted. Our Sunday school was reorganized, with Bro. L. R. Myers, superintendent. Sister Emma Doerr was chosen a member on the Christian Workers' program committee for nine months. Bro. Alfred Ernsberger was elected to the district office. His wife not being present, the installation service was deferred until Sunday morning, when he was duly installed. Bro. J. E. Albaugh, of Bannister, Mich., preached for us Saturday and Sunday nights, and Bro. Wilkins on Sunday morning. Bro. Henry Hostetter, an aged brother, who has been in poor health for a long time, was anointed June 19. He craves an interest in the prayers of all of God's people.—J. E. Morpew, McBain, Mich., June 25.

### MINNESOTA.

**Worthington church** met in council June 25, with Bro. J. Scheel, Jr., president. One letter was granted. Our elder, S. S. Hilary, also for Winona, Minn., June 21, where he is under the doctor's care. A number of the brethren and sisters met for special prayer at his home, on the evening before he left. We ask the prayers of God's people in his behalf.—Minnie Schechter, Worthington, Minn., June 22.

### MISSOURI.

**Notice to the Pilot Knob Congregation.**—Will some one please notify the writer as to how many families in the congregation? Annual Meeting, also how many families in the congregation? There is no statement concerning this on the Minutes of the district meeting, hence we do not know to whom to send them, or how many copies to send.—Phineas L. Pike, R. D. 1, White Church, Mo., June 28.

### MONTANA.

**Flathead Valley.**—Bro. A. M. Sharp and wife, from Egeland, N. Dak., were with us, and Bro. Sharp officiated at our love feast June 18. He also preached a sermon at the meeting, for one week. One decided for Christ. There is a large field here for mission work.—Myrtle Mongan, Creston, Mont., June 28.

**Medicine Lake church** met in council June 25, at 2 o'clock to arrange for our communion, to be held July 15. Eld. J. E. Keller, president, also held our Sunday school, with Bro. Chalmers Barly as superintendent. The church is working to improve the Sunday school. Two letters were read, five more received, and one granted. Our members now number forty-three. Seven have been baptized. Our communion will be held one-half mile from the writer's home.—Katie E. Keller, Enterprise, Mont., June 27.

### NEW MEXICO.

**Lake Arthur.**—To the brethren and sisters in Oklahoma, greeting: Any of the churches in Oklahoma desiring our assistance in holding meetings for a few weeks prior to the district meeting, which is the latter part of September, can address the writer, as we expect to attend the district meeting.—C. H. Brown, Lake Arthur, N. Mex., June 23.

### NORTH DAKOTA.

**Carrington.**—The church at this place has been greatly built up and strengthened by a two weeks' series of meetings, presided by Bro. Eld. M. S. Shorb. He came here June 11. We had a Bible class each evening at 6 o'clock and preaching at 8 o'clock. The interest and attendance were good. There were no conversions but the church in general was benefited. Our love feast was held Sunday, June 25, at 4 p.m. Bro. Eld. M. S. Shorb, and Sam Young were elected to the ministry, and Brethren Carl Cruza and Robert Myers to the deacon's office. They were duly installed on Sunday morning. Our meetings closed on Sunday, June 26.—S. L. Young, Carrington, N. Dak., June 28.

**Pleasant Valley.**—Bro. D. M. Shorb was recently with us and preached at both here and there. We are all anxiously awaiting our district meeting, which will begin on the evening of the 11th. Those coming over the N. P. will be met at Leeds; all others on the G. N., will be met at York.—Bertha Allan, York, N. Dak., June 28.

**White Rock.**—Our meetings, conducted by Eld. Moses Deardorff, are still in progress. The attention and interest are good, and we believe the church is being strengthened at this place. None have, as yet, made the good choice, but we are confident that the Spirit is stirring with some. At our last meeting, last evening, fifty surrounded the tables. Eld. Deardorff officiated. At a special council, held June 22, we granted one letter and received five. Those received were Bro. D. W. Wolf, a minister in the second degree, his wife and three daughters. The home ministers will conduct a series of meetings at each house in our congregation, beginning June 28.—Joseph D. Reish, Denbigh, N. Dak., June 28.

### OHIO.

**Covington.**—Our series of meetings closed on the evening of June 24, with a crowded house. Fifty-nine souls were gathered into the kingdom. Many of these are from our Sunday-school ranks, but some were from other churches. Tender youths, and hoary-headed adults are represented among the new converts. An aged family—father, mother and children—confessed faith in the redeeming power of their Savior. On Saturday evening, June 25, over two hundred members, with a few exceptions all members of our home congregation, gathered in the old Sugar Grove house, to engage in the sacred service of a love feast. About all who had so recently left Christ into their lives, were present. Bro. W. I. T. Hoover, of Union Bridge, Md., was with us. He also preached for us at our regular appointments two more days. At the conclusion of the evening service, two more, an aged wife and one younger in years, came forward, making the number of accessions sixty-one. We feel that the Lord has been very gracious to us.—Oma Karn, Covington, Ohio, June 27.

**Donnels Creek church** met in council at the New Carlisle house June 25. Our elder, J. E. Barnhart, being away from home on account of the death of his father-in-law, Elders David Leatherman and J. D. Sandy had charge of the meeting. Two letters were received and one was granted. It was decided to hold our love feast at the country house, on Sat. 15, at ten o'clock. Our young sister decided for Christ, and was baptized yesterday. Our Christian Workers' meeting was reorganized last evening for six months, with Bro. J. D. Funderburg as president.—Elsie Winget, R. D. 1, Box 173, Springfield, Ohio, June 28.

**Mahoning.**—Our council, held the last of May, the church decided to hold an election for one minister and one or two deacons in the near future. It was also decided to hold our communion at the Bethel house June 19, preceded by a week's series of meetings, conducted by Bro. David R. McFadden, of Smithville, Ohio. Five Sunday-school scholars were baptized into the communion. At this time our election, arranged for as above, was held. Bro. George God, of Poland, Ohio, was chosen to the ministry, and Brethren Henry Kohler and Henry Kurtz, of Poland, Ohio, were chosen as deacons. Bro. Wm. Desenberg of Adams, Ohio, was present. May the good work go on. We had a good communion. The sisters were permitted to break bread and pass the cup as well as the brethren. Bro. J. L. Kahler, of Louisville, Ohio, preached a missionary sermon at the Zion Hill house June 26, after which a

collection was taken for home missions, which amounted to \$33.00.—Simoon Longanecker, Columbiana, Ohio, June 28.

**Mauves church** met in council June 25, with Bro. David Shoup, moderator. Our communion will be held Oct. 15, at 10 A. M. We also expect to hold a series of meetings before the communion. June 26 we reorganized Sunday school, with the writer as superintendent.—John Sponseller, Sherwood, Ohio, June 27.

**Notes.**—At the last district meeting of Northwestern Ohio the meeting recommended that all the churches of the District contribute one dollar (or more) per member toward the purchase of property in the City of Akron, to be used for mission work by the workers located there. The property has now been purchased and is occupied by the workers, but many of the churches have not as yet responded to that request of the district meeting. The Home Mission Board is anxious to have the churches give their attention to this at once, as the obligation must be met. Order of \$17.39 was given. —S. M. Moomaw, Apple Creek, Ohio, June 30.

**Notice to the Churches of Northwestern Ohio.**—Because of the resignation of Sister Schubert as District Sunday-school Secretary, the officers of district meeting have appointed Bro. G. A. Snider, of Lima, to fill that office. We have had no calls, as yet, for district meeting. Churches desiring to have it should take the matter up and notify Bro. Eld. Kintner, Ney, Ohio, or the writer.—D. G. Berkebile, Wadsworth, Ohio, June 26.

**Silver Creek.**—Our love feast, held June 18, was largely attended. Quite a number were with us, adding to our number. About 150 communicants. Bro. Jerry Gump, of Chubbuck, Ind., officiated. One of the pleasant features of the occasion was the surprise meeting of Bro. Gump and Bro. Perry McKimney, of Michigan. Sister Rose Gardner, of the Toledo Mission, was with us. A collection of \$17.39 was taken for the work at that place. Our Christian Workers' meeting was organized recently, with Bro. Geo. Throne as president, and Bro. John Throne, vice-president.—Mrs. Otis Fisher, R. D. 1, Pioneer, Ohio, June 27.

**Toledo Mission.**—June 19 Bro. C. L. G. Garner was with us and delivered two excellent sermons. June 26, our elder, Bro. Kelsner, and several of the brethren and sisters from Pioneer were present. Bro. Kelsner preached in the evening. Bro. G. H. Basehor, of California, together with his father and brother, of Footoria, were with us on Sunday, the former delivering an inspiring sermon in the morning. We feel encouraged in our work here, and the interest is increasing in all departments. We enjoy the presence of the members from other points in the District. Our Mission is located at 506 Oak Street and can be reached from the Union Depot by an Oak Street car, and from the Interurban depot by an East Broadway car to Greenwood Avenue, then down to Oak Street. We have services each Sunday, Sunday school at 10 A. M., followed by preaching at 11 A. M., Christian Workers' meeting at 7 P. M., and preaching at 8 P. M.—Cora Eastwood, 587 Church Street, East Toledo, Ohio, June 27.

**Union.**—The Southern Ohio ministerial and Sunday-school meeting will be held in the Bear Creek congregation in August. A splendid program has been arranged, which will appear later.—Chas. L. Flory, Union, Ohio, June 26.

**West Dayton church** met in council on the evening of June 19. Bro. D. S. Filbrun presided. Considerable business came before the meeting. One letter was read. Our present financial plan is to be continued. All departments of church work are growing. Our missionary visitor made 238 visits and the pastor made over 150 calls. The church is prospering. The sisters' aid society rendered an encouraging report. Our Sunday school is growing. There were 213 present on Sunday morning. Bro. Filbrun held a short service for the children, addressing them on the subject of "Traps." Bro. W. I. T. Hoover, former pastor, preached in the morning. The pastor preached in the evening. We feel that God is blessing us and that the church here has bright prospects. At present we are in need of more Sunday-school room and are looking forward to the time when we will be able to build.—D. W. Kneisly, 19 Baker Street, Dayton, Ohio, June 20.

### OKLAHOMA.

**Mound Valley church** met in council June 25, with our elder, Bro. J. Appleman, presiding. One letter was received, and one granted. Bro. H. L. Hutchison was elected Sunday-school superintendent for the next six months, and Sister Hazel Wheeler, secretary. Sister B. F. Stutzman was elected president of our Christian Workers' meeting, and Bro. Chas. Shewalter, secretary. It was decided that on Sunday school teachers' meeting.—Elsie K. Sanger, Thomas, Okla., June 27.

**Pleasant Plains congregation** met in council June 19. Our elder, Bro. I. H. Miller, not being present, Bro. H. Boose presided. Two letters were received. We expect to have a program for the children on the Fourth of July. We believe that this is a very good way to spend the day. Officers were elected for the Sunday school during the next six months, with Bro. Jacob Pike, superintendent.—Viola A. Blanton, Helena, Okla., June 29.

### PENNSYLVANIA.

**Clover Creek.**—Sister Mary Quinter came to the Martinsburg house some time ago and gave us two excellent talks on India. Since our last annual meeting, Bro. Jesse Emmon, our late Sunday-school superintendent, has been very much appreciated. Collections were taken at all the meetings for mission work. We hold regular monthly missionary meetings, which are well attended. Missionary collections are taken at each meeting. Bro. F. F. Holzapple held an interesting temperance meeting at Clover Creek, and also at Martinsburg. Dr. Patch delivered a lecture in the Reformed Church. Martinsburg is greatly interested in the temperance cause, our town being dry, and we expect our influence to reach farther. We want a dry State and a dry Nation.—J. G. Mock, R. D. 1, Roaring Spring, Pa., June 27.

**Elk Lick.**—Bro. Daniel Clapper began a series of meetings June 20 and closed with a love feast June 25. Bro. G. E. Yoder officiated at the first and last meetings. The attendance was good. The preparatory and examination services, Bro. E. E. Egan was advanced to the second degree of the ministry. Also Brethren Francis Shunk and Wilson Vought were elected to the office of deacon.—Alice C. Beachy, Elk Lick, Pa., June 28.

**Harrisburg.** (West End Mission Sunday school, Seventh and Macley Streets).—We have the quarter with a very encouraging report. There has been an increase in attendance of sixty-four. June 12 children's day was observed by rendering a special program under the title, "We Live to Serve." Six little girls were awarded diplomas, and receiving letters from the beginning to the primary class. Bro. Miller, of Oakville, and Bro. Graybill, from Virginia, were with us.—W. O. Maugans, 2286 Howard Avenue, Harrisburg, Pa., June 28.

**Maiden Creek.**—On Sunday, June 19, our Sunday school met at 9 A. M., followed by preaching at 10 o'clock. At 11:30 lunch was served in the basement of the church, and at 12:30 a short council was held, at which time the church received a donation of fifteen hundred dollars from one of our dear sisters, who gave this for purchasing and repairing a small home adjoining our Martinsburg meetinghouse. At 1:30 P. M. the proposed temperance meeting was opened. The attendance was good. Brethren Wm. Oberholzer, J. W. Myer, Edwin Ernst, Lynn Nies and Henry Kline were the speakers. They brought out some interesting facts. The meeting closed at 5:30 P. M. and we all felt that we had spent the day in honor of God and to the building of the temperance cause.—Mrs. S. S. Beaver, Centertop, Pa., June 22.

**Meyersdale.**—June 16 Eld. R. A. Nedrow, of Nokesville, Va., began a series of meetings at the Hochstetler house in this congregation, and continued until June 26, closing with a love feast. The interest and attendance were good, considering the inclemency of the weather. One was baptized and one reclaimed. The love feast was largely attended, there being about seventy communicants. The work here is progressing nicely.—J. S. Hochstetler, Sand Patch, Pa., June 28.

**Midway.**—June 19 our elder, Bro. John Herr, preached for us at Midway. Two were baptized in the afternoon. Bro. H. L. Alley, of Fishersville, Va., preached for us in Lebanon in the evening. His sermon was very much appreciated.—A. H. Brubacher, R. D. 7, Lebanon, Pa., June 27.

**Roaring Spring.**—Eld. Jesse Emmert, lately from India, paid us a visit on Tuesday evening, June 21, and delivered a lecture on customs and habits, as he finds them in his mission (Concluded on Page 448.)

### THE CHURCH OR THE LODGE.

(Concluded from Page 437.)

tainment of any noble end, personal or social, is like amputating a foot in order to run faster, or dismembering a hand so as to accomplish more work. Jesus Christ was a perfect man, and in his life are found all the elements requisite for the complete restoration of humanity to its pristine glory. We need no secret orders apart from the economy which embodies the wisdom and power and love and righteousness and glory of the Holy Trinity. All these outside soul-traps are a depreciation of the work of Christ, and an insult to Jehovah. They are a public declaration of dissatisfaction with the Divine method of recovering and perfecting humanity. They are as superfluous as a shanty of bulrushes along side of Solomon's Temple, in which to set the Ark, and offer incense. And yet these man-bred, heterogeneous institutions pretend to be running a race of philanthropy with the economy of the Eternal God! Preposterous! If the Divinely-planned, Divinely-established, Divinely-sustained organization of Jesus Christ has room for aliens and enemies to complement his personal mission, he might as well have spared himself the humiliation of his Incarnation, and the ignominy of the crucifixion. No, No, No, a thunderous and everlasting NO, to every suggestion, every effort, every association that seeks to supersede or underrate the church of the living God.

Get the height and depth and scope of Matt. 15: 14 and Matt. 11: 28, 29, 30, and you will no more think of going to the Lodge for moral or spiritual elevation than of going to perdition for the beatitudes of holiness. The Cross sinks all clandestine concerns into the bottomless pit under the crushing millstone of the mighty Apocalyptic Angel (Rev. 18: 21). Come to Jesus and find rest for your soul, even the peace of God which passeth all understanding. This is more than the Lodge can give you. Nothing will be owned of God in the great day of settlement, but what has been authorized and organized by his Only Begotten. "This is MY BELOVED SON, IN WHOM I AM WELL PLEASED; HEAR YE HIM." Matt. 17: 5.

### Christian Science.

GEO. E. HAWES, D. D., in *The United Presbyterian*, makes some clear points against Christian Science. He takes up some of Mrs. Eddy's statements, and by sound reasoning shows that they are not only contrary to the Scriptures, but that they would actually eliminate the real Christ from the scheme of human redemption. To believe as Mrs. Eddy teaches, would lead one to conclude that the actual, living and moving Jesus Christ never existed, and therefore never atoned for sin, or made the way of salvation possible. But read a few extracts from Mr. Hawes' article:

Now the next question we would ask is, What does Christian Science teach concerning the "Sin-bearer"? It is as if our Lord stood before these disciples of Mrs. Eddy and asked them, "Whom do ye say that I am?" How can they say much about him as a sin-bearer when they do not believe that there is anything to bear? Perhaps the most striking representation of our Lord that we have is the double picture given by Mrs. Eddy. She shows Jesus, with a halo around his head, standing at a tomb and calling forth one who is dead. Then she shows herself with a halo about her head, standing by the side of a sick-bed and causing the sick to become well. What does she think of Christ? What does she teach of One whom she could treat with such familiarity?

Perhaps we do well to remind ourselves of her definition of God. "God," she says, "is Divine Principle, Supreme, incorporeal Being, Mind, Spirit, Soul, Life, Truth, Love." These terms are all synonymous; and in answer to the question, "Is there more than one Prin-



ciple?" she replies, "There is not. Principle is Divine, one Life, one Truth, one Love; and this is God." If we bear this in mind we may understand her when she begins to speak of Jesus Christ.

Now, at the outset, she will make a sharp distinction between Jesus and the Christ. "Christ," she writes, "was incorporeal, whereas Jesus had a corporeal or bodily existence." If these words mean anything, they mean that these are not the same. They are not one; they are two.

Speaking more particularly to the point of this duality, she says of Jesus, he "was the offspring of Mary's self-conscious communion with God." And this is not a bit of euphemism; for she says further, "The Virgin mother conceived this idea of God, and gave to her ideal the name Jesus." We might be tempted to exclaim, For originality on the subject of the immaculate conception, and the Virgin Birth these statements put Mrs. Eddy in a class by herself. A woman holds self-conscious communion with God. That communion produces an Idea, an Ideal. What is an idea? The Standard Dictionary defines it as "any product of mental apprehension or activity." Is Jesus another Minerva, born of the mind of the Virgin mother? This mental offspring is the Son of Man, or the Son of Mary. Of course the thought strikes us as absurd, but then, we must not forget that it is quite in agreement with the things Mrs. Eddy says on other subjects. When she was urged to visit the World's Fair at Chicago, she excused herself on the ground that there wasn't anything there. All that men were going to see was merely so many ideas. And much of these she believed to be delusions of mortal mind, and, therefore, as near evil as things get in this world. But will we not object to a philosophy that puts Jesus on a level with the Ferris wheel? Mrs. Eddy puts him no higher. Indeed, it may be believed that if he were to come to this earth again, and he permitted her to continue her delusion, she would refuse to go and see him. He would mean no more to her than some building, or some man from Jerusalem. To her he was, and would be, a mere Idea.

So much for the man Jesus. What about the Christ? She differentiates the two in the statement, "Jesus, as material manhood, was not Christ." Who, then, is Christ? She tells us that he "is Wisdom and Truth." "Christ is the idea of truth." He, too, is an idea; but the idea of truth. Perhaps this would not be so objectionable. We might pardon an attempt to identify him with God, and making him to be God; but when she says, Christ has reappeared today in Christian Science, and in no other faith, we are likely to wonder just what she means anyhow. It would seem to mean that Christ is but the reflection of the Infinite all idea and mind; an impersonal expression of the Impersonal Impression and mental feeling called God. We may say that if this is what he is, then he must have re-appeared in Christian Science; for certainly such a Christ never did, and does not now, exist in the churches.

Of course there must be some attention given to the subject of incarnation. This "idea of truth" must be allowed some relationship to the "idea" which Mary called Jesus. The truth, as it appears concerning these, is that "Jesus never existed; for Jesus appeared to be a material body, and there is no matter. Jesus was merely the momentary, material basis on which the Christ idea manifested itself to the weakness of human nature. It is one of the many accommodations of the Infinite Mind to the delusions of mortal mind. Just as God permits physicians and medicines, because many people are enslaved by the delusion that such things have value, so the Christ idea used the material idea that Mary called Jesus. This was incarnation.

Perhaps this is about as near as we will get to Christian Science teaching on the subject of a sin-bearer. If he is a sin-bearer at all, he is because men and women think in such terms. He is manifested in Jesus because we are under the delusion that matter exists.

We can anticipate how this will work out in crucifixion and resurrection and ascension, and all questions of Christ at the right hand of God. Would it be possible to make an Idea suffer, to have it experience the delusion that mortal mind calls death? There is little wonder that we learn that the death of Christ was not actual but seeming. In final analysis Christ never died. Why should he if there is no sin? And if he is merely one of God's thoughts, could he? Or if he did die Christian Science minimized the effect, for it says, "One sacrifice, however great, is insufficient to pay the debt of sin." "The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon the accursed tree, than when it was flowing through his veins as he went daily about his Father's business." What is the explanation of this thing we call the death of Christ? "The cross is nothing more than the place of spiritual triumph over the unreality of death, the victory over the false belief in matter of sin. It is not the death of Christ, answering the demands of God's righteousness against the sinner and proclaiming to him the offered mercy of God, but the spiritual life and cleansing example of Christ rising superior to mortal error and false belief; an example which the sinner is exhorted to follow and thus make his own saving atonement."

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

### THE LOVE FEAST IN THE AUGHWICK CONGREGATION.

It has been my pleasure to attend three reunions during the past month,—reunions which were especially enjoyed because there was so much connected with them that interested me, and because of past associations.

The first was a reunion of my own brothers and sisters in the flesh,—the first time all were together for thirty-five years. The second was in the old Germany Valley meetinghouse, one of the oldest congregations in Middle Pennsylvania.

To go back home after an absence of many years, is always a pleasure, but sometimes a sad pleasure, as it proved to be in this case. The old stone meetinghouse looked about as well outside as ever, the trees that were planted years ago had grown more stately, and the greensward, around the building, looked fresh and inviting, but where were the many familiar faces that formerly greeted me? I walked alone out into the beautiful cemetery, near by, which has been enlarged and improved, and inclosed with a substantial iron fence. There I found the church of years ago.

It was a beautiful May afternoon, when all nature was looking its best, and the picture I viewed from that cemetery was one of wondrous beauty. The mountain, near by, looked just as majestic as ever, with fine farms all around that once were owned by the very men and women whose graves I was now beholding. I remembered the faithful but unassuming ones who led and guided the church then,—those who so often had spoken words of encouragement, and helped me when I so much needed help. I felt glad for their lives and Christian influence. I soon found the graves of the Spanogle's, Garner's, Lutz's, Myers', and Wakefield's. I also found the resting place of old Father Glock and wife, who long were the leaders in the work. Then I found the graves of younger people,—those who were my age, and who were my youthful associates. The grassy sod has long covered their remains, but their work still lives and is carried on by others. There is not one minister in the congregation now that was there thirty years ago.

The Aughwick congregation was the early home of many who have gone to other parts of the Brotherhood, such men as Eld. Enoch Eby, lately deceased, C. Long, Grabill Myers, C. Myers, George Myers, Seth Myers, and others, who labored here for years. Many people, scattered over the West, think of the Aughwick congregation as the home of their parents and friends.

On this occasion the visiting ministers were Bro. W. A. Gaunt, of Huntingdon, and Bro. John E. Garver, of Chester County, the latter also having labored there for years. The congregation covers a large territory and numbers now about 190. When evening came, nearly all were present, and they did not remember of ever having so many communicants. They have quite a number of young people. I do not know that I have ever seen (outside of a school district) so many young, sweet-faced sisters, and I thought, What a power for good their lives may be to the work if they will be led and directed by those who are more experienced, and have the charge over them! Bro. S. A. Norris, the elder, told me he had all difficulties removed and union prevailed. They certainly did manifest such a spirit toward one another and toward visitors. But he further said it was now his desire to have his people become more humble in their appearance and more separated from the fashions of the world. Bro. Norris impressed me as an earnest and very unassuming leader, and one who has the cause at heart. A deacon brother told me of a meeting he held last winter, which was well attended, and with good results right at home. I hope he will have some one of those talented young sisters report for the Messenger the news of the old Aughwick congregation, in order that many may have the benefit.

At this meeting Bro. Little was called to the ministry, and Brethren Matthew Secrist and Chalmers Morrow to the office of deacon.

The third reunion was at the Brethren's Home of Southern Pennsylvania, June 18, where we spent nearly two years. Although we had been absent but three months, we were glad to get back to see the dear old people whom we had learned to love. It was truly a glad reunion for many, and representatives from many places were there. For two days the services were held in the Park, and with preaching, song service, etc., among the leafy trees, it certainly was a reunion of a high order. Our old people now have a beautiful home. Every member in Southern Pennsylvania should feel that the Home is an important part of the District and they should be willing to help all they can. Outside of our own District we had with us on Saturday Brother and Sister Daniel Dearthoff, of North Dakota, and Bro. I. N. H. Beahm, of Virginia, who preached the dedicatory sermon.

Wealthy A. Burkholder.

Shippensburg, Pa., June 22.

### EASTERN MARYLAND.

The Sunday-school, Ministerial and Christian Workers' Meetings of the Eastern District of Maryland will be held at the Pleasant Hill Church, Bush Creek Congregation, Monrovia, Md., Aug. 10 and 11.

### SUNDAY-SCHOOL MEETING.

Wednesday, Aug. 10, 9:30 A. M.

- Opening Remarks.—R. B. Murdoch.
- Response by the Moderator.—T. S. Fike.
- Shall We Organize Our Sunday Schools?—J. Walter Engler, Jacob Hollinger.
- How Can We Secure the Full Cooperation of the Parents in the Sunday School?—Mrs. Eliza Engler, Charles N. Frushour.
- Give the Best Method for Conducting a Review.—Mrs. W. D. Keller.
- Explain the Benefits of a Sunday-school Normal.—Edward C. Bixler.
- Do Our Sunday Schools Educate?—(a) Give Systematic Biblical Knowledge?—W. I. T. Hoover. (b) Give Religious Nutrition?—Wm. E. Roop.
- Shall We Observe Special Days and How?—John Garber.
- How Can We Hold the Children for the Preaching Services?—Theresa Snyder, J. E. Geiser.

### MINISTERIAL MEETING.

First Session, 1:30 P. M.

Business Meeting.

- How Can We Enlist and Fully Utilize the Services of the Members in an Evangelistic Meeting?—John H. Utz, P. D. Fahney.
- Suggest Methods to More Fully Instruct the Members in the Distinctive Principles of the Church of the Brethren.—E. A. Snader, T. J. Kolb.
- Is Surprised Attention Given to Our Church Music, so as to Make it as Spiritual and Elevating as Possible?—Jesse P. Weybright, S. P. Early.

### Wednesday Evening.

- Song Service, 7:15; Temperance Program, 7:30.
- Present Day Need of Temperance.—George K. Sappington.
- Our Parity: (a) As a Church.—John S. Weybright. (b) As Individuals.—W. D. Keller.
- As I View It.—John J. John.

### MINISTERIAL MEETING—SECOND SESSION.

Thursday, Aug. 11, 9 A. M.

- Which Is the Greater Need of the Church—More or Better Prepared Ministers?—B. C. Whitmore, C. F. Ausherman.
- What Is Expected of the Minister? (a) In his Study.—D. O. Metz. (b) As a Pastor.—A. P. Snader. (c) In the Pulpit.—W. M. Wine.
- Why Have We Inactive Members and Who Is Responsible?—C. D. Bousack.
- How Can We Make Our Church Councils Instructive and More Uplifting Spiritually, Especially for the Young Members?—C. M. Utz, George S. Harp.

### CHRISTIAN WORKERS' MEETING.

This session will close in time to take the afternoon trains from Monrovia—east and west.

Afternoon Session, 1:00 P. M.

- Why Is the Christian Workers' Meeting in so Many Churches a Failure? How Make It a Spiritual Success?—Harry Vingling, J. O. Willard, and John Dotter.
- What Constitutes a Model Christian Workers' Meeting, and How Make It Such?—Lula Sanger, J. M. Prigel.
- Does the Christian Workers' Meeting Recognize and Use Its Influence to Do Effective Christian Work without Its Place of Meeting?—Lewis Green, John Dotter.

All are requested to attend and take part in the general discussions. Each assigned speaker allowed ten minutes. All others five minutes.

The success of these meetings depends upon your presence and help. If any of the assigned speakers cannot be present, please procure a substitute, or notify the Moderator, T. S. Fike, Detour, Maryland, so that a substitute may be secured before the meeting convenes.

J. Wiley Fahney, Music Director.

Program Committee: T. S. Fike, Chairman, Monrovia, Md.; J. C. Walker, Secretary; S. E. Engler, Treasurer; Harry P. Fahney, Edward C. Bixler.

## MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

**Bishop-Miller.**—By the undersigned at the home of the bride's parents, near Portis, Kansas, June 12, 1910, Mr. Clarence W. Bishop, of Norton, Kansas, and Sister Pauline J. Miller, of Portis, Kansas.—I. S. Lerew, Portis, Kansas.

**Frantz-Sellers.**—At the home of the bride's parents, Brother and Sister Andrew Sellers, of Fostoria, Ohio, by Eld. L. H. Dickey, June 18, 1910, Bro. Irvin Frantz, of Beattie, Kansas, and Sister Hattie Sellers, of Fostoria, Ohio.—Lydia Dickey, Fostoria, Ohio.

**Hillier-Snyder.**—By the undersigned at the home of the bride's parents, Mr. and Mrs. Elias Snyder, 1208 Sixth Avenue, Cedar Rapids, Iowa, June 22, 1910, Guy E. Hillier and Esther Catherine Snyder.—S. B. Miller, Cedar Rapids, Iowa.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

**Bills.** Sister Blanche, nee Workman, wife of H. H. Bills, born July 30, 1887, died in the bounds of the Blue River congregation, Whitley County, Ind., June 7, 1910, aged 22 years, 10 months and 8 days. She united with the church about a week before her death. Services by the writer.—J. A. Gump, Chubbuck, Ind.

**Brook.** Opal May, daughter of Wm. and Sister Emma Brook, born near Norborne, Mo., Feb. 7, 1905, died at the home of her parents, near Scott City, Kansas, June 17, 1910, aged 5 years, 4 months and 10 days. Services in the Christian church, Scott City, Kansas, by Bro. Charles C. Crist. Text, Deut. 33:27. Interment in the Scott City cemetery.—Katie Roesch, Friend, Kansas.

**Crowell.** Roscoe D., son of Mr. and Mrs. H. H. Crowell, born Dec. 8, 1898, died in the hospital at Lincoln, Neb., where he had been operated on for appendicitis, June 15, 1910, aged 11 years, 6 months and 12 days. Services in the Lutheran church, near Red Cloud, Neb., by the writer. Text, John 14:1.—J. E. Jarboe, Red Cloud, Neb.

**Grim.** Sarah, born near Wintertown, Pa., May 19, 1842, died of cancer and dropsy, at her home in the bounds of the Codorus church, Pa., May 7, 1910, aged 67 years, 11 months and 18 days. She lingered for a long time. She attended the Church of the Brethren a number of times. Services at the Pleasant Hill meetinghouse, by Rev. Farmer of the Evangelical church, assisted by Eld. Jacob M. Myers. Interment in the neighboring cemetery.—Samuel C. Godfrey, Red Lion, Pa.

**Melton.** Sister Dessie Leora, born March 25, 1859, near Huntington, Ind., died of tuberculosis and heart failure, at her home at 1008 N. St. Peters Street, South Bend, Ind., June 18, 1910, aged 51 years, 2 months and 8 days. Nearly three years ago she moved to her present home with her



parents. Sister Helton was baptized in the early part of May, 1910, and was also anointed. During her illness she was visited many times by our Christian Workers, who comforted her with song and praise. Her parents and one brother survive. Services by the writer, assisted by Brethren S. F. Sanger and J. W. Grater. Text, Rev. 14: 13.—Geo. D. Zollers, South Bend, Ind.

**Huff**, Sister Delilah Emily, nee Knepper, born in Crawford County, Mo., Dec. 12, 1855, died at her home in Mishawaka, Ind., June 21, 1910, aged 54 years, 6 months and 9 days. At the age of fourteen she united with the Methodist Episcopal church, but in 1876 she became a member of the Church of the Brethren and remained faithful until death. Oct. 23, 1879, she was married to Jonah Huff. To this union were born three sons and three daughters, who, with the husband, survive. Her death was sudden, due to heart failure. Services at the Mishawaka M. E. church, by the writer, assisted by Rev. W. B. Freeland, pastor of that church. Text, 1 Thess. 4: 13. Interment in Mishawaka cemetery.—M. Clyde Horst, South Bend, Ind.

**Jones**, Bro. I. G., born in Waldo County, Maine, Jan. 8, 1832, died at Conway Springs, Kans., June 21, 1910, aged 78 years, 6 months and 13 days. He united with the Brethren church at Conway Springs in 1887, under the preaching of Bro. S. N. McCann. He was anointed about a month prior to his death. He had been afflicted for many years. Services by Brethren B. B. Whitmer and A. S. Downing.—J. J. Bowser, Conway Springs, Kans.

**Jordan**, Sister Martha, nee Hudson, born in North Carolina, in 1826, died at her home in Florida, Ind., June 23, 1910, in her 84th year. She was married to Henry Jordan in 1841. To this union were born eight children. Three children and her husband preceded her. Sister Jordan united with the Church of the Brethren in 1862, to which she was faithful until death. She was a noble example of the true Christian. Services at the house in town, by Bro. Riley Montgomery. Text, John 14: 1-3. Interment in the Moss cemetery.—Mattie Welty, Florida, Ind.

**Kagg**, Sister Mary, wife of Bro. Samuel Kagg, died at her home near Singers Glen, Rockingham County, Va., in the Green Mount congregation, May 27, 1910, aged 76 years, 8 months and 12 days. She had been in poor health for many years, yet her death was very unexpected. Apparently as well as usual, she retired early, as was her custom, and was found dead shortly afterward. Her husband, six children and three stepchildren survive. Sister Kagg united with the church many years ago. Services by Elders J. A. Garber and I. C. Myers, at Linville Creek church. Text, 1 Peter 1: 13-15. Interment at the same place.—Katie Kline, Broadway, Va.

**Koons**, Bro. Jacob E., born in Dauphin County, Pa., Nov. 15, 1840, died of paralysis, May 12, 1910, at his home in Harrisburg, Pa., aged 69 years, 5 months and 27 days. He was twice married, first to Sister Catharine Baum. To this union were born eight sons and three daughters. His second wife was Mary A. Gamberling. Services at the Hanoverdale church in Big Swatara congregation, by Bro. A. L. B. Martin, of Harrisburg, Pa., and Bro. Landis, of Hanoverdale.—Elton Peterman.

**Miller**, Sister Nancy Jane, nee McConnell, born in Ohio, March 28, 1832, died in the bounds of the Harlan church, Shelby County, Iowa, June 9, 1910, aged 78 years, 2 months and 13 days. She was married in 1850 to Jacob J. Miller. In 1857 they moved to Shelby County, Iowa, and settled on the farm where they lived until the death of her husband, who preceded her fifteen weeks before. Since that time she made her home with her eldest daughter. To this union seven children were born, three of whom preceded her. Two sons and two daughters, also two brothers and one sister, survive. Sister Miller was a member of the Church of the Brethren for forty-seven years, and ever lived a consistent Christian life, full of helpfulness to others. Services by Eld. Jas. Q. Goughnour, of Ankeny, Iowa. Text, Job 6: 26. Interment in Bowman's Grove cemetery.—Anna Obrecht, Harlan, Iowa.

**Royer**, Sister Sarah B., wife of Bro. John Royer, deceased, died of heart failure, in the bounds of the Conestoga church, Lancaster County, Pa., June 4, 1910, aged 65 years, 4 months and 28 days. She was the mother of two daughters and one son. One daughter preceded her. Services at Carpenter's church, by Brethren J. W. G. Hershey and Martin Ebersole. Text, Rev. 7: 17. Interment at the same place.—Sallie Pfautz.

**Spooner**, Ella Florence, daughter of Brother and Sister George W. Spooner, died in the bounds of the Chippewa Creek church, Mich., June 21, 1910, aged 12 years, 6 months and 25 days. She leaves father, mother, three brothers and two sisters. Services by the writer. Text, Luke 8: 52.—J. E. Frederick, Rodney, Mich.

**Volle**, Louise, born March 16, 1863, in Grundy County, Ill., died at her home near Summerfield, Kans., June 11, 1910, aged 47 years, 2 months and 25 days. She was married to Jacob Volle Oct. 12, 1887. She leaves her husband, two sons, one sister and four brothers. She was a member of the Christian church and lived a devoted, Christian life. Services at the Brethren church by Brethren Frantz and Eby. Text, Her Book. Interment in the Brethren cemetery near by.—Lizzie Dellenhack, Beattie, Kans.

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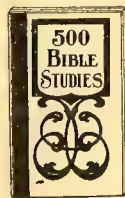
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## NOTES FROM CORRESPONDENTS.

(Continued from Page 445.)

work in his field in India. His talk was very interesting to all present. An offering of \$5.00 was taken, to be sent to the General Mission Board. God bless the mission work!—D. S. Repligle, Roaring Spring, Pa., June 27.

## VIRGINIA.

**Beaver Creek** church met in council June 25. Elders N. R. Boothe, Henry and Richard Reed were present. Eld. Boothe presided. Brethren Oliver Reed and Samuel Mannon gave us good talks, their text being taken from Matt. 18. We had preaching on Saturday night, June 25. On Sunday Eld. J. F. Keith preached for us.—Mary Boothe, R. D. 3, Box 44, Floyd, Va., June 28.

**Elk Run.**—We have recently remodeled the Moscow church, and June 19 was the day appointed for the dedication. Bro. H. C. Early, of Penn Laird, Va., preached the dedicatory sermon from Luke 19: 46. He also preached an excellent sermon on Sunday night.—Sarah C. Zigler, R. D. 1, Churchville, Va., June 27.

## WASHINGTON.

**Tacoma.**—We met in regular monthly members' meeting on the evening of June 24, at which time we elected the church officers for one year and the Sunday-school officers for six months. The old church officers were all re-elected, but an entire new set of officers was elected for the Sunday school. Sister Silvestron was chosen as superintendent, and Oscar Thomas, secretary. At the evening service, yesterday, two young lambs were buried with Christ in holy baptism, one being the writer's daughter. One was received by letter at being the business meeting on Friday evening. We expect to have services and a basket dinner out in the woods, on the Fourth of July. We shall try to spend the day to the glory of God.—J. U. G. Silvestron, 712 South Fifty-second Street, Tacoma, Wash., June 27.

## WEST VIRGINIA.

**Clifty.**—Bro. J. W. Rogers, of Bragville, W. Va., came here June 25 and preached the same evening. Also on Sunday, June 26, he gave us a fine sermon on "Obedience." The attendance and interest were good, notwithstanding the great opposition we are having at Clifty. We feel encouraged by these meetings.—Mary Crist, Clifty, W. Va., June 28.

**Maple Spring.**—Eld. Samuel K. Pike, of Cordova, Md., came to us June 18 and began a series of meetings, continuing until our love feast, June 25. On Sunday after Sunday school he preached for us again, delivering in all the sermons. Owing to three other series of meetings, held in our congregation prior to this one, the gathering was small. Three accepted Christ. Bro. Pike was welcomed by all and we feel sure that he has the prayers of the church at this place, in behalf of his mission work at Cordova. He was born and raised here. The attendance at all the services was large. About 340 communed at our love feast. The sisters observed the decision of the late Annual Meeting, with reference to breaking the bread and passing the cup.—Maggie B. Arnold, Egion, W. Va., June 28.

**Mt. Union** church met in council June 23, with Eld. Jasper Barnhouse as moderator. Bro. Ezra Pike will hold our series of meetings this fall, to begin some time in October. We also organized a Christian Workers' meeting, with Bro. James Hamilton, president; Sister Nellie Brooks, treasurer; the Hamilton, president; Sister Nellie Brooks, treasurer; the writer, secretary. Bro. Barnhouse remained with us after the council and preached an excellent sermon on Thursday evening. The offering amounted to \$27.35.—Kathryn Pugh, Box 24, R. D. 3, Morgantown, W. Va., June 28.

## NOTES UNCLASSIFIED.

**Willow Creek.**—Bro. C. P. Rowland closed his work here on Sunday evening, June 26. Both his public and personal work were much appreciated. The attendance and interest were good throughout the entire three weeks. We were glad for Bro. Rowland's presence and help at our council, June 22. The communion service on the evening of the 25th was very helpful. There were thirty-three communicants, several from a distance. To our scattered members, as well as ourselves, these little seasons are like "home comings" of the Father's children.—Eva Heagley Horst, Wetonska, S. Dak., June 28.

**East Wenatchee.**—We met in council June 25, with Bro. J. J. Filbrun presiding, assisted by our elder, Bro. A. B. Peters. Sunday-school officers were elected for the last six months of 1910. Sister Vinnie Sellers was elected superintendent, and Bro. E. D. Gensinger, secretary. Sister Harriet Buntain was chosen delegate to the district meeting, with Bro. C. E. Holmes alternate. Money to the amount of \$30.00 was raised for district mission work. The sisters' aid society has furnished the church with carpet and blinds.—J. C. Sperline, Wenatchee, Wash., June 27.

**Mount Joy** church, Bethel house, met in council June 25, with Eld. A. F. Pursley presiding. Not much business came before the meeting. Our love feast will be held Saturday before the second Sunday in October. We will hold a series of meetings sometime during the latter part of October. Our harvest meeting will be held on Saturday before the second Sunday in September.—J. W. Sumner, R. D. 1, Eagle Rock, Va., June 30.

**Empire.**—Bro. E. T. Kelsor, of Lordsburg, Cal., was with us over Sunday, June 19. He delivered a fine discourse in the morning; also in the evening, after Christal, "Yorkers" meeting. He talked to the young people and was listened to with great interest by all. On Sunday, June 26, Bro. J. C. Seibert was with us and preached a good sermon in the morning. We were all made glad that he could be with us. We appreciate having brethren and sisters visit us.—Myrtle Julius, R. D. 5, Box 212, Modesto, Cal., June 27.

**Greenspring.**—Our series of meetings, conducted by Bro. S. Z. Smith, of Sidney, Ohio, closed on Sunday evening, June 25. Two were received by baptism and one was restored to membership. The church was strengthened and built up. The attendance and interest were good throughout the meeting.—Elmer Dukes, Greenspring, Ohio, June 30.

**Goshen** (West Side).—Bro. W. R. Miller, of Chicago, has been with us, and delivered most instructive and interesting illustrated lectures for one week. These, we think, have had an influence for more and better missionary zeal. The finishing touch was given by a powerful tolerance lecture.—Mrs. Ole Brumbaugh, Goshen, Ind., June 29.

**Shannon** church met in council June 25. Not much business came before the meeting. June 22 our Sunday school went to the grove to spend the day. The weather was quite warm, but the grove proved to be a very enjoyable place. After eating a good dinner near a large spring, Bro. Rowland led short devotional exercises, which added to the enjoyment of the day. Bro. Virgil C. Fennell was with us last evening in the interest of the Publishing House. We expect Bro. Bomberger to conduct a series of meetings for us this fall, commencing Sept. 11. Our love feast will be held Oct. 2, at 6 P. M.—Etta Kreider, Shannon, Ill., June 22.

**Waddams Grove.**—Bro. Reuben Shroyer, of Ohio, began preaching on Sunday evening, June 12, in the Louisa house, and continued until June 28. The weather was extremely warm and the roads very dusty. Three were baptized one evening before services. Others are near the kingdom. Our love feast was held June 18 and 19. The attendance was not as large as it is sometimes, yet all enjoyed the meeting. Brethren Shroyer, F. R. Kaitner and Samuel Studebaker were with us. Bro. Shroyer went from here to Minneapolis to visit his daughter a few days, before going to Naperville to conduct a series of meetings.—Albert Myers, Waddams Grove, Ill., July 2.

## AMONG THE CHURCHES.

A few weeks ago the Mission Board insisted on my going to the Laporte church over Sunday. I met with the members at the Waterford house in the morning and in the evening at the Rossville house. At present there is no minister living in this congregation, so the Mission Board sees to their needs. On Monday I went to Michigan City to see my youngest brother. The congregation there has a number of mute members. They form into a class and have a Sunday school for mutes only. Bro. Wm. Hess, from Goshen, has been doing the preaching for some time. Recently he baptized three, preached one funeral, and solemnized one marriage. This congregation needs a resident minister very much.

June 19 I was called to Camp Creek to hold a few meetings. On the 24th they held their love feast, with about seventy-five communicants present. Bro. David Bowman, from Missouri, led the meeting. This is the home church of Bro. David Shively, who recently passed over the river. He was the elder for a number of years. Since our last district meeting three of the elders of Northern Indiana have gone to their long home.

On coming home I found Bro. W. R. Miller in the West Goshen church with his illustrated Bible lectures, on his travels in the Orient. His lectures were much appreciated. J. H. Miller.

Goshen, Ind., July 1.

## FROM JOHNSTOWN, PA.

On the evening of June 21 the Johnstown church met in special council. Brethren David F. Shumaker and Lori B. Harshberger were chosen to the ministry. The following five brethren were elected to the office of deacon: Wm. Keiper, Solomon Harrison, Samuel Varner, Harvey Berkebile, and Harvey Shumaker. Brethren John Mills and William Kinsey were advanced to the second degree, and our pastor, Bro. W. M. Howe, was ordained to the eldership. This work was attended to the same evening. The following elders from the Shade congregation were present to take charge of the work: David M. Adams and David S. Clapper.

Because of some of the newly-elected brethren being absent, the installation services were postponed until the evening of June 30, when the above-named five brethren were installed by our pastor into the deacon's office, after Eld. Abram Fyock had installed into the office of the ministry Brethren James W. Fyock and Lori B. Harshberger. The former had been elected at an earlier date.

On Sunday, June 26, there was a very helpful local Sunday-school convention held at Maple Grove, one of our country houses. July 14 a similar convention is scheduled for Locust Grove, the other country house of worship in this congregation.

It is planned that on July 10 our pastor is to begin an evangelistic effort at the Conemaugh churchhouse. Aug. 20 Bro. George W. Flory is to begin his series of sermons at Walnut Grove.

Our next love feast will be Nov. 13, at 3 P. M.

Ada M. Beeghly,

Homestead Avenue, July 1.

## ELDER JOSEPH B. BOWMAN.

Eld. Joseph B. Bowman of Jonesboro, Tenn., a son of Joseph and Christina Beahm Bowman, was born near the old Knob Creek church, Washington Co., Tenn., Sept. 30, 1832, where he continued to reside until his sudden departure May 13, 1910. April 12, 1855, he was married to Susan Arnold. To them were born three sons and two daughters. He is survived by two sons, two daughters, and thirty-one grandchildren. His wife and one son preceded him to the spirit world seven years ago.

The deceased united with the Brethren church when twenty-five years of age. He served as an elder in the church for forty years. He was a man of strong religious convictions, and his greatest concern was always for the welfare of the church. He served as a member of the Standing Committee a number of times. The high esteem in which he was held by the community was shown by the large attendance at his funeral, which was conducted at the Knob Creek church on Sunday, May 15, by Brethren J. C. Bashor and C. H. Diehl, after which the remains were laid to rest in the cemetery near by.

Jonesboro, Tenn., June 28.

Mary White.

## ANNOUNCEMENTS

| DISTRICT MEETINGS.                                                             | Michigan.                                                      |
|--------------------------------------------------------------------------------|----------------------------------------------------------------|
| July 13, 14, Oregon, Washington and Idaho, at Weiser, Idaho.                   | Aug. 13, Riverside.                                            |
| July 14, North Dakota, Northern Minnesota and Western Canada, in York, N. Dak. | Aug. 13, Little Traverse, at the home of Bro. Isaiah Stutsman. |
| LOVE FEASTS.                                                                   | Montana.                                                       |
| Idaho.                                                                         | July 16, 17, Medicine Lake.                                    |
| July 16, Weiser.                                                               | North Dakota.                                                  |
| Indiana.                                                                       | July 23, 5 pm, Berthold.                                       |
| Aug. 22, 2 pm, Little Walnut.                                                  | Oregon.                                                        |
|                                                                                | Aug. 20, Coquille Valley.                                      |

## Girdling The Globe

By D. L. Miller.

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Vol. 49.

Elgin, Ill., July 16, 1910.

No. 29.

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## AROUND THE WORLD

FROM Nagasaki, Japan, comes the cheering report that "for the first time in their lives the Crown Prince and the Princess of Japan attended a Christian church and heard a Christian sermon. The occasion was the memorial service held in the English Cathedral in Tokio on the day of King Edward's funeral. Not only the Prince and the Princess, but also all the high officials of the government, in all cities where there are English churches, attended Christian services and heard Christian addresses on that day. Truly, the gospel chariot is moving onward! "Nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel."

As a nation, we spend over seven million dollars yearly to find out the best methods of raising and protecting our cattle, sheep and hogs. When it comes to protecting our young men from the giant curse of the drink evil, the Government does not spend even a dollar. While the most precious treasure and asset of any nation are the young lives growing up to usefulness, yet our nation, blind to its highest interests, ruthlessly sacrifices much that is best, bringing desolation into almost every community, in order that the public treasury may be kept well filled. Last year the United States Treasury derived from all liquor revenues \$199,069,684,—a fabulous revenue, in an enlightened nation, from the one thing which, above all others, is the worst foe of health, morals, and good government, and the strongest ally of crime, poverty, suffering, and premature death.

WESTERN railroads are showing their great appreciation of the splendid results of "chapel cars" by granting them free transportation,—as decided upon recently. Many western frontier towns are absolutely without religious privileges, though they always have an over-supply of saloons. For the religious instruction of such towns, as well as of the railroad employes, the chapel car has proved its great value, and now the companies do all in their power to further the work. These "churches on wheels" cost about \$8,000; are 80 feet in length, seat 125 persons comfortably, and have ample living accommodations at one end for the minister and his helper. One railroad man thus expressed himself: "We have no time to go to church, but there is a church that comes to us." Noting the many instances of most gratifying results, accomplished by the ministry of these chapel cars, we are wondering why some brethren of means could not start such a work on

our western frontier by the purchase of a car and the support of a suitable minister and helper. The Baptists have six or more cars in successful operation, and there is no reason why we should not have at least one.

THE disgraceful pugilistic encounter at Reno, Nev., July 4, has been denounced by practically the entire newspaper world throughout the country. So overwhelming is the opposition urged by public sentiment in general, that it is thought the death knell of prize-fighting has been sounded, and that in this country, at least, there will be no further reenactment of similar scenes. This opposition is not alone found among church people, but also among people who make no religious profession. All can readily see that the associations of the ring are not conducive to good morals or the best citizenship. As a nation we are beyond the stage of rowdyism. The prizefight must go.

A WORLD CONFERENCE OF CHRISTIAN CITIZENSHIP is to convene in Philadelphia, Pa., Nov. 16 to 21, 1910, at which over a thousand delegates are expected to be present. The gathering is to be addressed by men prominent in church, educational and reform movements. We note that Bro. M. G. Brumbaugh, of Philadelphia, Pa., is among those selected to deliver addresses on important topics. In this day of conventions for almost any purpose, it is encouraging to note that due consideration is now to be given to the more important questions of national and world-wide scope. Christian citizenship is a sacred trust that must needs be discharged intelligently, and to the general good of all concerned.

OVER \$100,000 was paid by a moving picture syndicate for the privilege of reproducing the scenes of the brutal fight at Reno, Nev., throughout the United States. Many of the States, and practically a majority of the cities, however, have already placed a rigid prohibition upon any such reproduction of the disgraceful scene. A blind and unreasoning hatred against the black race would be sure to result, should the victory of the negro be paraded in the various picture shows of the country. In this connection it may be well to mention that the Association of Police Chiefs, at its recent meeting, voiced its bitter opposition to the criminal scenes depicted in the average moving picture show, and that its officials are also decidedly opposed to any reproduction of the encounter at Reno. They realize that the people in general are most profoundly impressed by the scenes depicted, and make them a part of their lives. "As a man thinketh in his heart, so is he."

COMMENDABLE progress in safer and saner Fourth of July observance marked the recent celebration of Independence Day. Among the large cities Chicago unquestionably has made most notable advancement. With only twenty-six injured in the Western Metropolis, compared to the 482 cases in Philadelphia, the record speaks for itself,—an eloquent plea for a continuance of reform measures, so admirably inaugurated. Latest reports show a total of 42 dead and 2,484 injured throughout the country. Thus, while there is a perceptible decrease, as compared with last year's fatalities, there is still room for much improvement. Fire losses, attributable to the use of fireworks, approximate almost a million,—slightly more than last year. Looking at the day and its real significance to the nation, one is made to wonder how long the senseless, noisy and destructive celebration of this anniversary is still to continue! With the favorable results, already shown by an appropriate observance of the day, there is no reason why the "safe and sane" idea for the Fourth should not meet with general acceptance everywhere. For years our Brethren have been

pioneers in this work, and the universal experience has been that, with suitable religious exercises, the day may be most profitably spent,—beneficial and interesting to young and old.

We are told of a Kansas judge who has hit on a novel plan to punish tramps for vagrancy. After sentencing three of them to "proceed at once to the Kansas harvest fields," he announced that he would "issue a like decree in all cases of the kind while the harvest season is on." We are of the opinion that the judge will not be popular with the "ever weary" tramps of that section, nor might it please the farmer to have the vicious and indolent wayfarers of the lanes and byways foisted upon him. Undoubtedly, however, the tramp should, in some way, be made "to earn his bread by the sweat of his face," and the sooner he is confronted with that important truth, the better for him and the country.

DENOUNCING college football as a combination of brutality and pugilism, Prof. David Starr Jordan, President of Leland Stanford University, made a strong plea for rational reform before the National Educational Association, Boston, Mass., July 5. The distinguished educator called attention to the fact that brute strength rather than a fine intellect figures in the game, and that it destroys the best there is in American youth. While physical exercise constitutes an important factor of college life, it would appear that there should be such modifications in the games now indulged in, as to make them less objectionable than they are at present. Nothing that savors of brutality should be either permitted or encouraged by those in charge of educational institutions.

STUDENTS of Bible prophecy see indications of serious impending trouble in the present alignment of the principal nations of Europe. Russia, France and England have recently renewed and strengthened the previously-existent agreement for mutual defense against Germany. It is said that this action was hastened by the Belgian King's evident friendship for Germany, which, in case of trouble, would place a valuable stretch of sea coast at Germany's disposal. One thing is sure, the Powers of Europe will, in the near future, be grouped in two large bodies, and if it ever comes to a struggle, the contest will be sharp and decisive. Unless the intervention of The Hague Peace Conference adjusts existing troubles, the annals of history may record some startling changes ere we are aware, and the "distress of nations," foretold in Holy Writ, may come upon the people of Europe "in such an hour as we think not."

THE proposed "Child Welfare Exhibit," to be held in New York in November, will be the most comprehensive attempt ever made to show the influence of city life upon the child, how his spiritual life is affected by his environment, and what forces make him either a valuable or detrimental member of society. When we remember that it is of the utmost importance to start a child under the best possible auspices, the question assumes unusual significance. There is a vast amount of ignorance on the part of parents, and even social and religious workers do not have an adequate conception of all the conditions affecting child-life, and the possibilities of coöperative effort. The exhibit is to demonstrate the economy of concentrating movements for human betterment upon the children of today, thus lessening the social waste and financial burden of charities and reformatories in later years. There is a world of wisdom in this concerted effort to "train up a child in the way he should go," for it means the right kind of a life ever after.



## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

### Just a Minute.

'Twas only a minute that would not stay,  
But how many noticed its flight?  
And yet for one it parted the way,  
Betwixt life's bloom and its blight.

It pointed the new-born baby's breath,  
First felt on the mother's breast;  
For another it sounded the summons of death  
And a weary one gone to his rest.

At that moment two souls were together wed  
Till death should call them apart;  
Another to virtue bowed his head  
And consecrated his heart.

Ah! big was the moment that flitted away,  
And hardly one noticed its flight;  
And hundreds of minutes make up the day,  
And hundreds are lost in the night.

—Benjamin R. Bulkeley, in *New England Magazine*.

### Conversion.

BY A. C. WIEAND.

#### Chapter II.—Conviction.

FAITH in regeneration takes the two forms of conviction and trust. Conviction is a form of faith that goes before and leads to repentance, while trust is that which must follow. Conviction precedes repentance and leads up to it; trust grows out of it and must necessarily follow and accompany it. There are two words used for conviction, or convict, in the New Testament. One is the word for "persuade," which had better, perhaps, be translated "persuade," and the other "convict." The one is the outward process, whereby one man persuades another, and convinces him of the truth of a proposition. The other word is that of the inward conviction, or overwhelming, which is done by the Holy Spirit. In the passage, for instance, in John 16:7 to 11, where he said that "when the Holy Spirit is come, he shall convict the world in respect of sin, and of righteousness and of judgment," this word for inward overwhelming is used. It means such a complete dissolving of all contrary opinions, and such an entire overwhelming of the reason and faith, that the heart must give way because all the foundations of the opposition are dissolved.

Faith, then, which leads to repentance must take this form, first, of outward persuasion and then through that of inward conviction. Through the preaching of the Gospel and the testimony of the saints, they manifest the truth, or make it plain to the conscience of the men with whom they are reasoning. Thus they are convincing, or persuading, concerning the truth of the matter, and in this way testimony and preaching of the Word lead to faith. Thus "faith cometh by hearing, and hearing by the Word of God." This is the province and true function of testimony. By preaching the truth is set before people in its logical and evidential forms; and by testimony men bear actual witness as to how the truth has really operated in their actual lives and conduct. By this means the human intellect and reason, which oppose the truth and are contrary to it, are overcome, and he sees his own relation to the truth. The attitude he should take to this truth, then becomes plain to him, and thus the conscience of the man is reached. Then the Holy Spirit, working in the conscience, brings this overwhelming conviction upon him. So much, then, for the form of conviction.

#### ITS CONTENT.

This conviction by the Holy Spirit through the Word of God, brought by the preaching and testimony of his children, must be with reference to sin and righteousness. A man must see the wrong of sin in this way with perfectly overwhelming conviction. His eyes must be open to the truth; he must see wherein his life has been wrong, and also his attitude. On the positive side it must likewise, with equal conviction and overwhelming power, become clear to him what is right and what he ought to do, and what the truth of God is. This on the positive side. And then this conviction must go one step further, that, because he has been

yielding to this sin and has not been performing this righteousness, he is under condemnation and judgment, and that, if he does not now choose the right and recognize the wrong utterly, he is under the curse and condemnation of the holy and righteous God; that, if he clings to sin, he must be handed over to Satan, and that, if he clings to God, he must be freed from this; that, if he clings to righteousness, he will be taken care of by God, but that all depends upon his choice.

When this light comes to him and he sees this clearly, and everything dependent upon his choice, and still, deliberately, chooses the wrong, or refuses to choose the right, or neglects the matter entirely, he thus, virtually, chooses the wrong. He stands already condemned; because, if Satan's power over him is broken through the death of Christ on the cross, he can then choose and be delivered, if only he will choose. He then has his destiny for eternity in his own hands, whether for salvation or perdition.

This, of course, involves, then, the righteousness of Christ and his saving power, and he must see clearly that he will be guilty of his sins, because Christ has died and has opened the way that he may be delivered. He will also see that he can be righteous and holy if he will only choose, because Christ has, through his death on the cross, purchased also our righteousness for us. Thus his righteousness may be imputed unto us,—"And of righteousness because I go to the Father." This involves, then, the whole Gospel.

*Bethany Bible School, Chicago.*

### The Bible and Higher Criticism.

BY T. T. MYERS.

[This splendid address, slightly condensed at a few points, was delivered at Winona Lake, Ind., June 6. We are glad for the privilege of publishing it.—Ed.]

CRITICISM attaches to all literature. It is usually divided into two departments—textual and historical, or lower and higher. We think of these terms as applying especially to Biblical criticism. We shall so use them. It is the purpose of textual criticism to determine the true text in the autographs. Textual criticism is justified as a study and as a science by the fact that about 200,000 various readings have been discovered in the extant manuscripts of the New Testament.

The terms apply as well to other forms of ancient literature. Whether this word or that ought to stand in a certain line of the *Iliad*, is a question of lower criticism. Whether Homer wrote the *Iliad* is a question of higher criticism.

Higher criticism of the Bible seeks to determine the date, authorship, genuineness, composition and character of the Biblical writings. If it seems to find that some of the books of the Bible are of composite origin, it undertakes to ascertain the facts as to the sources from which they were derived. As a science it considers and weighs all evidences, both internal and external, that have to do with the subject. The justification of this kind of study is evident when we bear in mind the fact that most of the original writings of the Bible came to us without a date and without the name of the author. Somebody, then, in the ages past, had to undertake to determine who the authors were. This was higher criticism. The task was a very difficult one and in many cases one could not afford to be dogmatic in his conclusions. If you get an important letter today, bearing neither postmark, nor date, nor name of author, you put yourself to the task at once to try to discover when, where and by whom it was written. To arrive at just conclusions you will exhaust every means of evidence, both in the letter and out of it. This would be higher criticism as applied to the letter.

Perhaps the most convenient classification of higher criticism is the threefold one, into literary, historical and theological.

In the literary method peculiarities of style, such as vocabulary, idioms and literary forms are noted. Every writer has his peculiar style. Readers of the *GOSPEL MESSENGER* have learned that they can detect almost with certainty the authors of the various articles without seeing the name, by having become acquainted with the style of the author. The Biblical writers are no exception to this rule. Paul has his peculiarity of style. So has Luke. So has John. If it is found that

the style is quite different in the different sections of the same book, the question of compositeness is at least suggested.

The historical method works on the basis that literary productions generally have some historical mark that helps to locate the time when they were written. This is a fair canon of investigation and judgment. It is used much in determining the time and place of the epistles of Paul.

By the theological method is meant the taking into consideration of the content of the thought of a composition, and the general scope of its ideas, and comparing them with those generally accredited to the supposed author or age. This is a delicate principle and frequently leads into insecure results.

While we can agree with the methods, in general, of higher critical study, as applied to the Bible, we cannot agree with all the results. This is true, no doubt, because we cannot agree with all the bases on which the processes of investigation rest. The Bible is a book, in many respects like other books. It has paper and printing and binding and literary expression and historical data like other good books. But in some respects it is different from all other books. It bears the stamp of the Divine and supernatural as no other book does.

Let us trace, briefly, the history of higher, which so often we are compelled to call "destructive," criticism, and the principles on which it has moved. Eichhorn, a great German scholar, who lived about a hundred years ago, is usually considered the father of modern criticism. He first gave the name "higher criticism" to the method of investigation. But before him, some thirty years, Jean Astruc, a French physician, called attention to the use of two names for the Deity,—Jehovah and Elohim,—in Genesis. He explained this fact on the ground of a composite authorship of the book. But long before Astruc's day, critical study was carried on by scholars. Jerome said: "Whether you choose to say that Moses was the author of the Pentateuch, or that Ezra was the restorer," I have no objections. Origen is the author of the saying, "God only knows who wrote Hebrews."

These citations show that investigation on identical lines was on long before Eichhorn. But from his day the development of higher criticism has been steady. At first it confined itself mainly to Genesis. Later it applied itself to all parts of the Bible. Notable questions of today are the Hexateuch criticism, the Isaiah question, the synoptic problem, the sources of the Book of the Acts, the Pauline epistles and the Johannine literature.

You can readily see how many German scholars have gone entirely wrong when you consider the principles on which they operated. Eichhorn discarded the miraculous and considered the so-called supernatural an Oriental exaggeration. Vatke regarded the first four books of the Old Testament as entirely mythical. Kuenen wrote in the interest of naturalism. He was a free thinker, an agnostic. According to Wellhausen, the religion of Israel was a naturalistic evolution from heathendom. Such false tenets can only lead astray—especially so when in the hands of rationalists and atheists. To follow their leading is to eliminate the supernatural and the Divine Providence from the Bible. It is to make it consist of legends and myths. Then is the Bible indeed like other books and not as good as many other books.

But higher criticism need not necessarily lead to these conclusions. It does not if it is in the hands of converted men, full of the Holy Spirit and of faith. Not all criticism is destructive. It is also constructive. When it is followed in its rightful lines of thorough Biblical investigation, it yields an intelligent and firm basis for Christian belief.

Given the supernatural along with the ethical life of the Bible and it will stand eternally. It proves itself. The moment you eliminate the supernatural, you cannot escape going wrong in your deductions. If it is established that some of the books of the Old Testament are composite, this does not shatter my faith. God could have other writers of truth besides Moses and Samuel and Isaiah. There is no doubt that the Old Testament existed in the time of Christ, substan-



tially as we have it now. He used it and approved it. It is true, and is a correct account of God's holy religion among men.

The Bible is not a book of myths and legends. It is the book of divine truth. God is its Author. He is able to do all that he is represented to have done in it. Miracles, all the miracles of the Bible, are granted when our God is acknowledged.

The Genesis account of the creation has often been challenged, but never disproved. Science agrees with its claims. The Deluge cannot be discredited. Prof. Wright has established the claims of the Deluge practically to the satisfaction of all scientists. The monuments of Egypt show conclusively that Israel dwelt and toiled there; though this fact which, it seems to me, no one would dare to question, has been denied by a noted German critic. The children of Israel were led out of Egypt through the Red Sea. If it should be established that a wind blew the sea back at the time, so that the people could cross on practically dry ground, I would not object. God was there at the right time, with his wind, and prepared the way. It was no less a miracle.

God is always on time. At the right time for his people he moves the waters or winds, or manifests, in some other way, his power. He is the best time-keeper in the world. If you want to know how to keep time, how to be prompt, study God. All the miracles, demanded by the Old Testament, are granted when you grant God. Elijah calling fire from heaven to burn his sacrifice, Daniel in the lion's den, the Hebrew children in the fiery furnace,—all are believable and reasonable when God is counted in.

The master miracle of the Bible, it seems to me, is the resurrection of Jesus. This is the best attested fact in all history, and it makes all other miracles, necessary to a gospel truth, entirely possible.

The Bible is like a cube—square on all sides. No matter which way you turn it, it is always right and full side up. It is a little like the Irishman's fence. A man had him build a fence for him. When the fence was done, the man called him up and asked if he had finished the fence. "Sure" he said. "Are you sure it won't fall over?" asked the man. "I don't think it will," answered the Irishman. "If it does, it will be all right. I made it five feet wide to four feet high and if it goes over, it will be higher than it was before." So it is with the Bible. Every time it goes over it is higher than it was before.

Some people have been afraid that the Bible would be destroyed. I have had no such fear. The task is entirely too great. See what you would have to do. You would have to hunt up all the Bibles and Testaments and manuscripts in all the world. It is estimated that there are enough Bibles and portions of Bibles in the world, to give to each man, woman and child one. To find all the Bibles, you would have to brave the cold of the far north, and bear the heat of the South. You would have to go into the jungles of India, the frozen marshes of Siberia, and the rice fields of China. You would have to go into all lands and islands; and face hardships and dangers of every kind.

But if you would have all the Bibles gathered up and burned, would you have it destroyed? By no means. You would have to destroy nearly all the magazines and newspapers and books, because the Bible has found its way into nearly all of them. It is claimed that Tennyson has four hundred and thirty-six quotations from the Bible in his writings. Nine hundred and twenty-six quotations and allusions are claimed to be found in the writings of John Ruskin. But if you had the literature of the world destroyed, would you then have the Bible destroyed? No. You would have to destroy all music. You would have to destroy the compositions of Handel and Mozart and Beethoven and many, many others. The charm of music is Bible truth. But would the Bible be destroyed then? No. You would have to destroy all art. The masterpieces of painting are Bible scenes and subjects. All art galleries would have to be destroyed. Would the Bible then be destroyed? Most surely not. You would have to destroy all the churches and cathedrals and hospitals and almshouses and schoolhouses and colleges. They are all the outward and material manifestations of

Bible truth. But the Bible would not be destroyed then. You would have to go into all the graveyards and demolish the tombstones. Many of them have some pretty scripture verse on them. But you would have to do more. You would have to destroy all Christians. Many of them, fortunately, have much of the Bible written on their hearts.

I read of a Catholic, who became a Protestant some centuries ago. He came into possession of a Bible. The priest learned of the fact. He visited the man, demanded his Bible, and before his eyes burned it. The man laughed as the priest was burning the Bible. The priest turned to him and said, "What are you laughing about, you fool?" "Oh," said the man, "you think you have destroyed my Bible. But a whole lot of it is printed on the tablets of my heart. I have that."

Christians have not near as much of the Bible in their hearts as they ought to have, but they have a good deal of it there. But the Bible would not be destroyed yet. You would have to kill all infidels too. I doubt if you can find one that has not read the Bible through. At any rate, they have a good deal of the Bible laid up in their minds.

I incline to think that long before you could get all these things accomplished you would give up the task of destroying the Bible as an utterly impossible one. It can not be destroyed. You might as well undertake to pluck the sun out of the skies as to undertake to destroy the Bible.

I have seen the waters of the ocean attack with mighty force the fortresses of rocks along the shore. The waves climbed up and up the rocks, wearying themselves until they broke into hoariness and fell back, overcome, into the sea from which they came. So are the attacks on the Bible. Waryed, and exhausted, and overcome by the Eternal Rock of truth, they fall back, soon to be forgotten.

Go on, thou Bible, thou Word of God; give thy light and uplift to the world!  
*Huntingdon, Pa.*

### How About Your Calling?

BY JACOB FUNK.

THE Holy Spirit delegates to men responsible positions and he does this because of their special fitness for the work assigned.

Moses, a goodly child to look upon, was called of God to the emancipation of slave-burdened Israel! Samuel, dedicated to the Lord before his birth, was called by the Lord at the tender age of twelve. Paul was a chosen vessel to carry the Gospel to the Gentiles. Many other Bible characters afford similar illustrations of the fact that God chooses men to responsible positions because of their fitness for the place.

The Holy Spirit today calls men through the church to preach the Word. Where the Holy Spirit is given full right of way, no mistakes are made. We, in our weakness, oftentimes judge wrongly as to the fitness and ability of some men for certain work, but when willing minds and hands are set at work by the Holy Spirit, results are sure to follow.

Many of the most powerful ministers of today were not considered very promising in their first attempts in the pulpit. Their timidity and awkwardness belied the power that lay back of the men. But under the tutoring of the Holy Spirit, who called them, they have in the end demonstrated the fact that the Holy Spirit knows his business. But every man must know his place and stand in his place, ready, at all times, to do his particular work.

The deacons were originally chosen to serve tables, minister to the poor, etc., and thus take this much of the burden from those who were called to "feed the flock," "preach the Word," "reprove, exhort," etc. That church is most perfect in its organization that leaves to each individual his particular work. In such a church each individual is earnestly striving to fill his position in the best way possible.

This is becoming more and more an age of specializing. Too many irons in the fire always invites the danger of having some of them burned, and never more so than today.

That minister who expects to cope with the power and intelligence everywhere in evidence, has no busi-

ness to dabble in any other calling than that which the Holy Ghost has given him, for divided interests in the pulpit are sure to manifest themselves in dissensions among the laity.

The business of the priests was to minister to the spiritual wants of the people, and for this reason no allotments were made to them in the land of Canaan. As long as Israel's priests attended strictly to their business, the people prospered, but when covetousness and idolatry filled the hearts and lives of her priests, Israel sinned. "Like priest, like people." Man, by his stubbornness, may for the time being, thwart God's purpose. Ministers of the Gospel who are filling other places and callings than that given them by the Holy Spirit, are surely hindering God's cause.

If you have been called to farm, and are sure of that fact, glorify God in your farming. If your business is to make money, make all you can, and glorify God in the making and spending of your wealth. If the Lord, through the church, has called you to preach, preach. Have nothing before you but Christ and him crucified. Glorify God in your preaching and he will take care of the results. Ministers of the Gospel have been too slow in maintaining their ground along this line, and because of this fact there are too many preachers who are farming, teaching school, buying and selling real estate, traveling as salesman, etc. In consequence the church is made to suffer. Be sure of your calling and then, with Job, say, "Though he slay me, yet will I trust in him."

*Wichita, Kans.*

### The Transfiguration.

BY J. I. KAYLOR.

WE find that there are three accounts given of this great event, and in each the Holy Spirit uses the Gospel writer to bring out the details of the view of the Lord in perfect harmony with the scope and purpose of each record. For instance, Matthew says, "His face did shine as the sun," showing great power and royalty, which is peculiar only to Matthew. Luke says, "As he prayed, the fashion of his countenance was altered and his raiment was white and glistening." Luke shows him as the Son of Man and one who often prayed.

Now, as we have a threefold account, is this event of any importance? If so, what does it mean to us? Men have advanced many ideas about this event, but let us hear what one of the eyewitnesses has to say about it. The Apostle Peter, in his second letter (1: 16-18), says, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." Here we see that Peter, being inspired by the Holy Spirit, makes special reference to the Transfiguration, and says that it showed forth the coming of our Lord and Savior Jesus Christ in glory, honor and majesty. The transfiguration, then, is a foreshadow, a foregleam, a pattern, of the Son of Man coming in his Kingdom.

Let us now notice Christ's words in Matt. 16: 27, 28, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."

This last verse (unfortunately cut off from its rightful place by chapter division) has many interpretations as to the Lord's meaning. Some say that he meant the Destruction of Jerusalem, A. D. 70. But Paul says, in 1 Cor. 15, and 1 Thess. 4, that the trumpet of God shall sound, the voice of the archangel will be heard, the dead in Christ be raised and the living saints changed, when he comes. There is no record whatever that any of these things took place when the Holy City was destroyed. So our Lord did not come then. Others think that his coming in his kingdom meant the coming triumphs of the Gospel, or the establishment of the



church on the earth, but the bride of Christ cannot be his kingdom.

Well, then, what did he mean when he said, "There be some standing here that shall not taste of death till they see the Son of man coming in his kingdom"? The very next verse says that "after six days Jesus taketh Peter, James and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them, and his face did shine as the sun, and his raiment was white as the light." Here we see that the glory of the Son of God bursts through the fleshly robes in all its radiancy and majesty, and so will he come in his kingdom. He is now with the Father, but at the proper time he will come for his saints, meeting them in the air, and then, after the marriage supper of the Lamb, come to the earth with them and establish his kingdom.

Now, of what or whom does this kingdom consist? What elements does it contain? This great transfiguration scene is the pattern of the entire kingdom. Every one appearing here is representative. Let us note:

1. "And there appeared unto them Moses and Elias talking with him" (Matt. 17:3). These two Old Testament worthies appear on the scene first. Why these two so honored? Moses, the great Law-giver and Leader of God's people, having passed through death, now appears here glorified. He is representative of those believers of all ages, who have died in Christ, and of whom Paul says, "The dead in Christ shall rise first." Elijah, one of the great prophets of God, who did not die, but was translated and taken to heaven by a whirlwind, represents those of the redeemed who will be living on the earth when Jesus comes again. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:51-53). "We which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thess. 4:17). So Moses and Elijah, appearing glorified with the Lord in the Mount, show how the saints will be with him in his kingdom when he sets it up on the earth.

And of what are they talking with Jesus? Luke tells us, "Of his decease which he should accomplish at Jerusalem." What! such a sorrowful and heart-rending subject? Yes, they are talking about the greatest event in the history of the universe.

Well, is this to be the theme of conversation in the future time? John the Revelator heard a song in praise of the Lamb, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth. . . . Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing" (Rev. 5:9-12). So we see that the redeemed will talk about the great atonement through the shed blood of the Lamb.

2. Peter, James and John are also on the scene, but are not glorified. They are Jews, and so foreshadow the remnant of Israel which will yet be on the earth in the flesh when the Lord comes with his glorified saints. As these three saw his glory in the night, so, in the night of Israel's blindness, will their eyes be opened, and they shall look upon him whom they have pierced and see him glorified. "Thus saith the Lord God: Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel, . . . and my servant David shall be their prince for ever" (Ezek. 37:21-27). Great are the promises to Israel throughout the Old Testament, yet to be fulfilled.

3. As they go down the mountain side, they meet the multitudes. Many are sick and afflicted, but Jesus, the Compassionate One, heals all, and also destroys Satan's power. Just so will he do when he has estab-

lished his kingdom over Israel; then turn to the Gentiles, to heal them and bring them into the kingdom.

So we see the great transfiguration scene and how it is a pattern of the great things yet to come. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:2-3).

De Graff, Ohio.

## The Winona Conference.

BY J. E. MILLER.

It was a grand meeting. The weather was fine. The location was the best I have ever seen and the accommodations better than could have been hoped for. But that alone would not make a good meeting.

The crowd was large, orderly and managed itself. I never saw so many people assembled with such excellent behavior. Almost no police force was in sight. But that alone would not make a good meeting.

I liked the program and series of addresses and conferences preceding the Conference proper. There was something for everybody and it seemed that everybody was there for something. In point of real merit, the addresses, it seems to me, would not lose if they were to be placed by the side of similar addresses for any religious gathering in the country. But not even that would have given us a good meeting.

The Standing Committee impressed me as a body of men especially fitted for their work,—earnest, devoted, charitable and thorough in all their work. The officers of the meeting understood their business and they attended to it. The delegate body, as representatives of our church, were consecrated, intelligent, and well informed on the questions before them. The speakers on the various queries, as a rule, had something to say. They said it, and then sat down. And yet the same conditions might have prevailed without us having had the blessed meeting we all so much enjoyed.

It seems to me that the secret of the success of the Winona Conference must be sought in the fact that the Holy Spirit was there in the hearts of God's people, helping them to do his work. The earnest prayers, the eloquent addresses; the inspiring songs and the large crowds of consecrated men were all hallowed by that feeling of love that never fails, and guided by the Holy Spirit who ever leads into every truth. Other conditions are helpful,—the Holy Spirit is essential, whenever we are to have a good Conference.

I believe I have never been to a Conference where I have met so many people who were devoted to the Gospel, as understood and practiced by the Church of the Brethren, to such an extent that all petty differences were lost sight of, and the one great fact, that the unity of the church must be preserved at all hazards, and that we must march out with our God-given work, ever maintaining the principles of the Gospel of Jesus Christ as laid down in the blessed Book, and practiced by our church for two hundred years.

May each succeeding year find those who share in the sessions of our General Conference, filled with his Spirit and the knowledge of his Book, consecrated to the Christ and the church he established. Then we shall always have the best Conference.

Mount Morris, Ill.

## The Life of Christ.

BY E. H. EBY.

### Part Two.—The Branch Life.

PURPOSE.—"I am the Vine, my Father is the Husbandman, ye are the branches, that ye may bear fruit." Husbandman, vine, branches,—all bent on one single aim,—fruit-bearing. The vine is planted, watered, pruned, protected, nourished for the pleasure it will render the husbandman in cooling shade and refreshing fruit. The branch is essential to the vine, as an avenue for fruit-bearing. The branch is connected with the vine, receives life from the vine, with the sole object of bearing fruit. The good husbandman can be satisfied only with abundant fruit, of the best possible quality. Hence he removes unfruitful branches and

prunes away the superfluous, though natural, growth of the fruitful branch in order that all the sap from the vine may flow into fruit and not into branch. The branch receives nourishment for its own growth and strengthening, but this is wholly incidental to the real purpose of the branch,—fruit-bearing.

It is none otherwise in the spiritual reality of which the vine in nature's garden is the figure. "I am the Vine, ye are the branches." Ye exist in this world, ye receive life and power from me for this one end: fruit-bearing; this the Father seeks, and with this alone can he be satisfied. Your first duty in life is to bear fruit in the salvation of men. Your first duty and concern is not your own personal salvation; your second is not the care of your family and business, and then, if any time is left, to bear a little fruit for God,—that is not God's order. Your very first duty is to bear fruit for God, and to see to your family and business as means to that end. "Herein is my Father glorified: that ye bear much fruit." Every activity, even though it be the natural expression of the life of the Vine, and legitimate and gratifying,—when it is not conducive to the best fruit-bearing, the good Husbandman prunes it away. He seeks not a beautiful, cultured, leafy branch, but a fruit-bearing branch. Beloved fellow-Christian, have you definitely accepted this relationship and made it the sole purpose of your life to bear fruit for God in the salvation of men? This is his purpose for you. Is your will one with his?

NATURE AND RELATION.—Let us see, next, what is the Master's teaching on the nature of the branch, and its relation to the vine. A branch is a bit of wood, identical in appearance, structure, nature, and function, with the vine which bears it. It receives its life from the vine, hence it is exactly like the vine. The only difference is that the branch in itself is weak, helpless, lifeless, while the vine is strong, life-giving, all-sufficient for every need of the branch. The vine sends its life into the branches, nourishes it and through it bears fruit. The sole duty of the branch, its highest glory, is to abide in the vine. It receives all, it is all, because of this relationship of abiding in the vine.

"Ye are the branches,"—exactly like the Vine in nature, activity, purpose, will. You are a branch,—weak and small maybe, nothing in yourself,—but a branch; and this insures for you all the life and power of the Vine, so long as you maintain the relation of abiding, so long as the tendrils of your deepest affections cling round and sink themselves deeply into Christ. This branch life means a relation of entire surrender. No will but that of the Vine, which is one with that of the Husbandman. No desire but to please him, in abundant fruit-bearing. O, soul, give yourself up to this with all your will.

PERFECT CONFORMITY.—This is another relation suggested by the branch life. The branch is of the same nature and spirit as the vine; like it. The same life is in it that is in the vine. In desire, aim and purpose the branch and vine are identical. Here is a deep and vital principle. Let us get hold of it and keep it fast. To be a branch of the Heavenly Vine means to be perfectly conformed to the Vine, "partakers of the Divine nature," and hence "conformed to the Divine image," as revealed in the Vine. This is not a relation unattainable except by a few; it is the normal, natural life of a Christian. It is the fundamental relation, out of which springs the fruitful life. No need to insist on nonconformity to the world if this positive, vital conformity to the personal Christ is unbroken and maintained. To make this personal relationship to Christ a living reality in the daily life of every member, is the really permanent service of the elder, pastor, Sunday-school teacher. The branch life is a wonderful mystery, yet it is so beautifully simple that the youngest Christian may grasp its truth and live it. Let elders, ministers, teachers, do the positive work of teaching this vital relationship of the branch life, and the negative, unnatural, difficult, ineffectual, dangerous task of producing nonconformity to the world by the external, repressive process will be at an end. The sweetness, the joy, the overcoming power, the unceasing victory of the abiding life will effectually and forever remove every desire for anything not of the Vine. There is no strain or struggle in the branch life. It is a life of absolute dependence and of perfect confi-



dence. It is a continuous yielding to the all-sufficient love-life of the Vine.

**THE FRUIT.**—No elder or pastor or teacher need be anxious about the sort of fruit likely to be borne as a result of his faithful teaching of the principle of the abiding life. No one need fear to take hands off and let the Vine bear its own fruit in the branches. With so wise and loving a Husbandman, who is constantly cleansing the living branches, they will surely bear the fruit of the Vine. Any outside pressure, and unnatural restriction will only hinder the natural processes of the life of the Vine, and so distort the fruit. Bring every member into a vital relationship with Christ, show how the abiding can be maintained, keep open all the connections with the life and Spirit of the Vine, and trust the Vine to bear fruit in the branches to the glory of God. Be yourself a branch,—depending wholly on the Vine for life and power and fruit. "Fruit, more fruit, much fruit,"—this is the ambition of the Father; let it be yours too. Don't tie artificial grapes on the branch, and then suppose that the Father is glorified. "Bear much fruit" is the way by which he is glorified.

And may God give us patience to trust the loving, tender hand of the good Husbandman to prune off the superfluous growth of the branches! If we cut off all that seems to us unnecessary, frivolous, worldly, by the lance of law, the branches will bleed to death, or else be a knotty branch with sour grapes. But "ye are clean through the word which I have spoken to you," is the Husbandman's method of pruning, and we cannot improve on that. He will care for his own. He will cleanse and sanctify each fruit-bearing branch,—let us see that we do not hinder his loving operations in the hearts of the little ones,—the tender branches of the Vine. After all, the only effectual pruning is that accomplished by the words of Jesus, quickened by the Holy Spirit. Let us be much in prayer for each member of the church, that the cleansing may be by the Spirit, and the fruit-bearing to the glory of the Father! Amen.

*Nando, Raj Pipla State, India.*

### Is Doubt Sin?

BY JAMES M. NEFF.

MANY of us, perhaps, fail to realize how easy and how common it is for good, honest men to be mistaken. This is illustrated by what once came under my observation in a Sunday-school class. The question, suggested by some point in the lesson, was asked by one member of the class: "Is it sinful to entertain an honest doubt?" and promptly came the reply by another member of the class: "The Scripture says, 'He that doubteth is damned.'" That sounded like a pretty straight answer to the question, but "Does it read that way?" put in the first questioner. In reply the teacher said, "Yes, that is right, and then we read elsewhere, 'He that doubteth is condemned already.'" "Does it read that way?" again came the query, but as the teacher seemed to have the matter clear in his mind and all the rest of the class apparently agreed with him, the matter was there dropped.

"He that doubteth is damned." Did you ever hear or read anything like that? The words seem to form a complete sentence and to make complete sense, but how much they lack of expressing the mind of the author is made to appear when you read the entire sentence of which these words form but a part. See Rom. 14: 23. "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin."

You see, the thing condemned here is not the doubt at all, but the doing of that, with reference to which you entertain the doubt. The old adage, "That which you doubt, do not do," is but a statement in other words of the doctrine of this verse.

Now, if I were to go into a Sunday school of another denomination and hear something like the above, I should probably say they were guilty of garbling the Scriptures, but this was in one of our own schools, and though the class consisted of men, perhaps all past middle age, all members of the church, and several of them preachers, it was, of course, only an "innocent" blunder. They got this thing wrong not because they intended to, but because they didn't know any better.

Of course, some one in the class would have corrected the mistake at once, or, rather, it would never have been made, but for the fact of poor memories or previous neglect in the study of the Scriptures.

But how about that other quotation, "He that doubteth is condemned already"? I suppose the brother meant to quote from John 3: 18, which reads as follows: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." And here again it is not honest doubt that is condemned, not even doubt as to the claims of Christ, but unbelief,—the unbelief that amounts to the rejection of Christ.

But is doubt sin? The question is still not fully answered. You will find it a very interesting study to compare some of the numerous instances where Christ came in contact with human doubt and the attitude he assumed toward it. It was not always the same. Can you discover why? And, then, did it ever occur to you that all study and investigation implies more or less doubt? Why study a subject at all if you are fully satisfied as to every phase of the truth that bears upon it? We are in doubt as to some things the Scriptures say, upon this or that point. We are even in doubt as to whether there is anything in the Scriptures to justify the position taken by another, and so we are prompted to investigate. Sometimes we say we study to satisfy our curiosity. We might say we do it to allay our doubts.

*Clovis, N. Mex.*

### The Faithless Among the Faithful.

BY JACOB D. ZIGLER.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is rewarded of them that diligently seek him." Heb. 11: 6.

WHY does this exist among us? Is it because we do not have sufficient understanding of God's Word to know our duty? Is it because we do not have the privilege of sitting under the sound of the Sacred Word each Sabbath? Is this the way God intended it to be, just in order to give those who are faithful special work? When we see our members going to and fro, to places of amusement and dissipation, engaging in the things of the world (which do only satisfy the lusts of the flesh and eye,) to such an extent that they forget their high calling, we are made to think of the question asked by Christ himself in Luke 18: 8, where he said, "When the Son of man cometh shall he find faith on the earth?"

Sometimes we are almost compelled to believe that he will not, and whose fault will it be? Will it be ours, who minister from the sacred stands? Let us remember the apostle's prayer (Luke 17: 5). Though but a few words, yet they are full of meaning. Always, in our prayers, let us ask our Heavenly Father from the very depths of our hearts for an increase in faith, and we shall surely receive.

We all know that it is impossible to kill with an empty gun. If we wish to place the Bible into the souls of men, we must first get it into ourselves and be full to overflowing. The only account we have of man being saved with the Bible on the outside of him, is that of the soldier during the war who would carry a Testament in his pocket, thus stopping the bullet aimed at his heart.

The same is true of faith. You and I are soldiers in the great struggle,—battling for our Savior, and if we wish to increase the faith of those about us, who, seemingly, have lost faith in Christ, we must become more faithful ourselves, so that our daily walk in life will prove we are faithful soldiers.

I am often made to think of one of our most popular hymn writers, who, in her thousands of songs, "makes sweet melody unto the Lord," though totally blind from infancy. She began her career of song at the age of eight with the following:

"Oh, what a happy soul am I, although I cannot see,  
I am resolved that in this life, contented I will be.  
How many blessings I enjoy, that other people don't,  
To weep and sigh because I'm blind, I cannot and I won't."

Just think of the deep meaning of this verse! I

sometimes think it would be a blessing to our souls if more of us were afflicted, in some way or other, to cause us to become more faithful to our calling. God has called you and I into his field of labor, and we have a certain work to do, and yet, how discontented some of us become! Then we become unfaithful soldiers. Who will be held accountable for the work assigned me, that I leave undone? Will my neighbors or my parents? Nay, verily. I shall reap the reward of my labors, whether it be good or evil.

*Churchville, Va.*

### Will the Master Find Us Idle?

BY FLORA V. PETRIE.

I RECENTLY heard of an incident which made an impression upon my mind.

Quite a number of men were working at a rock quarry, getting out rock to macadamize a certain road. One day something about the engine broke, and most of the men stopped their work to watch another man fix the engine. Those that stopped their work to watch another man adjust the difficulty, idled away time, when they should have been working. Just at this time the headmaster came upon the scene, and found these men standing idle when they should have been working. They were unfaithful to their master, whom they thought absent. He, therefore, thought it unnecessary to pay so many hands, who idled away their time, so he dismissed ten.

Can we not, from this incident, learn a lesson? Are our lives given us to be spent in idleness, or in watching another work, thus wasting our Master's time? No, indeed. There is work for all to do, and we should not stand idly by, watching others work, for that will profit us nothing. "An idle brain is the devil's workshop."

While watching others work, we will be very apt to criticize their efforts, instead of doing at least something ourselves. Our time is worse than wasted when we do nothing ourselves and condemn the mistakes of those who try. There is a certain amount of work in the world for each one of us to do and if we leave it undone, it may never be done. Our time in this world is but very brief, and there is so very much to be done that we cannot afford to waste precious moments, for each opportunity we let go by is gone forever. While we sleep, an enemy may come and sow tares among the good seed we have sown, so it behooves us to keep awake to the opportunities that come to us, so that we may, when the harvest is gathered, have golden sheaves to show for our efforts.

What if our Father would call us from this life of opportunities to the life beyond while we are idle? Would we be likely to hear the cheering words: "You have done what you could," or would he do as the paymaster above referred to,—dismiss us from his presence because we wasted the time when we should have worked for him?

Let us, brethren and sisters, arouse to action, and see to it that we let no opportunity go by unimproved, for there is so much to do, and so few to do it. Truly, the harvest is great but the laborers are few. I'm sure none of us would want to be found idly watching another working when we are called to leave this stage of action. May God help us to work, watch and pray, so that we can say, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness."

*Port Republic, Va.*

### FROM SOUTHERN MISSOURI.

The District Sunday-school Convention was held at Joplin, Mo., July 3, beginning at 9 A. M. After devotional exercises an organization was effected by choosing Bro. R. F. Bowman moderator, and Sister Clara Miller, Clerk.

Thirty minutes were devoted to the regular Sunday-school lesson. The topics were then taken up, and ably discussed by the speakers assigned. Many helpful thoughts are always presented at these Sunday-school meetings. One interesting feature of the convention was the song service, conducted by Bro. Cochran. In the afternoon a program was given by the Sunday-school children, which every one enjoyed. We always like the children to feel that they have a part in these meetings. Bro. R. F. Bowman conducted the round table.

*Rinehart, Mo., July 9.*

*Clara Miller.*



## THE ROUND TABLE

### The Winona Conference As It Appeared to Me.

BY A. HUTCHISON.

I AM glad that I was permitted to live to see an ideal Annual Meeting. It has been one of the anxieties of my poor, unworthy heart to attend a Conference where there were no faultfinders. And the Lord be praised, I saw it. Our people have never shown up at a Conference better than at Winona Lake. While I could not be in close touch with all the services and business in the Auditorium, yet it was soul-cheering to see those who had been attending the meetings come out with their faces radiant with joy. Not an exception; it was universal. Bless the Lord, O my soul, and all that is within me, praise him! Those who attended the various services seemed to have come there to worship God, and not for display. But while that was true, every one seemed to be a living epistle, "known and read of all men" (2 Cor. 3:2).

Though I could not be in the Auditorium regularly, I was, by my inability, brought in close touch with the people of Winona and Warsaw. Not a single criticism did I hear, either on our peculiar dress or our deportment, but many high compliments were paid, both as to our plain apparel and Christian deportment. Our people ought to thank God and take courage. And the people of Winona and Warsaw certainly deserve great credit for the manner in which they received and treated our people. I felt sometimes that I could adopt the language of Simeon, when he had seen the Christ babe: "Lord, now lettest thou thy servant depart in peace" (Luke 2:29).

The more fully we realize what the church stands for, and that each of us has a place to fill and a work to do, the more enjoyable and spiritual will our Annual Meetings be. This year we had such a sweet foretaste, that I think it will be an inspiration to each one to do our best to glorify God in our bodies and in our spirits (2 Cor. 7:1). It is a fact, that each member in attendance at our Conferences wields a mighty influence over those with whom he comes in contact. The people begin to read us when they first meet us. We may not be conscious of it, but it is a fact, all the same.

If the Lord allows me to live till next spring, I may try to attend another Conference. I shall keep on working as long as I am able. God bless his people!

### Prayer-Meeting Points.

BY EZRA FLORY.

THESE points are gleaned from "New Life in the Old Prayer Meeting," by John F. Cowan, D. D.:

**Promptness.**—A meeting begun behind time carries a sense of weakness all through.

**Prayer.**—There should be many short, pointed prayers.

**Air.**—A musty room is anti-devotional. Bad ventilation and a chilled furnace are twin devils.

**Distinct Speaking.**—Announce hymns by number twice or more, and very plainly. There is no use in speaking and praying so low, or mumbling, that none, or but a very few, can hear.

**Unity.**—Keep to the theme of the meeting. Avoid all distractions and diversions.

**Plans.**—Do not overlap the meeting. Leave room for volunteers and the spontaneous contribution. But have a plan.

**Bible.**—Bring your Bible. Use it! If you neither speak nor pray, you can read better things from the Book.

**Brevity.**—Pray briefly! Speak briefly! If your words are good, a little will help; if not, a good deal will be tiresome.

**Variety.**—Do not harp on the same string at every meeting. Get something new,—both thought and phrase. See that the slower and more backward ones are exercised.

**Cheerfulness.**—Do not sing doleful hymns! Do not be afraid of a little laughter! Talk brightly! Sing heartily! Sound the triumphant note!

**Listening.**—Be a good listener! If you cannot speak

or pray, help those who do, by good attention. Let there be a home-likeness and freedom of utterance.

*Sterling, Ill.*

### The Difference.

BY IDA M. HELM.

Two little girls played together in early youth. They grew into young womanhood and were intimate friends. When they came to the place where the two ways meet, the one chose pleasure and what this world can give, as her object in life. The other sought Christ and followed him faithfully, though she was called to endure many trials, afflictions and sorrows. Wealth, fame and worldly joys came to the one that chose the allurements of this world.

The years sped swiftly by, and brought to each one white hair, dim eyes, dull ears, and feeble steps. At last, when the twilight shadows of life were fast deepening into night—the night of death wherein no man can work—they met again and talked about their gains and losses in life. "All is vanity," said the woman of the world. "I won the goal of my ambition, but it is about to slip from me forever. All is sorrow and darkness and gloom." The Christian woman said, "I never obtained much of what this world can give, but God's promises are true. The treasures of heaven are sure, and I feel that I can say with the great Apostle, 'I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day.'"

Ah, what a vast difference there is in the heritage that the two ways give! "What shall it profit a man if he gain the whole world and lose his soul" (Mark 8:36)? How much better to lay up treasures where we can go, and enjoy them, than to store them where we must leave them forever!

*Ashland, Ohio.*

### Where Are Our Affections?

BY FLORIDA J. E. GREEN.

"Set your affections on things above, not on things of the earth." Col. 3:2.

ARE WE, who profess to be followers of Christ, doing this? Are we showing forth to the world that we are a separate people, living up to our profession? I am afraid our life is not always of such a highly-exalted character as to reflect or show forth to the world that we do not love or care for the things that belong to it. Too often we are inclined to keep as near to it as we can, in many ways. We follow after many of its ways that are not profitable for the Christian. We keep up with it as near as we can, in fashionable display. We are not to love the world, neither the things that belong to it.

I am sorry that many of our church members can not be recognized as members of the body of Christ by their attire. Where are their affections? Actions speak louder than words. We cannot serve God and Mammon. We cannot follow the fashions of the world, while claiming to be servants of the Most High. Let us stop long enough to think on our way and see what it takes to be a separate people, and what kind of a light we are showing forth to the world. We are simply killing the blessed influence of the spirit of the church by trying to keep as near the world as we can,—almost at the edge of the church, ready to step out into the world. Let us examine ourselves as to where our affections are placed. Are we concerned about the things of the earth, that are perishable and will lead to endless destruction, or about the higher and grander things that will make us happy here and in that beautiful home of eternal peace?

*Middletown, Ind.*

### No Smoking at Annual Meeting.

BY J. F. NEHER.

THOSE who were in touch with all the gatherings at Winona Lake, can see the contrast between our Annual Meeting and other assemblies. The absence of smoking led me to inquire of a cigar vender whether he could

notice any difference in the demand for cigars at this and other assemblies, convening here. His answer was that he did not sell one cigar at this meeting where he sold ten at other and smaller assemblies.

I watched the multitudes come and go, and during the entire Conference week my brother and I did not see one person smoke a cigar. This certainly speaks well for our people.

*Elk City, Okla.*

THE Spirit of the Savior of men comes into the heart when the heart goes out in the spirit of saving men.

## CHRISTIAN WORKERS' TOPIC

For Sunday Evening, July 24, 1910.

### Test of Fitness for Eternal Life.

Luke 10:25-37.

#### I. Works of love and mercy—

1. Are enjoined in the Old Testament (Micah 6:8).
2. Are taught in the New Testament, (a) by Christ (Matt. 5:16; 7:12, 21); (b) by the apostles (1 Cor. 15:58; Col. 1:10; 1 Peter 2:12).
3. Are to be done in the name of Christ (Matt. 25:40, 45; Philpp. 1:11; Col. 3:17).

#### II. Love is personal. Vs. 33, 34.

1. Quick eye—"Saw him."
2. Tender heart—"Had compassion."
3. Gentle hand—"Bound up," etc.
4. Willing feet—"Brought to inn."
5. Patient thought—"Took care of him."

#### III. Jesus the Good Samaritan.

1. He came "himself" to "heal" (Matt. 8:17; Luke 4:18).
2. "When I come again" (v. 25; John 14:1-3).

Note 1. Our best service is never done by proxy.

2. Name works of love and mercy done (a) by Christ; (b) by ministers; (c) by Sunday-school teachers; (d) by mothers.
3. Do you delight in doing acts of mercy?

## PRAYER MEETING

For Week Beginning July 24, 1910.

### How to Get Better Acquainted with God.

Job 22:21-30.

#### I. Follow the Pathway of Peace.

1. **Realize Your Great Soul Need.**—"Acquaint now thyself with him and be at peace" (verse 21). Acquaintance implies intimacy, reconciliation, peace. God, through his Son Jesus Christ, has made peace possible. "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent" (John 17:3).

2. **A Plain Way.**—The way back into the favor and fellowship of God is very simple and easy to the willing heart.—Receive and return! "Receive the law at his mouth, . . . return to the Almighty" (verses 22, 23). Receive, with an open heart, all that God has commanded and believe all his promises. Then return to God with a will fully surrendered (Eph. 5:14-17).

#### II. Blessed Results.

1. **A Renewal of Our Spirit Life.**—"Thou shalt be built up" (verse 23). Sin has brought ruin, but "if any man is in Christ he is a new creation" (Gal. 6:15, A. R.).

2. **Eternal Riches.**—"The Almighty shall be thy treasure" (verse 25, R. V.). To know God is to be a millionaire. "Thy God shall supply all your need" (Philpp. 4:19).

3. **Unfailing Joy.**—"Have thy delight in the Almighty" (verse 26). It is the Christian's blessed privilege to "rejoice evermore" (1 Thess. 5:16).

4. **Holy Boldness.**—"And shalt lift up thy face unto God." As children of God, through Jesus Christ, we can say in full assurance, "Abba, Father" (Rom. 8:14-17).

5. **Answered Prayer.**—"Thou shalt make thy prayer unto him and he shall hear thee" (verse 27). What a privilege! " whatsoever we ask" (1 John 5:15)!

6. **Fruitful Testimony.**—"Thou shalt also decree a thing and it shall be established unto thee." Thy tongue shall speak wondrous things (Jer. 23:28).

7. **Walking in the Light.**—"The light shall shine upon thy ways." Thou shalt be led into the truth which ever illumines heart and mind of the faithful (2 Cor. 4:6).

8. **Ability to Help Others.**—"When men are cast down, then THOU shalt say, There is lifting up" (verse 29). The man of God is the only one who has a real message of hope for fallen humanity (James 5:19, 20).



## HOME AND FAMILY

## Homecoming Song.

BY JAMES A. SELL.

(Sung as a solo by Sister E. B. Sell at the last service in the old Leamersville church, April 3, 1910, when the old residents were invited to share in the farewell service.)

Come, O Lord, with thy rich blessing,  
Ere we leave this sacred place,  
May thy love that is unceasing,  
Fill each soul with joy and peace.  
When our hearts were pressed with sadness,  
Here we found a hiding place,  
And our sorrow turned to gladness,  
As we saw thy smiling face.  
Here, with kindred spirits mingling,  
On the holy Sabbath day,  
Through the voice of prayer and singing,  
All our cares were chased away.  
In the time of strong temptation,  
When by sin we were allured,  
Here we found a consolation,  
In the strength that was assured.  
Here we found the hidden manna,  
At the table of the Lord,  
And we sang our sweet hosanna,  
As we feasted on the Word.  
Up to heaven our souls were lifted  
In communion with the Lord,  
And the clouds above were rifted,  
As his grace to us was poured.  
Gently lead us, O our Father,  
As we tread life's devious way,  
May our footsteps never falter,  
Till we reach the perfect day.  
When our feeble life is ended,  
Take us to thy promised rest,  
Then our songs, with angels blended,  
We shall sing among the blest.  
Hollidaysburg, Pa.

## By This Sign.

BY ELEANOR J. BRUMBAUGH.

THESE three words have to me almost a sacred meaning, because they remind me of the great war of Constantine, when the soldiers carried banners with a representation of the cross upon them, and the words, "By this sign, conquer." They had a wonderful victory, which gave an impetus to Christianity that still urges the heralds of the cross to suffer and endure, to conquer self and sin, to lay hold of the promises and enjoy, to some extent, their fulfillment even now.

What does the sign of the cross mean? When we see a cross, we think of Christ, and when we think of Christ we are reminded of his wondrous love to mankind, so the cross really means *love*. Love came down to teach us how to love God and humanity. Christ's stay in this world was the overflow of God's love to us. Everything that God has done for mankind is bringing us nearer to him—is making us more spiritual. Since the first unfolding of his plan, until now, the blessed work is more and more manifest. Love is the one great lever that operates the plan, and also the lubricant that keeps in good order all of the machinery. Whenever there is a locking of wheels, or discord of any kind, it is the work of the opposite force, and it is our business to "oil up" with this lubricant.

Have you been grieved because some one said an unkind thing to you, or about you? Just keep on loving them, as if it had not happened. "That is easily said," you say. You think you cannot, but you *can*. Ask God to help you. Do not try it without this asking, but *ask*, and *try*, and you will give God praise for results. We are God's reflection, or his reflectors in this world, and God is love. Divine love, which is the kind we should exercise, will conquer every kind of ill treatment that can come to us. Just try it! Prove it!

Perhaps you will not believe this until you test it. Then you will. Experimental knowledge is the best. We need not go through the world carrying a banner with the sign of the cross inscribed upon it, but we do need the love of God in our hearts, that we may successfully meet the duties of life.

Take less notice of offences. They are sometimes imaginary. Notice and attention produce *inflammation*, cause *inflation*, and *extend* the trouble. Paying no attention to them, slighting and discountenancing them, causes them to disappear as vapor before the morning sun. If we are full of the love of God and

busy in his work, we have no time to harbor grudges.

"Great peace have they that love thy law, and nothing shall offend them" (Psa. 119:165). If we love God's Word, petty offences will be overcome. We will not allow them to conquer us, but we will conquer them. By this sign, love, Jesus said we shall be known as his disciples. We may put on all of the other signs, but they are of no use unless we have this one essential mark of discipleship.

When we love people we are not looking for something to criticise. We try to help cover over mistakes, instead of talking about them. Say something kind about people, or do not speak of them. Of course, if you have been treated real badly, you remember what we promised we would do. "Go and tell the fault between thee and him alone."

Do not tell others first. How good if this promise were kept! Love helps us to keep it.

A little girl was trying to learn to be more loving, and determined that she would not say unkind things, no matter what trials came. Her brother began scolding her for something with which he should not have meddled. She wanted to tell him so, but kept quiet. He kept on scolding while tears ran down over her face, but she kept back the words that wanted to come, and was very thankful that God gave her the victory. Her brother did not ask her to forgive him, as he should have done, but she could forgive him without the asking, because she loved him.

Love does not seek her own, but others' welfare. Love does not ask that things be done precisely so. Love goes *more* than half way to make up a quarrel. The half way business is a slow process, sometimes. Two different measuring sticks are used. One says, "So far is half way. I am willing to do my part, but no more, and my part is so far." The other says the same, and when each has measured there is still quite a distance between. We must be willing to do what to us looks like *more* than our share, so the measure will reach. It is safe to say that all sorts of knotty, gnarly questions and difficulties can be settled by this really true love that we all so much admire, and that we must actually employ, if we are to conquer by it.

Love is simply carrying out the Golden Rule. Dear people, we have been *repeating* the Golden Rule long enough. Let us *practice* it in everyday life, as we meet and mingle with each other. "*Do unto others as you would have others do unto you.*" May this new study of the old lesson be a great blessing to us! If we fail to get the real meaning of these Sunday-school lessons, we sustain a great loss. The excellent comments, and many-sided views presented, of these lesson truths, ought to make us better people to live with, and more practical Christians. Let us *cultivate* love, if we do not have it, for we cannot get through this conflict of life without it. We shall conquer by this sign.

Huntingdon, Pa.

## Looking After the Forgotten Ones.

Some Reflections of a Retired Minister.

As I look back over my path—work in various vineyards—I see some things which I wish had been different. This is not a sermonette, or a lecture, but just a little heart-talk among ourselves.

My work was probably not different from that of the average minister of the Gospel. While the theological side was at times troublesome, that is not the feature to which I refer. I just want to say a few things about those who sit in the pews—the congregation.

I had no trouble in finding a straight path to the deacons and members. I knew them all by name and they knew me, but somehow I feel that I did not get close enough to the forgotten ones—the strangers. Somehow they seemed to think that when I tried to talk to them and draw them out that I was only doing my professional duty, and I am sure that it was not professionalism which they seemed to need.

I have seen an ill-dressed woman slip into a back pew, look around, listen to the service, and dodge out as soon as the benediction was said. Who she was and where she came from, I never knew. She was forgotten.

Some people shine—naturally. They have comeliness, education, position and friends, but our Lord

came to the "lost sheep"—the forgotten ones. And you, my dear reader, you who may be today within arms' reach of some of those forgotten souls, don't let your chance pass.

We naturally gravitate toward those who attract us, to those who have something to give, and we just as naturally overlook the quiet, silent soul, who would feel so glad for a kind word,—so glad to be remembered.

There will never be a time when you and I cannot find a forgotten soul,—someone who is in a strange, new place, or whose social or business position puts him outside of the line of consideration by those whose blessings are bountiful, those who could and would be glad to help and encourage them if they only knew how.

There is a text which, to my mind, has great significance. It is, "I would rather be a doorkeeper in the house of the Lord," etc. Sometimes I fancy that being a doorkeeper in the house of the Lord is to have a position which has even greater possibilities than that of the minister, because the doorkeeper can get a chance to speak to the forgotten ones. Won't you, my dear brother and sister, try being a doorkeeper, not alone in church, but in all your contact with men?

After a ministry of many years, I feel that your work, your blessing and your love toward the forgotten ones—the lost sheep—is quite as important as that of your minister. Such effort will produce an essence of practicability—reality—which is in harmony with all true preaching. It will be a demonstration—in flesh and blood—of the gospel message of "on earth peace, good will toward men."

Take an old preacher's advice and do it, and your blessings will be sure and ample.

## A Lonesome Boy.

THE boy sat huddled so close to the woman in gray that everybody felt sure he belonged to her; so when he unconsciously dug his muddy shoes into the broadcloth skirt of his left-hand neighbor she leaned over and said: "Pardon me, madam, will you kindly make your little boy square himself around? He is soiling my skirt with his muddy shoes."

The woman in gray blushed a little and nudged the boy away.

"My boy?" she said. "My goodness, he isn't mine."

The boy squirmed uneasily. He was such a little fellow that he could not touch his feet to the floor, so he stuck them out straight in front of him like pegs to hang things on and looked at them deprecatingly.

"I am sorry I got your dress dirty," he said to the woman on his left. "I hope it will brush off."

"Oh, it doesn't matter," she said. Then, as his eyes were still fastened upon hers, she added: "Are you going uptown alone?"

"Yes, ma'am," he said. "I always go alone. There isn't anybody to go with me. Father is dead and mother is dead. I live with Aunt Clara in Brooklyn, but she says Aunt Anna ought to help do something for me, so once or twice a week, when she gets tired and wants to go to some place to get rested up, she sends me over to stay with Aunt Anna. I am going up there now. Sometimes I don't find Aunt Anna at home, but I hope she will be at home today, because it looks as if it is going to rain, and I don't like to hang around in the street in the rain."

The woman felt something uncomfortable in her throat, and she said: "You are a very little boy to be knocked about this way," rather unsteadily.

"Oh, I don't mind," he said. "I never get lost. But I get lonesome sometimes on the long trips, and when I see anybody that I think I would like to belong to I scrooge up close to her so I can make believe that I really belong to her. This morning I was playing that I belonged to that lady on the other side of me, and I forgot all about my feet. This is why I got your dress dirty."

The woman put her arms around the tiny chap and "scrooged" him up so close that she hurt him, and every other woman who had heard his artless confidence looked as if she would not only let him wipe his shoes on her best gown, but would rather he did it than not.—*Heart Throbs.*



# THE GOSPEL MESSENGER

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THE revival, held at Greene, Iowa, by Bro. C. S. Garber, closed with twenty accessions.

THE date set for the dedication of Mt. Hermon church, in the Midland congregation, Va., is July 24.

THE ministerial meeting for the Second District of Virginia, will be held in the Beaver Creek church Aug. 18 and 19.

BRO. J. G. ROYER, of Mt. Morris, Ill., is spending several weeks in Southern California, with headquarters at Pomona.

THE Sunday school and Bible institute for Southern Indiana, to be held in Indianapolis, opens Aug. 8 and will last four days.

SINCE the last published report from the Trotwood church, Ohio, there have been five accessions by confession and baptism.

THE ministerial and Sunday-school meetings of Western Pennsylvania, to be held in the Elk Lick congregation, are announced for Aug. 23-25.

BRO. ISAAC FRANTZ, of Ohio, is engaged in a good meeting at Franklin Grove, Ill. Twenty-seven made the good confession and put on Christ in baptism.

As the result of some well-directed evangelistic efforts in the Sugar Creek church, Ohio, fourteen were induced to accept Christ and were baptized.

BRO. D. J. LICHTY and wife, who recently visited in the United States, have reached their home at Umalla, India. Bro. Lichty has a good letter in this issue.

BRO. IRA CULP, of Pekin, Md., wishes us to announce that he is now ready to take up the work of teaching vocal music in churches desiring his services.

ON account of his health, Bro. W. B. Yount, president of Bridgewater College, Va., retires from active duties. We have not learned of his plans for the future.

BRO. JACOB WITMORE and wife, of McPherson, Kans., have arranged to spend one year with the little flock at Portland, Texas. They enter upon their work in September.

BRO. VIRGIL C. FINNELL, after spending a few weeks among the churches in Northern Illinois, in the interest of the Publishing House, has returned to Elgin for a little rest.

BRO. C. B. SMITH recently held evangelistic services in the South Waterloo church, Iowa, and fourteen persons came out on the Lord's side and received the rite of Christian baptism.

SOME special services will be held at the Brethren's Home, Greenville, Ohio, Aug. 4. Bro. Jesse Stutsman will conduct the devotional exercises at 10 A. M. A sermon on Charity, by Bro. J. W. Fidler, will follow. The program calls for the discussion of several topics in the afternoon. Everybody is invited to come and bring well-filled baskets.

THE Brethren in the First District of Virginia are out with a splendid program for a Sunday-school institute and ministerial meeting, to be held at the Troutville church, Aug. 2, 3 and 4.

THE trustees of Bridgewater College, Va., are erecting a three story, brick dormitory, with a good basement. It is expected that the building will be ready for use when the school opens in the fall.

THE Annual Catalogue, Mount Morris, Ill., with announcements for 1910 and 1911, is on our desk. This institution holds its own among our schools and has a promising outlook for the coming school year.

UNDER date of July 8, Bro. C. P. Rowland writes us from Williston, N. Dak., saying that he has been in the field since May 12, and expected to do some work in Canada before returning to his home at Lanark, Ill.

WE have the Bridgewater College, Va., Catalogue for 1910-1911, with the faculty for the coming school year announced. This school, like all the other schools mentioned in these columns lately, is doing a good work.

A JOINT meeting of the Christian Workers and Sunday-school workers of Chicago, Naperville, Elgin and Batavia will be held at the latter place next Sunday, beginning at 2:30 P. M. An interesting program has been arranged for this meeting.

WE are favored with the catalogue of Bethany Bible School, 3435 W. Van Buren Street, Chicago, Ill., with announcements for 1910-1911. The fall term opens Sept. 6, and Bro. E. B. Hoff writes us that the prospects for the coming year are good.

BRO. GALEN B. ROYER and wife have reached England in safety, and in good health. In their voyage across the Atlantic they encountered some rough seas, and yet the trip was pleasant. Neither of them is reported to have experienced any seasickness.

AT the Dutch Reformed Church Mission on the Island of Java, twenty Moslems were recently baptized, and two of the number are said to be studying for the ministry. By this we may understand that work among the Moslems is beginning to tell.

AFTER the closing hour, last Saturday, Bro. W. T. Miller, of the Fulton Avenue church, Baltimore, Md., called at the House, and was shown through the building. This was his first visit to Elgin. We regret that he was not permitted to see everything while in operation.

SIX persons recently met in New York, whose ages aggregated 641 years. One was 109 years old, another 117 and another 107. The youngest one in the group had one hundred years to his credit. This reads a little like Old Testament times, when it was not unusual to meet men and women who were more than one hundred years old.

A SHORT time ago Mr. Lorin A. Handley, of Los Angeles, Cal., a candidate for Congress, gave a splendid peace address in one of the high schools of his city. The building was crowded; the address was a strong one and wholly in the interest of peace principles. When congressmen, and would-be congressmen, get to making speeches in our educational institutions in the interest of peace principles, it means something for the present, and a great deal for the future. We need more addresses of this sort.

AT Shepherdsville, Ky., we have an aged member, Wm. Crumpacker, who says that he has been isolated from the Brethren for over forty years, and would be pleased to get in close touch with the people of his choice. He was born within the bounds of Pipe Creek church, Carroll County, Md., drifted into a locality where the Brethren are unknown, and during all these years has kept a warm feeling for the church as he once knew it. His location seems to be in Bullitt County, about eight miles south of Louisville. Possibly there may be other isolated members in that State. We should be pleased to learn the location of all of them, so we can reach them with the MESSENGER.

BRO. M. M. ESHELMAN, under date of July 4, writes us from Talent, Oregon, saying, that the hand of the Lord was clearly seen in the evangelistic work being done at that place. The members, instead of mingling with the noisy and excited worldly crowds, repaired to the water side, to sing and pray, and to witness the rite of baptism administered to three earnest applicants.

THE New England Country Church Association has reached the conclusion that for increased efficiency the rural pastor should also be a farmer. How does this appeal to some of our advanced (?) thinkers, who are trying to make it appear that the man who tills the soil cannot make the work of the ministry a success? Some of the strongest congregations we have in the Brotherhood were built up by men who found farm life pleasant.

ON account of his broken down condition, Bro. A. C. Wicand, of Bethany Bible School, found it necessary, early last spring, to retire from active mental labor and seek a season of rest. He is spending the summer on a farm, the best place in the world to build up the nervous system, is said to be doing splendidly, and is planning to be on hand, ready for duty, when his school opens in September. His many friends will be glad to hear of his recovery.

ONE of our wide-awake correspondents, who could not attend the late Conference, writes that he read all the Annual Meeting Notes that appeared in the MESSENGER, read the Conference Daily, and now proposes to read the Full Report. By the time he gets through, he will know what the Brotherhood is doing. To him all such reading is a treat, and so he is wondering how a minister can keep thoroughly alive and interested in church work and not read any of our church literature.

FOR reliable news, weekly and monthly journals, says a leading exchange, are becoming more popular than most of the dailies. Much of the news appearing in the dailies is rushed into print and not prepared with necessary care. Not only so, but the advertisers, in too many instances, control the character of the news published. Of course the papers are newsy and interesting, but there is a lack of the care and accuracy, found in the reliable weeklies and monthlies. While we read the dailies, still we go to the weekly papers for the summing up of the information that we wish to look upon as reliable. Upon the part of thinking people, there seems to be a growing tendency in this direction.

THOUGH referred to before, here is something worth remembering: Not long since a father urged his son to attend a feast in an adjoining congregation. The young brother excused himself, saying that he did not see how he could complete the work he had to do and attend the feast too. The father relieved him of a part of his work, helped him plan for the rest, gave him money to pay his expenses and the boy went to the feast. It proved to be a very spiritual feast and did the young man a great deal of good. He came home a stronger young man spiritually, and only the better off because of his outing and experience. The money required for the trip was wisely spent. If parents would in this way do more for their children, that are members, we would have some stronger members.

THE Homiletic Review for July says: "By a romantic, toilsome, and dangerous journey one of the most intrepid of travelers has accomplished a memorable feat. Alois Musil has, by his recent successful explorations in Northern Arabia, removed from our maps a blank space which covered the whole large triangle between Arabia Petraea and Syria, on the one hand, and Mesopotamia on the other. He left Vienna in June, 1908, and went to Damascus, whence he started with four attendants and nineteen camels. He joined the camp of a great nomadic sheik of the desert, and became his companion in wandering. He found hot springs, remains of old Roman stations, ruined towns, and ruined churches and palaces, with inscriptions of deep interest, in Greek, Aramaic, and Arabic. Once this region was the seat of a great Christian civilization."



THE new church at Dallas Center, Iowa, is nearing completion, and is to be dedicated Aug. 7. Bro. I. N. H. Beahm, who will be in Iowa about that time, has promised to deliver the dedicatory address.

It is encouraging to learn that all international questions of dispute in which the United States has an interest, are rapidly being submitted to arbitration. The last is that with Mexico, as to a disputed bit of land in El Paso, Texas, worth about \$5,000,000. The arbitrators are one American, one Mexican and one Canadian jurist. In old days nations would have gone to war about a matter of this sort. But as neighbor or sister nations, we are learning that there is a better way. When we once realize that nations are neighbors instead of enemies, and that one may prove helpful to the other, we are going to have very little trouble about further wars. We will adopt the better way of settling all misunderstandings.

BRO. JUSTUS H. CLINE, Bridgewater, Va., who has for years been engaged in active educational work, has decided to locate on a farm near Stuarts Draft, Va. Here he can live, work, and give attention to reading and preaching. While we need a number of well-educated and earnest preachers for our cities, still some of them can do fine work while making their homes on farms. Alexander Campbell, the most gifted preacher and theological writer Virginia ever produced, spent nearly all of his life on a farm. In his younger days he often plowed during the day, and read Hebrew, Greek, Latin and history of evenings, and preached two and three times on Sunday. Farm life, rightly adjusted to spiritual conditions, need not interfere with the usefulness and growth of an earnest gospel preacher.

### The Real, the Apparent and the Ideal.

THE real life is the life that we all live, whether it be good or bad. It is the actual life, as we live it, and work it out in our associating and dealing with each other as men and women. As we see it in our living and dealing with each other, it becomes one of the most interesting studies of life, because in it we see life lived in all its possible phases, from the lowest and the crudest, up to the highest and most desirable that can be found within the range of human possibilities,—the highest touch of human development in physical, intellectual and spiritual attainments. It shows what culture, grace and spiritual gifts may do for the human kind.

The apparent life is the make-believe life. It is not the life we really live. It is not the life that we wish to live, but the life that we would have others believe we live. In some cases it is a hypocritical life,—lived for the purpose of deceiving others, to take advantage of them for personal gain, or for the purpose of doing injury to others. Of this class we have too many, and the purpose always ends in disappointment and shame. To this class belong those who are unfaithful in important positions,—those who are dishonest and are seeking opportunities to deceive, defraud and rob their employers. In order to cover the more effectually their downward tracks, and thus avoid suspicion, they make themselves active church workers, leaders in Sunday school and prayer meeting, and anything which they can do to gain the favor and confidence of good people and cultured society. In this way they ward off suspicion for a while, but the crash finally comes as it must, only to plunge them into deeper shame and crime. While their outside life is apparently good and commendable, their thought and purpose life is hypocritical and despicable and ends in financial, moral and spiritual ruin, as has been the experience of many young people who started out in life with the brightest prospects before them.

Another class of the apparent lives are those who love the good and the right and try to make other people believe that they really are what they would like to be, but don't have the stuff, the courage and determination to live up to even their own standard of right. They live a deceptive life, not to cover up wrongdoing or for the purpose of doing wrong to others, but because they have a love and respect for the right, the

true and the good, and yet are too weak to strive for it, to pay the price. The real life is the life that we actually live, inwardly and outwardly, at home and abroad, in our daily life, in our business, in our associations with our friends and our fellows. This real life may be a good one, a bad one, or a life of indifference. It is the life that affords us satisfaction, and the peace and enjoyment that come from our activities, because it is the life we want to live. It is the life in which we are spending our energies. It is the life from which we expect our prosperity and our happiness to come. It may be wholly worldly and for the present, or it may be largely spiritual, or the one may be made wisely subservient to the other. Our intentions and purposes may be sincere and true, but our judgments may be defective, and because of this we may not reach the end desired. But be that as it may,—we are living the satisfied life because we are following out the course that gives us the happiness after which we are seeking.

This class is made up largely of church members, because it is hard for some intelligent persons to make themselves believe that true happiness can be attained outside of being a child of God. But there are thousands and thousands of people who can be satisfied with almost any form of religion that will give them a hope of heaven after death, even though it means but little to them during life. The fact is there are too many who do not expect much from their religion during their lifetime. What they get is a kind of a life policy which becomes due only at the time of their death. They get it and then lay it aside in a safe place, to serve them as a passport into the kingdom to come. Though claiming to be accepted and professing Christians, their real life is that of worldlings. They give their best energies and all their time in world service and being satisfied with the pleasures that this kind of service gives, remembering that they have provided for themselves the joys of heaven by joining the church and having their names safely recorded as church members. Their real life is a worldly life and with this they are satisfied, believing that the joys of heaven will be theirs after death, because of their being baptized into the church, and because of their names being written in the church record.

We are sometimes made to feel that this sad condition of so many church members is brought about as a result of the kind of funeral sermons that are preached. No matter how worldly the lives of church members may have been, when death comes, the minister, who preaches the funeral, gives them such an elegant and free passport into the Heavenly Kingdom that those who knew them as they lived are made to wonder in surprise. So common has this habit grown that it is expected and looked for. Because of this expectation the minister feels that to please the friends he must give them the desired hope and consolation. While this kind of laudation seems harmless at the time, yet it is a very palpable contradiction of the preaching done at the regular services and therefore places a peculiar discount on the veracity and sincerity of the ministers who do this kind of preaching. Either in the one case or the other it may be truly said: "He does not mean what he says."

The idealistic life is the life to which all the rational, the thoughtful and the truly good aspire, but none have reached. It is the life of the "Sinless One," the "Christ life," as we have it set forth in the Word,—the Way, the Truth and the Life,—the life that all converted and regenerated men and women desire to live. It is the good towards which we are pushing, the crown after which we are striving, the joy for which our souls are longing,—that we may be like him! It is the spirit and feeling that enabled the Apostle Paul to say: "Forgetting the things behind,"—the imperfect life which I have been living,—I press forward to the things before,"—the life that I want to live, my ideal life,—the mark for the prize of the high calling of God in Christ Jesus."

This ideal life is the life that spurs the true child of God forward, onward and upward. It is the star that lights the pathway of righteousness that leads to our home in heaven. Let us foster more and more this ideal life!

H. B. B.

## The Church as It Was on the Day of Pentecost.

Acts 2: 1-4.

IN response to repeated invitations, I am giving a synopsis of the sermon delivered in the Auditorium on Sunday morning, during the Annual Meeting at Winona Lake, Ind.

### I. Introduction.

On the day of Pentecost the Holy Ghost came from heaven to take charge of the kingdom of God, to disperse its interests to men. He will continue in this position until Jesus comes again. Then Jesus will resume his personal reign over the kingdom, and will continue to reign until all rule and all authority and all power shall be abolished; when he shall deliver up the kingdom to God, even the Father, and then shall the Son also himself be subject unto him, that God may be all in all.

It is but proper that the coming of the Holy Ghost should be suitably celebrated. When new rulers are seated and new administrations inaugurated, in the governments of earth, the nations always take due notice. In some instances nations go almost to the limit of their resources to make glorious the incoming of a new ruler and his reign. When the President of the United States takes his seat, he is honored by the nation, and his inauguration is much celebrated. So, when the Holy Ghost came, there was the greatest demonstration of honor and glory and power.

Luke uses two figures to symbolize the Spirit and how he came: "And suddenly there came from heaven a sound as of the rushing of a mighty wind" (R. V.). Nothing, in all nature, gives such a sense of power as the rushing of a mighty wind. Nothing can withstand it. So with the Holy Ghost in the realm of spirit, and it is altogether fitting that he should come with great power. Again, "And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them" (R. V.). Fire scourges and purifies; and the Spirit, like fire, is to scourge and purify men's souls; and he is to be the fire in the tongues, parting asunder, as they speak forth God's glory in all the languages of earth, for "all nations" and "every creature" shall hear tidings of salvation. The flaming, fiery tongue, moved by a heart full of the love of God, is the most mighty instrument in the world, and it is the chief instrument God uses in the propagation of his kingdom. The printing press, therefore, as mighty as it is, can never take the place of the pulpit. Nothing like the living man and the personal example of the thing represented.

### II. Condition of the Church at Pentecost.

1. "Of one accord" (Acts 2: 1; 1: 14). Unity is taught in two ways. First, there is the one body, the church (Eph. 4: 3); and second, the members of the one body, the church, must be at one with themselves. They are to be one in mind and spirit as Jesus and the Father are one (John 17: 21, 22). This was Jesus' prayer. And the church, on the first Christian Pentecost, was the concrete example of Bible unity. There was the one body and the members thereof were of one accord.

The ground and bond of unity is the Word of God. Without a common bond no body of people can gather together in one, and hold together in unity. There must be a common ground on which personal differences and preferences dissolve. As the Constitution of the United States bonds together in one the citizenship of our country and makes of us one great nation, so the Word of God gathers together, in one, all that believe in Christ Jesus and makes of them the one body, the church. And here is the union ground for all. The church should not be divided and split to pieces. All should believe the Word of God and accept it as final authority. This done, all will be brought together in one body, of one accord. This is the only Gospel solution of the vexed question of church federation. And, certainly, it would seem that all should be glad to meet and unite on the Word, grounding, at this point, all contentions, all schisms.

The test of union is "that ye all speak the same thing; . . . that ye be perfectly joined together



in the same mind and in the same judgment" (1 Cor. 1:10). On matters of Bible doctrine and teaching the church must be of the same mind. Not less than this is required. The church's only duty, when God speaks, is to believe and obey. But complete union is hardly to be expected in matters on which God does not speak. God has not spoken, to any great extent, on the ways and means of carrying out his teachings. He has simply given the teachings, or principles, to be carried out, while the *method* of doing them is left, in some measure, to the church. On this ground differences of opinion may be expected, but not on the principles and doctrines as revealed in the Word.

The differences among the Brethren are not on Bible doctrines,—they are probably the best united people in the world on this ground,—but their differences are on the methods of carrying out Bible doctrines. Their differences are not on what the Bible teaches, but on what the Bible does not teach,—on methods, the ways and means of doing things, and not on doctrines and principles. And when the Brethren see the difference between principles and methods, and cease to exalt methods, which men make, to the dignity of principles, which God makes, the church herself will be surprised at her union, and the thought of division, or any occasion of division, will be put away. And may the Lord speed the day!

2. "*In one place*" (verse 1). The church was assembled. Immediately after Jesus ascended from Mount Olivet, the disciples returned to Jerusalem and went into an upper room, and it appears that they remained together for ten days, until the Holy Ghost came. The disciples had already learned the power of being together; so, in the time of their greatest need, they neglected not the assembling of themselves together, as we are taught to do (Heb. 10:25).

As the disciples were gathered together, Peter stood up and taught, showing that to be one of the chief purposes of the assembly. It affords the best conditions for teaching, for unifying, for bonding the church, and to inspire her to the greatest effort. The assembly supplies something essential to Christian life, for which there is no substitute. Many die for want of it, therefore "let us not forsake the assembling of ourselves together, as the manner of some is."

3. "*These all continued with one accord in prayer and supplication, with the women, and Mary, the mother of Jesus*" (Acts 1:14). The church then was a praying church. They continued in prayer and supplication. Would that as much might be said of the church today. The disciples knew the value of prayer. It, with the study of the Word, is the chief means of grace. None can live without it. None can hope to live without it. The early disciples did not only begin to pray, but continued in it. They labored in it. They agonized in prayer and supplication. They were in dead earnest. And there were the women, and Mary, the mother of Jesus, where they were to be expected. Many places of prayer are kept alive by the godly women. The fire on many altars would suddenly go out if the women were to cease praying. What the sainted women have done for the church and the home, and what they have done in making men, and sending them out as tongues of fire, will be one of the greatest revelations of eternity; for this world will never know. Their names are not sung abroad, but they are written in the Lamb's book of life.

The greatest essentials to prayer are to know God as our Father, and to trust him as a child trusts its mother. When Jesus taught his disciples how to pray, he told them to say, "Our Father, which art in heaven." We are to say, "Our Father," because he is our Father and because we know him as our Father. At the point where a man is made to understand that God is his Father, real prayer begins, and it is hardly possible for a man to be in possession of this knowledge, in the real sense, and not pray. That this world may become a praying world, let all men be made to understand that God is their Father. Then let them believe. What things we desire, when we pray, let us believe that we receive them, and we shall receive them. This is believing, and without this condition, God can not hear prayer.

4. "*And they were all filled with the Holy Ghost*"

(verse 4). They actually received the Holy Ghost; they were full, really full of the Holy Spirit,—not merely an earnest, but filled with the Spirit to the very limit of their capacity. The Spirit completely dominated every one of them, for he "sat upon each of them." This is the explanation of the wonders of that day. What a beautiful description of the Pentecostal church! What a blessed state! And some, I suppose, who call themselves Christians, must wonder what it means.

The supreme need of the church of today is to be full of the Holy Ghost, whatever other needs there are. The Spirit leads into the Word and sanctifies the contact of the truth and the heart. He is the supreme influence upon the heart, to believe and obey the truth both in the letter and in the spirit. He enables the mind of man to discern the spirit of the Word, and makes it possible for him to live in it. Otherwise it is but dead form.

The teachings of Jesus embrace both letter and spirit,—there is the outer, tangible form, and there is the inner, intangible life. The letter is intended to embody and express the spirit; the spirit is intended to give life to the letter. Without the spirit the letter is dead. The spirit and letter should go together. The one is essential to the other. The letter alone kills, while the spirit in the letter, its form of expression, makes alive. Like the human body without the spirit, it is dead, but the spirit in the body gives life.

Men may see the letter without seeing the spirit; men may have will power enough to obey the letter without the spirit; but it is hardly possible to keep the spirit without the letter, or form. Any way, this would be exceedingly dangerous teaching. But it is easy for men to go no farther than the letter, and it is to be feared that many individuals as well as churches are in this condition. The disposition to hold the form at the neglect of the spirit is bad; the disposition to emphasize the spirit at the neglect of the form is bad. Both are bad, both are dangerous, both are out of order, and the one should not cast stones at the other. Love and forbearance, bearing with the weak as the Word teaches, under faithful teaching, offer the only hope of unifying the two classes of individuals and churches representing the two extremes. If expulsion should be considered the only remedy, then, to be just, both extremes would have to be expelled, for one extreme is as much out of order as the other, and there is probably as much hope of bringing the one extreme in line with the General Brotherhood as the other. So it is well, it seems to me, to pause for a moment and consider the situation. Let us look around and see where we are. Let us be fair!

5. "*And they began to speak with other tongues, as the Spirit gave them utterance*" (verse 4). In other words, they bore witness unto the power of the Spirit. They spoke right out of their hearts. Being full of the Holy Ghost, they were moved beyond restraint to speak. The Spirit gave them a message, for they spoke as the Spirit gave them utterance, and the message burned like fire in their hearts, so much so that it had to be told. Then, too, the message burned like fire in the hearts of them that heard it, so much so that something had to be done. Tongues of fire spoke words of fire, for the Word of God, "shut up in the bones" of the disciples, was made alive by the Holy Ghost, and the result was not less than wonderful.

Jesus had just said to them: "And ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth." And so it is now. The church is Jesus' only human witness unto men. He decided that the natural and pleasant thing shall be done. It is both natural and pleasant for men to speak from the abundance of the heart. In fact, that's the only way. Jesus proposes to fill our hearts with his Spirit, which quickens the Word to us and makes it burn in the bones, and he designs that we should speak right out of our hearts to others. But alas! how is it? Many professed Christians, instead of speaking to others almost blush to hear the name of Jesus spoken to them. What poor witnesses many of us are! With the life filled up with "other things," these are the things expressed both by word and conduct. We are true witnesses to the

interests felt, but the dominant interests are not as Jesus would have them.

6. "*And the same day there were added unto them about three thousand souls*" (verse 41). The church grew. One day's work, when the church was full of the Holy Ghost, brought three thousand souls into the kingdom. The church, full of the Spirit, is always fruitful, and without the Spirit always unfruitful,—dying, dead. God intends that every living thing shall grow. So with his kingdom among men. The greatest failure in the world, therefore, is the failure to grow. And while growth is involuntary, depending as it does upon certain conditions, how the church ought to lay hold upon the conditions that insure growth!

7. "*And they continued steadfastly in the apostles' doctrine and fellowship*" (verse 42). The early church was well indoctrinated, well grounded in the truth, and she stood the storms of trial. She was steadfast, "unmovable, always abounding in the work of the Lord, forasmuch as they knew that their labor was not in vain in the Lord."

### III. Conclusion.

The only hope of the present and future church is in the condition of the church as it was on the day of Pentecost. Let the church of today study the conditions as they existed then, and let all labor and pray to repeat them. The Lord is only too ready to hear the cry of his children, when they really cry to him.

H. C. E.

### Our Peace Commission.

BEFORE Congress adjourned, a bill was passed authorizing the President to appoint a commission of five members "to consider the expediency of utilizing existing international agencies for the purpose of limiting the armaments of the nations of the world by international agreement, and of constituting the combined navies of the world an international force for the preservation of universal peace." The commission is to make its report within two years, and President Taft is likely,—so it is reported,—to offer the chairmanship of the commission to Mr. Roosevelt. This bill, says the *Independent*, is nothing short of a ways and means measure to bring about a world federation, limited to the maintenance of peace. As the commission must make its report within two years, its recommendations will unquestionably serve as a basis for the action of our delegation at the Third Hague Conference in 1915. Thus, for the first time in the annals of history, a great nation has officially recognized that the true philosophy of the peace movement requires world federation as a prerequisite for universal peace. The United States of America announces to the world that she is ready to champion this idea in the council of nations.

In the interest of the peace movement one can scarcely overestimate the importance of this advance step. In spite of the fact that the leading nations of earth are strengthening their armies and navies, they may be willing in the course of a few years to stop and take a sensible view of the situation. We are glad for the step taken by this country. It may lead up to something better.

### Jews Accepting Christ.

It is stated that in Europe many of the Jews are coming over to Christianity. After rejecting Christ for nearly two millenniums they are now accepting his teaching, and expressing a willingness to receive baptism. This rite clearly cuts them off from the Jewish claims. There ought to be nothing remarkable about this. All the apostles were Jews. We read that all Jerusalem, Judea and the regions round about, went to John and were baptized by him. These people were Jews. In the time of Christ and the apostles thousands of Jews accepted the faith and became members of the church. Why should not Jews be converted now? It is the proper thing for them to do. True enough, the veil has been over their face for centuries, but they can help to remove it if they will, and we are glad to know that it is being removed from the faces of many. With the veil removed, they will be able to understand that Jesus is the Christ and be made willing to accept him as their Savior.



# MISSIONARY DEPARTMENT

## GENERAL MISSION BOARD OF THE CHURCH OF THE BROTHERHOOD

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### KEEPING YOUR OWN DOORYARD CLEAN.

The cartoonists of the daily press occasionally preach a sermon that is fully as emphatic as those delivered in the pulpit. A recent cartoon in a Chicago daily effectively brought out the thought that true patriotism is shown more fully by keeping your own dooryard clean,—being, in fact, a model citizen,—than by fighting the Spaniards, or any one else. The thought is significant and capable of the widest application. Too often patriotism is supposed to be merely a manifestation of the bravado and bluster of militarism, whereas the truth of the matter is, that the true patriot is the best and most genuine Christian. He it is that helps to make up the substantial element of the community, and he it is that gives to the country that priceless boon of righteousness, without which life in any community would be devoid of its richest charms.

### JAPANESE TAKING RELIGION SERIOUSLY.

With many of us religion is a matter of course. We regard it as the one thing absolutely essential, but, having once accepted it, we regard the matter as practically settled. Not so the Japanese. A visitor in Tokio, Japan, was recently kept for three hours, explaining the principles of the religion of Christ to a company of nearly fifteen hundred students, who with true and child-like, Oriental frankness, kept questioning him as to the exact nature of Christian requirements in belief and life. This desire for further and more complete knowledge is characteristic of the Japanese. It is a sign of great and marvelous advancement in spiritual things. Too many of us in the homeland, fail to "take our religion seriously," and in consequence we never make the most of it. We fail to reach the higher plane where the fullest degree of close communion and sweet fellowship with the Father is made possible.

### THE SPIRIT OF EXTRAVAGANCE.

When things have come to such a strait that even bank presidents take cognizance, and sound a voice of warning, it is time to do some serious thinking. While the Brethren have ever been champions of the "simple life," it is encouraging to note that the words of Banker N. W. Harris, of Chicago, supplement what has often been said in these columns: "The American people run wild in useless extravagance. They are buying several hundred million dollars' worth of automobiles annually, and these expenditures bring with them other large expenditures for maintenance, for outing parties and so forth. Other extravagances are indulged in by all classes. As a result of our indulgence in luxuries we as a people have made the cost of production of materials which enter into the necessities of life in many cases too high for export trade." Mr. Harris doubtless has reference to the very expensive automobiles, mostly used as an article of luxury, rather than utility, and for which many purchasers even mortgage their homes, in order to be "in fashion." The ordinary automobile, used as a substitute for horse and wagon, is not to be objected to. Might it not be well, however, to make this subject of extravagance a matter of personal introspection? Our accountability to God means much, including, as it does, a careful inspection of our stewardship in every detail of our life while on earth.

### "A SCENE IN 'DARKEST AFRICA.'"

Missionaries of the Basel Society in Bali, Kamerun, Africa, have only recently commenced to reap the harvest, resulting from their most anxious labors extending over a long term of years. Now the advance posts of Islam are upon them, which means a new foe to fight and overcome, in order to hold their ground. One of the missionaries thus describes the great beauty of the country: "On all sides we see chains of mountains, separated by deep valleys, roaring torrents, foaming waterfalls, and forests of palm-trees reaching to the highest summits." But, alas, the experience of these workers is much like that of good old Bishop Heber, when he describes a similar scene as one "where every prospect pleases and only man is vile." We are told that "the inhabitants of this paradise live in a real hell, always in unspeakable dread of evil spirits and of death. Their moral condition is incredible. There are actually certain localities which exchange their dead in order to devour them." And yet, even among these degraded people a response has been found to the message of the Redeemer. After many years of arduous effort a gleam of light has at last pierced the gloom of heathen darkness. Only by the most infinite patience can results like this be achieved. He who would go to the wilds of

Africa and expect immediate results, is sure to be disappointed. As "the husbandman worketh for the precious fruits of the earth," so we must learn to labor patiently, and await the Lord's time of reaping.

### REFORMING MOHAMMEDANISM.

Several movements are now active factors in the reformation of Mohammedanism. The present plans of the Turkish authorities at Constantinople contemplate better education for the people in general, and the more practical application of better morals to the lives of the masses. Another movement, at present arousing much attention in Mohammedan circles is "Bahaism," or "Babism," as it is more commonly called, after the name of the man who first expounded its principles and suffered death therefor. His successor, Baha Ullah, after whom the movement is now named, lays down the leading principle that THE SWORD must be forever PUT AWAY,—a hard saying for Islam. "Mutual love," practically applied, is to govern the world, and international peace is to prevail. The sum and substance of this adjunct to Mohammedanism is a mixture of Christian, Jewish, Parsee and Mohammedan teachings, and is gaining many converts throughout the entire Orient. It is not too much to say that Bahaism, if it takes firm root among the Mohammedans, may eventually bring about important modifications in eastern conditions, and most of all will the banishment of the sword usher in an era of peace, hitherto undreamed of.

### CHINA NOTES.

May 25 we left Tai Yuan Fu for our new home in Ping Ting Chou. At this season of the year we were unable to secure pack mules at the proper prices, so we loaded our possessions on the train and came with this the greater part of the way. We spent about four hours on the train and a lovely trip it was. The railroad follows the river bed, and on either side could be seen beautiful hills,—some of them covered with verdure, others with the bleakest rocks. The geological formation of these is intensely interesting. The strata have beautiful and varied colors and as we neared our station we could see great strata of coal. A few hillsides were likewise of coal formation.

By and by we came to our station, and there baby and myself got in a chair, to be carried the remaining five miles of our trip. Bro. Crumpacker remained to look after the baggage. Fortunately we had a very capable native and a few others to help, so that he could soon be relieved and come on to our home. The day was intensely hot and it seemed hotter still, as we sat in that chair and were unable to get any of the small amount of breeze that those outside could have. The scenery along the roadside was beautiful. We came through several small villages. A number of beautiful trees and a few temples added interest to the journey. The road itself, though built in the ages past, was a poor one. It was narrow and there were many steep places, too. The perspiration rolled from the chair bearers. Twice they stopped for food and tea. As they dropped the chair in the shade, I was glad, indeed, for an opportunity to get out and breathe awhile. In about three hours we reached our destination.

Bro. Crumpacker had been here before, and had spent five weeks in looking after and repairing of our future home. I might add that the repairs cost as much as the house itself, and we still are not through. At present the preaching chapel must be one of our rooms, but we hope soon to have a place on the street. Our quarters are small but, on the whole, quite comfortable. We have a splendid location, so far as being near the people is concerned, but we are in a low part of the city. In these quarters, however, we shall be content until, under the leading of our Heavenly Father, the work is prospered and something better can be had.

It is interesting to set up housekeeping in China, where all your furniture is made to order. Chinese can do things very well, however, if you give them a pattern, and plenty and plenty of time. About our city and surrounding territory we hope to say more later. Sister Horning will come to us in the fall. The summer she will spend in a cooler place and continue her study of the language. Pray for the work and the workers here, that many souls may be saved to a full life in Christ Jesus, our Lord. Anna Newland-Crumpacker.

Ping Ting Chou, Shansi, China, June 2.

### HOME AGAIN IN INDIA.

Again, through the goodness of God, we are able to greet our American friends and Brethren from India. On whose shore we landed June 5, safe and sound, though, I dare say, we were not a little fatigued from the long journey. From Naples to Bombay we had exceptionally smooth sailing, but in the passage of the Red and Arabian Seas we suffered more from the heat than in all our experiences in India. The heat in our cabin was simply unendurable, and we had to make the best out of it by remaining on deck day and night. As we neared Bombay, we encountered several of the advance showers of the approaching monsoon, which cooled the atmosphere con-

siderably, and which drew expressions of appreciation from us all.

We are thankful to our Heavenly Father for a safe voyage and for the preservation of our lives and our usual good health throughout the voyage. We thank him for the welcome we have received in coming back to our work and people. We are grateful, too, for the brethren and sisters who assumed the responsibility, and labored so faithfully in our stead while we were resting and gaining strength in America.

These were some of the thoughts of our hearts as we sighted land and entered Bombay harbor. We landed in the midst of a heavy rainstorm but friends were there to greet us, just the same, in the persons of Sisters Eliza and Sadie Miller. The most unfortunate thing about our landing was, that it came on Sunday,—an unavoidable circumstance sometimes.

We have not yet had the pleasure of greeting many of our missionary workers, though we did get glimpses of some of them from the train as we passed through their stations. On our arrival, here in Vulli, the native brethren gave us a glad welcome in the church, which we very much appreciated. Since then they have been coming in from the hills and outstations, in small groups, to say their salaams and to bid us welcome. There is a general expression of gratitude that we had a pleasant sojourn in the home-land, a safe journey, and especially are they glad to see us in a greatly-improved state of health.

During our absence our work was carried on, first by Bro. Adam Ebey's and later on by Bro. E. H. Ebey's, who are still here, and who expect to remain with us until after the rains are over. During our absence many changes have taken place. New conditions and problems have arisen. There have been some backsets, but this is common to all our fields of labor. On the whole we can plainly see that good progress has been made in various lines of work during the year.

Along the regular school and evangelistic work we found Bro. Ebey very busy, helping the farmer boys to get ready for the rains. The monsoon has arrived several weeks ahead of the usual time, and so most people were unprepared. Most of them have yet to thatch their roofs, and few of them are ready to work in the fields.

While writing this, we are thinking of the thousands of brethren who are now on their way home from another Annual Conference. We hope that each and every one of them may have received some good from the meeting in a spiritual way, and that the Brotherhood, through it, may be more united and energetic in God's work. You may think of us as anxiously waiting for a copy of the Full Report.

To all those who would care to write to us I would say that our address is the same as found in the Brethren Almanac of 1909-1910. We are always glad to hear from our personal friends and from those who have an interest in the India mission. Love and good will to all, in his name.

D. J. Lichty.

Umalla, India.

### FROM BULSAR, INDIA.

The monsoon has come, and now spring time is here. The farmer is busy in his field, the earth has again put on her mantle of green, and all nature rejoices in the gentle, refreshing showers.

The yearly Sunday-school examination will take place July 16. Competition for the highest marks and the medals is manifest in the different departments of the Sunday school.

The yearly examination for the mission workers was held at the different stations May 28. A goodly number took part in this work this year.

Preceded by a week of meetings, our semiannual love feast was held on the evening of May 27. The same day twelve were baptized, and during the week two wanderers were restored to church fellowship. The meetings were a means of refreshment and encouragement to the whole church. Bro. Ross was with us for the love feast.

On Sunday morning we had the pleasure of standing on the Prince's Dock in Bombay, to meet the steamer "Raphael Rubbittino," which brought to us our Brother and Sister Lichty. Their steamer had arrived in the harbor on Saturday afternoon, but being ahead of time, there was no place for them in the dock, and they had to remain in the harbor all night. The harbor was rough, so no little boats could be hired to pass between ship and shore.

One of the saddest events in the history of this place occurred out on the seashore on the morning of June 2. The seashore is a favorite place during the hot season for those who live in places inland. Among those who were enjoying a seaside rest were our Methodist missionary neighbors from North Gujarat. They had been enjoying the sea daily and, as usual, went in on Thursday morning, when there was a strong tide. In the party that morning were Misses Austin and Williams, and Mr. Bishop. After being in the water awhile, Miss Austin felt that the tide was too strong for her, so Mr. Bishop helped her out. On returning, he found that Miss Williams was in difficulty and went to her rescue. The force of the waves tore her from his grasp and she was lost.



Being a good swimmer, he remained in the water, trying to recover the body of Miss Williams, but finally he, too, was overcome and lost. Both bodies were found, later in the day, and the burial took place here, in the Bular cemetery, on Friday evening. Miss Williams was the superintendent of the girls' school at Boroda, and Mr. Bishop was director of the Industrial School at Nadiad. Mr. Bishop leaves a wife and three little children.

The death of King Edward VII. was received with sorrow by the India people. The whole Empire loved King Edward, and the suddenness of his death has cast a shadow over all. In all the large places crowds assembled to hear read the proclamation of King George V., and to swear allegiance to the new ruler. Eliza B. Miller. June 10.

## Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

### CALIFORNIA.

**Fruitvale** church met in council June 25. Our elder, M. E. Andrews, presided. Bro. Jesse B. Webster was elected president of Christian Workers' meeting for the next six months, and Bro. Amos Reed, secretary. Bro. Amos Reed was also elected secretary and treasurer of our Sunday school. We had with us Brother and Sister Welch, of North Dakota, for a week. They are highly pleased with the fine fruit and the delightful climate of this part of Butte County. We are expecting them from Kansas and Missouri, this summer, to look at our country and the time of the present to see just what these beautiful old foothills are good for.—Eliza B. Webster, Bangor, Cal. July 4.

**Imperial Valley.**—Our council convened June 25, at 10 A. M. Although the weather was quite warm, there was a good representation of the members, who are greatly scattered over this valley. Because of the very hot weather, for which Imperial Valley is noted in the summer, we find it impossible to do much work on the new churchhouse in the Alamo district until early fall. After July 1 our Mission Board will cease to support the work at this place, and the little band of believers will have to walk alone. It was only about eighteen months ago that the work was started here, with a few isolated members. Since that time two Sunday schools have been maintained, and three preaching appointments most of the time. A number have located among us and eight have been added by baptism. At present we number nearly forty members.—W. M. Platt, El Centro, Cal., June 27.

### COLORADO.

**Fruita.**—Our church met on council on Friday evening, July 1, with Eld. S. D. Sharp presiding. Considerable business came before the meeting, and the time was given to the members attending worldly amusements, and against following the foolish and ever-changing fashions of the world. We are glad for the timely warning and feel that it is the true shepherd's business, if he sees any of the sheep or lambs straying from the fold, to lead them back again. It was a double funeral was held at the church. The deceased were our aged Bro. Levi Hurlstler, who had been visiting his daughter in Ohio since the Annual Meeting in 1898, and Sister Grace Austin, daughter of Bro. and Sister John Austin. The latter had been ill for some time with Bright's disease. Although young in years, she was an active worker in the kingdom of Christ. Her desire was to be a missionary.—Eunice Horning, Fruita, Colo., July 4.

**Lowland** church met in council June 25, with our elder, Bro. Kessler, presiding. Two letters were received. We decided to hold two love feasts. One will be held immediately after our series of meetings, which are to begin Sept. 11, and the other to be held at Bro. Baker's, beginning Oct. 9. We have decided to hold a new church, and would be glad to have members come and locate with us, and help in the work. Bro. Kessler preached for us on Saturday night and Sunday morning.—Nellie Nice, Wayne, Colo., July 2.

**Sterling** church met in council June 25, with Eld. D. B. Miller presiding. One letter was granted. A number of members moved away from here last spring, among them being one minister and two deacons. We elected Bro. David Hall as Sunday-school superintendent; Sister May Hall, church clerk; and the writer, Messenger correspondent. Our love feast will be held Sept. 10.—I. M. Miller, Atwood, Colo., June 30.

### ILLINOIS.

**Batavia** church met in council July 1. In the absence of our elder, Bro. J. M. Moore, our pastor, Bro. Blough, presided. Just before the meeting four young people were baptized,—all of one family. We feel to praise the Lord for his goodness. July 4 the Batavia Sunday school joined with Naperville in an outing, which every one enjoyed.—Nannie Follock, Batavia, Ill., July 6.

**Blue Ridge** church held her council July 2, with our elder, Bro. S. Nickey, presiding. Eld. John Arnold, of the Okaw church, was also with us. Several items of important business came before the meeting. Our Christian Workers' meeting was reorganized for the next six months with Sister Ruth Swartz, president, and Sister Pearl Claudin, secretary and chorister. The writer was chosen church correspondent and Messenger agent. We held services July 4.—Luella Burton, Mandfield, Ill., July 6.

**Franklin Grove.**—Nineteen were baptized July 4. Eld. Isaac Frantz, of Pleasant Hill, Ohio, began a series of meetings here June 23. Many others are near the kingdom.—Rachel A. Pfoutz, Ashton, Ill., July 5.

**Hickory Grove.**—Bro. Virgil C. Pinnell, representative of the Brethren Publishing House, was with us and gave a good talk July 1. He also preached a fine sermon on Sunday evening to a well-filled house. Eld. J. S. Snively still continues to be with us each one month, which is greatly appreciated.—Anna Pierheller, R. D. 6, Mt. Carroll, Ill., July 5.

**Naperville.**—By request of the brethren and sisters of the Wadams Grove church, Ill., I began a series of meetings for them on Sunday after the Annual Meeting. The meetings were quite well attended and the interest was good. A quiet and spiritual communion was held in connection with the series of meetings. The sisters broke the bread and passed the cup. All seemed to appreciate the opportunity. Three were baptized. After the meeting I visited a daughter in Minneapolis, Minn. The Brethren have a mission there, with Bro. W. Barnhart as pastor. I preached for them twice. May much good be accomplished in that city. At present I am in the midst of a series of meetings in the Naperville church, Ill. I am well pleased with the meetings, so far. Eld. J. C. Snively is pastor and is much concerned about the work here. May there be a united effort put forth to weaken Satan's forces and strengthen the cause of Christ.—Reuben Shroyer, Naperville, Ill., July 7.

**Oakley.**—The members of the Okaw, Cerro Gordo and Oakley churches held an all-day joint missionary meeting at the Brick church July 4. In the forenoon we had a sermon by Bro. J. Hugh Heckman. His subject was "A Christian Na-

tion." In the afternoon we had a program, at the close of which a collection of \$35.34 was taken, to be used for missionary purposes in our District. In the evening services were held in the Cerro Gordo church.—Susie N. Nickey, Cerro Gordo, Ill., July 7.

**Summum.**—Sunday, July 3, the Astoria and Woodland churches met in a Fourth of July Sunday-school. Christian Workers' and missionary meeting at the Woodland house. We had an all-day meeting. The attendance was large and the attention very good. Bro. J. M. Moore, of Chicago, was with us, and conducted a very interesting children's meeting after dinner. Many good lessons were learned.—Fannie B. Stambaugh, Summum, Ill., July 7.

### INDIANA.

**Blue River** congregation met in council on Saturday, July 3. Eld. Walter Swihart presided. Our harvest meeting will be held Sept. 25, and our communion Oct. 16. But little business came before the meeting.—Gertie M. Hite, Chubbuck, Ind., July 5.

**Back Creek.**—Bro. Geo. L. Studebaker and wife came to our place June 30, in the interest of Manchester College. Bro. Studebaker delivered two interesting sermons, which were appreciated by all.—Phebe E. Teeter, Mooreland, Ind., July 2.

**Camp Creek.**—June 25, Bro. J. B. Miller, of Green, Ind., commenced preaching for us, and continued until the 24th; delivering five sermons which were enjoyed by all. About seventy took part in our communion, June 24. Bro. R. F. Bowman, of Missouri, was present and officiated. The following morning eight took were given by Brethren J. B. Miller, S. C. Miller, J. H. Miller and others. Bro. S. C. Miller, of Chicago, continued the meetings over Sunday, June 26. Two were baptized during these meetings. Our harvest meeting will be held the first Sunday in August.—W. E. Shively, Bourbon, Ind., July 2.

**Elkhart** City church met in council June 28, with our elder, Bro. S. P. Sanger, presiding. Four letters were received. Our love feast will be held Oct. 20, beginning at 6 P. M. Bro. George Rummel was elected clerk. Bro. C. C. Kindy was given charge of the work here for the coming year.—Gladie S. Miller, 1414 Grand Avenue, Elkhart, Ind., July 2.

**Fairview** church met in council July 2, with Brethren David Dilling, John P. Utery and John Root present. Bro. Dilling presided. Two letters were received and one was granted. Our harvest meeting will be held July 31, at which time we hope to have Bro. Fisher, of Mexico, with us. Our love feast will be held Oct. 15, at which time we will again have as our elder for the coming year. The question of sisters breaking bread was discussed, but action was postponed. A committee was appointed to secure the services of a minister in holding a series of meetings, beginning the last of August. Some business was transacted. The attendance and attention were good. After the meeting closed, Bro. Root baptized a young sister. On Sunday morning Sunday school and church were well attended. Bro. Dilling's sermons are highly appreciated at this place.—Bessie Gunn, R. D. 21, Buck Creek, Ind., July 5.

**Fort Wayne** church met in a short council July 3, with Eld. Wike, of Huntington, Ind., presiding. One letter was granted. The following officers were elected for Christian Workers' meeting, to serve the present half year: Bro. S. F. Bender, president; Sister Flora Long, vice-president; Sister Kathrine Kessler, secretary. The secretary reflected church correspondent. It was decided to change the time of our Sunday school from 9:30 to 10 A. M. The minutes of the meeting were read and accepted, after which a splendid sermon was delivered by Eld. W. H. Pyle, of Chicago, on the subject, "The Love Feast." Our love feast will be held Oct. 15, beginning at 4 P. M.—George F. Bender, 2003 Gay Street, Fort Wayne, Ind., July 4.

**Indianapolis** (First Church of the Brethren). Our love feast, held June 19, was a very enjoyable meeting. Bro. Samuel Payton, of the Four Mile church, officiated. More than forty members attended the Love feast and enjoyed the service. We held our council on Saturday evening, July 2. No business of general importance was transacted. We are having our churchhouse painted, and are looking forward to the District Sunday-school Bible Institute to be held here early in August. We are also looking forward to the Hospital for the Insane, Indianapolis, Ind., July 2.

**Ladoga** church met in council June 11, with our elder, Bro. E. N. Goshorn, presiding. Two letters were granted. Our next love feast will be held Sept. 15, beginning at 2:30 P. M.—Estella E. Kessler, Ladoga, Ind., June 30.

**Mt. Pleasant** church met in council July 2, with our elder, Bro. E. N. Goshorn, presiding. Bro. J. R. Harshbarger was with us and assisted in the work. Two letters were received. Bro. Goshorn was chosen elder for another year. We succeeded in securing Bro. A. G. Crosswhite to hold a series of meetings in September. We will also have a love feast in connection with the meetings. Officers for Christian Workers' meetings are Bro. Isaac Huffman, president; Bro. Daniel Miller, secretary and treasurer; and Sister Mary Stoner, chorister. Bro. Charles Ronk's wife was duly installed as a helper to her husband, a minister.—Lera E. Huffman, R. D. 1, New Ross, Ind., July 5.

**North Liberty** congregation met in council July 2 at North Liberty church. Our elder, Bro. Daniel Whitmer, presided. One letter was granted. Sister Lammard was elected superintendent of the North Liberty Sunday school for the remainder of the year. Our harvest meeting will be held at Oak Grove house Aug. 13. Bro. W. C. Wenzel, of Wisconsin, and Bro. N. Stutsman, from Washington, who have been with us a few weeks, gave us some interesting and instructive sermons.—Dorothy D. Foote, North Liberty, Ind., July 5.

**Notice.**—The Sunday-school and Bible Institute Committee having fully completed arrangements with Brethren Fitzwater and Trout, in reference to the line of work they expect to give, we again insist that the elders, ministers and Sunday-school superintendents, throughout the Southern District of Indiana, encourage this work in the various churches and Sunday schools. This involves the opportunity of gaining a more adequate knowledge of the Bible, as well as much helpful instruction in various lines of Sunday-school work. We desire the attendance of the workers throughout the District. The Program will soon be ready for distribution. Copy will be made at the Messer's Chapel, Bremen, Ind., date, Aug. 8-12, at the Brethren church in Indianapolis.—Emma Miller, New Lisbon, Ind., July 2.

**Notice.**—We, the members of Prairie Creek church, have decided to hold a harvest meeting at the Maple Corner church (five miles north and one mile east of Hartford City), or four miles east and two miles north of the intersection of State 14, 1910, beginning at 10:30 A. M. We expect Bro. Norris, of Landessville, to be with us. We will have an all-day service, to which all are cordially invited. Come with well-filled baskets and enjoy the services with us.—Edith A. Ratliff, R. D. 10, Montpelier, Ind., July 5.

**Pine Creek** church met in council June 25, at the "Blissful" house, with our elder, Bro. Daniel Wysong, presiding. One letter was granted. Our harvest meeting will be held the first Saturday in August.—M. M. Morris, R. D. 1, Walkerton, Ind., July 2.

**Ridge Schoolhouse.**—On account of poor health Bro. Jacob Helstead could not be with us for eight weeks. He preached an instructive sermon immediately after Sunday school June 26. Bro. Miller and wife, of South Bend, Ind., were with us. Bro. Jacob Helstead will be with us again for four weeks.—Hattie D. Carlsner, R. D. 1, Ridge Schoolhouse, Ind., July 2.

**St. Joseph Valley** church will hold an all-day harvest meeting Aug. 6, at the Ullery church, three miles north of South Bend, Ind.—Addie Olinger, R. D. 5, South Bend, Ind., July 2.

**Turkey Creek.**—On Sunday, June 26, Bro. Harvey Hartsough preached for us, after which two applied for baptism. Bro. Henry Wyser administered baptism in a most interesting manner, which was a great blessing to the church. On account of sickness one could not be fully received, but will be as soon as able.—Clinton Callander, Napanee, Ind., July 5.

**White.**—Bro. P. B. Fitzwater, of North Manchester, Ind., came to our place, and preached for us on Sunday morning, July 3. He also preached in a most interesting manner, which was a great blessing to the church. On account of sickness one could not be fully received, but will be as soon as able.—Willard Anderson, Darlington, Ind., July 6.

**Winchester.**—We met as usual, last Sunday, at the home schoolhouse near Winchester, for Sunday school and preaching. We have a wide-awake Sunday school and a good corps of talented teachers. We use the Brethren's literature. We think we have the best Sunday-school paper we ever read. Bro. Charles Graft is our superintendent, and Sister Wymer, secretary. Bro. Daniel Bowman, of Henry County, was with us and preached both morning and evening. His theme in the evening was "The Two Purposes, the Good and the Bad."—George Kimmel, R. D. 4, Box 62, Winchester, Ind., July 3.

### IOWA.

**Coon River** congregation celebrated Independence Day with a Sunday-school meeting. Our District Sunday-school Secretary was with us and rendered valuable assistance and encouragement. A good program was rendered, looking to the development of the young. At the noon hour, refreshments were served. Not a firecracker or unusual noise was in evidence, though the nearby city was having a celebration. The attendance and interest were good from start to finish. Soon after six o'clock we dispersed, with a general belief that it was good for us to be there.—J. D. Haughtlin, Panora, Iowa, July 5.

**Dallas Center.**—Our new church is nearing completion. The dedication services will be Aug. 7. Bro. I. N. H. Beahm will be with us at that time and will remain to conduct a series of meetings. Bro. Allen has recently been baptized.—Beulah R. Row, Dallas Center, Iowa, July 5.

**Des Moines Valley** church called a special council June 28. Eld. J. Q. Goughnour presided. It was decided to heat our churchhouse with a furnace. In a previous meeting Bro. Ed West, with his wife, was installed in the deacon's office.—Ida Jasper, Ankeny, Iowa, July 2.

**English River.**—Yesterday we met at the church for an all-day meeting. We had a program for the children and young people on Sunday-school and mission work. A good discourse on Fourth of July was given by Eld. D. P. Miller. The attendance was good, the weather fine, and the day well spent. At the close of the day a collection of over \$40 was taken for the Orphans' Home at Council Bluffs, Iowa. Eld. C. B. Smith, from Nebraska, arrived in our midst yesterday, and gave us a very helpful sermon last night. At our last Sunday-school election Bro. Otus Coffman was elected superintendent, and Bro. J. B. Smith and Eva Ester, secretary. The last quarterly missionary collection amounted to over \$11.—Peter Brower, South English, Iowa, July 5.

**Franklin County** church met in council June 30, with Eld. Wm. H. Pyle presiding. Much business came before the meeting. Our Sunday-school officers were elected for the ensuing year, with Bro. George Allen superintendent, and Sister Carrie Lammard secretary. Our love feast will be held in October, some time after the district meeting. The date will be given later. Since our last report one of our Sunday-school girls has been baptized. Bro. D. E. W. was with us, and on Sunday evening he gave us three sermons on Saturday evening and Sunday, which were much appreciated. Bro. Geo. Hanawalt, of Lordsburg, Cal., gave us two sermons on Sunday, June 26.—Elsie A. Pyle, Hampton, Iowa, July 3.

**Greene.**—Bro. C. S. Garber, of Joseph, Mo., has been with us several weeks. The greater part of his time he preached principally upon doctrinal subjects, urging the keeping of the commandments. In discussing these, he most admirably presented the distinctive features of the church and her beliefs. His manner of argument was so convincing that people can not in any way, conduct. He helped us to see that our powers should be used in adorning our lives with the meek and quiet spirit of Jesus. Instead of being circumscribed by other minds and opinions, he urged us to stand for and defend the plain teachings of Holy Writ. As a result of his visit, many of the Lord's—mostly young people,—turned to the Lord.—Elizabeth M. Roberts, Greene, Iowa, July 9.

**Greene.**—Our love feast is now past. We had a good meeting and large attendance. Brethren C. S. Garber and W. H. Pyle were with us. Bro. Garber officiated. June 26, Bro. Garber, of St. Joseph, Mo., was with us, and on Sunday evening he gave us three sermons on Saturday evening and Sunday, which were much appreciated. Bro. Geo. Hanawalt, of Lordsburg, Cal., gave us two sermons on Sunday, June 26.—Elsie A. Pyle, Hampton, Iowa, July 3.

**Kingsley.**—Last Sunday evening we met at the water west of town, where Bro. Wingert administered baptism to a young man. The next day, July 4, about eight young people, men, women, and children, and neighbors, came to our meetings and enjoyed a social time together. After dinner a program was given, in which both the children and older ones took part. Bro. Vancell opened the exercises with a short talk and the reading of Rom. 12: 1-8, followed by prayer. We were glad to have with us Mr. H. C. Powell, the Evangelical minister, and his family, from Piereson. Mr. Powell gave us an excellent talk on "Celebrating the Fourth: The Christian vs. the World." We were again reminded of the Fourth of July, and celebrated the Fourth in a similarly appropriate way.—Phoebe Folt, Kingsley, Iowa, July 5.

**Libertyville.**—Bro. S. M. Goughnour came to us July 3, and stayed over the Fourth. He gave us four meetings. We had an all-day meeting July 4. We expect Bro. John A. Robinson, of Muscatine, Iowa, the first Sunday in August, to give us a series of meetings. Our love feast will be Sept. 2, at which time we expect Bro. Hardy, of Kansas City, to commence a series of meetings.—J. A. Wolf, Libertyville, Iowa, July 8.

**Notice to the Churches of Middle Iowa.**—According to the decision of the last district meeting (see Art. 4 of Minutes) it will be necessary for all queries, church reports, committee reports and all other business intended for our coming district meeting to be in the hands of the clerk not later than Sept. 1, in order that such business may appear in printed form, and be distributed to the churches prior to said meeting. Your clerk will highly appreciate a response to this notice before the time limit.—Sept. 1. Further information in reference to district meeting will appear later.—A. M. Stine, Clerk, Adel, Iowa, July 4.

**Notice to the Churches of Middle Iowa.**—By the new ruling of the district meeting, the business coming before the meeting this year must be in the hands of the clerk by Sept. 1. On account of this we, your Mission Board, must close our books by Aug. 15, so that the auditing committee can go over our accounts, and have the books ready in August. Please send in all money by the time named.—E. C. Trostle, Sec., Panora, Iowa, July 9.

**Prairie City** church met in council June 25. Our elder, I. W. Brubaker, presided. We had a pleasant and profitable meeting. Each one realized that it was good to be there.



Our fall love feast will be Oct. 8, at 5 P. M. Officers were elected for our Sunday-school work. Bro. Bennie Buckenham and Sister Nora Alexander are our superintendents, and Bro. Edwin Buckingham, secretary. Bro. Morris W. Eikenberry and family were with us over Sunday. Bro. Eikenberry preached for us on Sunday morning, and gave us a good talk on Monday, at our Fourth of July program. We are having meetings, beginning Sunday at what is called the Kingery schoolhouse, with good attendance and a splendid interest.—Jennie Alexander, R. D. 3, Monroe, Iowa, July 6.

**Salmon.**—At the close of the quarter we elected Sunday-school officers for the coming six months as follows: Bro. Thomas Symonds, superintendent; Bro. C. C. Caskey, secretary. The Christian Workers reorganized with Sister Jessie Walter as president, and with Bro. O. C. Caskey as secretary and treasurer. Both organizations are improving. The work on the new church at Lenox is moving along nicely. July we met in an all-day session at the Salem church. The forenoon dinner was served in the cool shade at Bro. H. O. Walter's. In the afternoon a program was given at the church. But the committee had reserved the best for the last. At 8 P. M. we again met and Bro. Homer Caskey, of Osceola, Iowa, delivered a sermon to an attentive audience. So closed a pleasant, and we believe, a profitable evening.—Bessie M. Bailey, R. D. 1, Prescott, Iowa, July 6.

**Vinton.**—I wish to thank the kind donor who has been sending the Messenger to me, as it has been the means of instruction to one who can seldom get to church. I appreciate this kindness to me, for I love to read it.—Sarah Cushing, Vinton, Iowa, July 2.

**South Keokuk.**—Bro. John Robinson, of Muscatine, Iowa, was with us July 3 and 4. He has been the means of a splendid sermon and at the afternoon of the Fourth a temperance lecture. Bro. Robinson is a good talker, and an earnest worker against the evils of intemperance. His work here was greatly appreciated, and all feel encouraged.—Bertha Shelly, R. D. 2, Ollie, Iowa, July 6.

**South Waterloo.**—Bro. C. B. Smith began meetings at this place June 11, continuing for three weeks. During this time we held our quarterly council, and a largely-attended love feast and communion. Fourteen were added to the church by baptism, and six by letter. There were also a few letters granted at the council. Bro. J. J. Fildes was elected to the ministry, and installation services were held at the close of the meetings. July 4 was celebrated in the usual manner,—first a sermon, then a program by the Sunday school. The attendance was large. The usual treat was given at the close of the exercises.—S. Switzer, Waterloo, Iowa, July 7.

## KANSAS.

**Altona.**—A few of the brethren and sisters met in Altona, with the help of Bro. Sell, of Fredonia, organized a Sunday school. By God's help we were able to have a series of meetings to try to build each other up in the faith of Jesus Christ, and to advance his cause. We are few in number and isolated from the church. Bro. W. B. Sell, of Fredonia, preaches for us once a month, and though he is almost four score years old, he preaches the Word of God with power and encourages us to press on and receive the crown that is laid up for those that are faithful.—F. E. Button, R. D. 2, Box 89, Altona, Kans., June 26.

**Independence church** met in council July 2, with Eld. W. H. Miller presiding. We decided to hold our love feast Saturday evening, Oct. 15. We have a series of meetings if a minister can be secured. Sunday-school officers were elected for six months, with Bro. J. H. Kirkham, superintendent, and Bro. Albert Corn, secretary and treasurer.—Pella Carson, R. D. 2, Box 8, Independence, Kans., July 5.

**Newton church** met in council July 2, with our elder, Bro. C. E. Wolf, of Olathe, presiding. One letter was received. We decided to hold our love feast Oct. 8, at 2 P. M. Bro. H. M. Brubaker, of Conway Springs, our district Sunday-school secretary, was with us June 28, and along with others, gave us a good talk.—Mrs. L. A. Carpenter, Sedgwick, Kans., July 7.

**Parsons.**—Since our last report three young men have made the good choice and were baptized last Thursday evening after prayer meeting. We feel much encouraged. Our minister, Bro. J. F. Campbell, who was seriously injured a few months ago, is slowly improving.—Stella Wall, 2622 Belmont avenue, Parsons, Kans., July 6.

**Scott Valley church** met in council July 2, with our elder, Bro. C. A. Miller, presiding. Six letters were received. Our series of meetings will begin Sept. 25, to be conducted by Bro. W. A. Kinzie, of Lone Star, Kans.—Purnia Smith, Waverly, Kans., July 5.

**Victor.**—Bro. W. C. Winder returned from the Annual Meeting, filled with the Spirit, and imparted his enthusiasm to others on Sunday, June 12, when he gave us a report of the meeting. It was a feast of good things, both to those who did not have the privilege of attending the Annual Meeting, and to those who did. Bro. Charles Wagner and family, of Olympia, those who did not have the privilege of attending the Annual Meeting, are now with us, visiting. Bro. Wagner, while traveling, is also scattering precious seed. He preached three good and instructive sermons while with us, which we enjoyed very much.—A. C. Daggett, Covert, Kans., July 6.

## LOUISIANA.

**Roanoke** congregation met in council June 25, at 2 P. M. Eld. J. C. Minnix presided. Our members being in love and union, there was very little business to attend to.—J. I. Miller, Roanoke, La., July 2.

## MICHIGAN.

**Crystal church** met in council July 2. Our elder, Bro. G. E. Stone, presided. Delegates to the district meeting are Brother and Sister Stone, with Bro. A. C. Young alternate. Christian Workers' meeting was reorganized, with Bro. W. H. Roose, president. Our love feast will be held Oct. 8, beginning at 9 A. M. At 3 P. M. the three were baptized. Our love feast, June 25, was much enjoyed. The attendance was good. Bro. S. M. Smith officiated.—Jennie Witter, R. D. 1, Vickeryville, Mich., July 7.

## MINNESOTA.

**Hancock.**—At our council meeting the following Sunday-school officers were elected: Superintendent, Bro. J. H. Matus; secretary, Florence. Those visiting brethren report the members as being at peace.—Samuel Bowser, Hancock, Minn., July 8.

**Morrill church** met in council July 2, with our elder, Bro. Isaac N. Wagner, presiding. We decided to hold a series of meetings in the near future, also a love feast.—Isaac Petty, Ramey, Minn., July 5.

## MISSOURI.

**Kansas City.**—All the Sunday schools of the Church of the Brethren in Kansas City, Mo., as well as Kansas City, Kans., met near their church, 8236 High Street, Kansas City, Mo., in a shady grove, and celebrated a true and practical love feast, moving a Sunday-school meeting. The following topics were discussed: "The Importance of Sunday-school Work," "Bible Class—How Best Secure Regular Attendance and Interest," "Temperance for Missouri," "How Interest the Little Folks," "The Boy Problem." By 10 A. M. till 4 P. M. Bro. James Mohler was with us and lent a helpful hand. A basket lunch was served at noon. We had a nice time and recommend the plan to others.—T. C. Ninniger, 5921 St. John St., Kansas City, Mo., July 5.

**South St. Joseph Mission** met in council July 7, with Eld. I. H. Crist, of Kansas City, in charge. The members of the

Mission Board of Northern Missouri were also present. Bro. C. S. Garber and the writer were elected delegates to the district meeting, which met at North St. Joseph on the following day. Bro. J. E. Stanturf and Sister Millie Hollowell were elected delegates to our regular district meeting in September, and also to the Sunday-school convention. We elected our Christian Workers' officers for the next six months. An admonition on nonconformity in dress the meeting closed most pleasantly. Bro. P. B. Newman has been absent for nearly three weeks and Brethren Elsenbise and Stanturf are taking his place. Our teacher-training class, conducted jointly with North St. Joseph, both interesting and instructive.—E. N. Huffman, 502 Ky. Street, St. Joseph, Mo., July 9.

## NEBRASKA.

**Afton church** met in council on the evening of July 1. Bro. Albert Cotton was chosen president of Christian Workers' meeting, and Sister Emily Tousey, secretary. Arrangements were made, some time ago, for the entertainment of our young people, as well as the older ones, on the Fourth of July. A program was arranged, and Bro. C. K. Burkholder, of Omaha, Neb., was invited to deliver an address. He arrived in time to preach for us on Sunday evening. Though Independence Day was warm, an enjoyable time was spent under the shade trees. A basket dinner added to the cheer of the occasion. We felt repaid for going, and providing entertainment, when we saw the boys and girls enjoying themselves with us on that day.—Emily D. Moore, Orafino, Neb., July 5.

**Beatrice Sunday school** and a few of its friends decided to spend the Fourth of July in a shady grove by the river's bank. After partaking of a picnic dinner, the afternoon was spent in a short, but interesting program, and in a social way,—much to the enjoyment and benefit of those present. Last evening the members met in council. Two letters of membership were received. One paper was sent to the district meeting. We are having, each Wednesday evening, studies on soul winning, preparatory to our series of meetings, to be held in August by Bro. J. W. Lear.—Lana Sollenberger, 1507 High Street, Beatrice, Neb., July 7.

## NEW MEXICO.

**Miami church** met in council July 2. In the absence of our elder, Bro. Mohler presided. Eight letters were read. A committee was appointed to arrange for a minister to hold a series of meetings in the fall. We expect to hold a love feast in September. Our Annual Meeting missionary collection amounted to over twenty-two dollars. A library of thirty or more volumes has lately been added to our Sunday-school equipment. The birthday collection for the children's fund, so we shall continue adding new books. Bro. Frank Gibson was reelected Sunday-school superintendent, and Sister Helen Mohler, secretary. Appropriate Children's Day exercises were given last Sunday, June 26. On the Fourth of July we are to have an outing, and a picnic. A program will be given. July 10 will be held another semi-annual Sunday-school convention, at this place. Several neighboring schools are to take part in the program. At the recent election Bro. Sam. Mohler was elected president of our young people's society, and Bro. Glen Bowman, secretary and treasurer. Bro. A. O. Brubaker, a minister of McPherson, Kans., has recently located among us.—Cora Wampler, Miami, N. Mex., July 2.

## NORTH DAKOTA.

**Kenmare church** met in council June 25. Our elder, Bro. J. C. Forney, presided. Bro. Harp will represent us at the district meeting, and Sister Forney at the Sunday-school meeting. Bro. Shook, of North Dakota, is with us, holding a series of meetings. Many are counting the cost. Prayers are being offered in their behalf. Bro. E. S. Petry, our Sunday-school secretary, was with us Sunday, June 26, and gave us many good thoughts on Sunday-school work. A special program was given at 2 P. M. at the district meeting. One letter was received.—Jennie Harris, R. D. 3, Kenmare, N. Dak., June 28.

**Kenmare.**—The meetings of the past two weeks, conducted by Bro. D. W. Shook, of York, N. Dak., closed Sunday evening, July 3, with a full house. Good interest and marked attention prevailed throughout the meetings. As a result nearly two to seven years of age. Our love feast was held July 2. Bro. Shook officiated. Several visiting members were present. Sixty-six communion.—Jennie Harris, Kenmare, N. Dak., July 7.

**Turtle Mountain church** met in council June 25, with our elder, Bro. John Brubaker, presiding. Four letters were received, two of which were those of Brother and Sister Michael Blocher, who were attending Bethany Bible School during the winter. We are glad to have them with us again. Our love feast will be held July 23, beginning at 2 P. M. at the country churchhouse. Bro. Brubaker preached in Perth on Friday evening. Bro. Blocher, assisted by his wife, is now holding a series of meetings near Rolette, N. Dak.—Ida C. Fisher, Perth, N. Dak., July 1.

**White Rock.**—Our meetings at the church, conducted by Bro. Moses Deardorff, closed Sunday evening, June 26. Although none joined our membership, at our love feast, June 24, the sisters broke the bread and passed the cup among themselves for the first time. All passed off pleasantly. June 25, the schoolhouse in the bounds series of protracted meetings. A few of our members reside. The interest and attention, so far, has been excellent, and we hope that the seed sown in weakness may bring forth fruitage unto God in the near future. A number of our members and friends spent July 4 at a large lake in our neighborhood. All seemed greatly to enjoy themselves.—Joseph D. Rish, Denbigh, N. Dak., July 7.

## OHIO.

**Portage.**—We held our council on June 19. Our number was small but the Lord was with us. One peculiar feature of the evening was that there were just as many brethren around the Lord's table as there were in the upper room at Jerusalem. There were more sisters than brethren. Bro. S. A. Honberger, of Wichita, Kans., began a series of meetings for us June 12, and closed the 29th. Two were baptized. The visiting members during the meeting were Sister Honberger and Brother and Sister Bashore, of California.—Myrtle Dauterman, Portage, Ohio, July 5.

**Ludlow.**—Our local Sunday-school convention, held at Georgetown June 26, was well attended. Bro. Chas. Flory, and his assistant, Bro. Edward Miller, were with us and contributed largely to the success of the meeting. These conventions are held at each of our four houses quarterly, or one at each place annually. The next will be at Pittsburg. At our recent business meeting, held at Red River, an offering was taken to assist the home-department visitors of each of our four Sunday schools to have the Gospel Messenger placed in families where there are no members. This offering is proving to be a good investment. Our quarterly business meetings for the same purpose. Our Painter Creek congregation was favored recently by a number of excellent sermons by visiting ministers, among whom were Eld. S. A. Honberger, of West Virginia, and Bro. D. Warren Shook, of York, N. Dak. The latter gave us two addresses, one of them being a practical missionary sermon which we all heard with keen interest, realizing that it was their duty to contribute to the saving of souls that it was their duty to contribute to the saving of souls that it was their duty to contribute to the saving of souls.

Bro. L. A. Bookwalter gave a temperance address at Red River July 3. July 24 he will give a temperance address at Painter Creek. On July 28 Bro. Geo. D. Zol-

lers will begin a series of meetings at Red River.—Levi Minnich, Greenville, Ohio, July 4.

**Notice.**—To the churches of Northwestern Ohio: To consider the orphanage work of the District, a special district meeting will be held in Lima, Sept. 1, beginning at 9 A. M. Elders and foremen will please take note of this, and see that their churches are represented by delegate.—D. G. Berkebile, Wauseon, Ohio, July 6.

**Oakland church**, with her neighbors and friends, convened in an all-day Sunday-school and missionary meeting July 4. The program for the forenoon consisted of children's recitations, and essays and songs by some of the classes. Having with us Brother and Sister Berkebile and little son, India, we enjoyed a very interesting talk by Sister Berkebile, in which she described methods of Sunday-school work among the heathen. After singing "America," and the returning of thanks for the meal, we adjourned for dinner. In the afternoon Bro. Levi Minnich, our Sunday-school secretary, gave a helpful talk on the needs of the Sunday school, and very much encouraged our manner of celebrating this day. Then followed an interesting address by Bro. S. P. Berkebile. He means of a map he outlined very clearly the work of the different stations in India. By request a boy and girl in the audience came forward and were costumed as India Christians. This was enjoyed by all present. We also had with us Eld. Harry Compton, of the M. E. church, who has been in the South American mission field for more than a quarter of a century. He very graphically described his experiences in the field there. After a collection, which amounted to \$21.00, was taken, the meeting closed by singing "Blest Be the Tie that Binds Us." This closed a pleasant and profitable Fourth of July. Maria Miller, Bradford, Ohio, July 7.

**Trotwood.** The interest in our Sunday school and preaching services is increasing. Our congregation was pleased to hear Brother Stouffer, Garver and Weybright, visiting ministers, since the conference. Our council, last Wednesday, was well attended. Since our last report five young people have been baptized.—O. M. Givver, Trotwood, Ohio, July 5.

**Sugar Creek.** May 15 Bro. A. I. Heestand, of Smithville, Ohio, came to Rogersville and preached for us. He delivered twelve sermons. The members at this place feel encouraged and strengthened in the cause. Elders were baptized, and one was received by letter. June 11 our church held a conference with Bro. Wm. Dorschberg presiding. June 25 our Sunday school observed district day. As a result three of our Sunday-school scholars accepted Christ, making sixteen since my last report.—Nettie Felt, Baltic, Ohio, June 27.

**Upper Twin.**—Bro. S. L. Bowman, of Harrisonburg, Va., commenced a series of meetings for us June 16, preaching fifteen sermons. There were no accessions, yet we feel that much good seed was sown which will be reaped in due time. We were much encouraged by our brother's sermons.—Wm. M. Hubacker, R. D. 3, Eaton, Ohio, July 5.

## OKLAHOMA.

**Mangum Mission.** Bro. Silvanus Hartman, a deacon from Tulsa, Okla., was with us at our love feast last Sunday. He expects to be at the Bright Star church next Sunday. We enjoy having visiting brethren from other churches with us. The field here is large, the grain is ripe, but the laborers are few. Bro. A. Hartman was with us while on his way to attend a wedding school in Texas.—F. S. Hartman, Mangum, Okla., July 5.

**Washita church** met in council July 2, with our elder, Bro. A. L. Boyd, presiding. The principal business before the meeting was the election of officers. Bro. A. L. Boyd was chosen delegate to our district meeting. Sunday-school officers were elected for six months, with Bro. Wm. Battey, superintendent, Sister Pearl Wilfong, secretary, Sister Borthia Boyd, chorister; Bro. Wm. Romine, librarian and usher. Bro. O. D. Yoder is our delegate to the Sunday-school meeting of the District. Bro. Yoder was also chosen president of Christian Workers' meeting. As yet we have been unable to secure a minister to conduct our coming series of meetings.—Mollie Yoder, R. D. 4, Cordell, Okla., July 5.

## OREGON.

**Ashtland congregation** met in council June 25. Sunday-school and Christian Workers' officers were elected for the remainder of the year. Sunday, June 26, closed our series of meetings, held by Brethren M. M. Eschman and Hiram Smith, of Los Angeles, with a good attendance and interest. One accepted Christ in baptism. Others are near the kingdom. The Brethren go from here to the Rogue River church; then to Williams, Oregon, to hold some meetings. They will stop in Ashtland on their return trip, to give us a few more meetings.—Cora H. Becker, Ashtland, Oregon, July 2.

**Kohay Valley.**—We met in council July 2, with Bro. F. H. Pullen presiding. We decided to have our love feast Sept. 10. We are expecting Bro. H. H. Klein, of Newberg, Oregon, to hold a series of meetings at the time of our love feast.—Sarah Bricker, Mabel, Oregon, July 4.

## PENNSYLVANIA.

**Lovejoy.**—We had a glorious local Sunday-school convention at the Purchase Line church on Sunday. The house was full, the interest was high, and the spirit of the meeting excellent. Only one was absent of all that were on the program. We were much built up by the presence of members and friends from other congregations and other denominations. Among them were Brethren Brice Scott and David Adams. We were

(Continued on Page 464)

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

## WAYSIDE NOTES.

Through the earnest solicitation of Brother and Sister Fitzsimons, of Red House Shoals, Putnam Co., W. Va., I left home on Friday, June 10. Arriving at their place on Saturday, I preached that night and each night following for two weeks, closing on Sunday night, June 26. I gave nineteen sermons in all, eleven "chalk talks" and one object lesson. I preached in a schoolhouse, which was full to overflowing at nearly every service. We have no organized church here, but only four members. Two,—Bro. Frank F. Fitzsimons and wife,—went to this place from Rockingham County, Va., and two young men were baptized last winter by Bro. Ezra Fike.

Our faith and practice was something new to these people (Bro. Fike having preached at another schoolhouse), hence I made little effort to get any one into the church, but aimed chiefly to acquaint them thoroughly with our faith and practice. They seemed to be astonished, for "never man spake as this man," they said. No such ideal of Christian living had ever been placed before them. The prospect for building up a church here seems good.

I cannot help but mention their liberality in a finan-



cial way. It exceeded anything I had ever gotten before, and yet they are in limited circumstances. God loves them, for he loves cheerful givers.

But I must not fail to make special mention of Brother and Sister Fitzsimons for their earnestness, true loyalty, and devotion to the church in their isolation. Many, situated as they are, conform themselves to the ways of the world or popular Christianity. But their light is shining brightly in every way. Bro. Fitzsimons is superintending two Sunday schools. They maintain a Christian Workers' meeting and Sister Fitzsimons has started an aid society which is doing good work. When one thinks of their lack of training and preparation, that so many think is absolutely necessary, one is made to feel that the willing mind and a heart full of love, burning brightly for the church, are far more essential, and will accomplish more for the cause than a college course. I sometimes think we are over emphasizing the training of the brain, and neglecting the heart,—the great trouble with the religious world today.

They raise some tobacco in this section, and use a great deal of it, so I gave them an hour's sermon on tobacco. I tried to show them the sinfulness of raising and using it. One aged gentleman had some ground ready, but decided not to plant it to tobacco.

I left amidst the best of feeling and with many an invitation to return. As the Lord may direct, I shall return. Probably the coming fall may prove to be our harvest time. Brethren and sisters, remember the four faithful ones at Red House Shoals, W. Va.

Bridgewater, Va., June 30. Wm. K. Conner.

#### FROM HANCOCK, MINNESOTA.

In company with Bro. H. W. Yingst, Bro. Peter Sommer and my wife, we left our home on Saturday morning, June 25, for the home of Bro. John G. and Sister Lizzie Smith, near Odessa, Minn., about forty miles distant. The next morning, in company with Brother and Sister Smith, we went to the home of Sister Sarah Ringer, near Ortonville, Minn., where we met Bro. W. O. Whitmer and wife, Bro. Josiah Flory, and wife, the latter from Mill Bank, S. Dak., and a number of friends and acquaintances who had not met for years. We preached for them, and in the evening we held a love feast, with eleven members surrounding the table. We had also expected to have with us Bro. David Puterbaugh and wife who are visiting in South Dakota across Bigstone Lake from Ortonville. But because of the distance and not being in the best of health, they were not present, much to our regret.

The feast was greatly enjoyed, it being the first in several years, for some of the members. After the feast and farewells to some, who had nearly fifteen miles to drive, and some work to do after reaching home, we drove to the home of Brother and Sister Whitmer, seven miles northwest of Ortonville. Driving along the lake shore, we saw the town of Bigstone on the other side, in South Dakota. On Monday morning, in looking over into South Dakota, we saw what looked to us like a hill, but which, Bro. Whitmer informed us, was only a gradual rise to a point about forty miles distant. The morning was oppressive and warm, and hoping for more air in the afternoon, we concluded to go to the lake to try fishing.

We were, of course, reminded of the fact that the apostles were fishers, and we thought of what the Savior said to them about making them "fishers of men." There are many points of similarity between fishing for fish and fishing for men. One of the most important points is a knowledge of fish nature. In our case we found that they did not seem very hungry, and so caught only one.

Men and women often do not seem to "hunger and thirst after righteousness," but we thought that if we could catch only one each half day, it would pay to fish.

We were now about forty-five miles from home. Returning to Bro. Whitmer's, two miles from the lake, we took dinner, gave our farewell greetings and at 1 P. M. started away, reaching our home just at midnight.

Hancock, Minn., July 1. Samuel Bowser.

#### A MEMORIAL SERVICE.

Having been solicited to preach a memorial sermon in honor of our devoted Sister C. May Manners, on Saturday, June 25, I drove across the country to the sorrow-stricken home near Liberty Center, Iowa. Here I learned that the sad event of five months ago was still vivid in the minds of the remaining members of the family. I listened with sad interest as they related how sorry they felt when their beloved daughter decided to go and assist in the mission work at Ottumwa, Iowa, more than six years ago; how, after a struggle, they became reconciled,—a matter which only those who have had similar experiences can comprehend.

As we mused over the many incidents,—with a number of which we were quite familiar,—we were strongly impressed with the thought that the useful life that went out so prematurely, might well be compared to a beautiful wreath into which were tastefully woven many rare traits and accomplishments.

The Gospel Messenger readers doubtless recall with

sadness the account of how, after several years of earnest labor in mission and Bible school work, she returned to her parental home, expecting, ere long, to assume new duties of life. Soon after, however, she fell a victim to that dreaded malady, diphtheria, and after a brief illness, on the night of Jan. 23, her soul took its flight. As the location of the sad scene was pointed out, we could but gaze and reflect how wide-spread was the grief this sad event called forth. Five days later the death angel summoned their daughter Pyrlie, who was equally beloved and precious, though not so well known. She was the one who often cheered the household with her musical talent. Then followed those sad days of quarantine restrictions, which called forth our profound sympathy. Yet the grace of God has proved sufficient for them, and the family, with the exception of one daughter in Indiana, was permitted to attend the memorial service held at Liberty Center, June 26.

The writer tried to speak, to a very attentive audience, from Psa. 116: 15. By request Eld. Fair, of Milo, was present and made some very appropriate remarks, more especially in behalf of Pyrlie, it being her request that he should do so.

We also visited the village cemetery and sought out the two sisters' graves. On a beautiful western slope they lie sleeping, awaiting the sound of the last trumpet. Osceola, Iowa, July 2. W. W. Folger.

#### FROM ONEKAMA, MICH.

On Sunday morning, June 26, the people of Onekama church rejoiced to hold their first services in the new churchhouse. We could see the result of our efforts, and felt that our prayers had been answered. Many of our brethren and sisters from neighboring churches were present. A half hour's praise service preceded the dedication sermon, which was preached by Bro. M. M. Sherrick, of Mt. Morris, Ill. He spoke of the time not many years ago, when there were no congregations of the Brethren in Manistee County. Now there are three, besides one mission station, which will organize soon.

In July, 1902, Doctor and Sister Sadler came to Onekama from Waddams Grove, Ill. They lived quiet, yet influential, Christian lives among the people there, thus building the foundation for the Onekama church. Four years ago, through the efforts of Dr. Sadler, Bro. J. Edson Utery held a two weeks' Bible term here. Later on Brother and Sister Utery came to Onekama and made their home here. Since then they have worked in the Union Sunday school with other denominations,—chiefly Congregational. A year ago the church at Onekama was organized, and plans for buying a lot and building the house were made, but until last Sunday we have been coworkers with the people of the union Sunday school. Bro. Utery has conducted a Bible class each Thursday. This has been well attended and much appreciated by many members and nonmembers. Fourteen have been added to the church by baptism. Although all of these do not live in Onekama at present, others have moved here from Indiana and Illinois.

In his address Bro. Sherrick brought out the fact that it was not because of dissatisfaction that we have separated from the union Sunday school and built a church of our own. It is because we wish to worship God according to the dictates of our own conscience, and desire to follow the commandments Christ has given us in the New Testament. Bro. Sherrick gave a short synopsis of the history of the Church of the Brethren, and described the main principles of the church. He spoke of our stand for temperance, and our way of settling all difficulties peaceably. He referred to our opposition to war and strife, and to secret societies.

The speaker then said that the new house is dedicated (1) to God; (2) to the people of Onekama, outside of the church, who may be helped by it; (3) to the members of the church; (4) to the preaching of the true Gospel of Jesus Christ. He next gave a short talk on the text, "My house shall be called a house of prayer." His sermon was enjoyed by all, for it just fitted our need. Some of us could not help but wish that Dr. Sadler might have lived to be present at the dedication of this church, but God did not will it so. Sister Sadler was present, but left shortly after for Great Falls, Mont.

In the evening a sermon was preached by Bro. Utery. Next Sunday morning, at 10 A. M., the Sunday school will be organized. Bro. Utery was elected superintendent, and Sister Alta Reynolds, assistant, at our last meeting. The remaining officers will be elected by the school. At 11 A. M. there will be preaching. In the evening at 6:30 we will have Christian Workers' meeting with Sister Mildred Reynolds, president, and Bro. Earl Whitehouse, vice-president.

On Thursday evening will begin our Bible class, conducted by Bro. Utery. Bro. M. M. Sherrick and family will reside here during the summer.

Although few in number, we have a large field of work before us. May God help each one of us truly to live our Christian lives, asking guidance and wisdom of him, to lead others to seek the kingdom. Hattie Hansen. R. D. 1, Box 88, Chief, Mich., June 29.

## MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

**Goughnour-Woods.**—By the undersigned, at the home of the bride's parents, Cambridge, Iowa, June 15, 1910, Bro. Frank Goughnour, of Ankeny, Iowa, and Miss Pearl Woods of Cambridge, Iowa.—Jas. Q. Goughnour, Ankeny, Iowa.

**Wray-Polla.**—At the home of the bride's parents, Brother and Sister J. M. Polla, near Lenox, Iowa, by the undersigned, June 23, 1910, Brother James E. Wray and Sister Edna M. Polla, both of the above named place.—Homer F. Caskey, Osceola, Iowa.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Beckus.**—Mabel, daughter of Brother Steven and Sister Julia Hufford, born May 16, 1899, died June 12, 1910, aged 1 year and 28 days. Services by Eld. Samuel Younce, at Clarion, Mich. Text, 1 Cor. 15: 55. Interment in the Brethren cemetery at Clarion.—W. E. Young, Clarion, Mich.

**Beidler.**—Crafton, J., son of Isaac and Barbara Beidler, born in Shenandoah County, Va., Jan. 17, 1831, died at his home in Cedar County, Mo., near Jerico Springs, June 8, 1910, aged 77 years, 4 months and 20 days. His death was due to Bright's disease. He came to Missouri in the early fifties. In 1858 he returned to Virginia and was married to Eliza Goehner, daughter of Jonathan and Frances Goehner. In the fall of 1859 they returned to Missouri where they remained until 1863 when they went to Macon County, Ill., and afterwards to Platt County. Bro. Beidler united with the Brethren church in 1865, having been baptized in the Sangamon River by Bro. Henry Droxler. They returned to Missouri the same year. His wife and four children survive, the youngest child having died in infancy. In his younger days Bro. Beidler would go for miles on horseback to get ministers to come and locate, and after seven months, he attended services when scarcely able to go. He and his wife called for ministers to come to their home and preach for them. He suffered much at times but was always cheerful. Services at home by Bro. Henry Tingley. Text, 2 Tim. 4: 6-8.—Isaac W. Beidler, Jerico Springs, Mo.

**Bowser.**—Bro. Jacob, died of tuberculosis, at his home in Meyersdale, Pa., June 18, 1910, aged 73 years. He was a consistent member of the church for many years. His wife and ten children survive. Services by Eld. Silas Hoover, of Bills, Pa. Interment in the Union cemetery.—Ellen M. Pike, Meyersdale, Pa.

**Bucher.**—Sister Eliza, wife of Eld. C. Bucher, died at her home near Midway, Lebanon County, Pa., June 25, 1910, aged 78 years, 1 month and 15 days. She suffered from the effects of a stroke of paralysis for over seven months. Sister Bucher was a member of the Church of the Brethren for many years and lived a quiet, exemplary life. Services at the Cornwall house, by Eld. Martin Heisey, assisted by Bro. A. Z. Brubaker and the writer. Text, Philpp. 1: 21-23. Interment in the adjoining cemetery.—A. H. Brubacher, Lebanon, Pa.

**Cain.**—Sister Pearl, nee Riley, born Sept. 11, 1839, in Montgomery County, Ind., died at her home near Darlington, same State, June 17, 1910, aged 70 years, 9 months and 6 days. She was united in marriage to Ottis Cain March 1, 1868. To this union were born one son. Besides her husband and son she leaves father, mother, five sisters and two brothers. Sister Cain united with the Church of the Brethren in November, 1907. Services at the Lutheran church June 19, by Bro. L. M. Dunbar.—Willard Anderson, Darlington, Ind.

**Chapman.**—Sister Phoebe Jane, nee Snyder, born July 17, 1839, at her home near Goshen, Ind., died June 27, 1910, aged 70 years, 10 months and 10 days. She was married to John Chapman April 10, 1846. To this union were born ten children. The husband and two children preceded her. Sister Chapman was a consistent member of the Church of the Brethren for fifty-three years. Services by Brethren Frank Kreider and Wm. Hess.—Osie Brumbaugh, Goshen, Ind.

**Clark.**—Sister Rhoda E., daughter of Bro. William and Sister Elizabeth Clark, both deceased, died of heart trouble, in the bounds of the Knob Creek congregation, Washington County, Tenn., May 13, 1910, aged 48 years and 4 months. She was a faithful member of the Church of the Brethren about seven years.—Angie Clark, R. D. 5, Johnson City, Tenn.

**Davis.**—Sister Mary C., born in Lima, Ohio, died at her home near Whitefish, Mont., June 13, 1910, aged 42 years. She was a daughter of John Edgcomb, of Allen County, Ohio. Sister Davis was a great worker in the vineyard of the Lord.—Myrtle Morgan, Creston, Mont.

**Deardorff.**—Tressie Mary, infant daughter of Bro. George E. and Sister Ida Deardorff, born Jan. 16, 1910, died at the home of her parents in Brethren, Mich., June 18, 1910, aged 5 months and 2 days. Services by Bro. Frank Gilbert, assisted by the home ministers.—Ella Keith, Brethren, Mich.

**Eads.**—Mary S., died of cancer, in Kansas City, Kans., July 1, 1910, aged 65 years and 6 months. She suffered intensely for months. Services at the home. Text, Rev. 21: 4.—I. H. Crist, 14 N. Ferree Street, Kansas City, Kans.

**Green.**—Sister Mary E., born in Buchanan, Mich., Aug. 13, 1839, died May 2, 1910, aged 70 years, 8 months and 19 days. Her early life was spent in North Liberty, Ind. She possessed a beautiful voice, which she tried to improve, but failing health prevented. She sought different climes, but to no avail. Her mother and one sister survive. Services by the writer, assisted by Eld. David Cripe, at Utery church, three miles north of South Bend, Ind.—H. W. Kriegenbaum, South Bend, Ind.

**Heddens.**—Ella, nee Donaldson, born near Dawson, Minn., March 7, 1886, died of heart trouble at her home near Perth, N. Dak., June 17, 1910, aged 24 years, 3 months and 10 days. Aug. 18, 1899, she was married to Ray Heddens. She leaves her husband, infant daughter, father, four brothers and four sisters. Her mother and one sister preceded her. She was a member of the Congregational church, but for a few years had taught school near the Turtle Mountain church, and had labored with the Brethren in Sunday-school work. Services by Rev. James G. of the Methodist church, and Bro. Michael Blocher.—Wm. H. Eller, Perth, N. Dak.

**Hetrick.**—Bro. Jos, died of neuralgia of the heart, in the bounds of the Redbank congregation, Pa., June 30, 1910, aged 72 years. Bro. Hetrick was a member of this congregation for nearly fifty years and served officially for a score of years. He leaves two daughters, four sisters and six brothers. Services by Rev. Richards of the M. E. church. Text, 2 Chron. 6: 1.—M. N. Hetrick, New Bethlehem, Pa.

**Johnson.**—Beryl Blanche, daughter of Ira and Clara Johnson, born Nov. 26, 1899, died in the bounds of the Black Swamp congregation, Wood County, Ohio, June 10, 1910, aged 10 years, 6 months and 25 days. Her death was due to pneumonia, which later developed into pulmonary tuberculosis.



She was a regular attendant at our Sunday school until the time of her sickness. Her father, mother, three sisters and one brother survive. Services by Rev. Chas. Rex. Text, James 4: 14. Interment in the Walbridge cemetery.—Ella E. Garner, Walbridge, Ohio.

**Lint**, Bro. Samuel C., son of William Lint, born at Meyersdale, Pa., died at the hospital at Philadelphia, Pa., June 23, 1910, aged 45 years, 9 months and 11 days. His death was due to injuries received while on duty as a railroad engineer on the B. & O. Railroad. Bro. Lint united with the Church of the Brethren when a young man. His mother, Sister Phoebe Pike, and one brother, survive. Services by the church, interment in the union cemetery at Meyersdale.—Daniel K. Clapper, Meyersdale, Pa.

**Miller**, David B., died in the bounds of the Lower Stillwater church, Ohio, June 16, 1910, aged 64 years, 11 months and 17 days. His wife, two sons, one daughter, one sister and one brother survive. Services at the E. McKinley house by the home brethren.—D. C. Stutsman, Dayton, Ohio.

**Miller**, Sister Anna, died of Bright's disease, in the Welsh Run congregation, Franklin County, Pa., June 2, 1910, aged 33 years. She united with the church about ten years ago and lived faithful until the end. Her father and two sisters survive. Services by Eld. M. D. Zuck.—Frank P. Blair, Mercersburg, Pa.

**Pletcher**, Sister Etta, nee Poust, daughter of Eli and Sister Ellen Poust, and wife of Jerome Pletcher, born Oct. 3, 1885, died June 18, 1910, aged 24 years, 8 months and 15 days. Her husband, father, mother, four brothers, two sisters and one child survive. Two children preceded her. Services at the Trout Run church, by Bro. Wm. M. Knopsnyder. Text, Amos 4: 12. Interment in the Tinkey cemetery.—Susie P. Knopsnyder, Freed, Pa.

**Root**, Sister Elizabeth, died of pneumonia, in the Linville Creek congregation, Rockingham County, Va., June 11, 1910, aged 75 years and 8 months. Her husband, William Root, died about twenty-three years ago. One son, one daughter and two brothers survive. Sister Root was a consistent member of the Church of the Brethren for many years.—Services by Bro. D. H. Zigler and V. L. Edmonds of the Baptist church.—Catherine R. Kline, Broadway, Va.

**Royer**, Sister Susan, wife of Bro. Christian Royer (deceased), died at the Old Folks' Home, near Darlow, Kans., June 27, 1910, aged over 81 years. She was a faithful member of the church for a number of years. Sister Royer met her death by an accident. She received serious injuries from falling down stairs, and lived only forty-eight hours. Services at the Home, by Bro. A. F. Miller. Interment in the cemetery near the Pleasant View church.—Estella (Weaver) Wine, Wichita, Kans.

**Sell**, Sister Myrtle, wife of Bro. D. G. Sell, and daughter of Bro. J. A. Brugh, died very suddenly, in Kansas City, Kans., July 2, 1910, aged 39 years, 6 months and 6 days. She leaves a husband, seven children, three brothers, two sisters and a stepmother. Services in the Central Avenue church, Text, Rev. 7: 9.—I. H. Crist, 14 N. Perree Street, Kansas City, Kans.

**Shelbarger**, Margaret, daughter of Samuel and Elizabeth Shelbarger, born near Union, Ohio, Jan. 18, 1839, died at a home at Paulding, Ohio, June 1, 1910, aged 71 years, 4 months and 13 days. March 6, 1864, she was united in marriage to Adam Bobbs. This bond of union was broken for forty-five years. Three children were born to them, of whom one son preceded her about eight years ago. Two sons, three brothers, and two sisters survive. The deceased united with the Progressive branch of the Brethren church in Troy, Ohio, about the year 1902. To her baptismal vows she remained faithful until death. Services at West Milton, Ohio, by Eld. S. A. Blessing.—R. C. Wenger, R. D. 1, Union, Ohio.

**Shively**, Sister Esther, widow of the late Eld. Daniel Shively, died in Goshen, Ind., June 25, 1910, aged 79 years, 7 months and 25 days. She was married to Daniel Shively in 1850 or 1851. To this union were born eight children, of whom all but one preceded her. She leaves one son, one brother and three sisters. Her death came very unexpectedly. She was about the house all morning, as usual, when suddenly she sank to the floor and died in a few minutes. Sister Shively was one of the two remaining charter members of the Solomon's Creek church, which was organized in 1856. The other one is Sister Jimima Coy, aged eighty-two years. She was worthy of honor and praise as a wife, mother, neighbor and Christian. Services at Baintown, by Brethren I. L. Surk and James Neff. Text, 1 Tim. 4: 12. Interment at the same place.—J. H. Warstell, New Paris, Ind.

**Solomon**, Wilbur Orval, son of Brother Samuel and Sister Annie Solomon, born June 18, 1909, died June 13, 1910, aged 1 year. He is survived by father, mother, two brothers and one sister. One brother preceded him. Services in the Lutheran church, by Bro. Wm. M. Knopsnyder. Interment in the Lutheran cemetery.—Susie P. Knopsnyder, Freed, Pa.

**Stiver**, Calvin, born June 19, 1892, in the bounds of the Union Center congregation, Ind., died at the same place June 22, 1910, aged 18 years and 2 days. He leaves father, three brothers and three sisters. His mother and one brother preceded him. Services at the Union Center church, by Brethren Frank Kreider and William Bussard.—Amanda L. Newcomer, R. D. 1, Box 110, Nappanee, Ind.

**Swoverland**, Harvey, son of Brother Luther and Sister Emma Swoverland, born June 7, died near the Walnut church, Marshall County, Ind., June 19, 1910, aged 12 days. Services at the home by Bro. D. W. Hostetler.—Susan Puterbaugh, Argos, Ind.

**Swoverland**, Bro. Jacob, son of Henry and Sarah Swoverland, born in Henry County, Ind., Sept. 19, 1862, died at his home in Mooreland, Ind., in the bounds of the Buck Creek church, June 24, 1910, aged 47 years, 9 months and 5 days. He united with the Church of the Brethren early in life. In July, 1899, he was called to the ministry and was soon advanced in the office. He was united in marriage to Sarah A. Holder Jan. 7, 1883. To this union were born ten children—four sons and six daughters, seven of whom live daughters, with his companion, survive. Services by Eld. L. W. Teeter, assisted by Eld. Abraham Bowman, in the First Christian church of Mooreland. Interment in the cemetery near by.—Phebe E. Teeter, Mooreland, Ind.

**Wallace**, Sister Elizabeth, born in Pickaway County, Ohio, in 1825, died in the bounds of the Black Swamp congregation, Wood County, Ohio, June 25, 1910, aged 85 years. She united with the Church of the Brethren in early life and, though isolated from the church, she lived an earnest and faithful Christian life. Four daughters and one son survive. Her husband and seven children preceded her. Services by Rev. Donahay of the Presbyterian church. Interment in the Dowling cemetery.—Ella E. Garner, Walbridge, Ohio.

**Wampler**, Bro. Joseph S., died of paralysis, in the Linville Creek congregation, Rockingham County, Va., June 5, 1910, aged 75 years, 4 months and 7 days. He was married three times. His first wife was Amanda Spitzer. He was then married to Sallie Snyder, who died in November, 1904, leaving six daughters and three sons. His third wife, who was Bettie Koontz, survives him. His seat in church was never vacant when he was absent. He attended Services by Eld. John P. Driver.—Catherine R. Kline, Broadway, Va.

**Wise**, Bro. George, died at the Home for the Homeless in the Fairview congregation, Lancaster County, Pa., June 23, 1910, aged 90 years, 6 months and 5 days. Death was due to old age. He was never married. Though a native of this country, he spent the greater part of his life in Michigan. Services by the Brethren. Text, Eccles. 12: 13, 14.—Elmer H. Helsey, R. D. 3, Manheim, Pa.

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## NOTES FROM OUR CORRESPONDENTS.

(Concluded from Page 461.)

shown what true patriotism is, and are persuaded that if more such meetings were held on that great national holiday, there would be less rioting and fewer accidents. After a missionary song and recitation, there was a collection of almost \$20 taken for the work in India.—Lizzie Swartz, Lovejoy, Pa., July 6.

**March Creek** church held her love feast June 11 and 12. The ministering brethren present were Eld. D. T. Dierdorf, of North Dakota, Eld. John Utz, of Maryland, and Eld. Theodore Price, of Unionville, Iowa. Bro. Dierdorf officiated. We had a spiritual feast and all four encouraged to press forward.—B. F. Lightner, Gettysburg, Pa., July 1.

**Notes.**—The ministerial meeting and Sunday-school convention for the Western District of Pennsylvania will be held in the Elk Lick congregation Aug. 23-25. A program will be ready for publication soon.—R. D. Murphy, Wells Creek, Pa., July 1.

**Philadelphia** (Bethany Mission, 3255 Kensington Avenue)—June 12 we observed Children's Day, also our sixth anniversary. Bro. J. A. Crowell, of Juniata College, was with us, and his talk to the children was greatly enjoyed by them, and was also a helpful feature. Although it was rainy, there were about 236 present. His sermon in the evening was edifying and encouraging. Altogether we had a very profitable day. June 19 Bro. W. G. Nyce, of St. Peters, Pa., preached to an appreciative audience.—Tillie M. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., June 30.

**Shade Creek**—As a direct result of a series of meetings, recently conducted by our pastor, Bro. D. M. Adams, three were added to the church by baptism, and four reclaimed. Much progress is being made in the work of the church at this place. July 5 a conference was held in the Scalp Level house by the teachers and officers of the various departments of the Sunday school. There was doubtless the first meeting of its kind ever held in this congregation, and proved very helpful and inspiring. Our recently-organized home departments, adult Bible classes and teachers' meetings have greatly advanced the work of our schools. The sisters in charge of the cradle roll are doing a very commendable work. Brethren Josiah Weaver and A. G. Faust, who have recently returned from Bethany Bible School, have taken charge of the teachers' meetings, held weekly in the Rummel and Winder houses, thus relieving our pastor of that part of the work. Bro. John Brown, of Iowa, who is visiting friends and relatives in this congregation, has favored us with several sermons, all of which proved very helpful.—J. H. Lehman, Scalp Level, Pa., July 6.

**Woodbury.**—We have had the pleasure of having with us Bro. Jesse E. Emmert, of Indiana, who gave us a talk on the work in India at each of our places of meeting. These talks were listened to with interest and we hope they may have aroused more of the spirit of missions among us. A collection was taken at each place, amounting to a total of \$43.38.—J. C. Stayer, Woodbury, Pa., July 1.

## TEXAS.

**Portland.**—Eld. J. A. Miller and wife came here over two weeks ago. Bro. Miller delivered twenty sermons, a large number of which were doctrinal, and all of them instructive. Last Saturday evening, July 2, we held a love feast. Bro. Miller officiated. There were only ten of us to commune. The people looked on with much interest, as this was the first meeting of the kind most of them had ever attended. Bro. Miller's last sermon was on "Hearings," and some seemed to be counting the cost for he made a strong appeal. We feel encouraged and greatly built up. Eld. Jacob Whitmore and wife, of McPherson, Kans., will come about Sept. 1, and take charge of the work here for one year. We are to support them. Today we Brethren, and our neighbors and friends, took our dinner and other refreshments and went to a grove for a Fourth of July picnic. We had singing, reading of the Declaration of Independence, and speaking by Prof. Clark of this place. After lunch we had singing, speaking and prayer by Bro. Miller. There was about one hundred present and all pronounced it the best Fourth they had ever spent. Our Sunday school is progressing fairly well.—L. J. Porter, Portland, Tex., July 4.

## VIRGINIA.

**Mt. Harmon.**—Our new church, in the Midland congregation, Fauquier County, Va., will be dedicated July 24, at 11 A. M. Those coming by railroad will stop at Bealeton. Notify us and conveyance will be furnished.—Dennis Welmer, Bealeton, Va., July 4.

**Peter's Creek** church met in council July 2, at the Oak Grove house. One letter of membership was granted. The deacon brethren were asked to look after the needs of some poor members, and supply them. The annual church visit was ordered. The most important business of the meeting was the electing and installing of two brethren to the eldership. Brethren J. H. Garst and N. H. Garst were thus set apart. Brethren F. S. Miller, Sam'l Crumpecker, and D. A. Naff were the committee sent to the district meeting. The services were solemn and very impressive. On Monday July 4, the first ministers' meeting for 1910 convened at the Peter's Creek church. All the ministers were present, and all of their wives but one. The theme discussed was, "The Duty of the Church in Carrying Out the Nonconformity Principles of the Bible." Many good ideas were presented. After being together for two hours, the meeting adjourned. The next meeting will be held sometime during the Holidays.—Mildred Naff, R. D. 3, Roanoke, Va., July 7.

**Stanton.**—Sunday, July 3, Bro. A. B. Miller, with his wife, entered upon the duties as pastor of this church. All were glad to welcome them. Though it was not generally known when they would be here, yet the attendance was good. Eld. E. D. Kendig and wife, and Bro. S. Thomas assisted Bro. Miller. We pray that they may like our town and that many souls may be gathered into the fold before the year closes.—E. P. Steffey, Staunton, Va., July 6.

## WASHINGTON.

**Centralia.**—Our church convened in council June 25. Eld. M. F. Woods was chosen presiding elder for the coming year. All church officers were elected for one year, and Sunday school and Christian Workers' meeting were reorganized. We now have two Sunday-school officers as follows: Bro. Arthur Roper and Sister Anna Huffman, superintendents; Sister Gertie Stone, secretary. Christian Worker officers are Sister Ora Hale, president; Bro. Ernest Erickson, secretary; Sister Jennie Hale, writing clerk. The writer is church correspondent.—Cleo Hiner, Tekos, Wash., July 6.

**Tekos** church met in council June 25. Our elder, Bro. N. S. Gripe, being absent, Bro. R. F. Hiner officiated. Bro. Gripe has gone to spend a week with relatives in the East. Eld. D. B. Eby, of Sunnyside, Wash., was chosen as our elder for the coming year. Our Sunday-school officers are as follows: Bro. Arthur Roper and Sister Anna Huffman, superintendents; Sister Gertie Stone, secretary. Christian Worker officers are Sister Ora Hale, president; Bro. Ernest Erickson, secretary; Sister Jennie Hale, writing clerk. The writer is church correspondent.—Cleo Hiner, Tekos, Wash., July 6.

## WEST VIRGINIA.

**Chestnut Grove.**—July 2 we met in council, with Eld. J. W. Rogers presiding. On account of the inclement weather we did not have our singing on the Fourth, at Pleasant View.—Anna F. Sanger, Box 46, Braggville, W. Va., July 5.

## WISCONSIN.

**Cloverdale.**—Bro. John Heckman, of Polo, Ill., came here June 28, and remained until July 1. He left here on Friday afternoon for Stanley. While here he gave us three good sermons. Thursday evening he preached in the Conrath schoolhouse.—Mrs. S. B. Michael, Conrath, Wis., July 4.

**Maple Grove** church met in council on Saturday, June 25. The outlook for the work here is encouraging. An election was held for two deacons and three were elected. So far only one has been installed. Bro. Heckman was with us.—Mollie Wine Verbeck, Stanley, Wis., June 28.

## NOTES UNCLASSIFIED.

**Notice to Churches of Southern District of Indiana.**—It will be a source of much satisfaction, if those who expect to attend the Bible Institute, held in the Indianapolis church, Aug. 8 to 13, will drop a card to either S. A., 2310 West Walnut Street, or J. C. Murray, 118 N. Senate Avenue, Indianapolis, Ind.—J. C. Murray, Indianapolis, Ind., July 10.

## MY PLANS FOR THE WINTER.

Answering the many inquiries, as to where I am expecting to work next winter, I will say, I have not fully determined. If I could find places where I could have lodging near the place of work, I would like to spend the winter in Missouri and Kansas. I am to work in Iowa and Nebraska till November, at least I do not want to cease work as long as I am able to work. Address me at Hagerstown, Ind., care of Eld. L. W. Teeter, till July 25. After that, if you do not know my whereabouts, address me at McPherson, Kans., and it will find me. A. Hutchison.

July 1.

## "A SANE FOURTH."

The Brethren at Franklin Grove, Ill., have had great cause for rejoicing. Bro. Isaac Frantz, of Pleasant Hill, Ohio, has been laboring with us in a series of meetings since June 23. July 4 all efforts were united to make it a glorious day, having services most of the day. At ten o'clock in the morning Bro. Frantz gave us an interesting talk on "The Birthday of the Nation," after which several hours were spent in a good social time. The sisters brought well-filled baskets, and all enjoyed a social dinner together. After dinner a short talk was given to the applicants for baptism, after which all drove to the stream to witness the baptism of nineteen precious souls. By eight o'clock in the evening the churchhouse was again well filled to listen to another sermon. Bro. Frantz is still laboring with us. Realizing that there is much to do yet, he will remain a few days longer.

Yesterday, Sunday, July 10, eight more dear ones received the rite of baptism, making the number of accessions, thus far, twenty-seven. Unfortunately the meetings came in a very busy season for the farmers, but we praise God that men and women were willing to come through heat and dust and when tired, to hear the Word of God. Our hearts rejoice when boys and girls, young men and women, fathers and mothers accept Christ. May we continue to praise God for what has been done!

Franklin Grove, July 11. Anna Stutzman Buck.

## HOW WE SPENT THE FOURTH OF JULY.

Fifty-four of us, in all, took our dinners and repaired to the shore of Lake Michigan. A number of them were boys and girls of our Sunday school, whose parents do not come to either church or Sunday school. We reached the Lake a little after 11 o'clock; then spread our lunch on the grass, and all sat on the ground while we partook of a good meal. We took our Hymnals along, and after dinner we had a meeting which was a feast to the soul. Bro. D. E. Sower gave us a good sermon, appropriate for the occasion, which we all enjoyed. After the sermon a number of short talks were given. Last of all ice cream was served to all present. Thus both the natural and the spiritual man were ministered unto. One sister, who recently came to the church, was deeply impressed by the service. Three men who are not accustomed to attending religious services, enjoyed the meeting with us. In talking with them, one said, "We ought to be pious, but not all of us are."

Brother and Sister John Shepherd, two daughters and one son, of East Dayton, Ohio, who are here on a visit, were also present.

We continue in our Sunday-school work, with the writer as superintendent, together with other officers and teachers in charge, who entered upon the work the second Sunday in April. Daniel Landis.

Freesoil, Mich., July 6.

## ANNOUNCEMENTS

| LOVE FEASTS.                   |  | the home of Bro. Isiah Stutsman. |  |
|--------------------------------|--|----------------------------------|--|
| <b>Idaho.</b>                  |  | <b>Montana.</b>                  |  |
| July 16, Welser.               |  | July 16, 17, Medicine Lake.      |  |
| <b>Indiana.</b>                |  | <b>North Dakota.</b>             |  |
| Aug. 22, 2 p.m. Little Walnut. |  | July 23, 5 p.m. Berthold.        |  |
| <b>Michigan.</b>               |  | <b>Oregon.</b>                   |  |
| Aug. 13, Riverdale.            |  | Aug. 20, Coosline Valley.        |  |
| Aug. 13, Little Traverse, at   |  | <b>Washington.</b>               |  |
|                                |  | Aug. 6, 2 p.m. Olympia.          |  |

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# FULL REPORT

## OF

# Annual Meeting

Every members of the Church of the Brethren ought to read the report of the Winona Conference. Even those who were there during the week could not possibly get the full benefit of all that was done, and to those who were not there the published report will be the only source of full information. All want to read it. The addresses delivered at the Missionary, Educational and Sunday-school Meetings form an interesting and valuable part of the report. The queries discussed this year are of vital interest to the workers in the church, and every member ought to be a worker.

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# THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 49.

Elgin, Ill., July 23, 1910.

No. 30.

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## AROUND THE WORLD

SINCE the recent agitation concerning the increased cost of living, some people have placed most of the blame upon the farmer, but recent investigations show that in most cases the farmer receives but a moderate price for his product, that even the much-maligned railroad companies make but a reasonable transportation charge, but that it is the middleman who, somehow, manages to get the lion's share. In one instance the original cost of \$2.25 per bushel, paid for beans in Florida, to the producer, with fifty cents freight charges, was raised to \$6.40 by the time they reached the consumer. And this is said to be but a fair sample of the general condition, prevailing at present. In some way men lose sight of the duties they owe to one another; they fail "to do justly," as the Prophet Micah so earnestly admonishes.

LUTHER BURBANK, the expert on plant growth, has some well-defined ideas, also, on the proper culture and training of the "tender plants" of the household. He believes that too often, in their love for self-indulgence, parents attempt to move along the line of least resistance. They lie to and cheat their children in various ways. Notice: "Be dishonest with a child, whether it is yours or another's,—dishonest in word or in deed,—and you have started a 'grafter.' No one will ever grow up to be a grafter whose early training has been in an atmosphere of absolute honesty. A child knows instinctively whether you are true or dishonest with it in thought as well as in deed; you can not escape it. Its life is open to all impressions. You have here an unparalleled opportunity to work; for nowhere is there material so plastic." There is something to think about in these words of Mr. Burbank. Tremendous responsibilities rest upon parents, and only eternity will reveal their full extent.

THE recent lynching of an anti-saloon detective at Newark, Ohio, may well be termed one of the legitimate fruits of the whiskey traffic. Licking County, of which Newark is the county-seat, had, by the vote of the people, been declared anti-saloon territory. It was in an effort to uphold the law against saloons in Newark, that the detective, surrounded and attacked by a howling mob, accidentally shot a saloonkeeper, and, later on, met his death at the hands of infuriated liquor defenders. Governor Harmon, of Ohio, immediately

looked into the affair, and finding that both Mayor Atherton and Sheriff Linkle were undoubtedly in sympathy with the disgraceful proceedings, took prompt action against the unfaithful officers. Warrants have also been issued against all known participants in the riot. It is well to have executives like Governor Harmon,—firm in the discharge of their duty,—but better yet to have an orderly constituency,—people who yield due respect to the "powers ordained of God."

FROM a speech, recently delivered in Hong Kong by a Chinese leader, it would appear that along some lines the much despised Oriental has far more sense than his more fully enlightened (?) brother of the West. The speaker pointed out the folly of attempting to reform China by military methods, and maintained that it would be still worse to burden the nation by extravagant military equipment. Such action, he avers, would bring about lasting injury to its commercial dealings with other nations. He prefers the sympathy and practical help of the Occident, in the upbuilding of a better and more moral China, to any glory of military display. We commend this expression in favor of peace to the consideration of those who,—while professedly Christian,—are continually pleading for further military preparations, notwithstanding the plain precepts, so forcibly emphasized in the teaching of Christ, the Prince of Peace.

COLORADO is doing the best possible thing, both for its convicts and also the citizens of the State, by employing the offenders upon the public roads. The favorable results of the work, last summer, have brought about a more general application of the plan during the present season. This privilege of working on the roads can only be earned by the convicts provided there has been the most exemplary conduct, and the favor is prized accordingly. No armed guard watches them while at work, and neither chains nor prison stripes mark them as convicts. They are put upon their honor not to violate the confidence imposed upon them, and they have only in a few rare cases proved recreant to their promise. The Colorado plan aims to make a man out of the former offender, and has achieved notable success. One is made to wish that other States might learn a much-needed lesson from Colorado's successful and humanitarian prison reform.

WITH all his vaunted intelligence and patriotism, an average American has not yet learned to obey the law. Chicago's efficient Chief of Police, Leroy T. Steward, in response to a recent criticism of American policemen, as compared with those of France, remarked: "An American policeman could be a model of politeness, too, if he had the people to deal with as have the French gendarmes. Over there a word from an officer is sufficient; his word is law. In this country it takes more than an officer's word to restore order." The truth of Mr. Steward's statement is too apparent to require additional testimony. If, however, you once get the principles of genuine religion into the hearts of the people, they will then have respect for the Lord as well as the law, and will practically govern themselves without a police force. This was well shown at our recent Winona Conference, where the excellent order maintained by the vast crowds was the subject of general remark.

WE note that, by a recent decision of the State Supreme Court of Pennsylvania, the much-discussed "garb-law" of that State is reaffirmed. While originally intended to debar the various orders of the Catholic Church from serving as instructors in the public schools of the State, it has inadvertently included, in its wide-sweeping provisions, members of the co-called

"plain churches" also, such as the Church of the Brethren, Mennonites, River Brethren, etc. Law makers and law interpreters do and say some strange things. While the old "Keystone State" guarantees constitutional freedom of religious convictions, it makes laws that would even debar good old William Penn (were he living today) from teaching in the public schools. *The Gospel Herald*, Scottsdale, Pa., the official organ of the Mennonites, in an article deploring the maintenance of this law,—so manifestly unfair,—closes with these words: "So long as precepts in favor of simplicity of attire have a place in the Inspired Book, it is the duty of Christian people to 'obey God rather than man,' and if this bars them from teaching in the public schools, let their services be rendered along other lines."

OUR real "yellow peril,"—we are now told,—is not from war but from industrialism. One of these days the products of the Far East will come in close competition with our own, and the battle will be on. Already India cotton is coming to the front. Millions of dollars are being invested in flouring mills along the Yangtse River, China. In spite of the tariff Chinese pig iron of good quality is proving a serious competitor of the home product. Then, too, all Oriental Governments are steadily working to reach the point when they will be able to meet us in the world's markets. This industrial competition will have to be met by us, and far better than to spend three hundred million dollars, annually, for visionary wars, would it be to use that amount of money in such industrial development as will maintain our supremacy. Future world conquests will largely be along the line of commercial and racial superiority.

AGAIN and again we have been told that the liquor question is not one of religious significance, but belongs wholly to the realm of politics, and as such should be severely let alone by the preachers and earnest church workers. So studiously have liquor advocates labored in the promulgation of this erroneous idea, that they have succeeded, in some localities, to deceive "the very elect," and some otherwise well-meaning people have refrained from doing their plain duty in the battle against the rum traffic. No greater mistake could be made. It is the church's business to fight Satan wherever he shows himself, and one of his chief strongholds is the saloon. A noted authority in temperance activities says: "In almost every case where the saloons have been voted out, there has been a marked increase of morality and actual accessions to church membership." Tactful opposition to Satan is always opportune, and the Lord expects each soldier of his army to do his whole duty.

WHILE the art of embalming was known to the ancient Egyptians as early as 3000 B. C., the earliest mummy, until recently, dated only from about 1580 B. C. A recent addition to the Museum of the Royal College of Surgeons, in London, however, is a mummy of the period of Snefra, dating back as far as 2700 B. C.—an earlier period by 1,100 years. The reason why this mummy has come down to our time so well preserved, is due to the fact that it was encased in a hard and thick shell of resinous paste, which had been moulded, when soft, into the form of the body. As the ancient Egyptians regarded the preservation of the body as the principal condition for the attainment of immortality, artificial mummification was resorted to in order to deprive the grave of its victory. The Christian can rejoice in a better hope. He knows that "though our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."



## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

### The Church's Desolation.

SELECTED BY J. M. PROPPS.

Well may thy servants mourn, my God,  
The church's desolation,  
The state of Zion calls aloud  
For grief and lamentation;  
Once she was all alive to thee,  
And thousands were converted;  
But now a sad reverse we see,  
Her glory is departed.

Her pastors love to live at ease;  
They covet wealth and honor;  
And while they seek such things as these,  
They bring reproach upon her.  
Such worthless objects they pursue,  
Warmly and undiverted.  
The church they lead and ruin, too—  
Her glory is departed.

Her private members walk no more  
As Jesus Christ has taught them:  
Riches and fashion they adore—  
With these the world has bought them.  
The Christian name they still retain,  
Absurdly and false-hearted;  
And while they in the church remain,  
Her glory is departed.

And has religion left the church,  
Without a trace behind her?  
Where shall I go, where shall I search,  
That I once more may find her?  
Adieu! Ye proud, ye light and gay!  
I'll seek the broken-hearted,  
Who weep, when they of Zion say,  
Her glory is departed.

Some few, like good Elijah stand,  
While thousands have revolted;  
In earnest for the heavenly land,  
They never yet have halted.  
With such, religion doth remain,  
For they are not perverted;  
Oh! may they all through them regain,  
The glory that's departed.

Nat. Mil. Home, Kans.

### Conversion.

BY A. C. WIEAND.

#### Chapter III.—Trust.

WHEN a man is truly penitent before God because of his sins, and because of his desire for righteousness, he must believe that Christ can deliver him from the power of Satan, that by his death on the cross he has atoned for our sins and broken Satan's power. He must believe that, through Christ's death on the cross, he not only became sin for us, but did so in order that we might become the righteousness of God in him. In short, he must believe the Gospel. "Repent and believe the gospel."

Belief in the Gospel comes after repentance, because it is when the heart is thus utterly penitent,—his will broken against sin and willing to do the righteousness,—that it must now, in addition, believe that the thing is possible in some way; and the only way in which it is possible is through Jesus Christ. "For there is none other name under heaven given among men," etc. Therefore a man, be he ever so penitent, cannot be saved unless he believes the Gospel, which means that Christ has power to deliver from sin, and to give us the Holy Spirit, which will enable us to do the right and to live up to the light we have. He must believe that Christ has the right and the ability to deliver us from the power of Satan, and also to communicate to us the power of God,—deliver us from the power of Satan, to do evil and sin, and to give us the enabling grace and power of God to do the righteousness which we have chosen to do.

#### Chapter IV.—Obedience.

If one thus has willed to give up the wrong, and, on the other hand, willed to do the right, and believes in the enabling power of God to deliver from evil and to do the right, then he will act and then only. He will act as if he had the power to do. He will do precisely what God has told him to do, and the very first thing that God tells the penitent believer to do is to be baptized. Here is a definite, specific and difficult outward

act, yet so simple and obvious, and also so specifically and definitely commanded by God, so tangible and self-evident, that one who believes can perform it at once. Here is something, then, immediately to do which God has commanded, which is the will of God, and upon it are conditioned the promises of the taking away of the sin,—the delivering us from the power of Satan on the one hand and the giving of the Holy Ghost on the other,—the enabling power to do right.

#### Chapter V.—Practical Dealing with People in Order to Bring Them to Repentance.

Practically, then, we must, in dealing with men, see to it that they are willing to give up every sin without exception. Ask them if there is one single, solitary sin which they are not willing to give up and renounce. And if we suspect any such probable "besetting sin" or "pet sin," let us ask them specifically with reference to it. If we know a man to be addicted to things which are wrong and sinful, we should point them out specifically, and demand him to renounce them and give them up. To sum it up, then, ask him, on the one hand, to make sure whether there is one single, solitary thing which he knows to be wrong which he is not willing to give up, which he does not irrevocably vow before God to give up, now and forever, and without reserve—absolutely without reserve or exception.

On the other hand, let us ask him, "Is there a single thing which you know is right, which you know to be good and true and holy, which you know to be God's will, which you know God would ask you to do, which you are not willing to do?" And if we know there is something which is God's will concerning him, which, we know, is repugnant, for which he will have an instinctive aversion, something from which he will draw back, let us particularize that and set it before him most definitely and specifically, and demand that he confess it. Let us ask him just as fully and absolutely, without reserve, to choose to do this also. And if he draw back, saying he cannot, then let us preach to him the Gospel, telling him that he can do all things through Christ by his enabling grace. Let us teach him the Gospel of God, of deliverance from the power of Satan, and of the bestowal of the power of God to do right. And then, just as soon as this heart work is done, and the will is absolutely true, and the faith complete, let us set before him this one act which God himself has ordained specifically as the first act he is to do. Let us call his attention to the promises, that in this act God will take away his sins, thus delivering him from the power of Satan for the past and the present, and will give him the Holy Ghost, thus bestowing upon him the power of God.

Let us command that by faith in the Gospel of God he should act upon his conviction of the wrong and the right, because he trusts the Gospel of God. Conviction, then, being first; is followed by repentance, and succeeded by trust. Acting on this faith, there is compliance with the command of God, in obedience to the ceremony of baptism which God has ordained, together with the laying on of hands. The power of Satan will be broken, and the power of the Holy Ghost will be there present.

Bethany Bible School, Chicago.

### "I Am the Way."—John 14: 6.

BY SAMUEL H. GARST.

OUR Blessed Master made the above declaration on the night of his betrayal when the sins of the entire world were pressing him down. No one could arrive at any other conclusion than that there is but one way from earth to heaven, judging from the language of the text. Jesus did not say, "I am a Way," thereby expressing the thought that there might be other ways. Acts 4:12 forever settles the matter, when it says, "There is none other name under heaven given among men, whereby we must be saved."

The prophet Isaiah speaks of it as "a highway," and says that it shall be called "The way of holiness" (Isa: 35:8). The prophet Jeremiah tells us that there are but two ways set before us, the way of life and the way of death (Jer. 21:8).

We, then, conclude that the way of life is, first, an all-sufficient way. Jesus Christ made ample provisions

for the entire world of mankind, to travel upon this "highway of holiness" (Rev. 22:17). It cannot become crowded or worn out. It is the only way. Paul, in 1 Cor. 3:11, says, "For other foundation can no man lay than that is laid, which is Jesus Christ." The narrow way is the only way that will lead us to our Father's home. It is very beautifully described by Jacob's dream of the ladder, with one end on the earth, and the other end in heaven (Gen. 28:12).

It is also a free way. When Jesus Christ expired on the cross and exclaimed, "It is finished," he then and there virtually purchased every ticket, and paid the price by the shedding of his own blood.

It is a conditional way. In traveling from one State to another, drawn by our railway locomotives, we must, ere we enter the coach, comply with certain conditions. Thus, in our traveling upon the great highway of holiness, there are certain conditions and requirements that each individual must comply with. These prerequisites are fully set forth, as are all the conditions of salvation, in the Book of books, which our Blessed Master left for us. Upon investigation we find that the first three conditions, to be complied with, are faith, repentance and baptism. When these conditions are fully met, we then became travelers upon this way and, if we continue faithful to the commands of Jesus Christ, we shall live with him throughout eternity.

Blountville, Tenn.

### Some Teachings of Christ Concerning the Holy Spirit.

BY PAUL MOHLER.

It is astonishing to see how little is known, throughout the church generally, concerning the Holy Spirit. The Spirit has done so much through the church in the past, and is willing to do so much today, that it seems almost incredible that we should be so ignorant about what to expect of him. I am sure that the teaching of our Lord, concerning the Spirit, must be interesting, to say the least, to any one who is in earnest in his Christian life.

After you have counted up the various "needs" of any congregation in the Brotherhood, or of the whole Brotherhood, and added them all together, you will find that to supply all of them, without the Holy Spirit, would still leave the church absolutely helpless in the face of the devil; and unable to do any Godly work; but if the Holy Spirit were given without any of the other things, every other need would soon be supplied, and the church enabled to conquer the world for Christ.

Our Lord's first recorded words, in reference to the Holy Spirit, were those spoken to Nicodemus, which say that the Pharisaic method of attaining righteousness (by careful attention to all the details of conduct) will never win entrance into the Kingdom of God; but that the entrance depends upon the action of the Holy Spirit. Even water-baptism alone will not do it, but there must be also Spirit baptism if a man is to enter the Kingdom of God. I wish today that these words of the Lord could be shouted aloud over the entire length and breadth of the Christian world. Perhaps, then, at least a few more earnest Christians, who are wearing and worrying their lives out, trying to live lives of godliness, and failing miserably, would open their hearts to the Blessed Spirit of Righteousness, to enter and dwell therein, and control their lives unto godliness! If all Christians could only know, by their own experience, what a joy the Spirit-filled life is, what a marvelous change their lives would undergo.

In the next chapter (John 4:7-26) Jesus again teaches of the Holy Spirit. The Samaritan woman was not so much concerned about the way to worship God as she was about the place of worship. In ancient times, place had a good deal to do with worship, and with some people it has today; but Jesus very skillfully turned her attention from the "where" of worship to the "how." And as with Nicodemus, he again turns to the Holy Spirit. Worship, to reach God, must be in the Spirit. True worship is possible only for those that have become spiritual by the indwelling of the Holy Spirit, which is "a well of water, springing up



unto eternal life." If the thousands of Christian people, that are thirsting for real spiritual refreshment, would only ask of the Lord and receive the "living water," never to thirst again, what a joy and power their lives would be!

In his farewell discourse on the night of the betrayal, the Lord prepared the disciples, as far as was possible, for the great change awaiting them. When he talked of going away, sorrow filled their hearts. This he tried to drive away by his promise of another Comforter, the Holy Spirit, whom the Father should send in his name, and who should dwell in them and should guide them into all the truth, bringing to their remembrance whatsoever he had said unto them (much of which they had not understood) and teaching them all the truth. He promised also that this same Spirit should convict the world of its own exceeding sinfulness, the glorious righteousness of Christ, and the terrible judgment awaiting the unforgiven. This would make it easy for them to be his witnesses unto Jerusalem, all Judea and Samaria, and the uttermost parts of the earth, when once they had received the power of the Holy Spirit, as he promised in Acts 1:8.

How does that promise sound to the ministers that have worked and preached and talked and sacrificed their lives, to build up a church, only to see the people grow indifferent to their souls' salvation, and go off after the things of this world? Doesn't it seem almost too good to be true?

Recently I heard Dr. F. B. Meyer,—who has done and is still doing a marvelous amount of work for the Lord with remarkable success,—say that the way to do Christian work successfully is to fulfill the requirements necessary to have the Holy Spirit do the work. I think that we have many ministers and evangelists that can testify as to the ease with which souls are brought to Christ in a praying church. Have you wondered why the children of some parents just naturally give their hearts to Christ, with hardly a word of encouragement? There is power in the life of the mother who is filled with the Spirit of God. There is power in a church that sanctifies itself by prayer, self-denial, and humble, holy living.

Jesus foretold the persecutions that must inevitably befall the true disciple. This gloomy prospect would have undoubtedly frightened his first disciples and prevented their going out into the service if he had not, with that warning, given them the promise of Holy Spirit protection. And that help was so freely given that when Peter and John were brought before the great Sanhedrin, "ignorant" man as he was, Peter was able to not only defend himself, but to preach Christ in the very face of his bitterest enemies. A marvelous protector the Holy Spirit is! Yet how many poor, weak, faithless mothers in Israel there are today, who are afraid for their sons to go out to India and to China, for fear of the persecutions that may befall them! I wish that every one of those trembling souls would read and reread the tenth chapter of Matthew, and the fourth chapter of Acts, until the Spirit of God would convict them in their hearts of their own miserable weakness and lack of faith. Yes, I wish that those who are afraid to live a simple, humble, Godly life, in the face of a wicked world, would read that too, and learn to be ashamed of such miserable, trifling weakness, when all they have to do is to give themselves to Christ and receive his Blessed Spirit and the enabling grace of God.

Jesus says that the Holy Spirit will testify of him, will speak what he hears, will work and speak through his disciples, and is to be regarded with even more deference than either himself or the Father. All these things are emphasized and exemplified by the Holy Apostles. Can we not accept their combined testimony, and really and earnestly set about fulfilling the conditions, necessary to receive the fullness of the Spirit? Oh, pray for a great revival of the Holy Spirit in the church of the Living God, to the end that his saving power may be demonstrated anew throughout the earth, and that many thousands of souls may be brought into the Kingdom of God!

Bethany Bible School, Chicago.

## The Life in Christ.

BY E. H. EBY.

### Part Three.—Unity vs. Uniformity.

THAT they may be one even as we are one," is the high-priestly prayer of our Lord which, we are bound to believe, the Father is answering in a very real and deep sense. Jesus used four different figures in speaking of his church: the family, a building, a grape vine, flocks of sheep.

The family is composed of different members, each performing different functions, but all together constituting a unity, an organization complete in itself. Like the body which is composed of many organs, each performing separate functions, but all together constituting a unity,—a life. A pile of bones is a uniformity,—the living body is a unity. A heap of bricks is a uniformity,—a house, complete in all its parts, is a unity. So the Master thought of his church,—a building fitly furnished, all parts joined in unity. A heap of logs is a uniformity. A living tree is a unity; having trunk, branches, leaves, flowers, fruit,—a variety of parts and functions, but one in life, a unity. So also the vine, the husbandman, the branches, the fruit,—a variety of functions, but unity in life and purpose.

Christ's prayer for unity is based on the unity of God. "As we are one"—God the Sender, Jesus the Sent, the Holy Spirit the medium of Divine fellowship. God's unity admits of a trinity of persons and functions. The unity of the church must admit of a variety of personalities,—forms, functions, thought, activities. Absolute uniformity means decay and death. I have read of a body of believers in England whose conception of unity is that all should think exactly alike. In Europe the Roman Church accomplished, on a gigantic scale, uniformity in organization and form of worship, but it was a uniformity of death,—a frozen stiffness, void of vitality or power, except the power of massiveness. Uniformity of ecclesiastical system was certainly not in the Master's mind, but UNITY in life and spirit with variety of functions.

Christ is the Life, the Head, and every member, co-ordinating and functioning in harmony with every other, is part of a living unity. This is unity in variety, rich, abundant life. The constant attitude of each member toward every other, and toward the Head, is that of self-surrender, humility. It counts itself nothing except as it maintains its relation to the body. "None liveth to himself," but each performs his divinely-appointed task, fills his God-given place, and so helps to constitute the sublime unity for which Christ prayed.

Life is imparted by the Head to each individual member. If you possess it, so does every other believer in Christ; and you can no more disown a fellow-member (as not of the body) than the eye can disfigure the foot, saying, "Since you are not like me, you are not a part of the body."

How can we secure and maintain unity in the church? Unity is a matter of life, not of mere form; a state of vital connection with the Head, not solely of appearance. Put the dynamic of the Christ-life inside the heart, and no outside appliance need be resorted to. Teach that every believer is in Christ, dead with him on the cross, buried with him in baptism, and is now alive to God in Christ. Then he is a living branch, is in Christ and draws from him all life and power. *Live it, then teach it.* Teach that Christ is in every believer. The life of the Vine flows into the branch and produces its own fruit. "Christ in you, the hope of glory," the great mystery hidden from the foundation of the world. *Teach it, then live it.* Teach that humility is the believer's constant attitude toward Christ. He is a member of the great organic unity of which Christ is the living Head, and from whom he receives all. All members have not the same office, all are not of the same size. To insist on all the leaves of a tree being alike in size, shape and position, would be to revolt against the laws of nature. But they are all leaves, all possess the same life. Teach that each member has his or her place to fill in the economy of the church; and then give ample scope for the normal development of every Christian activity; for the Spirit divides his gifts to each severally as he wills. "Till we all come

into the unity of the faith,—the fullness of the stature of *manhood* in Christ."

"And other sheep I have which are not of this fold, . . . them also I must bring, and . . . they shall be one flock and one shepherd." Here is the mystic unity of all believers in Christ,—many folds, but one flock, and Christ the Good Shepherd. "I know mine own and mine own know me." "My sheep hear my voice, and I know them and they follow me" into the green pastures of Divine fellowship, and beside the still waters of heavenly peace. For this mystic unity of believers in all times, places, circumstances and organizations, Christ prayed. "And I know that thou hearest me always" is the warrant, the assurance, that his prayer is being answered. Amen.

Nando, Raj Pipla State, India.

## What Think Ye of Christ? Whose Son Is He?

BY J. D. HAUGHTELIN.

Matt. 22: 42.

THIS question of our Savior was brought out by previous questions of parties intending to "entangle him in his talk." First, the Pharisees flatteringly presented the tribute query and were silenced. Then came the Sadducees with the resurrection problem. "They were astonished at his doctrine." Lastly came a lawyer, "tempting him" with the question, "Master, which is the great commandment in the law?" Jesus not only answered his question, but also said, "The second is like unto it." Then Jesus asks them the question in our text. They readily reply, "The Son of David." Then came the unanswerable question, "If David then call him Lord, how is he his son?" "And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions" (Matt. 22: 15-46).

Now let us consider him as a Man, a Teacher, a Savior, a Judge.

1. *As a Man.*—When it was positively declared, "He is a good man" (John 7: 12), his enemies did not attempt to show any appearance of wrongdoing in his life, but exclaimed, "Nay, but he deceiveth the people," thereby adding their own testimony to the fact that he had the appearance of "a good man."

Later his enemies declared, "This man is not of God." Promptly came the challenge, "How can a man that is a sinner do such miracles" (John 9: 16)?

As his popularity increased, his enemies grew desperate and exclaimed, "He hath a devil." Again came the conquering retort, "Can a devil open the eyes of the blind" (John 10: 21)?

2. *As a Teacher.*—At the conclusion of the Sermon on the Mount, "The people were astonished at his doctrine" (Matt. 7: 29). The word translated "doctrine" in the Authorized Version, is *teaching* in the original Greek and nearly all translators so render it. The next sentence, "For he taught them," etc., confirms this rendering.

"As one having authority." Notice how aptly he introduces his marvelous teaching. "I am not come to destroy but to fulfill" (John 5: 17). Never before had they heard such a declaration as "Ye have heard that it was said by them of old time, . . . but I say unto you," etc. Notice how he leads them from the familiar and common to the sublime and spiritual. "Thou shalt not kill,"—the greatest crime under the law,—"but I say unto you, Whosoever is angry with his brother without a cause,"—under the Gospel,—is on a level with the murderer under the law (1 John 3: 15).

Under the Law it required the act to violate the seventh commandment. Christ says, "But I say unto you,"—just to look with desire,—makes him equally guilty.

Having gradually advanced in his teachings, Christ now presents the very delicate divorce question. His teaching on this subject called up much criticism, and, later on, when it was again forced upon him, and he reiterated his former declaration that for only one cause (unfaithfulness) is a man or woman justified in divorce and remarriage, even his disciples say, "If the case be so . . . it is not good to marry" (Matt. 19: 10).



Under the law "an oath for confirmation is to them the end of all strife" (Heb. 6:16). When the Great Teacher said, "But I say unto you, Swear not at all" (Matt. 5:34), the people were not ready to accept it. I am sorry that many professed believers are the same today.

"An eye for an eye" was congenial to the carnal nature, but when he said, "Resist not evil" (Matt. 5:39), it was an upward step in the spiritual realm.

To "love thy neighbor and hate thine enemy," was easy, but to "love your enemies, . . . that ye may be the children of your Father which is in heaven," was way above any teaching they had ever heard. The cap sheaf of this series of uplifts, "Be ye therefore perfect even as your Father which is in heaven is perfect" (Matt. 5:48) is yet, today, beyond the comprehension of many honest inquirers. As a match, button, or any simple thing can be perfect in its sphere, as well as a watch or a complicated machine; so can you, or any one who does his whole duty, "be perfect even as our Father which is in heaven is perfect."

3. *As a Savior.*—Believers are divided into three classes. The Predestinarian sees the supreme will of God above all other attributes. To him Rom. 8:30-39 is the most important part of the Sacred Book. The Universalist takes the extreme view on the opposite side and sees only the love, mercy and compassion of God.

A third, and, I am glad to say, by far the largest class, believes in what is sometimes called conditional salvation. In a sense it includes all the good comprehended in both the others, and a great deal more too. While they believe that "he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, . . . in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will" (Eph. 1:4, 5 and 11), they also believe "that he (Jesus), by the grace of God, should taste death for every man" (Heb. 2:9). By this means he became a universal Savior,—i. e., procured pardon for all,—but it must be accepted before it can be enjoyed. The word here translated "predestinated," is, in the original Greek, "marked out." Herod, Moses, Judas, Paul and many others were chosen or "marked out" for certain work because they were qualified or adapted to that particular work or place. If we make use of the means that he has predestinated—marked—for our adoption into his family, we can be sure of the promised inheritance; for "the Lord is not slack concerning his promise" (2 Peter 3:9).

4. *As a Judge.*—"For the Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22). "For we shall all stand before the judgment seat of Christ" (Rom. 14:10).

There will be three classes "before the judgment seat of Christ." First, "As many as have sinned in the law shall be judged by the law" (Rom. 2:12). Second, "As many as have sinned without the law shall also perish without the law" (Rom. 2:12). "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves" (Rom. 2:14). Third, "He that rejected me, and receiveth not my words, hath one that judgeth him, the word that I have spoken, the same shall judge him in the last day" (John 12:48). Those under the Gospel may judge themselves, "For if we would judge ourselves we should not be judged" (1 Cor. 11:31). If we don't steal, we won't be judged for stealing. If we err and commit sin, we can repent and do so no more, and thus send them "before to judgment" (1 Tim. 5:24). "For there is no respect of persons with God" (Rom. 2:11). "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required" (Luke 12:47, 48).

"What think ye of Christ," as a man? "He is a good man" (John 7:12). As a teacher? "He taught them as one having authority and not as the scribes"

(Matt. 7:29). As a Savior? "The grace of God that bringeth salvation hath appeared to all men" (Tit. 2:11). As a judge? "Every man shall receive his own reward according to his own labor" (1 Cor. 3:8). "Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness" (2 Peter 3:11)?

Panora, Iowa.

### Christ's Present Work.

BY EZRA FLORY.

THE four great cornerstones of faith are (1) the Divinity of Christ; (2) the Incarnation of Christ; (3) the atonement of Christ; (4) his ascension to the throne. In Heb. 1:3 we read, "Who, . . . when he had made purification (effected the cleansing) of sins, sat down on the right hand of the Majesty on high."

All Christ's work is God's work to us, and that work consists of two parts, (1) "When he had made purification of sins," and (2) "He sat down on the right hand of the Majesty on high."

Christ begins here. *Sin!* Here is the root-thought of redemption. Here, too, is where the Apostles and holy men of old wrought. God's desire for the cleansing is so intense that "He gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:16).

When this was done, he "sat down, . . ." and there he still works, to keep open the channel of access to the Father. Christ there means our actually being brought into his presence by the Holy Spirit, and our living there in our daily life. Here rests our joy and hope and glory! O, to go farther than merely a uniting with the church! Separated from Egypt, yes, and separated unto God!

The church of our day needs the same cure that the Hebrews needed, because it is suffering from the same ailment. It is so much easier to appropriate the work of Jesus on earth than in heaven. Look at the Levitical type (Lev. 16:14), and see that it is not the shedding of the blood upon earth only but the blood-sprinkling in heaven and the blood-sprinkling from heaven on the heart and conscience that satisfies. The same share we have in Jesus on the cross, we also have in him on the throne. O, that we might, like him, be ready to sacrifice the earthly life for the heavenly (Rev. 3:21)! Not till we do follow him in separation from the world, and in our surrender to God's will, will Christ in heaven prove to us the reality of the power of his heavenly priesthood.

The Hebrew Christians could get no further than "the first principles of Christ" (Heb. 6:1, 2). *We*, too, need to appropriate the higher truth of God's Word as to holiness and likeness to the Master. But, alas! how many, how many, stop short of "the land that floweth with milk and honey," resting their all upon the fact that they have been baptized, or that they have been to the Lord's table! O, that we might often come to the place where one cried out, "My soul thirsteth for God, for the living God," or like another, "Oh, that thou wouldest rend the heavens, that thou wouldest come down."

With us there must be an intense desire to know (deeply know) the Scriptures, so as to have our system of doctrine complete, and, by an intense longing, to be made free from sin,—as free as God can make us in this life. Then, and not until then, will we be like unto the holiness of Jesus. "Lord Jesus, I long to be perfectly whole."

Sterling, Ill.

### Are Divisions Evidences of Union in Christ?

BY M. M. ESHELMAN.

CHRIST, out of a world-wide love, pleaded for conditions that would bring belief to the world. "Neither pray I for these (disciples) alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they (all) also may be one in us: that the world may believe that thou hast sent me" (John 17:20, 21).

Contrasted with this, I quote from an editorial in the *Christian Herald*, of May 25, 1910: "Each de-

nomination is founded upon some especial interpretation of Scripture. So long as the Divinity of Christ is recognized and the virtues inculcated by him are taught, minor points of doctrine need not trouble one. 'Whosoever believeth on him hath eternal life.'"

This is directly opposed to the *whole life and all the energies, sufferings and glories of the Christ.*

If there is any doctrine, or even point of doctrine of Christ that must sink out of sight, leaving only the doctrine of his Divinity to believe, then it sinks away by the doctrines and commandments of men, of which teachings and system Jesus Christ said nothing concerning "eternal life."

Christ himself settled this great question before he went away and sent the Holy Spirit. "If any man," not some men, not doubters, but "any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17). While endeavoring to lead Nicodemus out of his Sanhedrim class into the new relation, Jesus said: "We speak that we do know, and testify that we have seen; and ye receive not our witness."

And denominational sentimentalism still refuses to believe the witness as to many of his teachings, especially such doctrines as lead to obedience. The doctrine of getting happiness by believing and practicing (John 13:14, 15) becomes, by the ingenuity of mental imagination, a mere nothing, and, so far as this sentimentalism is concerned, feet-washing, as a result of belief, might as well be read in the Almanac. The same is true with the doctrine of "the kiss of charity;" with the doctrine of "peace and holiness" unto the Lord; with the doctrine of freedom from secret and open, oath-bound societies; with many other doctrines of the cross of Christ.

Denominationalism is built up, not so much upon "some especial interpretation of Scripture" as upon what is left out by unbelief.

There is no promise of "eternal life," no such thing as having eternal life, by disbelieving practices that are clear proofs of spirituality in Christ. It is not what a man will not do by obedience, not what a man is not willing to obey from the heart, not how much he can cut out of belief, not by saying he believes in "the Divinity of Christ;" not by accepting some denominational teachings, but by believing all the doctrine of Jesus, by obeying from the heart all the commands of Jesus because he is spiritually minded and godly regenerated, thus "having the promises of the life that now is and that which is to come."

There is nothing so much to be feared in our own Brotherhood as disbelief,—a sort of specious, "plausible reasoning" which "sears the conscience" and palliates the heart into a disobedience which "seemeth right." I cannot bring myself to believe that any intelligently renovated heart among us is willing to abandon the only sound doctrine of a whole Gospel, fully applied, resulting in that happiness so pleasing to God, for a counterfeit and sentimental Christianity which will result in peril no less certain than the mixture of Israel with other religions.

The "dark clouds" of despair must not shut out the brilliant sunlight of glory in the righteous soul; neither must we permit the deceptive and noisy ecstasies of disbelief to carry us into peril. The world cannot now be "taken for Christ" by noise and storm and cutting out much of his doctrine. All the church can do is to evangelize, *evangelize*—cry aloud, sacrifice, suffer, toil, teach, preach, practice. Just in proportion as the church thus agonizes, just in that proportion will men of honest hearts receive, believe, obey and enjoy the Gospel of grace and truth. Joining hands which are merely denominational, because built only upon the "doctrine of the Divinity of Christ," cannot successfully evangelize the world. If every professing Christian were just now to turn in and become a John, "a beloved disciple," would that turn every heathen over to God? It would do much; and yet would that change the Holy-Ghost-predicted facts of 2 Tim. 3? Did the Holy Ghost know? Or does sentimental Christianity supplant that Holy Ghost prediction? Denominational enthusiasm or humanly-devised methods have put out signs which say "Yes," but God's signs are unchanged.



There is more joy in one spiritual truth, believed and obeyed in pure love, than in all the combined human opinions and inventions which constitute denominationalism. The Spirit did speak "expressly" that "in the latter times some shall depart from the faith." It did more than to express this fact. It expressed how this would be done in the "latter times." It is done "by seducing spirits,"—spirits which flatter; spirits that promise just as much and just as good by doing some of the commands as by obeying all of them; spirits that seem bound up in mutual love, mutual privileges, mutual honors; spirits that claim "broadness of mind, liberty, world-wide charity," spirits which seem pious, which are hospitable, which say and do not; "giving heed to doctrines"—mark their plurality—"of devils." These doctrines are not presented by outspoken exponents of evil; they do not ask admission with "tongues of fire," but with "smooth words" and seemingly "fair speeches."

If any man is deceived; if any member "falls away from the faith," it is not because the Spirit has not expressly warned, but because the man, woman or member is not watching the door of the heart. Shall we silently pass on, refusing to warn against the perils of sectarian denominationalism; refuse more and more to give expression to the "new life" within ourselves, the daily manifestation of a holy life, and constant exercise of a living charity—a life which helps others to become one with Christ and the Father—a spirituality which results or ends in holy deeds?

*Tropico, Cal.*

### Launch Out Into the Deep.

BY LIZZIE W. HOOVER.

THESE were the words given to Peter on the shore of Galilee. Peter's reply to his Master was that they had been toiling all night and had caught no fish. "Nevertheless, Lord," he says, "at thy word I will let down the net." Peter was not loath to believe and obey his master's bidding. He did not question Christ's command, but acted promptly, according to his direction. A good example,—to heed what Christ has commanded.

Peter and his fellow-fishermen, no doubt, were discouraged because their attempt had proved to be a failure, but Christ cheers them by commanding them to pull away from the shallow water near the shore, and "launch out into the deep." Peter's faith rallies; they renew their effort, drop their net into the deep water, and, lo, such a great multitude of fishes are enclosed that two boats are required to bring the abundant haul safely to land. Peter's success was greater than he had expected. He gained a more exalted conception of his Master,—a Savior who does not command without a promise.

Christ commissions his servants to be "fishers of men,"—to move out and seek to save that which was lost. Each individual who possesses faith and an ardent love of Jesus, should engage in it. To love and to labor for Christ is the sum of spiritual living, and yet, how many think they live who do not love nor labor for their Redeemer. Each one should drop his or her own hook, baited with love, for every saved soul must seek to save others, or the light will become dim.

But how long have we been toiling? Have we become disheartened because of little or no results? Perhaps last year was not a year of success. The gospel net, which we have tried to spread and drop, did not bring the visible results. Are we ready to give up? Do we fail to recognize Christ as being on board the vessel, bidding us to launch out with patience, with endurance, and with perseverance? The old motto is: "If at first you don't succeed, try, try again." Failure ought to provoke every true Christian to fresh ardor, and to persevere steadily and firmly to retrieve the losses of the past. Every honest heart should make a solemn inquiry as to the cause of failure. God does not break his promises. His injunction is: "Be not weary in well doing, for in due season ye shall reap if ye faint not" (Gal. 6:9).

There is a spiritual import in the word "deep." Shallow interest, shallow feeling, and shallow praying are sure to result in failure. They are not lasting. Where there is no depth of conviction there can be no

firmness of action. We must pull away from it and get to a *deep* down faith in our hearts. Strong faith will make the promises of God substantial realities to us. Our actions must be in accordance with our faith. We must show our faith by our works. James says, "Faith without works is dead." There must be a *deep*, insatiate desire for the saving of souls. A burning zeal must dwell within the heart. God will grant to a fervent desire what he will deny to a faint and feeble request. "I will not let thee go unless thou bless me," and the blessing was granted (Gen. 32:26). We must lay hold of the *deep* truths of God and strive to penetrate to the very root of sin. In the bottom of the unconverted heart lies the lurking depravity, the besetting sin, or the unbelief that keeps the sinner from Christ. This must be uprooted to make a thorough conversion. May the Spirit of God, through the instrumentality of his servants, dive to the very bottom of its abode, and disturb sin from its secluded habitation!

Peter, after being endowed with the Holy Ghost, ventured out to bring souls to Christ. He was not afraid to grapple with the chronic cases of open impenitence. The vilest of sin may not be hopeless unless we are reluctant to take hold of such. "Though thy sins be as scarlet, they shall be made white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

Let us, then, launch out, and appeal to those who have fallen into degradation,—the irreligious ones as well as the decorous church goers. May we seek earnestly to find some precious pearls for Christ, though the seas be deep. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

*Maugansville, Md.*

### The Proposed New Sunday-school Song Book.

BY I. B. TROUT.

AT the regular meeting of the General Mission Board, in their office in Elgin, in April, the following resolution was passed: "That I. B. Trout and Galen B. Royer are a committee to assist Bro. J. H. Shewalter in getting a consensus of the Brotherhood on the proposed book and get the book out."

In view of this action by the Board, we request all our Sunday-school workers who are interested in song, all of our song leaders, our young people, and others, to offer to us soon any opinions and requests they may have, concerning this new book.

We also wish lists of any good songs that our people may know of, that ought to go into the book. In describing a song give name of author, the title, the first line, in what book it may be found, name of publisher and name of copyright owner if possible.

The book will be published as soon as is consistent with the production of a first-class book. We are not able to suggest any date yet, and ask our patrons not to get restless, nor get in a hurry. Do not forget that a great preacher once said, that fifty of the best songs and hymns found in almost all books would be sufficient, for all purposes, for a generation or longer. We do not want to be compelled to apologize for the weaknesses of the book as soon as it is published, and to make this apology because of too great haste in the compiling and publishing of the book.

Send us your helpful suggestions and proposed songs, rather than letters of inquiry as to when the book will be ready. We will announce its appearance in good time. Send all communications to the writer, addressing him at Elgin, Ill.

### Jesus Christ: His Saving Power.

BY GERTRUDE HOFF.

Acts 4: 12; Matt. 1: 21; 1 Tim. 2: 5.

JESUS CHRIST saves from sin. That is the most important thing for us to know about him. To save us from sin was the purpose of his coming, to live and die upon earth, and unless we know that fact and make use of it, we defeat his aim with regard to us.

How are we to be saved by Jesus Christ? We read that Christ said to the Pharisees, "They that be whole need not a physician, but they that are sick," implying that, since they thought themselves to be holy, and felt no need of being saved, nothing could be done for them.

If we are to be saved from our sin, we must feel our sinfulness. We must feel as Paul did when he called himself the chief of sinners. We must feel as did the jailer who cried out before Paul and Silas, "Sirs, what must I do to be saved?" The saving power of Jesus goes out toward those who feel the need of help, who know they are desperately sick of soul and need to be cured.

How very awful our sin is, and how great is our need of salvation from it, can best be known by thinking of the great sacrifice which God made, in order to save us. It is not from sins only that Christ saves. His salvation goes deeper than that. He saves us from the desire to sin. And, in fact, if we would be free from our special sins, the only way to do so, thoroughly, and without danger of returning to them, is to get rid of the love of sin by having our hearts filled with the love of God and of Jesus Christ. Indeed, in one way of looking at it, Christ saves us from sin by bringing us into contact with the love of God, and so awakening in us a love for God, and a hunger and thirst for righteousness.

It is not merely our actual sins which we must confess to him. These we *must* confess, but also the inherent sinfulness of our hearts. The Psalms of David are a model in this respect. There you will find confession of weakness, unworthiness and an impure heart.

If you confess the sins of your heart as well as the outward sins, and believe that the blood of Jesus Christ cleanseth from all sins, God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Christ is our Savior from sin, but along with that, and flowing from that, the blood of Jesus Christ saves us from "all the ills that flesh is heir to." He saves us from these either by keeping them away from us, or by giving us the strength to withstand the temptations of the world. Our Savior saves society from fierce revolutions, from bloody struggles between classes, from hatreds, national and private, and from all manner of mistakes and wretchedness. Likewise he saves mankind from unrest and discontent. All this he willingly does, in proportion as men put their trust in him and obey him.

"He is able also to save them to the uttermost that come unto God by him" (Heb. 7:25). In every way, in every particular, in which we need saving, he can save. And when all the earth knows and worships him, then will his kingdom, with all its sweetness and health, have come upon earth.

*Flora, Ind.*

### FROM SALEM CHURCH, NORTH DAKOTA.

On Sunday, July 3, Bro. J. Will Shively and wife, in company with the writer, Bro. J. J. Shively, A. B. Hollinger and William Rhoades, drove twenty miles north-east of Newville, to the home of Mr. Parren, who is very low with heart trouble and a complication of diseases. He is seventy-five years old and requested to be baptized.

We arrived at the home about five o'clock in the evening and found a number of friends and neighbors there. After a season of worship we repaired to the water, which was in a large tank in the yard, where the aged brother was baptized. Though feeble, he stood it well. He was carried into the house by loving hands. He said he felt better than he had for a long time, and the happy look on his face testified to the fact that there certainly is a reality in the religion of Jesus Christ. Then, as we looked in the face of his saintly wife, Sister Parren, and saw how happy she was, we were made to wonder if that was not the happiest day she had ever experienced since she was married. She had just realized what she had been praying for during almost fifty years.

Bro. Shively also intended to hold a small communion for the benefit of our aged brother, but it was thought best not to do so at this time on account of his feeble condition.

Brethren and sisters, let us all pray God that our dear aged brother may be spared many years yet, if not contrary to his Divine will.

J. W. Cripe.  
Newville, N. Dak., July 4.



## THE ROUND TABLE

### The Suffering Life.

BY KATIE FLORY.

THE Christian life is a life of suffering as well as one of joy and happiness. Some of our greatest enjoyments here are the results of some deep sorrow, affliction, disappointment, trial, or a great battle won.

These sufferings are inevitable; they are sure to come in some form. It may be by reproaches from the world, or bodily or mental persecution. We may be wrongfully represented by false brethren, or persecution may come from the Government, our own friends or relatives. Suffering may also be a struggle within one's own life,—the sacrificing life,—that of forsaking dearest earthly friends for the sake of the Gospel and the crucifying of the flesh in all its motions.

"All that would live godly in Christ Jesus shall suffer persecution." This proves that all godly men, in all ages, shall have suffering. The prophets and apostles, and many in the first centuries and Dark Ages, suffered untold bodily affliction for Christ's sake. We now may not have such persecutions, but they may be of a nature equally as hard to endure. The righteous have fiery trials and temptations, that the unrighteous do not have. Jesus says, "For in that he himself hath suffered being tempted, he is able to succor them that are tempted," proving that temptations are our sufferings. "In the world ye shall have tribulation. But be of good cheer; I have overcome the world." "Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: but inasmuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy."

We must expect sufferings here, in order to be partakers of Christ's sufferings. Of whatever nature they are, we are commanded to be glad, leap for joy, and rejoice. "If we suffer with him we shall also reign with him." Let us remember these scriptures for our comfort. "Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand steadfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world."

If there are any who have never suffered, it is because the power of Christ is not strong enough in their life as a witness for him. There is too much worldliness and not enough separateness. "But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons."

All ye suffering ones, let us endure the cross, and look forward to the joy that soon shall be ours. Let us patiently endure. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Chillicothe, Ohio.

### The Five Wise Virgins.

BY E. B. HOFF.

It is encouraging to know what an awakening there is among our devoted, spiritual young brethren and sisters toward the great demands of the Gospel for saving the world. Hundreds are laying their lives upon the altar of sacrifice; they are saying, in harmony with Isaiah's example, "Here am I, Lord, send me." We are praying that there may be thousands where there are now hundreds. Many fathers and mothers would rather tie their sons and daughters to the farm than to consent for them to spend their lives winning jewels for eternal glory. When those fathers and mothers have once learned that every soul in India, China and Africa is as valuable, in the sight of God, and is as truly a subject of Christ's atoning death as their own souls and the souls of their own children, and when they have once learned that God is in earnest about saving the world, they will not only stop making it hard for their sons and daughters to give themselves to God and humanity, but they will prayerfully commit them to God. They will help them prepare for their life's work, and in many cases will support them in their field of labor. How many fathers and

mothers could easily support all their children for a number of years in the mission field! How many, who have no children, or whose children will not give themselves to God, could support some one else in the field!

Many young people are struggling day by day to prepare themselves for the larger service of the Lord. They are working half of the time at whatever they can do to earn enough money to enable them to finish their school work, while the people whom the Kind Father in heaven has very richly blessed with money, have locked in themselves and their money like a clam in its shell.

While the millions are dying without the Bread of Life, will we not open our hearts in mercy with the love of God and our Lord Jesus, and give freely? "Freely have ye received," and truly it is more blessed to give than to receive!

Bethany Bible School, Chicago, Ill.

### A Busy Worker.

BY J. H. MILLER.

"My Father worketh hitherto and I work."

JESUS was an up-to-date preacher,—ready to be about his Father's business. There seems to be a disposition among God's people to work. We see another party crowding in, to spoil some of the Savior's plans, and if possible, to thwart his purposes. Since the local option election, last fall, the devil is very busy. He lays plans to take advantage and, if possible, to deceive the very elect. Our county is dry (supposed to be), but the law is violated, and some men are drinking liquor in defiance of the law.

Not long ago, in one of our towns, a package of goods was sent to a freight depot. The agent saw that there was a leakage to this package. The box was marked "Bibles." The agent sent word to the sender to come and get his box of Bibles, saying, "They have sprung a leak." What next! See how busy the enemy is to push his work, even if false pretense must be resorted to. I do hope that the time will soon be here when there will not be a saloon in this fair land of ours. Every brother that loves the cause of Jesus should do all in his power to suppress the drink evil. Some may say, "We are on neutral grounds." Let such remember that there is no standing still on this important question. We must be either for Christ or against him. If the Christian people do not help to put this terrible evil down, I am fearful that the blood of lost souls will be required of us in a coming day.

"Wet or dry," seems to be the movement. If on the dry side, all will be well. If on the wet, or on neutral grounds, we may be walking on Satan's territory. Let the whole church work. No standing still while the battle rages. Christian soldiers, will we marshal our forces and drive out the demons from our land, or will we fold our hands and let the devil take full sway? May God help us to act wisely, and may we pray God to help us in the conflict to win for Christ!

Goshen, Ind.

### The Preacher and His Pockets.

BY GEO. F. CEMBERLEN.

Too much has been said about the preacher and his pockets. He has become afraid of them. Haven't you seen him move his hand toward this handy receptacle, and then quickly withdraw it? The poor, timid soul at that instant thought, "They saw me," and then he tries again to become graceful. Well, here is my opinion, brief and conservative, about this question:

It is his own hand and his own pocket. The pocket was evidently made for his hand,—he hasn't anything else to put into it. If he has anything worth listening to, the people do not care very much about the short connection between his hand and his pocket. And then, too, it isn't putting your own hand in your own pocket when you are in the pulpit, that injures the cause. It is putting your hand in some one else's pocket when you are out of the pulpit that cuts the throat of your sermon, and causes the enemies of the Lord to blaspheme that worthy name by which you are called.

Covina, Cal.

A YOUNG preacher in an eastern city, having been discovered in the act of delivering Phillips Brooks' sermons *seriatim*, defended himself on the score that he was giving the people what was as fresh to them as if it were original with him. Freshness is not the only nor even the first virtue in a sermon or preacher.

## CHRISTIAN WORKERS' TOPIC

For Sunday Evening, July 31, 1910.

### How Can Children Work for Christ?

Prov. 20: 11; Matt. 7: 16.

Children may—

1. **Praise God** (Matt. 21: 15, 16; Psa. 8: 2). Children are interested in the concerns of religion, and before sin gets fast hold of their minds is a proper time for them to love and obey God.
2. **Help in God's house** (1 Sam. 2: 18, 11). Samuel did service according to his capacity, and because he did this with a pious disposition of mind, it is called "ministering to the Lord," and great notice is taken of it. None can begin too soon to serve the Lord.
3. **Know their Bibles** (2 Tim. 3: 15). It is a blessed thing to belong to a Christian family (2 Tim. 1: 5).
4. **Set good examples** (1 Tim. 4: 12). Never act in such a manner that any shall despise you on account of your youth.
5. **Be obedient** (Eph. 6: 1), because God commands it. Obedience is both the ornament and security of the child.
6. **Do right things** (1 John 3: 7). Actions speak louder than words.
7. **The motive for work** (Psa. 34: 11; 148: 12, 13; Eccles. 12: 1).

#### Questions.

1. How did Samuel work for God?
2. What did the boy Jesus say about his "Father's business"?
3. What kinds of Christian work can children do?
4. How can children work for missions? For the Sunday school?

Note.—Give each of the questions to several to answer. Also see the write-up in Our Young People.

## PRAYER MEETING

For Week Beginning July 31, 1910.

### Elements of Successful Prayer.

Psalms 2: 1-11.

#### I. Our Preparation.

1. **Wholeheartedness.**—"Unto thee, O Lord, do I lift up my soul" (verse 1). Our inmost soul must be alive to our highest interests (Psa. 119: 145).
2. **Faith.**—"O my God, I trust in thee." Faith is the hand that, in full assurance, lays hold on God's promises (Heb. 10: 19-25).
3. **Desire for God's Ways.**—"Shew me thy ways, O Lord; teach me thy paths" (verse 4). Our own ways must be forsaken (Isa. 58: 6); and there must be a walking in the Lord's footsteps (Rom. 8: 1).
4. **Desire for God's Truth.**—"Lead me in thy truth and teach me" (verse 5). A "hungering and thirsting" after God leads to prevailing prayer (Psa. 143: 10).
5. **Desire for His Honor.**—"For thy goodness' sake, O Lord" (verse 7). His goodness is a guarantee of his mercy and grace (Ex. 34: 6, 7).
6. **Patience.**—"On thee do I wait all the days" (verse 5). Patience must do her perfect work within us, to give strength (Isa. 40: 28-31).
7. **Confession.**—"Remember not the sins of my youth" (verse 7). Christ, our great Advocate, pleads for us (1 John 2: 1, 2).

#### II. Encouragement to Prayer.

1. **"Good and Upright is the Lord."**—In him blends the goodness of a loving father with the uprightness of a righteous sovereign (Psa. 103: 17).
2. **"He Teaches Sinners."**—What condescension! Willingly he teaches the most degraded; patiently he leads the erring (Psa. 139: 23, 24).
3. **"He Guides the Meek."**—He does not guide a man because he is rich or learned, for all can not attain to those things, but any man may be meek and learn heavenly wisdom (James 1: 5).
4. **"His Paths Are Mercy and Truth."**—These are the daily need of the pilgrim,—mercy to forgive and cleanse; truth to guide, strengthen, satisfy! To get out of the Lord's paths is to get out of the channel of supply (Psa. 91: 9-12).



## HOME AND FAMILY

## He Chose This Path for Thee.

BY T. H. WILLSON.

He chose this path for thee,  
No feeble chance, no hard, relentless fate,  
But love, his love, hath placed thy footsteps here.  
He knew the way was rough and desolate;  
Knew how thy heart would often sink with fear;  
Yet tenderly he whispered, "Child, I see  
This path is best for thee."

He chose this path for thee,  
Though well he knew sharp thorns would tear thy feet;  
Knew how the brambles would obstruct the way;  
Knew all the hidden dangers thou wouldst meet;  
Knew how thy faith would falter day by day,  
And still the whisper echoed, "Yes, I see  
This path is best for thee."

He chose this path for thee,  
And well he knew that thou must tread alone  
Its gloomy vales and ford each flowing stream;  
Knew how thy bleeding heart would sobbing moan,  
"Dear Lord, to wake and find it all a dream."  
Love scanned it all, yet still could say, "I see  
This path is best for thee."

He chose this path for thee,  
What need'st thou more? This sweeter truth to know  
That all along these strange, bewildering ways,  
O'er rocky steeps, and where dark rivers flow,  
His loving arms will bear thee "all the days."  
A few steps more and thou thyself shall see  
This path is best for thee.

## The Sisters' Aid Society at Winona.

First Meeting, June 4.

THE second annual meeting of the sisters' aid societies of the Church of the Brethren met in Westminster chapel, Winona Lake, Ind., at 3:30 o'clock, June 4, 1910, with Sister Elizabeth Howe-Brubaker, the vice-president, presiding. The interest taken by the sisters in this meeting was gratifying beyond measure. The large chapel was filled to overflowing with sisters from nearly every section where we have churches located. All were eager and anxious to help, or be helped, in doing more and better work for the Master. It was an earnest band of workers who had gathered here on this day, amid these beautiful surroundings, to offer up prayer and praise,—to make plans for the enlargement of the kingdom of Christ.

The young, with their eager enthusiasm, were longing to do large things. The middle-aged,—more subdued and staid,—who have learned in a measure, what it means to toil patiently on, planting and watering,—are ready to trust God, who, in his own good time, will send the increase. The dear aged ones were with us too. Long years of faithful service gave added force to the words of kindly counsel and advice, so lovingly expressed. It made their words of especial value and of much help.

Sister Vina Shoemaker, of North Manchester, Ind., read the story of Dorcas from Acts 9, and offered an earnest prayer for the success of the meeting. After that the secretary's report was read and adopted.

One hundred and fifty-three societies had responded to the call for enrollment issued in the MESSENGER, with a membership of 3,057. Eight societies kept no enrollment of members, so they could not be counted in the total summing up of membership.

One item of general interest, reported by the secretary, was the fact that the first aid society of which we have any record, was organized Sept. 22, 1885, at the home of Sister H. B. Brumbaugh, Huntingdon, Pa. Sister Brumbaugh has been called from this life of loving service unto the Father's beautiful home in heaven, but this work, which had his humble beginning in her home, is growing day by day into a great power for good in the church. This society at Huntingdon has been holding regular meetings ever since its organization. Sister Eleanor J. Brumbaugh was its first president and Sister Elizabeth Howe-Brubaker (our vice-president) was the first secretary. Both of these sisters were present at the meeting at Winona. In 1886 they sent a donation and a report of their work to the Annual Meeting, but the Annual Meeting rather discouraged their work, and it was not until the Annual Meeting of 1895,—nine years later,—that the

sisters' aid society work was smiled upon, and permission was granted by Conference to organize such societies.

Owing to the fact that there was a strong desire on the part of the sisters present to form a permanent organization, it became necessary to appoint a business meeting for Monday, June 6, at 12:45, in the Westminster Chapel, to adopt a constitution, and elect officers for the following year.

The program, as printed in the Conference Booklet, was given with the exception of the address, which was to have been given by our president, Sister Keller, on "The Advantages of an Organization." Sister Keller could not be with us, but had prepared a paper and sent it to the meeting by Bro. Keller (her husband). At the earnest solicitations of the sisters, Bro. Keller kindly consented to read this paper to us, which proved to be very helpful and inspiring, setting forth very clearly the need of our work being organized.

"The Purpose of the Sisters' Aid Societies," by Sister D. L. Miller, I am sure, was listened to with more than usual interest, coming, as it did, from one whose life has been spent in doing kindly deeds of loving service in the Master's name.

The devotional side of our aid society work, as treated by Sister Emma Bowman, was full of good things, and was just what our workers needed along this line.

A few moments were devoted to general discussion, and many helpful suggestions were given. All the speakers expressed the joy they felt in being permitted to be present at this meeting, and the help they had received.

A hymn was sung, after which Sister Gochenhour, of Canton, Ohio, offered up a fervent prayer.

The meeting then adjourned, to meet on Monday, June 6, at 12:45.

June 6, 1910.

The meeting was called to order by the vice-president, Sister Elizabeth Howe-Brubaker. After song and prayer, the report of the secretary was given. After the reading of the proposed constitution, some discussion, and a few slight changes, it was adopted. It was also decided at this meeting that the committee should gather helpful suggestions for aid societies, and have them printed in booklet form, with the constitution added, the expense of printing to be paid for out of the fee provided for by the constitution. It was also decided that any surplus funds, accruing above the expenses necessary, be voted each year to some good cause.

Next came the election of officers: Sister W. D. Keller, president; Sister Elizabeth Howe-Brubaker, vice-president; Sister T. S. Moherman, secretary and treasurer. These are the same officers who had the work in charge last year. The majority of sisters present thought it not wise to change at this stage of the work. Sister P. S. Thomas, of Harrisonburg, Va., presided over the meeting during the election of officers. After singing and prayer, the meeting adjourned to meet at the Annual Meeting of 1911.

Constitution of the Sisters' Aid Society of the Church of the Brethren.

ARTICLE I.—Name.

The name of this organization shall be "The Sisters' Aid Society of the Church of the Brethren."

ARTICLE II.—Motto.

First of all, the growth and enlargement of the kingdom of Christ in our own local congregation and home communities.

ARTICLE III.—Purpose.

The purpose of this organization shall be: (a) To unify and systemize the aid societies, so as to do the best possible work most economically. (b) To interchange methods and announce opportunities for effectual work in worthy places. (c) To organize, as far as possible, aid societies in every congregation.

ARTICLE IV.—Officers.

The officers shall be,—first, a president; second, a vice president; third, a secretary-treasurer. They shall be elected each year at a meeting on the Annual Meeting grounds, and shall serve for one year. They shall constitute a committee on program for the meeting at Annual Meeting, make an annual report to said meeting through the secretary, confer with the General Mission Board as to worthy objects and places to assist, outside of local congregational needs, and give out such other information

as will be helpful to the interests, and as will promote the purposes of the organization. Their duties shall be the usual ones of persons filling such office in any organization.

ARTICLE V.—Membership.

In order to defray the expenses of the organization a membership fee of 25 cents per year will be charged each society enrolling. This will entitle the society enrolling to all printed reports and helpful suggestions that may be issued by the organization from time to time, and to represent by two delegates at its annual meeting, held on the Conference grounds.

It shall be understood that the societies are not expected to defray the expenses of those acting in the capacity of delegates, but that such be chosen who are expecting to attend the Conference.

This constitution was adopted June 6, 1910, at a called business meeting of the societies.

ELIZABETH HOWE-BRUBAKER, President.

MRS. T. S. MOHERMAN, Secretary.

Ashland, Ohio.

## The Power of Teaching.

ISLAM's greatest university, known as El Azhar, located in Cairo, Egypt, has but one great textbook, the Koran. Whatever we may think about the evils of Mohammedan fanaticism, their zeal in the study of the Koran is remarkable. Thousands of their students can repeat every word of that book,—an effort requiring years of study. While this, in itself, may not be a particular benefit, yet it shows their wonderful determination to succeed in the mastery of their one book. In one particular this school, perhaps, surpasses all others,—the influence of the teacher's personality. There are hundreds of teachers, and each one has but a dozen students in his care who are seated on the floor around him. The teacher reads from the Koran and comments upon it, but more than all else he imparts to the little group his own personality,—he literally gives himself to them. What the teacher thinks and really is, that the pupil believes and imitates, and Mohammedan history, past and present, bears testimony to this fact. While Mohammedans are but an inefficient and unprogressive people on the one hand, they also manifest a bitter, unrelenting and unconquerable intolerance to all non-Mohammedans on the other hand,—all the result of their teaching. What a power there is in teaching for either weal or woe!

## How a Lawyer Learned His Lesson.

AN exchange has this interesting account of a lawyer's conversion to total abstinence. For years he had been the liberal patron of a saloon whose proprietor was soon able to purchase a house and lot. To this particular lawyer's surprise, the saloonkeeper engaged another lawyer to examine and pass upon the abstract of title. He instituted inquiries. Why did the saloonkeeper turn away from his own customer and give business to a man who never bought anything of him nor of any other saloonkeeper? The saloonkeeper was amazed at the complaint; he thought the explanation ought to be plain enough: "When I've got business," he said with childlike frankness, "I want it done by a sober lawyer." Sure enough. The reason was so sensible and cogent that the bibulous lawyer yielded to it, and has not touched liquor since.

SOMETIMES a man says he is going to give his son an education. He can not. He can give him a dollar or a book, but not an education.

## SISTERS' AID SOCIETIES

POPLAR GROVE, OHIO.—The report of our sisters' aid society for the past year is as follows: Number of members enrolled, twenty-eight; number of meetings held, twelve, with an average attendance of ten. Our work consisted of making comforters, aprons, bonnets, clothespin aprons, clothing for children, and sewing for those who needed our help. We received \$12.64 in our regular collections, \$10.75 in donations, \$3.10 for sewing, etc. Paid out for sewing material, \$3.24, for clothing and shoes for Sunday-school children at home, \$14.93, gave \$4.00 to Bethany Bible School, and sent two boxes of clothing for children to East Dayton. We still have a good sum on hand. We have reorganized and the following officers were elected for the year: Sister Barbara Royer, president, Sister Mollie Wagner, superintendent; Sister Susie Blocher, secretary and treasurer. We meet twice each month and close each meeting with scripture reading, prayer and a song. This work should interest every Christian, for it surely is grand and glorious. We have the poor and needy on every side and it is our duty to help them.—Susie M. Blocher, R. D. 4, Greenville, Ohio, June 28.



# THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

A RELIGIOUS WEEKLY

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THE Sunday-school Normal and ministerial meeting for Northwestern Ohio will be held in Lima, Aug. 2, 3 and 4.

JULY 26 Bro. Andrew Hutchison begins a meeting in the Mississinewa congregation, Ind. Stockport will be his address.

We have a copy of the *Hebron Star* for July, containing the catalogue and announcements for 1910-1911, of Hebron Seminary, Nokesville, Va.

QUITE recently, five were added to the church at Sams Creek, Md. Bro. W. D. Keller is now engaged in evangelistic services in this congregation.

BRO. G. M. LAUVER, pastor of the Chicago church, conducted the services in Elgin last Sunday morning, and delivered an address that was very much appreciated.

BRO. STEVEN P. BERKEBILE, of India, was with the Brethren at Batavia, Ill., last Sunday, and delivered a splendid address in the forenoon. He is gradually regaining his health.

ON account of the work being delayed on the Enders, Nebr., meetinghouse, the dedication, announced for July 31, has to be postponed, so as to give more time for completing the building.

BRO. S. S. BLOUGH still continues his meetings at Rockford, this State, with increasing interest. Some have applied for membership and others may come before the meetings close.

THE Sunday school and Christian Workers' meeting for Northern Illinois and Wisconsin will convene in Elgin some time in August or September. We hope to announce the date and further arrangements next week.

BRO. C. M. WENGER, Annual Meeting Treasurer, South Bend, Ind., accompanied by his wife, is on a trip through Europe, expecting to visit London, Paris, and other places of interest, and to return about the first of October.

THE splendid revival at Franklin Grove, Ill., held by Bro. Isaac Frantz, closed last Sunday evening with thirty-six accessions to the church. In spite of the warm weather and the quite busy season for farmers, the meetings were well attended and the interest of the very best.

THOSE who are interested in the new Song Book, to be brought out by the House, are referred to what Bro. Trout, a member of the committee, has to say on page 469, this issue. All lovers of good music, who wish to aid in making the book what it should be, will please act promptly.

BRO. F. H. CRUMPACKER, after locating his family at Ping Ting Chou, Shansi, China, has commenced preaching in the Chinese language. The room in which he holds his meetings is rather small, but he will have a larger one in the near future. He sends a very interesting report of his work, which will be published soon.

BRO. W. R. MILLER, who may be addressed at 3501 W. Congress St., Chicago, seems to be greatly encouraged in his efforts at making up a party to visit Palestine the approaching fall. He tells us that he will be able to make the rate \$550 for the round trip. This is certainly reasonable.

BRO. F. E. McCUNE, of Princeton, Kansas, would be glad to engage in pastoral work where his services would not be needed more than nine months during the year. He is not a man of robust health, but he is a good preacher and with his spiritual turn of mind ought to be able to do a splendid work wherever located.

OUR attention has been called to Bro. John Bowman and wife, two aged pilgrims of Warrensburg, Mo. They are said to be growing quite feeble, and while not strong enough to attend the church services, they are much interested in the church and her work, and would greatly appreciate letters from many of their old friends.

LAST Saturday Bro. Geo. D. Zollers, of South Bend, Ind., gave us a very pleasant call. He is still full of life, and zealous for the Master's cause. During the coming fall he will devote a few months to evangelistic work, but, on account of home duties, cannot give as much time to that line of service as he did in former years.

BRO. ISAAC FRANTZ, on his way home from the Franklin Grove meeting, called at the MESSENGER sanctum last Monday. We were glad to have him stop with us. He tells us that he has disposed of his farm and will now devote the rest of his life to preaching the Gospel, his purpose being to give considerable attention to evangelistic work.

WHEN the bill posters from all over the land meet in convention and protest against the flaming indecencies which they are paid to stick on their boards as theatrical advertisements, it is time that those in authority took the matter in hand. Then, again, is it not time that the churches all over the country decide that they will not permit their members to attend plays that are advertised by indecent posters? The churches should not wait for the decent business world to protest, but should rather lead in the reform, by saying that theaters belong wholly to the world, are run by the world for worldly people, and that Christians have no business there.

We are asked why we do not employ a stenographer, who is a member of the church, to report the proceedings of our Annual Conference. So far as we know there are no members of the church who make the reporting of conventions and other public meetings a business. To report a meeting like ours requires much more than ordinary efficiency. Even with the most skillful of reporters we find it exceedingly difficult to get the speeches in print just as they are delivered. There are firms that make a business of reporting conventions and other meetings where great proficiency is required. They have skilled men and women who do that kind of work nearly every day, and we get more satisfactory results when we procure a reporter from one of these firms.

THE Christian Workers and Sunday-school workers of Elgin, Naperville and Chicago were well represented in the joint meeting held at Batavia, last Sunday afternoon and evening. A splendid program had been arranged for the occasion, and some good talks were given. The spirit of the meeting was ideal, and we are sure that all those in attendance were greatly interested by what was said and done. In this meeting the Christian Workers of the four churches named decided that they would meet the expenses of Bro. A. R. Cottrell and wife in their medical preparation for the mission field. This was a commendable move upon the part of the Christian Workers, and we feel sure that they will accomplish what has been undertaken. The committee appointed to look after the collection and use of the money, necessary for the purpose, is composed of Brethren S. S. Blough, Batavia, Harvey Keller, Chicago, and J. H. B. Williams, Elgin.

We have learned from different sources that we were mistaken in saying that Bro. W. B. Yount was retiring from Bridgewater College, Va., on account of his health. He has accepted a position with Blue Ridge College, Union Bridge, Md., and will teach his chosen branches, Latin and Greek, for which he is specially fitted. As a scholar and teacher, as well as an earnest Christian minister, Bro. Yount is well known to our Brotherhood. He is also a member of the General Educational Board.

At the recent North Carolina State Convention of the Baptists, a good, strong resolution in support of world peace was adopted without opposition. This is good so far as it goes. Now let all other religious conventions, State and national, adopt a like resolution. Then let us have at least one peace sermon a year from each pulpit in the land, and it will not be many years until we shall hear about Congress cutting down military expenses. In various ways the peace sentiment has been started, and we should keep it going.

We have been reminded of the fact that very little has been said in the MESSENGER about the evangelistic meetings held at Winona Lake during the late Conference. While the real purpose of these meetings was to help and encourage those engaged in evangelistic labors, still the meetings proved interesting and helpful to others. Meetings of this kind were held last year also, and it is proposed to continue them at our Conferences from year to year. It is believed that it would be well to have the meetings made more prominent than they have been made heretofore, and for that reason it is thought that they might be entered as part of the regular program for 1911. It would certainly be proper to have at least one well-prepared address on the subject, delivered from the Conference platform. An address of this sort at the Annual Meeting, each year, would most assuredly prove helpful to evangelistic work in all parts of the Brotherhood.

BRO. LEVI ANDES, of Newton, Kans., died last Saturday and was laid to rest two days later. He had not been in good health for years, and his departure was not altogether unexpected. With his family he moved from Pennsylvania to Mt. Morris, Ill., about thirty years ago, and some years later located in Kansas. He was about sixty-five years old when he died. For some years he served the church in the ministry and was noted for his strict adherence to her principles. He was not like Paul, a tentmaker, but he was a tailor, and excelled in his business. There came a time in his experience, as a preacher, when he felt confident that the minister should have the assistance of his congregation, while devoting himself fully to the work of the ministry. On this subject we had considerable correspondence, and he was always ready to quote scripture in support of his position. The last year of his life was spent among friends and relatives in Pennsylvania, Ohio and Indiana. He reached home in a feeble condition only a few weeks before the summons came, calling him up higher.

FOR the editorial department of the MESSENGER, as well as for the Sunday-school department, we are looking for a sister who is a good stenographer and a good typewriter. She ought not to be less than twenty years old, should have a very good English education, and must know how to put up letters in good form, and be able to spell, punctuate and paragraph correctly. In fact, as a stenographer, typewriter and scholar, she should be considerably above the average. She must be in full sympathy with the Brethren church and her work, and be willing to labor in harmony with our principles, as well as for the interests of the Publishing House. We desire to secure some one who wishes a permanent position. As a matter of interest and rare opportunities for understanding what is going on in the Brotherhood, and for broadening the mind, it is the ideal place in the House, but it means work, skill, patience and more than ordinary attainments. Those applying for the position should give age and experience, and state what educational advantages they have had. All letters must be in the writer's handwriting, and should be addressed to Brethren Publishing House. We shall be glad for early responses to this request.



THE Sunday School Teachers' and Bible Institute, for Southern Indiana will be held at the Brethren church, on North Germania Street, Indianapolis, beginning August 8, and lasting four days.

At the special district meeting of Northern Missouri, held at St. Joseph, July 8, a committee of arrangements was appointed, consisting of Brethren E. G. Rodabaugh, J. S. Kline, W. G. Andes, Jacob Shamberger, Emmet Shoemaker, and S. E. Hogan, the latter being chosen as alternate, in case of a vacancy. The committee will meet and organize this week.

WE have some agents who would like to settle with the House but cannot, for the reason, that the subscribers to the MESSENGER have not yet settled with them. We are requested to suggest that each subscriber, who has not yet settled with his MESSENGER agent, do so at once, so that a satisfactory settlement may be made with the House. Please do not delay in this matter.

A FEW days ago Bro. J. H. B. Williams, of the Mission Department of the House, went to Franklin Grove to meet with the other two members of the committee on program for the ministerial meeting of Northern Illinois and Wisconsin, and help to arrange the program. He tells us that a good program is being prepared, and that it will be published in due time. The meeting is to convene in the Hickory Grove church in the early part of October.

PROGRAMS for Sunday school, ministerial and other meetings, when intended for publication, should reach us as early as possible, so we can plan ahead and arrange for them. We cannot always arrange space for programs that reach our desk only a week or ten days before the date of the meetings for which they are intended, though the date and place of such meetings may be announced, editorially, if received only a few hours before going to press.

BRO. GEO. W. HILTON, wife and son, called at the MESSENGER sanctum a few days ago. They were on their way to North Dakota, from the Sanitarium at Battle Creek, Michigan. While in the Sanitarium, Bro. Hilton had his crippled limb operated on, and thinks that in due time he will fully recover. His purpose is to rest a few months, and if possible, fully regain his health before visiting any of the churches. He and his family are expecting to return to China, and resume their work among the natives. In spite of the many drawbacks, they like the people and their work.

BRO. M. R. MURRAY, of St. Joseph, Mo., gave us a short call last week. He is still deeply interested in the Bible Lands, and says that he is preparing, in 1911, to take a party through parts of Europe, and the New Testament Lands, visiting Rome, Athens, Damascus, and the leading places of interest in Palestine and Northern Egypt. As a conductor of tourist parties, he has had considerable experience, and has a good knowledge of the country. He tells us that during one of his visits to Palestine he, in company with others, made a trip in a fisherman's boat, around the whole of the Dead Sea. While the trip was full of interest, it was also attended with many dangers and hardships, and he added that nothing could induce him to undertake another venture of the sort.

WE have been favored with a copy of the "History of the Waddams Grove Church," Illinois, a neat, cloth-bound volume of 123 pages. The matter for the volume was collected and arranged by Brethren Ezra Lutz, W. G. Eisenbise and Sister Emma Beshore. The book contains much valuable and interesting information, and while some of the data are brought down to 1909, still the real history of the congregation ends abruptly with the district meeting of May 9, 1882. Much is said regarding the history of the congregation and much more might have been said if the compilers could have gotten hold of the necessary data. The little work, however, contains a fine collection of facts and dates, well worth preserving. For further particulars address Bro. W. G. Eisenbise, Lena, Ill.

AFTER remaining at home a few days, Bro. Virgil C. Fennell, our field secretary, started out again, and before his return will visit a number of churches in the West. He is to canvass Southern Iowa, Nebraska, Northwestern Kansas, Northeastern Kansas, and visit at least one of the congregations in Northern Missouri. He is working for the House and is duly authorized to transact any business relating to our work. Especially is he interested in getting our publications into every family where there are members, as well as into other families. He is always kindly received and we trust that our patrons will render him all necessary assistance in carrying forward his work. Any favor shown him while among the churches will be greatly appreciated by the House.

SHOULD the elder of a congregation serve as the president of Christian Workers' Meeting? Possibly he might, as an unfortunate necessity, but such a condition should not continue many months. The Christian Worker meetings are intended for the young members, and should be officered by them, from the president down. Older members may take some small part in these meetings, occasionally, but under no circumstances should they serve as officers. Let the church, in council, elect the president, the secretary and a few other officers, but before the choice is made, the elder in charge should urge the importance of young members being chosen to fill all the positions. Then the elder should do what he can to have the young members take an active part in the work, and if he should have to serve as president, a month or two, in order to train his young members, it should be understood that he will turn the management over to the young brother and sister chosen as soon as practicable. The way to develop young people is to put them to work, and the wise elder will see that they receive every possible encouragement from him.

### Vacation.

As a subject for our last prayer meeting we had, "How We Should Use or Utilize Our Vacation." While, at first, it did not seem to be a very prolific subject for a profitable discussion, before the meeting was over it proved to be one of rare interest, and opened up a large field for some very practical remarks.

The word "vacation" may be given a number of interpretations, but we gave it the more common one, as the season of the year would most naturally indicate. This is the time of year when most people are looking for, and desiring, a period of time in which they can lay aside, for a while, the cares and the push of the strenuous life that seems to be the fate or the duty of the American in his struggles for a fairly comfortable existence.

A great many of our people are very skeptical as to the propriety of vacations. They say that they can find no time to lose or waste in this way. Say they, "We believe in the busy life and enjoy it in all of its strenuousness." But it may be a question, after all, whether such persons, in the end, get more accomplished than those who feel the need of an occasional relaxing of a continued nervous strain. There is a physical and mental strain that causes a weariness to the flesh that calls for rest.

The Master, though the perfection of human strength, became weary and enjoyed seasons of rest. He sought after it, though he seldom found it. We see him as he sits resting on the steps of Jacob's well, or think of him as he lies sleeping on the floor of the Galilean ship. How restful to his weary body, during the noonday hour, must that well experience have been! And how refreshing and sweet the few hours' sleep in the ship! Yes, in our humanity, try as we will, we become weary and need rest, and if denied, the limit of our endurance is only reached the sooner and, possibly, our scope of usefulness curtailed just that much.

Some people, because of the character of their callings, so mix their vacations with their everyday activities, that they take and enjoy them without being conscious of it.

The farmer and a number of others, in their callings, have their extremely busy seasons, and their times of

leisure. These "off-times" should be their vacations. A few days of each week during these leisure seasons, could be very profitably spent in calling on their neighbors, going to their home towns and in cultivating the ethical and social life, which we all, more or less, need, more fully to realize the purpose and end of the life we here live.

It is in this life that we are to develop our ideals, conceptions and tastes for the life to come, and to do this we need time and conditions, associations and environments, and if our conditions are such as to make it impossible to get these in the performance of our daily activities, we need such vacations as will afford us the necessary possibilities. We must get away from the ideal that too many seem to have, that the purpose of life is to live to eat, and labor to make money. Eating and making money are essential and right, not as an end, but as a means to meet the end desired.

Believing that vacations or changes of some kind are essential to the accomplishment of the highest purposes in life, it may be proper that we should look at the character of such vacations, and to whom they most properly apply. We are all called to a service from which there should be no "let up," and for the neglect of which there should be no excuse,—the service which we owe to God and the Lord Jesus Christ. In this service there should be no vacations, because there are no times in which we are not the recipients of Divine grace and favor.

In the performance of the varied duties of life that are incumbent upon us, however, there are times when we need a vacation from some of these, in order that we may have the time and the impetus to render better service to the Master. If we are employed in a business or vocation that requires a great deal of thought and care, to make it successful, the danger is that we become so anxious and our minds so engrossed that we do not give our religious services the care and thought we should. Men in such vocations need an occasional vacation in order to give extra service to the Master, and thus redeem some of the service that was lost in giving too close attention to their business.

Some men become so filled with their business that they don't have the time or the desire to retain God in their minds. There are those who excuse themselves from a personal, religious service, because they devote all their time to money making, part of which they give to the church as a kind of substitute for a personal service. In this God is not honored as, independent of our giving, we owe to him a loving, personal service. We once heard a man say: "My business is to make money. I pay the preacher to take care of my soul, and I expect him to do it." How well his expectations may be met, we do not know, but this is not God's way of saving souls. This man needed a vacation from his money-making business in order that he might have time to meditate upon the love and goodness of God and his duty to him.

The question may be asked: Do our preachers need a vacation? This is owing to how hard they work at the "high and holy calling." Some, apparently, work at their church calling only during vacations or spare times. Some, because of conditions over which they have not full control, give six days to their money-making vocation, and one day,—the seventh,—to their church calling. These brethren, if a vacation is needed, should have it out of the six days, but not out of the one. In speaking thus, we do not do it with any disrespect to the brethren who are called to labor for the church in this way, because those who labor faithfully in this way are doing more than the Lord has laid upon them, and more than the church should ask of them. Yes, these brethren should have a vacation for at least a part of the six days.

How about those who are called to give all their time to the church and her work? Should they have a vacation? Yes, they should. No matter how good, lovely and devoted the membership may be, in the pastoral work there is a constant "watch care," causing a continual grind that wears on the physical forces, and that weakens the spiritual enthusiasm to the extent of demanding a "let-up," a vacation, a relief, a rest. As a continually-bent bow loses its spring and elasticity, so a mind, unrelaxingly fixed upon one line of work and thought, loses its aptness, brightness and sweet-



ness. Yes, give your pastor a vacation. Let him, for a season, unharness himself, lie down in the green pastures, and wander, for a season, by the still waters. In doing this, you, as a church, will be quite as much benefited as your pastor, and God will be glorified.

H. B. B.

### The Way of the Cross.

REFERENCE is had here to the way in which man must go if he would win the crown for which all professing Christian people are striving. When Christ invited the weary and heavy laden to come to him he said that his yoke was easy. Many persons have not found it so: not that the statement above was not true, but that they were not in the right condition to make the yoke easy or the burden light. And it is doubtful whether the cross of Christ is as light for any of us as it should be.

Not many days pass without our feeling the power of the tempter. He knows our weaknesses, and he has no mercy. And then there come crucial moments, when the struggle going on within is almost more than our frail bodies can endure. Passing through such a season, some persons have grown old in a night; and their lives have been wonderfully enriched by the victory won. We know so little of one another that we cannot tell when our brother is having his hardest fight; and no doubt we sometimes think he is not making an effort to overcome, when he is really doing all that he can, and more than we should do under similar circumstances. Oftentimes, too, we forget that our greatest work is to keep ourselves straight, to be sure that we are in the right way.

To the carnally minded—and none of us are entirely free from this mind—the yoke is not easy; and consequently the way of the cross is a very hard one. Just here is the great difficulty—the world is too close to us, has too firm a hold on our affections. We forget that the way of the cross does not lie in the same direction as the way of the world; that those who travel the one are self-denying, and those who travel the other are self-indulging. One of the most important things to remember about our Master is that he denied himself and went unflinchingly toward the cross. And if we would be like him; if we would win the crown of righteousness laid up for the faithful, we must do as he did. He who pampers his body at the expense of the Lord's work does not see himself as God does.

From the beginning, the greatest enemy of man has been his desire—implanted by the devil—for that which is forbidden by the Lord. The vain show of the world has had, and ever will have, too much influence over the mind of man. Christ came to destroy that influence, to win man back to his true allegiance; and if we oppose him in this; if we are given over to the vanity of the world, we injure ourselves and all those who look to us as an example. It is time for us to see the matter fairly, and to realize that we cannot be on both sides: if we do not gather with him, we scatter abroad.

Whither are we going? Are we, with all our heart and soul, on the Lord's side? Are we traveling the way of the cross? The answer to one of these questions will come near telling our destiny. We do not have the trials of the early Christians to endure. The devil takes a different method nowadays to reach his aim. It is to be feared that if we had their trials to undergo we should not endure as patiently as they did. How many would be glad to be counted worthy to suffer persecution for him? He bore the cross for us. If we would be found worthy, we must bear it bravely for him.

G. M.

### In Bondage to Feelings.

SOME people are in bondage to their feelings, and seem destined to serve their feelings all the days of their lives. With them duty is not the question. They are governed by their feelings, and they act accordingly, regardless of reason or consequences. What they feel like doing they may do, and what they do not feel disposed to do is simply left undone. They never concern themselves about their duty, or the conveniences and comfort of others. With them feeling outweighs all other considerations. One who understands such

people will never seek a favor of them until he is sure that they are feeling just right. To reason with them is all a waste of time. Reason has been dethroned and feeling has taken its place. This is true of them in religious as well as in secular matters. They attend church and Sunday school if they feel like it. They will even regulate their giving, for the cause of Christ, by their feelings. When requested to do a little work for the church or the Sunday school, they must first consult their feelings. Those who come in touch with them in their homes, soon learn that in dealing with them all appeals must be made to feelings and not to reason. They may speak kindly or otherwise,—just as they feel. Now and then a wife has the misfortune of spending her years with a husband who regulates his conduct by his feelings, and not by the sense of duty or right. Occasionally this misfortune falls to the lot of the husband, for some wives and mothers have placed feeling on the throne instead of reason and good common sense. This kind of people is a great annoyance in any family, church or neighborhood. They often make it not only unpleasant for themselves but very disagreeable for others. Feelings are proper in their place, but no person should ever think of placing himself in life-long bondage to his feelings. One who would make life a success, and make it pleasant for himself as well as for others, should see that the throne is occupied by reason.

### Dress Reform.

UNDER the above heading the editor of the Dayton, Ohio, *Daily News* has some very sensible things to say about the attitude of the Brethren on the dress question. After commenting on the discussion of the question at the Winona Conference, he proceeds:

"Without considering it from a moral or religious standpoint, it can be said that the Dunkards and kindred societies have come nearer solving the problem of dress than have any other people. And while there may be members of the church who dislike the present custom, there are thousands of members of other churches who envy them. In fact, the question of apparel is a big one, fraught with many heartaches and sufferings, and unless some kind of a reform is worked out, the results will be more serious than the average person might at first contemplate.

"That there is value in the beauty of the variegated colors and styles of women's apparel, there can be no question. But that she has carried the 'fashion' to a burdensome extreme, there can be no question. It would overtax the imagination to compute the misery engendered by dress, or by the inability to dress according to the fancy. From an economic standpoint, it is one of the greatest curses of civilization. As a disturber of domestic relations, it is exceeded only by strong drink. As a breeder of discontent—which means inefficiency—it leads the world in its detrimental influence.

"The cost of many women's wardrobes is all out of proportion to the family income. The struggle to keep pace in the matter of dress with those better circumstanced has actually bankrupted thousands of homes. It is responsible for more women going astray than any other one thing on earth. It causes more heartaches and headaches and backaches than any other one item in civilization, and it makes more fools than all of the other follies of the world combined.

"So that, while the Dunkards may not have settled the question to the entire satisfaction of all of the members of the church, it is safe to say that they have staved off the evil for the time being."

### As the Word Says.

We have reached the period when we must decide whether the Lord Jesus is to speak through the church as he did in the centuries gone by, or whether he is to be muzzled. We must decide whether we are to take our marching orders from some great federation, controlled by men who have set aside a part of the Gospel, or whether we are to do as the Written Word says. Then we must also decide whether we are to interpret the Scriptures, as we understand them, or whether we are to have them interpreted by some rich university that claims to know more about the mind and purposes of God than the men knew who wrote as they were moved by the Holy Ghost. So far as the MESSENGER is concerned, we are taking no orders from a secularized Christianity or from any body of people that sets aside even the smallest part of the Gospel. The Written Word is our standard, and the Holy Spirit is our

guide. While we are looking for improved ways of carrying out the real purposes of the Gospel, we are not looking for the popular way of setting some of the commandments aside for the purpose of being like other people. We are pleading for a union of all those who claim to love and serve the Lord, but this union must be based on the whole Gospel, and not on the smallest half of it.

### Not Legislative.

ONE of our valuable college journals speaks of the Standing Committee as "the highest legislative body in the church." We call attention to the fact that the Standing Committee of the Brethren church is not a legislative body in any sense. It does not have power to make laws or pass decisions that are binding on any one. As a body it can consider matters placed in its hands by the State Districts, or by the General Mission Board, and make recommendations to the open Conference, but these recommendations may be amended or even entirely rejected by the Conference body. In the open meeting the members of the Standing Committee can make speeches and vote their sentiments, but they can do no more. They exercise no authority, aside from their individual votes. And even the Conference itself is not a legislative body. It can enact no laws, but it can interpret the teachings, as set forth in the Bible, and adopt ways and means for carrying out the demands of the Scriptures. Properly speaking, the Annual Meeting is an executive and a judiciary body, but it is by no means a legislative body. God never gave the church authority to make and execute laws. It is her business to study the Scriptures, understand the Word of God and see to it that the work of the Lord is carried forward.

### How Did They Get There?

A WRITER in one of our exchanges tells about a man, a bad case, who finally repented and went to helping others. Nothing was ever said to him about baptism, nor does he have anything to say about the rite in his preaching. Another was a low-down drunkard, but he, too, was reformed, made a better man and is now preaching temperance to others. The third was a criminal, who stole and robbed, but, by and by, was reformed and now stands for the honest religious life. The fourth one was mean and unclean, as well as brutal. He spent years in low-down meanness. But something came over him. He now lives a clean, sober life and takes splendid care of his widowed mother. No one ever named baptism to him. There can be no question about these men living the new life, but the writer referred to wishes to know if they are in Christ, and if so, how did they get there? We know what Paul says about being "baptized into Jesus Christ" (Rom. 6: 3), but since these men have never been baptized, have never been taught what the New Testament says about baptism, we may well ask, How did they get into Christ? This is the problem to be solved by those who hold that baptism sustains no relation to the remission of sins.

### A New Idea.

A SISTER tells us about a certain minister, who, after reading the MESSENGER several months, quit preaching the doctrine that he embraced years ago. He has learned that much of the doctrine he had been advocating might possibly be read into the New Testament, but cannot be read out of it. Then he has learned that there is much doctrine in the teachings of Christ and the apostles that he has been overlooking for a half generation or more. He is now studying the Bible on a new plan. Instead of seeing how much of his doctrine can be read into the New Testament, he proposes to ascertain how much may be read out of the blessed Book. He is doing what Mack and his comrades did in 1708. Instead of reading their preconceived notions into the Book, they read the doctrine out that was put there by holy men who wrote as they were moved by the Holy Ghost. They not only read their doctrine out of the Book, but they adjusted their understanding to fit what the Holy Spirit had placed on record.



# MISSIONARY DEPARTMENT

## GENERAL MISSION BOARD OF THE CHURCH OF THE BETHLEHEM.

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Address,

General Mission Board, Elgin, Ill.

### JESUS COMMENDS THE CHEERFUL GIVER.

A writer, in a recent article, said: "Jesus commends the cheerful giver,—not the harping critic." That thought is well worth our serious attention. Too often we hold back the work of the Lord by our harsh criticisms, as to method, etc., when we might well put the shoulder to the wheel, give what we can, and be blessed in our earnest effort. In nearly every instance of a good work being started among us, as a body, we have the two classes,—helpers and critics,—the constructive and the destructive. The next time you are tempted "to put on the brakes" by your fault-finding, just turn around with a hearty good will and be a "booster." That pays far better than any amount of criticism.

### AMERICAN SCHOOLS IN TURKEY.

There are now 427 American schools, hospitals, and seven colleges in the Turkish Empire. Most of them are run under the auspices of the Presbyterian and Congregational churches of the United States. It is not too much to say that the new Turkey has been largely shaped and moulded by the influence of these mission schools. In the beginning most of the instructors were American born, but now they have the assistance of many natives, whom they have educated. At all of these schools the English language is the medium of instruction, and the forms of worship are those of the Christian religion. Dr. Bliss, of Beirut College, says: "Every student who spends a year in one of these institutions will get a pretty thorough knowledge of the Christian religion before he leaves it, no matter whether he likes it or not." The reading of the Bible and the attending of Divine services on Sunday are compulsory.

### WHAT AN ORIENTAL PRINCE THINKS.

We are told by T. H. Yan, a former Chinese official, that there should be coöperation, rather than friction, between the East and West. He says further: "I come from a race whose watchword has been for twenty centuries: 'Backward, ho!' The watchword of America has been, 'Westward, ho!' The East thinks that the past was the best; that the present is bad enough, and that the future will be worse! America's sentiment is, 'Good days are gone; greater days are here; but the greatest days are yet to come.'" There is much practical common sense in the last sentence quoted. Too many of us lament the departure of the "good old days of our fathers," forgetting that today is a time of wonderful possibilities, and that the future is before us, full to overflowing with its most far-reaching possibilities, as yet undreamed of. Why not live and work for "the greatest days yet to come" for the church and her marvelous activities?

### HOW THE JEWS ARE DISTRIBUTED.

In all parts of the world the Jew is to be found, no matter where you go, and his unique and remarkable career is of interest to people everywhere. We are indebted to the Central Jewish Statistical Bureau, at Berlin, for the figures herewith submitted: The total number of Jews is put at 11,625,656, about 9,000,000 of whom are living in Europe. Russia leads all other European countries with 5,082,342, followed by Austria-Hungary, with 2,084,490, Germany, with 607,862; Turkey in Europe, with 282,277. Roumania, Great Britain and Holland are below the quarter million mark. Spain, at one time, had half a million Jews, but has only 4,000 now. The proportion of Jews, as compared to the population in the larger cities of the world, is as follows: Jerusalem leads with 55 per cent, while New York boasts of 26 per cent. St. Petersburg, Russia, has but a very slight percentage of Jews, that city being opposed to the residence of any except the most wealthy Jews.

### "TRADING IN THE HOLY SPIRIT."

The above is the title of an article in a recent issue of a leading magazine, and examples are freely given to show that the "healing power of God is bartered like a patent medicine," and that "the gateway of the kingdom of Heaven is sentinelled by the dollar mark." We are presented with facts that bear out the contention that the present enthusiasm after all kinds of "new thought" ideas has developed practices which are nothing more nor less than business enterprises for marketing the power of God. Beginning with the well-known Mrs. Eddy, and her \$300 per pupil, we pass, in varied review, thousands of quacks, sailing under the flag of "Divine Science," "Philosophy of Living," etc. For a sliding scale of remuneration,—\$500 down to \$1,—you are given a wonderful book, a correspondence course, or the

treatment that will make you not only a new being, but gifted to fleece others of their hard-earned money. For a concrete illustration of the "wolf in sheep's clothing" there is nothing like the modern "faddist," who, while posing as an interpreter of the truth, would destroy the very faith of his unfortunate devotees.

### JERUSALEM AND BEYOND.

The idea is frequently advanced that missionary efforts should begin at the "Jerusalem" of the homeland; that home missions should receive the first attention of the churches, and that Christendom should thoroughly sweep its own dooryard before attempting to instill the principles of a "true religion and undefiled" in distant places. It should, however, be remembered that in so-called Christian lands there are missionary and distinctly moral influences constantly at work in other channels than the formal exercise of religion. The telegraph and the telephone, the railway and the trolley car, the newspaper and the magazine are in themselves civilizing agencies of which pagan countries do not enjoy the advantage. A man, educated and trained to be of service to his fellows is wanted anywhere, but he can make his life count for most in a country where educated men are occasional and phenomenal. That is the feeling which inspires the missionary to leave home and kindred, and go to distant fields of labor, where the laborers are few and far between, rather than to stay at home where there are many to do the work.

### AT A MISSION MEETING IN THE PHILIPPINES.

Last May, on the boat which brought me to the Islands, also sailed Rev. M. A. Rader and wife, missionaries of the M. E. church in the Islands. I became quite well acquainted with them, and from them learned a great deal about the work that is being done in the Islands by the various Protestant churches. They had spent five years in the work here, had been in the homeland a year, and were, just then, returning to their post.

When I came into Manila at the close of school, this spring, I hunted them up and had the privilege of attending some mission meetings. One evening I went with Mr. Rader out to a small town, near Manila, where he showed some lantern slides and some moving picture scenes in the life of Christ. The native preacher did the preaching. Alongside of the old stone church, the crowd gathered where the canvas was stretched on the upright bamboo poles. The native preacher mounted a box about three feet high, and the earnestness which he showed in his explanations and exhortations was commendable. Only a time or two Mr. Rader had to tell him what the picture represented. His familiarity with the Bible narrative put him at ease at once.

The people stood all around,—possibly nearly two thousand in number. They were eager listeners. Of course the lantern attracted many boys,—all wanting to see how that queer machine worked, but when the slides with songs were thrown on the screen, the singing was indeed grand and inspiring. One of the songs was rendered on the melody of "Pass Me Not, Oh Gentle Savior," with a rather free translation of the words. The whole crowd of people joined in singing. The Filipino people are good singers, as a rule.

The meeting began by putting a picture on the screen. A few words of explanation by the native preacher, then one led in a fervent prayer, closing with the Lord's Prayer in concert. A song came next, then the pictures. I was much interested in what the preacher said. One view was that of the poor widow dropping her mite into the collection basket. There has been some criticism offered in that community on the frequency with which the basket is passed. The preacher took occasion to remind the people that Jesus commended the one who gave and not the one who criticised. He told them that Jesus does the same today.

When the moving pictures of the crucifixion were running, there were really groans of sympathy in the audience. It was marked. The preacher told them with voice trembling with emotion, yet in firm tones: "You are stirred at seeing Jesus so whipped and abused. You sorrow to see his brow pricked and bleeding from that crown of thorns. Your heart aches to see him struggling under the heavy cross on which he was to be nailed. But, oh, my dear people, do not think that all that ended 2,000 years ago. Jesus' cross is heavier for him today when WE do wrong. OUR waywardness and thoughtless ingratitude are thorns with which WE prick his brow. Oh let us live closer in his sweet fellowship." (This is a rather free translation of his words, but it embodies his thought.)

The preacher also took occasion to remind them of the part Rome has had in Christianity. He told them that it was the Roman soldiers who crucified Jesus, and then added that Rome has always been a persecutor of real Christianity. No doubt he was thinking of some of the things that have taken place in his town, within his own life-time, in connection with Romanism.

The man who was doing this preaching was once a noted gambler in his town. Even after he professed Protestantism and became an ardent advocate of its doctrines, so far as he understood them, he kept his cockpit. On Sunday mornings he would work faithfully

in the Lord's service, but in the afternoon he spent his time gambling by means of his cock fights. But in time he was taught better. He was led to search the scriptures. He saw the badness of his course. Some people have a motto, "When religion hurts your business, quit your religion." Others have the motto, "When your business conflicts with your religion, quit your business."

Well, Simeon Blass was honest in his purposes and was seeking light. It dawned upon him. The Spirit wrestled mightily and he became a new man. He was making thousands of dollars every year by means of his cockpit, but he saw that it was a bad thing and closed the cockpit.

In that town, today, there are about 1,000 members of the Protestant movement. It is a peaceful, law-abiding town. The principal men of the town are all Protestants, and the cause of Rome has dwindled down, so that the priest can hardly get enough people together for a procession. Mr. Rader remarked, in telling me of it, that if he had never been able to do anything else in the Philippines except to discover and develop Simeon Blass, he would feel greatly repaid for all the disappointments and hardships he had met in six years on the field.

There are some terrible counts in the indictment against Romanism in the Philippines and none more weighty and terrible than the dense ignorance in which the people were left. Information about God is inspiration from God, to strive to be like him. There is a great field open in these islands today, for extending the knowledge of God. Of the seven million people only a few ever heard of being anything but blind adherents to Rome's ceremonies.

W. O. Becker.

Bogo, Cebu, P. I.

### CHRISTIAN COLONIES AND VILLAGES IN MISSION FIELDS.

I have before me a pamphlet, setting forth the account of the formation of Christian colonies and villages in mission fields by the Irish Presbyterian Mission Board of India. It occurs to me that this is a very interesting phase of mission work. The history of this phase of missionary endeavor dates back as far as 1845. The need and the advantage of this kind of effort in the mission field can not help but commend itself favorably to missionary workers,—to thinking minds.

India may well said to be under two monarchs, two kings,—King George V. and "King Caste." King George is friendly toward missions, seeks to encourage them in every way by legislation and otherwise; but "King Caste" seeks to oppose and discourage missions in every way possible. He devotes his energies to hinder the work of missions. It is well said that his motto is: "You separate and I stand; you unite, and I fall." Their former king seeks to unite the tribes, to cancel their differences; their latter king seeks to strengthen the caste and tribe lines; and to separate them into numberless tribes and clans; seeks to increase their differences and encourage them in their bitter and cruel opposition to each other. If possible, he seeks to get them,—like the Jews and Samaritans,—to have no fellowship or dealings with each other.

It is seriously admitted that caste influences are the most serious foe, the most prevalent opposing influence that mission workers have to meet. Many a heathen has been fully convinced of the wrongs of the heathen religion, and of the truth of the Christian religion. They were desirous to make the change, but that insidious foe,—caste,—was facing them. Upon their embracing Christianity, many of them would be exposed to the most taunting treatment. They would not be allowed to associate with them in any way; would not be allowed to drink from their wells, to eat with them or have anything in common. Such influences would be a serious hindrance to many, especially the dependent poor. But with the aid of these Christian villages and colonies, much of this hindrance would be obviated. These homes would be a place where the needy could be, in a measure, cared for. These homes would be a favorable place for them to invest their means, with schools for their children, and all under the influence of the church, to encourage the young converts. It would also do much to prepare native workers for the field.

The foregoing pamphlet, with the references to these colonies and villages in the Missionary Visitor, led me to look upon the church as a Christian colony or village. The points of similarity are as follows:

1. The church, in various places in the Scriptures, is called a city, not a village. A village lacks organization, but in a city there is completeness. A city is fully empowered to provide for its own needs. It has power to make rules, laws and execute them. Christ not only built the church, but fully empowered it; assuring the church that heaven would accept and ratify its work. But I turn to view the church as a Christian colony or village.

2. These colonies, or villages, were in a measure kept distinct from the heathen society around them. The reasons for this is most apparent. Christians are forbidden any religious affiliation outside of Christ. Paul bids us: "Be not unequally yoked with unbelievers." The prophet says: "Depart ye, depart ye, go ye out from thence, touch not the unclean thing: go ye out from the midst



of her: be ye clean that bear the vessels of the Lord" (Isa. 52: 11).

3. The inmates of this Christian Colony, or village of the church, are restrained from sinful, worldly amusements and pleasure. The world and popular Christianity go wholly unrestrained. Paul says: "She that liveth in pleasure is dead while she liveth" (1 Tim. 5: 6). He also alludes to those who had become "lovers of pleasure more than lovers of God." The people in these colonies and villages had to guard against the unhealthy influence of their heathen neighbors. The Christian has need of the same care.

4. Those in control carefully guarded the inmates of these villages and colonies against any association with heathen religious worship. How carefully are we guarded in affiliating with worship that is not according to the Divine standard! Paul warns against this danger thus: "But though we or an angel from heaven, preach any other Gospel unto you than that we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other Gospel unto you, than that ye have received, let him be accursed." Paul must have seen danger at this point; hence he guards it with very strong language. John emphasizes this point thus: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed: For he that biddeth him God-speed is a partaker of his evil deeds." The fatal results of heathen converts associating in heathen worship is apparent. And for us to affiliate in worship with those who do not teach the whole Gospel—who are not orthodox—is not wise; besides it is condemned by the strong texts quoted.

Missions, like any of our churches, lose a large per cent of their converts by the influences under which they are thrown. These losses have led many members to feel the need of schools where the church influence and discipline are significant of the principles of the church.

As seen, these colonies and villages are kept under a measure of restraint, and their teaching is carefully guarded. When these restraints are disregarded, and they begin to assimilate with those around them, then the mission of these colonies and villages ceases. When the church disregards the restraints that the Bible so plainly enjoins, and the complete doctrine that we have, both by precept and example, then that church fails to fill her mission. She there and then will have entered upon the Laodicean period.

I. J. Rosenberger.

Covington, Ohio.

## Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

### CALIFORNIA.

**Butte Valley.**—July 3, Bro. Brown, of the Progressive Brethren, Ashland, Oregon, conducted memorial services at 11 A. M. for our two little Sunday-school boys who were called away by death a few weeks ago. He also addressed us in the evening. In our last report we stated that Sister Ella Hollinger was superintendent for our Sunday school. We were misinformed. Bro. Hollinger had been chosen, and, before the mistake was noted, he was also chosen teacher. After another ballot was cast, Bro. Ernest Sheller was elected superintendent. The people of Butte Valley spent the Fourth beneath the beautiful pines on the ranch of Mr. Truax. A program was rendered, and a collection of \$13 was raised for home mission work.—Mrs. E. M. Wolfe, Macdonel, Cal., July 7.

**Empire church** met in council July 2, with Bro. J. W. Dear-dorf presiding. There were sixteen letters received and two granted. We decided to hold a love feast as soon as the churchhouse is ready. The sisters met at Sister Colyer's to organize a sisters' aid society. Officers chosen are as follows: President, Sister Amanda Beckley; vice-president, Sister Myrtle Julius; superintendent, Sister Ethel Gwin; secretary-treasurer, Sister Hattie Gerwin. July 4, we had a Sunday-school picnic at the river. In the morning we had services. After dinner the young people gave a program. It was a very enjoyable occasion.—Myrtle Julius, R. D. 3, Modesto, Cal., July 9.

**Kerman church** met in council July 7, with Bro. J. B. Dear-dorf presiding. All business was disposed of in a Christian spirit. One letter of membership was received. Sunday-school officers were elected for six months as follows: Bro. C. E. Eckman, superintendent; Bro. John Wyatt, assistant superintendent; Bro. Harvey Miller, secretary and treasurer.—Jennie Eckman, Kerman, Cal., July 11.

**South Los Angeles.**—July 3 our Sunday school observed children's day. The Sunday-school pupils rendered a good program, after which our pastor, Eld. W. H. Wertenbaker, gave an illustrated talk to the children. On the following Thursday the home department met, and our Sunday superintendent, Sister Grace Hileman Miller, of Lordsburg, gave an interesting talk on "What Is Worth While." Eld. J. W. Cline, of Pomona, Cal., having recently returned from the World's Sunday-school Convention at Washington, D. C., and from our Annual Meeting Conference, was with us on Sunday, July 10, and gave us an enthusiastic talk on what he had seen and heard at both gatherings. Our annual Sunday-school outing was held at Bynamore Grove July 12. The superintendent and pupils of our Mission Sunday school were present also. It was estimated that there were two hundred or more present.—Mrs. W. H. Kelm, Corner Sixth Avenue and West, Twenty-fifth Street, Los Angeles, Cal., July 13.

**Stonyford.**—July 6 Eld. Jesse Overholzer, wife and family, of Princeton, Cal., came here for a short outing and visit to our mountain home. During the stay of our pastor, Bro. Overholzer gave us two sermons. Bro. E. C. Overholzer, of the family, of Glenn, Cal., expect to move here during the school term. This means Bro. Overholzer's help in the ministry for nine months. After one and a half years of isolation we now have "whereof to be glad." Any brethren looking westward for a timbered hill country will do well to investigate before the boom reaches here, and to buy while land is still cheap.—W. E. Whitaker, Stonyford, Cal., July 11.

**Tropico church** assembled in council July 10, with our elder, Bro. S. G. Lohr, presiding. Sunday-school superintendents were reflected for the coming six months. Since our last report one has been received by baptism, one by letter, and

two letters were granted.—Lucinda Stutman, Corner Third Street and Sinclair Avenue, Glendale, Cal., July 14.

### CANADA.

**Maple Creek.**—Since we have not yet organized into a body, we have not as yet, a name. Nevertheless we are moving on, doing what we can. We have Sunday school each Sunday, and preaching every other Sunday. We still continue our Christian Workers' meeting with growing interest. Some Brethren from North Dakota recently came among us. With them was Eld. J. H. Brubaker. During his short stay he was called upon to preach the funeral of a dear young sister, Mary E. Stryker. Bro. Wm. Stryker and family had moved here but a very short time, and the work was taken with that in this world. The services were held at the home of the deceased, quite a large crowd being in attendance. The services were both sympathetic and consoling.—Mrs. Maria L. Swihart, Maple Creek, Sask., Can., June 25.

**Mountain View church** met in regular council July 2. We decided to have a love feast soon. A collection of \$5.50 was taken for District mission work. The writer conducted the services on Sunday, July 3.—J. L. Weddle, Cowley, Alberta, Canada, July 9.

**Sharon church** met in council July 9, with Eld. G. A. Shambarger presiding. We elected the officers for the Sunday school.—A. A. Shambarger, Sharon, Ont., Canada. We have decided to have Eld. J. Harp, from North Dakota, hold a series of meetings the last week of July or the first of August. Our love feast will follow. Five came out and were baptized just before the council.—Susie E. Shambarger, Nanton, Can., July 11.

### COLORADO.

**Colorado City church** met in council on the evening of July 7. In the absence of our elder, Bro. L. H. Root, presided. Since our last council we have received five letters and granted one. Our sister, Mary A. Jones, passed away July 14. In losing her we feel that one of our most trustworthy examples of faith and patience has left us. Our Sunday school still continues to grow.—Lola Root, Colorado City, Colo., July 8.

**Denver.**—Wednesday, July 6, we met in quarterly business meeting with Eld. F. L. Fove presiding. Officers for Sunday school and Christian Workers' meeting were elected as follows: Main school, at church, superintendent, Bro. Casper Coffman; West Side school, Sister Emery, Christian Workers', president, Bro. Stoy Love; West Side, secretary, very pleasant.—Emma Root, 1109 S. Washington Street, Denver, Colo., July 14.

**Rockyford church** met in council July 2, with Elder David Hamm presiding. The following officers were elected: Sunday-school superintendent, Bro. H. P. Talhelm; secretary, Nina Weybright; treasurer, O. L. Bikenstaf; president of Christian Workers, G. Weybright; secretary, Edith Heaver. Although the town held a public celebration of the Fourth, our church and young people met at the Arkansas River, three miles away, to honor the day in our own way. The swains, hammocks, games, dining program and social time were enjoyed by all.—Clara Miller, Rockyford, Colo., July 9.

### IDAHO.

**Nezperce.**—Our Sunday school had a very pleasant time at the farm home of Mr. and Sister McChall July 4. The scholars rendered a program prepared for the occasion. After dinner, the little folks enjoyed a trip down the canyon. Sister Lizzie Lohr and Bro. Lohr, of the Nezperce church, Newburg, Idaho, were delegates.—Wm. H. Lichty, Nezperce, Idaho, July 8.

**Twin Falls.**—June 26 the Twin Falls church was made to rejoice when one young boy, in the junior class of our Sunday school, made application for baptism. On the same afternoon he was baptized in Rock Canyon.—Jennie J. Wolfe, Twin Falls, Idaho, July 7.

### ILLINOIS.

**Blue Ridge.**—Bro. A. Leedy, of St. Joseph, Mo., came into our midst July 9 and on Sunday preached two very able sermons for us. He gave us a talk on missionary work and showed us the importance of paying to the Lord that which we owe. We need more sermons along the same line, for we must have more money and talent to push the work of the Lord. Bro. Leedy's sermons were very much appreciated.—Luella Burton, Mansfield, Ill., July 16.

**Coal Creek church** met in council July 3. We decided to hold our love feast Oct. 15, and to begin our series of meetings Sept. 18. Bro. H. A. Stahl, of Glade, Pa., will do the preaching.—S. L. Corcoran, Coal Creek, Ill., July 10.

**Karricasse Creek church** will commence a series of meetings July 10, and will hold a love feast July 30, at 6 P. M. Bro. C. S. Garber will conduct the meetings.—Wm. H. Ketring, Mulberry Grove, Ill., July 6.

**Lamotte Prairie church** met in council July 9. Two letters were received. We will have our communion sometime in October. Our sisters organized an aid society, with Sister Minnie Swager president and Sister Florence vice-president; Sister Becca Fitzpatrick, secretary; Sister Laura Swinger, assistant secretary.—Mary E. Weller, R. D. 2, Palestine, Ill., July 15.

### INDIANA.

**Spring Run church** met in council July 14, with our elder, Bro. M. L. Hahn, presiding. Bro. Urias Bough will stay with us another year. We feel encouraged in our work at this place. Our series of meetings, to be conducted by Bro. H. A. Stahl, of Glade, Pa., will begin Sept. 1. Our love feast will be held Sept. 17, commencing at 10 A. M. We invite our brethren and sisters to be with us. Those who wish to come, please inform the writer.—Amanda Schlaser, Ellenville, Ill., July 15.

**Four Mile.**—Bro. Andrew Hutchison began a series of meetings at this place June 18, continuing until July 8. Although the weather was very warm, we had a pleasant and profitable meeting. Four of our Sunday-school scholars were received into the church. Brethren G. L. Studebaker and Carl Rarick were with us over Sunday, July 10, and gave us some excellent sermons.—Ethel Brower, Kitchell, Ind., July 11.

**Muncie church** met in regular council June 30, with Eld. J. E. Branson, presiding. Since our last report, Bro. J. W. Studebaker has been living here in the city, has accepted a call from the Summitville church. Eld. George L. Studebaker and wife, of North Manchester, were with us on Sunday morning and evening, before our council, and gave us two very instructive sermons. As yet we have no regular pastor, and the flock is somewhat scattered. We expect Bro. Studebaker to hold a two weeks' series of meetings some time this fall. Eld. S. A. Blessing, of West Milton, Ohio, will be with us one Sunday in August.—N. J. Paul, 117 S. Council Street, Muncie, Ind., July 10.

**Locust Grove church.**—Carl Rarick, of Indianapolis, Ind., came to us July 2, preached two interesting sermons, and held a very instructive children's meeting in the Locust Grove house. The progress of our Sunday school is very encouraging. Bro. Andrew Hutchison began a series of meetings at the Central house July 15, continuing two weeks. Our Sunday-schools will hold their joint meeting at the White Branch house, July 31.—Chas. W. Miller, New Lisbon, Ind., July 10.

**Noties.**—Yellow River church has changed the date of her harvest meeting to Aug. 21, for the convenience of Bro. F. B. Fitzwater, who will conduct the meeting.—Rose Shively, Bremen, Ind., July 12.

**Poplar Grove.**—July 4 the congregations of Palestine, Pleasant Valley, Greenville, Union City, and Poplar Grove met at this place in a joint Sunday-school meeting. The day was an ideal one. Many good speeches were made and a vote was taken to hold another meeting of this kind next year. There were six hundred present.—W. F. Dickey, R. D. 40, Union City, Ind., July 10.

**Portland.**—We have decided to hold our harvest meeting and children's day exercises the second Sunday in August. Bro. Otto Winger, of North Manchester, Ind., will deliver an address at this meeting. We expect to take our dinners and have an all-day meeting. Our Sunday school is increasing in number and interest. The sisters' aid society is in a prosperous condition.—Eliz. Grafmiller, Portland, Ind., July 11.

**Roann.**—Brother and Sister Borough, of the North Manchester congregation, were with us July 18. He preached for us in the morning, after Sunday school. Our Sunday school is progressing nicely.—Katie Baldwin, R. D. 2, Wabash, Ind., July 11.

**Second South Bend church** met in council July 11, with Eld. S. F. Sanger presiding. Several letters were read and accepted. It was decided to hold our love feast Sept. 21. And to have our series of meetings, to be conducted by Bro. D. Metzler, of Nappanee, to follow immediately after. A committee was appointed to formulate a plan to increase the interest and attendance of our Sunday school, and to report at the next meeting. A delegate was appointed to the District Sunday-school Convention.—Jas. H. Thomas, 617 Cushing Street, South Bend, Ind., July 15.

**Tippecanoe church** will hold her harvest meeting July 24. We expect Bro. Jesse Gump, of Churubusco, Ind., to do the preaching.—Josiah Garber, R. D. 3, Syracuse, Ind., July 11.

### IOWA.

**Grundy County church** had preaching on the morning, afternoon and evening of July 4 by Bro. J. W. Kitson, of Indiana. Though not as many were present, all enjoyed the day. On Friday, July 8, was our council meeting. Bro. W. H. Lichty presiding. One letter was granted. The church is making an effort to locate two ministers in the near future. Next day was our love feast. Bro. Kitson officiating. Sunday evening closed our series of meetings. Though there were no accessions we feel that the cause was much built up. Bro. Lichty remained with us over Sunday, preaching in Grundy Center on Sunday evening. Monday evening a small love feast was held at the Sam Meyers home. Grandma Meyers has been very feeble, so cannot get out.—Hannah Messer, Grundy Center, Iowa, July 13.

**Iowa River church** met in quarterly council July 10, our elder, Bro. F. M. Wheeler, presiding. Our church sent \$30 to the home mission work of the Middle District of Iowa. We decided to hold a series of meetings this fall. The writer was reflected correspondent and church clerk. We decided to hold a series of meetings this fall.—Laura L. Hoffert, Marshalltown, Iowa, July 11.

**Monroe County church** met in council June 18, with our elder presiding. Eld. I. H. Miller, of Oklahoma, was also present and preached two sermons on Sunday morning and evening. Considerable business came before the meeting. Bro. S. Garber, of St. Joseph, Mo., is expected to hold a series of meetings for us in October. Our Sunday school at Hynes, superintended by Bro. Elmer Fouts, is progressing nicely, having reached an attendance of one hundred. On account of warm weather and other causes, it dropped considerably, but is now gaining again. A number of members and friends met at the church July 4, and discussed six topics which had been previously selected. Patriotic songs and recitations were also given. Many expressed themselves as having enjoyed a pleasant and profitable meeting. Many who are not members of our church expressed themselves in the same way. All would be pleased to attend another meeting of the same kind. Our love feast will be held at the close of our series of meetings sometime during the latter part of October.—Will Rodabaugh, Fredonia, Iowa, July 13.

**Notice to the Churches of Southern Iowa.**—All queries for district meeting, to be held in the Salem church Sept. 14-16, should be in the hands of the District Clerk not later than the first of September, so as to be printed in pamphlet form and distributed among the various churches.—J. H. Brower, District Clerk, South English, Iowa, July 16.

### KANSAS.

**Burr Oak.**—Bro. Ray Waggoner, late of Bethany Bible School, has been favoring us with a fifteen-minute address, each Sunday evening, prior to preaching services. He has been telling us of the school work among the slums, and their work in Jewish homes, etc. One address was on the Cook County Hospital. God pity the poor shut-ins! Our Fourth of July service was attended by two hundred people. In the forenoon the children gave a program, and the church was supplied with appropriate songs. After dinner were addressed by Bro. Earl Myers, of Lovewell, on "The Evil of Intemperance Found in Large Cities." This was followed by an address by Mr. Copeland, a minister of the Christian Church, on "The Love Feast." We were added to the church by baptism. In my last report I said we were adding a kitchen to our church 34 by 38. I should have said 24 by 38.—Emma J. Modlin, Burr Oak, Kans., July 12.

**Conway Springs.**—We met in council Saturday, July 9. There was nothing of special importance to come before the meeting. Our love feast will be held Oct. 8, at 6 P. M. Bro. Wm. Thompson is our delegate to the next district meeting.—J. J. Bowser, Conway Springs, Kans., July 16.

**Prairie View church** met in quarterly council July 2. Sunday-school officers were elected for the next six months as follows: Superintendent, Bro. W. E. Stover; President of Christian Workers' meeting, Bro. Jake Weaver. The church decided to hold a love feast Oct. 15, preceded by a two weeks' series of meetings. Since our last report, two were baptized near Scott City, Kans.—Katie Roesch, Friend, Kans., July 11.

### MARYLAND.

**Fairview (Md.) congregation** met on Sunday and engaged in an all-day meeting. The forenoon was given to children's day services, and the afternoon to a Sunday-school meeting. Bro. Emma T. Pike and wife and Bro. Daniel B. Arnold and wife were with us as visitors. The brethren above mentioned, and others of this congregation, gave able discussions on Sunday-school work. The day was enjoyed by all. July 9 Fairview church met in council, our elder, Bro. I. W. Abernathy, presiding. Our love feast will be held Sept. 10. We invite our brethren and sisters to be present.—Lydia Harvey, Wilson, Md., July 11.

**Wilsons church** met in council July 13, our delegate, S. K. Pike, presiding. One letter was received. Aug. 13 we will hold our harvest meeting. Bro. Flory, from Virginia, is to be with us to conduct a series of meetings, following the harvest meeting.—Deborah King, Box 10, Ridge, Md., July 13.

**Sam's Creek.**—Bro. W. D. Keller, of Washington, D. C., is expected to conduct evangelistic services at the Sam's Creek house, commencing July 17. Five young people have lately been added to the church.—Minerva Roop, New Windsor, Md., July 11.

### MICHIGAN.

**Grand Rapids.**—On Lord's Day, July 10, at our regular services, the little band of worshippers here was very much encouraged by the presence of a number of members visiting in this city. It gladdens our hearts to meet those of like precious faith. Bro. M. Smith presided at the services. One of our most devoted and faithful members—Sister Workman—has been called away by death. For years she has



been an invalid. Yesterday we visited our esteemed young brother, Earle Starbuck, who is in the Butterworth Hospital in this city. He is hopefully recovering from an operation for appendicitis.—Sarah Long, 406 Francis Avenue, Grand Rapids, Mich., July 13.

#### MISSOURI.

**Cabool** church met in regular council at the Cabool house, July 25. We decided to hold our love feast Oct. 15, at the Greenwood house. We decided to complete the payment of the church debt, Jan. 1, 1917. Bro. A. J. Green was advanced to the second degree of the ministry and was duly installed. Elders L. M. Stearns assisted. Elders L. L. Harris and C. W. Gitt. Bro. Gitt was chosen as our elder in charge for the next year. July 16 Bro. Charles M. Yearout, of Morrill, Kans., will begin a series of meetings at the Cabool house.—S. M. Stevens, Mountain Grove, Mo., July 11.

**Committee Arrangements.** At a special district meeting, held in Saint Joseph, July 9, a Committee of Arrangements for Annual Meeting of 1917 was composed of the following brethren: E. G. Rodabaugh, Stet. Mo.; J. S. Kilne, Saint Joseph, Mo.; W. G. Andes, Mound City, Mo.; Jacob Shambarger, Barnard, Mo.; Emmet Shoemaker, Plattburg, Mo.; and S. E. Hogan as alternate in case any vacancy occurs. The committee expects to meet in Saint Joseph and organize July 20.—M. E. Stair, Writing Clerk, Polo, Mo., July 9.

**Deep Water** church met in council July 9, with Elder T. J. Simmons, presiding. We expect to begin our series of meetings Sept. 11 and close with love feast. Eld. W. T. Bray and the writer were chosen delegates to district meeting. Bro. Ira Arnold, of McPherson, Kans., gave us an interesting talk on Sunday, after which Bro. Simmons gave an interesting talk to the children.—Etta M. Fahnestock, R. D. 34, Montrose, Mo., July 11.

**Fairview** church met in regular council July 9. Our elder, Bro. B. H. Hynton, presided. One letter of membership was granted. We decided to have our love feast at the close of our series of meetings, to begin Aug. 7. We will have a special church meeting Aug. 13, and the love feast on the 20th, beginning at 3 P. M. We have an interesting Sunday school, conducted by Brethren L. L. Hynton and I. B. Keith. We expect to have children's day services July 24. The collection amounted to \$4.37.—Maggie Hynton, R. D. 1, Box 17, Macomb, Mo., July 12.

**Farmersburg.** Our elder, Bro. C. H. Steerman, came to us July 8, and preached six sermons, including one funeral sermon. As an immediate result of the meetings two sisters were reclaimed. Bro. Steerman leaves us today for his home, and to begin a series of meetings in the Broadwater church at Frisco, Mo. For comfort the evening of July 9. It was decided that our love feast be held Sept. 10, at 2 P. M., with a series of meetings to follow. Bro. N. W. Eisenblase was elected agent and correspondent for the Publishing House.—N. W. Eisenblase, Farmersburg, Mo., July 13.

**Kansas City.** The First Church of the Brethren met in council July 7, Eld. G. W. Lentz, presiding. There were received into membership by letter. It was decided that Bro. Lentz should hold a series of meetings, followed by a love feast this fall. Our Sunday school has shown fifty per cent increase in the past two months.—C. N. Ninsinger, 5921 St. John Street, Kansas City, Mo., July 12.

**Prairie View** congregation met in council and decided to have Bro. Jas. Mohler conduct a series of meetings, beginning Aug. 13. Our love feast will be held Aug. 26. The Sunday-school officers were elected for six months.—Alice N. Vogt, Versailles, Mo., July 14.

#### NEBRASKA.

**Omaha.** At 8 P. M., July 19, we met in our first members' meeting. Much business was disposed of. One letter of membership was read and the officers for Sunday school and Christian Workers' society were elected. We have changed our work somewhat. We now have Sunday school at 11 A. M. and in the afternoon we have supplemental work for the children, and teacher-training for the older ones. All our services were better attended yesterday than for some time. We are getting ready for the revival, to be conducted in a tent in August. Brethren, remember this meeting at a throne service.—Alice Garber, 2528 Lake Street, Omaha, Neb., July 11.

**Sappy Creek** church met in council July 9, in the Mishler schoolhouse. Our elder, Bro. Levi Snell, had charge of the meeting. Bro. Snell preached four good sermons for us, and one came out on the Lord's side.—Walter Chapman, Edison, Neb., July 11.

**South Loup** church met in quarterly council July 9, our elder, presiding. We decided to hold our love feast September 17. Bro. J. C. Wright was elected delegate to district meeting.—Susie McLellan, R. D. 3, Litchfield, Neb., July 12.

#### NORTH DAKOTA.

**Lake Arthur.** July 2 we met in council. On Sunday, July 11, we had Sunday school at 10 o'clock, and preaching at 11, by Eld. C. H. Brown. We elected Sunday-school officers, with Bro. F. M. Calvert superintendent.—Anna Bowers, Lake Arthur, N. Mex. July 13.

#### NORTH DAKOTA.

**James River** church met in council on Wednesday, July 6, instead of Saturday, which was a regular time. Our elder had to leave early to take a mission point. Sunday-school officers were elected for the next six months, with Bro. A. M. Whipple, superintendent. Bro. Whipple was also elected delegate to our district meeting. Five letters have been read since our last report.—Susie Glick, Carrington, N. Dak., July 9.

**Salina** church met in council July 1, preparatory to our love feast. Bro. J. Will Shively presided in the absence of our elder. Two letters were received and six granted. Our love feast was held July 8. Bro. Jerry Kessler officiated. About sixty members communed. Bro. Nicodemus, of Chicago, was present. His very interesting and encouraging talks were greatly appreciated. The spirit of the meeting was good and many expressed themselves as being willing to work with greater zeal for the upbuilding of the church. An effort is being put forth to secure an idea to locate among us.—Mattie Moore, Newville, N. Dak., July 10.

**Wells County** church met in council July 2, Elders W. J. McCann and D. H. Niccum being present. Elder Niccum was chosen foreman. After attending to some minor business, we held our yearly election. Eld. Niccum was chosen elder for the ensuing year; Bro. Henry C. Tenny, clerk; Brethren Edward Pike and G. L. Gristers, trustees. Bro. M. Clapp, messenger agent; Sister Gilsner for the west arm, or Baden Valley. These points are in Wells County. Sisters Edward Pike and Elsie Clapp were chosen as solicitors. The writer was chosen correspondent. Eld. W. J. McCann's family were granted letters and they will probably leave us for other fields. The members here feel sorry to have our brethren leave us, as we are few in number and need all the help we can get, especially ministerial help. We also decided to have a love feast at the end of the fall. Bro. Smith staid with us over Sunday, and preached a very interesting sermon at 11 A. M.—H. O. McCann, Skyestown, N. Dak., July 7.

#### OHIO.

**East Dayton.** Bro. Emmanuel Shank gave us an interesting sermon on Sunday morning, July 10. Sister Lula Jackson, of Greenville, Ohio, is laboring with us in the interest of the Sunday-school work. She has been with us two weeks, and has visited several of our churches. Her presence has increased attendance and interest in the Sunday school. Since our last report we have received several by letter and now number fifty-one. Bro. Fidler is still laboring earnestly

among us, and his efforts are greatly appreciated.—L. Alice Tippy, 49 S. Horton Street, Dayton, Ohio, July 11.

**Greenville.** We had the pleasure of having Bro. S. P. Berkebile and wife, of India, with us last Saturday evening and Sunday morning. Bro. Berkebile lectured on Saturday evening on the customs and habits of the people with whom they are working. On Sunday morning Sister Berkebile gave an interesting talk at the close of the Sunday school. Bro. Berkebile then gave us another talk on the work they are doing at the different stations. We enjoyed their visit very much, and feel assured that it has inspired in each of us a truer missionary spirit and a stronger desire for the advancement of the Lord's work in foreign fields. An offering was taken for the general mission work.—Anna Witwer, Greenville, Ohio, July 6.

**Sidney.** The work at this mission is encouraging. The attendance and interest of our Sunday school are better than ever before. We were pleased to have with us the Loraine, Logan and Bellefontaine Sunday schools July 4, it being the seventh Sunday-school meeting of united efforts to promote the Sunday-school cause. Ministers present were Brethren Jacob Coppock, D. S. Filbrun, A. B. Horst, U. R. McCormick, E. F. Foder and the writer. The children of the County Home were present. Their songs and presence added to the interest of the meeting. July 10 our Sunday school and preaching were held in the country, in the old barn of Bro. King. He was the only one present for a number of years and worked faithfully. On account of ill health during the past year he has been deprived of religious privileges. At this meeting the preaching and song service were given especially in honor of the fathers and mothers of the early church. All enjoyed the meeting, especially Brother and Sister King. On Sunday evening Bro. Bookwalter preached for us. Tuesday evening we baptized a young lady of our city.—S. Z. Smith, Sidney, Ohio, July 16.

**Toledo Mission.** July 3 Bro. C. W. Stutzman was with us and preached two helpful sermons. We are glad to welcome two of our Sunday-school scholars into the church by baptism. Many of the brethren and sisters of the Fairview church were with us. July 10 Bro. D. P. Koch was with us and preached two excellent sermons. We feel greatly encouraged in our efforts. Our sisters did so much more than could be told, and is doing a good work.—Cora Eastwood, 537 Church Street, East Toledo, Ohio, July 10.

**West Dayton.** Mothers' day was observed on Sunday morning, the 10th. The address of welcome was given by Sister Martha Guenther. We had songs and scriptural reading by different classes, and an address by Sister Holinger, of Greenville, Ohio. In the evening Bro. D. Hollinger preached for us. We appreciated the help of our brother and sister very much. Bro. Millard Myers, of Chicago, will preach for us next Sunday evening.—D. W. Kneisly, 19 Baker Street, Dayton, Ohio, July 18.

#### OKLAHOMA.

**Frazee Lake** church recently met in special council. Bro. J. C. Ninsinger, our elder, resigned his designation was accepted and his letter granted. Bro. William Bosserman, of Tangier, was chosen to take his place. This leaves us without a resident minister, as the church failed to raise enough money to get help from the District. Sister Starbuck, who has been ill for so long a time, is rapidly improving.—Lena B. Flesham, R. D. 1, Box 64, Lindsay, W. Va.

**Red River** church met in council June 30, Eld. A. G. Fillmore presiding. Our Sunday school was reorganized for six months. Sister Cora M. Marchand was elected superintendent and Chas. Cooper, secretary. The district sends Chas. Cooper as delegate to district meeting; also represent the Sunday school. July 4 the Sunday school held an all-day meeting at the church. The children recited in the morning. Dinner was served on the grounds and four topics were discussed with good interest and a large congregation.—A. B. Coover, Davidson, Okla., July 12.

#### OREGON.

**Coquille Valley** church met in council July 2, with Bro. C. H. Barklow as moderator. One was reclaimed. The officers for the Christian Workers' society were elected for the coming quarter. Bro. C. H. Barklow was chosen to represent us at the district meeting. Our church petitions district meeting to make Oregon a separate District. We think of having regular appointments in Bend in the near future.—J. F. Stevens, Myrtle Point, Oregon, July 5.

**Weston** church met in council June 25, our elder, Bro. Bonewitz, presiding. Sister Ella Bryson was chosen delegate to our district meeting, which is to be held in Weiser, Idaho, July 13 and 14. A collection of \$7.65 was taken up for home expenses.—Ada Withers, Weston, Oregon, July 3.

#### TENNESSEE.

**Beaver Creek** church met in council July 2, with Bro. John Henry Peterson, presiding. Bro. H. F. Bailey was elected to the ministry, and Bro. L. C. Whitson to the deacon's office. Brethren Bailey and Whitson were chosen delegates to our district meeting. We decided to have our harvest meeting and a missionary sermon in the near future.—Tennie Bowman, R. D. 3, Fountain City, Tenn., July 11.

**Jonesboro.** We had services yesterday. Bro. Paul Bowman, of Knob Creek, did the preaching. His sermon was of interest to the entire audience. Our congregation was by no means increasing somewhat, and we believe that, with the proper effort, it will be worthy of the sacrifice the Brethren are making in this, the oldest town in Tennessee.—N. T. Larimer, Jonesboro, Tenn., July 4.

**Pleasant View** church met in council July 9, with Bro. J. D. Clark, presiding. July 10 Bro. A. M. Laughon, of New Hope, Tenn., gave us a very interesting sermon. Please remember our meetings at Pleasant View every second and fourth Sunday of the month, and every first Sunday at Jonesboro.—N. T. Larimer, Jonesboro, Tenn., July 11.

#### VIRGINIA.

**Fairfax** church met in council July 9, with Eld. I. M. Neff presiding. Bro. J. R. Leatherman gave a doctrinal talk. Three letters of membership were granted. One query was sent to Annual Meeting and five to the district meeting. The ministerial meeting of the Eastern District of Virginia will be held at the Fairfax church July 28. Delegates to district meeting are Brethren J. R. Leatherman and W. H. Sanger. Alternates, B. F. Miller and E. D. Miller. We expect Eld. S. M. McCann to hold a series of meetings for us in August.—Maggie Miller, Oakville, Va., July 12.

**Jacksonville** church met in regular council July 9, with Bro. D. C. Naff, presiding. We had quite a bit of business to consider. We decided to have three meetings, one at this house, if we can secure a brother to labor for us; one at Shiloh, conducted by Bro. D. Newton Elder, of Daleville, Va.; and one at Grison's schoolhouse, conducted by Bro. N. H. Garst, of Salem, Va. We elected two trustees, Bro. Owen Wells and Bro. Eleazar Brunk, and placed the repairing of our church in their hands. One church letter was granted. Our next council will be held Sept. 3.—Ella M. John, R. D. 1, Catawba, Va., July 11.

**Bedok Grove** church met in council July 9. Bro. Willie Vest was moderator. There was very little business before the meeting. We decided to hold a series of meetings in August, provided the ministerial meeting can come. Our Sunday-school superintendent, Bro. Asa Bowman, was elected delegate to the Sunday-school convention at Troutville, Va., Aug. 2 and 3. Our annual church visit was ordered. Our next council meeting will be at Stonewall, one of our preaching

points, on Saturday before the first Sunday in August, at which time we will hold an election for two deacons. On Saturday evening, following our council, Eld. J. F. Keith preached for us. On Sunday, after Sunday school, he again preached to a large audience.—Ella Bowman, R. D. 5, Box 44, Floyd, Va., July 11.

**Topoe** church met in council July 2, Eld. L. M. Weddle presiding. One was restored to fellowship, and one letter was granted. We met again on Sunday morning, at 10 o'clock, for Sunday school. At eleven o'clock Bro. Wyatt Reed preached an interesting sermon.—Lizzie Spangler, R. D. 2, Box 54 Floyd, Va., July 7.

#### WASHINGTON.

**Mt. Hope** church met in quarterly council June 25, Bro. Sherman Clapper, foreman, presiding. We decided to hold a series of meetings in town, and two in the mountains, at the different preaching points, sometime during the autumn and winter. Chewelah Creek Sunday school reorganized June 28 with Sister Beryl Streeter, superintendent, and Sister Nellie Clapper, secretary. We have two preaching points and two Sunday schools in our congregation. The writer was chosen delegate to district meeting, to be held at Weiser, Idaho, July 13 and 14.—Pearl Hixson, Chewelah, Wash., July 8.

#### WEST VIRGINIA.

**Maple Spring.** Eld. Emma T. Fike baptized one precious soul Saturday, July 2, and on Sunday, July 3, preached for us after Sunday school. July 4 we held our annual joint Sunday-school meeting. Many of the problems confronting the Sunday school were ably discussed. In the evening we held song services in behalf of the aged. Brethren John S. Fike and Albert Arnold, old veterans in conducting song service, added the lesson. The aged ones shared the song service reminded them of childhood days.—Maggie E. Arnold, Egdon, W. Va., July 11.

**Smith's Chapel.** May 8 Bro. Walter Kahle preached for us. June 11 and 12 Bro. Emory Crumpecker came to Smith's Chapel and preached two sermons. July 3 and 4 Bro. D. N. Eller preached two sermons and presided over our council. We have a good Sunday school.—C. J. Kahle, Littleburg, W. Va., July 11.

**Sprouce Run** church met in council July 9, with Bro. Hutehson presiding. A sister was restored. Bro. Levi Garst and wife visited us on Sunday, July 10, and Bro. Garst gave us two interesting and helpful sermons. Sister Hutchison who has been ill for so long a time, is rapidly improving.—Lena B. Flesham, R. D. 1, Box 64, Lindsay, W. Va.

### CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

#### FOURTH OF JULY SUNDAY-SCHOOL MEETING.

It was our pleasure to meet with the Ray and Williston churches in a joint Sunday-school meeting July 4. It was held in a schoolhouse near Spring Brook, N. Dak., this being somewhat of a midway place for the two churches to meet. We were deeply impressed with the interest and eagerness taken in the Sunday-school work. We had an all-day meeting, and it was full of good things from start to finish. Especially was I interested in the children's hour of the program, which brought to our minds the fact that the children have a very important part in the Sunday-school work, and that we should strive harder to keep our boys and girls in the Sunday school because they are to be the church of tomorrow. Some of the brethren and sisters drove twenty and twenty-five miles to attend this meeting. Would to God that more of us might have the cause so fully at heart!

Berthold, N. Dak., July 9. E. S. Petry.

#### FROM KANSAS CITY, KANS.

Since our last report, a mother and her daughter were baptized. Eld. E. E. John, superintendent of the Child Rescue and Orphan Home work for Kansas, was with us over last Sunday and gave us one of his inspiring talks on the important work in which all should be interested. Since we have taken up this work as a State, we have located one hundred children in Christian homes. During the last year, seven of our older children have united with the church. Four children were taken out of a hovel of filth and from a drunken mother, and are now living in Brethren homes. Two of them are members of the church. Had they been left under the influence of their evil surroundings, what might their end have been?

We are handicapped in our work for the want of a detention home where the children can be sent as found, and from which they can be placed into different homes. This home we hope to have in the future.

We have, at present, several children for which we want homes,—one little baby girl, two baby boys, five and seven years old, respectively, and a girl thirteen years old.

I. H. Crist, President.

14 N. Ferree Street, Kansas City, Kans.

#### FROM THE QUEMAHONING CHURCH, PA.

In my last notes I forgot to state that Bro. Norman H. Blough was advanced to the second degree of the ministry at our March council.

At our preparatory council, at Sipesville, May 28, five letters of membership were granted and two sisters were restored.

Our spring love feast was held at Sipesville June 12, and was a splendid one. Many surrounded the tables. Bro. J. B. Miller preached the examination sermon and also officiated. Other visiting ministers were Brethren R. T. Hull, B. B. Ludwig and A. J. Beeghly.

Over a score of members and friends from our congregation enjoyed the Winona Conference.

Our District Sunday-school Secretary, R. D. Murphy, and Sister Ida Shumaker, who are visiting the schools of



our District, are with us at present. Sister Shumaker is visiting the schools, previous to her departure for the India Mission Field. She will be supported by the Sunday schools of Western Pennsylvania. Her visits are very greatly appreciated.

The organization of our Sunday schools for the first half of the year is as follows: Spiesville, Superintendent, W. H. Blough; assistant superintendent, S. Critchfield; secretary, Margaret Speicher, Hooversville, superintendent, C. A. Riggs, assistant, P. J. Blough; secretary, Kate Beam. Price Grove, superintendent, J. E. Blough; assistant, W. H. Koontz; acting secretary, Hulda Stanton. Maple Spring, superintendent, H. A. Rummel; assistant, C. W. Blough; secretary, W. D. Rummel; Fire Hill, superintendent, J. E. Kaufman; assistant, Ralph Fleegle; secretary, Edith Blough.

Our annual local Sunday-school convention convened in Hooversville July 4, in three sessions. Besides our home talent we were blest with the presence and help of Bro. Murphy and Sister Shumaker, as mentioned above; Eld. Peter Forney, of Glendale, Arizona; Eld. Hiram Forney, of Chico, Cal.; Elder T. T. Myers, of Huntingdon, Pa.; Eld. J. J. Shaffer, of Berlin, Pa.; Leon Holsinger, of Johnstown, and J. T. Shriner. While the attendance was not what it should have been, the talks on the seven topics were excellent and the interest fine. This meeting was conspicuous because of the number of aged brethren who participated. Brethren Jonathan W. Blough, 84; Peter Forney, 81; E. J. Blough and Aaron Blough, both nearing 80, took an active part in the meeting. Elders Peter Forney, Hiram Forney and T. T. Myers are favoring us with some very good sermons at our different meetings.

July 3 Eld. John Brower, wife and daughter, Leona, of Iowa were visitors in our Price Grove Sunday school. Bro. Brower could not arrange to preach for us, however, for which we felt sorry. Jerome E. Blough.

R. D. 1, Holsopple, Pa., July 5.

#### SUNDAY-SCHOOL AND MISSIONARY MEETING OF THE EASTERN DISTRICT OF PENNSYLVANIA.

The Sunday-school and Missionary Meeting of Eastern Pennsylvania was held at Myerstown, Pa., July 4. The churches of the District were well represented and the meeting was well attended, some having come all the way from Maryland.

This was the first meeting since the work was recognized by district meeting. Eld. J. H. Longanecker was chosen moderator; the writer, clerk; Eld. Wm. H. Oberholtzer, treasurer. Eastern Pennsylvania has been divided into three sections for this purpose, each section to hold a similar meeting annually.

The program, lately published in the Messenger, was carried out, and nearly all the speakers were present. The meeting was very inspiring and doubtlessly much good will result. Strong sentiments in favor of a sane Fourth were expressed. The good singing, and the hospitality of the people of Myerstown, contributed largely to the success and enjoyment of the meeting.

A. H. Brubacher, Clerk.

R. D. 7, Lebanon, Pa., July 5.

#### FROM THE FULTON AVENUE CHURCH, BALTIMORE CITY, MD.

Things have been happening, and the work moving on since our last report to the Messenger. Our series of meetings, by the home ministers, the latter part of May, resulted in two baptized, and the church seemingly much revived. We closed with one of the best love feast services we have ever held. Eld. T. S. Fike officiated, assisted by Brethren J. A. Smith, and Ezra Brown. We rejoiced in having a number of our brethren and sisters with us from other congregations.

Never have we enjoyed such a rich, spiritual feast for the soul as at our last Annual Conference, when the Holy Spirit of God moved so wonderfully upon his dear children, to bring about a real Pentecostal season. Our record for attending these great annual gatherings has reached a total of eighteen with seventeen in succession, and we rejoice in the fact that the last was by far the best in every way. Never have we seen such deep, devotional services, from the very morning the Standing Committee organized until the close of the meeting, which is marking a new era of sweet Christian love and fellowship, and unity of purpose in following the meek and lowly example of him who is now glorified at God's right hand, and in whose name alone we can and must be saved. Oh, that we might find more places like Winona Lake in which to hold our Annual Meetings!

Last night, notwithstanding the intense heat, the Fulton Avenue Church convened in regular council, with Elders T. S. Fike, G. K. Sappington and J. A. Smith in charge. The largest number of members, ever present at a summer council at this place, were in attendance. Eld. C. D. Bon-sack was unanimously chosen presiding elder for the remainder of the year ending March 22, 1911. Two brethren were elected to fill the vacancies on our Board of Trustees, and a resolution was passed to change our local

name to "Fulton Avenue Church of the Brethren of Baltimore City, Md."

Arrangements for a series of meetings, this coming fall, and for employing a missionary were duly considered, so we look forward to a good fall after the hot summer months have passed.

As I write these notes, this evening, at 8 o'clock, the thermometer registers near the ninety mark. This is real summer weather.

May we have a continued interest in the prayers of the faithful!

J. S. Geiser, Clerk.

1607 Edmondson Avenue, July 9.

#### FROM BELFAST, MAINE.

I spent several days about the Fourth of July in investigating the conditions in the northern part of the county, of which this city is the county-seat.—Waldo County,—and I find that there is great need of our church having faithful workers here. There is one town where I heard that the Gospel is not being preached, and where it has not been preached for some time. I also found two or three good farms there, and would like to have some Brethren come and labor there. I also hope that some may come and locate in the Penobscot Valley.

My physician tells me I must get on a farm and should have one of my own. This I shall do if the blessed Lord so wills it, and prospers me. I have made this promise, that if the Lord prospers me, so I can purchase a farm in a Brethren neighborhood, or near some members, that I will give a tract of land from that farm for a meeting-house—the best piece of land I have, near the road and do all in my power to help build it. Will not some of the brethren and sisters come out to Maine and help us?

Tolman H. Fernald.

Belfast, Maine, July 11.

#### MINISTERIAL MEETING OF THE SECOND DISTRICT OF VIRGINIA.

This meeting is to be held at the Beaver Creek church, Thursday and Friday, Aug. 18 and 19.

Thursday, 10 A. M.

Reading Scripture and Prayer.—Organization. Address of Welcome.—J. D. Glick.

All speeches 8 to 12 minutes, unless otherwise noted.  
I. (a) Why Do Ministers Attend Ministerial Meetings?—H. G. Miller. (b) Why Do Laymen?—David A. Cline.  
II. What Are the Six Best Characteristics of an Active Church?—Benjamin B. Garber, N. Walter Coffman, Arthur B. Miller.

1:30 P. M.

"We must educate! We MUST educate, or short will be our race, as a church, from the cradle to the grave."  
I. Does the Public High School Supply All Our School Needs?—John C. Myers, John W. Hess.  
II. Why Do We Need Schools of Our Own?—Justus H. Cline, Martin G. Sanger.  
III. Why Should My Son and Daughter Go to OUR OWN College?—Daniel C. Flory, Martin B. Miller, Samuel D. Miller.  
IV. How Can OUR College Be Made a Greater Power for OUR Church?—(20 minutes) John S. Flory.

8:00 P. M.

Sermon.—Henry C. Early.

Friday, 9:30 A. M.

I. Is It Now Practicable for Each Congregation to Assign Its Pastoral Visits to One (or More) of Its Elders (or Ministers) as His Definite Work?—Nelle Wampler (a paper), J. Samuel Roller, Milton H. Shaver.

II. How Can the Church Best Show Her Appreciation of Her Ministers' Efforts?—Mrs. S. N. McCann, David C. Zigler, Chas. B. Gibbs.

III. (a) What Direct Temperance Work Is Our District Doing?—(6 minutes each) Mrs. S. D. Bowman, John C. Garber. (b) What More Can We Do?—William Walters, Dr. John D. Miller, Peter F. Cline.

1 P. M.

I. Our Missionary Efforts Compared with Those of Others as Shown by The Missionary Visitor of June, 1910, and Other Statistical Sources.—(15 minutes) W. K. Conner.  
II. How Can We Do Our Best Work: (a) In Cities and Towns?—John T. Glick, I. Samuel Flory. (b) In Rural Districts?—Samuel D. Zigler, Anthony A. Miller.

Note.—A three to five minutes' general discussion may be granted on each topic, if it permits.

Collection for District Missions.  
W. C. Roller will direct the music and will provide an abundance of rich, inspiring hymns.  
Speakers are urged to make the best and fullest preparation they can in discussion and illustration; to read much, and think more (1 Tim. 4: 14, 15). Let us make this program worthy of the cause we stand for.

Any speaker who can not be present will please provide his own substitute and report same to A. S. Thomas, R. F. D. Bridgewater, Va.

Committee: A. S. Thomas, Peter Garber, W. B. Yount.

#### FIRST DISTRICT OF VIRGINIA.

The Third Annual Sunday-school Institute and Ministerial Meeting of the First District of Virginia will be held in the Troutville church, Botetourt County, Va., on Tuesday, Wednesday and Thursday, Aug. 2, 3 and 4.

##### FIRST SESSION.

Tuesday Evening, 8 o'clock.

Moderator, J. H. Garst.

Theme: Devotional Atmosphere of the Sunday school.

8:00, Devotional.—D. A. Naff.

8:15, Aim of the School.—Wm. M. Howe.

8:45, Character of Opening and Closing Exercises.—D. C. Naff.

8:55, The Spirit-filled Teacher.—D. N. Eller.

9:05, The Pupil's Attitude in Worship.—J. S. Showalter.

9:15, Round Table.—Conducted by Wm. M. Howe.

##### SECOND SESSION—MINISTERIAL PROGRAM.

Wednesday Morning, 10 o'clock.

Moderator, P. S. Miller.

10:00, Devotional.—Riley Flora.

10:15, Doctrines and Ordinances.—Wm. M. Howe.

10:45, What Is a Gospel Sermon?—C. E. Eller.

11:00, The Gospel Terms of Salvation.—W. H. Naff.  
11:15, The Character of a Revival Sermon.—J. A. Dove.  
11:25, The True Source of Sermon Illustrations.—Levi Garst.  
11:35, General Discussion.

##### THIRD SESSION.

Wednesday Afternoon, 2 o'clock.

Moderator, C. W. Kinzie.

2:00, Devotional.—Riley Peters.

Departmental Work.

2:15, The Cradle Roll.—Wm. Howe.

2:45, Home Department: (a) Benefits Derived from House-to-house Visitation.—L. C. Coffman (10 minutes). (b) Results of Bible Study.—Jacob S. Zigler (10 minutes).

3:05, Teachers' Meetings.—Homer Trout.

3:15, Conference.—Conducted by Wm. Howe.

##### FOURTH SESSION.

Wednesday Evening, 8 o'clock.

Graduation Exercises of Teacher Training Classes.

8:00, Devotional.—N. H. Garst.

8:15, Class Addresses: (a) Troutville Sunday School.—Herman Shaver, The Teacher and His Responsibilities (8 minutes). (b) Brick Church Sunday School.—Mae Barnhart, The Bible (8 minutes). (c) Daleville Sunday School.—Pernie Hyton, The Incomparable Life (8 minutes). (d) Antioch, Franklin County.—Zion Mitchell, The Primary Pupil (8 minutes). (e) Roanoke City.—Chas. E. Trout, The Sunday School in Session (8 minutes).

8:55, Delivery of Diplomas.  
9:05, Class Address.—Wm. M. Howe. Subject: "The Prepared Teacher."

##### FIFTH SESSION.

Thursday Morning, 10 o'clock.

Moderator, G. A. Barnhart.

Theme: The New Graded Curriculum.

10:00, Devotional.

10:15, Presentation of Course of Study.—C. S. Ikenberry.

10:35, Reasons for Adopting the Course, Wm. M. Howe.

11:05, General Discussion and Questions.—Conducted by Wm. M. Howe (40 minutes).

##### SIXTH SESSION—THE REAL SUNDAY SCHOOL.

Thursday Afternoon, 1:30 o'clock.

Moderator, J. M. Henry.

1:30, Devotional.—H. J. Woodie.

1:45, The Pennsylvania Standard.—Wm. M. Howe (20 minutes).

2:05, The Advantage of a District Standard.—J. H. Whinner.

2:15, Presentation of a Standard for Our District.—Wm. M. Howe.

2:30, Adoption of a Standard.

3:00, Business Session.

## MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 60 cents.

**Morris-Winey.**—At the home of the bride's brother, Mr. Alton Winey, Mishawaka, Ind., by the undersigned, June 21, 1910, Bro. Melvin E. Morris of South Bend, Ind., and Sister Mary Alberta Winey, of Richfield, Pa.—H. W. Kriehbaum, South Bend, Ind.

**Wright-Zeiger.**—At the home of the bride's parents, Mr. and Mrs. Lewis Zeiger, near Bremen, Ind., by the undersigned, June 22, 1910, Ernest R. Wright and Ethel Zeiger.—H. W. Kriehbaum, South Bend, Ind.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

**Ackerman, D. G.**, husband of Sister Catherine Ackerman, 1839, in Peterson, N. J., Feb. 1839, died at his home near Morrison, Ill., June 11, 1910, aged 78 years, 3 months and 28 days. He came to Illinois in 1876. About two weeks before his death he was attacked by a partial stroke of paralysis, but seemed to be recovering. His death was a great loss to the Church of the Brethren at Rock Creek, by Bro. Elsenbae. Interment in the adjoining cemetery.—Bertha M. Grater, Morrison, Ill.

**Baumgardner, Sister Sarah Louisa**, wife of Bro. Dan. Baumgardner, died June 21, 1910, of web cancer, at the age of 46 years, 9 months and 8 days. March 16, 1910, she and her husband were baptized into the Lanark Brethren church, Ill. The funeral sermon was preached at 2:30 P. M., Friday, June 24, by the writer, from John 3: 2. Bro. Franklin Myers assisted in the services. Interment in the Lanark cemetery.—I. B. Trout, Lanark, Ill.

**Bollinger, Sister Rosa Inez**, daughter of Bro. Daniel and Sister Frances Bollinger, died at their home in Middleburg, Ind., July 4, 1910, aged 18 years and 16 days. She united with the Church of the Brethren, Jan. 31, 1904, and was a faithful and willing worker up to the time of her departure. Her father, mother and two sisters survive her. A loving sister preceded her Jan. 20, 1910. These two deaths have brought great sorrow into the home of Brother and Sister Bollinger. Services by the writer, assisted by Bro. I. L. Berkey.—J. H. Fike, R. D. 4, Middleburg, Ind.

**Byroad, Sister Abigail**, born in Darke County, Ohio, Sept. 12, 1833, died at her home, in the bounds of the Palestine Church, White County, Ind., June 26, 1910, aged 76 years, 9 months and 13 days. She was married to Bro. Byroad Dec. 28, 1854. To this union were born ten children, five of whom preceded her to the spirit land. Her husband and five children remain to mourn her loss. She united with the Church of the Brethren about twenty-one years ago, living a consistent member to the end of her life. Services at the Oak Grove church by the writer, assisted by Eld. David Dilling of the Monticello church, Ind.—W. S. Toney, Walton, Ind.

**Dismore, Sister Sarah**, wife of J. W. Dismore, born in 1862, died in the bounds of the Midway congregation, Hawkins County, Tenn., June 25, 1910. She was first married to Clinton Corner. To this union were born two sons and one daughter, the daughter dying while young. She was married to J. W. Dismore in 1892 and to this union were born four children.—All dying while small. She was a devoted wife and loving mother and was respected and loved by all who knew her. She was a consistent member of the Baptist church for a number of years, but joined the Church of the Brethren in 1901. She was afflicted for some time before her death, but bore it with Christian fortitude. She was anointed by Brethren A. M. Laughlin and W. S. Ledbetter. Her desire was for the will of the Lord to be done, and so she passed away peacefully to her reward. Services at her home by Bro. W. S. Ledbetter. Text, Rev. 13: 14. Interment in the cemetery near Fisher's Creek.—H. C. Allen, R. D. 2, Burginsville, Tenn.

**Eckhardt, Charles J.**, son of Chas. and Margaret Eckhardt, died June 19, 1910, at Peterboro, Pa., aged 16 years. He was



a member of the Church of the Brethren, at Carlisle and Dauphin Streets, Philadelphia. He was a noble example of a true, devoted follower of Christ. His parents, one sister and a twin brother survive.—Dr. R. Z. Clemmer, Philadelphia, Pa.

**Fluke**, Sister Christina, wife of James Fluke, died in the Yellow Creek congregation, Pa., June 15, 1910, aged 40 years, 3 months and 15 days. Her husband, three sons and two daughters survive. Services by Bro. D. A. Stayer, assisted by Rev. Skyles, of the Reformed church. Text, Rev. 2: 10. —Katie Stayer, Hopewell, Pa.

**Greenawalt**, Abbie Alice, daughter of Adam and Mary Greenawalt, born February 6, 1879, Champaign County, Ill., died in Goshen, Ind., July 6, 1910. After a few days of suffering, she submitted to an operation on Tuesday, July 5, and died next day at 11 A. M. Her father, mother, two sisters and five brothers survive. Services and burial at Goshen, Ind., July 9.—Samuel J. Burger, Howe, Ind.

**Johnston**, Mary Ellen, nee Rodabaugh, born in Anderson County, Kans., May 18, 1874, died at her home in Birmingham, Iowa, June 11, 1910, aged 36 years, 1 month and 1 day. She was married to S. F. Johnston Oct. 28, 1897, and to this union were born three sons and two daughters, who, with her father, survive. She joined the Church of the Brethren while young. Services by Rev. Cumming, of Birmingham, Pa., June 13. Interment in Birmingham cemetery.—H. B. Johnston, Batavia, Iowa.

**Knee**, John M., son of Cyrus and Martha Knee, born near Hillgrove, Ohio, June 25, 1885, died at Willows, Cal., aged 44 years, 11 months and 23 days. His mother, one brother and one sister survive. Services at Groby, Cal., by Bro. B. E. Sharp, assisted by Bro. J. I. Helman. Interment in Snell cemetery near by.—W. F. Dickey, Union City, Ind.

**Perry**, Theodore W., died at his home in Coffeyville, Kans., July 6, 1910, of bowel trouble. He was one only child of Theodore P. and Ethel Perry. In the few short months of his life he had twined himself around our hearts, so that it was very hard to give him up.—S. R. Perry, 707 W. Fifth Street, Coffeyville, Kans.

**Peters**, Eliza Jane, died in the bounds of the Powells Fort Valley church, Shenandoah County, Virginia, June 28, 1910, aged 76 years, 5 months and 23 days. She was married to Eld. William Peters nearly fifty-eight years ago, and was the mother of one child, who preceded her nearly forty-eight years. Her husband survives at the age of about eighty years. Our beloved sister was a great sufferer, but never uttered a murmuring word. She, with her husband, lived and labored in the old paths. Services by Bro. H. R. Mowry and the writer, at the church near by. Text, 2 Tim. 4: 6. Interment in the family burying ground.—J. M. Ryman, Woodstock, Va.

**Peters**, Sister Sarah T., nee Boone, born in Franklin County, Va., Oct. 18, 1847, died April 29, 1910, aged 62 years, 6 months and 11 days. She was married to Owen Peters, Nov. 19, 1865. She united with the church early in life and lived faithful until death. Her husband is totally blind and feels the loss keenly. She also leaves one brother and one sister, an adopted daughter, Sadie Fink, and husband. Services by the undersigned from Rev. 14: 13.—D. A. Crist, Quinter, Kans.

**Plozman**, Mrs. Margaret Shaffer, born in Croton, Ill., Jan. 1850, died in the bounds of the Libertyville church, Ill., July 8, 1910. She moved to Van Buren County, Iowa, in early life, and on Jan. 19, 1868, was united in marriage to Jasper Plozman. To this union were born four children, all of whom are living. She died from the effects of an operation performed in the Ottumwa Hospital July 23, 1909. She made application for membership in the Church of the Brethren, but owing to circumstances over which she had no control, baptism was deferred. Services in Leondo Park by the undersigned.—Abraham Wolf, Udel, Iowa.

**Reynolds**, Bro. J. R., died July 10, 1910, at the city hospital in Battle Creek, Michigan. He was born in New York about 76 years ago and joined the Church of the Brethren near Polo, Ill., about forty years ago. Ten years later his wife died, leaving two girls who now live at Rockford, Ill. Twenty years ago he came to Michigan. He died poor in the things of this world, but he had invested largely in the kingdom of heaven. Services at the rooms of the undertaker by Bro. Roy E. Miller.—C. G. Petry, Battle Creek, Mich.

**Ross**, Joseph, born in Washington County, Md., Dec. 10, 1827, died at the home of his daughter, near Dallas Center, Iowa, July 9, 1910, aged 82 years, 6 months and 27 days. He was married to Nancy Myers Nov. 27, 1849. To this union were born six sons and two daughters. His wife died Nov. 2, 1870. He was married the second time to Lydia Slifer Dec. 12, 1871. To this union were born one son and one daughter. His life was spent in Maryland until 1865, when he moved to Ogles County, Ill., where he resided eight years. Then he moved to Dallas County, Iowa, where he remained until death. Interment in the cemetery in Ogles County, Ill., near the old Silver Creek churchhouse. Services at Dallas Center by Bro. Harvey Royer. Text, Heb. 13: 14.—Morris W. Eikenberry, Dallas Center, Iowa.

**Ruebush**, Bro. David H., born in Virginia, Sept. 20, 1843, died at Hillgrove, Ohio, in the bounds of the Poplar Grove church, May 17, 1910, aged 66 years, 7 months and 27 days. He united with the Church of the Brethren about four years ago. His wife, two sons, two daughters, one brother and two sisters survive. Services at Poplar Grove by Bro. B. F. Sharp. Interment at Greenville cemetery.—W. F. Dickey, Union City, Ind.

**Rupp**, Sister Edward, nee Mulligan, born May 10, 1885, died in the bounds of the Maumee church, Defiance County, Ohio, July 2, 1910, aged 25 years, 1 month and 22 days. She united with the Church of the Brethren in 1903 and lived a consistent member until death. Her husband, one daughter, father, mother, four brothers and three sisters survive. Services by the writer.—J. W. Killian, Hillsville, Ohio.

**Shoomaker**, Levi, born near Covington, Ohio, Feb. 10, 1868, died near Coyle, Okla., July 6, 1910, aged 52 years, 4 months and 26 days. He married Lydia Grife, to which union nine children were born, eight of whom are living—seven sons and one daughter. He leaves a wife, eight children, a mother, three brothers and four sisters. He united with the Church of the Brethren when 18 years of age, living a faithful Christian life until death. He was a great sufferer during the last two years. He served in the office of deacon. Services by Eld. D. E. Cripe.—Daniel Wolfe, Coyle, Okla.

**Steele**, Bro. Abraham, died in the Yellow Creek church, Pa., July 2, 1910, aged 78 years, 3 months, and 28 days. Bro. Steele was a member of the Brethren church for a number of years, and served as deacon. His seat in church was seldom vacant. He stored the home of his daughter, and was confined to his room only a few days before his death. Services by Bro. D. A. Stayer, assisted by Bro. J. B. Fluke. Text, Matt. 25: 21.—Katie Stayer, Hopewell, Pa.

**Thomas**, Bro. David, born in Hancock County, Ohio, Dec. 26, 1837, died at his home near Bangor, Me., June 22, 1910, aged 72 years, 6 months and 1 day. In 1857 he was united in marriage to Mary J. Polson, to which union were born five children, one daughter having preceded him to the spirit world. He united with the Church of the Brethren in 1863. In 1868 he was elected deacon and in 1874 was called to the ministry. Services by the writer from Job 17: 15.—L. A. Fisher, R. D. 2, Bangor, Mich.

**Wilson**, Charles Jefferson, born in the State of New York Dec. 18, 1844, died July 4, 1910, near Coyle, Okla., aged 65 years, 7 months and 22 days. He leaves a wife and one son. He was a member of the Church of the Brethren. Services by Eld. D. E. Cripe.—Daniel Wolfe, Coyle, Okla.

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July-December

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## NOTES NOT CLASSIFIED

**Notice.**—The ministerial meeting, Fairfax, Va., will be held July 28. All those expecting to come by railroad from the south, and wanting conveyances from Fairfax Station, should address the undersigned in due time.—B. F. A. Myers, Fairfax, Va., July 14.

**Snow Creek.**—Our Sunday school is progressing nicely, with Bro. Fleetwood Rogers, superintendent. Our crowds are no large that they cannot all get into the house sometimes. We will be glad when we get our new churchhouse ready for use, so we can keep the Sunday school going winter and summer. The carpenters think they can have the house ready by Sept. 1. We are having our Sunday school in a very small log schoolhouse now. We use the Brethren literature. When we look out over the field here, we are made to realize that the harvest is great but the laborers are few. We humbly pray that God may send more laborers into this field. The people here are thirsting for the Gospel. If the gospel way is not plainly laid before the people, I am afraid that some will go the downward road. Our dear aged brother, John O. Boone, is doing all that he can, but he, like some of the rest of our members, is getting old, and we know that, according to nature, his days of activity are largely past.—Fleetwood Rogers, Vassett, Va., July 15.

**Franklin Grove.**—Our series of meetings, held by Bro. Isaac Franz, closed on last evening, Sunday, July 17. Baptism was again administered after services in the morning. We have had a grand harvest of souls. In all thirty-six were born into the kingdom. The meetings closed with a good interest, and others very near the kingdom. May the Lord abundantly bless our dear Bro. Franz, as he goes to labor in other fields.—Anna Stutman Buck, Franklin Grove, Ill., July 18.

## FROM MUSCATINE, IOWA.

Since my last report two more were received by baptism, making nine added to the fold by baptism since May 22 and one by letter on Sunday.

Our members' meeting, prior to our feast, was held the 8th, at 7:30 P. M., at which time the organization of the Muscatine church was perfected by electing Brethren A. M. Stutsman, Wm. Pasdach and the writer, trustees. The annual visit was very favorable, with a few exceptions. Eld. John Zuck, of Clarence, presided over the meeting. The next evening visitors from Davenport, Washington, Clarence, Moline, Ollie, Des Moines, Brooklyn, Lone Tree, and South English gathered in until twenty-five swelled our number. On account of a very heavy rain-storm coming up at about the opening of the meeting, eleven of our members were absent from the feast, but forty-two members surrounded the tables, which left but little room in our little "Mission House" for spectators, as the heavy rain prevented us from using the tent. Though the rain delayed us in our meeting, yet we felt that God's Spirit brooded over the meeting and made it one long to be remembered. The official help present were Elders John Zuck, A. C. Snowberger and J. I. Diehl. Bro. Snowberger officiated.

Sunday morning came with bright sunshine and the evangelistic tent was set in order for our first Sunday-school Convention. The forenoon was taken up with the Sunday-school review lesson and official work. After a timely address on official duties, by Eld. A. C. Snowberger, an election was held for two deacons, the lot falling upon Brethren A. C. Weistby and Wm. Pasdach, after which they were duly installed, together with their wives. Bro. John A. Robinson was advanced to the second degree of the ministry,—this being one day before he was twenty-one years old. His parents had prayed twenty-one years that John, some day, should be a minister of the Gospel.

Mothers and fathers, consecrate your sons and your daughters to God at birth; then follow them up with your prayers. It will give you happy days, to see them all good workers in the church. Sunday afternoon was mostly spent in carrying out a Sunday-school program, with our District Secretary, Sister Ella Royer, of Dallas Center, present, to help in making this, our first Sunday-school Convention, one long to be remembered.

At 7 P. M. the Christian Workers' meeting program was taken up and led by Sister Royer, in which many took part. Following the program at eight o'clock, Bro. A. C. Snowberger gave us an interesting address on "Christ Eating with Sinners," followed by Eld. J. I. Diehl, after which we expressed, as we felt, that with some of our next meeting may be over the river, in that better land. After we sang, "God Be With You Till We Meet Again," we parted, feeling that we had experienced a glorious season. T. A. Robinson.

Box 463, Muscatine, Iowa, July 12.

## NORTHWESTERN OHIO.

The Sunday-school Normal, Sunday-school and Ministerial Meeting of Northwestern Ohio, is to be held in the Church of the Brethren, 621 East Elm Street, Lima, Ohio, Aug. 2, 3, and 4.

## August Second—Evening.

7:30, Devotional Services.  
7:45, "Essential Elements of a Successful Christian Workers' Meeting"—Noah Long, Sr., Jennie Sellers.  
8:30, Sermon, Subject: "The Inner Life of the Sunday-school Teacher."—J. G. Royer.

## August Third—Morning.

8:00, Devotional and Organization.  
8:20, "Is the Home Department Work Practical in Our Rural Districts?"—Lola Rodabaugh.  
9:00, "The Sunday School and the Church."—J. G. Royer.  
9:45, "The Needs of the Local School and How to Meet Them" (Conference).—Edward Cramer.  
10:15, "The Normal or Teacher-training Class."—J. G. Royer.

11:00, "A Message from India."—S. P. Berkebile, Our Returned Missionary.  
11:30, Dinner.

## Afternoon.

1:15, "Two Methods of Child Soul-Touching."—J. G. Royer.  
2:00, "Shall the Brethren Church Adopt a Bible Catechism to Indocctrinate Her Children?"—H. Yoder, Nora Berkebile.  
2:30, "Franchising to Children—Its Importance, Difficulties and Methods Of."—J. G. Royer.  
3:15, "How Make the Bible More Important in the Sunday School?"—C. S. Lehman, Mary Cook.  
3:45, "How to Make the Sunday School More Effective for Good."—J. G. Royer.

## Evening.

7:15, Devotional and Pralse.  
7:30, "Our Young People—Where Shall They be Educated and Indocctrinated?" General Discussion for Thirty Minutes.  
8:00, Sermon, Subject: "Sanctification."—J. P. Dickey.

## August Fourth—Morning.

8:00, Devotion and Organization.  
8:30, "How Can the Laity be Made to Cooperate More Fully With the Ministry?"—E. F. Snyder.  
9:00, "The Saving Power of the Gospel."—J. P. Dickey.  
9:45, "What Attitude Should the Minister Assume Toward Secret Societies?"—Lavid Lytle.  
10:30, "Present Day Enemies of the Gospel."—J. P. Dickey.  
11:15, Dinner.

## Afternoon.

1:00, "The Importance of Being Fully Established in the Ordinances as Directed by the Word."—Edward Kintner.  
1:30, "Steps in Soul Winning."—J. P. Dickey.  
2:15, "How Does a Lively Hope Manifest Itself in the Called of God?"—John Flory.  
2:45, "Methods in Bible Study."—J. P. Dickey.  
3:30, General Discussion and Gem Thoughts.  
Bring your Hymnals.  
Come prepared to give and receive.

## SOUTHERN INDIANA.

The Sunday-school Teachers' and Bible Institute of the Church of the Brethren of Southern Indiana is to be held at the Brethren Church on North Germania Street, Indianapolis, Ind., Aug. 8 to 12.

## Monday Evening, Aug. 8.

7:30, Sermon.—P. B. Fitzwater.

## Tuesday Morning, Aug. 9.

9:15, Opening Exercises.  
Sunday-school Management.—I. B. Trout.  
Keys to Matthew: Purpose of Matthew and Genealogy of the King.—P. B. Fitzwater.

## Afternoon.

2:00, Opening Exercises.  
Sunday-school Problems.—I. B. Trout.  
Baptism and Temptation of the King.—P. B. Fitzwater.

## Evening.

7:30, Sermon.—I. B. Trout.

## Wednesday Morning, Aug. 10.

9:15, Opening Exercises.  
The King's Proclamation.—P. B. Fitzwater.  
Sunday-school Management.—I. B. Trout.

## Afternoon.

2:00, Opening Exercises.  
The Propagation of the Kingdom.—P. B. Fitzwater.  
The Conflict of Early Christianity with Heathenism.—I. B. Trout.

## Evening.

7:30, Sermon.—P. B. Fitzwater.

## Thursday Morning, Aug. 11.

9:15, Opening Exercises.  
Sunday-school Problems.—I. B. Trout.  
The Mystery of the Kingdom Revealed.—P. B. Fitzwater.

## Afternoon.

2:00, Opening Exercises.  
The Conflict of Early Christianity with Heathenism.—I. B. Trout.  
A Foregleam of the Kingdom.—P. B. Fitzwater.

## Evening.

7:30, Sermon.—I. B. Trout.

## Friday Morning, Aug. 12.

9:15, Opening Exercises.  
Program of the Age in which the King is Absent.—P. B. Fitzwater.  
Sunday-school Lesson Systems.—I. B. Trout.

## Afternoon.

2:00, Opening Exercises.  
The Passion of the King.—P. B. Fitzwater.  
The Conflict of Early Christianity with Heathenism.—I. B. Trout.

Ample arrangements are being made for all who attend, and at as light expense as possible.

Committee: J. W. Ravick, Foreman, S. A. Hynton, Treasurer, S. D. Stoner, Assistant Treasurer, Jeremiah Barnhart, Emma Miller, Secretary.

Those attending the Institute, will take a West Washington car, get off at Germania Street, and walk one square north. Bring your "Song Prayers" and Hymnal, also your Bible. Come with a prayer, and receive the instruction and inspiration afforded by this Institute. Emma Miller.

## ANNOUNCEMENTS

## LOVE FEASTS.

Canada.  
Aug. 6, 2 pm, Sharon.  
Colorado.  
Sept. 10, Sterling.  
Illinois.  
July 30, 6 pm, Hurricane Creek.  
Indiana.  
Aug. 22, 2 pm, Little Walnut.  
Sept. 10, Portland.  
Sept. 10, 6 pm, Turkey Creek.  
Sept. 15, 2:30 pm, Ladoga.  
Iowa.  
Sept. 2, 3 pm, Libertyville.  
Kansas.  
Sept. 10, Garden City.  
Michigan.  
Aug. 13, Riverside.  
Aug. 13, Little Traverse, at the home of Bro. Isalah Stutsman.  
Sept. 10, 10 am, Chippewa Creek.  
Missouri.  
Aug. 26, Prairie View.  
Sept. 10, 2 pm, Farrenburg.  
North Dakota.  
July 30, Ray church, at O. W. Gordon's residence five miles northwest of Ray.  
Ohio.  
Sept. 3, 2 pm, Newton, at Sugar Grove house.  
Oregon.  
Aug. 20, Coquille Valley.  
Sept. 10, Mohawk Valley.  
Washington.  
Aug. 6, 2 pm, Olympia.

STORIES OF HELL'S COMMERCE  
OR:  
THE LIQUOR TRAFFIC IN ITS TRUE LIGHT

This new book is a compilation of thrilling stories, striking incidents and illustrations, pointed paragraphs, poems and songs, dealing with all phases of the temperance question. This matter is all appropriately arranged into departments and is the result of years of research. There is no book on the market embodying these classifications. Temperance books dealing with the economic and theoretical sides of the question have been published but they are read only by people especially interested in reform work. The very nature of this book will make it appeal to all classes of people.

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FULL REPORT  
OF  
Annual Meeting

Every members of the Church of the Brethren ought to read the report of the Winona Conference. Even those who were there during the week could not possibly get the full benefit of all that was done, and to those who were not there the published report will be the only source of full information. All want to read it. The addresses delivered at the Missionary, Educational and Sunday-school Meetings form an interesting and valuable part of the report. The queries discussed this year are of vital interest to the workers in the church, and every member ought to be a worker.

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# THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 49.

Elgin, Ill., July 30, 1910.

No. 31.

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## AROUND THE WORLD

SECRECY, as represented by various oathbound clans, was shown to have played an important part in the seditions and uprisings that have troubled India for some time. Now it is reported that Egypt is literally honeycombed by secret societies of most revolutionary and murderous tendencies. Posing, ostensibly, under the title of "people's schools" and outwardly fair to look upon, their secret workings are most iniquitous, and their real purpose is the overthrow of law and order, which, in this instance, means a conspiracy against the English. Secrecy, the world over, has, at times, defeated justice and served the ends of Satan. There can be "no communion between light and darkness."

THE United States Treasury Department has been doing some close inspecting of about two hundred proprietary medical preparations, which were ostensibly designed to cure the various actual and imaginary ills of mankind, but in reality are alcoholic stimulants of no mean degree. The fact that many of these so-called "medicines" met with largely-enhanced sales in local option and prohibition territory, of late, has caused the Government to class them accordingly, and druggists selling them must hereafter pay the Government liquor tax of \$25 a year. It is to be regretted that the same vigorous procedure is not extended to other known evils in our land, to the certain discomfort of the lawless and the rejoicing of those who "love righteousness."

MILWAUKEE, Wis., with her population of 326,000, has 2,025 saloons, or one saloon for every 161 people; young or old. One ward has a saloon for each group of fifty inhabitants, which means that these fifty people, of their own free will, elect to support one man in a life of ease by contributing their heard-earned wages towards that end. Looking at the religious life of the city, we find 197 churches and missions,—only one for each group of 1,654 people. While the entire country, with bated breath, is watching the outcome of the new regime of city affairs in Milwaukee under the Socialist Mayor, Emil Seidel, and while several notable reform measures have already been introduced, one can not help but wish that Milwaukee's worst foe,—the licensed saloon,—might be included among the further reforms in behalf of the people. And that, by the way, might apply to cities and towns the country over. An increase of the churches and a decrease of

the saloons, looking to their final extermination, would completely change the moral status of every community, bringing happiness to thousands of homes.

It may be regarded as another victory for the cause of peace that Russia and Japan have so readily and amicably agreed on a plan whereby cooperation between the nations is assured in their relations in the Far East. Both agree to be mutually fair to one another, and absolutely just, also, to China. Both agree to improve the railway service of their respective lines in Manchuria, and to abstain from any action prejudicial to either. All differences, arising at any time, are to be fully and amicably discussed, and settled according to principles of equity. The disposition thus shown is a most favorable one. Not only does it appeal to a common sense view of the case, but it is a long step forward to that desirable era when going to war will be preposterous and unheard of.

Two young men, recently arrested near Pittsburg, Pa., in connection with an attempted hold-up of a Mt. Washington street car, made a frank acknowledgment as to the incentive. On the afternoon, previous to the attack, both had attended a moving picture show, depicting a western train robbery. This suggested the thought that they, too, might thus distinguish themselves. Revolvers were bought at the nearest pawnshop, and the scene just witnessed was at once reenacted, with this difference that the law put a sudden and unexpected stop to their criminal career, whereas the hero of the train robbery posed in a halo of glory. Undoubtedly these picture shows are fruitful sources of evil. Catering to the popular idea of pleasure, they can not help but result in that spiritual death, referred to by the apostle in 1 Tim. 5: 6.

THE American Institute of Homeopathy, at its recent session at Pasadena, Cal., emphasized still more fully its well-attested maxim, "Eradication of tuberculosis in one generation," and its members are pledging their best efforts to that end. German physicians claim that proper treatment of incipient tuberculosis cases will undoubtedly cause complete eradication of the disease in but one generation, basing their claim on well-known facts already available. While scientists, in their fight against the various diseases to which flesh is heir, have made marvelous progress, it is to be regretted that there is a seeming indifference as far as the more fatal ailments of the soul are concerned. Isaiah deplored a similar condition of the people in his time, saying, "The whole head is sick, and the whole heart is faint,"—a woeful state, altogether too prevalent even today.

As in the days of the patriarchs, so today the camel is still the chief burden-bearer of the Orient, at least in the many places where, as yet, the iron horse of the Westerner has not yet found its way. In and around the Vilayet of Bagdad, alone, ninety thousand camels and donkeys are said to be employed to carry goods to inland points. Camel caravans go in "strings" of seven each, with two men in charge. For a camel, 450 pounds is a good load, and two miles an hour is the average speed attained. On long trips across the desert twelve miles a day is an average march, though mounted dromedary posts from Bagdad to Mossoul and Damascus have gone fifty or more miles at a stretch. To the modern traveler the rate of "two miles per hour" is but a snail's pace, and yet it is quite fast enough for the Oriental trader. As in the days of Abraham and his descendants, he still pursues his weary journey across barren and sun-scorched deserts, unmoved and unaffected by the changing scenes of time.

If some one were to ask you which nation stands first in integrity and honesty in business dealings, perhaps you would think at once of our own favored country, and naturally you would be disappointed to learn that we do not stand first, nor even second or third in rank of merit. China,—heathen country that it is,—ranks first, Holland second, England third, and the United States fourth. *The World's Commercial Directory* is authority for this exhibit of the various nations, using as a basis the most reliable information available. While it is not particularly flattering to have a heathen nation at the head of the procession, when it comes to "integrity and honesty in business dealings," it might be well for our nation to learn a much-needed lesson from the shortcomings of the past, and hereafter endeavor to "walk honestly as in the day," thus rising to a higher rank in the moral scale.

We speak of the "eternal hills," and the "everlasting mountains" as symbols of unchangeableness and permanency, and yet there are exceptions to the general rule. From Switzerland comes the report that the "Rossberg," a mountain 5,190 feet high, is again in motion on its eastern side, threatening with destruction nearly a score of villages and hamlets. Already forests and farms have been swept away by the advancing masses of earth and rocks. A similar occurrence, in 1806, killed five hundred people and destroyed a large amount of property. The recent earthquake is supposed to have caused the present movement of the mountain. The various commotions throughout the earth,—perils on sea and land,—teach more emphatically than ever the oft-repeated truth of Holy Writ: "Here we have no continuing city, but we seek one to come." May it induce us to seek the immutable, the everlasting,—the great Father-heart of the Infinite!

ALREADY some of the suggestions, made at the late Mohonk Peace Conference, are being put to a practical test. The Canadian Minister of Labor, the Hon. MacKenzie King, proposed that steps be taken for an appropriate celebration, in 1914, of the completion of one hundred years of peace between Great Britain and the United States. A delegation of distinguished and well-known peace advocates has already waited upon President Taft, and secured his cordial support of such a movement, and now it only remains for Great Britain to inaugurate a similar movement, so that a joint commission may carry the plans to successful completion. It has been suggested, as one of the memorials of the occasion, that an imposing and massive bridge be built across the Niagara River to symbolize the close, fraternal relations of the two nations. It is always well to make much of our points of agreement. "How good and how pleasant it is for brethren to dwell together in unity."

RECOGNIZING the pressing need of immediate action against the encroachments of Mohammedanism in Africa and parts of Asia, a special training school is being established at Potsdam, Germany, under the auspices of the German Orient Mission. It is the aim of the institution (1) "to prepare all needed literature to do the work most effectually;" (2) "to train missionaries for the special service among Islamic peoples, overcoming the difficulty, hitherto experienced, by reason of a failure to understand the religious beliefs and feelings of Mohammedan adherents." With "characteristic, German thoroughness" a complete course of study pertaining to Oriental languages and subjects has already been outlined, which can not help but prove a great aid to the prospective missionary. The time has gone by (if it ever was) when a missionary could go to the field without special training. Nowadays he must be "a workman that needeth not to be ashamed,"—fully equipped for the work.



## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

### The God Who Cares.

SELECTED BY MARY BARNHART.

When the dreams of youth have passed away,  
And a starless night succeeds each day,  
And joy no more with the morn awakes,  
When strength is feeble and friends forsake,  
When love and music that once did bless,  
Have left me to silence and loneliness,  
And my life song changes to sobbing prayers,  
Then my heart cries out for a God who cares.

When shadows hang over the whole day long,  
And my spirit is bowed with shame and wrong,  
When I am not good and the deeper shade  
Of conscious sin makes my heart afraid,  
And this busy world has too much to do,  
To stay in its course to help me through,  
And I long for a Savior—can it be,  
That the God of the universe cares for me?

O wonderful story of deathless love!  
Each child is dear to the heart above!  
He fights for me when I cannot fight;  
He comforts me in the gloom of night;  
He lifts the burden, for he is strong,  
He stills the sigh and awakes the song;  
The sorrow that bows me down he bears,  
And loves and pardons because he cares.

Let all who are sad take heart again;  
We are not alone in our hours of pain;  
Our Father stoops from his throne above,  
To soothe and quiet us with his love;  
He leaves us not when the storm is high,  
And we have safety, for he is nigh.  
Can it be trouble which he doth share?  
Oh, rest in peace, for the Lord will care.  
Kemp, Ill.

### The Bible the Only Creed of the Church of the Brethren.

BY S. Z. SHARP.

A CREED, from the Latin word, *credo*, I believe, is a summary of the religious belief of a person or society. It is the object of this article to show that the Church of the Brethren has no creed aside from the Bible, or, more strictly speaking, from the New Testament. The first Christian creed on record is what is known as the "Apostles' Creed," which is known to have existed as early as the second century. It is an expression of faith in each person of the Trinity, the communion of saints, the universal church, the forgiveness of sins, the resurrection of the body, and eternal life. While we believe in all these, we do not think it comprehensive enough to embrace all that should be in it.

The "Nicene Creed," adopted in A. D. 325, is the Apostles' Creed with some additions, but not sufficient to answer our purpose. We hold that the scope of the Christians' creed should embrace all that is indicated in Matt. 28:20, "Teaching them to observe all things whatsoever I commanded you," and the limit of the creed is fixed by Gal. 1:8, "Though we, or an angel from heaven preach unto you any other gospel than that which we have preached, let him be accursed." The first text shows that our creed should contain all that the New Testament teaches, and the second shows that it must contain nothing which was not taught by Christ and his apostles.

Before showing that our church has no creed, aside from what is contained in the New Testament, and never had any other creed, we must first answer some questions of our opponents:

**Question 1.**—"Are not the Minutes of Annual Meeting of the nature of a creed and held as of equal force with the Scriptures?"

**ANSWER.**—No. They are not of the nature of a creed, either in form or in fact, as an analysis of them will show. They are simply records of the church's activities, in general council assembled. In matters of expediency, when there is no express word of God bearing on the case, they are simply advice for the time being, such as advice against the use of articles which, at first, were supposed might lead to pride and were afterwards allowed, when found not to be dangerous. When there is an express word of God, as in the case of divorce and remarriage, then we have a plain decision according to the scriptures. Also; when

the spirit of the New Testament is against certain evils, then the Annual Meeting Minutes show plain decisions against such evils. Of this nature are the decisions against holding slaves, owning distilleries, keeping saloons, attending horse races, theaters, etc.

Next we find petitions of various kinds, such as requests for committees to settle difficulties, holding Annual Meeting, and the like. A large part of the minutes now consist of reports of various kinds of church work, of which the reports of the General Mission Board form an important part. Interchange of friendly greetings between General Conference and foreign missions also form a part. Then there are resolutions, queries, and answers, and agreements. These last are important, as every member in the church is under moral obligation to respect them: Our church is a representative organization and our decisions and resolutions are made by delegates who represent us. Every member has a right to vote for such delegates. These delegates make decisions for us and we have no right to set them aside until they are changed or abrogated. This makes the decisions of Annual Meeting binding upon every member of the church, just the same as the decision of a committee of arbitration is binding on the parties concerned.

**Question 2.**—Is not the GOSPEL MESSENGER the organ of the Church of the Brethren, and does not that paper publish a brief and formal statement of the religious belief of this church, and is not such statement of the nature of a creed?

**ANSWER.**—Yes, the MESSENGER publishes and advocates those tenets mentioned, and the Brethren Publishing House also prints them in the little booklets which contain queries to be considered by the Conference. (These booklets are for the use of delegates to Annual Conference.) A close examination shows that the above-named tenets form a part of an advertisement of the GOSPEL MESSENGER, mentioning some of the things which that paper advocates, just the same as it mentions some of the things contained in the books it advertises. It then states that this paper "*recognizes the New Testament as the only infallible rule of faith and practice for the people of God.*" Nothing could be more clearly stated than this: Our rule of faith and practice is contained in the *whole* New Testament, and not in a number of extracts therefrom. Hence the MESSENGER states that "it is a vindicator of all that Christ and the apostles have enjoined upon us."

**Question 3.**—Does not the tract entitled "The Safe Church Doctrine," published by the Brethren's General Mission Board, assume the form of a creed?

**ANSWER.**—The Mission Board alone is responsible for this publication. The church, as a body, has never adopted it as its creed, any more than it has adopted the Apostles' Creed. It believes both, but has adopted neither.

What is said of the above-named tract may also be said of the "Church Manual," compiled by Eld. H. B. Brumbaugh, and every other composition published by an individual. The church, as a body, has never adopted any of them, and does not recognize them as creeds.

Having disposed of all publications which might be mistaken for creeds, we are now ready to show that the New Testament alone constitutes our adopted creed, and why our church never formulated and adopted any other creed than that which is contained in the New Testament.

**Argument 1.**—The adoption of the New Testament as our *creed and constitution of church government* was brought about in the following manner: Some time after the Reformation, when the Protestant churches had come under the control of the civil rulers and had, in a large measure, lost the Divine Spirit, the few, who still were under the influence of the Spirit and called Pietists, met in little companies and tried to live pious lives. They were persecuted and driven from their homes. Many migrated to the province of Witgenstein, Germany where freedom of conscience was allowed. Coming from Switzerland and different parts of Germany, they brought along different and conflicting views on many points of Christian doctrine. At first they called each other brethren, and tried to get along in harmony, but found that they could not reconcile their differences without some standard to

which all could appeal. They adopted the New Testament as that standard, and agreed to follow its teachings wherever it led. They rejected every creed formulated by man and decided to follow strictly the teachings of the New Testament. This led them to reject infant baptism, the use of oaths, fashionable attire and going to war. It taught them to practice trine immersion, feet-washing, the use of the Lord's supper in connection with the communion, the holy kiss, anointing the sick with oil in the name of the Lord,—in short, to observe all things taught in the New Testament, to be observed as Christian ordinances.

**Argument 2.**—That our church at the outstart, as well as ever since, made the New Testament her creed and rule of faith and practice, is shown by the writings of Alexander Mack and later records. Not only did our church agree to observe all the commandments of the New Testament, but also in the exact manner to be followed, hence, when they came to observe the ordinance of feet-washing, and read in John 13:2-3, "And supper being ended," etc., they naturally concluded that the supper was eaten *before* feet-washing and so practiced feet-washing *after* supper. But when members came into the church who understood the Greek language, and showed that "supper being ended," meant supper being *prepared*, and that when Jesus instituted the communion, it was in close connection with the supper, and after feet-washing, then they washed feet *before* supper, to carry out the principle adopted, which is to follow the Scriptures wherever they lead.

**Argument 3.**—When the church emigrated from Germany to the United States, the New Testament was the only creed and rule of faith and practice the church ever had, and the members refused to publish anything else which might be construed as a creed. Even though the church was greatly maligned and misrepresented, yet they preferred to suffer reproach rather than set forth their faith in a written creed, aside from the New Testament, and for the further reason that they were not sure they understood the New Testament perfectly, as yet. To formulate a creed upon it, only afterwards to find they were mistaken on some point, would have rendered it quite difficult to make a change.

On this point Benjamin Franklin, in his autobiography, comparing our church with that of the Quakers, has this to say: "Those embarrassments that the Quakers suffered from having established and published it, as one of their principles, that no kind of war was lawful and which, being once published, they could not afterwards, however they might change their minds, easily get rid of, reminds me of what, I think, is a more prudent conduct in another sect among us,—that of the Dunkers. I was acquainted with one of the founders, Michael Wohlfahrt. Soon after it appeared, he complained to me that they were grievously calumniated by the zealots of other denominations, and charged with abominable principles and practices, to which they were utter strangers. I told him this had always been the case with new sects, and that, to put a stop to such abuse, I imagined it might be well to publish the articles of their belief and the rules of their discipline. He said it had been proposed among them, but not agreed to for this reason: 'When we were first drawn together into a society,' said he, 'it had pleased God to enlighten our minds to see that some doctrines which were esteemed truths, were errors, and that others which were esteemed errors, were real truths. From time to time he has been pleased to afford as further light and our principles have been improving and our errors diminishing.' Franklin then concludes: "This modesty in a sect is perhaps a single instance in the history of mankind."

The same reason Michael Wohlfahrt gave why the church never formulated and published a written creed, is still the reason why the church holds to the New Testament alone as her creed and rule of faith and practice and has never recognized any other.

*Fruita, Colo.*

THE thoughtless boy says, "Books are cheap." Aye, because some one else has paid the price. It costs but a little to see the vision of "Paradise Lost," because Milton paid the price of blindness. A good book is a vessel into which a great man has poured his soul.



## It Is Coming.

BY ANDREW HUTCHISON.

I HAVE been intensely anxious to see the time when our people would look for the good traits in our brethren and sisters, yes, and our neighbors, too. And, thank God, it is coming.

We had such a sweet foretaste of it at Winona Lake, that I hope we will never go back on it. David said, "Behold, how good, and how pleasant it is for brethren to dwell together in unity" (Psa. 133:1). It would be no easy task to find any one who had no good quality to speak about. I have been trying to get our people to educate ourselves out of the spirit of fault-finding, and to have every brother and every sister get busy about the Lord's work. Then we will soon find that we have no time to look for the failures of others. If we should see a mistake in others, let us apply Gal. 6:1, 2, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ."

Yes, we must cultivate a deeper concern for our fellow-disciples. The apostle, in James 5:19, 20, gives us the idea beautifully. He says, "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

Souls are too precious for us to pass by with indifference. It is well worth a life-time of diligent effort, if we can thereby be an instrument in the hands of God to save one soul. Then think of Dan. 12:3. Read it, and then go to work to help another to salvation.

Let each of us be like Andrew, of long ago. When he had found the Messiah, he went after his brother, and brought him to Jesus. This is the correct idea of the Christ-life. If each of us will so employ our time, we can all be happy here, and eternally happy when we get home. Let us all be at work from now on, to be ready for another Pentecost next spring. And if we should be called home before that time, we will have to wait but a short time till the great reunion. Jesus said, "Be ye also ready" (Matt. 24:44).

McPherson, Kans.

## How to Finance a Church.

BY JOHN R. SNYDER.

Honor the Lord with thy substance, and with the first fruits of all thine increase. Prov. 3:9.

THE problem of church finances is one that is engaging the attention of many of the best church workers in the land today. There has so much that is unscriptural and contrary to the teaching of the Great Head of the church, crept in with other irregularities and unscriptural practices, that it has become almost as much of a problem to find the way back as it is to meet the demands of the present day.

But despite all past experiences and the wrongs that have been inflicted in the name of the church and of Christianity, yet we believe that the church is today meeting this question of finances in a more Biblical way than for decades past. More and more are churches beginning to realize that a motive instead of an enticement should be the incentive for giving to the support of the church of Jesus Christ.

The Apostle Paul solved the problem for the early Corinthian church and, no doubt, it was faithfully observed, not only by the church at Corinth, but also by the other churches of that period and the centuries immediately following. It was not until the errors of Rome crept in that there was a digression from the Apostolic teaching. Paul's solution of the problem was, "Upon the first day of the week, let every one of you lay by him in store as the Lord has prospered him." This in a nutshell is today's solution of the problem.

The primary trouble with the financial problem, however, is that men have a wrong impression of their standing with God, as relates to the ownership of property. The majority of us get the idea that what we have, whether it be much or little, belongs to ourselves, without any responsibility, on our part, as to the return expected of us. In the first place, what we have

here is not our very own. Not even our bodies, for have we not learned that we are not our own, "for we have been bought with a price," even the precious blood of Jesus Christ? Then, under such conditions, and owning him as our King and Elder Brother, how can we lay claim to personal ownership to such things which we have no power to possess?

There is one great lesson to be learned before the financial problem will be solved satisfactorily and that is the lesson of Christian stewardship. We are here only temporary, acting as stewards of our Lord's property until he come. The command is "to occupy." The increase belongs to him and is to be used for his honor and his glory. Israel forgot this lesson, made so prominent in the Levitical law, and they went far away from God and began to put up for themselves treasures, to build larger, and to increase in wealth. Even in the time of Moses they forgot God. In the lessons of Deuteronomy he called their attention to this phase of their worship and gave a prophetic vision of conditions that, read in the light of these later days, seem almost a counterpart of our own times.

Hear him: "Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: Lest when thou hast eaten and art full, and hast built goodly houses and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage. . . . And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth, that he might establish his covenant which he sware unto thy fathers as it is this day."

Israel did forget and they suffered for it. The wealth and accumulation of property of the sons and daughters of Abraham became the curse of the nation and it took the thunderings of Malachi to bring the remnant to a realization of what had been the penalty. This, you say, was under the law. Grant that it was, yet, if God required this under the law, how much more has he a right to expect under grace? We are more than ever stewards, having come to our gift as one born out of season and taking the place, for the present, of the children of promise, the "one pearl of great price." The reason why the church of today is not prospering as it should is because we have not given God his rightful place in the economy of our church organizations.

This brings us back to the Apostolic injunction, "Lay aside as the Lord has prospered you." If the Lord's dues should tomorrow be brought into his storehouse, there would be such an awakening, such a shaking of the dry bones, that it would be felt from Sudan to Timbuctoo, and from the frozen region of the north to the sunlit fields of the South. God would only be getting his own.

How shall a man give? Paul again answers the problem: "As a man purposeth in his heart, so let him give. Not grudgingly or of a necessity; for God loveth a cheerful giver. He that soweth sparingly shall reap sparingly; but he that soweth abundantly shall also reap abundantly." Can we not here see the cause of some of our light harvests? Is not this the solution of many of the problems that vex us? We have taken the wrong, the unscriptural means to bring out the money that really belongs to God, not of tribute, but because it is his by ownership and we are only stewards.

There is no place in God's economy of grace for an ice cream festival or an oyster supper or a church fair or bazaar, for the purpose of raising money to extend the kingdom of the Lord Jesus Christ, or any of the various branches of church work. His word recognizes only one method, that is the voluntary, weekly offering, laid aside for that purpose; not sparingly, not of necessity, not grudgingly, but from a heart of love, because he so loved us that he gave his only begotten Son that we might inherit eternal life and all that goes with an inherited life. This doctrine is just as essen-

tial and its observance just as binding as any other doctrine of the New Testament, and the church, elder, or pastor, that neglects or refuses to so teach it, must be held reponsible before God and in the same degree as if he had neglected or refused to teach other doctrines which are held to be essential and necessary.

This, brethren and sisters, I believe to be the solution, the only solution of the problem of financing the church. To this end let us labor and pray that each individual member of his kingdom may realize and feel that he is a part of this kingdom, not as lord but as steward from whom an accounting is expected when he comes.

853 Maple Avenue, Findlay, Ohio.

## Our Late Conference.

BY W. R. DEETER,  
Foreman of the Committee of Arrangements.

FEW persons, not associated with the preparation for such a meeting, can realize the anxiety of those directly concerned. It has been the lot of the writer to be associated with two such committees as foreman. This gives us more than a superficial knowledge of the responsibilities and labors of the members of such committees.

In the first place Northern Indiana gave us good brethren with whom to work. The committee worked together as brethren ought to work. If any one of the committee could not have his own way, he would take the way of some one else, and work all the same. It was the aim of the committee, as far as possible, to have a meeting that was strictly religious and spiritual. We wanted no advertising on the grounds, such as emigration or land sale schemes. Parties wanting to exhibit grains, fruit, seeds, and even those selling different kinds of literature, except that sold in the MESSENGER office, were turned down. Only one party insisted on disregarding our ruling.

On the Lord's Day we cut off all luxuries, that the day might be spent in honoring the Lord. One of the rules, governing Winona Assembly, is to cut off all luxuries on the Lord's Day, and that made it so much easier for us to carry out this principle. It seems to us that a great, religious meeting, like our Annual Conference, is not the place to make exhibitions of wares, grains, fruits, patent medicines, etc., and persons who persist in doing so should be severely re-proved.

Our next great concern was to be prepared to lodge and feed the people. In the first place you do not know how many people are coming. Winona has twenty-one hotels, and nearly three hundred cottages,—most of which lodge and board their patrons. Then, also, they have a large restaurant and lunch counter. But with all these advantages, the question arose, Can they feed and lodge the vast crowd that was expected at the meeting? We feared they might not, and hence we arranged to run a lunch counter in Raikes Hall. That helped us out a great deal. Our counter was well patronized. We also ordered a number of tents, but they were not all taken. So far as we know, all were comfortably housed and well fed.

The committees on program and lodging, our guides and our ushers, together with all our helpers in the lunch room and baggage room, did their work well, and stood by us faithfully, for all of which we are very grateful. Financially we are a little ahead, after all expenses and allowances for time are paid.

Much credit is due to the Winona Association and Dr. Dickey for their aid in helping to make the meeting a success. A feeling of kindness and respect between our people and the Winona Assembly has been developed that will be lasting as time with us.

We fondly hope we may never again take our Conference to some "Stock Pavilion," that has been used for the exhibition of horses, cattle, sheep and hogs, but that we will take it to some Chautauqua ground, where the Lord's work is respected and appreciated. It lowers the standard of our people in the estimation of good, intelligent people, to hold our Conferences in stock pens.

Milford, Ind.



## How Direct Our Energies Against Intemperance?

BY N. J. BRUBAKER.

OUR chief need, on this great question, is a thorough-going righteous sentiment. Sentiment is the motive force in all government. By no device of laws and ordinances can we raise ourselves above it. As long as the majority of the people want saloons, we will have them. If the sentiment is not sound and well founded, in the mass of the people, the beverage will be secured in spite of laws or prohibitions. It is likely that the majority of the people are now opposed to the use of alcoholics and narcotics, but this majority is either passive or divided amongst themselves along other lines. The forces of the minority work constantly in harmony and unison. Because of this united persistency, many dry towns have recently gone wet again.

The forces of Satan always organize on broad regimes of action. There is no shibboleth at the dance hall, no intolerance at the race-course, no dissensions at the prize-fight, no creed at the gambler's den, no partisanship at the bar-room. At all these places Satan cuts directly through the Gordian knot.

Since sentiment lies at the base of all efficient union, either for good or evil, it seems that our energies ought to be directed toward arousing and awakening those motives which extol a pure and wholesome social life. As a people think, so are they. "Sow a thought, you reap an act; sow an act, you reap a habit; sow a habit, you reap a character; sow a character, you reap a destiny."

Sow a group of good characters, you reap a wholesome community; sow wholesome communities, and you reap a lasting nation. Could we but see how our thoughts spring into action, and how actions reinforce themselves into character, and character crystallizes into destiny, we might easily see how a soul might be deformed into very demons, or transformed into a man almost Divine! The chief difference between a good man and a bad one lies in the direction toward which his motives turn him. Find what impulses actuate him, to what tendencies he most easily yields, and you can measure his moral stature.

In southern Europe is a mountain peak from which a cup of water, poured out, might run in any one of three directions. One would lead it to the North Sea, another to the Black Sea, and the other to the Mediterranean. It is probable that every human soul is, at many times, so delicately balanced that a single added force from without might direct its course toward sin or into righteousness. It is likely that a constant pull toward right might lead the worst soul to God, while a constant push toward the wrong would plunge the best of us into sin. Shall we give a cup of poisonous drugs to plunge the soul into the Arctic fogs of desolation, or shall it be a cup of pure water to turn the current into the balmy sunshine of a holy life?

In every heart are many inclines of bent. Each channel deepens by use. Each moving impulse gathers about it an accretion of matter, an increment of velocity and an increased momentum. Knowing these principles of development, our way is clearly marked out. We must direct our energies in such a way as to make constant drafts upon the good qualities of each person with whom we meet. Our constant prayer should be, "Lord, help me to inhibit the bad impulses and to actuate the good of my associates."

In the training of children we should keep their tastes and appetites pure and clean. Other animals live on simple diet and man can too. Our highly diversified sweetmeats and knickknacks pave the way for perverted appetites. Chili-peppers, ferments, ketchups, etc., may whet the appetite for stronger things. We should not permit the stomach to become the ruling organ of the body. Harmless chewing-gum, candy, "suckers," peanuts, etc., addict boys and girls to the habit of munching all the time. It weakens the will power and decreases self-denial. It is the entering wedge to the baneful habit of social treats. The over-indulged boy can hardly pass a candy store or a vender of dainties. His appetite has outgrown his will power. It is harder for him to refuse a cigarette or a chew of tobacco or a glass of beer when it is offered him. Little, harmless

gratifications have paved the road, and taken off the brakes, to real evils. We must direct such impulses as will strengthen the power of resistance. Self-denial of good, legitimate things will strengthen the will. A strong will is the only thing able to fortify us against lusting appetites.

We must arouse sentiment to fortify us against the ravages of alcoholics and narcotics, which are undermining our social structure. Neither war nor pestilence, neither the great white plague nor the great black plague, neither poverty nor riches are so inimical to our welfare as this enchanting serpent whose insidious fangs are constantly injecting deadly poison into our vitals. Common sense leads us to spend millions in fighting the gipsy moth, boll-weevil, fever-tick and orange-scale; we quarantine deadly diseases, crusade against tuberculosis, fight the house fly, marshal our sterilizing forces against disease germs lurking about our garrets, wall-papers, library-books, sidewalks, street cars, doorknobs, toothbrushes, milk-bottles, drinking-cups and communion glasses.

With our antiseptics, disinfectants and sterilized appliances staring us in the face at every turn, with sanitation as the highest note in the twentieth century regime, it seems passing strange that we have overlooked the vital significance of our insane policy on the saloon question. These ought not to be left undone, but we ought also to turn our phalanx against alcoholics, and their retinue of evils, which are worse, physically, than all these others and are a thousand-fold more destructive to our social, political and moral fabric.

Thus we muzzle the dogs and out-ferret the rats, Thus we swallow our camels, while we strain out the gnats,

Thus, with microscope strong, we attack every germ, That might injure the body, but the deadliest worm, Which we know dieth not, we will foster and cherish, Though our innocent children by the million should perish.

Let us arouse sentiment against the use of alcoholics and narcotics from a physical standpoint and upon scientific principles. Nothing is more obvious than the propriety of conserving health. The vitality of our nation depends upon it. As it is sound policy for a nation to conserve her mines, waters, forests and fishes, propagate and develop the best strains of livestock, grains, fruits, cottons, etc., it should be even more fundamentally necessary to develop the strongest possible physical, intellectual and moral men and women. The nation has assumed, in a degree, this obligation, but if a man is really better than a sheep, our slogan for the twentieth century should be, "Conserve the child!"

Do we not know that our greatest resources lie in the cradle? In every child you will find a mine of untold wealth, a pearl of greatest price, a germ of possibilities, whose wealth and resources are absolutely unlimited and incalculable. Nothing should be omitted to make it possible for him to unfold to his utmost. Christ said, "Of such is the kingdom of heaven." It is scarcely less true that in such lies the power and glory of earth.

Intemperance is obviously the deadliest foe to strong manhood. It dwarfs the muscles, shackles the knees, sags the backbone, droops the head, reddens the nose, blears the eye, inflames the stomach, hob-nails the liver, deranges the kidneys, unsteadies the nerves, withers the brain and degenerates the heart. Common sense demands that the same sanitary provisions should conserve the health from the ravages of intemperance, as are used in other ways to protect and enhance our national resources. We should direct our energies toward physical conservation.

But we should also conserve our spiritual forces. Intemperance weakens the intellect, deadens the sensibilities and demoralizes the will power. He who indulges becomes a victim of impure, low and sensual appetites. Spiritually he is blind and deaf and paralyzed. Dethroned of reason and will power, he is not better than a sheep but worse, because he is controlled by inordinate appetites and vicious lusts. Instead of an efficient member of society he is a brake to her progress.

Could we but gather up the fragments of humanity that have been wrecked by rum, fragments that society

has been compelled to patch up, keep in asylums, or herd in prisons, fragments that wander our streets and poison society with all manner of leprous sins; could we gather all these fragments and put them on the credit side of our ledger, do you not see how much society at large would have gained? They would be powerful engines for social progress, instead of unsightly heaps of rusty scrap-iron.

Could we but catch the briny tears of outraged wives, mothers, and children, and measure by them the anguish endured by souls whose hopes should have lifted them into the highest joys of life, could we but turn this energy upon wheels of useful activity instead of stagnant pools of bitter agony, do you not see how much would have been gained? Could all those broken hearts be transformed into hearts of throbbing joy, do you not see how hell would have been robbed of its victims and heaven would vibrate with the mighty song of redemption? It is our Christian obligation to arouse all possible sentiment against a system which destroys men rather than saves them.

We should also teach the true, commercial value of temperance. We should combat the fallacy of license for revenue to the city or government. Advocates of license do not urge it in order to help the city revenue. No saloonkeeper would urge it unless he felt sure that he could make enough, over and above the license, to give him a good margin of profit. Men do not run saloons to help pay municipal expenses. It would be easy to show that the result of saloons demands more money to correct their resultant evils than the license money supplies. The county and State expenditures for trial of offenses and punishment of criminals, resultant from saloon influences, would cost many times the amount of license money paid in. Furthermore,—to sell such privileges, to debauch our fellow-men, is utterly immoral, impolitic and unchristian.

To awaken proper sentiment we should arrange special programs, preach special sermons, and give occasional temperance discourses, dealing with the various phases of the evil. Let the small children recite poems and verses, full of sentiment for purity and cleanliness. What they express to others, will not fail to impress itself upon them in thought, habit, action and character. Let them bring posters and stories, showing the rights of the child to his chance in life.

Let the young people at Christian Workers' meetings discuss the various features of intemperance. Have round tables and symposiums. Discuss subjects like these: "Why Boys Chew, Smoke, Swear, and Drink," "Effects of Cigarettes, Cigars, etc.," "The Social Glass,—Is It Not Rather Unsocial?" "Manly Independence," "Rights of Children to Protection," "Physical Cleanliness," "How to Spend the Evenings to the Best Profit?"

Let the older people take up the matter in a serious, scientific manner. Let them, by actual investigation and record, tabulate crimes attributable to intemperance, number of citizens thus sent to jail, to the prison, and to the gallows. Give the probable added expense to the county and State, because of these saloons. Trace the money that circulates by virtue of the saloon industry and see where it circulates. Trace where this money would go if there were no saloons accessible. Find whether more liquor is sold in dry territory than in wet, whether boys can get liquor as easily under prohibition as under open saloon, whether the prescription method would discourage the social treat, whether a saloon brings business, and what kind.

Study the personnel of the saloon advocates, brewers and barkeepers. Study the type of those who frequent the saloons, the homes of those who indulge their general inclinations toward other vices; why men go to saloons for social enjoyment. Describe the relation of the saloon to government and politics. State how saloon men, few in number, can control the elections. Give the bearing on the divorce question, etc.

A careful scientific study of all these phases would lead us to a conviction and a sentiment that would arouse a mighty force against the evil. We should organize temperance movements within our various branches of church activity. We must not censure the



saloon men whom we have licensed. We must censure ourselves, and tolerate the men as long as we sanction the system. We will realize that we are partners in the crime, if we study it as suggested, as long as we do not do our utmost against it. We must remember that it is not only a personal obligation that we owe to God, to be right on this question, but we must consider our obligation to the State and society as well. At every opportunity we should vote against any measure that aids or abets the saloon system, and we should try to persuade all men to use their influences for civic righteousness and social purity.

2140 W. Thirty-first Street, Los Angeles, Cal.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

### FROM WESTERN COLORADO AND UTAH.

A report of the work being done in this District, along missionary lines, will likely be of interest to the Messenger family. Sister Lena Swank, who came to us from Denver less than a year ago, is doing encouraging work at the Mission in Grand Junction, Colo. During the last quarter she reports to the Mission Board a gain of two members by baptism. She has made 248 calls and distributed 140 papers and tracts. She did eighteen days' work for which she received wages, which amount is credited to the District. Considering the conditions under which she works, Sister Swank has done well.

The Board is very much in need of a resident minister for this mission point,—some one who is full of the missionary spirit, wide-awake, zealous, loyal to the principles of the Brotherhood. We are not, at present, in shape to offer strong inducements, financially, but may be able to do so later on.

To anyone who is willing to make some sacrifice in the missionary cause, we extend a hearty welcome. For further information address Bro. A. A. Weaver, chairman of the Missionary Board, Grand Junction, Colo., R. D. 2.

W. R. Hornbaker, Secretary of the Board.  
Grand Junction, Colo., July 5.

### THE AKRON, OHIO, MISSION.

A little more than one year has passed since the Brethren's Mission was opened in Akron. A summary of the work done during the year will probably be of interest to some readers of the Messenger.

After locating here, we found fifty-one members, located in Akron, Kenmore and Barborton. Several have moved here since then, and five were added by baptism, so our band now numbers 60.

We have eighty-three scholars enrolled, with an average attendance of fifty-eight, from June, 1909, to June 10, 1910. Average attendance since Jan. 1, 1909, is sixty-one. We have twenty-three home department members, and thirty-eight on the cradle roll, making a total enrollment of one hundred and forty-four in the Sunday school. Collections in Sunday school amounted to \$111.15.

The last Sunday of each month is missionary Sunday. Amount raised on these days is \$97.01, of which \$80.24 was given for missions.

Amount raised for purchase of Mission Home, \$334.10. Donations received from persons here and elsewhere, to be used where needed, amounted to \$75.43, of which we used \$74.76 in assisting the poor in different ways.

There were 12 boxes and barrels of clothing sent by the different churches. We distributed over 400 articles of clothing to the needy. We have an abundance of women's coats and a few other garments yet, from last winter. We have more calls for children's clothing, undergarments, shoes, etc., than for anything else.

The average attendance at our sewing school is 20. The girls are now making a comforter to be given to some one in need.

One discouraging feature of our work is that, while we have 60 members, we only have about 30 who are active in the work. Some of them are aged and others live at a distance, but there are some, it is sad to say, who are not as much interested in the Lord's work as they should be. They are so taken up with the getting of this world's goods, that they have no strength nor time for God's work. We ask an interest in your prayers that they may be aroused from their sleep, and come to the help of the Lord.

We must again refer to our noble band of brethren and sisters, who are active in the work, not only in service, but in giving of their means. We have some dear brethren and sisters who give a tenth of their earnings to the Lord, and he is richly blessing them. If only more of us would realize that God is just waiting to shower blessings upon us, more of us would give as he has prospered us. We, the members at this place, wish to thank all who have, in any way, helped in the work here, and we know that God will bless you for it. We are all happy in our Mission Home, but are anxiously looking forward to the time, when we can worship God in a house dedicated to him for that purpose.

Many earnest prayers are being sent to a throne of grace, that God might move upon the hearts of his people to give of their abundance to help his work along. Yesterday, July 9, Sister Alice Boone Lentz was with us. She gave a temperance lesson to the children in the morning, after which she addressed the older people. In the evening she gave a Bible reading. We were glad to have her with us, and we are quite sure that some lasting impressions were made. Today (Monday afternoon) we had a mothers' meeting, conducted by her. She tried to impress upon our minds the sacredness of motherhood, and how to teach it to our little ones. We wish that more of our mothers could have heard it. She also told us how we should warn our boys and girls of the dangers to which they will be exposed in later years. We much appreciate the help of our dear brethren and sisters who come to us from time to time. Any one desiring to visit the Mission, should take the South Main Street car, get off at Voris Street, walk half a block west, turn to the right, go to the third house, and you will find us.

807 Coburn Street, July 13.

### FROM MANCHESTER COLLEGE, IND.

Manchester College is owned and controlled by five State Districts of the Church of the Brethren in Indiana and Ohio. These Districts direct the school through a body of trustees. The present members of this body are the following elders: Frank Fisher, chairman; L. W. Teeter, secretary; J. D. Misher, treasurer; Jacob Coppock, Manly Deeter and G. A. Snider. For eight years the trustees have directed the school by leasing it to a body of schoolmen.

In January of this year the institution was reorganized on a plan that will bring it under a more direct control of the trustees. The officers of this new organization are the following brethren: President, Edward C. Bixler; vice-president, Otho Winger; secretary, L. D. Ikenberry; treasurer, J. D. Misher. Other officers for the coming year are the following: Dean of the Bible School, Eld. P. B. Fitzwater; business manager and field representative, Eld. Geo. L. Studebaker; superintendent of Ladies' Home, Sister Geo. L. Studebaker.

It is the aim of the trustees to bring the institution into the greatest possible service of the church. The Bible School, under the direction of Prof. Fitzwater, is extending its influence, and continues to hold the confidence of those who know what it is accomplishing. The Normal School, fully accredited by Indiana State Board of Education, furnishes training that is fully recognized in all our State Institutions. An agricultural course will be started the coming year, and this department will be enlarged just as fast as proper support is given it.

With these and other strong features of the school, and with the personal attention of Brother and Sister Studebaker to the care and welfare of the students, many of our young people should decide to make this college their school home for the coming year. By order of the Board,  
L. W. Teeter, Sec.

Hagerstown, Ind., July 17.

### FROM WASHINGTON, D. C.

Our regular quarterly council convened on the evening of July 5, at which time the elder, Bro. Bonsack, was present. As there was much work to be disposed of, it was found necessary to have another meeting on the following evening. It was decided to have the church incorporated, and consequently an election was held for seven trustees. The office of assistant superintendent of the Sunday school having been vacated by removal of the person holding same, a successor was elected for the remaining term. Six certificates of membership were granted (one to a deacon) and nine were received. The latter also included a deacon, thus taking the place of the one who left us.

The council granted permission for the organization of a missionary society, having for its object the creation of sentiment in favor of missions, and also for devising ways and means for doing practical work along this line.

Recently, at a meeting of the sisters' aid society, they decided to raise the necessary funds for finishing a room in the church building which has never been completed, in order to meet the growing demands for more room in the Sunday school. The quarterly report of the secretary of the school for the last quarter shows a marked increase in attendance, the average being one hundred and twenty-two per Sunday; the average collection was \$3.80. A movement is now on foot towards organizing the adult classes, and it is believed that this will be instrumental in increasing the enrollment. A number of our young brethren and sisters, and older ones, too, do not attend the Sunday school, and we hope, in this manner, to have them become more interested in the study of the Word.

We must not forget to tell our readers about our children's day exercises, held on Sunday, June 26. Almost every boy and girl had some part in the program, which was much appreciated by all who were there. One little fellow in the primary department failed the first time he attempted to say his piece, and began crying, but he did

not give up and succeeded very well, a little later in the program, giving us all a good lesson on perseverance.

Now that the vacation season is upon us, our ranks are being depleted to some extent, and the work falls more heavily upon those who remain in the city. Our pastor, Bro. Keller, will be absent for two weeks, having been called to the Sam's Creek congregation to hold a series of meetings. During his absence, the pulpit will be filled by the other resident ministers. Mrs. D. E. Miller.

806 C Street, S. E., July 14.

### WEISER CHURCH, WEISER, IDAHO.

During the week of July 11 to 17 the Weiser church enjoyed the unusual pleasure of entertaining the District Meeting of Oregon, Washington and Idaho. The meeting was the largest in the history of the District. Delegates and others from a distance began to arrive on Saturday and Sunday before, and by Tuesday nearly all had come.

Monday was taken up with the Mission Board Meeting, a devotional meeting in the morning, song services in the afternoon, and preaching at night. Tuesday was the day for the Elders' Meeting and the Sunday-school Meeting in the morning, Bible School Meeting and sisters' topics in the afternoon, and preaching in the evening.

Wednesday morning, at 9 o'clock, the District Meeting proper began, and continued during the day; also on Thursday, with a Missionary Meeting at night. The business passed off pleasantly. The most important question was that of dividing Oregon, Washington and Idaho into three separate Districts by State lines. Idaho is to include part of Montana. After many speeches the matter was adjusted, and our delegate carries papers to next Annual Meeting for ratification.

On Friday we held a Missionary Meeting in the forenoon, Ministerial Meeting in the afternoon, and preaching at night. On Saturday morning we held a Christian Workers' Meeting, after dinner a Mothers' Meeting, closing the day with communion services.

Many of our brethren and sisters remained for Sunday services, which made the day unusually pleasant, and rounded out a week of devotional services. During the week every meeting brought added inspiration, especially the Christian Workers' Meeting, which concerned the growing part of the church. Here they make their first efforts,—make them in the presence of those like themselves, make them without fear, and in the strength which mutual sympathy lends. Here they develop by the grace of God.

We did the best we could to make these meetings most valuable and we were, in return, made happy to see how the brethren and sisters accepted our hospitality. Now we feel that the Lord has blessed us all, and if we never meet again, as we may not, in a combined meeting, we trust we may feel that our last meeting was our best.

Weiser, Idaho, July 19.

A. I. Mow.

### WINONA REFLECTIONS.

The late Conference at Winona Lake seems to have been one we cannot get away from. So many have given expression, through the Messenger and otherwise, to the impressions received, that it seems as if some unusual power must have been manifest. Outward conditions,—the spirit of the place itself,—no doubt contributed to the sum total of the happy effects. The spirit of "commercialism" and the "fair ground atmosphere" were conspicuous for their absence. Even a meat ticket booth could not be found. In fact, meals seemed a very secondary consideration.

When a body of Christians can come through days and nights of travel and still arise before five in the morning, in preparation for prayer and praise, it betokens an earnestness of purpose, on the part of both old and young, that is invincible. Could this same spirit be carried back to every part of our great Brotherhood, how grand would be the result! In every home an altar, every house the Lord's!

Then, again, the foreboding, pessimistic spirit must have remained away from the Conference this year. And why should he not? He is not wanted in any Conference. District or council meeting, in any corner of our Brotherhood. When divisions are not of the binding, radical nature, or when, in response to new light, some change in method is adopted, more fully to carry out a gospel principle, how soon the foreboding spirit asks, "What are we coming to?" But at Winona, where all were assembled in prayer and with one accord, and in the power of the Spirit, how unifying and happy the results!

Then think of the variety of meetings! Who should not be inspired? The missionary meetings, temperance meetings, mothers' meetings, parents' meetings, teachers' meetings, students' meetings, workers' meetings, meetings for prayer and praise,—all contributed to make us better workers, better preachers, better teachers, better parents, better Christians. Are we doing more in the cause of missions, the temperance cause, the cause of peace, more against fashion and pride, evil and sin of every kind? Let us work while it is day, for the night cometh!

D. L. Forney.

Reedley, Cal.



## THE ROUND TABLE

### The Blessings of Obedience.

BY J. H. MILLER.

#### The First Step Upward.

In all ages God wanted his people to obey him, to listen to him and strictly follow him until death. "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine" (Ex. 19:5). God looks upon his people as a rich treasure, hence the necessity of staid obedience to his will. As Joshua was drawing to the closing scenes of life, the Lord gave him a parting blessing, telling him to put away the strange gods from among them, and incline his heart unto the Lord God of Israel. The people heard the Lord, and said unto Joshua, "The Lord our God will we serve and his voice will we obey" (Josh. 24:24).

God does not only want men to obey him, but the winds are obedient to his voice. "Christ rebuked the winds and they obeyed him" (Matt. 8:27). Unclean spirits obeyed him (Mark 1:27). The apostles taught boldly in the temple, so much so that they were imprisoned, afterwards brought before the council and threatened with punishment if they would not cease to teach in such a manner as to bring the blood of Jesus on those who opposed him. Peter was ready and willing to say to the people, "We ought to obey God rather than man" (Acts 5:29). No difference how much men may oppose the Christian religion, we should at all times obey God. Jesus was made "perfect through sufferings, and became the author of eternal salvation unto all them that obey him" (Heb. 5:9).

There seems to be a desire on the part of some, to have a contentious spirit, and they will not obey the truth (Rom. 2:8). Such are unworthy travelers on the heavenly road. Among the Galatians Paul found those who were bewitched and would not obey the truth (Gal. 3:1). We may have such now. There is a day coming when God will say, "There will be time no longer." How careful we should live that our steps in life will be in humble submission to our Savior's command!

Goshen, Ind.

### Our Dear, Helpful Sisters.

BY M. M. ESHLEMAN.

SOMETIMES preachers are praised, and thereby thrilled with the sense of unworthiness. Sometimes preachers are lauded and thus "puffed up," so that the swelling interferes greatly with humility principles. But how about the dear sisters, who toil and toil that the preachers may have clean, restful beds and good nourishing food? These Marthas "have learned to believe" that Jesus "is the Son of God," as well as the Marys. Martha went voluntarily to meet Jesus, but Mary had to be sent for.

Martha, however, was distracted by the many preparations. Distractions are not so good as attractions. But our sisters who work so hard to minister to the needs of their families, as well as to the needs of the preachers, deserve words of encouragement. I believe they enjoy the good Word faithfully preached. I notice they love song and prayer, and engage in both with zeal and warmth. Then they want the preachers properly fed and nurtured. Knowing *how* to do this, they do it well. Their painstaking ways, their earnest efforts to do their work well is indeed commendable. First to rise and last to retire, with steady aim they entertain, full of devotion and self-sacrifice. As preachers we need to show them more appreciation and give them words of "good cheer."

Tropico, Cal.

### Scripture Misinterpretation.

BY W. B. STOVER.

THOSE who willfully misinterpret the words of the Lord are not all confined to India, nor are they all Mohammedans, but some of the Mohammedan interpretations of Scripture, that we find here in India, are

astonishingly brazen-faced indeed. For example, the words of our dear Lord: "And I say unto you, That many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth" (Matt. 8:11, 12).

Those who are to come from the east and the west are the Mohammedans. The children of the kingdom are the Christians, who shall be cast into hell until it is all filled up again. Once it was emptied, but it needs to be filled again! It was emptied when Jesus went there and preached to the inmates of it, and carried them away to heaven! "For Christ also hath once suffered for sins, . . . that he might bring us to God, being put to death in the flesh, . . . by which also he went and preached unto the spirits in prison" (1 Peter 3:18, 19). "I am he that liveth and was dead; . . . and have the keys of hell and of death" (Rev. 1:18).

Books are circulated and it is all explained how Christians will have to fill up hell, since Christ went there and preached and emptied it. But Mohammedans, good and bad, merciful and criminal,—whoever is a Mohammedan,—will go to heaven, and they seem to have no doubt about it. This is the interpretation, the wonderful *misinterpretation* they have of this scripture. I was surprised beyond expression when I first learned about it, a few days ago, but it is only another sample of what Christianity has to face in the Mohammedan world! Brethren, awake!

Ankleshwer, India.

### Hallelujah!

BY WALTER B. YOUNT.

I WENT up to Annual Meeting with a vague feeling of suspense and dread. My spirit seemed heavy within me. I knew that even the best informed and most reverent brethren in the Publishing House at Elgin, who have access to the most reliable statistics of our people for wise and accurate judgment, had grave fears for the probable results of the next Conference.

As a very young man, in the dark days of the early 80's, I remember, with a ceaseless sorrow, our heavy losses by division. So I went, feeling that, in some measure, such history of ours might be repeated. But now, after having been there, one must be convinced, more fully than ever before in our history, that on all vital principles we are more firmly united than ever before. Our convictions are better and more solidly grounded, more intelligent, and therefore more capable of enduring stress and strain unharmed. We love the great doctrines of our church as we never loved them before. On these great principles of the Gospel of our Lord we stand firm and intelligently informed, and have no fear. This fearless, well-informed conviction, as the great Paul knew so well, helps us to love one another tenderly, with gentle patience and large forbearance. Thus did God's Holy Spirit spread his calm, peaceful wings over us at the still waters of Winona. I heard not one word, or the most distant suggestion of disloyalty or disunion. "Praise ye the Lord."

Bridgewater, Va.

### Kept at Home.

BY D. B. GIBSON.

HAVING read carefully everything in the GOSPEL MESSENGER, and conversed with many who attended the Winona Conference, I feel keenly the disappointment in not having had the privilege of enjoying this ideal meeting. For the first time in my fifty some years of membership, and forty-one as minister and elder, I have heard no word of adverse criticism of the moderator or management,—no fault in the speakers or the work done or proposed. It is wonderful. Our members all came back with words of the highest praise to God for the good meeting.

I was not idle, however, though, on account of afflictions, I was compelled to remain at home. "Some one must stay by the stuff." When the wireless communication with God was realized, in answer some one said the "cream" of the church was there. I think

it more than probable that out of 65,000 or 70,000 stay-at-homes as much cream could have been gathered. We rejoice greatly over the good results of the meeting. Praise God for his gracious presence!

Givard, Ill.

## CHRISTIAN WORKERS' TOPIC

For Sunday Evening, August 7, 1910.

### Strength in Weakness.

2 Cor. 12: 7-10; 2 Cor. 4: 10.

- V. 7: (a) "Be exalted above measure,"—spiritually proud and self-confident. If God adopted some special measure to keep Paul humble, may we expect similar discipline?
- V. 7: (b) "Was given to me a thorn."—Given as a favor; not in cruelty or to complain of, but given as a favor bestowed.
- V. 7: (c) "To buffet me." A large part of God's dealings with his people is designed to accomplish this.
- V. 8: "Besought the Lord thrice,"—shows it is right to pray earnestly and repeatedly for the removal of any calamity. It also shows a limit at which we should cheerfully acquiesce in the will of God. Matt. 25: 44; 2 Sam. 12: 20.
- V. 9: (a) "My grace is sufficient"—and is better than to remove the calamity.
- V. 9: (b) "Strength . . . in weakness." God's strength imparted to his people is often more fully manifested when they feel the weakest.
- V. 9: "Most gladly therefore" do I count it a privilege to be afflicted and endure trials.
- V. 10: (a) "I take pleasure." If trials and afflictions are the occasion of obtaining the favor of Christ in so eminent a degree, I rejoice in the privilege.
- V. 10: (b) "For when I am weak"—feel weak. When nature faints and fails, then strength is imparted to bear all.
- 2 Cor. 4: 10: "Always bearing about . . . the dying of the Lord." Not the literal dying of Jesus, but he was exposed to a similar death; always suffering in a manner that was equivalent to dying. "I die daily" (1 Cor. 15: 31); "In deaths oft" (2 Cor. 11: 23).

## PRAYER MEETING

For Week Beginning August 7, 1910.

### The Christian in His Relation to the World.

John 17.

1. **He Is Chosen and Adopted as a Member of God's Family.**—(Verse 6). It is the Father's good pleasure that we should be taken from the darkness of an evil world, to be established in the kingdom of our God and his Christ, thereafter to enjoy the fruits of righteousness, and peace, and joy in the Holy Ghost. "Ye are not of the world, even as I am not of the world" (verse 16). In full assurance we can say, "Abba Father" (Rom. 8: 14, 15).

2. **He Has Blessings that the World Does not Have.**—"I pray for them! I pray not for the world" (verse 9). As children of God, a rich blessing is ours. Christ loves his own with a love peculiar to them alone. Others may fail us in the hour of dire need; our "Blessed Friend" "sticketh closer than a brother" (Prov. 18: 24).

3. **He Is in the World but Not of It.**—(Verse 11). As to spirit and purpose, God's children are out of the world; as to bodily presence and influence, they are still in the world. They are in the world to save, heal, strengthen (Philpp. 2: 12-16).

4. **He Is Hated by the World.**—"The world hath hated them because they are not of the world, even as I am not of the world" (verse 14). The God-given Word so beautified and renovated the believers that at once there was a visible change,—one that excited the world's hatred (Matt. 11: 25).

5. **He Is Kept from the World's Allurements.**—(Verse 15). Christ does not pray that we should be taken out of this world, but kept from the evil one who rules in it. We are then secure (Psa. 91: 1-4).

6. **He Is in the World for a Wise Purpose.**—(Verse 18). Every Spirit-anointed one is sent to preach good tidings (Luke 4: 18). As Christ was sent into the world to seek and save that which was lost, so also are we. "As my Father hath sent me, even so I send you" (John 20: 21).

7. **He Is Divinely Equipped.**—"I in them" (verse 23). "Christ liveth in me," says Paul (Gal. 2: 20), and history records with what God-honoring results his life was attended. Going forth to a dying world with Divine power and strength, we can do a mighty work (Philpp. 4: 13).



## HOME AND FAMILY

## Earthly and Heavenly Gifts Compared.

BY J. A. GRISE.

Earth gives no wealth so limitless  
As God's abounding grace.  
No moth nor rust can this corrupt,  
Nor time its worth efface.

There is no power that earth can give,  
With such rich blessings fraught,  
As power, through God, to conquer sin,  
The gift by Jesus brought.

Earth knows no love so strong and true  
As that which God revealed  
When his own Son from heaven came,  
Whose blood our ransom sealed.

There are no joys that earth affords,  
So rapturous and complete,  
Like those received from Christ, our Lord,  
While sitting at his feet.

In earth's domain no peace is found,  
So perfect and serene,  
As that great calm that fills the soul  
When we the Lord have seen.

And earth has no companionship  
That can true bliss afford.  
All things enduring and sublime,  
We find in Christ, our Lord.

Akron, Ohio.

## A Pilgrim and a Stranger.

BY ELIZABETH D. ROSENBERGER.

"I am a pilgrim and I'm a stranger,  
I can tarry, I can tarry but a night."

MARY sang softly of the pilgrim who was going where the rivers are ever flowing. She knew that grandfather liked that song above any other. He was listening now, quiet and patient, in spite of the pain which racked his body, as she sang of that blessed abode in which there is "no sickness nor dying, no sorrow nor crying." Had she known it, grandfather was praying even then that he might not be detained long in this land of suffering, that God might let him journey on to the celestial country. He hoped his pilgrimage would soon be ended, yet he was submissive to the will of God. With David of old he could say, "Thy statutes have been my songs in the house of my pilgrimage." He was patiently waiting.

The Lord said unto Abraham, "Get thee out of thy country," and Abraham responded to God's call. As the Bedouins of today start on a pilgrimage, so Abraham started on his wanderings. His sister's son went with them, and all their substance was heaped high on the back of kneeling camels. The slaves that they had bought in Haran ran along by their sides. Round about them were their flocks of sheep and goats. The chief was here and there, giving orders. The chief's wife was still in her tent. Some of the slaves were ready to bring in the lentile soup before the caravan started. Abraham went out, not knowing where the pilgrimage would end, but God blessed him richly and made his life a blessing. To this day the strict Jews leave some part of their houses unfinished, perhaps a bit of cornice or roofing. They do this to show that, like Abraham, they are pilgrims and strangers on the earth,—merely sojourning here on their way to the better land.

Today we can easily understand that Abraham was under God's guidance and had a special mission in this world, which God helped him to carry out. But what about ourselves? we ask. We belong to a vast throng, moving on without order and apparently without purpose towards some invisible goal, driven forward by some invisible impulse. Let us believe this, at least, that you and I are under Divine care. The same God plans for all his children, and for the working out of our destinies. Jesus said, "I send you forth," and we go as pilgrims and strangers where he would have us go.

One of the saddest stories ever given us is the account of the "Crusades" or "Pilgrimages" of the Dark Ages,—when men, in their efforts to work out their own salvation and keep God's commandments, felt called upon to leave home, and go on a pilgrimage to Palestine or some other sacred place. They were sincere and honest, and believed that they must be a peculiar people and keep themselves unspotted from

the world. In order to do this, they wore hair shirts, ragged clothes, and walked with naked, bleeding feet. They set forth,—dirty, uncombed,—with empty purses and empty hearts, for their great effort did not bring peace or joy. They suffered from hunger, thirst, fever and cold, ulcerous throats and pains, in the endeavor to find rest for their souls. Life was one long series of cruel penances against themselves for their sins. They knew that "the blood of Jesus cleanseth from all sin," but thought this must also be done.

The prophet Isaiah speaks of the pilgrim entering Jerusalem when he says, "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing and all the trees of the field shall clap their hands." The tired traveler would be glad indeed to reach the Holy City. The very touch of the rocky street brought spiritual joy. How strong the inrush of spiritual feeling, as the traveler, who had come so many long miles, panted up the rocky slope and saw the temple at Jerusalem. It was for this he had left his home, and he is now ready to come into the presence of the Lord with thanksgiving. As a pilgrim, David sang, "If I forget thee, O Jerusalem, let my right hand forget her cunning."

How far have we come on our pilgrimage? What is my celestial latitude and longitude? How far have I come on my way? We must confess that we are weary because we have not walked in the footsteps of Jesus. We have taken the wrong pathway and found ourselves in the "Valley of Humiliation." We have turned into a byway and we found it led to the Castle of Giant Despair, where we lay for a long time in discouragement. Oh, we have not been faithful pilgrims, we have not followed our Guide as we should. And yet, in spite of all, we have found through his statutes the green pastures of the soul, where there are visions of loveliness and paths of pleasantness. The ivory gate has opened for our feet.

"We've wrestled on toward heaven,  
'Gainst storm and wind and tide:  
Now, like a weary traveler,  
That leaneth on his guide,  
Amid the shades of evening,  
While sings life's lingering sand,  
We hail the glory dawning  
From Immanuel's land."

There are desert places on this pilgrimage,—places where we find nothing to please us and we lose heart and courage and say, "What is the use?" We think we never can keep on until the end, and, relaxing our endeavors, we fall behind. Then, if we turn to God, we shall find that his grace is sufficient, and if we move forward, doubting nothing, the whole sky is luminous.

In church we see, with sadness, the empty seats of those who were fellow-pilgrims, but now they have gone on before. They have left our ranks and we miss them sadly. Margaret Sangster has left us these lines, under the title of "The Thinning Ranks."

"Close up, O comrades, close the ranks;  
Press onward, waste no fleeting hour!  
Beyond the outworks, lo! the banks  
Of that full tide where life hath power,  
And Satan lieth underfoot,  
And sin is killed, even at the root.  
Close up, close fast the wavering line,  
Ye who are led by One Divine.  
The day grows lonelier apace,  
But heaven shall be our trysting place  
The day grows lonelier, the air  
Hath waftings, strangely keen and cold,  
But woven in, O glad, O rare,  
What love notes from the hills of gold!  
Dear, crowding faces gathered there,  
Dear, blessed tasks that wait our hand,  
What joy, what pleasure shall we share,  
Safe anchored in the one home-land."

Covington, Ohio.

## Timothy's Grandmother.

BY ELEANOR J. BRUMBAUGH.

STRANGE that we should try to write about one of whom we know so little as we do of Lois, mentioned only in 2 Tim. 1:5, but, we wish to know more about this good woman, and if we study, we may learn some things about her. Let us see what we can find.

She was a good mother. Why? Because she taught her children to love and study the Scripture. She was a woman of great faith, as Paul indicates. She had

an exemplary daughter, Eunice, and an unusually good and useful grandson. She had a most distinguished man in her circle of acquaintances. Because of her faithfulness to God and humanity, her name is recorded in a most conspicuous place, and will continue to be mentioned as long as this book is read. Her distinguished friend did not forget to mention her name among the faithful. Her progeny pay to her the highest honor of which children or grandchildren are capable,—living a consecrated life.

Timothy was not ashamed of his grandmother. Some grandchildren are, but sometimes the grandmothers have more reason to be ashamed of them. Different points of view make the difference. Timothy must have been glad to hear Paul speak of his grandmother in that way. "Unfeigned faith" is the kind she had. Our names will be handed down to posterity, and we are making our own history. Are we a blessing to the world? One with such faith in God as Lois had could not fail to be a good mother. She taught the Scriptures to her daughter, and succeeded in implanting into the life of Eunice the same unfeigned faith that she herself enjoyed. O that mothers were more anxious to so teach their children! Do not have time? Shame! Why cram children full of other education, and neglect the most important? Later on you may wonder why the children are not better.

Eunice followed the good example of her mother by teaching the Scriptures to her boy. What a pity to spoil a brilliant lawyer by making a preacher out of him! So some people talk. The world is more in need of good preachers than of brilliant lawyers. This was no mistake, as Timothy proved.

Some boys and girls will not listen to their parents' kind pleading with them to study the Scriptures. Timothy did, and blessings came to the boy and girl who obey their parents in this respect. Let others tease you about it. You can hear it. You are getting something that will be a benefit to you all through life, and give you such peace and joy as cannot be found in worldly pleasure.

Study the Word of God, and live it. Your life will be beautiful. It is inspiring to see how true and faithful some children are to their parents and to God. They will stand for the right when there is much against them. When their associates try to turn them away from the teaching of their parents, and from the Word of God, they cannot do it.

"I am sorry to part with you," said a girl to her companion who tried to turn her from the truth, "but I intend to become a Christian."

"What would you like to be, when you become a man?"—asked a Sabbath-school teacher of one of her boys. "A preacher," said the boy, and he looked as if he meant to stand by it.

Yes, God is raising up those who are willing to hold the banner for him, and bear the burden of the journey, because they know that "the way of the cross leads home."

With grateful hearts we look back to our faithful mothers and grandmothers, and remember their teaching that led us to Jesus. When I was a little girl, going to school, we sometimes responded to roll-call in the morning with Scripture texts, and we children went to mother for a text, instead of going to the Bible. I looked at her in astonishment and admiration as she gave to each a text, not only one morning, but many. It took *eight* to go around then, and how mother could be ready for this each morning was a mystery to me. I know now that it cost her an effort, but it was worth while. Some of those texts stayed right with me, and have helped me over many weary days. "By faith ye stand," "I will fear no evil, for thou art with me," "Overcome evil with good," and "God is love."

I am glad we have this little glimpse of Lois and her daughter Eunice, and that the son and grandson was such a noble man of God. I am glad that Paul talks so kindly of them all, giving Timothy so many useful lessons. These are written for our instruction. Let us study these two letters of Paul and see what interesting things he teaches, and may we live the lessons taught in these beautiful characteristics found in Timothy's grandmother.

Huntingdon, Pa.



# THE GOSPEL MESSENGER

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THE new meetinghouse in the Pine Spring church, near Crellin, Md., will be dedicated Aug. 14.

BRO. GALEN B. ROYER and wife have reached Sweden, and may now be addressed Malmo, Sweden, Poste Restante.

A REVIVAL meeting is in progress at Pleasant Mound, Ill. When last heard from there were ten accessions to the church.

IN the month of April Brethren W. B. Stover and I. S. Long ordained Bro. John M. Pittenger, of Ahwa, India, to the eldership.

THE Sunday-school meeting of Southern Pennsylvania, to be held in the Codorus congregation, is announced for Sept. 1 and 2.

BRETHREN P. S. Miller, E. J. Neher and D. L. Mohler have arranged to be with the members at Fruitdale, Ala., Aug. 13 and 14.

BRO. S. S. BLOUGH closed his meetings in Rockford, Ill., with five accessions to the church by confession and baptism, and one awaiting the rite.

THE report of a certain series of meetings cannot be published for the reason that the writer fails to give either his name or his address. The letter was mailed in Iowa.

AT the late District Meeting of Oregon, Washington and Idaho it was decided to petition the coming Annual Meeting for permission to divide the District into three parts.

DURING the late special District Meeting at York, N. Dak., Bro. J. E. Miller, of Mount Morris College, held revival services. This accounts for the eleven accessions reported.

THE Brethren composing the Northern District of Virginia are to convene in a Ministerial Meeting at Linville Creek church Aug. 25 and 26. The program will be published soon.

THE churchhouse at the Wiles Hill Mission, Mt. Union congregation, W. Va., will be ready for dedication Aug. 14. It is a good, substantial brick building 36 by 40, with basement.

THE brethren in charge of Daleville College, Daleville, Va., are building up quite an educational institution. We have the well-arranged catalogue with the announcements for 1910-1911.

THE Brethren at Naperville, Ill., have been holding revival services for nearly three weeks. Bro. Reuben Shroyer was with them part of the time. The meetings closed last Sunday evening.

THE members at Fruitdale, Ala., we learn, would be pleased to have other ministers settle with them and help along with the Master's work. There are great opportunities in that part of the South to preach the Gospel to a class of people who are anxious to learn the truth.

AUG. 17 and 18 are the days set apart for the Ministerial and Sunday-school Meetings of Middle Maryland, to be held in the Brownsville church. The program is to appear in another issue.

WE shall soon publish the program of the Ministerial and Sunday-school Meetings of Western Pennsylvania, to be held in the Elk Lick congregation, beginning Aug. 23, and closing the 24th.

THE Sunday-school and Christian Workers' Meetings and Bible Institute of Northern Indiana will be held in Nappanee, beginning Aug. 10, and closing the 19th. The program reached us too late to appear in this issue.

WE are still unable to announce the date of the Sunday-school and Christian Workers' Meetings of Northern Illinois and Wisconsin, but in all probability the meetings will be held here at Elgin Aug. 31. Definite announcement will appear next week.

AUG. 19 is the date for the District Meeting of Michigan, to be held in the Woodland church. Aug. 17 and 18 the Sunday-school, Ministerial and Missionary Meetings will be held. The elders of the District are requested to meet in the church on Tuesday, Aug. 16, at 2 P. M.

THOSE who wish to prepare articles for the Brethren Almanac for 1911 should let us hear from them at an early date. Well-prepared biographies and historical articles of general interest, will be in order. We would be glad for some articles relating to important incidents.

ON his way home from the Rockford meeting, Bro. S. S. Blough, of Batavia, called at the MESSENGER sanctum. He expressed himself as being very much pleased with the outlook for the church in Rockford, and says that Bro. Keltner and wife are doing a good work in the city.

DURING the late District, Sunday-school, Ministerial and Christian Workers' Meetings of North Dakota, Eastern Montana and Western Canada, held at York, N. Dak., there were eleven added to the church. This is what should happen at all of our District and Annual Meetings. As much as possible they should take an evangelistic turn.

A NUMBER of the delegates, after returning home from Winona Lake, gave talks on the Annual Meeting and its work. To a number of them these talks were new, but in nearly every instance they proved interesting and were greatly appreciated. It might be well to make this a fixed custom with such of the delegates as can talk in public.

IN this issue will be found the financial report of the General Mission Board, in which the Annual Meeting offering is given. It will be observed that in this offering Pennsylvania is the banner State, with over \$2,800 to her credit, while Indiana is second, with over \$1,800. Only two other States gave a thousand dollars each, viz., Iowa and Illinois.

BRO. JOHN E. APPELMAN, of Plymouth, Ind., calls at the MESSENGER sanctum occasionally. He says that he hopes to spend a little time in evangelistic work in the fall, and may be assisted by his wife who, having been graduated in the Teacher-training Course, is making a specialty of that line of work. In her home congregation, at Plymouth, she now has a class of seventeen, and each pupil is very much interested in the course of study.

POSSIBLY some of our patrons do not fully understand the postal laws in regard to the use of cards in the United States mail. These laws are for a good purpose and should be respected by all Christian people. Now and then a correspondent spoils a card, then pastes white paper over the writing, and writes his message on this paper. This is a violation of postal regulations, and when such cards are discovered they are thrown out of the mails. It is against the regulations to paste anything whatever on a card containing only one cent postage.

BRO. JOHN E. METZGER, of Rossville, Ind., field secretary for the House, enters upon his work in Northeastern and Northwestern Ohio about the first of August, and will probably visit all the congregations in these two Districts. Bro. Metzger is doing a good work for the House, and we are sure that he will be kindly received wherever he goes in the interest of our business.

NEXT September there is to be a remarkable meeting in Russia. Various small and scattered free churches are to meet and try to effect a better understanding. There are said to be five different Baptist unions in Russia. They are widely separated and differ in many points. Among these free churches spirituality and New Testament doctrine are at a low ebb, and it is to be hoped that the meeting will bring about a thorough revival among the churches themselves. There is no part of the world where an awakening is more needed.

OCCASIONALLY a correspondent crowds his lines so very closely together on a postal card that it is almost impossible for us to make out what he wishes to say. We would not think of giving writing of this kind to our printers to put in type. It would be too straining on their eyes. Such cards must either be copied or thrown in the waste basket. Persons who crowd matter together after this manner may mean to be economical, but they make it expensive at this end. To have one of these cards copied may cost the House enough to pay the postage on three or four letters.

IN many of the churches, throughout the land, the hour of service in the morning, as well as in the evening, is used more to advertise the late fashions than to worship God. People spend hours getting their clothes ready for church, but do not spend two minutes getting their hearts and minds ready to worship the Lord acceptably. With them it is not a question of pleasing the Lord, but rather a matter of pleasing the public eye. To the people who worship in many of the churches the Lord might well say: "It is written that my house is a house of prayer, but you have made it a worldly advertising chamber."

IT seems to be the inexorable law of nature that the man who undertakes to exalt himself is lowered in the estimation of all sensible people. It is natural to honor the man who is invited to occupy the chief seat, but when one deliberately places himself in the most honorable place, he is greeted with jeers. One may work hard to qualify himself for some of the responsible positions in life, but he will rest easy in his seat of honor only when forced into it by those who recognize his worth. The man who is all wrapped up in his work, and is thereby proving a benefactor to the race, can well afford to leave his honors for others to look after.

WE should do something to increase reverence for the house of God. Possibly most of us do not feel the reverence for the house of God that we should feel. We enter the building carelessly, select a seat in a very irreverent manner and never think of breathing a silent prayer. Young people walk into the sanctuary of the Lord laughing and talking. They have done this from childhood, no one having taught them any better. It would be well for ministers to do a little talking from the pulpit on this subject, but before doing so they should see to it that they, at all times, show a proper regard for the building that has been set apart for the Lord's use.

THE editor of the *Sunday School Times* says worry is a deadly poison, and not a merely disquieting incident in our daily life. Worry is at war with trust in God. Worry wears out energy, pulls down the body, stupefies the mind, and paralyzes the will. And yet some of us, without any keen sense of shame, admit that we do worry, and say that we cannot help it. But when we face what worry is, in its stern reality and deadly results, we do not so easily accept it as necessary in our lives. Worry is no more necessary than lying or stealing, or drinking intoxicating liquors. This is a strong way of putting it, but who says that the statement is untrue?



WHAT is known as the Universal Peace Congress will meet in Stockholm, Sweden, Aug. 1-6. This congress dates back to 1843, and connected with the movement there are said to be over 500 peace societies. The purpose of this congress is to create sentiment in favor of a Congress of Nations, or a World's Court of Justice, or what we are likely to see grow out of the Hague Conference when its work is fully consummated. The air is full of peace sentiment, while the preparation for war goes on, but public sentiment will soon demand that these preparations cease. Instead of great armies and great navies we may have a great World's Court of Justice, where the differences between nations can be fought out without the shedding of blood.

SOME congregations persist in asking for permission to call, through the MESSENGER, for aid in building or completing a meetinghouse, whereas we have said, time and again, that all such calls must first have the sanction of the District Mission Board, and the sanction of the General Mission Board, before they can be published. This is the rule, and a sensible rule it is, and it is useless to ask us to deviate from it. Congregations needing help to complete a house of worship should confer with the Mission Board of their State District. If this Board sees proper, it can confer with the General Board. Furthermore, these calls for help, published in the MESSENGER, do not bring as much money as might be supposed. Most of our people prefer to give their offerings to the General Board, and let that Board place the money where it will do the most good.

THE very best place for a churchhouse is the point that can be reached most conveniently by those who are expected to attend the services. There is little inclination, upon the part of men and women, to go to an out-of-the-way place to hear the Gospel preached. This may not be commendable, but it is true, nevertheless. The fisherman selects the most favorable place for fish before casting in his net, or throwing out his line. He acts wisely and everybody gives him credit for his good sense. The same kind of wisdom upon our part, when selecting sites for meetinghouses, would bring fine results. One may preach the Gospel to a few dozen as well as to several hundred, but he cannot convert as many people by preaching to a few as he can by preaching to many. So, if we wish to do good with our houses of worship,—have them prove helpful in leading men and women to God,—we should locate them where the people will find it convenient to attend the meetings.

### Evangelizing the World.

A WRITER, who is not in full sympathy with the policy of the MESSENGER regarding mission work, tells us that it is not the business of the church to evangelize the world. He says that no such a doctrine is taught in the New Testament. We have time and again been apprised of this objection to what we teach regarding the importance of having the Gospel carried into all heathen lands. But we are unwilling to admit that it is not the duty of the church to evangelize the world. To us the New Testament reads differently. Turning to Matt. 28:19 we have this reading according to the Revision: "Go ye therefore and make disciples of all nations." Now, we are quite sure that if the church should succeed in making disciples of all nations she would certainly have the world evangelized. To "disciple all nations" means to convert the nations. It means to make learners of the people, and thus bring them to Christ. In Mark 16:15 we have this language credited to Jesus: "Go into all the world and preach the Gospel to every creature." Here it is made the imperative duty of the people of God to see that the Gospel is preached to every creature. Possibly all the world will not accept the Gospel, for there will be those who will neither believe nor accept Christ in the rite of Christian baptism. But this does not argue that the church should refuse to have the terms of salvation made known to every creature as the Master has directed. The apostles understood that it was their duty to present the Gospel to all the world, and they did

what they could to carry out their instructions. Wherever they went they preached Jesus and him crucified, and urged the people to believe in him and obey his commandments. The marching orders, given to the apostles, are our orders, and it is just as much our duty to help to preach the Gospel to every creature, as it was the duty of the apostles to do what they could to make disciples of all nations.

### A Tour Through the Holy Land.

I AM receiving inquiries as to Bro. W. R. Miller's proposed tour through Europe, Turkey, Palestine and Egypt. Not only inquiries are coming, but many pressing invitations to join the party are received. These come from brethren whom I love and with whom it would be a great pleasure to make the trip. When I think of it I find a longing in my heart once more to wander through the land where the Book was written, for there is no other country that one can so helpfully visit as the land where our Lord was born, where he lived and labored so unselfishly for humanity, and where he suffered and died that all men might live. Six times, under God's blessing, I visited Palestine and found each visit exceedingly helpful, and I should like to visit it again, but health conditions intervene, and at this writing it seems that I shall not enjoy that pleasure.

Reading Bro. Miller's article in the MESSENGER, with the proposed itinerary, I find it one of great interest. It affords an opportunity of seeing the Lands of the Bible under the guidance of one who is well fitted by experience to lead a party through the most interesting part of the world. I regard it as a rare opportunity for those who have a desire to visit the country where the Book of books was written.

The most helpful experiences that have ever come to me, helpful in my writing and in the ministry of the Word, outside of the supreme help of the Holy Spirit, have come to me in my journeyings in Bible Lands and in the study of Land and Book at close range. It is true that one may make the journey and not be greatly benefited. If you go simply for pleasure and to be able to say, on your return, that you have been in Palestine, you would better save your money and stay at home. But if you go with a desire to know more of God's Word, and to receive that which comes to one who visits, with open eyes, open heart and an open Bible, the places made sacred by the footsteps of the Master, you will receive a wonderful blessing and be greatly helped.

Yes, I most heartily wish I might go with you, but as there is not much probability of that desire being granted, I shall accompany you in spirit, and my prayers shall go up that you may all have a pleasant, helpful journey to the honor and glory of God, and that he may bring you all safe home to us again. D. L. M.

### Interpretations of Right Living.

THERE seems to be no lack of Biblical interpretations, these days, but they apply largely to what we may call Sunday religion—a religion that we talk about when we have our Sunday clothes on, when we attend religious services, when we are in the prayer meeting, Sunday school, preaching services, and at our different Conferences.

These all do very well in their times and places, but they don't seem to apply to our week-day experiences as they should. We need some of the interpretations that are more simple in their applications, and adapt themselves to our everyday life, as we should live it in the home, on the farm, in the shop and wherever our daily vocations take us and find us. These hot summer days, so full of toil and push, are apt to put to test our professed religion, and too often we are tempted to lay it aside, to take it up again when Sunday or some special occasions come around.

There is a disposition, on our part, to recognize a "worshipful" religion and a "workday" religion, but too largely do we neglect, or fail to make practical, the latter.

The hungering to make money,—to get overmuch gain,—makes this neglect quite easy, and requires, on our part, a constant guard against it. Just now, a

farmer who has cherries to sell, comes to us with sample baskets. We notice, first, that the cherries on top are very fine, with a probability of the baser ones being lower down, or in the middle, so that, when they are emptied out, there will be some of the better ones to fall on the top of the vessel into which they are poured. Then, again, we noticed that the baskets looked larger than usual, but on taking hold of one of them, we found quite an inch of empty space underneath the bottom.

Now, we don't wish to say that this farmer was intentionally dishonest. It is simply an interpretation of everyday life, as we become accustomed to live it. This may have been the only kind of baskets that he found on sale, and he bought them because they answered his purpose, because they held the "customary" quart, as the "customary" bushel peach basket holds three pecks. We buy it, fully aware of the real contents, but, somehow, we feel just a little better when we can say that we get a bushel of peaches for a dollar, or a quart of cherries for eight or ten cents. Then, too, it is so natural for the largest cherries and the finest peaches and apples to crowd themselves to the top. It is in harmony with our everyday rules of interpretations. It would make an interesting discussion to show why such rules should obtain. There would be reasons found in their favor. But they are not gospel rules, by any means. And it is reasonable to suppose that those who claim to be governed by gospel interpretations on Sunday, should be subject to the same kind on week-days.

A brother has a good cow to sell. He tells the purchaser so. She is sound as a dollar, gentle to handle and a splendid milker,—just as he believes her to be. She has excellent qualities and he is willing to set them forth. This is gospel interpretation, because it is a statement of facts as he believes them. A few months later he has another cow which he offers for sale. In appearance she is equal to the other one, but has a serious defect in her milking qualities. In this case he says to the buyer, "I have the cow for sale. You can have her if you pay my price. If not, it don't make any difference. Your eyes are your market. Don't buy to accommodate me."

What kind of an interpretation will we call this? He don't say anything about the cow's good qualities, neither does he tell her bad qualities. The man buys the cow, and as the good brother takes the pay, he eases his conscience by saying that he told the man only the truth. In a sense that was true—but had he been the buyer, would he have felt that he had been told the full truth? How would he have felt as to the Christianity of the brother who knowingly deceived him?

These are samples of our everyday or life interpretations, not at all in harmony with the teachings of the Golden Rule and that of the Master. At best they are evasive and lead to deception and downright dishonesty.

What we, as true followers of Jesus Christ, want to learn and understand is, that there is no discrimination to be made between Sunday and week-day religion. The truths which we interpret professionally on the Lord's Day, must be interpreted practically in our actions and everyday life during the week. We show our religion best in our living during the week.

Nowhere can the religion of Jesus Christ be so beautifully exemplified as in our homes, in our places of business, and in our fields of labor during the week.

A man whose everyday life is measured and sweetened by the Christ-life, is a living preacher and the true interpreter of God's Word,—a living epistle read and known by all men. The fact is, a very small part of our religion is done on the Lord's Day. It is really a time for resting, feeding and preparing, that we may be able to do the work that necessarily comes to us during the week.

Our labor and toil in our fields, our shops, and in our offices, is to be done and managed with the true interpretation of the best of the God-given rules, "Love thy neighbor as thyself," and "Do unto others as you would have others do unto you."

These may, at times, and under some circumstances, be hard to reconcile with the interpretations which we are disposed to make, by which we desire to govern



our everyday lives. But though they may seem to be a little rigid, they are right, safe, and the only ones that will bring satisfaction and true success in the end.

Our Heavenly Father never made men and women to make money as the primary purpose and end of life. The only excuse for the desire to make money is that we may use it to do good, by helping others physically and spiritually. In doing this we enhance our pleasure, enjoyment, and fill best the mission of our lives.

Much of the teaching, in our schools and colleges, is a misinterpretation of the true end and purpose of life. The same may be said of too many of our leading periodicals and magazines. Their standards are misleading and their examples of men, as given, are often wrong and dangerous. Our young people have continually set before them, as examples for their following, men who have become rich in this world's goods, independent of how such riches were gotten. Men and women are successful in life only when they have been successful in doing most fully God's will and purpose.

H. B. B.

### The Preaching of the Past and Present.

THERE has been a gradual change in preaching, a gradual transformation,—so much so that the preaching of today is much different from the preaching of the past. Both in the matter and manner of it, it is true; not so much difference in the matter as the manner. But even in matter, there is a decided change. The class of subjects and line of matter, considered by our fathers, are being supplanted by another class of subjects today; or, rather, a much broader field of matter is covered now. And in point of manner, preaching has undergone a wonderful change in the last quarter of a century. This is true of all the churches, and among the Brethren, in particular, has the change been great.

The preaching of the past was chiefly of an argumentative kind. Our fathers had trained themselves to present argument. No matter what was the character of the subject treated, it was done up in argumentative fashion. It is true, too, as the conditions would naturally suggest, that subjects, argumentative in character, were chosen mostly for the public discourses, and then the preaching consisted chiefly in propping up propositions by arguments. The propositions were probably not stated in an orderly and logical manner, but they were clearly understood, and the preacher aimed, with all his heart, at their support. The minister, then not a college graduate as now, and then not supplied with books and helps as now, had only his Bible, and into that he would dig for arguments, unaided except by the leadings of the Holy Spirit, and when the time came to preach he was armored and ready for battle.

Naturally, thinking in the form of argument tended to doctrinal preaching and the preaching of the *form* of Christianity,—the letter of it. These subjects appeal to the man of argument, and they afford a large field for simple, direct arguments; and so, in the past, there was much more doctrinal preaching, according to the accepted definition of it, than now; and the reason is, the ministry has changed somewhat in mode of thought. The thinking, at present, is spiritual rather than literal and argumentative.

Naturally, there were many religious debates in the past. It was one of the easiest things to arrange for a public discussion. Every minister studied his Bible from the standpoint of argument; he thought in argument, which warmed his blood and sent it in the direction of debate; and if he did not have the spirit to offer a challenge, it must be understood that other men must know their place and stay in it; for it required not more than one or two challenges to be accepted. Then matters grew interesting. The battle was on. Whatever may have been the thought of the outcome of religious controversy, in those days, men were then built for that sort of thing. It is all to be understood in this light. Not so now.

The tendency at present is to arrive at the deep, hidden, spiritual meaning of the Word. Not only is this true of the ministry, but all,—irrespective of place and rank and degree of enlightenment,—are in for the real meat of things. A formal, superficial exposition of the

Word no longer meets the demands of the hungry, craving mind of the general public. The demands of starving men are imperative; they can not be put off with fine empty dishes; they demand *real food*. The minister himself is no less a part of this hunger than the common run of men. All suffer the same needs. And the minister, out of the consuming needs of his own soul, and to meet the needs of those to whom he ministers, and thus discharge faithfully the duties of the ministry, has been forced to go down into the Word. This is the secret of the difference in the preaching of the present and past. It has come about gradually, but it has come, nevertheless, and the difference is considerable.

In nothing does labor make such returns as in the diligent study of the Word. Like a well, the deeper you go, the cooler are its waters; or, like the cherry tree, the higher you go, the better the fruit. But it requires going down on the one hand, and climbing on the other. The best is the price of hard labor, and the best of the best is the price of the most diligent effort, but it is well worth while.

Since the tendency is toward the spiritual, it does not mean that the literal is to be neglected or done away. The tendency is in the right direction, but the literal must be kept, for that is the form in which the spiritual is preserved. The literal Word is the body in which the spiritual is revealed. Like the hull of a chestnut, it embodies the spirit; and as the hull is essential to the chestnut, so the literal form is essential to the spirit. But it is well to see their relative values. The hull of the chestnut has no value of itself; its value is in maturing the kernel and conserving it, and its work is done when these points are accomplished. So the literal forms in Christianity have no value in themselves; their value is in helping men into things spiritual, and when this is done they have served their purpose, and not more must be expected of them. So, all things considered, our growth is in the right direction, and, as we grow in spirit, let us not lose sight of the literal side, but hold fast to the form of doctrine, as Paul taught.

H. C. E.

### Sisters Breaking Bread.

WE are asked about the late Annual Meeting decision in regard to sisters breaking the bread and passing the cup at our communion services. The decision reads thus: "We grant the sisters the same privilege of breaking the bread and passing the cup that the brethren enjoy." By this we understand that if the sisters of any congregation wish to break the bread and pass the cup in the manner named, no one should interfere with their privilege. Were we in charge of a congregation we would probably ask the sisters at a council meeting if they desired to enjoy the privilege granted by the Winona Conference? If they answered in the affirmative that would settle the question. Should they express a desire not to make the change at present, we should urge the church to accede to their wishes. Some elders have directed that the change be made without taking the matter up in council. This has worked all right in congregations where there happens to be no opposition to the change. But, as a rule, it will be found better to have the matter settled with the church assembled in some manner. The right to change is not a debatable question. The Conference has settled that. The only question to be settled is whether the sisters prefer the change now or later. A number of congregations have already made the change, while a few have deferred it. In the course of a few years all the congregations in the Brotherhood will probably have the same practice. But while considering the change, keep in mind the fact, that the right to break the bread and pass the cup has been granted our sisters by the Conference, and they should have the privilege as soon as they may desire it.

### Method of Teaching.

It is suggested by a writer who resides in the West, and reads the MESSENGER with more than ordinary care, that our people do away with the confusion in our Sunday schools, where several classes are taught in the same room, and adopt the method of Jesus

(Luke 4:16-32), and have but one person to do the teaching. Our correspondent refers to the part of the Jewish synagogue exercises that served the purpose of a Jewish Bible School, where people, young and old, were taught the Scriptures. In these schools it was generally customary to have a separate apartment for the young, though nothing is said of that custom in the chapter cited. Jesus may have had the young men and women, including boys and girls, present while teaching, or these young people may have been in their separate rooms. We have seen this system of one person teaching the whole school thoroughly tested. It worked all right so long as the school happened to have a teacher of special ability to do the teaching, but the interest could not be kept up with a leader of only ordinary ability. With a teacher like Jesus or Paul, the interest would not lag in any school, but teachers of special ability are scarce. We do not have half enough to supply our schools. While the present system of dividing up large schools into a number of classes may give rise to considerable noise, and some confusion, where there is but one room, still it is probably the best system known to the Sunday-school workers of the present day. Where churches are provided with separate rooms, like some of the Jewish synagogues referred to, this difficulty may be entirely overcome.

### A Plain Lesson on Schools.

THE editor of the *Religious Telescope* reads to the Supreme Court of Illinois and the Catholics, a lesson that need not be misunderstood. It says:

The Supreme Court of Illinois decided, on June 30, that there shall be no reading of the Bible, singing, or praying in the public schools. This is another fruit of pernicious Catholic activity, and an evidence of the constitutional weakness of some Supreme Court judges. Some Catholic residents of Winchester had uttered a protest against religious exercises being held in a school of that district. Seldom does one see a more deplorable combination of meddlesomeness on the one hand and misinterpretation of law on the other. A few years ago, the Supreme Court of Nebraska was led into such a trap, but it had the good sense to modify its decision to such an extent that it amounted to a reversal of its former verdict. Whether the Supreme Court of Illinois shall receive an endowment of tardy similar wisdom, remains to be seen. The Roman Catholics have no right to meddle with the school affairs of the State. They have withdrawn their children from public instruction and given them over to the training of parochial schools, wherever such are established; but at the same time they will work as many members of the Catholic Church into public-school positions as possible. If the Catholics do not intend to render moral support to the public schools, and if they propose to hinder the moral training of children which comes from the reading of the Bible during school hours, it is time for a concerted movement of Protestantism against the employment of any Catholic teachers in any State where such protests as cited at Winchester, Illinois, are made. The Supreme Court of Illinois does not stand more than knee-deep in glory on account of its recent decision.

### Granting Suffrage to Women.

A CORRESPONDENT in one of the Western States wishes to know how the members of the Brethren church stand regarding women suffrage, saying that the question will soon be voted on by the citizens of his State and he desires to be fully informed. In reply we beg to say, that matters of this sort do not concern our people as a body, and yet we have what may be designated as general suffrage,—men, women and even boys and girls, when members, voting on all questions presented to the local church for consideration. There is, however, no danger of any State adopting a franchise platform as broad as ours. We accepted this platform over two hundred years ago and find that it is giving splendid satisfaction. In view of our broad policy, so long tested, we certainly cannot consistently file objection to any State granting suffrage to women of suitable age to vote. And since we, as a people, hold to the equality of the sexes at church elections, why should we object to a like equality in the political world? In spite of any advance step that a State may take in this particular, the Brethren church will always remain in the lead. We decided the question at the beginning of our reformatory movement, and now we are willing to let each State decide the matter.



# MISSIONARY DEPARTMENT

## GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN

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### A LIFE OF ACTIVITY.

Most of our readers remember the various references by our missionaries in India to the work of Pandita Ramabai, and her noted activities in behalf of her people. Years of intense study have made her the most learned woman in India, and she is putting her knowledge to most excellent use. For the last several years she has been laboring, with a force of fifty expert assistants, on a new translation of the Bible, together with a commentary, for the eighteen million Indians who speak her native tongue,—the Marathi. Pandita has her own printing establishment which, under her efficient direction, has proved a powerful means of spreading gospel truth by the various publications issued. A life like that of this devoted woman should be an inspiration to others to do their very best for the Lord and his cause.

### WHAT HE SAW UPON HIS RETURN.

A missionary, who recently returned to his mission field at Foochow, China, after eighteen months' absence, was surprised beyond measure by the wonderful changes that had taken place, meanwhile, in that land of former absolute standstill. He found larger schools and more of them. Opium reform was found to be pushing the fatal drug steadily and finally out of the Empire. He found the streets well lighted at night, and, wonder of wonders, swept by day. Now uniformed and orderly police officers are maintaining strict discipline, while the postman makes his regular rounds, delivering newspapers and letters. Telephone bells are heard everywhere, and the spirit of progress is in evidence on every hand. Best of all, the spirit of Christianity is a potent and active factor, felt and acknowledged as never before in the new life and thought of this wonderful decade.

### GIVE THE GOSPEL A CHANCE.

We hear much, these days, about "corruption in high places," and various methods are being proposed to stem the tide of dishonesty and crookedness, so lamentably prevalent everywhere. After all is said and done, however, there is no other plan quite as good as the one proposed by Governor Draper of Massachusetts in the following: "No one thing is so important in behalf of good citizenship and promotive of honesty and integrity in public and private affairs, as to have all the people constant attendants of and interested in the work of some church." We say "Amen" to the words of Governor Draper. We see no reason why there should not be a nation-wide campaign in behalf of better church attendance. There is power in the preached Gospel; let us bring it within the reach of those who have not hitherto heard it, though living in this land of gospel privileges.

### FASTING AS A SOURCE OF POWER.

In a recently-published biography of Robert Murray McChesney, a powerful Scotch preacher of the last century, some facts are given that show his "other-worldly" concentration on things spiritual, and which perhaps, made him the power in the pulpit that he proved to be. His diary has many entries like this: "After finishing my usual studies, I tried to FAST a little, with much prayer and earnest seeking of God's face." . . . "This day [some months later], after experiencing deep penitence, not unmixed with tears, I decided to FAST the entire day, for I never felt myself so vile, so useless, so poor." May it not be that much of our spiritual leanness of soul, our lack of power, must be ascribed to our lack of fasting? If the spiritual refreshing at the late Winona Conference was due in part, at least, to the fasting and prayer of a few thousand devoted souls, why not do more of it, throughout the year, and gain a corresponding uplift of spiritual power? The privilege is ours; why not use it?

### HUMAN SACRIFICES IN INDIA.

A recent issue of the "Times of India" brings to mind the fact that India, despite the best efforts of the English Government, is still the scene of revolting practices. Five Brahmins and a "Sadhu" (teacher), in Etawah, in the United Provinces, stole a little Brahmin girl from the house of her parents. Her body was, after some ceremonies, cut with knives, and the blood gushing forth was caught in a sacrificial cup. The sacrifice was made in behalf of a prominent Brahmin, named Ram Rao. Later on the girl (with life not yet extinct) was thrown into a ravine near by, where she was found by her father. Every possible effort was made to restore her, but the injuries were too great. A prompt appeal to the judge of the district brought swift punishment to the offenders, but, alas, it could not restore to life the little girl who

had been the joy of the household. Heathenism is cruel in the extreme. It spares neither the innocence of youth nor the venerableness of old age. Only as Christianity ushers in the day of better things, will the hideous nightmare of heathen abominations forever pass away.

### THE PREACHING THAT COUNTS.

One of our valued correspondents, in referring to a sermon, recently delivered, says that the pointed preaching on the tobacco question, thus given, caused at least one man fully to change his cherished plan of raising tobacco on his farm, as originally contemplated, and substitute something more appropriate to a Christian, though it might not be as profitable, financially considered. The sermon, as shown by the result, was eminently proper, as to time and place, and suggests the thought that it might be well if preachers would make a more careful study of their community as to its real needs. Primarily speaking, a sermon is to fit the people for whom it is intended,—to make them better. If a preacher merely "generalizes," he will never accomplish much. If he gets down to "specializing" and singles out the most conspicuous and glaring evil of the neighborhood, endeavoring to show its sinfulness in the light and power of the Scriptures, he will probably get the people to do some serious thinking, and to profit accordingly. It always pays to study the needs of the people you are trying to reach, for only then can you be of real benefit.

### FROM AHWA, INDIA.

Again the time has come when we may expect the refreshing rains. Indeed, we already have had a few showers,—enough to cool off the air and settle the dust. The tiny blades of grass are pushing up their green heads. It is most restful to see a change after the long, hot, dry season.

Our neighbors are busy getting ready to sow their crops, as all their farming is done during the monsoon season. Here, in this forest, during the hot season, water is so scarce that hardly enough can be gotten for drinking. Hence no irrigating is done. Many people carry their water two miles up steep hill sides during all the hot season. It is not sweet water then. In many cases it is really filthy. Many times the only water supply for a whole village is what comes out of the rocks, drop by drop. The people sit day and night, by this tiny source, and wait until their vessels are filled. Our Bro. Keshen gets up sometimes at 2 o'clock, sometimes at 3 o'clock at night and goes out to sit for his water, until, drop by drop, he gets enough that his family of five may exist. Do you wonder that not much bathing is done during these four months? Many times two gallons of water must suffice for the whole family for a day, and often longer.

The English Government has dug wells in places, but often their efforts are in vain, as water can not be gotten. The stone is too hard to yield to the means used in digging. Our well, too, goes dry, and we bring our water from the Government distillery well by bullock cart.

Yes, we all hail with joy the coming of the monsoon, when all streams and rivulets will be overflowing with clear, cool, sweet water.

Last week our hearts were made glad by the coming of another one into the fold of our Lord. This brother was formerly in Government employ here. He is rather intelligent. He can read in several languages. It was a great joy to hear him pray even before he was baptized. Before coming out of the water he, from his own choice, offered a most fitting prayer to God, that he be given strength to walk worthily in this new life. Won't you, brother, sister, pray with us that this child in God's fold may become mighty in telling others of this new life?

In order to find enough water to perform the ceremony, we went down, down, into a deep chasm among the rocks. There, in the river bed we found a small pool which has withstood the long, hot, dry season.

A few days ago we had gone to the village where lives our Bro. Hiri Sing. It is now more than seven months since our dear Sister Rutuabai has gone to live with her Savior. She is no more in her village but her name is on many lips. Many came to us and said: "Yes, when she was here, we were all happy, because she was so good." Ah, how we did miss her smiling face and her godly influence! Some day we shall know why such as she are cut off when the work apparently needs them so greatly.

We are praying and laboring to the end that by next farming season we may gather into one village all who have been baptized here. In this way these tender lambs can be taught and instructed in the way of righteousness. Oh, they do need teaching. This year one family is opening up farming on the spot selected. We need your prayers and help in this cause.

At times we feel that the work goes so very slowly, but will you not pray that we may be given grace abundant to labor on and not faint? We take new courage when we see the improvement made by our school children. One little boy now reads well in the third book. He knows some arithmetic, etc. This, surely, is a great achievement. During all these ages none of his forefathers knew a letter.

This year the English Government is giving out grain

to the people. They get one measure and are expected to bring back one and one-half measures. This is a great improvement and will, no doubt, be a blessing to the poor people. Formerly the private money lenders gave one measure, and took back five and six. It goes without saying that these same money lenders are not very well pleased with the step the Government has taken.

This writing leaves us all in good health. The condition of these poor people, among whom we live, calls for your constant prayers and help.

Florence Baker Pittenger.

### NEWS FROM CHINA.

Note the date at end. I hope it will be one to go into history, for on this day we did here what the people at home call "Dedicate a place of worship." The readers of the Messenger likely know that we are now opening the work for our Mission in China. Previous to this we have done but little for the people. Most of the time has been put on the language. But now,—praise be to him, who giveth only good,—we can begin to do a bit of real preaching. Our family moved to this place May 25 and today, June 12, we have had our first publicly announced meeting. We had done some little street preaching and some, also, with our servants, in family prayers, but today we are opening the doors to our place of preaching, and we hope that no influence will ever bar them.

Let me tell you how it came about: We have but a small place and the people are somewhat slow to rent to foreigners, so we decided to begin in one of our own small rooms. During the past week we got this room in preparation as best we could, and hoped without end for our opening. Sunday came. Late on Saturday night we had the little room finished. We had put up a few of the Sunday-school charts that friends had sent, and the place looked as well as any such place can in China. Sunday morning looked bright. The morning prayers were over, and some time was given to special study and prayer. Eleven o'clock came, and what about the meeting? Three men had ventured in. We entered the room, and with them we began the service. I should say that three of our servants were also helping us as best they knew how. One of them is a baptized man. Then we had our helper, who is just recently coming to know that it is important to help others.

Here we were in a real Chinese service,—the joy of my heart! The thing I came to China for was now to be done,—the preaching of the Word. Well, by the time we had sung a couple of songs, and had had prayer, our little room was full. At best we could seat only about 35. These were here, and more. Some stood and some left. How we longed for bigger quarters! We did not have them, so we began to preach. The Spirit seemed to hold the people and one could not ask for a better lot of listeners. The writer preached a while, and then the helper gave them a turn. In all we had a service of one and one-half hours. A few Chinese had heard a little of the Gospel before. When the meeting was over, the usual tea-drinking by the older people was engaged in. Then they all left. How did we feel? Well, the writer was happy, and so was his household, including all the servants and the helper.

We had announced meeting for the afternoon, and at 4 o'clock we had a good service, with about ten present. A glorious day, as we look at it, for the Brethren Mission in China. Pray long and earnestly for us! Unless you do, we fail.

Now, what do we need that you can help in? We need more room. This is out of your reach. We need more ability to use the Chinese language. That is our affair. We need more of the charts when your Sunday school is through with them. We want the "Life of Christ" pictures. Send them addressed to me at Tientsin, China, in care of K. M. Gordon. He there reminds them and then we get them. Let a lot of them come! Send them by mail fully prepaid. This you can do.

The General Board needs money to carry on work in China. This you can help in, and lastly, the Lord calls for volunteers for the ripening harvest. He offers a big salary! "Lo, I am with you always." Probably you can answer his call. Pray for the China Mission and workers!

F. H. Crumacker.

Ping Ting Chou, Shansi, China, June 12.

### A TRIP TO SOME OF THE CHURCHES OF WISCONSIN.

At the suggestion of the District Mission Board I planned a trip through Northern Wisconsin to visit a number of the churches and be of help to them in their work, in Sunday schools, Christian Workers' meetings, love feasts and councils. I came first to the Maple Grove church, reaching them just in time to attend their feast June 18. The members were called together about an hour before the time for the services to begin, to decide whether the sisters should break the bread of communion and pass the cup as decided by Annual Conference. After the matter was fully explained they unanimously agreed to make the change. Everybody was well pleased with the result.

There are about eighty members in this congregation, thirty-eight of whom are unmarried,—a splendid condi-



tion to have so many young people! Prospects are certainly very promising for this church. Brother Greenwalt is located here and is doing a good work. June 25, in company with Eld. W. H. Byer, I attended their council meeting, to assist them in the election of two deacons, as was arranged. Three were chosen. Brother and Sister Frank Mock were installed. Brother Miller was absent, and Brother Verbeck could not see his way to accept the office at this time. May the Lord lead these brethren and sisters to see the good work they may accomplish through their sacrifices and pious lives. "For they that have served well as deacons, gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus."

The church here called on the neighborhood to join them in the celebration of the birth of the nation in a sane and sensible manner. Well-filled baskets and a plentiful supply of lemonade and ice cream were taken to the beautiful, shady grove near by, where the day was spent in singing and speaking, and in ways most suitable to the little folks. There is a great anxiety to keep the young people from the temptations of the saloon on such occasions. The State of Wisconsin has a good supply of these places of evil.

It gave me much pleasure to spend eight days with the members of the Worden church, preaching each evening, attending their council meeting and visiting among them as circumstances suggested. Our labors seemed to be appreciated. About one-third of the membership is young people. Here is a most excellent field for the development and growth of Christian character among the young. Much depends upon wise, loving and united leadership.

The Cloverdale congregation is at present made up of about twenty-five members. They are without a house of worship, hence must meet in schoolhouses for Sunday school and preaching services. The membership is somewhat scattered. When once they have a house of worship, they may be gathered about a common center, and the work can take on a more permanent character. This is a new country, heavily timbered until cleared by the pioneer settler. Land is good and cheap, and only ten hours from Chicago. The land literally flows with milk and honey. It is preeminently a dairy country. And you may be sure you are welcome to their hospitality as long as the honey comes on the table. Grasses and clovers grow everywhere. There is some hard work connected with the development of the country, but success is sure to crown the efforts of those who stay by it. The hardships of the pioneer are much mitigated, now that the clearing of stumps and old logs is hastened and made easier by the use of modern machinery. I saw one stump machine at work which, I was told, would pull and pile the stumps from ten acres in a day. When I saw the ease and rapidity with which it worked, I did not doubt the statement.

Cloverdale, near Ladysmith, is in the district burnt over two years ago by the great forest fires which destroyed so many thousands of acres of timber. To some the fire was a help in clearing the land for the plow and for grass seed, while to others it caused great loss in burning buildings and hay, and in destroying timber fit for lumber.

To those of our own people who contemplate coming to Wisconsin, we would say that it is a good country for persons with little means to get homes of their own. The Mission Board of Northern Illinois and Wisconsin is anxious to promote the interests of Christ and the church among the people of that section. We believe those who may be thinking of locating in that country, would do well to locate near where there are organized churches until those churches become strong enough to carry on the work successfully rather than isolate themselves by locating far from church privileges, much to the detriment of their own spiritual good and that of their children.

John Heckman.

Polo, Ill., July 14.

## Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

### ALABAMA.

Frutidale church met in council July 9, with Bro. M. Wine presiding. At a previous meeting it was decided to visit the isolated members at Citronelle, Ala., but as the matter could not be attended to at the proper time, the writer and Bro. A. Wine volunteered to relieve those who were to go, and notified the members of our coming. On the 16th we were met by Bro. G. H. Henderson's son and conveyed to their home. Here we met with so fervent a greeting as was never before our pleasure to enjoy. These members have heard all this time. But they have been reading the Gospel Messenger and their faith has thereby been strengthened. We feel that much good might be done at this place if they had some one to break to them the Bread of Life. We, of the Frutidale church, are few in number and have but two ministers for this vast territory, and there is no other organization nearer than three hundred miles. One of our ministers is old and feeble and the other has all he can do near home. We need helpers. Who will come and help us?—G. M. Ellinger, Frutidale, Ala., July 19.

### CALIFORNIA.

Lordsburg church met in council last Monday evening. Our elder, Bro. E. J. Jerney, presided. Considerable business was done of speedily and satisfactorily. Bro. Arthur Grober was elected president of Christian Workers' Society, and Sister Hazel Lewis, secretary.—Grace Hilleman Miller, Lordsburg, Cal., July 18.

### COLORADO.

First Grand Valley church met in council June 25. The Sunday School was reorganized for the next six months. Bro. Charles Henry is our superintendent; Bro. Frank Weaver, assistant; Fern Van Dyke, secretary. A balance of over \$17 remained after paying for the supplies for the next quarter. It was decided to use that surplus for the Grand Junction Mission. July 17 Bro. England, of Lordsburg College, gave us two excellent sermons. The Christian Workers decided to support an orphan home for a year.—Cora Van Dyke, Grand Junction, Colo., July 18.

### IDAHO.

Idaho Falls church met in council July 6. Our elder, Bro. Keltner, of Boise, Idaho, met with us. Sister Katie Harris was elected as secretary. Bro. Keltner expects to conduct a series of meetings this fall. We also expect to have a love feast. We hope to get a minister to locate among us. We have a large field in which to work and many are anxious for the Gospel. Who will come and help for the Master?—Alice M. Sutter, Idaho Falls, Idaho, July 15.

Payette Valley.—July 4 about seventy-five of our members and also Sunday-school children, met at the home of Bro. A. B. Eldridge, near Fruitland, for open-air services and a social gathering. Eld. D. B. Byer, of J. Summit, Idaho, was present and gave the morning discourse. At noon we had a bounteous dinner, from the baskets of those present. At three o'clock a program, consisting of recitations and singing, was rendered by some of the Sunday-school scholars. Eld. Byer remained with us during the entire day. On the entire day, on the Friday evening, when Eld. Stivers, of Tacoma, Wash., preached for us. Eld. M. F. Woods, of Centralia, preached a good sermon on "Church Discipline" on Sunday morning, July 17 a number who had attended District Meeting in Weiser visited in Payette. Bro. Enoch Faw, of Washington, preached for us in the morning, and Eld. C. Fahney, of Twin Falls, in the evening.—S. J. Kenepp, Payette, Idaho, July 21.

### ILLINOIS.

Hurricane Creek.—The revival meeting held in this church, by Bro. C. Garber, of St. Joseph, Mo., is progressing nicely. After one week's effort ten have been added to the church. The meetings will probably continue two more weeks. Bro. Garber is fighting and does not mince his words. He presents the Gospel in its primitive purity. We have large audiences. The whole community is stirred.—Oscar B. Redenbo, Pleasant Mound, Ill., July 18.

### INDIANA.

Logansport church met in council June 30. There was not much business to be attended to. An all-day harvest meeting will be held at the Adamsborough churchhouse Aug. 14. Services will begin at 10 A. M., conducted by our elder, Bro. Garber, and children's exercises will be at 2 P. M. A special dinner will be served and a welcome is extended to all. We have a committee, composed of Sisters Susie Dohle and Gertie Shepler at the country house, and Sisters Pelhouse and Lottie Oberlin in town, to make arrangements for the children's exercises.—May Duddleston, Logansport, Ind., July 30.

Notice to the Churches of Northern Indiana.—The Sunday-school Meeting and Bible Institute will be held Aug. 11 to 19. Trains arrive at Nappanee as follows: West-bound, No. 1, 6:40 A. M.; No. 17, 1:03 P. M.; East-bound, No. 16, 10:05 A. M.; No. 6, 8:55 P. M.—B. J. Morris, Nappanee, Ind., July 23.

Pine Creek.—On Saturday afternoon, July 9, some of the brethren and sisters met at the water where Bro. Jacob Hildebrand administered baptism to an aged lady. Her husband was reclaimed. Bro. L. M. Neher, of Milford, Ind., will be with us in an all-day harvest meeting Aug. 6, at the Riverside house for Bro. Neher expects to remain with us over Sunday.—M. S. Morris, R. D. 1, Walkerton, Ind., July 18.

### IOWA.

Coon River.—Bro. D. F. Warner, of Mount Morris, Ill., was with us from the 15th to the 18th. He preached at the Panora house on Sunday morning. His theme was "Christ the Teacher," and his discourse was directed especially to the Sunday-school workers,—which should include all. It was edifying and well received. In the evening he preached at Yale on "Introduction and Progress of Sin." It was of personal interest to all,—each one having an experience therein.—J. D. Haughtell, Panora, Iowa, July 18.

Dry Creek church met in council July 3, with Bro. G. G. Hagerman presiding. Several items of important business came before the meeting. Our Christian Workers' meeting was reorganized for the next six months, with Sister Ruth Weaver, president, and Sister Kate Clark, secretary. On the evening of Aug. 28 the Christian Workers' Society and Sunday School will give a temperance program. We expect Bro. John Robinson, of Muscatine, Iowa, to be with us for a week, to give us Oct. 1.—Minnie Belle Metzner, Robins, Iowa, July 18.

Franklin.—At our council, July 16, the writer was chosen to represent this arm of the church at the District Meeting in September, with Bro. A. L. Sears, alternate. Our love feast will be held Oct. 25, at the home of Bro. H. H. Neher, to begin a series of meetings for us Oct. 18, and to continue until after the feast. Bro. H. F. Caskey, of Osceola, delivered two sermons at our all-day meeting, July 3; also rendered valuable aid in our song service.—Jemima Kob, Garden Grove, Iowa, July 18.

Sheldon.—Bro. J. S. Zimmerman, our District Evangelist and Sunday-school Secretary, began meetings at this place June 27, and remained with us until July 11. Although there were none added to the church, he gave us some excellent sermons, and we feel much strengthened by them. Our feast was held July 2. We appreciated the presence of the members from the neighboring churches. The Fourth was observed in a Christian way by holding our Sunday-school Institute. We had speaking by the children, and addresses by Bro. Zimmerman, and Bro. Underwood, the primary teacher of the Christian church of Sheldon.—Jennie Gleason, Sheldon, Iowa, July 19.

### KANSAS.

Verdigris church met in council the last of June, but the correspondence being absent, no report was sent in. Since our last report two letters of membership have been received. Much business was disposed of in a satisfactory manner, including the arrangements for our fall love feast, which is to be held Oct. 15, first services to begin at 3 P. M. It was decided to get Bro. Katharine to hold a mission school some time in September.—Lizzie Quakenbush, R. D. 2, Olpe, Kansas, July 22.

Hutchinson Mission.—Bro. H. M. Brubaker, our State District Sunday-school and Christian Workers' Secretary, was with us over last Sunday, and gave us an address at 11 A. M., on "The Sunday School and Its Influence for the Propagating of Christ's Kingdom, and Its Influence over the Rising Generation." He also gave an address to the Christian Workers, at 8 P. M., on their mission and purpose. At 2 P. M. the Sunday School met in the convention prayer, and those who were assigned topics did their part well. At 7 P. M. the Christian Workers met for their program. It was a full day and all expressed themselves as being greatly benefited by having been there. Although it was one of the hottest days we have had this year, the attendance was good. And may each one put into his everyday life the many good things expressed at the meeting. At this season of the year our attendance is reduced to about one-half, on account of

the warm weather and some going away on visits. They are greatly missed.—C. E. Wolf, 430 East Fourth Avenue, Hutchinson, Kans., July 21.

### MARYLAND.

Brownsville.—Last year this church decided to hold a special all-day service July 4. As it occurred on Sunday, there was a large audience present and an excellent program was given. We decided to hold a similar meeting this year. As it came on Monday, and at this season of the year for the time being, some thought the meeting would be a failure. But a good program was prepared, and prominent speakers secured to speak on Sunday-school and temperance topics. The attendance was very good. A number who were not members of the church were present, and possibly, some members who otherwise would have gone to a baseball game, or a display of fireworks, at a near by town. The meeting was a success. Among the speakers present were Brethren C. D. Bonack, W. S. Reichard, Caleb Long, J. E. Otto, E. F. Long, and our elder, Bro. A. B. Barnhart.—Geo. W. Kretzel, Gapland, Md., July 16.

Notice.—A change has been made in the time for the meetings to be held in the Ridgely church, by Bro. D. C. Flory, of Virginia. Our harvest meeting will be held Aug. 6, at 2 P. M. instead of Aug. 13. A protracted meeting is to follow.—Dorothy King, Ridgely, Md., July 18.

Pine Spring.—Aug. 14 is the day set for the dedication of the churchhouse one-half mile west of Crellin, Md., which will likely be known as the Pine Spring church. The first services of the day will be the dedication sermon at 10:30 A. M. There will also be an afternoon meeting. Bring your dinner for a year, and had called for the dedication. Our next writer baptized the first member in this vicinity. The next month another came, and in October another. This year three young sisters, who reside in this territory, were baptized. This, with an aged sister who resides here, now makes seven members. The house stands on the border line between the German Settlement and Oakland congregations, and these congregations gave very liberally toward the erection of the house. The Kendall Lumber Co., of Crellin, did much toward the house by furnishing the material for the house at very low prices. Other friends also gave liberally. The preaching will likely be supplied jointly by the ministry of the Oakland and German Settlement congregations.—Emma T. Fike, R. D. 2, Oakland, Md., July 19.

### MICHIGAN.

Coleman church met in council July 9, at the home of Bro. Perry Arnold. Our elder, Bro. Geo. E. Stone, was present. Our communion will be held Oct. 15, beginning at 8 P. M. to be held at the home of Bro. Perry Arnold. Our next writer Arnold are delegates to the District Meeting. We decided to ask the Mission Board for help to build a church. Sunday evening, after services, a few of the members met at the home of Bro. J. S. Riley, who has been sick dinner a year, and had called for the dedication. Our next council will be held prior to the communion in October.—Forest R. Riley, Loomis, Mich., July 17.

Saginaw church met in council July 9. The following officers were reelected for the coming year: Bro. J. E. Albaugh, clerk; Bro. C. M. Albaugh, treasurer; Sister Mattie Randall, missionary solicitor. Bro. Adam Albaugh was chosen delegate to District Meeting. Our love feast will be held Oct. 1, beginning at 10:30 A. M.—Bertha Albaugh, Banister, Mich., July 18.

Marion church met in special council July 16, with our elder, G. E. Deardorff, presiding. Three letters were read. Bro. Claude Hawaker, a deacon, was called. We welcomed him among us. The Sunday-school Convention was quite well attended. Much interest was shown in the recitations, songs, and talks on Sunday-school work. The children, especially, took much interest in this part of the work. Bro. C. M. Albaugh, of the presiding of this meeting. The election of the new officers resulted as follows: Bro. Edison Uler, of Onkama, president; Bro. L. J. Moss, vice-president; the writer, secretary; Bro. Mathias, treasurer.—Rosa Weller, R. D. 2, Copemish, Mich., July 18.

### MONTANA.

Medicine Lake.—Our communion was held July 16. The ministering brethren present were C. P. Rowland, F. Landis and Abraham Miller. Bro. C. P. Rowland officiated. There were forty-three communicants, coming from a distance of thirty and thirty-five miles. On Sunday morning we had a prayer service at 8:30, Sunday School at 9:30, conducted by the superintendent, after which Bro. Rowland gave the children a talk. In the afternoon, Bro. Rowland preached for us, using Joshua 14 as his text. He spoke on "Confidence, Trust and Patience," to a very attentive audience. At our communion the sisters broke the bread and passed the cup. All seemed to appreciate the opportunity. May there be no untold efforts put forth to weaken Satan's forces and strengthen the cause of Christ. Though few in number, we have a large territory in which to work. May God help each one of us truly to live our Christian lives. After all these services we were favored with the presence of Bro. Rowland and his wife. It was one of the best meetings we ever attended.—Katie E. Keller, Enterprise, Mont., July 18.

### MISSOURI.

Fairview.—We have church every second and fourth Sunday of the month. Our preachers are Brethren Elter, Neher, and Argabright. The latter moved here recently from Missouri. We have Sunday School every Sunday, and the attendance is very good. There will be a series of meetings commenced here Sept. 3, with Bro. Rufus Wyatt, of Joplin, in charge. We anticipate a glorious meeting. We are expecting great results from these meetings, and in sure this, we ask the prayers of all the saints in our behalf.—Mrs. S. E. Trenary, Fairview, Mo., July 20.

Osceola church met in council July 16, with Eld. T. J. Simmons presiding. Not much business came before the meeting. One certificate of membership was read, and after the meeting one was supplied. Sunday School was held at the home of Mrs. E. K. K. City, will begin a series of meetings for us. We are earnestly praying for good results. Our love feast will be held Aug. 20. Members are invited to be with us. Bro. Abe Replogle and Sister Annie Simmons are delegates to the District Meeting. Our Sunday School is doing well. Bro. Sid Zeller, superintendent.—Elizabeth Lyon, Osceola, Mo., July 22.

Stet.—The Committee of Arrangements for the Annual Meeting of 1911 met in St. Joseph, Mo., July 20 and effected the following organization: Bro. J. S. Kline, St. Joseph, Moderator; Bro. M. J. Kline, St. Joseph, Corresponding Secretary; and Bro. E. G. Rodabaugh, Stet, Mo., Recording Secretary. The Committee examined the auditorium at St. Joseph and think it well adapted for the coming Conference.—E. G. Rodabaugh, Stet, Mo., July 21.

### NEBRASKA.

Enders.—The Brethren at Enders are looking forward to the dedication of our new house of worship with fond anticipation. We had hoped to be ready by July 31, but a lack of help in obtaining material and furniture, has made it necessary to postpone the date. Eld. D. L. Miller had promised to be with us, and we earnestly hope that a delay will not interfere with his coming at a later date. A few years ago only a few members were here. Now we have a growing church of active, loyal members, with an encouraging field around us. June 24 two were baptized, making twenty additions by baptism since Jan. 1, and five have been received by letter. Bro. Jos. Coffman, of Grand







## FINANCIAL REPORT

During the month of May the General Mission Board sent out 122,951 pages of tracts. The General Mission Board acknowledges the receipt of the following donations for the month of May, 1910:

## WORLD-WIDE

## Pennsylvania—\$496.31.

Eastern District, Individuals. 465 40

Request of David Rosenberger (Deceased), \$44.40; Amos N. Miller, \$1.00; Southern District, Sunday School. 16 41

Mechanicsburg—Lower Cumberland. 16 41

Individuals. 50

Wm. C. Koons (marriage notice). 50

Western District, Individuals. 50

Mary E. Shickel, \$1; Rachel Christner, \$1; B. B. Ludwig (marriage notice), \$1; Glen K. Walker (marriage notice), 50 cents; J. G. Cover, (marriage notice), 50 cents. 4 00

Kansas—\$147.55

Northeastern District, Congregation. 111 13

Ramona. 15 80

Christian Workers. 8 00

Individuals. 50

H. C. Martin and wife, Ramona congregation, \$2; Mrs. John Shoemaker, \$1. 8 00

Southeastern District, Individuals. 50

E. B. Joyce (marriage notice). 50

Northwestern District, Congregation. 2 00

Belleville. 2 00

Individuals. 2 00

Mrs. Drusilla P. Rankin, \$1; Rebecca J. Rankin, \$1. 2 00

Southeastern District, Congregation. 7 00

Newton. 7 00

Individuals. 7 00

A. A. Sater, \$5; E. Gilbert and wife, \$2. 7 00

Illinois—\$50.57

Northern District, Congregation. 8 64

Cherry Grove. 5 33

Christian Workers. 5 33

Individuals. 5 33

Chas. E. Delp, \$25; Mrs. A. C. Wisland, \$10; Henry F. Paringer, \$10; Lydia A. Paringer, \$5; A. Sater, \$5; Ezra Flory (marriage notice), 50 cts. 5 33

Lydia Horning, 50 cents. 5 33

Southern District, Congregations. 5 33

West Otter Creek, \$3.60; Oakley, \$2. 5 33

Sunday School. 4 00

Woodland and Astoria. 4 00

Individuals. 1 00

J. Swartz. 1 00

California—\$68.35

Northern District, Congregation. 14 10

Raisin City. 62 00

Southern District, Congregation. 62 00

Individuals. 2 25

J. S. Kuns, \$17.50; Geo. H. Bashor (marriage notice), 50 cents. 2 25

Indiana—\$27.20

Northern District, Individual. 1 80

Susan Yoder. 1 80

Middle District, Individual. 10 00

Chas. F. Sink. 7 10

Southern District, Congregation. 9 00

Upper Fall Creek. 9 00

Sunday School. 6 00

White Branch. 6 00

English River. 6 00

Individuals. 6 00

Mrs. Geo. Replogle, \$10; Geo. M. Runk, \$2.50; L. E. Buzzard and wife, \$2; L. M. Koser, \$1; Mrs. J. E. Fouts (marriage notice), 50 cents. 15 50

Ohio—\$20.00

Christian Workers. 20 00

Nez Perce. 20 00

Nebraska—\$11.25

Northeastern District, Individuals. 7 00

Michael Domes, \$5; "A Brother, New Bedford." 2 50

Northwestern District, Congregation. 2 50

Lick Creek. 2 50

Southern District, Congregation. 1 75

Katie Beath, \$1; Levi Rinehart, 75 cents. 1 75

Missouri—\$10.00

Northern District, Individual. 10 00

Mrs. E. Reddick. 10 00

Western Colorado and Utah—\$5.10

Congregation. 5 10

First Grand Valley. 5 10

Knob Creek. 5 00

Michigan—\$5.00

Sunday School. 5 00

New Haven. 5 00

Minnesota—\$3.00

Individuals. 3 00

C. S. Hilary, \$1; Mrs. Lizette Hilary, \$1; Mrs. C. C. Clark, \$1; D. H. Keller (marriage notice), 50 cents. 3 00

Wisconsin—\$1.00

Individuals. 1 00

Mrs. and Mrs. J. E. Zollers. 1 00

Nebraska—\$0.50

Individuals. 50

Edgar Rothrock (marriage notice). 50

Washington—\$0.50

Individuals. 50

C. E. Holmes (marriage notice). 50

Total for the month, \$161 91

Previously reported, \$183 86

Total for the year so far, \$1,830 77

## INDIA ORPHANAGE.

Pennsylvania—\$25.00.

Eastern District, Sunday School. 20 00

Lancaster City Miss. and Benevolent Society. 20 00

Middle District, Individual. 20 00

Mabel E. Dooley. 5 00

Southern District, Individual. 5 00

Huntledge Class in the Corner. 5 00

Western District, Aid Society. 20 00

Walnut Grove—Johnstown. 20 00

Ohio—\$42.00.

Northeastern District. 20 00

Mahoning Ladies' Mission Society. 20 00

Individuals. 2 00

A. Brother, New Bedford. 2 00

Southern District, Individuals. 20 00

S. D. Royer and wife. 20 00

## Virginia—\$30.92.

First District, Sunday School. 20 00

Prim. and Juv. Classes, Troutville, \$10 92

Mission Club, Callaway, Va., \$20.00. 20 00

Individuals. 20 00

Mrs. Lydia Netzel, 20 00

Northern District, Congregations. 20 00

Lower Cumberland, \$33; Gettysburg, \$15; York City, \$43.86; Lost Creek, \$20; Three Spring—Perry \$10.25; Back Creek, \$37.33; Antietam, \$10. 20 00

Individuals. 20 00

"A Sister." 20 00

Indiana—\$20.00.

Northern District, Sunday School. 5 00

First South Bend. 5 00

Individuals. 5 00

Middle District, Sunday School. 10 00

A. C. Snowberger's S. S. Class. 10 00

Kansas—\$15.00.

Southwestern District, Aid Society. 15 00

McPherson. 15 00

South Dakota—\$10.00.

Sunday School. 10 00

Old People's Class, Willow Creek. 10 00

Iowa—\$5.00.

Southern District, Sunday School. 5 00

South Keokuk. 5 00

Total for the month, \$287 92

Previously reported, \$476 16

Total for the year so far, \$744 08

## INDIA MISSION.

Kansas—\$20.11.

Southwestern District, Congregation. 20 11

Monitor. 20 11

North Dakota—\$5.00.

Individuals. 5 00

"A Sister." 5 00

Total for the month, \$25 11

Previously reported, \$106 56

Total for the year so far, \$131 66

## INDIA WIDOWS' HOME.

North Dakota—\$2.00.

Individuals. 2 00

"A Sister." 2 00

Ohio—\$1.00.

Northern District, Individual. 1 00

"Z. L. M." 1 00

Indiana—\$1.00.

Northern District, Individual. 1 00

Rebecca Geyer. 1 00

Total for the month, \$4 00

Previously reported, \$50 50

Total for the year so far, \$54 50

## CHINA.

Illinois—\$5.61.

Northern District, Christian Workers. 5 61

Bethany. 5 61

North Dakota—\$5.00.

Individuals. 5 00

"A Sister." 5 00

Colorado—\$2.00.

Western District, Congregation. 2 00

First Grand Valley. 2 00

Kansas—\$3.00.

Southern District, Christian Workers. 3 00

Belleville. 3 00

Total for the month, \$16 61

Previously reported, \$12 30

Total for the year so far, \$28 91

## CUBA MISSION.

Michigan—\$1.00.

Individuals. 1 00

Martha Bratt. 1 00

Total for the month, \$1 00

Previously reported, \$1 00

Total for the year so far, \$1 00

## SOUTH AMERICA MISSION.

Ohio—\$2.00.

Southern District, Individual. 2 00

Elizabeth Hoke. 2 00

Total for the month, \$2 00

Previously reported, \$2 00

Total for the year so far, \$2 00

## ANNUAL MEETING OFFERING.

## WORLD-WIDE FUND.

Pennsylvania—\$2,623.72.

Eastern District, Congregations. 2 623 72

Coventry Brethren, \$40; Reading, \$23.08; Roversford, \$18.19; Ephrata, \$35; Chiques, \$3; Upper Dublin, \$30; Chiques and Friends, \$5; Plum Creek, \$10; Fairview, \$2.75; Mountville and Friends, \$47.87; Upper Codorus, \$37.44; Upper Canowaga, \$51.35; Fairview, \$30; Elizabethtown, \$30.67; Spring Grove, \$4; West Conestoga, \$5.25; Brooklyn, \$25; West Green Tree, \$30; Parkersburg, \$20; Spring Creek, \$38; Fire, Philadelphia, \$300; Geiger Memorial, \$150; Lancaster City, \$57.38; Tulpehocken, \$27; Mingo, \$7; Meyersdale, \$30.84; Springfield, \$27.04; White Oak, \$72.75; Fairview, \$7; Denton, \$16.35; Big Swatara, \$28.50; Germantown, \$44; Nokesville, \$38.12. \$1,411 60

Sunday Schools. 12 00

Ephrata, \$7; Mingo, \$5. 12 00

Two Sisters, Springville, \$15; Rachel Fox, \$1; Daniel Clapper, \$1; Nora Slaber, \$5; Rachel P. Ziegler, \$10; Mary W. Light, 50 cents; Reel- nold No. 12503, \$3; Sarah Cassel, \$5; Elizabeth Boz, \$1; E. H. Hartman, \$20; wife, \$2; C. P. Fifer, wife and daughter, \$3; Mrs. Mary Bessler, \$1; A. J. Evans, \$1.10; Fannie E. Zug, \$1; Katie M. Hoffer, \$5. 46 10

Western District, Congregations. 406 84

Brotherhood, \$43; Lighter, \$6.88; Summit Mills, \$22.18; Georges Creek, \$10; Johnstown, \$47.56; Pittsburg, \$11.31; Jacobs Creek, \$4.67; Spring Spring, \$10; Plum Creek, \$16.55; Dunnington Creek, \$5.68; Elk Lick, \$24.05; Manor, \$45; Georges Creek, \$20; West Johnstown, \$58; Shade Creek, \$61.77. 406 84

Aid Societies, etc. 16 35

Pittsburg Aid Society, \$5; Pittsburg Junior Endeavor, \$6.35; Meyersdale Sisters' Mission Circle, \$5. 16 35

John W. Sprecher, \$100; W. H. Fry, \$20. 120 00

Middle District, Congregations. 120 00

Leamersville, \$3; Fairview, \$15.18; Yellow Creek, \$18.53; Clover Creek, \$6.07; Woodona, \$2; Zietown, \$1; Leamersville, \$5.87; Lewistown, \$21.31; Spring Run, \$25.50; Everett, \$5.89; Snake Spring, \$45.80; Spring Creek, \$35. 346 16

## Missionary Society.

Clover Creek. 10 00

Individuals. 10 00

L. E. Over, \$1; Joseph and Rachel Kinsel, \$2; D. H. Glasser and wife, \$2.50; Mrs. L. B. McParlin, \$5; Mrs. Joseph H. Over, \$5. 10 00

Southern District, Congregations. 10 00

Lower Cumberland, \$33; Gettysburg, \$15; York City, \$43.86; Lost Creek, \$20; Three Spring—Perry \$10.25; Back Creek, \$37.33; Antietam, \$10. 20 00

Individuals. 20 00

"A Sister." 20 00

Indiana—\$20.00.

Northern District, Sunday School. 5 00

First South Bend. 5 00

Individuals. 5 00

Middle District, Sunday School. 10 00

A. C. Snowberger's S. S. Class. 10 00

Kansas—\$15.00.

Southwestern District, Aid Society. 15 00

McPherson. 15 00

South Dakota—\$10.00.

Sunday School. 10 00

Old People's Class, Willow Creek. 10 00

Iowa—\$5.00.

Southern District, Sunday School. 5 00

South Keokuk. 5 00

Total for the month, \$287 92

Previously reported, \$476 16

Total for the year so far, \$744 08

INDIA MISSION.

Kansas—\$20.11.

Southwestern District, Congregation. 20 11

Monitor. 20 11

North Dakota—\$5.00.

Individuals. 5 00

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## Notes From Our Correspondents.

(Concluded from Page 493.)

Sangerville house July 31, beginning at 10 A. M.—one session.—Anne R. Miller, R. D. 2, Bridgewater, Va., July 18. Bethel—May 6 two little motherless children and myself left North Dakota, and arrived in this church, in Nelson County, Va., on the 9th. Here I remained until June 24, and tried to assist in the Sunday School, preaching services and song service. My sister, Sister M. T. Cunningham, came here about nine years ago, being the only member at that time. With a full determination she has gathered together a little body of members, about twenty in all. They now have a nice little churchhouse, dedicated to God and named after the house needs painting and the cemetery needs cleaning and fencing, which means considerable expense yet. The ground was donated by an outsider. The membership is poor, financially, and the progress, naturally, is slow. The people are simply in the church, but in a practical way know nothing of the church. They need teaching. They have preaching each second and fourth Sunday. Bro. W. A. Myers, of Trevilians, and Bro. U. S. Campbell, of Bryant, Va., come alternately, preaching three sermons each trip. Any one wishing to communicate with these people, may address Sister M. R. Cunningham, Shipman, Va., R. D. 3, Box 19.—S. A. Binswiler, Timberville, Va., July 15.

## WASHINGTON.

Centralia.—Our Sunday School spent the Fourth of July out in a grove by the river side, away from the noise and confusion of the city. The children gave an interesting program in the forenoon, after which dinner was served to all. We believe this is the proper way of celebrating the anniversary of our country's freedom. On the evening of July 6 we held an election for deacons. Brethren E. L. Whisler, Teltie Sutphin and Jonas Deeter were chosen. They, with their wives, were duly installed.—Anna Myers, Centralia, Wash., July 19.

## WEST VIRGINIA.

Bluefield.—On Wednesday, July 6, Bro. R. B. Pritchell, of Johnson City, Tenn., commenced a week's meetings at this place. He preached seven sermons. Our elder, Bro. D. N. Eller, preached one sermon July 8. These services were very much appreciated. One, who has been a regular attendant at our Sunday School, made the good choice and was baptized yesterday. Our Sunday School is progressing nicely since we are located in South Bluefield. We have an average attendance of about fifty, mostly school children.—Mrs. C. E. Boone, 702 Greenbrier Street, Bluefield, W. Va., July 16.

Falling Waters.—July 10 the writer baptized three persons into the Berkeley congregation.—William Lowry, Falling Waters, W. Va., July 18.

Morganstown.—Our new churchhouse at the Wiles Hill Mission, Mt. Union congregation, will soon be ready for dedication. It has been some months since this house was first begun, but funds were slow coming in, and the building committee did not want to go in debt. A plain brick building, 26x40 feet, with basement, has been erected. The basement will not be finished until some future time. When the auditorium is completed, we will still need about \$600 to dedicate free from debt. Aug. 14 has been set for the dedication services. The brethren and sisters of the District are invited to attend the services and bring an offering. Those coming to the dedication by the B. & O. R. R. will be met at the depot on Saturday, Aug. 13.—W. E. Hamilton, Morganstown, W. Va., July 18.

## NOTES UNCLASSIFIED.

Appanoose.—In order to suit the convenience of Bro. R. A. Yoder, we have postponed our series of meetings two weeks. It will now begin Sept. 18, conducted by Bro. Yoder. The time for our two first meetings has also changed. It will be held Oct. 1 and 2.—Ada E. Becker, Overbrook, Kans., July 18.

Turkey Creek congregation met in council July 9. Our elder not being present, the writer, by request, presided. Bro. A. J. Smith will represent us at our District Meeting. He will also act as delegate to District Sunday-school Meeting. As our ministers have not been paying pastoral visits, we decided that each deacon take a minister with him, in making the annual visit, and that thus the ministry and the people sustain a warmer spiritual relation. We are much in need of a churchhouse, and think of trying to build one. The harvest here is great, but the laborers are few. Come over and help us. We have a productive and healthful climate.—A. J. Smith, R. D. 2, Ponca City, Okla., July 18.

Logansport church decided to hold her all-day Harvest Meeting Aug. 14. Bro. D. B. Garber of Markle, Ind., is to do the preaching. We expect to have a mixed program for the afternoon—songs, recitations, readings, etc.; also a sermon. We hope that all who attend will wish to show their appreciation of God's goodness to them, by contributing for the advancement of the cause.—Sarah G. Felthouse, 717 Oak Street, Logansport, Ind., July 24.

North Manchester.—Sunday morning, July 24, we were favored with a sermon by Bro. Levi Puterbaugh, of Argos, Ind. At the close of the sermon a dear mother made known her willingness to follow Jesus. Our Harvest Meeting will be held Aug. 7 at the West House. Sunday School and preaching in the forenoon, and a missionary program in the afternoon. Come and enjoy the day with us!—Alice Mummert, North Manchester, Ind., July 25.

South Bend (First Church of the Brethren).—At our last council we decided to hold our love feast Oct. 20, at 7 P. M.—Pearl Wenger Jackson, South Bend, Ind., July 25.

## THE FOURTH AT KEARNEY PARK, CALIFORNIA.

We are living at a time, in the history of our country, when the masses of the people demand a sane Fourth of July. I never could understand why people should become insane over any holiday. When we look back and see the misery, suffering and deaths, caused by carousing, dissipation, etc., on those days, we must conclude that it is time to call a halt and observe the day in a manner more appropriate to the occasion for which we should commemorate it. As a church, we should do something to counteract the tendency to run all of our holidays along the line of revelling and dissipation.

With this purpose in view, the members of the Kerman and Raisin City churches united in holding a meeting in the beautiful Kearney Park, located seven miles west of Fresno, eight miles north of Raisin, and five miles east of Kerman. This park is, perhaps, one of the most extensive and beautiful in the United States, bordered as it is with stately palms, oleander and eucalyptus trees. With its orange, olive and fig orchards, its rose gardens and palm drives, with its beautiful evergreens of every known variety, and with its sweet magnolias, blooming on every hand, it is a pleasant place, indeed, for an outing, a place of rest and recreation.

This is the place where we spent the Fourth, and, per-

haps for the first time in its history, religious services were held in the Park.

About ten o'clock people began to arrive. They came in buggies, carriages, automobiles, and some on bicycles. By eleven o'clock we had a splendid crowd. Having selected a nice, shady place among the giant eucalyptus trees, we arranged seats for a part of the people, the rest sat in a circle of buggies, carriages and autos, facing the leaders and speakers. We spent the time until noon in singing, with Sister Sadie Scott, of Raisin City, and Sister Jennie Eckman, of Kerman, as leaders. As a hundred voices joined in singing "For Christ and the Church," it was soul-inspiring.

Dinner was next in order. Every one had brought well-filled baskets, and all seemed to enjoy themselves, as they sat under the trees, partaking of the good things that our Heavenly Father had provided.

After dinner we were called together by singing. After a fervent prayer Gal. 5: 1 was announced as the subject. Three brethren, J. W. Brooks, of Kerman, L. D. Bosserman, of Raisin, and D. H. Forney, of Laton, addressed the meeting. The members seemed so well pleased that it was decided to hold a similar meeting next Fourth of July, and the churches agreed to appoint a committee to arrange a program for next year. We think it would be well for all of our churches to have a gathering of this kind, rather than to allow our members, especially the young, to spend the Fourth of July as it is usually celebrated.

J. W. Brooks.

Kerman, Cal., July 12.

## WESTERN PENNSYLVANIA.

The Ministerial and Sunday-school Meetings of this District will be held at Elk Lick, Somerset Co., Pa., Aug. 23 and 24.

## PROGRAM OF MINISTERIAL MEETING.

Tuesday Evening, 7:45.

Song and Praise Service.—W. J. Hamilton.

Sermon.—J. H. Cassidy.

Closing.—Joel Gnagey.

Social—30 Minutes.

Wednesday Morning, 9:00.

Devotional.—Silas Hoover.

Business Period.

Developing Consecrated Workers: (1) Part of the Ministry.—W. M. Howe, Levi Rogers. (2) Part of the Laity.—Jno. J. Blough, J. W. Fyock. (3) Part of the Parent.—Lewis Peck, Jasper Barnhouse.

Afternoon Session, 2:00.

Prayer and Praise Service.—Josiah Berkley.

1. The Need of a Greater Degree of Spirituality: (1) How to Secure It.—P. J. Blough. (2) How to Maintain It.—D. M. Adams.

2. A Fifteen-Minute Talk: The Church's Relation to the Temperance Movement.—H. A. Stahl.

3. A Fifteen-Minute Talk: The Influence of the Church of the Brethren upon the Present Generation.—H. S. Replogie.

Evening Session, 7:30.

Song and Praise Service.—Galen Walker.

1. The Minister's Relation to Church Work.—Wm. Kinsey, Harvey Kimmel.

2. Church Manners.—R. T. Hull, Frank Meyers.

3. Short, Spicy Talks on Experiences that Will Be Helpful. Jno. B. Miller, J. W. Wegley, E. K. Hochstetler, Jos. Hol-

supple. The Program Will Be Interspersed with Queries.—Manager, R. D. Murphy.

Committee: J. F. Dietz, J. J. Shaffer, D. K. Clapper.

## SUNDAY-SCHOOL PROGRAM.

Thursday Morning.

9:00, Devotional Exercises.—R. T. Hull, Somerset, Pa.

9:15, What This Convention Should Do for Us.—D. K. Clapper, Meyersdale, Pa.

9:30, Business Session.

11:00, Missions: Our Missionary's Report.—Ida C. Shu-

maker, Meyersdale, Pa. Report of Missionary Committee.—P. J. Blough, Hooversville, Pa. General Remarks.

Afternoon Session.

2:00, Praise and Prayer Service.

2:15, Conventions: Local Conventions.—E. B. Dicke, Meyersdale, Pa. Our Relation to State and County Work.—L. R. Holsinger, Johnstown, Pa. General Discussion.

3:30, Round Table: Training the Teacher.—James Wid-

dowson, Westminster, Md. Sunday-School Management.—W. M. Howe, Johnstown, Pa.

Evening Session.

7:30, Rejoicing in Song; Devotional.

7:45, Spiritual Influence of the Sunday School.—M. J. Weaver, Pittsburg, Pa. Davis Quartette.

8:15, Address.—F. F. Holsopple, M. S., Juniata College, Huntingdon, Pa.

Committee: R. D. Murphy, Rummel, Pa.; G. K. Walker, Berlin, Pa.; Grace Gnagey, Pittsburg, Pa.

## ANNOUNCEMENTS

| LOVE FEASTS.                                            |                                                                |
|---------------------------------------------------------|----------------------------------------------------------------|
| Canada.                                                 | Aug. 13, Little Traverse, at the home of Bro. Isalah Stuteman. |
| Aug. 6, 2 pm, Sharon.                                   | Aug. 20, Osceola.                                              |
| Colorado.                                               | Sept. 10, 10 am, Chippewa Creek.                               |
| Aug. 20, McCane.                                        | Missouri.                                                      |
| Sept. 10, Sterling.                                     | Aug. 26, Prairie View.                                         |
| Indiana.                                                | Sept. 10, 2 pm, Farrenburg.                                    |
| Aug. 23, 2 pm, Little Walnut.                           | Ohio.                                                          |
| Sept. 10, Portland.                                     | Sept. 8, 2 pm, Newton, at Sugar Grove house.                   |
| Sept. 10, 6 pm, Turkey Creek.                           | Oregon.                                                        |
| Sept. 15, 2:30 pm, Ladoga.                              | Aug. 20, Coquille Valley.                                      |
| Iowa.                                                   | Sept. 10, Mohawk Valley.                                       |
| Aug. 20, 11 am, Crooked Creek house, Washington County. | Virginia.                                                      |
| Sept. 2, 3 pm, Libertyville.                            | Aug. 6, Sangerville, at Sangerville house.                     |
| Kansas.                                                 | Washington.                                                    |
| Sept. 10, Garden City.                                  | Aug. 6, 2 pm, Olympia.                                         |
| Michigan.                                               |                                                                |
| Aug. 18, Riverside.                                     |                                                                |

## Traits of Character

by  
H. F. Kletzing, A. M.  
Author of "Progress of a Race"  
and  
E. L. Kletzing, A. M.  
Principal in Chicago Public Schools.

The book is divided into four parts: Part 1. Traits of Character Illustrated; Part 2. Marked Manhood and Womanhood; Part 3. Marred Manhood and Womanhood; Part 4. Sidelights.

In Part 1, the truths intended to be taught on the printed page by figure or anecdote, are rendered doubly impressive by the apt illustration appearing in connection therewith.

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Part 3, in a similar way, shows how men and women of bright intellect and strong personality, but lacking in character, have marred their lives by yielding to temptation.

In Part 4, the truths are mostly illustrated in lighter vein, but none the less forcibly brought to the mind of the reader.

Character may be defined as that sum of qualities, which distinguishes one person from another. Some of these qualities, primarily, are doubtless hereditary, but all these qualities are susceptible of development and training. The influences which surround men's lives are character builders. Next to the influence of a living personage over the life of another is that of the books he reads.

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# THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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## AROUND THE WORLD

MR. FAIRBANKS, our former vice-president, sums up his impressions of mission work, as seen during his recent world-wide tour, in the following: "Our country leads the world in the number of foreign missions and in the contributions made for the purpose of carrying forward the great work. The influence of America, which is felt in many lands, is due in a greater degree to the labors and sacrifices of the missionaries than it is to our statesmanship or our men of trade and commerce." The last sentence quoted is worthy of special emphasis in these days of intense commercialism. After all is said and done, our greatest renown is found in the real good we do to the hearts of the children of men.

THOSE who, in their travels, happened to see Constantinople as it was years ago, with its indescribable filth and its thousands of dog scavengers, will probably be astonished to learn that with the city truly "old things have passed away," and many things, at least, "have become new." The city now has a good sewerage system, and a systematic collection of all garbage. The dogs, consequently, are no longer needed in the disposal of the refuse, and thousands have been killed by the authorities. Since education has become more general in the Turkish capital,—thanks to the efforts of consecrated American missionaries,—the people have learned better ways of living, and demand improved conditions. The new Constantinople, in its changed aspect, is said to be a most marvelous tribute to the power of effective missionary culture and teaching.

SEVERAL weeks ago we referred to the more liberal tendencies espoused by Alfonso, King of Spain, in reference to non-Catholic denominations. His bold attitude has aroused the most bitter antagonism of the Vatican, and July 29 a crisis was reached in the difficulty, resulting in the recall of Marquis Emilio de Ojeda, Spanish ambassador to the Vatican. King Alfonso and Premier Canelejas are now in close and anxious conference on the impending issues. They have to face a growing public unrest in various parts of the country. There are differences between the Catholic and anti-Catholic factions, but most of all to be feared is the manifesto issued by Don Jaime of Bourbon, pretender to the throne, who, under the guise of close allegiance to the sovereign power of Rome, is seeking to turn the people against the present Government, in order to gain the throne. To say the least, Spain is facing one of the most critical periods of its existence. In behalf of religious liberty one can not help but wish

that King Alfonso might be enabled to carry out, unhindered, his well-meant program of religious liberty throughout his realm.

SOME years ago there was a Home established at Kansas City, Kans., for drunkards' wives, the building and maintenance of the same being donated by Carrie Nation, of anti-saloon fame. It was supposed to meet a real need among such of the women of the State, unfortunate enough to be made homeless through drunken husbands. But, strange to relate, the announcement is now made by Peter Goebel, President of the Associated Charities, that not enough inmates can be secured for the institution to necessitate its further continuance, and that the property will, therefore, be returned to the donor. If prohibition has accomplished nothing else in Kansas, it seems to have done a real service for the unfortunate victims of the drink traffic.

THE recent annual report of the Dr. Barnardo "Homes for Children," in England, shows that during the last forty-four years 70,000 street waifs were cared for and rescued through the agency of these institutions. Though Dr. Barnardo died five years ago, the work goes on unhindered, and last year 9,120 children were amply provided for. It is the purpose of these Homes to fit each child, by proper training, to be adopted into whatever family may offer suitable surroundings, and besides those provided for in England, more than 20,000 children have thus found excellent homes in Canada, the United States, and elsewhere. All efforts of this kind are commendable, and this plan of finding homes for these waifs in families rather than in crowded institutions, is decidedly Biblical. "God setteth the solitary in families."

TARSUS, in Asia Minor, well known as the birthplace of the Apostle Paul, has laid aside its age-old conservatism, and recently installed a complete system of electrical illumination. Consul Edward I. Nathan, in a report to our Government, on the electrification of the ancient city, says that the power is taken from the Cydnus River,—that historic stream upon which the voluptuous Cleopatra once made a trip famed for its magnificence. By a wise utilization of nature's power, there are now in Tarsus 450 street lights and about 600 incandescent lights for private use. Tarsus, in years gone by, gave to the world a spiritual light for the Gentile nations of that time and for generations yet to come. May we not hope that the signs of the present progress are emblematical of the dawn of a new era in that section,—a time when the "Sun of Righteousness" shall shine in all his splendor?

EUROPEAN nations are disposed to consider us as being prodigal in our expenditures, and a recent report of the Federal Bureau of Statistics would seem to bear out the criticism. Our importations of jewelry, gems, etc., during the last fiscal year amounted to \$39,800,000,—a surprisingly large amount for articles of no real benefit to any one, but rather a gratification of pride and ostentation on the part of those who are given to this uncalled-for display. Champagne importations, also, run to nearly \$15,000,000, while the importations of works of art have increased from \$3,800,000, of two years ago, to \$21,100,000 for the year just past. Now, while for this last-named item there might be at least some excuse, yet it can not be denied that upon the whole we, as a nation, are spending too much money foolishly. With millions of souls going down to Christless graves every day, it is wrong,—positively wrong,—to spend so much of our means on self-gratification, when, with the funds at our disposal, there might be a world-wide proclamation of the great gospel message to a perishing world.

PORTUGAL has joined the ranks of the other lands which, for centuries, willingly endured the galling yoke of papal oppression, but are now preparing to assert their independence, and throw off the burden, so long imposed upon them. In Portugal's case, the Vatican ordered the suspension of a periodical published by a priest. The King at once stepped to the front, declaring that Rome has no right to meddle with affairs properly belonging to the jurisdiction of his kingdom. We now have Italy, France, Spain, Portugal,—four distinctively Catholic countries,—arrayed in bitter opposition to Papal supremacy, and the end is not yet. For years the Roman Pontiffs have endeavored to be "lords over God's heritage," though they have not always been "examples to the flock."

THESE sultry days of midsummer are good tests for the average Christian. Whether he is faithful to his duties in the Lord's house depends very much on his spiritual make-up. Sometimes we are told: "I can worship God more truly in the woods and on the seashore than I can in my church." It is to be noted, however, that such persons who so greatly desire to worship God in the woods, do not, for some reason or other, grow in the graces of Christian discipleship. It is a fact that churchgoing, to many, is irksome because it makes demands upon them they cannot well shirk. It implies fellowship with others, and concern for their welfare, and many seek to avoid all such responsibility. And yet the very time to stand by our colors is during the days when most people are ready to throw off all burdens in order to enjoy summer pleasures and recreations.

UNDER date of July 30 a deplorable race war is reported from Palestine, Texas, and nearly two score,—most of them negroes,—have been ruthlessly slain in consequence of the bitter spirit engendered. The whole trouble started when a white man shot a negro, following a quarrel over a supposed debt. Soon the whole neighborhood was in arms, excitement ran high, and a pitched battle followed, with the fatalities referred to above. Militia were rushed to the scene of the conflict, and it is hoped that order may be restored ere long. Immediately following the outbreak of the trouble, all saloons were ordered closed which, we are told, had a salutary effect, though, doubtless, an earlier closing might have been still better. As long as the law allows the brain-befuddling saloon and an indiscriminate use of firearms, just so long will mob rule and riot excesses flourish. There is urgent need for decency to assert itself, and put a decided check upon lawlessness of every stripe.

A BULLETIN, issued by the Department of Agriculture, says that sixty-five per cent of what the people use is adulterated with injurious preservatives. Continually are the experts of the Department kept on the move in order to discover and destroy dangerous food supplies. Following the recent discovery of highly injurious ice cream cones, macaroni, and other articles, there has been a wholesale destruction of objectionable supplies,—sometimes amounting to several carload lots,—but still the nefarious business is continued. A man who would poison his neighbor's spring would meet with immediate and summary punishment, and yet he is no worse than the commercial impostor, who by adulterated and injurious substitution, cheats mankind out of their money as well as their health. Even life itself is frequently shortened because of the dangerous compounds sold to the public under the guise of food. Money greed is at the root of all these adulterations. Desiring to become rich at all hazards, thousands of men "fall into temptation and a snare, and many foolish and hurtful lusts."



## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

### "God in Nature."

BY F. ELLIS MOHLER.

In the stillness of the evening of a hot midsummer day,  
When the twilight seemed to darken into shadows on  
the bay,

It was then I took a ramble through the forests all alone,  
Where the whip-poor-will was singing, where the lilies  
were full blown.

There I found a sweet contentment, mingling 'mongst the  
ferns and flowers,

While the birds were making music in those leafy emer-  
ald bowers,

Till it seemed a place enchanted, as the moon rose in  
the sky,

And my soul went drifting upward to those heavenly  
realms on high.

As I strolled amid the forests where the foot of man  
ne'er trod,

Held with nature sweet communion,—marveled at the  
works of God,—

Then, enraptured, as I listened to the murmur of the  
brook,

And beheld the starry heavens, that I wondered as I  
looked,—

Why hath God this world created,—why the glorious  
summer bring,—

Why the autumn and the winter,—why the gentleness of  
spring?

Have we loved him for his kindness,—have we always  
faithful been?

Let us thank him for his blessings, let us cleanse our  
hearts from sin.

Thus, alone, I'm ever dreaming, of the present and the  
past,

Thinking of the God in nature, which eternally shall last.  
So, when dawns the morn eternal, towards which men for  
ages trod,

May my soul be given admission to the heavenly courts  
of God.

McPherson, Kans.

### Study Christ.

BY PAUL MOHLER.

I WONDER how many readers of the MESSENGER could give to anyone that should ask a definite idea of the character of our Lord. Any Christian should be able to mention some of his characteristics, such as love, meekness, purity, and unselfishness, but I am satisfied that very few, indeed, of the followers of the Lord, have ever given this subject a careful study. And I am just as sure that those who have not have missed a great deal by not doing so. We have found this an exceedingly interesting line of study in the Bible-School, and at the same time a source of the deepest inspiration. Everyone should read a good "Life of Christ," perhaps several. Bro. Hoff has one hundred and fifty different ones, and says there are as many more that he would like to have; but with all their help, one should learn to study his character direct from the Gospels.

This is not a hard thing to do. For example, study him in his interview with Nicodemus, as related in John 3. Consider the fact that Jesus was a young man, just come in from the provinces to attend the feast at Jerusalem, the religious center of the nation. It was very much as if a country preacher, one of our self-made men, would visit a great New England seminary. How natural it would have been for an ordinary Jewish preacher to be flustered and confused by this visit at night from one of the theological professors,—members of the supreme court of the nation! But study every move, every word of Jesus, and see if there is a single trace of confusion. Is not HIS POISE simply perfect? And if you examine any other incident in his life, you will find the same quality manifest. Even on the cross he never lost his dignified self-possession.

Now notice his tact. Nicodemus' first statement was a confession of faith in Christ as a teacher come from God, but it was something else besides. It was an assumption of the ability of the Pharisees to judge concerning religious questions. And Jesus picks him up right there. "Yes," he says, "you may be able to see that, but you cannot understand the kingdom of God. Except one be born anew, he cannot see the

kingdom of God." And then he goes right on, from that point of contact, to teach Nicodemus what an awful mistake the Pharisees had made in rejecting the baptism of John, as stated in Luke 7:30. It took just one sentence for the young preacher to make a pupil of the professor. And you can study him in every other clash with the brainiest men in Jerusalem, and find him to have been not only overwhelmingly superior to them in wit and wisdom, but marvelously skillful in driving the truth home to their very hearts. Such tact in teaching the world has never seen elsewhere, nor ever will.

But in admiring his poise and pedagogy, you must not forget to notice the fact that the Lord was a perfect master of his subject. He spoke of the deep, mysterious things of the spiritual world, but he did not speak as one who was mystified. He spoke as one who had perfect familiarity with the whole matter, and who was accommodating himself to the limitations of the man before him, as I do when I explain something, which I understand quite well, to my little child. See in this his spiritual understanding, his Divine accommodation, and his loving simplicity.

The Pharisee had opened the interview with an assumption of their authority to speak on religious questions. Jesus closes it with an assertion of his own authority to speak on such matters, regardless of their opinions, and a statement of his own great mission unto the world, as sent by the Father. If this assertion had come from a mere man, it would have been the greatest example of self-conceit the world has ever seen; but coming from the Son of God, it is an humble self-assertion, necessary to the success of his mission.

Jesus was a Jew, and his mission was primarily among the Jews. In order to avoid needless conflict with Jewish prejudices, as well as to show them the special favor due the chosen people, he confined his work almost entirely to the Jews. But at the same time he showed a friendly attitude toward the Gentiles, and especially to the Samaritans, the most despised of the enemies of the Jews. While on his way through Samaria, he took advantage of the absence of Jewish critics to spend several days in teaching them. Indeed, his interview with the Samaritan woman is one of the most valuable in his teaching, for us today, of anything in his life. In that, again, we see his marvelous skill in touching the responsive chord in the human heart, and leading the darkened soul into the light. Jesus was as great as a personal worker as he was in teaching. Note here, also, his attitude to woman, dealing with her on the same basis as he did with the men. No incident in his life illustrates the breadth of his sympathies better than this one.

There are numerous instances illustrating the meekness of Christ, as when he left the coasts of the Ger-senes at their request, when he refused the request of his disciples to call down the wrath of heaven upon the inhospitable Samaritan village, as well as during the events of the passion week. But there are also plenty of indications that this meekness was not due to any lack of strength of character. Indeed, he has given us an example of what it is to be angry and sin not. Mark 3:1-6 speaks of his anger at the Jews, combined with grief, at the hardening of their hearts. Here his anger seems to be the strong revulsion which his unselfish soul felt for every kind of cruelty. The Jews much preferred that the man with the withered hand should continue to suffer indefinitely, rather than to see him healed on the Sabbath. Perhaps their effort to make their own lack of sympathy pass for a kind of superior righteousness, added to his feeling. At any rate he looked around upon them with anger. But it was not with anger alone, he looked upon them, but he was grieved with the hardening of their heart. He undoubtedly felt the same compassion for them that he felt for every sinner. His grief for the hardening of their heart is the element that, tempering his natural indignation against every form of oppression, makes his attitude toward the sinner and his sin the ideal for every Christian. If we could but see the terrible devastation in the soul of the sinner that sin doth work, we would pity as deeply, perhaps far more deeply, the sinner, than the one who is sinned against. Can that be the reason why the Lord was so tender of the sinner? Was not his seeming harshness, in condemning

sin, the only way he knew of bringing the sinner to his senses? If that is true, we have no further need to speak of his severity except as being but one phase of his marvelous love. Perhaps even that terrible chapter of woes, the twenty-third of Matthew, was spoken in tears and in a minor strain.

The attitude of Christ to the Father reveals several important qualities of his character. Have you ever noticed how much time he spent in prayer? Between days of intense activity we find him withdrawing into the mountains to pray, spending perhaps the night in prayer. Whenever he spoke of the Father, it was to reveal their intimacy, and his own loving attitude. To Jesus, the Father was the center of everything. Toward him every movement of his life must point. From him, every circumstance in life was received as a gracious providence. His perfect humility before God was the source of his meekness before men, whom he recognized as being God's instruments for his own discipline. It was in vain that Satan tried to shake his faith and loyalty; Jesus was as true to God as the sun's rays to the sun. To us he is the very highest example of exalted devotion and faithfulness to God. "Whether we live, we live unto the Lord; or whether we die, we die unto the Lord" (Rom 14:8, Am. R.).

Lack of space forbids more than a mere mention of a number of other qualities, such as his majesty, sincerity, manliness, tenderness, industry, courage, and a number of others, all of which combine in the perfect symmetry of his marvelous personality. Let no one think of Jesus as being all one thing,—as being abnormal. In him every element is present in the right proportion. He is both humble and dignified, meek yet strong, tender yet stern, wise yet simple. Every quality is balanced by its counterpart. And you don't have to take anybody's word for this. You can see it for yourself, if you will take up this study honestly under the leadership of the Holy Spirit, for the Lord has promised that the Spirit shall glorify him.

What a marvelous arrangement for the perfection of the sons of God: First the manifestation of the perfect life by Jesus Christ, our Lord, and then the indwelling of the Holy Spirit to reproduce that life within us.

May those who name the name of Jesus, seek to know more of what his character consists, and follow after him.

Bethany Bible School, Chicago.

### A Grand Offering.

BY WEALTHY A. BURKHOLDER.

THE little boy who wanted the collection basket lowered, when passed around at a missionary meeting, certainly manifested a disposition to be a worker of no mean attitude. He did not have, at his command, even a penny to place in the basket, but when it was set on the floor, at his request, he placed his little feet in it and said, "Myself is all I have to give but, please God, I'll be a missionary some day."

It was a wonderful offering for a child, and what a work he may be able to accomplish, because he has a purpose in life, a lofty ideal. One who, so early in life, makes such resolves, will not be hindered in his chosen work by ordinary obstacles. His whole being is permeated with the burning desire to be used; wherever needed, to the honor of God. It may not be in any work that may be conspicuous in the world,—that is not his desire,—but in his meekness and lowliness he feels there will be something somewhere he may do, that otherwise might be neglected. He will watch for opportunities to labor for the upbuilding of the downtrodden and oppressed in some way. His youthful mind may not fully comprehend now what it means to be a missionary, but the thought is there in embryo, and it will expand and develop, and later in life we will hear from that boy.

What the world and the church needs today is more boys and girls to place their feet in the collection basket, and unreservedly offer their lives to the work. They need not all go to India or China, but everywhere, where sin abounds, life-savers are needed.

There are only too few who are willing to throw out the life line that many more may be rescued from destruction. The call comes from many places for



workers, and so few are responding. We are living in a grand period for volunteers in every good work. Not only do we have the calls for helpers, but the church is offering the means to help prepare the willing worker, that good work and thorough work may be done, and that the hindrances or many of them, at least, may be removed.

Money is needed, but money alone is a cold offering. There must be love back of the money, or it will prove uninteresting. The man that preaches to fill the appointment, will not likely inspire with religious impressions, but if the heart is all aflame with love, he will touch some poor sinning, discouraged soul. God will bless the message, and good will be accomplished.

If we teach a Sunday-school class in a mechanical way, because some one else will not, we will not enjoy the work, and our efforts will prove futile. We must really love the children and take an interest in the lesson as well as the individual, if telling work is to be done. So it is in every department of life,—in the home and family as well as elsewhere. If we love to care for those who are placed in our charge, the burden will not be noticed.

Faithfulness is needed everywhere. No matter how humble and unassuming the tasks given us to do, we should ever try to perform our part to the best of our ability, ever keeping in view that we are working for the one great end,—the benefit of our fellow-man. Even a cup of cold water, if given in the name of a disciple, will, we are told, not be unnoticed by him who says, "Go into my vineyard and work." There is no time to idle away. Our Master was a great worker, and he bids us follow his example. Let us feel that

"Small may be my field of humble service  
Few the sheaves my feeble hands may bring  
Yet I, full of joy, go forth to labor  
I am the servant of the King."

Shippensburg, Pa.

## "An Educated Ministry."

BY AMOS H. HAINES.

AN educated ministry is a subject receiving considerable attention and thought by the members of the Church of the Brethren. I presume all will agree that education, or preparation of some sort or kind, is necessary for a man, called upon to instruct people on moral and religious subjects. The gospel minister must necessarily be a moral teacher.

There is, doubtless, room for a difference of opinion as to the nature, kind or character of the instruction, training and discipline, necessary to fit a person for the work of the Christian ministry, especially the work of the pastor.

The thought has sometimes occurred to me, that, perhaps, it might be wise and expedient for us, as a people, to formulate and consider some requirements and a plan for ministerial examination and advancement. With this thought in mind, I make a few preliminary statements, before suggesting a plan and subjects for the examination, in order that we may see clearly some things that must necessarily be required of the Christian minister, and also his preparation, needed to meet these requirements.

I. I believe that, as a people, we deeply and sincerely feel the need of a consecrated and efficient Christian ministry.

II. We must doubtless recognize the fact that the spirit of the age, in which we are living, is largely that of doubt, serious questionings and so-called "New Thought." To meet, successfully, this spirit, so that righteousness may prevail and triumph, the Christian church, through her ministry, must be,—and is, called upon to assume a very large and responsible portion of the work.

III. At this period of our national life and history, when schools and colleges are so general and widespread, and all this is especially true among our Brethren, and as it is also true that many of our Brethren's children are attending these schools and colleges, we feel and believe that special and careful attention should be given to a faithful and prayerful study of the Scriptures,—that Book which records the revelation of Almighty God to his people.

IV. We believe that children of many of our Breth-

ren are today prepared, and are preparing, to fill places of responsibility and trust, both in professional and also in other callings in life, equal to those filled by the children of any other religious society. Therefore we believe that by a more carefully-prepared, trained and educated ministry, much of the talent of our young people may be directed towards a life of consecration and service for the church.

V. Inasmuch as the "Gish Fund" has now made it possible for a number of good books to be placed into the hands of our ministers with little outlay of money, and, furthermore, inasmuch as the Educational Committee, appointed by Annual Meeting to have the oversight of our schools and colleges, and educational work in general, have advised that an Educational Meeting be held once each year in the various Districts of our Brotherhood, thus bringing our church into a closer relation with, and a better understanding of, our educational work,—in view of these facts we suggest the following plan for ministerial examination and advancement:

I. No minister shall hereafter be advanced to the second degree of the Christian ministry, until he shall have passed a satisfactory examination on the subjects hereafter to be named.

II. No first degree minister of five years' standing shall be allowed to continue his services as pastor unless he passes the examination necessary for a second degree minister.

III. No second degree minister shall be advanced to the office of elder until he shall have met the requirements herein specified, and also shall give proof, before a competent committee, that he has pursued faithfully courses of advanced reading and study along Biblical, Historical, Literary, Philosophical and Theological lines, and also show that he is in sympathy with and able to grasp the great religious and missionary movements and problems of his age. He must, in short, be a veritable prophet of Jehovah.

### Subjects for Examination.

I. *The English Language.*—In those communities, where the preaching and worship are conducted in English, the candidate must be able both to speak and to write the English language correctly. At the time of examination, he shall be required to write a short production on some reasonably familiar Biblical or religious subject,—to be announced at the time of examination,—of not less than five hundred words, nor more than eight hundred words.

II. *Brief Analysis of the Contents of the Books of the Bible.*—This is considered very important. The number of books is to be determined by the examining committee. Prepare by a study of "Biblical Introduction."

III. *Principal Facts and Epochs in the History of the Christian Church.*—"Schaff," Vols. I and II, furnished by the Gish Fund, also "Moncriff's Outlines."

IV. *Biblical History and Literature, Bible Lands and Customs, Bible Geography.*—"The Historical Series for Bible Students," published by Scribner's.

V. *Some Preliminary Knowledge of the Canon of Scripture, New Testament Manuscripts and English Versions of the Bible.*—"The Bible: Its Origin and Nature," by Marcus Dods.

VI. *The Careful Reading and Study of Some Standard General History.*—"Meyer" or "Fisher."

As a matter of advice, it is recommended:

I. That as many Brethren in the ministry as can find it possible to do so, make a study of the Hebrew and Greek languages, especially the New Testament Greek, in order to be able to interpret and to expound the Scriptures from the original text. We believe that by being able to do this, many errors and mistakes, into which many Bible teachers and commentators have fallen, will be avoided.

II. Some knowledge of Apocryphal Literature.

### Plan for Conducting the Examination.

I. An examination shall be held yearly in each District on the day previous to, and at place of District Meeting, unless otherwise provided by the examining committee. The day previous to the Educational Meeting, recommended by the Educational Committee, might be most suitable.

II. The examination to be conducted both orally

and in writing by a committee of three Brethren of approved character and ability, to serve for a period of three years. These Brethren to be nominated by any delegate of District Meeting, subject to the approval of two-thirds of the delegates and ministers present.

Any minister of the District, except those in the first degree, shall be eligible to serve as a member of the examining committee for the advancement to the second degree ministry. One member is to be appointed yearly. Of the original three, one shall serve one year, one two years, and one three years.

III. In case a District feels it has not the ability to conduct successfully such an examination, it may call for assistance from an adjoining District. All financial expenses to be borne by District holding the examination.

IV. The standard of examination to be subject to revision by way of enlargement, along subjects herein indicated or similar subjects, on the part of the Standing Committee at any Annual Meeting, without petition from any District.

As to the distinctive fundamental doctrines of our church, it is taken for granted that every young brother is established in them at the time of his election or installation into the ministry.

Juniata College, Huntingdon, Pa.

## Jealousy.

BY J. H. MILLER.

JEALOUSY is the cause of much trouble in the world. "Jealousy is a painful apprehension of rivalry, in cases that are peculiarly interesting to us." How much trouble this has caused the human family! "Jacob loved Joseph more than all his children, because he was the son of his old age." Because of this, his brethren hated him and were jealous of him. This hatred towards Joseph grew to such an extent that they were very bitter towards him, and finally sold him. It is said by a Bible writer that "jealousy is the rage of man" (Prov. 6:34). "Love is strong as death. Jealousy is as cruel as the grave." Paul would have the Corinthians bear with him in his folly, "for," says he, "I am jealous over you with godly jealousy, for I have espoused you to one husband that I may present you as a chaste virgin to Christ" (2 Cor. 11:2).

Here Paul was jealous over them with godly jealousy. He was fearful lest their faith be weakened by hearkening to such ideas as would lessen their tender regard for his ministry, by which they were brought to Christ. Paul had (by the power of God's Spirit) brought them to Christ, and did not want them to be lost nor deceived, hence he had a jealous eye on them.

A jealous man, seemingly, is full of suspicion. He often feels grieved over the prosperity of others, fearing that he will not be noticed as much as his ambitious spirit would desire. When he sees the success of those around him, it throws him into a vexatious spirit. Such persons would do well to read the Book of Esther and study the life of Haman. This man had a jealous disposition and was instrumental in erecting a gallows on which, in his zeal, he desired to hang others, but, alas, the doomed man was placed on his own gallows.

What produces jealousy? Let us see. Sometimes it is the excellency of another. When some one else is called to do a special work, it often causes jealousy among those who were not asked. A jealous man is as uneasy as the troubled ocean. He is full of worry, lest some one else receive more honor than himself. Jealousy causes a sad heart and streaming eyes.

A man's eyes often deceive him. His imaginary views may lead him to suspicion wrongfully. Some forty years ago I lived in the West. As we traveled over the plains, we were sure we saw a beautiful sheet of water. We tried to reach it, but it was like the rainbow. As we traveled, it moved away from us. It was merely a reflection of the rays of the sun, which caused the earth to appear like a beautiful sheet of water.

Jealousy soon manifests itself. People who attempt to look with a streaming eye, will finally cause it to become so inflamed that it changes organically. If too much belladonna is taken into the system, it will enlarge the pupil of the eye. So it is if too much jeal-



ousy gets into the heart. It will crop out in the eye. A man of noble character generally has many admirers. Out of this grows jealousy. Some weeds grow best in rich soils; others do best in poor, sandy soil. Jealousy, however, grows in all climates and among all people. It is found even in the most dark and forsaken places. Jealousy is no less foolish than detestable. It keeps no holiday. It works busily every day in the week and among all classes of people. Jealousy and envy are very much like scorpions and rattlesnakes,—they can be made to bite and sting themselves to death. A bee, when it stings, usually leaves its sting, so that it can do no more harm, but hornets or yellow jackets keep on stinging. Jealousy, like the hornet, knows no bounds. It does not know when to quit. It will crop out even in the little child. The youth of our land is affected by its deadly touch. It will fasten its grip on middle and old age. It is to be seen when a neighbor's crops are better and more promising. It notices that some teachers receive more praise than others, and that some preachers get more calls to preach in the mission fields. Some get jealous when their neighbor gets more calls to preach funerals than they do.

Not long since I heard a preacher say, "I don't see why we must get ministers from abroad to hold our series of meetings, when we have six or eight ministers of our own." Jealousy was at work. If he had been called, it would have been all right. I presume that sometimes, on funeral occasions, the home ministers are not accustomed to the work, and hence another is called. By some a spirit of jealousy begins to grow at once, under those circumstances. What folly! Paul would have such to "bear a little."

Dear reader, if you have jealousy lurking in your heart, declare war against it at once. Have a war to drive out the evil spirit, leave no trace, make no treaty, call for no compromise. Jealousy is like the pirate on the high seas. It is an outlaw, an enemy to all mankind, that should be hung until it is dead, *dead, DEAD!*

### A Sunday-school Lesson Reviewed.

BY J. J. ROSENBERGER.

I INVITE the readers of the MESSENGER to go with me in a review of a recent Sunday-school lesson,—*"The Hidden Treasure and the Merchant Man."*

I. *"The kingdom of heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field"* (Matt. 13:44.) From this we learn:

1. This parable represents the finding of truth, the precious treasure, without effort. The woman of Samaria is an example of this class.

2. Truth, like this treasure, to be enjoyed, must be of individual ownership. "I counsel thee to buy of me gold tried in the fire that thou mayest be rich."

3. Like this man, men ought at once to take such steps as will secure unto them the priceless treasure. David says: "I hastened, I delayed not to keep thy commandments."

4. He willingly pays the price: "Sell all that thou hast." This was the stipulated price that Christ named to that young man: "Go and sell that thou hast and give to the poor; come and follow me and thou shalt have treasure in heaven." Dear reader, are you willing to pay that price? It is an astonishing paradox,—salvation is free, and yet it must be bought.

II. *"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it."* This parable, unlike the former, represents the truth as being found by seeking, by effort. It represents those who know that salvation is in store for them. Let it be borne in mind that this parable represents a merchant man,—one in the mercantile business,—who was made happy in the opportunity of discovering a finer and more beautiful quality of goods. These traveling merchant jewelers were common in the East, in the Savior's time.

1. The real pearls were wonderfully admired for their high tints of beauty. Religion,—Christian graces,—are of such exquisite beauty that Peter bids the Christian to adorn himself with them.

2. No gem or jewel, in the estimation of the ancients, surpassed the pearl for value. What a high estimate did Paul and the early Christians place on the pearl of their religion! What a high estimate do earnest Christians today place on their religion! Notice the price this merchant man paid for his jewel: "He sold all that he had, and bought it." This is the price that the man paid for his treasure in the preceding parable. Peter said: "We have left all and followed thee." This is the Gospel price for the pearl symbolized in the parable. Dear reader, are you willing to pay this price?

3. A successful merchant man must sell his goods at least at cost. Reader, are you a merchant man, engaged in spiritual merchandise, selling the Lord's goods? If so, what is your price? That is a leading first question, on the part of the purchaser. At times we see announcements: "Bankrupt sale. Goods at your own price!" This kind of business does two things: (1) It indicates failure on the part of the merchant man. Such will soon be out of business. How many there are that are selling our Lord's goods at the purchaser's own price? Religion is offered at any price, on any terms desired by so-called penitents. They commonly state their own terms upon which they will make the deal. Peter, Philip and Ananias, the Lord's merchant men, stated their price, their terms, and not the seekers, the purchasers. Christ states the price thus: "If any man will come after me, let him deny himself, take up his cross and follow me." Paul seems to have had one price. He says: "As I teach everywhere, in every church," "So ordain I in all churches." Changing the scale of prices, at the demand of the purchaser, throws the commercial world in confusion. This changing of conditions of salvation, at the will of the would-be seeker, has thrown the religious world into a lamentable confusion. It is, "Lo here and lo there!" How well the good Lord knew: "Now I tell you before it come, that, when it is come to pass, ye may believe that I am he."

2. Bankrupt sales seriously affect the mercantile business, even for those who are doing a successful, legitimate business. How this loose, bankrupt method of doing church work has affected faithful work in the church! It requires much grace and prayer to do a correct and legitimate business under adverse environments. Bankrupt sales usually have a large attendance, and sell large amounts of goods, but are usually wanting in the returns. It is possible for churches to have a large trade, do a big business, but what will the returns be in that great day? This was the condition of the church at Laodicea.

4. Merchant men have to guard with care the danger of counterfeit goods. It is said there are large factories in full activity, manufacturing artificial pearls. Using alabaster scales, glue and wax, they make imitations of pearls that require great care to detect. And so the world is full of imitations of religion. Men are busy in inventing and contriving new schemes of salvation, but human devices will not suffice, for Christ says: "In vain do they worship me, teaching for doctrine the commandments of men."

Covington, Ohio.

### The Voice in the Darkness.

BY OMA KARN.

THE other evening something went wrong with the electric lights. They fluttered, wavered an instant, and then went out. With a scream of affright, a little child happily playing in one corner of the room, sprang to its feet and began wildly groping about in the darkness. The grandmother, sitting at another part of the room, called to her, saying, "Don't mind it dear; come here to me," and, guided by her voice, the little thing made her way to grandmother's outstretched arms, its sobs of fright turning to soft sighs of relief, as, securely folded in that loving shelter, it nestled down in perfect security.

Sometimes our Heavenly Father sees fit to send sudden and unaccountable darkness into our lives. When the atmosphere is most peaceful, while enjoying the sunshine of prosperity amidst scenes and associations of pleasure and happiness, suddenly some great calamity befalls us, or some great, secret sorrow comes into

our life, hiding the bright light, and completely surrounding us with its dark shadows, leaving us, like the little child, wildly groping about, and questioning, "Why?"

Blessed is he, whose spirit, when under this cloud of darkness, can bear and heed the sound of the Father's voice as he says, "Come unto me," and, guided by that Voice, can find the way to the peaceful security of his tender care. For some wise purpose of his own, he has caused us to pass through this experience. He sends us the darkness because we cannot bear so much light. Perhaps we have become indifferent to our privileges as coworkers with his Son, our Savior, in his redeeming work, and we need a period of darkness to awaken us to this fact. Perhaps there may be some part of our nature not yet wholly refined, and he sends a sorrow to finish this work, and bring out the finer strength that is within us.

Let not your soul become discouraged when these dark shadows envelop you.

"In snow sweetest virtues grow,  
As flowers in rain.  
God watches and thou wilt have sun,  
When clouds their perfect work have done."

He is very, very near all the time. His sleepless, careful eye is ever watching over us that no real harm can come to us. He wants us to come to him in this darkness that he may teach the lesson he wishes us to learn, and to trust in his Divine wisdom and goodness to lead us into the light again, in his own good time.

Covington, Ohio.

### A Fourth of July Celebration.

BY MRS. D. C. REBER.

GOOD morning, Sister —. I thought I'd drop in and tell you about the celebration. You should have been there.

Yes, indeed, I was there.

O, you don't care much for those things and had company on Sunday?

Well, I suppose you were tired. For my part, I prefer my company week days, but that's a matter of choice. The trolley ride from Lebanon to Myerstown and back would have done you good. There were two trolley cars full of our people, and many more from other places in the District. Some drove from E—, a distance of nearly twenty miles.

Yes, our elder was along and lots of other ministers, as well as our Sunday-school superintendent. We had a regular Fourth of July feast, too, and we enjoyed it very much. The brethren and sisters treated us fine, opened up their homes to all, and made us feel welcome.

No firing done? Well, just lots of it. Any one could be in the firing line who had ammunition. However it was composed mostly of the brethren.

No; no one was wounded, not seriously at least. All of us got thoroughly awakened though, and some very much shaken up.

Well, now, to be a little more explicit, it was a Sunday-school and missionary meeting, held at M—, to celebrate the Fourth.

You didn't know of it? That was too bad. We've had several, I know, but I think this was the best held yet. So many churches were represented. I wish every one of our members could have had the pleasure of being there or at a similar one. Some, of course, wanted to and could not.

Didn't I lose a day's work and tire myself, besides having to pay car fare? Well, yes and no; I think the day's work wasn't lost, for I believe I got enough there to help me do my work during the remaining five just so much more cheerfully and better, that I did not feel tired. The mingling with the brethren and sisters gives one courage, and we often get better ideas. If we don't, we can just leave them alone.

One of the topics there discussed was, "Why Are We Here?" Of course I had a reason, just like all the others, but, somehow, I just didn't give it. I was glad to be simply there, and I thought that, maybe, my face would tell them that.

We also discussed "The Successful Sunday School,—the Superintendent's Part, the Teacher's Part, and the Elder's and Minister's Part." I don't belong to



any one of those official capacities, but the teacher's part, I think, I was most interested in. You see, having children of my own in Sunday school I am naturally interested in what kind of teaching they are getting.

O, I can't tell you all that was said, of course. After we were through with the Sunday school, we adjourned.

After dinner we had the missionary program.

What's that you say? Don't believe much in missions. Well, well, I surely am sorry to hear you say that.

A new thing? Didn't have it years ago?

Why, yes, only we didn't all know it. Don't you know we can go back to the Bible and find it full of missionaries? However,—that's a little off the subject, Sister ———.

We had a little business meeting before the program was begun. We had a talk on "Colonization in Mission Work." Of course, I think the effort put forth, in trying to get a start in the New England States, brought about this subject for discussion. I suppose you know all about that too.

No? Well, just read up the MESSENGER.

O, you don't get it? I'll lend you mine, any time, and that little pamphlet they've put out. You'll soon learn all about it.

Then they discussed the orphanage work. That was real touching. Just before we adjourned for dinner they stood a little homeless boy upon the table, for all to see. They wanted a home for him, you know. Indeed, it just made us all cry, to think that the poor little fellow had to be put up, to see if any one wanted him. Say, did you ever think how it must feel not to "belong"? Well, I just pitied that boy, and it made me feel glad that the Lord allows me to be able to work and help to make a home for my children.

Was there any one to take him? I hadn't heard anything. Of course, folks must talk it over first. But, really, it does seem, sometimes, that in this rushing, bustling, money-mad world we have our hearts so full of other things that there is not even a small corner of it left for the friendless, homeless boy. Doesn't it seem so now?

It means so much sacrifice? Yes, it does; but then they told us at the meeting that things that didn't cost effort and sacrifice were not worth much, and I guess, if the boy costs effort and sacrifice, he's worth it. I guess none of us make so much sacrifice but what we could make a little more.

You say, "Children are such a care." Yes, they are; but one must look on the bright side, too. They are something worth loving and they are something to live for.

What would I do if I didn't have the children to work for? Well, I hardly know. I'd find something to do. Maybe I'd put all my extra time on making rugs and cushions, and cooking big dinners. After all, I wouldn't have much done that really counts. A boy is worth still more.

Well, anyway, we had a good meeting and I felt like telling the committee so, but I only saw one of them, and when I wanted to congratulate him, he looked as though he thought I didn't mean it. But I think they need all the credit they'll get, for they worked hard for its success.

We needn't wait till next Fourth to do something either. We learned enough to practice for 365 days. One thing is this,—we can be a little less selfish and welcome the stranger to church, cheer the discouraged, and visit the sick more. O, there's plenty to do, if we only do it.

Now I must be going. It's about time to prepare my dinner.

Yes, I'll come again. Come to see me. If you've sewing, bring it along, and we'll talk a little more about the Fourth of July celebration. Good-bye.

Elizabethtown, Pa.

## Is Salvation Conditional?

BY ANDREW HUTCHISON.

I AM called upon to answer the above question. I reply, It is strictly conditional,—not only as it comes to man, but equally so as it applies to the preparation,

on the part of God. In the Father's arrangement to save men, he required the Son to suffer and die. Luke 22:42 says, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done." The Father's conditions required the death of the Son. John 19:30 says, "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost." The last phase of the Father's conditions had been complied with, and Jesus could correctly say, "It is finished." Heb. 2:10 says, "For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Then we clearly see that there were conditions with which Jesus had to comply, in order to bring salvation within reach of man. And, again, "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:8).

Next let us see the manward side of this question. Heb. 5:8, 9 says, "Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." Strictly conditional,—obey him.

God has not only made salvation conditional, but he gives real pleasure, when we comply with the conditions. Hear Jesus, "If ye know these things, happy are ye if ye do them" (John 13:17). Then we see that the happiness did not depend upon the existence of the conditions, but upon the doing of them. John 7:17 says, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

While it is possible to know of the doctrine, it is also possible for us to know God and Christ. The apostle, in 1 John 2:3, says, "And hereby we do know that we know him, if we keep his commandments." Let us see what it means to know them. John 17:3 says, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." And we must not think that it is enough for us to say that we know him. 1 John 2:4 says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Then see verse 5, "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him."

So the real pleasure is in complying with the conditions given for a test. James 1:22 says, "But be ye doers of the word, and not hearers only, deceiving your own selves." Then salvation is strictly conditional, both on the Lord's part in preparing for the redemption of man, and also on the part of man in being redeemed, and eternally saved.

McPherson, Kans.

## Holy Spirit Manifestations in the Old Dispensation.

BY HETTIE STAUFFER.

IN the Old Testament we have the term Holy Spirit used but three times. The term "Spirit of God" or "Jehovah" is preferably used. The following scriptures prove that the two terms are identical: 2 Peter 1:21 states that the prophets were moved by the Holy Spirit to utter prophecies, while the Old Testament states that the Spirit of God was upon them. Acts 10:38 asserts that through the power of the Holy Spirit Jesus performed miracles, while Matt. 12:18 says he performed a miracle by the Spirit of God. Compare Acts 7:51 with 2 Chron. 24:20, 21, and Acts 4:25 with 2 Sam. 23:1-3.

This Spirit was very distinctly manifest in the creation and in the transformation of the chaotic state of the universe into the present world (Gen. 1:2).

Not only is the Spirit of God, or Holy Spirit, manifest in nature, but we have in many of the great achievements of men and nations, definite statements that through this power was strength given, so that we may safely conclude that all the great accomplishments were wrought through this agency.

(a) In the case of Samson we have a definite statement that the Spirit's power gave him *physical strength*, both in overcoming his enemies and in deal-

ing with the lower animals. This endowment was not given for any selfish purpose, but in order that God's cause might be brought into prominence.

(b) In numerous instances do we have the Spirit of God instrumental in bringing about great *MILITARY ACHIEVEMENTS*.

In Othniel God, through the Spirit, found a man to deliver Israel from Mesopotamian bondage.

In Jephthah was found a deliverer through the power of the Spirit, sufficient to deliver Israel from the hands of the Ammonites.

In Gideon was one competent, through the Spirit's influence,—by the help of a select few, in a very simple way,—to rescue Israel from the Midianites. God's Spirit was able to do great works by means of simple instruments.

Through David the Spirit, by means of a very insignificant weapon, slew Goliath,—one of much superior strength and military power.

(c) Moral strength was given, no doubt, through power of this Spirit, to both Joseph and Daniel, and, in the face of temptation and enticement, they stood for truth and right, even at the peril of selfish interests and fame.

(d) The Spirit gave power to *organize and rule* Israel in times of dire demoralization and national degeneracy. Othniel not only delivered Israel, but reconstructed and judged it very successfully. This was likewise true of Gideon and Joshua. Joseph had wonderful ability in preserving and organizing his own family, down in Egypt, and the heathen king, Pharaoh, recognized that he was "one in whom the Spirit of God was."

(e) When God needed men to *construct the tabernacle*,—the shadow of the present Christian service,—he endowed two men, Bezalel and Aholiab, with his Spirit, in order that the work might be done exactly according to his plan. If he needed Spirit-filled men to construct the types, he surely needs the same kind of men to live the reality.

In the rebuilding of the temple, after the return from the Captivity, Zerubbabel had a special endowment for constructing the House of God.

(f) God's Spirit was needed in the interpretation of dreams. Pharaoh sent for Joseph because he recognized his superhuman power, when he wanted his dreams unraveled. Likewise Daniel, when he was down in the foreign Babylonish Court, explained dreams that the wise magicians were not able to understand.

(g) When God's people needed to be warned and foretold of future calamities, because of sin, God chose men endowed with his Spirit to give these warnings and predictions. Micah, and Zechariah, especially, were endowed for this kind of work.

(h) When instructions were needed, in order to plan work most conducive to God's interests, God endowed men with his Spirit to give it. Azariah was sent to Asa, the great reformer, and, because of his advice given, prompted by the Spirit of God, he was successful in his efforts.

(i) In prophetic endowments we have men of various callings and characters.

In the times when the greatest responsibility was resting upon Moses, the Lord chose seventy helpers and, by putting his Spirit upon them, made them competent to prophesy.

When Saul had fully resolved to kill David, he acquired the help of several messengers, but before they accomplished their work, the Spirit of God came upon them, and they prophesied. Likewise Saul was arrested in his intentions by the Spirit, and he prophesied.

(j) David was endowed for *literary ability* and the writing of the Davidic Psalms.

(k) The Spirit of God raised men from a state of inactivity to activity. Ezekiel is an example of this.

(l) The Spirit of God called men from a common or selfish life to one rich and full in God's service. Gideon is a vivid example of this kind.

Thus we find that the Spirit range of the Old Dispensation was very wide, but that of the New far eclipsed it. As the sun outshines the moon and stars, so does the Holy Spirit age in the New Dispensation, exceed that of the Old.

3435 Van Buren Street, Chicago, Ill.



## THE ROUND TABLE

### On Time at Sunday School.

BY J. A. WATERS.

THE tendency to be late at Sunday school seems to be almost universal. What is the cause? God has given us six days, of twenty-four hours each, in which to provide for every temporal need. Can it be that we have so wearied our physical bodies with the six days' labor for ourselves, that we must use part of the Lord's Day also, to recuperate in order to be ready for the coming week?

Must we appropriate the one hour set apart for the Lord, in order to satisfy carnal desire, when he has so bountifully given us time for every need? Our Heavenly Father metes out our existence only one moment at a time. Not one day is our own. Then, why not consider the dear Father more in our disposal of time?

Our Sunday school occupies only one hour of every one hundred and sixty-eight, that the Lord gives us. Can we not afford to devote all of this hour to the study of his Word?

Beloved brother or sister, how do you suppose Jesus feels when your seat in Sunday school is vacant, while there may be many little ones present who know little of Jesus and are anxious to learn?

You, who have pledged your whole life to God's service, and then find it hard to be on time at his appointed place, one day out of seven, please stop and consider. God help us to wake up to our duty! Satan is busy every day and every hour, trying to tear down what we build up, and sowing his evil seed, hence the great need of using every talent the Lord has given us, in every one of the sixty minutes we set aside for Sunday-school work. Our Sunday school is the nursery of the church. Keep the little ones in the Sunday school. Show them that it is a good place to be in Sunday school by being there yourself. When they grow older we will have little trouble to keep them in the church. We shall be judged for every golden moment we have passed by unimproved. Let us be as prompt with the Lord's work as we are with our own. Our chance for eternal happiness depends on the service we render unto God.

Hartman, Colo.

### A Story for Swearers.

SELECTED BY EMMA L. MILLER.

A GENTLEMAN once heard a laboring man swear dreadfully in the presence of a number of his companions. He told him it was a cowardly thing to swear so in company. The man said he was not afraid to swear at any time or place.

"I'll give you ten dollars," said the gentleman, "if you will go into the village churchyard tonight, at twelve o'clock, and swear the same oaths which you have uttered here, when you are alone with your God."

"Agreed," said the man, "'tis an easy way of earning ten dollars."

"Well, you come to me tomorrow and say you have done it, and the money is yours."

The time passed on. Midnight came and the man went to the graveyard. It was a night of pitchy darkness. As he entered the graveyard, not a sound was heard. All was still as death. Then the gentleman's words, "Alone with God," came over him. With a wonderful power the thought of the wickedness he had committed, and what he came there to do, darted through his mind like a flash of lightning. He trembled at his folly. Afraid to take another step, he fell on his knees, and, instead of the dreadful oaths he had come to utter, the earnest cry went up, "God be merciful to me, a sinner."

The next day he went to the gentleman, and thanked him for what he had done. He said he had resolved not to swear another oath as long as he lived.

Carthage, Mo.

### Peace.

BY KATIE FLORY.

WHAT greater gift and blessing from God can any one have than peace of mind and soul? Was there ever a time in life when you sought for peace, but

when God seemed to hide his face, and his wrath was overflowing against you? Why were you so troubled and why did you want peace? It was because of a troubled conscience. You realized that a conscience in trouble is never quiet and peaceful. When man's conscience is troubled, we know that God is at work with such a one, for this part of man is God's viceroy.

Hezekiah said, "Behold, it was for my peace that I had great bitterness. But thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back." There are those, today, who suffer bitterness as did Hezekiah. Then, what joy and peace, when, after the bitterness, all trouble has disappeared! And O, what joy to know that God, in love, has delivered us from a pit of corruption, and that our sins are cast behind his back! God will deliver the soul that is seeking to be free from sin. Before the "dove of peace" can sing in the breast, there may have to be chastening.

Sometimes it means much struggling to get a blessing. What good man or woman ever lived without struggling after the thing they so much wanted? We must continue to wrestle with God until the blessing comes, even as Jacob wrestled until the break of day. If peace is what you want, if you want victory in some sore trial, or if you are troubled, remember God and cling to him through the prayer of faith.

Chillicothe, Ohio.

### The Honeysuckle.

BY ALICE S. CHRISTLIEB.

I WAS gathering a bouquet of beautiful roses, one Lord's Day morning, when I was attracted by an unusual, humming sound. Looking more closely I saw humming birds, honeybees, bumblebees, yellow jackets, and smaller insects gathered around the honeysuckle bush. They were attracted by the rich, sweet fragrance of the flowers in their full bloom. The warm rays of the sun drew out the fragrance, until richer and richer, it filled the atmosphere with the sweet perfume. Humming birds as well as insects were attracted by the blooming flowers, and from them gathered sweet honey.

I was made to think of the various elements of mankind and the goodness of the Lord. We love to meet with people that have attractiveness, sweetness, beauty and love about them like the honeysuckle. There is something in them that draws us near them. We want to associate with them. Every time you are in their presence you are better because of it.

The honeysuckle has no thorn. Its branches are ever climbing upward. So may we ever be climbing upward, growing better, purer, sweeter, holier, richer and richer,—more and more perfect in the Divine life. Every minister, deacon, missionary, and even lay member, ought to possess the sweetness and fragrance of the honeysuckle. God is love; let us show the same worthy attribute in our lives also!

Centralia, Wash.

### The Silent Listener.

BY J. M. BLOUGH.

AFTER we have spent an hour or more in a lively company, in silly conversation, or in telling stories and jokes, or perhaps in jesting and foolish talking, have we, perhaps, suddenly come to the consciousness that all the while the Holy Spirit was a silent listener to all that was said? He does not interrupt; he hears, but reminds when he can; he hears it all, but keeps silent; but, O, how he must grieve! Unholy conversation must grieve him. The thought should drive us to repentance in sackcloth and ashes.

When we allow thoughts to dwell in our hearts that we would be too much ashamed to tell to our closest friends, do we ever forget that the Holy Spirit hears them as well as if they were spoken? Too often we have thoughts like these, "I wish she would never come again; I just can't bear her." "He doesn't deserve that place; I thought I would get it." "If I ever get a chance, I will quietly get even with him." "O but she is proud; I doubt if she has the Spirit." Such thoughts, I say, though not expressed, are yet listened

to by the Spirit. And can he rejoice over them? The Spirit is our best and closest companion and we should make the greatest effort not to grieve him. Every word, act, or thought, and the heart's every desire affect the Spirit, either to make him glad, or else sad. Let us remember the silent listener and try to please him.

Bulsar, India.

## CHRISTIAN WORKERS' TOPIC

For Sunday Evening, August 14, 1910.

### Every One in His Place.

1 Cor. 12: 4-10, 28; Neh. 4: 6.

- V. 4: "Diversity of gifts." Various endowments are conferred upon God's children. Each gift is intended to answer some important end in the church.
- V. 5: "The same Lord." Since all these offices were appointed by the Lord Jesus, and all were necessary, no one should be proud of an elevated station; and no one feel degraded because he is designated to a more humble office. Rom. 12: 3; Prov. 25: 27.
- V. 6: "It is the same God."—the same Father. If men regard their endowments as gifts of God, they will be thankful for them; and no one will undervalue others in more humble places in the church. Rom. 12: 6, 7.
- V. 7: "To profit withal." God gives no gift for one's own private advantage. They are for the benefit of others—for the common good of the church.
- V. 8: "The word of wisdom," to know the mysteries of the Gospel, and ability to explain what to do with them. Isa. 11: 3.
- V. 9: "To another faith." Not a saving faith, for that belongs to all Christians. It here means a strong, yet simple reliance in the promises of God. Ps. 112: 7.
- V. 10: "Discerning of spirits." The power of seeing whether a man is sincere in what he professes. 1 John 4: 1; Acts 5: 1-10; 13: 9-11.
- V. 28: "God hath set . . . apostles . . . teachers . . . helps." Various offices, yet by the same God, to be used, not for self, but for the common good. Rom. 12: 8; Eph. 4: 1.
- Neh. 4: 6: "The people had a mind to work." Their hearts were in their work. When the heart is engaged, the work of God goes on well. Eph. 6: 6.

## PRAYER MEETING

For Week Beginning August 14, 1910.

### Lessons from God's Wonderful Works and Word.

Psalm 19.

1. **God's Power as Seen in Nature.**—While the Bible declares God's will to the children of men, the beauty and grandeur of God's handiwork in nature is an unfailing witness to his glory and majesty (verses 1-6). We can trace God's eternal power and control by the wonders of his creation (Rom. 1: 19, 20).
2. **The Word Converts the Soul.**—The law of the Lord being perfect (verse 7) we have here a mighty power for good,—one that can make the vilest clean. The "Sword of the Spirit" is all-sufficient to convict of sin, to cleanse from all unrighteousness and fit for every good work (James 1: 18-27).
3. **The Word is a Sure Way to Wisdom.**—It is sure (verse 7) because it is given by the inspiration of God (2 Tim. 3: 15).
4. **The Word Rejoiceth the Heart Because It Is Right.**—It satisfies every need of the heart (verse 8), hence there is complete satisfaction and joy (Jer. 15: 16).
5. **The Word Enlightens Because It Is Pure.**—Looking into God's Word faithfully and understandingly, we behold wondrous things. "Thy word is a lamp" (Psa. 119: 105).
6. **The Word Endures Because It Is Clean.**—Only the things that are clean will endure, for in the end only those will stand the test (Matt. 5: 8).
7. **The Word Is Righteous Because It Is Truth.**—God's law is altogether right in every warning and demand, every counsel and every promise (verse 9). It is not only true, but THE TRUTH, and the only infallible Guide from earth to heaven (2 Peter 1: 19-21).
8. **The Word Is Desirable.**—Better than Gold, Sweeter than Honey.—It is better than the best, sweeter than the sweetest (Psa. 119: 97-104).
9. **The Word is Needful and Insures Reward.**—It warns against the danger and doom of unbelief. It assures a glorious reward. It is our one great and all-sufficient protection (John 5: 39).



## A Pennsylvania - Dutch Poem

Many of the early settlers of Pennsylvania were Germans, mostly from the Palatinate in their association with the Quakers, and remote from schools, they evolved almost a new language, which is known as the "Pennsylvania Dutch." While it partook more of the German dialects, peculiar to the early settlers, than of the English language, it separated from either, and, consequently, was not so well understood by any one conversant with only one of the original languages. Those who used it, clung tenaciously to it, and in some localities in Pennsylvania, especially in the southeastern part, it is still spoken, and the church service is divided between it and the English.

A very large percentage of the Church of the Brethren are descendants of this stock, and this was, at one time, the dominant language of the church. No other was used. On account of the peculiarity of the dialect and its apparent roughness, it is, at times, thoughtlessly held up to ridicule.

Fifty or more years ago Heinrich Harbaugh wrote a number of poems (now published in book form), which show the capacity of the language to express the most delicate shades of thought and the deepest pathos. The following poem, "Heemweh" ("Homesickness"), when well read, invariably moves the people who understand this language to tears. As the present generation knows but little or nothing of this poem, it is here given by request. It is hoped that many, especially our German people, will preserve it.

Hollidaysburg, Pa. Jas. A. Sell.

### Heemweh.

Ich wees net was die Ursach is—  
Wees net, warum ich's dhu:  
'N jedes Johr mach ich der Weg  
Der alte Heemet zu;  
Hab weiter nix zu suche dort -  
Kee' Erbschaft un kee' Geld;  
Un doch treibt mich des Heemgefühls  
So schtark wie alle Welt;  
Nor'd schtärt ich ewe ab un geh,  
Wie owe schun gemeldt.  
Wie nächer dass ich kumm zum Ziel,  
Wie schtärker will ich geh,  
For eppes in mei'n Herz werd letz  
Un dhut m'r kreischlich weh.  
Der letschte Hiwel schpring ich nuf,  
Un ep ich drowe bin,  
Schtreck ich mich af so hoch ich kann  
Un guk mit Luschte hin;  
Ich seh's alt Schtee'haus dorch die Beem,  
Un wott ich war schun drin.  
Guk, wie der Kicheschornschtee' schmokt—  
Wie oft hab ich sell g'seh;  
Wann ich draus in de Felder war,  
'N Buwelle jung un klee'.  
O, sehntsch die Fenscherscheiwe dort?  
Sie guk'n roth wie Blut;  
Hab oft cunsiddert, doch net g'wisst,  
Dass sell die Sunn so dhut.  
Ja, manches wees 'n Kind noch net—  
Wann's dhut, wär's ah net gut!  
Wie gleich ich selle Babbie Beem,  
Sie schtehn wie Brieder dar;  
Un uf'm Gippel—g'wiss ich leb!  
Hockt alleweil'n Schtaar!  
'S Gippel biegt sich—guk, wie's gaunscht—  
'R hebt sich awer fescht;  
Ich seh sei' rothe Fliegle plehn,  
Wann er sei' Feddere wescht;  
Will wette, dass sei' Fraale hot  
Uf sellem Baam'n Nescht!  
O, es gedenk't m'r noch gans gut,  
Wo selle werri Beem  
Net greeser als'n Welschkornschtock  
Gebrocht sin worre heem.  
Die Mamm'i war an's Grändä's g'west,  
Dort ware Beem wie die;  
Drei Wippeln hot sie mitgebrocht,  
Un g'sa't: "Dort blanscht sie hie."  
M'r hen's gedhu—un glaabscht du's nau—  
Dort sell Beem sin sie!  
Guk! werklich, ich bin schier am Haus!—  
Wie schnell geht doch die Zeit!  
Wann m'r so in Gedanck geht,  
So wees m'r net wie weit.  
Dort is d'r Schap, die Welschkornkrip,  
Die Seiderpress dort draus;  
Dort is die Scheier, un dort die Schpring—  
Frisch quell't des Wasser raus;  
Un guk! die schm alt Klapbord-Fens,  
Un's Dheerle vor'm Haus.  
Alles is schtill—sie wisse net,  
Dass epper fremmes kummt.  
Ich denk, der alte Watsch is dode,  
Sunscht wär er raus geduschmt;  
For er hot als verschinnert g'brillt  
Wann er hot's Dheerle g'heert;  
Es war de Twärlers kreischlich bang,  
Sie werre gans verzehrt:  
Kee' G'föhr—er hot paar Mol gegauzt,  
Nor'd is er umgekehr't.

Alles is schtill—die Dheer is zu!  
Ich steh, besinne mich!  
Es rappelt doch un wenig nau  
Dort hinne in der Kich.  
Ich geh net nei—ich kann noch net!  
Mei' Herz fihlt schwer un krank;  
Ich geh'n wenig uf die Bortsch,  
Un hock mich uf die Bank;  
Es seht mich niemand, wann ich heil,  
Hinner der Drauerank!

Zwee Blätz sin do uf däre Bortsch,  
Die halt ich hoch in Acht,  
Bis meines Lebens Sonn versinkt  
In schtiller Dodes-Nacht!  
Wo ich vum alte Vaterhaus  
'S erscht mol bin gange fort,  
Schtant mei' Mamm'i weinend da,  
An sellem Rigel dort;  
Un nix is mir so heilig nau  
Als grade seller Ort.



"Wie manchmal sass mei Dady dort, am Summer-Nochmiddag."  
"How often sat my father there, on summer afternoon."

Ich kann se heit noch sehne steh,  
Ihr Schnuppduch in d'r Hand;  
'Die Backe roth, die Aage nas—  
O, wie sie doch do schtant!  
Dort gab ich ihr mei' Farewell,  
Ich weinte als ich's gab,  
'S war's letschte Mol in däre Welt,  
Dass ich's ihr gewe hab!  
Befor ich wider kumme bin  
War sie in ihrem Grab!

Nau, wann ich an mei' Mamm'i denk,  
Un meen, ich dhut se seh,  
So schteht sie an dem Rigel dort  
Un weint, weil ich wek geh!  
Ich seh sie net im Schockelschtuhl!  
Net an keem annere Ort;  
Ich denk net an sie als im Grab:  
Juscht an dem Rigel dort!  
Dort schteht sie immer vor mei'm Herz  
Un weint noch liebreich fort!

Was macht's dass ich so dort hi' guk,  
An sell End vun der Bank!  
Weescht du's? Mei' Herz is noch net dode,  
Ich wees es, Gott sei Dank!  
Wie manchmal sass mei Dady dort,  
Am Summer-Nochmiddag,  
Die Hände uf der Schoos gekreitz,  
Sei Schtock bei Seite lag.  
Was hot er dort im Schtill g'denk't?  
Wer mecht es wisse—sag?

V'rleicht is es'n Kindheets-Draum,  
Dass ihn so sanft bewegt;  
Oder is er'n Jingling jetz,  
Der scheene Plane legt!  
Er hebt sei' Aage uf, juscht nau,  
Un gukt weit iwer's Feld;  
Er seht v'rleicht d'r Kerchhof dort,  
Der schun die Mamm'i helt!  
Er seht v'rleicht noch seiner Ruh  
Dort in der bassere Welt!

Ich wees net, soll ich nei' in's Haus,  
Ich zitter an d'r Dheer!  
Es is wol alles voll inseid,  
Un doch is alles leer!  
'S is net meh heem, wie's emol war,  
Un kann's ah nimme sei;  
Was naus mit unsere Eltere geht  
Kummt ewig nimme nei!

Die Freide hot der Dode geärnt,  
Das Trauerdheel is mei'!

So geht's in däre rauhe Welt,  
Wo alles muss vergeh!  
Ja, in der alte Heemet gar  
Fiehlt m'r sich all alee!  
O' wann's net vor der Himmel war,  
Mit seiner scheene Ruh,  
Dann wär m'r's do schun lang verleedt,  
Ich wisst net, was ze dhu.  
Doch Hoffnung leichtet meuen Weg  
Der ew'gen Heemet zu  
Dort is'n schlee', schlee' Vaterhaus,  
Dort geht m'r mimmeh fort,  
Es weint kee' guti Mamm'i meh!  
In sellem Freideort,  
Kee' Dady such't mei' for'n Grab,  
Wo, was er lieb hat, liegt!  
Sell is kee' Elendwelt wie die.  
Wo alle Luscht betriegt;  
Dort hat das Lewe ewiglich  
Iwer der Dode gesiegt.  
Dort find m'r, was m'r do verliert,  
Un b'halt's in Ewigkeit,  
Dort lewe unsre Dode all

He'll fall!—The twig bends with his weight!  
He likes that danger best.  
I see the red upon his wings,—  
Dark shining is the rest.  
I ween his little wife has built  
On that same tree her nest.

O, I remember very well  
When those three poplar trees  
Not thicker than my finger were,  
And could be bent with ease.  
My mother was at grandpa's house,  
And trees like these had he;  
She brought three scions home, and said,  
"Boys, plant them there for me."  
Can you believe they grew so tall  
And made the trees you see!

See! really I am near the house;  
How short the distance seems!  
There is no sense of time when one  
Goes nusing in his dreams  
There is the shop—the corn-crib, too—  
The cider-press—just see.  
The barn—the spring, with drinking cup  
Hung up against the tree.  
The yard-fence—and the little gate  
Just where it used to be.

All, all is still! They know not yet  
That there's a stranger near;  
I guess old Watch, the dog, is dead,  
Or, barking, he'd appear.  
What fearful howlings he made  
When'er he heard the gate;  
The travelers always feared him sore,  
He bounded at such a rate;  
But though the bark was woful loud,  
The bite was never great!  
All, all is still! The door is shut  
I muse with beating heart,  
Hark! there's a little rattling now  
Back in the kitchen part  
I'll not go in! I cannot yet;  
I'm overcome, I fear!  
The same old bench here on the porch,  
I'll rest a little here  
Behind this grape vine I can hide  
The falling of a tear!

Two spots on this old, friendly porch  
I love, nor can forget,  
Till dimly in the night of death  
My life's last sun shall set!  
When first I left my father's house,  
One summer morning bright,  
My mother at that railing wept  
Till I was out of sight!  
Now, like a holy star that night  
Shines in this world's dull night.

Still, still I see her at that spot,  
With handkerchief in hand;  
Her cheeks are red, her eyes are wet—  
There, there I see her stand!  
'Twas there I gave her my good-bye,  
There, did her blessing crave,  
And oh, with what a mother's heart  
She that sought blessing gave.  
It was the last—ere I returned  
She rested in her grave!

When now I call her form to mind,  
Wherever I may be,  
She still is standing at that rail  
And weeping on for me!  
She is in no familiar spot,  
As oft in former years;  
And never to my fancy she  
As in her grave appears;  
I see her only at that rail,  
Bedewed with holy tears.

What draws my eye to yonder spot—  
That bench against the wall?  
What holy memories cluster there,  
My heart still knows them all  
How often sat my father there  
On summer afternoon;  
Hands meekly crossed upon his lap,  
He looked so lost and lone,  
As if he saw an empty world,  
And hoped to leave it soon.

Doth a return of childhood's joys  
Across his spirit gleam?  
Or is his fancy busy now  
With some loved youthful dream?  
He raises now his eyes and looks  
On yon hill's sacred crest;  
Perhaps he sees the graveyard there  
Where mother's sleep is blest,  
And longs to slumber by her side,  
In death's last peaceful rest.

(Concluded on Page 608.)

### Homesickness.

We herewith add the English translation of the above poem. Though, like all translations, it fails to express the delicate shades of meaning characteristic of the original, and loses much of the pathos there to be found, it gives a fair idea of the poem. (The complete book of Harbaugh's Pennsylvania-Dutch poems, entitled "Harbaugh's Harfe," may be secured for \$1.00 at the Messenger office.)

I know not what the reason is:  
Where'er I dwell or roam,  
I make a pilgrimage each year,  
To my old childhood home.  
Have nothing there to gain or get—  
No legacy, no gold—  
Yet by some home-attracting power  
I'm evermore controlled.  
This is the way the homesick do,  
I often have been told.  
As nearer to the spot I come  
More swiftly am I drawn;  
And something in my heart begins  
To urge me faster on.  
Ere quite I've reached the last hill top  
You'll smile at me, I wene!—  
I stretch myself high as I can,  
To catch the view serene—  
The dear old stone house through the trees  
With shutters painted green!  
See! how the kitchen chimney smokes!  
That oftentimes gave me joy;  
When, from the fields, that curling cloud  
I witnessed as a boy!  
And see the flame-like window panes,  
They seem as red as blood.  
I often wondered what did that,  
But guess it, never could.  
Ah! many a thing a child knows not.  
Did it, it were not good!  
How do I love those poplar trees;  
What tall and stately things!  
See! on the top of one just now  
A starling sits and sings.



# THE GOSPEL MESSENGER

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It is now time to begin announcing the fall District Meetings.

THE address of Bro. F. E. Miller has been changed from Chicago to 319 N. Lafayette Ave., Chanute, Kans.

BRO. ELMER F. NEDROW, of Elizabethtown, Pa., changes his address to 737 George St., Norristown, same State.

BRO. ELLIS M. STUDEBAKER, of Chicago, writes us that he is now in the midst of an interesting revival in the Maple Grove church, Kans.

BRO. J. W. JARBOE, who may be addressed at Quinter, Kans., says that after Sept. 1 he will be in a position to hold a few series of meetings.

BRO. J. J. YODER, of McPherson, Kans., is spending several weeks at the University of Chicago, and will complete his work there sometime in September.

At the late District Meeting of Oregon, Washington and Idaho Bro. L. E. Keltner was chosen to represent the District on the Standing Committee of 1911.

WRITING from Galesburg, Kans., where he may be addressed, Bro. F. Gochenour says that he has his affairs so arranged that he can now give attention to some revival work.

THE members at Wayne, Colo., are arranging to build a meetinghouse. This is a new locality for our people, and we are sure that the house, when completed, will serve a splendid purpose.

DURING a late revival meeting at James River, North Dakota, conducted by Bro. Moses Dearnoff, eight came out on the Lord's side and were baptized in the presence of three hundred people. The spirit of the meeting was fine.

BRO. B. F. HECKMAN and wife, of Chicago, spent last Sunday in Elgin. In the evening Bro. Heckman delivered a very instructive and entertaining address in the Brethren church. He is always listened to by our people with interest.

THE District Meeting of Middle Iowa, to be held in the Panther Creek church, Dallas County, is announced for Sept. 28. The Temperance Meeting will be held on Tuesday evening, Sept. 27, and the Sunday-school and Ministerial Meetings the day following the District Meeting.

We have a letter from Bro. Galen B. Royer, written at Malmo, Sweden, July 19. He and wife had been in Sweden one week, were happily located in the home of a friend and had already started in on their church work. From Bro. Royer we have a communication for next issue.

SHOULD there be any members residing near Wagner, S. Dak., they will please write Mrs. Fred Snoozy, at the above place. She lives about sixty miles southwest of Yankton, and ten miles northeast of Greenwood, and wishes to learn the location of the nearest Brethren church.

THE location of the Annual Meeting for 1911 will be announced in the MESSENGER as soon as the place is definitely settled on by the Committee of Arrangements, and we receive notice to that effect.

BRO. W. G. EISENBISE, Lena, Ill., R. D. No. 3, wishes us to say that the price of the "History of the Wadams Grove Church," referred to a short time ago, is 60 cents a copy. If it is to be sent by mail, seven cents additional is charged. This is meant to cover the actual cost of the book.

ON page 503, this issue, we are publishing the famous Pennsylvania-Dutch poem "*Heemweh*" (Homesickness), composed years ago by Heinrich Harbaugh. Those who read the Pennsylvania-Dutch will certainly appreciate the poem. For the benefit of most of our readers we are also giving the translation.

ON Sept. 15 the members of Southern Iowa are to put in a busy day at the Salem church. On that day they propose to hold their Sunday-school, Ministerial, Christian Workers' and Missionary Meetings. The day before the elders of the District will meet at 2 P. M., and the District Meeting will be held the 16th.

BRO. H. C. EARLY, Penn Laird, Va., foreman of the Dress Committee, wishes us to say for him, that the Committee is receiving much matter pertaining to its work, and that, while they are grateful for all the letters received, and the many suggestions offered, they can not be expected to reply to each communication reaching them.

BRO. D. L. MILLER and wife visited Elgin last week, and some very pleasant hours were spent with them. Bro. Miller filled the pulpit here on Sunday morning, and preached a very acceptable and helpful sermon. Our people are always glad for his coming. He went from here to Chicago, and this week is in a big tent meeting in Omaha. He may remain in the West a few weeks.

It was our privilege to be with the Brethren at Naperville last Sunday, in their morning services. We had a splendid audience and the best of attention to the Word preached. For some weeks the church had been engaged in revival work, and one could see the good results in the spiritual condition of the members. After services one was baptized. Bro. I. C. Snavely and wife are doing a good work in this congregation, and their labors are greatly appreciated by the members and others. While in the community, we spent one night with Bro. H. M. Barkdoll, for years an active minister and the real standby of the congregation. He and his wife are living rather retired, but their interest in the church and its work has not slackened.

THERE is nothing wrong in great riches for the man who holds that wealth is a trust from God, and should be used in the interest of humanity. Wealth, when thus employed, should rather be commended and encouraged. There are men who have a talent for making money, and there is no reason why their talent may not be used to the glory and honor of God. One may have consecrated wealth as well as consecrated learning. In fact, every talent we possess should be dedicated to the Lord, and employed in the interest of his kingdom. It might be well if we had more preaching on wealth as a trust. Instead of censuring and discouraging wealth, it may be better to do what we can to direct it into right channels.

THE Sunday-school workers and Christian Workers of Northern Illinois and Wisconsin will convene at Elgin on Tuesday evening, Aug. 30. The next day will be devoted to Sunday-school topics, good speakers having been chosen for the occasion. The evening session has been set apart for the Christian Workers. It was first arranged for the meeting to be held Aug. 24, but circumstances made it necessary for the date to be changed to Aug. 30 and 31. We call attention to the program on page 509. The time is short, but we hope to have a large gathering. Our accommodations are good, with lodging free, and a small price for meals, as decided on by the late District Meeting. The members at Elgin will do all in their power to make it pleasant for those who can be with us.

Forty years ago the people of New South Wales fought earnestly for the Bible in the State schools and won the battle. The Bible in these schools has proven the moral and religious salvation of that part of the world. But other States succeeded in driving out the Word of God and now they are reaping the terrible harvest. It is learned that a nation or State without the Bible is simply committing moral suicide. Those who would exclude the Scriptures from the schools of this country, ought to read the handwriting on the wall. They should know that the going of the Bible means the doom of the nation.

THE editor of one of the Philadelphia papers says that when Paul, in 1 Cor. 11, wrote about holy women having their heads covered while praying or prophesying, he had no reference to a head covering of the proportions of the women's hats of the present day. Then he goes on to say, that while the women at entertainments do have some regard for those behind them, this cannot be said of the women who attend church Sunday after Sunday. It makes little difference to them whether their big feathers and plumes keep others from seeing the pulpit or not. But why all this? It is because the ministers of the Gospel are afraid to talk out plainly. The day is here when some people will not enjoy either sound doctrine or good sound sense.

ON another page will be found a newsy report of some meetings recently held at Weiser, Idaho, in the interest of the District of Oregon, Washington, and Idaho. The report is newsy without attempting to go into detail in giving the topics discussed, followed by outlines of what may have been said by the different speakers. Reports of this sort are always appreciated, and help to keep the members of the District in touch with what is being done from year to year. The Districts that fail to have published, in our columns, newsy reports of the work done at their District Meetings lose a good deal more than most members think. At each District Meeting it ought to be made prominent, by resolution, or otherwise, that the writing clerk is expected to see that a good report of the meeting is published in the MESSENGER at a reasonably early date. In connection with any District Meetings there is always much news that would, if published, greatly interest the members of the District. Such news would bring the members in closer touch with the work of the District, and prompt them to take more interest in what is going on. It would not only enlarge their sympathies, but it would greatly increase their offerings in support of the various lines of work, needing the assistance of the churches. The most active Districts in the Brotherhood are those that keep their members posted on what is going on in the District.

IN keeping with the spirit of Bro. Miller's editorial on next page, a further mention of a pleasant little incident at the late Annual Meeting will be in place. As stated in the Minutes and Full Report, Bro. Miller appeared before the Standing Committee, and in a carefully-prepared statement, tendered his resignation as a member of the General Mission Board, of which Board he had been a member twenty-six years, and had served as chairman nearly, if not fully half of the time. The resignation was accepted, but reluctantly. In recognition of his valuable services, resolutions of appreciation were drawn up, and it was further recommended that he be appointed "a life advisory member" of the Board. These resolutions, along with the resignation, were presented to the open Conference and accepted by a rising vote of the meeting. At a later meeting of the Mission Board itself Bro. Miller was chosen chairman for the ensuing year. This gives him a working place on the Board, where he can advise and assist as his wisdom and varied experiences may direct. The action of the Conference, in this respect, was both fitting and touching. It was a loving tribute in appreciation of twenty-six years of earnest and well-directed services. During his long-continued term of free service, he missed only the few meetings held while he was in foreign lands. He will still be of valuable service to the Board, though his work may not be as strenuous as before. We think it no more than justice that these remarks be made in connection with his article.



THE District Meeting of Middle Indiana, to be held in the city house, North Manchester, is announced for Oct. 13. It will be preceded by the Ministerial Meeting on the 12th and the Sunday-school Meeting on the 11th.

### A Quarter of a Century of Mission Work in the Church of the Brethren.

#### Retrospection.

A LOOK backward to see whence the Lord has brought us is helpful. Israel was told to remember the mighty hand and outstretched arm that led the people from Egyptian bondage through a great desert to the Promised Land of the fathers.

Such a look not only helpfully reminds us whence we came, but gives us a correct basis for comparison. An unskilled laborer accomplishes little, as compared with a score of strong, skilled workmen. Comparing what he does with what they accomplish, he becomes thoroughly discouraged, but if he looks at what he can accomplish after years of patient endeavor, with increased strength and acquired skill, and thinks of what he wrought the first years of his effort, he may heartily rejoice in the progress made. So with our church. If we compare what we are now doing with what some other church organizations are accomplishing, numbering scores to our one, and with a hundred years of experience in mission work, we may feel discouraged. The comparison is wrong. Let us compare what we are doing with what we did twenty-five years ago and, seeing how wonderfully we have been led of God, we shall rejoice and be thankful for what has been accomplished.

#### Opposition.

Practically mission work, as now organized, began in our Church in 1884. Previous efforts were retarded by active opposition, some of our brethren fearing, as a result, a salaried ministry. The opposition came from our Old Order Brethren. Conference, in 1881, in a conciliatory effort, passed the following query: "Inasmuch as Foreign and Domestic mission is causing trouble and confusion in the Church of the Brethren\* we ask Annual Meeting to reconsider all its decisions on this subject since 1868, Art. 21, and readopt the decision of that year. ANS.—We do readopt the decision of 1868, but to save the Danish mission and the arrangements of 1880 from being disorganized, we leave them stand for one year."

#### Encouragement.

In 1882 the Old Order Brethren withdrew from the church and since then, encouraged, the mission cause has grown and prospered until, under God's blessing, it has become one of the most important parts of the church's activity.

#### The General Mission Board.

In 1884, a committee, appointed at a previous Conference, reported a plan for mission work, which was adopted, and which, with a few changes and additions, is the constitution governing our missionary activities at this time. This was the beginning of active, unopposed mission work in the church. Prior to this time a Board had been appointed, but the opposition was active and but little was done. Bro. Hope was working in Denmark, but it was not easy to secure funds for his support. For a time he was without means, and one of the items in the General Mission Board's first report to Conference in 1885 was \$500.00, to reimburse our Danish missionary for money,—his wife's inheritance,—spent for his support.

An informal meeting of the new Board was held June 5, 1884, on the lawn in front of the home of Bro. Moses Miller, on whose farm the Conference for that year was held. All the members, Enoch Eby, Daniel Vaniman, Samuel Riddlesparger, C. P. Rowland, and D. L. Miller, were present. The first three named have gone to their reward. The Board organized by electing Enoch Eby, Foreman; Daniel Vaniman, Vice-Foreman; and D. L. Miller, Secretary and Treasurer. By God's blessing it has been the writer's privilege to attend every meeting held by the Board, except the few held when he has been in foreign lands.

The first formal business meeting of the Board was held at Mount Morris, Ill., June 13, 1884. The minutes record that calls for help were received from Denmark, Sweden, Germany, Texas and St. Louis. There was no money on hand to meet calls. The Gainesville and Weatherford requests, from Texas, were placed in the hands of Bro. Daniel Vaniman, with power to act, and he acted by going and preaching the Word.

It was ordered that the Mission Plan, adopted at Dayton, Ohio, be printed in the GOSPEL MESSENGER, and that a circular, containing the same, be sent to all the elders in the Brotherhood. And this was done.

#### Small Beginnings.

The treasurer's book at the first meeting showed the following receipts:

|                 |        |                     |        |
|-----------------|--------|---------------------|--------|
| Abram Miller,*  | \$2.00 | Danl. Brower,       | 50     |
| Mary A. Miller, | 1.00   | Daniel Zellers,     | 25     |
| C. M. Wenger,   | 1.00   | A brother at Annual |        |
| J. S. Gabel,    | 1.00   | Meeting,            | 1.00   |
| J. H. Moore,†   | 1.04   | Daniel Stover,      | 40     |
| J. H. Sellers,  | 50     | Total,              | \$8.69 |

Small beginning, do you say? Yes! Infinitesimally small, but it was a thoroughly organized beginning. Back of it stood God, a united church and a Board, heart and soul in the work. No member of the Board has ever received a cent for the time and services, and some of them often paid their own traveling expenses. Until the business required most of the time of the secretary and treasurer, he received no pay, and it cost less than one per cent of receipts to care for the business. Now, when the full time of two men is required to attend to the business, about 4.2 per cent pays all cost of administration.

#### The First Annual Report of the Board.

The first annual report of the Mission Board was made to the Conference of 1885. It showed that the churches had donated, during the year, \$2,715.64. It will be a matter of interest to give the amounts received by States:

|               |          |                |       |
|---------------|----------|----------------|-------|
| Illinois,     | \$857.19 | Colorado,      | 19.60 |
| Ohio,         | 506.25   | Minnesota,     | 10.00 |
| Indiana,      | 453.85   | West Virginia, | 9.00  |
| Pennsylvania, | 425.24   | Tennessee,     | 7.50  |
| Iowa,         | 142.09   | Michigan,      | 7.28  |
| Texas,        | 71.15    | Canada,        | 7.00  |
| Maryland,     | 54.77    | Washington,    | 3.25  |
| Kansas,       | 53.30    | Oregon,        | 3.25  |
| Missouri,     | 51.05    | Dakota,        | 1.40  |
| Nebraska,     | 30.17    | California,    | 1.30  |
|               |          | Wisconsin,     | 1.00  |

#### Results.

Years have gone by and we may look at results. If a prophet had sat with the Board, beneath the shade of a tree, on that grassy slope near Dayton, Ohio, and told what a quarter of a century would bring the church in missionary endeavor, his talk would have been regarded as the wild fancy of a disordered brain. Behold, what great things God has wrought! By half decades we have the following receipts for the years named. Notice the steady upward trend of the receipts:

|       |             |       |             |
|-------|-------------|-------|-------------|
| 1885, | \$ 2,715.64 | 1900, | \$59,978.67 |
| 1890, | 7,936.32    | 1905, | 58,004.50   |
| 1895, | 10,691.78   | 1910, | 69,562.67   |

Nearly one million dollars have been received and expended by the Board for missions and church extension since that bright June day, a quarter of a century ago.

The Board has assisted in building two hundred and eighty-eight meetinghouses, or about one-fourth of all the houses of worship in the Brotherhood at the present time.

Churches have been established from the Canadian line on the North, to the Gulf on the South, and from the Atlantic to the Pacific Coasts. In the larger cities, Brooklyn, Baltimore, Washington, Altoona, Pittsburg, Indianapolis, Muncie, Chicago, Cedar Rapids, Denver, Portland and Los Angeles,—strong congregations have been built up and good, substantial houses of worship erected, and the same thing has been done in scores of smaller cities and towns.

Then we had but one missionary in the foreign field and that one barely supported. Since then Canada, Denmark, Sweden, France, Switzerland, Asia

Minor, India, and China have felt the impress of our efforts in the spread of the Gospel. Only recently we have had pledged a large sum of money to open a mission in the Holy City of Jerusalem. Perhaps not less than thirteen hundred have been baptized in India in the last thirteen years and already the fruits of the sowing are being gathered in China.

Thirteen years ago the publishing interests were secured for the church by the Board without asking the Conference for a dollar. It was a donation, as was claimed at the time. The profits have paid all annuities, and there was left a very large balance for missions. The business was turned over to the Board for the church at the nominal sum of fifty thousand dollars, when its actual worth was two and a half times that sum. Last year the business of the Publishing House amounted to over a half million dollars and the present worth of the grounds, buildings, machinery, and capital, used in carrying on the business, is \$262,468.84. The profits, accruing to the Church in the thirteen years, has been nearly \$190,000. Over \$80,000 of this has been used in missions, and the rest has gone to build up the business.

We have established a fund for the support of superannuated missionaries and ministers, into which a part of the earnings of the Publishing House goes annually; also part of the income from the Gish fund. Many of our ministers have received help from this provision for the needs of those who give their lives to the ministry of the Word.

At the first business meeting of the Board its assets were eight dollars and sixty-nine cents. At the last meeting the total assets, including the Endowment Fund, were about one million dollars.

Not in a boastful spirit are these lines written. To no one man or class of men is the credit due for what has been done, but unto God let us give the praise, for what he has wrought among his people in the short space of twenty-five years. May we not rejoice with a deep joy for what has been accomplished, thank God who has done so much for us, and look hopefully to the future which is bright with promise? Another quarter of a century will soon pass away, and then the church ought to be coming into her own. She ought to have fully developed, in this great work of the evangelization of the world, and by God's blessing she will accomplish greater things in the future than she has in the past, for Christ has promised to be with her, even unto the end of the world. D. L. M.

### Country Life.

THIS is the time of year when a great many people have learned to be dissatisfied with things as they have them, and are yearning for a change, or to go somewhere. The people in the large cities, confined as many are, to flats or small apartments, with no trees, gardens or lawns, and facing heated streets and breathing hot, dusty, smoky air, are dreaming about country life as they see it. They think of the large farm house, with its wide porches, shaded with beautiful vines, bearing great clusters of sweet-smelling flowers, surrounded with a large lawn, filled with spreading oaks, walnuts, and a number of other fine trees, generally found in these ideal country homes, as seen pictured and described in our best rural magazines and agricultural papers.

Then, too, perhaps, just beyond is the enticing spring house with a large spring gurgling forth its cooling draughts of water, so sweet, so enticing as to be "just too good for anything." Then think of the large stone crocks, filled with the yellow, creamy milk, as delivered from gentle Jerseys after wading all the day long, knee deep, through the fragrant clover field! It is a picture quite as lovely as we have in the twenty-third Psalm when David says: "He maketh me to lie down in green pastures. He leadeth me beside the still waters." Surely, such scenes are inviting to the city folk. We do not wonder that to them such places and scenes are a striking foretaste of the paradise to which it is our privilege to look forward with a goodly hope and much assurance.

We have no doubt that it would be a good thing, for many of us, while living here, to get an occasional foretaste of the country homes which our Heavenly Father

\*It is interesting to note that we used the name "Church of the Brethren," now our legal name, before the division came.

†The Editor's father.  
Your Office Editor, then living in Florida.



is providing for all of us in the "Beyond," and for which we can all get a sure title if we are pleased to comply with the very easy terms on which they are promised.

These beautiful country homes, about which we dream, are not ours to enjoy, and many of us cannot hope ever to possess them as our own, nor can we ever expect to enjoy the ease, rest and comfort that we see in them. But there are thousands upon thousands that might, by the blessings of God, right purposes and saner living, enjoy better and more homelike homes than they do.

There are places, all over this blessed land of ours, that are susceptible of being made real homes, where life could be made not only endurable but desirable, lovely and blessed. The essentials for such homes are not extravagant. They consist of possibilities that are within easy reach of,—may we not say?—all of us. We think so. Let us see. What must we strive to get first? The religion of Jesus Christ in our hearts, in our lives. This is the essential beginning, and we can have it for the asking. To the rich and to the poor it is offered alike—without money and without price. As a good old brother once said: "The bulk of religion is accepting and doing."

The next essential to make country life what it should be is contentment. Even godliness without this divine grace is not soul-satisfying, as the apostle says: "Godliness with contentment is great gain." The discontented soul can be happy nowhere. Do you know that it is this spirit of discontentment that is filling our world with misery and the church with deadness? True contentment means to be satisfied with our best efforts. "She did the best she could." And with this the Master was more than satisfied. He was pleased, and she received his commendation.

Now let us take a family that has the religion of Jesus Christ, that has the spirit of contentment and that is satisfied with their best efforts. Let us place such a family in a country home and see what they can make of it. We will look at one of the most ordinary or unpromising ones. As they move in we find a very common house, with a kitchen, a dining room and a parlor, or living room. On the outside things generally are in a dilapidated condition. The yard fence is broken down, the steps rickety, the porch dirty and uninviting, the yard uneven, without grass, and nothing in it but a few untrimmed rose bushes and shrubs. What should be the first thing to be done? First, a general cleaning and fixing up on the inside, and of the general surroundings. The spirit of cleanliness and good taste would be made apparent in and out. The lawn would be leveled and sown with grass seed or sodded. Flowers would be set and planted in all appropriate places that good taste and judgment would suggest. The fences would be repaired, the gates hinged, and the walks repaired. This, of course, could not all be done at once, in one day, or in one week, but as odd jobs in the evenings, mornings, or during the noon hours.

When hearts are interested, it is wonderful how easily hands become active and how soon home surroundings can be revolutionized and made homelike and attractive. And nowhere can such changes be made so easily, nor so readily show to such good advantage as in and about country homes. The most of it can be done by devoting to it a little extra love labor. Very soon nature adds her share to the good work and we have the green grass springing up, the budding of the shrubbery, the growing of the flowers follows, and, as a result, all the summer long there comes beauty instead of ugliness, and admiration and happiness instead of uncomeliness and grumbling. Does all this pay? A thousand times over. Happy and lovely homes here are the beginnings of blessed homes in the beyond. Our Heavenly Father loves the beautiful because he made it. As we learn to love the beautiful we learn to love its author.

Then, too, it is the lovely home that binds the family together. Children are always loath to leave a lovely home. It is a benediction to visit some homes, though they may be very cheap ones. They are attractive and pleasant because of the good taste of their surroundings and the sacrificing labor and love that made them so. If we would have our children remain in the

country, and enjoy the home life of the country, we must labor to make their home life pleasant for them. To do this we must get better views as to what the real purpose of life should be. To live merely to make money is a low ideal indeed, and is one that never did and never will make happy homes and useful lives. This ideal naturally grows into greed and penuriousness, which robs life of happiness and the soul of a home in heaven. If we, as a people, and everybody else, would make the creation of happy homes for our children the first consideration instead of hustling and scraping to make money for them, to quarrel over after we are gone, we would have much more real happiness in our homes, better boys and girls to give to the church and the world, do a better work ourselves and die with a better prospect of not only reaching a home in heaven, but also of meeting our children there.

Fathers and mothers, let us think a moment. From whence come our best young men and women? Are they not, as a rule, from homes where love and peace reign,—homes where parents and children dwell together for each other's good, for the upbuilding of the church and for the glory of God? Let us pray and labor that such may be our homes! H. B. B.

### Queries and Answers.

What is there about the "Nobel Prize"?

WHAT is known as the Nobel Prize is in the interest of science, literature and peace-making. Alfred J. Nobel, of Sweden, who died in 1896, left \$9,000,000 to found a fund, to be used in giving prizes to those who would prove useful to humanity along certain lines. A few years ago President Roosevelt was awarded the prize as the greatest peace-maker of the world for the time. This was on account of the part he took in bringing about peace between Russia and Japan, and thus putting an end to the war.

In 1 Peter 3: 3 it is said that our adorning should not be the wearing of gold. Does this mean that gold cannot be worn at all?

It means that gold ornamentation should constitute no part of our attire. The New Testament does not condemn the necessary use of gold as an article of utility, but it does condemn the use of the yellow metal as an article of adorning. One may wear gold in his teeth, as a matter of utility, but this cannot be said of the man who wears a gold watch chain. He wears the chain as an ornament. This is understood by himself as well as by his friends. Peter's injunction against the wearing of gold is intended to discourage the ornamenting of the body, and should be heeded by all Christian men and women.

Is it right for the whole Sunday school to stand and repeat the Lord's Prayer as a part of the closing exercise?

It is a matter of importance to know just how to keep the children quiet during the closing prayer. While kneeling they will look around, often whisper and do other things that disturb the services. Repeating the Lord's Prayer, while standing, secures better order, but the tendency will be to train the children to dispense with kneeling altogether. If we train the children to stand during prayer, we may rest assured that the next generation will do very little kneeling during religious services. We prefer the kneeling posture, and believe that, as much as possible, the children should be trained along that line.

Would life in the time of the apostles, by an intelligent Christian man, have been more pleasant than in the present century?

Life in the time of the apostles was not the most pleasant. Christians were often persecuted and a number of them had to flee from their home cities to escape danger. At the death of Stephen a number of devout people had to leave Jerusalem. Peter and John were cast into prison. James was put to death and the life of Peter was threatened. Even Paul was persecuted time and again. To hear the apostles preach may have been a spiritual uplift, yet those who professed Christ often had to spend weeks and months in fear of their enemies. There never was a period when Christians could enjoy more liberty, and feel more secure, than at the present time.

Is it right for any one to "electioneer" for church officers?

Most assuredly it is not right. Electioneering always produces trouble, and shows that the parties pursuing such a course to accomplish their ends, are not influenced by the Holy Spirit. The better way is to pray for the guidance of the Spirit. We have confidence in prayer, but none in electioneering.

Can a church, without the consent of the district elders, restore a deposed elder?

On page 70, "Classified Minutes," Art. 16, 1890, Sec. 5, we have this: "Elders may be restored by the consent of a majority of the elders of the District; and with the approval of the church." It will be observed that the church alone cannot restore a deposed elder. The consent of a majority of the elders of the District must be first secured.

Is it right for Christians to encourage or resort to the "powwowing" method of curing diseases?

Without stopping to consider whether "powwowing" is a sin, we shall do well to lift people above such superstition. Let them be taught that there is a sensible and scientific way of treating the sick, and that it is the duty of all thinking people to adopt the best way of doing things. Nothing short of education and Christian culture will lift people up to this higher plane. And when we come to think of it, it is remarkable how few people are absolutely free from the power of superstition.

Did John baptize by single or trine immersion?

Evidently by trine, for the reason that single immersion was not introduced until about 330 years later.

Do you think that the Brethren should take advantage of the banana proposition in Old Mexico, under control of the Jantha Plantation Company?

We know nothing about the banana proposition but as a rule our patrons will make more money by sticking to the business they understand, than by investing in widely-advertised schemes of which they have no personal knowledge.

Are many of the Jews returning to Palestine?

Jews are said to be entering Palestine by the hundreds. One writer says there are 100,000 Hebrews in and around the city of Jerusalem. They are settling on the Plain of Sharon and also north of the Sea of Galilee. A few thousand have settled around the sea, the most of them locating at Tiberias.

### Ministerial Examinations.

On another page we are publishing an article by Bro. Amos H. Haines on "An Educated Ministry," in which the examination of ministers is considered. Many of our readers may not agree with the writer regarding the manner of conducting the examination recommended, but it is a subject in which hundreds of earnest thinkers are interested. Paul referred to some kind of an examination, when he told Timothy, in 2 Tim. 2: 2, to commit the preaching of the Word to faithful men, having the ability to teach others. Faithfulness and ability embraced everything required of preachers in the apostolic age. While we are not told in what way these qualifications were learned, still they were reached in some manner. The Waldenses examined their ministers with great care, to be certain that they understood the Scriptures, that they possessed a thorough knowledge of the doctrines held by the church, and could be entrusted with the preaching of the Word. Without presuming to consider, just at this time, the great value of literary training for our ministers, we wish to state that in our judgment too little attention has been given to the importance of all ministers having a thorough knowledge of the distinctive fundamental doctrines of the church. In too many instances we have been taking this for granted. Whatever may be deemed advisable regarding literary training, a few things are certain: The man who is entrusted with the preaching of the Word, should understand his Bible, have a good working knowledge of the doctrines held by his church, and be especially noted for his loyalty to her principles. But read what Bro. Haines has to say; then do some thinking.



# MISSIONARY DEPARTMENT

## GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN

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 L. W. Foster, ..... Hagerstown, Ind.  
 Chas. D. Bonasack, ..... Union Bridge, Md.  
 J. J. Yoder, ..... McPherson, Kansas.

Address,  
 General Mission Board, Elgin, Ill.

## PULPIT PROSTITUTION.

A minister of a large and popular church at Minneapolis, Minn., recently astonished his none too spiritual congregation by preaching a sermon on the "losing fighter at Reno," and adduced reasons why he failed to score a victory over his black antagonist. Instead of condemning the fight, as the minister should have done, he extolled, in glowing terms, the exhibition of brute strength—"the manly(?) art of self-defense," as he called it. Words fail to express the depth of degradation to which a pulpit has been sunk, when its exponent instead of the living message of salvation, gives but a debasing recital of the encounter between two fiendish brutes, and even commends their reprehensible acts. Surely, there is need of ridding the churches of these supposed spiritual leaders, who, under the guise of shepherds, are leading their flocks into the very presence of sin and destruction.

## THE FOOLISHNESS OF GRUMBLING.

These have been hot days, of late,—perhaps all the more so to us because some of the days in May and early June were noted for their unseasonable chilliness. With the genial days of summer have come, however, an army of grumblers. They care not that the sun must necessarily do its allotted work of so warming the earth that it may "bring forth grain for the sower and bread for the eater." No, a dismal wail is heard throughout the land about the "torrid heat." News columns are filled with the records of deaths and prostrations, while in staring headlines we are told, "No Relief in Sight," etc. The constant criticisms of the weather have the natural result of increasing the fears and depressing the energies of those who are already weakened by disease, or are the victims of careless habits of eating and drinking, to say nothing of strong drink. Why not use plenty of good common sense, in this matter of hot weather discomforts, and why not apply, more universally, the scriptural message of comfort: "ALL things work together for good to them who love the Lord?"

## THE CHURCH AND THE CHILDREN.

No greater question confronts the church of today than that of the children growing up within the bounds of its membership. In some respects the Roman Catholic Church has, perhaps, excelled all other denominations in the solution of the question. True, we may not approve of all their methods, but we must admit that they have, somehow, succeeded where most other churches have failed. They have multiplied church schools, and so emphatically insisted upon attendance at these, that their children, almost without exception, unite with the church as a matter of course. Now, while we, as a body, do not endorse parochial schools, we might, with propriety make a far more and extended use of our excellent church schools. Were we to do full justice to the excellent facilities afforded in our schools, there would be, undoubtedly, a far greater attendance at all of them, and a corresponding increase in our membership, because of the favorable influence exerted upon our children. Nothing will as quickly destroy all previous good impressions for the church and her work, as to send our children to a school where Christ is not honored, or his doctrines taught and emphasized. Think of it, brother or sister, when it comes to sending your son or daughter to school this fall. Will it be for weal or woe? The solution is in your own hands.

## ONLY EIGHTY-SIX CENTS IN COPPERS.

At Poughkeepsie, N. Y., a little girl died recently, who, in the brief span of life allotted to her,—only six years,—got a deeper insight into generous giving than many who are older and supposedly wiser. Grace Conklin was a member of a primary class at Sunday school and, young as she was, became deeply impressed with the great need of a larger room for the rapidly increasing Sunday school. When, a few weeks ago, she became ill, and quickly grew worse, the one burdening thought of her mind was the great need of the school. She had a little hoard of pennies,—only eighty-six cents altogether,—and in full faith that the Lord would see to the matter, she directed that the little she had be used as a start towards a new building for the Sunday school. Her gift of faith touched a responsive chord throughout the school, so that, in a few weeks, there were ample means for the building, now under process of construction. While the little girl's gift was but a pittance, humanly considered, yet it surely brought earth nearer to heaven than all the princely benefactions of those who gained their millions by grinding the face of the poor. There

is a lesson of supreme faith, too, in the act of a child who, in full assurance, can give the little it has, believing that the Father above is amply able to bring about the desired end. O, for more childlike faith!

## KEEPING YOUNG.

A minister resigned from a pastorate in one of the New England States, the other day, after nearly sixty years of successful ministerial labors. While he is now fully four score years of age, he has retained much of his youthful vigor, and so marked is his conservation of mental power that he was asked, at a recent ministerial meeting, to give the secret of his unwonted accomplishment. His recipe for keeping fresh and youthful, in spirit and work, contains a suggestion of value to laymen as well as ministers: "A minister, as well as any one else, is young so long as he is willing to do a new thing and originate a new thought, or is willing to take an old thing and present it in a new and attractive way. That kind of a man is never in a rut, but blazing a road for others to follow." Here is a thought worth pondering. Read it again and again, until you get so fully into the spirit of it that, as years come upon you, its essence may "renew your youth like the eagle's."

## GOD GIVE US MEN.

God give us men! is the urgent cry—  
 Men who are honest, who will not lie;  
 Men who are strong, noble, and true,  
 Men who have courage to dare and to do

God give us men who stand for right;  
 Men who are ready all evil to fight;  
 Men that are clean, whose word is their bond;  
 Men who, when called, are sure to respond.

God give us men that money can't buy,  
 Men who have faith and are willing to try.  
 Men who have honor, virtue, and power—  
 God give us men! is the cry of the hour.

## FROM DAHANU, INDIA.

It is four months since we returned here to take up the work in our old home. We are glad to be with these people. We love them and some of them love us. Bro. Brubaker's have gone to Vada to take charge of the work there during the absence of Bro. Berkebile's.

Sister Stover and her family of interesting children spent three weeks of the hot season here. The sea is four or five miles away, but the tide water comes up the mouth of the river. So we have sea-water within a hundred yards of the house, and always have a sea-breeze here, if there is any. Now, the monsoon rains have come and it is cooler, so they have returned to their home.

The needs of the work requiring his attention, Bro. Stover remained at home. He went to Bombay to meet Bro. Lichty's and returned here. We enjoyed talking over some of the difficulties of our work, and tried to find solutions. The longer we are on the field, the more we realize that there is a wide difference between us and the natives of the land. Just how to lessen the gap, or close it entirely, is one of the great problems we have.

Emmert is almost a man. He likes to help people. Bro. Ebey had some work going where Emmert could help. He helped to take tile off one roof, and put them on another. He, James, Miriam, and some native children, took clay, made mortar and, using some left-over bricks and bats, built a very creditable little house.

A native worker and his wife have gone to open up work at Nanoli, a jungle village, sixteen miles away. They will be shut in during the heavy rains, and had to buy grain and provisions for four months' use. There are but few well-made roads. Most of the roads through the farms are plowed up and sown to grain. Thus the roads are shut for four or five months. The farmers take their carts to pieces and hang them up under the eaves until November, when the rice is gathered.

The people of Nanoli have been asking for a teacher for some time. Bro. Brubaker spent some time there in January. They seem very anxious to learn of Christ and a number have asked for baptism. But it is teach and teach, first of all.

A new school is being opened near here. Eighteen children have given their names as scholars. The villagers furnish a room for the school. These people are Dherds, the untouchables according to caste rules, but Christ ate with sinners and the Gospel is even today for the outcasts and sinners.

Our school, at the railway station, now has an enrollment of thirty-four. There are two teachers,—one for the Marathi and one for the Gujarati language. These children are from Parsi, Mohammedan and Hindu families, but all join together in Gospel hymns and the Lord's Prayer. They know the twenty-third Psalm and repeat Scripture verses in concert. We trust that the seed sown in these young hearts may bear fruit by and by.

One day a poor leper came to our door, begging for food and medicine. His arm was sore and full of maggot. A few days' treatment healed the open sore, but the awful leprosy remains. The poor fellow cooked, ate and slept under one of the large trees outside the gate, and every day heard the Gospel story. One day he went off again to beg. He has returned at times and remained for a day or two, but now the rains are here and he cannot get around. Perhaps the little he learned of Christ may remain in his heart and grow.

We have a bookseller living at the station. He sells seventy or eighty gospels a month and quite a number of other tracts. Most of these are bought by passengers, so we do not often hear what effect the Word has on the readers, but it is one way of spreading the news of salvation abroad. The Lord has said, "It shall not return unto me void."

Part of a missionary's work is to keep the Mission House and property in repair. This is not always a small task. We tried to build cheap here, acting on advice, and it is a cheap job growing expensive in the end. No lime was used. The ground is full of white ants. They have eaten up the ceiling and some of the partitions and are busy in the brick walls. We have made ceilings of iron. Iron and stone are about the only building materials that the white ants do not destroy.

Since the first of April we have a postoffice near us. It is quite a convenience. Before this we had to wait a week or ten days for registered mail and postage-due letters. Now we get them the day of arrival. Some of our friends do not remember that a letter to India requires a five-cent stamp. One week, not very long ago, we received several letters with but two cents paid. Then we had to pay six cents to get the letters. Had we paid the full postage in the first place, we should have saved a cent on each letter and each of our friends would have saved their two cents.

Alice K. Ebey.  
 Karadoh, via Dahanu, India, June 17.

## FROM MUSCATINE, IOWA.

Bro. Virgil Finnell came to us July 14 and gave us two addresses,—one on the interests of our Publishing House, showing what interest each member should take in helping to sustain and promote the cause of our Master; the other on the subject of "Self-Evangelism," or personal work. Both addresses were listened to with interest. Bro. Finnell thought we did better than some of the larger congregations, for a week-day gathering on such short notice. Friday was spent in calling on all the members on this side of the river. No Gospel Messenger subscriptions were taken, as the writer had been over the field before Bro. Finnell. His special offer, however, placed some Nooks in the homes.

We had not yet taken down our large tent, and on this occasion used it to good advantage. But today we took it down reluctantly, for it made a pleasant place in which to worship. The last two weeks, with the work and success connected with it, will no doubt long be stamped upon the memory of many, for we feel that good has been done that will greatly advance the good cause at Muscatine, as well as elsewhere, with those who visited and worshipped with us.

T. A. Robinson.  
 Muscatine, Iowa, July 17.

## FROM NORTH DAKOTA.

Following is the report of the Christian Workers', Sunday-school, Ministerial and District Meeting of North Dakota, Eastern Montana and Western Canada, held at York, N. Dak., July 12, 13 and 14.

The speakers seemed to be filled with the Spirit for the work to which they were assigned. "The Family Altar" and "The Proper Use of the Lord's Money" were two subjects well discussed, and presented as two of the greatest means of bringing about the desired results of the great commission. The Sunday-school Workers, filled with spirit and zeal for their work, presented the facts or needs of a careful and proper organization of the Sunday School, with necessary equipments and a high ideal of the Christ-life in our membership. Work along this line would not only add numbers to the Sunday School, but would save our boys and girls for Christ and his church.

The work of the Ministerial Meeting was also spiritual and uplifting. We were shown the need of a ministry fully consecrated, with Christ himself as the example, always filled with the message of salvation, and willing to submit to the great "Go ye." With such a ministry and with the pressure of a lost world bearing upon our hearts, we would have ambassadors that could and would preach with the power of the Holy Ghost in the salvation of the souls of men.

At this point the work of the District Meeting opened, and the spiritual atmosphere seemed to be of such a nature that only questions of an educational nature came to the front,—such as would lead the church to realize more fully her position and responsibility. The ministry was also inspired to better and more successful work.

Seven made the good confession, and others were almost persuaded. Brethren Moses Deardorff, R. H. Nicodemus and J. E. Miller, from other State Districts, were present, and added much to the life and spirit of the meeting. We praise our Heavenly Father, his Son and the Holy Spirit for the success of the meeting. Bro. D. W. Shock, elder in charge of the York church, and his co-workers, who so wisely arranged the program and topics for discussion, gave evidence that their hearts are full of love for the church and her future success. When the time came to separate, we were loath to leave the place. May God bless the York church with still more souls for their hire!

Geo. Strycker.  
 Maple Creek, Sask., Canada, July 16.



## A PENNSYLVANIA-DUTCH POEM.

(Continued from Page 503.)

All, all is still! I hesitate—  
I fain would pass the door,  
But fear the pain of missing all  
This home contained of yore.  
For, ah, it is not what it was  
Though those now there are kind;  
What with our parents once we lose  
We nevermore shall find;  
Death goes before and reaps the sheaves;  
We can but glean behind.  
Such is the fate of earthly loves  
Where all things die or change.  
Yes, in the old-time homestead here,  
I feel alone and strange.  
O were it not for you bright heaven,  
With its unchanging rest,  
How heavy would our burdens be,  
Our life how sore distressed;  
But hope illumines our pathway to  
The regions of the blest.  
That is a lovely Fatherland:  
There I shall never roam;  
No mother there with tearful eyes,  
Shall see me leave that home.  
No father there shall seek the grave  
Where his beloved lies;  
That is no vale of woes like this,  
Where all we cherish dies;  
The beautiful is permanent  
In those unchanging skies.  
There we shall find what here we lose,  
And keep it evermore;  
There we shall join our sainted dead,  
Who are but gone before,  
I'm fain, in lonely hours, to lift  
The veil that let them through,  
And wish it were God's holy will  
To let me pass it too;  
Yet patience! till my hour shall come,  
To bid the world, Adieu!

## Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

## CANADA.

**Pleasant Ridge** church met in council July 2 with Eld. L. Shatto presiding. Much business came before the meeting. Our series of meetings is to commence Aug. 6 and close Aug. 20 with a communion. May souls be gathered into the fold and the members be encouraged to press onward and upward to the prize of the high calling of God in Christ Jesus (Philp. 3: 14).—W. T. Smith, Pleasant Ridge, Alta., Can., July 22.

## COLORADO.

**Fruita.**—I came here the last of April to spend part of the summer with the Brethren in this Valley. I certainly have enjoyed myself while here. The church at Fruita is a live one. They have a number of young members who take an active part in the Sunday School, Christian Workers' Meeting and prayer meeting. Bro. S. Z. Sharp has charge of the church and is a very busy man. I feel under great obligations to Bro. Sharp for giving me such free access to his library.—Henry Sunderland, Fruita, Colo., July 27.

**Loveland.**—The brethren of this congregation, Wayne, Colo., have now secured the services of Bro. C. P. Rowland to conduct a series of meetings for us, to begin Sept. 4, instead of the 11th, as formerly announced in these columns, which was due to a slight misunderstanding. Our Building Committee is now at work, arranging for the proposed building.—J. C. Groff, Wayne, Colo., July 28.

**McClave** church met in a visit council July 23. The meeting was conducted by Bro. W. D. Harris. Report of the visit was made by the deacons. Brethren W. D. Harris and L. P. Greenwood were chosen delegates to District Meeting. Brethren John Bowman and Amos Peterson, of Pountain City, Tenn., were with us over Sunday. Each one gave us good counsel. We are greatly in need of more ministerial help. All ministering brethren are invited, when passing through this part of the country, to stop and preach for us.—Sadie E. Harris, McClave, Colo., July 27.

**McClave.**—We expect to have a protracted meeting at this church, beginning Aug. 7, to be conducted by Eld. S. A. Honberger, of Wichita, Kans. We also expect to hold a love feast Aug. 20. A general invitation is given to the Brethren, especially ministers.—W. D. Harris, McClave, Colo., July 14.

## IDAHO.

**Clearwater.**—We had a basket dinner and program in the woods on the Fourth of July. At 4 o'clock we met at the church in special council to decide upon a time for our communion. We decided to hold it July 23, providing we could get ministerial help. Later on we succeeded in getting Bro. D. M. Click, of Tekoa, Wash., to help us. At 3:30 P. M., July 23, we met in special council to hear the report of the visiting brethren. With a single exception all were found in love and union. Our feast was then held in the evening. The sisters broke the bread and passed the cup, as was decided by the late Annual Meeting. On Sunday, after services, an election was held for a deacon. Bro. John Lind was chosen. Bro. Click preached six sermons while with us.—Mollie Harlacher, R. D. 1, Lenore, Idaho, July 26.

## ILLINOIS.

**Rockford.**—Bro. Blough, of Batavia, Ill., closed a two weeks' series of meetings for us last evening. Five young people were baptized and one has not yet been received. The meetings were of great benefit, and are likely to prove a blessing to the work in Rockford. The weather was excessively hot, and our farmer members were busy, yet every one tried to do his best to help the meetings along, and as a consequence, the work has received a permanent impetus. Bro. Blough's sermons were well received, and of a character to give lasting strength to the work. Our membership has been enlarged, and we are receiving into membership a number of excellent young people, that are going to be of great value to the cause. We are arranging for more active work in the various lines, as our possibilities enlarge. We will

organize a Christian Workers' meeting in the near future. Our Sunday School is growing encouragingly. We have nearly two hundred enrolled for the year.—P. R. Keltner, Rockford, Ill., July 25.

## INDIANA.

**Gedar Creek** harvest meeting will be held Aug. 6, by Bro. G. L. Wine, of Huntington, Ind.—C. F. Hanson, Laotto, Ind., July 28.

**Fort Wayne.**—At our Sunday School, last Sunday, it was decided to send a delegate to the Northern Indiana District Sunday-school Convention, to be held at Goshen, Ind., Aug. 10 and 11. A vote was taken and Sister S. L. Stover was elected delegate with the writer as alternate.—George F. Bender, 2003 Gay Street, Fort Wayne, Ind., July 25.

**Goshen** (West Side).—The people at this place have been richly fed with spiritual food today. Bro. C. N. Stutsman, of Seattle, Washington, and Bro. B. F. Heckman, of Chicago, were with us. It is beautiful to see young men so consecrated in the Lord's service. Our harvest meeting will be held Aug. 28, to be an all-day meeting. Bro. Samuel Burger is to be with us.—Mrs. Oelo Brumbaugh, Goshen, Ind., July 24.

**Mettie Creek.**—We recently closed an interesting series of meetings at the Brick house. Bro. Andrew Hutchison came to us on the evening of July 9 and preached nineteen sermons. Though it was at a busy season, yet the meetings were well attended by not only the members but others as well. Nine were baptized, all being Sunday-school scholars.—Chas. N. Miller, New Lisbon, Ind., July 28.

**Notice.**—The District Meeting of Middle Indiana will be held in the city house, North Manchester, Ind., Oct. 13. This meeting will be preceded by a Ministerial Meeting on the 12th, and a Sunday-school Meeting on the 11th.—J. G. Stinebaugh, Akron, Ind., July 25.

**Notice.**—The various church clerks of Middle Indiana will note the change in my address from Camden to Akron, R. D. 2, and send me queries intended for next District Meeting before Oct. 1, that they may be printed for distribution among the delegates, according to decision of 1909.—J. G. Stinebaugh, R. D. 2, Akron, Ind., July 25.

**Ridge Schoolhouse.**—After Sunday School Bro. Jacob Helstead, of Pine Creek, preached a good sermon for us. We were all glad that health permitted him to be with us again. We will have preaching again in four weeks.—Hattie Carlbener, R. D. 23, Bremen, Ind., July 27.

**Roanna.**—Bro. Neal was with us July 24 and preached for our Sunday School, also in the evening. It was decided, at our June council, to have our love feast Sept. 17, but upon learning that the Ogan's Creek congregation had chosen that day, we decided to change ours to the 24th. Our harvest meeting will be held Aug. 21. It is to be an all-day meeting. Katie Baldwin, Wabash, Ind., July 27.

**White church** will hold her harvest meeting Aug. 14, with Bro. H. H. Helman, of Canton, Ohio, to deliver the address.—Willard Anderson, Darlington, Ind., July 24.

## IOWA.

**Beaver.**—Bro. A. Julius, wife and daughter, from California, and Bro. Morris Elkberry, wife and daughter, from Dallas Center, were with us over last Sunday. Bro. Julius preached two sermons, which we appreciated very much. It is more than seventeen years since he was here. He promised to be with us again before leaving for his home. Bro. Elkberry will be with us again the last Sunday in July. Our Township Sunday-school Convention is dated for Sept. 11, and our series of meetings is to begin on the evening of Sept. 10. Bro. S. M. Goughnour, of Ankeny, Iowa, was with us to conduct the meetings.—Eddie Rutt, Beaver, Iowa, July 24.

**English River.**—We have still been enjoying some rich spiritual feasts. Bro. C. B. Smith, from Nebraska, passed through here and gave us several good sermons. Bro. G. W. Burgin, and family, from the South Ottumwa Mission, enjoyed an outing among us for nearly two weeks, recuperating away from the noise and labor in the city. It was enjoyed by all, as he also gave us several good, spiritual sermons. Bro. Virgil C. Finnell, working for the House, also gave us a call, and delivered two interesting lectures, one at each house, which were enjoyed by all who heard him. Eld. W. E. West, of Ankeny, Iowa, is to conduct a series of meetings for us, beginning Oct. 2.—Peter Brower, South English, Iowa, July 28.

**Notice.**—The District Meeting of Middle Iowa will be held in Panther Creek church, Dallas County, Iowa, Wednesday, Sept. 28. The Temperance Meeting will be held on Tuesday evening, Sept. 27, and the Sunday-school and Ministerial Meetings on Thursday, Sept. 29.—A. M. Stine, Adel, Iowa, July 30.

**Notice.**—The Mission Board of Southern Iowa will meet in their semiannual meeting in Osceola, Aug. 26. Any one having business pertaining to the mission work in the District will be governed accordingly, and have it in the hands of the Board prior to that date.—Peter Brower, South English, Iowa, July 29.

**Prairie City.**—At the close of our services, last Sunday morning, one more came out on the Lord's side and in the afternoon one was baptized in the Des Moines River. This brother or united with the M. E. church last winter and about three weeks ago he, with a few others, was to be baptized. Learning that the minister in charge belonged to a secret order, he refused to be baptized by him. We commended this young brother for standing firmly and fearlessly for Christ, and if all professing Christians would stand equally firm against these secret organizations, and have no fellowship with the powers of darkness, they would have more power with God and more influence with those around them.—Jennie Alexander, R. D. 2, Monroe, Iowa, July 19.

**Unionville.**—April 20 wife and I left for a three months' visit to our old home in Southern Pennsylvania. We visited eleven churches in Pennsylvania and Maryland and were very much pleased to see the churches in so flourishing a condition. We attended several love feasts. It was surely a feast to the soul, to meet with so many members, and most of them were quite plain, and in the order of the church. It was noticeable that where the Brethren were plainest, there were the largest standing churches. It seemed to be a fingerboard pointing out the way to success. We must strive for the simplicity of the Gospel if we would prosper. I am now looking for a location in other fields of labor where I may be more needed.—Theo. B. Price, Unionville, Iowa, July 28.

## KANSAS.

**Fairview** missionary Sunday School at Quinter, Kans., met last Sunday, July 17, in an all-day session of Sunday-school and Children's Meetings. Several excellent talks were given. General talks were given by Eld. Baker and Henry Bowman. A program was then given by the children, and with plenty of splendid singing. A collection of \$3.23 was sent to the Chicago Mission. There was an attendance of about 200, and all received great benefit from the meeting.—Vira Maben, Quinter, Kans., July 20.

**Newton Mission.**—Brethren J. J. Yoder and J. N. Drescher, of McPherson, Kans., two members of the Mission Board, came Saturday, and remained with us for our Sunday morning service. Bro. Yoder gave us one of his good, practical talks, which was an inspiration to all present who desired to attain to a higher standard of Christian living. We have secured the promise of Bro. N. E. Baker, of Arkansas City, to serve us in a series of meetings to begin Sept. 10.—Betty Root, Newton, Kans., July 29.

## MICHIGAN.

**Marion.**—Bro. C. H. Deardorff closed a ten days' series of meetings at Homestead. He reports good interest. There were no accessions, yet we feel sure that the small band of members there is strengthened. The next appointment, there, continues the same as heretofore,—once each month.—Rosa Welles, R. D. 2, Copemish, Mich., July 19.

**Notice.**—The District Meeting of Michigan will be held in the Woodland congregation Aug. 17, 18 and 19. Those coming from the south will be met at Coals Grove Tuesday evening and Wednesday morning. Those coming from the north will be met at Woodland at the same time. Those coming earlier or later must write some one to meet them.—J. J. England, Woodland, Mich., July 25.

**Onokama** church met in quarterly council July 2, Elder J. E. Utery presiding. Little business came before the meeting. With reference to the financial affairs, in the building of the new churchhouse, \$1,380 was raised by subscription and \$560 donated in labor, leaving an indebtedness of \$500, which we borrowed from the Mission Board. Bro. J. E. Utery and Sister Alta Reynold were elected as our delegates to District Meeting. Our Sunday-school attendance has been encouraging. July 10 we had 54 present and the following Sunday 74. July 17 Bro. W. R. Miller came to us and spent the week here, giving his lectures on the Bible Lands each evening. Saturday evening he gave a series of lectures with scenes from the mission work in the slums of Chicago. The attendance was very good throughout the week.—Hattie Hansen, R. D. 1, Box 88, Chief, Mich., July 30.

## MINNESOTA.

**Worthington.**—The members of this church and a number of friends and neighbors gathered in the grove at the home of Brother and Sister Joshua Schechter July 4, for a Sunday school picnic. At 10:30 A. M. Bro. Schechter gave an address on "Liberty" after which refreshments were served. In the afternoon the Sunday School gave a temperance program, which was appreciated by all. At the close a collection of \$7.00 was taken, and sent to the Temperance Committee to help in distributing temperance literature. All felt that a pleasant Fourth of July had been spent.—Alma I. Schultz, Worthington, Minn., July 30.

## MISSOURI.

**Joplin** church met in council June 26, with Bro. R. F. Bowman elder in charge. It was decided that the \$300 received from the General Mission Board for this point should be received by the pastor, Bro. Wyatt, in monthly payments of \$35 per month. Our love feast will be held Oct. 1. We will also have a series of meetings sometime this fall. Two letters were received.—Mabel Wyatt, 369 N. Jackson St., Joplin, Mo., July 26.

**Kansas City.**—Eld. G. W. Lentz, of the First Church of the Brethren of Kansas City, Mo., will begin a series of meetings at their church, 6236 Hugh Street (or East Seventeenth Street), Sept. 11. The love feast will be held Sept. 18. Our Teacher-training Class, held each Thursday evening at 8 P. M., is conducted by Bro. M. F. Hale. The study of the Life of Christ and the harmonizing of the Gospels are proving exceedingly interesting and helpful.—T. C. Nihnger, 5821 St. John Avenue, Kansas City, Mo., July 29.

## NEBRASKA.

**Higline** church met in council July 23. Our elder, Bro. George Misher, presided. Bro. Daniel Lapp was chosen delegate to the District Meeting, and Sister Earhart, alternate. We expect to have a series of meetings, beginning in October, conducted by Bro. John Diehl, of Brooklyn, Iowa. We have been greatly helped by Bro. Misher's visit. There are 41 English-speaking churches and 23 foreign. We have 11 Catholic and 5 Hebrew churches. The above shows that there is something for us to do. Will not every congregation pray especially for the work in Nebraska Aug. 7? We need an outpouring of the Holy Spirit there. We are very much blessed. Bro. D. L. Miller will start the meetings for us at that time and others will follow during the month. We have secured a large tent and will have a number of workers here. We extend an invitation to members in Iowa and Nebraska, to come and help us in the great work of soul saving.—Alice Garber, 2528 Lake Street, Omaha, Neb., July 24.

## NORTH DAKOTA.

**Berthold.**—Bro. Paul Mohler came to us June 26 and began a series of meetings. He also gave us two hours of Bible study each day. He remained three weeks. The members have been greatly strengthened. We have had marvelous demonstrations of the working of the Holy Spirit in the hearts of the people. We held a consecration service at the opening of the Bible study. The privilege of the Holy Spirit and praised God for the answers to our united prayers. Seven were born into the kingdom and others are near.—Allie M. Petry, Berthold, N. Dak., July 23.

**James River.**—Bro. Moses Deardorff, of Yale, Iowa, came to us July 18, and preached thirteen sermons. Eight came out on the Lord's side, five being given one family. How glad we are to see whole families come out to serve the Lord! They were baptized on Sunday afternoon. Three hundred people gathered to witness the sacred scene. Our meetings closed with a love feast. About seventy communed. We are sorry Bro. Deardorff could not stay with us longer. There were others who were counting the cost, and the members were greatly built up.—Susie Gilck, Carrington, N. Dak., July 27.

**Turtle Mountain** church met in council July 16. Bro. John H. Brubaker, our elder, presided. One letter was granted. The report of the annual visit was given, and propositions were made for our love feast. Bro. Brubaker began preaching on Saturday night and continued each night until over the communion, July 23, except on Friday night, when Prof. J. E. Miller preached for us. Bro. Brubaker preached ten sermons of great interest and edification. The members of the meetings, many regretted that the meetings could not be continued, but Bro. Brubaker goes to other fields of labor. Bro. Wm. Deardorff was with us during part of the meetings, and helped to assist in the song service. Bro. Brubaker officiated at the communion. The privilege of the Holy Spirit was given to the sisters for the first time to break the bread and pass the cup. The crowd was good, considering the rain in the forenoon. A number of members from other congregations were present, including three elders.—Ida C. Fisher, Perth, N. Dak., July 27.

**Williston.**—July 20 we closed a three weeks' series of meetings, held by Bro. C. P. Rowland, of Lanark, Ill. The members of this place have been encouraged and strengthened. We feel that the Holy Spirit has been working among us. Two were baptized July 28. Sister Sarah was prepared to accept Christ, but on account of sickness are not baptized yet.—Pearl Spoerline, Trenton, N. Dak., July 26.

## OHIO.

**Bellefontaine.**—It was my privilege to attend the Ohio State Convention of the National Christian Association at the Menonite church at West Liberty, Ohio, July 26 and 27. The Convention was well attended, over four hundred being in attendance at each session. Until the last evening the at-



tendence was small on account of a heavy rainstorm. Deep interest was manifested throughout the meeting. Besides ministers of other denominations in attendance, our own Fraternity was represented by Brethren G. A. Snider, B. F. Snyder, Abednego Miller and the writer. Six other denominations were represented.—E. F. Roder, Bellefontaine, Ohio, July 28.

#### OKLAHOMA.

**Bright Star.**—Last Sunday one came out on the Lord's side and on Monday afternoon we went to the water where the writer administered baptism. Parents were made to rejoice as well as angels in heaven.—P. S. Hartman, R. D. 2, Mangum, Okla., July 26.

**Cushing.**—Bro. John Austin and family and O. H. Austin came back to their old home, from Fruita, Colo., to Cushing. Bro. O. H. Austin preached several sermons at the Big Creek church, four miles west of town, and one in town at the M. B. church, by the earnest request of his old associates. His labor was well received, and deep impressions were made. The church was greatly benefited. Last night was our family reunion. Sister Carver from Texas was with us. All separated, each one going to their place of labor, not to meet thus again in this life.—A. V. Austin, Cushing, Okla., July 26.

#### OREGON.

**Ashland.**—Bro. Smith and I leave for home today, after seven weeks' work in the two churches in Southern Oregon, during which time we preached fifty-three times and taught forty-nine Bible lessons, attended one feast and two church councils. We also have the pleasure of reporting five conversions. The churches are in good working order. They have three elders, two of whom are past seventy years of age. Most of the work falls upon Eld. S. E. Decker, of Ashland, and ministers L. Overholser and M. C. Lininger. The territory is very large, and more help is indeed needed.—M. M. Eichelman, Ashland, Oregon, July 26.

#### PENNSYLVANIA.

**Codorus** church met in council July 25, with Eld. D. Y. Brihart presiding. One was reclaimed. Our love feast will be held Oct. 16, at 10 A. M.—J. L. Myers, R. D. 3, Glen Rock, Pa., July 28.

#### VIRGINIA.

**Bethlehem** church met in council July 23, with Eld. D. A. Naff presiding. Two letters were granted. Our annual church visit was ordered. Some other items of business were disposed of.—N. C. Peters, R. D. 1, Boone Mill, Va., July 27.

**Mountain View** congregation met in council July 23, with Eld. W. H. Handy presiding. Bro. R. L. Suit was called to the ministry. He is sound in the faith of the Brethren and speaks well. Bro. Eli Reed was advanced to the second grade of the ministry. This is a new church and the only church of the Brethren in this county, and we should like to see it built up. We have twenty-eight members, two ministers, four deacons, five trustees, a treasurer, sexton and church clerk. Bro. W. H. Handy is elder in charge.—W. R. Suit, Volney, Va., July 28.

#### WEST VIRGINIA.

**Oakvale.**—Bro. R. B. Pritchett came to this place July 17 and preached ten sermons. Much interest was manifested and the church feels encouraged.—Andrew Reed, Oakvale, W. Va., July 26.

**Red Creek** (West Virginia).—I went to the above place July 22 and presided at an unusually large council; also attended four preaching services and baptized two sisters. Another applicant is to be baptized in the near future. I returned home July 25.—Emma T. Pike, R. D. 2, Oakland, Md., July 28.

### CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

#### NORTHERN ILLINOIS AND WISCONSIN.

The Sunday-school and Christian Workers' Meetings of the above-named District are to convene at Elgin, Ill., August 31.

##### SUNDAY-SCHOOL MEETING.

Tuesday Evening, Aug. 30.

Address.—Eld. J. G. Royer, District Secretary.

Forenoon Session, Aug. 31.

9:00 to 11:45 A. M.

Devotional Exercises.—P. R. Keltner.

Eye Opener.—M. R. Myers. Discussion.

Our Situation.—D. D. Culler. Discussion.

Our Sunday-school Possibilities.—Mrs. Cassy B. VanDyke. Discussion.

Afternoon Session, Aug. 31.

1:30 to 4 P. M.

Devotional Exercises.—J. G. Royer.

Theme.—Up-to-Date Sunday-school Methods: (a) Graded Lessons.—I. B. Trout. Discussion. (b) Teacher Training.—J. H. B. Williams. Discussion. (c) Adult Class.—Mrs. John Lampin. Discussion.

##### CHRISTIAN WORKERS' MEETING.

Evening Session, Aug. 31.

Training for Service.—James M. Moore. Discussion.

Note.—Ample time has been provided for discussion of all topics. Let the Sunday-school and Christian Workers' Meetings and the Great Commission lie near to our hearts in the meantime, and let each come prepared to lend inspiration to the meeting.

Song service in charge of Bro. H. L. Young, Elgin, Ill.

#### SOUTHERN IOWA.

The Sunday-school, Ministerial, Christian Workers' and Missionary Meetings of the above-named District are to be held in the Ballou church, Sept. 15. Elders' Meeting, Sept. 14, 2 P. M., at Bro. D. P. Sink's. Love feast, evening of Sept. 14. District Meeting, Sept. 16.

##### SUNDAY-SCHOOL MEETING.

Sept. 15, 8 A. M.

Temporary Chairman, Geo. W. Burgin.

Address of Welcome.—J. M. Follis.

1. Some of the Ruts in Sunday-school Work and How to Avoid Them.—H. W. Coder, A. L. Sears.

2. Advantages of a Teacher-training Class and How to Conduct It.—J. H. Brower, Adelle Sales.

3. How Impress Our Teachers with the Responsibility of Their Position?—Lydia Bruere, H. C. N. Coffman.

4. Best Methods of Helping Scholars to Christian Decision.—Albert Miller, E. S. Poy.

Round Table: (1) Our Singing. Best Method of Conducting. (2) Is the Teacher's Greatest Work in Class? (3) Value of Personal Work. (4) Important Primary Aids. (5) Methods for Quarterly Review. (6) What New Resolutions Shall We Make for the Coming Year?

##### MINISTERIAL MEETING.

Sept. 16, 1 P. M.

1. Best Methods for Sermon Development.—Geo. W. Burgin, W. W. Folger, O. Ogden.

2. How Carry Out the Command Given to Peter in John 21: 15-16.—W. N. Giotfletty, J. P. Bailey, J. H. Keller.

3. How Can We Make the Results of a Series of Meetings More Lasting for Good?—D. P. Miller, L. M. Kob, W. Rodabaugh.

4. To What Extent Are We, As Christians, Responsible for the Liquor Traffic?—A. Wolf, Peter Brower, H. F. Caskey.

##### CHRISTIAN WORKERS' MEETING.

Sept. 15, 6 P. M.

1. True Aim of the Christian Workers' Meeting.—Ellen Stoneburner, A. P. Simpson.

2. How Can the Church Impress Upon the Minds of the Young People, the Importance of Becoming Active Christian Workers?—Lulu Johnston, D. T. Shelly.

3. The President's Relation to the Christian Workers' Meeting.—Maud East, H. N. Butler.

##### MISSIONARY MEETING.

Sept. 15, 7:30 P. M.

Sermon, Bro. W. D. Grove.

Offering for Missions.

Committee: Meda Caskey, D. F. Sink, Mamie Sink, Lenox, Iowa.

#### MEDICINE LAKE CHURCH, MONTANA.

July 16, in company with ten of the members of the Williston church, N. Dak., we took a pleasant drive of thirty miles into Montana, to attend the communion services of the members of the Medicine Lake church. There were thirty-three members in attendance at this feast. This little band of members is presided over by Eld. J. E. Keller, assisted by young Bro. McCune.

Here we found a consecrated, energetic, wide-awake band of members. There are a number of young members. Ministering brethren present from the only nearby church at this meeting were Eld. D. F. Landis and Bro. Abram Miller of the Williston church, N. Dak. We had a very spiritual, uplifting meeting.

After breakfast, before Sunday School, we held a prayer meeting, after which came the Sunday School and preaching services. This congregation certainly has a bright outlook, and we had a glorious meeting.

Immediately after the meeting we started on our return trip of thirty miles, for the Sunday evening service at the Williston church. Here we met a good audience and at the close of the services one young lady decided for Christ. Others are near the Kingdom. We will continue the meetings a few evenings, hoping that others may decide. After attending the communion at Berthold, N. Dak., I expect to go into Canada to hold some meetings. Lanark, Ill., July 18. C. P. Rowland.

#### AID SOCIETY NOTICE.

The committee, elected by the Sisters' Aid Societies at the late Annual Meeting, earnestly request the Societies to send in the fees for the year (by reading the secretary's report, in the Messenger of July 23, the sisters will understand what is meant), to the secretary and treasurer, Mrs. T. S. Moherman, Ashland, Ohio. Please do not sent stamps, as we can use only a limited amount of stamps in our work, and the surplus is very hard to dispose of.

If the Societies respond promptly to this call, they will help the committee very much in getting out the work for the year. The committee is especially anxious to get the booklet of helpful suggestions ready to send out at the very earliest possible date. Please give name of church and congregation when sending fees; also State District.

Especially does the committee ask the prayers and help of every sister in the church. Pray with us that this work may be done to the honor and glory of the kingdom of Christ.

Sister W. D. Keller, President.

Sister T. S. Moherman, Sec. and Treas.

Ashland, Ohio, July 25.

#### THE DECATUR MISSION SUNDAY SCHOOL.

Properly speaking, we believe the Decatur Mission began in 1895 when the Annual Meeting was held here.

Who conducted the work at the start, we do not know. In the spring of 1904, when the writer came to Decatur, he found Bro. Howard Garber officiating as superintendent. At that time the average attendance at the Good-way Mission was nineteen, but the location of the house was a serious drawback to the success of the work, so we moved to the Leafland Avenue Chapel, and our school began to grow. But there were other hindrances that we did not know of when the church was rented.

The building being large, and the heating apparatus poor, we could not keep it warm, hence we could not, with strict propriety, invite people to come and worship with us. These were the conditions that prompted the idea of building a new church. It was dedicated Nov. 8, 1908.

We have a school now of steady growth. In 1909 our average attendance was a little more than fifty-two, and the average for the first six months this year was a little more than sixty-three.

July 20 we had an outing for the school in Fairview Park, in the west part of the city. About one hundred members of the school were present. The children certainly enjoyed themselves in swings and on the revolving platform, or, as they call it, a merry-go-round.

At 5 o'clock light refreshments, in the way of ice cream, fruit and a goodly supply of cake, furnished by the good mothers of the school, were prepared, and the children called to the long table. When asked to be quiet, all reverently listened while thanks were returned to God for blessings received.

At 6 o'clock we all boarded the car for home, and without an accident of any kind reached home, tired, but ready to pronounce the outing a grand success. Henry Dubes. Decatur, Ill., July 25.

#### FROM WISCONSIN.

The Barron church had just closed a two weeks' series of meetings by Bro. J. V. Felthouse, of Indiana, on the evening previous to my arrival. One was baptized. The thirty-six members of the Barron congregation are much interested in having a minister locate among them who may give all his time to the work. It is thought that the town of Barron would be a more central location and that an active missionary movement here would bring results. There are ten members in the town. The Mission Board of Northern Illinois and Wisconsin is considering the place and its advantages as a mission station.

Our next stop was with the members of the Chippewa Valley congregation. Eld. H. C. Baker has charge, assisted by Bro. Root in the ministry. They have an interesting Sunday School, though not large. I was glad I could form the acquaintance of these members and have the privilege to preach to them. Bro. Baker had not yet returned from his Annual Meeting trip, which I regretted. They are to be congratulated that they have several young men and their wives who are giving themselves actively to the Sunday-school work and other church work also. The young people decided to organize a young people's Sunday-school class. I hope they may succeed, as it will be much to their advantage if they can carry it out properly. Studying the methods of others, who are doing the same thing, will help them greatly. There are many young people—hungry young people—in the community who have no Sunday-school privileges and will attend if properly interested.

I tried to promote the Lord's work wherever I could. The people received me into their homes, and forwarded me on my journey most graciously. The Lord reward them for it! I was blessed with health and permitted to return home without an accident, not even the missing of a train, or any disappointment whatever. I thank the Lord for his gracious kindness and tender mercy.

Polo, Ill., July 28.

John Heckman.

#### FROM FOSTORIA, OHIO.

July 21 our Sisters' Aid Society gave an outing for the benefit of the inmates of the Old People's Home at this place. We went by electric car to "Meadow Brook Park"—a distance of about eight miles from here. The sisters came with well-filled baskets, and while our natural appetites were satisfied, we also had a feast of spiritual things.

After dinner we gathered into the large pavilion, where we had singing and prayer, and listened to a number of good talks by some of our brethren and sisters. Among others, Bro. Geo. Baschore and wife, of Los Angeles, Cal., were with us; also Bro. H. V. Thomas, of the Oak Grove congregation. Not only the old people seemed to enjoy the day, but many younger brethren and sisters, as well as children, numbering, in all, about one hundred and thirty-five.

July 24 Bro. J. P. Dickey, late of North Manchester, Ind., was with us, and preached two very practical sermons, which were very much appreciated by all who heard him. Bro. Dickey with his family, is spending some time here with relatives and friends, prior to taking up his work as Bible teacher at Lordsburg, Cal.

Fostoria, Ohio, July 26.

Lydia Dickey.

#### WANTS A COUNTRY HOME.

Bro. H. C. Collyer, a minister in the second Degree, who now resides at 404 William Street, Ottumwa, Iowa, desires to locate in the country, either to work on a farm or to rent land where he can train up his four daughters under the influence of a country life. He believes that it is actually necessary to leave the city, as he feels unable to support his family on city wages and he does not want to raise his family under the influence of city life. Any of our churches, desiring help in the ministry, should write to Bro. Collyer at once. E. N. Huffman.

502 Ky. St., St. Joseph, Mo., July 25.

#### FROM WEST VIRGINIA.

July 8 wife and I left home to visit the Father's children in Mercer County, W. Va. Our first stopping place was in the city of Bluefield. Here we have six members, among them being a deacon. These brethren are conducting a Sunday School with most excellent results. We found Bro. R. B. Pritchett, of Johnson City, Tenn., preaching for them. Bro. Pritchett, who is a student of Daleville College, is spending his vacation working for the



Mission Board. Bluefield is a growing mountain city of 10,000 people. I hope the day is not far distant when we may have a flourishing congregation in this place.

On Saturday morning we were conveyed to the Smith's Chapel church, seven miles in the country. In this congregation there are about forty members. They have no resident elder and only one minister. We held a council meeting with them on Saturday evening, and preached for them on Saturday night and Sunday morning. Sunday afternoon we took the train for Oakvale, twenty miles east. There is an organized church at this place, with some sixty members. They have two ministers but no resident elder. We held a council meeting with them and preached for them on Sunday night. Both of the above-named congregations have well-organized Sunday Schools. We arrived home on Monday, July 11.

At this writing I am engaged in a series of meetings in Roanoke County, Va., at the Oak Grove house. This is where I was born and raised. In this community is the Barnhart farm, the home of Eld. Daniel Barnhart, on whose place the Annual Meeting was held in 1845. The attendance and interest are good, at this stage of the meeting. May much good be accomplished for the growth of Zion!

D. N. Eller.

Daleville, Va., July 19.

### OUR MISSIONARY JOURNEY IN SOUTHERN OREGON.

May 30 Bro. Hiram Smith and the writer left Tropic, Cal., for a helpful trip through Southern Oregon, stopping over Lord's Day with the saints at Laton, Cal.

Commencing in Ashland June 5, and closing the 26th, it was a pleasure to teach twenty-one lessons in the Book of John, searching for the testimony of John the Baptist, talking about Jesus' mighty works, and those of the Father, the Holy Spirit, Jesus himself, and other individuals; ascertaining instances and giving explanations concerning the development of belief, unbelief, and obedience, the results of belief and unbelief, the use of the words "signs," "faith," "works," "manifest," "glory," "worship," "prayer," "testimony," "word," "Christ," "Father," etc. O how the enrichments came to us! Each lesson was followed by a doctrinal sermon on the part of Bro. Smith.

At 10 A. M., for eleven days, a lesson was given to fifteen earnest members on Sunday-school Teaching, how to prepare lessons, how to approach and teach pupils. Forty-five were enrolled in the class in the Book of John. June 27 the work at Talent, five miles north of Ashland, was opened in First Corinthians, with an enrollment of thirty. With becoming enthusiasm we searched out the causative carnalities in the first eleven chapters, and the methods of correction. Then we passed into chapters twelve to sixteen, in search of the spiritual constructive for the enrichment of such as had been freed from carnalities.

It is ever so. When the carnalities are brought into judgment or condemnation, the Spirit can take charge of the heart, and construct or build its creations and entities. Chapter twelve gives the possible high realization of these constructive. Chapter thirteen unfolds the law of love, and chapter fourteen points out this law applied. Thus the members became equipped, whole-armed, for aggressive missionary work at home. Each study was followed by a doctrinal sermon by Bro. Smith.

July 7 Brethren Lininger and Webster conveyed us forty miles over the mountains to Williams Creek, the home of Eld. G. W. Hoxie, now nearly 78 years old, yet as vigorous as many others at 60 years. Here, amid green-clad mountains, valley meadows, rippling brooks of clear, cool water, in all quietude from steam and electric railways, and automobiles, live a peaceful, contented people. This quietude of nature is truly enjoyable. Our meetings were held in a neat, modern schoolhouse, close by the home of Bro. Hoxie.

Beginning July 8 lessons were given in the First Epistle of Peter, following the "testing" method. From chapter 1: 3 to 2: 1 is the "testing in confidence." From 2: 2 to 3: 9 is the "testing in conduct." From 3: 10 to 5: 7 is "testing in character." From 5: 8-11 is "testing in conflict." The spiritual values abound everywhere in this epistle, and are to be found through the aid of the Holy Spirit. Bro. Smith continued to follow each lesson with forceful, spiritual doctrine, which "the common people" seemed glad to hear.

On the evening of July 16, seventeen members convened around tables in Eld. Hoxie's orchard under the open skies, the tables being improvised between two large apple trees bending under luscious fruit. Lanterns were used. A bright moon, shining over wondrous, wooded mountains, also added its light, while the Word and Spirit shed Divine rays upon the "inner man." Seats were provided for onlookers, about 150 of whom were present. This was the largest feast-room I ever helped to occupy and enjoy.

In order to carry out these meetings, Deacon Z. P. Webster, of Talent, drove 45 miles four times, 180 miles in all. These isolated members on Williams Creek, surrounded by forested mountains, far from railroads, live such quiet, genial lives that it is a positive nerve-restoring joy to be among them. Bro. M. C. Lininger and family, who tented at Ashland, Talent and Williams, to participate in the Bible studies and other services, left for Crescent

City, on the Pacific, for a few weeks, while the missionaries returned to Ashland for another week's work.  
Tropic, Cal. M. M. Eshelman.

### MIDDLE MARYLAND.

The Ministerial and Sunday-school Meetings of the above-named District are to be held at Brownsville, Md., Aug. 17 and 18.

#### MINISTERIAL MEETING.

9:30 A. M.

- Devotional Exercises—Elder W. Reichard.  
Address of Welcome—Philip Castle.  
1. How Can Ministers Best Know the Needs of Members?—Eld. Jno. Rowland, Eld. A. B. Barnhart.  
2. To What Extent Should We, as Ministers, Consult Books and Sermons of Others in Preparing Sermons?—Caleb Long, Elmer Rowland.  
3. The Minister's Attitude Toward Unwarranted Funeral Customs.—Joseph Nelbert, Jno. Bowls.

#### Afternoon Session.

4. Are Our Failures Due to Lack of Preparation or Want of Correction?—J. O. Butterbaugh.  
5. Has the Lack of Doctrinal Preaching Been Beneficial to the Church of the Brethren?—D. M. Zuck, Samuel Hartrant.  
6. What Is the Benefit of the Annual Visit and How Should It Be Conducted?—Jno. Otto, Otto Hilsager.

#### 7:30 P. M., Temperance Meeting.

7. To What Extent Can We Take Part in the Temperance Movement Without Sacrificing Our Christian Principles?—Eld. W. S. Reichard.

#### SUNDAY-SCHOOL MEETING.

Thursday Morning.

1. Causes of a Dull Sunday School and How to Remove Them.—Elmer Rowland, Laura Jennings.  
2. The Quarterly or Bible in Class Work. Give Reasons Why.—N. Philip Castle, Bertha Bowls.  
3. Is It Profitable to Use One as a Teacher Who Is Not a Member of the Church of the Brethren?—Chas. Coffman, Gama Kreidler.  
4. The Importance of Parents in the Sunday School. How to Secure Them.—O. M. Tonkins, Susie Harp.  
5. Delegates and Reports.

#### CHRISTIAN WORKERS' MEETING.

1. Is It the Most Profitable Manner to Conduct the Christian Workers' Meeting to Use the Suggested Topic Card?—Frank M. Thomas.  
2. What Relation Is the Christian Workers' Meeting to the Church? (Sent by W. S. Reichard, Hagerstown, Md.)

### DISTRICT OF MICHIGAN.

The Sunday-school and Bible Institute for the District of Michigan will be held in the Woodland Church, Woodland, Barry Co., Mich., Aug. 10 to 18. Bro. J. Edson Utery will conduct class work in Teacher-training.

#### The Teaching Process.

- I. Its Nature.  
II. Its Essentials.  
III. Its Elements.  
IV. Its Methods.

#### The Working Process.

- I. Kinds of Influence.  
II. Power of Character.  
III. General Duties.  
The Studies of Christ as a Teacher. Studies on Prayer, Vocal Music and Instruction.—Brother and Sister G. F. Culler, Sarah Long, Sec.  
Grand Rapids, Mich., July 25.

### DISTRICT OF MICHIGAN.

The Annual Sunday-school, Ministerial, Missionary and District Meetings of the State District of Michigan, Church of the Brethren, will be held in the Woodland Church, Woodland Township, Barry County, Mich., Aug. 17, 18 and 19.

Tuesday Evening, Aug. 16, 8 P. M.

Sermon—I. C. Snively.

#### SUNDAY-SCHOOL MEETING.

Wednesday, Forenoon Session.

Moderator, Levi Baker.

- 9:30, Devotional.  
9:45-11:30, From the Cradle to the Grave: (1) 9:45, The Child—Its Problems and Possibilities.—Aille M. Emerick, Lella Culler. (2) 10:16, Maturity—Active and Passive.—William Smith, J. Homer Bright. (3) 10:45, Retrospective, Old Age, Gain and Loss.—Samuel Younce, Eld. D. Chambers.  
11:30, Intermission.

#### Afternoon Session.

- 1:30, Devotional.  
1:45, The Spiritual Side of the Sunday School vs. the Social Side.—Milton Chambers, Wm. B. Neff.  
2:15, Sunday-school Parliament: Today's Practical Problems Seeking Solution.  
Reports from Schools.  
4:00, Close.

#### Evening Session.

- 7:30, Special Prayer and Song Service.  
8:00, Sermon.

#### MINISTERIAL MEETING.

Thursday Forenoon Session.

Moderator, Charles Deardoff.

- 9:30, Devotional. Ministerial Roll call.  
9:45-11:30, The Needs of Michigan: (1) 9:45, The Laity—Soul-saving Crew.—Mary E. Teeter, Levi Baker. (2) 10:15, Soul-saving Sermons.—G. E. Deardoff, I. F. Ralrigh. (3) 10:45, Soul-saving Leadership.—Sylvia Utery, Perry McKimney.  
Noon Intermission.

#### Afternoon Session.

- 1:45, Laying on of Hands—Its Purpose, Upon Whom, By Whom?—J. Edson Utery.  
2:15, The Council Meeting as a Factor to Organize, Unify and Advance the Church.—Samuel Bollinger, G. E. Stone.  
General Discussion.  
Round Table: (a) Why This Wave of Indifference upon the Part of the Church Members in Regard to Their Attendance at Regular Church Services? (b) What Do You Call a "Dry Sermon"? (c) What Would You Include in the Expression—"The Church Is Getting Ready for a Series of Meetings"? (d) What Should Be the Basis of Our Decision as to the Work of an Evangelist, and Result of a Series of Meetings?

#### Thursday Evening.

- 7:00, Consecration and Prayer Service for Missions.  
8:00, Missionary Meeting in Charge of C. L. Wilkins.

#### DISTRICT MEETING.

To be held at the Woodland church, Friday, Aug. 19, 1910.  
8:45, A. M., Devotional.  
9:00 A. M., Conference.

### NORTHERN INDIANA.

The Sunday-school Meeting, Christian Workers' Meeting and the Bible Institute of the Church of the Brethren of Northern Indiana are to be held at Nappanee, Aug. 10 to 19.

#### SUNDAY-SCHOOL PROGRAM.

Aug. 10, 8:00 P. M.

Assigning the Lesson.—Lizzie Souley.  
Preparing the Lesson.—Pearl Apley.  
Reciting the Lesson.—Almeda Miller.

Aug. 11, 9:00 A. M.

The Teacher from the Pupil's Point of View.—Wm. T. Sanger.  
The True Purpose in Teaching.—Nettie C. Weybright.  
The Silver Lining.—Gertrude Greenwood.  
A Forward Look.—R. D. Miller.  
The Graded Lesson System.—Winnie Cripe.

1:00 P. M.

A Passion for Souls a Requisite in a Teacher.—Gertie Hira.  
The Usual and the Unusual Things in Sunday School.—Agnes Merchant.  
The Unusual Hour.  
Business.

#### CHRISTIAN WORKERS' PROGRAM.

Aug. 11, 7:00 P. M.

The Essentials of Christian Work.—R. O. Roose.  
Manliness of Christianity.—P. G. Stahl.  
Our Attitude Relative to Higher Criticism.—Irvin Duker.  
The Good Derived from the Christian Workers' Meeting.—P. G. Stahl.

Doubters and Grumblers.—Minnie Neff.  
The Bible Institute will convene each forenoon and afternoon from Aug. 12 to 19. Bro. P. B. Fitzwater will conduct classes in Galatians in the forenoon and in First Thessalonians in the afternoon. Bro. T. S. Moehman will give instruction on various subjects relative to the Sunday School, Christian Workers' Meeting, and to the Christian pastor and his work. Brethren Fitzwater and Moehman will preach in the evening on subjects of special interest. We earnestly desire a good attendance to all of these services.

The Committees.

### NORTHERN DISTRICT OF VIRGINIA.

The Ministerial Meeting of the Church of the Brethren of the Northern District of Virginia, will be held in the Linville Creek Church, Broadway, Va., Aug. 25 and 26.

First Day, Morning Session, 10 A. M.

Devotional Exercises. Organization of Meeting.  
The Northern District of Virginia in Its First Ministerial Meeting.—Daniel Hays.

The Minister—Some Helpful Things to a Minister's Success.  
(1) In His Home and Study. (2) On His Own Part.—Joseph Pence. (3) On the Part of Others.—D. P. Wine. (2) In His Neighborhood and Church. (a) On His Own Part.—B. W. Neff. (b) On the Part of Others.—A. S. Thomas. (3) In the Pulpit. (a) On His Own Part.—N. D. Cool. (b) On the Part of Others.—R. Mowry.

#### Devotional Services.

Second Session, 1:30 P. M.

Devotional Services.  
The College: (1) Reasons Why We Need Bridgewater College.—J. Carson Miller. (2) What the College Should Do?—J. S. Flory. (3) Cooperation with Our College.—J. M. Kagey. (4) Bridgewater College and Missions.—J. C. Myers.  
The Temperance Cause As It Is Before Us.—P. S. Thomas.  
W. C. Hoover.

#### Closing Services.

Third Session, 7:30 P. M.

Doctrinal Sermon.—D. C. Flory.

Fourth Session, Second Day, 9:30 A. M.

Devotional Services.  
Mission Work: (1) The West Virginia Field. Short Talks.—S. D. Zigler, Catherine Kline, S. M. Miller, S. D. Long and Others. (2) The East Virginia Field.—C. E. Long, W. A. Myers and others. (3) A Plea for Greater Foreign Missionary Endeavor.—H. C. Early. (4) A Missionary Church (Acts 13: 1-3).—J. W. Wayland.  
Devotional Exercises.

Fifth Session, 1 P. M.

Devotional Services.  
How Can We, as Ministers, Best Serve Our Congregations? (1) As Preachers and Evangelists.—I. W. Miller. (2) As Pastors and Elders.—J. A. Garber. (3) As Workers Together With God.—J. M. Foster.

Some Requirements for a Successful Series of Meetings. Both on the Part of the Minister and Members: (1) Before the Meeting.—Geo. W. Brady. (2) During the Meeting.—S. E. Bower.

Committee: J. S. Roller, Timberville, Va., J. W. Wampler, I. N. Zigler, Sec. Com.

### FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Andes, Bro. Levi, born at Strasburg, Lancaster County, Pa., July 18, 1844, died at his home in Newton, Kans., of Bright's disease, July 16, 1910, aged 65 years, 11 months and 28 days. He was united in marriage to Susan Stark Oct. 13, 1864. To this union were born five daughters and two sons. One son died in infancy. He leaves a wife and six children. Bro. Andes united with the Church of the Brethren Sept. 21, 1862, was called to the ministry Aug. 19, 1885, and advanced to the second degree Nov. 18, 1891. He became quite ill while on the Annual Meeting grounds at Winona Lake, Ind., and was anointed by Elders Isaac Frantz and W. R. Deeter. Services in the Mennonite church, by Eld. C. E. Wolf, assisted by J. R. Toebe, of the Mennonite church, and J. E. McClain, of the Congregational church, Text, Isa. 51: 11, 12. Interment in the Newton cemetery.—Bettie Root, Newton, Kans.

Bingaman, Bro. George, Jr., son of Brother and Sister George Bingaman, died at his home, July 18, 1910, aged 20 years, 10 months and 14 days. He was ill only a few days and died by his mother's side alone. He was a noble, Christian young man, having been a consistent member of the church for about five years. His unexpected death was a shock to his parents as well as to us all. Father, mother, five sisters and two brothers survive. Services by the writer, assisted by Eld. J. W. Jarboe. Text, Num. 23: 10.—D. A. Crist, Quinter, Kans.

Bosserman, Beulah Romania, infant daughter of Bro. and Sister M. Bosserman, of York, Pa., died July 5, 1910, aged 2 months and 6 days. Interment near Mummert meetinghouse, near East Berlin, Adams Co., Pa. Services by Eld. Jos. A. Long.—Abram S. Hershey, York, Pa.

Carpenter, Esther Mae, daughter of Bro. Elmer and Sister Lena Carpenter, born Nov. 21, 1906, died of pneumonia, July 7, 1910, aged 3 years, 8 months and 16 days.—Anna Myers, Centralia, Wash.

Davis, Sister Mary Catharine, died in Flathead County, Montana, of pneumonia, June 13, 1910, aged 41 years, 8 months and 16 days. She united with the Church about



twenty-four years ago and always took an active part in the work. She leaves a husband and two sisters. Services by the Brethren at Kalspell. Interment in the Conrad Memorial cemetery, Kalspell, Mont.—Adam Leana, Dayton, Mont.

**Dittmer,** Sarah Ann, nee Heckman, born in Preble County, Ohio, Feb. 20, 1853, died in the bounds of the Salem church, Montgomery County, Ohio, July 10, 1910, aged 57 years, 5 months and 10 days. She leaves an aged father, husband, four brothers and two sisters. She was married to El Dittmer Aug. 17, 1892. During the past four months her afflictions became more serious until death came. She was anointed the day before she died. Services at Potsdam, Ohio, by Brethren Jesse Stutsman and Newton Binkley. Interment in the cemetery near by—Josephine M. Folkerth, Union, Ohio.

**Edwards,** Sister Fanny, died at her home at Leetown, Jefferson County, W. Va., March 23, 1910, aged 63 years, 3 months and 18 days. She was an active member of the Church of the Brethren for about fifteen years, belonging to the Berkeley congregation. Services by Bro. John E. Otto, Text, Rev. 14: 13.—Frances Miller, Van Cleveville, W. Va.

**Grove,** Bro. Frederick, born in Windsor township, York County, Pa., Jan. 7, 1832, died at his home, in the bounds of the Codorus church, July 8, 1910, aged 78 years, 6 months and 1 day. He lingered for about one month, his death being caused by cancer. His wife, two sons and two daughters and one adopted daughter survive. Three weeks before his death he was anointed. Bro. Grove was a consistent member of the Church of the Brethren for thirteen years, and continued faithful until death. Services were conducted at Lebanon, Luther church, by Eld. Jacob M. Myers, assisted by Rev. L. E. Henry. Interment in the adjoining cemetery.—Samuel C. Godfrey, Red Lion, Pa.

**Holsinger,** Sister Anna M., nee Snyder, wife of Bro. Daniel Holsinger, born in Cambria County, Ohio, 1858, died at Mitchell, S. Dak., July 15, 1910, aged about fifty-two years. She leaves a husband, one son, three brothers and three sisters, all of whom were present at the funeral. Interment at Dry Creek cemetery, Linn County, Iowa.—S. B. Miller, Cedar Rapids, Iowa.

**Miller,** Bro. Abraham, born in Montgomery County, Ohio, April 2, 1824, died at the home of his son Jacob, near Lakeland, Ind., July 14, 1910, aged 86 years, 3 months and 12 days. Nov. 11, 1847, he was married to Hannah Butterbaugh. To this union were born eight children, two of whom died in infancy. His wife, three sons and three daughters survive. In 1850 he, with his wife, united with the Church of the Brethren and lived a true, devoted life. Services in the North Manchester West House, by Eld. A. L. Wright. Interment in the cemetery near the church.—Alice Mummert, North Manchester, Ind.

**Mosler,** Lawrence Arthur, son of Mr. and Mrs. Walter Mosler, died July 13, 1910, aged 10 years, 2 months and 18 days. This noble youth is greatly missed, not alone by his parents and the younger brother in the home, but also in the various services of the church. Services at the home on Loretta Street, Pittsburg, also in the Fairview church, Georges Creek congregation, to which place the body was taken for burial.—Mrs. M. J. Weaver, 1120 Greenfield Avenue, Pittsburg, Pa.

**Needy,** Samuel, died at his home in Waynesboro, Pa., July 13, 1910, aged 58 years, 3 months and 25 days. His illness lasted but two days. The death of his daughter, Sister Mary, who was buried three months ago, adds to the sorrow of the family. Since that time Mr. Needy has been counting the cost of the Christian life. He was a man of much integrity and a kind father. His wife, three sons and two daughters survive. Services by Rev. R. C. Ruse, of the Fairview church, Georges Creek congregation, to which place the body was taken for burial.—Mrs. M. J. Weaver, 1120 Greenfield Avenue, Pittsburg, Pa.

**Pryor,** Bro. William M., born Sept. 16, 1854, died at his home near Loudonville, Ohio, July 15, 1910, aged 55 years and 10 months. He united with the Church of the Brethren nearly seventeen years ago and lived a devoted Christian life until death. His wife and four children survive. Services by Bro. A. S. Workman. Interment at the North Bend cemetery.—Elizabeth Daugherty, Danville, Ohio.

**Rohrer,** Bro. Daniel, born in Montgomery County, Ohio, June 28, 1848, died at his home near Walnut, Ind., July 20, 1910, aged 66 years and 22 days. He came to Miami County, Ind., with his parents when a young man. He was married to Lucinda Sambern March 7, 1867. She preceded him about a year ago. He leaves two sons and three daughters. Bro. Rohrer was a member of the Brethren church for forty years. Services by Bro. Irvin Fisher, of Mexico, Ind., at the Walnut church. Interment in the cemetery near by.—Susan Puterbaugh, Argos, Ind.

**Roof,** Bro. Lewranze Elmer, born in Allen County, Ohio, May 3, 1880, died June 19, 1910, aged 30 years, 1 month and 16 days. He was married to Nora Emswiler Nov. 3, 1900. To this union were born two children. Besides his wife and children he leaves father, three brothers and one sister. Bro. Roof united with the Church of the Brethren in 1896, and lived a consistent life until his death. Services by the writer in the Anderson church. Text, 2 Cor. 1: 10.—H. L. Fadely, Middletown, Ind.

**Smith,** Sister Barbara A., nee Miller, born in Page County, Va., 1846, died of heart failure, at her home in Green township, Trumbull County, Ohio, in the bounds of the Bristolville church, July 6, 1910, aged about 64 years. She moved to Ohio in 1873 with her father, Joseph Miller, two brothers and three sisters. July 2, 1875, she was married to A. D. Smith, who preceded her April 17, 1910. Services by Rev. Hulbert of the M. E. church.—M. E. Strom, Spokane, Ohio.

**Talhelm,** Harry S., son of Calvin and Susan Talhelm, born Feb. 2, 1882, died near Middlebury, Franklin County, Pa., July 21, 1910, aged 18 years, 5 months and 7 days. Services by the writer, at the Browns Mill church. Interment in the adjoining cemetery.—Wm. C. Koontz, Shady Grove, Pa.

**Ullom,** Sister Alice, nee Trueman, born July 23, 1855, in Champaign County, Ill., died in the bounds of the Carthage church, Mo., July 12, 1910, aged 54 years, 11 months and 20 days. She was married to J. K. Ullom Dec. 30, 1876. To this union three children were born. Her husband, two children, two sisters and three brothers survive. Sister Ullom united with the Brethren church in 1878, and remained a faithful member until death. Services by Eld. George Barnhart. Text, Rev. 14: 12.—Lizzie Rolfe, Carthage, Mo.

**Whetsel,** Sister Mary Catherine, nee Corbin, born in Page County, Va., Aug. 25, 1835, died May 21, 1910, aged 73 years, 8 months and 26 days. She was married to Noah Whetsel Jan. 1, 1867. To this union were born nine sons and four daughters. Her husband and ten children survive. Sister Whetsel united with the Church of the Brethren in 1861 and remained faithful to the last. Services in Columbus, in the bounds of the Lower Fall Creek church, by the writer. Text, Amos 4: 12.—H. L. Fadely, Middletown, Ind.

**Wolf,** Sister Sarah, wife of Bro. John Wolf, born in Bedford County, Pa., June 8, 1833, died at her home in Preston, Minn., July 11, 1910, aged 72 years, 1 month and 3 days. Her husband, one son and two daughters survive. Services by the Brethren in the Presbyterian church in Preston. Interment in the Crown Hill cemetery.—J. Broadwater, Preston, Minn.

**Wright,** William Donald, son of Bro. L. D. and Sister Dora Wright, born near North Manchester, Ind., Nov. 23, 1903, died of pneumonia, at the same place, July 17, 1910, aged 7 months and 24 days. Father, mother and three sisters survive. Services in the Walnut Street church, North Manchester, conducted by Bro. T. D. Butterbaugh, assisted by Rev. G. T. Ronk, of the Progressive church.—Alice Mummert, North Manchester, Ind.

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## NOTES NOT CLASSIFIED

**Farmers Grove.**—Bro. B. F. Lightner, with his wife, of Gattysburg, has been assigned the pastorate of this church by the Mission Board, and has entered upon the work there. Bro. Lightner does the preaching. Sister Lightner being a splendid singer, conducts the song service. They were here July 9, and decided to hold meetings every two weeks instead of every four weeks, which we think is much better.—I. Cripe, Spruce Hill, Pa., July 25.

**Ashland.**—July 18 Brethren M. M. Eshelman and Hiram Smith stopped on their return trip, and gave us some more meetings, preaching each evening during the week and over Sunday. The meetings closed with a full house. Their stay with us was appreciated by all. The lessons they gave were good and we trust will not soon be forgotten.—Coras B. Decker, Ashland, Oregon, July 25.

**Summum.**—Bro. Charles Walter, of Summum, Ill., will begin a series of meetings Aug. 6, in the Shelby County church, Mo., to continue three or four weeks. Pray for us that the name of the Lord may be glorified, the church built up and souls saved.—C. Walter, Summum, Ill., July 23.

**Stonington.**—Bro. John Bjorkland, of Rocky Ford, Colo., came to this place July 16 and remained ten days, preaching in all twelve sermons. The interest and attendance were good all the while. The Lord's cause here has been benefited. We feel that the Lord is doing a great work here. We have one sister who has been added to our number by baptism. We think fourteen members here but no resident minister. We think much good can be done, and we would be glad, at any time, to have the brethren come and preach for us.—Chas. Walker, Stonington, Colo., July 25.

**South St. Joseph Mission.**—Bro. H. C. Collier was with us and preached for us last Sunday evening, also Monday evening. The writer went to Mound City, Mo., on the 16th and on the following day delivered a lecture on City Mission Work, in the South Bethel church, in the forenoon and at 8 P. M. in the North church. During this warm, dry weather the health of our members seems good and the Sunday-school attendance is up well.—E. N. Huffman, Sta. D., 502 Ky. Street, St. Joseph, Mo., July 26.

**Notice.**—Our Sunday-school, Ministerial and District Meetings will convene in the Brethren's congregation, Ross Chapel here, Aug. 25, 26 and 27. We will have preaching on the evenings of the 24th by Brethren W. J. Row and J. B. Shafter, on the 25th by Brethren H. C. Collier and J. B. Shafter, on the 26th by Brethren H. C. Collier and J. B. Shafter, on the 27th by Brethren H. C. Collier and J. B. Shafter. The Second Coming of Christ, or Looking for that Blessed Hope. Text, Matt. 24: 44. Any one coming to this place from a distance, by railroad, will get off at Hammond. Bro. McCann will be here (Bethany congregation, Antioch house) over Sunday.—A. C. Auvil, Thornton, W. Va., July 27.

### FROM THE WOODBERRY CHURCH, BALTIMORE CITY, MD.

Since our last report the faithful few of the little band here have labored with increasing devotedness in church, Sunday School and Christian Workers' interests, regardless of the excessive heat, and yet the attendance has materially lessened. The interest of course, has not decreased, for the more earnest ones are present, with no excuse for the conditions of the weather. True, some of our active members are out of the city.

It is a little singular, but interesting nevertheless, to notice how peculiarly we are constituted. On Sunday, when the thermometer registers eighty-two degrees in the church, our seat is vacant because of the heat, regardless of the fact that we can sit quietly, and leisurely fan ourselves. On Monday, when the thermometer registers 102 degrees in the shop, engine room, office, or on the street, our place is filled. Our duties are taken up without a fan. We cheerfully perspire all day, feeling none the worse,—all because we receive the two, three, or five dollars for our services.

On Sunday, however, it is different. We have the opportunity of sitting in a comfortable pew, leisurely fanning ourselves for one hour during the services, and merely dropping a nickel into the collection basket for the religious privileges enjoyed. And yet this service has the peculiar tendency to give us the headache, or cause us to feel bad. "Where your treasure is, there will your heart be also."

One commendable feature of the members of the Woodberry church is this, that they are loyal to the gospel principle of refraining from the outward adornment of the body. I regret to say that my inner ex-  
periences were not similar to others of my brethren, who have publicly expressed their appreciation of the general character of our late Conference at Winona. The departure from simplicity, and the worldward tendency in dress, so manifest in some of our congregations, greatly pains my heart. God grant that we may recover therefrom, and that our former simplicity and God-given principles of dress, may be maintained in our borders until Jesus comes to claim his waiting bride.

T. S. Fike.

3433 Falls Road, Baltimore, Md., July 28.

### FROM OREGON, WASHINGTON AND IDAHO.

Another District Meeting of Washington, Oregon and Idaho has come and gone, the meeting being held at Weiser, Idaho. On Tuesday forenoon of July 12, from 9 to 12 o'clock, the Sunday-school topics were thoroughly ventilated. It so happened that not one of the speakers, who were assigned topics, was present, but others were selected and the work moved on as though nothing had happened. In this day and age there are so many active Sunday-school workers that there need be no real disappointment. The time was all taken up and still we were not through. Many helpful suggestions were made, and we all feel the stronger for being at this session. Bro. David Betts, from Nampa, Idaho, was chairman of the Sunday-school meeting.

The afternoon of the same day was taken up by the sisters. Three topics were discussed, which should be conducive of much good. The mothers wield no small

influence in moulding sentiment for the betterment of themselves, as well as the young sisters just coming into womanhood. Sister Jennie Hale, of Tekoa, Wash., presided at this meeting. The same evening a very urgent request came from Eld. Brower, for a special prayer service in behalf of his afflicted companion. The prayer service was led by Eld. D. B. Eby, of Sunnyside, Wash., and was followed by others. It was made clear that the disciples specialized in prayer, as was done upon this occasion.

On the morning of the 13th, at 9 A. M., the District Meeting was called to order by the retiring Moderator, Eld. J. H. Graybill, of Nampa, Idaho. After roll call, and the report of papers brought up by delegates, balloting began for a moderator. After balloting three times the lot fell on Eld. D. B. Eby, of Sunnyside, Wash. The other officers were: Reading clerk, Eld. Geo. C. Carl, of Portland, Oregon; writing clerk, Bro. John R. Peters, of Wenatchee, Wash.; assistant, Bro. J. A. Eby. After a few appropriate remarks by the moderator, the meeting was declared open for business. Two organized churches were admitted and enrolled, thus adding two more delegates to the delegate body, making thirty-seven in all. Several papers and queries came before the meeting and were all disposed of in a most excellent spirit. Three papers came from Washington, asking the District Meeting to make the State of Washington a separate District. Upon the recommendation of a committee, appointed at last District Meeting, to look into the wisdom of such division, it was unanimously agreed to divide into three Districts, using State Lines as boundaries to avoid complications, except in the State of Idaho, which District would include Western Montana. A committee of nine was appointed, consisting of three Brethren from each District, to arrange for the transfer of all properties and such other business as would necessarily be theirs to adjust. The committee was organized by electing Bro. D. B. Eby, of Sunnyside, Wash., chairman. The school question was an interesting one, and it was decided to arrange for a few weeks' term in each organized church, or jointly, where the churches are close together. The District keenly feels the need of a more thorough Bible knowledge. It was remarked that the fire all seemed to come from the northwestern part of the District, and the reason given was, that they held Bible Schools in that part. Bro. L. E. Keltner, of Boise, Idaho, represents the District on the Standing Committee.

The next District Meeting will be held in the Coquille Valley church, Coos County, Oregon. The close of this District Meeting brought sadness to the hearts of all present, because the members have learned to love each other by working together these many years. To divide means a severing of our pleasant associations. But all were willing to submit to God's will, feeling that more effective work could be accomplished. The Missionary Meeting proved helpful, and a collection of over a hundred dollars was reported. It is needless to say that the Ministerial Meeting was a success, as these meetings are always very helpful.

Taken as a whole, this meeting was declared to be the most largely attended, and closed with the best feeling of any previous one. John R. Peters, Sec.  
Wenatchee, Wash., July 22.

## ANNOUNCEMENTS

| DISTRICT MEETINGS.                                             |                                                                |
|----------------------------------------------------------------|----------------------------------------------------------------|
| Aug. 17, 18, 19, Michigan in Woodland church.                  | Sept. 17, Appanoose.                                           |
| Sept. 25, Middle Iowa, in Panther Creek church, Dallas County. | Sept. 17, 10 am, Washington Creek.                             |
| Oct. 13, Northern Indiana, North Manchester, city house.       | Sept. 24, 11 am, Washington, Maryland.                         |
| LOVE FEASTS.                                                   |                                                                |
| Canada.                                                        |                                                                |
| Aug. 26, Pleasant Ridge, Milo, Alta.                           | Aug. 13, Riverside.                                            |
| Colorado.                                                      |                                                                |
| Aug. 20, McCane.                                               | Aug. 13, Little Traverse, at the home of Bro. Isaiah Stutsman. |
| Sept. 10, Sterling.                                            | Aug. 20, Osceola.                                              |
| Sept. 17, Good Hope.                                           | Sept. 10, 10 am, Chippewa Creek.                               |
| Illinois.                                                      |                                                                |
| Sept. 17, Liberty.                                             | Aug. 26, Prairie View.                                         |
| Sept. 17, Martin Creek.                                        | Sept. 10, 2 pm, Farrenburg.                                    |
| Sept. 17, 10 am, Spring Run.                                   | Sept. 18, Kansas City, 6238 Hugh Street (or East 17th Street). |
| Indiana.                                                       |                                                                |
| Aug. 20, 2 pm, Little Walnut.                                  | Sept. 17, 2 pm, Piney Creek, near Taneytown.                   |
| Sept. 10, Portland.                                            | Aug. 13, Riverside.                                            |
| Sept. 10, 5 pm, Turkey Creek.                                  | Aug. 13, Little Traverse, at the home of Bro. Isaiah Stutsman. |
| Sept. 15, 2:30 pm, Ladoga.                                     | Aug. 20, Osceola.                                              |
| Sept. 17, Lower Full Creek.                                    | Sept. 10, 10 am, Chippewa Creek.                               |
| Sept. 17, Landessville.                                        | Aug. 26, Prairie View.                                         |
| Sept. 17, 5 pm, Mable Grove.                                   | Sept. 10, 2 pm, Farrenburg.                                    |
| Sept. 17, Ogans Creek.                                         | Sept. 18, Kansas City, 6238 Hugh Street (or East 17th Street). |
| Sept. 17, Yellow River.                                        | Sept. 17, 2 pm, Piney Creek, near Taneytown.                   |
| Sept. 24, 5 pm, Santa Fe.                                      | Aug. 13, Riverside.                                            |
| Sept. 24, Roann.                                               | Aug. 13, Little Traverse, at the home of Bro. Isaiah Stutsman. |
| Sept. 24, 4 pm, Walnut.                                        | Aug. 20, Osceola.                                              |
| Sept. 29, Nappanee.                                            | Sept. 10, 10 am, Chippewa Creek.                               |
| Sept. 30, Bremen.                                              | Aug. 26, Prairie View.                                         |
| Iowa.                                                          |                                                                |
| Aug. 20, 11 am, Crooked Creek house, Washington County.        | Sept. 10, 2 pm, Farrenburg.                                    |
| Sept. 2, 3 pm, Libertyville.                                   | Sept. 18, Kansas City, 6238 Hugh Street (or East 17th Street). |
| Kansas.                                                        |                                                                |
| Sept. 10, Garden City.                                         | Sept. 17, 2 pm, Piney Creek, near Taneytown.                   |
| Sept. 17, 10 am, Burr Oak.                                     | Aug. 13, Riverside.                                            |

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## Minutes of Annual Meeting from 1778-1909

This volume contains every known minute of the proceedings of the general conferences held by the Church of the Brethren to the Year of our Lord 1909. Many interesting things relative to the problems of church, government and decisions upon methods of solving them, nowhere else published, are here recorded. These Minutes also reveal to the reader the firm stand the Brethren maintained through the years in reference to their opposition to war, intemperance, secretism, worldliness, etc. They also show the change and growth of sentiment in relation to the educational, missionary, and Sunday-school movement in the Brotherhood, and how these departments of work have grown. Taking it all in all, it is one of the books which has a right to a place in the library of every Brethren home. This is a \$2.50 book, but in order to bring it within the reach of all the price is placed at \$1.75, which is just the cost of manufacturing and postage.

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Elgin, Ill.



# THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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## AROUND THE WORLD

A RECENT report of the Carnegie Turkestan Expedition, sent to Asia to discover possible traces of prehistoric man, announces that in the ruins of Merv, fifty miles east of the Caspian Sea, the Expedition found traces of a people that must have lived at a very early age. Here they found the ruins of cities, which, because of a lack of water, sank into oblivion, later on to be overwhelmed by the advancing sands of the desert. Further excavations, it is thought, will afford at least a glimpse of conditions prevailing shortly after the "dawn of creation," in the earliest age of man, "when all the world was young."

If parents persist in allowing their children to attend debasing and corrupting shows, they must abide by the consequences. In Muncie, Ind., Aug. 3, a number of children, while "playing Indian," decided to burn one of their number at the stake. Inflamed and impassioned by the scene of an Indian raid, as depicted by a lurid picture film of the local five-cent theater, they determined to have a realistic duplication of the tragedy. A stack of newspapers, piled around the boy selected, and then ignited, might have proved his funeral pyre, had not a prompt rescue been effected. As it is, his injuries may yet prove fatal. One is made to wonder how many more instances of like character will be needed to arouse the people to a sense of their duty. "My people doth not consider" was the plaint of the ancient prophet. He might, if living today, make the same observation with startling truthfulness.

Nor having command of all the ample pools of former times, the water supply of Jerusalem, at present, is anything but satisfactory. With a population of almost 100,000, the city is dependent upon the water collected and stored in comparatively small reservoirs. As the rainfall averages but twenty-seven inches a year, the supply is not sufficient for the growing population. The well-to-do, in control of large cisterns, are amply provided for, but the poor are obliged to depend upon the public pools, the water of which is often impure and disease-breeding. The American Deputy Consul, Whiting, is urging American capitalists to rehabilitate and improve the ancient water works system, as originally constructed by King Solomon. The three great pools, still largely intact, constructed of solid masonry in the bed of an elevated valley, hold 44,000,000 gallons of water, and could be enlarged. The ancient aqueduct that conveyed the water to the city,

could be replaced by a modern pipe system of large capacity, amply able to reach every part of the city. American engineering skill may yet serve to supply an abundance of life-giving water to the ancient city, "beautiful for situation, the joy of the whole earth."

THE fourth International Conference of American Republics, as far-reaching in importance, almost, as the Peace Conference at The Hague, opened at Buenos Ayres July 12, to continue in session for five or six weeks. Representatives of twenty-one republics of the Western Hemisphere, are in attendance, and a most harmonious attitude has so far characterized the meeting. It is these gatherings in behalf of a better understanding between nations that are the real hope for universal peace in future years,—a blessed condition well worth our best thought as well as our prayers.

JUDGING by recent investigations in New York City, the average dealer has been grossly cheating his customers in weight as well as in measure. Thousands of fraudulent pint, quart, gallon, peck and bushel measures, as well as a large number of defective scales were promptly seized and destroyed by the Commissioner of Weights and Measures. When it comes to giving a customer that which is fair and square, the average dealer is exceedingly lax, and the honest man seems to be in the minority. This is true, however, not only in New York but in many cities and towns throughout the country. But while dishonesty in weight and measure may, at times, go undetected, and seemingly enrich the tricky dealer, the time will surely come when "all things will be naked and open before him with whom we have to do."

ASSUMING that forty years of active business life and constant contact with men will enable a man to reach some persons more effectually than the theologically-trained minister, F. J. Hart, of St. Louis, Mo., aged sixty-five years, has just been ordained to the ministry of the Congregational church. While this is an action quite unusual and unprecedented, according to the generally-accepted views on this question, it is claimed that a successful minister needs, besides a thorough grasp of the all-important "Message," an equally comprehensive knowledge of men,—their varying natures, how best to approach them, and how to win them for Christ. While scholastic training is essential, and not to be undervalued, there are some things that can only be learned by actual experience in the great school of life. It is this adaptation to man's varying needs that Paul emphasizes when he says: "I am made all things to all men, that I might by all means save some,"—a lesson of highest importance today.

FRATERNAL orders lay much stress on the benevolent features of their respective organizations, emphasizing the great good that is being done by means of the help given to families of their deceased members at a trifling cost per annum. Careful investigation has recently brought out the interesting fact that the fraternal orders of the United States, collectively, are "insolvent to the extent of four billion dollars in round numbers." This means that in coming years the widow's average share of the stipulated amount will be short by whatever percentage the four billion dollars bear to the full amount expected by all the insured. Of 3,500 mutual, coöperative and fraternal insurance orders, established during the last forty years, 3,000 have failed after an average duration of but fifteen years. These are facts that can not be controverted, but still the people persist in duplicating past failures. Why not try the mutually helpful plan, recommended by the apostle in Heb. 13: 16? No failure in the Lord's plan, if practically applied!

ARRANGEMENTS have been completed for a great religious revival, to be held in Jerusalem next March by the noted evangelist, Dr. Chapman, assisted by the well-known singer, Charles M. Alexander. Such an effort would have been, perhaps, impossible, a few years ago, but under the changed conditions now prevailing, it is allowed, and may prove quite successful, though one can not help but wish that in these large meetings the Gospel might be preached in the fullness in which it was once proclaimed in the same city by the apostles of old. It is proposed to have meetings, later on, in Cairo, Egypt, also,—a city which, because of its well-known immorality and inherent wickedness, is undoubtedly greatly in need of thorough-going evangelistic efforts.

It has not been usual, of late years, for the Jew, to be a tiller of the soil, and it will no doubt be surprising to many to learn that he is, to some extent at least, returning to the occupation of his fathers, as in the days of old. There are now five thousand Jewish farmers in the United States, making, with their families, a farming population of at least twenty thousand. Leading men among the Jews are much pleased with this return to the original occupation of God's chosen people, as it affords a means of employment to thousands of their poor brethren who are driven out from Russia and other countries, and forced to find a home elsewhere. It is to the credit of well-to-do philanthropists among the Jews that they are most liberally providing for their homeless and dependent ones. It is claimed that very few, if any, of their poor are to be found in the public charitable institutions of our country.

THOSE who pose in the limelight of public admiration must necessarily walk circumspectly, lest even the most private acts of their lives be held up to public execration. Mrs. Alice Roosevelt-Longworth is the recipient of thousands of energetic protests, just now, by members of Anti-Cigaret Leagues and others, because of her ill-advised indulgence in cigaret smoking. It is urged by the 26,000 or more people who by their remonstrances are urging a discontinuance of the practice, that she is setting a bad example to the young women of our nation, who will doubtless be influenced by the practice of one so generally looked up to throughout the country. This incident is also a forcible reminder of the fact that people of influence in the church of God have grave responsibilities devolving upon them. Thousands are affected for weal or woe by their life and example. Well might Paul say to Timothy, "Be thou an example to the believers."

JAPANESE industrial development, during the last ten or twelve years, has been really remarkable,—so much so that the American and European manufacturers are greatly alarmed. There is no question that Japanese workers, with their simple tastes, can easily subsist on the low wages paid, and readily produce textile fabrics more cheaply than any other nation. At present four hundred thousand cotton operatives are working in Japan, the highest wages being but thirty cents a day, and yet the product is of the finest quality. The largest spinning concern, at Hiogo, owning nineteen mills, provides dormitories for its workers, and serves three meals (chiefly vegetables and rice) per day, at a total cost of five cents to the worker. A sanatorium, with competent physicians, attends to the needs of the workers, kindergartens look after the children whose mothers work in the mills, and technical schools train the boys for future efficient service with the company. So cordial is the relation between worker and employer that it may be termed almost ideal,—well worthy the emulation of others who are worried by the constant friction characteristic of industrial life in Western nations.



## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

### A Little Journey.

SELECTED BY NETTIE GISH.

I started life's wearisome journey  
With a heart full of joy and delight,  
The path, stretching smoothly before me,  
Seemed glowing with radiance bright,  
And all through the short years of childhood,  
I sang in a jubilant strain,  
And the song held no cadence of sadness,  
But ne'er could I sing it again.

One day, feeling languid and weary,  
I paused, just to rest for awhile,  
But Youth brought its strength and its sweetness  
And led me away with a smile.  
We traveled in gladness together,  
It seemed but a short, blissful stage,  
Then my footsteps grew slow and I stumbled,  
And Youth left me leaning on Age.

We tottered along for a season  
O'er a pathway now rough to the tread,  
But I lifted my eyes to a mountain  
That loomed in the distance ahead.  
And I knew in my soul I must reach it,  
And climb to its uttermost dome,  
For its crown was the kingdom of glory,  
Where the sunlight of God ever shone.

So I climbed ever higher and higher,  
Till at last came the end of the quest,  
For a voice of ineffable sweetness  
Bade me enter the mansions of rest  
And just as I crossed o'er the threshold  
I paused to look back o'er the past,  
Then I saw that earth's devious pathway  
Led straight into heaven at last.

Hardy, Nebr.

### The Simple Life.

BY J. M. BLOUGH.

It seems to me that if there are any people in the world who ought to be, and also can be, the exponents of the simple life, those people are the members of the Church of the Brethren. We, who try so earnestly to live out the requirements of the Scriptures, should by no means come short in imitating the simple, humble life of our blessed Savior, for, no doubt, he meant to include this when he said, "Follow me." We, who put so much stress upon "brotherhood," must be willing to live such a life that the poorest and humblest among us can feel at home with us, whenever and wherever we may chance to meet, for are we not all brethren? Perhaps it is easier for the poor to live the simple life than it is for the rich, but that is no reason why the rich should not live it as well as the poor, for as in Jesus there is neither Greek nor Jew, bond nor free, male nor female, so there must not be rich nor poor,—no inequality which develops caste and destroys brotherhood and the simple life.

Every one will agree, I am sure, that it is both right and desirable to live the simple life, for this is becoming to saints, so all that is necessary is to remind us of the field which the simple life should cover, and urge ourselves to greater effort to maintain this admirable simplicity among us. Now let us follow this subject, through its application to our daily lives, not with the thought of seeing how it affects others, but with the hope of improving our own lives on this point.

#### 1. Our Homes.

This simple life should be most conspicuously manifested in the homes we occupy, every day of the week, as long as we live. 'Some men seem to vie with one another in putting up stylish and expensive buildings, barns as well as houses, spending more money upon them than comfort or beauty, or even honor itself, would require. The plain and simple can be comfortable and beautiful as well as the luxurious. Some women take great pleasure in putting the finest carpets on the floor, the richest curtains to the windows, the costliest dishes on the table, the most stylish furniture in their rooms, etc. They say, "If one can afford it, who should object?" Ah, but could not the Lord's money be put to better use when simpler, cheaper furnishings would do just as well? This question should be pondered every time a new purchase is to be made.

But there is another point in this. Has any one, although he has the money, the right to establish such an extravagant home where his poor, humble brother could not feel at ease, and who, in turn, would feel ashamed to invite him to his humble dwelling? If we cannot easily and freely associate with one another in their homes, we have sinned against brotherhood, and some one has lost the simple life.

#### 2. Our Churchbuildings.

There is beginning to be a big difference between the churches that are built throughout the Brotherhood, as our editors well know. It may be due to our larger membership in the cities. But the point everywhere to remember is that wherever our meeting-houses are, they should be in keeping with the simplicity of the Gospel. The churchbuilding should embody the characteristics of the people who worship in it. A plain, simple people should have a plain, simple church, in harmony with principles of consistency. No one has any objection to nice, comfortable church-houses, fully adapted to the needs of the congregation and Sunday school, but many have serious objections to anything that savors of extravagance and pride in the house of God. May the time never come when the poorest member will feel out of place in the house of worship! Let all who are responsible for the building of churchhouses see to it that in the building the Lord's money is not wasted. True, it must be in keeping with the dignity of the place, but shame on such dignity which cannot be satisfied with plainness and simplicity.

#### 3. Our Food.

For physiological reasons our food should be plain and simple, and surely, when I urge this upon our people, I am in line with a great deal of teaching on this subject. Plain and simple food contributes much to our health, wealth and happiness, and to this you can secure endless testimony. I may be wrongly informed but I am under the impression that there are many Christians of other churches who live a simpler life in their food than many of our own Fraternity. Now, why should our plainness not affect our tables? I know of communities,—rich farmers' communities,—where the tables groan under the burden of a large variety of sumptuous dishes. This was true at least seven years ago, especially when the preacher came. Is it love that prompts this? "Love worketh no ill to his neighbor." Or may it be selfish pride lest a neighbor should excel and we be called stingy? A few plain dishes will serve every purpose, and be more conducive to good health. Then, too, the poor will not feel embarrassed to eat with us or to invite us. These big Sunday dinners, and feasts at funerals, are not becoming the people of the simple life.

#### 4. Our Clothing.

Yes, here comes this "hobby." I wish I could pass it by, but I cannot. As long as our clothing militates against the simple life, that long we must not forget to teach. As long as people will be slaves to fashion,—that expensive monster,—we must warn. As has been suggested, why should we not head a crusade against fashion? It saps the spiritual life of many a dear soul. Annual Meeting rules or no Annual Meeting rules, brethren and sisters, we must be plain and simple in our dress, and we must raise our voices and use our influence against the dreadful evil of fashion. And do you know that there are people outside of the Church of the Brethren who think less of dress than we do, and who come nearer to living the simple life in dress than we do? I write this to our shame. Come, let us be honest. Let us willingly put this evil from us, for force cannot drive it out of the heart. Pride is at the bottom of all these departures from the simple life; so let us cast out pride and we shall have the desired result. Is our aim in dress to make a display, or to appear neat and decent? Some of the requirements of fashion are indecent, to say the least. We dare not ape after them. We should dress with simplicity so as not to destroy the "brother" feeling.

#### 5. Our Manners.

Last but not least, this simplicity of life should be manifest in our manners and customs, our bearing before others. Many great men have such a simple, easy

manner of life that those who are far below them in station yet feel perfectly comfortable in their presence. That is most commendable. Others, who really have nothing to be proud of, act so haughtily as to make it most uncomfortable for those whose lot in life is harder. If one's manner is simple, even rich homes and clothing will not hide it. Simple manner wins and is highly praised. Our manner should be so simple and friendly that the uneducated and uncultured, yes, and the children, can feel at ease in our presence. Let us not be proud in action, for it will not make us friends in our Christian service.

Preachers, preach more on the beauties of the simple life. Writers, write more on the virtues of the simple life. And all of us, let us make a greater effort to live the simple life in every respect.

Bulsar, India.

### Thoughts.

BY NATHAN MARTIN.

"Our brains," says Oliver Wendell Holmes, "are seventy-year clocks. The Angel of Life winds them up once for all; then closes the case, and gives the key into the hands of the Angel of the Resurrection." A tool can be laid aside, and it becomes both useless and harmless. Not so with thought-power.

The influence of thought upon the life is a matter of common observation. A few years ago, in the City of London, a trolley wire broke and fell into the street with a sputtering of fire. A young lady, about to board the car, seemingly in the best of health, seeing the accident, fell dead. Nothing had touched her; she was not harmed in any way. She imagined herself in danger, and thought so intensely upon it that life was severed from the body. In the spiritual realm it is now an accepted fact that we cannot, for a moment, dwell upon a thought, either good or evil, without having its impress woven into the very fibre of our lives.

"Out of the heart (by nature) proceed evil thoughts," etc. (Matt. 15:19). These usually begin very small. They could so easily be overcome then, if promptly and relentlessly dealt with. The great Chicago fire rendered homeless about 150,000 people. There was a time, in the very beginning of the fire, when a little child with a very small quantity of water could have extinguished it. That little thought of greediness, covetousness or jealousy could at one time so easily have been quenched forever. In fact, the smallness is often the most deceptive and dangerous feature. We feel that there can be no harm in giving our nature the rein just a little, especially when, as we think, we do not express the thought either in words or deeds. But, just as sand, having no coherency in itself, assists in holding the building together, so the little thought of sin, allowed to lodge in the heart, combines with others and becomes a constant hindrance.

With regard to any given thought, we either overcome it, or are overcome by it. The successful Christian life is an overcoming life. The secret of overcoming is found in 2 Cor. 10:5, "Bringing into captivity every thought to the obedience of Christ." This involves what the Apostle speaks of in the fore part of the same verse, "Casting down imaginations" (margin, "reasonings"). So long as we argue or reason, in regard to what God has commanded or promised, we can never know its reality.

Knowing, then, that evil thoughts are such a hindrance to a consecrated life, and that good thoughts, both for personal satisfaction and the inevitable influence on the life, are so desirable, would it not be a worthy accomplishment to bring this most important department of our lives into line with the Master's purpose?

*First.* An ardent desire for anything goes a long way towards its acquisition. Let our constant prayer be that of the Psalmist, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psa. 19:14).

*Second.* Evil thoughts and the tendency thereto are best counteracted by filling the mind and heart with good objects for thought. The source must be purified. Just as Elisha purified the waters of Jericho by throwing salt into their source, so, by taking into our



hearts an abundance of the good things of God's Word, will we find, in the years to come, that our meditations are more on heavenly things.

Can we say that the words of Jehovah are in our mouths "as honey for sweetness" (Jer. 3:3)? Do we spend hours on other books and minutes on the Book by which Christians are supposed to live (Matt. 4:4)? Eve would not likely have been overcome by temptation had she freely availed herself of God's permission, "Thou mayest freely eat" (Gen. 2:16). The best antidote for the onions, leeks and garlicks (Num. 11:5) is angels' food (Psa. 78:25).

*Rheems, Pa.*

### Climbing Grand Mesa.

BY NANCY D. UNDERHILL.

OUR driver told us it was a long, hard climb. "How many miles? Oh, not so many, but all the way up hill." So we were ready early, and started upon our day's journey with pleasant anticipations of a visit with dear ones at the top, where they were camped.

We passed the little meetinghouse at the edge of the village, and turned away toward Grand Mesa. Farms were on either side, and the road was smooth. Though the scenery was interesting, and we were glad to see the homes of our friends, as we passed, we felt a strong desire to be hastening onward. How slowly the horses moved! Walk, walk, walk! We felt that we could make better time if we should try walking ourselves, and leave the wagon behind. But the driver would not hurry. He only reminded us that it was "all the way up hill."

After awhile the houses became more scattering, the ranches smaller and farther apart. Soon there was just an occasional log-cabin, with a little patch of potatoes or grain. Then there were no houses at all, or any other signs of civilization. On we went, and the road seemed to be growing steeper with each mile. The horses seemed tired, yet they kept on going at the same slow gait.

By and by we came to a "grade" along the mountain side, which, our driver said, was several miles long. Now these "grades" are narrow cuts along the sides of mountains, having only the smallest "turn-outs" at intervals, for the passing of teams; but no place is made wide enough for a vehicle to turn around. Once on the grade, a team must go to the summit before it can turn around, and should it be necessary to go back for anything, the entire distance down hill would be necessary, ere the ascent could again begin.

Seeing how the horses puffed and sweated, some of us offered to walk a little way, to lighten their load. So we started to walk behind the wagon, there being no room at the side. The younger people, who were used to the high altitude, went on ahead, but I preferred to walk where I might catch hold of the end-gate, if I should become tired. However, that useful article was soon so far ahead of me that I saw I must hasten to keep within sight of it.

Quickening my steps, there seemed to be a monster clutching my heart, and my breath came only in short, painful gasps. I could scarcely breathe at all, and could not raise my voice to call the driver to stop. What could I do? My footsteps seemed very, very slow, and it was nearly impossible to go a step farther. Should I stop and wait for them to return for me? They could not return until the summit was reached, and then I could only be picked up as they descended, too late to return to the summit that day. To stop, meant to give up reaching the goal, with all the pleasures and profits it promised. It meant a day wasted, friends disappointed, and an opportunity forever lost.

No; there must be no giving up; *I must press on.* So onward I went, imperceptibly slow, and in great pain from trying to breathe. Ah, at last! Just beyond a turn in the road, there stood the wagon, waiting for me. Into a seat I climbed, unable to speak, and wondering if I should be able to breathe at all, when we should reach the higher altitude at the summit.

In due time we came to a little stream, then to an open place beyond, and oh, what a beautiful place! Just over yonder we saw the camp, and there the glad hearts were waiting to greet us. We forgot all

about the pain at the heart, and the difficulty of climbing, when we feasted and visited with them, enjoying the indescribable grandeur of the place.

What if we had not kept on! How very glad we were that we had persevered until the end! It wasn't far either. No, only a little way when once we had passed over it.

A year ago we went to church, one Sunday, to hear the new preacher at a certain church. He was enthusiastic and confident, in regard to the work before him in the field just entered. Others had failed, but they were not so well equipped (?) with truth and perseverance as was this new pastor. Today we visited the same congregation. Ah, did I say the same? Then the house was full. Crowds of eager listeners came to hear the new preacher. They thought he was the man for the place, and they hastened to secure his permanent location among them. Today there was a poor little handful of patient hearers. The audience had grown smaller and smaller until none of them seemed to be left.

Glancing in at an open door, we saw no one,—only empty benches. Yet we heard a voice. Going around to the main entrance, we looked in and saw more empty benches,—yes, and one man sitting alone on the far side of the room. Could it be that the audience had dwindled to one person? No, there were a few more on the other side,—just a very few scattering ones. I wondered how the minister could preach at all; yet he kept bravely on.

Dear fellow-laborer, toiling up the steep hill of life, the narrow way is sometimes steep, and the crowds do not throng it to ease your onward progress. It is very hard to climb as we near the top, and the way seems lonely,—almost hopeless. There may be a pain at the heart as we see our former companions falling away, and as we realize that we are forsaken,—alone. It seems almost useless to try to go on, yet, what else can we do (John 6:66-68)? It may be we have made mistakes, yet another, and perhaps worse blunder, will not rectify those of the past. Maybe some true, conscientious minister has, for some reason, thought of leaving the gospel chariot, and decided to walk behind with the laity. That would be a mistake. Hard as it is, to climb to greater spheres of usefulness, it will never do to give up and sit down to rest. No; the *only way* is to keep on, keep on, keep on! If we do not stop, but press on toward the goal, success,—grand and beautiful,—will reward our efforts. When we do attain the longed-for goal of our worthy ambition, we shall find it far better than we had thought possible. Then, how glad we shall be that we just kept on, though discouragements were almost crushing the very life from our bodies as we toiled away. Don't give up because only a few are with you. Jesus did not give up when all forsook him (Mark 14:50). Once in the right way, there is no turning back (Luke 9:62). Please read Heb. 12:1-3. "Forgetting those things which are behind, and reaching forth unto those things which are before," let us "press toward the mark for the prize of the high calling of God in Christ Jesus" (Philipp. 3:13-14; see 1 Cor. 9:25-27).

Press onward, dear fellow-traveler; the goal is more than worth the effort, "and let us not be weary in well doing, for in due season we shall reap, if we faint not" (Gal. 6:9).

*Collbran, Colo.*

### Our Hymnal.

BY NETTIE SINGER.

STUDY has revealed many things to me and I, for one, had failed to appreciate our Hymnal. When I began to analyze the book, I marveled at the wonderful hymns it contained. Some have stood the test of centuries, have been translated into many languages and still rank among the best.

Most of the best hymns in the English language are contained in our book. With each is connected an incident which adds to the value of the hymn, if known. Some incidents are given differently by different writers. I will relate a few that are connected with some of the best hymns, and will quote Dr. Julian, who is considered the best authority:

"Blessed Be the Tie That Binds" was written by

John Fawcett. This hymn was written to commemorate his decision to refuse a call to a London church, and to stay with his poor but devoted country church at Wainsgate. His farewell sermon had been delivered, his wagons were loaded with household goods, and all were ready to leave. Much love and many tears prevailed, and this decided him to stay. The event brought this hymn to his mind, and it is now widely sung as a farewell hymn.

"Rock of Ages" was written by A. M. Toplady. No other hymn can be named which has so broad and firm a grasp upon the English-speaking world. It is said to have been written after the author, during a suburban walk, had been forced to shelter himself from a thunder-shower under a cliff. It stands as one of the four best English hymns.

"Jesus, Lover of My Soul" was written by Charles Wesley. Henry Ward Beecher said he would rather have written this hymn than have the fame of all the kings. This hymn has been a comfort in the last days of many. One day Wesley stood at an open window on a summer day. A little bird, pursued by a hawk, sought refuge in his bosom, leading him to think of the soul's one sure place of refuge in time of need. He then penned these immortal lines.

"From Greenland's Icy Mountains" was written by Reginald Heber. This beautiful missionary hymn stands only second in the rank of missionary hymns, "Jesus Shall Reign" being the best. The circumstances that prompted the writer to compose these lines make it mean much more to us. He and his father-in-law were discussing missionary topics, to be given in a meeting the following day, when his father-in-law asked him to write an appropriate hymn to be sung. He readily consented and, withdrawing to a corner of the same room, wrote the first three verses of this hymn, and presented it. His hearers were delighted with it, but he said it was not finished, and added "Waft, waft, ye winds, the story," without which the hymn would be incomplete.

"Nearer, my God, to Thee" was written by Sarah F. Adams. The author was a Unitarian, yet one would scarcely know it from this hymn, although Christ is left out. It is based on Jacob's vision at Bethel. It sets forth the purest and loftiest of all aspirations, but wisely recognizes that what sometimes seems to hinder may be a help.

"Safe in the Arms of Jesus" was written by Fanny Crosby. The author of this hymn was blind from the age of six weeks. She still lives, although quite aged. Mr. Doane played this tune to her and gave her the title, and asked her to compose the words. Isa. 40:11 was her foundation. "My heart was in it," she said, and the song has been sung around the world.

"When I Survey the Wondrous Cross" was written by Isaac Watts. This great hymn, ranking with the four best of the world's great hymns, was written for communion services and inspired by Gal. 6:14.

These sketches will, I trust, help us to see what some of our hymns are, and perhaps help us to realize their value more. It would be well if all could commit to memory such standard hymns, and study them carefully. They are rich and full in meaning and much more beautiful after studying them.

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### Plain Preaching About Dancing.

(Dr. R. A. Torrey, the noted evangelist, minces no words when he talks about dances and card parties. The *Daily Times*, Erie, N. Y., tells about one of his meetings in that city. We give the following by request, as taken from the *Times*.—Ed.)

MORE canister broadsides were hurled at Erie society by Dr. Torrey at the Central Church last night.

Rolling up his sleeves, figuratively speaking, the great evangelist dealt a series of blows straight from the shoulder at the Erie dance and the Erie card party which made his audience—one of the largest of the series—sit bolt upright.

"You folks think I have been giving you generalities, glittering generalities, in my denunciation of the dance and card party," he declared. "Let me bring these evils straight home to you. Let me tell you facts which I have found right here in your own city."

"One of the most horrible stories of ruin which I have ever heard in connection with a dance, was



brought to me within the week here in your own city.

"It was the story of one of your most select dancing parties—the story of a girl's ruin brought about at one of the most exclusive dancing parties in Erie. I cannot be more specific, but I want you people here in Erie, you church-goers who are compromising with the evils of the world, to know the volcano over which you are standing.

"You say that select dancing parties where the crowd is picked, are all right. Are they? I know of this case which occurred at one of your most select dancing parties. Fathers and mothers, think these facts over when you are considering your daughters' welfare and happiness. 'Our kind of dances are doing no harm,' you say. Are you sure about that? I know what I am talking about.

"You shrug your shoulders when I denounce card-playing, when I attack gambling at your bridge-whist parties.

"Our women don't play for money, that is, our respectable women don't play for money," you say.

"Don't they? I heard a well-known business man of your city say that many of your society women don't play at all unless they play for money. And he is a man who knows what he is talking about!"

In this same line, one of the members of the Torrey party was informed that a well-known young business man of Erie told of sending a check, the other day, to a society woman of this city for seventeen dollars in payment of a debt which his wife had incurred at a bridge-whist party a short time before.

Dr. Torrey was never more vividly in earnest than he was last night. Never did he throw himself as heartily and vigorously into his subject as he did at the service last night. His audience was electrified as a Torrey audience has not been since the start of the campaign.

Dr. Torrey spoke last night on "The Snares of Men," and the climax of his sermon—or one of the climaxes—for it was a sermon of climaxes,—centered about a dancing party at Ballarat, Australia, which he was invited to attend, and the startling results which followed his acceptance of the invitation.

"I was attacking dancing in Australia in much the same way as I have attacked it in Erie," said Dr. Torrey, "and I aroused a storm of protest from many quarters in Ballarat. One day, I received a note from the secretary of one of the leading and most exclusive dancing clubs in that city, enclosing an invitation for the next dance which the club was to give.

"We have heard that you said you never attended a 'decent dance,' the secretary wrote. 'We want you to understand that we give only decent dances at our club and we want you to come and see for yourself. We are sure you will agree with us when you leave.' Of course the invitation was only a bluff. The club didn't expect me to come, didn't want me to come. It was only bluffing—but I called the bluff. I sat down and wrote to the secretary that I would accept his invitation and would call at the club rooms on the night set apart for the dance. As soon as the secretary got my letter, of course, the club began to side-step, and I was told that the invitation was not official and that my presence was not desired—but I insisted that it was a perfectly *bona fide* invitation, that I had accepted it as such, and that I intended going to the dance.

"The night of the dance came, and I went to the rooms of the club, among the finest in the city. I found the door bolted. The street outside was black with people, and thousands were crowded in front of the building waiting to see what would happen. The door was opened a few inches and I presented my invitation. I was admitted, but my friend was not allowed to enter. He was a reporter, and reporters have a way of always getting around a difficulty. He climbed up the back wall and managed to get in through a window. Well, I was conducted to the platform where the orchestra was stationed, and given a seat where I could overlook the hall.

"The next dance will be a Lanciers,' said the chairman of the evening. 'We will have a few features of the round dance in it.'

"I knew all about the Lanciers, for I had danced it before the chairman was born, but I said nothing, and

sat there watching the performance. Of course, the customary features of the Lanciers were all omitted as I soon saw, and a special kind of dance with none of the usual positions substituted. The next number was a waltz, and I waited with a good deal of curiosity to see how the members would get around this, for if there is anything which I especially desire to see in this world, it is a decent waltz. I thought to myself that if I could see a decent waltz, it would be worth going around the world to see, and would be an experience which I would delight to take to America with me.

"When the waltz was called, the dancers took their positions, but I soon saw that I was not to be given the conventional waltz, where the man clasps his partner around the waist and circles the room with the girl clasped tightly to him. No, indeed! The dancing club had been rehearsing during the early part of the evening. That was why the door had been locked. The dancers took their position as the music began, and the man and woman joined hands in a criss-crossing fashion. In this cumbersome and awkward position they began to dance, but the attempt wasn't a success. First one couple bumped into each other. The woman reversed as the man went forward and they sprawled in a heap on the floor. They retired to the dressing room. Then a second couple followed them to disaster, and a third, and a fourth, until all of the dancers began to retreat toward the dressing room. The new-style waltz, which had been invented for my benefit, wasn't proving much of a hit.

"Is this the way you usually dance in Australia? I asked, turning to the leader of the orchestra. He looked down at the floor. 'We are so busy looking at our music,' he answered, 'that we haven't time to look at the dancers.'

"I thought it was about time for me to play my part in the game. So I stepped out onto the floor and called the dancers back.

"The chairman came running up to me in confusion and protested that it was no place nor time for a sermon. 'Why not?' I rejoined. 'Don't you expect a minister to be able to preach a sermon wherever he goes? And anyway you say that this is a decent, respectable place. Why isn't it good enough for a sermon?' So I preached them a little sermon on Eternity, and then the dancers took their wraps and I followed them downstairs. But the street was so black with people that neither they nor myself could get out. There were cries of 'Sermon, Dr. Torrey!' 'Sermon, Dr. Torrey!' And so, while the dancers huddled around in full dress—or otherwise, just as you please—I preached a sermon to the crowd.

"That dancing club gave one more dance, and then disbanded. The effort was a failure. The club collapsed.

"When I went to Ballarat for my second mission, I was told that a mob was gathered at the station and that I would not be allowed to stay in the town. But I took my chances and went. The mayor had ordered thirty policemen in plain clothes at the depot, and I found as many friends as enemies. We reached the hotel in safety, but there were mutterings of a storm, and I found afterward that some of the leaders of the dancing club engaged the services of four thugs who were stationed in the gallery of our hall that evening with orders to start a fight and break up our meeting.

"But hardly had I begun my sermon when the Holy Spirit descended upon those four thugs and they were converted. The very first men who came forward when I gave the invitation were those four desperadoes, who faced the audience and said that they accepted Jesus Christ as their Savior, their Lord, and their King, and who told of having come to break up the meetings but ended in coming to the Lord.

"Ten of their vile companions jumped on one of the number the next day to take vengeance on him for what they called his cowardice, and held him down and beat him and pummeled him until he was black and blue, but he didn't even swear and the next day he wrote a letter to a friend of mine, saying what a great privilege it is to be permitted to suffer for Christ! Have you ever heard a story like that? Oh, men and women of Erie, would that we could have a sequel like that to some of our dancing parties in your cities!

"The trouble is that we are trying to reach the world over a dead church. You professing Christians are compromising with worldly pleasures are forming a dead wall against which we are dashing in our effort to reach the unsaved!"

## A Minister's Qualifications.

BY EZRA FLORY.

THERE are many thoughts upon this subject in the pastoral epistles and in other parts of the Bible, but one can not help being struck with the Master's own analysis of the matter in the eleventh chapter of Matthew.

I. "What went ye out into the wilderness to behold? a reed shaken with the wind?" Here is one of the qualities of the Baptizer, who so moved the multitudes. It was his unbending disposition. He was not a reed. There are many winds to sway the Christian minister. There are the winds of doctrine by sleight of men, in craftiness, after the wiles of error, of which Paul writes. While the minister must be responsive to the influences that move his generation, he must have deep, immovable convictions. There must be things of which he is absolutely sure. Men of convictions move the world. No wonder John Baptist had such a spell over the people. There are too many policy men in the pulpits. The minister ought to have convictions as to the Lord's policy for the church. There are many who are waiting to see where the church will go, with an expectation to follow the sentiment or drift. Not so was John. Pilate was a man-pleaser,—a moral weakling,—and we repel him.

Again; he is apt to be swayed by fear. John told the king of his illegitimate marriage and evil life, though it cost him his head. Now, I can hear men today, preaching smooth words so as to please the people and not hurt their feelings. John, too, might have reasoned that for his liberty, future usefulness, and for his life, he should at least KEEP STILL. O, this cowardly fear of giving offense! Favor and influence must at times go separated. There are times when we dare not keep still if we would do our duty to God and to our fellow. So doing often gives the appearance of approving the thing we do not approve. The most faithful man is the safest man after all.

II. "But what went ye out to see? a man clothed in soft raiment?" Look at this man's pulpit, his dress, his home, his food! Surely, no one would come here to see beauty, luxury, or wealth. Here the Lord implies that John's power over his auditors lay in his self-denying life. Certainly the Master "came eating and drinking," and did you notice with what avidity men seize upon that point? Ah, there is all too little heed given to his teaching, "Except you take up your cross and follow me ye can not be my disciple." "Who-soever he be of you that renounceth not all that he hath, he cannot be my disciple." There is all too little of the ascetic life now. There are hundreds of attractions in the busy world to prevent that. Look at the Bible men and others who took time for their religious development; men who sought that one thing first and above all other things. These are the ones who made a success in their calling with God.

In John we see a man to whom religion meant something. Too often the Christian life is too cheap and meaningless, and that very thing weakens the testimony and the influence of the minister. When a man is willing, at all odds, to live up to the standard of the Book, it adds weight to his words in the pulpit as nothing else. Note how eagerly men will now listen to those who have hazarded their lives for the Gospel. All this does not mean that we, who so live, are not happy. Christ was happy in the offering of himself as a ransom for many.

III. "But wherefore went ye out? to see a prophet?" Here is the highest point,—the climax. It implies the having of a burning message from God for the hearer. And you know what a simple message he had,—Repent, for the kingdom of heaven is at hand." Ministers are so charitable today that they will not, in many instances, preach upon final retribution, hell, and the warnings of the Bible. In fact, there is so much false



charity that you cannot tell where a man is now. John saw a clear-cut distinction between good and evil.

Three things, then,—unshaken convictions, a readiness to sacrifice and suffer so as to appeal to men, and a living, burning message from God.

*Sterling, Ill.*

### The Force of Ideals.

BY MARY LOUISE CULLEY.

THERE is one factor in life which has moulded the history of all nations since the creation. It stands as the basis of modern civilization. It has been at the foundation of advance in education, politics and religion. This force either promotes growth or retards it. It brings either misery or happiness to the individual. We all have it, whether or not we are aware of it, and it moulds our lives to be of a value proportionate to its value. Can we look for a material agency to fulfill all this? Even gold has no such powers.

Will you not admit that that which rules all individuals rules the world? All of our actions revolve around one central purpose. We can serve but one mission on earth, and we have the liberty to choose our own field. The ruler of that choice is that which determines our lives, and, in determining every life, moulds the tide of surging humanity.

We may find that the guide of our actions and thoughts is money, or ambition, or selfishness, or a desire to do good and uplift our fellow-man; or it may be various other things. But our aim,—that for which we strive, whether good or ill,—constitutes the all-powerful ideal.

The face is said to be the mirror of the soul. Let us investigate the statement. Fancy yourself, if you please, in a street crowd. Studying people's faces, before long we have sorted out a frivolous girl, an equally frivolous young man with the air of a peacock, a jolly Irishman, a dear old lady, a nervous housewife, a chronic kicker, an optimist, a pessimist, a cheerful lass, a melancholy bachelor, possibly a minister, a whining child, little schoolmates and many such characters. We can read at a glance just what each is, and it takes little time to tell whether that person is happy or unhappy, honest or dishonest, good or bad. The ideals stamp themselves on the face of their possessor in a special code which psychologists have deciphered.

There are but two classes of ideals. These directly oppose each other. Every person is either an altruist or an egoist. Every selfish individual, whose main thought is toward personal advantage has barred himself from the first great class, which consists only of self-sacrificing, liberal people, whose aim is to do others good. Money or influence cannot secure entrance, only the priceless jewel, true Christian character.

Christ is the great model of perfection in this league, and all members follow him as their champion. Christianity is the firm basis upon which it rests and works its benefits. To the altruists we attribute the good worked by Christianity and modern civilization. This is beyond calculation.

The United States of America, greatest of nations, was founded in religion. Its government "of the people, by the people, and for the people" is a shining example of the results of altruism. Our ideal educational institutions are the homes of mental and moral growth.

St. Paul, another hero, had a divine aim which made him put self in the background, and devote his life to the uplift and comforting of those who dwelt in need of help.

Alfred the Great is remembered today as a monument of moral virtue and as a sovereign devoted to the welfare of his people.

History also furnishes us with various types of egoists. The Roman Cæsar, Tiberius, tyrannical, vicious, and a disgrace to Rome; Charles II., of England, Nero, Napoleon I, Alexander the Great, each, prompted by selfish motives, gained fame or conquest—their ideal. To these were given neither love in life nor loving memory.

In the ranks of egoism are no George Washingtons

or Abraham Lincolns but to her we attribute the fall of the Roman Empire.

The ancient Greeks and Romans believed that pride and selfish ambition never escaped the punishment of the gods. Today we believe that these same things are punished according to the Divine laws of justice.

Did you ever see a selfish person who was really happy? He cannot be, for there are many reasons why he should not be. "He that loseth his life shall find it," but the selfish person has lost no life to find. He has gone in the wrong direction in search of happiness. One way pleasure is pain; the other way pain is pleasure, and he has made the great mistake of choosing the former.

The Elysium of many people is a life of ease, where they can have the fulfillment of even the slightest wish, an existence where all is sunshine, sweetness, and enjoyment without the disturbing elements of care, disappointment, pain, and woe. Such persons are the most selfish of mortals. They wish for much, and deserve little.

Man is something more than a mere physical organism which eats, digests, lives, and enjoys itself. Man is an intellectual energy and a moral force. The human soul can never satisfy itself fully, except in following a high ideal.

In conclusion let me say that to be a mere idealist requires no especial virtue. It has long been the ambition of man to fly. His ideal has been to be in the clouds, but his body is too heavy to lift. The aeroplane now furnishes him power, his long-felt wish is fulfilled, and with the means supplied he soars aloft in the airy clouds. The ideal is the aeroplane without the motor. Take this away and we could fly no better than Icarus with his wings of wax.

The ideal is but half. It requires power exerted in the right direction—slow, gradual ascent toward the goal. The goal is either toward altruism—"all true" ism—whose height is the perfection of God, a crown of happiness, the reward, or it is toward egoism,—subjective idealism.

The egoist runs his little course,—brilliant, spectacular and comelike,—and then disappears. His going forth is like the flight of glory from the autumnal forest. The breath of winter soon falls over the land, and buries the late splendor in its own.

The altruists are the true immortals from whom it is useless to try to wrest the scepter of dominion. They have been true to the Divine ideal of justice.

*Elgin, Ill.*

### The One Thing Needful.

BY OMA KARN.

"Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me."

POOR Martha! What a perfect picture of the overworked, much tired housewife she is, and where is the housekeeper whose sympathy does not go out to her as she stands there before her Royal Guest with this peevish complaint on her lips! She must have been cruelly tried before she became bold enough to speak these words to the Master. Possibly she had prepared dinner for a half dozen people and found twice that many waiting to partake of it. Possibly, too, there were not many coins remaining in the purse that held the weekly allowance, and there were other days coming and other guests expected before next pay day.

And, more trying yet, there was Mary, her sister and natural helper, sitting at the feet of the honored guest, enjoying the inspiration of his Divine Presence, and drinking in his words of wisdom. Martha loved that Guest quite as much as Mary did and, no doubt, desired fully as much to sit at his feet and receive his instruction. She had been working for him to the point of distraction. Every energy of mind and body had gone into the preparations to do him honor. She was tired, and Mary's seeming indifference and her own deprivation were the two things that overcame, sending her to the Master with the first appeal ever made to his private affections.

Hear the gentle reproof: "Martha, Martha, thou art careful and troubled about many things: but one

thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

Notice that Martha receives commendation for her carefulness and her thoughtfulness,—evidently about domestic matters,—but the words, "One thing is needful," clearly prove that something else is necessary to make our work wholly worthy in the sight of him who spoke those words.

The woman who can look back upon a life of laborious, domestic duty looks back upon a scene of true virtue, but she who can look back upon a life in which there have been seasons of withdrawal from the cares and trials and physical toil,—a necessary part of such a life,—to sit at the feet of the Master-teacher, to receive his instruction, his comfort and his strength, looks back upon a strong life,—one full of power and influence,—the life of a woman who, while looking well to the ways of her own household, yet had time and strength for the need of others.

The true woman in every estate of her life is neither the Martha who serves and never sits, nor the Mary who sits and never serves, but a combination of both,—a serving that is never so encumbered that it can not take time to stop, for a little while, to sit at the feet of Jesus.

In these times our eyes are opened to facts we do not see in the hurry and worry of the daily serving. From the great fountain of Christ's promised rest and comfort, and his tender sympathy, we draw the strength and sweetness that enable us to meet with courage and patience the trials and anxieties that otherwise would be almost unbearable.

Is it not true that when we get overwhelmed with work we get discontented and unhappy—and, yes, cross? We begin thinking "blue thoughts" and saying spiteful things about those who seem to be having an easier time than ourselves, while the reproach and ill-will, usually attendant upon such a state of mind, falls, as did Martha's, upon those we love the best.

The years of a busy life have taught me that when this contemptible spirit takes possession of us, it is not because others are doing too little, but that we are doing too much. We are abusing nature by going beyond the limit of our strength. An hour of doing as Mary did,—watching for, and promptly taking, an opportunity of being alone to talk with Jesus,—whether through his Word, in meditation, or in prayer, even if it does disappoint some fleshly appetite, or damage our reputation as a perfect housekeeper and a clever hostess,—will do wonders toward making us see ourselves and others in a far different light.

Yes, the pitying, compassionate Master *does* care and I think that he sometimes burdens us almost to the point of despair, just to send us to him for the rest we so much need. "Come unto me, all ye that are weak and heavy laden, and I will give you rest," applies to the tired mother and housekeeper as much as to any one. He himself gave us the example of withdrawing from the busy scene of life for a little while, when he sent away a multitude of eager listeners, that he might "go up into the mountain apart to pray." If our Blessed Savior needed this, surely we do also. We have the same privilege that Mary had. Let us neglect no opportunity to use it! It is the one good thing that cannot be taken away from us. Destruction can snatch from us these earthly treasures upon which we lavish so much time, and about which we are so much concerned. Disease and accident can cripple and render helpless these mortal bodies of ours, but the treasure of wisdom, received from this association with Christ, cannot be taken from us.

*Covington, Ohio.*

### Bilibid.

BY W. O. BECKNER.

EVER since the time of Adam, he who violates his privileges must be separated from them. The criminal class of the Philippines is housed in Bilibid. It is an ordinary prison, a large area of ground surrounded by high, stone walls and with guard towers on the corners and at other needed places. Bilibid is the general prison for the entire group of islands. At present there are about 3,000 inmates, a few of whom are women.

(Concluded on Page 524.)



## THE ROUND TABLE

### The Power of Faith.

BY J. H. MILLER.

#### The Second Step Upward.

"If ye believe in God believe also in me." John 14: 1. THE Jews believed in God. They were strong advocates for the law of Moses, but not so easily convinced that Jesus was the Christ.

Jesus had a difficult task to convince the Jews of his Divinity. It aroused a storm of opposition when he told these hard-hearted Jews that God was his Father. "My Father worketh hitherto, and I work" (John 5: 17). The Jews could not believe that God was his Father and because of this they sought to kill him, for making himself equal with God. All the miracles that Jesus had done were not enough to cause the Jews to believe on the Son of God. Jesus was about his Father's business (Luke 2: 49) at twelve years of age (Luke 2: 42). At the age of twelve he was able to reason with the best minds of his own nation. He was able to meet their strongest arguments, yet, with all of this, the Jewish leaders were slow to believe.

Paul was not ashamed to preach the Gospel, and to confess Jesus. Hear him, "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1: 16). Paul was much interested in preaching to believers. A saving faith places a man on the second step. Paul was sensible of the fact that all men have not faith, hence, "to preach to such would be casting pearls before swine."

Jesus had an almost hopeless task to get the Jews to believe in his teachings. While the power to perform miracles would help to some extent, some would turn away faithless. Some people today have eyes to see but have them closed; others close the ears; still others close the understanding. Such tremble because of the awful threatenings of the Word of God and yet do not believe. Paul's preaching at Athens caused a stir, when he told them that God winked at such ignorance, but "now commandeth all men everywhere to repent." Because of this sermon some mocked, and others said, "We will hear again of this matter." People, two thousand years ago, were as hard to convince as now,—at least some of them. Paul would preach to such as would believe. If there were no fruits, he would turn to the Gentiles (Acts 13: 46).

Agrippa was asked by Paul whether he believed the prophets. Almost he was persuaded to be a Christian. There are thousands today like Agrippa—they have a faith, but not a *living* faith. Such do not leave the second step, but, turning a deaf ear, they, in their sins, go down to ruin. If we hear the Gospel, believe it in part, then turn away, we, with Lot's wife, will be turned away from the presence of God and the glory of his power.

Goshen, Ind.

### "Living for Greatness."

BY IDA E. KELLER.

To every child of God who feels the responsibility of living wisely and well, it would, indeed, be inspiration carefully and soberly to meditate upon the words recently spoken by Pres. Seely: "Froebel was right when he assumed that *teaching* was in fact *living* with our fellow-men and showing them a better way to be happy and successful than they have thus far experienced." He recognized that *every day* in the Christian's career was to be lived for "greatness."

We are to regard the vocation a *superior* one, since it requires us to give all we are and all we have, if we fulfill the promise of our opportunity,—to esteem the privilege of being *trainers* for the next generation of people as the highest province open to human effort. It is our privilege not only to live *now*, and move among men, but to hope to live in the generation to come through the men and women whom we may prepare for strong lives through our influence with them.

The first step to get away from a *narrow*, dissatisfied life is to get a large and true conception of the immensity of the service that can be given to the

church, to the home, and to society, by thus teaching those about us the true way of living.

There is no work in the world equivalent to this, since there are such multitudes that can actually be reached in one short career. There is no privilege greater than that allotted to those who have a chance to do a work that gradually *perfects* and *completes* itself as the years go by, and ever *lifts* to a better life those for whom Christ died.

Larned, Kans.

### A Sample of Oath-Bound Societies.

BY I. J. ROSENBERGER.

"The Jews banded together, and bound themselves under a curse (an oath, Marg. R.) saying that they would neither eat nor drink till they had killed Paul. And they were more than forty that made this conspiracy" (Acts 23: 12, 13).

THIS is a sample of some of the oath-bound associations today. Some of them band together as did these people of old, in order to kill. It is true that men band together for different purposes, but the act of men banding together, and administering oaths, is illegal. Those oaths are all extrajudicial. The law defines as to who shall administer oaths and what they shall be administered for, hence all and any violation of oaths, administered by a company or organization of men, is not perjury at all. Does it not look as if the violation and exposition of such-illegitimate proceedings would be the right thing to do? This oath-bound scheme was exposed by Paul's nephew, and Paul's life was thus saved. Who will not say that this young man did not do right in exposing this unlawful combination,—this oath-bound society? The wonder in my mind is, whether this young man did not endanger his life by revealing and exposing the secret of this oath-bound clique? A man would endanger his life today in exposing the workings of a secret society.

Another wonder in my mind is, how honorable men, at the head of our Government, can be induced to take illegal oaths, and join societies for selfish purposes? These I class with the strange things of today!

Covington, Ohio.

### Heaven.

BY EDGAR M. HOFFER.

We hear so much said about heaven and its joys, that we often wish we might be there too. If we want to enter through the gates into the celestial city, we must keep our Lord's commandments. We must prepare ourselves here below to enter the pearly gates. Heaven is the place where all is joy. Sin and Satan can never enter there. What a joy it will be for the Christian to reach that good place. There we can see our blessed Redeemer. There we can meet the prophets and the apostles. There we can meet our brethren and sisters who have long since left this world. No sorrow, sickness, pain, or death can enter there. There we can meet the angels and hear their songs of praise. There we can walk on the golden streets and worship the great God who ever loves us.

How often we wish that we might be safe at home! We do not know how many storms we must meet before our bark reaches the desired haven, but if Jesus is our Pilot, all is safe and secure. All of us have some friends over there, whom we would like to meet. But we have a work to do. If we are unconcerned about our soul's salvation, we are not saved. But there is joy ahead for the Christian.

"In the sweet bye-and-bye,

We shall meet on that beautiful shore."

Elizabethtown, Pa.

### For All the World.

BY IDA M. HELM.

"And they were all filled with the Holy Spirit."

My little room may be filled with sunshine, but beyond the capacity of my little room there is sunshine for all the world besides. The sunshine is needed to light and warm my room. It would be cold and dark and damp and cheerless, and germs of disease and death would lurk in my room, but for the sunlight.

There is sunshine in plenty to light and warm and exterminate the germs of death in all the rooms in the world. The Holy Spirit may fill my heart, but it may fill the heart of every person in the world besides, so that envy and hatred and strife, and sins of every description, "will fold their tents like the Arabs and silently steal away."

If earth's millions would open their hearts and admit the Holy Spirit, Satan, with all his host, would be compelled to flee to his own place. Are we working to hasten the coming of the day when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11: 9)?

Ashland, Ohio.

## CHRISTIAN WORKERS' TOPIC

For Sunday Evening, August 21, 1910.

### When the Way Is Hedged.

Acts 16: 6-15.

- V. 6: "Were forbidden of the Holy Ghost." It was the intention of God to extend the Gospel into wider fields.
- V. 7: "But the Spirit suffered them not." These hedgings of their way were the means of introducing the Gospel into Europe.
- V. 9: "A vision." A supernatural revelation; not a dream. "A man"—probably an angel in the form of a man.
- V. 10: "Immediately." Paul was ready the moment he knew the mind of the Spirit. Not lack of visions, but lack of readiness to obey, is ours.
- V. 14: "A woman named Lydia." One of wealth and influence.
- V. 13: "Prayer was wont to be made." She was devout.
- V. 14: "A seller of purple,"—industrious. "Heard us." Having some, prepares for more. "Whose heart the Lord opened." She was receptive.
- V. 15: "Was baptized." Obedient. As soon as she believed she publicly professed her faith in the appointed way. "Come into my house." Hospitable. We show our love to Christ when we cherish his friends.

Note 1. The man (Paul) who hedged the way for others was now having his own way hedged.

2. It must have tried Paul's faith, but it was God's method of opening up a continent for Christ.

3. In the light of eternity we shall see that what we desire would have been fatal to us, and that what we would have avoided was essential to our well-being.—A lesson that should be heeded by every Christian worker.

## PRAYER MEETING

For Week Beginning August 21, 1910.

### Assurance and Comfort for Daily Trials.

1 John 5: 11-15.

1. The Persons to Be Assured.—"You that believe." To believe on the name of the Son of God in John's day meant a participation in all the ignominy of the cross. As we, in this day of grace, lay hold, in faith, on the blessed promise, we do not merely believe in Christianity as a heaven-ordained system; not merely in the Bible as God's only revealed will; but we believe in CHRIST as a living, abiding Personality. It is not written, "Believe and be saved," but, "Believe on the Lord Jesus Christ and thou shalt be saved." The faith that does not take hold of Christ is a dead faith (Heb. 10: 21-24).

2. The Comfort of Being Assured.—"Ye may know." Nothing is more distressing than uncertainty. John does not deal with doubts or fears, but with the ever confident "KNOW." In this fifth chapter of First John we have it seven times. Any one who claims to be a believer in Jesus Christ, and yet does not know that eternal life for him is a certainty, is missing a precious privilege. It is not only a possibility but a glorious fact to know,—to be absolutely sure. This assurance is needful, in order that we may enjoy the comfort and joy of salvation to the fullest extent (2 Tim. 1: 12).

3. The Ground of Our Assurance.—"These things have I written unto you . . . that ye may know." Assurance does not come through any special revelation from heaven, apart from the Written Word. "He that hath the Son HATH LIFE" (verse 12). These words, inspired by the Holy Spirit, and penned by the apostle, are for you who believe, that "ye may know that ye have eternal life." Not to receive this testimony is to make God a liar, and rob your soul of this blessed confidence. Clinging to Christ we have a never-failing assurance (2 Tim. 2: 19).



## HOME AND FAMILY

## The Sympathetic Touch.

"A little hand stole softly  
Into my own that day  
When it needed the touch that I loved so much  
To strengthen me on the way.

"Softer it seemed than the softest down  
On the breast of the gentlest dove;  
But its timid press and its faint caress  
Were strong in the strength of love.

"It seemed to say in a strange, sweet way,  
'I love you, and understand;'  
And calmed my fears as my hot heart-tears  
Fell over that little hand.

"Perhaps there are tenderer, sweeter things  
Somewhere in the sun-bright land,  
But I thank God for his blessing  
In the clasp of that little hand."

—Frank L. Stanton.

## Faithful Over a Few Things.

BY ELIZABETH D. ROSENBERGER.

It was raining hard, one Sunday morning, and many who usually went to Sunday school remained at home. But at the usual hour Widow Trent's children made their way to the little church. They were well equipped for the rain,—each one carried an umbrella over a smaller child of their neighbor's, and so the Sunday school was not quite a failure that rainy morning.

The widow had six children. She worked early and late for them, and they also worked as soon as they were able. And always the entire family were among the unflinching church workers or church attendants. When the children were small, they were always at Sunday school, and as they grew older they became occasional substitute teachers. In time the oldest daughter took entire charge of the primary department, but all the mother's work, and most of that of the children, was unofficial. Not in acts that could be recorded did this family do its work, but in constant and reliable support. A half dozen times, as the years went by, the church was torn by dissensions, or weakened by removals, or was just about to disband, for some cause or another, but it never quite gave up. Widow Trent's family was always a nucleus of faithful workers that held on. Years afterwards, when a minister, out of the fullness of his heart, thanked her for the fidelity of years, the widow fairly gasped. She had never thought of her work in that light. She loved her Lord and wanted all her children to serve him,—that was all. Oh, when we serve the Lord with all our heart, soul and strength, something is accomplished.

The motive that prompts us must be pure. We should work with unflinching purpose for the Master. Good deeds always spring from a good motive. Two men may perform actions exactly similar, and yet the motives, from which the actions are performed, may be entirely different. It was the purity of motive in Widow Trent's church work that made it so effective. We may look for more thoroughness, more purity, greater success in the ways and works of men when once they realize that their labor is not so much their work as God's. Shoddiness and tinkering could no longer exist, if each one's words to his neighbor should be spoken with the consciousness of "working for God." The spirit of the builder would not be shown in the erection of houses fair enough to look upon, but unsafe to abide in. A clear purpose enlarges our life; a clear aim gives it dignity and vigor.

Christ did not spend much time in bidding us reform our outward demeanor or actions. He went to the root of the matter,—*"Ye must be born again."* It is the heart that must be changed. If the heart is right, you need have no fear of the life. All schemes of reformation that do not touch the heart are doomed to disappointment. Manifold are the agencies at work to help and elevate sinful humanity; but when all is done, the most of them are but a concealing of the evil,—a whitening of the sepulcher, a decorating of the corpse.

There is an old allegory of how, once upon a time, it was agreed that all things which cause misery upon earth should be cast into the fire. Soon a tremendous conflagration showed that many evil things were being consumed. Lovers of order rejoiced, and the wicked were cast down until Satan came and assured them that no real good had been accomplished. Satan said, "Be not cast down; there is one thing that these reformers have forgotten to throw in, and without it all the rest of the conflagration is in vain."

"And what may that be?" asked the wicked people.

"We shall have all the same old shapes of wrong and misery which they have taken such vast trouble to consume to ashes, back again," replied Satan, "for they have forgotten to throw the heart into the flames. Out of the heart comes all this misery and wickedness."

The inward change is what Christ bestows. Blessed are they who have a steadfast vision of peace. Many a patient and quiet woman has been to her children a chapter of that great Bible of life, which God is continually writing.

"Our dear Lord's best interpreters  
Are faithful human souls  
The teaching of a life like theirs  
Is more than creeds or scrolls."

When the heart is in the work, we can keep going under almost hopeless circumstances. To try hard things until we are tired, to be prepared to be tired, to go on just the same when we are tired—here is the method that wins in church work as well as anywhere else. Keeping the end always in view, and forgetting every outward circumstance in the pursuit of that end, will bring one surely to the goal. We need to run and not be weary, to walk and not faint. Love comes in a place where men are unthankful, and evil, and instead of bearing all things and hoping all things, it fails and dies. But the hope of the world is in the strong souls that go on in spite of weariness and discouragement,—that trust and toil in the dark; if need be.

Covington, Ohio.

## A Mothers' Meeting.

BY ANETTA C. MOW.

In connection with the District Meeting of Oregon Washington and Idaho, a "Mothers' Meeting" was held on Saturday afternoon, July 16.

The following program was rendered, with the following thoughts gleaned:

I. What Is Your Experience in Child Training Between the Ages of Fourteen and Eighteen?—Sister Beckwith, Sister Gohrum.

A child must be carefully trained from babyhood, taught to obey, placed among proper associates, and surrounded by Christian influences. When he is older he will not depart from such teaching. At the ages of fourteen and eighteen the child is very ambitious, but it is all the more important that his enthusiasm be guided aright. If the child seems to reject the teachings, the mother must never fail, but always pray and trust in the Lord.

II. In What Ways Can I Best Strengthen My Weaker Sister?—Sister Hale.

First of all consider the circumstances surrounding the weaker sister. Then visit her, help her with the work, and give her much encouragement. When she comes to services, make her feel at home and invite her back again. When the weaker sister has done wrong, let not the stronger ones tell the fault far and wide. Instead, go to the one who has made the mistake, and help her to see the right.

If new members are found among the weaker sisters, the way to help them best is to teach them, give them work to do, guide their social desires aright, and make them feel that they are needed.

III. Why Do So Many of Our Children Remain Outside the Church?—Sister Fav.

Perhaps the main reason for members' children remaining outside the church is, because of the sinful inclinations of their hearts, but this state is increased many times through the neglect of proper

training by the parents; or because of very little encouragement on the part of the church, her ministers and elders. Family worship, perhaps, has been neglected. Parents, perhaps, have not set a proper example, and many times punishment is given without a word of explanation. This all helps to destroy a child's confidence. Then, too, many of our children are raised outside of church influences, parents are too much engaged with affairs of the world and, naturally, the children remain away from the church.

Weiser, Idaho.

## A Real Heroine.

I HAD sometimes caught a glimpse of the small scullery-maid at my boarding-house; but one day, slipping to the kitchen for a cup of hot water, I had a queer bit of a chat with her. She was scouring granite pots with a vim and vigor which were bound to bring results, and all the while her face was as shining as her finished work.

"Do you like them, Alice?" I asked.

"No, I hate them," she replied emphatically.

"What makes you smile over them, then?" I asked, curiously.

"Because they're 'character pots,'" the child replied at once.

"What?" I inquired, thinking I had misunderstood.

"'Character pots,' miss. You see, I used to only half clean them. I often cried over them, but Miss Mary told me as how, if I made them real shiny, they'd help to build my character. And ever since then I've tried hard, miss; and, O, it's been so much easier since I've known they were 'character pots.'"

I said a word or two of encouragement, and went on my way, knowing that I had been rubbing up against a real heroine. Everyday life is brimful of disagreeable duties. Why not turn them every one into "character pots"?—*East and West.*

A HYPOCRITE is one who wears a saint's uniform without doing a saint's work.

## SISTERS' AID SOCIETIES

QUINTER, KANS.—We reorganized our Aid Society June 3, by electing Sister Mary Jarboe, president; Sister Hill, vice-president; Sister Ida Kenberry, treasurer; Sister Kinzie, superintendent. Our present membership is twenty-nine, with an average attendance of seventeen. Our work has consisted largely of quilting. We have quilted quilts, joined three quilts that had been donated to the society, and made sixteen prayer coverings. Our regular collections amounted to \$8.50. Received for work, \$2.50; for prayer coverings, \$1.50. Paid for material, \$8.90. Balance in the treasury, \$5.09. We have held seven meetings. We meet each week on Thursday, at 1 o'clock, at the home of Sister Springer until our new churchhouse is completed.—Ida Kenberry, Quinter, Kans., July 19.

LAPORE, IND.—Following is the report of the Sisters' Aid Society of the La Porte congregation for six months of the year 1910: During this time we have had ten meetings, with an average attendance of twelve. Collections and donations for the six months amounted to \$18.00. We earned \$1.25 by making and selling sewing aprons. We paid out \$1.07 for material, \$2.25 for expense of delegate to the Annual Conference. Balance in the treasury, \$17.00. Our work consisted of quilting quilts, knotting comforters, making bonnets, fancy work, sewing carpet rags, making dresses, aprons, sheets, pillow slips and underwear. Officers are as follows: Sister Rocksey Snyder, president; Sister Rachel C. Merchant, vice-president; Sister Flora Riley, secretary; Sister Susie Stittes, treasurer. Reorganizing was postponed until the following council.—Flora Riley, Laporte, Ind., July 15.

LEWIS, IOWA.—The following is a report of the Sisters' Aid Society of the Salem church, for the term beginning Jan. 13, 1910, and ending June 23, 1910: Sister Mamie Slink is our president and the writer secretary. Most every two weeks in the afternoon, and in the winter our meetings last nearly all day. The enrollment is fourteen and the average attendance seven. We made thirty-two articles of clothing and bedding. Most of our work has been sewing for some sister. Balance on hand, \$1.00. Our new officers are as follows: Sister Bessie Bulley, president; Sister Eva West, secretary; Sister Jessie Walter, treasurer.—Minnie Wray, Prescott, Iowa, July 17.

HUNTSDALE, PA.—The Sisters' Sewing Society of the Huntsdale church organized in July, 1909. We meet the first Thursday of each month. During the past year we saved one hundred pounds of carpet rags, knotted eighteen comforters, made one quilt, seventeen sunbonnets, seven clothes-pin aprons, seven dust caps, nine stocking bags. We have an enrollment of thirty-four members and an average attendance of about twenty. Donations to the Society were six yards of outing, some quilt patches and carpet rags, also \$9.70 in money. The Society donated to the Old Folks' Home \$5.00 towards caring for a sick sister. Total amount of money received during the year was \$60.71, total amount expended, \$43.26, leaving a balance of \$17.45 in the treasury. Our officers for the following year are Sister Annie Cockley, president; Sister Eliza Kreider, secretary; Sister Velva Evans, treasurer.—Elizabeth Kreider, Huntsdale, Pa., July 29.



# THE GOSPEL MESSENGER

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A MOVE is on foot to build a new church at Fostoria, Ohio.

THE District Meeting of Tennessee, to be held at Meadow Branch, is announced for Sept. 2 and 3.

WE are favored with the Annual Catalogue of the Blue Ridge College, Union Bridge, Md., for 1910-1911.

BRO. D. D. CULLER, of Mount Morris College, gave the MESSENGER sanctum a brief call the last of the past week.

BRO. S. H. FLORY, of Nokesville, Va., is booked for a series of meetings at Mechanicsburg, Pa., beginning Nov. 19.

THE recent revival in the Hurricane Creek congregation, Pleasant Mound, Ill., closed with twenty-eight additions.

BRO. S. F. SANGER, of South Bend, Ind., is planning to leave for the Pacific Slope Sept. 5. After that date he should be addressed at Modesto, Cal.

BRO. J. B. DICKEY, of Fostoria, Ohio, will soon locate at Lordsburg, Cal., where he has a position in the Bible department of the Lordsburg College.

WE understand that Bro. D. F. Warner, of Custer, Mich., will locate at Milledgeville, Ill., in September, and assume the pastorate of the church at that place.

WE have for publication the program of the Ministerial and Sunday-school Meetings of Southern Pennsylvania, to be held at the East Codorus church, Sept. 1 and 2.

BRO. I. N. H. BEAHM and his brother, J. C. Beahm, are engaged in a series of meetings in Dallas Center, Iowa, and will continue about two weeks. The former does the preaching while the latter conducts the song service.

IN spite of the strong opposition to the Bible, and notwithstanding the fact that it has been barred from many of the public schools in the United States and elsewhere, it is still said to be the best-selling book in the world.

WE have an interesting report of a Mothers' Meeting, but since the writer fails to give her name and address, the report cannot be published. Matter intended for publication should invariably contain the name and address of the writer.

THE Bible Conference at Winona Lake begins Aug. 21 and closes Aug. 28. A period of this Conference has been assigned to the Brethren, on the 24th, beginning at 4 P. M. A program, we understand, has been arranged for the occasion, and speakers selected.

THIS week Bro. I. B. Trout is in the Sunday-school Teachers' Bible Institute in Indianapolis, Ind. He spent Monday in his office in Elgin, expecting to be at his desk again on Friday. While his home is at Lanark, where he does the most of his work on the Sunday-school lessons, every other week is spent in his office here in the Publishing House.

THE Brethren in Southern Ohio are to hold their Ministerial Meeting in the Bear Creek church, Aug. 29 and 30. The Sunday-school Meeting will begin on the evening of the 30th and close the next day. A good program has been arranged for both of these meetings.

THE pastor of the Buena Vista congregation, Va., Bro. S. G. Greyer, closed a series of meetings in the Oronoco church July 31, with fifteen accessions by confession and baptism and one restored to fellowship. He was assisted by Bro. S. I. Flory, of Stuarts Draft. The Brethren are gathering strength in the Oronoco church, and the membership at this time is nearly one hundred.

WE are just in receipt of notice regarding the death of Bro. E. R. Cramer, Old Fort, Ohio, which occurred July 29. He was at the time of his departure a little less than thirty-three years old and had served the church in the ministry about six years. Bro. Cramer is said to have been an earnest, consistent and faithful worker, and his early departure from the field of labor will be greatly regretted.

BRO. D. L. MILLER, who has been at Omaha, Nebr., for some days, writes us briefly concerning the great tent meeting in that city. He says the Mission is in charge of Bro. M. R. Weaver, and that the outlook for good results is bright. Several ministers have promised to be present this week, and among them will be Bro. Ezra Flory, of Sterling, Ill. Bro. Miller returned to his home at Mount Morris last Monday.

THE Mission Board of Oregon, Washington and Idaho is looking for workers in the large northwestern field. A minister with a family is needed to take charge of a small church composed of about twenty-five members. For support \$300, and possibly more, with house rent free, can be counted on. A few sisters are also needed to help at other points. Those who would like to work for the Master, help to save souls, and build up churches, should communicate with Bro. M. F. Woods, Centralia, Wash.

AMONG those recently to pass to their reward was Bro. David Berkebile, of the Swan Creek church, Ohio, the father of our missionary to India, Bro. Steven Berkebile. He united with the church early in life; served as deacon, was called to the ministry and, finally, ordained to the eldership. In these different capacities he served the church faithfully and died July 29, at the age of 70 years. Though in feeble condition for quite a while, he prayed that his life might be spared until the return of his son from India. This prayer was answered.

ON his way to Dallas Center, Iowa, last week, Bro. I. N. H. Beahm, president of Hebron Seminary, Nokesville, Va., stopped one day in Elgin, and gave our people an evening Bible Land talk. His talk was outside of the usual, and was very much appreciated by those who had the pleasure of hearing him. From here he went to Lanark, where he was booked for another talk. He was accompanied by his brother, J. C. Beahm, who led the song services, and in this way greatly interested our people. We like his way of singing. There is something especially sacred about it.

PAMPHLETS and tracts do fine mission work, but they cannot always accomplish what may be done by a personal call. People often like to meet and talk with those who differ from them, especially if the talk should be a friendly one. The politician has learned this. He may deliver eloquent addresses to large crowds, but he realizes that nothing counts like a hearty handshake and a few cheerful words. There is nothing to take the place of personal contact. In these days, when the automobile takes one over the country at a rapid rate, men who wish to reach people in their own homes are making splendid use of the opportunity. And while the Christian minister may not expect to get around so rapidly among his people, still he is a poor student if he has not learned the importance of frequently meeting those he would influence for good.

A CORRESPONDENT says he would like to know when the "marriage supper of the Lamb" is to be observed. Most of those who refer to the incident say that it is to take place in the "evening of the world," but this is not explicit enough. Who can give us a good article on the subject?

WE shall be glad for newsy reports from all the Ministerial, Sunday-school, and Christian Workers' Meetings, but please do not ask us to publish, in outline form, what each speaker may happen to say on the different topics discussed. No one cares to read the mere outlines of a number of talks. When a number of these meetings are held at one point, it would be best to have one report to contain the news from all of them.

IT is not often that an editor has the privilege of handling manuscript from four generations, but that has been our privilege so far as it relates to the Mohler family. In the early part of our editorial experience we published articles prepared by Eld. Samuel Mohler, who moved from Pennsylvania to Ohio in an early day, resided in the vicinity of Covington over sixty years, and died in 1891. Next we handled considerable manuscript prepared by his son, Eld. S. S. Mohler, of Missouri, who died some years ago, leaving several children, among the number Levi D. Mohler, J. E. Mohler, Paul Mohler, Jesse D. Mohler and Barbara Mohler Culley, all of whom have been supplying us with manuscript. This week we are publishing an essay by Sister Mary L. Culley, daughter of Sister Barbara Mohler Culley. This makes matter from four generations of Mohlers that we have had the privilege of passing out to our printers.

A WRITER in a late issue of the *Gospel Herald*, a Mennonite paper, has something to say about a converted Catholic priest, who six years ago united with the Mennonite church, and later became a member of the Brethren church. Some of the things said are by no means complimentary. The party referred to is Bro. Leo Von Der Hayden, who some time ago was baptized by Bro. Levi Snell, in Nebraska, and was duly installed in the ministry. We have looked the matter up quite fully, and it would appear that there were two men who left the Catholics, one of whom united with the Progressive Brethren and the other with the Mennonites. The former afterwards applied for membership in the Brethren church, and was baptized by Bro. Snell, as stated. His correct name is Leo Von Der Hayden, while the other one gave his name as Hillary. In all probability the two men resemble each other, and, having had like experiences, in some respects, this has led to some confusion in the minds of the Mennonites especially. We have a long letter from Bro. Von Der Hayden, in which he explains the situation as given above. Other letters received also seem to confirm what he writes.

IN this issue mention is made of a small congregation where a minister, who will give proper attention to the flock, can be assured of \$300 a year and house rent. To some this may seem a small support, and yet it may be enough to enable the right man to do a splendid work. Ministers, while depending on a Mission Board, or on the flock for support, should not expect too much. In a new locality it will not hurt a well preacher to do some physical work. It may do him good. Like Paul, he should not be ashamed to make tents if necessary. The real earnest preacher, with a small family, should not think of turning down these three-hundred-dollar propositions. They may be the stepping-stones that lead up to the greater fields of usefulness. It seems to us that a real earnest young preacher, who has a consecrated, Christian wife, might be only too glad to have such an opportunity of working for the Lord. While a very ample support is much to be desired by the man who wishes to do a good work, still there is such a thing as a preacher becoming more concerned about the money he is to receive, than about the flock he is to care for. Other denominations have scores of preachers, in new fields, who receive no more than \$300 or \$400 a year. Our preachers ought to be willing to make fully as much sacrifice for the cause they represent.



IN the time of the apostles the churches were named after cities. We read about the church at Corinth, at Ephesus, and at Antioch, but we read nothing about the church at Mount Lebanon, on the Roman Pike, or at Solomon's pools. In this country we have strange names for churches. They were given when the country was new, and when people thought little of what the future generation might think about names. It may have been all right, in the past, to name churches after wild animals and reptiles, but we shall do well to get away from that custom for the future. We like the idea of calling sacred things by sacred names. Bethel is a fine name for a church, so is Antioch. Mt. Hope or Mt. Olive sound well; so do Mt. Zion, Bethlehem and Shiloh. When convenient, churches may be named after the city, town or village in which they are located, but local names that are likely to disappear from the map, should be avoided.

### A Busy Vacation.

FOR years we have been having a very quiet summer vacation, in our end of the town, from the time that the College closes in June until it opens in September. During this season we, as a church, numerically got down to what we sometimes called the low water mark. Though we always enjoy large congregations and are glad to have the student members, from the different churches represented, and the other students that attend, with us during the college year, yet, to be alone with our own membership and home attendants, is a real pleasure and quite a satisfaction, as it enables us to get better acquainted with each other, and affords better opportunities for them to do more personal service, which is desirable and helpful.

This year's vacation was of quite a different character, though none the less desirable. After the close of the college year, preparations began for the Summer School. This brought into our midst a new and different class of students,—partly so, at least. Though the number was not so large, yet they formed a part of our society and helped to enlarge our church attendance, and also gave some assistance in our church services, there being, among the students and teachers, a number of ministers who did some very acceptable preaching for us.

Later on the "School of Sunday-school Methods" met with us for a week, which added considerably to the College family. For this school there was an enrollment of 135, representing a large number of Sunday Schools throughout the State.

This "School of Sunday-school Methods" is under the direct care of the Pennsylvania State Sabbath-school Association, and affords a rare opportunity for Sunday-school workers to study practical Sunday-school work.

The work this year consisted of seven periods each day and a lecture each evening as follows: Special Bible Studies by Dr. Geo. U. Wales, of Philadelphia; Pedagogy, Miss Landis, Millersville, Pa.; Elementary Grade Course, Mrs. Baldwin, Indianapolis, Ind.; Intermediate Grade Course, Mrs. Hutson, Indianapolis, Ind.; Organized Adult Bible Class Course, W. D. Stem, Abilene, Kans.; The Sunday School and Missions, Miss Brooks, New York; Use of Blackboard in Illustrating Lessons, Miss Darnell, Philadelphia, Pa. All students were required to take notes of each period, and those who attended twenty regular periods and handed in satisfactory notes, were entitled to a diploma. Fifty-three passed the examinations and received diplomas.

It was truly a great privilege to attend these sessions, and we are sure that those who attended will go home much better prepared to do good work in their respective schools. We are glad to note that among those attending was quite a good percentage of our own people, which shows that in effective and systematic Sunday-school teaching and work, we, as a church, are not a whit behind the best. In this field of Christian effort we have been developing, as a whole, in a very encouraging manner indeed. In this is the hope of the church.

During the week the "Huntingdon County Sun-

day-school Association" held its Annual Conference in the College building and transacted some important business in reference to Sunday-school work, so that the College halls and the campus formed quite a religious center for church workers, and everybody was pleased and gratified because of the privileges thus afforded.

The Summer School will close next week, and then we will have quiet for a season, giving time and opportunity to clean up and make the needed repairs for the coming college year. Only those who have been in active relation with schools of this kind know what this means. It means much careful and hard labor, good judgment, continual application and thousands of dollars each year to keep all the buildings and furnishings in proper condition, so that those who attend can enjoy the home comforts that are so essential to well-conducted schools. From the beginning it has been the purpose and aim of the management of Juniata College to make it a home, a church and a school for all who come. Thus we hope to continue, through the aid of our friends and the blessings of God. Surely, by both of these we have been greatly favored in the past. Our prayer is that for the future we may not only have a continuation of such blessings, but that our work, because of these, may be a blessing.

But, in addition to the activities named, we also have another facing us, about which we are greatly concerned, and to which all of us are giving much of our time and thought; the building and completing of our new church. We are building a house for the Lord, and are trying to adapt it as fully as possible to all of our present church activities.

For years we have been working and worshipping in the College Chapel, which, in some ways, was well adapted to church work, but it could not be given wholly to religious service, and therefore did not seem to have within its walls that sacredness that some of us felt and desired we should have. So the church decided, as did one of the Lord's servants of old, that the time had come for us to build a house that can be dedicated and consecrated wholly to the services of the Lord. Last fall the cornerstone was appropriately laid, and since then the work has been moving slowly forward. And today the work is so far advanced that we think we are beginning to see the end or completion,—a time to which we are looking forward with more than ordinary interest. Why should we not?

The time is coming, we believe, when we, as a church people, will look upon our houses of worship with a greater degree of sacredness than we now do,—when we shall regard them as the Lord's houses and not our own,—when we shall enter them in quietness and with reverence and godly fear, remembering that "the Lord is in his holy temple, let all the earth keep silent before him!"

Yes, our vacation time has been a very busy, and yet, a very pleasant one, and we hope that in the end we can say, a very profitable one. When will our house be completed, you ask? Well, we can tell you later.

H. B. B.

### Principles and Methods—Their Difference.

In the common Bible acceptance of the term, a principle is a fundamental truth. Method is the way of applying a principle—the manner of working it out in practice. In other words, *method* is the manner of expressing truth, while *principle* is the truth expressed. God always gives the principle, and sometimes the method, but not always. When both principle and method are given, the teaching is complete. But when only the principle is revealed, it is the duty of the church to supply the method, when a uniform method is essential to the practice of the principle in the church body.

Let us illustrate. Here are a few typical illustrations: God authorizes the church to preach the Gospel in all lands. He says, "Go ye therefore, and teach all nations." Again, "Preach the Gospel to every creature." And again, "Ye shall be witnesses unto me both in Jerusalem, and in all

Judæa, and in Samaria, and unto the uttermost part of the earth." God has chosen the church to be his witness even to the uttermost part of the earth, and he has laid it upon the heart of the church to preach the Gospel to all nations and to every creature. This is the principle, a fundamental truth. But the method of doing it is not fully worked out. So the church has been providing ways and methods, until today we have a pretty full missionary organization. Beginning with the local church, there is the local organization, then the State District organization, and finally the general organization, the General Mission Board, whose field is world-wide.

The Bible gives the principle of missions. That's settled and fixed. No one has any rights in the matter but to pray and labor that it may be done. But the Bible is absolutely silent on the organization of mission boards, missionary solicitors, the building of meetinghouses, announcements for public preaching, and numerous other things. All these belong to methods. They are ways and means of carrying out the principle of missions. And they are made by the church, and rightly so, since the Bible does not specifically furnish them, and since they are essential to the highest success in carrying out the principle. This case shows clearly what a principle is and its origin, and what a method is and its origin, when supplied by the church as in this case.

Again, look at the duty of parents to their children. And this is a duty that belongs to parents as individuals, and not to the church as a body, as the work of missions does. The Word says, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." God makes it the duty of parents to train up their children in righteousness. That's the principle. Now look for the method, or way of doing it. The Bible does not specifically give it. God creates the obligation, he reveals righteousness. He then leaves fathers and mothers to guide their children, allowing them to choose methods in keeping with the principle that promises greatest success.

To meet the obligation, numerous methods are employed,—the home, the school (from the little school up), the Sunday School, etc.—all these are used. Here again the principle is clearly shown and the method, the origin of each and the difference between them.

Again, look at the question of dress. The teaching is "that women (including, also, the other sex) adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array." This passage covers, in substance, all the teaching on the subject. Modest apparel is the principle taught; or, more strictly speaking, modesty in dress is the principle. Brodered hair, gold, pearls, costly array, etc., are immodest, while "shamefacedness and sobriety," "the meek and quiet spirit," are the seat of modesty.

The principle of plainness and simplicity in dress, in harmony with the simple life in general, is plainly taught in this passage and kindred passages, and it is in harmony with the general tenor of Scripture. This is the principle. Now look for the method. All Bible teaching, on this part of the subject, is in general terms. It gives no form or style of dress; it demands that it be modest, free from sensual ornaments. That's all. The Conference, however, has adopted a form as a method of carrying out the principle of modesty in dress, just as the Conference has adopted methods on other subjects, as the foregoing illustrations show. The authority is the same in each case. And these cases show clearly the difference between principle and method and their relation to each other.

Principle and method are essential to each other. Each complements the other. Abstract principles are of little value without ways of expression and application to life. The method employed to carry out a principle should always be in harmony with the spirit and nature of the principle. How does a big navy, as a method of maintaining the principle of peace, strike you? Are there not methods used



in the church just as much out of line with the principles they are supposed to express?

A careful study of principles and methods in comparison with each other, is of the utmost importance to our people at the present time. When they are clearly understood, much that threatens the peace of the church will disappear. See how God makes principles; how they are eternal, even as God is eternal; how they change not, even as God changes not; and how they must be accepted as coming from the very hand of God. See how methods are necessary as means of expressing truth, and carrying it out in practice; how, in a good many cases, the church makes the method; how methods may change; how methods are but means to ends; and how that the principle is the thing of supreme moment and value. See clearly that methods must never be exalted to the dignity and value of principles.

H. C. E.

### The Midnight Mission.

It may not be known to most of the MESSENGER readers that there is in Chicago one of the most unclean sections in the world. It is known as the "Red Light District," and here thousands of people revel in sin the whole night through. It is the very den of crime, and has led to the ruination of thousands of young men and young women. Thousands have gone into this district pure in mind and life, and came out polluted. The district ought not to be visited as a matter of curiosity, except by men and women thoroughly grounded in the higher moral principles of Christianity.

An effort is being made to redeem some of the vile people who live in this district and live the life of sin. Some of our Brethren are taking an active part in the well-organized work. They generally go in groups and preach the Gospel to people steeped in sin and crime. It is preaching the Word of the Lord to men and women who dwell in darkness. It is almost like carrying the Gospel to a people who dwell in the border land of Hades. In the way of crime, the apostles never struck anything worse.

Our brother, Dr. G. H. Van Dyke, of 1525 Hastings Street, who is much interested in the work, sends us a copy of a booklet, "The Midnight Mission," that gives one a faint idea of what is going on in this vile section of Chicago. He also writes us a letter, from which we quote quite fully. He says:

I am sending you a booklet describing "The Midnight Mission," an organization which has for its purpose the carrying of the Gospel to the scandalous portions of our city. This organization and its needs are unique as is seen by the following:

1. The organization includes, among its directors, some of the most able and intelligent ministers of the city, lawyers, prominent business men, physicians, deaconesses and laymen, all of whom are devoted Christian people, representing various denominations.

2. This present organization clusters around the names of two or three men and women who started this work six years ago, and, by highly commendable zeal and determined purpose, maintained it for some years, without any help from outside.

3. The directors now employ nine workers, six of whom (the superintendent and five deaconesses) give their entire time; the balance, part of the time, to the work. This means an outlay of about \$8,000.00 a year. The work is maintained entirely by voluntary contributions.

4. The organization is chartered under the laws of the State of Illinois, and authority is granted by the City of Chicago, which gives the work dignity and the workers a legal right on the streets.

#### What the Work Is.

1. Equipped as above, the superintendent, followed by a band of workers, goes into the streets of the "Red Light District," about 9 to 9:30 P. M. and maintains a continuous service until one, two or three in the morning, depending upon the number of people present.

2. In these services, able ministers, evangelists, deaconesses, lawyers, physicians, and business men, hold forth the Gospel of Jesus Christ as the only means of salvation, with great power and effectiveness.

3. Men congregate on the streets and sidewalks to hear the Word, numbering all the way from a dozen or two to hundreds. Frequently men are seen to stand in rapt attention, listening for three hours continuously.

4. Some of the men repent and in tears confess Jesus Christ. As many as a dozen have been known to kneel

on the street in one evening. These are referred to the church of their choice. Many resolve to live a better life, and a great many become intensely ashamed of their evil life. The Gospel of John, printed in a nice booklet, is given to those who are interested.

5. Deaconesses, and sometimes other workers, visit the girls in these vile resorts. An effort is made to become friends with them; tracts are distributed, copies of the law making such a life a crime, and where the occasion allows, Scripture reading and prayer are engaged in.

6. A house has lately been secured in the district, where repentant persons are taken and taught the way of the Lord more fully. The Deaconesses have the first floor as a reading room for the girls. Ten of these girls have been in this room on one afternoon already. The second floor is used as a prayer room for the workers of the Mission.

#### Why Country Districts are Interested.

The country districts are much interested in this work, because the summer Sunday excursions bring a host of young men to Chicago to "see the town." Many of them are led to these unspeakable resorts, and being away from the eyes of those who know them, step into sinful indulgence, and go back home, carrying disease in every direction into the country. These diseases often cling to the body, partly cured, for years, only to be transmitted to the unsuspecting bride,—perhaps the daughter of a highly respectable and cultured family. This happens with disgusting frequency. Often the parents do not suspect that the new son-in-law has not been an absolutely clean young man.

The people are accessible and under God we are responsible for presenting the Gospel of salvation to them, many of whom hear it here for the first time.

#### How Others See Us.

EVERY now and then we receive for publication an article that criticises and abuses the church most shamefully. It is remarkable that thinking people will write that way about the church to which they belong, but they do, and then, sometimes, they will censure us because we refuse to publish what they write. It reminds us of the boy who has the habit of whipping his mother. An unruly boy may feel better after trying to punish his mother a little, in a very quiet way, but it would be a bad son, indeed, who would insist on whipping his mother in public. It would be very humiliating for the mother and a bad advertisement for the coming young man.

It is gratifying, however, to know that there are those, even outside of our own communion, who speak well of the Brethren church and her attainments. We cannot expect all men to speak approvingly of our claims and practices, yet a good word from some of them, now and then, is certainly appreciated. Below we give two extracts. The first appears in an article written by W. H. B. Carney, a Lutheran minister, for the Meyersdale (Pa.) *Republican*. He is discussing the distinctive garb question for ministers:

We have churches strong in Somerset County which have asked their members to show both by their week day and Sunday attire that they are Christians. There is true reason and good sense in it. A Mennonite or Dunkard maid in costume could go into quarters in our cities unattended without danger of insult or temptation, where no girl, dressed in the fashions of the day, would dare venture, however good she may be, because the former maid shows in her dress that she is a Christian.

The other extract,—and a very significant one it is,—is from a late issue of the *Sunday School Times*. The writer, in commenting on the Sunday-school lesson for July 17, says:

Quakers and Dunkards.—Upon this rock I will build my church (v. 18). And Mark tells us that this same Peter, this "rock," then and there took Christ to task, and got Mark 8: 33 for his pains. Ever since some of Peter's successors have thought they knew more about Christ's church than its founder. The books and words on this passage are a forest of chatter. All you need to know is Peter's confession. That puts you into Christ (Col. 1: 18; Rom. 10: 10; Matt. 10: 32). Other things are secondary. Our Quaker neighbors in Chester County observe none of the unusual church ordinances, while our Dunkard neighbors in Lancaster County use all of them, and some others beside, such as washing the feet, the kiss of charity, etc. Both Quakers and Dunkards are the loveliest Christians in all Pennsylvania. Their daily lives square with the Sermon on the Mount. The man who goes to law is cast out, and everybody loves and helps his neighbor. They both wear broad brim hats, plain bonnets, own broad rich acres, and "live the simple life." "Thou art the Christ." This is the big, bald rock. Get there and stay there, and all the winds of ism can beat

upon your house in one continuous gale, and "it will fall not because it is founded upon a rock."

Comments of this sort should prompt our readers to strive most earnestly for the simple life, so highly recommended in the New Testament. While a few among us would encourage a departure from the simplicity for which we have been so long noted, still there are sensible men and women in other churches who actually envy us. Let us go on to perfection in simplicity as well as in other attainments!

#### Work Among the Negroes.

THERE is a fine opportunity for the Brethren church to do a far-reaching work among the negroes of the South, if we will go at it rightly, and stick to the work until something substantial can be accomplished. There are eleven million of these negroes. They have our language, as well as the Bible in the tongue that both parties can read. The field is ready for us to enter without a moment's preparation, so far as language is concerned. These people can understand our preaching, can read our tracts and papers, and, in fact, can be approached with the whole Gospel at once. They are not heathen, that is true, but they are in need of the right kind of religious teaching. The apostles did not limit their preaching to the uncultured heathen. They carried the Gospel to all nations,—to the cultured Greeks as well as to the gifted Romans. It is good for us to preach the Gospel to the Chinese as well as to the natives of India, but why are we so little concerned about the people who live right at our door? Then there are more than two million people in Porto Rico that we might reach, to say nothing of even more millions in Cuba, still nearer our door. The Master intended that his church should have the Gospel proclaimed to all nations, and we, of this generation, should do our part towards helping those that we can reach.

#### May Result in Good.

To the disappointment of the devil and his imps, good may sometimes come out of evil. The disgraceful prize fight between Jeffries and Johnson, at Reno, Nev., has led the country to pause for a moment, and consider the evil resulting from much of the moving picture business. In the moving picture theaters prize fighting, train robberies, and other evils, have been the leading features, and that, too, to the injury of many boys and young men. Hundreds of young people have had their minds poisoned by these pictures. When it was proposed to exhibit the Reno fight by means of moving pictures, a number of decent cities began protesting. This sentiment spread from city to city, and from State to State, until nearly the whole country is up in arms against showing prize fights of any kind. Several of the States, and most of the respectable cities, have taken steps, not only to bar out the exhibiting of prize fights, but anything else that may be considered a violation of law, and opposed to common decency. In order to bar the Reno fight, it becomes necessary to exclude all the rest of them. This is where the good comes in.

#### Unconcerned about the Future.

In these days of high prices, most people are more concerned about what it costs to live than they are about the value of the soul. They may stay awake nights, studying how they can provide for the body but never concern themselves in the least about the life beyond. They may worry themselves about clothing the body, but never give the adorning of the inner man the least thought. Thousands are deeply concerned about the education and preparation of their children for business and society, but they feel no anxiety whatever about their preparation for the kingdom of heaven. We may talk about growing wiser, as the days go by, but actual facts indicate that the majority of even the would-be-wise are more interested in the things pertaining to this life than they are in the things that relate to the life to come. To get even good-thinking people to place a proper estimate on the importance of a wise preparation for the future is the great spiritual problem of the age.



# MISSIONARY DEPARTMENT

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### SOME FACTS ABOUT THE NEGRO.

Sometimes we lose sight of important facts in the history of a race and, consequently, fail to do justice to its members as we should. The negro is an illustration of this very common failure. As a recent writer suggests, let us remember (1) that he is one of the three great branches of mankind which, so far as present indications go, are likely to survive; namely, the white, the yellow and the black. (2) The most recent scientific research shows that the negro first exploited the mineral wealth of the world for artistic and commercial purposes, and that he first wove cotton and other materials into cloth. A tribe of negroes seems to have made the beautiful cloth in which the Egyptian dead were swathed, and the same tribe is still making cloth of fine texture. (3) The negro has a music peculiarly expressive of that faith which carries a people through calamity worse than death. The primitive music of other races has in it the note of final despair, but the music of the negro has ringing through it the note of final hope. It has carried the expatriated negro through the horrors of slavery, and, rising to heights of joy and victory, it has charmed the heart and uplifted the spirit of all mankind.

### THE SHEPHERD'S JOURNEY.

From Servia comes the story of a shepherd boy in the mountains who chanced to borrow a New Testament from a friend into whose hands a copy had fallen. Neither of them knew anything about the Gospel, but the shepherd read a little of the Testament and determined to read more. During his lonely hours with the flock on the hills he read it all, and, like David of old, became so fascinated by the wondrous contemplation of God's Word and works, that he was anxious to meet some one who actually lived by the teachings of the Wonderful Book. Hearing of such a man, who lived some miles away, he joyfully set out in search of this exponent of the Word, and was "instructed in the way of the Lord more perfectly." We quote the little incident for a twofold reason: (1) To urge all to sow seeds of truth everywhere. (2) To arouse all to a greater and more complete preparation for religious work among inquirers. We are told to be "ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." That means thought and consecration—characteristics that are too often lacking, these days, since worldliness has become so prevalent.

### WHY NOT COMMEND THE RIGHT?

When public officers fail to do their duty, we are fairly itching to censure and criticize their plain neglect of a known duty. We are not so ready to commend the bold stand for righteousness, occasionally taken by a public officer or legislator, even though such a move means the undying opposition of those unfavorably affected thereby. When Governor Gillett took the decisive action which prevented the battling brutes from disgracing the State of California with their lawless encounter, only one church in San Francisco took pains to express its hearty appreciation of his action. The governor, by his prohibition of the fight, has made enemies who will never forget his act. They have been touched upon the most sensitive spot—the pocketbook nerve,—and they are quivering with pain. Rest assured that they will remind Gov. Gillett of their deeply-wounded feelings. Would it not be proper, in the case of all such men, who are ready to "do and dare" for the cause of right, no matter what the consequences, to express our appreciation and hearty sympathy? The apostle admonishes us to pray for those in authority. Might it not be well to give our prayers added force by a tactful recognition of real merit and integrity, and so express it that there might be a strong incentive for still further achievements?

### WHY BUSINESS MEN FAVOR MISSIONS.

American consuls, stationed at various points in all parts of the globe, are supposed to exercise a vigilant outlook for all that may favor American commerce. Naturally, they also come in contact with missions, and have ample opportunity to note the influence they exert. One of these consuls writes thus: "Commerce, geography, and civilization alike owe the missionary a debt which they can never hope to repay." It is given as a well-demonstrated fact that the hard-headed business men in foreign lands,—men with scant sympathy for preachers and the like,—welcome the missionary as a power for practical good. There is an instance of a worldly and irreligious British lumber-dealer in India who gave \$100,000 to a religious institution, because its

influence had so changed the habits of his employés that they were vastly more profitable to him. Said he, "They have been made honest, sober and faithful, and my business interests flourish as never before." The reason assigned may not be the highest incentive for giving, and yet the incident is a powerful argument in behalf of missions. All over the world it has been proved, again and again, that "Bibles are better than bullets," and that the "army of missionaries" has done far more, in real conquest, than the legions who, with sword and gun, have endeavored to subjugate the tribes of foreign lands. The fact of the matter is that nowadays few business men will care to establish themselves, commercially, in heathen lands, unless the way has first been paved for their success by the faithful missionary. They recognize his worth, whether others do or not.

### JERUSALEM AS IT IS TODAY.

Mr. F. T. Ellis is the headmaster of the Bishop Gobat School in Jerusalem. He speaks in high terms of the remarkable harmony prevailing between Moslems, Jews and Christians, and the bright outlook for evangelistic work now, as compared with former years. The important political changes in the Turkish Empire have not, perhaps, done as much for Palestine as was expected, and yet many of the local reform measures were made possible because of the new order of things at the Turkish capital. The most notable of all attempts, made by the people of Jerusalem themselves, is along the line of education, and that means much. The people of the ancient city, irrespective of religious belief, have united in the starting of a non-sectarian school, in which secular subjects are taught from Monday to Friday. On Saturday religious instruction is imparted by the teachers of the various beliefs represented. It has become a matter of public comment that the room allotted to the teachers of Christianity is full to overflowing, and that there is an undoubted growth of public favor in behalf of the doctrine of the "Man of Galilee." It is encouraging to learn that in the old city of Jerusalem, made sacred to us by its many associations with the life of Christ, there should now be this unwonted interest. For us, as members of the Church of the Brethren, and in view of our proposed Mission to be opened in the Holy City, it is peculiarly encouraging that the outlook is cheering indeed, and indicative of most glorious results.

### MY EVENING PRAYER.

If I have wounded any soul today,  
 If I have caused one foot to go astray,  
 If I have walked in my own willful way—  
 Good Lord, forgive!  
 If I have uttered idle words or vain,  
 If I have turned aside from what is pain,  
 Lest I myself should suffer through the strain—  
 Good Lord, forgive!  
 If I have craved for joys that are not mine,  
 If I have let my wayward heart repine,  
 Dwelling on things of earth, not things divine—  
 Good Lord, forgive!  
 If I have been perverse, or hard, or cold,  
 If I have longed for shelter in thy fold,  
 When thou hast given me some part to hold—  
 Good Lord, forgive!  
 Forgive the sins I have confessed to thee,  
 Forgive the secret sins I do not see,  
 That which I knew not, Father, teach thou me—  
 Help me to live.

### AN UNUSUAL LETTER.

Some ninety friends took occasion to write us,—their letters to be delivered on board the steamer at Quebec. Over one-half the letters were to be read the third day at sea. Among them was the following from our dear brother, Bishop L. W. Teeter, of Hagerstown, Ind. The nature of the message is such that we thought others might be helped in reading it:

Dear Ones to My Heart!—  
 "Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God" (1 John 3: 1). "And if children, then heirs: heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8: 17). "The Spirit itself beareth witness with our spirit that we are the children of God" (Rom. 8: 16). "Be ye, therefore, followers of God as dear children" (Eph. 5: 1). "And who is he that will harm you if ye be followers of that which is good" (1 Peter 3: 13)? "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers" (1 Peter 3: 12). "And be content with such things as ye have: for he hath said: I will never leave thee, nor forsake thee. So that we may boldly say: The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13: 5, 6). "For in him we live, and move and have our being" (Acts 17: 28). "My sheep" (says Jesus) "hear my voice, and I know them, and they shall never perish, neither shall any man pluck them out of my hand, and no man is able to pluck them out of my Father's hand" (John 10: 27-29). "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you" (1 Peter 5: 6, 7). "I had many things to write, but I will not with ink and pen write unto you; but I trust I shall shortly see you and we shall speak face to face" (3 John 13, 14). "The grace of our Lord Jesus Christ be with you. Amen" (1 Thess. 5: 28).

### Our Reply.

Beloved of God, . . . "Grace to you and peace from God our Father, and the Lord Jesus Christ" (Rom. 1: 7).

We have "much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee,

brother;" (Philpp. 7) and "thank God always concerning you, for the grace of God which was given you in Christ Jesus; that in everything ye were enriched in him, in all utterance and all knowledge" (1 Cor. 1: 4, 5). "Therefore we have been comforted" (2 Cor. 7: 13). "God who saved us, and called us with a holy calling, not according to our works, but according to his own purposes and grace, which was given us in Christ Jesus" (2 Tim. 1: 8, 9), "make you perfect" (Heb. 13: 21).

"Christ is all in all" (Col. 3: 11). "Without me (Christ) ye can do nothing" (John 15: 5). Yet we "can do all things through Christ which strengtheneth" us (Philpp. 4: 13). "Not that we are sufficient ourselves to think anything as of ourselves; but our sufficiency is of God" (2 Cor. 3: 5). For "he said, . . . My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Cor. 12: 9).

Our "children are a heritage from the Lord" (Psa. 127: 3), "more precious than rubies" (Prov. 3: 15). Yet Jesus asks, "Lovest thou me more than these?" (John 21: 15)? He declares that "he that loveth father or mother more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me" (Matt. 10: 37, 38). "And they (James and John) immediately left the ship and their father and followed him" (Matt. 4: 22). "For the love of Christ constraineth us" (2 Cor. 5: 14). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life" (John 3: 16).

"The field is the world" (Matt. 13: 38). "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4: 35). "Jesus said, . . . Go ye into all the world, and preach my gospel to every creature. He that believeth and is baptized, shall be saved" (Mark 16: 15, 16). "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent" (Rom. 10: 13-15)? "Pray ye the Lord of the harvest that he will send forth laborers into his harvest" (Matt. 9: 38).

"Who are these that fly as a cloud, and as the doves to their windows" (Isa. 60: 8)? "They come to thee: thy sons shall come from far and thy daughters shall be nursed at thy side" (Isa. 60: 4). "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God" (Luke 13: 29). "All nations shall serve him" (Psa. 22: 22).

"Behold the eye of the Lord is upon them that fear him" (Psa. 33: 18). "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures" (Psa. 36: 8). "They shall see his face" (Rev. 22: 4).

"Lord," we "have loved the habitation of thy house, and the place where thine honor dwelleth" (Psa. 26: 8). "One thing have" we "desired of the Lord, that will" we "seek after; that" we "may dwell in the house of the Lord all the days of" our "lives," to behold the beauty of the Lord, and to enquire in his temple" (Psa. 25: 4). "A day in thy courts is better than a thousand" (Psa. 14: 10). "Whom have" we "in heaven but thee? and there is none upon earth that" we "desire beside thee" (Psa. 73: 25). "Blessed are the pure in heart for they shall see God" (Matt. 5: 8). We "will behold thy face in righteousness" (Psa. 17: 15). For "this is the victory that hath overcome the world, even our faith" (1 John 5: 4). "Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8: 37).

"The churches of" Sweden and Denmark "salute you. All the brethren salute you." The pilgrims, Galen and Anna, "salute you much in the Lord, with the church that is in" "the home land" (1 Cor. 16: 19, 20).

Malmö, Sweden, July 19. Galen B. Royer.

### A SUGGESTION.

#### From the Temperance Committee.

While letting their "moderation be known unto all men," yet all wide-awake temperance brethren and sisters should be continuous in their efforts to create sentiment against the liquor traffic. The twofold demand on Christians, in this matter, is that they be consistent and persistent. We suggest that the temperance question, in some form or other, figure, as a rule, on our conventional programs, especially on our Ministerial Meeting programs. Let this great and growing question receive due consideration! On such an issue Christians should never be "behind the times."

Wm. Howe,

See General Temperance Committee.

1012 Bedford St., Johnstown, Pa.

### FROM PIMPALNER, INDIA.

This is June 15. The sky is overcast with clouds. Till this date we have not seen so much rain in any one of the six preceding monsoons we have spent in India. We have been here now, living in the Government bungalow, for one week, and it rains nearly every day.

It was with no little surprise that we read the Editor's remarks as to fears on the part of certain people in



America with reference to the comet. Such feelings, on the part of intelligent people, make one wonder. That Hindus have fear is little wonder. Some said the comet meant no rain and the consequent famine. Others said the comet in the east meant the death of the king, and in the west the accession of the new king. Now that rain is coming in great abundance, and their fears as to famine are vanishing, they begin to say that the comet has nothing to do with rain or famine.

Our ride in here, for a family, is a tiresome one, especially if the oxen are already tired before the journey begins. Happily, of the thirty-one miles by cart, only about eight miles are jungle road. Still, this time we were on the road about fourteen hours, the oxen making the amazing speed of two miles an hour. But that we got here safe and well, and before the rains, made us very thankful to God, who orders all things to his own glory.

Until the rains, since Jan. 15, we were living in the tent, sharing the glory of such life with Abraham, Isaac and Jacob. Just prior to the rains, the wind became so high that it was with difficulty that our tent stood. At any rate, we are glad for the change into the bungalow.

Up till the very day of the rains, the people were seen threshing their wheat. How primitive their methods! Five or six buffalo cows are tied together and made to go round and round a centre, tramping the grain out as they go. Then taking the cut-up straw and grain in baskets, one man mounts a frame about three feet high and, holding the basket out from him, empties it slowly, allowing the wind to separate the grain and the chaff. In Gujarat, where we lived, there is little wheat grown. Here, in West Khandesh, the numerous wheatfields, and the mountains round about, reminded us, again and again, of our life among the hills of "Old Virginia."

Here, in this taluka, too, are excellent irrigation works, built and operated by the Government. Each farmer has to pay from \$3 to \$5 per acre per year, according to the richness of his land, for the use of the water, ever ready to pour into his field. Some say that even though rains do not come, still this taluka cannot have a famine as in former years. I noticed, though, that the water got rather low before the rains. Irrigation is a blessing, indeed, to India, but it is not a guarantee against all famine; for when the water is exhausted the ditches are dry.

We feel more and more encouraged at the outlook here at Pimpalner. Sentiment is growing in our favor, we think. At the same time many are much opposed to our working here, and caste men do their best to get even the Bhils to feel that they (Bhils) have caste, and that Christians are defiling. Recently one of our teachers was sitting at the house of a Bhil, in the ward near us. As they were talking, a Maratha came along and began to talk. Meanwhile a woman, carrying a cup of water, allowed the cup to touch the dhotar of the teacher, and a bit of the water spilled. Seeing that, the Maratha said, "Throw it away. It is defiled, and so is your cup." The teacher soon got the best of the Maratha in the argument, and he went away apparently ashamed, while the Bhil woman said she threw the water away because a chicken had drunk out of the cup.

Nevertheless righteousness will prevail, we are sure, and so we take courage.

"Truth crushed to earth will rise again,  
The eternal years of God are hers."

I. S. Long.

#### BILIBID.

(Concluded From Page 517.)

The men are a few Americans and Europeans, several Chinamen, and a large number of Filipinos. The crimes for which they are confined are numerous, but the Chinese are usually caught at smuggling opium. One American inmate was convicted of misappropriation of funds in his custody, as a customs officer. He was sentenced to eight years, but it is understood that he will be pardoned long before his sentence expires. He is in charge of the schools of the prisons,—"Director of Education" they call him.

Many of the Filipinos are confined for attempted murder. There are a few under sentence of death. They are kept confined in the inner chambers and are not allowed to mingle with the other inmates.

I went out to Bilibid, located in the edge of the city of Manila, one afternoon, and saw the daily parade. Strictly at 4:45 the band struck up music in one of the wings of the enclosure, and companies of prisoners, all in their grey striped clothing, and under their turtle-shell-like hats, formed in the different wings of the prison yards. The wings radiate from a high guard tower in the center, like the spokes in a huge wheel. High walls are the spokes and the spaces between are occupied with the dormitories and parade grounds.

They first stood at "attention." Then they marched and doubled lines and separated lines again until in proper position for the calisthenics. The regularity with which they moved to the time of the music was

wonderful. At a given signal from the band, all removed hats and stood at "attention" while the strains of "The Star Spangled Banner," arose in swelling melody and beautiful harmony. It is customary, every place I have been in the Islands, that when a band or orchestra strikes up the "Star Spangled Banner," all the people stand with uncovered head. The children in school often sing it, lustily too, and always stand. They have been so taught.

That flag which flies for freedom and bravery, means more to a person when once he is away from the homeland. We read from Edward Everett Hale's pen in "The Man Without a Country," of how Nolan cursed his country and wished he might never hear its name again. He was given his expressed wish in the sentence of the judge, and lived a life in death ever afterward. He had food and raiment, had friends in plenty, but none dared mention in his presence the name of the United States.

"Breathes there a man with soul so dead,  
Who never to himself hath said,  
'This is my own my native land?'"

It is a pretty custom which the Filipinos have learned, to stand with hats off when the National air is being borne on the wings of sound, thrilling our hearts with gratitude for our freedom and the valor of our Fathers.

After the playing of the "Star Spangled Banner," the prisoners formed line and marched past the baskets of "chow" where each was given his pan full of rations for his evening meal. They marched directly into their bunk rooms where each ate to himself. The American and European prisoners have a table where they are served, but the natives have none. At 5:30 P. M. each prisoner must take his bath.

I became acquainted with some of the prison officials, and was accorded the privilege of returning to the prison the next morning to see the men at their work. It was a privilege indeed, and just at the present time it is not extended generally. The director of prisons kindly gave us a pass and a guard for a guide, and we had a treat,—if such a thing as seeing men in prison may be called a treat. But, in fact, Bilibid is one huge industrial school. Every inmate must work. He must work. When we remember what a baneful influence idleness has, and how many young men and boys in the homeland are dragged down to moral decay, when not busy at something useful, and then take into account the many useful men who come from our reformatories and prisons, we are almost tempted to wish that some others had been incarcerated also. At least we must wish that they had been given the training and discipline of such a school.

When prisoners arrive at Bilibid they are first searched and put through a disinfecting bath. Measurements are made by the Bertillon International System of Identification, and photographs are made. The prisoner is then registered and assigned to the proper section. The medical officials next take him, quarantine him for 48 hours, and bring him into as good physical condition as possible. He is then given into the care of the disciplinary department, where he learns the regulations, which he must follow. The discipline is semi-military. I noticed, as we passed through, that the prisoners always stood at attention when the guard passed them, and the sub-guards always gave the guard the military salute. Men who are "nasty" and disobedient are locked up on bread and water, and given other forms of punishment until a reformation in conduct is promised.

The variety of industries, followed by the inmates, is almost astonishing. Almost every useful trade you can mention has men working at it. When men are entered as prisoners, they are allowed to choose the kind of work which they wish to follow. There are large machine shops, where wagons, carts, bull carts,—every needed kind of vehicle is built and repaired. The Governor-General of the Islands had his automobile in for repairs. The painting and striping done on the finished articles was of the very finest quality. In some departments men,—Americans,—are employed regularly as instructors for the prisoners. They make chairs with cane bottom, chairs of bamboo, and chairs of bamboo and sea grass. They

also make desks, hats, etc., and do silver plating. They have their own tailoring department, bake their own bread, and cook their own rations by steam. They have their own steam laundry, and their white clothes showed that splendid work is being done. In fact anything and everything is done here. A large room is fitted up for the display of the articles for sale. The demand is so heavy that the men work mostly on filling orders, that come to them.

The day's work begins at 6:30 A. M. At 11:30 they are called to prepare for dinner. From 12:15 to 1:45 is given for a nap,—a necessity in a tropical climate. Work then continues again from 2 to 4:30 P. M. They are quite busy too. The hum of machinery and the clanging of hammers was almost deafening in some of the shops. The prisoners are divided into three classes or working grades, indicating workmanship, skill, etc.

There is also a department of education, briefly referred to previously. It is in charge of the inmates entirely, and the course of study, while not officially recognized by the Government Bureau of Education, runs parallel with its course of study, and books and supplies are secured through the Government Bureau.

The school holds both day and night sessions. The daily band concerts exert a healthful educational influence, and occasionally there are lectures, stereopticon entertainments, and such like.

While the prison is rigid in discipline, as must be, of necessity, the treatment of the prisoners, outside of work hours, is similar to that of soldiers in barracks. There is no such thing as lockstep or corporal punishment. The treatment of the prisoners during work hours is similar to that accorded workmen in any large manufacturing establishment.

It is the policy of the officials in charge to maintain such a standard of industry and instruction as to send the inmate back to his home, on his release, prepared to his finger tips for good citizenship. An institution that is simply penal, without being educational, has no excuse for existence. Idleness breeds discontent; discontent fosters more crime. Industry has its own reward in the joy of producing. He who is trained in habits of useful industry, seldom has time nor inclination for a criminal career. Let the people work!

Bogo, Cebu, P. I.

#### Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

##### CANADA.

**Pleasant Valley.**—One was received into the church by baptism July 24. Our Sunday School took their dinners and spent Dominion Day in Mr. Huntley's timber. A splendid program was rendered and all enjoyed a very pleasant day.—Cora M. Brubaker, Bulls Head, Alta., Canada, July 26.

##### CALIFORNIA.

**Empire.**—The work on our new churchhouse is moving along nicely. Last Wednesday there were thirty-one brethren and friends working on the building, and on Thursday there were thirty men at work. The sisters wanted to help in the work, and on Thursday thirty sisters and friends lathed their sewing room. We feel encouraged when we see that every one is willing to help. We had services two evenings in the basement. It has been arranged for us to hold our Christian Workers' meetings upstairs in the main room. July 24 Bro. Clarence Overholser, our District Sunday-school Secretary, was with us. In the morning he gave us a good talk, and in the evening, after Christian Workers' Meeting, he gave additional encouraging thoughts. Last Sunday Bro. D. R. Hoisinger gave us a good sermon. We are glad to have the Brethren come and help in the work.—Myrtle Julius, Modesto, Cal., Aug. 1.

**Glendora.**—Bro. J. W. Cline, of Pomona, Cal., having recently returned from the World's Sunday-school Convention at Washington, D. C., and from our American Anti-Slavery Conference was with us on Sunday, July 24, and gave us an enthusiastic talk on what he had seen and heard at both gatherings.—Louise W. Brubaker, Azusa, Cal., Aug. 2.

**Long Beach.**—Since our last report one letter of membership was granted and one letter received. Bro. J. G. Royer, of Mount Morris, Ill. came to us on Sunday, July 24, and preached two sermons, which were listened to by a full house. Bro. W. F. England, from Lordsburg, Cal., was also present. He will preach for us one Sunday out of each month. This will be greatly appreciated by our congregation. According to previous arrangements our annual Sunday-school outing took place Aug. 2. About 9:30 A. M. the people began to gather at the beautiful park by the sea, many carrying full baskets. After a general morning greeting and a few hours of social visiting, the long tables were spread with the many good things. In all, 166 people partook of the meal. Everybody seemed to be happy. After dinner was over, all congregated in the shade of the large trees and an able program was rendered by the children, in charge of Sister Etta Metzger, after which a short talk was given by Bro. W. F. England. Last of all Bro. J. G. Royer addressed the audience, and gave us many good things to remember. All went home, feeling it was good to be there. We note a marked increase in our Sunday school of late.—C. Overholzer, 1645 East Second Street, Long Beach, Cal., Aug. 2.

**Reddy church** met in council July 16, with Bro. Elkenberry presiding. Bro. Fouts was elected Sunday-school superintendent, with Bro. Mike Null, secretary and treasurer, and Sister Mary Shaffer, chorister. For Christian Workers' Meeting Bro. Keller was elected president; Bro. Mike Null, vice-



"What Are the Best Methods of Keeping Our Members Loyal to the Church?" brought out some good points. Bro. M. F. Woods, who made many helpful suggestions, said we should not criticise the actions of the church.



fore our children, as they are sure to be weakened thereby.

Bro. L. H. Eby emphasized the thought of feeding the flock with pure food and plenty of it, realizing the responsibility of our calling and charge; and that we should be examples worthy to be followed. In the general discussion it was said that we ourselves must be loyal, and have our hearts filled with charity. In all our efforts to promote loyalty we should exercise love and charity. "If we teach our members to be loyal to Jesus Christ," said one speaker, "they will be loyal to the church."

"What Can Ministers Do to Encourage Their Deacons?" On this topic Bro. Gorham said, in part: "Get close to them. The deacons should be recognized above all other members. Do not be afraid to give them a word of encouragement for services rendered." Eld. S. H. Miller stood up in honor of the deacons. He spoke of the importance of their office, comparing them to the staff of a general, and to the President's cabinet. He said they are counselors to the ministry, and an essential part of the church.

There were other topics presented for consideration. One was this: "To What Extent Does the Church Owe Her Help to Young Ministers Whom She Calls to Preach?" Then there was a topic in regard to what constitutes a supported ministry in the Church of the Brethren. On this last topic one speaker, Bro. J. S. Sechrist, made it clear that the ministry is not designed as a money-making position.

Bro. A. I. Mow and others discussed the best methods of outlining sermons. The prevailing thought was that an outline is good as a frame work, and, properly used, may have a tendency to confine the speaker to his subject, and to aid him in presenting his discourse in a clear and logical way. It should not be so closely adhered to as to make the speaker entirely dependent upon his outline. Brethren F. A. Flora, D. M. Click, and S. J. Kenepf were chosen as a committee on program for the Ministerial Meeting for 1911. S. J. Kenepf, Clerk.

Payette, Idaho, July 20.

#### THE CRY FROM MAINE.

The cry from Maine is the same as the one from Macedonia, recorded in Acts 16: 9. We want the Church of the Brethren extended into Maine by means of colonization, and to this end the writer is working, having at heart the work of our beloved church, and the welfare of the people in his native State. There is great need of the Gospel being preached and lived in this section, as there are places where the Gospel is never or seldom heard. Then, too, I fear that the truth is modified. In some instances the lives do not correspond with the Word. In some sections meetinghouses have been abandoned, and even converted into dance halls, for the people are "lovers of pleasure more than lovers of God." I firmly believe that if the people could hear the Gospel preached and see it lived as the Church of the Brethren preach and live it, they would see the "error of their ways and turn to God."

The writer has put himself in the way of directing members to procure good farms, all under cultivation, and having good buildings. Will not some of the brethren and sisters heed this call, and come over to Maine and help us! T. H. Fernald.

Belfast, Maine, July 27.

#### FROM MERCER AND MONROE COUNTIES, W. VA.

I left my home at Johnson City, Tenn., July 5, 1910, under the direction of the Mission Board of the First District of Virginia, for some evangelistic work, to be done in West Virginia. I arrived at Bluefield, W. Va., a town of about 10,000 inhabitants, on the night of July 5, which marked my first experience as a missionary.

Here I found a little band of six brethren and sisters, who were much interested in the work. Through their never-tiring efforts a school building was secured and other arrangements made for our meetings. Here we had seven services and our labors were rewarded by one coming out on the Lord's side. July 8 we were made glad by the arrival of Bro. D. N. Eller, wife and little daughter, of Daleville, Va. A company of us went over across the mountain, a distance of seven miles, to Smiths Chapel, where Bro. Eller, their elder, presided over a council meeting and gave them two inspiring discourses.

The writer came back to Bluefield on the morning of July 10 and continued the services until July 13. We then went to Smiths Chapel, where we found quite a little band of consecrated workers. Here we had two services and returned to Bluefield on Saturday, July 16, where the little band of six, the applicant for baptism and myself, boarded the cars and went out of town about two miles, where, in the presence of a few friends, we administered the rite of baptism. The service was very impressive to all, especially to the writer.

We then went to Oakvale, a distance of eighteen miles. Here we found a band of sixty brethren and sisters. This organization is only about three years old. We had eleven services and many expressed themselves as being deeply impressed. We were limited in time, otherwise

half a dozen more services, no doubt, would have resulted in at least a few conversions.

July 25 we landed at Wikel, Monroe County, W. Va. On this trip we had some interesting experiences. At Lurich, Va., seven miles from Oakvale, we left the train and took a hack for Peterstown, three miles away, where we expected to meet the Brethren from Wikel, but, because of a lack of free mail delivery, they did not get our card. However, without any trouble, we found a wagon with the necessary accommodations, which gave us transportation to Wikel, a distance of seventeen miles from the railroad. Since here we have learned to know our dear old Bro. Alex. Avans, who is one of the most notable old residents, having reached the age of eighty June 2, 1910. He is now living a retired life in his handsome home, situated on the bank of the beautiful stream, Indian Creek, Monroe County. Here we will continue our services in the country school building until Aug. 2, when we expect to be in Troutville, Va., for the Sunday-school Institute and Bible Term.

Wikel, W. Va., July 28.

#### FROM BATAVIA, ILLINOIS.

It has been the writer's privilege to assist Bro. P. R. Keltner, of the Rockford Mission, in a midsummer evangelistic meeting. Again it has been proved that meetings at that season of the year can be made a success. A good work is being done in Rockford. When in the midst of the harvest, the members come out, night after night, from a distance of six, nine and even eleven miles to meeting, they show commendable zeal. This was during the Rockford meetings.

During our meetings, held by Bro. Snavely, here at Batavia, it was thought well to appoint an early Sunday morning prayer meeting at 6:30. This is an hour when most city people are sleeping. Notwithstanding the early hour, we had twenty-one members present. Another meeting was called for a week-day morning at 5:30, when fifteen were present. This is an effort worthy of imitation. The quiet hours of the morning give splendid opportunity for meditation and prayer, private or public. May we be up and doing!

Eld. D. M. Click, of Tekoa, Wash., who spent most of the year at Bethany Bible School, gave us some excellent sermons, and officiated at the love feasts at Batavia and Naperville. His stay among us was much appreciated.

While the writer was away, the pulpit here was filled by Brethren I. C. Snavely, S. P. Berkebile and Charles A. Schwenk of Chicago, formerly of Loganton, Pa. Bro. Berkebile also gave the evening address at our union Sunday-school and Christian Workers' meeting. Both his sermon and address were spiritual and much appreciated. We were glad to have Brother and Sister Arnold and son and Bro. and Mrs. Beard of Elgin, and son at our meetings yesterday.

Thus, whether we go or stay, the Lord's service continues and we are glad. The thought occurs to me that if we give our members an opportunity and proper encouragement, they will usually respond nobly.

137 Church Street, Aug. 1.

S. S. Blough.

#### MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

**Franklin-Renner.**—At the home of the undersigned, Los Angeles, Cal., July 29, 1910, Bro. W. K. Franklin, of Lordsburg, Cal., and Sister Dora May Renner, of York Pa.

Wm. H. Wertenbaker.

#### FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Brubaker.** Bro. Jacob, born in Preble County, Ohio, Aug. 14, 1824, died July 14, 1910, aged 85 years and 11 months. In the year 1842 he came with his parents to Cass County, Ind. In 1853 he was united in marriage to Sarah Ann Dugdon. To this union were born ten children. In 1880 the family located in Fulton County. Bro. Brubaker was one of the early settlers of Richland township. He, with his wife, united with the Church of the Brethren in 1894, and lived true to his profession till his death. Services by the writer. Text, Rev. 2: 10.—D. W. Hostetler, Argos, Ind.

**Brubaker.** John Clinton, born in Story County, Iowa, Aug. 20, 1877, died in the bounds of the Panther Creek church, Dallas County, Iowa, July 27, 1910, aged 32 years, 11 months and 6 days. He was united in marriage to Minnie West Aug. 24, 1898. To this union were born three children who, with the mother, survive. He was a sober, industrious, useful citizen, a kind father and loving husband. Services by the writer, assisted by Bro. J. B. Spurgeon. Text, James 4: 14.—A. M. Stine, Adel, Iowa.

**Davis.** Sister Anna B., nee Miller, wife of Bro. Job Davis, born Dec. 27, 1878, died June 23, 1910, near Laneville, W. Va. In the bounds of the Red Creek congregation. Sister Davis was the daughter of a minister of the Christian church, to which she and her husband belonged until nearly two years ago, when they both united with the Church of the Brethren. Sister Davis has been a very consecrated worker and will be greatly missed in the Sunday school, where she and her husband were untiring workers. Services by Rev. Tampion, of the Christian church. Text, Job 14: 14. Interment in the Parsons cemetery.—Emma T. Pike, R. D. 2, Oakland, Md.

**Friend.** Abiln R., son of Isaac and Barbara Friend, born in Pettis County, Mo., May 13, 1860, died July 21, 1910, aged 50 years, 2 months and 8 days. At the age of fifteen he was left to care for his mother and two sisters. Sept. 28, 1887, he was married to Jessie LaRue. To this union were born

five sons and one daughter. The three oldest children preceded him. In the autumn of 1887 he moved to Perry, Okla., where he spent the remainder of his life. He was a devoted companion, three children, and an aged mother. Services in the Christian church in Polo, by the writer. Text, Eccles. 12: 7.—A. J. Smith, Ponca City, Okla.

**Good.** Sister Mary C., wife of Isaac D. Good, born Sept. 24, 1844, died May 27, 1910, at her home in Conely, Shenandoah County, Va., aged 65 years, 8 months and 3 days. She was the mother of eight children, of whom two sons and two daughters survive. Sister Good was a consistent member of the Church of the Brethren, and a devoted wife and mother. Services by Bro. J. Carson Miller, assisted by the writer. Interment in the Pleasant View cemetery.—S. D. Long, Mt. Jackson, Va.

**Gibble.** Bro. Nathan G., died of heart trouble, near Master-sonville, Chiques congregation, Pa., July 20, 1910, aged 61 years, 6 months and 13 days. He, with his companion, was baptized May 12, 1868. Three children and his wife survive; also four brothers and two sisters. Services by the Brethren. Text, 2 Tim. 4: 6-8, selected by the family.—Henry S. Zug, R. D. 1, Mount Hope, Pa.

**Helmeick.** Sister Lucy, daughter of Jacob and Christena Sasse, born May 28, 1870, died July 24, 1910, aged 40 years, 12 months and 1 day. In early life she united with the Church of the Brethren and lived faithful until death. March 6, 1889, she was married to Frank Helmeick. Her husband, son, daughter, one sister and three brothers survive. Services in Pleasant Hill at the Church of the Brethren, by the Brethren Isaac Frantz and George Mohler. Text, Luke 2: 29, 30. Interment in the cemetery near by.—Mary West, Pleasant Hill, Ohio.

**Kauffman.** Sister Veronica F., nee Felght, born in Mifflin County, Pa., May 3, 1819, died in the bounds of the Markle congregation, Ind., July 17, 1910, aged 91 years, 1 month and 14 days. Sister Kauffman was a faithful member of the Church of the Brethren for nearly seventy-five years. She is survived by one brother, the sister and two sons. Services at Barnes' Chapel, by the writer. Text, Rev. 14: 13.—D. B. Grier, Markle, Ind.

**Levy.** Sister Elizabeth, born near Mercersburg, Franklin County, Pa., June 26, 1825, died July 26, 1910, at her home in the bounds of the Welsh Run congregation, aged 85 years, 1 month and 8 days. She was a life-long member of the Brethren church, and remained faithful until death. A husband, two sisters and three brothers survive. Services at the Welsh Run church, by Eld. John Rowland, assisted by Eld. D. M. Zuck. Text, Job 5: 26. Interment at Welsh Run.—Frank P. Blair, Mercersburg, Pa.

**Lucas.** Helen L., daughter of Harrison and Eva Lucas, born at Hartford City, Ind., June 30, 1860, died at the same place, July 15, 1910, aged 49 years and 46 days. Services at the residence, by Bro. A. C. Young.—John F. Shoemaker, Shideler, Ind.

**Lyter.** Bro. Joseph, died in Hoernersstown, Pa., June 9, 1910, aged 81 years, 9 months and 19 days. His wife preceded him about five years ago. Two sons and one daughter survive. A member of our church and enjoyed himself in God's service. Services by Brethren Thomas Patrick and Amos M. Kuhn. Interment in the Paxton cemetery.—John J. Shifler.

**McGath.** Bro. Wm., born near Terre Haute, Ind., Feb. 27, 1836, died at his home in Mansfield, Ill., July 27, 1910, aged 74 years and 10 months. Bro. McGath was a member of the Church of the Brethren about twenty-five years ago. He leaves a wife and three sons. He was greatly afflicted for a number of years, having lost his hearing and eyesight. Services by Bro. J. F. Burton, assisted by Eld. John Barnhart.—Luella Burton, Mansfield, Ill.

**Painter.** Anna Viola, third daughter of Harry O. and Naomi Painter, born Sept. 10, 1898, died at the home of her parents, near Pleasant Mound, Ill., July 18, 1910, aged 10 months and 8 days. Services at the house, by the writer, assisted by Bro. C. S. Garber. Interment in Noffsinger cemetery.—Oscar B. Redenbo, Pleasant Mound, Ill., July 26.

**Puffenberger.** Sister Ola C., wife of Bro. James D. Puffenberger, died of blood poison, after an illness of two days, in the Crummetts Run congregation, Pendleton County, W. Va., July 20, 1910, aged 23 years, 11 months and 4 days. Her husband, father, mother and two small children survive. She was a earnest member of the Church of the Brethren for about four years. Services by the writer. Text, Rev. 14: 13.—M. J. Cline, Dayton, Va.

**Row.** Bro. Frederick, born in Germany June 12, 1846, died July 27, 1910, aged 65 years, 1 month and 15 days. He was the youngest of four children, having two brothers and one sister. He came to this country at the age of twenty years and took up farming. April 9, 1871, he was married to Miss Lydia Cripe. To this union were born seven children, four sons and three daughters. His wife, children and three step-children survive. He united with the Church of the Brethren thirty-nine years ago and lived a faithful Christian life. Services at the Madison church, July 24. Text, Psa. 116: 16.—J. R. Leatherman, Oakland, Va.

**Sampson.** Bro. Mitchell A., died at his home in the bounds of the Madison congregation, Madison Co., Va., July 18, 1910, aged 70 years, 6 months and 6 days. He was a member of the Church of the Brethren for about fifteen years, and lived a faithful, Christian life. Services at the Madison church, July 24. Text, Psa. 116: 16.—J. R. Leatherman, Oakland, Va.

**Smeltzer.** Sister Mary Ann, nee Richardson, born May 31, 1841, died in the bounds of the Osceola congregation, Ind., July 13, 1910, aged 69 years, 1 month and 7 days. In 1859 she was married to Philip Smeltzer, who preceded her. To this union were born twelve children, six of whom survive. Services by Elders Daniel Wyson and H. M. Schwalm.—Gertrude Schwalm, Wakarusa, Ind.

**Smith.** Hannah Chloe, daughter of David (deceased) and Mary Smith, born Aug. 26, 1850, died July 15, 1910, aged 59 years, 10 months and 20 days. Her father preceded her more than a year ago. Her mother, three sisters and two brothers survive. Services at the Camden church, by Bro. W. L. Hatcher, of Portland, Ind.—Eva L. Whitacre, Portland, Ind.

**Stockman.** Sister Sarah A., nee Cline, born in Preble County, Ohio, June 11, 1837, died of heart trouble, at her home in Markle, Ind., July 15, 1910, aged 73 years, 1 month and 7 days. Her husband, Bro. John Stockman, preceded her April 2, 1909. For many years she was a consistent member of the Church of the Brethren. She is survived by two brothers, George W. and James K. Cline. Services at Markle, by the writer. Text, 2 Tim. 4: 7. Interment at Barnes' Chapel.—D. B. Garber, Markle, Ind.

**Thomas.** Sister Sarah E., nee Gothrup, born near Lancaster, Ohio, April 29, 1838, died in the bounds of the Mississinewa church, Delaware County, Ind., July 4, 1910, aged 72 years, 2 months and 5 days. She was a member of the Church of the Brethren, where she was united in marriage to John Alexander Thomas in 1863. To this union were born two sons and four daughters. Aug. 1, 1909, she united with the Church of the Brethren. Her husband, three brothers, one sister and five children survive. Services at the residence of Bro. A. C. Young.—John F. Shoemaker, Shideler, Ind.

**Vanscoyoe.** Paul and Pauline, twin son and daughter of E. A. and M. E. Vanscoyoe, died in the bounds of the Mont Ida church, Kans., Pauline on July 22, 1910, aged 5 months and 22 days, and Paul on July 26, 1910, aged 5 months and 26 days. Services by the writer.—John Sherry, Mont Ida, Kans.

**Walker.** Bro. Moses, died at the home of his son, William Walker, Somerset, Pa., July 18, 1910, aged 88 years, 6 months



and 9 days. Services at the Lutheran church, Shanksville, Pa., by Elders D. H. Walker and W. G. Schrock.—Mary M. Walker, Somerset, Pa.

**Wareham**, Daniel, son of Brother and Sister J. L. Wareham, born Nov. 14, 1830, died July 5, 1910, in the Allegheny General Hospital, from injuries received in an automobile accident, aged 29 years, 7 months and 23 days. The body was held in the city morgue from the time of death until July 11, when identified by his father. It was then removed to his home on Winchell Avenue. Services by the pastor in charge. Interment in the Allegheny cemetery.—Mrs. M. J. Weaver, 1120 Greenfield Avenue, Pittsburgh, Pa.

**Wenger**, Sister Sarah Bohr, born in Lebanon County, Pa., Oct. 27, 1836, died at the home of her son at Lamanda Park, in the bounds of the Pasadena church, Cal., July 7, 1910, aged 73 years, 8 months and 10 days. She was united in marriage to Jonas Wenger Nov. 15, 1850. One son survives. Sister Wenger was a faithful and devout member of the Church of the Brethren for many years. The family moved from Pennsylvania in South Bend, Ind., in 1866, then to Lawrence County, Ill., in 1867, and from there she came with her son and family to California in 1899, where she has since resided. Services by Eld. W. E. and J. W. Trostle.—W. E. Trostle, San Gabriel, Cal.

**Winder**, Sister Nancy Ellen, nee Iles, born in Covington, Ky., Sept. 13, 1843, died July 13, 1910, aged 67 years and 10 months. She was married to Daniel Winder in 1862, who died March 21, 1904. To this union were born eight children, two of whom died in infancy. Six children survive. Sister Winder was a sufferer for several months, but bore it patiently. Services by Bro. C. Daggett, assisted by Bro. Talsheim. Text, Rev. 14: 13. Interment in the Cedar Bluff cemetery.—Martha A. Daggett, Covert, Kans.

**Witwer**, Sister Catherine, nee Miller, born at Bowmanville, Lancaster County, Pa., Oct. 20, 1825, died at the home of her son, Jacob, in Oakland congregation, near Steglerville, Darke County, Ohio, July 23, 1910, aged 80 years, 8 months and 23 days. Sept. 30, 1847, she was united in marriage to David Witwer, who preceded her seven years. To this union were born six sons and six daughters. In September, 1856, she, with the family, came to Ohio, and for forty-seven years lived on the old home farm near Gettysburg, but of late had been visiting with her children. Sept. 2, 1883, she, with her husband, united with the Church of the Brethren and remained a faithful Christian. Six daughters and four sons survive, two sons having preceded her. Services at the Harris Creek church, by Brethren J. H. Christian and John Elkensberry. Interment in Harris Creek cemetery.—Marla Miller, Bradford, Ohio.

**Woods**, Sister Anna M., nee Sheets, born in Rockingham County, Va., July 28, 1842, died at the home of her daughter, Hattie N. Miller, in Wyoming, Iowa, July 30, 1910, aged 68 years and 2 days. She had been married twice. Her first husband was Philip Darger, who died in 1864. In 1866 she was married to R. M. Woods, who died in 1904. She was the mother of seven children, all of whom survive. Sister Woods united with the Church of the Brethren in Cedar County, Iowa, in 1877. Though a great sufferer during the last four months of her life, she was patient and submissive, and resigned to the will of God. She was anointed some time previous to her death. Services by the writer, assisted by the pastor of the M. E. church of Wyoming, Iowa. Interment in the Sand Hill cemetery, Tipton, Iowa.—John Zuck, Clarence, Iowa.

**Wolf**, Sister Catharine, born May 6, 1843, in Clinton County, Ind., died in La Place, La., July 25, 1910, aged 61 years, 8 months and 20 days. When she was twelve years old her parents moved to Piatt County, Ill., where she has since resided. She was united in marriage to Eli F. Wolf in 1869. To this union seven children were born. Her husband and four children preceded her. Two daughters and one son survive, also two brothers. Sister Wolf united with the Church of the Brethren when about seventeen years old, and lived a consistent Christian life until her death. She was always a loving mother in her home and in the church. Services by Bro. S. S. Miller, assisted by Eld. John Arnold.—Clara Stauffer, Wolfe, La. Place, Ill.

**Zeltfogal**, Sister Elizabeth, nee Shafer, born in Holmes County, Ohio, Nov. 17, 1833, died at her home near Converse, Ind., July 13, 1910, aged 71 years, 7 months and 26 days. She had been afflicted with paralysis since February, but bore her sufferings with patience. May 29, 1869, she was united in marriage to Martin Zeltfogal, who preceded her three years ago. To this union were born seven children, five of whom survive. Sister Zeltfogal united with the Church of the Brethren thirty-five years ago and was a consistent member until death. Services at the house, by Bro. E. S. Brubaker. Interment in the I. O. O. F. cemetery, Converse, Ind.—Obad C. Rife, Converse, Ind.

**Zepp**, Bro. George, born in Westminster, Md., Dec. 17, 1877, died nine miles from his home, Fargo Valley, Idaho, July 25, 1910, aged 32 years, 6 months and 8 days. Death was caused by injuries received from falling from a load of hay. He lived only an hour after the accident. His wife and two daughters, mother and two sisters survive. Services in the Fargo Valley church, by Bro. Samuel Bollinger. Text, James 4: 14.—Cecilia Frank, Fargo, Idaho.

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That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ;

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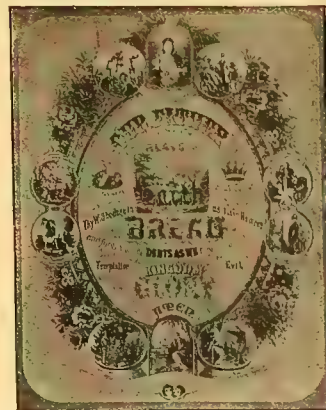
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## Notes From Our Correspondents.

(Concluded from Page 525.)

So many people in this world are not happy, and they will not believe that it is because they have not given themselves to Christ. "If ye know these things, happy are ye if ye do them."—Eleanor J. Brumbaugh, Huntington, Pa., Aug. 2.

**Ligonier.**—Bro. George Hanawalt, of Lordsburg, Cal., and Bro. R. A. Nedrow, of Nokesville, Va., were with us over Sunday, July 24. Bro. Nedrow preached for us Saturday evening and on Sunday morning Bro. Hanawalt gave us a good exposition of "The Good Samaritan" at Luke 10:25-38. It was through the perseverance of Bro. Hanawalt that we have a church in Ligonier Valley. He was elder here for about nineteen years. After he moved to California, Bro. Nedrow was our elder for several years until he moved to Virginia, Pa. Our elder, at present, is Bro. P. J. Blough, of Hooversville, Pa. We have a live Sunday School and Christian Workers' Meeting. The heat of the summer does not affect the attendance at these services.—Clare Wolford, R. D. 2, Ligonier, Pa., Aug. 2.

**Pium Creek.**—Under the auspices of our two organized adult Bible classes Bro. C. C. Ellis gave his lecture, "Being a Boy," on Saturday night, July 30. On Sunday he gave us two practical sermons. On Wednesday night, Aug. 3, Bro. R. D. Murphy and Sister Ida Shumaker were with us. Bro. Murphy was here in the interest of the Sunday-school. Sister Shumaker spoke to the children on "Love," and asked them to pray for her each day while she is in India. We expect to have with us Sister Mary Quinter, Aug. 14. Our council will be held Aug. 13, at 2 P. M. We just received the sad news of the death of Sister M. Miller, the wife of one of our ministers. July 17 we had a Sunday-school Rally. At this meeting Bro. J. F. Kimmel and Sister Grace Kimmel gave us reports of the World's Sunday-school Convention. We were fortunate to have two of our workers at this great gathering.—H. S. Repligie, R. 1, Shelocta, Pa., Aug. 5.

**West Cosewago.** church met in council at the Litzitz house July 30. Our harvest meeting will be held Aug. 20, at the Middle Creek house. Our love feast will be held at the same place Nov. 15 and 16.—Henry E. Nies, Litzitz, Pa., Aug. 1.

**Yellow Creek** church met in council July 30. Bro. D. A. Stayer presided. We decided to hold a harvest meeting in each church. We also decided to hold a series of meetings in both houses on this fall. Our love feast will be Oct. 16.—Levi E. Greenwalt, R. D. 7, Everett, Pa., Aug. 1.

## SOUTH DAKOTA.

**Willow Creek.**—While in the midst of our busiest season, we have enjoyed a week of rich spiritual blessings. Bro. J. S. Zimmerman, our district evangelist and Sunday-school Secretary, came to us July 26, and labored until the following Sunday. Preaching services were held each evening and on Sunday we had three two-hour sessions of Sunday-school work, which were thoroughly enjoyed by every one. This line of Sunday-school work is certainly a most important one.—Eva Heagley Hurst, Wetonka, S. Dak., Aug. 2.

## TENNESSEE.

**Notice.**—The District Meeting of Tennessee will be held at Meadow Branch Sept. 2 and 3, and the love feast Sept. 1. Those coming by railroad should notify J. T. Harris, Tazewell, Tenn. They should reach Morristown, Tenn., in time to go to Tate Spring on the 1 o'clock train, Thursday.—John W. Isenberg, Mooresburg, Tenn., Aug. 2.

## VIRGINIA.

**Fairfield.**—July 16 Bro. J. Monroe Henry, of Daleville College, began his series of meetings, which he continued until the 31st. Eighteen came out on the Lord's side. Fourteen have been baptized and one reclaimed, and three await the rite of baptism in a few days. Bro. Henry is a clear and forcible speaker and sets forth in strong and unmistakable terms, the position of the Brethren church on the fundamental teachings of the Gospel of Jesus Christ. Many more are near the kingdom. The interest was good throughout the meetings. We have all been greatly strengthened. Our love feast will be Aug. 6.—John F. Harris, Fairfax, Va., Aug. 1.

**Mt. Herman.**—On the fifth Sunday in July Bro. W. A. Elgin came here and preached a most interesting sermon to a good congregation. One came out on the Lord's side. We will have services the second Sunday of each month by the Franklin brethren. Baptism will be administered the second Sunday in August.—J. H. White, Bassett, Va., Aug. 2.

**Valley Bethel.**—Bro. A. J. Wine has been in our midst and preached one sermon for us July 31. The Brethren church at Needmore, in this congregation, is nearing completion and will be dedicated Sept. 11, at 11 o'clock, the services to be conducted by Bro. B. B. Garber. There will be services each evening during the following week by Bro. B. B. Garber. Our communion will be Sept. 17.—Vena S. Busard, Bolivar, Va., Aug. 1.

## WASHINGTON.

**Tacoma.**—We had a very pleasant members' meeting last Friday evening. A traveling letter was given to Bro. John Rehm, as he left next morning to visit relatives in Ohio. The joint Sunday-school and Christian Workers' Meetings of the Centralia, Olympia, Seattle and Tacoma congregations will be held in the Tacoma church Sept. 13. Sunday-school Meeting will be from 2:30 to 4:30, and the Christian Workers' Meeting from 7 to 9 P. M. Our communion will be Sept. 17, commencing at 6:30 P. M. All who can are invited to be with us at these meetings.—Sarah A. Stiversen, 712 South Fifty-second Street, Tacoma, Wash., Aug. 2.

## WEST VIRGINIA.

**Crab Orchard** church met in council July 24, with our elder, Bro. C. M. Driver, presiding. A good report of the annual visit was given. Bro. Matthew Snuffer, of Ghent, preached for us on Sunday on the importance of making a full surrender to God and no provision whatever for the flesh.—Crystal Sutton, Sutton, W. Va., Aug. 1.

**Salida** congregation met in council June 18, with our elder, Bro. Obad Hamstead, presiding. Bro. J. B. Shaffer and Sister Octavia Auvil are our delegates to the District Meeting, with Brethren E. B. Shaffer and Noah Pike, alternates. Bro. Noah Pike was elected to the ministry and, with his wife, was installed the following Sunday. Bro. S. N. McCann, of Bridgewater, Va., came to this congregation July 28, and lectured on India the following evening at the Hicklow church, and at this place the evening of the 29th.—Dora Auvil, Valley Furnace, W. Va., July 30.

## NOTES UNCLASSIFIED.

**Jonathan Creek.**—Eld. D. L. Miller is expected to be with us on Sunday, Aug. 14, to engage in a series of meetings. This announcement is given for the benefit of members of adjoining churches, who desire to be with us during Bro. Miller's visit.—J. S. Lockrone, Somerset, Ohio, Aug. 6.

**Pleasant Valley** church held her harvest meeting July 23, which was largely attended. The meeting was conducted by Brethren J. H. Pike and J. L. Misher, two of our home ministers. A collection of \$37 was taken for missions. July 30 was our regular meeting. Eld. J. H. Schrock presided. The attendance was unusually small, yet the meeting was good. One letter was granted. Our communion will be held Nov. 13. Bro. J. W. Kitson will begin a series of meetings for us Oct. 31. Bro. George Sherck was elected delegate to the Sunday-school Meeting. Brethren J. H. Schrock and J. L. Misher are delegates to the District Meeting.—Edith Schrock, Middlebury, Ind., Aug. 5.

**Sams Creek** congregation recently closed an interesting series of meetings, conducted by Bro. W. D. Keller, of Washington, D. C. Sister Keller also gave some very helpful talks. Eight souls made the good choice. All our members have been helped and encouraged to do more and better work for Jesus. Our communion meeting will be Sept. 17, at 2 P. M.—Minerva Roop, Box 26, New Windsor, Md., Aug. 6.

## SOUTHERN OHIO.

The Ministerial and Sunday-school Meetings of Southern Ohio are to be held at the Bear Creek church on Monday and Tuesday, Aug. 29 and 30.

## MINISTERIAL MEETING.

Monday, Aug. 29, 7:30 P. M., Standard Time.  
Ministers' Conference.—Discussion of Our Problems. Especially for Ministers and their Wives.

Tuesday, Aug. 30, Forenoon Session, 9 o'clock Standard Time.  
I. The Need of the Holy Spirit in the Minister's Life and Work.—E. B. Bagwell, Frank Brubaker.  
II. Factors of Effectual Preaching: (1) Preparation of the Message.—S. A. Blessing. (2) Preparation of the People for the Message.—Noah Erbhaugh. (3) The Message and Its Delivery.—Geo. W. Flory.  
III. Revival Meetings: (1) Preparatory Work.—J. Q. Helman. (2) How Best Conduct Them.—David Hollinger.

## Afternoon Session, 1 o'clock.

IV. Winning and Holding Young People for the Church.—Roland Leatherman, L. A. Bookwalter.  
V. Much of the Territory is Unoccupied: (1) The Cause.—D. M. Garver. (2) The Remedy.—J. W. Fidler.  
VI. Round Table: (1) Demands of the Modern Pulpit. (2) Factors that Lead to a Prosperous Church. (3) The Weekly Prayer Meeting. (4) Benefits of Family Prayer. (5) The Minister and His Department. (6) Advantages of Expository Sermons. (7) What Benefits Have I Derived from This Meeting?  
J. A. R. Couser, Chorister.  
Discussion of each topic limited to one hour.  
Assigned speakers will have ten minutes; others five minutes.

Meals served at 10 cents each.  
Each minister of the District is expected to be present Monday evening and Tuesday. Come, praying, and bring your problems.

Committee: A. L. Klepinger, Moderator, David Drege, J. B. Gump, Herbert Richards, Earl C. Neff, Secretary.

## SUNDAY-SCHOOL MEETING.

Aug. 30, 7:30 P. M.  
The Fundamental Needs of the Hour in Sunday-school Work.—Elder D. S. Filburn.

Wednesday, Aug. 31—Forenoon Session—9 o'clock.  
1. Class of Children Taught.—Eva Kindall.  
2. The Conflict for the Once-Delivered Faith.—S. Z. Smith.  
3. Passion for Souls.—Katie Flory, Lulu Jackson.  
4. Is It Nothing to You?—Carl Patent.  
Offering—11:30.

## Afternoon Session.

5. Short Business Session.  
6. Methods of Utilization for Developed Sunday-school Talent.—Forest Longenecker.  
7. Importance of Teaching Prayer in Sunday School.—Bro. Deaton.  
8. Class Organization: Theory.—T. S. Elkenberry. Practical.—Jesse Baker.  
9. Let Us Forget.—Lydia Shafford.  
Round Table: (1) Benefits Derived from Teacher-training Class. (2) Best Methods to Select Teachers and Install Them. (3) Advantage of Graded Lessons. (4) When is Sunday School Well Equipped? (5) Southern Ohio's Best: What Is It? (6) Home Department: Its Methods and Values. (7) Helpful Suggestions for More Spirit and Power in Opening and Closing Exercises.  
Bring your Song Praises. Edward Miller, Chorister.  
Committee: J. W. Fidler, Moderator, Allen Welmer, Ivan Erbhaugh, Chas. L. Flory, District Secretary.

## ANNOUNCEMENTS

**DISTRICT MEETINGS.**  
Aug. 17, 13, Michigan in Woodland church.  
Sept. 23, Tennessee, at Meadow Branch.  
Sept. 28, Middle Iowa, in Panther Creek church, Dallas County.  
Oct. 13, Northern Indiana, North Manchester, city house.

**LOVE FEASTS.**  
**Canada.**  
Aug. 26, Pleasant Ridge, Milo, Alta.  
**Colorado.**  
Aug. 20, McCane.  
Sept. 10, Sterling.  
Sept. 17, Good Hope.  
**Illinois.**  
Sept. 17, Liberty.  
Sept. 17, 10 am, Spring Run.  
Sept. 17, 18, 10 am, Woodland.  
Sept. 20, Martin Creek, 2 miles southeast of Jeffersonville.  
**Indiana.**  
Aug. 20, 2 pm, Little Walnut.  
Sept. 10, Portland.  
Sept. 10, 5 pm, Turkey Creek.  
Sept. 10, 5 pm, Pleasant Dale.  
Sept. 15, 2:30 pm, Ladoga.  
Sept. 17, Lower Fall Creek.  
Sept. 17, Landessville.  
Sept. 17, 5 pm, Maple Grove.  
Sept. 17, Ogans Creek.  
Sept. 17, Yellow River.  
Sept. 24, 5 pm, Santa Fe.  
Sept. 24, Roann.  
Sept. 24, 4 pm, Walnut.  
Sept. 29, Nappanee.  
Sept. 30, Bremen.

**Iowa.**  
Aug. 20, 11 am, Crooked Creek house, Washington County.  
Sept. 2, 3 pm, Libertyville.  
**Kansas.**  
Sept. 10, Garden City.  
Sept. 17, 10 am, Burr Oak.  
Sept. 17, Appanose.  
Sept. 17, 10 am, Washington Creek.  
**Michigan.**  
Sept. 24, 11 am, Washington.  
**Maryland.**  
Sept. 17, Sams Creek.  
Sept. 17, Maple Grove.  
Sept. 17, 2 pm, Sams Creek.  
Sept. 17, 2 pm, Piney Creek, near Taneytown.  
**Missouri.**  
Aug. 20, Osceola.  
Sept. 10, 10 am, Chippewa Creek.  
**Nebraska.**  
Sept. 17, South Loup.  
**Ohio.**  
Sept. 8, 2 pm, Newton, at Sugar Grove house.  
Sept. 17, 5 pm, North Industry.  
**Oklahoma.**  
Aug. 20, 8 pm, Red River, 11 miles southeast of Frederick.  
**Oregon.**  
Aug. 20, Coquille Valley.  
Sept. 10, Mohawk Valley.  
**Pennsylvania.**  
Sept. 16, Middle Creek.  
Sept. 17, Maple Glen.  
Sept. 17, Sandy Creek.  
Sept. 17, 18, 10 am, Lower Canowago, at Bermudian house.  
**Tennessee.**  
Sept. 1, Meadow Branch.

**Virginia.**  
Sept. 17, Valley Bethel.  
**Washington.**  
Sept. 17, 6 pm, Tacoma, South 50th and G. Streets.  
**West Virginia.**  
Sept. 17, Knobley.  
Sept. 24, 8 pm, Red Creek, at Bethel house.

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Vol. 49.

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No. 34.

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## AROUND THE WORLD

SOME men this world can not well afford to lose. When the announcement was made, Aug. 11, that Robert Treat Paine, President of the American Peace Society, had passed away at Waltham, Mass., sorrow filled the hearts of thousands who had learned to love him because of his active efforts in behalf of peace. Here was a man who subordinated his private interests to the greater benefit of humanity at large, and willingly gave his very best to the work he loved. We need more men who will make the living issues, connected with the highest welfare of humanity, their aim and life-work,—men who are willing "to spend and be spent" for the promulgation of every righteous cause.

WHILE strict censorship precludes anything like a full knowledge of the atrocities visited upon the unfortunate Jews in Russia, dark and distressing accounts continue to reach the outside world. Already more than two hundred Jews are said to have died in consequence of a lack of food and unwanted hardships. Fully 20,000 men, women and children have been driven like cattle from the proscribed territory,—most of them at the sacrifice of all their possessions. The brutality of the Russian authorities has aroused the indignation of the entire civilized world, but few are the Governments that are ready to voice an outspoken remonstrance against the uncalled for excesses. Somehow it seems as if Israel's cup of suffering is about full to overflowing, so far as its experience in Russia is concerned, and no deliverer seems to be in sight.

FLORENCE NIGHTINGALE, England's most popular woman,—honored alike by royalty as well as by the people at large because of her work of devotion during the Crimean war,—died Aug. 14 at the advanced age of ninety years. Undying fame is hers as the organizer of efficient nursing among the thousands of wounded and pestilence-ridden British soldiers. Having obtained a practical experience in nursing at the noted Deaconess Home, Kaiserwerth, Germany, at an early age, she brought to bear her knowledge and executive ability in a reorganization of the grossly ineffective English system of nursing. It was her manifest ability along this line that caused her to be put in charge of the great war hospital at Scutari, near the scenes of carnage in the Crimean war. Her strenuous labors during the many anxious weeks undermined her health, so that, for the last forty-five years, she was

an invalid. Hers was a work of love, fondly remembered by the thousands who came in touch with her tender ministry,—a memorial that shall endure when marble or granite monuments have crumbled and passed away.

TOKIO, Japan, under date of Aug. 14 reports a devastating flood that has already engulfed 400 victims, with 500 others not yet accounted for. Thousands of homeless persons found temporary shelter in temples and schoolhouses, while other thousands are still exposed to the rain as well as hunger, owing to the insufficiency of boats to convey them to places of safety. The feeding of the stricken people, for a time, caused grave apprehension, but people of all nations, near the scene of the flood, are coming bravely to the rescue. Times of affliction, like this, go far to prove that the spirit of helpfulness is still alive in the human breast,—that we are all members of the one great family.

At an aggregate expense of several millions the great Conclave of nearly 500,000 Knights Templar met in Chicago last week, parading the streets of the city in all the glory of dazzling uniform and plumed headgear. According to Morris' Masonic Dictionary "the birth, life, death, resurrection and ascension of this exalted personage (Jesus Christ) constitutes the sublime lessons of the Knights Templar order, which is emphatically the *Christian* branch of Masonry." If the Knights Templar are really the only *Christian* branch of the "ancient order of Masonry," what about the other thirty-one degrees who bank so heavily on entering the "Grand Lodge above"? Not laying claim to Christianity, can they lawfully urge their right to privileges distinctively Christian?

A PRACTICAL plan for settling the unemployed from the cities in farming districts, is being developed by Governor Hadley of Missouri. An organization, known as the "National Farm Homes Association," financed by philanthropically-inclined citizens of the entire country, will furnish farms, equipment, and instruction to worthy applicants who are seeking to escape from the cities. The whole plan is on a self-supporting basis. Each farmer will be allotted forty acres. A home will be erected, and fences, utensils and live stock furnished him,—all on an easy-payment plan. If it is true that an increased demand for food products has brought about the present high cost of living, the proposition of Governor Hadley would seem to afford an eminently practical and timely solution of the question. Relieving the congestion of the cities, and increasing the output of farm products will doubtless work a marked improvement in the economic status of our nation.

AN alarming increase in the number of deaths from cancer, during recent years, directs attention to the fact that the origin and successful treatment of this fatal disease still baffles the most exacting medical research. The recent meeting of the Imperial Cancer Research Fund, in London, brought out the fact that cancer afflicts all races of men, in all climates, and that no particular habit can be made responsible for its origin. Widely-differing species of animals, and fish even, have been found subject to the ravages of cancer. Heredity, which had been considered an unfailing transmitter of the disease, has not been proved as such, after exhaustive investigation. It has been demonstrated conclusively, however, that the most hygienic and rational mode of living will go far in the prevention of cancer. It seems that the "*simple life*,"—one fully in accord with the spirit and tenor of Holy Writ,—is the finest tonic and preservative of both body and mind.

FOREST fires in the Northwest, at this writing are threatening destruction to human life and to millions of dollars' worth of property. Officials of the Interior Department and Forest Service are becoming greatly alarmed and have appealed for additional United States soldiers to fight the flames. National forests at Cœur d'Alene, Idaho, Lewis and Clark, Mont., Colville, Wash., and other points, are to be effectually protected. Gen. Leonard Wood, chief of staff of the army, is preparing to concentrate the entire available forces at his command, in the battle now being waged, and hopes to succeed before much more damage is done. To meet an emergency like this, by the way, is the most sensible thing to which the soldiers of our country can devote their time and talents. Thus they "do violence to no man," and, on the contrary, may save many precious lives and much valuable property.

We are now confronted with a peculiar state of affairs in the pending difficulty between Spain and the Vatican. Premier Canalejas insists that Spain must be permitted to attend to its own affairs, unhindered by any ruling of the "Holy See." Remembering the unfortunate result in France, the Vatican is just as insistent that Papal supremacy must be acknowledged by the authorities of Spain. An unpleasant alternative is more than hinted at,—that the Catholic citizens of Spain,—largely in favor of Rome,—will undoubtedly plunge the country into a most deplorable civil war, if overtures are not immediately made, looking to an understanding with the Vatican. This threat looks very much like a "rule or ruin" policy, not at all creditable to the highest authority of a Christian body. "The servant of the Lord must not strive, but be gentle unto all men."

WITH the rumors of returning American settlers from the Canadian Northwest, there seems to be the well-defined report of a pronounced movement to the South and Southeast. Peculiar as it may seem, in the great rush westward and northward, a few years ago, the great Southland was apparently almost lost sight of, but now, it appears, it is about to come into its own. It is being urged that the South needs nothing as much as immigration from the North, and it is thought that such an influx of energy and enterprise can not fail to be of the greatest benefit to all concerned. Many of the peculiar problems, now perplexing the South, might be readily and satisfactorily adjusted by the help and sympathy of Northern co-workers. The Church of the Brethren has not, perhaps, done as aggressive work in the South as it should. Might it not be well, if, during the present southward trend, we might establish our doctrine, where, as yet, it has never before been known?

PAST experience has shown that the active and earnest public official, in the honest discharge of his known duty, makes many enemies, and that even the assassin's bullet is made use of in the hope of ending his career. The attempt upon the life of Mayor Gaynor, of New York, by a deposed office holder, calls renewed attention to the fact above stated. Mr. Gaynor was about to embark for a trip to Europe to secure needed relief from the prolonged strain of official duties, when the bullet was fired, wounding him severely, though, it is hoped, not fatally. Renewed pressure is now being brought to bear upon our authorities, to prohibit, more effectually, all carrying of arms by people in general. While this may prove effective in part, we must look, for the real remedy of lawlessness, to the cultivation of a better sentiment towards those in authority. The spirit of lawlessness and insubordination is deplorable in state as well as in church, and leads to some most unfortunate results.



## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

### The World Has Troubles of Its Own.

SELECTED BY LIBBIE HOLLOPETER.

Why waste your time in foolish tears—  
What is the use to sigh and moan?  
Pour not your ills in others' ears,  
The world has troubles of its own.

What is the use to grieve and weep,  
Through others' lives to send a groan?  
'Twere best grief to oneself to keep,  
The world has troubles of its own.

Of course, 'tis sad, 'e'en at the best,  
For one to have to weep alone;  
But then your case is like the rest,  
For all have troubles of their own.

If you must weep, go weep awhile,  
'E'en though aloud must be your tone;  
Then change your teardrops to a smile,  
The world has troubles of its own.

### General and Specific.

BY PAUL MOHLER.

If a man would be free from sickness, he must observe the rules of health. He should live temperately in all things, regulating his exercise, diet, rest, etc., wisely. This will keep him strong, and able to resist disease. The best preventative of disease in the world is general bodily vigor. It is almost safe to say that no disease can fasten itself upon a perfectly healthy body. And it is just as safe to say that if we knew how to keep our bodies in that kind of shape, we would have no use for physicians. Indeed, I hope the time is almost at hand when the main business of a physician will be to teach people how to keep well, and when we will be willing to pay him for that kind of work.

But some people, seeing the truth in what I have just said, think they have learned it all, and so, when disease does fasten upon them, refuse the aid of the physician, or even special treatment of any kind. They make a great mistake, they overlook the difficulty in maintaining the perfect conditions of perfect health. They should know that when one single spot in the body is weakened through abuse, overwork, lack of use, injury, or when the general bodily vigor has been impaired by these same things, the body is subject to disease. And disease is not a general thing, it is specific. It attacks the body in a specific organ, and if it is to be overcome, the treatment must be directed against that specific disease. The body itself prepares a specific toxin to fight each disease that comes along. When disease catches you, keep up your general treatment, of course,—keep your body as strong as you can,—but take some specific treatment too. Fight that specific disease with all your might.

The church is the body of Christ. Sin is a disease. As long as the church is in perfect spiritual condition, prayers and answers to prayer unhindered, every part working perfectly, sin has no chance. But let the spiritual condition of the church be weakened, or let some members of the church be injured, and sin will find its opportunity. So keep the church in health! Keep strong her spiritual life! Brethren in authority, elders, pastors, evangelists, keep the church close to God! Remember the words of Paul: "If the SPIRIT of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall GIVE LIFE also to your mortal bodies through HIS SPIRIT that dwelleth in you." I am convinced that if all the leaders of the church, like wise physicians, would direct their greatest efforts toward building up the general spiritual health of the church, very little surgery would be necessary. Wouldn't that be better?

But the church is not in perfect health. We may dispute as to who is to blame, but we must all agree as to the facts in the case. She has several diseases and some of them in advanced stages. Some "would-be" physicians already speak of surgery as the only remedy. We run to extremes. We either pin our faith to general treatment, ignoring the specific disease, or else we demand the most drastic kind of local application, the knife. Which idea is right? They are both wrong:

and they are both right to a certain extent. Certainly, there must be strong constitutional treatment. The WORD OF GOD must be preached, prayer meetings must be maintained, active work must be organized, pastoral visits must be made, a strong missionary sentiment must be fostered, the young must be educated, and everything must be done to enliven the whole body of Christ. But, at the same time, each specific disease of the church, whether pride, lust, love of money, self-indulgence, unbelief, or whatever it may be, must be fought with specific remedies, yes, even with the knife, if necessary. I'd rather see the ablest man in the church expelled than to see him corrupt the body of Christ. But he is a very poor physician that can treat only with a knife. A good one tries everything else first. Do you?

The body fights each disease in a certain way. When a new one comes along, the body forms a new toxin, something it never used before, and throws it at the enemy. The body doesn't go by precedents, it considers each disease on its own merits. And so must we. Some sins can be met in one way, others in another. Am I not safe in saying that the church has the right, when guided by the Spirit of God, to use any method she may find necessary? Some sins that existed in a very mild form in the days of Christ, and which he dealt with only incidentally, or ignored entirely as being diseases that his general treatment would destroy, have, in these latter days, become malignant. They have grown to enormous proportions, so that they are threatening the very life of the church. Has the church no right to fight these diseases with heroic remedies? Does not her very life depend upon it? I am convinced that when the church has assembled in General Conference, has yielded her will to God in earnest prayer and consecration, has carefully examined the Word of God for guidance, has discussed any evil that may be threatening the health of the church, and then has decided that certain specific remedies for that disease are necessary, she has the right, and it is her DUTY to apply them. And let me say further, that I believe, to tie her hands in such a matter, would be to leave her helpless in the hands of the devil! I can show you churches all around us that are getting general treatment (some of it rather mild, I admit) and that are at the same time sick unto death with pride and selfishness, just because their leaders, in some time past, failed to apply specific remedies to those specific troubles. Shall we make the same mistake? May God forbid! May he give us courage and wisdom, a cool brain and a steady hand to fight these awful maladies!

And now, just a word about our present agitation. Don't let that worry you. It has been discovered that the body cannot fight disease without increase of heat. The most dangerous form of typhoid is that in which there is no fever. And the skillful doctor in handling such a case will always raise the fever if he can. So in the church, the most dangerous condition is when the evils exist and nobody cares,—when there is not enough heat in the body to call out the resisting power of the system. Thank God for what fever we have, but let us, like wise physicians, watch the fever, that it does not rise too high, and thus destroy the body.

3435 W. Van Buren Street, Chicago.

### Like Him.

BY J. D. HAUGHTELIN.

"We know that, when he shall appear, he shall be like him; for we shall see him as he is" (1 John 3:2).

THE first thought that attracts our attention in this text is "we know." There are many things that men think they know and later learn that they were mistaken. "In the year 1806 the French Institute enumerated no less than eighty geological theories which were hostile to the Scriptures, but not one of those theories is held today."—Prof. Lyell. All were exploded in less than eighty years. Of the truths and facts recorded in the Bible it is safe to say, "We know."

The next thought we notice is "When." This manifestly refers to the time alluded to by our Savior when he said, "I will come again" (John 14:3). In order to be like him *then*, it is necessary "that we suffer

with him, that we may be also glorified together" (Rom. 8:17). "We must through much tribulation enter into the kingdom of God" (Acts 14:22). "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us" (2 Tim. 2:11, 12).

All our Christian light is reflected from our Savior. If we allow the world to get between us and Jesus, the source of our light, we (like the eclipsed moon that cannot cast a shadow), cannot obey the command, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). "If therefore the light that is in thee be darkness, how great is that darkness" (Matt. 6:23)!

Our text says, "We shall *see* him as he is." Therefore there will be no blind there. There will be no deaf, no lame, no feeble, tottering, aged, decrepit, childish people there. All will be in their prime. The helpless little infant that we had to give up before it lisped the fond name of mother, will, as a bud, transplanted into the paradise of God, be developed to full prime without ever having been contaminated with sin. Our Savior closed his earthly career, and ascended to the Father at the age of thirty-three years,—just in the prime of life,—at his best, as "the man Christ Jesus" (1 Tim. 2:5). The words of our heading "like him," apply equally to the helpless infant, the buoyant youth, the mighty ones and the tottering aged ones.

The objector may say, "If the helpless infant and our aged ones will be so wonderfully changed, how will we know them?" I might ask, "How did Peter know Moses and Elias, whom he had never seen in the flesh?" If you reply, "He was especially endowed, under favorable environments," I again ask, "How did the rich man know Abraham at such a great distance under very unfavorable environments?" Paul answers all: "Then shall I know even as I am known" (1 Cor. 13:12). "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body" (1 Cor. 15:42-44).

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory" (1 Cor. 15:51-55)? To be "like him," then, we should accept him *now*. "The Lord is not slack concerning his promise" (2 Peter 3:9). "But the day of the Lord will come as a thief in the night." "Seeing then that all these things shall be dissolved what manner of persons ought ye to be in all holy conversation and godliness" (2 Peter 3:11)?

Panora, Iowa.

### What Is Man?

BY CHAS. M. YEAROUT.

In Four Parts.—Part One.—Introductory.

THE above question is one of much importance to the human family, because an improper answer leads to confusion, and a misinterpretation of God's design in the plan of man's salvation.

There is much theorizing and speculation among those professing the Christian religion on this subject. The misunderstanding and confusion results largely from a failure to recognize the duality of man. The materialist assumes that man is wholly flesh or material, and consequently mortal, and that death ends all life and existence until the resurrection.

The Spiritualist and so-called Christian Scientist repudiate the above claim, and teach directly to the opposite,—that man is wholly spiritual, and continues to



exist in some form or other. Some advocate the transmigration of life into various animate bodies, such as the horse, the cow, the dog, and so on. Another class, —and a very large one too,—claims that man is immortal and goes immediately after death to his final abode in heaven, or the lake of fire. I do not think that either of the above positions is taught or sustained in the Word of God.

Man is a dual being, composed of an outward or fleshly man, and an inward or spiritual man. The outward man is mortal, hence corruptible. The inward man, being spiritual, is incorruptible. The outward man is of the earth, and will go back to the earth. The inward man is from God, and continues to exist in a conscious state after being separated from the body. Man can, and does, destroy the body, but cannot destroy or affect the soul,—the inner man. The soul, or inner man, is cleansed and purified,—fitted for heaven,—by accepting of and obeying the *truth*. The body, or outer man, is cleansed and purified by the resurrection, or by being purified and immortalized by the Word and power of God.

A union with God, through Christ, is rightly termed eternal life. A union with Satan, through sin, is eternal death. But death does not mean nonexistence, nor unconsciousness. Death, according to the teaching and interpretation of God's Word, means *separation*. Adam died the very day he ate of the forbidden tree, but he did not cease to exist, nor did he become unconscious, but was separated from God and banished from his presence. The sinner is now dead, but continues to live in a conscious state; but he, like Adam and Eve, is separated from God, from heaven and eternal happiness while he lives in sin. We call the separation of the soul and the body death, and so does the Word of God. But there is just as much life after the separation as there was before. Death does not end the life.

"Life is real! Life is earnest!  
And the grave is not its goal;  
Dust thou art, to dust returnest,  
Was not spoken of the soul!"

"It is not all of life to live,  
Nor all of death to die."

We read at the death of Rachel, "As her soul was in departing, for she died" (Gen. 35:18). It is evident from this, and other Scriptures of similar import, that might be cited, that the soul,—the inner man,—leaves the body at death. The second death does not mean annihilation, nor being burned up as some combustible material, but simply means that the wicked come into the presence of God at the judgment, and, as a result of their sin-defiled condition, they are a second time separated from God, and banished from his presence into the lake of fire which is the second death. The apostle says: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:8, 9). The Christian is also now dead (Col. 3:3; Rom. 6:2; Gal. 2:20), but exists in a conscious state. He is separated from sin, dead to sin, and joined to God in Christ.

It is clear from the foregoing that death does not mean nonexistence nor unconsciousness. The occupant, the soul,—moves out of the house,—the body,—and the house is vacant. We hear the materialist often quote the following: "For in death there is no remembrance of thee; in the grave who shall give thee thanks" (Psa. 6:5; 30:9; Isa. 38:18)? Apparently he forgets that nothing goes to the grave but the empty house or lifeless body. The manifestations and sounds of life come from the occupants living in the house, and not from the house after the living occupants have moved out.

When the "inner man" leaves the body, the body reverts back to its original state, before God breathed life into it. The body goes back to the ground and is decomposed and mixed with the elements of the earth. "Unto dust shalt thou return" is literally fulfilled. The "inner man" is contaminated and defiled by sin and wickedness, and thus disqualified for the association and companionship of the pure and holy ones. Those who are tainted and defiled with sin could not enjoy heaven if they could get there, for the very atmosphere and environments of heaven are antagonistic to the sinner's nature. It is natural for the pure and

holy to seek pure and holy associations, and for the wicked to seek wicked associations. "Everything after its own kind."

We are told there is none immortal but God. The apostle says of God: "Who only hath immortality dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting. Amen" (1 Tim. 6:16). It will not do to put an interpretation upon this text, that will exclude Christ and the angels from immortality, neither will it do to put a construction on it that forever bars man from seeing God. "We shall be like him, for we shall see him as he is" (1 John 3:2; Matt. 5:8; 1 Cor. 13:12).

We must always put a construction on an isolated text of Scripture that will make it harmonize with the plan of salvation. If no man can ever see God, then the Scriptural teachings that we can, are false.

Man conversed face to face with God, until he violated God's law and became defiled with sin. Then he was separated from God, and, through sin, was disqualified to look upon God's face. "And he said, Thou canst not see my face: for there shall no man see me, and live" (Ex. 33:20). The statement: "Who only hath immortality, dwelling in the light" does not say, nor indicate, that immortality does not dwell in these mortal bodies. Immortality simply means deathlessness. While a deathless entity dwells in these mortal bodies, it can not approach unto God, nor see him in this life, because of the defilement of sin: for man cannot become pure and holy enough, while encumbered by this fleshly body, to come into God's visible presence, nor look upon his face; the claims of many to the contrary notwithstanding.

While we are partakers of the Divine nature, and heavenly minded, we will have to pass out of these earthly tabernacles to await the resurrection of our bodies from the silent dust, before we can look upon the face of God. "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

Morrill, Kans.

## The Second Coming of Christ.

BY GEORGE D. ZOLLERS.

"The Son of man shall come in his glory, and all the holy angels with him" (Matt. 25:31).

PAUL, the apostle, says, "Yet a little while and he that shall come will come, and will not tarry" (Heb. 10:37). The plight of the masses, prophetically considered, in close proximity with the predicted event, will be a woeful one,—intoxicated with pleasure and allured by sin in all its direful phases of fascination. Faith, hope and love,—the Divine supports,—proffered by Love Divine to strengthen Christian character in righteousness, are too often shamefully ignored, leaving the gainsaying world in confusion and grim consternation, like the King of Babylon and his colleagues of yore, in the midst of festive hilarity and sinful pleasure.

Some who, in the worldly maze, have lost the "beginning of their confidence," and forfeited the piety they had once acquired, will be driven to despair when the "Son of man shall come," but the loyal, who faithfully endure amid the painful reverses of time, through their long career of steadfast integrity, shall hail the majestic disclosures with ecstatic joy. Faith, with all the Divine equipment for character formation, will lead its votaries to the triumphant summit, while the spirit of doubt and unbelief will land its victims in lone despair. Lack of confidence brings confusion and demoralization within the limits of Christendom, but implicit faith in the commands and promises of Christ, and courtesy, kindness and forgiving mercy, exercised toward the weak but loyal workers, will be productive of fidelity and unity in the bond of faith and hope and love.

Patience, which is the fruitage of these fundamental principles, is the great modifying power in all service and activity. "Ye have need of patience, that after ye have done the will of God ye might receive the promise" (Heb. 10:36). "In your patience possess ye your souls" (Luke 21:19). Patience must be shown by way of endurance in the great arena of life. Here,

but for acute spiritual discernment, the very "elect" may be deceived. Patience suppresses passion, and affords a view of God's providences when earthly misthings have cleared away. Passion precipitates its victims into peril, frustration, and premature death. John Brown met his fate on the gallows at Charlestown, Va., because of his passionate and ill-advised raid. Patience might have kept him within bounds of reason until the sentiment in the Government could have adapted itself to the demands of the times.

Christian professors have hurriedly "cast away their confidence," in the shock of calamities which occurred as testing ordeals in the warfare which heaven waged against sin and hell. The contest is divinely ratified, but the charges in the fray may be devoid of the leader's watchword. We must be thoroughly equipped with the armor, and our aggressive or defensive movements must be timely and opportune.

The expected advent of Christ and the ensuing homecoming event should pervade each sermonic endeavor. It is the climax of all Christian toil and enterprise. The church, in her persistent and active strain, should respond to the ministry, and, with united endeavor, keep the promise of their absent Lord ringing in its native originality.

The active service, under the Master's supervision, awakens most earnest yearnings for the homecoming event. The storm-driven mariner longs for friends and home amid the pressure of marine burdens and turmoil, and the heaven-bound mariner, on life's tempestuous main, should often be thrilled with yearnings for his unsullied home of immortal blessedness, while in the burden-bearing and probationary time. Christ's ordinances, with their binding efficacy, through the blood of the atonement, awaken in the observer longings for completeness in the sinless realm.

The "Agape," or Lord's supper, forecasts the coming of Christ and the cordial welcome home of the ransomed race. Let the church and her ministers emphasize strongly the beauty of the heavenly scene to be disclosed. "Rejoicing in hope of ultimate triumph" averts irksomeness in service, and renders sacrifice wholesome and pleasant. It raises our aspirations above all earthly allurements. We should "love the appearing" of our victorious King! Let Christ be in us the hope of glory. Let us peer, by faith, through the Apocalyptic telescope of the loving John, and, like him, exultant with impulses of joy, say, "Come, Lord Jesus, and come quickly!"

South Bend, Ind.

## The Surrendered Life.

BY E. F. SHERFY.

WHEN Lee asked Grant upon what terms he expected a surrender, that uncompromising general answered, "No terms except unconditional surrender." Such terms must have seemed hard indeed to the proud old Southern general. But however stern the demand, however hard the terms, nothing short of that kind of a surrender could possibly have brought peace and quietness to a nation cursed by the bloody tumult of war.

I am thinking now of the convicted sinner, in whose life the forces of righteousness and sin are pitted against each other, and a terrible conflict is being waged. Such a one, like Lee, will want to know the terms of surrender. Fortunate is that man if, at that time, when the destiny of his soul hangs in the balances, and heaven and hell are pressing their claims for him, some "general" in God's army lays down to him the terms: "Unconditional surrender."

Or if, perchance, a convicted man is honest and zealous enough to look into God's Word, he may there find the "terms of surrender" to be the complete repudiation of sin and lust (Rom. 8:12), and a willingness to forsake all things earthly for Christ's sake (Luke 14:33).

This is a stern doctrine, fraught with sacrifice and self-denial. For this reason it is unpopular and to the worldly-minded foolish (1 Cor. 1:18); but to those who are saved it is the secret of power and happiness. It is a doctrine, the very genius of which calls forth the best, the noblest element of true manhood; and yet it is not so recognized by the world nor by the Chris-



tian world—so-called. No! and shall I say more? It seems not to be recognized by the Christian(?) ministry!

In this day there is a tendency to minimize the negative side of religious experience and foster the positive side. It is even claimed by some that the Decalogue is out of date because of the frequent use of the "thou shalt not." And so, in modern Christianity, we find no very hearty response to the negative side,—the self-surrender of true conversion. As a result we find few LIVES fully surrendered to God's will; instead we find BIBLES surrendered to MAN's will.

There is no one more heartily in sympathy with the growing sentiment in favor of the positive side of true Christianity than the writer if, at the same time, we are willing to recognize the true place of the negative phase.

Negative work is valuable only in so far as it purifies a life and prepares it for the positive work to follow.

The complete, unqualified, voluntary surrender of the human will to the Divine will is not merely a negative act; but, what is infinitely more, it results in a POSITIVE work,—a coöperation between God and man in the highest Christian service,—that of witnessing for Christ (2 Cor. 5: 20, 21 and 6: 1).

The nonprofessor looks askance at church-membership, thinking that to "join" will mean simply the giving up of some cherished pleasure. He concludes, judging from the lives of his Christian (?) friends, who live stereotyped, formal lives, void of any depth of the true Christian's experience, of overflowing joy and happiness, that the church member's life is one of a mere negative surrender, merely a life of negative goodness, necessitating uncalled-for self-denial.

To such a one the joy of a surrendered life,—a life completely given over to blessed, Christian service should be presented in no half-hearted way. But if we, as God's ministers, deem the first century doctrine of self-surrender, a little too harsh for twentieth century Christians, and dare to qualify the terms of surrender, we virtually allow a SURRENDERED GOSPEL, rather than insist on a SURRENDERED LIFE more than one twentieth century conversion is faulty at this point.

The prospective member is not the only one to whom the doctrine of a surrendered life should be preached. The very fact that converts to whom this all-important doctrine has not been preached are received into church fellowship, makes it the more important that the rank and file of church membership be taught the joy and power of the surrendered life.

Is it not a sad fact that the Christian world (so-called), our own Brethren not excepted, are everywhere grasping after pleasures, fashions, houses and lands with their right hand, and reaching timidly for the kingdom with their left? If this condition is the rule among us,—as I almost fear it is,—is it any wonder we have so few laying their whole lives a living sacrifice upon the altar of service, ready to go to the mission fields either at home or abroad? It seems incredible that we had only two faces before us at Annual Conference, this year, for the foreign field. A lack of self-surrender may be the real cause.

"I gave, I gave my life to thee,  
What hast thou given (up) for me?"

This should ring in our ears until we are willing to say:

"My life is not mine own  
But Christ's who gave it  
And he bestows it upon all the race  
I lose it for myself and thus I save it,  
I hold it close, but only to expend it;  
Accept it, Lord, and use it through thy grace."

When we are willing to live as we sometimes sing:

"I'll say what you want me to say, dear Lord,  
I'll be what you want me to be,  
I'll go where you want me to go."

Then, and not till then, shall we know the blessedness and strength of a truly surrendered life.

There is no lesson more poorly-learned and more sadly neglected than the lesson of finding happiness in loving service, resulting from self-abandonment for Christ and the kingdom's sake.

We, too often, enter Christian service as a duty, expecting no happiness from it. We seek our happiness

in innocent(?) pleasure and simply ENDURE our allotted service. "Blessed (or happy) are they that do his commandments" is a statement of eternal truth and of world-wide application.

As to the power of a surrendered life, we may say, with all certainty, that human power is as weak as the Divine power is strong. Therefore we may be powerful only in proportion as we surrender everything (all that we have and are) to God, rout self, and allow God, through his Holy Spirit, to take control of our lives, and use us as he sees fit.

Oh, how the Father must yearn for more lives by whom the joy of the surrendered life may be shown to the world and to whom he may, with safety to the receiver, delegate the power that every child of God should have,—the power to win precious souls for Christ!

Oh, may we not disappoint him! Since the best treasure of heaven was surrendered for us, can we not surrender our unworthy lives to him? If we do not, we cannot claim to be "his disciples" (Luke 14: 33).  
3435 Van Buren Street, Chicago, Ill.

## The Great American Amusement Enterprise.

BY J. EDWIN JONES.

THE divine order is "first things first." But American youth (including many whose youthful proclivities continue long after the time Paul asserts men "put away childish things"), are inclined to put most everything else first.

Every nation has its own peculiar form of amusement. Between the Japanese kite-flying and that brutal development of desire, that required, for its amusement, human sacrifices in the arena by struggling with wild beasts in ancient Rome, is a wide range of possibilities. Without attempting to even name the great variety of sports and games that are bidding for the attention of the youth of America today, and without attempting to separate the healthful and inviting from the dangerous and repulsive, may I say some things about what I have styled the "Great American Amusement Enterprise"? I refer to that octopus among the games whose tentacles are fastening upon the youth of our land; whose employes receive far better salaries than the average minister of the Gospel, and which has no regard for God and his institutions,—baseball.

A ball and bat may be a good thing; certainly there is nothing wrong with them by themselves. Children have doubtless received much beneficial exercise with their ball and bat. Considered, therefore, by themselves, they may be looked upon as innocent instruments for amusement and healthful exercise. But when several thousand men engage themselves in a single enterprise, at a salary above the average of gainful occupations, and devote their lives to amusing men, it lifts it from the class of healthful amusements and places it in the class of entertainments that are bidding for the patronage and support of the nation. Such a game takes its place among them as an element in shaping the character of those who become enamored of it.

It becomes, then, a moral issue; not alone because of what it is, but because of its attitude toward Christ and his institutions. It becomes a menace to the character and morals of our youth, in proportion to its ability to obtrude itself upon the notice of respectable and moral people, and in proportion as they are tempted, by discovering aptness in themselves, to devote their lives to the enterprise.

Baseball claims respectability,—yes, it rather flaunts its title of a "clean sport." We find rival Sunday-school teams pitted against each other. We hear it commended and recommended by ministers and Christian workers. To check the enthusiasm of the world for this sport, is not necessarily our business, but to be carried away with them in the race for amusement, or to give countenance or sanction by our presence and endorsement, is to betray our trust and bring reproach upon our Lord.

The first objection I bring against organized baseball is the great waste occasioned by the enormous cost in men and money. From the "Baseball Blue Book," 1910, published by Louis Heilbronner, Ft. Wayne, Ind., I glean the following: There are in the United States

forty-seven Leagues of "professional" ball players, each containing from six to eight "teams" of from twelve to twenty-five players in each. They are classified as follows: Major Leagues, 2; Class A, 5; Class B, 8; Class C, 6; Class D, 26. These Leagues aggregate more than forty-five hundred men, who are engaged in "professional" baseball, not to mention the thousands of amateurs, from whose ranks are recruited promising young men, yearly, to keep the ranks of the "professionals" full. Two of these Leagues are organized with the avowed purpose of playing *only on Sunday*. The approximate average salary follows:

|                          |                          |            |
|--------------------------|--------------------------|------------|
| Class A, 800 men, ....   | Average salary, \$1,200, | \$ 960,000 |
| Class B, 900 men, ....   | Average salary, 1,000,   | 900,000    |
| Class C, 600 men, ....   | Average salary, 900,     | 540,000    |
| Class D, 2,200 men, .... | Average salary, 700,     | 1,540,000  |

Total ..... \$3,940,000

According to statistics compiled by Nicholas J. Flatley, in *Baseball Magazine* for July, 1910, the cost of maintaining a Major League Team for one year follows:

|                                                        |           |
|--------------------------------------------------------|-----------|
| Salaries for thirty-five men at an average of \$2,500, | \$ 87,500 |
| Hotel and railroad expenses, .....                     | 35,000    |
| Ground rental (on which games are played), ....        | 10,000    |
| Spring training trip, .....                            | 9,000     |
| Uniforms, office rent, etc., .....                     | 5,000     |

Total ..... \$146,500

There being eight teams in each Major League, the cost of maintaining these Leagues would be sixteen times \$146,500, or the enormous sum of \$2,344,000. Mr. Flatley estimates the profits to the managers of these teams to be above 80% on the investment; but making a liberal allowance and granting but 50% on the total cost of professional ball, \$6,284,000, we have the splendid total of \$9,426,000 as a conservative estimate of what "professional baseball" costs the people of the United States each year. The sum of \$600,000 would be a conservative estimate of the cost of maintaining the semiprofessional and amateur games for one year. Thus we have the astonishing total of over \$10,000,000, according to statements of ballplayers and writers themselves, that is spent every year to make this great amusement enterprise live.

If the world chooses thus to disburse its funds, and ignore the claims of a beneficent and long-suffering Creator, we can but look upon it with pity and regret, but when we become aware that vast numbers, who are making contributions to this enterprise are church-members, our pity intensifies, and our regrets increase. If we add to that the spirit of toleration or outspoken commendation, frequently discovered in the pulpits of our land, we have a reasonable incentive for investigating this enterprise, that bids for our approval, for few communities escape its invitation for popular approval and patronage.

The lessons of statistics have little force except as they relate themselves to him who reads. Be they for liquor, tobacco, chewing-gum, neckties, jewelry or baseball, we are but little aroused at the enormous aggregate of the waste, except we find ourselves personally responsible for it. So should every one of God's children adjust himself to this enterprise, that no responsibility for its maintenance and waste rests upon us.

The second objection I bring is the fact that it not only diverts men and money from the channels of useful activities, but it is openly hostile to godliness and morality. Betting and cursing and desecration of the Lord's Day are samples of the vices that attend the game wherever it is launched. The ranks of its players are dominated by this element. It bids for the favor and patronage of the Christian only to outrage and offend the Christian's Master. While in some cities it is forbidden to play on the Lord's Day, it manifests its own attitude by seeking the environment that will tolerate and support such desecration.

"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you" (1 Peter 4: 3, 4).

The third objection I bring is that it mutilates our



language. The element of slang is nowhere more apparent and finds nowhere a more splendid environment for growth and development, than in the baseball field and in the columns of the sporting journals. Such associations corrupt our speech and make it unintelligible in ordinary circles. It fosters the idea in our youth that slang and obscure expressions are evidences of culture.

In the light of these facts, to which might be added many more equally true and objectionable, what should be the attitude of a member of the body of Christ toward this enterprise? And what should be the attitude of our colleges toward the intercollegiate ball games and kindred sports? "Be not deceived: Evil companionships corrupt good morals" (1 Cor. 15:33, A. R. V.). To preserve in the church our present safe and sane attitude of opposition, necessitates intelligent and continued discussion. Arbitrary denouncement avails but little with thoughtful young men; but conservative and intelligent reasoning will surely interest and influence most of them. In the world but not of it; losing the life for Christ's sake and the Gospel's, is the goal toward which we should attempt to direct the young who are growing up with us in the church.

Larned, Kans.

## The Representation by Delegates at Winona.

BY W. L. EIKENBERRY.

ATTENTION has frequently been called to the fact that the body of delegates at Conference does not adequately represent the whole membership of the church, owing to the failure of many churches to send representatives. An editorial in a late MESSENGER brought out the fact that although there were more delegates at the last Conference than at any preceding one, yet less than half the churches were represented.

It has seemed worth while to analyze the situation somewhat more closely, in order that the cause of this weakness might be evident, at least in part. To set over against each State District the total number of delegates sent by it evidently does not assist in solving the problem, since a weak District might send all it was entitled to send, and yet have a smaller number than some strong District which sent only half its quota. The significant thing is to note what proportion of a possible full representation each District sent. This has been determined by comparing the number to which all the churches of a District are entitled with the number actually present at Conference, and expressing the relation in the form of a percentage. For instance, Northern Indiana appears to be entitled to forty-seven delegates,—it actually sent thirty-nine,—and was therefore represented by eighty-three per cent of the number of delegates it was entitled to. In like manner Northern Iowa had eighty-five per cent of a full representation.

The percentage, obtained from the best sources at hand, have been placed upon the accompanying map. Absolutely reliable data as to the number allowed to each District, were not procurable but it is not thought that there is any material error. The new District of Colorado and Utah is omitted, and the four Virginia Districts are combined, to avoid confusion due to the redistricting of this State.

It will be noted that eleven of the forty-three Districts have a representation of over seventy per cent of the full number allowed, and that all of these lie in a compact body, surrounding the place of meeting. The principal part of the territory thus fully represented is enclosed by a heavy line upon the map. As we recede from this center, the representation becomes progressively less, with some few exceptions.

It would appear from this that distance and consequent expense are a very large factor in the failure to

represent, but not the only one. Another factor is the number of small congregations. For instance, one District, which is not represented at all, is entitled to thirteen delegates, but its largest congregation has a membership of only forty-seven, and the whole District of only 245. Manifestly such a small membership could not be expected to send thirteen delegates and pay expenses. Similar conditions are found in other poorly-represented Districts. On the other hand, one of the Districts most poorly represented has a membership of from one to three hundred in each of eight out of its sixteen congregations.

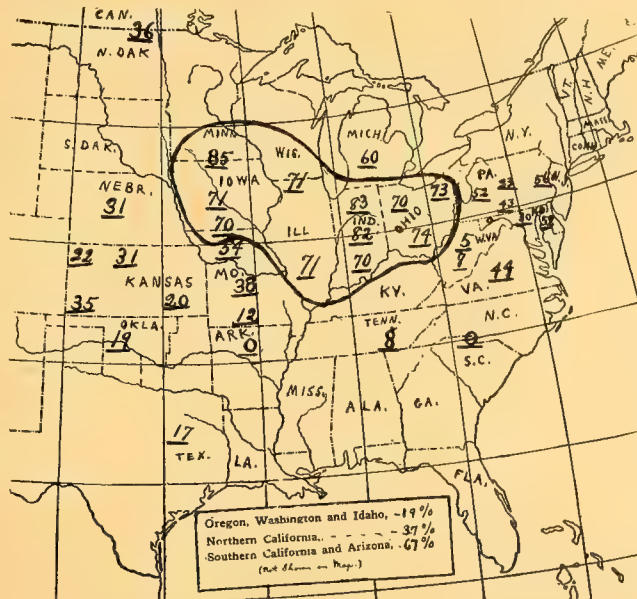
Several reflections are suggested by this study:

1. Ought we not to arrange some plan whereby several weak congregations might combine to send a common delegate?

2. Does not the proposition, to give Conference a permanent location, mean also a permanently local control of it? This could only be answered by making analyses of the representation for a series of years and comparing them.

3. What method can we use to encourage all strong congregations to send their full quota of delegates?

University of Chicago.



Percentage of Delegate Representation at Annual Conference, 1910.

## A Great Danger.

BY W. R. DEETER.

EVERY age has its dangers that seem more perilous to the people of that age than any other sin. Idolatry seemed the danger point with the Israelites. The smoke on Sinai had scarcely cleared from its convulsive summit until these people, who had, so recently, such wonderful manifestations of the Divine Presence, were clamoring for an idol, resembling those they had seen in Egypt.

While Joshua and his contemporaries lived, Israel was faithful in a general way, but soon after their death Israel ran headlong into idolatry. Then God would severely chastise them until they repented. He would then raise up a judge or king, who would deliver them from their enemy. Again they would live faithful for a few years, or decades at most, and then relapse into idolatry.

This state of affairs continued until ten of the twelve tribes were carried captive by the Assyrians, far from the land of promise, where they were completely swallowed up by this heathen people.

Later the two tribes were carried captive to Babylon. It is said that after their seventy years of captivity and their return to their native land, they never again relapsed into their old besetting sin,—idolatry.

Under the present dispensation our people are not inclined to fall down before images, but there are other

sins that appeal to us, that must be met and overcome, or they will drag us down just as surely as idolatry dragged Israel down. The devil is always on the alert to find something that appears innocent on its face, to lure victims on, like the wily fowler, until he has them within his grasp, and thus secures his deluded victims. The sins of unlawful commercialism, and of covetousness, money making and hoarding have a strong hold on many of our people. This was the sin concerning which John severely rebuked the church at Laodicea. Their lands produced copiously and they accumulated some of this world's goods, and then said, "We are rich and have need of nothing." The Lord did not see them as they saw themselves. He told them they knew not that they were wretched, and miserable and poor, and blind, and naked. Their trust in uncertain riches was a snare to them and caused them to become indifferent in their religious work. They became lukewarm. God said, "Except ye repent I will spew thee out of my mouth."

In this age of get-rich-quick schemes, men do not look at the means so much as at the end. They want to get rich, and care but little how it comes. We do not wonder so much at the world for doing so, but we are surprised at some of our own people, who claim to have come out from the world, for their eagerness to become wealthy. The deceitfulness of riches and the cares of this world will choke out the good seed just as surely as in the days of Christ, if we give them a chance.

I have in mind individuals and churches that at one time seemed spiritual, but as prosperity smiled upon them, and they became rich financially, they became poor spiritually. Let a church have a financial difficulty and it is the most vexing problem we have to meet. Sometimes it takes a generation or more to heal up the resulting wounds.

It is no uncommon thing for men to spend ten or twenty cents for tobacco per week, but when asked for money to spread the Gospel of Christ, they are hardly willing to give two cents per week for missions. Ten to twenty cents for the lust of the flesh and two cents for the conversion of the heathen! How is that?

It is not necessarily wrong to be rich in this world, but it is dangerous. The young man that ran to Christ and wanted to know what he should do, to inherit eternal life, did not object to

keeping the commandments, but when told to sell what he had and give to the poor, he went away sorrowfully. It is highly probable he never did inherit eternal life, because he loved his riches more than he loved Christ and eternal life. The Lord said, "Buy of me gold tried in the fire that thou mayest be rich."

Millford, Ind.

## NORTHEASTERN OHIO.

The Ministerial Meeting of the Church of the Brethren of the Northeastern District of Ohio is to be held in the Owl Creek church, Ankonytown, Ohio, on Tuesday and Wednesday, Oct. 4 and 5.

Tuesday, October 4.

Song Service and Prayer.  
Sermon, The Separate Life.—Noah Longenecker

Wednesday, October 5.

Song Service and Prayer.  
Business Meeting: (1) Roll Call. (2) Reading of Minutes.  
(3) Organization. (4) Appointments.  
What Constitutes True Gospel Conversion?—R. R. Schroyer.  
Are You Justified in Teaching a Higher Standard of Christianity Than You Are Living?—A. W. Harrold.  
1:00 P. M.

Song Service and Prayer.  
What Are the Evidences that Your Life Is Consecrated to God?—Wm. Desenberg.  
What Are the Essentials Necessary for a Minister to Reach the Highest Degree of Power in His Calling?—S. M. Friend.  
Is the Ministry Drifting?—F. B. Welmer.

## MISSIONARY.

7:30 P. M.

Song Service and Invocation.  
Loyalty to Christ (Matt. 23: 19-20).—Robert Moomaw.  
Are you interested in your brother's spiritual development? Come! It is the desire of the Committee that you enter freely into the discussion of the above topics.  
Song service conducted by Sister Amanda Young. Bring your Hymnals.  
Committee, Wm. Bixler, G. S. Strausbaugh, A. F. Shriver.



## THE ROUND TABLE

### "An Educated Ministry."

BY DR. S. B. MILLER.

THE above title, as presented in GOSPEL MESSENGER of Aug. 6, 1910, caused me to stop, meditate and muse upon the ministry and its effect in evangelizing the world. I thought of the old darky's distinction between knowledge and education (knowledge is the "know how," education the "do how"), and must accept, by the writer's suggestion, that the ability to show proof of certain qualifications is proof of the "do how." It has not seemed to me to be true in the school-room, nor necessarily in the pulpit.

I believe in an education, and far be it from me to discourage anyone in his endeavors to secure it, but my most fanciful dreams and fondest hopes of the Brethren ministry have never even anticipated such tests. Some little school work and almost twenty years in the ministry would disqualify me from further service, for I could not pass those tests, nor qualify for eldership. The elder who has, perhaps, been nearest a father to me and who has been a working ideal for me, can scarcely write a legible hand or a readable letter,—but, oh, how my heart thrills when the Spirit moves him in his ministry!

I am glad for what our brother has written, because thereby we are reminded of a heritage which we are prone to forget and possibly do not duly appreciate.

An educated minister, who had preached all kinds of sermons to educate and instruct his hearers, was offended by a note pinned to the pulpit, "We would see Jesus." But, reflecting on his past efforts and accepting the rebuke, he gave his audience a treat for once, by preaching a real gospel sermon, and was rewarded by another note on the pulpit, "Then were the disciples glad when they saw the Lord."

With the privilege of hearing sermons and sermonettes by more educated (?) ministers than the Brethren church can hope to have in many years to come, my heart is best satisfied, my soul more fully fed, my spiritual strength most renewed by him who knows the "Old, Old Story," who has seen God face to face; who has felt the moving of the Spirit within; who understands human nature enough to know that we assemble in the sanctuary not to learn history, biography, or literature, but to have a new vision of the "Man of Galilee," who being "tempted like as we are," can be "touched with the feeling of our infirmities."

God strengthen the hearts and hands of the faithful ministry of the past and present, who "know in whom they have believed" and can present the "wonderful story of love" so as to strengthen the heart of the believer and bring conviction to the unsaved.

Cedar Rapids, Iowa.

### "From Your Hearts."

BY KATIE FLORY.

WE may appear outwardly to have forgiven our brother or sister, while, down deep in the heart, covered up to the human eye, may still be hidden some feeling of malice, envy or hatred. God alone sees it, and the guilty one knows it, though others may not. No ill-will or revenge can be in the heart of any one who wants God's love and favor. We may have our offenders,—those who hate us, those who take advantage of us,—yet, if we do not forgive from our hearts our brethren who trespass against us, "judgment is without mercy to him that has showed no mercy."

The Lord requires not only of us to do justly, but to love mercy. "Blessed are the merciful, for they shall obtain mercy." If we do not forgive, we can not be forgiven. What an awful condition! And it is true that there are those who say by their actions, "I can not forgive him; I can not trust him; I will not forgive her." We may live humble and appear zealous, yet, if we cherish such a feeling toward any one, how can the love of God dwell in our hearts? How can we bear to salute our brother or sister with a kiss of charity? How can we pray, "Forgive us our debts, as we forgive our debtors?" You pray the Lord to forgive you as you forgive your brother. You bring down a curse upon your own head.

As God's children we must do more than the world

does. We must forgive not only our brother who sins against us, but even wicked and vile men who would do all kinds of evil against us. Let us pray for a more forgiving spirit! Let us learn to endure more for Jesus' sake. Think of One who bore our offenses, and in dying groans could in love look through his tears and say, "Father, forgive them, for they know not what they do." When the world seems cold toward you, and you are losing confidence in some one, pray for more love and a forgiving spirit. "Above all things, my brethren, have charity." "Charity shall cover a multitude of sins."

Chillicothe, Ohio.

### Reverence for the House of God.

BY D. H. BAKER.

IF I was addicted to the use of tobacco I would not take my quid with me into God's house. I would leave it outside, with the assurance that no animal would molest it. Seated in the pew, I would not forget to breathe a silent prayer in behalf of the minister and the services. I would not watch the door to see the people coming in. I would not forget to open my Bible and meditate on some scripture.

When the minister is on the rostrum, I would not forget to open my Hymn Book and sing with the spirit and understanding. When called to lead in prayer, I would not kneel on one knee and turn away from the minister, too, at that. I would not forget to sanction the prayers of others with a hearty "Amen," occasionally. I would not fail to have my paper and pencil and note down the text of the sermon. I would not turn my eyes from the minister, nor would I forget to give a nod of approval occasionally. I certainly would not get my watch out to see the time. I would not look through my Hymn Book, as though selecting a closing hymn.

I would not fail to go back in the aisle, to shake hands with the strangers especially, and invite them to come back again. I would not forget to give the minister a hearty handshake, and invite him to my home for dinner. I would not forget to pay him a visit, occasionally, during the week, especially if he should be aged. I would not forget to leave the church reverently and I further feel confident that I would never again pollute my mouth with tobacco. Having left the quid on the outside of the house, I would forever leave it out of my mouth.

Hanover, Pa.

### Trying the Spirits.

BY C. ALBERT HOFFMAN.

IN 1 John 4:1 we are commanded, "Believe not every spirit, but try the spirits whether they are of God." Had this command always been obeyed, it would not be possible to find such doctrine as Christian Science destroying some churches as it is today.

Perhaps there are some spirits that come to us and tell us things which often mislead us. Did you ever feel that you had something to say at prayer meeting but just when you were ready to get up something seemed to whisper: "You cannot say anything that will be worth listening to by these older people who have been in the church longer than you." Did you ever keep from praying in public, when an opportunity was given, because you thought somebody might think you were trying to become popular by so doing? If you listened to these excuses and kept silent, did you go away from the meeting feeling that you had missed some part of the blessing that should have been yours? Or did you gain courage enough to overcome your fears, to speak the burden of your heart, and then go away feeling that God was smiling upon you?

Might it not be that Satan gives us many of our excuses for not attending church and not doing what we feel we are called to do? There is greater need each day, as the coming of our blessed Savior draws nearer, that we watch the enemy of our souls more closely, for he certainly will work harder to destroy us, as he sees the time of his freedom drawing to a close. May God give us power to discern the spirits and "quench the fiery darts of the wicked."

Argos, Ind.

### Who Will Say It?

BY IDA M. HELM.

PERHAPS some one has rudely jostled us, and hurt our feelings, or perhaps, in the bustle and tumult, we stepped on some one's toes and his feelings are hurt. What are we going to do about it? Once a very small girl in a large crowd was roughly jostled by a tall lady. The little girl waited a short time, then she said, "Scuse me please." Quickly the tall woman stooped and apologized for her carelessness. The little girl's grown-up sister said, "What did you say that for? It wasn't your fault." "Well," answered the little girl, "she didn't say anything and I thought some one ought to say it."

Ashland, Ohio.

## CHRISTIAN WORKERS' TOPIC

For Sunday Evening, August 28, 1910.

### What the Wise Man Said About Drink.

Prov. 23: 29-32.

- Prov. 20: 1: "Wine is a mocker." It is a mocker to the sinner himself. It mocks him and makes a fool of him. It promises satisfaction which it can never give, and so mocks like a fool, or causes him to rage like a madman.
- 23: 20: "Be not a wine-bibber"—an habitual drinker. Avoid those who do drink. Keep at a distance from it.
- 23: 21: "The drunkard and the glutton shall come to poverty."
- 31: 4: "It is not for kings to drink wine," because it unmans them, and for the time unkins them.
- 31: 5: "Pervert the judgment." It takes away their understanding, and so unfits them to judge according to law.
- 4: 14: "Enter not into the path of the wicked." Do not make those your associates whose lives are sinful. Never accompany them in any of their sinful acts.
- 4: 15: "Avoid it, pass not by it, turn from it." Never turn aside into the way of sin. Do not so much as enter into it, no, not to make a trial of it, lest it prove a dangerous experiment. Let it be the serious purpose of your soul to shun every appearance of evil.
- Warnings against drunkenness: Isa. 5: 11; 28: 1; Luke 21: 34; Rom. 13: 13; 1 Cor. 6: 10; Eph. 5: 18.
- Texts for drunkards: Prov. 26: 9; Isa. 5: 22; 28: 3.
- Abstinence: Prov. 23: 31; Jer. 35: 6; Dan. 1: 8; Luke 1: 15; Rom. 14: 21; 1 Cor. 8: 13.
- Pray for strength, to keep out of the ways of sin, and for a stronger desire to help others out.

## PRAYER MEETING

For Week Beginning August 28, 1910.

### Taking Heed Unto Ourselves.

Psalm 39.

- 1. My Ways.**—I should carefully scrutinize my motives, my habits, and my manners. I should not think them right because they are my ways, but should test them whether they are in perfect harmony with God's Word and ways (James 1: 19-25).
- 2. My Mouth.**—"I will keep my mouth with a bridle (muzzle) while the wicked is before me" (verse 1). God and his cause are often judged by the expressions of his children. He who does not offend in word is indeed perfect (James 3: 2). "Walk in wisdom toward them that are without" (Col. 4: 5).
- 3. My Heart.**—"My heart was hot within me" (verse 3). Musing on the things of God, the tongue can not help but speak his praise. Watch out for unbelief, lukewarmness, indifference (Psa. 119: 97-104).
- 4. My End.**—"Lord, make me to know mine end" (verse 4). A most important question! Balaam desired that his last end might be like that of the righteous, but his life was a failure (Prov. 14: 12).
- 5. My Fleeting Days.**—"Behold, thou hast made my days (life-time) as an handbreadth" (verse 5). At best our life is but short, therefore we should number our days, "that we may apply our hearts unto wisdom" (Psa. 90: 12).
- 6. My Hope.**—"My hope is in thee" (verse 7). Not upon ourselves but upon God alone do we depend. Joy and peace fill our hearts when our hope is sure (Rom. 15: 13).
- 7. My Transgressions.**—To transgress is to backslide; to fail to take heed is to fall from grace, and to allow sin to have dominion over us (Rom. 6: 14).
- 8. My Prayer.**—"Give ear to my cry; hold not thy peace at my tears" (verse 12). Our prayers must be the sincere expression of our inmost heart. There must be no coldness or formality (Prov. 15: 29).



## HOME AND FAMILY

## God Give Us Men.

God give us men! is the urgent cry—  
Men who are honest, who will not lie;  
Men who are strong, noble and true;  
Men who have courage to dare and to do.  
God give us men, who stand for the right;  
Men who are ready all evil to fight;  
Men that are clean, whose word is their bond;  
Men, who when called, are sure to respond.  
God give us men that money can't buy;  
Men who have faith and are willing to try;  
Men who have honor, virtue and power—  
God give us men! is the cry of the hour

## A Nurse?

BY BARBARA MOHLER CULLEY, R. N.

IN a town large enough to support a general hospital with a training school for nurses, two night nurses went out, one bright morning, for a little exercise in the open air. They walked down town, and stepped into a dry-goods store to make some small purchases before returning for their day's sleep.

They were dressed in their uniforms, and the clerk who waited on them showed her personal interest by volunteering some inquiries about their work. They chatted pleasantly with her for a few minutes, and she told them she had always thought she would like to be a nurse. When she began clerking she had hesitated between clerking and entering a training school, and she had often wished she had made a different choice; indeed, she was half-inclined to make the change even yet.

As she was clearly not beyond the age limit, the nurses saw no reason why it should be too late. But as she talked on, dwelling on her eminent fitness, her delight in doing nice little things for sick people, rounding her period with, "But surgical nursing would be my forte! I'm just 'natchelly adopted' to it!" they went away without offering one word of encouragement. Why? Were they so unfair as to count her as impossible because she was "adopted" to surgical nursing, when they must have known she meant "adapted," and the two words sound so nearly alike? No, it was not that. She had betrayed the fact that she had a mistaken, sentimental or romantic idea of what the profession of nursing involves and represents. But that is no crime; many persons have that. She had given evidence that she belonged in a large class of people who have barely enough mental culture to make very ordinary clerks, do the commonest kind of housework, or perform manual labor in a factory, and imagine they need no more in order to be a nurse.

Now, I have been asked whether, in my opinion, the regular course of training for nurses would not be a good thing for any girl to have, even if she never practiced a day after receiving her diploma. I have also been asked a number of other questions on the general subject of nursing, and I have chosen this department of the GOSPEL MESSENGER as the best medium through which to answer a lot of people at once, and at the same time say a few things that I think want saying.

Given the essential qualifications, I should promptly give an affirmative answer to that first question; but the qualifications—"Ay, there's the rub!" While it is true that the ideal nurse should possess all the physical, mental, moral and spiritual graces, combined, if that were an absolute requirement, there would be no trained nurses, for none are perfect, and the people who make the requirements are not ideal.

Nursing is a profession, not a trade, and in order to practice with credit to herself and justice to others, the would-be nurse must possess a degree of intelligence and mental culture that will enable her to comprehend the subjects she must study, and to apply her knowledge with tact as well as skill. Therefore the equivalent of a high-school education is little enough intellectual preparation, and the more she can have the better. No trained nurse ever had a more liberal education than she found needful in her profession.

By this is not meant that no nurse ever made a success in spite of the handicap of a very limited education. With equal natural intelligence the woman of little education, but with other necessary qualifications,

will go through a three-years' course and come out mechanically proficient and far superior to the educated woman who is lacking in the single point of faithfulness. But the importance of a good education should be emphasized.

Then physical fitness is absolutely essential.

I suppose that no training school would admit a student who could not present a certificate of good moral character; and yet only those who have had the training know how the strenuous demands and experiences test, as by fire, the fiber of one's very soul. Faithfulness in a few things and in the many is nowhere so vital as in the field of nursing, and anything short of the highest integrity is an unpardonable lack. You know how closely the family physician is sometimes taken into the family confidence, and how often family skeletons are trotted out for his unwilling inspection. Well, the nurse who comes into the home in the time of distress that calls for her presence is often admitted to more intimate secrets of family life than physician and pastor put together. And this is on the supposition that she embodies the ideal mentioned a while ago. Suppose the nurse should go away and speak of these things as some people speak of the absent, and consider themselves pretty good people too. It is only human weakness on the part of these same good people, but the nurse who is guilty of such a breach of ethics is a disgrace to her profession.

For more reasons than can be discussed here, the average girl of eighteen or even twenty years is not mature enough to take up this exacting and responsible work, in justice to herself. Twenty-three is young enough.

So, saying that a nurse's training would be good for every girl, whether she ever practices or not, is equivalent to saying that it would be good for every girl to have at least a high-school education, to be physically perfect and full of vigor and endurance, to have a high moral standard and great strength of character, and the rarest of spiritual graces. The training is a great thing; the discipline alone is a great thing, and the price paid is too great to justify any misfits.

There are misfits in all callings—but that is another story.

Elgin, Ill.

## The Value of Discipline.

BY OMA KARN.

"Whom the Lord loveth he correcteth; even as a father the son in whom he delighteth."

To the human part of us this correcting is not pleasant. Every stroke of the rod is painful,—so painful that sometimes it would be impossible to bear up under it were it not for the consolation which the spirit finds in this knowledge that our Heavenly Father must care for us or he would not take the trouble to chastise us.

A wise earthly father does not chastise a child because of a mere desire to punish, or to exercise his authority, but for the child's own good,—the object in view being to eliminate evil from the child's mind that good may abound. He delights in the child, and that delight moves him to do that which is for the best interests. He loves his child far too well to permit evil tendencies to gain the ascendancy and crush out the good, and for this reason the hand of discipline is brought to bear upon it.

Our Heavenly Father disciplines us for the same reason. Therefore we ought to rejoice when his correction comes into our lives, for its very presence is proof that his wise, discerning eye sees within us some evil that is a hindrance to the good we might do or some selfish object of our own that is making us disobedient to his will. We ought to be happy in the knowledge that he will not give one more blow than is necessary to bring us to a realization of this fact. "The Lord is very pitiful, and of tender mercy."

Earthly parents sometimes lose their patience and self-control, until they unconsciously or intentionally punish with unnecessary severity. Our Heavenly Father does not do so. His hand is stayed the minute we become obedient to his will. Not a stroke falls after that.

And then, too, we have the comforting assurance

that the hand from which these strokes are received is, in spite of all, a tender hand. In the same hand that wields the rod is held some great joy that is to be ours as soon as the correction has done its work. "The hand that maketh sore bindeth up," and "He that woundeth maketh whole," says the suffering hero, Job. Every discipline that comes into our life holds a blessing for us, could we but be patient enough to endure to the point where we will be able to see it.

The reason we do not always receive the blessing is because we chafe and fret, and ask to have the correction removed or seek to evade it by running away from it. "I will not let thee go, except thou bless me," said Jacob to the angel, and he received the blessing. He knew that he had within his grasp something that could bestow great good upon him and, in spite of physical pain, and mental suffering, he held on until the desired blessing was obtained.

Let us not, then, become discouraged when called upon to wrestle through a dark night with some earthly trouble that seems unbearable. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. Now no chastening for the present seemeth to be joyous, but grievous; but afterward it yieldeth the peaceable fruit of righteousness to them who are exercised thereby," says Paul. Let it teach its lesson, cleansing our life, and purifying our soul until, like Jacob, we shall have power with God and with men.

Covington, Ohio.

## Booker T. Washington on the Country School.

THERE is no earthly reason why a country school-house in location, appearance, or any other respect, should be very different inside or out, from the average farmer's cottage. In fact, there is no reason why a country school should not have both the appearance and the character of a model country home. My notion of a country school is a vine-covered cottage in the middle of a garden, with fruit and flowers, and vegetables growing all about it. It should have a stable attached with horses, cows, chickens, a good well, plenty of hay and fodder, and a little repair shop connected with the barn, where boys might learn something of the trades that are necessary for a farmer to know. Inside the school there should be, in addition to the assembly room, a kitchen, dining-room, and bedroom, where the children might learn to cook their own dinners, wash dishes, set the table, and make the beds and take care of the home. —*The Outlook.*

For years it has been a largely-recognized and much-deplored fact that most of the suffering and misery, among the poor of our cities, is not due to a lack of means so much as to a lack of knowledge in making the best use of the resources at hand. Many of the improvident have but an inadequate knowledge of cooking and housekeeping, and consequently they waste much that might otherwise be used advantageously. Thus the husband is often driven from the untidy home and unpalatable eatables to the more inviting saloon with its appetizing free lunch. All this has become so deeply impressed upon slum workers that the "New York Association for Improving the Condition of the Poor" is now taking steps to have the first principles of good housekeeping practically taught to the tenement dwellers of the city. With clean rooms and well-cooked meals there is some chance to introduce other and more distinctively religious efforts. Here is a most commendable work that could readily be engaged in by our sisters in the various cities of our land, and one, too, attended by the most happy results.

## SISTERS' AID SOCIETIES

STERLING, ILL.—The Sisters' Aid Society, of Sterling, Ill., organized Jan. 19, 1910, to meet every two weeks. The enrollment is fifteen, with an attendance of eight. At present our work consists of sewing carpet-rags and quilting. Received from donations and work \$17.95. Expended \$8.40 for poor; gave \$5.00 to the Chinese Mission, and decided to purchase half a dozen hymnals for the church. The society was reorganized July 20. Within the last year, and previous to the first organization, we sent a box of clothing to the Chicago Mission and some bed-clothing to the Bethany Bible School.—Martha V. Flory, Sec., Sterling, Ill., Aug. 4.



# THE GOSPEL MESSENGER

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BRO. J. W. LEAR, of Cerro Gordo, Ill., is engaged in a revival meeting at Beatrice, Nebr.

BRO. S. S. BLOUGH, of Batavia, is engaged in a series of meetings in the Okaw church, Southern Illinois.

BRO. D. C. FLORY is in the midst of a series of meetings at Ridgely, Md. Several persons have applied for membership.

THE Ministerial Meeting of Northeastern Ohio, to be held in the Owl Creek church, is announced for Oct. 4 and 5.

LAST Saturday Bro. D. L. Miller began a series of meetings in the Somerset church, Ohio, to continue a week or ten days.

THE Ministerial Meeting of Eastern Pennsylvania is to convene at Ephrata Oct. 26. Further particulars will be given later.

BRO. C. D. FAGER, of Tustin, Cal., has located at Talent, Oregon. His correspondents should make note of the change.

BRO. M. M. ESHELMAN writes us that the Berean Bible School, 234 South Hancock Street, Los Angeles, Cal., will open Oct. 4.

THE new church at Mount Hermon, Va., was dedicated July 24, Bro. I. N. H. Beahm delivering the address for the occasion.

WHEN last heard from, Bro. Virgil C. Finnell, our field worker, was at work in Nebraska. From there he was planning to enter Kansas.

THE Ministerial Meeting and Sunday-school Convention of Middle Pennsylvania will be held in the Claar church, Aug. 31 and Sept. 1 and 2.

BRO. I. C. SNAVELY, of Naperville, Ill., changes his location from 168 Washington Street, to 78 Van Buren Street, and should hereafter be addressed accordingly.

IT is reported that Bro. Ira G. Blocher, of Greenville, Ohio, is arranging to locate at Hard Wood Lake, Mich., and take up the ministerial work at that place.

THE last enumeration shows that there are 3,270 missionaries in China. The native church is doubling about every seven years and the missionary force every ten years.

WHAT Bro. W. L. Eikenberry has to say on page 512, this week, concerning the representation by delegates at Winona, will greatly interest a number of our readers. The map he has us give, in connection with his article, shows at a glance the location of the bulk of the delegates.

BRO. I. B. TROUT, who assisted in the work of the Sunday-school Teachers' Bible Institute at Indianapolis, Ind., last week, reports an interesting meeting. The attendance was not so large as some like meetings that he has attended, but there was no discount on the interest taken by the Sunday-school workers and others present.

BRO. C. P. ROWLAND is doing some evangelistic work in Canada. At a recent meeting, held at Osage, five made the saving confession and were buried with Christ in baptism.

BRO. NOAH FISHER, formerly of Indiana, is located at Juniata, Nebr., as pastor, and should be addressed accordingly. He has been in charge since April and is said to be doing a good work.

BRO. E. J. BLOUGH, of Holsopple, Pa., was near death's door, but has been granted a new lease of life. He is nearly eighty years old, and has been preaching the Gospel fully half of a century.

THE regular District Meeting of Northern Missouri will convene in the Wakenda church, Friday, Sept. 16. The Sunday-school, Christian Workers' and Ministerial Meetings will be held the 14th and 15th.

AFTER the District Meeting, the brethren in the Pleasant Valley congregation, N. Dak., continued their revival work until Aug. 6. Twenty-one were received by confession and baptism, and several by letter.

A SPECIAL District Meeting for Eastern Pennsylvania will be held in Ephrata Sept. 21. The object of this meeting is to confer with the Committee of Annual Meeting in regard to dividing the District.

BRO. CHAS. A. MILLER is now working within the bounds of the Mont Ida church, Kans. He is preaching in a schoolhouse and reports a good interest. His next point will be at Climax, a mission point in the Grenola church.

UNDER date of Aug. 8, our correspondent writes concerning a revival meeting, held in July at the Elbethel church, Indian Creek congregation, Pa., by Bro. W. J. Hamilton. There were fifteen baptized and received into the fold.

BRO. CHARLES A. SCHWENK, formerly of Loganton, Pa., but now of Chicago, spent, accompanied by his wife, last Sunday in Elgin, and gave us a very interesting address in the evening. Our people here were glad for the visit of Bro. and Sister Schwenk.

THE members in Northern Illinois and Wisconsin should bear in mind that our District Meeting will be held at Hickory Grove, Oct. 5, that Bro. J. E. Miller, Mt. Morris, Ill., is clerk, and that to him all business for the meeting should be sent in ample time to have the same printed and distributed among the churches of the District.

ONE of our elders, who does a good deal of preaching among the churches, writes us that his next field of labor is by no means an inviting one, but says that the man of God must not look for the easy place. He has the right view of the situation, and yet, how many uninviting fields are turned down by men who profess to be led by the Spirit!

AN aged pilgrim, who called at the MESSENGER sanctum one time, said: "I never borrow trouble. I never worry. I wait until trouble comes, and then get through with it the best I can. It never pays," said he, "to worry. It does no good. It makes one feel bad and unfits him for business, and in the end there is nothing to be gained. The things about which we worry may never come, and then we have all our trouble for nothing."

WE exceedingly regret that some of those who send church news fail to give either their name or postoffice address. Since such reports can not be published, it is quite natural for the writer to think that we refuse to publish news from some of our correspondents. Now and then a writer sends some church news and on a separate sheet he has some business matter. This is the right way to do, but just as likely as not, one sheet will contain his name and address while the other will not. As one sheet must go to the editorial department, on the third floor, and the other sheet to the business department, on the second floor, they become separated, and the one without the name and address cannot, of course, receive proper attention. If writers would always affix their name and address to all they write, very few matters in the office would go astray.

JULY 26 Bro. J. W. Miller, of Stockport, Ind., passed to his reward, at the age of thirty-eight years. He became a member of the church when fourteen years old, and served his Master faithfully until he was called to come up higher. He was an earnest Gospel preacher, a wise shepherd, and will be greatly missed by those who knew and trusted him.

UNDER date of Aug. 9, Bro. C. A. Williams, of Idaho, writes us, saying that three days before he had undergone an operation, on account of appendicitis, and was then resting comfortably in a hospital in Boise City. Prior to the operation he was anointed and was thereby greatly strengthened and prepared for the suffering that he had to experience. He thinks that he is now practically out of danger.

THE DALLAS CENTER TIMES, Dallas Center, Iowa, contains an interesting account of the dedication of the new Brethren church in that city. The services, conducted by Bro. I. N. H. Beahm, are said to have been interesting and inspiring. There were six hundred people present, and all greatly enjoyed the occasion. The building cost about \$8,000 and is a credit to the church as well as to the city.

THE members at Preston, Minn., have taken steps to have the MESSENGER help preach the Gospel to the people in their community. At their recent harvest meeting \$12.00 was received for the purpose of sending the MESSENGER to those not members. Each of those receiving the paper will also receive a letter, telling them how the paper happens to be sent, and inviting them to attend the regular services.

THE members in Oklahoma, Panhandle of Texas, and Pecos Valley, New Mexico, are to meet at Coyle, Okla., Sept. 13, and remain in session two days, discussing questions relating to Sunday-school and Christian Workers' interests, and also to hold their Ministerial and Missionary Meetings. Some time will be given to child-saving work. The elders of the District are requested to meet at 2 P. M., Sept. 13. The District Meeting will convene the 16th.

THE late District Meeting of North Dakota, Eastern Montana and Western Canada decided to petition the authorities of North Dakota to enforce the Sunday laws in that State. It would seem that the Sunday laws are right and proper, but they are not being enforced. In Canada the Lord's Day has to be respected on the farm, in the shop and everywhere else, and we do not see why it should not receive the same consideration in the United States. There is not a State where the Sunday laws are enforced as they should be.

IT might be well for all the Sisters' Aid Societies to form a Mothers' Band, whose business it is to place themselves in touch with the mothers who cannot attend church services on account of caring for their children. Once or twice a month a member of the Band should appear at the home of the mother, in good time, on Sunday morning, assume charge of the children, and take good care of them while the mother goes to meeting. This would not only please the mother, but it would do her good spiritually and physically. Try it and report the result to the MESSENGER readers. These Mothers' Bands should be made up of sisters who volunteer their service, and there is no telling how much good they might accomplish in the course of a year or two.

BRO. PETER FORNEY, of Glendale, Ariz., has been with us several days, and last Sunday, at the morning service, gave us a very acceptable sermon. He is now eighty-two years old and past, has been preaching the Gospel more than fifty years, and seems as wide-awake regarding church matters, and what is going on in the world, as a man of half his years. It does one good to meet with these veterans of the cross, who have endured the hardships of pioneer life, have seen the church develop along the lines for which she now is noted, and are still interested in her claims, her doctrines and her growth. Bro. Forney left his home last April, will return in the course of a few weeks, and says that this trip, when completed, will mean ten thousand miles of travel for him this year.



THE Minutes of the District Meeting of North Dakota, Eastern Montana and Western Canada, held July 14, have just been laid on our desk. We observe that Bro. J. H. Brubaker has been chosen to represent the District on the Standing Committee. There are no papers for the Annual Meeting.

### Killing the Passover.

How are we to understand Luke 22: 7, 8, which reads thus: "Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat." Does Luke mean that the passover service was killed, and therefore done away with? I have heard it explained that way. You will observe that it says, "The passover must be killed." Then, why do we have a supper in connection with our communion services?

We answer the last question first, and say, that Jesus instituted the supper in connection with the communion, and we can certainly do no better than follow his example. Paul, in 1 Cor. 11: 1, says, we should be followers of him even as he was of Christ. We know that he followed Christ in this particular, for in verse 25, of the chapter cited, he refers to the supper in this language: "In like manner also the cup, after supper." (See Revised rendering.)

Killing the passover refers to killing the paschal lamb, and not to the institution of the passover. It was probably on the evening of Nisan 13, on Thursday evening, near sundown, that Jesus sent two disciples to make ready the passover, or provide the passover lamb, and make other necessary arrangements. At sundown, the 14th day of the month began. This was the day on which the lamb, according to the law, must be killed, though the killing did not occur until Friday, at 3 P. M. The 14th did not end until sundown of Friday. As the two disciples went into the city about sundown of Thursday, Luke could well say, "Then came the day of unleavened bread, when the passover must be killed." As stated, the lamb was killed twenty-one hours later, but on the day of unleavened bread.

While preparations were made for the passover, Jesus and his disciples did not observe the institution, for Jesus died on the cross about the hour when the lamb was slain, and though the evening following his death was the time for the Jews to eat the passover, it would seem that none of the apostles engaged in the service. They remained in seclusion until after the resurrection.

### Our Mission in Omaha.

SLOWLY but surely the Church of the Brethren is establishing churches in all the large cities of our land. A quarter of a century ago, outside of Philadelphia, we had no churches in the larger cities of the country. Now all the great centers of population, with the exception of one or two, have either organized churches or missions where good work is being done. We have occasion to be thankful for the progress made, and ought to double our efforts in this good work.

A year ago Omaha, Nebraska, was without a church of our people. The city has a population of one hundred and forty thousand, and its citizens are hoping that the new census will show a large increase. The alive and wide-awake Mission Board of Nebraska secured the services of Brother and Sister M. R. Weaver, formerly of Boise City, Idaho, and placed them in charge of the Mission in Omaha. They have labored faithfully and well, and now they have a membership of about thirty, and the prospects are encouraging. Five have been recently baptized and others are to come.

That Bro. Weaver is an earnest, self-sacrificing worker for Christ, is shown by the fact that, soon after reaching Omaha, he felt the need of a helper in the work. The Mission Board was unable to make an appropriation, as its purse was empty. Bro. Weaver secured a place in a furniture store, as salesman, and used the money, given for his support, to secure the needed help. In this way he was able to get Sister Alice Garber and her mother, of South English, Iowa, to move to Omaha, and assist his wife in visiting and gathering the children into the Sunday School. Bro. Weaver gave his evenings, Saturday afternoons and Sundays to the Mission. He preached twice on the

Lord's Day and worked in the Sunday School. Such self-sacrificing labor brought the blessing of God, and we are looking forward hopefully to the establishing of a strong church in Omaha.

It was my privilege to spend part of a week with the members in the opening of a vigorous campaign against the world, the flesh and the devil. A large tent had been secured, and the people filled the tent and part of the outside space. The meetings were full of interest, both to the members and others, who gathered with us. Brethren George Mishler and I. E. Wagoner, of Nebraska, are assisting in the meetings, and Bro. Ezra Flory is expected to be with them, to help along in the good work. Sister Barbara Nickey, of Nebraska, is assisting in the singing.

The devoted little band of workers in Omaha are worthy of our sympathy, our prayers and our help. They especially desire the prayers of the church in their behalf, so that the work of the Lord may be prospered where there is so much need of it. Preachers passing that way should stop and give their help. Write to Bro. M. R. Weaver, 2517 Lake Street, Omaha, and you will be met at the train. May God richly bless our self-sacrificing workers everywhere, for surely they have need of heaven's help. One was baptized on the first Lord's Day after the meetings began. It is sincerely hoped that many others will accept Christ.

D. L. M.

### My Religion.

IN taking up this subject, we do it with the knowledge that it is, by no means, a new one, as there are few subjects in the religious vocabulary that have been used more frequently, in all of their different shades of meaning, which have been very many, indeed. Of course, as to definitions, we have no new ones to give. But from among the many we will give one that best suits our present purpose, and most fully coincides with what we believe most truly sets forth the true intent and purpose of the word in its widest and most general use.

Religion: "A belief, binding the spiritual nature of man to a supernatural Being on whom he is conscious that he is dependent; also the practice that springs out of the recognition of such relation." In this definition we have clearly set forth two distinct things:

First. A belief in a God or gods of supernatural power, a power so far greater than our own that makes us dependents, so much so that our well-being and enjoyment depend on this God's will and pleasure—which, of course, is very largely true.

Second. The results and practices that naturally grow out of such belief. This *second* is as varied in results as are our beliefs in the first. As our conceptions of our God, universally speaking, are so very different, so must, or will, our practices be.

Allow us to say, right here, that, notwithstanding the word "religion" is so frequently used in our religious literature of the age, it was not used at all by the Old Testament writers, and only three times by the New Testament writers.—Acts 26: 5; James 1: 26, 27. In the first it relates to the Jewish religion, and in the second and third it is used in defining what religion really is. This very terse definition most beautifully includes our dual definition as given above.

As said before, there are quite a number of different religions extant in the world; and they differ in practical interpretations in proportion as they differ in the character of their beliefs in their respective gods. Different kinds of gods necessarily require different relations, different means of approach, and different ways of pleasing and satisfying their demands.

But as to the purpose of all, in approaching their gods, it is to obtain advantageous relations, and to be able to satisfy and please, that the desired favors and help may be obtained. This is just as true of those who worship false gods, and those who have wrong views of God, as it is of those who worship the true God. We all want gods that can help us, bless us and do us good, especially in times of great need. And these desirable things come through our religion.

During our life experiences, at home and abroad, it has been our privilege to see, in a practical form, many of the different religions, as believed and practiced by

the different peoples of the world. To us the subject is a very interesting one,—one, too, that is worthy of our careful thought.

But what we shall have to say at this time will be in reference to what we are pleased to call the Christian religion, the religion of the true God, as revealed to us through his holy prophets and his Son Jesus Christ.

It has been said that man is a religious being, that it is natural for him to worship some kind of a god that is greater, stronger and wiser than himself. Not knowing the true God, they make unto themselves gods after their own notions and needs, hence the multiplicity of gods. Though these gods differ one from another, yet they are all sought after and worshiped for the same general purpose,—that of defense, help, direction and salvation. To get this defense, help, direction and salvation, is their religion. This makes it a religion of belief and practice. Even the most ignorant heathen has learned that faith without works is dead. A faith that fails to produce action is evidently dead, or might as well be. We saw the "Egyptian Whirlers" work out their religion by whirling until they experienced an organic prostration which, to them, meant the blessing which they were looking for and expecting. So every worshiper of a god gets the result expected—a religion of belief and a religion of service. If they have a religion that, by practicing, makes them better, it is better than no religion at all. If so, what must be the value of the Christian religion, the best religion in the world? This brings us to the thought: What is my religion? By this I don't mean, what kind of a religion you believe in, or the church to which you belong. This kind of a religion is a very common thing and most people have more or less of it.

When we were young, it was a very common thing to speak about people getting religion. They would talk of it, much as we talk of getting a horse, wagon or farm,—as being good, indifferent and poor,—owing largely to how the person seemed to feel or express himself at the time. We remember of hearing a good brother, not long since, in speaking of another brother as getting religion, say, "He got it strong; he got a rousing blessing." Perhaps he did get it in this way. But if this is all that getting religion means, it brings religion down to a very insignificant thing. The kind of religion that we are thinking and asking about means more than a feeling as produced by a belief. This is only the introductory part, as suggested by the first part of our definition of religion. The important part is the "practice that springs out of the recognition that we are God's children, that we have been born anew, and that the great purpose, on the part of God, in bringing us into this new relation is that we are now not only to make our lives practical, but we are to make them practical in service in the new kingdom into which we have been introduced or born, but that we are to make them practical in doing good and being helpful to others."

This is the resultant of the conviction that there is a God on whom we are dependent, and to whom we look for mercy, help and salvation. This idea most fully harmonizes with the definition of religion as given by the apostle (James 1: 27). "Pure religion, and undefiled before God and the Father is this: To visit the fatherless and the widows in their afflictions, and to keep himself unspotted from the world." In other words, the best kind of religion is to do good in its broadest sense, and afford help where help is needed. This is God's purpose in each and all of us. The more we do of this, the better is our standard of religion. The sacraments and ordinances are no part of our religion. A proper observance of them brings us into such relation with God and his Son, Jesus Christ, as enables and prepares us to *do* religion, or make it active in service for the kingdom. Let this be my religion, and let it be the religion of all of us, and the Master of the vineyard will be well pleased.

H. B. B.

### May Christians Vote?

I notice that the Messenger states that "in some localities the very elect have been deceived and some otherwise well-meaning people have refrained from doing their plain duty in the battle against the rum traffic" by not voting against it.



Now, while I am not in sympathy with the liquor traffic, I am one of those who do not consider it their duty to vote against it. In fact, I believe that no follower of the Lord Jesus ought to do so. It is therefore evident that either I am wrong or the Messenger is. Let us therefore reason together in brotherly love, for I do not desire to be among those who are deceived, neither do I believe the Messenger does. Yet one of us is wrong.

The Messenger states that it is the church's business to fight Satan wherever he shows himself and that the Lord expects each soldier of his army to do his whole duty. Well, but how are we to proceed? Surely we ought to fight Satan under the directions of Jesus Christ, who is the head of the Church of the living God. If we fight according to our own understanding we will accomplish nothing. We have Jesus' own word for that. He said: "Without me ye can do nothing." Now what has the Lord Jesus told his followers to do? He told them to go into all the world and preach the Gospel to every creature. They were to tell the people to believe, repent, be baptized and then live in newness of life. Jesus tells us of the result of such faithful preaching: those who believe and are baptized shall be saved, and those who believe not will be damned.

As to results of voting the saloons out of business, the Messenger quotes a noted authority in temperance activities as follows: "In almost every case where the saloons have been voted out there has been a marked increase of morality and actual accessions to church membership." Now, I would much rather see the Messenger quote from the Bible than quote noted authorities, but granting that this author told the truth, what is really accomplished? Increase of morality means much from a worldly standpoint but nothing from a Christian's, for we know that morality can save no one. Increase in church membership ought to mean much, but it does not always, for we know that a great many church members are not what they ought to be.

I believe that the nearer the church obeys the commandments of the Son of God, the greater her success will be in fighting Satan, though it may not always look that way to us. As stated, the Lord Jesus commanded his followers to go into all the world and preach the Gospel, that all who would might be saved by being added to his church. Then we have instructions how to keep the church pure.

But I find nothing in God's Word that tells us to make the world better, more moral, etc. We read that this is a wicked world and that it will be destroyed. Paul dealt with the liquor question in the church, when he commanded that the Corinthian brethren should not keep company,—no not even eat with drunkards and other evildoers. Then he says, "But what have I to do to judge them also that are without? Those that are without God judgeth." Now, if it wasn't Paul's business to judge them that are without, I don't think we ought to do so. If we undertake to make the world better, there is danger that we forget to keep the church pure.

In conclusion I would ask the Messenger to tell why it believes that those who refuse to vote, to oust the saloon, are deceived. I find nothing in the Bible to justify this statement and it is my honest belief that it is those who take part in modern innovations and allow the modern intellect to take the place of faith in Christ, who are the deceived ones.

A. E.

THERE are a few points in the above that need attention. There are those, who, like our correspondent, hold that it is not right for Christians to vote under any circumstances. We are not going to insist on brethren doing that which their consciences do not approve, but there is at least this about the situation.

The saloon is a decided evil in any community. It makes drunkards of members' children as well as of the children of others. Hundreds of young men, whose parents were members of the Brethren church, have been ruined because the saloon was allowed to do business in the community. Is it the duty of members to shield their children from evil? Most assuredly it is. Let us reason a little.

Now there are two ways of protecting boys and young men from this sin. One is to teach them the way of the Lord so perfectly that they can and will resist the temptation of themselves. But this cannot always be accomplished, though we should do what we can, thus to fortify them against sin. The other way, to protect the boys and young men, is to get the saloon out of the neighborhood. Wise parents will certainly do what they can to get the saloon removed. This they will do for the good of their own boys and the good of the boys of other families.

In this country, where local option exists, we are told, by the powers that be, that we can have the saloon remain and endanger our children, or we can have it done away with and thus remove the temptation from our sons and the sons of others. A day is set for

the election. We can either go to the polls and say we want the temptation destroyed, or we can stay at home and let the friends of the saloon have all the say, and then have the saloon remain, and that, too, often to the ruin of our own children, to say nothing of the children of others.

It is like this: In the neighborhood there is a great swamp, containing many poisonous snakes. Everybody is exposed to these snakes. They cause the death of many men, women and children every year. There are two ways of remedying the situation. One is to teach the people how to make themselves proof against snake bites, or to kill off the snakes. The latter is a big undertaking.

So the powers that be say we can have the snakes destroyed or we can have them remain and continue their deadly work. A day is set for all the men to go to the polls and say whether the snakes shall continue to endanger the lives of young and old, or whether they shall be destroyed. What would we think of a man who would not go to the polls and vote for that which would be a protection to his own family as well as the protection of other families! It seems to us that people would turn out to the man, and vote against the snakes, without looking for scripture to justify their course. And it would certainly be difficult to find scripture for staying home on such occasions.

The difference is, that the saloon is a good deal worse than the swamp full of snakes, for the reason that the bite of the snake will destroy only the body, while the saloon destroys both body and soul. So far as your Office Editor is concerned, he has never been able to find scripture that would let him stay at home and take things easy while others go to the polls and attempt to vote the saloon into the neighborhood to ruin his boys and the boys of others. The regard he has always had for his own family and the families of his neighbors has been sufficient to prompt him to act. He did not need any special chapter and verse to tell him to go, and he is quite sure that there is none to tell him to stay at home. The man who has enlisted in the army of the Lord to fight Satan and sin, is not going to stand on technicalities. He tackles sin whenever he finds it, in the saloon, in the gambling dens and other evil resorts.

True enough, as Christians we are not to judge those that are without. But when the saloonkeeper brings his liquor into our neighborhood, to make drunkards of our sons, then it becomes our personal interest to protect our children against the evil. We do not judge the man. We simply say, by our vote, that we do not want the saloon. If he violates the law, he is judged by those without. We do not help. We simply say we do not want the saloon, and the powers that be look after the rest.

It is said that it is not our mission to help make the world better. That is just what we do when we convert people. The more we convert, the greater their influence in the neighborhood, and the better they make the world, morally and otherwise. We labor for good schools, for they make the world, temporally and spiritually speaking, a great deal better. We encourage good machinery, good buildings, good roads, good farming, good mail service, good railroad conveniences and good phone service. These things make the world decidedly better, and we all happen to know it.

The MESSENGER is in favor of making the world better. Were it in our power to do so we would put an end to all wars, banish the saloon, get rid of every vile resort and have business run according to the Golden Rule. In this way the world would be made decidedly better, and we are sure that all good people would appreciate the improved conditions. But we would even go farther. We would try to convert all men and women to Christ. We would have devout men go into every nation and preach the Gospel to every creature. This sounds like the marching orders of the disciples. But since we cannot convert the whole world, we believe in converting as many people as possible. For this there is much scripture. Then we are sure that there is no Gospel demanding that the church take it easy while sinners are going to destruction as fast as the wheels of time can move them on.

In the first page item, referred to by our correspondent, nothing was said about voting, though that may

have been the impression made on the mind of the reader. In this article we are, however, saying that we are decidedly in favor of voting on the saloon question, so long as the laws of the country permit us to do so without compromising any of our well-defined principles. On our side of this question we are sure that we have the spirit of our Annual Conference, and in keeping with that spirit, we hold that we may, and ever should, vote against the saloon every chance we get.

While not wishing to show disrespect for the conscientious scruples of those who hold that Christians should not vote on any question, we will yet say that the saloon men of this country would be only too glad to have all the Brethren stay away from the polls on election day, when the liquor question is before the people. They know that to the man we are opposed to the saloon, and that every one who refuses to vote counts just that much on their side. Of course, our good brethren do not mean for it to count that way, but it does, all the same. In this way the very elect may at times be deceived.

### Why Disappointed.

A MINISTER who held what he considered a great meeting in a large city, says that he was somewhat disappointed with some of the results. He expected that the influential preachers would turn out and help him in his great revival work, but to his surprise only a few of them gave the meeting any attention. We are wondering why a man should expect all the ministers, with their marked differences, to come to his aid when he preaches a doctrine entirely different from the doctrine held by them. Especially should this be true of the man who proposes to preach the whole Gospel. Why should a man who preaches that immersion is the true mode of baptism, expect the preachers, who believe in sprinkling and pouring, to come to his aid? The man who holds to trine immersion, and teaches that all of the New Testament commands should be obeyed, cannot consistently aid in a revival, conducted by a minister who sets baptism and most of the church ordinances aside. He is not expected to. Were Peter to hold a revival in a large city, and preach like he did at Jerusalem on the Day of Pentecost, more than half of the ministers of the popular churches would let him run his revival alone. If at a meeting three thousand would stand and ask what to do and Peter would tell them to repent and be baptized in the name of Jesus Christ for the remission of sins, three-fourths of the preachers of today would denounce him for preaching baptismal regeneration. Peter would never do for a great union revival meeting. His habit of preaching the whole Gospel would not please the average church member. The man who stands for the whole Gospel, in a revival or out of it, cannot expect many other ministers to stand with him.

### Obedying the Laws.

WE should at all times bear in mind that the laws of our land were made to be obeyed and not to be purposely violated. The Scriptures also teach us that we should submit ourselves to such requirements, when they, in no manner, conflict with the teachings of the New Testament. But it is surprising how people, in a quiet way, will evade the laws. They may not regard a matter as serious, and yet they know it to be a violation of the law. We have an instance in mind. It is a violation of law to enclose a manuscript for publication in a newspaper, and not pay letter postage on the package. Yet that very thing was recently done. A writer placed his manuscript in a paper, rolled it up, paid newspaper postage, four cents, and the package reached our desk all right. But in the transaction the government was cheated out of ten cents, for, according to the postal regulations, the package should have borne stamps to the amount of fourteen cents. We may say this is a little thing, only a small violation of law. Certainly it is a small mistake,—just ten cents' worth,—but great sins from little mistakes sometimes grow. In principle this may apply to those who evade the duties set forth in the New Testament. We cannot be too conscientious about obeying the laws that were intended for our good.



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## MOHAMMEDAN GAINS IN AFRICA.

Some time ago we referred to the extraordinary zeal, now being exhibited in various parts of Africa by Mohammedan proselyters, and recent reports seem to indicate that there are well-grounded reasons for considerable concern on the part of Christian mission workers. The Berlin Missionary Society, in its last report, admits that German East Africa will undoubtedly become Mohammedan within the next few decades unless vigorous efforts are made by Christian missions to counteract these influences. It seems to be a fact that when once the negro has been won over to Islam, he loses whatever respect he may have for the white race. He is filled with the blind zeal and fanaticism characteristic of the followers of Mohammed. It does not require a prophet to foretell the consequences, if Africa is once largely swayed by Islamism. In Northern Abyssinia whole tribes that were once Christian and still bear Christian names, have become Mohammedan. It appears that the diligent efforts, made at the start by Christian missionaries, were successful in establishing the truth, but later on there was a season of neglect and decay. Then Moslems came among these Christian villages and now that entire district is Mohammedan. The little chapels, built by the early Christian missionaries, have been converted into places where Mohammed rules supreme. It is a plain case of "the wolves entering the flock, not sparing the sheep."

## A REVIVAL OF OLD-TIME RELIGION.

It is encouraging that others, outside of our ranks, are noticing the manifest decline in the religious spirit and habits of Christians in general. There is less church-going than formerly, and more pleasure-taking on Sunday. In fact, the Sunday excursions have become notorious for their shameless desecration of the one day dedicated to the special services of the Lord's house. Then, too, family prayers have largely been done away with. Nothing else can be expected in homes where theater-going and card-playing are the order of the day. With less reading of the Bible and books of real worth, there is a corresponding decline in spiritual vigor. Light literature and flimsy magazines have done their fatal work with many professing Christians, and with thousands of others who have not, as yet, professed Christ, and are, seemingly, utterly impervious to all forms of religious influences. In some places all kinds of methods have been resorted to in order to attract and hold the young people,—all these attempts being a practical admission of the fact that to such people the Gospel is no longer the power of God unto salvation. The species of Christianity which has to resort to man-made devices in order to make its services attractive to the people, is but a faint shadow of the glorious Gospel for which the martyrs died. No, we do not need the sensational methods of the modern and improved (?) religious movements, but we DO need a return to the old-time religion for which Christ shed his precious blood on Calvary, and which is able to make us wise unto salvation.

## A PRODUCT OF CHRISTIAN MISSIONS.

To afford an assurance of ample moisture for growing crops, and a consequent abatement of periodical famines, irrigation projects are becoming more general in India from year to year. At Parisha, a short distance below Jhansi, about 700 miles northwest of Calcutta, there has been a large reservoir in use for irrigation purposes during the last several years, and the excellent success attending the enterprise has induced its promoters greatly to enlarge the storage capacity of the irrigation project by the construction of an additional dam farther up the valley. Mr. Athim, a product of Christian missionary work in India, was placed in charge of the work on the large dam required. It is 4,000 feet in length and of most substantial masonry construction. With the two earthen embankments at either end, it is more than a mile long and fifty feet high. By the successful completion of the difficult task, there is now a lake nine miles long and two miles wide, capable of holding 3,753,000,000 cubic feet of water,—an amount sufficient to irrigate 37,530 acres of otherwise useless land. This wonderful achievement will, in coming years, be a constant blessing to thousands of people benefited by the abundantly-watered plains. The total cost of the project was but \$800,000, and it is said that the entire management of the enterprise showed a most remarkable executive and administrative ability, the like of which is but seldom seen even in countries most highly favored by the blessings of civilization. Mr. Athim is a good illustration of the fact that India has men of talent who need only the influence of Chris-

tian missionaries to arouse their latent energies for the common good of all.

## WHAT A CRIPPLE DID.

Those of us who are blessed by God with a full use of our bodily functions, as well as our mental faculties, are not, perhaps, as diligent as we ought to be in the Lord's work. Indeed, we are put to shame by some who, in spite of great hindrances, succeed in making themselves useful in the Lord's work. In the city of Adana, Central Turkey, there lives a young Christian convert named Hovhannes. He is a helpless cripple, and can neither walk nor move his body without help. But he still has the use of his hands. When he became a disciple of Christ, there seemed to be no avenue of usefulness for him, but he was not at all discouraged. With a Braille typewriter he has printed all of the New Testament except the Gospel of John in Braille text for the blind. (The Gospel of John was already printed in that text, so it was not needed.) He has also put in Braille, with his typewriter, six books of the Old Testament. This shows that nothing is impossible to him who really wants to work for the Lord, and it should be a lesson to those of us who are continually mourning because of a supposed lack of opportunities for usefulness. "The fields are white unto the harvest."

## WORK FOR ALL.

We cannot all be preachers and sway with voice and pen  
 As strong winds sway the forest, the minds and hearts of men.

But we can be evangelists to souls within our reach;  
 There's always love's own gospel for loving hearts to preach.

We cannot all be heroes, and thrill a hemisphere  
 With some great, daring venture, some deed that mocks at fear;

But we can fill a lifetime with kindly acts and true;  
 There's always noble service for noble souls to do.

## AN INCIDENT OF MAY 25.

For days and days we had tried to find a cartman willing to do some hauling for us. Carts there are in abundance, and other people have little difficulty in hiring one. The sequel will indicate our difficulty.

A cartman finally agreed to come. The bundles of sugar cane stalks for roofing were counted and loaded on his bullock cart. As he was ready to start, our Christian teacher, a Bhil formerly, assayed to climb on the top of the loaded cart to ride. The cartman being Maratha by caste, a high caste, said to him, "If you mean to ride, then I mean to unhook the oxen."

"Why," said the teacher?

The reply given was, "If you ride, the cart will be defiled."

So the teacher walked three miles to the village where we are building a house for school and residence.

While this house was in building I had loaned our tent to the teacher, but on my return from Jalalpor, having need of a tent, I went before and with the help of a teacher or so took down and bound up the tent, ready for hauling. Then, since the cartman was slow in coming, and the weather was getting quite warm, I rode back to Pimpalner.

After several hours, as the clock struck one, and the sun was really quite warm, the cartman and two teachers came. Seeing the two Christian teachers in the cart, riding, and one of them driving, the oxen and the cartman walking, I asked, "How is this?"

One of the teachers said, "Saheb, a Bilhana Mussulman, seeing how unreasonable the Maratha is told us to ride and let the Maratha do as he pleases. For," said he, "doesn't Saheb pay your fare as well as that of the tent?"

The Maratha, barefooted, like the teachers, walked all the way to Pimpalner; and, as another said, "He cried all the way, for the hot sand and dust of the roads burnt his feet."

The Maratha went to work at eight and got back at one o'clock in the afternoon. In the morning he would not work at all till he got his wages, one rupee per day, so he had his money already. Said he, "Now, as per our custom, I've done a day's work, and so am going home." We argued the question with him, but to no avail. He replied, "Eight annas per load whether to or from Bilhana." Custom being against us we allowed him to go. But before he went the following conversation took place:

I asked kindly, "Do you smoke cigarettes?"

"No," he replied.

"Do you drink liquor?"

The reply again was, "No."

"Do you eat meat?"

"Yes, goat's meat," said he.

"Do you abuse your oxen when they do not pull well?"

"No, I do not need to, for they are good pullers."

"Well," said I, "of course you don't do thus and so, but do your caste-fellows generally smoke or not?"

"Yes, they do."

"Do they drink liquor?"

"Those who desire to, do drink."

"Do they eat meat?" (Meat eating is defiling and prohibited by custom among high castes.)

"Yes, they do."

"Do they make use of abusive language to people and their oxen when displeased?"

"I admit that they do."

"Do they ever deceive any one, or lie to make a good bargain?"

"Saheb, doing all these things is our habit, and we don't think anything about them."

Turning to the teacher, standing by, I asked, "Do you smoke cigarettes?"

"No," said he.

"Do you drink liquor?"

"No."

"Do you use abusive language to any one?"

"No."

"Do you lie or steal or deceive, as this Maratha confesses he and his people do, on occasion?"

"God forbid," said he.

Turning to the Maratha I asked, "Candidly, is it this teacher or is it you and your caste men who are defiling and defiled? Now speak." He didn't want to answer. I commanded, "Speak right out."

Smiling and ashamed he said, "It is I and my mad people, and not the teacher, true."

Then I asked, "Can you read or write?"

"No," said he.

"Here is a Bhil," said I to him, "whom you scorn, whom you refuse to touch, and whom you would not allow to sit on your loaded cart, because he is a Christian. He is a seventh standard man and knows also Modi, and his brother here speaks some English, being a clever boy also; but you who know nothing more than how to drive a pair of oxen, think you are better than they. Shame on you! You and your caste men ought to go and hide your faces for treating us as you have been doing."

As he left he asked, "Shall I come back tomorrow?"

The teacher replied, "On condition that you work all day, making two trips instead of one." He wanted a rupee for one trip.

In the evening late, to our surprise, he returned, saying, "I'll make two trips for you tomorrow. Are you agreed?" I. S. Long.

Pimpalner, India.

## SOME THINGS OF INTEREST.

Saturday is always a day of much interest to many of us, since it is then that we get messages of love from the homeland and from loved ones. Naturally letters from our own homes are read first, and sometimes with no small degree of anxiety, since the preceding ones may have told of some sickness or some serious accident. If time will permit, then other letters and the papers are given a hasty glance for things of special interest, only to be taken up again and read more carefully at the first opportunity, for news from a far country is sweet to the soul.

Some people get an idea that missionaries are hobby riders and their special hobby is missions and especially their own work. But I must say that, from the sentiment I have heard passed by our missionaries on the India field, I would gather that the work of our dear brethren in other countries and in the homeland is of absorbing interest to us, and engages our earnest prayers. On the other hand, some people would do well to have some hobby other than themselves, in the form of some worthy work for others. They might thus do the world more good as well as themselves. Selfishness is a cheat of the worst sort, but hundreds do not know it.

We have been watching, with much interest, the efforts of the dear workers in Chicago for the salvation of the slum districts and the Chinese. To hear of success attending their efforts gives us great joy. Perhaps no other country in the world affords greater opportunities for work among foreigners, at the very doors of the churches, than America. This is not only a grand opportunity, to be accepted or rejected at will, but a most weighty responsibility. There they are, many of them cultured and well-to-do, while thousands of others are poor, ignorant, and steeped in vice and sin, "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." What a mighty challenge to the churches! What an unanswerable call to those who say, "Plenty to do at home." "Now in Christ Jesus ye (they) who sometimes were afar off are made nigh by the blood of Christ." Then, too, the Italian Mission in Brooklyn is growing and seems to have a bright future before it. The work in St. Joseph, Rockford, Denver, Los Angeles, together with others, scattered over the country, should arouse the Brotherhood with great hope for the work in the cities, and dispel forever the thought that the Brethren church can not hope to win in these centers of influence. But it takes faithful, energetic workers. You are not likely to see very many converts in the city where the preacher and worker "say and do not." They must be "living epistles" of the truth and power of Christianity, as taught and practiced by Christ and his disciples.

This leads me to the thought that some people who seem quite apt at criticizing our church for her slowness in taking up with some of the popular movements, seem quite ignorant of history and facts. Just a little better



insight into the history of the world and of the church would give a little more confidence in the expediency of carefulness. For instance, some people become very much irritated because we seem so afraid of anything which smatters of church union or federation. They forget that, in the very early days of the church in America, the leaders and warriors of the church—men who had suffered all for the sake of "pure religion and undefiled,"—had a most serious experience with church union. Our elders, whose hairs have become gray with the cares of the churches, knowing of these things, are a bit loath to have anything to do with that which once threatened the very foundations of the church. Those having Bro. Brumbaugh's "History of the Brethren" should turn to pages 476 to 488 and read the attempted task of church union by Count Zinzendorf. In the first Synods our people played a prominent part. At the third Synod three Indians were baptized by sprinkling. The Brethren, believing that sprinkling was man-made baptism, and seeing that the general trend and outcome of the union was disunion from the plain Gospel of Christ and the Apostles, immediately separated themselves, and called their own Synod, to protect the faith which they had bought so dearly.

Knowing this, do you wonder that many of our Brethren advocate aloofness from the modern methods of church federation which is not built on the foundation of Christ and the Apostles, but upon a few fundamentals of Christianity common to all. But how glad they would be to unite on the full Gospel! Nothing more glorious than to think of all Christendom unitedly carrying out the principles and ordinances of God's house, as instituted by our Lord and the Apostles, and practiced by the primitive Christians.

Had the Conference, here in Gujerat, held for the purpose of the deepening of the spiritual life, undertaken "Ecclesiastical Functions," it would have been impossible for us to have continued with it. But it had a worthy purpose and we united in it, we believe, to the glory of God.

The work in Denver, among the colored people, should command the interest and prayers of the Brotherhood. It appears to be the grandest opening we have for work among that people and should be pushed with vigor. There is no reason why we should not, in time, have a large and prosperous work among them, and churches numbered by the scores.

Should we close the work in Europe? No, indeed! There are souls there to be saved and if we are faithful to our "gospel trust," some day we can hope for large churches in those parts of the world also. The plain teachings of the Gospel, which once appealed to the people of Europe, will again, in time, command their attention. The report from those quarters is full of hope, but some one should rise up to the needs of the fields, and go to help the dear brethren there.

Then there is the work at Smyrna. Since Turkey has opened the way, may it not be a call from God for us to renew our efforts in that field? Brethren, let us not be weary in well doing. It is really wonderful how much latent power we have. Let us awake to the great work of saving the millions for Christ and the church.

Viara, Surat District, India. A. W. Ross.

## Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

### CALIFORNIA.

**Lordsburg.**—Eld. J. G. Royer sojourned in our midst a few days last week, and delivered a number of interesting, practical sermons while here. Bro. L. J. Lehman preached for us last Sunday morning. He and his wife left for Reedley, Cal., next morning, where they expect to reside.—Grace Ellemiller Miller, Lordsburg, Cal., Aug. 6.

### CANADA.

**Irricana.**—Our newly-organized church is moving along nicely. All our services are well attended. At times our house is well filled, and prospects look bright for a good work to be done here for the Master, if each member will do his part and be regular in attendance at Sunday School and church services. All this helps the members in their spiritual life, to become bright and shining lights in the world, and thus wield an influence to help others to become workers in the Master's cause. We should like if a few more families would locate among us. Who will come and help us? It has been quite dry here this summer, and crops will be very light. But it is a goodly land and another year we may reap a bountiful harvest. This would be a good time for members with some means to come and buy now. These lands are very fertile and retain moisture better than any place I have ever been. It is a marvel how well some fields of grain look without much rain. Write me for information, enclosing nickels. Pennies are not used here, and United States stamps can not be used.—J. A. Weaver, Koona, Alta., Canada, Aug. 1.

**Osage.**—Bro. C. P. Rowland, of Lanark, Ill., is conducting a series of meetings at this place. Five were baptized before our love feast, Aug. 6. Meetings still continue with good interest, and much good is being done.—C. A. Kauffman, Osage, Sask., Canada, Aug. 8.

### INDIANA.

**Beaver Dam.**—Aug. 6 the above-named church met in council, Eld. J. G. Stinebaugh presiding. Eld. D. M. Byerly, of the Pleasant Dale church, who is our elder, was also present, and preached two very acceptable sermons for us over Sunday. We expect to start a series of meetings at the church Sept. 3. Bro. J. V. Felthouse, of Logansport, to do the preaching. Our communion meeting will be on the night of the 10th, at 7 P. M. Harvest Thanksgiving sermon Sept. 4. Members of the adjoining congregations will please note these dates and be with us. The church is one and a half miles west of Stoner's Station, on the Peru Division of the Winona Interurban Line. Should any desire to come during these

meetings, notify either the writer or Bro. J. G. Stinebaugh, R. D. 2, Akron, Ind., and you will be met at Beaver Dam Station, on the same line.—John L. Kline, R. D. 2, Akron, Ind., Aug. 7.

**Ogder Creek.**—Our harvest meeting was held Aug. 6. Bro. G. S. Wine, of Huntington, delivered three addresses. A harvest sermon was given in the forenoon. Dinner was served in the basement, after which we had a missionary meeting. Our collection amounted to over \$24. We also had a meeting in the evening. Bro. Wine gave us some soul-cheering sermons. The attendance and interest were good.—Mary I. Hanson, Laetto, Ind., Aug. 9.

**Mississinewa.**—On Sunday night Bro. Andrew Hutchison closed a two weeks' series of meetings at our Union Grove house. In the afternoon a children's program was rendered, after which \$12.51 was raised for church work. Bro. N. S. Gripe, of Idaho, who was visiting relatives here, attended the meetings and rendered valuable assistance. Brethren Geo. L. and Herbert Studebaker and J. L. Mahon also attended some of the meetings. Three young sisters were baptized.—John J. Shennaker, Shidley, Ind., Aug. 8.

**Pine Creek.**—We held our harvest meeting Aug. 6, at the Blissville house. The day was fine and the attendance good. Bro. L. M. Neher, of Milford, Ind., conducted both the forenoon and afternoon services. A collection of \$29.56 was taken for missionary purposes. Bro. Neher preached for us also on Sunday morning at the east house. Bro. Neher was chosen at 2:30, we had a children's meeting. Bro. Neher gave the children an excellent talk, and had something for the older ones as well. On Sunday evening Bro. Neher preached at the Center house. The meetings were greatly appreciated by all who were present.—M. S. Morris, R. D. 1, Walkerton, Ind., Aug. 11.

**Pleasant Dale.**—We are expecting Bro. Daniel Wyszog to hold a two weeks' series of meetings for us, beginning Aug. 27, and closing Sept. 10. The church has decided to hold her communion service at the close of the meetings.—Lizzie Baumgartner, R. D. 3, Monroe, Ind., Aug. 8.

**Spring Creek church** met in council, with Bro. J. D. Mishler presiding. Two members were received by letter, and four certificates were granted. Our love feast was appointed for Nov. 5, at 5 P. M. As delegates for District Meeting Brethren J. D. Mishler and Robert Ross were chosen, for Sunday-school meeting, Florence Cone. Sunday, Aug. 7, Bro. J. D. Mishler preached a very helpful Thanksgiving sermon. The attendance was good. A collection of \$27.32 was taken for the missionary cause. Our Sunday School and the Christian Workers' Meeting were well attended. Interest and attendance.—Nora A. Ross, Sidney, Ind., Aug. 8.

**St. Joseph Valley.**—This church held her annual harvest meeting Aug. 6. The forenoon and afternoon addresses were delivered by Brethren C. G. Kindy, of Elkhart, Ind., and William Overholser, of Nappanee, Ind., assisted by Eld. S. F. Sanger, of South Bend, Ind. We appreciated their labors. The missionary offering amounted to \$22.00, which will be sent to the Chicago Mission.—Addie Olinger, R. D. 5, Box 20, South Bend, Ind., Aug. 10.

**Walnut Level.**—This church met in council Aug. 6, our elder, L. P. Kurtz, presiding.—Malinda S. Studebaker, R. D. 2, Bluffton, Ind., Aug. 9.

**Yellow Creek church** held her all-day harvest meeting, Aug. 6. Bro. J. W. Grater, of South Bend, preached for us. In the afternoon he delivered a missionary sermon, and an offering of \$25 was given for missionary work. Several elders and ministers from adjoining congregations were present.—Irvin Miller, R. D. 5, Goshen, Ind., Aug. 9.

### IOWA.

**Libertyville.**—July 28 Bro. Virgil Pinnell, representative of the Brethren Publishing House, gave us a call and delivered one lecture. Bro. Henry Brower, of South English, also gave us a call in the interest of the Sunday Schools of the District. Sunday, Aug. 7, Bro. John Robinson gave us a temperance sermon in the evening. Bro. Robinson is one of our strong young brethren. We expect Bro. James Hardy, of Kansas City, to commence meetings Sept. 2, following our love feast.—J. A. Wolf, Libertyville, Iowa, Aug. 11.

### KANSAS.

**Friend.**—On account of District Meeting, our love feast is changed from Oct. 15 to Oct. 8, with a series of meetings two weeks previous.—Katie Koersch, Friend, Kans., Aug. 9.

**Kansas City.**—Since our last report our South Side Mission has had some changes. Some time ago Sister Elva Miller resigned from the work for reasons over which she had no control, and now Brother and Sister Shriver are moving to Iowa, but the Lord will provide other helpers. The work will remain under the supervision of the elders, who have procured the help of Sisters Helen Barker and Carrie Hardy, who will live in the Mission property and, for the present, will be our mission workers. Recently we have received considerable clothing and some cash donations, for which we are very thankful. We are very glad to have them, and why we need help in the South Side Mission: One widowed sister, with four small children, all under nine years old, works every day, but can not pay rent and support the family without help. Another sister, whose husband was killed while working on a moving outfit, is very poor, and has children. She does all she can, for their support, by washing and ironing. I was in a home during the noon hour, where a mother and nine children were at the table. This is what they had for dinner: Three cups of water and all the dry bread they wanted. That was all. Will those who have luxuries of life think of these, and many other cases like them?—I. H. Crist, 14 N. Ferree St., Kansas City, Kans., Aug. 9.

**Oakley.**—We baptized another young sister last Sunday. She came into our midst, lately, through the Child Rescue Society. We are using our new church. It is not finished yet, but is far enough along to use until we are able to finish it. We call it the Bethel house. This western country is filling up with members, and calls are coming in for meetings,—more than I can fill. Any minister wishing to move out where he can do good and, at the same time, get a cheap home, can do no better than to come out and investigate our country.—C. S. Hoff, Oakley, Kans., Aug. 6.

**Olathe church** met in quarterly council Aug. 6, with Eld. H. F. Crist presiding. All business was disposed of pleasantly. A special council, preparatory to the love feast, was appointed for Oct. 22, and Bro. H. L. Brammel, of Oswego, Kans., is to begin a series of meetings Oct. 23. Our love feast is to be Oct. 29. Bro. Crist was chosen delegate to District Meeting.—Lillie M. Harris, 601 N. Walnut Street, Olathe, Kans., Aug. 8.

**Sabetha church** will commence a series of meetings Aug. 21, to be conducted by Eld. J. Mishler, of South Whitley, Ind. Aug. 7 Eld. Tobias Myers, of Philadelphia, preached for us in the morning and Bro. E. F. Sherry in the evening.—Norman R. Pike, Sabetha, Kans., Aug. 9.

### MARYLAND.

**Broadfording.**—We held our harvest meeting on Saturday afternoon, Aug. 6. An appropriate sermon was delivered by Bro. Caleb Long, Boonesboro, Md. A generous collection was received for home mission work. We expect Bro. Adam Hollinger, of Mechanicsburg, Pa., to labor with us in a series of meetings beginning Sept. 3.—Nannie A. Martin, R. D. 1, Hagerstown, Md., Aug. 8.

**Manor.**—We held our annual harvest meeting Saturday, Aug. 6. Bro. T. R. Coffman, of Parkerford, Pa., preached an excellent sermon, after which a collection was taken for mis-

sions. Our fall council will be held Sept. 16, at 1 P. M.; our love feast, Oct. 15.—M. Portia Rowland, Fairplay, Md., Aug. 8.

**Middletown Valley** congregation held her annual harvest meeting Aug. 6, at which time a collection of \$37.40 was taken for "World-wide Missions." In the afternoon of the same day we held our council. We decided to hold our love feast Oct. 22.—C. N. Frushour, Myersville, Md., Aug. 8.

### MICHIGAN.

**Hard Wood Lake.**—Aug. 2, Bro. Ira Y. Blocher, of Greenville, Ohio, came here to look up a place of residence. On Saturday evening and Sunday morning and evening he preached for us. These meetings were fairly well attended. Sunday evening his subject was, "Why I Am a Member of the Brethren Church." This subject was listened to by an attentive audience and seemed to create quite an interest. Bro. Blocher handled the subject well and left some good impressions. Bro. Blocher is making arrangements to move to this place and take up the work here. We are still increasing in number. We now have eleven members here, and fourteen more expect to come soon. This is a fine country, and we should like to see the Brethren take advantage of the opportunity to buy while land is still cheap. For further information address the writer, enclosing a stamped envelope.—E. E. Warlick, Hard Wood Lake, Mich., Aug. 8.

**Lake View.**—This church met in special council Saturday evening, Aug. 6. It was decided to hold an all-day harvest meeting Aug. 28.—Ella Kelth, Brethren, Mich., Aug. 9.

**Riverside.**—Bro. John Lair has been laboring with us in a two weeks' series of meetings, beginning July 23 and ending Aug. 7. Splendid interest was shown, and though there were no accessions to the church, the members were strengthened. At ten o'clock in the morning of Aug. 6 the members met in a short council meeting. This was followed by preaching by Bro. Lair, and again in the afternoon. In the evening the members surrounded the tables, to partake of the Lord's supper and communion. Bro. Lair officiated. Sunday afternoon services were held at the home of Bro. Hostettler, an aged brother, who is in very poor health and unable to attend services at the church.—Emery Morpew, McBain, Mich., Aug. 13.

**Vestaburg church** met in council Aug. 6. Bro. Samuel Bollinger presiding. We elected our officers for the coming year. Bro. B. F. Switzer was chosen clerk; Bro. Frank Bollinger, treasurer; Bro. Chas. E. Switzer, Messenger agent; Bro. M. M. Bollinger, Messenger correspondent; Bro. Samuel Bollinger, delegate to District Meeting; Bro. W. L. Wier, alternate. Bro. M. M. Bollinger was chosen trustee for a term of three years. Bro. J. E. Albough, of Bannister, Mich., was chosen as our elder for a term of three years. Our love feast is to be held Sept. 17, at 10 A. M.—M. M. Bollinger, R. D. 2, Vestaburg, Mich., Aug. 8.

### MINNESOTA.

**Winona.**—Many readers of the Messenger will be interested to know that Bro. C. S. Hilary is now in Luther Hospital, corner of East Tenth and John Street, St. Paul, Minn. His physical condition requires a specialist's attention. He wishes to be remembered by God's people. While away from home, a word of consolation will be appreciated. It will be remembered that Bro. Hilary was engaged in the mission field, his most recent appointment being at Montreal, Canada.—D. H. Keller, Winona, Minn., Aug. 11.

**Worthington.**—Bro. Zimmerman came to us Aug. 2, and held meetings each evening until Sunday, when we held our Sunday-school Institute. We feel we derived much good from this institute and hope to improve in our Sunday School. We believe that the Local Institute is one of God's great Sunday Schools of the District. Our elder, Bro. C. S. Hilary, is in a critical condition at the Hospital in St. Paul, and we again ask an interest in your prayers in his behalf.—Minnie Schechter, R. D. 5, Worthington, Minn., Aug. 9.

### MISSOURI.

**Carthage.**—Last Sunday morning Bro. Martin Futerbaugh gave us an inspiring sermon, "God Careth for Us," taking as a text of Psalm 137, "The shipwreck,—for a basis. He cited us to the many marvelous instances of God's great power and mercy to us. We had splendid rains lately, which makes us all more joyful in praise to God. Our series of meetings will begin Oct. 2, and our love feast will be Oct. 15. All are invited to attend.—J. L. Switzer, Carthage, Mo., Aug. 11.

**St. Kennel.**—Our church met in council Aug. 6, with Bro. Chas. M. Yearout presiding. Considerable business came before the meeting. It was decided to hold our love feast Oct. 1. Bro. Yearout preached for us on Friday night, Saturday night and Sunday. This little band of members feels greatly encouraged.—Arthur Akers, Norwood, Mo., Aug. 8.

**Nevada.**—This church met in council Aug. 6, with Eld. Ed. Smith in charge. All business was disposed of pleasantly and profitably. Three letters were granted. It was decided that a series of meetings be held, beginning Sept. 4 and continuing until Sept. 17, which will be the day of our love feast. Sister Emma Smith, of Nevada, is our Messenger correspondent. Our Sunday School and our Christian Workers' Meeting are progressing nicely. Bro. Smith has located with us for a time, and we now have preaching services regularly.—R. M. Ellis, Nevada, Mo., Aug. 10.

**Notice.**—The District Meeting of Northern Missouri will be held at Carthage, Mo., on Friday, August 19, at 7 P. M. Sunday-school, Christian Workers' and Ministerial Meetings are to be held on Wednesday and Thursday next, preceding District Meeting, on which occasion the time and place of Elders' Meeting will be announced.—M. E. Stair, Writing Clerk, R. D. 3, Polo, Mo., Aug. 9.

**Bookingham church** met in council Aug. 6, and set Oct. 15 as the date for our fall love feast. Bro. John Bowman and Sister Ona Hogan were elected delegates to District Meeting, and Bro. Oscar Early and Sister Kittle Bowman delegates to Sunday-school Meeting.—Vera Rodabaugh, Stet. Mo., Aug. 8.

**South St. Joseph Mission.**—The members had the pleasure of listening to a sermon by Eld. E. J. Smith, on last Sunday. The subject was "What Do Ye More Than Others?" On Wednesday evening, instead of teachers' meeting and teacher-training, Bro. S. I. Arnold of McPherson, Kans., gave us a good discourse on the Twenty-third Psalm. Bro. Arnold is traveling in the McPherson Circuit. Bro. W. L. Wier, of W. L. of Cerro Gordo, Ill., preached an instructive sermon for us on Friday evening. He is on his way to Beatrice, Neb., to hold a series of meetings. Bro. C. S. Garber has also been in our midst for a few days, and will hold his next meeting at Peabody, Kans. We predict a hard winter on this city, as many of them are already appealing to us for relief. We are planning to relieve the situation as best we can.—E. N. Huffman, Sta. D, 562 Ky. Street, St. Joseph, Mo., Aug. 6.

### MONTANA.

**Medicine Lake.**—Aug. 7 the brethren and sisters were made to rejoice. One young man was baptized in the presence of quite a crowd. Some said they never saw it before.—Katie E. Keller, Enterprise, Mont., Aug. 9.

### NEBRASKA.

**Afton church** was greatly benefited by Bro. Virgil C. Pinnell's visit to us. He told us many interesting things about the Publishing House on Sunday morning, and preached an excellent sermon on Sunday evening.—Emily D. Moore, Orofino, Nebr., Aug. 10.

**Bethel.**—This church met in council Aug. 6, Bro. E. S. Rothrock presiding. Brethren U. S. Miller and Wilbert Horner were chosen delegates to District Meeting. Bro. Mishler will



begin a series of meetings for us Sept. 18 and continue till Oct. 8, the time of our love feast. We expect to have an all-day meeting Oct. 8. A special invitation is given to those going to District Meeting, to stop with us over Sunday—Ella Saylor, Carleton, Nebr., Aug. 10.

**Junata.**—The church held a harvest meeting the last Sunday in July. On account of a Chautauqua being held about four miles from here, some thought that not many would attend except our own members. But the meeting was a success. Sunday School was listened to an able discourse by Bro. Noah Fisher. "The Origin of the Harvest Meeting." The sermon was full of good truths, as all of Bro. Fisher's sermons are. At noon we took our lunch-baskets to a near-by grove. All enjoyed a social time at the dinner table. We met at the church again at 1:30, and listened to short talks from all that felt like speaking. A number of members were present from the adjoining churches; among them three ministers. A collection was taken for mission work, amounting to \$13.00. Four members were received by letter. All went home profited by being there. Bro. Finnell made a short stop with us, while out in the interests of the Publishing House. He gave an interesting talk at the church on the night of prayer meeting. We are always glad to have members stop with us while passing through here.—Frances Smith, Junata, Nebr., Aug. 7.

**Kearney.**—The home department of our Sunday School, in charge of Bro. Hugh McClung, is flourishing, and as a result of the work already done, one sister has recently been baptized, and others are expected of coming. The work has been organized for only about four months, but has an enrollment of about sixty. Preaching services are held once a month for the home department scholars.—Nora Nickey, R. D. 3, Kearney, Nebr., Aug. 8.

**Omaha.**—Bro. D. P. Miller began lecturing for us Aug. 3. He lectured four nights, and preached one sermon. Large crowds attended these meetings, and there were many expressions of regrets, that Bro. Miller could not be with us longer. The revival meetings started last night with a large crowd and a special interest. Many aged and crippled sisters were baptized yesterday afternoon. Two have been restored since my last report.—Alice Garber, 2528 Lake St., Omaha, Nebr., Aug. 8.

**Sidney.**—Yesterday was a glorious Lord's Day. The children and parents seemed to think in all that the day afforded them. The Sunday-school lesson was a feast to the soul. The evening was made rich by the many scriptural verses recited by nearly all. The spiritual songs were followed by a sermon, subject, "Six Reasons Why All Should Join the Church of Christ." A talented young lady came forward, requesting baptism. There are others near the kingdom. While we all rejoice, we remember the command, "Watch and Pray."—S. Z. Smith, Sidney, Nebr., Aug. 8.

## NORTH DAKOTA.

**Egeland church** met in council Aug. 2, with Bro. A. M. Sharp presiding. Preparations were made for our love feast. Bro. Will Shively, of Newville, began preaching July 24, and continued his labors until after the communion, Aug. 7. Bro. Shively's sermons were very instructive. Good interest and attendance were maintained throughout the meetings. Three came out on the Lord's side and several more were left to be persuaded. Bro. Shively, however, has promised to be with us again in the near future, and preach for us on Saturday night and Sunday morning. He also officiated at our communion. The number of communicants was larger than usual. For the first time, the privilege was given to the sisters to break the bread and pass the cup. On Sunday morning Bro. Geo. Stevens delivered an interesting sermon, followed by short talks from Brethren Shively and Sharp on the same subject. After services, dinner was served to a large crowd.—Iris A. Egeland, Newville, N. Dak., Aug. 8.

**Pleasant Valley.**—We closed our meetings Aug. 6. The District Meeting week, and three weeks more in revival effort, did us much good spiritually. The work closed with a communion service, and all present rejoiced thus to commune together. Twenty-one were baptized and four by letter. (Two of these by letter were reclaimed ones.) The next morning after the love feast two brethren, Harvey Bomgardner and Virgil Vancil, were chosen and installed as deacons, together with their wives. Bro. John Johnson and Amos H. Blocher were assisted by Zion, N. Dak., and our elder, D. W. Shock, assisted by Paul Mohler, effected the ordinations. The congregation now numbers a little over one hundred in membership, including nine elders, three ministers in the second year, and several recitations. The congregation is in a position to work with better results than at any time since the organization.—Bertha Allen, York, N. Dak., Aug. 8.

**Salem church** met in called council July 30, with our elder in charge, and Brethren J. Brubaker and S. Shaffer present. Bro. J. Will Rhoads presided to the full degree of the ministry, and Bro. Will Rhoads was called to the deacon's office. Bro. C. P. Rowland will begin a series of meetings Aug. 9.—Mattie Moore, Newville, N. Dak., Aug. 8.

## OHIO.

**Blue Creek.**—We expect to hold our love feast Oct. 22, beginning at 10:30 A. M. We expect Eld. Ira E. Long to begin a series of meetings Oct. 9, and continue until after our love feast.—J. L. Guthrie, Paulding, Ohio, Aug. 11.

**Deshler.**—We expect to begin a series of meetings Sept. 11, at the Deshler church, to be conducted by Bro. A. B. Horn, of Bellefontaine, Ohio. Our love feast will be on Saturday, Sept. 17, commencing at 4 P. M.—Esther Dishong, Deshler, Ohio, Aug. 8.

**East Dayton.**—Bro. Rensberger preached for us both morning and evening, Aug. 7. The enrollment of our Sunday School has increased since Sister Jackson is with us.—Alice Tippy, 493 Horton St., Dayton, Ohio, Aug. 8.

**Newtown.**—Aug. 1 the members, neighbors and friends of Pleasant Hill Sunday School met at the Sugar Grove church to enjoy a harvest meeting and also a Sunday-school Meeting. Bro. Geo. Zollers, of South Bend, Ind., gave us a sermon in the forenoon. After dinner we enjoyed songs and recitations by the children and members of the Sunday School. Bro. C. O. Beery, of Tyrone, Pa., gave us a good closing talk. The day was enjoyably and profitably spent.—Mary West, Pleasant Hill, Ohio, Aug. 9.

**Notice.**—Bro. I. W. Eberly, R. D. Lima, Ohio, has been appointed by the officers of District Meeting. In consequence of the Sunday-school Normal to fill the vacancy caused by the death of Bro. Kramer. The Sunday Schools of the District will please send Bro. Eberly the collections of two Sundays, as directed by District Meeting. It would be well if this and were done in the near future, as it brought two Normals close together without increasing their support. Note that the address of our District Treasurer.—Bro. P. D. Pukes, should be Greenspring instead of Old Fort, as it appears in the Minutes. If any of our members of the District have not received the Minutes of District Meeting, or have received an insufficient number, I can still furnish them a limited number from a small surplus on hand. Let none of the churches forget the special District Meeting at Lima, Sept. 1.—Edward Kintner, Writing Creek, Ohio, Aug. 10.

**Springfield.**—The church held our council Aug. 6, Elder James Murray was with us. Our delegates to District Meeting are Brethren M. S. Young and S. A. Kreiner. Money has been

subscribed to remodel our churchhouse, and the building committee will begin the work in the near future. Bro. Murray remained for the Sunday morning service, and preached for us. His work here is highly much appreciated.—Alice Mumaw, Mogadore, Ohio, Aug. 9.

**West Numishila.** church met for regular services July 24. Our District Meeting solicitor, Bro. J. F. Kahler, preached from Matt. 23: 16-20, after which a collection, amounting to \$16.00 (since increased to \$19.00) was taken. Bro. S. Sprinkle and Bro. S. J. Holl were elected delegates to District Meeting. We decided to hold our love feast Oct. 15, at 10 A. M.; also to have a series of meetings in the near future. On Sunday, July 31, our District Sunday-school Secretary, Bro. S. A. Axel, was with us, bringing encouragement and inspiration for more and better work. On the evening of Aug. 1 Bro. I. N. H. Bealm gave us an interesting and instructive talk on Bible Lands. His brother added inspiration to the meeting by conducting the song service.—Lizzie L. Horner, Canton, Ohio, R. F. D. 1, Aug. 8.

## PENNSYLVANIA.

**Brothers Valley.**—Our love feast in the Brothers Valley church, will be held at the Pike house, Oct. 16, at 5 P. M. Our council meeting will be Oct. 8, at 10 A. M., at the same place.—J. C. Reiman, Berlin, Pa., Aug. 8.

**Elizabethtown.**—This church, a part of the Indian Creek congregation, has just enjoyed the shower of blessings. Bro. J. W. Hamilton, of Morgantown, W. Va., came into our midst June 25, and began a series of revival services, which continued for two weeks. A number of sermons, on the different phases of the ideal Christian life, were followed by "Christian Baptism," "Gospel Plainness," "Feet-washing," "The Lord's Supper and the Communion." Seventy-seven brethren and sisters surrounded the Lord's table July 9, and enjoyed a very spiritual love feast. As an immediate result of the meetings, fifteen new members were added to the church. The Master in the ordinance of Christian baptism, The services closed July 11, with the Spirit still working among the people.—Mary Ellen Knopsner, Trout Run, Pa., Aug. 8.

**Ephrata church** met in council on Monday evening, Aug. 1. Eld. David Killebaker, assisted by Elders I. W. Taylor, John Herz and J. W. Schlusser, from surrounding congregations. Bro. Geo. Weaver was advanced to the second degree of the ministry. Arrangements are being made for the special District Meeting of the Eastern District of Pennsylvania, which will be held here Sept. 21, for the purpose of conferring with the members of the Annual Meeting, to form plans for the division of the territory of the Eastern District of Pennsylvania. Harvest services will be held Saturday, Aug. 27, at 2 P. M., followed by a children's harvest service on Sunday morning, Aug. 28, at nine o'clock. Our love feast will be held on Sunday, Sept. 11, at 10 A. M. The Ministerial Meeting of the Eastern District for the Christian Workers' Meeting, for the following year, were elected as follows: President, Geo. Weaver; Secretary, Geo. Weaver; Treasurer, Gertrude R. Shirk;—Maggie Martin, Ephrata, Pa., Aug. 8.

**Koonz church** met in council July 29, at two o'clock, with Elders John B. Pluke, Harmon S. Guyer and Daniel Vanhoren present. The church decided to hold our annual harvest meeting on Sunday, Aug. 14, Bro. Levi Rogers to conduct the services. We also decided to hold our annual meeting at the Koonz church, Oct. 16, at six o'clock. We expect Bro. D. A. Stayer, of Yellow Creek, to hold a series of meetings for us this fall.—Cyrus E. Bechtel, R. D. 1, New Enterprise, Pa., Aug. 8.

**Middle Creek.**—Our communion will be held Sept. 16, with Eld. C. D. Hyton presiding. The meeting will be conducted by Bro. J. H. Cassidy, beginning Sept. 4.—Carrie Walker, Rockwood, Pa., Aug. 5.

**Mounsville.**—We commenced a series of meetings at our Neffville house, July 23, conducted by Bro. William Miller, of Hanover, York Co., Pa. The meetings closed Aug. 7.—Milton G. Forney, R. D. 8, Lancaster, Pa., Aug. 10.

**Philadelphia** (Bethany Mission, 3255 Kensington Avenue).—Last week the mission enjoyed an exceptional, spiritual feast, having each evening, during the week, open-air services, outside the Mission building. The services were conducted by Bro. Paul H. Bowman, of Johnson City, Tenn. The services were very much appreciated by the neighborhood. Bro. Bowman preached each evening except Friday and Saturday. On Friday evening, July 29, at nine o'clock, and on Saturday evening, July 30, at 10 o'clock, the church, performed the rite. I am sure all interested in the work of the Mission will be glad to learn that the church has decided to have a call and be ready to take charge of the work by September. May God's rich blessing rest upon his labors!—Thillie M. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., Aug. 8.

**Philadelphia** (First Church of the Brethren, 1000 Locust Street, above Broad Street).—During the absence of our pastor, Bro. D. Webster Kurtz, Bro. William I. Book filled the pulpit last Sunday, Aug. 7. He will also preach for us next Sunday. We very much appreciate his labors with us. During the summer he acts as our chorister, both at Sunday School and during church services, which helps us greatly in our work, with so many members are away on their vacation.—Sallie B. Schnell, 1906 N. Park Ave., Philadelphia, Pa., Aug. 10.

**Rockton.**—Our dear sister, Ida C. Shumaker (missionary to India), and Bro. R. D. Murphy, our district secretary, with us in Rockton, Aug. 6. During the week we had many good things, which gave us an inspiration to do better work here. In July one was baptized. Our council will be held on Saturday, Sept. 3, at Rockton, at 1 P. M. Bro. Abram Fryck, our elder, will be with us. All the members are glad to see him present.—Libbie H. Hollister, Rockton, Pa., Aug. 12.

**Sugar Run church** met in council July 29, with Elder Geo. Swartz presiding, and Eld. S. A. Norris, secretary. Not much business came before the meeting. Bro. C. H. Morrow was chosen as church secretary. After the meeting one was baptized. At 7:30 we held our regular Sunday-school work, conducted by our superintendent, Bro. Jacob Gabert. Following Sunday School, Bro. Wm. Swartz, of Huntingdon, Pa., took charge of the harvest home service. He preached a very much appreciated sermon. On Sunday evening we had our regular monthly missionary meeting. Bro. L. P. Garver presiding. The following Sunday, Bro. J. B. Miller, of Curry, Pa., was with us in Sunday School, after which he gave a very interesting talk. In the evening he preached a sermon, which was well received. The audiences were large, and we appreciated the presence of so many of our members.—M. P. Rohrer, Shilshiresburg, Pa., Aug. 8.

**Upper Canawago church** met in council at the Latimore house Aug. 6, with Eld. C. L. Baker presiding. We decided to hold our fall love feast at the Latimore house, Oct. 15 and 16. Eld. C. D. Bock, of Union Bridge, Md., and Bro. D. H. Wilder, of Harrisburg, Pa., preached for us at the East Berlin and Hampton houses recently.—Andrew Bowser, East Berlin, Pa., Aug. 8.

**West Greentree.**—We had a harvest service at Greentree on Saturday afternoon, Aug. 13, which was well attended. Quite a number of ministers from adjoining congregations were

present, and all were given some time to preach. At the close of the services a collection was taken for orphanage work. On Sunday afternoon, Sept. 4, we intend to hold our children's meeting at Greentree.—S. R. McDannel, Elizabethtown, Pa., Aug. 9.

**White Oak.**—Our church held her harvest meeting Aug. 6, in the Manheim house. It was very largely attended. There were fourteen ministering brethren and ten deacons present. Among the number was Bro. Monroe B. Miller, of Brookton, N. Y., and Bro. John Miller, from York County, Pa. Our love feast is appointed for Oct. 18, at 1:30 P. M., at the Elder's house. A collection was taken for the orphan children. Last night there was a collection taken at our regular service, for a poor minister that was present. This afternoon we were made to rejoice, when the Lord sent us a good rain.—Anna E. Shank, Manheim, Pa., Aug. 8.

## TENNESSEE.

**Jonesboro.**—The brethren had services on the 7th. The attendance was good. There will be preaching at the same place the first Sunday of next month, when it will be made known whether or not the brethren will keep up the appointment any longer.—N. L. Larimer, Jonesboro, Tenn., Aug. 8.

**Knob Creek.**—Bro. Paul H. Howman preached a very interesting discourse for us July 17, at 11 A. M., after which he was advanced to the second degree of the ministry. July 22 he left for Philadelphia, Pa., where he has since accepted a call, and will assist with the work at Bethany. We met in annual visit council Aug. 6, with Eld. S. J. Bowman presiding. Eld. C. H. Diehl, of Pleasant Valley, was with us. One letter of membership was granted. Brethren Paul Bowman and Robert White are delegates. District arrangements were made for our love feast Oct. 1, at 2:30 P. M. One was baptized into the fold July 31.—Mary White, R. D. 1, Jonesboro, Tenn., Aug. 10.

## VIRGINIA.

**Antioch church** met in council Aug. 6. Eld. Isaac Bowman presided. Two letters of membership were received and two were granted. Our annual visit was ordered. We decided to hold our meetings this fall at the Antioch church. We met for Sunday School. At the close J. Alfred Flora, our delegate to the Sunday-school Institute, gave us a very interesting report of the work of the Institute, which was much enjoyed by all. At 10 o'clock Eld. Billy Pflanz preached an interesting sermon to a large audience. Aug. 12 the Sunday-school and Missionary Meeting of this sub-district met at the Antioch church. A large crowd assembled. At 10 o'clock the Sunday-school meeting opened. The theme was, "The Development of the Sunday School," with Bro. Pflanz and Bro. S. J. Bowman presiding. They gave us some interesting talks along the line of developing the Sunday School. Bro. C. S. Klenberry conducted the "Round Table," which was very interesting. Dinner was served in the evening. During the evening a collection was enjoyed by all. After dinner we were called together by singing. After a fervent prayer the missionary topics were well discussed, and much enjoyed by all. A collection of \$32.16 was taken. At 8 P. M. Bro. M. H. Henry preached an interesting sermon.—Martha Mitchell, Wirtz, Va., Aug. 13.

**Boaver Creek.**—We met in our annual harvest meeting Aug. 6. A goodly number were present, including several ministers and others from adjoining congregations. Bro. P. S. Thomas preached on the theme, "How Much Oweest Thou?" The collection was taken for the orphanage, amounting to \$19.00. The time set for our communion is Oct. 15. The Ministerial Meeting will be Aug. 18 and 19, at the Boaver Creek church. Aug. 21, at 10:30, we expect to have a temperance lecture by Mr. McAllister.—Nannie J. Miller, R. D. 2, Bridgewater, Va., Aug. 8.

**Botetourt.**—July 23 the church met in council at our Trinity church. Eld. C. D. Hyton presided. Bro. L. C. Coffman gave the usual fifteen minutes' talk. His subject was, "The Church Visit." Considerable business was disposed of. Arrangements were made for the annual visit. It was decided to hold a harvest meeting Aug. 6, at the Troutville church. Aug. 23 and 24 the District Ministerial Meeting and Sunday-school Institute was held at the Troutville church. The attendance was good. Bro. Wm. M. Howe was present and did much to help the work. At the close of the above meeting, Bro. Howe began a Bible Term, which is now in progress. Bro. Howe preached the sermon at the harvest meeting, which was very simple and practical. An offering of \$68 was taken. Aug. 7 our aged elder, Jonas Green, preached a very spiritual and uplifting sermon at the Trinity church. We expect to have a series of meetings at the Trinity church this fall, if we can secure a minister. Alda Hyton, Troutville, Va., Aug. 8.

**Green Mount church** met in visit council, Aug. 5. Eld. J. A. Miller presided. Brethren from a distance were Bro. D. H. Zigler, of Lynville Creek, and Bro. S. L. Bowman and Bro. Kaufman, of Bridgewater. Business was very pleasantly disposed of. Union prevailed throughout the meeting. Quite a good report was given by the elders. Bro. M. J. Ziegler was appointed and a collection of \$14.46 taken for the benefit of the "Orphan's Home." A call for the Ministerial Meeting for 1911 was made.—L. Katie Ritchie, Harrisonburg, Va.

**Lynville Creek church** met in yearly visit council July 6. Brethren Benjamin Miller, Jacob Garber, Geo. Flory, and others, of Green Mount, and W. K. Comer, of Bridgewater, were with us. The membership was well represented. The visiting brethren brought a good report. Bro. L. H. Zigler was appointed to assist our elders. Bro. M. J. Ziegler finds his work becoming difficult, owing to the failing of his hearing. There were four letters of membership given and two received. We decided to have our love feast at the Lynville Creek house Oct. 16. The collection taken at our harvest meeting, July 29, was divided into three parts: \$10 to the Home Mission, \$10 to the Cross Road church; \$16.25 to the Orphanage. The local Sunday-school Meeting, held at the Creek church July 31, impressed the importance of the Sunday-school work. We need more trained teachers who aspire to follow the example of the "Great Teacher." In untiring effort to seek and save lost humanity last year we held one Sunday-school teacher-training class in this congregation, with an average attendance of thirty-five. This year we will hold two classes and attendance. We are in the midst of a revival at the Bethel house. Bro. W. K. Comer is a clear and capable speaker. He presents the Gospel with a Christ in an unspoken (Continued on Page 544.)

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

### DEATH OF ELD. DAVID BERKEBILE.

Eld. David Berkebile, father of Steven Berkebile, now in this country on a furlough from India, passed away at his home near Delta, Ohio, in the bounds of the Swan Creek church, July 29, 1910, aged seventy years, nine months and sixteen days.

The deceased was born in Cambria County, Pa., of Pennsylvania-German parentage. He united with the Brethren church when twenty-two years of age, and faithfully



served the church in the laity, then in the deacon's office, the ministry and the eldership. He had charge of the Swan Creek congregation until he felt that the burdens could be better carried by the younger brethren, whereupon he tendered his resignation. Eld. G. W. Sellers, of Bryan, was then given charge of the work, Eld. D. G. Berkebile, youngest living son of the departed, being housekeeper.

In 1864 he was united in marriage to Sarah Stutzman, daughter of Eld. Abram Stutzman, one of the pioneers of the Brethren in this part of Ohio. To this union were born five sons and three daughters, one son having preceded him. He leaves a devoted and loving companion, four sons and three daughters to mourn their loss, yet rejoicing in the knowledge that it is his eternal gain.

During his affliction he desired to be spared to meet his son while home on his furlough from India, which prayer was answered.

Services by Eld. G. W. Sellers. Text, John 14: 1-3. Mrs. D. G. Berkebile.

#### DEATH OF BRO. E. R. CRAMER.

Edward R. Cramer was born Sept. 15, 1877, one and one-half miles north of Rawson, Hancock County, Ohio, and died July 29, 1910, aged 32 years, 10 months and 14 days. He was eleven years old when his father, Cassius Cramer, died.

He united with the Church of the Brethren in the winter of 1889. In 1904 he was elected to the ministry and in 1907 was advanced to the second degree. March 26, 1899, he was married to Eva Shubert, who has ever been a faithful helpmate. Bro. Cramer was a close Bible student, a fearless preacher of the truth, and contended for loyalty to the church.

He was much interested in our young people, and was pained to see them go wrong. Those who were closely associated with him will do well to heed the many kind words of counsel and warning he has given them.

His health had been failing for over a year, but he was not considered seriously ill until a short time before his death, when his ailment developed into acute Bright's disease. He was confined to his bed only from Sunday till Friday evening.

He leaves a devoted wife, mother, stepfather, two brothers, one sister, and two half-sisters, besides many brethren, sisters and friends. A few days before his death he called for the elders and was anointed. While he expressed a desire to live with his wife and little boy, whom they had taken to raise about a year ago, yet he was perfectly resigned to the Lord's will. On Sunday, July 31, services were held at his late home in the Green Spring church, Ohio, conducted by Bro. Geo. Basehore, of California. On Monday morning, Aug. 1, the remains were brought to the Oak Grove church, Rome congregation, where Eld. L. H. Dickey preached to a large concourse of relatives and friends, from the text found in Psa. 39: 4: "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." Bro. H. V. Thomas also assisted in the services. The body was laid to rest in the St. Johns cemetery.

Lydia Dickey.

Fostoria, Ohio, Aug. 3.

#### NORTHWESTERN OHIO NOTES.

The Northwestern District of Ohio, as at present constituted, presents a wide field of labor. It is composed of about thirty counties, with a total of over one million inhabitants. In these counties there is an average of about one church to the county. Bellefontaine, Fostoria, Lima and Toledo are the only cities in which work is being done, the first three being organized churches and the latter a mission station under the care of the District Mission Board. In the various counties there are many "gaps" to be closed. The members of the District Board are doing all they can, but are handicapped because of lack of means and workers.

Within the past few days the District has been called upon to give up two of her well-known workers, who have been called to their reward. One was Elder David Berkebile, of the Swan Creek church, father of our missionary to India, Bro. Steven Berkebile. He died after years of service, a ripened sheaf for the garner of God. The other was Bro. Edward Cramer, pastor of the Green Springs church. Bro. Cramer's death seemed especially hard to reconcile. He was in the vigor of young manhood, only thirty-three years of age, a man of sterling integrity, a devout Christian, a lovable and loving companion, strong in the faith and a worker indeed. His loss will be deeply felt, not only in the church which he served, but in the District for he was a worker whom we could ill afford to lose at this time, when the call is so urgent.

Brother and Sister S. P. Berkebile are spending some time visiting the churches in the District. We are glad to have them with us and to greet them once more, after their service in India.

The Brethren at Fostoria are planning to build a new church and proper committees have been appointed, looking to this end. This is an improvement that the church at Fostoria is very much in need of, and it is to be hoped that they will succeed in their endeavors.

The mission at Toledo is growing in a very encouraging manner under the direction of Sister Rose Gardner. At present the preaching is supplied by outside brethren, but a movement is on foot to locate a minister there who can devote his entire time to the work.

Brother and Sister Basehore, of Los Angeles, Cal., have been visiting among the churches in the District since the Annual Conference. An effort has been made to have Bro. Basehore locate in the District and devote his time to church work, and it is possible that he will agree to this. His services are much needed, and there are a number of places where he can be used.

Bro. J. P. Dickey and family, of Fostoria, will soon leave for Lordsburg, Cal., where he will take a place in the Bible department of the college there. During vacation he has preached a number of splendid sermons that have been much appreciated. As a Bible teacher he is a strong man, and Lordsburg is to be congratulated. Bro. C. H. Yoder, of Bellefontaine, will also be again numbered with the teaching force at Lordsburg. At present he is doing field work in the Northwest.

A special District Meeting has been called to convene in the Lima church Sept. 1, for the purpose of considering some plan for orphanage work in the District. An orphanage project is now on foot, and it is desired further to develop these plans. It is earnestly desired that every church be represented.

Bro. E. P. Yoder, who has been a student in Manchester College for two years or more, has charge of the Bellefontaine church this summer. This has been his place of service ever since the work was started there as a mission, and he is familiar with conditions. He is the right man in the right place, and his work is bound to tell.

John R. Snyder.

853 Maple Avenue, Findlay, Ohio, Aug. 6.

#### SOUTHERN PENNSYLVANIA.

The Ministerial and Sunday-school Meeting of the Church of the Brethren of the Southern District of Pennsylvania is to be held at the East Codorus church, near Loganville, Pa., on Thursday and Friday, Sept. 1 and 2.

##### MINISTERIAL MEETING.

Wednesday Evening, August 31, 7:30 o'clock.

Sermon.—To be supplied.

Thursday, September 1.

Morning Session.

Devotional Exercises. Words of Welcome.—D. Y. Brillhart.

1. How Can We Awaken a Greater Interest in the Brethren's Children for the Church?—J. A. Long, Henry Beelman.
2. How Can Our Young Members Become Better Acquainted with the Bible and Doctrines of the Church?—Wm. Anthony, E. S. Miller.
3. Difficulties of the Ministry. How Best Overcome?—I. M. Bowser, C. L. Baker.

Afternoon Session.

4. The Pastoral Visit: Its Advantages; Disadvantages. The Attitude of the Laity toward It, Spiritually, Socially and Financially.—C. L. Pfouts, H. M. Stover.
5. How Can We Make Our Church Councils More Instructive and Uplifting, Especially to the Young Members?—Albert Hollinger, C. R. Oellig.
6. Who is Responsible for the Unheeded Calls for Preaching.—The Ministry or the Laity?—Wm. Miller, J. O. Smith.

Evening Session.

- Song Service. Devotional.
7. Need of More Temperance Instruction as a Church; as Individuals.—John A. Miller, Green Shively.
8. Question Box.—Geo. M. Reaser.

##### SUNDAY-SCHOOL MEETING.

Friday, September 2.

Morning Session.

- Devotional Exercises. Words of Welcome.—S. B. Myers.
- Organization. Business. Pledges.
1. Report of District Sunday-school Secretary.—J. H. Keller.
2. How Can We Secure the Full Cooperation of the Parents in the Sunday School?—Abram Hershey, Oliver Cook.
3. The Teacher-training Class: How Conducted? Its Benefits?—Sudie M. Winget, Holly Garner.

Afternoon Session.

- Devotional Exercises.
4. Greatest Needs of the Sunday School. How Obtained?—J. E. Myers, W. I. Sheaffer.
5. What is the Duty of the Church to the Sunday School; of the Sunday School to the Church?—Joseph Baugher, David A. Foust.
6. Give Practical Methods to Increase the Sunday-school Class.—Mamie B. Keller, Frances Leiter.

Evening Session.

- Song Service. Devotional.
7. How Should Our Young Members Entertain Their Company in Their Homes?—Samuel Godfrey, S. M. Lehigh, Wealthy Burkholder.
8. Round Table.—J. H. Brindle.

We earnestly request that all come prepared to take part in the discussions in general, since we could not place all names on the program.

All parties coming by rail will come to York. Take trolley car to Dallastown. Teams will meet these cars at Dallastown on Wednesday evening, Aug. 31, at 6 o'clock. Thursday morning, Sept. 1, at 7 o'clock. Friday morning, Sept. 2, at 7 o'clock. If you cannot connect with these cars, inform D. Y. Brillhart, R. F. D. No. 2, Dallastown, Pa. Committee: D. Y. Brillhart, S. B. Myers, I. M. Bowser, G. C. Switzer, J. L. Myers, C. F. Weaver, Sec., J. H. Keller, Dist. S. S. Sec.

#### MATRIMONIAL

"What therefore God has joined together, let man put asunder."

Marriage notices should be accompanied by 50 cents

**Delp-Read.**—By Rev. D. E. Winslow, at the home of the bride's sister, Mrs. Mary A. Philpitt, Tolna, N. Dak. June 22, 1910. Ernest J. Delp, of Hancock, Minn., and E. Merle Read. —Mrs. Henry A. Philpitt, Tolna, N. Dak.

**Moothart-Steeple.**—By the undersigned, at the home of Bro. David Moothart, near Culbertson, Montana, Aug. 10, 1910. Mr. Lloyd Clifton Moothart, of Culbertson, Montana, and Sister Fannie Frances Steeple, of Enterprise, Montana.—Eld. J. E. Keller, Enterprise, Montana.

#### FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

**Akers.** Bro. Lindsey C. born in Floyd County, Va., Feb. 17, 1842, died of cancer, at his home in the bounds of Mt. Hermon congregation, near Norwood, Wright County, Mo., Aug. 2, 1910, aged 67 years, 6 months and 15 days. He was married to Annie Duncan Aug. 23, 1866. No children were born to this union, but they raised several of their nephews and nieces, who were orphans. Bro. Akers united with the Church of the Brethren some forty years ago and lived faithful until his death. While on his bed of affliction his suffering was intense, but he endured it patiently, and his prayers were many for the young people of the neighborhood and the success of the church. He leaves a wife, who is so afflicted that she is unable to walk. Services at the church by Brethren J. B. and B. B. Hylton, assisted by the writer. Text, Job 14: 14. Interment in the cemetery near by.—Noah A. Duncan, Norwood, Mo.

**Baker.** John L. son of Bro. Samuel and Sister Asenath Baker, born June 25, 1896, died in the Black Swamp congregation, Wood Co., Ohio, July 31, 1910, aged 15 years, 1 month and 6 days. Death was due to drowning. He was a regular attendant at Sunday School. He leaves a father, mother, one sister, one brother and an aged grandmother. Services by Bro. J. C. Wilmore. Text, Heb. 9: 27. Interment in the Walbridge cemetery.—Ella E. Garner, Walbridge, Ohio.

**Basehore.** John S., born April 17, 1856, in Washington County, Tenn., died at his home near Whitesville, Mo., July 28, 1910, aged 54 years, 3 months and 11 days. He was the son of Henry and Elizabeth Basehore, and the youngest of twelve children. He was married to Julia Etta Wilson July 8, 1877. To this union four children were born,—three sons and one daughter. Two sons preceded him. His wife, one son, one daughter, three brothers and one sister survive. Bro. Basehore united with the Brethren church in 1876, and was a member in the Baptist church by Bro. Riggs, pastor. Interment in the Whitesville cemetery.—Mollie L. Taylor, Whitesville, Mo.

**Beverage.** Bro. George, died at his home, Allegheny Chapel, W. Va., July 25, 1910, of paralysis, aged 71 years, 4 months and 10 days. He was married to Nancy G. Gillaspie. To this union were born two children. His wife preceded him to the spirit world June 10, 1872. He was buried in the Swadley March 26, 1874. To this union were born two children. Services by Bro. H. G. Miller. Text, Rev. 14: 12, 13. Interment at the Wilmoth cemetery.—C. S. W. Wooddell, Bartow, W. Va.

**Brumbaugh.** Katharine S., wife of Granville W. Brumbaugh, Dayton, Ohio, died at Bay View, Mt. Pleasant, Ohio, aged 49 years, 10 months and 28 days. She was buried in beautiful Woodland cemetery, Dayton, Aug. 1. Services at her residence conducted by Chas. A. Bame and the writer. Text, Rev. 14: 13. She was a devout Christian. She united with the Brethren church when she was fifteen years of age, and was known for great sympathy and kindly ministrations to the afflicted and poor, who found in her a warm friend. Her father, Eld. Jacob S. Elder, of Waynesboro, Pa., preceded her some ten years. Her mother, Mary A. Snider, attended her funeral.—W. C. Teeter, Dayton, Ohio.

**Camp.** Bro. Jeremiah, died Aug. 1, 1910, at the home of his niece, where he had lived many years, aged 78 years, 2 months and 10 days. He was an invalid for some years, and during the last year he could neither hear nor see, and was entirely helpless. Three sons and two daughters survive. His wife preceded him about thirty years. He was an earnest member of the Lebanon church, near Lebanon, Pa., where he was laid home by the writer. Text, 2 Tim. 4: 6-9. Interment in Duncan cemetery.—Henry Beelman, Dillsburg, Pa.

**De Masters.** George, born Nov. 22, 1860, in Roanoke County, Va., died at the home of his sister, near New Carlisle, Ohio, July 21, 1910, aged 60 years, 7 months and 29 days. He is survived by two sisters. Services at the house by Elder J. E. Barnhart. Text, 1 Cor. 15: 22. Elsie Winget, R. D. 1, Box 173, Springfield, Ohio.

**Demorest.** Mary Ann, died at the home of her daughter, near Patoka, Marion County, Ill., Feb. 7, 1910, aged 84 years, 3 months and 12 days. She was married to John Smith in 1847, in Fayette County. To this union were born four children. Her husband died and she was then married to John Demorest. Three children were born to this union. Her church was organized in her home in St. Louis, Mo.—Wm. H. Ketring, Mulberry Grove, Ill.

**Detrick.** Anna Elizabeth, nee Kepner, born in Juniata County, Pa., July 20, 1844, died at her home in Springfield, Ohio, Aug. 2, 1910, aged 66 years and 13 days. She was married to Samuel Detrick April 30, 1868. To this union were born three children. She leaves a husband, two sons and three daughters. Services at the house by Eld. J. D. Sandy. Text, John 14: 3.—Elsie Winget, R. D. 1, Box 173, Springfield, Ohio.

**Eckman.** Daniel M., born in Green County, Ohio, March 22, 1824, died July 20, 1910, at his home near Peru, Ind., aged 86 years, 3 months and 28 days. He was married to Mary M. Blessing in Green County, Ohio, June 17, 1852. Four children were born to this union, three of whom are still living. He united with the Church of the Brethren fifty-six years ago, at Stillwater, Ohio, in which faith he lived until the end of life. Services at Mexico by Frank and Peter Fisher. Text, Isa. 14: 3.—A. D. Lair, Mexico, Ind.

**Graybill.** Sister Bessie E., daughter of J. C. and Lydia Layman, born in the bounds of the Valley church, Hotetout County, Va., in September, 1881, died at her home at Rhea, Okla., July 26, 1910, aged 29 years and 11 months. She was married to Joe H. Graybill Feb. 5, 1907, and moved to Oklahoma in March of the same year. She leaves a husband, mother, three brothers and five sisters. Sister Graybill united with the church when young and lived a faithful member, although isolated from the members, living forty miles from a church. At the time of her death she was a member of the Mound Valley church, Okla.—W. B. Gish, Thomas, Okla.

**Heintzelman.** Samuel, son of Andrew and Elizabeth Heintzelman, born in Pennsylvania July 12, 1826, died within the bounds of the Blue River church, Ind., July 26, 1910, aged 84 years and 14 days. He was married to Mary Ann. His first marriage was to Mary Daugherty, by whom he had five children. After her death he married Sophia Allman (Ebey). After her death he married Elenora Hill, who survives him. He belonged to the Lutheran church. Services at the Holy (U. S.) church by the writer. Text, Luke 17: 10.—Walter Swihart, Churubusco, Ind.

**Holsinger.** Merton J., son of L. T. and M. A. Holsinger, and husband of Mollie (nee Smeitzer) Holsinger, born at Oakville, Ind., May 26, 1873, died July 21, 1910, aged 37 years, 1 month and 25 days. He was married Aug. 29, 1894. This union was blessed with five children, three daughters and two sons. An infant son and a daughter preceded him. He united with the Church of the Brethren at the age of fourteen, and was called to the ministry when seventeen years of age. He was a firm believer in the plenary inspiration of the Bi-



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## Notes From Our Correspondents.

(Concluded from Page 541.)

mistakable manner. So far there have been twenty-one baptized and one restored, and others are awaiting baptism.—Catherine R. Kline, Broadway, Va., Aug. 12.

**Mount Hermon.**—The new church in our congregation was dedicated July 24. Bro. I. N. H. Beahn, of Hebron Seminary, preached an interesting and illustrative dedicatory sermon. He was listened to attentively by a large audience. The missionary band of Nokesville rendered an interesting program in the afternoon. Their subject was, "The Soul Winner."—Eva Hingardner, R. D. 1, Midland, Va., Aug. 10.

**Mt. Joy.**—We, the members of Mt. Joy church, held our annual harvest meeting Aug. 6. Eld. T. C. Denton was with us and did the preaching, which all seemed to enjoy and appreciate very much. He preached five sermons in all, to large and attentive audiences. Bro. Lewis Newcomb, a young minister of the home congregation, assisted in the services. Our Sabbath School, under the supervision of Bro. John Reed, is progressing fairly well. One of the special things wanting to make the school more successful is the cooperation of the members and of the people of the community.—A. F. Pursley, Buchanan, Va., Aug. 8.

**Salem.**—Eld. D. M. Eller, of Daleville, Va., came to Oak Grove, July 17, and preached three sermons, staying till July 28. The meetings were well attended and the interest very good. Three have been baptized and one is to be reclaimed. The membership has been strengthened very much. We were glad to have him with us, and hope he will be able to be with us again soon.—C. E. Eller, Salem, Va., Aug. 10.

## FROM BUENA VISTA, VA.

The Oronoco church, a part of the Buena Vista congregation, held a series of meetings, commencing July 24, and ending July 31, conducted by the pastor of the Buena Vista church, Bro. S. G. Greyer, and assisted by S. I. Flory, of Stewart's Draft, Va. Fifteen were received by baptism, and one reclaimed to membership. This is one of the places where, we are glad to say, the people know and do appreciate good meetings, with good attendance and good attention.

Bro. Robert Figgers is located at this point and is a constant worker, preaching nearly every Sunday. Oronoco now has a membership nearing 100, and is located seven miles east of Buena Vista. Any one who desires to visit Oronoco, or Buena Vista churches, will be cordially received at any time. Any Brethren, passing our way, will please give us a call.

Sister Cora Ringgold, who has been in our midst for the last three years is working hard to build up and strengthen the church in general. She is now preparing to render a program on Sunday night, Aug. 14, at 8 P. M. Her efforts have done much good in developing and strengthening the minds of both old and young. We thank God that he has blessed her with such powers to be used in his cause among us.

Last but not least, Bro. Greyer, assisted by Sister Ringgold, is now organizing a teacher-training class, the results of which, we trust, may develop in a full harvest for God's kingdom. W. E. Gilbert.

Buena Vista, Va., Aug. 4.

## TO THE SUNDAY SCHOOLS AND CHRISTIAN WORKERS OF NORTHERN ILLINOIS.

Your committee on the District Sunday-school and Christian Workers' Meetings have endeavored to make such a choice of subjects and speakers on their program as would give us not only a new and enlarged vision of the needs and possibilities of the work, but also create an enthusiasm that will show itself in a telling effect on the work throughout the District during the coming year. We sincerely ask of you as your part in making this meeting a success, that YOU BE THERE and inspire as many of the WORKERS OF YOUR CHURCH to come as possible. The Program Committee.

## MIDDLE PENNSYLVANIA.

The Ministerial Meeting and Fifteenth Annual Sunday-school Convention of the Church of the Brethren of Middle Pennsylvania is to be held in the Clear church Aug. 31 and Sept. 1 and 2.

## MINISTERIAL PROGRAM.

## Wednesday Evening.

8:00, Devotional Exercises.—W. S. Ritchey, Organization. 1. The Minister and His Message: (a) Why the Ministry Should Be Efficient.—J. A. Sell. (b) Elements of Strength in the Presentation of the Message.—S. A. Norris. 2. Do Changing Conditions Require Changes in Ministerial Work?—W. J. Swigart.

## Thursday Morning.

9:30, Praise Service, 30 minutes. 3. Our Ministry: (a) Past, Present, Future.—H. B. Brumbaugh. (b) Mutual Relationship Between the Minister and His Congregation.—M. R. Brumbaugh. 4. Our Home Mission Work: (a) Do the Results Realized Justify Past Efforts?—J. E. Miller. (b) The Prospects for the Future.—John Bennett.

## Thursday Afternoon.

1:30, Business Session. 5. Young Men and the Ministry: (a) The Privilege and Duty of the Church to Provide for Their Election.—W. H. Holsinger. (b) Are the Inducements Inviting?—E. M. Detweiler. 6. Our Educational Work: (a) Its Relation to the Church.—F. F. Holsopple. (b) The Responsibility of the Church for Its Support.—C. O. Beery. Committee: Geo. S. Myers, W. S. Long, H. A. Spanogle.

## SUNDAY-SCHOOL PROGRAM.

Theme—The Book, The Teacher, The Pupil.

## Thursday Evening.

7:30, Devotional Exercises. 1. The Bible in the Sunday School: (a) Its Relation to the Sunday School of the Past.—J. C. Swigart, McVeytown. (b) Its True Place in the Sunday School Today.—Ruth Stayer, Woodbury.

2. The Bible as a Basis for Graded Lessons.—Mary Hershberger, Everett.

Address.—J. E. Emmert, India.  
Address.—Mary Quinter, India.

## Friday Morning.

Theme—The Pupil.

9:30, Devotional Service. 2. Organized Classes: (1) What Constitutes an Organized Class? (2) Its Value in Promoting the Interest of the Class.—Sannie Shelley, Shelleystown. (3) Its Value in Accomplishing Its Purpose.—A. H. Haines, Huntington.

4. Grad School for the Pupil: (1) A Grad School at Work.—A. E. Witt, Altoona. (2) Does It Present Advantages to the Pupil?—S. N. Brumbaugh, Altoona.

5. The Pupil's Appeal Through the Sunday School: (1) Seeking Attendance upon the Sunday School.—M. W. Sell, Hollidaysburg. (2) Extending the Home Department.—Ella J. Brumbaugh, Huntington.

## Friday Afternoon.

Theme—The Teacher.

6. How May the Teacher Assist the Home in the Training of the Child? (a) Relation of Home to the Teacher.—A. S. Guyer, Bedford. (b) Relation of the Teacher to the Home.—Ada Brumbaugh, Clover Creek.

7. Training for Teaching Service: (a) The Attitude of the Teacher to His Training.—J. C. Stayer, Woodbury. (b) The School's Responsibility for His Training.—Roy Wilson, Payne. 8. The Teacher's Devotional Life: (a) The Teacher's Fellowship with the Lord.—E. M. Howe, Maitland. (b) United Prayer with His Colleagues.—Mrs. Anna Resler.

Committee: W. S. Long, E. M. Detweiler, Rosa Rice, Jennie C. Baker, I. Harvey Brumbaugh.

This being the first joint effort of the Ministerial and Sunday-school workers of our District, it is hoped that both meetings will make a strong effort to bring success to both meetings.

Information about trains and stopping will appear in the Messenger for the benefit of all concerned.

All the ministers of the District are invited to attend and all Sunday Schools are strongly urged to send Delegates.

## ANNOUNCEMENTS

## DISTRICT MEETINGS.

Sept. 16, 9 am, Northern Missouri at Wadena.  
Sept. 23, Tennessee, at Meadow branch.  
Sept. 28, Middle Iowa, in Panther Creek church, Dallas County.  
Oct. 13, Northern Indiana, North Manchester, city house.  
Oct. 15, 10:30 am, Beaver-dam.  
Oct. 16, 1:30 pm, Antietam.

## LOVE FEASTS.

**Canada.**  
Aug. 26, Pleasant Ridge, Milo, Alta.  
**Colorado.**  
Sept. 10, Sterling.  
Sept. 17, Good Hope.  
**Illinois.**  
Sept. 17, Liberty.  
Sept. 17, 10 am, Spring Run.  
Sept. 17, 18, 10 am, Wood-laud.  
Sept. 20, Martin Creek, 2 miles southeast of Jeffersonville.  
Oct. 8, 9, 2 pm, West Branch.  
**Indiana.**  
Sept. 10, 10 am, Wabash.  
Sept. 10, Portland.  
Sept. 10, 6 pm, Turkey Creek.  
Sept. 10, 6 pm, Pleasant Dale.  
Sept. 15, 2:30 pm, Ladoga.  
Sept. 17, 2:30 pm, Fountain, near Holton.  
Sept. 17, Lower Fall Creek.  
Sept. 17, Landessville.  
Sept. 17, 6 pm, Maple Grove.  
Sept. 17, Ogans Creek.  
Sept. 17, Yellow River.  
Sept. 24, 6 pm, Santa Fe.  
Sept. 24, Ronan.  
Sept. 24, 4 pm, Walnut.  
Sept. 29, Nappanee.  
Sept. 30, Bremen.  
Oct. 6, 10 am, Sugar Creek.  
Oct. 8, 5 pm, St. Joseph Valley.  
Oct. 8, 5 pm, Plevna.  
Oct. 8, Beach Grove.  
Oct. 12, 5 pm, evening service only, Union church, west of Plymouth.  
Oct. 14, 10:30 am, 2½ miles east of Middletown.  
Oct. 14, 5 pm, Yellow Creek.  
Oct. 15, Sugar Grove.  
Oct. 15, 5 pm, Osceola.  
Oct. 15, 10 am, one mile west of Hagerstown.  
Oct. 15, 4 pm, Pine Creek, east house.  
Oct. 15, 5:30 pm, Fairview.

## Iowa.

Sept. 2, 3 pm, Libertyville.  
Oct. 1, 3 pm, English River.  
Oct. 8, 6 pm, Prairie City.  
**Kansas.**  
Sept. 10, Garden City.  
Sept. 17, 10 am, Burr Oak.  
Sept. 17, 10 am, Washington Creek.  
Sept. 24, 11 am, Washington.  
Oct. 1, White Rock.  
Oct. 1 and 2, 2 pm, Oakland.  
Oct. 1, 2, Appanosee.  
Oct. 8, Friend.  
Oct. 8, 4 pm, Conway Springs.  
Oct. 8, 2 pm, Newton.  
Oct. 15, 3 pm, Verdigris.  
Oct. 15, Prairie View.  
Oct. 15, Independence.  
**Maryland.**  
Sept. 17, Maple Grove.  
Sept. 17, 2 pm, Sams Creek.  
Sept. 17, 2 pm, Piney Creek, near Taneytown.  
Oct. 15, Manor.  
Oct. 15, 2 pm, Meadow Branch.  
**Michigan.**  
Sept. 10, 10 am, Chippewa Creek.  
Sept. 17, 10 am, Vestaburg.  
Oct. 1, 10:30 am, Saginaw.  
Oct. 8, 10:30 am, Crystal.  
Oct. 15, 6 pm, Coleman, at the home of Bro. Perry Arnold.  
**Missouri.**  
Aug. 26, Prairie View.  
Sept. 10, 2 pm, Farrenburg.  
Sept. 17, 2:30 pm, Nevada.  
Sept. 18, Kansas City, 638 Hugh Street (or East 17th Street).  
Oct. 1, Mt. Hermon.  
Oct. 1, Joplin.  
Oct. 15, Routham.  
Oct. 15, Carthage.  
**Nebraska.**  
Sept. 17, South Loup.  
Oct. 8, 10 am, Bethel.  
**North Dakota.**  
Aug. 27, 5 pm, Bowdon Valley.  
**Ohio.**  
Sept. 2, 2 pm, Newton, at Sugar Grove house.  
Sept. 17, 5 pm, North Industry.  
Sept. 17, 4 pm, Deshler.  
Oct. 1, 10 am, Lick Creek.  
Oct. 8, 10 am, Black Swamp.  
Oct. 13, 10 am, Erie River.  
Oct. 15, Fairview.  
Oct. 15, 10 am, West Nims-shillen.  
Oct. 15, 2 pm, Ross.  
Oct. 15, 10 am, Maumee.  
Oct. 15, 10 am, Donnell's Creek, country house.  
**Oklahoma.**  
Oct. 8, 2 pm, Monitor.  
**Oregon.**  
Sept. 10, Mohawk Valley.  
**Pennsylvania.**  
Sept. 17, Maple Glen.  
Sept. 17, Sandy Creek.  
Sept. 17, 18, 10 am, Lower Canowago, at Bermudian house.  
Sept. 18, Middle Creek.  
Oct. 15, 3:30 pm, Ephrata.  
Oct. 15, 16, 1:30 pm, Upper Canowago.  
Oct. 18, 1:30 pm, White Oak.  
**Tennessee.**  
Sept. 1, Meadow Branch.  
Oct. 1, 2:30 pm, Knob Creek.  
**Virginia.**  
Sept. 10, 2:30 pm, Mount Olivet.  
Sept. 17, Valley Bethel.  
Sept. 17, 2:30 pm, Green Mount.  
Oct. 1, Roanoke City.  
Oct. 8, Mount Joy, Bethel house.  
Oct. 15, Beaver Creek.  
Oct. 15, 2:30 pm, Elk Run.  
**Washington.**  
Sept. 17, 6 pm, Tacoma, South 50th and G. Streets.  
**West Virginia.**  
Sept. 17, Harman.  
Sept. 24, Knobley.  
Sept. 24, 3 pm, Red Creek, at Bethel house.  
Oct. 8, Tencroat.  
Oct. 8, 2 pm, White Pine.  
Oct. 15, Mountain Dale.

## Satan and the Saint

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# THE GOSPEL MESSENGER

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## AROUND THE WORLD

THOUGH the corner stone of the Peace Palace at The Hague was laid in 1907, during the session of the Second Hague Conference, the building is far from being completed. It is planned, however, to finish it in time for the Third Hague Conference, in 1915. A specially commendable feature of the palace is the voluntary offering of elaborate fittings, in which all the nations of the world will participate. The building will thus be international, not only in purpose but also because of the munificent gifts towards its final completion, from every quarter of the globe. Let us hope that the real purpose of the palace will so impress itself on the nations of earth as to lead to practical results in the great cause of world peace.

ONE of the most remarkable cases of self-sacrifice in the annals of medical science is shown in the death of Mr. Harry W. Cox,—the Roentgen ray expert of England. His researches are acknowledged to be of the most far-reaching importance to mankind, but, unfortunately, his experiments were successfully carried out only at the expense of his life. The terrible effects of over-exposure to the powerful rays were unknown in the early days following their discovery. The successive loss of fingers, then a hand, later on an arm, and finally of life itself was the penalty paid by this heroic man for his efforts in behalf of humanity. Such a life is a reminder that in this hard and materialistic age there are still some who "do not count their life dear" unto themselves, if they can thereby serve the general welfare of the human race.

WHEN, by the voluntary confession of an Illinois legislator, incriminating evidence pointed to another member of the assembly, as having handled the bribery funds to bring about the election of a United States Senator, public indignation insisted on an immediate trial. This was done, but for certain reasons,—quite apparent in the light of recent disclosures,—the jury in the case failed to agree. While endeavoring to secure a jury for the second trial, the judge found that in the case of over a hundred proposed jurors attempts had been made to influence them in favor of the accused. In brazen defiance of law, various inducements were held out to the jurors, and with some, who happened to be Masons, even their alleged duty to shield a brother Mason was appealed to. The judge indignantly rejected all the jurors who in any way had been approached, and steps will be taken to secure punishment

of all who may be proved guilty of the attempted jury bribery. Amos of old well describes much of the present day grafting and iniquity when he says, "They afflict the just, they take a bribe."

FRANCIS JOSEPH, Emperor of Austria, passed the eightieth mile-stone of his career Aug. 18. His sixty-two years of rule have been beset by so many vicissitudes that the oft-repeated adage, "Uneasy lies the head that wears a crown" is amply verified in his case. The Austrian Empire, composed of varied nationalities and diverse interests, has always presented unusual difficulties to the reigning monarch. That the Emperor has succeeded as well as he has, in uniting the various factions of his realm, is a strong testimony to his efficiency and tactfulness. In matters of state, as well as of church, we need men who take broad and comprehensive views of existing difficulties, and then do their very best to bring about peace and union. There is strength in a united body, that will always make itself felt in efficient and harmonious efforts,—the best evidence of good leadership.

MOST of our readers, probably, have noticed how rapidly the "Boy Scout" movement is being introduced in every nook and corner of our land. While many advantages are claimed for it by its originators and promoters, one feature is predominant,—the instilling of the war spirit in the minds of the boys at a very impressionable age. A Boston paper describes how a hundred "Boy Scouts" engaged in a sham battle, which soon degenerated into a "free-for-all" fight of such dimensions as to require the hurried appearance of an ample police force to restore order. Even then some were seriously injured, while blood flowed freely, in consequence of the bitter animosity aroused. Evidently the "Boy Scout" movement does not minister to the finer and nobler sensibilities of the average boy. Its main tendency is in the wrong direction,—away from Christ and his gentle teachings.

THE status of the Mormon missionary in the German Empire has now been definitely settled by the recent expulsion of the last twenty-five missionaries,—American and English,—from the domains of that country. Politely they were conducted to the frontier and given to understand that hereafter they must stay away from any and every part of the Empire. After thorough inquiry the authorities have decided that Mormonism is not conducive to the best moral interests of the country; hence the rigid decision that excludes them hereafter. While this may temporarily check Mormon efforts in Germany, it will be strange indeed if they do not devise some way to evade the restriction. When it comes to zeal in proselyting, the Mormons are much like the scribes and Pharisees of old, whom Christ accused of compassing "sea and land to make one proselyte."

ALONG the Chesapeake and Ohio canal, near the City of Washington, D. C., there is a little white-painted structure, known as the "Towpath Mission." It represents the life-work of one woman, Mrs. S. E. L. Saffold, a sculptress of unusual ability, who abandoned art, fame and fortune for work among the poor. The men, women and children of the canal-boats are practically a world unto themselves,—one, too, that was largely uncared for until Mrs. Saffold came to their aid. Now the little building is the center of mighty influences for good. On Sunday the entire day is given to religious work, people dropping in and going out the entire day, as circumstances may permit. During the week the rudiments of an education are imparted to the children as opportunity offers, interspersed with many an important lesson on Christian doctrine and principles. Mrs. Saffold has done much

good in supplying the canal-boat people with helpful literature, and securing public school privileges for their children during the short periods of their stay at Cumberland, Md., and other points along the canal. Little known outside of the immediate circle of those among whom she labors, this devoted worker affords a practical object lesson in well-doing.

WHILE the tinge has passed by, perhaps, when any one would be disposed to sneer at the value of education, it may be of interest to note that the percentage of college and university graduates, among those of sufficient prominence and importance to appear in the late biographical volume, "Who's Who in America," is 55. Of the ministers catalogued 81.22 per cent are graduates, while but 52.28 per cent of lawyers and 49.36 per cent of physicians claim that distinction. All this goes to show that there is power in knowledge, and especially so if associated with that wisdom that leads to a proper application of its precious truths.

SOME time ago the fraternal order of Elks had a national gathering at Detroit, Mich., amid imposing ceremonies. Any one who is inclined to hold up the secret orders as shining examples of noble manhood and sterling worth, might have been rudely shocked, however, by an inspection of the crowds of Elks, assembled in that city. The *Detroit Journal*, in describing the conduct of their visitors, does not mince its words, saying in part as follows: "We set out to entertain the Elks, and we flatter ourselves that we did it lavishly and neatly, but we had no precedent to prepare us for a violation of all rules of decorum and propriety quite so riotous as this. We scarcely expected to see so many intoxicated men, and even women." If secret orders, like all else, are to be judged by the fruits they bear, further comment in this case is not necessary.

THE difficulty, recently experienced by the Mayor of Columbus, Ohio, to maintain order in the capital of that State during the strike of its street car men, calls renewed attention to a serious defect in the organization of most of our cities, so far as effective police protection is concerned. In this case the Mayor was confronted by the absolute refusal of a large part of the supposed guardians of law and order to carry out the orders assigned them, and even State intervention failed to produce orderly conditions in the city. The time-honored "Declaration of Independence" guarantees "life, liberty and the pursuit of happiness" as the "inalienable right" of each citizen, but it seems, at times, as if lawlessness comes well nigh defeating the guarantee of our forefathers. Much might be done, however, by the Christian people of our land in the creation of a salutary sentiment in behalf of law and order,—a duty that is often sadly neglected.

CHOLERA, in St. Petersburg and other Russian points, has thus far caused 50,287 deaths this year,—a percentage of 44.5 of the total number of cases. Italy, also, is suffering from a visitation of the terrible scourge, and in spite of the most ample precautions, the disease seems to have gained a strong foothold in some sections, though it is hoped to prevent a further spread by the most complete sanitary measures. Italy's King and Queen are taking great interest in the matter, personally directing the fight against the dreaded plague. It is feared that England and other European countries may eventually be affected by the scourge, as several isolated cases have already made their appearance. One thing, however, in favor of north-western Europe is the excellent sanitation, which goes far to overcome cholera and other epidemics. That is a lesson still to be learned by Asiatic countries which for centuries have been the breeding places of cholera.



## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

### The Blood-Bought Robe.

SELECTED BY LILLIE M. BAUGHER.

The blood-bought robe I gladly wear,  
'Tis one my neighbors, all, may share.  
A robe so perfect, pure and white,  
Its very folds reflect the light.

'Twill also fit each form and size,  
Such wondrous virtue in it lies;  
Every deformity 'twill hide,  
And deck the wearer like a bride.

This robe can not with gold be bought,  
However much it may be sought;  
Titles of earth, genius, or fame,  
No share in it can ever claim.

But those who, counting all but dross,  
Bow low before the Savior's cross,  
Believing he will hear their cry  
And on his promises rely;

Who claim no merit of their own,  
Trusting in Jesus' name alone;  
This robe will cover, comfort, bless,  
For 'tis Christ's robe of righteousness.

Codorus, Pa.

### Wresting the Scriptures.

BY W. J. SWIGART.

It is frequently said that the Scriptures are their own best interpretation. If allowed their own natural significance; if permitted to have their own setting, the interpretation should be plain. To *wrest* any scriptural passage is to twist it, or turn it, or apply a wrong meaning to it; to lift it out of its natural place, and apply it where it does not belong, especially for the purpose of supporting some position, or to sustain some favorite theory, or for justifying wrong. It is often done by the division of a sentence or isolating a word, which procedure generally separates a statement from the setting or circumstances that brought it forth.

When resorted to by ignorant persons, this often leads to ridiculous ends and conclusions. It is used by the unstable, or unsteadfast to justify a wrong course and to accomplish selfish and wicked ends. Slavery was justified by the Scriptures. The saloon-keeper and distiller quote Paul and Christ. The lustful libertine refers to the Bible to persuade his victim. The common scold recites "Be ye angry," but stops there.

Unconsciously, probably, this method is sometimes used by the zealous and enthusiastic, to support some favorite position; which position may, in itself, be right; but, in a sort of blind zeal, some scriptural passages are seized on and strained, and foisted into the case in the absence of some more suitable and relevant utterance which may or may not exist.

The result of this *wresting* is always the same,—it is to the destruction of the person, and the cause that is so supported. Whoever does such, and for whatever purpose, will suffer in the end; and the cause in whose interest the *wresting* is done will be injured. Sincere and honest people may attempt this, straining an utterance, giving an unnatural literalness, picking out a word or a phrase and perverting it to a purpose neither expressed nor implied, investing the scripture with unwarranted significance, *wresting* it from its natural place and meaning and patching it on to the place or thing in hand. But whatever the motive or whoever the *wrester*, it works to the final destruction of both.

Many people's theology precedes their exegesis of the Scriptures. They have their theology in advance and search the Scriptures with the view of finding something to substantiate their opinions. They interpret the Scriptures always in justification of their theology. Exegesis is (or should be) primal. Exegesis should take precedence over everything. We should find, in scriptural words, the sense or meaning the Holy Spirit intended to convey in them and adjust our theology and doctrine thereto,—not make out in prejudice what we believe, and then strain and wrest scripture to substantiate it. It is a pitiable situation when the Scrip-

tures set up to support and prop a position are irrelevant and won't fit and won't support. It must work harm to the position,—even though the position were right in itself. When a claim or a position is bolstered up by far-fetched and irrelevant texts, it can only work harm to the position, and leaves the case feeble and ridiculous in the eyes of the expectant.

To approach, with unprejudiced and unbiased mind, is the only proper attitude with which to come to the Scriptures, learning therefrom the mind of God, and making up our religious belief in accord thereto. May God grant to us, as a church and people, the willingness and the ability always so to do!

Huntingdon, Pa.

### The Old Man and the New Man.

BY S. Z. SHARP.

"Put away as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit; and put on the new man, which after God hath been created in righteousness and holiness of truth" (Eph. 4: 22-24).

The dying of the old man of sin, and putting him off, the beginning of a life of righteousness, or the forming of Christ in the soul, are subjects little understood by the great mass of Christians. They accept the doctrine without understanding it, nor was Nicodemus the only teacher who did not understand it. Many teachers today cannot understand how the new birth, or the beginning of a new life, and the death and burial of the old man of sin, can be illustrated by the same act of baptism, or how the act of baptism, mentioned in John 3: 3, can represent a new birth and the beginning of life, and the same act mentioned in Rom. 6: 3, 4, can represent the death and burial, or end of life, when the beginning and end of a man's life may be eighty years apart.

This can only be understood by granting that the death and burial is that of the old man of sin and the new birth is of the new man, a different and not the same man, though in the same person. This is what is meant in Rom. 3: 4, "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." Contrary to nature, the death and burial comes first, and the new birth afterward. The old man of sin must die and be buried before the new man of righteousness can begin to live. The old man of sin is crucified and dies, and the act of baptism represents his being buried with Christ. As Christ arose into a new life, so the believer, also, arises from the watery grave to walk in newness of life, or as a new man,—a different man. The first was of the flesh, as Jesus told Nicodemus, "That which is born of flesh is flesh," and its works are mentioned in Gal. 5: 19-21. The second, or new man, is of the Word and the Spirit, and his fruits are mentioned in Gal. 5: 22.

#### How the New Man Is Formed.

Every living being is the offspring of two parents. Jesus himself was no exception to this law. The new man is the offspring of the Word and of the Spirit. "The word of God is the seed" (Luke 5: 11). When the Word of God or the seed is received into an honest heart, as seed into good ground and watered by the Spirit of God, a new life is formed, which is called the "new man," or as we have it in 1 Peter 1: 23, "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth for ever." This makes it clear that the Word of God is the seed from which the new man springs. In John 3: 6 we are told, "That which is born of the Spirit is spirit." So, then, the Spirit of God is the other factor or parent of the new man. James 1: 18 says, "Of his own will he brought us forth by the word of truth." No child of God was ever born without first hearing the Word of God.

#### What the New Man Is.

It is not merely a man with a sound body, a large soul, and a perfect mind. He can have all these and still not be a new man. Some of the Greek philosophers seemed perfect in body, soul, and mind, but were not newborn men, because they never heard the Word of God, nor were they endowed with the Spirit of God.

The new man is separate and distinct from this body, soul and mind. It is like a corporation composed of Word and Spirit, doing business in the human soul where it has its headquarters.

Again; it is a body that grows. 1 Peter 2: 2, "As newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation." Eph. 4: 15, "But speaking truth in love, may grow up in all things into him, which is the head, even Christ."

This new man is nothing less than Christ in the soul. Eph. 3: 16-17, "That ye may be strengthened with power through the Spirit in the inward man, that Christ may dwell in your hearts through faith." "If we love one another, God dwelleth in us" (1 John, 4: 12). "If any man be in Christ he is a new creature" (2 Cor. 5: 17). Sometimes this new man is represented as being in Christ (Gal. 3: 27; Eph. 4: 24; Col. 3: 10), at other times as Christ being in him.

This new man in the soul can not sin. The old man can sin, but the new man can not. 1 John 3: 9, "Whosoever is begotten of God doeth no sin, because his seed abideth in him." The "seed" which is the Word of God, and abideth in him, can not sin, neither can the Spirit of God sin, hence the new man formed of the Word of God and of the Spirit of God, can not sin. "We know that whosoever is begotten of God, sinneth not: but he that was begotten of God keepeth him and the evil one toucheth him not."

#### The Destiny of the New Man.

The destiny of the new man, formed of the Word of Christ and the Spirit of Christ, dwelling in the soul, is beautifully expressed by Paul in Rom. 8: 10, 11, "If Christ is in you, the body is dead because of sin, but the spirit is life because of righteousness, but if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead, shall quicken also your mortal bodies through the Spirit that dwelleth in you." Also in Col. 3: 3-4, "For ye died (or your old man of sin was crucified and died), and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory."

It may still not be clear to some how the old man of sin can die and be buried, and yet the person live on and commit sin (1 John 2: 1). This is explained by noticing that there are four forms of death mentioned in the Bible, and that each form means a separation: (1) The natural death or separation of soul and body (Gen. 5: 5). (2) The death by sin or separation of the soul from God (Gen. 2: 17), as in the case of Adam when he sinned and was driven out of Paradise and from the presence of God; also in the case of King Saul who sinned, and God rejected him (1 Sam. 16: 26). (3) The separation of the soul from its former ways and habits of sin (Col. 3: 3). This is admirably illustrated by the sinner kneeling in the water as a candidate for baptism, and renouncing Satan and all his pernicious ways, and all the sinful pleasures of the world. Then, to illustrate this death unto sin, the candidate is buried with Christ by baptism, to arise again to walk in newness of life, having covenanted with God through Christ. This entering upon a new life is appropriately called a birth. (4) This death is a separation of soul and body eternally from God (Rev. 20: 14). Special emphasis should be placed upon the fact that the new man is the offspring of the Word and the Spirit, neither of which can sin (1 John 3: 9); also that the separation of the soul from its former ways of sin is called a death (Col. 3: 3).

Fruita, Colo.

### The Lesson on Forgiveness.

BY MRS. O. S. PRATT.

The Sunday-school lesson for July 31 emphasizes forgiveness (Matt. 18: 21-35). The golden text is, "If ye forgive men their trespasses, your Heavenly Father will also forgive you" (Matt. 6: 8). Is the Bible always to be interpreted literally? This question has been a bone of contention for years. It has been a subject upon which the best and most sincere Bible students have honestly differed. A strict, literal interpretation of the Bible would require that a man



forgive his offending brother 490 times, or seventy times seven.

An interpretation not exactly literal, but true to the intent and purpose of the scriptural text, would require that a man be extremely lenient with his brother who seeks to injure him, and he must use every available and practicable means to effect a reconciliation and establish peace.

*Church Discipline is Difficult.*—Between these two views there is a wide area of debatable ground. A careful analysis of the words of the text will doubtless throw much light upon the subject, and lead to a safe and sane interpretation. Church discipline is a difficult matter. How to handle an erring brother so as to protect his best interests and yet preserve the rights and dignity of the church, has disturbed many an otherwise peaceful church. Why? Because our officials fail to handle with care and diplomacy such questions as have been presented to them. Peter presents to Jesus, in the present lesson, the question as to how many times a man is to forgive an erring brother, and in answering that question the Christ unfolds the principle that is to guide and govern his followers in all similar circumstances. Concerning this, one of our writers has this to say: "What Jesus said about striving to reclaim the offending members of the community, doubtless struck the disciples as remarkable for its magnanimity." We speak of that passage as our Lord's teaching concerning church discipline. But it is a discipline in soul-winning and forgiveness, rather than in the art of holding the accused accountable for his wrong doing.

*The Church Must Rescue Men.*—"It is the business of the church to rescue men, to deliver them from evil, to help them to conquer themselves, rather than to punish them for their shortcomings." Peter could understand how a good man might be expected to exercise a degree of forbearance. As a good Jew, he had doubtless heard many times the exhortation of the rabbis concerning forgiveness. It was understood that a truly pious man would forgive a repentant brother as many as three times if asked to do so. But the devout man was distinctly warned not to go beyond that in his forbearance. He was expected to adhere strictly to certain standards of righteousness for the good of society, and especially out of reverence for the standards themselves. The law was too holy to be violated with impunity. For the fourth offense, therefore, forgiveness was to be refused absolutely. Thus did the Pharisees endeavor to honor God and the moral law.

It was natural enough that Peter should desire a definite statement from the Master, covering this point. The magnanimity of Jesus was startling, even to the disciples, who had so long walked with him and listened to his words of grace. Peter knew beforehand that Jesus would go beyond the rabbis in the matter of forgiveness, so he ventured to ask if seven times would not be about right. Imagine his amazement when Jesus said, "Seventy times seven." He knew, of course, that Jesus did not expect his words to be interpreted literally, and that he meant to remove all limitations from the duty of forgiveness. It was his way of saying, Keep no account of the number of times you have forgiven your brother. Make no record of your exhibitions of generosity. When you have really and genuinely forgiven a brother, his offense is thereby blotted out forever. To cherish an injury after you have professed forgiveness is to prove yourself insincere and revengeful. Jesus enforces and illustrates his principle of forbearance and forgiveness by citing an example of a merciful king who forgives a servant of a debt, whereupon the servant proceeds to oppress a fellow-servant who owes him a debt. Just punishment falls upon the ungrateful servant who fails to apply toward others the forbearing spirit that has been shown to him. May the Lord help us to apply this lesson to our hearts, and break down the barriers, if there should be such, and, as the shepherd of old, take care of the sheep.

*Pearce, Ariz.*

## "What Is Man?"

BY CHAS. M. YEAROUT.

### In Four Parts.—Part Two.—The Body; The Outward Man.

In investigating this question I shall endeavor to lay theory and speculation aside, and to be governed wholly by the written Word of God, for outside of the revelation of God all is theory and guess work, consequently, in our investigation of the subject in these articles, we shall endeavor to give a "thus saith the Lord" for our position, and kindly ask the readers to study the subject from a Biblical standpoint.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2: 7). Two things are self-evident in the above statement: (1) The body,—the outward man,—was formed out of the dust of the ground, and was absolutely lifeless. (2) The life,—the inner man,—came from God, so man, in the creation, was composed of earth and God. The earthy part was material, mortal, and corruptible; the part that came from God was spiritual, immortal, and incorruptible; otherwise, God himself is subject to decay and death.

Man was made in the image and likeness of God. "So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1: 26, 27).

Man having had constant access to the tree of life, would have lived forever, had he not sinned by eating of the forbidden tree. And had man become as wise as God, as the devil said he would, as a result of eating of the forbidden tree, he would have immediately thereafter partaken of the tree of life, and lived forever in a sin-defiled state (Gen. 3: 22, 23).

Man being driven from God's presence, and separated from the tree of life,—the source of the perpetuation of his mortal existence thus being severed,—the body which was taken from the ground wore out, faded, and went back to the ground (Gen. 3: 19). All the descendants of Adam and Eve were destined to go to the silent grave, with perhaps a few exceptions.

The fleshy body is opposed to the Spirit: "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5: 17). The outward man is an enemy of God, and combats righteousness (Rom. 7: 23-25). In order to live a Christian life, and do the will of God, the flesh and its affections must be crucified (Gal. 5: 24). Hence the apostle says: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6: 12). So we, like Paul, must keep our bodies under, and bring them into subjection to Christ. "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" (2 Cor. 4: 10, 11). It is thus made clear, that the body and flesh are mortal, and dead,—separated from God,—and must seek for "immortality, eternal life" (Rom. 2: 7), by getting into Christ, and living in strict compliance with the conditions of salvation as arranged by God in Christ. By this means our mortal bodies may be made alive, and eventually put on immortality. "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also QUICKEN (make alive) your mortal bodies by his Spirit that dwelleth in you" (Rom. 8: 10, 11).

To sow to the flesh is to reap a harvest of corruption. Why? Because the flesh is corruptible, dying, and doomed to be intermixed with the elements of earth; and no stream can rise above its fountain source. Those who venerate and bow at the shrine of the flesh, by decorating and ornamenting the fleshy body, are sowing to a stream whose fountain is corrupt, and will reap a harvest of corruption for their labor and painstaking. It is like

ornamenting and beautifying the house on the outside, and having nothing in the inside. It is wrong to gratify and feed the lusts of the flesh, and at the same time starve the soul, that is incorruptible, and will live on when these mortal bodies have crumbled into dust.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4: 4). The natural productions of the earth will sustain and nourish natural or physical life, for natural life subsists upon natural food, but spiritual life subsists upon spiritual food, and must be fed on spiritual food, in order to be healthy and vigorous. The body,—the outward man,—is nourished and strengthened by partaking of the food that God has provided in nature for this purpose, but this natural food will not feed and nourish the "inner man," for the inner man came from God, and must be fed on divine food. So God has wisely provided in the plan of salvation food adapted to the health and development of the spiritual man.

The reason why we have so many puny, sickly Christians today, is because they do not partake of enough of this spiritual food to make them healthy and vigorous in the service of the Heavenly Master. Spiritual activity depends upon partaking largely of heavenly food. These mortal bodies are called "houses of clay, whose foundation is in the dust" (Job 4: 19). "Our earthly house of this tabernacle" (2 Cor. 5: 1). "Earthen vessels" (2 Cor. 4: 7). "Tabernacle" (2 Peter 1: 13, 14). All the above names indicate a house or dwelling place, and not the dweller or inhabitant. Life and intelligence are not in the house or dwelling place, but in the occupant who dwells in the house.

"The body will, in the resurrection, be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8: 21). "For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15: 53).

The reader will remember and keep in mind the fact that the human body is mortal and corruptible, and goes into the grave as such, and there awaits the awakening into the incorruptible and immortal state in the resurrection. (For fuller treatment and explanation see Part Four.)

Job looked forward with a strong expectation to the time when he would see God in his glorified body. He says: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my veins be consumed within me" (Job 19: 25-27). This was the prevailing belief among God's ancient people.

Man is a wonderful being. "In a mortal body lives an immortal soul. In this perishable mass resides an imperishable Spirit. Within this frail, tottering temple shines a light that will always burn, that will never be extinguished. As to the past, we are finite; as to the future we are infinite in duration. As to the past, we are creatures of yesterday; as to the future, we are everlasting. When this house of clay will have crumbled to dust, when this earth shall have passed away, when the sun and stars shall grow dim with years, even then our souls will live and think, remember and love; for God breathed into us a living spirit, and that spirit, like himself, is clothed with immortality."

*Morrill, Kans.*

## An Invitation.

BY WEALTHY A. BURKHOLDER.

WHEN we are honored with an invitation to dinner or supper at the home of a friend, we show disrespect if we do not attend, or tell the family why we cannot, thanking them, at the same time, for the courtesy shown us. This is according to the rules of etiquette. In a recent Sunday's lesson we had an invitation from one of high rank, to come unto him and rest. Hear, while I read the invitation, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." This is

"He who says he is ready to die for the truth often means he is ready to kill."



what we want in the world,—rest. We get tired, often, and then, how we long to rest awhile! We must have rest in order fully to do the work that is expected of us to do.

"Come unto me." The invitation is plain. We know just where to go to. We are not promised rest anywhere else. "Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." That is what we want—rest for the soul. We soon find rest after bodily toil, but we want soul rest, and it is not found in this world. Only by coming to Christ and loving and serving him, may we obtain true rest.

But I hear young people say, "You mean we must join the church and leave our associates. Then we would have no pleasure. That would be dull and gloomy. We could not go to places of amusement, nor have good times as we have them now."

Yes, I do mean that you should come into the church, for you cannot come to Christ outside of the church, and obey his Word. In the associations of the church you will have real enjoyment. You need not leave your former associates. You can have a better influence over them if you are Christians than otherwise, and you may be the means of them accepting the invitation. As to places of amusement, you will not want to go if you are really interested in better things. Worldly amusements are not to be compared with the blessings of Christian work.

The mind that has been renewed and transformed by the power of the Gospel finds no pleasure in the sinful plays of this world. Once you become interested in your own salvation, you will then be concerned about others, and there will be no inclination for what is in the past, but your great enjoyment will be to work for the Master, who so kindly invited all to come to him.

Moses, that great and meek man, "when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Heb. 11: 22, 25. He had been brought up in luxury, and surely knew what the pleasures of the world and of sin were, but he chose rather the company of God's people, even should he suffer persecution, than to enjoy the pleasures of sin for a season. What a grand example of piety, faith and fidelity Moses manifested!

If only young people could be induced to study the lives of these faithful men, who stood up manfully for the right, they would not so long linger outside. When they hear the Savior knocking at the door of their hearts, they would gladly accept the gracious invitation, obey his Word and find peace unto their souls. He is pleading with the lost to come. The church says, "Come." The Spirit and the bride say, "Come." Christ says, "I will give you rest." "Learn of me." Learn lessons of meekness and love from this the best,—the Master Teacher. Who would not want to be a pupil of the great Master? He teaches lessons of love and sympathy toward all, and gives rest and peace,—boundless and free.

"With tearful eyes I look around,  
Life seems a dark and stormy sea;  
Yet 'midst the gloom I hear a sound,  
A heavenly whisper, 'Come to me.'  
"It tells me of a place of rest,  
It tells me where my soul may flee  
O, to the weary, faint, oppressed,  
How sweet the bidding, 'Come to me.'"

Shippensburg, Pa.

### A Parable of Opportunity.

BY JOHN R. SNYDER.

"And about the eleventh hour he went out, and found others standing idle, and he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. . . . And when they came that were hired about the eleventh hour they received every man a penny" (Matt. 20: 6, 7, 9).

The parable of which the above quotation is a part, has been very frequently misinterpreted. We can re-

member when, as a boy, we heard sermons preached upon it, holding out the promise to the sinner who had rejected Jesus Christ all his life, that if he would come, even at the "eleventh hour" his reward would be the same as he who came in early youth. We would not for one minute take away from those who have tarried until the evening of life a whit of the joy of reward, but it is hardly in accordance with the justice of the Master to put this interpretation to this parable, and we do not believe, from a study of the teaching of the story, that it was the teaching that the Savior intended.

In the previous chapter Peter had come to Jesus with the material question as to what would be the reward of himself and his brethren who had left all and followed him. Christ's answer was clear and absolute. In some senses the promise was as material as the question. He told the twelve that, as a reward and because of their fitness, they should sit on twelve thrones judging the twelve tribes of Israel. A spiritual note was struck, however, in the words, "in the regeneration when the Son of man shall sit on his throne in his glory." It was a look forward and the announcement carried no uncertain sound. It was a specific explanation of the establishment of an earthly order after the pattern of the heavenly kingdom. In that time those who have forsaken all for his name's sake shall receive an hundredfold and, in addition to this material reward, they shall have eternal life. Then Christ closes with the words, "But many shall be last that are first; and first that are last" (Matt. 19: 30).

This pronouncement is then followed by the parable above mentioned. It is unfortunate that there is a chapter division at this point. It would help wonderfully, in the study of these lessons, if we would forget these divisions, which are not of Divine Inspiration. We first note that the parable is one of work. The thought of personal salvation does not appear from beginning to end. It deals almost altogether with opportunity.

The householder was in need of help to care for the fruit of his vineyard. He made the effort to get this help. Some he was able to secure the first hour, others at the second, the third, and so on throughout the day. He employed those who would work and there is no suggestion of hesitation or haggling over the "price" on the part of those who were called. How different from the ordinary "eleventh hour" conversion! Most of those who then come have been rejecting the call to labor since early youth or the "first hour."

We next note that payment was made for their labor and that all received the same compensation. This caused objections from those who had labored all the day long, through the heat of the day and strenuous toil, as against those who had come in at the cool of the day. The answer of the householder was a clear vindication of his right and his righteousness. When the King calls to his labor, he rewards for opportunity used rather than hours or days or years of service. It is possible that in this, the last shall be first and the first last. The answer of the master of the vineyard also unmasked the real reason of the objection of the critics, as he suggested that the objection to his goodness was the result of their evil nature.

We do not take it that the parable is an answer to Peter's question as to what they might expect, as much as it was a warning. Peter had assumed that he and his colleagues had made special sacrifices. The thirtieth verse of the nineteenth chapter and the 16th verse of the twentieth chapter crystallize about this idea. Some of us, who have been first in opportunity, will be last in reward, because we have failed to make the best of that opportunity or neglected to take full advantage of it. Those who have come last, in the way of opportunity for service, may be first in reward if they faithfully fulfill that opportunity.

The warning is needed today as much as it was when Christ uttered the parable. Men are asking, "What is my reward?" "How much is there in it for me?" We want pay for our service in the measure of hours. Lest we are careful, when the time of reckoning comes, some who have had less advantage than we, will come first when the rewards are distributed. We too often think, that, in the measure that our service is long, or continuous, or conspicuous, thus will be the nature of

the reward. This is a grave mistake. If the Master appoints to long, arduous toil, reward will depend upon fidelity thereto. Or if he should appoint to service in some obscure place, or for a brief period only, the reward will be according to the faithfulness of those who are called into service.

How are we using our opportunities?

853 Maple Avenue, Findlay, Ohio.

### Broken Friendship.

BY M. M. ESHELMAN.

Do you know the value of a friend? Do you realize the depths of your sympathy because you have a friend? Do you crave the companionship of those who are willing to understand you? Do you long for that one to whom you can go in all confidence, and pour out your griefs and sorrows and drink in his deep love? Do you seek the one who can appreciate and share your joys? A holy thought given another is the holy link in love's strong chain. We double our happiness when we unselfishly divide with others.

In this world material needs, fleeting time, and changing scenes jostle and dissipate our most ardent desires of pure companionship. But alas, how cruel when some selfish interest, some sordid want, some factious claim comes and snaps a friendship, to give up which is like having your own "right eye punched out."

May I write it? O, very precious ones once twined their sweet beings around my loving heart. I almost hourly felt an awful loss if I could not walk in their presence and have fellowship in their joys and sympathies! I felt as if I were dying when no letter came laden with the fragrance of spiritual fellowship and heavenly sympathy. Did you ever thus live? Did you feel that there were one or two, outside your family, who were your own soul; who were so knit to yourself that leanness and poverty were all through you when not with them? Ah, their winged words, which came, bearing healings and balms for wounds; elixirs for broken hearts; the sure plummet which measured away griefs; and the chant of a perpetual Pentecost that vibrated heavenly music in your soul!

Outside of Jesus, outside of a loving companion, there may be one brother who shares griefs, sorrows, discouragements, perils. O that I may be a "friend" to one at least! This is likely my limitation. And yet, I wish that this true friendship might be world-wide. We are too weak; too exacting; too willing to intensify demands!

How distressing is the haunting memory of a great love, lost, perhaps, through some thoughtless word or deed! O the longing for forgiveness, for full restoration to the sympathy of the lost friend! But are we anything individually? Have we aught to hope for, outside of Christ? The constant memory of a once high and exalted friendship, once so full of nourishment to the soul, can purify the soul and inspire higher seekings and diviner thinkings. God help us to a greater communication with heavenly, elemental conditions! Lost human friendships make us run farther into the shelter of Divine friendship. "Lean upon Jesus!"

Tropico, Cal.

### Meditation.

BY NATHAN MARTIN.

"ONE of the brightest signs of the times," wrote D. L. Moody, "is that many Christians . . . are observing a 'quiet hour' daily. In this age of rush and activity we need some special call to go apart and be alone with God for a part of each day. Any man or woman who does this faithfully and earnestly, cannot be more than twenty-four hours away from God."

There is time for anything and everything else. Men take time to look after the farm and the factory, to notice the markets, but find scarcely a moment of time for the greatest question of time, the condition of the soul and its eternal future. The body is well fed: the soul starves. Plenty of time to clothe the body; no time to clothe with the robe of righteousness the never-dying soul. But if, in the slow Oriental mode of life, pursued by most of the men and women of the Bible, it was necessary to emphasize the necessity of calling



a halt, that God might speak, how much more important today!

Meditation has reference to connected, concentrated thought. What a rare gift is the ability to keep the mind steadily and earnestly upon one line of thought! One of the saddest experiences in the prayer-life of the child of God is that thoughts entirely foreign to the prayer will insist on coming and marring communion with God. Suppose we think of a man coming into the presence of his king, and kneeling before him. He is pleading for his life, or returning thanks for some favor shown him. While in the very act, he notices a butterfly passing before him. He rises and pursues it, forgetting, at least for the time, the purpose of his coming before the king.

Is this overdrawn? Has not the very same thing been enacted over and over again in the throne-room of your heart? Do you not rather wonder that God answers such half-hearted petitions so fully? These things are largely the result of two considerations: (1) We are living in an age when men attempt to do many things. A premium is placed on quantity, rather than on quality. (2) The spirit of hurry has pervaded every department of life, our thought-habit not excepted. Many things occupy our thoughts daily. This leaves no time to follow out the great thoughts of God in a connected line.

Not all material for thought is to be found in books. We are apt to think that the place to do profitable thinking is in our libraries, surrounded by the wisdom of past ages. But thought existed long before books were even so much as dreamed of. What shall we meditate upon?

1. On God; his nature and his attributes (Psa. 63: 5, 6).

2. On the works of God (Psa. 77: 12; 143: 5).

3. On the Word of God. Joshua, the lawgiver, the successor of Moses, was told that the book of the law should not depart out of his mouth. He was commanded to meditate upon it day and night, that he might observe to do all that was written therein (Josh. 1: 8). David describes the righteous man as one who meditates day and night in the law of the Lord (Psa. 1: 2).

4. On our lives. It is impossible to follow out the thoughts concerning God, his works and his Word, and then revert to our own ways (Psa. 119: 59, 60), without being greatly benefited.

5. Upon our individual life work. Paul wrote to Timothy, after giving some specific advice and instruction concerning his preparation and his work, "Meditate upon these things; give yourself wholly to them; that thy profiting may appear to all" (1 Tim. 4: 15).

One of the greatest hindrances to effective work in the church today is that we spread our God-given energies over too wide an area. Some years ago the Mississippi River showed signs of overflowing its banks. The matter was given considerable study. It was found that the mouth of the river had become very wide and that the deposit was accumulating rapidly because of the sluggishness of the current. Capt. Eads conceived the idea of narrowing the mouth of the river, making it necessary for the same bulk of water to pass through a much narrower space, thereby producing a powerful momentum which easily kept the channel clean by its own effort. Far more important is it that, in the spiritual life, we restrict our energies to the things which are eternal.

*Rheims, Pa.*

## The Sure Foundation.

BY EDWARD LOOMIS.

THE foundation of any structure is a very important part of it. The Master refers to a wise man who chose a rock for the foundation of his house, and though the rains descended and the floods came, and the winds blew and beat upon that house, it fell not, for it was founded upon a rock. Every judicious builder expects these storms and floods to come. This great and wise Counselor also refers to a foolish man who built upon an insecure foundation,—the sand. This house had to encounter the same test as the former, but, alas, it fell and great was the fall of it.

Jesus once asked his disciples, "Whom do men say

that I, the Son of man, am?" Their reply was, "Some say that thou art John the Baptist, some Elias and others Jeremias or one of the prophets." The Master now asks their opinion, Peter says, "Thou art the Christ, the Son of the living God." This answer is fully satisfactory, and Jesus declares that flesh and blood had not revealed this unto Simon. It was his Father in Heaven that had furnished him this grand revelation.

The Great Teacher now proceeds to explain or define the foundation of the grandest and greatest institution in all the world. "Upon this Rock," meaning himself, "I will build my church, and the gates of hell shall not prevail against it." Hence the prophet's glorious view of the Christian church, as he sees her equipped and arrayed against all her foes, "fair as the moon, clear as the sun and terrible as an army with banners."

How often have the gates of hell tried to prevail against the church and the Omnipotent Savior, but as often have they failed. So will it continue to be. The sure word of prophecy informs us that the kingdoms of this world are to become the kingdoms of our Lord and his Christ, for which we should hope and fervently pray. Methinks we are not sufficiently thankful for this omnipotent and all-sufficient Savior, who is able to save unto the uttermost all that will come unto the Father by him. He has established the church as a place of perfect security for all his followers. Let us ever be mindful that there is but one fold and one Shepherd,—one foundation. "Other foundation," Paul declares, "can no man lay than that which is laid, Jesus Christ, the same yesterday, today and for evermore."

The same inspired writer warns us not to build on wood, hay or stubble. The great conflagration will come, when this combustible foundation will be consumed and all that is built thereon will prove an irreparable loss.

One of the sacred writers, in contrasting the blood of the Savior with that of the good and righteous Abel, says, "It (the blood of Christ) speaks better things than the blood of Abel." The blood of Christ speaks the salvation of precious souls,—cleanses from all sin. The Psalmist declares the salvation of the soul to be precious, and, further, that none of us can, by any means, redeem his brother or give to God a ransom for him.

As we study the history of angels, as revealed in the Bible, we are constrained to believe they ever felt a deep solicitude for the salvation and happiness of man. The angel gladly informed the shepherds that he brought them "good tidings of great joy which should be to all people, for unto you is born this day a Savior which is Christ the Lord."

How the angelic, heavenly choir delighted to sing glory to God in the highest, and on earth peace and good will toward men! The blessed Savior informs us that there is more joy in heaven over one sinner that repenteth than over ninety and nine just persons that need no repentance. How richly do they minister to our spiritual needs, but only on the blessed Christ can we cast all our cares, trials and troubles.

Henry Martyn, the cultured, consecrated Christian missionary, was constrained to exclaim, "O thou great and incomprehensibly blessed Savior, what hast thou not done to alleviate the sorrows of life."

All hail the power of Jesus' name,  
Let angels prostrate fall,  
Bring forth the royal diadem,  
And crown him, Lord of all.

*New Philadelphia, Ohio.*

## Looking Back.

BY D. E. CRIFE.

LOOKING back was a part of the undoing of Israel. Although they were journeying from a land of bitter bondage to a land of freedom, of comforts and of luxuries, yet they became weary of the conditions which surrounded them on the way, and looked back and lusted for the things they had enjoyed in Egypt.

As strangers and pilgrims, traveling through the wilderness of this world; we too often look back, when we should keep our eyes fixed on Jesus,—the mark

which is set up to guide us to that better land. He who is running a race and continually looks back, cannot run his best, is only half-hearted, is apt to stumble, and cannot run on a straight line to the mark. Looking back is a hindrance in a literal race, and it is also a hindrance in a spiritual race. Lot's wife changed to a pillar of salt because she looked back, and church members have looked back until they became spiritually as dead as she, standing as monuments of the danger of lusting for the flesh pots of Egypt.

Some look back longingly at the amusements, the pleasures, perhaps even at the sins, of their earlier years. Looking back at those things blinds them to the joys and the blessings of the present, eclipses the hope of the future, and creates within them a yearning, a lust, for the things they willingly renounced when they started on the heavenward journey. It is not well to look back to the cucumbers, the melons, the onions and the garlic of the flesh pots of Egypt.

Others look back, with sorrow and regret, at the wrongs and mistakes of their past. This is not so dangerous as lusting for the pleasures which lie behind, for it may give a greater anxiety and desire to avoid wrongs and mistakes in the future. However, the habit of looking back and brooding over missteps of the past, ought not be encouraged, as it tends to sadden life, to dull the perception of the duties and obligations and joys of the present. Not in vain has the Savior said, "Sufficient unto the day is the evil thereof." Each day of active Christian life should be so full of good deeds and noble thoughts that there is little time left for vain regret and remorse.

In the life of the very best, many things are said and done, in the busy, hurrying years, that were not just what they should have been. In the after-light of calm reflection, perhaps in sleepless nights, these missteps will loom up to monstrous size, and well nigh darken life. Devoted saints, whose active years were spent in serving their Master and their fellow-man, will look back in the waiting twilight of old age, and become discouraged at the many mistakes they now can see. Perhaps the uncounted deeds of love and kindness they have done, which brightened the lives of others, and the memory of which they carry with them to their grave, has been forgotten by the doer, while every misstep and mistake frown big and grim upon them.

Right here is where Satan,—that wily deceiver,—gets in some of his most telling strokes. He can never shake the saint's faith in God; he cannot lure him away by the temptations of the world; he cannot instill hate into his Spirit-filled heart, so he rears up the past mistakes so broad and high as to hide from view the benign, all-atoning Savior. If he can accomplish this, he will at least sadden the closing hours of the saint's day, and weaken his influence, which should be rich in peace and joy and hope. When our thoughts persistently turn to the dark things of the past, it is well to say, "Get thee behind me, Satan," and direct our thoughts to better things.

The early life of mistakes and wrongs has made such an indelible impression on some minds that, though later they turn to God and preach his Word, they are continually referring to their own past missteps. Perhaps Satan is better pleased with such sermons than they think. God's Word is an inexhaustible mine of riches, better than any man's mistakes. Preach the Word, and let the past be buried in the obscurity it well deserves.

Paul says, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." He had made mistakes and committed wrongs; he had been wronged, maligned and persecuted, but he realized that it was best to forget all those things. To remember them and brood over them could do no good. When we have once made right, as far as lieth in us, the mistakes and wrongs we have committed, have truly repented and asked God's pardon, which he freely gives, then we have done what we could. To meditate over them and grieve over them can do no good. It will darken life and do us harm. Do not look back!

*Stillwater, Okla.*



## THE ROUND TABLE

### Helping the Minister.

BY ETTA HOKE.

ONE of our evangelists once said that in no other calling or office is there a greater temptation to jealousy than in the ministry. Why is this? From the very nature of things jealousy should be more rare among ministers than almost any place else.

One cause for jealousy is found in the fact that encouragement of ministers,—especially those young in years,—has been urged so strongly that many people have gotten a wrong idea of what this encouragement really should be. They think they must in every case praise the minister, tell him how well he has done, how rapidly he is improving, etc.

How thoughtless to bestow praise where it is not really deserved, and slight some who are really deserving! We are not all aware of the weakness of the flesh. I feel sorry for a minister when undue praise is bestowed upon him. If he is an humble, God-fearing man, it places him in an embarrassing position. It brings out the very part he wishes to hide,—self.

It seems that a minister should have but one answer to ill-deserved praise bestowed upon him by his people,—“All praise to God for what use I may be to him.”

When a less fortunate brother preaches, and receives less or no praise, he feels humiliated. Then there is a tendency to jealousy and discouragement.

To be sure, the minister needs encouragement, but how shall we give it? Let us put ourselves in his place under all the different conditions under which he labors. Let us learn to sympathize with him, not so much in words but from the heart! Let us show our interest in the work and our love for him! If he is in need, let us freely give! Let us bid him God-speed, and pray often for him in the discharge of his sacred duties. Then will we not have so many ministers looking for popularity and praise, but they will lay aside everything unbecoming a minister, and preach the plain truth in a plain way. Let us encourage our ministers, but not spoil them by flattery. They will then hide behind the cross and preach nothing but Christ and him crucified.

Roanoke, La.

### Christian Education.

BY EDITH BERG.

EDUCATION is the development of our mental powers and activities. We may know a great many things, but if we cannot tell what we know, our knowledge is of little value. Christian education is the knowledge of Christ added to the other things we may know, so that, while we may teach history, geography, biography, astronomy, we may also teach with them the histories of Christ and his apostles, of Moses and the prophets.

The Bible writers had the religion idea in mind when they wrote. David looked up and studied the stars and said, “The heavens declare the glory of God, and the firmament showeth forth his handywork.”

David herded sheep on the plains of Palestine, and he likened the Lord to a shepherd who led him into green pastures and beside smoothly-flowing waters.

The Psalms, given for the instruction of God's people, call attention to the duties incumbent upon us as workers for him. The world needs well-trained, truth-loving workers. How shall they be trained? They can not be developed in the secular schools of our country. With or without law, the only book that contains the elements of Christian education has been driven out of our public schools. They must be educated in the homes, the church, or the Sunday Schools.

Ignorance is not as bad as insincerity, because an ignorant teacher may learn, but an insincere teacher is unfit for the position in any Christian church or Sunday School. Sincerity is the crown jewel of God and man. But sincerity without knowledge is helpless, and knowledge without sincerity is dangerous,—especially so in the realm of Christian education. How can we teach what we do not know? How can we teach about

the Christ when we do not know him? Without this knowledge our teaching will be mere secularism. Therefore the teacher, or the pupil who aspires to be a teacher, should cultivate a love for the truth of God, as Timothy did, and become proficient in rightly dividing the Word of Truth.

423 Second Avenue, Dixon, Ill.

### Love.

BY C. J. HARRIS.

LOVE is the essence of God; therefore, “he that dwelleth in love dwelleth in God, and God in him.” Love is beautifully displayed in the Gospel: “Herein is love.”

Perfect love in us makes the whole heart and soul delight supremely in obeying God. Such love meets and fulfills the demands of the whole law. May we so live as to possess that principle by which we may resemble God in holiness, and thereby bear the express image of his person.

Love was the source of the calmness, so characteristic of Christ. When he left us his last legacy of peace, he left the means of it in the New Testament: “This is my commandment, that ye love one another, as I have loved you.” A constant flow of Divine love should pervade the pathway of every Christian; hence he who is the richest in the love of God, has the greatest advantage for loving his neighbor as himself.

It is love that purifies the heart. Love is, therefore, the life of the soul. Love, the outflowing energy of the soul, will cease to flow if not mixed with good works. Is our love practical or is it a merely sentimental thing?

Love is queen of all the Christian graces; therefore “the fruit of the Spirit” may be truthfully expressed in just one word,—“love.” Joy is love exalted; peace is love in repose; long-suffering is love enduring; gentleness is love in society; goodness is love in action; faithfulness is love in service; meekness is love in school, and temperance is love in training.

Love is sung in the songs of the birds, echoed in the notes of the morning dove, and love thrills in the language of every living thing. It reaches the angels of heaven. Well might the learned Apostle say: “Now abideth faith, hope, love, these three; but the greatest of these is love.”

Greenville, N. C.

### Just Keep on Smiling.

BY MRS. RILLA WILSON.

As I passed through the city, I saw an aged lady. As we met each other, she smiled. She looked at me as if she thought she knew me. We did not know each other, but we just kept on smiling. As we meet one another in this life,—we know not, we understand not, we look on outer form. God looks upon the heart. Then, why not open wide our hearts to Jesus and let his blessed smiles and sunshine in? It will make us more sympathetic and loving, and we will strive to win each other's confidence. Then, by and by, our doubts will fade away beneath the magic of a smile.

Springfield, Ohio.

### Why It Was a Good Meeting.

BY JULIA A. GILBERT.

AFTER reading the many things said about the Winona Conference, the thought came to me, Is it any wonder it was a good meeting? At this meeting the sisters were granted the privilege of breaking the bread and passing the cup at communion. The church stands as a bride adorned for her husband on this question. If the church is right on every other question, will it not be enough for the angels in heaven to rejoice until God will say, “It is enough; Jesus, receive your bride?”

Grundy Center, Iowa.

### That Home of Yours.

BY ELLEN M. FIKE.

HOME ought to be the most pleasant and comfortable spot on earth. Better be in ill humor anywhere

else than at home. One should never plant thorns where he has to spend so much of his time himself. A little self-denial, a habit of pleasant speaking, a consideration of the wants of others,—these are the things that make home delightful. A sermon printed in the *Golden Rule* thus touches on a habit that makes many a home insufferable: “Oh, the eternal nagging and fault-finding and carping that go on in many a family! Every little personal, every little harmless pet indulgence, every ingrained trait on either side, comes in for a pestering fire of unpleasant remarks, that prick and scarify and sting, until that house is no more fit to live in, than a patch of nettles is for a tired man's bed.”

Meyersdale, Pa.

## CHRISTIAN WORKERS' TOPIC

For Sunday Evening, September 4, 1910.

### “Christ Winning Our Nation.”

Luke 10: 1-17.

(Some hymn about Christ and his power.)

V. 1: “Whither he himself would go.” Christ wishes to go everywhere into the lives and homes of men; but he can go only where his followers have preceded him. I am to be the “forerunner” of Christ. So are you.

V. 2: “The laborers are few.” The many neglected places in our country, including the great cities, are like vast prairie farms where sometimes harvests go to waste for lack of laborers to gather the crops.

V. 3: “I send you forth.” Let no Christian enter into any day without the thought that Christ sends him into that day to do his will.

V. 5: “Peace be to this house.” You can say that to every house if Christ enters with you; not otherwise.

V. 9: “The kingdom of God is come nigh.” We are to show the kingdom of God, not as something up in heaven, but as something right here. Luke 17: 21.

V. 17: “Even the devils are subject unto us.” There is no evil in our nation, however powerful, but that will yield before the influence of Christ,—before persistent home mission work.

Divine attraction.—Jer. 31: 3; Hos. 11: 4; John 6: 44; 12: 32.

Christ winning through the church.—Acts 2: 41, 47; 4: 4; 5: 14; 6: 7; 9: 31.

Winning through me.—Prov. 11: 30; Dan. 12: 3; Matt. 18: 15; Jas. 5: 20; Jude 23.

Winning through witnesses.—Luke 24: 48; Acts 1: 22; 5: 32; 1 Peter 5: 1; 2 Peter 1: 16.

Note.—Let each Christian Worker pray for grace to be a winner of souls, remembering how much God has done for us.

## PRAYER MEETING

For Week Beginning September 4, 1910.

### Light on Life's Pathway.

2 Cor. 4: 6-11.

1. The Source of This Shining.—“God hath shined.” The light of God,—glorious and sublime,—is not of man's kindling. Man can not evolve, out of the darkness within, such a light. Only he who could “command the light to shine out of darkness,” could cause such a light to shine in the sin-darkened hearts of men. The light diffused by the knowledge of God is the light of God himself. It is the gracious gift of the infinite mercy and goodness of God to the individual soul. God's shining illumines the soul and brings everlasting peace. God, who is Light, and in whom is no darkness at all, is still shining through his Son Jesus Christ, by his Word (2 Peter 1: 16-19).

2. The Place of This Shining.—“God hath shined IN OUR HEARTS.” The brightest gem of heaven is freely given to illumine the darkest place of earth. God's sunshine in the heart brings a double revelation,—man's depraved state outside of the gospel light, and God's abounding and all-sufficient grace. Shining into the heart this light enters into every act and deed of the life, into every thought and feeling and motive of the soul's activities. Darkness and ignorance must flee when God's light radiates from the heart (1 John 1: 5-7).

3. The Purpose of the Shining.—“To give the light of the knowledge of the glory of God, in the face of Jesus Christ.” The shining of God into our heart is to give us something of that glory that is our heritage through the atoning sacrifice of Christ upon the cross. The shining assures us of an opened way to Paradise, regained by the blood of Christ. It is the dawning of that great eternal day upon the soul, which will never be followed by the darkness of night (Matt. 5: 16).



## HOME AND FAMILY

## The Two Mysteries.

SELECTED BY SADIE E. MILLER.

We know not what it is, dear, this sleep so deep and still;  
The folded hands, the awful calm, the cheeks so pale and chill;  
The lids that will not lift again, though we may call and call;  
The strange, white solitude of peace that settles over all.

We know not what it is, dear, this desolate heart pain;  
This dread to take our daily way and walk in it again;  
We know not to what other sphere the loved who leave us go,  
Nor why we're left to wonder still, nor why we do not know.

But this we know: Our loved and dead, could they return this day  
Return and ask us, "What is life?" not one of us could say.

Life is a mystery as deep as ever death can be,  
Yet oh! how sweet it is to us, this life we live and see.

So might they say, these vanished ones—and blessed is the thought.  
"So death is sweet to us, beloved, though we can show you naught.

"We may not to the quick reveal the mystery of death:  
"Ye cannot tell us, if ye would, the mystery of breath."

The child who enters life comes not with knowledge or intent;  
So they who enter death must go as little children sent.

Nothing is known; but I believe that God is overhead,  
And as life is to the living, so death is to the dead.

—Mary Mapes Dodge.

## Things We Dislike to Do.

BY ELIZABETH D. ROSENBERGER.

"I WOULDN'T mind housekeeping, if it wasn't for the ironing; but on ironing days I just almost wish I had never consented to leave the typewriter and marry James." The laugh which accompanied this little speech told only too plainly that the speaker considered James' tastes and wishes before her own. It was James who made life worth while for her.

"I'll do your ironing if you will only bake my pies for me," said another. "I can iron, but after I have slowly and carefully concocted the entire scheme of the pie, I begin to mix the ingredients with fear and trembling and exceeding carefulness, well knowing, from past experience, that unless I put forth every effort, the results will be unforeseen and unexplainable. And even after I have weighed and sifted and pondered each step carefully, I put that pie into the oven, not knowing how it will look or taste when I remove it. If the juice does not run out, the crust is likely to be too soft or too hard, or some other queer thing will have overtaken it, that mother cannot understand, because her pies have been good for so long that she does not remember what can happen when you have not thoroughly mastered the art."

Another young woman hated to do the weekly mending, and the number of hated tasks grew larger, as each one spoke of the task she would like to shirk, if it were possible. And so it has always been, in the daily routine of homemaking, that there is some work to be done which even the most enthusiastic homemaker dislikes. The duties we love bring their own reward with them; duty in this case becomes a pleasure. But though we love our homes, most of us admit that we dislike some of the work which is included under the general term of housekeeping. Much that contributes toward making home an ideal place comes through the medium of the faithful discharge of unloved duties. Some of us would like to shirk these tasks altogether, if our pride in our own housekeeping would permit it. But so essential to our comfort and well-being are these tasks, which we dislike, that we dare not slight them.

Now these very duties are the trying points of each day's work. We hate to think about them, and we put them off until we are tired and then they are doubly annoying. We wish we could eliminate them altogether, and grow impatient at their constant

recurrence. These tasks that are not hard enough to require effort, and not difficult enough to require skill, and yet await us with each rising sun, to try our patience. There is no inspiration in drudgery and yet important results rest upon it.

"Is there anything more tiresome than dishwashing?" asks one. Does that woman ever stop to think that one-half of the conquering force she put into her piano practice would make of dishwashing an easy task? Much of our housework never shows when the day is done, yet the whole day's structure has been built upon it. We look with pleasure at the imposing buildings our great architects have built. Our eyes take in all the beauty of design and structure; then we pass on without a glance at the foundation stones. We could see but a few of them if we cared to look, for most of them are deep down in the earth,—out of sight. Not the most beautiful cornice or sculptured column is as important as the buried corner stone. The tasks we dislike form the solid background of our days. They strike the notes of fidelity in our natures.

Artists speak again and again of men who do their truest and most skillful work where they know it will be rarely seen, because they are honest to their ideal, and loyal to their highest thought. In an old cathedral there is an arch which has an interesting history. When the cathedral was being built, an old artist begged to have a part in it. He wanted to do something for God. Out of pity for his age, the architect gave him something to do. Afraid lest his trembling fingers might spoil some design, he let the old man work upon this arch which stood in the shadows of the vaulted roof. One day they found the old man asleep in death with his tools laid in order, side by side. Then they saw the face of the Christ he had chiseled upon this arch, perfect in feature and expression, so beautiful that today people come in crowds and wait for the hour when the sunlight shines upon this arch, so that the face can be seen. The old man was not working for the eye of the world; he was simply doing each minute an unseen part, as in the sight of God. Let us do these common, everyday duties in the same spirit!

Covington, Ohio.

## Life—Whence and Whither?

BY ELIZABETH MILLER.

WHAT is life? Whence have we come and whither are we going?

Life may be likened to a great sea. When we put away childish things and begin to think of the responsibilities awaiting us, then it is we step from off this wharf, called home, and enter the great sea, called life. Here we either row *against* or *with* the tide. If we are prepared, with strong oars, to row against this tide of troubles and difficulties, we can sail over this sea of life successfully. If unprepared,—equipped with weak oars,—we will be lost beneath the angry waves, and life will be a failure.

Again, life may be likened to a great battle. As each receives his call to this great battle, he steps forth, prepared and armed, to meet his enemy. If he has the right armor, he will be able to overcome the enemy,—to battle his way through the difficulties of the world. Thus he wins success. Going forth unprepared and unfit for battle, he falls at the feet of his enemy, and the battle of life is lost.

Again, life may be likened to a great school. When we leave the school of childhood days, we go forth to enter life's great school. Our success in this school depends largely on how well we prepared ourselves while in childhood's school. If we learned our lessons well, we will be able to recite them successfully,—life will be to us a success. If not, we are doomed to fail when the final reckoning comes. Some one has said,

"Life is a leaf of paper white,  
Whereon each one may write  
His word or two,  
And then comes night."

But of the many definitions we may give, life, after all, is what we make it. The Lord gives and the Lord takes. When God sends us into this world and breathes into us the breath of life, we are pure and in-

nocent. If we choose, we can make our lives as pure and sweet as the lily. The choice is ours, and we must choose one way or the other. If we live pure, holy lives, God will welcome us to mansions in his eternal home. On the other hand, if we choose the wrong, and live lives that are impure and unholy, we will be cast aside. The Lord will not know us, for we are none of his.

"He liveth long who liveth well,  
All else is life but flung away.  
He liveth longest who can tell  
Of true things truly done each day.

"Then fill each hour with what will last,  
Buy up the moments as they go.  
The life above when this is past,  
Is the ripe fruit of life below."

Trebeins, Ohio.

## Memory and Hope.

MEMORY and Hope met each other one day as they were going along life's highway, and stopped to exchange greetings. Hope was walking with elastic step and serene brow. Memory had her eyes pensively fixed upon the ground, and walked slowly and with frequent pauses.

"Good morning," said Hope cheerfully. "Whither-art thou going?"

"Back over the way I came," replied Memory.

"Art thou not weary going over the old path?"

"At times I am, but there are many scenes I love to revisit."

"On the whole, however," said Hope, "it seems to me thy traveling companions are many of them, at best, troublesome and even exceedingly sorrowful. I wish thou wert not going the backward way. Wilt thou not join us? All the saints are going our way. All the army of the redeemed who have washed their robes white in the blood of the Lamb are going with me over the road. It is good company; the best in life."

But I saw Memory shake her head and continue sadly on her way; and Hope, with no time to waste in useless regrets, prepared to advance.

Then I, who had been hesitating between Memory and Hope, came up to Hope and said: "May I join thee? Hast thou room for me in thy company?"

"And who art thou?" asked Hope, gently.

"A human soul," I answered sadly; "one buffeted with trouble, beset by doubts, cast down by loss, terrified at the thought of death, and in great need of comfort."

Then Hope held out the hand and drew me along the way with her, saying joyously: "Welcome, O soul of humanity! Come! Thou shalt walk with me up to the Pearly Gates. Forget thou the things that are behind, and stretch forward with me unto the things that are before."

So I let Hope lead me along the way, and when night came, Faith and Love joined us, and we journeyed on through the night, which shone, even in the darkness, with the star lamps of heaven. And in the darkest places of all I heard Hope singing, singing as if God had taught her, singing in an undertone:

"It is better farther on."—Charles M. Sheldon.

## Protecting the Children.

THE crusade against harmful medicines, now being waged by the United States Bureau of Chemistry, has recently espoused the cause of the helpless infants who are being dosed with so-called "soothing-syrups." Already a list of more than a dozen preparations has been published, each containing morphine, chloroform or other harmful ingredients. The wide-spread infantile paralysis, and kindred diseases are said to be directly due to the indiscriminate administration of these nostrums. The efforts of our Government need but the intelligent coöperation of the parents to bring about the most happy results, so far as the physical well-being of our little ones is concerned. We should not, however, forget the far more important spiritual need,—to keep our children in close touch with the loving Savior in the early dawn of youth. They need our most careful coöperation to meet life's battles.



# THE GOSPEL MESSENGER

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We learned that the District Meeting of Eastern Virginia will be held at Midland, Sept. 1.

BRO. JAMES M. MOORE, of Chicago, is engaged in a ten days' Bible Institute at Belleville, Kans.

THE District Meeting for Middle Missouri, to be held in the Centerview church, is announced for Oct. 13.

BRO. J. R. SMITH, of Carrington, N. Dak., announces that he is in a position to hold a few series of meetings.

BRO. E. M. STUDEBAKER closed a series of meetings in the Maple Grove church, Kans., with five accessions by confession and baptism.

THE new church at Quinter, Kans., now about completed, will be dedicated Aug. 28. Bro. D. A. Crist will deliver the address for the occasion.

WE are not publishing programs for harvest meetings. The privilege must be limited to meetings and conventions that concern State Districts.

BRO. ANDREW HUTCHISON writes that he will close his work in Argos, Ind., Aug. 26, and will then go to Lenox, Iowa, where he begins a meeting the next day.

BRO. D. S. DREDGE, of Springfield, Ohio, goes to Lordsburg, Cal., in September, to take charge of the Scientific Department in the College at that place.

At a meeting, recently held in Chicago, Bro. W. R. Miller was ordained to the eldership. The ordination services were in charge of Brethren John Heckman and S. S. Blough.

WRITING us regarding the work in the Middle Creek congregation, Pa., Bro. H. L. Stahl says that on Saturday, Aug. 27, he had the pleasure of leading five persons into the stream and baptizing them.

In this issue, on the last page, only eleven District Meetings are announced. There should be at least twenty-five. The clerks of previous District Meetings will see that their respective meetings are announced soon.

BRO. J. G. ROYER, after spending some weeks in Southern California, has returned to his home at Mount Morris. We are expecting him at Elgin next week, to assist in the Sunday-school and Christian Workers' Meeting.

THIS week Bro. J. E. Miller is announcing the District Meeting for Northern Illinois and Wisconsin, to be held at Hickory Grove, Oct. 5. All business for this meeting should be in Bro. Miller's hands not later than Sept. 8. See his notice on page 556.

THE date for the dedication of the Leamersville church, Pa., has been changed from Sept. 4 to Sept. 18. Bro. C. C. Ellis, of Juniata College, will conduct the dedication services. The regular harvest meeting is announced for 2:30 P. M. of the same day, and services will also be held in the evening. Bro. Ellis is to remain the entire day.

NEXT week the Sunday-school workers of Northern Illinois and Wisconsin will be with us a part of two days. The meeting begins on Tuesday evening and closes on Wednesday evening. The exercises for the last evening will be in the interest of the Christian Workers.

WE had the privilege of worshiping with the members at Rockford, Ill., last Sunday. The day was ideal, the congregation good and the interest splendid. During the last year the conditions in the Rockford mission have greatly improved. The Sunday School has grown, the membership has increased and more workers are available. Bro. Keltner and wife feel greatly encouraged over the general outlook.

BRETHREN J. J. Yoder and S. J. Miller, of McPherson, Kans., spent last Lord's Day in Elgin, the former preaching in the morning and the latter in the evening. Both talks were greatly appreciated by our people, and we hope to have the brethren with us soon again. They are spending a month or more in the Chicago University, and will return to their school work in McPherson College inside of a week or two.

ON Monday Bro. E. B. Hoff, accompanied by his two boys, called at the MESSENGER sanctum. He says everything is in good shape for the opening of Bethany Bible School Sept. 6. Bro. J. W. Lear is to deliver the opening address at 8 P. M., and a good attendance for the occasion is expected. The outlook for students is splendid, and a very efficient body of instructors has been provided for. It was thought, a short time ago, that Bro. A. C. Wiewand would be able to take up his work at the beginning of the school year, but his physician advises him to let school work alone a while longer, so he will not be at Bethany for a few months at least.

SOME think there is no power in a tract. Were they here at our desk a while, they would learn to think differently. We have word from one who was supposed to be well rooted and grounded in the faith of the Gospel, as held by the Brethren, but tracts teaching another doctrine fell into his hands, and now he is a member of another church, and is distributing tracts far and wide among our people. This shows that there is something in a well-written tract, whether we think so or not. The denominations that are making the greatest stir in religious circles are the ones that are using the most tracts. Hundreds of our members ought to keep on hand good tracts, to hand to those who are likely to be influenced by them.

IT is said that in many towns and cities church members have made themselves rather conspicuous at the postoffice on Sunday. It would seem to us that they are the very ones who should be willing to give the postal clerks a rest. We ought to be content with the mail received six days in the week, and help to make it possible to have the postoffice closed on the Lord's Day. It is not the business men who go to the postoffice for their mail. They are quite willing to let those connected with the postoffice department have one day's rest. Usually those who call at the office for letters can do without their mail until the next day. If they are Christians, they should certainly set a better example.

NOR long since we heard of a church that had a big trouble on its hands, and it was deemed proper to send for a committee to help set things in order. It occurred to a few of the wise heads that it might be well to send for an earnest evangelist to hold a revival and get matters in good shape for the committee. It is to be hoped that the revival will make it unnecessary for the committee to take up the work for which it was appointed. Personally, we think that a good protracted meeting, followed by intelligent pastoral care, would do the churches that seem to be out of order more good than all the committees that may be sent to them. Instead of asking the Annual Meeting for a committee, let churches look around for a consecrated evangelist, and then see to it that the members are properly fed and cared for by those having the oversight of the flock.

BRO. GALEN B. ROYER and wife will complete their work in Denmark and Sweden Sept. 12; then go to France, stopping a few days on the way, at Berlin, Germany. After Sept. 24 they leave France for Rome, Italy, where they are to remain eight days. Oct. 14 is the date set for sailing from Naples, and if all goes well they should be in New York Oct. 26. We are looking for them in Elgin about the first of November.

BRO. GEO. E. YODER, of Elk Lick, Pa., writes us from Brownsville, Md., saying that he had the pleasure of attending the Ministerial, Sunday-school and Christian Workers' Meetings of Middle Maryland, held at that place. A good program had been arranged for the occasion, and what was said and done proved helpful and uplifting. Bro. Yoder is now engaged in a series of meetings at Brownsville, and hopes for splendid results. He is very much pleased with the fine body of young, active and earnest members that help to make up the strong, working membership of the congregation.

WE have a letter from Lemuel Hillery, of Goshen, Ind. He tells us that he is able to be on his feet but little, and that when not in bed he must sit, practically, all the while. His diseased limbs have troubled him for many years, and while he has done a great deal of hard work as a missionary and preacher, he has not often been without pain. He still does some preaching, but while delivering his address must remain in a sitting posture. He thinks that he will not be permitted to remain in this world much longer, and now, in the decline of life, craves the earnest prayers of the children of the kingdom.

IT is said that the Bible is what is making new Turkey. For years missionaries have been working the Word of God into every nook and corner of the empire possible. They have handed out parts of the Scriptures, here and there, got the people to reading, and in this way got them to doing their own thinking. As a result it would seem that we are going to have a new and better Turkey. What the Bible is doing for Turkey it may accomplish for any other unchristian country. There is power in the Written Word and if we would have good results we must make a liberal use of the Scriptures. The enemies of Christianity may put the missionaries to death, but they will find it more difficult to get the religion of Jesus out of the hearts of the people.

AT the beginning of the week Bro. W. R. Miller, of Chicago, called on us. He is quite busy these days, making preparation for his trip to the Bible Lands. His party will consist of about twenty persons, and the trip promises to be an exceedingly interesting one. After viewing some parts of Europe and portions of Palestine, some of the party will return home, while the others will proceed east, and visit the ruins along the Euphrates and Tigris, going as far north as the ruins of Nineveh. Of this part of the trip we may say something later. Bro. Miller has promised us some articles, describing especially the latter part of this fine trip, and we are sure that they will be read with interest. As now planned, the whole trip will occupy more than one year.

IT is astonishing how loose some of the churches are about financial matters. There is no system of collecting money, and, of course, no system about spending it. Possibly a report that few can understand may be made once a year. There is no auditing committee, neither is there a committee on finances. Everything is trusted to the man who receives what is handed him, and he pays it out as it happens to be called for. No one knows how much he ought to pay, and a host of members feel just as well if they do not pay anything. Were we to carry on our private business as most churches carry on their church business, the last one of us would be bankrupted inside of a few years. Why can we not have some good business methods for our churches? For our church finances we should have the very best of methods. In fact, we should be just as careful about the church finances as we are with our personal finances. Who can give us a good article on church finances? Our readers should know something about the best methods.



ALMOST every week we receive important announcements that reach our desk just a few hours too late to appear in the current issue. Such announcements, of course, must be held over one week. Our invariable rule is to close up the MESSENGER forms on Tuesday morning.

We are asked to say whether the Bible teaches the doctrine of endless hell fire. We read about men being cast into hell, about the devil and the false prophets, with others, being cast into the lake of fire, and about the wicked going away into everlasting punishment, but we read not one word about any man, woman, devil, or false prophet, being released from his place of torment. Even the rich man, who talked to Abraham about the saving of his five brothers, did not seem to have any hope of ever getting out of Hades. One has to look a long while before finding an account of the Lord pardoning any one who had been condemned and sent away into everlasting punishment. The man who lives a life of sin, while in this world, and with his eyes wide open goes to hell, must not expect to be pardoned out. In the Bible he searches in vain for a precedent.

### Not Independent of the Word.

It is a mistake for us to conclude that God is going to do all of his talking to us through the Spirit, independent of the Written Word. He is not disposed to set his Word aside after this manner. The Bible was given us by devout men, who wrote as "they were moved by the Holy Ghost." The Lord had entered in the Book the things he desires us to read, understand and respect. If we wish to know what the Lord has to say to us, we should read the Scriptures, for they were intended for our instruction. If we wish to learn the will of God concerning man, we should consult his Written Word, for in the Sacred Book his will, so far as revealed, has been made known. Do we wish to know the mind of the Spirit, then we should read what was written under the direction of the Spirit. In fact, the Bible contains all we are to know in this dispensation concerning the mind and purpose of God and the Holy Spirit. The Spirit may help us to understand and apply that which has been written and placed on record, but we need not expect the Spirit to deal out to us information independent of the truths contained in the Holy Scriptures. The Gospel is the power of God unto salvation, and the Spirit is making use of it in the conversion of men and the management of the church. When we once understand all that the Bible contains, and are found willing to obey from the heart all that the Lord has required of us, we are not going to feel the need of another revelation.

### Our Relationships.

WE all have our relationships. While some may be closer and more personal than others, yet we have them, but with different degrees of appreciation, owing to what effect their being and doing may have on our lives and well-being. Because of these relationships, we expect more of them, and go to them with a sense of greater freedom than we would naturally go to strangers. But our appreciation of all of our relationships depends largely upon the closeness we sustain to them in our friendships, in our social and spiritual relations.

Of some of our relatives we are more or less proud, because of their social and financial standing. They stand well in society, wherever known, because of their affable disposition, because of their noble, Christian character, and because of their sound and upright business principles. And because of this we know that they have the greater possibilities of being useful and helpful to us in all of our social, financial and religious relations of life. Therefore it is not only an advantage for us to have such relations, but it always affords us great pleasure to introduce them to our friends and those with whom we associate. When a person of our own name, because of special endowments, intellectually or otherwise, becomes prominent, and gains a reputation beyond the ordinary, people will come to us and ask: "Does he belong to your family? Is he a relative of yours?" Do you believe it, we are al-

ways glad to say: "O yes, he is a cousin of mine, or a second-cousin,—yes, he belongs to our family?" And, do you know, we usually put him up to us as closely as the law will allow? Why is this? First, because it is perfectly natural for us to do so. We say that blood counts. It does, when it is of the right kind. And it should be our great pleasure to make it continue to count, as it courses through our own veins into that of our children, and our children's children down through the ages.

It has been the boast of the Brumbaugh family that, as far as we can trace back, there never was a drunkard known to belong to the family, or one who bore our name. How long we may continue to have this honor we know not, but it is a distinction worthy of perpetuation. Because, to keep men sober from intoxicants, means to keep them sober from a large majority of the other evils to which the human kind are subject.

It may seem selfish to appreciate our relations, especially because they can be, and are, helpful to us, but this is a kind of selfishness that our Heavenly Father approves and commands. We were made to be helpful to each other, and God wants to be helpful to us if we can only be made to see our need and accept the help which he so graciously offers. The whole scheme of redemption is based on a sense of need and a desire to give help. It was because of the fact that man, through sin, fell and severed the relation that existed between himself and his God, that we have, what is called, the "Plan of Salvation." And the first thing in this "Plan of Salvation" is the restoring of the relation that was lost, which is done by being "born again." "Ye must be born again."

Through sin we have all become strangers and foreigners to the commonwealth of God. By being born again, we are all made fellow-citizens,—heirs of God and joint heirs with the Lord Jesus Christ, sons of God and brothers and sisters of Jesus Christ. "I call you brethren." "Ye are brethren." In this way the relation that was lost is restored and it is our privilege to call God our Father, and Jesus Christ our Elder Brother, and all of God's children our brethren,—a relationship in which we should all glory, and use every opportunity to let our friends and the world know it.

This we can do in our daily living,—in our homes, in our business and in all of our associations in life. The things that are uppermost in our minds are the things that we talk about to our friends, to those we meet on the way and to those with whom we associate. And as God, our Father, is the greatest being in the world, is a very close relative of ours and has done, and is doing more for us every day of our lives than any other relative ever has done or ever can do, what should be our attitude toward him? What do you think? What do you say? Dear Father in heaven, I thank thee that thou hast been pleased, in thy great love, to make it possible to become a child of thine, an heir to thy great salvation and a member of thy blessed kingdom.

It is our purpose to impress our minds and hearts with the blessedness of this relation, but also to get us to feel the importance of the very nearness of this relation. What we all need, perhaps more than anything else, is a greater closeness of this relation,—to have God as our most familiar friend. God, as our Father, is willing to have us feel nearer to him than to a father or mother. He asks us to commit all of our ways to him, and he will give us the desires of our hearts. There is nothing too great or too hard for God and his Son to do for us, if it is for our good, neither is there anything too small, that we may hesitate in going to them and making our wants known. We do not live close enough to our Father. To too many of us he is a God that is far away,—so far that he can not see us when we look for him, nor hear us when we call. And because of this we try to do too much, get along, as much as possible, without him, and, as a result, we call for him only in times of great trouble and distress.

Last week our country was sweltering and burning under a severe drought and the people, many of

them, were murmuring and complaining about the drought,—“No corn, no potatoes, the berries and fruit are all burning up, and starvation almost at our doors.” What will we do? What can we do? We can continue to murmur, or think of God as being asleep, or not caring for us, or we can be trusting, loving children, believing that, what is best for us, our good Father will give us. Or we may show our trust a little better, by asking him to send us the needed showers, and then await his good pleasure.

Well, we don't know what all our Christian people did on Sunday, but we do know that some,—and we believe many,—committed their ways to the Lord. And we further know that on Monday morning the gentle showers were falling, and continued to fall during the day until thousands and thousands of hearts went out to our good Father, in grateful praise for the refreshing showers that fell, that meant so much good and so much food for a needy and hungry world. O that men would praise the Lord for his goodness and tender mercies toward us,—his needy and dependent children! H. B. R.

### The Practice of the Early Church.

It is not often that we, in the MESSENGER, take up and consider anything that is said in Annual Meeting and published in the Full Report, but it seems no more than proper that we should notice the following, referred to by one of our careful readers and leading thinkers:

Bro. Moore:—In your speech, at Winona, Ind., as given in the Annual Meeting Report (pages 112, 113), you stated: "I stand here with the evidence to prove anything I may say." You also stated that "Brother Leatherman was ordained to the eldership by Alexander Mack, Sr., and got the practice of the sisters breaking the bread to each other at communion from Alexander Mack." Please give us the record in clear and unmistakable language, that it may be recorded as a matter of history, and not as tradition.

From Brumbaugh's "History of the Brethren," in a footnote, p. 533, we learn that Daniel Leatherman was ordained by Alexander Mack, that Leatherman ordained David Martin, and that in 1800 Martin ordained Casper Rowland, of South Carolina. The original manuscript from which this date was secured, was written June 20, 1830, and attested to by Joseph Rowland, P. Shaver, Wm. A. Hendricks and Jacob Gates. The manuscript, now eighty years old, is in the possession of Bro. D. B. Gibson, Girard, Ill., and a correct copy of the same may be found in the history of the churches of Southern Illinois, compiled by D. B. Gibson, J. W. Lear and J. H. Brubaker.

It would appear that David Martin settled in South Carolina about 1760, and we know, from the document referred to above, that he was ordained by Leatherman in 1775. About twenty years later we read of members from the Carolinas settling in Kentucky and Southeastern Missouri. In 1828 the John Rowland, mentioned above, moved from Kentucky to Sangamon County, Ill. Two years later Eld. Isham Gibson, who had been ordained in Tennessee in 1826, settled in the adjoining county. This movement resulted in a number of churches in Southern Illinois.

In 1787 the George Wolf family left Lancaster County, Pa. In 1800 we find them located in Kentucky, and in a few years later in Southern Illinois. This movement resulted in a number of churches, and in connection with the churches in Sangamon, Morgan, Bond and Macoupin Counties, with some others, constituted what in our history is known as the "Far Western Brethren." When these Brethren first became known to the General Brotherhood, they all practiced the single mode of feet-washing, and "the sisters broke the bread and passed the cup of communion the same as the brethren."—*Brumbaugh's History, page 535.* There are members living who know this to be a fact. These churches that could trace their history to Joseph Rowland, then to Casper Rowland, then to David Martin, then to Daniel Leatherman, who was ordained by Eld. Alexander Mack, Sr., claimed that the original practice was for the brethren and sisters to break the bread and pass the cup alike, as stated above.



Now for proof that the early church, established by Alexander Mack, broke the bread and passed the cup in the manner just stated, we quote from Brumbaugh's "History of the Brethren," page 543. He is referring to the church in the time of Mack:

"The members broke bread and gave the cup to one another, and so throughout the entire communing number, male and female. The only other known way was Beisef's, in which the elder broke bread at the altar for each one, male and female. Enough has been recorded to show that at the beginning, and at least for fifty-four years, in the early church the sisters were treated exactly like the brethren, and each one passed the cup and broke the communion bread."

It was to these quotations, and the other facts as stated, that we referred in our address. Knowing that in the open Conference one does not have time to offer much evidence in support of a position taken, we could do no better than merely to refer to the evidence we had at hand, should the statements made be called in question.

### Near Death's Door.

It is a serious thing for one to put off his known duty for a more convenient season. The man who defers making a profession of religion until late in life may never have an opportunity of entering the church as the Gospel directs. Here is an instance, as related by one of our correspondents:

"A man has lived seventy-five years contrary to the teachings of his God; he is now at death's door, with dropsy; is penitent and desires baptism. His physician says he is not able to be moved to a stream and that using a tub in his home would prove fatal. Will some one please make a reply through the Messenger what is advisable for a minister to do in such a case?"

The Gospel is clear, regarding the duty of the preacher and the penitent. The minister is told to preach the Gospel to every creature. Of the penitent it is said, "He that believeth and is baptized shall be saved" (Mark 16: 16). All through the New Testament we read of men and women "coming to Christ," "confessing Christ," and "putting on Christ." The invariable rule was to believe, repent and be baptized. From this rule there was no departure, for the sick or the well.

The mere fact that one delays confessing Christ until he thinks he is not able to perform his duty, does not change the Gospel. We may plead mercy, but the law of the Lord remains the same. We may criticize the Plan of Salvation, or talk about demanding the impossible, but that does not affect the situation. We may even censure the minister for interpreting the Scriptures, as we are now doing, but that does not change the reading of the Word of God. The facts remain, and will meet us at the judgment.

But what shall be done with this penitent believer, who has deferred his entrance into the church until near the twelfth hour? Most ministers would have a good tank prepared, brought into the room, have the water warmed and baptize the man if he and his family are willing to take the risk, and the physician does not forbid it. Hundreds of such baptisms have been performed without any serious results. The Lord stands by the men and women who try to obey the Gospel. If it is settled that the man in question is not able to receive baptism, then let him be received as an applicant for baptism and membership, and be regarded as such. This does not make him a member of the church, nor does it entitle him to the communion privileges or to the anointing, referred to in James 5: 13-15.

As regards mercy, that is solely in the hands of the Lord, and he will have mercy on those on whom he sees proper to have mercy. It is not the privilege of the minister or the church to attempt to grant mercy independent of the Gospel conditions. And while we cannot assure divine clemency, we can still pray the Lord to have mercy on any poor soul who puts off doing his duty until it would seem to be too late. Such people should have our help, sympathy and prayers, but we cannot, on account of this lamentable condition, change the requirements of the written Word. We must leave the mercy to the God who knows how to mete out justice as well as mercy.

### Doctrine in China.

THE Adventists, represented by the *World's Crisis*, a very strong religious journal, are doing some good educational and religious work in China. The church has an academy located at Wuhu, presided over by a man who not only makes his school an institution of learning, but he sees that it stands for Christianity as well. He has gathered around him a fine body of students, and they will become a power for good when they leave his school and enter upon their duties in other cities. Religious services are held regularly, and the Christian religion is taught with care and necessary precision. He makes it a point to teach the doctrine of his church clearly, and those who are converted under his teaching, understand the Scriptures as he teaches them. He is a man who is not afraid to teach the doctrine of his church even in heathen lands. This reminds us of a few timid creatures, who say that while it is proper for the Brethren church to send missionaries to heathen lands, these missionaries should be very cautious about emphasizing the doctrines held by the church. It would be well, so it is said, to deal lightly with the points that cause us to differ so widely from what is taught by others, and give more attention to the doctrines held in common by the principal denominations. A policy of this sort would simply demonstrate our weakness as well as our unfitness for doing the kind of work the Lord wants his people to do. The apostles were not afraid to preach the New Testament doctrine to the heathen. Our General Mission Board aims to select for the foreign fields brethren and sisters who will not only teach, but will stand by the principles of the Brethren church. This is certainly commendable.

### A Call from the South.

BRO. W. H. MONTGOMERY, formerly of West Virginia, writes us from Enterprise, Miss., saying that weak lungs make it necessary for him to reside in the part of the South that he has selected for his home. He seems much pleased with his location, and is of the impression that those of our people, who are seeking a mild climate, will find some splendid inducements in that section of the country. The climate is mild, the soil fairly productive and the land cheap, with the timber in great abundance. Enterprise is in Clark County, on the eastern side of the State, and about seventy miles from Fruitdale, Alabama. Bro. Montgomery would like to have the General Mission Board aid in mission work in his country, with a view of building up a church. We suggest to him,—and what we here say will apply to a number of other localities,—that he make application to the District Mission Board of Tennessee for the assistance needed. The Tennessee Board can then take up the matter with the General Mission Board. This is the way to get help to carry on work in new localities. The General Mission Board stands ready to aid District Boards in building up congregations in new and unoccupied territory, and the reason more is not undertaken is because the members in new localities either do not apply to their District Boards for help, or because these Boards do not make use of their opportunities, to push the work. We also suggest that those interested in establishing churches in the South write Bro. Montgomery, being certain to enclose stamps for reply.

### A Puzzled Methodist.

THERE are things that puzzle the best of men, and sometimes the worst of them. The action of some people may, at times, even puzzle the devil. They do things that apparently are past understanding. Under the circumstances we cannot blame an honest Methodist for being puzzled; he sees things that may well puzzle the angel Gabriel. Even some of our own members see things that puzzle them. They cannot understand how really truthful men and women can promise to do things and then refuse to do them. But here is a clipping. It contains the story of a Methodist who is badly puzzled:

It has long been a question in my mind if it would not be better for the sake of truth and honesty, for us

modern Methodists to strike out of our discipline some of the old rules that are so far out of date that none of us think of obeying them. Is it any credit to us to stand up in the presence of God and man and take vows upon ourselves we never expect to keep? You know the Wise Man says, "When thou vowest a vow unto the Lord, fail not to perform it, for it is better thou shouldst not vow than vow and perform it not."

When we promise to renounce the devil and all his works, with all the vain pomp and show of the world, and that we will not follow nor be led by them, we never expect to do it, and the minister never expects to enforce the rule. You know the Methodists of Wesley's time were so old-fashioned that they really took the Bible for their fashion plate. They thought Timothy meant what he said when he wrote that Christians should adorn themselves in modest apparel, without gold, or pearls, or costly array. But we have outgrown all these old-fashioned notions and are keeping up to date in everything. We came to the conclusion that the best way to win the world was to join hand in hand with its people and since then we have had no trouble with them at all. It is hard to tell which is leading or which is being led,—the church or the world.

Another thing I can not understand. Why do they build churches and dedicate them expressly for religious services, when they know we all need them for places of fun and merry-making? Young Methodists must have amusement for we never have any of the joys of the Lord. Some one please answer.—A Puzzled Methodist.

### The Amusement Craze.

ONE of our exchanges says that congregations have their problems, but all do not have the same problems. There are things to hinder the progress of the Lord's work everywhere, but Satan is at the head of all of them. In some places, he says, it is the amusement devil. People go crazy over amusements. Church members will go to places of amusement rather than go to church. They can go to religious services and it may not cost them one cent, but when they wish to be amused they pay well for the entertainment and never once complain. They may find it more pleasant in church than in the halls of amusement, but that seems to make no difference with them. Their heads are set on having a good time, and they will have it, whether the church prospers or not. They want to belong to the church, but prefer to give their very best to Satan and his work. At church they may contribute twenty-five cents towards the church expenses, but they can go to some place of amusement, pay one dollar for the family, and feel good over it. When people of this sort can not be reformed, we are wondering why they should be kept in the church. The church can do them no good. Their hearts are set on the world and that is where they live, both spiritually and temporally. We should be in favor of rounding up the flock more carefully. We should give more attention to the members of the flock, and see to it that those who wish to retain their membership give proper attention to the church services and their Christian duties in general.

### What a Sunday School Can Do.

CAN a Sunday School accomplish anything? Read what the late William Reynolds, Field Superintendent of the International Sunday-school Executive Committee, has to say about a little work he one time did. He says:

"I remember once being in a town of 1,200 inhabitants, which was the county-seat for more than forty years, but never had a church or Sunday school within its bounds. What might be expected of such a community? I never saw so many saloons for so small a place. The jail was full, and prisoners were chained on the outside. We hunted over that town for some live Christians, and found three—we might have found more if we had made a house-to-house visitation. We called them together, organized a County Sunday-school Association, appointing one as president, another as secretary, and the third as treasurer, and the three to constitute an executive committee. After explaining to them their duties, and exacting a promise that they would convene at once and organize a Sunday School, we left them, commending them to God and his sustaining grace.

"Now for results: Seven years after this I was invited to that place to attend the annual convention of that Sunday-school Association. On coming into the town I counted five steeples from as many churches, but not a saloon in the place nor a person in their jail. I asked when this marvelous change commenced. They said from our visit, seven years before, and the establishment of that Sunday School."



# MISSIONARY DEPARTMENT

## GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ..... Mt. Morris, Ill.  
 E. C. Early, Vice-Chairman, ..... Penn Laird, Va.  
 Galen B. Boyer, Sec. and Treas., ..... Elgin, Ill.  
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 Chas. D. Bonasack, ..... Union Bridge, Md.  
 J. J. Yoder, ..... McPherson, Kansas.

Address,  
 General Mission Board, Elgin, Ill.

## EXTRAVAGANCE AND PLEASURE.

Sometimes the Brethren are charged with undue severity and Puritanical strictness in their opposition to useless display and inordinate love of pleasure. We are, however, by no means alone. Here is an extract from some remarks uttered by Cardinal Gibbons, which are very much to the point: "I think we are very closely approaching the extravagance and inordinate pleasure enjoyed by Rome just before her fall. The cry today is for more riches. The rich are more greedy,—never having enough to satisfy their desire. We have more channels for pleasure, today, than in the time of Julius Caesar, yet there is a clamor for new pleasure and greater enjoyments." There is need of some plain teaching from our pulpits, lest our members be drawn into the whirlpool of these popular evils, so alarmingly prevalent everywhere. We do not want to hold our peace, while Satan is straining every nerve to deceive, if it were possible, the very elect.

## READING A BIBLE CAUSES A STIR.

A young woman, on her way to work from a suburb to the City of New York, on a recent morning, was seen to be reading her Bible. So unusual was the sight that a New York daily paper considered it worth a special heading, "Reads Her Bible on Her Way to Town." If all is true that is said about New York, it was eminently fitting that this young woman should be reading her Bible as she drew nearer and nearer that cesspool of corruption. Perhaps one cannot seek moral strength too frequently, if exposed to the temptations of a great city. But why should it be a strange thing to read a Bible on a railroad train? As a "best seller" it surely ought to be read more than it is. It is acknowledged, even by unbelievers, as exerting a greater influence on civilization than any other book past or present. It has poetry among the best, stories of romance, pithy aphorisms and proverbs, comforting messages of hope and good cheer, and a sure cure for the "blues." Why should it not be read on a train without causing the least excitement? Why not do MORE READING on the trains and set a good example for others?

## HOW ONE VICTORY WAS GAINED.

A. P. Franklin, of Mandulwar, Talooa, some years ago, when looking around for a suitable place to start mission work among the Bhils on the Satpura Mountains, India, arrived late, one evening, at a little village far out in the jungle. To his astonishment he found a well-attended liquor-shop there, and saw with regret that the people were fast being ruined by drink. As the tent and his belongings had not yet arrived, he was compelled to camp out, as best he might, at the riverside. It was Christmas evening, and with the weather anything but agreeable, it may well be imagined how the missionary was made to realize his lone and forsaken condition. To be sure, he did not starve, but provisions were scarce, and nobody in the village seemed willing to supply him with anything. Lying on the ground, that starry Christmas night, he prayed that God, in his mercy would let "his kingdom come" and take possession of that village. After some years of arduous toil the answer has come. Through the earnest efforts of the villagers the drinking-shop has been closed, a Christian headman has been appointed, and a schoolmaster holds forth in one end of the building formerly used by the liquor-dealer. The other part is used as a church and prayer room. It is a mighty victory over sin and Satan.

## A LESSON FROM LIFE.

It has been well said that "truth is stranger than fiction." The novelist draws on his fervid imagination and portrays scenes more or less realistic. Life, however, presents its graphic pictures true to the facts,—unvarnished and unpolished,—with a lesson to all who will heed. From Los Angeles, Cal., comes the story of a millionaire, respected by the circle of his acquaintances, and greatly beloved by his wife and son, who, in a fit of despondency, sent a bullet crashing through his brain. He had all that heart might wish, but, fearing lest his continued insomnia might produce insanity, he laid hands rashly upon himself. His physicians say that the fears of the man were absolutely ungrounded, and that by proper exercise he might have secured an abundance of sleep which, as Solomon assures us, is always the reward of honest toil. Then, too, his millions might have proved a mighty agency for good,—to others as well as to himself,—had he taken pains to make a wise and judicious

distribution of the same. Solomon in his day saw a lamentable thing: "Riches kept by their owners thereof to their hurt." The California man furnishes a twentieth-century illustration of the Wise Man's axiom. It should be a warning, too, to thousands of others who, in the love of riches, are lost to all that is good and noble, and at last die in the lowest depths of despair.

## CRIPPLED CHRISTIANITY.

When it comes to efficient Christians, we think at once of the robust, active disciples of the Lord who are ready, like Paul of old, to fight the battles of the Lord. But as we look around, among the Christians of today, a lamentable condition is seen,—an army of CRIPPLES! No wonder the Lord's work drags! Here is a man seemingly without ARMS; he never helps any one across life's rugged places. Farther on,—you would scarcely believe it,—is a man without FEET, for he never walks an inch out of his way to serve others. Here, again, is a man, apparently all right, strong and vigorous, but, what a pity,—he has no VOICE. Never, by even a single word, has he encouraged the sorrowful, nor dried the tears of widow and orphan. Never has he confessed Christ before men, and shown his allegiance by an outspoken testimony. As we proceed in our survey of crippled Christianity we see another man, outwardly fair to look upon, but to our great regret we notice that he is undoubtedly DEAF. Never does he listen to the stirring appeals for mission work. It is nothing to him that heathens are going down to Christless graves by the million. He has no ears save for the jingle of the dollar, and that is so loud that it simply drowns out all appeals for any worthy cause. Brother, sister, are you among the cripples? If so, do not despair! The Great Physician can cure the palsied arm or foot, can touch the lip with "the coal of fire from God's altar," and "unstop the deaf ear." Give him a chance!

## AT THE TURN OF THE ROAD.

Where the rough road turns and the valley sweet  
 Smiles bright with balm and bloom,  
 We'll forget the thorns that have pierced the feet  
 And the nights with their grief and gloom.  
 And the sky will smile and the stars will beam,  
 And we'll lay us down in the light to dream.  
 We shall lay us down in the bloom and light,  
 With a prayer and a tear for rest,  
 As tired children who creep at night  
 To the love of a mother's breast;  
 And for all the grief of the stormy past  
 Rest shall be sweeter at last, at last.  
 Sweeter because of the weary way  
 And the lonesome night and long.  
 While the darkness drifts to the perfect day  
 With its splendor of light and song—  
 The light that shall bless us and kiss us and love us,  
 And sprinkle the roses of heaven above us.  
 —Frank L. Stanton

## WHERE ARE THE VOLUNTEERS?

"There are not found that returned to give glory to God"

When our crowd of eight was before the Conference at Bellefontaine for approval, one thought rang in my heart, and I fancy the same thought was in the heart of many another, at the same time. This thought is contained in the words of Jesus, "This is the Lord's doings and it is marvelous in our eyes." Surely, in that year, 1903 and the year following, when as many, again, offered themselves for God's work, anywhere, waves of holy joy and enthusiasm rolled over the entire Brotherhood.

Just the other day the first news of the Conference of 1910 reached us. The dailies have not yet reached us even. But we got refreshing news, in a way, just the same. It was something like this: A good, strong, spiritual meeting, a five o'clock morning prayer and praise meeting, 35,000 people present, a \$15,000 collection, a good organization for work, fine prospects for a good meeting, etc., etc. At once the thought flashed into our minds, "How nice if we also might have been there to help enjoy all those good things from the Lord." And we began to wonder what pessimistic brethren think of such a meeting and of such a church, seeing her on such an occasion. Maybe the church is more after God's heart than some are wont to think.

We read on further in the letter and these words forced themselves upon us, "But no men missionaries for either Europe, China or India." As I meditated, the impression deepened. Something rose into my throat, or something else sank heavily into my heart, I don't recall which; but I began to feel bad. I had to wonder what Jesus in glory thinks of us. His words, the words of the text, came to me burning my face, "There are not found that returned to give glory to God, save this stranger."

For these two days since, I can not get several conflicting ideas out of my mind: "A good, strong, spiritual meeting," hosts present, a good collection, but no men for the foreign field! Well nigh a paradox,—so it seems to me. I can believe in the good meeting; but it is impossible for me to believe there are no young men willing to offer themselves to the church, for foreign work. And yet there is another stubborn fact confronting the whole Brotherhood, namely the fact that for several years the Board has been calling for volunteers for Europe. And worse than all, word comes that elders must be

sent from home, else the work in Europe will have to be abandoned. And the needs of China and India and Africa and the isles of the sea are boundless. Yet "there are not found that returned to give glory to God" in offering themselves to fill these needed places.

"Save this stranger" also belongs to the text. If next mail does not bring word that some brother or brethren, out of the 35,000 present at Annual Meeting, feel impelled, by the Spirit, to offer themselves for Christ and the church, I shall be surprised. They may be unknown to the most of us, not having written for the papers much, yet they are God's own, not strangers but sons of God, willing to offer the service and praise that the other "nine" are unwilling to yield. May it be so, for his name's sake!  
 I. S. Long.

Pimpalner, India.

## FROM BULSAR, INDIA.

The continued good reports from week to week, through the dailies and private correspondence, of the Winona Conference, makes our hearts rejoice. One writes, "For twenty-one consecutive years I have attended our Annual Conferences and this one has been the best. We trust the good influence of the meeting may be felt in every corner of our dear Brotherhood."

This week we have had with us our Field Committee. There was a representative from every station of the mission except Ahwa, in the Dang Forests. On account of great rivers and heavy rains Bro. Pittenger was not able to get here. Much business came before the meeting which continued for two days. Among other important items of work the financial estimates of the mission for 1911 were made, to be presented to the next meeting of the General Board.

On Sunday afternoon Bro. Blough was called to the bedside of a sick man, Mr. Baldwin, who lives two stations away. For months he had been suffering from tuberculosis of the bowels, and a sudden change, indicating the end had come. After reading God's Word and prayer, Bro. Blough returned home. On Monday evening the telegram came, announcing the death of the sufferer. The burial took place here at Bulsar, on Tuesday afternoon. Just three years ago Mr. Baldwin, with his sixteen-year-old bride, had come to the Mission House to be married. In his death the nineteen-year-old widow is left.

The monsoon, hitherto, has been very good. Crops are looking fine. For a few days we have been having sunshine, which is very acceptable after the many days of rain and cloudy skies.

Tomorrow will occur the All-India Sunday-school examination on the Sunday-school lessons of the six months just passed. For weeks the lessons have been reviewed with the hope of good results in every division. Old and young, literate and illiterate take part in this work and we feel it is a great help in keeping up the interest of the Sunday School. Twenty thousand Sunday-school pupils entered on the examination last year. Seventeen thousand passed successfully, and seventy-eight received silver medals. The highest grade in every division of every language area receives a silver medal.

Our college boys and girls have returned to Ahmedabad for the last half of the year's work. They were home for a six weeks' vacation.  
 Eliza B. Miller.

Bulsar, India, July 15.

## FROM THE FIRST DISTRICT OF VIRGINIA.

The third annual District Sunday school Institute and Ministerial Meeting was held in the Troutville house, Botetourt Co., Va., Aug. 2-4. Every session was characterized by interest and a spiritual uplift. Bro. Wm. M. Howe, of Johnstown, Pa., was with us, and gave us some most excellent instruction. Other home brethren assisted in the work. The theme of the first session was "The Devotional Atmosphere of the Sunday School." A strong plea was made for more spirituality in Sunday-school work. The second session was given to a "Ministerial Program," which dealt primarily with the doctrines and ordinances of the church. The terms of salvation and the character of a gospel sermon were given due emphasis. The third session was a discussion of the "Organized Work of the Sunday School," including the home department, cradle roll, and adult Bible class movement. The fourth session was the "Graduation Exercises" of the teacher-training class of the District. Addresses were made by graduates, and diplomas were awarded to twenty-nine graduates. A fitting address was made by Bro. Howe on "The Trained Teacher." "The Graded Course of Study" occupied the time of the fifth session. The most marked interest was shown in the sixth session, in discussing and adopting a "Standard of Excellence" for the Sunday Schools of the First District of Virginia. The following twelve points were finally adopted, all of which a Sunday School should have to be a "Front Line School":

1. An average quarterly attendance of 66 2/3%.
2. Teachers' Meetings.
3. Representation by Delegates to Sunday-school Institute.
4. Teacher-training class.
5. Home department.
6. Cradle roll.
7. Contribution for District Institute.
8. Contribution quarterly for missions.
9. Temperance collections for Temperance Committee.



10. Use of Brethren's literature.
11. Sunday School must continue the entire year.
12. Statistics given promptly when called for.

It is to be hoped that many of our schools may attain to this standard, keeping in mind that the aim of the Sunday School is to bring souls to Christ and train them for his service. The next annual Institute will be held at the Peters Creek church, Roanoke County, Va.

C. S. Ikenberry, District Secretary.

Daleville, Va., Aug. 13.

## Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

### CALIFORNIA.

**Bangor.**—Our Sunday School enjoyed a good talk from our Sunday-school secretary, Bro. C. E. Holzner, on Sunday, Aug. 14. Bro. Overholser also preached two very helpful sermons on the same day. Mr. Miles and family, of near Seattle, Wash., visited his brother-in-law, Bro. Reed and family, for almost two weeks. Mr. Miles was hardly able to get around when they first arrived, but he found this climate helpful to such as are afflicted with rheumatism. They are now planning to return in the fall and make this their home. The fruit ranchers are now the busiest people in the foothills. After the peaches, plums, apples and pears are dried, figs will be ripe and need attention. Help is scarce and work plentiful. The climate could not be better. It is a pity that not more Brethren in moderate circumstances can find their way to this part of California, where they could help to spread the Gospel.—Ella R. Webster, Bangor, Cal., Aug. 17.

**Long Beach** church has lately been having some good spiritual feasts. Eld. J. W. Cline, who is spending some time with his family here on the Beach, gave us two very interesting sermons Aug. 7. On the 14th Bro. Harvey Snell, of the Covina church, gave two excellent discourses. All of these services were much enjoyed, and the brethren have lately preached for us. Their labors were much enjoyed. This is a great place for the people to spend their summer vacation, as it is always nice and cool in summer, and mild in the winter. We are anxious for more of our members to be released from the cold and dreary winter church. Any of our members, wishing to spend the winter in California, are invited to come here, as there is much to do here in helping to spread the Glad Tidings of the Gospel. Any information regarding the place and work cheerfully given.—J. M. Shively, 1219 East Second Street, Long Beach, Cal., Aug. 15.

### IDAHO.

**Payette Valley.**—July 24 we were favored with a call from Bro. Clarence Yoder, of the Lordsburg (California) College, who preached for us morning and evening. We are glad to report to his many friends that our elder, Bro. Levi H. Eby, and family, who have been afflicted with scarlet fever, are improving rapidly, and hope again to be released from quarantine soon. The younger son, Bro. High, who, with his family, is spending the summer with Bro. Eby, was first stricken, then Bro. High. The others, who kept themselves isolated as much as possible, escaped for a while, upon which the quarantine was raised and the house freed, and the children, but Sister Pearl, the youngest daughter of Bro. Eby, came down with the fever in a few days; then Edna, and lastly Eld. Eby himself. Thus far the fever has not broken out in any other family, and we hope it will spread no further.—S. J. Kenepf, Payette, Idaho, Aug. 13.

### ILLINOIS.

**Camp Creek** church met in council July 30. A special council was held Aug. 13. Two members were received by letter. One letter was granted. Bro. M. L. Hahn was retained as our elder and pastor for another year. Our love feast will be held Sept. 10.—Carrie Hummer, Colchester, Ill., Aug. 15.

**Kaskaskia.**—This church met in council Aug. 13. Eld. D. T. Wagner presiding. The attendance was good. We expect to hold a series of meetings and a love feast sometime this fall. Brethren T. N. Sluder and George Simpkins were appointed as a committee to secure an evangelist to do the preaching. We solicit the prayers of the Brotherhood in behalf of these churches. The fund-raising and clean-up. The date of our meetings will be announced later. The writer and Sister Florence Childress were chosen to represent the church at District Meeting. Bro. Daniel Wagner and wife, of Virden, Ill., were with us in our council and stayed over Lord's Day.—J. M. Clayton, R. D. 1, Beecher City, Ill., Aug. 15.

**Macoupin Creek.**—The Church of the Brethren met in quarterly council Aug. 13. The report of the annual visit showed the Macoupin Creek church to be in good working condition. Eld. E. H. Brown and Henry Coe were chosen delegates to District Meeting, with Brethren Ed. Nantz and Martin Brubaker, alternate. This church was represented in the joint Sunday-school Meeting, held at West Otter Creek, Aug. 7, by our superintendent, John Hilton, who acted as chairman of the meeting. Sister Elizabeth Watson spoke on the subject, "Should There Be a Standard of Qualification for Our Sunday-school Teachers?" The exercises were good. Our series of meetings was postponed on account of the illness of Sister Isaac Frantz. Three of our young people will attend Bethany Bible School this winter.—Aurelia Watson Brubaker, Farmersville, Ill., Aug. 20.

**Notice to Churches, Elders and Officers in Northern Illinois and Wisconsin.**—All business to come before the District Meeting, Oct. 5, should be in my hands not later than Sept. 8. See that all queries, reports, etc., are mailed to me at the earliest date possible. The rule is that no business as appears on the printed leaflet shall be considered by the meeting, and the clerk is asked to have these leaflets in the hands of the churches by Sept. 21. Act now.—J. E. Miller, Mount Morris, Ill., Aug. 16.

**Starling.**—Bro. James Moore, of Chicago, has been with us the past week and gave us five interesting talks, which were much appreciated by all. Bro. Hoff, of Bethany Bible School, was with us in our Sunday morning service also. A collection was taken for the Bethany work, amounting to \$9.41. Aug. 15 we met in regular council. The opening of the business, Bro. Flory had the privilege of baptizing his two daughters, for which our hearts rejoice. The church having felt the need of more helpers, decided to hold an election for a minister and deacon at this meeting. The lot fell on Bro. William Buckley for minister, and Bro. Peter Frantz for deacon, both parties being duly installed. Owing to foul business and the late hour, it was decided to have an adjourned meeting Aug. 26. Bro. Flory expects to be absent, holding a series of meetings for some time.—Lillie A. Frantz, 310½ Ninth Avenue, Sterling, Ill., Aug. 16.

### INDIANA.

**Beech Grove.**—This church met in called council Aug. 6. Brethren Eli Smeltzer, Fred Hill and Bro. Pease were with us and assisted in the meeting. Bro. Richards having offered his resignation as elder, the church accepted the same, and Bro. J. W. Rarick was elected as elder for one year. Our next council will be held Sept. 3.—Hattie Shull, R. D. 38, Ingalls, Ind., Aug. 13.

**Elkhart City.**—On Sunday, Aug. 14, Bro. S. F. Sanger, who has been our elder for some time, was with us and preached both morning and evening. Next month Bro. Sanger leaves for California. The church very much appreciates the excellent service he has given us, and we regret to see him leave this field of labor. Last Sunday morning one was baptized.—Mrs. Gladie S. Miller, 141 Garfield Avenue, Elkhart, Ind., Aug. 18.

**Loganport.**—We held a pleasant harvest meeting at the Adamsboro house on Sunday. Bro. D. B. Garber, of the Adamsboro church, presided. The children and young people rendered a very good program, which was enjoyed by all. Bro. Charles Oberlin was advanced to the second degree of the ministry. The installation services were conducted by Bro. L. T. Holsinger.—Sarah G. Felthouse, Loganport, Ind., Aug. 18.

**Minneapolis.**—Last Sunday morning Eld. M. S. Gripe, recently of Idaho, preached at the Shideler house, and in the evening at our Union Grove house. Bro. David Stoner preached at our Shideler house in the evening.—John F. Shoemaker, Shideler, Ind., Aug. 17.

**Monticello.**—Sunday, Aug. 7, we held our annual harvest meeting. Eld. A. G. Crosswhite, of Florida, preached the harvest sermon. In the afternoon the children and young people rendered a very good program, which was enjoyed by all. Bro. Charles Oberlin was advanced to the second degree of the ministry. The installation services were conducted by Bro. L. T. Holsinger.—Sarah G. Felthouse, Loganport, Ind., Aug. 18.

**Ogans Creek.**—This church met in council Saturday afternoon, Aug. 13, with Brethren Geo. Swihart and I. E. Warren, of Boann, and Bro. Albert Wright, of North Manchester, with us. Five were dismissed by letter and one was received by letter. Brethren Elmer Gilbert and Josiah Hoover were chosen delegates to District Meeting; alternates, Brethren W. Werking and J. J. Cart. Our delegate to Sunday-school Meeting is Sister Knickerbocker, alternate, the writer, Sallie E. Cart. Two papers were sent to District Meeting. Bro. Geo. Swihart was chosen as presiding elder of the Ogans Creek church for one year.—Sallie E. Cart, R. D. 1, North Manchester, Ind., Aug. 14.

**Pleasant Hill** church met in council Aug. 13, our elder, Bro. Jesse Gump, presiding. Considerable business was attended to. The communion service was set for Oct. 22 and 23, beginning at 10 o'clock. Bro. S. C. Miller, of Chicago, was present at our council, and remained with us Sunday, delivering two sermons, which were much appreciated. The Sunday School sent Bro. Marlon Cobbs as delegate to the Sunday-school Convention at Nappanee, and delivered a report of same, with good interest, on Sunday, Aug. 14.—Elsie E. Jackson, R. D. 4, Box 56, Chubbuck, Ind., Aug. 18.

**Pleasant Valley.**—Bro. Geo. L. Studebaker favored us with two of his well-prepared sermons on Sunday, Aug. 14, which were much appreciated. He was on his way to the District Meeting of Michigan, and speaking at the annual meeting for North Manchester College.—Edith Schrock, R. D. 5, Middlebury, Ind., Aug. 18.

**Turkey Creek.**—This church held her annual harvest meeting Sunday, Aug. 14. Bro. Kreider, of Goshen, was with us and preached one sermon. Dinner was then served. The afternoon was taken up with talks to the children. A missionary collection was also taken, which amounted to \$26.00.

—Clinton Callender, R. D. 4, Nappanee, Ind., Aug. 18.

**White** church held her annual harvest meeting on Sunday, Aug. 14. Bro. H. H. Helman, of Canton, Ohio, was with us and delivered a very practical and instructive sermon during the day. The attendance was good. Dinner was served to all in the basement of the church. The offering for missionary purposes amounted to \$41.65. Bro. Michael Flory, of Decatur, Ill., is expected to come Aug. 25, to hold a series of meetings at this place.—Willard Anderson, Darlington, Ind., Aug. 18.

### IOWA.

**Fairview.**—This church met in council July 23, with our elder, Bro. Abram Wolf, in charge. One letter of membership was read and one was granted. We reorganized our Sunday School. The writer was chosen superintendent, and Bro. John Price, assistant. Christian Workers' Meeting was organized with Sister Sada Whisler, pres. Nantz, and Sister Verna Whisler, assistant. We are making a strong effort to build up this department of church work. Since our last report one has been added to the church by baptism. We spent the Fourth of July in an all-day meeting. Bro. J. H. Keller delivered an able sermon on the subject, "Christian Freedom," at 10:30 A. M. The afternoon was spent in the reading of well-arranged temperance program by the children, and some splendid talks were given by the older brethren. We expect to begin a series of meetings Oct. 1, to be conducted by Bro. Moses E. Deardorff, of Keosauqua, Iowa, who is coming to reap a bountiful harvest in this meeting. Our love feast is set for Oct. 15, at 4 P. M. July 28 Bro. Henry Brower, our District Sunday-school Secretary, came to our church and gave us some helpful lessons, emphasizing the necessity of well-organized and well-trained Sunday-school workers. The church is one of our promising young ministers, and we desire to see him develop in the ministry, to the glory of God.—Orlando Ogden, Unionville, Iowa, Aug. 15.

**Panora.**—Last Sunday another of our Sunday-school pupils was received into the church by baptism. Since his parents have always been called to the church, let us hope and pray that they may soon be won for Christ and the church through the influence of their son, our dear young brother.—J. D. Haightlin, Panora, Iowa, Aug. 15.

**Prairie City.**—Our District Secretary, Sister Ella Royer, of Dallas Center, was with us Aug. 14, afternoon and evening. Several topics were discussed in the afternoon, which made good impressions, and will doubtless help us in our Sunday-school work. In the evening a Christian Workers' program was rendered. Sister Royer gave us an inspiring talk on the Twenty-third Psalm. The topics were good. The evening spent was helpful and uplifting.—Jennie Alexander, R. D. 2, Monroe, Iowa, Aug. 17.

**Waterloo.**—This church has enjoyed several spiritual feasts during the past two weeks. The last Sunday in July we had the pleasure of having Bro. E. B. Hoff among us. He gave us one sermon, which was much appreciated. On the following Friday, Aug. 5, Bro. J. N. R. Beahm and his brother, J. C. Beahm, were passing through our city, and we arranged to have him give us one sermon. His subject was, "The Bible," and he was listened to with much interest. The next Sunday evening Sister Minerva Metzger, our newly-appointed minister, came to China, and gave us a very interesting sermon, "Others," and read many scriptures. The feast was not for himself but for others. It is indeed a pleasure to meet with these earnest workers in our Master's vineyard. Last Sunday, Aug. 14, was Sunday-school Institute day, held by our District Evangelist, Bro. A. S. Zimmerman. The members of the country church united their forces with ours to make the day a pleasant and profitable one.—Lizzie A. Witter, 1002 Randolph St., Waterloo, Iowa, Aug. 16.

### KANSAS.

**Independence.**—We have the promise of Bro. James Hardy, of Kansas City, to hold our series of meetings, beginning Oct. 2. Our love feast will be Oct. 15. All are invited to come and witness the meeting. If any of the churches near by wish to have a series of meetings, let us hear from them. Bro. Hardy at 304 South Baltimore Street, Kansas City, Kans. One was received by letter since our last report.—Pella Carson, R. D. 2, Box 8, Independence, Kansas, Aug. 19.

**Kansas City.**—Last evening we met in special council and had a pleasant meeting. Eld. W. A. Kinzie, of Lone Star, Kans., will be with us next Sunday to begin a series of meetings. Mrs. J. H. Crist, 14 North Ferree St., Kansas City, Kans., will hold a meeting in our mission church. We decided to hold our fall love feast Sunday, Sept. 4. Our young people are having very spiritual services each Sunday evening.—J. H. Crist, 14 North Ferree St., Kansas City, Kans., Aug. 18.

**Maple Grove.**—Last night our three weeks' series of meetings closed. Bro. E. M. Studebaker, of Chicago, conducted the services. We greatly appreciated our brother's work for us. Many good impressions were made and the church strengthened. Five persons were baptized, and others are near the kingdom. The attendance was good throughout the meeting, although it was a very busy time. We expect Bro. Studebaker to hold a Bible Institute for us in October.—Minnie D. Deeter, R. D. 2, Box 78, Norcatur, Kans., Aug. 15.

**Monitor.**—This church enjoyed an all-day harvest meeting Aug. 14. Bro. J. Edwin Jones, of Larned, Kans., gave us a splendid Thanksgiving discourse in the forenoon; and in the afternoon, a missionary address. A generous offering for missionary purposes was given. Dinner was served in the dining room, where all enjoyed a social hour together. We received a letter from Bro. J. H. Crist, of Kansas City, stating that we were able to appreciate better all the rich blessings which God has so bountifully given to us. Quite a number were present from other churches and the surrounding country.—Emma T. Stutzman, Conway, Kans., Aug. 15.

**Morrill.**—Bro. Daniel Fike, of Los Angeles, Cal., was with us and delivered two good sermons on Sunday, Aug. 7. Our series of meetings, to be conducted by Bro. Isaac Frantz, will begin sometime near the first of September. Our elder, Bro. J. H. Crist, in Missouri, is conducting a series of meetings.—Lela Meyers, Morrill, Kans., Aug. 18.

**Pleasant Grove** church met in council Aug. 6, with our elder, Bro. I. B. Hoover, presiding. Our love feast is to be Sept. 24, at 2 P. M. It was decided to serve no meals at the church on Sunday, thus avoiding unnecessary work and confusion, and the members are permitted to enjoy the spiritual feast. There is quite an increase in attendance and interest, since Dr. Yereman is filling the appointment at this place. He will be with us again next Sunday. Bro. Wolf has also been giving us part of his time, while he is spending his vacation at home. We appreciate his help.—Martha Forth, Baldwin, Kans., Aug. 14.

**Quinter** church met in called council Aug. 13, to decide on the time of dedicating the new church, which is about completed. It was decided that the dedicatory services be held on Sunday, Aug. 28, with an all-day meeting, beginning at 10 o'clock. Eld. D. A. Crist is to deliver the dedicatory sermon, followed by others of the home church. Two letters were read.—J. F. Eller, Quinter, Kans., Aug. 14.

**Victor** church met in postponed council Aug. 5. The meeting opened at 10:30 A. M. The dinner of which we partook, together with the social intercourse, seemed to bind us more closely. Bro. Lawrence, of Chicago, was with us and held our fall love feast Nov. 19, beginning at 10:30. We are to have a two weeks' series of meetings prior to the feast, and as long after as the interest may demand. Eld. R. A. Yoder, of Sabatha, Kans., will do the preaching. A few Sunday-school officers were elected to fill vacancies. Bro. A. F. Thompson was chosen superintendent, to take the place of Bro. W. C. Winders, who leaves Aug. 30 for Chicago, Ill., to attend Bethany Bible School.—A. C. Daggett, Covert, Kans., Aug. 15.

**Wade Branch.**—This church met in council Aug. 13, with our elder, Bro. A. D. Crist, presiding. One letter of membership was granted. Bro. H. L. Brannell, of Ozawie, will hold a series of meetings, commencing Sept. 25, and will continue till our love feast, Oct. 8. Bro. A. D. Crist was elected delegate to District Meeting. Our Sunday-school officers were re-elected. Bro. Emma Jacobs, of Chicago, was with us on this occasion, followed by others of the home church. Two letters were read.—J. F. Eller, Quinter, Kans., Aug. 14.

**Wichita** church met in council Aug. 12, at 8 P. M., with a fair representation of members. Bro. J. R. Wine was elected as delegate to District Meeting. Bro. S. M. Brown was chosen as elder for one year. We are to have a six weeks' series of meetings, three weeks in the West Side Mission by our pastor, Bro. Funk, beginning Aug. 28, and three weeks at the church, corner Eleventh and St. Francis Streets, by Bro. C. B. Smith, of Nebraska.—Susie Jacques, 1109 Wabash Ave., Wichita, Kans., Aug. 19.

### MARYLAND.

**Denton.**—This church met in council Aug. 6. Eld. J. H. Beer conducted the opening services. Eld. G. S. Raighr presided. Considerable business came before the meeting. Since our last report we have received six letters of membership. Dinner was served at the church. At 10 o'clock, we held our harvest home meeting. Bro. Howe, of Greenwood, Del., delivered an excellent harvest sermon, after which a collection of \$16.66 was taken for missions. Sept. 4, we will hold the dedicatory services at the churchhouse in Denton. Bro. W. W. Swigart, of Huntington, will be with us at the services, in the morning at ten o'clock, and in the afternoon at two o'clock. Eld. G. S. Raighr will have charge of the evening services. To these services all are cordially invited.—Edna F. Fentz, Tuckahoe, Md., Aug. 15.

### MICHIGAN.

**Little Traverse.**—Aug. 11 several of the members met at the home of Bro. Isalah Stutsman and raised a tent, which we have used a number of years for our communion services. Aug. 13 we held our council. Not much business came before the meeting. Aug. 13 we held our love feast and had an enjoyable meeting. Our elder, Bro. Geo. E. Deardorff, was with us and officiated. Sunday morning he gave us an impressive sermon on "The Seven Statements from the Cross." Sunday evening Bro. Joseph Sala, of Waumene, gave us an interesting sermon. There was quite a large attendance Saturday evening, but not as many on Sunday, owing to the rain. Several from the Bear Lake church were also with us, and especially were we thankful for the assistance of Bro. Wm. Young in our singing. We feel much encouraged with the results of this meeting.—Mrs. Isalah Stutsman, R. D. 1, Harbor Springs, Mich., Aug. 19.

### MISSOURI.

**Dry Fork.**—This church met in council Aug. 13. Eld. N. Oren presiding. We decided to hold our communion Oct. 8, beginning at 4 P. M. Our series of meetings will begin Oct. 2, to be conducted by Bro. R. Wyatt, of Joplin, Mo.—Annie A. Wampler, Jasper, Mo., Aug. 16.

**Notice to the Churches of Northern District of Missouri.**—Bro. J. H. Crist, of Kansas City, Mo., will be with us at our District Meeting will please write to the undersigned, stating what number are to be met at Hardin, and when, so that I can arrange to have conveyances in readiness to take them to the place of meeting; otherwise you might possibly be disappointed.—E. P. Hollar, Hardin, Mo., Aug. 15.

**Pasco Valley.**—Having made arrangements to go to the Oak Ridge schoolhouse, to conduct song service and preaching, I left my home Aug. 7. I conducted song service each day at 10 A. M., except one, and at night a song service, followed by preaching. I preached twelve sermons and gave several addresses to the children, closing the meetings on Sunday, Aug. 16. There were no accessions to the church, but we trust that good has been done. There are many who never confessed Christ, and the members are without a shepherd.



During my recent tour I held meetings in the four respective houses named. In the Pittsburgh and Painter Creek houses I have held several brief series of meetings on previous occasions. I have retained a spiritual, home-like feeling for these members during the years of pleasant toil in my itinerant course. What the record will prove on the eternity side, I cannot determine now. When heaven's searchlight shall be turned upon the busy arena of life and time, we will know more of the real trend and character of our achievements. I am impressed more deeply with my past failures as I near the bourne, but do not ask for a reproduction of opportunities, for I cannot be sure that there would be a betterment. There were defective efforts in the past, and weakness attends



my endeavors still, but "by the grace of God I am what I am."

The evangelist carries a strain of anxiety through his burdensome career, and the fruits of his arduous labors, in cooperation with the churches, may not be fully known till many years hence. When souls are rescued, the harvest demands parental concern, anxious care and persistent prayer, but finally the day of gladness and soul security is sure to come. A welcome plaudit will await many pious mothers for their unwearied, relentless care. Their safeguarding influence in the home and church, and in the culturing of sons and daughters to prosecute the work of the church will do much in the vindication of the cause of Christ.

In youthful life, as I beheld the old-time wagons bearing the pioneer emigrants from the Keystone State, my aspirations were aroused to reach the remote settlements, as it seemed then. Many of life's varying experiences awaited me ere I could traverse the State of Ohio, to be used in the interests of the Master's work, and blend with his people, who are so greatly endeared to me. Military and nautical government taught me subordination, and conversion made it more easy for me to comprehend the propriety and congeniality of spiritual rule. My time is shortening, but I long to be utilized as a loyal instrument to "strengthen my brethren."

It was best, perhaps, to enter Ohio in my postmeridian years. Twenty-eight and a half years we sojourned in Illinois in the prime and strength of manhood. The reminiscences of those years are precious. Fifteen years have elapsed since we located in Indiana, which career has afforded endearment to many of the churches by cooperative toil and fellowship. It has also widened my experience in ministerial toil and church service, and added strength and growth in my peculiar line of adaptation. These enlarged privileges have been appreciated, and the ministerial affiliation and church unity have imparted strength, instruction and a spiritual uplift. The advantages of this were to me of inestimable worth. The church, as the agent of the Holy Spirit, rescued me from the wilds of sin. "The perils of the sea" disciplined and moulded me during these changeable, struggling years, and I trust, with her, to be fitted for the higher life, through "the cleansing blood," in the land of purity, felicity and everlasting blessedness, when the voice of God shall summon me to transformation and triumph.

South Bend, Ind.

#### FROM SABETHA, KANS.

Our church and Sunday-school work is moving along nicely. We have preaching services at the church in town each Sunday morning and evening, and Christian Workers' Meeting each Sunday evening just before preaching services. Our Sunday School, under the supervision of Bro. M. C. Kreitzer, is increasing in interest and number.

At our preaching services, last Sunday morning, Eld. Tobias Myers, of Philadelphia, Pa., was with us, and preached for us from First Kings, tenth chapter, concerning King Solomon and the Queen of the South. Eld. Myers earnestly impressed upon the minds of Christians the importance of a greater degree of true devotion to God.

In the evening we listened to a discourse by Bro. E. F. Sherfy. He and his wife are stopping with us for a few days, on their way from Chicago to Central, Kans. He addressed us on the subject, "Rescue Mission Work in the City of Chicago." In his talk Bro. Sherfy gave us some insight into the wickedness and sin going on in the slum districts of our large cities. Men and women, both old and young, indulge in strong drink and other vices, and are thus dragged down to darkness and woe.

According to appointment, we are expecting Bro. J. D. Mishler, of South Whitley, Ind., to be with us, to begin a series of meetings Aug. 21. May the rich blessings of God rest upon the efforts of his people, in the advancement of his cause, to the saving of many precious souls!

Sabetha, Kans., Aug. 10.

R. A. Yoder.

#### DEATH OF ELDER J. W. MILLER.

John William Miller was born in Miami County, Ind., March 22, 1872, and died in Delaware County, Ind., July 26, 1910, aged thirty-eight years, four months and four days. He was the second son of Eld. Martin M. Miller, a native of Rockingham County, Va. His mother's maiden name was Sarah C. Frantz, of Logan County, Ohio. His parents are both living and reside in Grant County, Ind. He united with the Church of the Brethren at the age of fourteen, in the Somerset congregation, Grant County, Ind., which was the first public manifestation of that deep, religious zeal which characterized his entire life. At the age of twenty, in September, 1892, he was called to the office of deacon in the same church.

Dec. 23, 1893, he was united in holy wedlock to Sister Alice E. Moomaw, of the Mississinewa congregation, Delaware County, Ind., where he lived until his death.

In his new church home he proved himself to be a worthy brother. Nov. 1, 1895, he was called to the ministry, and June 9, 1899, he was advanced to the second degree. Dec. 1, 1906, he was ordained to the eldership. He preached his first sermon from the text "I shall be

satisfied, when I awake, with thy likeness" (Psalms 16: 15).

He was a safe counselor and a strong personal worker. He seemed to realize that he was not as able in the pulpit as some, and once remarked to the writer, that "he felt that his best work was outside of the pulpit." He would make strong personal invitations to the young and unconverted, to unite with the church whenever opportunity afforded, and many young people have received strong written invitations from him through the mails, the writer's son being among the number.

At the time of his last sickness he had the oversight of the Bethel Center and Hartford City churches, of Blackford County, Ind. He had the temporary oversight of his home church for a short time. The last time he attended services he presided over a members' meeting in which he was relieved of the oversight of the church. He was Sunday-school superintendent for several years, and represented the church as delegate to both Annual and District Conferences many times.

He received the anointing during his last sickness and when the end came he told those around him that he was dying, and bade them all a long, last farewell. He leaves a wife, one son, one daughter, father, mother, three brothers and five sisters. Services were conducted by Eld. Isaac E. Branson and Eld. A. C. Young.

Shideler, Ind., Aug. 7.

John F. Shoemaker.

#### AN APPEAL TO THE BRETHREN AND SISTERS OF NORTHEASTERN OHIO.

The Gospel Messenger No. 31, Vol. 49, is just received and carefully read. I want to urge every brother and sister of Northeastern Ohio to read prayerfully and thoughtfully the report of Akron Mission, as given by Sister Shriver. Notice what has been done by these consecrated, earnest brethren and sisters of said Mission. They now number sixty, having an average attendance at Sunday School of fifty-eight, and an average attendance at church service of sixty-one. Notice they are alive in mission work, and are willing to allow themselves to be used to advance the cause of the Master, and willing to give of the means God has given them, to carry on the good work. Please look over these figures. They say so much.

During the past year these noble workers have given \$334.10 towards the Mission home, purchased by the District Mission Board. They have given on an average of over \$5 per member. At our last District Meeting it was urged that each member of the District give \$1.00 for said home. If each member of the District had done as well in giving as our membership at Akron, the Board would have over \$14,000 on hand to build the much-needed church home, which the District decided to build.

Brethren, can we not give at least one-half as much per member as those of Akron? Yes, I know it can be done. I am sure if you do so you will be blessed. Remember, brethren, that the members at Akron—the majority of them at least—have no homes of their own. They work in the shops for a living, and yet are willing to give so liberally. In addition they collected \$111.15 in Sunday-school collections.

Brethren, I appeal to you to make it possible to build that much-needed churchhouse. To hold church services in a dwelling house is not satisfactory. Please dispose of the means wherewith God has blessed you as you shall wish to have done when you come to die. May God richly bless the faithful everywhere! Reuben Shroyer.

New Berlin, Ohio, Aug. 3.

#### SUNDAY-SCHOOL MEETING OF NORTHERN INDIANA.

The Sunday-school Meeting of Northern Indiana, held Aug. 11 at Nappanee, was well attended. The Sunday Schools of the District were nearly all represented.

All on the program responded with well-prepared subjects. We believe every worker was inspired to do more and better work.

The "Unusual Hour," conducted by our faithful District Secretary, was an important part of the meeting. The pointed report was eminently proper, and singled out the strong and weak points of the various schools in a light which, it is hoped, will get the schools to do some serious thinking, and to profit accordingly.

Goshen, Ind., Aug. 12.

Mary Hoke.

#### FROM THE DORRANCE MISSION, KANS.

The Dorrance congregation met in council Aug. 8, with Eld. A. C. Daggett, of Covert, presiding. All business was disposed of in a Christian spirit. We decided to hold our love feast Oct. 29, at 10 A. M., preceded by a two weeks' series of meetings, to be conducted by Eld. D. A. Crist, of Quinter. Our work here is encouraging, for which we are grateful to our Heavenly Father.

We have two preaching services and Sunday School each Lord's Day, a midweek prayer meeting, and a teachers' meeting every Friday. Bro. D. H. Heckman, of Quinter, has been with us for some time, and has favored us with a number of inspiring sermons.

Brethren who may be traveling through this section are invited to stop and visit our mission. Eld. A. C. Daggett

recently occupied our pulpit both morning and evening, and delivered two soul-cheering sermons. We invite your prayers in behalf of our little band here that many more souls may be gathered into his kingdom and God's name glorified!

O. H. Feiler.

Dorrance, Kans., Aug. 9.

#### DISTRICT OF OKLAHOMA, PANHANDLE OF TEXAS, AND PECOS VALLEY, N. MEX.

The annual Sunday-school, Ministerial, Christian Workers' and Missionary Meetings, Child-Saving Mission, and District Meeting of the Church of the Brethren are to be held at Coyle, Okla., Sept. 13 to 16. Elders' Meeting, Tuesday, Sept. 13, at 2 P. M.

##### MINISTERIAL PROGRAM.

Sept. 14, 9:00 A. M.

1. How Can We Alleviate the Burden of the Minister's Wife?—Lydia Cripe, Nannie J. Smith.
2. How May Declining Congregations Be Revived? (a) By the Ministry.—S. F. Niswander. (b) By the Deacon.—J. B. Ninninger. (c) By the Laity.—Elsie K. Sanger.
3. As Ministers, How Can We Best Meet and Refute the Argument of Secret Societies?—A. W. Austin, I. H. Miller.
4. What Special Duties Do I, as a Minister, Owe to My Church? (a) Socially.—A. L. Boyd. (b) Spiritually.—W. P. Bosserman.
5. Give an Exposition of the Minister's General Appearance and Deportment: (a) In Conforming to Dress, Neatness, Cleanliness, Etc.—H. B. Mohler. (b) In Conduct, Habits, Conversation, Etc.—A. A. Hartman.
6. What Important Element Do Our Ministers Lack Most as a Qualification?—Daniel Wolf, Jacob Appleman.
7. Round Table (three-minute speeches): (1) Obstacles Along the Minister's Pathway. (2) How to Overcome Obstacles. (3) Enjoyable Features of the Ministry. (4) How May We Encourage and Assist Beginners in the Ministry? (5) How May We Make Life Pleasant for Supernatural Ministers? Committee: A. J. Smith, A. J. Detrick, H. B. Mohler.

##### MISSIONARY MEETING.

Sept. 14, 7:30 P. M.

- Moderator, Jacob Appleman; alternate, A. L. Boyd.
1. How Shall the Mission Board Answer the Many Urgent Calls for Preaching?—I. H. Miller.
  2. What Can Be Done to Make Us Realize More Fully Each One's Own Part in the Work?—J. C. Ninninger.
  3. Name Some of the Divinely-appointed Goals, to be Employed in the Work of Soul Winning and Soul Saving.—W. P. Bosserman.

##### SUNDAY-SCHOOL MEETING.

Sept. 15, 8:00 A. M.

1. How May the Teacher Develop the Spiritual Side of the Pupil's Life?—Nannie Smith, J. M. Crouse.
  2. How to Present the Lesson.—J. R. Pitzer, A. J. Smith.
  3. How to Secure and Retain Regular Attendance.—Lydia Cripe, Harvey Ninninger.
  4. Duties and Responsibilities of the District Secretary.—J. C. Ninninger, H. B. Mohler.
  5. What Is the Duty of the Superintendent?—E. J. Smith, W. P. Bosserman.
- Essays.—Grace Ncher, to McAvoey, Pearl Wiltfong, Committee, Dora Cripe, Elsie K. Sanger, La Meta Dawson

##### CHRISTIAN WORKERS' MEETING.

Sept. 15, 1:30 P. M.

1. What Part Can the Children Fill in These Meetings?—S. F. Niswander, Lydia Cripe.
  2. How May We Encourage Young People to Exercise in Prayer?—Joseph Nill, Lula Wolf.
  3. Give the Best Plan or Plans, for Conducting Christian Workers' Meetings.—Lizzie Lehman, Elsie K. Sanger.
  4. Round Table (five minute periods): (a) The Future of the Ministry.—J. E. Ellenberger, Walter Mason, Committee, Mary E. Ritter, A. G. Fillmore, Nannie J. Smith.
- Sept. 15, 4:30 P. M., Sunday-school Conference for Superintendents and Teachers; 7:30 P. M., song service; 8:00 P. M., Child Saving Mission Meeting.

Sept. 16, 8:30 A. M., District Meeting.

Ponca City, Okla., Aug. 9. A. J. Smith, District Clerk.

#### NORTHERN MISSOURI.

The Ministerial Meeting of this District is to be held Sept. 15, in the Wakenda congregation, Ray Co., Mo.

1. What Will Produce a Greater Spiritual Effort by the Minister and by the Laymen?—J. S. Kline, P. B. Newman.
2. How Can the Financial Problem of the Minister Best Be Solved?—J. E. Ellenberger, Walter Mason.
3. How Best Improve the Funeral Occasion?—George Clemens, D. D. Sell.
4. Temperance in the North District of Missouri: (a) What Has Been Done?—Bruce Williams. (b) What Is Being Done?—John Sturgis. (c) What Is to Be Done in the Near Future?—S. B. Shirkley.
5. The Future Minister, How Supply the Demand: (a) For the Home Field.—S. E. Hogan. (b) For Evangelistic Work.—M. E. Stair.
6. Habits of the Minister: (a) In the Pulpit.—John Mason. (b) During the Week.—Olin Hardman, Judson Stanturf.

#### MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

**Bowman-Eisenbleis.**—By the undersigned, at the home of the bride's parents, Bro. and Sister T. A. Eisenbleis, near Merrill, Kans., Aug. 3, 1910, Bro. Everett C. Bowman and Sister Stella Belle Eisenbleis.—Ira H. Frantz, Beattie, Kans.

**Clark-Snyder.**—By the undersigned, at the home of the bride's parents, near Lafayette, Ohio, Aug. 9, 1910, Robert C. Clark and Elizabeth M. Snyder.—Levi S. Shively, Cerro Gordo, Ill.

#### FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

**Barns.** Sister Nancy E., born Dec. 23, 1840, died at her home near Muncie, Ind., Aug. 8, 1910, aged 69 years, 7 months and 16 days. She was married twice, first to Samuel S. Spall, in 1868. To this union were born two sons. Mr. Spall died in 1872. She was married to Bro. Joseph Barns in 1874. She leaves a husband and two sons, four brothers and two sisters. Services by the writer at the home of the deceased.—Isaac E. Branson, R. D. 11, Muncie, Ind.

**Bennet.** James, born in Knox Township, Columbiana County, Ohio, Oct. 25, 1834, died in Homeworth, Ohio, April 11, 1910, aged 75 years, 6 months and 16 days. He was united in marriage to Elizabeth Stump, Dec. 3, 1865. He united with the Brethren church Jan. 8, 1876, and lived a consistent member until called to his reward. He leaves a widow, three sisters,



and many relatives and friends, who mourn his loss.—Rena Heestand, R. D. 2, Moutrie, Ohio.

**Browning.** Loren E., son of Bro. Irvin and Sister Mary Browning, residing near Middlebury, Ind., died Aug. 9, 1910, aged 1 year, 11 months and 15 days. Services by the writer, assisted by Bro. Clyde Cripe.—J. S. Fike, R. D. 4, Middlebury, Ind.

**Brubaker.** Christena, wife of Isaac Brubaker, who preceded her three years ago, born Jan. 15, 1828, died of old age at the home of her daughter, Ida Ronk, in the bounds of the Peter's Creek church, Roanoke County, Va., July 29, 1910, aged 82 years, 6 months and 14 days. She was a faithful member of the church for about sixty years. The children—four of whom survive her—lost a kind and loving mother. Services by the home brethren at the churchhouse. Interment in the family graveyard, on J. E. Brubaker's farm.—Jacob Showalter, R. D. 3, Roanoke, Va.

**Deardorff.** Dessie Carrie, twin daughter of Bro. Geo. E. and Sister Ida Deardorff, born Jan. 15, 1910, died at the home of her parents, Brethren, Mich., Aug. 2, 1910, aged 6 months and 13 days. Services by Frank Gilbert, assisted by Bro. C. W. Keith and Bro. A. M. Swihart.—Ella Keith, Brethren, Mich.

**Fouts.** Bro. Daniel, born near Dayton, Ohio, Sept. 25, 1819, died at his home in Marion County, Ill., Aug. 11, 1910, aged 90 years, 10 months and 16 days. He came with his parents to Carroll County, Ind., in 1827, where he lived till 1865, when he moved to Richmond County, Ill. In 1868 he moved to Marion County, where he remained until his death. He was married March 1, 1857, to Katie Pippinger. To this union were born three sons and one daughter. His wife, two sons and one daughter survive. Early in life he gave his heart and service to the Lord, and led a consistent Christian life until death. Short services were held at the home, for the benefit of his wife, who, being ill, could not attend the services at the church. Services by Bro. D. T. Wagner, of Beecher City, Ill. Text, Heb. 9: 27.—Jesse M. Fradenburgh, Salem, Ill.

**Garber.** Sister Elizabeth, died of old age, in the Flat Rock congregation, Rockingham County, Va., July 23, aged 81 years, 6 months and 29 days. She united with the church about fifty years ago. She leaves a sister, a brother and seven children.—A. C. Garber, Timberville, Va.

**Hahn.** Bro. Peter, died at his home in Kearney, Nebr., Aug. 3, 1910, aged 81 years, 6 months and 6 days. He was born in Germany in 1829, and came with his parents to America when nine years old. He was married to Elizabeth Latterman in 1850. To this union were born thirteen children, ten of whom are living. His wife preceded him about thirty-four years ago. Bro. Hahn united with the church over two years ago. Services by Eld. A. J. Nickey.—Nora Nickey, Kearney, Nebr.

**Harneson.** Bro. John, born near St. Clairsville, Belmont Co., Ohio, April 8, 1827, died in his home in St. Joseph, Ill., July 30, 1910, aged 83 years, 3 months and 22 days. In 1843 he came with his parents to Anderson, Madison Co., Ind., where, June 8, 1848, he was united in marriage to Malinda Perkins. They lived together sixty-two years, one month and twenty-two days. In 1853 they moved to Illinois, on a farm where Ogden now stands. In 1871 they moved to Clark County, where they lived seventeen years. Since then they have lived in Champaign County, Ill. To them were born thirteen children, eight of whom are living. He lived a consistent member of the Church of the Brethren for 42 years. Services by the writer.—D. J. Blickestaff, Cerro Gordo, Ill.

**Jones.** Sister Margaret A., born March 4, 1854, died July 16, 1910, aged 56 years, 4 months and 12 days. In 1885 she was married to David Jones. To this union were born eight children. Two daughters preceded her. She united with the Church of the Brethren in early years. Services at the Beech Grove church by J. W. Wyant, of the U. B. church. Interment in Beech Grove cemetery.—Hattie Shubert, Ingalls, Ind.

**Krahn.** Bro. Harry, of Cedar Rapids, Iowa, born at Tipton, Ohio, died Aug. 7, 1910, while visiting a son at Willow Lake, S. Dak., aged 85 years, 7 months and 21 days. Interment at Dry Creek cemetery, Linn County, Iowa. His wife preceded him five years ago. He leaves four sons and two daughters. Bro. Krahn and wife came to the ministry before the Civil War, and were pioneers of the Dry Creek church, a pioneer congregation of the Church of the Brethren in Iowa.—Dr. S. B. Miller, Cedar Rapids, Iowa.

**May.** Susanna, of York, Pa., died June 18, 1910, aged 72 years, 10 months and 15 days. Services by Eld. Jos. A. Long.—Abram S. Hershey, York, Pa.

**McGann.** Homer Louis, son of Andrew and Jane McGann, accidentally killed by a horse and wagon, near Fairchance, Pa., Aug. 5, 1910, was born in Fayette County, Pa., May 20, 1890, aged 20 years, 2 months and 15 days. His parents, brothers and sisters survive him, except one brother, who preceded him a few years ago. Services by Elder Joseph Barnhouse, of Uniontown, assisted by Bro. Alpheus Debit, of this place. Text, 1 Sam. 20: 3. Interment in Fairview cemetery, near Masontown, Pa.—William Playford Helmick, Masontown, Pa.

**Murray.** Bro. F. F., son of William and Mary Murray, of Champion, Fayette Co., Pa., born Jan. 7, 1831, died April 9, 1910, aged 79 years, 3 months, and 2 days. He had four brothers, of whom three preceded him. Of seven sisters, six preceded him. He united with the church almost fifty years ago, and was soon chosen to the ministry, a capacity in which he labored and served the church earnestly and faithfully for over forty years, earnestly contending for the faith. Services at the Trout Run church, by Bro. Wm. M. Knopsider, assisted by Bro. I. R. Fletcher. Text, John 14: 2. Interment in the Fergus cemetery.—Mary Ellen Knopsider.

**Shiplet.** Martin Luther, died suddenly of heart failure, Aug. 9, 1910, while on his way to Staunton, Va., aged 67 years, 10 months and 21 days. He is survived by a wife and nine children. Services at the Methodist church, at Farnasburg, by Bro. H. C. Early, assisted by Bro. H. G. Miller. Text, 1 Cor. 15: 19. Interment in the cemetery near by.—Sarah C. Zigler, Churchville, Va.

**Young.** Rebecca Barbara, nee Ohi, born in Ashland County, Ohio, July 1, 1853, died of heart failure at her home, north of Roanoke, Ind., Aug. 2, 1910, aged 57 years, 1 month and 1 day. She was married to Henry Young in July, 1875. To this union were born six sons and three daughters. Three sons preceded their mother to the spirit world. She leaves a husband, three sons, three daughters, seven brothers and two sisters. When she was quite young she united with the Lutheran church. She was loved by all who knew her. Services were held at the Church of the Brethren, at Roanoke, by Bro. I. E. Warren. Text, Heb. 11: 16.—Katie Baldwin, R. D. 2, Wabash, Ind.

**Widdowson.** Brother Ebenezer B., died at his home, in the Manor congregation, near Dixonville, Pa., July 25, 1910, after a long illness, aged a little past seventy-four years. He was a member of the Church of the Brethren, and served as deacon for many years. His wife, six sons and three daughters—all members of the church except one daughter—survive him. Services at their home by Bro. F. F. Holsopple. Text, Rev. 14: 13. Interment in the family vault near by. Bro. Widdowson was a quiet and consistent man and will be much missed.—Lizzie Swartz, Dixonville, Pa.

**Wilkins.** Sister Virginia Dare, daughter of Bro. Jacob and Sister Catherine Wilkins, of Hardy County, W. Va., died in the bounds of the Lost River congregation, near Mathias, W. Va., April 28, 1910, aged 20 years and 2 months. She was a faithful teacher in the Sunday School. As her affliction became more serious, she called for the elders of the church and was anointed. Services by J. Carson Miller.—S. W. See, Mathias, W. Va.

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## Notes From Our Correspondents.

(Concluded from Page 557.)

We have a union school at this place. The attendance seems to be large. At eleven o'clock Bro. M. I. Dickerson preached. Bro. David Naff, of Kansas, was with us and opened the services. We all enjoyed his presence. July 31 Bro. Luther Coffman, of Daleville, Va., was with us at our Sunday School and taught a class. In the evening he preached an inspiring sermon.—Ella Bowman, R. D. 5, Box 44, Floyd, Va., Aug. 15.

Stanton church met in council July 28. Eld. E. D. Kendig presided. Bro. J. P. Jordan was appointed to collect by card for the church; also to get help for cases of general need. Bro. Walter Thomas was advised to solicit members for church needs. Report from Bro. Wilkeson and Sister Steffy, they being appointed to collect back dues to church. A very fine talk was enjoyed from our pastor, Bro. A. B. Miller. He said that the heart-to-heart talks reminded him more of a love feast than a council meeting. All absent members surely missed a real treat.—E. P. Steffy, R. D. 7, Staunton, Va., Aug. 8.

Summit.—Bro. W. K. Conner, of Bridgewater, will hold a series of meetings at the Glade church of our congregation the latter part of this month. Our official council is held today, at the Valley church, after which the Brethren will make the annual church visit. Our Sunday School and Christian Workers Meetings are progressing right along. There were ninety-two present in Sunday School yesterday. The singing is very good.—P. B. Williams, Bridgewater, Va., Aug. 15.

Valley Bethel.—We expect our series of meetings to begin Oct. 9, to be conducted by Bro. M. B. Miller, of Bridgewater, Va. Our communion will be Oct. 15. The communion at Needmore will be Sept. 17.—Vena S. Bussard, Bolivar, Va., Aug. 15.

Woodstock.—Bro. Paul Bowman came to us Aug. 6, and commenced a series of meetings at the Round Hill church. On Sunday, Aug. 15, two young men were baptized. Since then two more have made application for baptism. Aug. 13, Bro. Nedrow, of Nokesville, Va., commenced a series of meetings at the St. Luke church.—M. H. Cupp, Mauretown, Va., Aug. 17.

## WEST VIRGINIA.

Harman.—Bro. Ezra Pike is expecting to begin a series of meetings here Sept. 3, to continue two weeks. Our love feast will occur Sept. 17.—Cora Harman, Harman, W. Va., Aug. 9.

Packs Branch.—The members of this place met in council at Sister E. A. Bolen's home on Saturday evening, Aug. 6, with Bro. Jacob Zigler and Bro. J. A. Riner, of Braggville, presiding. We had a satisfactory meeting. We elected Bro. Elliot Bolen as deacon. Bro. Zigler preached a good sermon for us at the schoolhouse on Saturday night. Bro. Riner preached for us on Sunday, Aug. 15. We left the appointment for the third Sunday in September.—Della Lafferty, Packs Branch, W. Va., Aug. 8.

Pleasant View.—Our District Sunday-school Institute was a most instructive one, and enjoyed by all present. Brethren L. C. Coffman and J. H. Garst, from Virginia, and Bro. C. M. Driver, of Crab Orchard, W. Va., were with us. Bro. J. J. Rosenberger, from Cleveland, Ohio, is to be with us and commence a series of meetings Aug. 27. Our love feast will be Sept. 8.—Anna F. Sanger, Box 45, Braggville, W. Va., Aug. 17.

Wikel.—Bro. R. S. Pritchett came to our place July 25, and preached eight sermons. Much interest was manifested, and we feel encouraged. This is the first time the Mission Board has ever sent us any help, and we appreciated it very much. There are just four members at this place. I think this could be made a good mission point, as the people seem to be anxious for the Brethren to come and have meetings at this place.—Eileen M. Halstead, Wikel, W. Va., Aug. 7.

## NOTES UNCLASSIFIED.

Jonathan Creek.—Eld. D. L. Miller began a series of meetings at this place on Sunday, Aug. 15, commencing with Monday evening and continuing through the week, he gave us Bible Land talks, which were much appreciated. On Sunday, Aug. 21, we had an all-day meeting. Bro. Miller favoring us with three discourses. His subject in the morning was, "Conformity to Christ in the church;" afternoon, "Why Christian Women Should Be Veiled in Time of Prayer;" night, "Observations from Ocean Life." The meetings are still in progress, and growing in interest. We are glad to say that his sermons have been helpful to us. Many lasting impressions have been made, and the church has been strengthened.—J. S. Leckrone, Somerset, Ohio, Aug. 22.

Notice.—The District Meeting of the Eastern District of Virginia will be held at Midland, Sept. 1. The Standing Committee will meet Aug. 31 at 10 A. M.—S. A. Sanger, Barboursville, Va., Aug. 20.

Allison Prairie.—We held our children's service the fourth Sunday evening in July. Forty-five children took part in the exercises, which seemed to be enjoyed by a large congregation. We held our annual harvest meeting Sunday, Aug. 7. Our elder, Bro. S. W. Garber, preached two very instructive sermons, both morning and evening. The children's talk for the afternoon was recalled on account of baptismal services. An invalid brother was baptized. Dinner was served under the walnut trees on the church lawn. Regardless of the rainy weather, quite a crowd was present to enjoy the meeting. We met in regular Sunday School, Aug. 15. Everything passed off pleasantly. We decided to have our love feast and series of meetings sometime in October.—Flossie E. Moure, R. D. 5, Vincennes, Ind., Aug. 15.

## THE SUNDAY-SCHOOL AND BIBLE INSTITUTE OF SOUTHERN INDIANA.

The first Sunday-school and Bible Institute of the Southern District of Indiana was a most interesting occasion. While the attendance was not what we desired, it is encouraging to know that seventeen churches in the District were represented, and of the seventy-one who registered, fourteen were ministers, eighteen were Sunday-school teachers, and six were superintendents. If this number of earnest workers carry to the various churches at least a portion of the inspiration and enthusiasm of the meeting, it will, without doubt, result in much good.

Listening to Bro. Trout on various lines of Sunday-school work can not help but inspire workers to a higher degree of earnestness. Bro. Fitzwater's Bible teaching will surely create a desire for more knowledge of God's Word.

We are very grateful to the Sunday Schools for their financial aid. This enabled the committee to meet all the expenses of the Institute.

We hope that so much good has been done in this, our first effort, as to create a demand for a like Institute in the District next year, as well as in all succeeding years. Let us pray and work for it! God bless the work to his honor and glory! Emma Miller.

New Lisbon, Ind., Aug. 18.

## ANNOUNCEMENTS

## DISTRICT MEETINGS.

Sept. 1, Eastern District of Virginia, at Midland.

Sept. 16, Southern Iowa, at Salem church.

Sept. 16, Oklahoma, Panhandle of Texas, and New Mexico, at Coyle, Oklahoma.

Sept. 16, 9 am, Northern Missouri at Wakenda.

Sept. 21, Eastern Pennsylvania, at Ephrata.

Sept. 23, Tennessee, at Meadow branch.

Sept. 28, Middle Iowa, in Panther Creek church, Dallas County.

Oct. 5, 9 am, Northern Illinois and Wisconsin, at Hickory Grove.

Oct. 13, Middle Missouri, at Centerville church.

Oct. 13, Northern Indiana, North Manchester, city house.

Oct. 22, First District of W. Virginia, Maple Spring, German Settlement congregation.

## LOVE FEASTS.

Colorado.

Sept. 10, Sterling.

Sept. 17, Good Hope.

Oct. 19, Bethany.

## Illinois.

Sept. 10, 5 pm, Camp Creek.

Sept. 17, Liberty.

Sept. 17, 10 am, Spring Run.

Sept. 17, 18, 10 am, Woodland.

Sept. 20, Martin Creek, 2 miles southeast of Jefferson.

Oct. 8, 9, 2 pm, West Branch.

## Indiana.

Sept. 10, 10 am, Wabash.

Sept. 10, Fortland.

Sept. 10, 5 pm, Turkey Creek.

Sept. 10, 5 pm, Pleasant Dale.

Sept. 15, 2:30 pm, Ladoga.

Sept. 17, 2:30 pm, Fountain, near Holton.

Sept. 17, 5 pm, Burnetts Creek.

Sept. 17, Lower Fall Creek.

Sept. 17, Landessville.

Sept. 17, 5 pm, Maple Grove.

Sept. 17, Ogans Creek.

Sept. 17, Yellow River.

Sept. 24, 5 pm, Santa Fe.

Sept. 24, Roann.

Sept. 24, 4 pm, Walnut.

Sept. 24, 7 pm, Second South Bend.

Sept. 29, Nappanee.

Sept. 30, Bremen.

Oct. 2, 2 pm, Howard.

Oct. 8, 10 am, Sugar Creek.

Oct. 8, 5 pm, St. Joseph Valley.

Oct. 8, 5 pm, Plevna.

Oct. 12, Beach Grove.

Oct. 13, 5 pm, evening service only, Union church, west of Plymouth.

Oct. 14, 10:30 am, 2½ miles east of Middletown.

Oct. 14, 5 pm, Yellow Creek.

Oct. 15, Sugar Grove.

Oct. 15, 5 pm, Osceola.

Oct. 15, 10 am, one mile west of Hagerstown.

Oct. 15, 4 pm, Pine Creek, east house.

Oct. 15, 6:30 pm, Fairview.

Oct. 15, 7 pm, Summit.

Oct. 16, Blue River.

Oct. 16, 4 pm, Fort Wayne.

Oct. 20, 5 pm, Elkhart.

Oct. 20, 7 pm, First, South Bend.

Oct. 22, 23, 10 am, Pleasant Hill.

Oct. 22, 6:30 pm, Anderson.

Oct. 22, North Liberty.

Oct. 22, 5:30 pm, Monticello.

Oct. 22, 2 pm, Union City.

Oct. 22, Camden.

Oct. 22, 2 pm, Huntington.

## Iowa.

Sept. 2, 3 pm, Libertyville.

Sept. 10, Brooklyn.

Oct. 1, 3 pm, English River.

Oct. 8, 5 pm, Prairie City.

Oct. 15, 4 pm, Fairview.

## Kansas.

Sept. 4, Kansas City.

Sept. 10, Garn City.

Sept. 17, 10 am, Burr Oak.

Sept. 17, 10 am, Washington Creek.

Sept. 24, 11 am, Washington.

Sept. 24, 2 pm, Pleasant Grove.

Oct. 1, White Rock.

Oct. 1 and 2, 2 pm, Oakland.

Oct. 1, Apanoosa.

Oct. 8, Friend.

Oct. 8, Wade Branch.

Oct. 8, 4 pm, Conway Springs.

Oct. 8, 2 pm, Newton.

Oct. 8, 5 pm, Verdigris.

Oct. 15, Prairie View.

Oct. 15, Independence.

Oct. 15, Wichita, corner Eleventh and St. Francis Streets.

## Maryland.

Sept. 17, Maple Grove.

Sept. 17, 2 pm, Sams Creek.

Sept. 17, 2 pm, Piney Creek, near Taneytown.

Oct. 15, Manor.  
Oct. 15, 2 pm, Meadow Branch.  
Oct. 15, 10:30 am, Beaver-dam.  
Oct. 15, 16, 1:30 pm, Antietam.  
Oct. 22, 3 pm, Middletown Valley.

## Michigan.

Sept. 10, 11 am, Chippewa Creek.  
Sept. 17, 10 am, Vestaburg.  
Oct. 1, 10:30 am, Saginaw.  
Oct. 8, 10:30 am, Crystal.  
Oct. 15, 6 pm, Coleman, at the home of Bro. Perry Arnold.

## Missouri.

Sept. 10, 2 pm, Farrenburg.  
Sept. 17, 2:30 pm, Nevada.  
Sept. 19, Kansas City, 5233 Hugh Street (or East 17th Street).  
Oct. 1, Mt. Hermon.  
Oct. 1, Joplin.  
Oct. 10, 3 pm, Dry Fork.  
Oct. 15, Rockingham.  
Oct. 15, Carthage.  
Oct. 15, Log Creek.

## Nebraska.

Sept. 17, South Loup.  
Oct. 8, 10 am, Bethel.

## Ohio.

Sept. 3, 2 pm, Newton, at Sugar Grove house.  
Sept. 10, 10 am, Black River.  
Sept. 10, 6 pm, Loudonville.  
Sept. 17, 5 pm, North Industry.  
Sept. 17, 4 pm, Deshler.  
Sept. 17, 10:30 am, Silver Creek.  
Oct. 1, 10 am, Lick Creek.  
Oct. 8, 10 am, Black Swamp.  
Oct. 8, 6 pm, County Line.  
Oct. 13, 10 am, Price's Creek.  
Oct. 15, Fairview.  
Oct. 15, 10 am, West Nimit-shillen.  
Oct. 15, 2 pm, Ross.  
Oct. 15, 10 am, Maumee.  
Oct. 15, 10 am, Donnell's Creek, country house.  
Oct. 15, Green Spring, Bethel house.  
Oct. 22, Wyandot.  
Oct. 22, Owl Creek.  
Oct. 22, 10 am, Blue Creek.

## Oklahoma.

Oct. 8, 2 pm, Monitor.  
Oct. 15, Pleasant Home, at Eld. Lauver's place.

## Oregon.

Sept. 10, Mohawk Valley.

## Pennsylvania.

Sept. 10, 11, 2 pm, Marsh Creek.  
Sept. 13, 6 pm, Quemahoning, Maple Spring house.  
Sept. 17, Jacob's Creek, Mount Joy house.  
Sept. 17, Maple Glen.  
Sept. 17, Sandy Creek.  
Sept. 17, 18, 10 am, Lower Canowago, at Bermudian house.  
Sept. 18, Middle Creek.  
Oct. 8, Plum Creek.  
Oct. 9, York.  
Oct. 11, 12, 9:30 am, Tulpe-hocken.  
Oct. 15, 3:30 pm, Ephrata.  
Oct. 15, 16, 1:30 pm, Upper Canowago.  
Oct. 15, 16, 2 pm, Freespring.  
Oct. 16, 10 am, Codorus.  
Oct. 15, Yellow Creek.  
Oct. 16, 5 pm, Brothers' Valley, Pike house.  
Oct. 16, Koonitz.  
Oct. 18, 1:30 pm, White Oak.  
Oct. 22, 3:30 pm, Clear.

## Tennessee.

Sept. 1, Meadow Branch.  
Sept. 10, Pleasant View.  
Oct. 1, 2:30 pm, Knob Creek.

## Virginia.

Sept. 3, 3 pm, Flat Rock.  
Sept. 10, Redock Grove.  
Sept. 10, 2:30 pm, Mount Olive.  
Sept. 17, Needmore, Valley Bethel congregation.  
Sept. 17, 2:30 pm, Green Mount.  
Oct. 1, Roanoke City.  
Oct. 8, Mount Joy, Bethel house.  
Oct. 15, Valley Bethel.  
Oct. 15, 3 pm, Midland.  
Oct. 15, Beaver Creek.  
Oct. 15, 2:30 pm, Elk Run.

## Washington.

Sept. 17, 5 pm, Tacoma, South 50th and G. Streets.

## West Virginia.

Sept. 8, Pleasant View.  
Sept. 10, 2 pm, Fairview.  
Sept. 17, Sandy Creek, at Salem house.  
Sept. 17, Harman.  
Sept. 24, Knobley.  
Sept. 24, 3 pm, Red Creek, at Bethel house.  
Oct. 8, Tearton.  
Oct. 8, 8, 2 pm, White Pine.  
Oct. 15, Mountain Dale.

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# THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil 1: 17.

Vol. 49.

Elgin, Ill., September 3, 1910.

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## AROUND THE WORLD

ANOTHER transformation awaits at least a part of Palestine. American engineers have been investigating the possibilities of the River Jordan for the generating of electrical power, and have found several available sites for the construction of the necessary dams, etc. Irrigation projects are also being investigated and it is thought that at a comparatively small expense the large area of country, comprised in the Jordan Valley, might be made more productive than it has ever been. Thus the River Jordan, that figures so prominently in the historic annals of the Sacred Record, may achieve new fame in these latter days as a promoter of the industries and of agriculture.

**LIBRARIANS** throughout the United States report a great falling off in the demand for books at the public libraries, and especially so on the part of younger people. They attribute the peculiar situation to the fact that places of amusement and shows of all kinds are getting a deeper hold on the population, and that the effect of these on the juvenile mind is decidedly injurious. If the amusement craze takes away the desire for good, instructive reading matter,—as is maintained by the librarians who are certainly in a position to know,—it is high time for parents to do some serious thinking. Perhaps a more general return to the old and approved method of bringing up our children in the "nurture and admonition of the Lord" would bar the way to many places, now seriously imperiling the morals and manners of our young people.

**LOVERS** of peace may well rejoice that Nicaragua, for some time the scene of internal disturbances, is at last to enter upon an era of comparative quiet,—at least for a while. Like all Central American republics, Nicaragua has suffered at times, about as much from the foes within as from those without. President Madriz, who was the successor of the notorious Zelaya, has been unable to withstand the revolutionary advances of Gen. Juan J. Estrada, and after resigning in favor of J. Dolores Estrada, brother of the victorious general, has made his hurried escape from the country. The president pro tem, on Aug. 27, turned over the presidency to Gen. Luis Mena, who is to be in charge until an election may be held in due form. The little republic lacks nothing so much as wise leadership. Its people need considerable schooling in the art of self-government. It is quite likely that, according to agreement, the United States will take an active part in helping to so adjust conditions that harmony

and peace may prevail. That sort of coöperation is of undoubted benefit to all our sister republics in Central America.

THE figures of the Census Bureau, thus far available, place the population of the United States at about 90,000,000. This does not include the Philippines, which, if added, would swell the total considerably beyond the 100,000,000 mark. During the last ten years about 6,000,000 immigrants entered the ports of our country. One of the most striking features of the late census is the astonishing growth of the cities, the ratio of increase being twenty per cent. This, of course, is largely at the expense of the rural districts, and accounts in part, at least, for the deplorable decadence of formerly flourishing religious communities in the country. As a nation we have made a most wonderful growth since the days of the Pilgrim Fathers. Has there been a corresponding growth in righteousness and true moral worth?

So deeply rooted is the tobacco habit among civilized nations, that most of the social reformers have almost despaired of bringing about a mitigation of the evil. Even those most opposed to the tobacco habit often lose sight of the important part it plays in the cost of living. Germany, with painstaking care, has looked into the matter, and the results are said to be "unexpected," inasmuch as the outlay for tobacco sometimes reaches as high as nine per cent of the daily living expenses, varying somewhat in the diverse callings or conditions of life. The amount expended for tobacco in the United States, however, aggregates a sum many times larger than the amount expended in Germany. Those who are given to the use of the weed may well do some serious thinking. It is a question whether, as the Lord's faithful stewards, we have really the right to spend our money for that "which satisfieth not."

**AFTER** waging a most successful campaign on the manufacture and sale of so-called "infants' relief" nostrums, the Federal Bureau of Chemistry is now turning its attention to the many beverages,—supposedly harmless but in reality quite injurious,—that are being dispensed from the various soda fountains all over the country. Already a formidable list of injurious compounds has been published in the daily papers, and the public is fully warned against the dangers incurred by a protracted use of the various preparations which, while not intoxicating, are artificial stimulants with decidedly depressing after-effects. It seems to be a wise plan of the Government to keep a close watch on all articles endangering the health of its citizens, and bar out, as much as possible, all injurious articles. After all, however, it remains the chief duty of each individual to so care for his own body that it may, in truth and reality, be a worthy "temple of the Holy Ghost."

**CONSIDERABLE** anxiety is felt in European diplomatic circles concerning the declining health of three of the crowned heads and the consequent complications that may arise, should they be called away suddenly, in a time as critical as the present. As already noted in our last, Emperor Francis Joseph of Austria is well stricken in years, and can not long survive the strain of many anxious years of rule. Emperor William of Germany, and King Alfonso of Spain, however, should not, as yet, show the serious decline in health, unwarranted by their respective ages. It is pointed out, also, that the worst days for European royalty are yet to come, and that the two instances of failing health are but an indication of what will be sure to result in court circles, generally, if the continued infermarriage of royalty is persisted in. Already the European courts are so closely related that the physical well-being of

their families is seriously threatened. A continuance of the practice, therefore, can not help but be fatal. It is a plain violation of God's law, and carries its own penalty. "Whatsoever a man soweth, that shall he also reap."

WITH the close of August, Corea, the "Hermit Kingdom," with its 12,000,000 people, is part and parcel of Japan. According to the treaty of Portsmouth, which settled the war between Japan and Russia, the former is to have the "guidance, protection, and control" of Corea at the time designated above. While slight outbreaks on the part of dissatisfied Coreans may occur, it is not thought that serious consequences will follow the formal act of annexation. Many of the Coreans are known as active and zealous Christians, and as such they are opposed to any acts of violence. Their ideas of religion are intensely practical, and lead them to a due observance of whatever may be decreed by the "powers that be."

**PERHAPS** no other country can show as many varied shades of religious belief as does the United States. Latest official figures give the main religious bodies as numbering but 57, while the various sub-divisions reach the aggregate of 215. Thus there are 17 Baptist bodies, 24 Lutheran, 15 Methodist, 12 Presbyterian, 15 Mennonite, 7 Adventist, and so on down the list. There are 69 Chinese and 12 Japanese temples in this country, distributed, respectively, over twelve and three States, with a considerable following. Hinduism, represented, in a way, by the Vedanta Society, with organizations in New York, Pittsburg, San Francisco and Los Angeles, claims several thousand members. Looking at the divided state of Christendom, as well as the gradual introduction of heathen religions, one can not help but wish for a return of apostolic unity and missionary zeal.

**WHILE** many deplore the luxuries and enervating life, indulged in by hundreds of wealthy students at the noted and popular institutions of learning in America, it is interesting to learn that there is a better way, and that it remained for Marquis Inouye, of Japan, to demonstrate its advantages. His school is conducted on the most rugged and severe lines. His students,—all from the ranks of the wealthy nobility,—must practice the most austere life. They rise early, study hard, live on the simplest fare, and are allowed only the smallest sum for personal expenses. Luxuries they do not know. The happy result is apparent in the best of health, the brightest intellect, and unusual aptitude for the most intense study. It is a twentieth-century confirmation of the wisdom that Daniel showed in refusing the king's dainties and insisting on the simple fare so conducive to health in body and mind.

WITH a loss of nearly two hundred lives and much valuable property, the recent dreadful forest fires in Montana, Idaho and Washington are now under control. It is openly admitted that much of this great loss might have been prevented, had there been a due conception of the real situation by the respective senators of Montana and Idaho, "who have made light of the efforts of the forest service to prepare to prevent just such a calamity." A terrible lesson has been learned by the Northwest during the anxious days of the battle against the flames. Government foresters and forest rangers, together with more than three thousand soldiers, aided by the settlers in general, battled long and hard. Many of the heroes who willingly risked their lives will never be known. They died at their post of duty. Greater than any army that ever marched into battle were the faithful firefighters of the Northwest, who struggled nobly and hard to save life and property.



## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

### The Lord Will Provide.

SELECTED BY LILLIE M. BAUGHER.

Though troubles assail and dangers affright,  
Though friends should all fail and foes all unite,  
Yet one thing secures us, whatever betide  
The promise assures us, "The Lord will provide."

The birds, without barn or storehouse, are fed;  
From them let us learn to trust for our bread;  
His saints what is fitting shall ne'er be denied,  
So long as 'tis written, "The Lord will provide."

When Satan appears, to stop up our path,  
And fills us with fears, we triumph by faith;  
He can not take from us, though oft he has tried,  
The heart-cheering promise, "The Lord will provide."

He tells us we're weak, our hope is in vain;  
The good that we seek we ne'er shall obtain.  
But when such suggestions our grace have tried,  
This answers all questions, "The Lord will provide."

No strength of our own, nor goodness we claim;  
Our trust is all thrown on Jesus' dear name:  
In this, our Strong Tower, for safety we hide;  
The Lord is our power, "The Lord will provide."

When life sinks apace, and death is in view,  
The word of his grace shall comfort us through:  
Not fearing nor doubting with Christ on our side,  
We're sure to die feeling, "The Lord will provide."

Codorus, Pa.

### "Suffer the Children."

BY W. J. SWIGART.

In Two Parts.—Part One.

THIS is one of the most generally-known statements in the Bible. It is probably the first one memorized by some of us. Little children lip it in their own behalf, and fond mothers teach it to them that the little ones may know that the Savior loves them, and that they may be induced to love the Savior.

In itself, and for the occasion that brought it forth, it taught three things: First, it manifests the tolerant and considerate spirit of Christ for all beings, and for all states of being of humanity. Second, it showed the loving attitude of Christ to the little ones themselves. But, third, it was intended as instruction and rebuke to the critical and narrow and intolerant spirit of the objectors. They did not want the children there, nor the children's mothers. The chief purpose of the lesson is this last. The discourse was not directed to the children, but the adults,—to the critics and objectors.

What about the children? Sometimes one might think they are coming to the front and intruding themselves, and seem to rule their parents and run things generally. And then sometimes it would seem as though they are to be relegated out of existence altogether. Race suicide, child study, child training, and kindred subjects are the themes of the educators and psychologists and leaders of thought today. And, not infrequently, the most enthusiastic theories and most dogmatic schemes are set forth by persons who have no children of their own, or, if they have, they are not the best models as "trained" products. "A bachelor's bairns are well reared" the Scotch proverb goes. Those who never had any know exactly how they should be reared.

But it is the tolerance of children that this article set out to consider. Is there place and occasion for the Savior's words today? "Suffer the children." "Forbid them not." Is there any evidence of intolerance towards them today? Is there any disposition to forbid them? Children are everywhere and they always make their presence known. Some children seem well nigh ubiquitous,—they seem to be everywhere but where they are needed,—and generally in the road. They are annoying, they destroy things and dirty things up. They make a terrific noise in the streets; they rattle on the sidewalks; they rip around like young furies; they intrude on the lawn; they muddy up the porches; they scratch the pews with their shoes. In short, they are "big" little nuisances,—if one is disposed to look at it so. People with houses to let prefer tenants without children. Those who are carrying out the Divine injunction to multiply

and replenish the earth have the world against them at the very beginning and at every turn.

And this brings us face to face with another phase of the same subject, namely that there are many homes without children. The number of small families and of "no-children-families" is rapidly increasing. And the cause is largely because children are not wanted. They interfere with comfort and convenience and freedom or with some chosen course or work, and are generally unhandy, and hence are not desired. They are not tolerated,—not alone from fear and dread of birth-pangs on the part of the mother,—but because parents do not care to have the responsibility and care of rearing them. Many children that are here are here merely as "accidents," rather than as "asked for." It is the children who have no welcome in childhood, who become the "problems" when they get out of childhood. The cruelest neglect and strangest intolerance is sometimes towards those nearest and whose claims for sufferance and care are strongest. Not a few are more willing to work and care for other person's children,—or for a pug,—than to have children and live and work for them. Some are more patient and forbearing for the children of others than for their own. The greatest privilege committed to persons is to bear and rear children of their own and train them for service to man and God. And no greater service can be rendered to a state or to God than this.

The age at which children are most trying, and hardest to tolerate, is not in babyhood. Most people like babies,—for playthings if for nothing else. But from, say, six to fourteen years of age, is the period of life when there hardly seems to be a use or a place for children in the world,—especially boys. They are awkward and careless and thoughtless and silly and ugly, and seem to be in the way generally, especially if they have not their home on a farm. And yet, what a critical period in their lives it is! What momentous consequences hinge on the issues of this period in the lives of these children! Adolescence is a longer period in the human being than in the animal world. It requires longer time for a boy to "grow up" than for any other created being. The eighteen or twenty years of growth seem longer to us than all the rest of life, however long one may live. It is through this period that he needs tolerance, and in which he is most intolerable.

Huntingdon, Pa.

### "If the Pastor Were Just Like Me."

(Lynn Ayre in World's Crisis.)

"WHAT! Are you back from church already?" The speaker, Mr. Jones, looked up from his Sunday paper in surprise. It was really after twelve o'clock, but he had been so absorbed in his reading that he had no idea it was time for his wife to be home from the morning service.

"What would you think," returned Mrs. Jones, as she took off her gloves, "if I were to tell you the minister were not to church today?"

"I should want to know the reason."

"I have no doubt about that; and I presume he would like to know the reason why his church members are absent. And I think it would be well to have some plan whereby the minister might always know the reason whenever one is away. There might be cards for that purpose, to be filled out for the pastor. Of course he was there today, as usual, and preached an excellent sermon. But what if he had been away, and sent no reason for his absence, and then suppose that, afterwards, we were to find out that it was simply because he had a slight cold, or did not get up in time, or had company, or got so interested in his Sunday paper that he forgot all about church?"

"It is quite likely," returned her husband, "that if such a thing as that were to occur very often, there would be a meeting of the official board and we would be considering the advisability of a change of pastors. But, my dear woman, you must know that it is the pastor's business to be at church or give a reason."

"That is, the minister's place is in his pulpit at the services of the church, which is quite true. And it also seems to me that if the minister's place is the pul-

pit, and if he should give some good reason when he is not in his place, then, certainly, the church member's place is the pew, and a reason should be forthcoming whenever his place is not filled."

"You are quite a logician, wife, but ministers are paid for being at church on Sunday. I would be there if I were paid."

"I am sure that I'm always well paid for being at church. But let us see, how much does our minister get for being at a service, that is, as I suppose, you would figure it in dollars and cents?"

"He gets \$14.00 a week."

"Then let us suppose that he averages ten hours a day of work for which he receives this amount, as you would say. Of course there are days when he puts in much more than this, but call it ten hours a day, or seventy a week. That would be just twenty cents an hour for what he does. Thus he gets about twenty cents for being at one service, and taking charge of the said service and preaching a sermon. Now, how much would that be for being present at a service as a church member in the pew?"

Mr. Jones put down his paper. He had never looked at things in just this light before. He was like so many who belong to the church and yet who do not have the right conception of their duty. They seem to expect so much of the pastor, but never stop to think of their own responsibility as members of the church.

His wife continued:—

"As for ministers being paid, yes, they will be rewarded in the world to come, but here is our pastor. Mr. Brown, for instance. Do you suppose he would be in the place he now fills if he had not heard the call and did not feel the woe resting upon him if he preached not the Gospel? After years of hard study and considerable expense, financially, and now with an education and ability that might mean in some other line of work less hours than he now puts in, and twice the salary that he now receives, we find him faithful to his post in a church where hardly an adult member receives a smaller income than he does. Instead of his being paid for being a minister, it appears to me that he is giving each week the difference between what he now receives and what he might be getting at something else."

"I never looked at it in just that way before," said Mr. Jones; "but I have often wondered how our pastor could make ends meet. Of course he has his rent to pay, and it must cost something to dress as we expect a minister to dress, and we expect his wife and children to make a good appearance, too. Then they have a lot of company, and he has books and magazines to pay for. A man does not have to spend much time in getting an education to dig a ditch or carry a hod, nor does he have to put much money into clothes or books; and yet I confess that common laborers are paid more than some of our ministers."

"And yet," said Mrs. Jones, "our pastor never complains, and we all know how faithful he is. He is always in his place on Sunday, never misses a prayer meeting, or any other service of the church. He even has a class in Sunday School, and conducts a normal class on Monday evenings. Then he has many calls to make, and writes considerably for our denominational paper, and from the character of his sermons it is evident that he spends a great deal of time in preparing for Sunday. And in these days so much is expected of ministers. But I know it must be a great help to them when they see that their work is appreciated, and you know we have heard Mr. Brown say more than once how much easier it was to preach to a good congregation than to empty pews."

"Well, I for one am going to do better," said Mr. Jones. "There is considerable in that old rhyme:—

'What kind of a church would my church be  
If every member were just like me?'

"Surely if the rest of the church were as irregular as I have been, the minister would have a lot to make him feel discouraged, and it is quite true that he has a right to expect us to do by him as we would like him to do by us. Yes, there might well be another version of that rhyme:—

'What kind of a church would my church be  
If our dear pastor were just like me?'



## A New Sunday-school Song Book.

BY WM. BEERY.

EVIDENTLY we are to have a new song book for our Sunday Schools. Such a book will be in place, provided it proves to be better than what we now have, and if we make good use of it. We should bear in mind, however, that it takes more than paper, notes and words, rhyme and jingle, to make a good book. We want such hymns and music as will appeal to the *heart and soul*, rather than to the *heel and sole*. And then, too, it takes more than tongues, lips and lungs to make real worship.

Doubtless the committee will have perplexities enough and to spare, in the making up of the collection, and the exercise of good judgment on the part of those who may desire to send lists of selections for consideration will be appreciated. The most popular pieces are not always the most wholesome, spiritually. There are, though, many hymns and tunes which have stood the test of years, some of decades and even centuries, and will be good for ages to come. These, first of all, should find room in the forthcoming book. Certainly some first-class new pieces, and some of the more recent copyrights, carefully selected, ought to be secured for this collection. Of course there must be variety, and some selections especially adapted to children will doubtless be among the rest. But the day has come when the Sunday School includes more than children. Men and women, young and old, in large proportion, are now enrolled; and it is needful that their tastes and needs be considered. Elder James Quinter was right when he said that "the relation that the hymn book stands in to singing, in the church, is such, that gives it a place next in importance to the Bible, among Christians." The needs of special occasions, such as Christmas, Easter, etc., should be provided for, though there are so many of the best hymns that can be used with good effect upon such occasions, that not many strictly distinctive pieces are necessary.

It need hardly be expected that all will be entirely satisfied with the book when it is completed, but there is no reason why it should not be as good as the best in existence, if not a little better.

Nothing need be said here as to the size, shape, name and other features of the book. Such suggestions should go directly to the committee.

It may be a little soon to say anything about the right use of the book, but a few words relative to our getting ready for it may not be out of place. When once it is ready, every Sunday School in the Brotherhood should adopt it as soon as practicable. Let us plan with this in view, so that when our book seeks admission, the room will not be already occupied by others "recently purchased."

A very helpful thing in the way of getting ready to make good use of the book will be to give more attention to singing *now and right along*. Have regular meetings for song service. Learn to sing better the hymns we already know, in the books we are now using. It is altogether possible some good ones might be found in the Hymnal which we do not sing well. Secure the services of a teacher, if possible. If this cannot be done, meet anyway and do the next best thing under the circumstances. We learn to sing by singing. Such work will do wonders in the way of improving the song service, and will be excellent preparation for the NEW BOOK.

Elgin, Ill.

## "What Is Man?"

BY CHAS. M. YEAROUT.

In Four Parts.—Part Three.—The Soul—The Inner Man.

"For though men keep my outward man  
Within their locks and bars,  
Yet by the faith of Christ I can  
Mount higher than the stars."

THAT the soul or inner man retains its identity, and exists in a conscious state after it leaves the body, is a fact clearly taught in God's Holy Word. Man can and does kill the body, but can not kill nor hurt the soul (Matt. 10:28; Luke 12:4, 5). This proves, beyond a doubt, that killing the mortal body does not affect the soul.

*The Outward and Inward Man Contrasted.*—Paul clearly presents the conflict between the outer and inner man in the seventh chapter of Romans. He says: "For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin" (Rom. 7:22-25). Notice the statements: "I MYSELF serve the law of God; but with the flesh the law of sin." "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other."

The Spirit dwells in the inner man, directing the purified mind in harmony with the law of God (Eph. 3:16-20).

*The Inner Man Not Corruptible.*—The Apostle Peter condemns and forbids the adorning of the outward man or body, with gold, plaiting the hair or putting on of apparel, but recommends the adornment of the inner man. He says: "But let it be the hidden man of the heart, in that WHICH IS NOT CORRUPTIBLE, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:3, 4).

The Apostle Paul, after speaking of God raising Christ from the dead, and that he shall raise up us also by Jesus, then goes on to say: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day" (2 Cor. 4:14-16). If the outer and inner man were one and the same, in nature and character, how can the one perish and the other be renewed? Will the "materialist" please solve the above problem?

The body can be, and often is, confined, but the mind,—a constituent of the soul,—can penetrate iron cages and stone walls. It cannot be confined; it traverses space at a wonderful speed, and is not limited nor confined to earthly scenes. Paul says: "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ" (Col. 2:5; 1 Cor. 5:3).

In the fifth chapter of Second Corinthians we have the inner man speaking in unmistakable language in regard to its incorruptibility, and its existence and consciousness after leaving the body: "For we know that if our earthly house of this tabernacle (body) were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. . . . For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (2 Cor. 5:1-8; Philpp. 1:23). There is no intimation of soul sleeping in this teaching, but just the opposite.

The Scriptures refer to the body as sleeping, but to the soul, or inner man, as resting. The first represents a state of death,—unconsciousness,—the second a state of conscious repose or rest (Rev. 14:13). "I saw under the altar the souls of them that were slain for the word of God, and the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season" (Rev. 6:9-11).

Here are disembodied souls, not sleeping, but resting in a conscious state, being clothed with white robes, and told to rest a while longer. The idea of lifeless, unconscious souls intelligently praying to God, and crumbling dust in the graves being clothed with white robes by an intelligent, allwise God, is preposterous.

We have other manifestations of persons, out of the body, being seen of men, and heard to speak intelligently in human language, such as Moses and Elias (Matt. 17:3, 4; Luke 9:30, 31), the rich man and

Lazarus, and Abraham, who have left their earthly bodies, and yet live in a conscious state, and talk together, and have a vivid memory of things on this earth. Abraham and Lazarus, having lived righteous lives in this world, are now resting in anticipation of the fuller glory that awaits them in the glorious resurrection morning. The rich man, having lived an unrighteous life in this world, is now tormented. He prays that the poor beggar,—whom he would not notice in this life,—might come and soothe his suffering. His very pleadings prove beyond a doubt his consciousness and the full realization of his sad condition. His terrible realization of the wages of unrighteousness makes him plead that others be warned to forsake sin, lest they come into this place of torment (Luke 16:19-31).

Death does not separate us from God, but brings us into a happier state, and closer to God. The Christian is dead, and his life is hidden with Christ in God (Col. 3:3). If, as the materialist claims, there is no part of man that survives death, but all goes into the grave, and molds back to mother earth, then death severs all connection between God and his saints, "for he is not the God of the dead, but of the living: for all live unto him" (Luke 20:38).

When Christ died on the cross, the Divine part,—inner man,—went to Paradise, and the lifeless body was entombed in Joseph's new sepulcher. The soul of Christ associated with the souls of the righteous, who had passed out of their mortal bodies, and were then in Paradise, during the time his mortal body lay in the tomb. He opened the door into Paradise, so that those souls, resting there, might come out to enjoy the fuller blessings of the heavenly worlds after the resurrection of their bodies from the silent graves. After his resurrection he went and preached to the souls of the wicked antediluvians who were confined in Hades (1 Peter 3:18-20). Why was the Gospel preached by Christ to the dead? "That they might be judged according to men in the flesh, but live according to God in the Spirit" (1 Peter 4:6).

Thus Christ reached every place into which sin had confined man, and opened the gateways into those places. The souls of men will come out of their confinement, and appear at the judgment, and there receive their rewards according to the life they have lived in this world.

"I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Morrill, Kans.

## The Marriage Supper of the Lamb.

BY A. HUTCHISON.

WHEN will it take place? Answer: When Jesus comes to earth again. Luke 12:37 says, "Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Then see Rev. 19:7-9, which says, "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

No, it will not be in the evening of the world, but at the change of the dispensation. This means the ushering in of the millennium. Christ is spoken of in the Bible as a prophet, a priest, and a king. When he was on earth, he filled his prophetic ministry. Then he went to the right hand of the Father, and there he is serving in his priestly ministry. And when he comes to earth again, he will then fill his kingly ministry. We have, therefore, in 2 Tim. 4:1, "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." When he comes, then his kingdom comes. And that is the time when he will



judge (or reward) the living, and also the dead saints who will rise from the dead at that time. 1 Thess. 4: 13-17 says, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you, by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: And the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Not only are we to enjoy the marriage supper, but continue ever to be with him. With this condition of things in view, we can easily see why Jesus should say, "With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God" (Luke 22:15, 16). That feast, in the upper room in Jerusalem, was a symbol of the time when Christ would come and gather his faithful followers together and celebrate the marriage supper with them. So we also see why he called it "pass-over," "It passed over" to that event. The Jews had a passover, pointing back to their deliverance from Egyptian bondage, and forward to the time when Jesus should come to suffer. And now the Christian's pass-over points to the time when he will come to reign.

McPherson, Kans.

### Church Authority.

BY CARMAN COVER JOHNSON.

RATHER than take the time to go into a citation of proofs from scripture, history, and theological literature, to sustain the position which I am convinced is correct, with reference to the very live question as to the church's authority, I shall simply state my position on this subject in the hope that it may be helpful to us all, in our efforts as a church, to arrive at a consistent governmental policy.

It is the first place I beg to say that I believe in church authority, government, and discipline, not so much as taught by Jesus Christ and his apostles, or as warranted by the Scriptures, but as made necessary in the experiences of all church organizations and in the very constitution of human nature. The church itself, as we know it and are members of it, is a human institution with a human history. The idea of the church, the principle which it embodies, the purpose which it seeks to accomplish, the source of its spiritual power, in so far as it has any such power—all these are Divine; but the church itself is not Divine, because its members, in spite of their regeneration, are not Divine. With such a human make-up, surely there is need for regulation and government and order and discipline. And there is not only the need for this machinery of the church, but the very need for it is the warrant for it, the ground for it, the right thereof.

It appears to me to be all wrong to found church law and authority and discipline upon the Scriptures, when there is no need to go so far for a foundation. Our very natures are enough to warrant all the church government we shall ever need, and the test of the value of such church government is just what the test should be,—to what extent does the said government promote or hinder the work of the church in its Divine mission of soul salvation and soul culture?

When church government becomes the cause of divided churches, embittered dissensions, and when the minds of the membership are more concerned about the machine and the method than the high purpose of spiritual growth in every part of the church body, then no form of government and no governmental tenet has any further value (in spite of what it may have had in another age or country); no matter if it may seem to be sustained by the Scripture itself. The most atrocious things in history have been done to churchmen by churchmen on the assumption of a scriptural war-

rant; and if we are to keep up this sort of thing, all we need to do is to agree that the Scriptures sustain a certain practice and then set our church machinery accordingly, in the absolute conviction that those who adjust thereto are right, and are sure to be saved, while those that do not so adjust, are wrong and are sure to be lost. It's an abuse of the Bible to use it in this fashion. If we know the mind of the Spirit, as it is our privilege to do, we need never fear to test our church governmental measures by the spiritual results that come therefrom.

Nothing is clearer to the student of the life of Christ than the fact that he minimized the idea of the church's authority, and exalted the idea of the church's responsibility. I have never doubted Christ's purpose that a church should arise among his followers as a means of carrying forward his salvational work; but, if I were obliged to believe that so much of the rigid and severe idea of church authority and law, as the Roman Catholics have read into the famous remark to Peter, were actually in that passage of Scripture (I mean the "keys" and the "binding" and "loosing"), I should immediately take the position taken by certain very devout and learned churchmen of today who assert, that, since those words are not found in the oldest manuscripts of the New Testament they were never uttered by Christ. Personally I am frank to confess, that the remark attributed to Christ, as directed to Peter with reference to the "keys" and the "binding" and "loosing," never did strike me as being in harmony with the spirit of the Master, and I can easily believe that later editors of the apostolic writings added this thought by way of a support to the growing centralization of the church around the slowly-developing theory of the papacy of St. Peter. If it is insisted that this passage is authentic, then its interpretation must coincide with the spirit of the teachings of the Christ in other places. In short, the amount of force and authority and rigid discipline that is read into the passage must be tempered with a more than equal amount of love and concern and sympathy and consideration for those who are being made the subjects of the church's discipline; for we must all come to recognize that the principle of salvation involves and makes use of severe and punitive measures only in the last extremity.

Right here it may be objected that the idea of church authority and church government does not necessarily mean severity, and I agree immediately. Certainly; but it is a high type of spirituality in a church that keeps it from permitting the idea of the church's authority from degenerating into the police and court manifestations. Again I declare my belief in church authority, government, and discipline; and I hope that the church, in her sense of authority, will come to know that the exercise of her authority must be constructive rather than destructive, educative rather than punitive, stimulating rather than repressive, progressive rather than retrogressive, and warmly spiritual rather than coldly legal.

As a Christian church, in the light of general church history, it would be distressing if we should persist in the habit of rigidity in scriptural interpretation and church government so far as to carry us into those fields of mistaken ecclesiastical polity for which all too many Christian denominations have already become famous to their regret. We appear to be verging upon a defense of certain practices in the church on purely legalistic grounds, backed by what we almost call "church infallibility in the use of the authority delegated to the church by Jesus Christ in the Scriptures." To my way of thinking there is no difference in principle between a personal human pope and a collective human pope. It is inconsistent that God, through Jesus Christ, should commission any man or any group of men, or any congregation, or any denomination, with such infallibility in the exercise of authority over other human beings as this abnormal "church authority" idea would logically lead to. We, as a people, must not entangle ourselves in the legalism of Romanism or the formalism of the Pharisee, else we shall have to pass through all the stages of bigotry, dogmatism, self-righteousness, intolerance, and apostolic-successionism through which all too many religionists have already passed.

I plead for a strong, self-respecting, unified, safely scriptural, and highly spiritual church, whose authority will be such as was discovered in the Christ himself when the Jews sought to take him and could not—an authority that comes from spiritual power in repose upon God himself. As I read the report of our Winona Conference I feel that it would be well for the Church of the Brethren if the spirit which pervaded that great gathering could be transferred to every local council and District Meeting as a permanent policy; and, somehow, I feel that this ultimately will be true, even in places where it may not be already true, until the idea of authority is lost in the idea of kindly service.

Huntingdon, Pa.

### Commandments and Principles with Their Methods and Rules.

BY I. J. ROSENBERGER.

OUR duty in the Scriptures may be divided into two classes,—commandments and principles. It is true that commandments are sometimes called ordinances, but in the New Version the term "ordinances" applies alone to services under the Law. Ordinances now more commonly refer to our municipal codes. Commandments are to be kept, while principles are to be sustained.

*I. Commandments.*—The "Standard Dictionary" defines commandment: "An authorized mandate, edict, order or law, especially a command of God." To observe commandments we employ methods. It is true, that "rule" is sometimes used for "method," but the language lacks clearness. The "Standard Dictionary" defines method, "Such a natural, regular or systematic disposition of things or parts as results homogeneously." Method so regulates as to preserve fitness and harmony in the service. It would lack of clearness to say, "We changed our rule of feet-washing," but it is clear to state that, a few years ago, we changed our *method* of observing the command of feet-washing. It would be proper to say, "We changed our method of observing the commandment of the Lord's supper."

The church, in Annual Council, has outlined a very suitable method of anointing the sick. "Go ye therefore, and teach all nations," is a command without method. The church sought for years to obey this command by emigration, and by distribution of her literature, but, later on, very materially improved her method of doing missionary work by her State and General Missionary Boards, thus allowing each member to participate in the worthy cause of missions. Am I not safe in saying that the New Testament, in a great measure, has given its commandments without methods, leaving the church to supply these?

*II. Principles.*—Principle is defined by the "Standard Dictionary": "A general truth or proposition. A truth comprehending various subordinate truths." While a commandment is a specific duty, a principle is duty taught in general terms. It needs to be applied or made effective by rules. The "Standard Dictionary" thus defines rule: "An authoritative direction or enactment, a peculiar form or order for the government or conduct or action in doing something." "Be not unequally yoked together with unbelievers," is a principle,—broad and far reaching. Paul doubtless saw the need of that principle,—if not then, in the coming future. What great need we have of that principle now! And to perpetuate that needed principle, the church has adopted rules. Brethren are forbidden to join Masons and Odd Fellows, for in joining these lodges you become yoked with unbelievers, and in that case the foregoing needed principle would be violated,—lost.

The Scriptures forbid "outward adorning." To sustain this broad and far-reaching principle, the church has passed a number of rules, restraining sinful attire, which would violate the foregoing principle.

The Christian life should be one of pleasure, and various Scriptures point out that Christian experiences are the highest pleasures. Satan, however, entices with his allurements,—pleasures of the world, sinful indulgences. Against these we are warned. Those



who engage in them are called "lovers of pleasure more than lovers of God." We are told, "She that liveth in pleasure is dead while she liveth." This grave and fatal sin is given in the foregoing general way,—given in principle. The church has sought to preserve and sustain this essential principle by adopting some necessary rules. As an example, our members are not to patronize theaters, horse-racing, lotteries, etc. The Scriptures forbid "outward adorning." This allusion to our apparel is in principle. The major part of the teaching in the Scriptures, relating to our vesture, is given in general terms, given in principle, leaving the church to adopt rules that will keep or sustain the principle, keep and preserve the thing given or taught. I have said that the church was left, in a very large measure, to supply methods to observe the commandments. In like manner the church is left, in a large measure, to make rules to keep and preserve Bible truths given in principle.

A woman in India wished to be baptized, who had several pounds of rings on her ankles. The brethren kindly said to her that they could not baptize her while wearing those rings, that in doing so she was violating the principle forbidding outward bodily adornment. That rule can only be effectual with the members in India when they make such and similar rules, and enforce them. By enforcing them I mean making them conditions of membership. Christ did not force that young ruler that came running to him, inquiring the conditions of eternal life, to change his manner of life. Jesus did not *compel* him to sell his goods, he only made the selling of his goods a condition of eternal life. He allowed him to choose. People are allowed to choose today. It is not ours to compel.

Some brethren speak of "interpreting some scriptures by the Spirit of the Word." Let it be understood that interpreting of Scripture is not the mission of the Spirit. Scriptures to which such allusion is made is truth taught by principle. Truth taught in principle is just as necessary as truth taught otherwise. Truths, couched in principle, can be easily seen by prayer and meditation, but to make them effective in the body of believers, the facts must be reached by rule.

Covington, Ohio.

## What Is Life?—Matt. 6: 19-34.

BY H. A. BRANDT.

It may seem a bit trite to ask, "What is life?" but sometimes the stalest of subjects will stand a little further study. Some questions are new and vital to every generation, and life is one of the great mysterious question marks that has baffled the rich and the poor,—the beggar and the philosopher, ever since time began.

A man's answer to this question determines his ideals and the individual notion of what is worth while, for our idea of life is bound up with our notion of what is the greatest treasure. "We sometimes surmise that treasures are forbidden things,—especially for Christians,—but a second thought will certainly help us to understand that our Master rather advises us to make an effort to get on in life, and, in the exercise of good business judgment, lay up for ourselves treasure where it will be secure. If we appreciate real values we will not be so anxious to risk our all on the wild-cat ventures of earth as to invest our treasure in the indestructible securities of heaven.

There is a fundamental reason why a man's treasure should be of the right sort. You can tell one's occupation by his talk, for the farmer's favorite theme is farming; the business man talks of his business; the professional man cannot avoid a reference to the things of his profession, and if a miser speaks at all, it will, most likely, be of his dollars. Whatever a man succeeds at soon determines his chief interest. It is no wonder that where a man's treasure is there you will also find his heart. There can be but one chief pursuit, and if the whole force of a man's energies is devoted to the treasures of this earth, the things of the heavenly kingdom are bound to be neglected. In like manner, if the heavenly things are made first, the treasures of this earth must at least take second place. Two powers, as diametrically opposed as God and Mammon, cannot reign jointly in the same heart.

But are riches so totally bad, that God and Mammon stand opposed? Modern conditions demand money. Clothes and food for the body are physical needs that must be supplied, and since it takes money to get these essentials, money must be a necessity. So it seems that money must be had, and under the present stress there is no little anxiety about its accumulation.

When the Master so heartily condemned Mammon, he was teacher enough to know that the money question would follow, and so he anticipates the anxiety of his audience and begins to answer it immediately: "Is not the life more than the food, and the body than the raiment?" So him that is over anxious Christ would have first consider that life is more than the simple physical necessities that money can buy.

The most that money can do is simply to get us clothes and food, but in the end, is life to be summed up in plenty to eat and plenty to wear? Many live as though to be full and warm was the chief end of man, but at the last, if one escape dyspepsia and gout, is there any real satisfaction in that sort of living? If that is the sum of life, the birds and the beasts are richer than men, for they are clothed and fed and yet are spared the anxiety that drives some people insane.

The whole testimony of the ages is against such a narrow vision of life. If the chief end of man were to eat and drink, providence ought to have given him the multiple stomach system of the cow. To live is more than to be full, for the short span of years that falls to man is but a brief season of preparation for the greater life beyond.

And what of the body? Is it only something to be kept warm, a convenient rack on which to display one's clothes, or a something, to be bent in shape to suit fashion's latest whim? Paul's emphatic answer to such a notion of the purpose of the body is exactly the contrary, for he says, "Know ye not that your body is a temple of the Holy Spirit?"

It would seem that a proper consideration of this warning of the Master to those who are likely to be distracted over money matters, would have been enough, but he adds a second reason when he calls attention to the fact that the birds and even the flowers enjoy the provident watch care of God. If the least of Jehovah's creation enjoy his blessing, how much more shall man, unto whom God has given the dominion of the earth, bask in the sunshine of his goodness. Then, with keen logic, Christ adds a third reason, when he further suggests that it is not only God, but a kind, heavenly Father who cares for us. This Father is acquainted with all our needs, and infinitely more able and willing to bless than the earthly parent could ever hope to be (Luke 11: 1-13).

Therefore be not anxious or distracted. If we attend to the things of God's kingdom first, he will meanwhile so abundantly care for his own that his work shall go on to a glorious conclusion. Paul was a staunch believer in this doctrine and he sums up his notion of the matter when he rather bluntly says, that if God "spared not his own Son but delivered him up for us all, how shall he not also with him freely give us all things?"

Box 133, Lordsburg, Cal.

## Godliness, Contentment, Gain!

BY J. D. HAUGTITELIN.

"But godliness with contentment is great gain" (1 Tim. 6: 6).

THE introductory word of our text, "*but*," refers us to the character of the context. "He is proud, knowing nothing, . . . destitute of the truth, supposing that gain (in his 'perverse disputings') is godliness" 1 Tim. 6: 4, 5). In the apostolic age Hymeneus and Philetus represented that class of critics. In modern times we have Voltaire, Paine, Ingersoll, and a host of similar characters, who have delighted, by word and pen, in parading and magnifying the shortcomings and errors of Bible characters. One of that class of men,—one who is no church member, no professor of Christianity,—said to me many years ago: "I am a better man than Moses ever was."

I. *Godliness*.—It is rather remarkable that this

word does not occur in the Old Testament Scriptures. Of the fourteen times it is used in the New Testament, it occurs nine times in this epistle, and four times in as many verses of this chapter. The literal signification of the word is, piety,—obedience to God out of love.

Over two hundred years ago there was a general religious awakening in Germany. The piously inclined people met to pray, read and study the Scriptures, and interchange thought on its teachings and their duty to God and their fellow-men. In derision they were called Pietists. This name, given in contempt, became a badge of honor, because it was backed by pious living. The Church of the Brethren was an outgrowth of this Pietistic movement. Brethren, let us be careful that we do not let this glorious banner trail in the dust of worldliness! "Godliness is profitable unto all things, having promise of the life that now is, and that which is to come" (1 Tim. 4: 8).

II. *Contentment*.—Some would have us believe that no one can be content as long as a single desire is not satisfied. This is a mistake. "Having food and raiment, let us be content therewith" (1 Tim. 6: 8). This does not prohibit us from laying up for old age or a time of need, or for our children, as instructed in 2 Cor. 11: 14.

Though Paul suffered exceedingly and often, as shown in 2 Cor. 11: 23-27, yet he tells us, "I have learned, in whatsoever state I am, therewith to be content" (Philipp. 4: 11). How is this possible? Let Paul answer: "We know that all things work together for good to them that love God" (Rom. 8: 28). And again, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4: 17). "Forgetting those things which are behind, and reaching forth unto those things which are before" (Philipp. 3: 13). These consoling promises enabled this man of God to say: "I have learned, in whatsoever state I am, therewith to be content."

III. *Gain*.—Our text says, "*Great gain*." To realize the greatness of this gain, consider that "the life that now is," with all of its sorrows, is prized above anything in this world. Then consider again that the life "which is to come," has all the good and desirable there is in this life, and infinitely more, without any of its evils. Let us compare: Here good homes,—there, mansions; here are good roads,—there, streets paved with gold; here is good society,—there "shall in no wise enter into it anything that defileth" (Rev. 21: 27); here good water,—there, "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" (Rev. 22: 1); here good fruit,—there, "The tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations" (Rev. 22: 2).

Then consider, too, that the best in this life is fleeting and perishing, while in the life to come all is eternal bliss. Here the great joy of meeting loved ones is marred by the parting. In that blessed land there is no parting.

Oh that we could comprehend the great difference between "the wages of sin,—death" and "The gift of God through Jesus Christ our Lord,—eternal life! It is difficult for the ordinary, finite mind to contemplate infinity in any line. Space, to a limited extent, is very familiar to all, but all thinking people know that space is really infinite. We see stars so remote that their light requires centuries of time to come from them to us, even at the inconceivable speed of 186,000 miles in a second of time; yet those stars are no nearer the limit of space than is our sun, the center of the solar system. So it is with eternal life. We are acquainted with a few events of a few years,—a little portion of the measured part of duration, called time. We cannot comprehend eternity, yet every Christian believes,—yes, *knows* that,

"When we've been there ten thousand years,  
Bright-shining as the sun,  
We've no less days to sing God's praise,  
Than when we first begun."

Panora, Iowa.



## THE ROUND TABLE

### Relations in Love.

BY M. M. ESTELMAN.

So many jars, discords and misunderstandings would never be honored and esteemed in church if each would consent, assent, and unite to be folk-in-love, instead of trying to be church-in-law. This relation-in-love comes like Jesus came, "full of grace and truth." And when it is kept full of grace, full of truth, there is no room for jars, discords, doubts and disarrangements.

If you choose a wife, take her to a pretty home, then permit your mother to notice, criticise and condemn your wife's conduct, which, indeed, may not rank with a standard made by your mother, you do a very unhusbandly thing,—it is a mean business to be in.

Now your Father never does this. He brings or "draws" a member to his fold, and protects and feeds him. He allows no one to demand a standard not made in heaven. The "new creature" is now a relative-in-love.

We are all brothers and sisters, made to live under the one Divine, providential roof. Why should there be any friction? There is not where there is love-relation. When men and women come together in the new life in Christ Jesus, no one can have his own way, managing church affairs. Each must adapt himself to the other; there must be a studious care to agreeable adjustment. No one is required of God to be super-sensitive; no one is called to be mean and disorderly in spirit. No one has been baptized in the spirit of "bossism" or of self-sufficiency or of arrogance. No one is so important that the whole structure of brotherly love and saintly kindness will fall to shreds if he does not have things just "his way." Until the relations-in-church will recognize the relations-in-brotherly love, there will be partyisms, heartaches, bruises and even "putrefying sores." The Holy Spirit has made ample arrangements for "brotherly kindness," and "fullness of joy," and burden-bearing for one another.

The church is fully, if not overly, supplied with law relations. What she now very greatly needs is very active cultivation of love-relations. In the cultivation of this crop you will find ample equipment in Gal. 5: 22-26. The perils lie in "vain-glory," "provoking," "envying." The values are found in "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

Tropico, Cal.

### The Thief on the Cross.

BY FLORA E. TEAGUE.

WHEN our Master, our Savior, the Friend of sinners, was hanging on the cross he had a vast audience to witness his death throes. This audience was a most peculiar mixture of people and emotions. There were present Jew and Gentile, friend and foe, men and women, sinner and saint.

There were present those who scoffed at and reviled him; there were present those whose hearts were sad and bitter; those who were hopeless and full of despair; there were present those whose tears, constantly flowing, hid largely from view some of the sadness and gloom of that awful day of anguish which brought forth salvation to sinners.

In all that motley group of friend and foe, faith in the sufferer as the promised Messiah was wanting, or had departed. His friends and followers still loved him, but doubtless felt he had been mistaken in his assertion of "I am he." Did I say all had lost faith? The assertion is not quite correct. One from whom faith might have been the least expected, one who was also suffering intense physical anguish as well as mental pain, one who had not known the Master's love as had the Master's followers, one who, when all others had begun to doubt, began to recognize the power of truth little by little until faith was complete, turned to him in full assurance. He recognized that his fellow-sufferer, bearing his trials so differently from ordinary sufferers, was more than human. Yea, he recognized him as his Lord and called him so. More; he

recognized him as the King who is now returning to his kingdom by this painful way and, lastly, he humbly asks to be remembered by him. What a wonderful faith! Is it any wonder the Savior promised him the rich blessing of entering with him that day into Paradise?

Lordsburg, Cal.

### Prayers at Home.

BY CORNELIUS KESSLER.

SINCE reading the many favorable comments made on our late Annual Conference, held at Winona Lake, Ind., I am made to wonder whether we can actually realize the powerful influence of prayer. Many prayers were offered to the throne of God, in behalf of the Conference, by the sincere and pious members, who remained at home on that memorable Lord's Day morning, while the great Assembly was in progress.

This, no doubt, may have been the reason for the glorious meeting, which so many of God's devoted children were permitted to enjoy. Thus the Standing Committee, the delegates, and the Brotherhood at large, were benefited. Who can anticipate the far-reaching results of these efforts? Since we all had one common interest in this great reunion, we all shall receive, therefore, the blessings, and look forward to the great reunion beyond.

It was James who said: "The effectual, fervent prayer of a righteous man availeth much" (James 5: 15). It is not only in a great congregation, or in a pleasant mansion, supplied with all the luxuries of the land, that we may adore our Heavenly Father and take an interest in his work. We can worship our Maker and exemplify his Spirit just as nobly and acceptably in an humble cottage on the frontier, if we let our light shine. "Therefore let your light so shine before men that others may see your good works and glorify your Father which is in heaven." Thereby many souls will be constrained, through love, to accept our Savior and follow in his footsteps.

Graceland, Colo.

### The Ministry.

BY C. O. BOGART.

I CERTAINLY agree with Bro. Amos Haines that education is necessary in the preparation for the ministry, and that all ministers should be urged to obtain as much education as possible, but I do not think it wise to make the test quite as close as Bro. Haines suggests.

1. There is many a good minister who is a power in the hands of God for saving souls, but not able to read and speak the English language correctly.

2. There are isolated members who are starving for the Gospel in its primitive purity, and can not be supplied. I have in mind a family of isolated members that would be glad to hear a sermon by any one of like precious faith, even though his grammar was poor, if he was full of the Spirit, but seem to be unable to get a minister, although they have been trying for over two years.

3. After we have fasted and prayed for the guidance of the Holy Spirit, and, being guided thereby, have elected a brother to the ministry, would it be wise to cast him out because he did not have as much education as we thought he should, provided he was an earnest worker, full of the Spirit, and possessed a good understanding of the Scriptures?

I will admit that some have been called who seemed to be too slothful to become workmen that need not be ashamed, but such seldom continue preaching long enough to bring reproach upon the cause.

Oakley, Kans.

### A Beautiful Expression.

BY IDA M. HELM.

It is said that in Switzerland, when the morning sun breaks over the snow-capped mountains, some shepherd will set his horn to his lips and exclaim, "Praise the Lord!" Then, from other hills and crags and vales, will echo back the shout, "Praise the Lord!"

When I read that I thought, How I would delight to be in one of these valleys and hear the beautiful words

echo and reecho from hill and mountain, till every mountain and valley be filled with the joyful sound!

Why should not God's praise fill our hearts and be voiced by our lips every day? We do not praise God as much as we should. One hearty note of praise to God may waken an echo in many hearts. How pleasant it would be if every heart would echo, "Praise the Lord," till this old earth would be filled with the joyful strain.

When I read the Full Report of Annual Meeting, my heart responded to the glad notes that started at the Conference by the harmonious proceedings of the meeting, and has been reechoing since, "Praise the Lord!"

Ashland, Ohio.

## CHRISTIAN WORKERS' TOPIC

For Sunday Evening, September 11, 1910.

### Christian Education.

2 Tim. 1: 5; Psa. 78: 1-7.

I. Conversion should be at the beginning of an education.

1. It faces one in the right direction.
2. It awakens dormant mind-powers.
3. It provides incentives for the training of those powers.
4. It often settles the choosing of a career.

II. The world needs well-trained, truth-loving workers. Ignorance is not as bad as insincerity. But sincerity without knowledge is very helpless. And knowledge without sincerity is dangerous. Therefore cultivate a love for the truth of God.

III. Christians are "workers . . . with God."—1 Cor. 3: 9; 2 Cor. 6: 1.

God's cause is in sore need of workers—skilled workers. It needs workers trained in God's college.

IV. The Christian has a right to such training. His is the highest destiny, and, therefore, he has the highest use for an education. He gets the most out of an education, and can make the largest returns from it.

V. Offer prayer for our schools; for the teachers, that they be taught of God, and teach for God; for the students, that theirs may be the spirit of wisdom, and that they may study to make a life, rather than a mere living.

Note.—Let the aim of this meeting be to impress the fact that as one adds education, he also adds obligation to use it in the service of God and men.

## PRAYER MEETING

For Week Beginning September 11, 1910.

### Duties and Privileges of Church Membership.

Eph. 1: 5-23.

1. Every Christian a Living Witness. The world can not see the invisible Christ, who dwells in his body, the church, but it can see each believer. Does Christ so live in us that our lives evidence the presence and power of an unseen Savior? Every Jew is a proof that Abraham lived. Every Christian is a witness of the living Christ, as surely as a "living hand" proves a "living head" (Eph. 5: 23-30).

2. Every Christian Animated by the Divine Spirit.—"You hath he quickened." Life is God-given. Every branch of the Vine possesses the life-sap of the Vine. Do we realize that, as members of his body, the source and power of our life is in him alone? In him we live and have our being (1 Cor. 6: 17; Eph. 4: 4).

3. All are One in Christ.—As members of Christ, we are members of the one common family, and should have the same care for one another (1 Cor. 12: 25). Different functions there may be, but all should work for the one great object of God's glory,—in honor preferring one another (Rom. 12: 5; Col. 1: 18).

4. All are his Instruments for Service.—The body is the servant of the head; the church is the servant of Christ. As such she must work out his gracious purposes through her members at all times. What a privilege! Workers together with him! Hands and feet, eye and tongue,—all for Christ! What mighty things he might do through us (1 Cor. 6: 15-20; Rom. 12: 1)!

5. All are Ample Provided For.—Bodies are often ruined through thoughtless heads,—not so in this case. Stores of grace and truth,—powers of sufficiency,—dwell in Christ, that we, as members of his body, may abound in every good work. "My God shall supply all your needs, according to his riches in glory by Christ Jesus" (Philipp. 4: 19; Matt. 6: 32).



## HOME AND FAMILY

## The Loom of Life.

All day, all night, I can hear the jar  
Of the loom of life, and near and far  
It thrills with its deep and muffled sound,  
As the tireless wheels go always round.

Busily, ceaselessly, goes the loom,  
In the light of day and the midnight's gloom;  
The wheels are turning early and late,  
And the woof is wound in the warp of fate.

Click, clack! there's a thread of love wove in;  
Click, clack! another of wrong and sin;  
What a checkered thing this life will be  
When we see it unrolled in eternity!

Time, with a face like mystery,  
And hands as busy as hands can be,  
Sits at the loom with its arm outspread,  
To catch in its meshes each glancing thread.

When shall this wonderful web be done?  
In a hundred years, perhaps, or one;  
Or tomorrow? Who knoweth? Not you or I,  
But the wheels turn on and the shuttles fly.

Are we spinners of wool for this life-web, say?  
Do we furnish the weaver a thread each day?  
It were better, then, O my friend, to spin  
A beautiful thread than a thread of sin.

## The Wall Between.

BY OMA KARN.

A FRIEND, in choosing a location for a home in a small suburban town, chose a situation commanding a fine view of the orchards, fields and woodlands of the open country, and, best of all, an unobstructed view of that ever new wonder,—the rising of the sun. For several years they were permitted to enjoy these charming and inspiring scenes in uninterrupted enjoyment. Then a company of capitalists, working for the interest and benefit of the public, came along and reared a wall thirty feet high between the dwelling and this lovely sweep of view. The scene, in all its beauty, was still there, but as for being able to see it from their dwelling, the occupants might as well have been one hundred miles away, so completely did that wall of stone and earth hide its presence.

Sometimes walls,—great towering walls of feeling,—are reared up between friends, yes, even between brethren and sisters in Christian faith! Sometimes these walls, obstructing their vision, are due to some real or fancied disagreement which has arisen between them. Perhaps some thoughtless remark is made, or some slight misunderstanding comes up,—only trivial at first, perhaps, but gradually growing into a wall so high that it cuts off all the joy and beauty of friendship. Unfeeling it crushes beneath its weight the tender ties of fraternal love quite as effectually as the wall, above described, cuts off the beauty of nature from the eyes of my friend.

Persons having this wall between them, avoid meeting each other, or object to working together, and, if they must, there is a coldness and restraint, distinctly felt,—made all the more painful and evident in proportion to their former intimacy. For the sake of their own reputation, they may try to throw off this feeling and appear as if things were all right again, but there can be no real heart-union, and no real coöperation until the cause of the estrangement has been probed, the misunderstanding explained, and each has confessed his wrong.

Unpleasant as this situation is, it is nothing at all compared with the situation in which it places one in the sight of God. Nothing can more quickly rear a wall between heaven and ourselves, cutting off the clear vision of the Father's face, and hindering, if not entirely stopping, our communication with him, than bitterness, ill-will and jealousy, cherished against another. God will not hear us; he will not look upon us and bless us while this evil spirit is in our hearts. Every child of his, even the least in the kingdom, is precious in his sight, and every wrong and injustice done another is done to him and is plainly violating a clear command of his.

These things may be hidden from the eyes of men. Like Achan we may have the evil thing within us so well covered over that no one will suspect its existence, but he, who "looketh on the heart," from whom

nothing is hidden, sees it, and we stand condemned before him. No wonder, then, that we shrink from approaching his throne. No wonder that the study of his Word and private devotion are not the thing they once were to us. No wonder that the feeling of full assurance of being heard and answered is not present with us, but rather the feeling of "hot displeasure," spoken of by the Psalmist.

But this evil thing is not the only thing that will cause a wall to rise between our God and ourselves. Worldly-mindedness, unwillingness to be taught and guided, or any known wrong willfully committed, are sufficient to hide from us the light of his countenance.

Some of these things may seem like a small thing to cause so great a calamity. They were small things, comparatively, that were hidden in the tent of Achan, but these same small things were Israel's undoing. On account of them divine help was withheld and they fled from before their enemies. "There is an accursed thing in the midst of thee. O Israel! thou canst not stand before thine enemies until ye take away the accursed thing." Neither can we have strength and courage to stand before our great enemy, Satan, as long as we allow a known sin to cause God to withhold his help.

Strong and high though this wall may be, yet it is not hard to remove. "Take away the accursed thing" was said to Israel, and when that was done, the light of God's countenance was again turned upon them. The thing necessary to again get into right relationship with our heavenly Father is very much the same as that which is necessary to bring about a right relationship between estranged earthly friends. We must ask forgiveness; then put the wrong away from us and never again allow it to come between us. "Then shalt thou have thy delight in the Almighty, and lift up thy face unto God. Then thou shalt make thy prayer unto him, and he shall hear thee."

Covington, Ohio.

## "Anointing the Master's Feet."

BY RAY S. WAGONER.

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even the least, ye did it unto me" (Matt. 25: 40).

I WAS impressed very much, one evening, by an incident which happened on a street car on which I was returning from some Jewish mission work, while in attendance at the Bethany Bible School.

When I got on the car, I noticed a man sitting on the outside of one of the seats, near the front of the car. Something in his face, and the look that he wore, aroused my attention and curiosity. His countenance portrayed a life of despair,—such as one only sees when some great battle of life has been lost. His general appearance also agreed with his countenance. I noticed that he carried a large cane and seemed quite nervous. He kept inquiring if we were near "The Cook County Hospital."

Finally the car stopped. The person behind him told him that we were at the Hospital (because everyone in the car had noticed this strange passenger). I saw the poor man try to get up. It was with much pain and difficulty that he got on his feet, and with still more pain that he tried to step. The conductor also noticed his condition, left his place at the rear, and came forward. One could see in his face a willingness to help the poor sufferer. He was young and strong, large-hearted too, and, seemingly, a Christian of the highest type, for could any one else do as he was about to do, when some of us, even, who are Christians, flinch from duty?

Everyone in the car was looking at the poor man who said, "Excuse me; I am sorry to delay you, but I can not help it. O! my hip." The conductor smiled cheerfully, even as would a loving mother. Said he: "It is all right, I am sure, as far as I am concerned I am sorry for you." (He did not need to say that; we all knew it.) He took the man by the arm and helped him down the aisle and off the car. Then, once on the ground, I saw the poor, ragged, dirty pauper look up at his benefactor. Now there was anything but the same hopeless creature that we saw a few seconds be-

fore. His face now reflected the calm surrender and happiness of hope as he said, "I am glad; thank you."

He could say no more, but his voice and face told it all. "That is all right, brother; pass it on," the smiling conductor said. Then we left the poor, unfortunate man standing in the street, in charge of an officer.

I do not know how much that man will think of that kind deed, but it is one of the incidents upon which we may well ponder. I can imagine him on his bed of pain, during the following weeks, meditating upon the kindness shown him. True, that conductor was compelled to help him off the car, and treat him as a gentleman, by virtue of his position. But no law compelled that cheerful, hope-giving smile, nor the tender words. Nothing but love,—true love,—did that. Nothing else could compel that tender-hearted man to treat that needy pauper so gently, and cheer him so manfully.

I do not know the history of that street car conductor, but he has a warm place in my heart. I do not care who he is; I like his manliness. No matter what his religion may be,—I like it better than I did before.

If such are our daily opportunities to witness for Christ, how poorly we use them! But it is not alone a crippled pauper on a street car that needs help. I remember when, as a small child, I attended school. One day at noon, one of my play-fellows kicked up a chip by accident, and under it was hid a gold ring, for the return of which he received quite a reward from the owner. I went all over the school yard for weeks after, and turned over all the available sticks and chips, and even stones, in search of a like treasure or opportunity, forgetting, as I passed by, hundreds of others, in different places and ways. I was accustomed to them and they were so common, hence they escaped my attention. Thus our opportunities for doing good may escape our notice until forever too late.

Burr Oak, Kans.

LOS ANGELES is reported as trying the experiment of a "woman policeman," who, by a recent ordinance, is to devote her special efforts to young women and children. Her work is to be preventive rather than punitive, it being her special duty to warn the unruly and keep them from straying into places of iniquity. Mrs. Wells, the lady selected for this responsible work, in a recent explanation concerning her duties, fittingly said: "I believe in the 'Golden Rule' plan of keeping people out of jail as much as possible and making them do the right thing. At present we spend a dollar for educating a child where we spend three dollars to care for a criminal. This can and should be reversed." The plan of the Los Angeles authorities, in the appointment of this officer, with duties as outlined, is commendable indeed.

## SISTERS' AID SOCIETIES

**NAMPA, IDAHO.**—We reorganized our Sisters' Aid Society July 3, 1910. We reelected Sister Amanda Garber, president; Sister J. H. Neher, vice-president; Sister Ella Crawford, secretary and treasurer. Our regular attendance is ten. Our work consists of quilting quilts, knitting comforts, and making caps, aprons and bonnets. We meet every two weeks in the basement of our churchhouse. All our material is kept there. We meet at 2 P. M. and work till five, closing with Scripture reading and prayer.—Ella Crawford, Nampa, Idaho, Aug. 18.

**MOUNT IDA, KANS.**—The Sisters' Aid Society, of Mount Ida, Kans., met July 14 at the church. We reelected officers for the coming year. Sister Nannie Studebaker was again elected president; Kate Hersh, vice-president; Ora Studebaker, secretary and treasurer. We have an enrollment of fourteen members. Others attend that are not enrolled. So far, this year, thirty-one garments have been made. Cash received amounts to \$21.33, amount expended, \$16.74; general collection, \$4.32. Twelve dollars is to be paid toward our minister's salary, and \$1.00 is to be placed into the church treasury. We have been meeting at the church, this summer, to do quilting. During cool weather we met with the sisters in their homes. We met every two weeks. We also do sewing by the day, where our services are needed.—Ora Studebaker, Mount Ida, Kans., Aug. 18.

**DIXON, ILL.**—The semiannual report of the Sisters' Aid Society of Dixon, Ill., is as follows: During the past six months, held thirteen meetings, with an attendance of seventy-six enrolled members; average attendance, six; total number of sisters, nineteen. We welcome visitors to all of our meetings. Three new members were enrolled. Our work varies from time to time. The work of several days is done to those who are not able to pay the minimum charges, rated to those who are not able to pay the minimum charges, but as a general rule we receive fifty cents for afternoon meeting. At the beginning of the year we had seventy-four cents in the treasury. We received by our monthly collections and by three donations from nonmembers \$3.00. Cash received for work done amounted to \$5.72; expense account, \$1.95; total amount in treasury, \$8.50. Officers were elected for the remainder of the present year as follows: President, Sister Ella Mouts (reelected); vice-president, Sister Anna S. Shaw; secretary and treasurer, reelected. May we accomplish more good work in the future.—Bessie C. Dickey, Secretary and Treasurer, Dixon, Ill., Aug. 15.



# THE GOSPEL MESSENGER

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IN Bro. J. F. Neher's report of church news last week, "Elkhart City," Okla., should have been "Elk City." The mistake was made here in the office.

LAST week the District Mission Board of Northern Illinois and Wisconsin met at Mt. Morris and held an all-day meeting, transacting considerable business.

At the Red River church, Okla., a series of meetings was held by Bro. C. B. Smith, and eight persons made the good confession and put on Christ in baptism.

THERE have been some refreshing seasons in the Sangerville congregation, Va. Bro. S. I. Bowman closed a revival meeting Aug. 21, with ten accessions to the church.

BRO. MICHAEL FLORY, of Girard, Ill., is engaged in a revival in the Astoria country house, this State. His next meeting will be at North Manchester, Ind., in the country house.

OUR correspondent reports a fine District Meeting for Michigan, held in the Woodland church. Bro. J. Edson Ulery was chosen a member of the Standing Committee for 1911.

BRO. G. F. CULLER and wife, of Woodland, Mich., have consented to take up city mission work in Grand Rapids, their State. They are to labor under the auspices of the Michigan Mission Board.

OCT. 12 is the date for the District Meeting of Southern Illinois, to be held in Cerro Gordo. All matters for the meeting should be in the hands of the clerk, Geo. W. Miller, La Place, not later than Sept. 25.

BRO. J. W. FIDLER, of East Dayton, Ohio, did some effective evangelistic work in the Union City church, Ind. There were twenty-one accessions,—more than half of the number being Sunday-school scholars.

As the fruits of a series of meetings, held by Bro. Paul H. Bowman, at the Round Hill house, Woodstock congregation, Va., eight persons made the good confession and were buried with Christ in baptism.

By request we announce the District Meeting of Southwestern Kansas, Southern Colorado, and Northwestern Oklahoma, to be held in the Monitor church, near Conway, Kans., on Oct. 19. The Ministerial Meeting will be held the day before.

By mistake the District Meeting of Northern Indiana has been announced to be held at North Manchester, Oct. 13. This is the date and place for the meeting of Middle Indiana. The meeting for Northern Indiana will convene at Union Center, Oct. 6.

SOME repairs have been made on the church at Hagerstown, Md. A baptistry has been placed in the building, and now the congregation in that city is said to have a splendid church home. Bro. W. D. Keller, of Washington, D. C., was present at the rededication service, Aug. 14, and delivered the address for the occasion.

THE District Meeting for Southern Missouri and Northwestern Arkansas, to be held in the Oak Grove congregation, Mo., is announced for Oct. 19. The elders will meet at 2 P. M. the day before. The Sunday-school Meeting is announced for the 18th, and the Ministerial Meeting for the 20th.

BRO. M. V. PRICE, of Alpena Pass, Ark., held a number of meetings in Sebastian County, his State, baptized several, organized a church, elected a few officers and held a love feast. This is the kind of work we should like to hear of being done in every county in the State.

THE members at Morgantown, W. Va., dedicated their new house of worship Aug. 14. Bro. H. C. Early was present and delivered the dedicatory address. The mission there was opened eight years ago, and the little band of believers grew until they were able to provide themselves with a house of their own.

THE Brethren in Michigan are finding something for the sisters to do. At their recent District Meeting they appointed Sister Sarah Long as District Sunday-school Secretary, and then selected Sister Katie Paterson and Bertha Albaugh to labor in conjunction with her, in arranging for a Sunday-school Institute.

UNDER date of Aug. 16, Bro. C. M. Wenger writes us from Interlaken, Switzerland, saying that he was enjoying himself among the snow-capped mountains. He also mentions Wengernalp, whence his early ancestors came. It is a great pleasure to visit the parts of Switzerland that seem almost sacred to him and his kindred.

BRO. J. I. KAYLOR, of Degraff, Ohio, says that he has just read Bro. H. B. Brumbaugh's little book, "Onesimus," and finds it the most fascinating story he ever read. We regard it as the most interesting book that we have published in a long while, and it is proving wonderfully interesting, especially to the young people.

SHOULD any one ask for a copy of the creed of the Church of the Brethren, hand him the New Testament. There is no better creed in the world. In fact, it is the only one worth having, and the only one that is going to stand the test of the judgment. It is perfect, and that is more than can be said of any man-made or synod-made creed.

WRITING from Newton, Kans., Bro. John W. Miller says the members in that city have been enjoying some glorious meetings of late, and several persons have united with the church. He is now in Chicago, in school work, and until further notice wishes his correspondents to address him at Bethany Bible School, 3435 West Van Buren Street.

BRO. GEO. E. YODER writes us that the work in his meetings, at Brownsville, Md., is progressing very nicely. Several seem to be near the kingdom, and it is believed that some may yet be added to the church. He says that he is delivering principally doctrinal addresses, and finds that the people are hungry for that kind of preaching. Like Timothy he is giving attention to doctrine in his study and work.

THE custom of preaching doctrinal sermons seems to be reviving in some parts of the Brotherhood. We have a report of a good revival, at which the evangelist delivered seventeen doctrinal addresses. We should think that with this number of discourses a man would be able to treat practically all of our doctrinal points. On the occasion referred to, good results followed, thus showing the need of more teaching along the New Testament doctrinal lines.

SOME reports of Sunday-school, Christian Workers' and Ministerial Meetings may not be published for the reason that they contain very little real news. Reports that contain little more than a list of the topics discussed, followed by an outline of what the different speakers may have said, do not make interesting reading. Let us have the news,—the more of it the better,—but please do not attempt to report in outline form what may have been said by different speakers.

THIS week we have the Sunday-school and Christian Workers of our District with us. It came Elgin's turn to take these meetings this year, and with pleasure we are doing the best we know for the comfort of our guests. They have often entertained us, and now it is our high privilege to entertain them. We shall have something to say about the gathering next week.

BRO. W. C. HANAWALT, of Lordsburg College, was with us over last Sunday, and preached both morning and evening. His discourses were very much appreciated. He went from here to Mount Morris, and will then make his way East, visiting several points in Pennsylvania. He is gathering data regarding the literary development of the Brethren, and finds his subject an intensely interesting one.

THOSE who promised to help on the Denver, Colo., meetinghouse, and have not yet redeemed their pledges, will please remit the amount pledged to Bro. H. F. Caylor, 165 South Clarkson Street, Denver, Colo., or write and tell him why they are not meeting their obligations in this particular. Christian men and women, who promise to pay a certain sum at a given date, ought to fulfill their promise, or give valid reasons for not doing so. See report from Denver on page 576.

CORRESPONDENTS sending announcements for District, Ministerial or Sunday-school Meetings, should always name the State Districts for which such meetings are intended. We even receive printed programs containing no mention of the State District for which such programs have been arranged. We know a good deal about the Brotherhood, but we are not supposed to have a perfect understanding of all the District lines, or the location of all the churches in the different States.

FOR the next issue we have an interesting letter from Bro. Galen B. Royer, who tells us about some seasons of rejoicing among the members in Sweden. He describes a baptism at a late hour of the night, and then another baptismal scene in the daytime. In a note accompanying his letter, dated Aug. 16, he mentions his great regret at leaving the work in its present condition. He now thinks that it would be good if he could have remained until after Christmas, but his plans require him to start to France before the middle of this month.

ON Sunday, Aug. 21, Bro. Chas. S. Hilary finished his earthly course. He died at Winona, Minn., and was buried at Worthington, the place of his residence for a number of years. He was born in 1845, became a member of the church early in life, was called to the ministry at the age of thirty-one, and proved to be a very earnest and faithful preacher of the Word. Much of his life, as a minister, was spent in the mission field, either under the auspices of the General Mission Board, or one of the District Boards. He spent a few years in Canada, principally at Montreal. He also did considerable work in the Middle West. The church at Worthington, Minn., owes its prosperity and strength largely to the untiring efforts of Bro. Hilary and his devoted wife. An interesting sketch of his life will be published next week.

WE once heard of a congregation that existed for more than twenty-five years without a resident housekeeper, or shepherd. The elder was a non-resident and lived many miles away. It is a wonder that a body of members should, without a leader among them, keep up their spiritual interest so long. It shows the fine make-up of the membership. Then it seems strange that the real needs of the congregation should have been overlooked for so many years. Surely, there were, in the little band of faithful members, brethren who might have been encouraged and worked forward to the eldership. Even a shepherd of very ordinary ability, living among his people, would have been a great deal better than a nonresident shepherd. The owner of a flock of sheep would never think of leaving his sheep for years without some one to give the flock his personal attention. We should not be less concerned about the Master's flock than we are about our own business.



## Regulating Conduct.

SHALL one who does not feel like it repent? Shall the man who does not feel like it accept Christ and become a Christian? Shall one forgive his brother for the wrong done, when his feelings would prompt him to do otherwise? Should the church member turn his back on the church, and go back to the world, simply because he feels that he has never been fully converted? Should one, who has complied with all the conditions of pardon, allow his feelings to indicate to him that he is yet in his sins? In short, should a man regulate his conduct by his feelings or by what the Written Word has to say? Has it ever occurred to us that the devil has a good deal to do with our feelings? We know our duty, but feelings step to the front and demand a change of action. The Word of God tells us just what to do, but we permit our feelings to interfere. Satan may be behind all work of this kind, and for that reason it becomes the special duty of men and women to stop and think, before yielding to the demands of feelings when duty should be clearly understood. God does not ask us to regulate our actions by our feelings. He asks us to do our duty; the feelings will take care of themselves.

## The Lord's Prayer.

IN Matthew the Lord's Prayer is introduced with the words: "After this manner therefore pray ye." The "therefore" connects it with what precedes it. In the third general division of the Sermon on the Mount, which covers Matt. 6: 1-18, Jesus discusses motives, good and bad. After stating the subject in verse 1, he uses three illustrations to bring out the teaching. Prayer is the second one. And after condemning hypocrisy as the wrong motive, and commending sincerity as the right motive in prayer, he warns against the "vain repetitions" of the heathen. To avoid such repetitions Jesus says, "After this manner therefore pray ye."

According to this account, as given by Matthew, the Lord's Prayer is given primarily as a remedy against the "vain repetitions" of the heathen,—their vain and meaningless babblings in worship. As it is wrong to babble in worship as the heathen do, Jesus teaches how to avoid it and how to pray as Christians should pray. He gives the manner of it. In Luke 11: 1-4,—the only one of the other evangelists to record the Lord's Prayer,—the context is different. Here it is said that when Jesus ceased praying in a certain place, "one of the disciples said unto him, Lord, teach us to pray, as John taught his disciples." Then said Jesus, "When ye pray, say, Our Father," etc. Here the Lord's Prayer is given in answer to the expressed desire to be taught to pray. It is given as the model; it is the prayer model. On this point there can be no doubt.

Putting the teaching together, then, as given by Matthew and Luke, we are clearly taught that the Lord's Prayer is given as a means to help us avoid vain and meaningless expressions in prayer, and it is given as the model of prayer,—the model by which we are to learn to pray, the standard to which all prayers must be conformed. Whatever and whenever and wherever we pray, it must all be conformed to this, the true model and perfect pattern of prayer.

The Lord's Prayer divides itself into three parts: First, the address; second, the seven petitions; and, third, the conclusion, which is in two parts. Let us look at them briefly.

The address: "Our Father, which art in heaven." Prayer is to be addressed to God, even our Father (Matt. 6: 6), in the name of Jesus (John 15: 16), and in the Spirit (Eph. 6: 18). Prayer, quickened by the Spirit, reaches God only through the Son. This is the divine order, and it is all implied in addressing God as our Father. In the Fatherhood of God is the real foundation of prayer. God, our Father, and we, his children: our Father in heaven, and we upon earth; our Father infinite in all good, and we infinitely in need of all good. Out of the realization of these conditions arises the cry of men to God, and he, the Father of men, touched with the needs of our state, withholds not the blessing.

The petitions divide themselves into two classes.

The first three are with reference to God's kingdom, and the following four are with reference to our needs.

If the first class of petitions be written in the same sentence form, they would read, "Thy name be hallowed," "Thy kingdom come," "Thy will be done"; and then add with reference to all these petitions, "in earth, as it is in heaven"; for this qualifying phrase belongs as much to the first two petitions as to the last one. It sums them all up in this standard of comparison. Heaven's ideal is to be the ideal of the heart. As God's name is held in reverence in heaven, and as his kingdom reigns absolutely in heaven, and as his will is done perfectly in heaven, so may all this be done in the earth, is the meaning.

The first petition is that the name of God, whether it means God himself, or his teaching and doctrine, or both, be held in reverence and awe, as sacred and infinitely holy, that all men everywhere be moved to reverence and worship the name of God.

God's kingdom means his rule and dominion. In the second petition it means his rule and authority over men. The prayer, therefore, is that God's rule and reign and authority over men be established to the uttermost. This petition naturally follows the first. With the name of God held in reverence and holiness, men submit themselves under God's reign and authority, and following this condition we are to pray in the third petition, "Thy will be done." See the logical order in which one petition follows another. And in the sum of these three petitions, all the ground concerning the kingdom of God is covered. Not one more thing needs to be asked. It is asked that God's name be held in complete reverence, that his kingdom or reign be absolutely established over all men, that his will be done perfectly. What more could be asked concerning the kingdom?

The last group of petitions,—four in number,—are with reference to our needs. It is well to remember that our prayers should first be occupied with the kingdom of God, and then it is in order to present our needs.

The first petition asks for something. Its first word is "give." The second petition asks for something to be taken away. Its second word is "forgive." The third petition asks for guidance. Its second word is "lead." The fourth petition asks for deliverance. Its second word is "deliver."

In the first petition, "our daily bread" is not to be understood in the narrow sense, but in the general sense as meaning food in general, as needed by the body, soul and spirit. It is a petition for sustenance. In the second petition, "our debts" means all that we owe to God on account of our sins of every kind and degree,—debts which we are utterly unable to pay, yet we would be only too glad to pay them if it were possible. And notice that we are taught to pray to be forgiven, as we forgive or as we have forgiven. This is the standard, and, certainly, we can not expect more.

In the first petition we pray for sustenance, all needed support, all that should be given us personally; and in the second, we pray for everything to be taken from us, offensive in the sight of God, everything that hinders us in things spiritual, even as we have forgiven our debtors; which leaves nothing more to be asked for ourselves. The ground is covered.

In the third petition we are to pray for guidance. We say, "Lead us." Because of the snares by the way, we pray God to lead us or guide our steps in the safe way,—not into temptation. We dare not presume to be exposed to the tests of temptation set by the way, lest we fall. We are to pray, therefore, for complete guidance. In the fourth petition we are to pray for deliverance. Men are in contact with evil, sometimes under its influence and power, even the best of men, and being helpless of themselves, they are to cry to him who is able to help to the uttermost.

In these two petitions is covered all that is to be asked in the matter of direction and guidance on the one hand, and protection and deliverance on the other. Notice, then, the completeness of these petitions; and notice, also, the completeness of the prayer as a whole. It covers all that is to be asked with reference to God's kingdom, and it covers all the multitude of our needs. Wonderful, wonderful for its fullness!

In conclusion, we recognize the ground on which it

is possible for God to hear and answer prayer: "Thine is the kingdom." "Thine is the power." "Thine is the glory forever." "The kingdom." "The power." "The glory." All forever. And then we close with the "Amen," which seals the prayer. Wonderful for fullness and wonderful for beauty!

H. C. E.

## Authority of the Church.

THE article on page 564, entitled, "Church Authority," suggests the advisability of these remarks. Our purpose is not to criticize, but to set before our readers a few things, relating to church authority, worthy, we think, of careful consideration. The views presented by our correspondent are not new to us. We have been reminded of them frequently, and since we are publishing the article, what we may have to say will certainly be in place.

While it is true that experiences and the very constitution of human nature, show the necessity of church regulations in some form, it is equally true that church government is also taught in the Scriptures. We find this principle running all through God's dealings with the Children of Israel, as well as through the New Testament. Matt. 18 is a very strong chapter on church government, though it is sometimes wrongly interpreted, and injudiciously applied.

Since the New Testament is our creed, and is the very foundation of church government, it is proper to refer to the Book for authority in all matters of this sort. Every government worthy of the name must have a constitution as well as laws. There must be something fundamental, as the basis of operation. This is true of the church, so far as it relates to government and discipline. There must be some basis of action, and we can do no better than regard the New Testament as this basis. It must contain our reason for action. It must be the real authority back of what we do, and to it, and its teachings, the final appeal must be made.

Experience and observation may teach much, but they should not be regarded as the basis of authority. That is not the foundation on which the church machinery should rest. When church machinery is founded on the Gospel, and is run as the New Testament directs, then the results will be in keeping with both the letter and the spirit of the Word of God.

It is not the proper use of this machinery that produces unfavorable results, but the wrong use of it. Our plea is for the New Testament plan of church government,—the New Testament model of church machinery,—and then to manage the affairs of the kingdom as the law of the Lord requires. This we regard as logical, safe and reasonable. When this is done, we need never be alarmed about the abuse of power, or the results that may follow.

This leads up to a false idea regarding the "keys," the "binding" and "loosening," mentioned in Matt. 16: 19, and in part in Matt. 18: 18. The same principle is referred to in John 20: 23, where Jesus says: "Whosoever sins ye remit, they are remitted unto them." It is not necessary to question the genuineness of the first two citations. They will be found in the best New Testament manuscripts in existence. Besides, they were quoted by early Christian writers, long before the Hierarchy system materialized in any part of the Christian church. They were doubtless in the New Testament Scriptures of the second century, and can be relied upon as a part of the Inspired Word. The fact that the same principle is taught in two different chapters, and also in the Gospel of John, ought to settle the question.

As we view the situation, there are no good grounds for teaching that Jesus did not say to Peter just what is recorded in Matt. 16: 19. He gave to Peter and the church the keys, and gave the church the authority to bind and to loose. Not only so, but the principle set forth in the declaration of the Master is in perfect harmony with the very genius of the New Testament. It is in accord with the principles of church government that the New Testament teaches. Therefore we accept this portion of the New Testament as a part of the teachings of the Master, regardless of what may be said by some of the learned churchmen.



But these Scriptures have been wrongly interpreted by both individuals and churches. This has been done from the early Christian centuries until the present time. Men and churches have read into these verses their own purely human notions. Instead of reading out of them what the Master meant, they have read ideas into them that the Lord never sanctioned. In this way the verses have been misapplied and in a measure brought into bad repute with some people, who have sought to eliminate them from the text. There is a better way of viewing the situation and to this we now refer.

When Jesus established his church on earth, he gave to her the authority to interpret, apply and execute the Gospel, so far as the discipline of the members and the good of the church would render it necessary: When he told his disciples that whatsoever they should bind or loose on earth should be bound or loosed in heaven, he did not mean to empower his church to make laws for the purpose of binding or loosening men and women. Nothing of that kind was in contemplation. True, this idea has been read into these passages, but that is where the mistake and trouble comes in. Jesus intended that people should be bound or loosed with the Gospel, and that when there is no Gospel on a question, there is to be no binding. "Where there is no law, there is no transgression." So, where there is no law, there can be no binding. The church cannot bind a man without a law of some kind, and the only law that will stand the test in the day of judgment is the law of the Lord.

We are saying this to indicate that there is a right and sensible way of looking at what Jesus meant his disciples to teach and carry out. The Roman Catholic Church has used this scripture as an excuse for making laws and establishing rules that are nowhere taught in the New Testament. Some other churches may have done the same, but this is a usurpation of authority. It is going farther than the Lord ever intended his church should go. The church that reads out of the Scripture what the Lord intended, and applies that to the extent of disfellowshipping a member who will not hear the church regarding a Gospel matter, is not transcending her authority, nor is she going beyond reason. In this sense we interpret what is said about the authority of the church to bind and loose, claiming that the position taken is in perfect accord not only with the letter of the Gospel, but with the very genius of the Christian religion.

While the Church of the Brethren has long acted on the authority given by Christ to his apostles, to loose and to bind, we would not, for a moment, have it understood that she has made no mistakes in her Conference decisions. Made up of human beings, as she is, it would be a miracle, indeed, if she should, in the course of nearly two hundred years, adopt thousands of decisions and not make some mistakes. The Church of Jesus Christ on earth is not infallible,—never was and never will be, this side of the millennium,—but when it comes to interpreting and applying the New Testament principles, she should be regarded as safe, and her decisions ought to be respected.

But there is this about the binding and loosing, as well as the authority (keys) to interpret and apply the Scriptures. The church, under the guidance of the Holy Spirit, is to do her best to save the erring, and preserve the integrity of the church. And if, while doing this, she should herself make a mistake, this mistake, when passed on in the Superior Court of heaven, will be overruled, and the decision of the church reversed. Heaven will not stand for a mistake made either by the church or by those acting under the authority of the church. Only such decisions and actions as are in perfect accord with the letter and spirit of the New Testament, will be ratified in heaven, either now or hereafter.

Acting on this basis, and with this understanding, it should be regarded as the duty of the church to carry forward the interests of the kingdom, and within her authorized limits devise such measures as reason would demand for executing her commission. Not only so, but it becomes the duty of every member of the body duly to respect the action of the church, and work with the church to reach the highest possible ideal. Should it become evident that the church, as a

body, has erred in some of her decisions, measures, or findings, it becomes the duty of every wise and devout member to help so to adjust the machinery of the body that the wrong may be righted, and that the way for future action may be clearer and safer than before.

Church authority must be respected; then, on the other hand, Christian liberty, so far as granted by the New Testament, must be guaranteed to every member of the body. The church, while not warranted in curtailing this liberty, should see to it that it is not abused. No member should be permitted to use his liberty as a cloak for sin, or make of it a stumbling-block for others. Here church authority and the demands for liberty may at times clash, and at this point both parties may lay claims to privileges not authorized in the Gospel. The church may possibly overstep her bounds, and then the individual claims for privileges may be carried too far. Reason would dictate, however, that safety should be found on the side of the action of the church. At this juncture most of the difficulties in church government and church authority are encountered, and here the church as well as the individual must exercise unusual care and charity. The lack of care at this point has given rise to divisions and sometimes to the unwarranted assumption of authority.

While developing this line of thought, we may very properly say something regarding the papal idea, as well as the claims of the church to infallibility. Candidly, there is no reason whatever for attempting to make it appear, as some have done, that the Church of the Brethren is papal in any sense. Ours is a delegated Conference, with the authority invested in the body as a whole, and not in some fixed centered head. True, the Conference is a central head, but its complexity can be changed at the pleasure of the body. So far as the interpretation and application of the Scriptures are concerned it is a government of the members, *by* the members, and *for* the members, with Jesus Christ as the Head, and the New Testament as the only acknowledged standard. Nothing could be more reasonable or fairer. Thus viewed, there is no ground whatever for any popish consideration. That element does not enter into the church as a body, or into the Conference as a delegated assembly.

Furthermore, the Conference has never laid claim to infallibility. She has never acted on that assumption. The Conference now is and always has been open for corrections on any point where error in her proceedings may have been pointed out. She retraced some steps in the Winona Meeting, she retraced steps before, and may retrace some in the future. All of this shows most conclusively that there is not even a semblance of a pretension to infallibility.

### The Annual Visit.

THE time will soon be here for the annual visit among the churches. This visit is usually paid by the deacons, and in some congregations has become quite formal. It may at times be performed because it happens to be the rule of the church, and not because of the good that may come out of it. As a matter of mere form, there is little about the visit that should recommend it to the spiritually-minded. The tendency of cold formalism is to weaken and discourage rather than make alive and strengthen. We need to give special attention to the methods that will develop and strengthen our people along right lines, and especially should this apply to the visit. For generations it has been customary to send the deacons, two and two, to visit all the members in the congregation and report the findings to the church assembled in council. When this can be done reverently and in Spirit, so as to favorably impress each member visited, the results are most encouraging. It would be difficult to conceive of a plan more helpful, and more far-reaching. But the tendency is, in this fast, commercial age, sometimes to rush the visit as we rush business. Most of our deacons are business men; they are accustomed to doing things in a business way, and in a given time, and it is quite natural for some of them to perform their allotted work with as little delay as possible. The questions are committed to memory, and repeated one at a time, with a feeling of relief, when the last one is favorably

answered. There may be a season of prayer, and in a measure even this may appear somewhat formal, for the same thing is done at a dozen homes in one forenoon. Now and then the pastor of the church goes with one of the deacons, and in this way the calls may seem a little less formal, and in a measure assume the character of a pastoral visit. But we are saying this much to put our people to thinking and planning for something better than the mere form of visiting the members, and reporting the results. How can we put more life and spirit into these annual visits? This is what we should like to know.

### The Battle of the Hats.

THE contentions among the fashion makers and venders for the trade, and the money of their followers is sharp and strenuous, as the following account will show. It has its ridiculous side too, and in the reading one is constrained to use a modified form of Puck's motto and say, "How foolish we mortals be."

"A milliner in Copenhagen for a long time had the privilege of supplying the hats to all the best families in the Danish capital. Then came a change of fortune; her business began to decline, and this was coincident with a rival establishment in Copenhagen, ordering largely from a Paris house of renown.

"The milliner, patronized by the nobility and gentry, was a woman of spirit, according to the Boston Courier, so she resolved to fight for her position—put her back to the wall, so to speak. Her first idea was to make hats larger than her rivals, but hats are not like Euclid's line. There is a limit, so this idea was not practicable. After serious deliberation she hit upon a plan which not only restored the fortunes of the house, but changed the fashion in Copenhagen, as the sequel shows. The Copenhagen milliner's stratagem was both daring and original.

"She openly purchased a score of the largest and most attractive hats in her rival's show rooms and presented one to each of the market women, who are exposed all day to the rays of the sun. These ladies gratefully accepted the gifts and showed their appreciation by putting them into immediate use. When the society ladies were making their purchases of fowls and fish, seeing the venders with hats as attractive as their own, they at once concluded that they had become very common, and translated their thoughts into action by presenting their hats to their maids. The stratagem was a success, and the society milliner had by this time dressed her windows with small hats. The rival firm sold off its stock at a reduced price, and now Copenhagen is the only capital in Europe where a hat of less than two meters in circumference is not despised.

How easily and how effectually are the lovers of fashion duped! One could well wish that the Copenhagen women might extend their influence to this side of the Atlantic and rid us of the huge monstrosities called hats, now worn by the slaves of fashion.

D. L. M.

### Neglecting the Services.

A CORRESPONDENT tells us of a splendid visit he enjoyed with an aged brother, who has been a member of the church many years. The brother quoted Scripture with ease, repeated the arguments that he had so often employed in defense of the doctrine held by the church, and then went into detail, showing wherein some departures had been made, as he thought, since he himself became a member. The conversation showed that he was well-informed, indicated that he was sound in the faith and, to all appearance, seemed to be a man of great sincerity and zeal. Some weeks later our correspondent happened in the neighborhood, again went to church,—not only once, but thrice,—and to his astonishment found the seat of his intelligent brother vacant at each service, though he did not live half a mile away. Then it dawned upon him that he had formed too high an opinion of his new acquaintance. He well knew that people who are converted through and through do not neglect the house of God, when they are able to attend the services. This rule will hold good the world over, and in every age. When we find members of the church neglecting the assembly of the saints, we may rest assured that they are growing weak in the faith and need attention. It might be well for the shepherd of the flock to leave the ninety-and-nine strong ones, and go in search of the one who is seeking other pastures than those provided for in the Gospel.



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### MONEY AND MEN.

We need both money and men in the great work of missions. It has been well said: "Money is condensed life." When missions lack money, it is an indication of a serious lack in the body that is supposed to be consecrated to the Lord's work—life and soul. Sometimes we hear discussions in our missionary meetings as to the relative importance of money and men in the great work of saving souls. The fact remains that the two are in close relation. A body that turns a deaf ear to the appalling cries of perishing millions, so far as contributions are concerned, will not likely have many volunteers in the mission field. On the other hand, if there is an active, giving church, there will not fail to be a number who are ready to devote themselves, with all they have and are, to the Lord's work. What we want is an abounding missionary spirit. Having that, the question of money and men will settle itself. The Lord looks after his own.

### STICK TO YOUR PRINCIPLES.

One of our earnest young sisters, when apprised of the fact that she was to give a talk on Sunday-school work at a District Convention, immediately went to a summer school where a specialty is made of preparing workers along that line. Upon her return she had much to say about the benefit received, but she also made some other observations that we will here mention, because of the lessons contained therein. She met a number of our members, at the school referred to, and was painfully impressed by the fact that some were inclined to hide their identity as much as possible. The principles of the church were nothing to them, apparently. In fact, they were rather ashamed of them, and if there was any such thing as representing the church and her principles, it had to be done by the few loyal members in attendance. It is all right to go to summer schools conducted by others, as long as we do not have any of our own, but let us show what we are by our consistent and appropriate conduct and general appearance.

### ANOTHER "WIDOW'S MITE."

A pathetic story is told of a poor widow who, living in the attic of a New York tenement, was eking out a bare existence by doing sewing. She was greatly interested in mission work and longed to contribute to its needs, but her income was barely sufficient for her own slender wants. Finally she decided to raise a few chickens on the flat roof of her tenement house, to secure the desired means. A whole summer of arduous care enabled her to earn five dollars, and at a recent meeting she gladly dedicated it to the Lord. As an illustration of the spirit that prompted the widow of Bible times to give so liberally, this little incident is perhaps one of the most forcible. When we look at instances like this, and compare them with our own scant contributions, we stand condemned in God's sight, because of our great lack of liberality and devotion. The widow of old, as well as many others in later years, taught an important lesson on giving,—one that is seldom mastered, even by those whom the Lord has so richly blessed.

### A VISION OF BETTER THINGS.

Perhaps no other thing is needed by us, as a church, so much as a vision of better and higher things not as yet attained, but fully within the range of God's promises. There are possibilities of missionary attainments,—little dreamed of by us as yet,—but fully within the range of a mighty, Spirit-impelled vision, if only we get in touch with Omnipotent Power and Love. The Wise Man said, "Without a vision the people perish." There is something good, lofty and desirable in a vision, which the soul may see, and at once be inspired to rise to better things. Without a vision, the body, indeed, may live, but the soul is starved. It is death in life. As believers we rejoice in the seasons of great spiritual awakening that, occasionally, arouse the church to a vision of better things. Let us not forget that we might hasten the progress of the kingdom were we to aspire more frequently after visions in our individual selves,—at our own hearthstone. We may travel the wide world over, traversing the mighty oceans from shore to shore; we may stand upon the lofty mountain summits, with all the world at our feet,—in the end no vision will reward our search, unless we find it in the inner recesses of a Christed heart. When once we have really located ourselves, when once our dedication and consecration are all they should be, a vision will dawn upon us of greater things than we have ever known. And the future of the church will be largely

what the visions of her devoted members are. Rising above the transitory things of earth, let there be an enlarged vision,—one that leads to a mighty grasp of our real mission, and is not content until all nations and tribes of earth come to a knowledge of him, whom to know is life eternal.

### UNCHRISTIAN SLIGHTS TO FILIPINOS.

Essentially, Christianity implies "right doing" to all men,—even to earth's lowliest ones. Not always has Christian America treated with fairness the races that came within the scope of her dominion. A missionary at Jarro, Philippine Islands, pointedly says: "Until the American lays aside his small, unlovely and essentially pagan race-prejudice, and learns to regard Orientals as members of the same great human family of God's children, and is really willing to act the part of 'Big Brother' to the Filipino, he will fail in securing his widest and most ample development." The criticism is probably well deserved,—judging by events of the past. There is nothing more unlovely, more contrary to the spirit of Jesus, and more fatal to every fair prospect and promise of a great world movement of regeneration, than the unreasoning race prejudice which virtually puts up walls of separation where Christ never intended them to be. The Gospel is far-reaching and all-inclusive, and our conduct must, at all times, correspond with the wonderful message which we are to deliver.

### FROM PIMPALNER, INDIA.

We are now living at Pimpalner, West Khandesh, reaching here June 9, just before the rains set in. We had a long road, or it seemed long, coming. But since we are here, we do not seem far away from the other missionaries. We are about one hundred miles from Jalalpur, and we have daily mail here,—thanks to the English government,—but it takes longer for us to get word from our missionaries. Bro. Pittenger's and Bro. Ross' are our nearest neighbors, the former being "across the mountains" from us, not "just over the hill." It is forty miles over jungle road. Two men came here from Ahwa, and said they had walked it in a day. Our mail must go over the regular route, and so goes via Bombay, requiring four days to reach its destination at Ahwa.

Coming in, we traveled from the Chinchpada Railroad station, thirty miles, by bullock cart. It would have been a very nice journey, as part of the way the road lay through beautiful mountains, but our team of oxen were so slow that we could make only about two miles per hour, thus being on the road fifteen hours. After going several miles, a thunderstorm was apparently coming, so we stopped in the welcome shelter of a government bungalow, and got a few hours' sleep. About midnight we roused ourselves and resumed the journey, traveling by night to avoid the heat. We stopped at sunrise to partake of some food, and then went on again, reaching our destination about noon, tired and weary.

We are now working at the Marathi language again, but it is very difficult to find time for solid study,—there are always so many side-issues coming in. One's first year in India is practically free from any other work but study. The older missionaries say to you: "Now your work is to study, study, study," and that is what one has to do if he ever hopes to speak the language well. Our mission is being in giving us the first year for study only. Some missions,—just a few,—do not do so, but burden the new missionaries with care and responsibility the first year, so that it is almost impossible to become a real student of the vernacular.

In this connection I am reminded of the prayer of one of our Christian boys at Jalalpur, last year. Sisters Himmelsbaugh and Ziegler had just come, and were studying hard on the language. Our Christians always pray for the newcomers,—that the Lord will help them get the language, etc. And in this earnest, simple prayer the petition was: "Oh, Lord, our dear sisters have left their homes in America to come here and teach these ignorant people of thee. They must feel awkward because they cannot talk with the people, for we know, O Lord, that one feels clumsy, like an elephant or a donkey, when one can not talk with the people round about him. So, Lord, please help them to get the language quickly." The sisters did not then understand what was being prayed for them, and I fear we, who did understand, were not able to pray in spirit for a little while.

The boy who drives our oxen is a few, jungly Christian. He has not had much teaching yet, though he is zealous for his religion. One day one of our Christian teachers, who had been educated in a mission school, said to him: "Kamaji Bhai, you sit down and eat without thanking the Lord for your food, so you are no better than the horses and oxen, for you do just as they do." Now Kamaji does thank the Lord for his two meals per day. I do not know what he says (for he has not heard other people do it enough to get hold of "set phrases" and so it is his own composition), but I am sure it is acceptable with the Lord.

Some time ago the Banias of the county adjoining us met,—about 5,000 strong,—in a solemn assembly. One young child-widow of the caste had remarried, which was

against caste rules. Shall we allow such an innovation in our caste or not?—that was the question. At the time fifty Bania widows,—mostly child-widows,—filed into the assembly and petitioned for the right to remarry. They wanted husbands, and it was right, but in the face of all this the hard-hearted assembly gave the cold answer, "No," and so destined them to perpetual widowhood, to keep their heads shaven for life, doomed them to a life of sorrow and drudgery and many of them, who are not properly cared for, to a life of shame. O, who will have to answer for all of this in the Great Day? If only we could set them free! "And the truth shall make you free." Oh, when, when for these poor people! The woman who had already married was outcasted, which is worse than death to many. We were given this information by a member of the caste.

We have a little garden here, about eight yards square. The compound was overrun with cattle and goats, so we told the cart boy to put a hedge around the garden. It is wonderful how the jungle people contrive to get along without tools. He went to the jungle and cut and fitted a forked limb of a tree. With this fork he piled up his thorns and brought them a whole bunch at a time. He had a small crowbar to dig the holes and he made them a foot deep, taking out the dirt with his hands. Then, with his fork, he caught up a thorn bush and with exactness placed it into the hole and used the other end for stamping the dirt. It was all done so easily without touching the thorns with his hands. Would you like to try it?

Some poor people of good caste, who live near us, came asking help for their daughter who is very ill. The Government Hospital Assistant would charge a fee if he came, and they say they are too poor to pay, so do not think of calling him. They do not value life as we do. She had been ill for a week with what appears to be pneumonia. We longed to help her but one feels so ignorant in such cases. We poulticed her chest and gave her such other medicines, prescribed by the good old book of Dr. Moore, "Medicine for India." The parents and husband seemed anxious but the native people generally do not know the first thing about caring for the sick. When we would go, in spite of all our warnings we would find they had taken all the cloths off her chest, leaving it entirely bare, because, owing to the poulticing, it was very tender. Or, if she was perspiring too much, they did the same thing. We had grave fears for her recovery, and so had the hospital assistant, to whom we reported each day. But we kept praying the Lord to heal her if, by that means, there might be made listening ears to the Word, and his name glorified by it.

It is now two weeks since the above happened and I am glad to say the girl is well. Two days ago she bathed (the first time for three weeks) and put her caste mark on her forehead. Then she and her husband came over to pay their respects to us, and they appeared very grateful, calling us their parents, benefactors, etc. It makes us feel bad when we can not get them to understand that the Lord did it, and not we. But now they know how to worship him if only they will do it.

The rains came in earnest for a week or two. Everything looked green and fresh, but now, for two weeks, there has been a lull right in the midst of the most rainy month, and we have not had a drop for two weeks. Some crops are suffering but we still hope that rain will come soon again. Pimpalner has a light rainfall, the average being only 25 inches per year, while Jalalpur has 52, Anklesvar 35, Bulsar about 65, Dahana about 80, and Vada 120. If you want to see it pour, just go to Vada! I do not know the average for Ahwa, Vyara and Vuli, but it is usually less as one goes north. We believe the Lord will yet send rain to make the crops for India's poor. May it be so!

Effie V. Long.

July 12.

### FROM OMAK, WASHINGTON.

The writer, with his family and some other members, moved to this locality last March. In April we assisted in organizing a union Sunday School, in one of the three schoolhouses of the district. We have also had two preaching services each month, with a fair attendance. Barring the hardships, incident to getting established in a new country, we are well satisfied with our move. We are located in what is known as the Pogue Flat country, which comprises several thousand acres of choice fruit land, brought under irrigation by the Government Reclamation Service. This is one of the first,—if not the first,—of the three great projects to be completed by the Government, the cost being nearly \$700,000, which sum is to be repaid in installments by the land owners. A railroad is being built through the Okanogan Valley, to extend from Wenatchee to Orville. We are anxious to have our Brethren come and help us build up a church here. Our country offers unusual opportunities to those who would like to engage in extensive horticulture. A small acreage, only, is required to make a good home. The work is light and pleasant, and affords employment and remuneration to the entire family. The climate is mild, and peaches, apricots and other varieties of fruit have been raised successfully since the oldest settlers came, over a score of years ago. As the country is settled



up we will have near neighbors, good schools, and social advantages, and, above all, opportunities near at hand for preaching and Sunday-school work. Our country voted "dry" at the recent local option election, by nearly a two-thirds majority. Our precinct cast one vote for license and one hundred and twenty-five against license. This shows the attitude of the people. A great field is open here for many ministers in the East, where their services are not greatly needed. Brethren, will you come and help us? We are praying for laborers. Inquiries answered by the undersigned. B. E. Breshears. Omak, Wash., Aug. 17.

### Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

#### CALIFORNIA.

**Butte Valley.**—Sunday, Aug. 21, was a very busy day for our church. Our elder, Bro. H. F. Maust, taught his class in Sunday School, and at 11 o'clock and anointed our dear Sister Furnace, who has been afflicted with heart trouble for some time. At 2 o'clock he baptized her husband, and preached again in the evening. Our song service, held on Wednesday evening, is led by Bro. Harvey Allen.—Mrs. E. M. Wolfe, Macdon, Cal., Aug. 22.

#### COLORADO.

**Denver.**—Sunday, Aug. 21, was a full day in Denver for the brethren and sisters. We were favored in the morning service with an able sermon by Bro. Kahler, of Ohio. In the afternoon we attended the West Side Mission, after which we saw Bro. Rhodes (colored) lead two of his race into the water and baptize them. Others are expected to follow soon. In the evening service, the church was favored with a sermon by Bro. Pike, of California. We enjoyed the services of the day very much.—A. C. Root, 1109 South Washington, Denver, Colo., Aug. 24.

#### ILLINOIS.

**Cherry Grove** congregation held her council meeting Aug. 23, with our elder, Bro. Frank Myers, presiding. Aaron Hawbaker and Alvin Sword were chosen as delegates to District Meeting. This church is doing a splendid work. Beginning Nov. 20, Bro. W. H. Lichty, of Waterloo, Iowa, is to assist in the meeting.—Addie M. Sword, Lanark, Ill., Aug. 25.

**Girard.**—Last Sunday, Aug. 21, we met at 3 P. M., at the Home for worship. Quite a number were present. Eld. D. B. Gibson conducted the services. He delivered an able and interesting address.—Kate Smeltzer, Girard, Ill., Aug. 25.

**Notice to the Churches of Southern Illinois.**—All unfinished business and queries from the churches and Mission Board should be in the hands of the District Clerk not later than Sept. 25, in order to get it properly arranged, and printed for District Meeting.—Geo. W. Miller, District Clerk, La-Place, Ill., Aug. 25.

**West Ott.**—In a council, held Aug. 20, four members were received by letter, and one letter was granted. Bro. W. H. Shull was chosen delegate to District Meeting. At our fall communion, Oct. 1, at 3 P. M., the sisters will break bread and pass the cup. Aug. 7, the Girard, Macoupin Creek and Sugar Creek Sunday Schools met with us in a local Sunday-school Convention. Brethren I. D. Heckman and J. Hugh Heckman, of Cerro Gordo, Ill., were with us. In the evening we began a special song-writing effort, conducted by Bro. J. Hugh Heckman, who gave us some excellent sermons. The meetings closed Aug. 24 with one conversion.—Chalmers G. Shull, Virden, Ill., Aug. 26.

#### INDIANA.

**Bangor.**—This church met in council Aug. 20. Our elder, Bro. H. M. Schwalm, presided. Elders J. R. Miller and Hiram Rouse were present. Five letters of membership were read. Bro. Christ Metzger and Bro. Vernon Schwalm were chosen delegates to District Meeting. Bro. Vernon Schwalm was ordained to the second degree of the ministry.—Gertrude Schwalm, Wakarusa, Ind., Aug. 25.

**Camp Creek.**—This church held her harvest meeting Aug. 7. Bro. Harvey Hartsough, of Nappanee, Ind., preached for us. A collection of \$14.89 was taken. Dinner was served under the shade trees, in the churchyard. At 2 P. M. Sister Ruth Shively conducted an interesting children's meeting. The penny collection amounted to \$5.12. After the children's meeting, Bro. Hartsough gave a short talk to the children. The house was well filled and all enjoyed themselves.—W. E. Shively, Bourbon, Ind., Aug. 13.

**Cart Creek** church, a part of the Somerset congregation, held an all-day harvest meeting Aug. 7. After Sunday School we listened to an able discourse by Bro. H. A. Studebaker. All enjoyed a social time at the noon hour. We met again at two o'clock to enjoy a children's program. A collection of \$12.00 was taken for missionary purposes. The attendance was good at all of the services. On Sunday evening Bro. Studebaker began a series of meetings at this place. He labored earnestly with us for two weeks and a half. The attendance was good each evening. His sermons were practical and full of rich truths. Two precious souls were born into the kingdom, and the church feels much benefited and encouraged.—H. R. Harris, R. D. 4, Box 75, Marion, Ind., Aug. 27.

**Kewanna.**—Our council was held Aug. 20, with Bro. I. B. Wike presiding. Bro. F. Henricks, of Plymouth, assisting. There was not much business, but two deacons were elected, the fall falling on Brethren Geo. Hiltficker and Clarence Gibbs. They, with their wives, were duly installed. The Sunday following we had a harvest sermon. Dinner was served at the church. In the afternoon a missionary sermon was delivered, after which a collection of \$10.76 was taken for the Home Mission Fund. All seemed to be well pleased with the meeting.—W. J. D. Delong, Ind., Aug. 21.

**Lower Deer Creek.**—This church held her harvest meeting on Sunday, Aug. 21. Bro. Irvin Fisher was with us, and preached for us on Saturday evening and Sunday morning and evening. His sermons were much appreciated and the attendance was good. Sister Tressa Burr, of Manchester, conducted the song service. A collection of \$11.18 was taken. Half of this is to be given to the Orphans' Home, in Mexico, and the other half is to be used for the home poor fund. At our council meeting we decided to hold our love feast Oct. 1, beginning at 2 o'clock. We also expect to hold a series of meetings sometime this fall.—Ella Dilling, R. D. 6, Delphi, Ind., Aug. 27.

**Middletown.**—Last Sunday morning, after having no meetings at this place for two months, we were greatly encouraged to see Bro. Fannell come again, to break unto us the Bread of Life. We had a good attendance. Thirteen others accompanied him. There were twenty-seven present. Our attendance is generally from six to a dozen. It makes us feel happy when we can thus meet together in the services of the Lord. We are praying for a greater interest in the work at Middletown. Here at a favorable time we desire the Lord's work to prosper in this part of his vineyard. Let us put our shoulders to the work, for the night will come when

we can not work.—Florida J. E. Green, Middletown, Ind., Aug. 28.

**Osceola** church met in council Aug. 13. Our elder, Bro. H. M. Schwalm, presided. One letter of membership was received. The annual visit to our harvest meeting, which will be Oct. 16. We expect to hold a series of meetings, beginning Oct. 9. Bro. H. M. Schwalm will preach for us.—David Motts, Osceola, Ind., Aug. 25.

**Portland.**—Our harvest meeting was held Aug. 14. Bro. Otho Winger, of North Elkhart, delivered the addresses.—a harvest sermon in the forenoon. After dinner a children's program was rendered, followed by a sermon on Sunday-school work. The ministers present were Brethren Byerly and D. A. Hummer. Quite a number from Camden and Pleasantdale were present. An offering of \$10.00 was taken. Two letters were read. One was received into the church by baptism.—Ellz. Grafmiller, Portland, Ind., Aug. 23.

**Roann.**—Our harvest meeting was held Aug. 21. Bro. and Sister James Norris, of Landessville, Ind., were with us. Bro. Norris gave us three good sermons—forenoon, afternoon and evening. We had a very good attendance. We took our lunch with us, and all seemed to enjoy the day very much. Although the rain kept quite a number away from the forenoon meeting, there were quite a number from other churches present. Bro. Robert Butler, formerly of Allegheny, Ill., has moved into our congregation. He adds one more minister to our number.—Katie Baldwin, R. D. 2, Wabash, Ind., Aug. 24.

**Solomon's Creek.**—This church met in an all-day harvest meeting Aug. 14. Bro. J. H. Pike, of Middlebury, delivered the addresses, both forenoon and afternoon. A collection of \$11.46 was taken, which will be given to Bro. Hiram Forney, to aid in the completion of the churchhouse at Chico, Cal. The evening service was conducted by Bro. Hiram Forney. The meetings were appreciated by all present.—Pearl Geyser, Syracuse, Ind., Aug. 20.

**Somers.**—The Brethren in the Somerset church will hold their communion meeting Oct. 15, at 4 P. M. Their series of meetings will commence Sunday, Oct. 16, to be conducted by Bro. Joseph Spitzer.—H. R. Harris, R. D. 4, Box 75, Marion, Ind., Aug. 27.

**Springfield.**—This church expects to hold her harvest meeting Sept. 11, forenoon and afternoon. Bro. Lafayette Steele, of Walkerton, Ind., will be with us.—Ettie Ellen, Wawaka, Ind., Aug. 22.

**Union City.**—We recently experienced a most glorious revival at this place, which lasted three weeks. The work was in charge of Bro. J. W. Fidler, of East Dayton, Ohio. Bro. Fidler has won many friends in this community, and has certainly thank him for his earnest and untiring efforts. Above all we thank our Heavenly Father for the operation of the Holy Spirit upon the twenty-one precious souls who decided for Christ. There are many others who have not yet made the good choice, but we trust that the great work is more than half of these converts were Sunday-school scholars. One was an aged, gray-headed mother, others were fathers and mothers younger in life. The attendance and interest were good from beginning to end. Our members feel greatly revived and more able to push their work in the great work for the Master.—Effe K. Netzel, Union City, Ind., Aug. 24.

**Yellow River.**—Our harvest meeting was conducted by Bro. P. B. Fitzwater, of North Manchester, Ind. We had two discourses—one in the forenoon and the other in the afternoon. We took an offering amounting to \$29.83. Following this meeting Bro. Andrew Hutchison gave us four uplifting sermons, which were much appreciated.—Rosa Shively, Bremen, Ind., Aug. 27.

#### IOWA.

**Coon River.**—This church met in regular quarterly council, Aug. 20, our elder, Bro. Irving Haughtlin, presiding. We arranged to have our fall love feast Oct. 15 and 16, commencing at 2 P. M. Bro. E. P. B. and family have returned to us after spending the summer on the Pacific Coast. We are glad to welcome them back among us. Bro. J. C. Barcus and E. F. Caslow were chosen to represent us at District Meeting; Bro. Chas. Reynolds and E. C. Trostle, alternates. Sister Anna Caslow is our delegate to the District Sunday-school Convention.—J. D. Haughtlin, Panora, Iowa, Aug. 25.

**Garrison.**—This church met in council Aug. 20, with Eld. W. H. Long presiding. All business was disposed of pleasantly. Our love feast will be held Oct. 29, at 5 P. M. Brethren H. A. Gnagy and J. F. Edmister were chosen delegates to District Meeting.—Stella Blough, Box 204, Garrison, Iowa, Aug. 24.

**Faither Creek** church met in council Aug. 19. Brethren O. E. Messamer and D. F. Walker were chosen to represent the church in District Meeting, to be held in our church. One young man has been added to our number lately. Bro. I. N. H. Beahm and his brother were with us. We met with us on the evening of Aug. 22. Bro. Beahm gave us a sermon.—Ethel F. Crouse, Dallas Center, Iowa, Aug. 27.

**South Keokuk.**—Our church met in council Aug. 24. Bro. Peter Brower presided. The visiting brethren reported all the members to be in fellowship with the church and willing to work for the Master's cause. Our elder gave us sound admonition, pertaining to the Christian life. Bro. H. N. Butler was chosen delegate to District Meeting. One query was sent to District Meeting. Bro. Ezra Flory, of Sterling, Ill., came to our meeting, to be a witness of the meetings, to continue for two or three weeks. We expect to hold a love feast at the close of our series of meetings.—Bertha Shelby, Ollie, Iowa, Aug. 27.

#### KANSAS.

**Altos.**—On the evening of Aug. 20, Bro. W. B. Sell, of Fredonia, preached a soul-cheering sermon, the text being, "The Lord thinketh upon me" (Psalms 40: 17). He also gave us an interesting discourse on Sunday morning, on the subject, "What Constitutes a True Revival," after which two gave their hearts to God. Our hearts were made to rejoice.—F. E. Button, R. D. 2, Box 79, Altos, Kans., Aug. 22.

**Burr Oak.**—Bro. Virgil C. Fennell, who is visiting the churches in the interests of the Brethren Publishing House, was with us last Sunday. He gave us a most interesting talk through the Publishing House, so far as chart description and imagination can afford an adequate representation. In the evening he gave us an interesting sermon. On Monday and Tuesday, Bro. Davidson, our agent, took a drive with him, to visit the members. He reported quite a success in placing the Gospel Messenger into almost every family, where it had not been heretofore received. Besides, a number subscribed for the Inglenook, books, etc.—Emma J. Modlin, Burr Oak, Kans., Aug. 17.

**Larned.**—Last Sunday, Aug. 21, we held our harvest meeting. Eld. M. Keller preached for us. An offering of \$52.23 was given for District Mission work. A member who could not be at the meeting will add still more to the above amount.—Mollie King, R. D. 2, Larned, Kans., Aug. 27.

**Newton.**—Our mission is progressing nicely. Bro. Miller has been with us for the last five months. He leaves today to attend Bethany Bible School, in Chicago. During the time he has been here we have enjoyed many good meetings. Several have united with the church; others are almost persuaded.—Mrs. Alice Loder, 433 W. Third St., Newton, Kans., Aug. 25.

**Vermilion.**—Since our last report Bro. I. R. Frantz and family have moved to Colorado. On account of their leaving us we were left without a resident elder. Before he left, the church chose Bro. Aaron Sollenberger, of Beatrice, Neb., to take charge of our church, but he wrote us that he had so much to do he would not be able to take charge. Aug. 25

we met in called council to elect another elder. Bro. A. R. Yoder, of Sabetha, Kans., was then chosen as elder, with Bro. Eby as assistant. We decided to hold our love feast Sept. 24, at 5 P. M. Our council will be held on the 25th. Bro. M. Studebaker is to begin a series of meetings for us Sept. 18. Aug. 22 Bro. Virgil C. Fennell was with us, and gave us a very interesting talk about the Publishing House, which was much appreciated. Aug. 14 Bro. S. T. Arnold, of McPherson, Kans., preached for us in the morning and evening. He also gave us a good talk in the Christian Workers' Meeting. Bro. Arnold is working in the interests of McPherson College. Four letters have been granted since our last report.—Lillian Dellenbach, Beatrice, Aug. 25.

**Washington.**—We were glad to have with us Bro. Virgil C. Fennell Aug. 21. He delivered a lecture, "The Past History and Future Possibilities of the Brethren Publishing House," in the morning. In the evening he preached for us. We appreciated his services. Our series of meetings, prior to the love feast, which will be conducted by Bro. Benjamin Forney, will begin on the evening of Sept. 15.—Nora M. Gauby, Washington, Kans., Aug. 22.

#### MARYLAND.

**Hagerstown.**—Aug. 14, at 10:30 A. M., dedicatory services were held in the Hagerstown church, conducted by Bro. W. D. Keller, of Washington, D. C. A baptismal pool has been placed in the church. This improvement, in addition to some other good things, gives us a splendid opportunity to give a very interesting discourse, and the large assembly present indicated a welcome in our midst again. In the evening a special program was rendered by the Christian Workers, followed by a discourse by Bro. F. F. Holsope, of Huntington, Pa. Aug. 21 we held our harvest home service, conducted by Bro. Rodney Coffman, of Parkerford, Pa. In the evening Dr. Geiser, of Baltimore, Md., preached for us. Our Sunday School will hold a Rally Day service Sept. 25.—Gammala L. Krider, 8 S. Mulberry Street, Hagerstown, Md., Aug. 23.

**Longwood.**—This church met in council Aug. 20 at 10 A. M., with our elder, Bro. J. O. Butenbaugh, presiding. We decided to hold our love feast Sept. 17 and 18, beginning at 1:30 P. M. Bro. S. E. Rowland was elected delegate to District Meeting, with Bro. J. H. Petre, alternate. Bro. H. R. Rowler was elected to the ministry, but will not be installed until a later date. We are now in the midst of an interesting series of meetings, conducted by Bro. T. S. Pike, of Baltimore. Pray with us that there may be many souls saved for Christ and the church.—K. Mae Rowland, R. D. 6, Hagerstown, Md., Aug. 23.

**Meadow Branch.**—This church was recently favored by an excellent sermon, delivered by Bro. Jacob H. Hollinger, of Washington, D. C. As he is the District Sunday-school Secretary, he also gave inspiring talks to the Sunday Schools, both here and in Westminster. Bro. John S. Weybright, of Washington, D. C., is a fitting successor to the late Bro. Weybright. The church is doing a splendid work. A fitting social meeting, held in the afternoon of Aug. 20, after which an offering of about \$26.00 was taken for home missions. He also spoke to the children on the day following, it being our regular Children's Day, at Meadow Branch. At the same time, we were favored with a visit from Bro. John S. Weybright, of the Bethany Bible School, Chicago, and Bro. W. P. Engler, District Sunday-school Secretary. One of the Sunday-school pupils, Earl W. Roop, read the opening Scriptures. Bro. Garner preached for us in Westminster in the evening.—W. E. Roop, Westminster, Md., Aug. 21.

#### MISSOURI.

**Fair View.**—Our church met in council Aug. 21. The meeting was conducted by Bro. Charles M. Yearout. Two letters of membership were received. The church is doing a splendid work. The members all in love and union. We decided to hold an election and love feast the Saturday following. Bro. I. L. Hynton was chosen minister, and Brethren Edmond Hynton and John H. Meek, alternates. Fifty-two members surrounded the Lord's table. Bro. Charles M. Yearout gave us thirteen interesting sermons. Six young sisters were buried with Christ in baptism. One young man came forward at the close of the meeting and will be baptized in the near future.—Rosa Hynton, R. D. 1, Box 17, Macomb, Mo., Aug. 23.

**Kidder.**—This church met in council Aug. 20, with Bro. M. E. Stair in charge. As our church was in need of some repairs, it was decided to take up a collection, which amounted to \$7.28. Our Sunday School is moving along nicely, though few in number. Bro. Jesse Reams was chosen solicitor for the Relief Fund. Bro. Stair was chosen district delegate to District Meeting, with Sister Margaret Henricks, alternate. The writer was chosen Messenger correspondent. We have no resident minister at present. Bro. M. E. Stair preaches for us every four weeks, and Bro. John Shirk preaches for us every two weeks, which gives us a very good series of meetings.—Margaret Henricks, R. D. 2, Kidder, Mo., Aug. 25.

**Notice to Southern Missouri and Northwest Arkansas.**—The District Meeting will be held in the Oak Grove congregation Oct. 19. We are informed by the Sunday-school Secretary that they expect to have a Sunday-school Meeting in the forenoon of Tuesday, Oct. 19, at 10 A. M. The District Meeting is to organize at 9 A. M. on Wednesday, Oct. 19; Ministerial Meeting, Thursday, Oct. 20. We hope that some one will let us know through the Messenger how to reach the place.—F. L. Pike, Clerk, White Church, Mo., Aug. 22.

#### NEBRASKA.

**Omaha.**—Two men were baptized yesterday. One is the husband of one of our sisters that was baptized last Easter. The interest is increasing. Since Bro. D. L. Miller left us, we have had with us Bro. Ira Wagner and wife, Bro. A. J. Nickey, Bro. L. Meek, Bro. John Mishler and Bro. Ezra Flory. Also Sisters Barbara Nickey, Lena Swank and Susie Forney. These dear brethren and sisters have been a great help and inspiration to us. Keep on praying for us!—Alice Garber, 2520 Lake St., Omaha, Neb., Aug. 22.

**Silver Lake** church held her love feast Aug. 26. A number of brethren and sisters from other churches were with us. Bro. Ira Wagner, from Red Cloud, Neb., preached for us on Sunday afternoon, and Bro. Edwin Jarboe, also from Red Cloud, Neb., preached in the morning and evening, and officiated at the love feast. We surely enjoyed having them with us.—Mrs. Anna Kindig, R. D. 1, Box 37, Roseland, Neb., Aug. 22.

#### NEW YORK.

**Brooklyn.**—At a special council Aug. 20, the church elected Bro. Andrew Dixon to the ministry and Brethren Martin Texters and Horace Gould to the office of deacon. Eld. G. Thummett, of Albany, gave us a most interesting sermon. Bro. J. P. G. and his wife, who so faithfully labored in the Brooklyn Mission for the past five weeks, have now gone to other fields of work for the Master. Since the great summer heat has been broken, all our services are better attended again, for the people are cheerful. The church is eighty-seven years old. She is very ill at present, and as she is very poor, we are trying to make her as comfortable as possible with our limited means.—J. Kurtz Miller, 358 Sixth Street, Brooklyn, N. Y., Aug. 22.

#### NORTH DAKOTA.

**Turtle Mountain.**—In this part of the Turtle Mountain congregation we have just closed a ten days' series of Gospel meetings. During the tent, conducted by our District Secretary, Bro. D. W. Shock, of York, N. Dak. He was assisted part of the time by Bro. William H. Eller. These meetings have done the community more good than any other meetings held in the mountains. There is not a church near us, but there were as many as one hundred and thirty-five persons



present at the services. Some of them walked six and seven miles to attend these meetings. The hearts of these dear people have been touched, and further Bible teaching will surely result in gathering in many, especially if regular services can be kept up, so as to give them a church home. Bro. Shook preached inspiring sermons, and the longer the meetings continued, the more people came to hear the Word of God. Many who belong to other denominations expressed their appreciation for these services. One was received by baptism. Prayers were heard in the pine grove of the mountains.—Fred Schroeder, Berdella, N. Dak., Aug. 24.

### OHIO.

**Black River.**—This church met in council Aug. 19, our eldest Bro. A. S. Workman, presiding. One member was received by letter and one by baptism. July 17 Bro. J. F. Kahler, our District evangelist, preached for us, and an offering was taken for home mission work, amounting to \$42.08. Bro. D. M. Garver, of Trotwood, Ohio, will begin a series of meetings here Aug. 28. Our love feast is appointed for Sept. 10, at 10 A. M.—Enos D. Nolt, Lodi, Ohio, Aug. 22.

**Blue Creek.**—Bro. W. R. Guthrie, of Lafayette, Ohio, was with us last evening and gave us a fine discourse on the subject, "Great Is the Mystery of Godliness." We shall do well by taking heed to the discourse of our brother.—J. L. Guthrie, Paulding, Ohio, Aug. 22.

**Casstown.**—Our church held its fourth annual Sunday-school meeting Aug. 21. A good program was arranged and each speaker was listened to with much interest. Our secretary, Chas. F. Flory, of Southern Ohio, was with us and was chairman of the meeting. Bro. Allen Welmer, of Greenville, conducted the song service. A collection was taken, which amounted to \$6.25.—Priscilla Weddle, Casstown, Ohio, Aug. 22.

**Constance.**—Bro. S. A. Blessing, of West Milton, Ohio, came and remained with us over Sunday, preaching three sermons and making several calls. On Saturday night a young man applied for baptism, which rite was administered after 9 P. M., in the Ohio River.—Mary Lesh, Loveland, Ohio, Aug. 17.

**Fostoria.**—Our little band of workers have reasons to rejoice because ten of our Sunday-school scholars united with the church and were baptized on Sunday, Aug. 21. The whole of our love feast has been set for Oct. 8.—Lydia Dickey, Fostoria, Ohio, Aug. 24.

**Hickory Grove.**—We held our annual harvest meeting Aug. 20, at 2 P. M. An appropriate program was rendered, which proved successful, after which Bro. George Flory, of Covington, Ohio, delivered an interesting discourse. A collection was taken, which amounted to \$25.00. It was decided to send half to the China Mission, and half to the industrial schools of India.—Jas. B. Barnhart, R. D. 1, Tippenee City, Ohio, Aug. 27.

**Lower Twin church** met in council Aug. 2. Eld. Jonas Horning could not be with us on account of sickness. Brethren B. P. Petry, J. P. Deaton and Eld. John Bright were with us, besides the home ministers. Three letters of membership were received. Bro. J. Franklin Brubaker was ordained to the eldership. An all-day harvest and thanksgiving meeting was held Aug. 11. Brethren D. M. Garver, S. Pilbrun and Isaac Frantz, besides several ministers from adjoining congregations, were with us. The meeting was enjoyed by all present.—Ruth C. Kinsey, R. D. 4, West Alexandria, Ohio, Aug. 24.

**Ludlow.**—Bro. Geo. D. Zollers began a series of meetings at the Red River house July 28, continuing until Aug. 17, giving us in all twenty-four very instructive and logical discourses. He also conducted a children's meeting Aug. 14. The first four of his addresses included a brief history of his marine life, so ably described by the late Capt. J. A. S. and Capt. and Lieut. Comdr. W. C. much business was presented at our council, held at Painter Creek Aug. 20. Five members were received by letter and four letters were granted. An offering of eight dollars was given for the use of the home department of the Sunday School to send the Gospel Messenger to those who are not members of the church. On Sunday, July 24, Eld. L. A. Bookwalter gave us a very instructive and appealing temperance address at Painter Creek. Bro. J. A. R. Couser, of Peabody, Ohio, has been sent to teach the rudiments of music. Classes have been organized at Pittsburg, Georgetown and Painter Creek—two nights at each place, each week. Splendid interest is manifested. Our harvest meeting will be held at Pittsburg, Aug. 27.—Levi Minnich, Greenville, Ohio, Aug. 23.

**Mohican.**—This church met in regular council Aug. 20, with Bro. James Markey presiding. All business passed off pleasantly. Brethren David Worst and A. C. Bowman were chosen delegates to District Meeting; and Sister Louisa Frank and Bro. J. A. Souder, alternates. Our love feast will be held Sept. 17.—Lena Lesman, West Salem, Ohio, Aug. 22.

**Reading.**—This church met in council Aug. 20. Eld. A. W. Harold presided. We had an all-day meeting, and the business was disposed of very pleasantly. A good report was given by the visiting brethren. Bro. Samuel W. C. was chosen delegate to District Meeting. We have respect to hold a series of meetings about the middle of October, which will close with a communion meeting.—Rena Heestand, R. D. 2, Mountrie, Ohio, Aug. 23.

**Richland.**—Our congregation met for special services on Sunday, Aug. 21, as follows: Sunday School at 10 A. M., followed by the prayer meeting at 11 A. M. Bro. G. A. Snider, of Lima, Ohio, gave a basket dinner was served at church. At 1:30 we had a local Sunday-school meeting, at which we listened to addresses by Bro. G. A. Snider, our District Secretary, and Mr. Jarvis, of the Mansfield M. E. Church, who is the President of our County Sunday-school Association. Both addresses were instructive and spiritual, and did us much good. Children's exercises, in the evening, closed a day full of good things, helpful and inspiring to all. A collection was taken for District mission work, which amounted to \$18.—Ira E. Long, R. D. 1, Medfield, Ohio, Aug. 26.

### OKLAHOMA.

**Red River.**—Bro. C. B. Smith held a series of meetings for us at Red Cloud. He preached seventeen doctrinal sermons with much effectiveness. Eight persons realized their lost condition and united with the people of God through the holy rite of baptism. We enjoyed a rich spiritual feast Aug. 20. Forty-nine members were baptized. The Indian people are greatly strengthened through our brother's efforts.—A. B. Coover, R. D. 1, Box 87, Davidson, Okla., Aug. 22.

### PENNSYLVANIA.

**Farmers Grove.**—Bro. Adam Hollinger, of Mechanicsburg, came to this place, Saturday, Aug. 20, and preached three very instructive sermons. It was his first time in this church. He is a firm believer in nonconformity principles, both by precept and example.—I. Cripe, Spruce Hill, Pa., Aug. 22.

**Harrisburg.**—In the absence of Bro. A. L. B. Martin, who preached elsewhere, the entire evening of Sunday, Aug. 21, was devoted to the Christian Workers' Meeting. We now begin our Christian Workers' Meetings at 6 P. M., before lamps must be lighted, thus avoiding the unpleasant heat.—Elton Peterman, 402 Crescent St., Harrisburg, Pa., Aug. 22.

**Indian Creek.**—Bro. J. Kurtz Miller, of Brooklyn, N. Y., opened a series of meetings in our church Aug. 14, and continued until Aug. 21. His preaching was rich in spiritual food. Our harvest thanksgiving service was held Aug. 13. A number of ministering brethren from adjoining churches were with us, who assisted Bro. Miller in the exercises. An offering was taken, to be equally divided between the Charity

Hospital in Norristown, and the Orphanage of Eastern Pennsylvania. We will have baptism on Sunday, Aug. 28.—Hannah R. Shisler, Verndale, Pa., Aug. 22.

**Little Swatara church** met in council Aug. 8. Eld. E. M. Wenger presided. Not very much business came before the meeting. Our love feast was held at 2 P. M. on Sunday, at 10 A. M., Oct. 13 and 14. Brethren J. W. Myer and Samuel Sherman were appointed to represent the church at the special District Meeting, held by the Eastern District of Pennsylvania at the children's meeting, held Aug. 14, by the Schubert Sunday School, was largely attended. Some very interesting talks were given by Brethren J. W. Myer and I. D. Gibbel. The harvest meeting held Aug. 20, at the Frystown house, was also very largely attended, a number of members from adjoining churches being with us. The following ministering brethren were present: Amos Hottenstein, John Herr and William H. Oberholzer. A collection was taken for the Orphanage, amounting to \$37.60. Brethren Hottenstein and Oberholzer were present, also for the visiting services, and Bro. Hottenstein preached for us again on Sunday morning. The talks were inspiring and encouraging. Bro. D. C. Reber happening to pass through our congregation, preached two uplifting sermons at Light's meetinghouse. Our young people were recently received into the church by baptism.—Henry M. Frantz, Frystown, Pa., Aug. 23.

**Midway.**—This church met in regular council Aug. 22, with Eld. John Herr presiding. One letter was granted. Brethren A. Z. Brubaker and N. P. Gibbel represented our church at District Meeting. The same seventy-five members of the church at a special District Meeting, Sept. 21. Bro. A. B. Frantz was elected assistant superintendent of the Lebanon Sunday School. We have one applicant for membership, who is awaiting baptism. Our love feast for the summer is being held Oct. 20 and 21. An offering of \$13.55 was given for the Orphanage of Eastern Pennsylvania; but, owing to the fact that it was rather unexpected at council, we still extend the liberty to such who may desire to contribute to the good work. A good deed was done, and the members and a good spirit prevailed throughout the meeting.—A. H. Brubaker, R. D. 7, Lebanon, Pa., Aug. 22.

**Shade Creek.**—Our pastor, Bro. D. M. Adams, began a series of meetings in the Cross Road house Aug. 8, and on account of a serious attack of laryngitis he was obliged to close the meetings. He was later with us, and on the 13th, three years of age, confessed Christ and was baptized. Owing to the present condition of our pastor's health, his doctor has advised him to take a much-needed rest. Bro. R. D. Murphy, our District Sunday-school Secretary, and Bro. Ida Shumay, our District Secretary, were with us, and the various Sunday Schools of our congregation. These meetings proved very helpful and inspiring to all.—J. H. Lehman, Scalp Level, Pa., Aug. 22.

### TENNESSEE.

**White Horn.**—This church met in council Aug. 20, with Bro. P. D. Reed officiating. This being the time of the annual church visit, considerable business was brought before the church. The visiting brethren found the members very kind and peace on in union with the church. One letter of membership was received. Brethren S. D. McPherson and S. R. Shepard were chosen to represent our church at District Meeting, with Sister Clara and Bro. Ed. Leary as alternates. The District Meeting was held at Meadow Branch, Tenn., Sept. 1. Our love feast will be Sept. 17, at 2 P. M.—Nora McCollough, R. D. 2, Whitesburg, Tenn., Aug. 23.

### TEXAS.

**Pleasant Grove.**—Eld. J. A. Miller came into our midst Aug. 20 and preached six instructive sermons from the Book of Revelation. One united with us by baptism, and others are coming. We praise God for these dear ones, who have heard the whole Gospel for the first time and have gladly accepted it. It makes our hearts rejoice to see these dear ones, who were precious souls to the Union Church. Brethren pray for us and these dear ones! This community is getting stirred up considerably since the Brethren have been upholding the truth. The Bible is being studied and talked about more than usual.—Edna Schultz, Spring, Tex., Aug. 25.

### VIRGINIA.

**Barren Ridge.**—This church met in council Aug. 6, Eld. N. W. Coffman presiding. The report of the annual church visit shows the church to be in good working order. All business passed off pleasantly. Bro. John Brower, from Iowa, was with us and assisted in the work and preached for us the Sunday following. Three have recently been received into the church by baptism. Eld. G. A. Phillips, who underwent a critical operation at the University of Maryland, has been greatly benefited and is now able to do some preaching. Our series of meetings will begin Aug. 27. Bro. S. I. Bowman is to do the preaching. Our love feast will be Sept. 10, at 4 P. M.—William H. Coffman, R. D. 2, Fishersville, Va., Aug. 20.

**Bethany.**—This is a church on the line of the Bethlehem and Antioch congregations. Eld. E. B. Valen, Va., came to us on Sunday, Aug. 13 and continued with us until the night of the 23rd, preaching, in all, fourteen sermons, which were very much appreciated. Not only did he warn sinners from the sacred stand, but personally and from house to house, many were baptized, and two more are to be baptized in the near future, making fourteen in all. Others seemed very near. The members were much strengthened.—L. A. Bowman, Callaway, Va., Aug. 25.

**Bethel church** met in council, with our elders, Bro. J. M. Kagey and Bro. S. A. Sanger, presiding. Quite an amount of business came before the meeting. The church organized our little band of workers into a congregation. Bro. W. B. Cunningham and Bro. G. S. Whitehead were chosen deacons. They, with their wives, were chosen delegate to District Meeting. Bro. Whitehead was chosen elder for one year. One letter of S. A. Sanger was granted. Our Sunday School is progressing very nicely. We expect to have series of meetings soon. If we can secure a minister.—Maggie C. Cunningham, Box 15, Shilburn, Va., Aug. 26.

**Lebanon.**—Our church met in council Aug. 13, with our elder, Bro. S. D. Miller, presiding. Brethren Saylor Greyer and A. B. Miller gave the report of the annual visit, which was very encouraging. Our love feast will be held Aug. 27. We are now in the midst of our series of meetings, conducted by Bro. Saylor Greyer.—Laura V. Cline, R. D. 1, Mount Sidney, Va., Aug. 23.

**Mount Jackson.**—We held our council meeting Aug. 13. The annual visit was reported. Bro. Jacob Keiser, our elder, preached two good sermons on Saturday and Sunday.—A. J. Reed, Durkin, Va., Aug. 13.

**Nokesville church** met in council Aug. 20. Eld. Stram May presided. Much business came before the meeting. Four letters of membership were received. The report of the annual visit was given, and Bro. Conner gave us an impressive discourse and admonitions. Brethren J. T. Flory and J. A. Hooker were elected delegates to District Meeting; Brethren W. F. Hale and G. W. Beahm, alternates. Eld. Stram May will represent us on the District Committee. Eld. Stram May will be with us on Sunday, Sept. 12. Sister at said meeting. Eld. Stram May was elected president of the Christian Workers' Meeting at the Valley house. Bro. O. L. Miller was elected to the same office at Nokesville.—Barbara J. Miller, Nokesville, Va., Aug. 24.

**Peter's Creek.**—This church met in council Aug. 20. Eld. C. C. Craft presided. The annual church visit was reported, showing the members to be at peace, and in good working order. Some

kind admonition and much encouragement were given. We decided to hold our love feast Sept. 17, at 3:30 P. M. We expect to begin a series of meetings, to be conducted by Bro. Abram Thomas, of Bridgewater, Va., Sept. 5.—Mildred Naff, R. D. 2, Roanoke, Va., Aug. 23.

**Pleasant View church** met in council Aug. 13. Our elder, Bro. D. P. Wine, presided. Not very much business came before the church. Our annual church visit was ordered. Our love feast will be held at Wakemans Grove Sept. 17.—Frank L. Wakeman, Edinburg, Va., Aug. 24.

**Pleasant Valley.**—Our council was held Saturday, Aug. 20, at 10 A. M. Eld. Peter Garber presided. Several official brethren from other congregations were with us, and gave us some soul-inspiring talks. Our visiting brethren gave a good report. Our missionary offering amounted to \$63.90. Our love feast will be Oct. 8, at 2:30 P. M. Eld. P. S. Miller, of Roanoke, Va., will follow with a series of meetings, immediately after the love feast. We held a singing class during the month, conducted by Prof. J. A. Good. "It was well attended and very beneficial."—Ruth E. Williams, Mount Sidney, Va., Aug. 23.

**Sangerville congregation** has just passed through a season of refreshment. July 31 we held our joint Sunday-school Meeting at the Sangerville house. The program was well rendered, the speakers all being present except one, who sent a substitute. Our love feast was held Aug. 15. Quite a number of ministers were present from adjoining congregations. The Sunday following our series of meetings began, conducted by Bro. S. I. Bowman, of Harrisonburg, Va. He also officiated at the love feast. Bro. Bowman labored faithfully for two weeks, preaching in all twenty well-prepared sermons. The interest and attendance were good throughout. The members were much revived. Ten dear souls were made willing to join in with the people of God. The meetings closed Aug. 21. We held our harvest meeting Aug. 15. Bro. I. W. Miller, of the Greenmont congregation, Va., began a series of meetings at the Branch house, Aug. 21.—Annie R. Miller, R. D. 2, Bridgewater, Va., Aug. 22.

### WASHINGTON.

**Olympia.**—Yesterday our Sunday School and a number of friends and neighbors assembled at the city park by the bay. After rambling through this beautiful grove for a short time, all assembled to listen to a very interesting program, consisting of songs, recitations and addresses well prepared. The well-filled baskets were brought, and their contents spread on the long tables. All seemed to enjoy the meal with thankful hearts. The children spent the afternoon in swimming, building and other amusements, while the older ones were gathered in groups, visiting, or resting on the rustic seats, in the shade of the many beautiful trees. All went home, feeling that it was a day well spent, praising God for his goodness, and for the sweet association of his people.—Caddie Wagner, Olympia, Wash., Aug. 17.

### WEST VIRGINIA.

**Clifty.**—Eld. J. W. Rogers, of Bragsville, W. Va., in company with Bro. Richardson, of the same place, drove about twenty miles on Sunday morning, Aug. 21, to meet again with the people at Clifty. He preached at eleven o'clock to a large, attentive audience, but, owing to the illness of his little child, he returned home the same evening. His visit with us was short, yet we enjoyed it very much, and we hope he will be with us soon again. May the Lord richly bless Bro. Rogers for his earnest labors at Clifty.—Mary Crist, Clifty, W. Va., Aug. 23.

**Organ Cave.**—Aug. 20 Bro. J. A. Riner, of Bragsville, Fayette County, Va., came into our midst, remaining with us over Sunday, Aug. 21. He preached two encouraging sermons, which were listened to with much interest. He also preached one sermon in Ronecove on Sunday night. There are only a few members here at this place, and but few at Ronecove. There is no fire in the place, while the older people are much needed. If any of the Brethren pass through here, we earnestly invite them to stop with us.—William Metzler, Organ Cave, W. Va., Aug. 22.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

### FROM BELFAST, MAINE.

We had the pleasure of having with us, recently, Brethren Hertzler and Booz, of Pennsylvania, accompanied by Mr. and Mrs. Greider, of the Mennonite church. They were on a business and pleasure trip, looking the country over for good localities in which to locate and start the work of our church. The visit was one of pleasure and benefit to the writer, and the results will be lasting. It is our prayer that members may see it their duty to come into Maine and help us. The writer is ready to go out and help, in whatever way he can, any minister or party of members, who may see fit to come to this new field of labor, to do the work of the Master, according to the teachings of the Church of the Brethren. Who will come? If you are willing to come, write me, as indicated below, for any information. Bro. Hertzler will, undoubtedly, report through the columns of the Messenger the result of his trip. T. H. Fernald.

Belfast, Maine, Aug. 22.

### FROM MEYERSDALE, PA.

Sunday, Aug. 14, was a day that will long be remembered by the members of the Meyersdale congregation on account of the exceedingly liberal manner in which they gave toward raising the apportionment for the Home Mission fund. The Sunday prior to this meeting Bro. D. K. Clapper announced that he would preach a missionary sermon upon the following Sunday and that after the sermon an effort would be made to raise the sum of \$90,—the amount apportioned for Home Missions. Yesterday, according to promise, Bro. Clapper preached a strong and appropriate sermon, taking for his text that very appropriate scripture, John 4: 35, "Lift up your eyes, and look on the fields; for they are white already to harvest." Following the sermon a free-will offering was taken up, and instead of \$90,—the amount asked for,—something over \$123 was realized.

In the light of this event, which all of us hope and pray is only the beginning, better and greater things are looked for from our congregation, and we expect that



## FINANCIAL REPORT

We were unable to give proper credit in the report of the Conference offering to those who contributed to the India Native School Fund and which was credited to Levi Minnich in that report.

The following are the names of those who thus contributed:

|                                         |          |
|-----------------------------------------|----------|
| Peter Forney, Glendale, Ariz.,          | \$ 10 00 |
| I. B. Trout, Lanark, Ill.,              | 6 00     |
| James M. Mohler, Leeton, Mo.,           | 6 00     |
| Melissa Barton, Florence, Mo.,          | 6 00     |
| J. P. Holsinger, Mt. Morris, Ill.,      | 6 00     |
| Dr. A. S. Rosenberger, Covington, Ohio, | 6 00     |
| A. Sister, Des Moines, Iowa,            | 6 00     |
| R. T. Patterson, Sterling, Ohio,        | 6 00     |
| S. D. Bowman, Larned, Kansas,           | 6 00     |
| J. R. Spacht, Williamstown, Ohio,       | 6 00     |
| Jacob Wins, Dexter, N. Mexico,          | 6 00     |
| A. C. Kindig, Middlebury, Md.,          | 6 00     |
| J. S. Albright, Steamboat, Iowa,        | 6 00     |
| A. D. Yoder, Conway, Kans.,             | 6 00     |
| Ray Helsner, Thornville, Ohio,          | 6 00     |
| W. Wilmer Wingot, Pennville, Ind.,      | 6 00     |
| C. C. Clark, Lawton, Okla.,             | 10 00    |
| W. H. Frye, Windber, Pa.,               | 6 00     |
| John A. Werns, Ellettsburg, Ia.,        | 6 00     |
| S. S. Koller, Timberville, Va.,         | 6 00     |
| Thomas Allen, York, N. Dak.,            | 6 00     |
| J. L. Hardman, Montpelier, Ind.,        | 6 00     |
| U. B. Buckingham, Prairie City, Iowa,   | 6 00     |
| Jesse C. Metz, New Paris, Ind.,         | 6 00     |
| S. Badger, Dallas Center, Iowa,         | 10 00    |
| A. E. Zimmerman, Decatur, Iowa,         | 6 00     |
| W. S. Reichard, Hagerstown, Md.,        | 6 00     |
| W. C. Winder, Waldo, Kans.,             | 6 00     |
| Ell Cassel, Norristown, Pa.,            | 6 00     |
| R. Trimmer, Goshen, Ind.,               | 6 00     |
| Margaret Rosenberg, Covington, Ohio,    | 6 00     |
| A. sister,                              | 1 00     |
| A. sister,                              | 1 00     |
| A. sister,                              | 1 00     |
| Unknown,                                | 10 01    |
| Total,                                  | \$183 01 |

## CORRECTIONS.

The \$10 credited in the April Visitor to Mary Fisher, Northern Illinois, should have been credited to H. H. Keltner.

In the Annual Meeting collection the donation from Upper Stillwater congregation should be credited thus: Upper Stillwater, S. S., \$7; Upper Stillwater congregation, \$11.25.

Bronson congregation, Michigan, belongs to the Northern District of Indiana instead of to Michigan as reported under the Annual Meeting offerings.

The total offering "Loose in the Hat" should be increased by \$100, making Annual Meeting collection \$16,482.95 and "loose in the hat" \$2,836.00.

In the July Visitor the \$5 credited under India Native Schools to Mrs. Louisa should be credited to Mrs. Louisa Jaenen.

Amounts in World-wide Annual Meeting offering, \$4 from Sister Egler, Northern Indiana, and \$22 from "Sister," Northern Illinois, should be credited to India native schools.

During the month of June the Brethren's General Mission Board sent out 45,231 pages of tracts.

The General Mission Board acknowledges the receipt of the following donations for the month of June, 1910:

|                    |       |
|--------------------|-------|
| Nebraska—\$106.75. |       |
| Congregation,      |       |
| Falls City,        | \$ 75 |

## WORLD-WIDE.

This liberality will continue to grow until it can not be said of Meyersdale that she is usually behind in the matter of her benevolent and other offerings. The spirit of liberality has seemingly taken hold of our members who, as a rule, have always been noted for their consecration and zeal in the work of the Master.

To the credit of this church it may also be said that its Sunday School is one of the comparatively few "front line" schools in Somerset County, having been granted its diploma at the last session of the Somerset County Sunday-school Association, held at Windber in July. Our school has two large and prosperous adult Bible classes and two intermediate organized classes, besides two wide-awake teacher-training classes,—the first having passed the first year examination. The officers and teachers are alert and consecrated in the work, and the total enrollment is in excess of 400. Yesterday the monthly missionary collection was taken, amounting to over \$10. This amount was devoted to the support of our missionary,—Sister Ida Shumaker,—who will leave for the India field in October.

R. D. 3, Meyersdale, Pa., Aug. 15.

## MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

**Crim-Swank.**—By the undersigned, at the home of the bride's parents, near Bellefontaine, Ohio, Aug. 16, 1910, Bro. Charley E. Crim and Sister Louella Z. Swank, both of Bellefontaine, Ohio.—Ephraim P. Yoder, Bellefontaine, Ohio.

**Ferguson-Myers.**—At the home of the writer, 3207 Mantion Avenue, Los Angeles, Cal., Aug. 6, 1910, Lester H. Ferguson, of Illinois, and Laura A. Myers, of St. Louis, Me., daughter of F. C. Myers.—S. G. Lehmer, Los Angeles, Cal.

**Smeltzer-Hackman.**—By the undersigned, at the home of the bride's parents, Brother and Sister D. L. Hackman, near Girard, Ill., Aug. 13, 1910, Bro. Jesse A. Smeltzer, of Ohio, N. Dak., and Sister Olive Hackman, of Girard, Ill.—I. J. Harshbarger, Girard, Ill.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

**Adams, Sarah A.**, died at her home Aug. 16, 1910, of the infirmities of old age, born Nov. 11, 1830. She was married to Thomas Adams Jan. 4, 1846. They united with the Brethren July 25, 1872, and were charter members of the church at this place. Both lived faithfully. Their entire married life was spent in one house where the husband died twenty-one years ago, with her son until she died, and she lived the same place. She was mother to twelve children, and her

|                                             |           |
|---------------------------------------------|-----------|
| Individual.                                 |           |
| Levi Hoffer,                                | \$ 100 00 |
| Pennsylvania—\$79.84.                       |           |
| Eastern District, Congregation.             | 40 00     |
| Covington,                                  |           |
| Individuals.                                |           |
| Geo. W. Henry, \$5; G. G. Minnich,          | 7 70      |
| 11; Mrs. Annie E. Enders, \$1; W. G. Nye,   | 7 70      |
| 70 cents.                                   |           |
| Southern District, Individual.              | 2 00      |
| Louisa Burris,                              | 2 00      |
| Middle District, Congregation.              | 7 74      |
| Roaring Spring, \$5.09; Carson Valley,      |           |
| \$2.65.                                     |           |
| Individual.                                 |           |
| Phoebe Zook, \$1; Levi E. Green-            | 1 50      |
| walt, 50 cents.                             |           |
| Western District, Congregation.             | 14 70     |
| Mt. Dillon,                                 |           |
| Individuals.                                |           |
| David Holsopple, \$5; Samuel W. Pearce      | 6 00      |
| (marriage notice), 50 cents;                |           |
| W. M. Howe (marriage notice), 50 cts.,      |           |
| North Dakota—79.00.                         |           |
| Congregation.                               |           |
| Snyder Lake,                                | 10 00     |
| Individual.                                 |           |
| John I. Clark,                              | 69 00     |
| Indiana—\$40.00.                            |           |
| Northern District, Individuals.             |           |
| Elias Pashbaugh, \$7.50; Geo. D. Zol-       | 12 50     |
| ner, \$2; Mrs. B. Kannel, \$1; Sarah        |           |
| Bill, \$1; Solomon Kannel, \$1.             |           |
| Middle District, Congregation.              | 4 65      |
| Mexico.                                     |           |
| Sunday School.                              | 7 92      |
| Burnetts Creek,                             | 1 00      |
| Individuals.                                |           |
| Ivan L. Erbaugh,                            | 1 00      |
| Southern District, Individuals.             |           |
| "A brother," \$7.10; "A sister,"            | 15 10     |
| \$5; Martha Barnhart, \$3.                  |           |
| Ohio—\$32.17.                               |           |
| Northeastern District, Congregation.        | 3 00      |
| Individuals.                                |           |
| S. S. Feller, \$5; Peter Neft, \$2;         |           |
| Reuben Martin, \$1; Maria Keltner,          | 9 00      |
| \$1.                                        |           |
| Northwestern District, Sunday School.       | 17 60     |
| Individual.                                 |           |
| Lydia Dickey (marriage notice),             | 50 00     |
| Southern District, Congregation.            | 1 07      |
| Charleston Mission,                         |           |
| Individual.                                 | 1 00      |
| Ivan L. Erbaugh,                            | 1 00      |
| Kansas—\$25.50.                             |           |
| Northeastern District, Individual.          | 1 50      |
| "A sister,"                                 | 3 50      |
| Northeastern District, Sunday School.       |           |
| Morning Star,                               |           |
| Individuals.                                |           |
| Lelew (marriage notice), \$20; I. S. Lerew  | 20 50     |
| (marriage notice), 50 cents.                |           |
| Iowa—\$33.50.                               |           |
| Northern District, Individual.              | 1 00      |
| A. B. Zuck,                                 |           |
| Middle District, Individuals.               |           |
| (marriage notice), \$1; D. J. Berkey,       | 1 00      |
| \$1; J. D. Haughtelin (marriage             |           |
| notice), 50 cents; J. Q. Goughnour          |           |
| (marriage notice), 50 cents; Dr. B. Miller, | 22 50     |
| (marriage notice), 50 cents.                |           |
| Oklahoma—\$15.50.                           |           |
| Individuals.                                |           |
| C. C. Clark, \$15; J. Appleman              | 15 50     |
| (marriage notice), 50 cents.                |           |
| Maryland—\$14.30.                           |           |
| Eastern District, Individuals.              | 2 00      |
| W. E. Roop, \$1; W. H. Swan, \$1.           |           |

|                                     |             |
|-------------------------------------|-------------|
| Middle District, Congregation.      |             |
| Beaver Creek,                       | \$ 12 30    |
| Virginia—\$12.00.                   |             |
| First District, Individuals.        | 2 00        |
| L. D. Caldwell, \$1; Mrs. Bertha F. |             |
| M. Thurmond, \$1.                   |             |
| Second District, Congregation.      | 4 00        |
| Albany, N. Y.,                      |             |
| Ald Society.                        | 5 00        |
| Mt. Vernon,                         | 1 00        |
| Individual.                         |             |
| J. E. Eickenberger,                 | 1 00        |
| Washington—\$10.00.                 |             |
| Individual.                         |             |
| "A washwoman,"                      | 10 00       |
| Illinois—\$7.25.                    |             |
| Northern District, Individual.      | 3 25        |
| Southern District, Congregation.    | 4 00        |
| Oakley,                             |             |
| California—\$2.50.                  |             |
| Southern District, Mission.         | 6 22        |
| Redondo,                            |             |
| Individuals.                        | 5 00        |
| A Brother and Sister,               |             |
| Kentucky—\$4.30.                    |             |
| Congregation and Sunday School.     | 4 30        |
| Covington—Ludlow,                   |             |
| Missouri—\$2.00.                    |             |
| Northern District, Individual.      | 1 00        |
| E. E. Crist,                        |             |
| Southern District, Individual.      | 2 00        |
| Emma E. Wyland,                     |             |
| Wisconsin—\$1.00.                   |             |
| Individual.                         | 1 00        |
| Mr. and Mrs. J. E. Zollers,         |             |
| Total for the month,                | \$ 456 30   |
| Previously reported,                | 1,830 77    |
| Annual Meeting offering,            | 16,892 84   |
| Total for year so far,              | \$18,179 91 |

## INDIA ORPHANAGE.

|                                       |           |
|---------------------------------------|-----------|
| Pennsylvania—\$40.00.                 |           |
| Eastern District, Sunday School.      |           |
| Indian Creek,                         | \$ 16 00  |
| Southern District, Individual.        | 20 00     |
| Mrs. Mollie C. Fogelsanger,           |           |
| Western District, Individual.         | 4 00      |
| H. Blough and wife,                   |           |
| Ohio—\$40.00.                         |           |
| Northeastern District, Congregation.  | 40 00     |
| Individual.                           |           |
| W. H. Kent, \$15.                     | 20 00     |
| Illinois—\$20.00.                     |           |
| Northern District, Individual.        | 20 00     |
| Virginia—\$20.00.                     |           |
| First District, Individual.           | 20 00     |
| Mrs. R. Denton,                       |           |
| Colorado—\$24.62.                     |           |
| Western District, Congregation.       | 10 17     |
| Individuals.                          | 5 35      |
| Sunday School.                        |           |
| Mt. Garfield,                         | 9 10      |
| Southeastern District, Sunday School. |           |
| Individuals.                          | 10 00     |
| Indiana—\$10.00.                      |           |
| Northern District, Sunday School.     |           |
| Individuals.                          | 7 75      |
| Kansas—\$7.75.                        |           |
| Southeastern District, Sunday School. |           |
| Michigan—\$6.00.                      |           |
| Ald Society,                          | 5 00      |
| Woodland Sisters,                     |           |
| Total for the month,                  | \$ 167 37 |
| Previously reported,                  | 32 00     |
| Annual Meeting offering,              | \$ 943 45 |
| Total for year so far,                |           |

## INDIA MISSION.

|                                                  |           |
|--------------------------------------------------|-----------|
| California—\$100.00.                             |           |
| Southern District, Congregation.                 |           |
| Lordsburg,                                       | \$ 100 00 |
| Kansas—\$30.00.                                  |           |
| Northwestern District, Individuals.              | 20 00     |
| D. H. Gish and family,                           |           |
| Indiana—\$32.32.                                 |           |
| Northern District, Individual.                   | 1 33      |
| Mrs. Addie Olinger,                              |           |
| Middle District, Individuals.                    | 8 00      |
| "A brother," \$6; Mr. and Mrs. J. B. Smith, \$2. |           |
| Pennsylvania—\$3.00.                             |           |
| Eastern District, Individual.                    | 3 00      |
| Mrs. Sara M. Degler,                             |           |
| Individual.                                      | 2 00      |
| "Dublin Sister,"                                 |           |
| Total for the month,                             | \$ 134 33 |
| Previously received,                             | 131 66    |
| Annual Meeting offering,                         | 39 07     |
| Total for year so far,                           | \$ 305 06 |

## INDIA NATIVE SCHOOLS.

|                                      |           |
|--------------------------------------|-----------|
| Kansas—\$84.42.                      |           |
| Southwestern District, Congregation. |           |
| McPherson,                           | \$ 84 42  |
| California—\$10.00.                  |           |
| Southern District, Individual.       | 10 00     |
| "A sister in Ingleside,"             |           |
| Total for the month,                 | \$ 94 42  |
| Conference offering,                 | 267 51    |
| Total for year so far,               | \$ 351 93 |

## CHINA MISSION.

|                                     |           |
|-------------------------------------|-----------|
| Kansas—\$30.00.                     |           |
| Northwestern District, Individuals. |           |
| D. H. Gish and family,              | \$ 20 00  |
| Indiana—\$25.00.                    |           |
| Middle District, Congregation.      | 19 16     |
| Monticello,                         |           |
| Michigan—\$25.00.                   |           |
| Sunday School.                      | 5 95      |
| Sugar Ridge Birthday Bank,          |           |
| Iowa—\$5.00.                        |           |
| Middle District, Individual.        | 6 00      |
| Lydia Ornen, Coon River,            |           |
| Ohio—\$2.00.                        |           |
| Southern District, Individual.      | 2 00      |
| Samuel Shellabarger,                |           |
| Total for the month,                | \$ 52 11  |
| Previously reported,                | 28 91     |
| Conference offering,                | 34 45     |
| Total for year so far,              | \$ 115 47 |

## AFRIGAN MISSION.

|                                    |         |
|------------------------------------|---------|
| Ohio—\$2.00.                       |         |
| Northeastern District, Individual. |         |
| Ida M. Helm,                       | \$ 2 00 |
| Total for the month,               | \$ 2 00 |
| Total for year so far,             | \$ 2 00 |

**BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.**

Receipts for May and June, 1910, are as follows: General Fund, \$278.45; Pledges to Building Fund, \$470.50; Building Fund, cash and pledges to date, \$4,735.25.—Chas. Eisenble, Treasurer, 1811 Clifton Park Avenue, Chicago, Ill.

descendants number 128. Services by the writer. Burial at the Adams cemetery.—Jesse D. Mohler, Warrensburg, Mo.

**Armstrong, Kate E.**, daughter of Isaac and Catherine Burket, born in Montgomery County, Ohio, Oct. 28, 1853, died Aug. 16, 1910, aged 56 years, months and 13 days. In 1871 she was married to J. P. Sanborn. To this union were born six children, four of whom preceded her. In 1881 she was married to David Armstrong. Three children blessed this union, one of whom preceded her. She leaves a husband, four children, three sisters and two nephews. Services at Poplar Grove, by S. U. Stocher. Interment near by.—W. F. Dickey, Union City, Ind.

**Bartor, Bro. James**, born in Harrison County, Ohio, Aug. 10, 1845, died at his home, near Latty, Ohio, July 23, 1910, aged 64 years, 11 months and 13 days. He was united in marriage in 1867 to Mary M. Leslie. To this union were born five children. He leaves a wife and four children. He was a member of the Church of the Brethren and remained faithful until death. Services by Rev. Lehman at the St. Paul Lutheran church. Interment in the cemetery near the church.—M. C. Leslie, Eriection, Ohio.

**Bogan, Bro. Samuel**, died in the bounds of the Valley Bethel congregation, Va., Aug. 7, 1910, aged 64 years, 5 months and 29 days. Deceased was a member of the Church of the Brethren for several years. He had been in feeble health for some time prior to his death. He leaves a wife and several children. Services by Elder A. A. Miller. Interment in the neighboring cemetery.—Vena S. Bussard, Bolivar, Va.

**Boone, Bro. Isaac M.**, born in Floyd County, Va., April 5, 1854, died July 21, 1910, aged 56 years, 3 months and 16 days. He lived a consistent member of the Brethren church for twenty-five years. He faithfully served in the deacon's office for several years. He was married to Sarah E. Bollinger, July 13, 1877. To this union were born seven girls and three boys. All of these survive. His death was very sudden. He had been complaining some, but was on his way to the harvest field when he dropped dead. Services at his home by the Brethren, after which he was laid to rest in the Spanner burying ground.—Ella Bowman, R. D. 5, Box 44, Floyd, Va.

**Diehl, Bessie**, daughter of Bro. Oscar and Sister Zona Diehl, died near Pandora, Iowa, in the bounds of the Coon River church, Aug. 16, 1910, aged 3 years, 2 months and 1 day. Services on the 16th, by Eld. M. Deardoff. Text. It is well with the child. Interment in the beautiful silent city near by.—J. D. Haughtelin, Pandora, Iowa.

**Geth, Uriah Z.**, of Northwest Rapho Township, Chiques congregation, Pa., died very suddenly Aug. 9, 1910, aged 50 years, 8 months and 17 days. Deceased suffered for some time from hernia, but was able, by the aid of appliances, to follow his occupation. On Sunday, Aug. 7, while at the Mount Gretna camp meeting, he made a misstep and the jar so affected his ailment that mortification set in, which caused his death. He was a near friend to the church and expected to become a member before long, but death took him away. He leaves five children, one brother and one sister to mourn his loss. Services at Chiques, Aug. 12, by Bro. Rufus Bucher, and Henry Musser (a River Brother), in the English language, and the writer in the German. Interment in adjoining cemetery.—Henry S. Zug, R. D. 1, Mount Gretna, Pa.

**Gelman, Bro. Abraham I.**, died at his home on the Littlestown turnpike, near Westminster, Md., Aug. 13, 1910, aged 68 years, 3 months and 22 days. He is survived by his wife and six children. Services at his home by Eld. Uriah Bixler. Interment in the Meadow Branch cemetery.—W. E. Roop, Westminster, Md.

**George, Bro. John**, born in Lancaster County, Pa., died at Chambersburg, Champaign County, Ohio, Aug. 16, 1910, aged 72 years, 3 months and 21 days. He was married to Margaret

E. Caylor Sept. 17, 1863. To this union were born five sons and two daughters. His wife and one daughter preceded him to the spirit world. He united with the Church of the Brethren about twenty years ago, in the Hickory Grove congregation, and has been a consistent member ever since. He leaves a daughter and five sons, one brother and one sister. His body was brought to Dayton, Ohio, and then conveyed to the Lower Miami church, where services were held. Services by the writer, assisted by Bro. E. Shank. Text, Heb. 11: 16. Interment in the Lower Miami cemetery.—J. O. Garst, R. D. 6, Dayton, Ohio.

**Gifford, Ella Agnes**, daughter of Mr. and Mrs. Silas Gifford, born Dec. 24, 1903, died Aug. 15, 1910, aged 6 years, 7 months and 21 days. Services by the undersigned, in the Baptist house in Harrisonville, Ill. Text, John 14: 1.—I. J. Harshbarger, Girard, Ill.

**Homan, Christ L.**, son of Harman and Levisa Homan, born in Mecklenburg-Schwern, Germany, July 13, 1880, died June 26, 1910, aged 29 years, 11 months and 13 days. He, with his parents, located in this country, and in November, 1882, they moved to Shelby County, Ohio, where he was married to Sister Emma Lars and Nov. 29, 1890. This union was blessed with one son and one daughter. His afflicted wife, his parents, one brother and two sisters survive him. Services in the Church of the Brethren in Trotwood.—D. M. Garver, Trotwood, Ohio.

**Hubler, Sister Lydia**, nee Zimmerman, born in Schuykill County, Pa., March 1, 1821, died Aug. 9, 1910, aged 89 years, 5 months and 9 days. She was united in marriage to Michael Hubler Oct. 17, 1842. To this union were born eleven children. Her husband and three children preceded her in death. Eight children survive to mourn her loss. She was a faithful member of the Church of the Brethren for thirty-eight years. Services by the writer, assisted by Bro. W. S. Toney. Text, Heb. 14: 13.—Jacob Cripe, R. D. 13, Galveston, Ind.

**Hudson, Bro. Andrew Jackson**, died at his home, near West Liberty, Ohio, Aug. 14, 1910, aged 81 years, 4 months and 15 days. His wife was a daughter of the late James Emery and wife. She preceded him to her long home a number of years ago. He was a faithful member of the Church of the Brethren for a number of years. He leaves three sons and one daughter. Services by Rev. L. H. Dickey, of Fostoria, Ohio. Interment in the Bellefontaine cemetery.—Flossie E. Knier-Mohr, Degraft, Ohio.

**Knead, Bro. Washington**, born in Fayette County, W. Va., about 80 years ago, died Aug. 13, 1910, near the place of his birth. Bro. Knead was a member of the Church of the Brethren for about forty-five years. Within this time, however, he was a member of the Progressive church for a short period. Services at the residence, on one of the high mountains of West Virginia, overlooking New River, near Prince by the writer. Text, Psa. 8: 4, 5.—Jacob S. Zigler, Gatewood, W. Va.

**Lander, Sister Eliza**, nee Christian, born near Georgetown, Miami County, Ohio, Dec. 27, 1846, died at her home in Trotwood, Ohio, July 19, 1910, aged 63 years, 6 months and 21 days. She, with her parents, removed to Huntington County, Ind., in 1853. Nov. 16, 1866, she was married to David Lander, and with her husband located in Ohio. Soon afterwards both united with the Church of the Brethren, in which faith she lived until death. Sister Lander was a spiritual uplift to her church at Trotwood.—Interested in every activity of the church. She was president of our Sisters' Aid Society at the time of her death. She leaves an afflicted husband, one brother and two sisters. Services in the Trotwood church, by the Brethren.—D. M. Garver, Trotwood, Ohio.

**Little, Sister Marion E.**, eldest daughter of Mr. William and Sister Maggie Little, died at the home of her parents, near Uniontown, Carroll County, Md., Aug. 8, 1910, aged 15 years,



6 months and 18 days. She was a loyal member of the Church of the Brethren, which she made her early choice. She bore her protracted illness of endocarditis with marked Christian fortitude. Before her death, she selected John 10: 27, 28 for her funeral text, from which the sermon was delivered by Eld. William E. Roop. Services were held in the Meadow Branch church. Eld. Uriah Bixler assisted in the services, both at the house and at the church. Interment in the cemetery near by.—W. E. Roop, Westminster, Md.

**Miller, Bro. Alfred Harrison**, born in North Carolina, Nov. 7, 1860, died Aug. 16, 1910, aged 49 years, 8 months and 19 days. Bro. Miller was a member of the Church of the Brethren, and resided in the Chestnut Grove congregation for about nineteen years. He leaves a wife and six children. He had worked at coal digging for about sixteen years, and went to his usual work on the morning of the sixteenth in good health. About noon a piece of slate, supposed to weigh almost a ton, fell upon him, badly crushing parts of his body and lower limbs. In a very short time life was extinct. On the 17th his body was laid to rest in the new cemetery near the Pleasant View church, his being the first grave. Services by the writer, assisted by others. Text, Job 7: 17, 18.—Jacob S. Zigler, Gatewood, W. Va.

**Miller, Ruth Anna**, daughter of Noah and Elva Miller, born Feb. 4, 1895, died Aug. 11, 1910, aged 1 year, 6 months and 7 days. Little Ruth was a very bright and lovable child. She met death very suddenly, by falling into a large jar containing some iced tea, while they were threshing at her uncle's home. She was soon found, but it was too late to save her. Services at the La Place house, Aug. 12, by Bro. J. D. Heckman.—Clara Stafter Wolfe, La. Place, Ill.

**Miller, Sister Margaret Adella**, wife of Bro. B. W. Miller, died of acute indigestion, at her home in the Plum Creek congregation, Indiana County, Pa., Aug. 5, 1910, aged 48 years, 3 months and 27 days. Sister Miller has been in ill health for nearly two years. She leaves her husband and two sons. She was a faithful helper to her husband in his ministerial labors. Services at her home by Bro. W. H. Kerschner and the writer. Interment in Elderton cemetery.—H. S. Replogle, Shelocta, Pa.

**Opal**, Ellen, the only child of Bro. and Sister Calvin E. Bainter, died in the home of the Maple Grove church, Aug. 13, 1910, aged 5 months and 18 days. Services by Eld. Henry Wyson.—J. O. Culler, New Paris, Ind.

**Peck, Sister Susan Leslie**, died in St. Mary's Hospital, Decatur, Ill., July 12, 1910, aged 80 years, 7 months and 18 days. Her death was due to the infirmities of old age. Sister Peck was born in Tippecanoe County, Ind., Nov. 24, 1829. In 1855, when her parents, she moved to Platt County, Ill. For the past twenty-seven years she made her home in Cerro Gordo. In 1885 she married Daniel Peck, who died in 1870. To this union were born two sons, one of whom died in infancy. One son, three stepdaughters, two brothers and one sister survive. Sister Peck was one of the oldest residents of this community, and a member of the Church of the Brethren for over fifty years. Services by Eld. J. W. Lear. Interment in the Cerro Gordo cemetery.—C. M. Heckman, Cerro Gordo, Ill.

**Ridenour, Mary Evelyn**, daughter of Bro. William and Sister Lottie Ridenour, born Jan. 1, 1910, died Aug. 6, 1910, in the bounds of the Upper Deer Creek church, aged 7 months and 5 days. Services by the undersigned, assisted by Bro. W. S. Toney.—Jacob Cripe, R. D. 13, Galveston, Ind.

**Ringle, Ralph Emerson**, infant son of Bro. Charles and Sister Edna Ringle, died at his home in Brook Mills, in the Leamersville congregation, Pa., aged 6 months and 21 days. His disease was cholera infantum and whooping cough. Services at the home by Elders D. D. Sell and J. A. Sell. Text, Matt. 19: 14. Interment in Fairview cemetery.—Grace Benton, R. D. 1, Box 64, Hollidaysburg, Pa.

**Royer, John H.**, son of John and Anna Royer, born at Pleasant Hill, Ohio, Sept. 25, 1864, died at North Yakima, Wash., Aug. 8, 1910, aged 45 years, 10 months and 14 days. Mr. Royer had been sick with typhoid fever for six weeks, when the physicians gave up hope of his recovery. He died at his home, and started at once for her son's bedside, but he died before her arrival. Deceased came West some years ago. Three years ago he located in North Yakima, Wash., where he became founder and president of the Northwest Nursery Company. Services at North Yakima, at the undertaking parlors, Bro. Hertzog of the Brethren church, officiated. The body was shipped to Shedd, Oregon, where burial services were held at the home of his sister, Mrs. M. M. Poland, Rev. R. T. Jameson having charge. Interment in the Baptist cemetery.—Catherine H. Costells, Shedd, Oregon.

**Row, Bro. Frederick**, born in Germany, June 12, 1845, died July 27, 1910, aged 65 years, 1 month and 15 days. He was the youngest of four children, having two brothers and one sister. He came to this country at the age of twenty-four years and took up farming. April 9, 1871, he was married to Miss Lydia Cripe. To this union were born four sons and three daughters. His wife and seven children survive. He united with the Church of the Brethren thirty-nine years ago, and lived faithful until death. Services at the Evangelical church, in Bremen, Ind., by Bro. Jacob Helstand, of Pine Creek, Interment in the Bremen cemetery.—Hattie Carbiener, Bremen, Ind., Aug. 18.

**Schlesler, Bro. Henry**, born near Loganville, York County, Pa., May 20, 1835, died at his home in Astoria, Ill., Aug. 12, 1910, aged 75 years, 2 months and 22 days. He left his native home and came to this country in 1854. Oct. 14, 1854, he was united in marriage to Magdalena Wise, who was a native of York County, Pa. To this union were born nine children. Seven children, with the aged mother, are left behind. He united with the Church of the Brethren when he was about twenty-five years of age, in which faith he lived until death. Several months before his death he called for the elders of the church and was anointed. Services at the South Fulton house by Bro. Michael Flory, of Girard, Ill., assisted by C. Bucher and J. C. Demmy. Interment in the cemetery near by.—Pay A. Rohrbach, R. D. 2, Box 13, Brownsville, Ill.

**Spangler, Sister Bettie**, wife of Bro. John Spangler, born March 17, 1835, died Jan. 31, 1910, aged 74 years, 10 months and 13 days. She was the daughter of Jonathan and Susan Barnhart. She was married twice,—first to Benjamin Peters. She united with the Brethren church while quite young, and lived a consistent life until death. She leaves an aged husband, one son, one stepson and three stepdaughters. Eld. W. N. Naff conducted the funeral services. Interment in the Huffville cemetery.—Ella Bowman, R. D. 5, Box 44, Floyd, Va.

**Stoner, Martha**, died at her home in Mountville, Pa., Aug. 1, 1910, aged 71 years, 6 months and 14 days. Her funeral took place on Aug. 4, at the Mountville house. Services by Eld. H. E. Light, A. S. Hottenstein and H. S. Sonon. Interment in adjoining cemetery.—Milton G. Forney, R. D. 8, Lancaster, Pa.

**Sharp, John P.**, died in the Worden church, Clark County, Wis., Aug. 3, 1910, aged 88 years, 4 months and 14 days. Services by Bro. Byers and the writer. Text, Job 14: 14.—John Patten, R. D. 2, Stanley, Wis.

**Workman, Sister Mary J.**, of Grand Rapids, Mich., born in Knox County, Ohio, June 8, 1843, died July 9, 1910, after months of patient suffering, aged 67 years 1 month and 1 day. Her body was taken to Loudonville, Ohio, her former home, and where her beloved husband was buried two years ago. Services by Rev. W. A. Bellamy, of Grand Rapids, assisted by Rev. Whitmore, of Loudonville, from the home of her son, Harry E. Workman. She was a faithful member of the Brethren church for forty years.—Bertha Workman Shackleton, 173 South Prospect St., Grand Rapids, Mich.

# Rally Day Invitations

## IN

# WIRELESS TELEGRAM FORM

Contains a short, crisp, businesslike message, prepared in such a manner as to secure the presence of every teacher or officer, and pupil in addition to the parents and visitors. TELEGRAM FORMS, price, 40 cents a 100, postpaid. SPECIAL TELEGRAM FORM ENVELOPES. Price, 40 cents a 100, postpaid.

## NEW ILLUSTRATED RALLY DAY INVITATION POST CARDS

For the use of Superintendent and Teachers  
Designed to help increasing the attendance

to be sent previous to Rally Day to the members of every class or department, including the CRADLE ROLL AND HOME DEPARTMENT, and especially to those who have been irregular in attendance. Space is provided for filling in the date of Rally Day, and for the signature of the superintendent of any of the various departments, or of the teacher.

### ORDER BY FORM AND LETTER.

**FORM A. Post Card**, with the reproduction of the Rally Day bookmark, in colors, containing a printed invitation; but without name of Teacher or Superintendent, so that either could sign this card.

**FORM B. Post Card**, with the reproduction of Rally Day bookmark in colors. Without any printed matter whatever, so that you can have your own invitation printed on this form.

**FORM C. Plain Card**, same size as forms A and B, but not in Post Card Form. For distribution in the school or by messenger service. With the reproduction of the Rally Day bookmark in colors; containing the printed invitation;

but without the printed name of teacher or superintendent, so that either could sign this card.

**FORM D. Post Card**, Printed in colors, with an original design of an American boy Announcing Rally Day through the megaphone. The wording is brief and to the point; a space is left for the signature of the teacher or superintendent. This would be an excellent card to send to every member of the school, particularly to the Primary, Junior and intermediate departments.

Price of either Form A, B, C or D, 60 cents a 100; \$2.76 for 500; or \$5.00 a 1,000, postpaid.

## SUNDAY, SEPTEMBER TWENTY-FIFTH

will be the last Sunday of the third quarter 1910. It is therefore time to order your Sunday-school supplies for next quarter. The constantly increasing number of schools that use our Sunday-school helps and periodicals is but the natural outcome of an effort to produce the best at a price that will enable the poorest school to have the needed lesson helps.

If you did not receive an order blank on which to list your order, use the one found herewith.

### Suggestions

Order at least one of our Sunday-School Lesson Bible charts for 1910, at our special introductory price of fifteen cents. The chart contains 60 pages, size 13x20 inches and usually sells at 50 cents.

Each page contains the full text of one of the lessons, the Golden Text, the Home Readings, the Teaching Points, Subject, and Scripture References.

The Books of the Bible are arranged in groups for memorizing. Sixteen soul stirring songs printed in regular song sheet size.

A chart of each lesson in the year for 15 cents.

Don't fail to order one of our "Early" and "Late" cards, size 5½x8½ inches. Heavy card. Printed in colors on both sides. Price 10 cents.

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Now is the time to have your Rally Day. Get up a special program and invite all scholars and parents to come. The Cradle Roll and Home Department must not be overlooked. Get the interest of scholars now and you will be able to keep it through the winter. Make your school an Evergreen Sunday School.

Send 5 cents in stamps for a sample Package of our Rally Day Helps.

To Brethren Publishing House, Elgin, Ill., Date, \_\_\_\_\_  
Enclosed find \$ \_\_\_\_\_ for Sunday School Supplies for quarter ending \_\_\_\_\_ to be sent to the following address:

To \_\_\_\_\_ P. O. \_\_\_\_\_  
County, \_\_\_\_\_ State \_\_\_\_\_

| No. of Copies                                                      | Subscriptions may begin at any time but must close with a quarter,—the first of January, April, July or October. |
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| Brethren Teachers' Monthly,                                        | 5 or more copies to one address, 3 mos., 13 cts. each, \$ _____                                                  |
| Brethren Advanced Quarterly,                                       | 5 or more copies to one address, 3 months, 3 cts. each, _____                                                    |
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| The What, Why and How of the Cradle Roll,                          | 5 cents, _____                                                                                                   |
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These Supplies } Sunday School, \_\_\_\_\_  
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County, \_\_\_\_\_ State, \_\_\_\_\_

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BRETHREN PUBLISHING HOUSE

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Elgin, Illinois







# THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 49.

Elgin, Ill., September 10, 1910.

No. 37.

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## AROUND THE WORLD

SINCE our Government has expressed its willingness to assist Liberia in placing that republic's affairs on a sound basis, there is every assurance that the little country will flourish as, perhaps, never before. The strong hand of the United States will be the factor in shaping Liberia's finances, civic affairs, agricultural and industrial development, and boundary problems. While it was feared, for a time, that the proposed action of the United States might arouse the opposition of European nations, in possession of African dependencies, it is now evident that the wholly unselfish and beneficent purpose of American assistance has disarmed all criticism. It is proper and right for those that are strong to "bear the infirmities of the weak."

THE International Peace Congress, which concluded its sessions at Christiania, Norway, recently emphasized the importance of the American Peace Commission. The delegates of the Congress represented every civilized nation on earth, and it was urged that there be a general acceptance of the principles of peace, as suggested by the Commission. Later on the Inter-parliamentary Union held its Annual Conference at Brussels, Belgium. Three members from the Senate and fourteen from the House constituted the United States delegation. It was the aim of this gathering to help in the preparation of plans, by which the next Hague Conference may bring about the long expected world federation. This, if accomplished, will largely settle all international disputes without recourse to arms, and will help to establish a better understanding and more harmonious relations.

FROM Molokai, the coral island prison for the plague-stricken in the Hawaiian Islands, come reports of a notable achievement, in the production of a vaccine, or serum, for the cure or prevention of leprosy. Three prominent physicians of the United States Public Health and Marine Hospital Service, after months of unrelenting toil, seem to have succeeded in discovering a method of treatment which will go far in the complete eradication of the disease, at least in the early stages, and they are confident that by inoculation with the serum the progress of leprosy may be completely arrested. This discovery is of vital importance to hundreds of Orientals afflicted with this loathsome disease. That by the strenuous efforts of a Christian nation a notable advancement has been made in the

cure of leprosy, should be a distinct gain to Christianity, and enable the Gospel herald to point out, with renewed emphasis, the dangers of the still greater leprosy of sin, so readily amenable to the power of the Great Physician.

We are told that the firing of one broadside from a modern "Dreadnought" costs almost \$20,000, and one is not at all surprised to learn that our annual national expense of militarism is more than \$450,000,000. This vast sum would pay the college expenses of 1,800,000 young men and women for an entire year, though but a small fraction of that number are thus favored at present, much as they would like to attend school. We are just wondering what would be the result if the military appropriation for even a portion of a year could be devoted to the thorough education of those of our young men and women, at present debarred from school privileges because of a lack of means. Would there not be a mighty uplift and incentive to higher and better things than preparation for war and scenes of carnage?

NEW churches are continually springing up, and it is not at all strange that the latest aspirant for public favor should hail from Washington, D. C., under the appellation, "The Church of Happiness." While it is the province of Christianity to bring cheer to all its followers, this particular organization aims to combine the most enjoyable things of this life with the duties of a religious profession. The sole aim of this church apparently is, to get all the joy there is in this life, from its various avenues of pleasure, and yet retain a right to "heavenly mansions." Its promoters are said to be "persons of influence and wealth." Doubtless they are, but there is no promise that any one, however great, may combine a love of the world with a holy, consecrated life. The way of the cross is not the way of earthly pleasure.

IN accordance with a prevailing opinion that a State owes its prisoners nothing except confinement, most penitentiaries and jails are dark, gloomy and overcrowded. Little attention is paid to sanitation. Many places of incarceration have become storehouses of filth and breeding-places of vermin. Tuberculosis in penal institutions has become so common that its victims may be numbered by the thousand, and yet no attempts are made, at most places, to segregate the afflicted ones from those in good health. Such disregard of the plainest laws of hygiene can not help but have disastrous results, and life in most prisons means but slow torture until death ends the doleful existence. Prisons in a Christian land should at least reflect a part of the cheer that Christ would have us take to those who are thus incarcerated.

We hear much about the boasted charity of the various secret orders of our land, but there is another side that does not often reach the public eye. During recent investigations in Philadelphia, in which social workers endeavored to ascertain the causes of the distress and suffering so prevalent among the working class of the city, they found that the various lodges are a continual drain upon the resources of the workers. Though the amounts assessed are not very large at any one time, the aggregate is considerable, and it means a serious loss to the families concerned. While it is true that most of these orders issue death benefits, it should be remembered that the administration of these beneficences is attended by considerable expense. In most of the orders several dollars are spent for current office expenses before one dollar can be paid out for charity,—so-called. There is an apparent waste and mismanagement, absolutely inexcusable, and just as objectionable as the secrecy feature.

A NOTABLE concession for American missions throughout the Ottoman Empire has just been gained by Oscar S. Straus, United States Ambassador to Turkey. He has labored assiduously to secure a decision from the authorities, by which all foreign religious, educational and benevolent institutions are exempted from the restrictive provisions of the Ottoman law, and success, in this particular, has at last crowned his efforts. The numerous tedious and exacting restrictions are now entirely removed from missionary enterprises in general, and they are permitted to hold landed properties at their own pleasure. More than three hundred American organizations are affected by the decision, and many others, that may be started in the future, will benefit greatly by the energetic effort of the American Ambassador.

AMERICAN yellow-backed novels have gained an undesirable notoriety in Germany. Reprints of some of the most desperate and daring adventures have exercised a most pernicious influence on the minds of German youths throughout the Empire, and serious measures are being adopted to prohibit the further printing and circulation of this objectionable literature. Leading criminal judges in Berlin and other cities allege that juvenile crime is greatly on the increase since the circulation of the American dime novels, and that youthful bandits and robbers are patterning closely after the desperadoes, figuring in the thrilling stories perused. It is a mortifying reflection upon the moral state of mankind that, vulturelike, it seizes upon the carrion of literature rather than its choicest gems. Equally deplorable it is that the mercenary publisher is ready to gratify these perverted tastes by the production of veritable trash.

A JUDGE in Canton, Ohio, is said to have struck a new method of reforming habitual drunkards. Instead of sentencing the offender to an extended term in the county jail, he gives him the privilege of working during the week, faithfully turning over his wages to his wife, and then keeping out of temptation's way on Sunday by spending the day in the safe environments of the county jail. This sentence holds good until there is a decided change for the better, whereupon he is restored to his family, a wiser and—let us hope—a better man. This plan has many advantages over the usual method of imprisoning offenders for several weeks at a time, during which their families are entirely deprived of support. It is to be regretted, however, that by the legalizing of the liquor traffic the work of making drunkards is still being continued, with no hope for real reform until the people everywhere rise in their might to drive the foe from our fair land.

CHINA, with all its age-old conservatism, is showing the world that it can walk alone, without Occidental assistance, even sooner than did the Japanese. The railroad line between Peking and Kalgan, opened recently, was built entirely by Chinese workmen, under the exclusive direction of Chinese engineers. Several tunnels,—one of them 3,800 feet long,—were built according to the most approved plans. Several bridges of reinforced concrete are fine specimens of their engineering skill. The modern sciences, and especially mathematics, are being assimilated by the Chinese in a remarkably practical way. Many of the best foreign textbooks are also being translated by the Chinese, and it is said that in many ways a remarkable gain in clearness and methods has been shown in the Chinese reproduction of these works. It looks very much as if the Chinese would, ere long, be formidable rivals of Europeans and Americans in scientific culture. Will there be a corresponding advancement in religious culture also? That depends largely upon the activity of the Christian world.



## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

### A Memory.

In the high field I used to know  
Where earliest the violets grow,  
I found thee, faithful to the rock,  
The firstlings of the azure flock.

The sun-warmed ground, the soft salt air,  
Seemed still of boyhood lingering there;  
The sea-blown homestead of my race—  
What feelings filled the sacred place!

I found in tears 'tis memory gives  
The immortal part by which man lives;  
And every flower I ponder on  
Grows in a world of beauty gone.

Full many a spring of buried bloom  
From these faint violets sheds perfume;  
And all the summers of the sun  
My love remembers shine as one.

Ye hills, ye woods my boyhood knew,  
Be now my manhood dear to you!  
And fairer may I ye behold  
Year after year, as I grow old.

—George E. Woodberry.

### "Suffer the Children."

BY W. J. SWIGART.

In Two Parts.—Part Two.

If the adult world becomes entirely intolerant of children, what will become of the world? What would the world be without children? Conceive of such a condition. "What is home without a mother?"—I see on the walls of homes sometimes. And it certainly robs home of its chief home factor when the mother is taken from it. But what is home without children? How much everything has to do with children! Much of the contents of the stories and of the articles of commerce and of the industries of the world, has reference to children and their interests—especially when we think of Christmas. How the home and its arrangements and its work are adjusted to the children! A town without children! A home without children! A community without children! A Sunday School without children! No children's days! No children's dresses, toys, plays! No children's prattle and laughter and song! Put the children and the flowers and the birds out of the world, and the world might as well come to an end,—and speedily. Practically, it would soon come to an end, so far as humanity is concerned.

Robert Browning has told in measure of the town of Hameln, when the piper had his vengeance. The music of his charmed pipe drew the rats after him out of the town and into the river Weser. Then the mayor refused to pay him the thousand guilders which the piper was to have had for ridding the town of the rats. For vengeance he played his charming music again, and all the children followed him through a mountain that closed after them and hid them away forever. And what a town was Hameln then! What woe! streets! What desolate homes! What hopeless and hapless and purposeless citizens!

Nay, suffer the children. Why, everything depends on this. The posterity of the world; the perpetuation of men's interests and God's purposes; the service and glory of the future; the consummation of heaven—all wait on the children. The longest adolescence period of all animals! Yet how soon it is gone! We are away from a community what seems but a short time, and what astonishing changes have taken place! The babies are grown up. The children we knew and dandled on our knees are now leading their own little ones around.

A few things must be granted and provided for.

1. They must have a place. They must be suffered. *Suffer the children.* We must remember they are children. They are not adults. They are not mature. They lack judgment. They are rude and thoughtless, and act as though the world and everything in it exists for them. But they will soon be out of that period. It is not so long since we were in it ourselves, and just as thoughtless and assertive as they. The only place that is entirely free from some annoying interference

is the silent grave. If we have a right to a place in the world, the children have.

2. They must have direction and training or the world is lost. Suffered and borne with, managed and trained to be natural and proper boys and girls, educated and prompted to become themselves,—not presidents or senators or generals or millionaires, but, in turn, good and proper fathers and mothers, honest, useful and upright Christian citizens, constituting the most valuable assets of any State or the Nation.

*Greater than reformers!* Are there greater people than reformers? History tells us about the reformers. The heroes have been the "reformers" of history. Rescue work; rescue missions; rescue workers that bring about such wonderful conversions of such marvelous sinners, that pluck actually burning brands from the consuming fires of hellish dissipation,—all this is heroic! That is great! But greater and better is that noble army of parents and teachers and workers that stand as *formers*, rather than "re-formers;" who, with holy patience and consecrated devotion; with sacrificing and tolerant spirits *suffer the children*, and direct them; standing at the very fountain of life, keeping life pure, turning it into proper channels, and preventing the children from going into those damning fires to become burning brands to be plucked—that prevent the children from entering those dangerous and contaminating and damaging experiences that are filled with peril, and from which, if rescued and reformed, it is at such awful cost. How much better is prevention than cure! Said a farmer to me since this paper was started, "It is much easier to *keep* a farm in order than to *put* a farm in order." *True, true*, and so of a human life.

God bless and prosper that large unpublished, inconspicuous, earnest, consecrated army of workers,—mothers, fathers, teachers, helpers, who *suffer the children*, who deny themselves and seek not their own comfort; but give their lives that others may have life; that life not to be ministered to, but to minister and serve, who, although they may be last here will be first there.

Sufferance of children means several things. It means great self-sacrifice, for many personal pleasures must be foregone, much care and labor must be expended. But is there any compensation? It means to those who bear the children, who suffer the children, and train their lives, the development within themselves of the highest qualities of the human soul,—the experience of the qualities that Christ himself had. The mother is the truest type of the Christ and of the vicarious sacrifice there is in this world since Christ went out of it. Again I say, God bless all the mothers and fathers and teachers in the world!

Huntingdon, Pa.

### Control of the Temper.

BY EDGAR R. HARRIS.

"Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God" (James 1: 19, 20).

LOSING the temper takes all the sweet, pure feeling out of life. One may get up in the morning with a clean heart, full of song, and start out as happy as a bird, but the moment he is crossed, and gives way to temper, the clean feeling vanishes, and a load as heavy as lead is rolled upon the heart. Be the master of your temper, and you hold the key to joy and contentment.

Some one has said, "We cannot expect perfection of any one; but we may demand consistency of every one." How many of us keep our temper at all times? We have heard many persons say that their besetting sin is their temper, and that they say too much when vexed. Speaking of the tongue, the apostle says: "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (James 3: 9, 10).

We have often heard the expression: "He is a good man, but has a high temper," or "She is a

good woman, but has a fiery tongue." The farmer, for instance, has many things to rouse his temper. The plow will run against a stump, or a rock may throw his plow out of the ground. Perhaps something will break about his machine. Perhaps one horse will go too fast or one too slow. Jim gets his foot over the tug and Nellie steps on a hill of corn. There are, indeed, many things that the farmers have to contend with, and all these have a tendency to arouse the temper. How many have seen men jerk, or whip, and sometimes call their horses bad names for doing objectionable things? "He that is soon angry dealeth foolishly: and a man of wicked devices is hated" (Prov. 14: 17).

Men will sometimes get angry over small matters with each other and take it to law. It has been said, "To go to law is for two persons to kindle a fire at their own cost, to warm others, and singe themselves by the cinders."

On this subject Jesus says, "And if any man sue thee at law, and take away thy coat, let him have thy cloak also" (Matt. 5: 40). Jesus commands us in Luke 6: 27, 28, to "love our enemies, do good to them which hate us, bless them that curse us, and pray for them which despitefully use us." Four steps in the ladder of love are here pointed out:

1. Cultivate friendly feeling toward those not of our own race or class.
2. Return kind words for cross ones.
3. Prove your friendliness by doing kindnesses to those who act unkindly.
4. Pray for those who are so hateful that you cannot approach them. How many there are who come short of some of these requirements?

Those who have had experience in teaching, have found it a problem to keep their temper under control at all times. Those who wish to keep an atmosphere of good feeling within their school-room, must exercise patience and self-control.

Uncontrollable temper is brought on and kindled by habit. Psychologists tell us that habits are like seeds. We may have a habit of study, of work, of idleness, of neatness, of cheerfulness, of thoughtfulness, or of anger. All these things, like seeds, will grow. Bad habits are like the weeds that grow in our gardens,—they must be pulled up, or else they will kill the good plants. We may plant the seed of ill temper, when we do not have it under control, among the children and those about us. These seeds may not grow at once, but they are alive and only waiting for the right conditions to mature. Character is the garden where all the seed habits which we have planted are growing. How important to plant the right kind of seeds!

We have only to keep the heart true to Jesus, and the fruit-bearing of our lives need give us no concern.

A little bit of patience often makes the sunshine come, And a little bit of love makes a very happy home, And a little bit of hope makes a rainy day look gay, And a little bit of charity makes glad a weary way.

508-516 Douglas Avenue, Wichita, Kans.

### "What Is Man?"

BY CHAS. M. YEAROUT.

In Four Parts.—Part Four.—The Resurrection of the Body.

WHILE life and immortality have always been the heritage of the children of God, nevertheless it was not fully revealed or manifested unto the children of men until Christ came into this world: "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1: 10).

"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5: 28, 29; Dan. 12: 2).

It will be observed that not only the bodies of the righteous will be raised from the silent



graves, but also the bodies of the wicked will come forth (Acts 24: 15); however a thousand years will intervene between the resurrection of the righteous and the resurrection of the unrighteous (Rev. 20: 4-6). "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming" (1 Cor. 15: 21-23).

When Christ comes to earth again, he will change these vile bodies, and fashion them like unto his glorious body. This blessed change of these mortal bodies into the immortal state and image of Christ's glorified body will be brought about in the resurrection of the bodies of the saints from their dusty beds, and the bodies of the living saints by being freed from corruption and immortalized by the mighty power of God. "For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (Philipp. 3: 20, 21; 1 Thess. 4: 15-17; 1 Cor 15: 51-54).

The apostle beautifully represents the resurrection of the dead, and shows, beyond all doubt, that it refers to the body only. After referring to celestial bodies and terrestrial bodies,—sun, moon and stars,—he then says: "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body" (1 Cor. 15: 42-44).

There is not a complete or real representation in all nature of the resurrection of the dead. While the trees are apparently dead during the winter; they put forth new life and growth in the spring time. They were not really dead. The life within the trees was in a dormant state during the cold, bleak winter months. The warmth of the sunshine and the refreshing showers of spring time arouse the dormant life within the trees. Then they put forth their buds, and the beautiful foliage of summer cheers the heart of man. So with the grasses, corn, wheat and other cereals. When the corn and wheat are planted in the ground, the life germ is in the grain in a dormant state, but coming in contact with the soil, sunshine, and moisture, it is caused to spring up. Bursting the old body in which it lay dormant, it now takes a new form, first the tender blade, then the stalk, then the shoot or ear, then the matured grain. But suppose you remove the heart-life germ from each grain, and then plant it, and you have a fitting representation of the human body after the soul has left it. Suppose the heart-life germ, representing the soul of the man, was taken out of every grain of corn in the world, and then the heartless grains, representing the dead body of man, planted in the earth. What process must be resorted to, in order to raise or produce another ear of corn? In order to raise any more corn, God would have to create new seed corn with hearts,—life,—in it.

Just so with the human family. If, as the materialist affirms, no part of man survives death, but all goes into the grave, and goes back to earth, all life thus becomes extinct, and the only possible way for God to people the new heaven and the new earth with earth-born inhabitants would be to make a new creation of people for that purpose. Then the atonement of Christ, with the plan of human salvation falls to the ground as a dead letter, and proves to be a gross deception, because death would thus prevail over the souls of men,—the chief object of God's creation, by mixing them with the silent elements of earth, and all life would thus become extinct. Instead of having a resurrection of the

dead bodies, we would have a creation of new people, that know nothing about the terrible conflict with sin and Satan in this world.

We often hear the statement made: "What difference does it make to us whether the soul sleeps in the grave until the judgment, or whether it rests in a conscious state until that time?" It makes this difference, that death and the devil have prevailed, notwithstanding the great conflict and proclaimed victory of Jesus Christ, and all human life becomes extinct. God could have made a new creation just as well without the advent of his Son into this world, and his terrible suffering and death, but I am glad that we are not left in doubt and gloom, like a mariner without compass or chart. The Word of God, like a beautiful, guiding star, constantly points us to God as our Father. He cannot cease to exist, and neither can we, as his offspring.

Christ came into this world to liberate the human family from the clutches of Satan, and make them happy in this world and in the world to come. In him we have a revelation of the Fatherhood of God, and his kindly interest and concern, in behalf of his wayward, deceived children.

In that beautiful and often quoted twenty-third Psalm we have these cheering words: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." How can the companionship of Christ chase away fear? How can his rod and staff comfort lifeless, unconscious beings? Of what use would a cane and staff be to a dead, lifeless body? Lazarus was carried by angels into Abraham's bosom,—a happy, conscious state, but his afflicted body, like the rich man's, was buried or entombed.

Though these mortal bodies go into the silent graves, and are intermixed with the elements of earth, God will call them forth, and will rebuild and fashion them like unto the glorious body of his Son. Being freed from corruption, and immortalized, and cleansed from all earthly taint, they are houses prepared from heaven for the dwelling of the soul,—that deathless "INNER MAN."

Morrill, Kans.

## Reconciliation.

BY EZRA FLORY.

In Col. 1: 24 Paul speaks of his suffering for the Colossians, so that joy came to him while in the prison chains. He rejoices also that his afflictions were Christ's (Matt. 24: 25). Paul declares that his sufferings for them filled up, on his part, "that which is lacking of the afflictions of Christ." This cannot refer to the expiatory sufferings of Christ, for they were full and complete on the cross. "Nor yet that he should offer himself often, as the high priest entereth into the holy place year by year with blood not of his own; else must he often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself" (Heb. 9: 25, 26). "And you, being in time past alienated and enemies in your mind in your evil works, yet now hath he reconciled in the body of his flesh through death" (Col. 1: 21, 22). There cannot be a shadow of support here for the Roman Catholic teaching of "Indulgences" or of "Purgatory."

Saints have no self-atoning merits. "Not of works, that no man should glory" (Eph. 2: 9). "But if it is by grace, it is no more of works: otherwise grace is no more grace" (Rom. 11: 6). "When ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which is our duty to do" (Luke 17: 10). But we may have fellowship of those sufferings. "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me" (Gal. 2: 20). "If then ye were raised together with Christ, seek those things that are above" (Col. 3: 1).

And this kind of service is never finished. Reconciliation is a mutual work. God to the sinner; the sinner to God. "God was in Christ reconciling the world to himself, not reckoning unto them their trespasses" (2 Cor. 5: 19). In 1 Sam. 29: 4 the Philis-

tines say, "Wherewith shall David reconcile his master to himself?" It was the master's displeasure that was to be reconciled or removed. In Matt. 5: 22, 23 we are urged to be reconciled to our brother, though we have no complaint against him. The brother may have a complaint against us. Our being reconciled to him will cause him to be appeased toward us. This was the work of the suffering Son of God, nay of God himself! Not that he was in the fault, but we. "For while we were yet weak, in due season Christ died for the ungodly" (Rom. 5: 6). Shall we not follow his example? According to the Scripture usage, to reconcile is to remove the opposition, not from the *offended*, but from the *offending* party.

When we hear, as we so often do, some one saying, "Bro. A is a menace to my happiness; he is my enemy and therefore I shall steer clear of him," let us recall that Christ suffered for the unrighteous, the innocent for the offending, that we might be reconciled to God! Let us have fellowship of his suffering. Let us remember the price of our reconciliation! Let us look up and not down!

Sterling, Ill'

## Spiritual Worship.

BY PAUL MOHLER.

In the Old Testament age, worship was exceedingly formal. In Leviticus God gave careful directions for the establishment of a very elaborate system of ceremonies. This was not because he loved to see beautiful ceremonies, or because he liked to set hard tasks for the people, but because these ceremonies were necessary to teach the people and build them up in the true religion of God. As Paul says, the law was a school-master to bring the nation to Christ.

But while God required a ceremonial worship, he was not satisfied with that alone, as he plainly told them by the mouth of the prophet. Through Amos he says, "I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt-offerings and meal-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let justice roll down as waters, and righteousness as a mighty stream" (Amos 5: 21-24). "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Psa. 51: 17). "Yet even now, saith Jehovah, turn ye unto me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart and not your garments, and turn unto Jehovah your God" (Joel 2: 12, 13). "And ye shall call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29: 12, 13). It is a marvelous thing to see how truly some of those prophets caught the spirit of the New Testament age and how mightily they labored to lead their people into it.

Had they succeeded, Jesus would not have been rejected by the Jews. But the machinery of worship seems to have been too much in the minds of the people. Perhaps it took so much time and attention that they forgot its purpose. Some, as the Pharisees, magnified it so far as to make it a kind of idol, worshipping the creature (the law) more than its Creator. So, when Jesus came, he found, instead of a nation worshipping God, a people who worshipped the temple with its ceremonies, the law of Moses and the traditions of the rabbis. And Jerusalem was the center of all this worship, the only place where one could worship aright. What a farce it all was, and how it grieved the heart of the Savior! Just place-worship and form-worship and man-fear, but no worship or fear of God! No wonder they rejected the Christ!

We are indebted to the Samaritan woman for calling forth the best statement the Lord ever made as to what worship really is and what God desires. When she asked him where to worship,—on Mt. Gerizim or on Mt. Zion,—he told her that "The hour cometh, when neither in this mountain nor in Jerusalem shall ye worship the Father." This effectually removes place-worship. Then he goes on to say, "But the hour



cometh and now is when the true worshipers shall worship the Father in spirit and truth; for such doth the Father seek to be his worshipers. God is a Spirit; and they that worship him must worship in spirit and truth" (John 4:21, 23, 24). Do you wish to please God in worship? Lift your heart in praise, as well as your voice. Bow your spirit as well as your head in prayer before him. Give him your love and the loyalty of your heart as well as the service of your hands. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded.

And now as to the New Testament ordinances. Does God love ceremonies? Does God have to set certain tasks for us just to see if we are obedient enough to do them? Or have they, too, a spiritual purpose, a work of grace to perform? We know that although Simon the sorcerer was baptized by Philip, along with others of Samaria, Peter rejects him, utterly refusing him the gift of the Holy Spirit because his heart was not right. We know that even though Judas' feet were washed by Christ, he had no part with him. We may eat and drink condemnation to ourselves at the table of the Lord, and so on through the whole list of the ordinances. Evidently ceremonies, in themselves, are worth nothing except as they are a concrete expression of a spiritual fact, or the means to some spiritual end. How exceedingly careful we should, then, be in all our worship. Let no one think for a moment that bowing the knee and uttering words is prayer, or that warbling sweet melodies is praise. No more let him think that going through with all the ordinances of God's house without their meaning anything to him, is obedience to God. They are God's means of grace, and he who accepts and uses them as such will find them exceedingly strong to build him up in his spiritual life.

But it is remarkable how people fall in love with ceremonies and forms. It was really because Jesus replaced the form by the spirit of worship that the Jews took his life. And for the same thing, Stephen died. Today I would rather face any other persecution than that of a fanatic that sees no good outside of his form of worship. Give the Roman church a chance and see what she will do. But we don't always have to go that far. We might find a few, a very few, let us hope, in our own fraternity that stand ready to die for the forms of our worship, but who have so completely failed to catch their spirit that they are, themselves, most bitter persecutors. Shall we give authority to such men? No, not for an hour! Zeal for the forms of worship must never be allowed to destroy its spirit.

And now let us all be more spiritually minded. Let the Spirit of God control our worship. Let us bow ourselves indeed, body and spirit, in reverence before the Father. Let us seek the Spirit's guidance to teach us how to pray. Let us consecrate our lives to God for daily service, when on our feet as well as on our knees. Let us honor the Gospel of Christ as the power and wisdom of God unto our salvation, following daily its blessed precepts; and then, truly, will our worship be in spirit and in truth.

3435 Van Buren Street, Chicago.

### Who Is the Christ?

BY ELIZABETH MILLER.

Who is this Christ of whom we speak so much? Where was he born? Did he come into this world as a great king in all his pomp and glory? Was he born in a rich home with luxury all about him? Ah, no! His humble parents, Mary and Joseph, after traveling a long journey, come up to Bethlehem to seek lodging for the night. It is in vain; they find no room for them, not even in the inn. At last they find only a stable, and here, in a manger, Jesus, the Christ-child, was born. A beautiful babe in all humility, yet divine, he lay there in his bed of hay.

The shepherds who were watching their flocks on the hills of Judea, that night, directed by an angel, came to where the young child was. Later, guided by a star, the Wise Men from the East came and brought with them spices and costly presents, for they knew it was Jesus, the Messiah, of whom they had heard so much.

The child grew strong and in favor with God and man. When about twelve years of age he began to think wisely, and he was much concerned about his Father's business. One day his father and mother came up to Jerusalem. While there, he slipped away from them and went out to talk to some doctors and lawyers. When they found him and questioned him, he said, "Wist ye not that I should be about my Father's business?"

When he grew to manhood he began teaching in the temple and preaching to the multitudes. He moved among them as a friend and brother. He went about doing good, helping and healing those about him.

A poor man, sick of palsy, was brought to Christ. The crowd was so great, however, that the sick man had to be lowered from the roof. Then Christ healed him and he walked. He cured the leper's spots; he made the blind to see. When Mary and Martha came to him and told him that their brother was dead, he wept with them, and then raised him to life again.

Christ preached to the multitudes in parables, taking subjects with which they were familiar,—the parable of the lost sheep, the grain of mustard seed, the tares and the virgins. He performed the many miracles and preached thus that they might understand and believe that he was truly the Messiah whose coming had been foretold.

When his last hours had come, he spent his time praying. His disciples were very sad because he must go away, but he comforts them with these words: "It is expedient that I go, for if I go not away the Comforter will not come." Thus he goes in body, but his spirit returns to the believer. He tells his disciples and all of us, "Tarry thou till I come." "Yet a little while and I will come again." "In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you that where I am ye may be also."

To reach that happy home he tells us what gate to enter, "Enter ye in at the strait gate: for strait is the gate and narrow is the way which leadeth unto life." He leaves us his laws to guide us on our way, and tells us, "Lo I am with you always, even unto the end." Such are the words of encouragement that he has left us. "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." His general invitation to us is, "Come." "Come unto me all ye that labor and are heavy laden and I will give you rest." "He that cometh unto me I will in no wise cast out." Thus we know we have a welcome there. He commands us as he did his disciples when about to leave them, "Go thou and teach all nations." "Go out into the highways and hedges and bring them in." We are not to come alone, but we are to bring others with us, "Unto him every knee shall bow." "It is not the will of the heavenly Father that one of these little ones should perish."

At another place he tells us, "Return unto me and I will return unto you." The prodigal, after being reduced to great want, returned. If we, as prodigals, hear God's call, let us return unto him and follow in his footsteps, that at last we may hear the welcome words, "Enter thou," rather than the word, "Depart."

Xenia, Ohio.

### Our Annual Meeting of 1910.

BY D. HAYS.

AFTER the usual notes in the MESSENGER, but few wrote anything concerning the Annual Meeting at Harrisonburg, Va., in 1909, or even referred to it afterwards. I had often taken up my pen to write something about the Meeting, and as often laid it down again. It was not for the absence of either our Brethren or friends from far or near, who came to greet us and cheer us on our way. It was owing in part, perhaps, to the number of visitors that tarried in the Valley among their friends and in the old homes. Among these were a number of ministers who, in the quiet of our homes and home churches, continued to cheer us with their company, their songs and their

good sermons. It is safe to say that these visits, these family greetings and reunions, at the home altar and in the old sanctuary, the sweet melodies of praise by gifted singers, modest retiring and almost unknown,—these will linger in our memories as sweet fragrance upon the altar of our hearts while life endures.

The Winona Conference was, in some respects, unusual. In other respects it was unprecedented. In the number of members in attendance, in the number of delegates, and in the number of delegates on Standing Committee, it was unusual, while in the character of its proceedings it was unprecedented. In a general way it may be said that the grounds, the buildings and other arrangements were all that could be desired, yet the equipment of the buildings as well as the crowded condition of the Auditorium rendered it often impossible to gain an admission to the various services. It must be admitted that any departure from the usual order of service at Annual Meeting exerts a moulding influence upon the services in the local congregations. The discontinuance of the reading of the opening hymn, the bowing of the head in prayer instead of kneeling in prayer,—these and other irregularities being permitted and even encouraged by the managers at our Annual Meeting, where our form of service should be a model one,—is it to be wondered that irregularities are to be found sometimes elsewhere?

It is true that many were comfortably seated in the Auditorium, but there were many, very many, who had to content themselves with an occasional seat under the awning, or in wandering here and there among the overflow meetings. At these a word, now and then, could be distinguished, which, like the scattered rays of the sun in the frigid zone, did not add much to spiritual life and growth. Yet there was no word of complaint,—the inconvenience was endured with patience and good humor. There was, however, a common expression of regret that these overflow meetings were not attended with the solemnity and sacredness due to our holy religion.

One helpful means of obtaining a knowledge of the sermons delivered in the Auditorium was through the good memories and communicative dispositions of those who heard. In this way we learned that there were a number of sermons,—sound, solid and doctrinal,—while others had a somewhat scholarly tone and finish, though but few had the flush and pathos of the "old-time religion."

As to the business side of the meeting, it may be said that, in a general way, it was somewhat strenuous. There was an evident readiness to gain the floor and to press their claims, on the part of the speakers. There were few concessions made and while it may be claimed that the decisions reached affected methods and not principle, yet, when a decision changes an old-time usage, and transfers the work of the ministry to the laity, and the work of the church to a committee, is there not a change of principle? Is not a change in practice the outgrowth of a change in teaching? And does not a change in teaching mean a change in doctrine? All the distinctive doctrines of the church should be carefully guarded. By a change of doctrine we would lose confidence in the church, we would lose confidence in each other, and we would lose confidence in ourselves. We may comfort ourselves with the thought that we are a unit in doctrine, but where we teach differently, and interpret the same Scripture differently, can it truly be said that we are united in doctrine?

One thing has long impressed us,—that the strength of the church lies largely in the solidity of her membership in holding on to her for what she has been, and for what we hope she may continue to be in the years to come. The great body of the church exercises, to a marvelous degree, what is known as brotherly forbearance, while, deep down in their souls, there are "groanings which can not be uttered." The kind spirit, so frequently alluded to in our last Annual Meeting, is largely to be attributed to this fact.

Bro. James Quinter, in speaking of the Annual Meeting of 1857, says, "The best course to pursue to make our claims to candor, honesty and sincerity good is to acknowledge the force of an argument, and to yield our views when we can not fairly sustain them."



All who partake of a fallen and sinful nature have frailties and prejudices to contend with, and it becomes us all to watch and pray lest we have that in us which we condemn in others."

It will be seen from this extract of Bro. Quinter's account of the proceedings of the Conference in 1857, that there were warm and earnest differences then, and his considerate advice then, we may receive with equal profit still. Between the speeches that we make, and make imprudently, and those we fail to make and should have made, there are many regrets. Between the two, perhaps, it is more conducive to the cause of truth and peace to remain silent. But then, with Paul, we may ask, in all sincerity: "Am I therefore become your enemy, because I tell you the truth" (Gal. 4: 16)?

The power to hold on to that which is good, to teach it to others, and then to transmit it to those coming after us, is a duty that Paul enjoined upon Timothy, and he enjoins the same duty upon us in these words: "Hold fast the form of sound words. . . . And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also" (2 Tim. 2: 2).

As our methods become popular, our principles will correspondingly change. Our Brethren stood firm as a rock for the last two hundred years to establish and maintain primitive Christianity, separate from the world and distinct from modern methods and a loose Christianity. This has been transmitted to us as a heritage. Will we hold on to it, or will we let it go? If we fail to carry on this work, if we lightly esteem it, if we make compromises and affiliate with other people and thus become more and more like them, all hope of restoring primitive Christianity is lost to the world. Hear the apostle: "Now I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them," "who by good words and fair speeches deceive the hearts of the simple" (Rom. 16: 17). "Holding fast the faithful word as he hath been taught that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1: 9). "For the time will come when they will not endure sound doctrine" (2 Tim. 4: 3). Are we among those who will not endure sound doctrine?

Broadway, Va.

## Two Ways.

BY J. H. MILLER.

"Enter ye in at the strait gate. For wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat, because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

JESUS rode into Jerusalem. Later on he commanded his disciples to go into a village, where they would see a colt tied. They found the colt tied by the door without, "where two ways met" (Mark 11: 1-4).

In the two scriptures referred to we have two ways described. Both of those ways started from the same place, but did not end at the same place. In the first scripture we have two ways, but they lead in different directions. In the second scripture one way led up to Jerusalem, to bring Jesus on his way into the holy city; the other must have led somewhere else.

The human family travels on two roads,—one leads down while the other leads up. These two roads have six steps upon which the human family travel. Three of those steps lead down to a lost world; three lead up to the heavenly Jerusalem.

In this article we shall notice the first downward step which is neglect. "How shall we escape if we neglect so great salvation" (Heb. 2: 3)?

The human race, if not cultured and educated, will degenerate. A neglected race of people, if not educated and brought into civilization, will lose their morals and become heathenish in faith, and lose sight of all the good and noble acts of life. A neglected garden will soon go to weeds. Animals and birds, if neglected, will degenerate. It is said that a mule, living under the surface of the ground,

will lose its sight, so will fish that live in dark caves. Nature has no use for eyes, where there is no light. Why should any beings lose sight? Because they neglect to come where light may do them good. Man may have good eyes but no sight. He may live in sin until the optic nerve of his spiritual vision has become obscured. "Having eyes to see and see not."

The Bible view is that man is conceived in sin and shapen in iniquity. The enemy of our souls has great power to lead us into sin if we are not watchful. We have two kinds of sins in the world—one the sin of commission, the other the sin of omission. We are dealing with the latter,—the sin of omission. The gravitation of sin works as follows: A man on a ten-story building is careless. He neglects to watch where there is danger. He makes a misstep and falls. That man does not need to fall to the ground to end his life. Ten feet on the way is a start to lose his life.

Take a man who neglected to learn to swim. He falls into a river. He does not need to be in ten feet of water a whole day, to drown. A few minutes will do the work.

A neglected life will land a man into a lost world. There is, in every living organism, a law of death. Some may conclude that nature is full of life, but in reality it is full of death. If we live a neglectful life, we shall surely die. We cannot say it is natural for a plant to live, but it is natural for all plants to die. If only three things are withheld—rain, sunshine and air—that plant must die. If the soul is not fed from God's great storehouse, it will surely die. There are two laws in nature that are inflexible: (1) "Whatsoever a man soweth that shall he also reap;" (2) "If we neglect, how shall we escape?" Man's natural tendency is downward. More people are lost through neglect than by any other sin.

Goshen, Ind.

## Helps on Dress.

(By C. E. Orr in his book, "Food for Lambs.")

If you could be as humble when you choose rich apparel (which I flatly deny), yet you could not be as beneficent, as plenteous in good works. Therefore, every shilling that you needlessly spend on your apparel is in effect *stolen from the poor!* For what end do you want these ornaments? To please God? No!—but to please your own fancy or to gain the admiration and applause of those who are no wiser than yourself. If so, what you wear you are, in effect, tearing from the back of the naked; and the costly and delicate food you eat, you are snatching from the mouth of the hungry. For mercy, for pity, for Christ's sake, for the honor of his Gospel, stay your hand! Do not throw this money away. Do not lay out on nothing, yea worse than nothing, what may clothe your poor naked, shivering fellow-creatures.

Many years ago, when I was at Oxford, on a cold winter's day, a young maid (one of those we keep at school) called on me. I said, "You seem half starved. Have you nothing to cover you but that thin gown?" She said, "Sir, this is all I have." I put my hand in my pocket, but found no money left, having just paid out all that I had. It struck me, "Will thy Master say, 'Well done, good and faithful steward?' Thou hast adorned thy gown with the money which might have screened this poor creature from the cold?" O justice! O mercy! Are not these pictures the blood of the poor maid? See thy expensive apparel in the same light; thy gown, hat, head-dress!"

Everything about thee which costs more than Christian duty required thee to lay on, is the blood of the poor! Oh, be wise for the time to come! Be more merciful; more faithful to God and man; more abundantly clad (like men and women professing godliness) with good works.

It is stark, staring nonsense to say, "Oh, I can afford this or that!" If you have regard to common sense, let that silly word never come into your mouth. No man living can afford to throw away any part of that food or raiment into the sea which has been left with him on purpose to feed the hungry and clothe the

naked. And it is far worse than waste to spend any part of it in gay and costly apparel. For this is no less than to turn wholesome food into deadly poison. It is giving so much money to poison both yourself and others, as far as your example spreads, with pride, vanity, anger, lust, love of the world, and a thousand "foolish and hurtful desires," which tend to "pierce them through with many sorrows." O God, arise and maintain thy own cause! Let not men and devils any longer put out our eyes and lead us blindfolded into the pit of destruction.

God demands of his people that they dress modestly as becomes people who profess holiness. The putting on of apparel for adornment and the wearing of jewelry are not consistent with Christian modesty. The nude and lewd art of dressing which is becoming so prevalent among professors of Christ is an abomination in the sight of God, and a practice which no virtuous man or woman can countenance. If professors would stop to consider the character of women who invent the popular fashions of the age, they might well blush with shame at their eager attempts to follow the modern styles of dress invented by the wicked leaders of fashion in London and Paris, whence the latest styles of this country generally emanate. It is indeed sad to behold the young of today making themselves unfit to fulfill the sacred functions of wife and mother by the use of the modern corset, as well as by laying a foundation for years of misery, dragged out in this life by disease brought upon them by catering to the creed of millions who worship at the shrine of Fashion. The pride of their hearts, pampered and fed by the foolish practices of the age, blinds them to their obligations to God as a Creator and Savior; and amid the whirl of earthly vanity they hasten to the awful doom that awaits all who fail to obey the Gospel of Christ.

The Word of God gives plain directions to Christians as to how they should dress. In olden times God permitted his people to wear some jewelry; that is, there was no law against it; but there came a time when he promised that he would cleanse the hearts of his people from all pride and vanity, and they should find no pleasure in putting on ornamental dress and jewelry, and costly array. In Isa. 3: 16-23 we have a clear prophecy of the gospel age, and how God was going to have his people dress modestly in accordance with their profession. We shall quote from the Septuagint: "Thus saith the Lord, because the daughters of Sion are haughty, and have walked with an outstretched neck, and with winking of the eyes, and motion of the feet: . . . therefore the Lord will humble the chief daughters of Sion, and the Lord will expose their form in that day; and the Lord will take away the glory of their raiment, the curls and the fringes, and the crescents, and the chains, and the ornaments of their faces, and the array of glorious ornaments, and the armlets, and the bracelets, and the wreathed work, and the finger-rings, and the ornaments for the right hand, and the earrings, and the garments with scarlet borders, and the garments with purple grounds, and the shawls to be worn in the house, and the Spartan transparent dresses, and those made of fine linen, and the purple ones, and the scarlet ones, and the fine linen, interwoven with gold and purple, and the light coverings for couches."

We shall now quote from the New Testament: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (1 Tim. 2: 9, 10).

"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear, whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3: 1-4).

The wearing of feathers, artificial flowers, frills, flounces, unnecessary tucks and trimmings, is not in

(Concluded on Page 588.)



## THE ROUND TABLE

### Investments.

BY FLORA E. TEAGUE.

IN order to receive values from any object in which we are interested, we must give out value. A desirable piece of land passes before my vision. I desire it. I obtain it by investing funds I have on hand, or exchanging for it a piece I already own. Suppose, after its purchase, I should fail to improve it by labor or by further investment, it will lose its value and attractions, and if I desire to sell it, I must do so at a loss. On the other hand, if I labor to improve it, invest my means in a good house and barn, and attractive surroundings, I will soon have a property that will bring me a handsome sum, and repay me far more than I put into it.

So all the way through life. If I desire riches, I must not be too backward in investing money and labor. Do I long for an education? I must spend much time and money. Do I enjoy pleasant companionship and friends? I must often be willing to make sacrifices, in order to show myself friendly and win them. Do I love to be with good people? I must curb my evil tendencies and give my life in cultivating goodness. Do I wish to be acceptable to my Heavenly Father and be loved by him? I must invest in many sacrifices and constantly cultivate love for him, for his Word, and for his people.

Will it pay? Yes; many times over. Sometimes we may invest in things in this life injudiciously and meet with disastrous results. Not so, if we invest in heavenly things. The interest and dividends exceed all other investments in amounts and continuous payments. In fact, they grow so rapidly from the very moment of investment, that soon we are unable to "count our many blessings" and must simply let our hearts overflow with gratitude to the Great Source from whence all these rich blessings come. Have you invested in them? Have you not found it so? If not, why not?

Lordsburg, Cal.

### Two Great Sins.

SELECTED BY A. HUTCHISON.

REV. J. R. CROSBY, D. D., in his comment on dress said, "If I were called upon to point out the most alarming sins of today,—those which are the most deceitful in their influence and most soul-destroying in their effects, I would not mention drunkenness, with all its fearful havoc, nor gambling with its crazed victims, nor harlotry with all its hellishness. But I would mention the love of money (covetousness) on the part of men, and dress,—the love of display, on the part of women. While open vice sends its thousands to hell, these favored indulgences (money and dress) send their tens of thousands to perdition. They sear the conscience, incrust the soul with a hell of worldliness, debauch the affections from every high and heavenly object, and make men and women to be the worshipers of self, and not of God. And while doing all this, these men and women are allowed, by public opinion, to think of themselves as being in a saved condition, because they have their names on the church record, when, in fact, they are in a lost condition before God. Hence I name covetousness and display in fashionable dress as the two most alarming, deceitful, and soul-destroying sins of today. The drunkard, the gambler, or the prostitute is not deceived for a moment. They well know their doom. But these carnal professors, who worship money and dress, are miserably deceived, and do not know their doom until too late to repent. See Rom. 12: 1, 2; 1 Tim. 2: 9, 10 and 1 Peter 3: 3-5; also 1 John 2: 15-17.

McPherson, Kans.

### The Good Samaritan.

BY CARRIE A. WESTERGREEN.

THE man who fell among thieves and robbers became an object of personal love and personal service. God needed man, through whom this unflinching love should flow, to reach the unfortunate and helpless

one. "Class" and "caste" passed by, but the greatest of all,—"love,"—quickly observed, stooped, and tenderly and compassionately bound up the wound and took him to the inn, a place of safety. Jesus called this benefactor the "Good Samaritan."

Men and women have given their hearts to Jesus and, journeying heavenward, some have been overtaken by the enemy of the soul,—they fell away among thieves and robbers. Some have been rescued by the touch of loving hands; others have been left to their fate. Which of God's children could refuse to act in the capacity of the "Good Samaritan," when souls are at stake? Who will be channels for God's love, that the wounded and the brokenhearted might be healed and cared for? Hearts that have been crushed by the "tempter," may revive again by the touch of a loving hand. "Chords that were broken" may sound harmoniously, if awakened by kind and loving words. Thus, by the tender ministry of love they may be carried to the inn, "Jesus, the Rock of Safety."

The Good Samaritan's path is filled with opportunities, providing he keeps himself in God's love (1 John 3: 1-3). To love man as God loves him, through Jesus Christ, would bring his followers into close fellowship with him, and with one another, so that an army of Good Samaritans would be found everywhere, to rescue and relieve suffering humanity.

May we keep ourselves in God's love, so that we may be found worthy to perform the deeds of Good Samaritans, and fit ourselves and others for the eternal home!

Washington, D. C.

### Walking by Faith.

BY IDA M. HELM.

JACOB lay down to sleep in a certain place with stones for a pillow and the Syrian sky for shelter, and behold there was a vision of angels of God ascending and descending on a ladder that reached from earth to heaven, and the Lord stood above it and gave him rich promises.

Paul had visions. He was caught up into paradise. As we read we think, "What a glorious experience!" Many hearts are longing for a similar experience. They think if they could only see a vision or have a dream they would be satisfied. But we should remember that the Lord's blessing is for those who have not seen, and yet have believed.

Every day we experience the love of God. We pray for strength to resist temptation, and for guidance that we may walk in the ways of right. When we make mistakes we ask the Lord to have patience with us and forgive us, and the sympathetic Savior graciously and lovingly answers our prayers.

Every year seed-time and harvest comes to us and we know that God is true to his promises. In earthly things we must constantly depend on the assurance of faith. Why may we not rely on faith rather than sight in heavenly things?

Let us compare Christian lands with heathen countries, and then thank God for the privilege of walking by faith in God.

Ashland, Ohio.

### "Life Abundantly."

BY J. S. FLORY.

God's purpose in man was that he might have, not only life, but that he might have it abundantly (John 10: 10). Some one has said, "He lives most, who thinks most, acts the noblest and best." What a beautiful saying to think about! Life's quantity is not measured by years or time, but more properly by thinking and doing. The thinking phase of life is not of much consequence unless our thoughts are worthy thoughts,—materialized so as to make us good men and women. As a man thinks, so is he, embodies the fact that there is much power in thought. The meditations of the thoughts of David's heart caused him to turn unto the testimonies of the Lord, and by obedience to the same he became created a new man, after God's own heart. Reading much causes a man to think much, and a sympathizing heart causes a man to feel much, and, as a rule, feeling prompts to action; hence it is a worthy thing to feel right and noble in our voy-

age of life, that much of it may ripen into fruits of righteousness. How we ought to appreciate the fact that we have life and that we live where we can exercise it to its fullness, as God intended! If we are faithful over our trust in this world of probation, we shall have much more entrusted to us in the eternal world.

Pasadena, Cal.

## CHRISTIAN WORKERS' TOPIC

For Sunday Evening, September 18, 1910.

### The Church.

1 Peter 1: 13-25.

The church belongs to God (1 Tim. 3: 15); he purchased it. Acts 20: 28; 1 Peter 1: 18, 19.

#### I. The church is made up.

1. Of the "sanctified in Christ." 1 Cor. 1: 2.
2. Of those "called to be saints." Rom. 1: 7.
3. It is "a holy nation . . . a peculiar people." 1 Peter 2: 9.

#### II. It is the body of Christ. Col. 1: 24.

1. He gave himself for it. Eph. 5: 25.
2. He is its Head. Eph. 1: 22, 23.
3. It is subject to him. Rom. 7: 4; Eph. 5: 24.

#### III. God provides—

1. Ministers for the church. Eph. 4: 11, 12; 1 Cor. 12: 28.
2. They are to "feed the church." Acts 20: 28.
3. That it be edified and built up. 1 Cor. 14: 4; Eph. 4: 15, 16.

#### IV. Believers are added to the church.

1. By the Lord. Acts 2: 47; 5: 14; 11: 24.
2. United with Christ through baptism. 1 Cor. 12: 13; Gal. 3: 27; Acts 2: 41; 8: 12.

#### V. All should join the church.

1. The command is, "Go work." Matt. 21: 28.
2. Go early in life. Eccles. 12: 1.
3. Be faithful unto death. Matt. 24: 13; Rev. 2: 10.
4. The wicked despise the church. Acts 8: 1-3; 1 Cor. 10: 32.

Note.—Let every Christian worker "seek to excel to the edifying of the church" (1 Cor. 14: 12).

## PRAYER MEETING

For Week Beginning September 18, 1910.

### The Loving Shepherd and the Green Pastures.

Psalms 23.

1. "The Lord Is My Shepherd."—A personal choice of the Lord brings us into direct, personal contact with his wondrous power and goodness (Psa. 91: 1-4).

2. "I Shall Not Want."—"They that seek the Lord shall not want any good thing." "My God shall supply all your needs." The Shepherd's promise is all-sufficient, all-inclusive (Psa. 34: 10; Philpp. 4: 19).

3. Refreshing Rest.—"Green pastures, . . . beside the waters of rest" (margin). The rest of the faithful, confiding believer is sweet indeed, and the place is suited to his condition (Heb. 4: 9).

4. "He Restoreth My Soul."—If, perchance, we have strayed from the perfect path of peace, the Lord graciously forgives and restores (1 John 2: 1, 2).

5. Gracious Guidance.—"He leadeth me into paths of righteousness." Right paths are not always easy, but the Lord's leading is always safe and for our eternal good (Psa. 139: 1-10; 23, 24).

6. Commendable Courage.—"Though I walk through the valley of the shadow of death, I will fear no evil." To him who has hope for this life only, death is a dreadful thing. No reason for doubt when the Shepherd is near (Isa. 43: 2).

7. "Thou Art With Me."—The heavenly pilgrim is always in good company. The Lord always stands by, though all men forsake (2 Tim. 4: 16, 17).

8. Comfort.—"Thy rod and thy staff,"—deliverance and protection (Psa. 91: 14-16).

9. A Royal Banquet.—"Thou preparest a table,"—bountiful, satisfying (Isa. 55: 1-3).

10. "Thou Anointest My Head."—Authority and power,—priests and kings (Acts 1: 8).

11. "My Cup Runneth Over."—The God of grace gives good measure, pressed down, shaken together, heaped up, running over (John 7: 37, 38).

12. Pleasant Prospect.—"Surely goodness and mercy shall follow me, . . . and I will dwell in the house of the Lord forever." God's grace our portion in this life; a mansion beyond, where we shall be forever with the Lord (John 14: 1-3).



## HOME AND FAMILY

## Little Boy Blue.

The little toy dog is covered with dust,  
But sturdy and staunch he stands;  
And the little toy soldier is red with rust,  
And his musket molds in his hands.

Time was when the little toy dog was new,  
And the soldier was passing fair;  
And that was the time when our Little Boy Blue  
Kissed them and put them there.

"Now, don't you go till I come," he said,  
"And don't you make any noise!"  
So toddling off to his trundle-bed,  
He dreamed of the pretty toys;

And, as he was dreaming, an angel song  
Awakened our Little Boy Blue—  
O! the years are many, the years are long,  
But the little toy friends are true!

Ay faithful to Little Boy Blue they stand.  
Each in the same old place—  
Awaiting the touch of a little hand,  
The smile of a little face;

And they wonder, as waiting the long years through  
In the dust of that little chair,  
What has become of our Little Boy Blue,  
Since he kissed them and put them there.

—Eugene Field.

## A Neglected Command.

BY WEALTHY A. BURKHOLDER.

"I love thy kingdom, Lord,  
The house of thine abode,  
The church our blest Redeemer saved  
And purchased with his blood."

THE above beautiful hymn was one of the favorites long ago, when we would meet in the frame school-houses. Then there was a religious fervor not so apparent today. "I think I can yet hear the music of those hymns, sung by those who today are on the other side. In those days backless seats were crowded full of people, young and old, listening to the sermon of an hour or more! Bare floors and seats without backs did not deter them from coming to the house of the Lord. People, especially our own church people, took an interest in the services and helped to make them interesting.

Today, from all over the Brotherhood, comes the cry for consecrated workers and a better church attendance. The Brethren, as a church, rather like to be commended for keeping all the commands more strictly than many others, and, yet, how about this one which is so plain and easy to be understood, "Neglect not the assembling of yourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching" Heb. 10: 25)?

No impossibilities are required. There are circumstances under which it is impossible for us to go to the house of worship, and these cases are always excused. As a rule we are given strength and time for all the duties of life. The Lord gives us the needed strength to go to his house, and more, he has promised to meet his people there and bless them. "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18: 20).

When the whole church is assembled together, all "with one accord," in his name, joining in the songs of Zion, and their prayers, as one, ascending to the hill of the Lord, there is power, but when only a few wend their way to the house of the Lord, the fire on the altar seems to get low, although the promise is just as sure that the Master will be there. Should it be announced that next Sunday morning our Lord and Master would attend church, there would be a very large attendance. Just think of seeing him stand up to read as he did at Nazareth, when he entered the synagogue! Imagine that you could hear his gracious words, as those in that day heard them! No one would want to be absent.

Should the report go out that at that particular service he would take the little children in his arms and bless them, how the mothers would crowd to the church with their children! And yet, Christ is there every Sunday, ready and willing to bless young and old. Many, however, fail to meet him there. Truly, we

need more consecration to help build up the broken walls, and carry on the Lord's work in the world.

The Psalmist David had such a longing for communion of saints in the sanctuary, that he exclaimed, "For a day in thy courts is better than a thousand; I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness" (Psa. 84: 10).

We sing, "He is just the same today," and it is true. There is just as much power in the good old Book as there was long ago. There is just as much music and beauty in the songs of Zion as ever. The houses of worship today are much more comfortable, and our advantages very much greater, but the trouble is we, as the professed children of God, are not doing our duty. We need to be aroused from our coldness and lethargy. We need more love and sympathy for one another, more confessing of faults rather than so much fault-finding. We need more earnestness in our Christian work. We need more of the spirit of God in our hearts, to prompt and urge us onward to duty and action.

It will not be long. Only a few more services may be ours to enjoy and then it is too late. All around us dear ones are falling out of the ranks and we need more workers. Let us all,—all over the Brotherhood,—go to the house of the Lord, next Sunday morning, with hearts in sympathy with the work, and God will be honored. He commands and invites us to do so, and if we are obedient children and want his blessing to abide with us, we will cheerfully obey.

"Ever hail, blessed temple, abode of my Lord,  
I will turn to thee often to hear from his Word,  
I will walk to thine altar with those that I love  
And rejoice in the prospect revealed from above."

Shippensburg, Pa.

## "Get Out!"

BY LEONARD H. ROOT.

WELL do I remember mother's half-smiling rebuke as I, in boyish glee, would scamper from the pantry with a much-coveted piece of pie or cake. Later on her assumed frown would be in evidence as I sat on the topmost log of the woodpile, eating my stolen pastry. Her apparent reproaches only made the delicacy taste the sweeter, for well did I know that behind her assumed anger there was a hearty welcome to all I had taken. But alas, how many children feel the sting of those words as they come from lips that scold!

The first account we have of this very familiar expression is in Gen. 19: 14. Lot tells his daughters and sons-in-law to "get out" of the city because of the certain doom that was in store for it. It was used as a command in those early days and comes to us with even greater force in the "Great Commission."

"Go ye" doesn't seem to appeal to a great many professors,—possibly because of its being too vague an expression for them to grasp easily, but I am quite sure that if we could realize that Christ's "go ye" has its fixed penalty for disobedience, just as surely as Lot's "get out" had a penalty, we would be far more willing to take the command home to ourselves instead of waiting longer for some one else to do our mission for us. Let us notice a few ways of carrying out this injunction:

"Get out" of discord into harmony. Go today and tell your brother you were entirely too sensitive and are ready to live as you should. Throw away that old bone of contention, "We have no such custom." "Get out" and find a place where you are needed and in that place seek the things that Christ would seek. Too many of us are merely lying idly along the shores of this great stream of time, waiting to share the fish some one else may catch. Christ said, "Follow me." He "got out," and those who followed him became fishers of men. Let the "shore line go," and get out into the swiftest currents, to help those who are drifting helplessly with the tide, by sharing their sorrows, bearing their burdens and feeling their woes. There are millions who need your help, my brother, my sister, so "get out" or "go ye" (as you please) and save a soul from death. "He that winneth souls is wise" (Prov. 11: 30).

I once heard a brother say he could not afford to leave his home in any one else's care, to move into an adjoining congregation where they were suffering for such help as he was able to give. And yet there are many who cannot afford (as they think) to sacrifice the comforts of a well-established home for a few years, that they may spend and be spent for Christ in some newly-located mission, or some organization without sufficient help. We should all be ministers, for Jesus has said, "Go ye" to every one who has chosen his fold as an abiding place.

May we all feel the force of this great command and make it the paramount issue of our lives, and so solve the problems of distributing equally the working force throughout the Brotherhood.

"Help us to help each other, Lord,  
Each other's cross to bear;  
Let each his kindly aid afford,  
And feel his brother's care."

Perhaps we may then feel the force of the weighty words which impress upon us the necessity of going out to rescue the wanderers. "Get out!"

Colorado, City, Colo.

## Which Will You Take?

ENTERING the office of a well-known merchant, I lifted my eyes and found myself confronted with the brightest and most thrilling temperance lecture I ever steered myself against in the whole course of my life. It was an inscription marked with a pen on the back of a postal card nailed to the desk. The inscription read as follows:

Which?  
Wife or Whiskey?  
The Rabes or the Bottle?  
Home or Hell?

"Where did you get that, and what did you nail it up there for?" I asked the merchant.

"I wrote that myself and nailed it up there," was his reply, "and I will tell you the story of that card. Some time ago I found myself falling into the drinking habit. I would run out, once in a while, with a visiting customer, or at the invitation of a traveling man, or on every slight occasion that offered. I soon found that my business faculties were becoming dulled, that my stomach was continually out of sorts, my appetite failing, and a constant craving for alcoholic stimulant becoming dominant. I saw tears in the eyes of my wife, wonder depicted in the face of my children, and then I took a long look ahead. One day I sat down at this desk, and half unconsciously wrote the inscription on that card. On looking at it upon its completion its awful revelation burst upon me like a flash. I nailed it up there, and read it over a hundred times that afternoon. That night I went home sober, and I have not touched a drop of intoxicating liquor since. You see how startling is its alliteration. Now, I have no literary proclivities, and I regard that card as an inspiration. It speaks out three solemn warnings every time I look at it. The first is a voice from the altar, the second from the cradle, and the third and last —"

Here my friend's earnestness deepened into a solemn shaking of the head, and with that he resumed his work.

I don't think I violate his confidence by repeating the story of that card. In fact, if it should lead to the writing of similar cards to adorn other desks, I think he will be immeasurably gratified.—*Saturday Evening Call.*

## SISTERS' AID SOCIETIES

KEARNEY, NEBR.—The sisters of the Brethren church of Kearney, Nebr., held a mothers' meeting on Thursday afternoon, July 21, at Sister Studebaker's home. Fourteen families were represented. The meeting was opened by devotional exercises,—singing, Scripture reading and prayer, followed by an interesting program. The program was divided into five topics as follows: (1) How Can Parents Keep the Confidence of Their Children? (2) Courtesy in Children. (3) A Mother's Duty in the Home. (4) What Age and Qualifications Should a Child Have to Follow the Commandments of the Gospel, as Understood by the Church of the Brethren? (5) The Best Method to Raise Our Children to the Honor and Glory of God. The meeting closed with prayer and singing. "What a Friend We Have in Jesus." We all went home praising God for the good noon time we enjoyed and the splendid lessons we learned.—Sister Leona Ross, 2105 Avenue D. Kearney, Nebr., Aug. 20.



# THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

A RELIGIOUS WEEKLY

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THE Brethren, at Denton, Md., find it necessary to postpone the dedication of their church until Sept. 25.

THE members in Southern Indiana will hold their District Meeting in the Buck Creek church, Oct. 20.

BRO. S. A. HONBERGER, of Wichita, Kans., is expected to begin a meeting at Shannon, Ill., next Sunday.

THE Rock River congregation, of Northern Illinois, is hereafter to be known as the Franklin Grove congregation.

BRO. GEORGE W. FLORY, of Covington, Ohio, is booked for a series of meetings in Flora, Ind., beginning Nov. 21.

WE are requested to announce that an all-day harvest meeting will be held in the Blue River church, Ind., Sept. 25.

THE Sunday-school Meeting of Northern Missouri convenes in the Wakenda church Sept. 14. The program will be found in this issue.

BRO. S. B. MILLER, of Cedar Rapids, Iowa, is booked for a series of meetings at Miami, N. Mex., beginning next Sunday morning.

THE splendid series of meetings in the Beatrice church, Nebr., conducted by Bro. J. W. Lear, of Cerro Gordo, Ill., closed with eight accessions.

BRO. WILLIAM MOORE, of the Waddams Grove congregation, Ill., has arranged to leave his country home and will locate in the village of Waddams.

BRETHREN I. B. TROUT and E. B. Hoff are booked for a Sunday-school Institute, to be held at the South Beatrice church, Nebr., beginning Oct. 8 and lasting three days.

BRO. S. C. MILLER, whose present address is 3643 Grenshaw St., Chicago, Ill., spent a few minutes with us last week. He is planning to spend some months in Pennsylvania.

THE Brethren in Southern California are planning to hold a ten days' Sunday-school Institute at Long Beach next summer, and think that possibly it may become a permanent thing.

BRO. C. W. GUTHRIE, of Los Angeles, Cal., gave the MESSENGER sanctum a short call. He has arranged to spend a few years in Bethany Bible School, Chicago, and should be addressed accordingly.

THE elders of Northern California are requested to meet in the Butte Valley church, Oct. 12, at 10 A. M. The Ministerial Meeting convenes Oct. 13, and the District Meeting Oct. 14. The date for the Sunday-school and Christian Workers' Meeting is Oct. 15.

IN this issue will be found an article from Bro. Daniel Hays. It is due Bro. Hays to say that his original article was lost in the mails. After being informed of the loss, he prepared a duplicate, which we now publish. This accounts for the article being somewhat delayed.

WE have a program announcing the District, Ministerial, and Sunday-school Meeting of Nebraska, all to be held at the South Beatrice church on Tuesday, Oct. 11. Some meetings will also be held on Wednesday.

THE Ministerial Meeting of Northern Illinois and Wisconsin will be held at Hickory Grove, Ill., Oct. 4. A good program has been arranged for the occasion. The District Meeting convenes the day following.

BRO. A. C. ROOT, of 1109 South Washington St., Denver, Colo., says that after Nov. 1 he will be in a position to do some evangelistic work, and is planning to spend the coming year holding meetings wherever his services may be desired.

THE District Meeting of Northern Iowa, Southern Minnesota and South Dakota will be held in the South Waterloo church, Iowa, Oct. 5. The Ministerial and Sunday-school Meetings will be held Oct. 6 and 7. See special notice in this issue.

BRO. S. A. HONBERGER recently closed a revival meeting at McClave, Colo., with eight baptized and one applicant for membership. He tells us that during his meetings a very spiritual feast was held, and that the members feel greatly encouraged.

BRO. S. W. GARBER, of the Allison Prairie congregation, Jefferson County, Ill., writes us that, on account of the poor health of his wife, he finds it necessary to leave his field of labor, and that for the present he should be addressed at 1582 North Broadway, Decatur, Ill.

THE Brethren in Northwestern Kansas and Northeastern Colorado are announcing their Ministerial Meeting, to be held at Quinter, Kansas, Oct. 13. District Meeting Oct. 14, and Christian Workers' Meeting Oct. 15. The elders are requested to meet on Wednesday, Oct. 12, at 10 A. M.

THE Meyersdale, Pa., *Republican*, for Sept. 1, contains a very newsy report of the late Sunday-school Convention, held at Salisbury. Judging by what is said of the meeting, it must have been a gathering of more than ordinary interest.

THE last of this week Bro. W. R. Miller, with his party of about twenty persons, all members but two, leaves Quebec for the Old World. This is the largest party of members that has yet started on a tour of the Bible Lands. Later we shall have more to say concerning the movements and the plans for the trip.

BRO. HIRAM BERKMAN, of Frederic, Iowa, died Aug. 27. He was a minister of considerable ability, a well-informed Bible student, and an elder who ruled with fatherly care and attention. He had not been in good health for nine years, and while desiring to live for the good he might do, still he was fully resigned to the will of heaven.

JUDGING from the program sent us, the Sunday-school and Christian Workers of Southern California recently had some interesting meetings at Glendora. In fact, we have been informed that these were the most helpful meetings of the kind ever held in the District. They were largely attended, and some of the topics discussed were of special interest.

WE must again suggest to our correspondents, when reporting the election of ministers, that they give their postoffice address, so that the names can be entered in the list of ministers. This is a very important matter, for the reason that these newly-elected ministers often order the Gish books, and the orders can not be filled until the names appear on the ministerial list.

SISTER SUSIE FORNEY, of Long Beach, Cal., for years known as a city missionary worker among us, visited the MESSENGER sanctum last week. She attended our Sunday-school Convention, is calling on some of her old friends, and has planned to devote some time to work in Bethany Bible School, with a view of further preparation for teaching the Scriptures.

DURING the Sunday-school Convention, here at Elgin, our office was visited by a number of brethren, sisters and their friends. Some of them were shown through the House for the first time. One brother, in a talk before the meeting, said that, after seeing how much work and machinery it takes to bring out the MESSENGER, he would now appreciate the paper more than ever. To him, as well as to some others, the visit was an eye-opener.

LAST Monday was Labor Day, hence a holiday, and very little mail was delivered, but on Tuesday morning there came to our desk the largest mail received for six months. There was matter enough in the way of church news and correspondence to fill half of the news department of this issue, though at the time we had less than one vacant column at our disposal. We can, therefore, do no better than to fill this one column with the more urgent part of the news, and hold the rest over until next week.

BRO. JACOB THOMAS, of Spring Creek, Va., died Aug. 24, at the age of eighty-seven, having been in the ministry fifty years. Few men have done more traveling and preaching among the mountains of Virginia than Bro. Thomas. He traveled thousands of miles on horseback, proclaiming the Gospel to those who so greatly enjoyed his presence, and heard him gladly. On account of ill health he had not been active in the ministry for some years, but now goes at the call of his Master to receive the reward of his earnest and well-directed labors.

BRO. A. F. WINE, of Chicago, thinks the MESSENGER is one of the best missionaries in the church. He has this to say, under date of Aug. 29, concerning some of the results following the reading of the paper: "I am sure you will be glad to know what the MESSENGER has done for a very fine young man from Cairo, Ill., whom I baptized yesterday. He has been reading the MESSENGER, and came to the conclusion that he could serve the Master better in the Church of the Brethren than in any other. So, while visiting in Chicago, he made application and was baptized yesterday. I believe the MESSENGER is one of the best missionaries that we have. May it so continue."

WE are in receipt of news of the death of Eld. Emmanuel J. Blough, of Holsopple, Pa. He passed to his reward Aug. 28, and was at the time of his departure nearly eighty years old. Bro. Blough spent his whole life in Somerset County, Pa., where he was widely known and greatly respected as a minister and elder of unquestionable integrity. He served the church in the ministry a number of years, was elder of the Quemahoning congregation, and as a careful and fatherly shepherd will be greatly missed by his flock. He leaves a wife and several children, and, so far as we know, they are all members of the church, four of the sons being in the ministry, and three of the number in the eldership.

THE summer work at Winona Lake is just drawing to a close. It is said to have been a most successful season for the Assembly. The Brethren were among the first to hold their meetings in the charming Park. Then followed one gathering after another, until the whole summer was taken up. There were conferences, conventions, lectures, schools and entertainments. Much attention was given to Bible study, as well as to the study of music. All of the lectures were interesting and some of them were exceedingly helpful. Though some of the gatherings were of a literary cast, there were religious environments that often helped to give them a spiritual setting. The purpose is to improve the condition at Winona in many ways. There is to be a larger tabernacle, more hotels and boarding houses. Some of the leading denominations are making it a center for their work. They are erecting buildings, will arrange for meetings, and in this way their members will enjoy the best that they can furnish, and what is furnished by the others. It is likely to be a great center for conferences. Our people were very much pleased with the conditions during the late Annual Meeting, and will be glad to have the meeting held there again in the near future.



WEEK before last it was stated that Bro. D. S. Dredge, of Springfield, Ohio, would enter Lordsburg College, Cal. It should have been V. H. Dredge.

THE editor in one of our exchanges thinks it very unfortunate that the finances of many churches have been practically turned over to the women. They are expected to raise most of the money for the pastor's salary, as well as for the running expenses of the church, to say nothing of certain other demands. This not only leaves heavy burdens for the women to bear, but it leaves the men out and unconcerned. It is an unequal division of labor, and tends to weaken rather than strengthen the church. We trust that all of our congregations will guard against this abnormal method of carrying forward the church interests. The apostolic church at Jerusalem selected men to look after church finances, and did not attempt to place the burden on women.

### Faith and Senses.

THERE are times when we should pray for faith; then there may be times when we should ask the Lord to increase our faith. When the way is dark and we cannot see things clearly, we certainly need to pray for more faith, as well as for more light. But while praying and longing for more faith, we should also think about making good use of our eyes and brains. One does not need to seek for light when the sun is shining brightly, or when he can see the way of duty clearly.

There are times when we must walk by faith rather than by sight, for the reason that we cannot see clearly, and must therefore depend on faith. The blind man has faith in the one who leads him, but if he had two good eyes, he would not need to rely on faith. God has wisely intended that his people should walk by faith, but when he gives them brains and ability to see and hear, he expects them to make use of these gifts. Why should a man pray for faith to cross a deep stream when there is before him a wide bridge, with good banisters on each side? Why should the farmer plead for the Lord to give him faith so he can plant and raise good crops, when he is favored with good soil, a fine climate, plenty of water in the irrigating ditches, and good health? He would better think about making a wise use of the brains and muscles his Creator has given him.

To apply the lesson spiritually, why should one ask the good Lord to give him faith to obey this, that and the other command, recorded in the New Testament? The man has eyes, so he can see what has been written. He has brains so he can understand the Written Word. Are not these sufficient? The man who can see and understand, ought to be able to believe, and then be willing to act. While it is good to depend on the Lord at all times, we should bear in mind that the great Father has given us brains, eyes, ears and muscles, and it is his purpose that we should use them. There is no logic in a man praying for more brains when he is not making use of what he has, nor is there any reason why a man should pray for faith when he has the ability to see clearly his real duty as it is presented to him.

In Ezek. 1: 24 we read about angels that had both wings and feet. It is said that "when they stood, they let down their wings." While in the air the wings could be used, but the feet were for use while on the earth. There are times when one's senses should answer his purposes in life; then there are other times when the child of God, for safety, must depend wholly on the wings of faith, and while being blessed with both faith and wings, we should not refuse to make good use of our feet when they will answer every necessary purpose.

### Our Sunday-school Meeting.

LAST week we had with us a number of members from the various churches in Northern Illinois, who came to attend the Sunday-school Meeting of the District. The meeting was not as large as most

meetings we have had, of this character, yet it was probably as good and as helpful as most of them. Nearly all the schools in the Illinois part of the District were represented, either by superintendents or teachers.

The weather was ideal and the spirit of the gathering all that could have been expected. No one can attend a meeting of this sort without feeling greatly benefited. Some splendid things were said, and parts of most of the speeches would make excellent reading, could they be reproduced. It would be well for those attending these meetings to carry with them a pencil and tablet, so as to be prepared to make a note of the most helpful points.

The committee on program consisted of Brethren J. G. Royer, Noah Blough and Olin Shaw. Bro. Blough was chairman of the meeting. On Tuesday evening Bro. Royer, who is serving as District Sunday-school secretary, gave a good address on the Sunday-school teacher and his reward. He dwelt with special emphasis on the importance of a thorough preparation of the teacher in mind and heart, so as to be able to teach what ought to be taught, and teach it in a way that can be understood.

On Wednesday there were three sessions,—one in the forenoon, one in the afternoon, and the closing session in the evening. In the forenoon there were talks on "An Eye Opener," "The Sunday-school Situation," and "The Sunday-school Possibilities." The discussion in the afternoon, on "Graded Lessons" proved a lively one. It would seem that there is a demand for graded lessons, and yet no one appears to know just what is really needed. Aside from some simple lessons for the young pupils in school, it is likely that the demand for a graded system is not very general. At least, it impressed one that way in this meeting. And, by the way, the best denominational Sunday-school writers in America are divided on the subject, with the majority, it would seem, against the graded system. The International System certainly has a strong hold on the rank and file of Sunday-school workers in this country.

The evening session, in the interest of the Christian Workers, proved to be exceedingly helpful. At the close of the afternoon session a number of the visitors returned to their homes, and while this lessened the crowd somewhat, it did not lessen the interest in the least. In the absence of the regular officers of the meeting Bro. I. B. Trout presided. Bro. C. W. Guthrie, of California, who had been with us during the day, conducted the devotional exercises, and Bro. J. E. Miller delivered the address for the occasion. His talk was well received, and put everybody to thinking along right lines.

At the beginning of the afternoon session some business was transacted. Brethren John Heckman and J. H. B. Williams were chosen members of the committee on program, all the members of the District present taking part in the election. Brethren Galen B. Royer, J. E. Miller and A. L. Pollock were appointed to draft a constitution and a set of by-laws to govern future meetings. The meeting adjourned without having it announced where the next convention is to be held. This matter should be taken up by the new committee, decided upon, and the place for the meeting of 1911 announced.

For the first time in the history of these meetings in Northern Illinois a charge was made for meals, the price being sufficient to defray the cost of things purchased. Our Sisters' Aid Society proposed to take charge of this department. The managers ordered the provisions required, called a number of other sisters to their aid, prepared the meals, served the tables and did their work to the entire satisfaction of all present.

We were glad to have our brethren and sisters with us. It was a pleasure to have them in our midst, and to be able to mingle with them in another gathering. We enjoyed their presence in the services, and in our homes, and trust that the next time the meeting comes to our city we shall have the pleasure of entertaining more of them.

### Reading Into the Text.

IN our article on the authority of the church, last week, we incidentally referred to the dangerous practice of reading into parts of the New Testament ideas and doctrines that were never, in the remotest degree, contemplated by the writers of the Sacred Record. In the present article, as well as in some articles that may follow, we shall develop the subject more fully.

To understand the New Testament, or any other book, for that matter, one must endeavor to get at the thought the writer had in mind when he wrote. The words he employs are supposed to express his views. Whatever his words mean, he must have meant, and in this sense his writing should be understood. A writer is presumed to know what he wants to say, and having said it, his language, fairly interpreted, should be regarded as a mental picture of what he had in mind. The reader who fully understands the meaning of the words employed by a writer, certainly has the right idea of what the writer meant to say.

Having reached this point, the careful reader should rest content. He understands just what the writer meant to say, and has in his own mind the very idea that the writer meant he should have. This he can develop at his pleasure, but he has no right to add to it a thought, and then pass that thought off as a part of the writer's views. To do so, would be to take advantage of his author. It is also unjust to attempt to change a writer's meaning, and in this way have him teach what he never intended to teach.

But the dangerous custom to which we refer in a special manner, is reading into a given portion of Scripture ideas that are no part of the Written Record. This may be done with words, or it may be done with pictures. The artist who read about John the Baptist wearing a raiment made of camel's hair, and then painted a picture of the distinguished forerunner, showing him with bare limbs and arms, and with disheveled hair, read into the Sacred Record something never intended by the men who wrote the Gospels. This is also true of the old artists, who pictured Christ going about the country with his head uncovered. All pictures of this sort give to the uninformed reader wrong ideas regarding John and Jesus.

There is another way of reading into the New Testament ideas that are foreign to the purpose of the Book. Christ and his apostles preached the truth as it came down from heaven. Those who accepted their teaching in faith, repented of their sins and were baptized. In fact, only those capable of understanding the Word and exercising faith were regarded as subjects of baptism. This was proper and it was reasonable. But when Luke, in Acts, wrote about Lydia and her household, and the jailer and those in his home, being baptized, there were those in later years who attempted to read infant baptism into these parts of Luke's record. Nothing is said about there being infants in either family, and the only way to get them there is to read them into the narrative.

That is the way infant baptism came about. Men have read the practice into the few occurrences where mention is made of households being baptized. This might be reasonable, were it a fixed rule to expect children in all families. But such is by no means the case. Probably one-third of the families in most countries are without small children, and in this country infants are found in only about half of the families. It must be evident that Luke did not have small children in mind when he wrote about households accepting the faith and being baptized. To read this doctrine of infant baptism into his narrative is to pervert his meaning and do the writer a decided injustice.

This same doctrine has time and again been read into the narrative about Jesus taking little children in his arms and blessing them. Though children are here mentioned, yet, in the carefully-written report, baptism is not so much as hinted at. To attempt to read it into the text is to tamper with the record. It is to make the incident favor a practice that the inspired writers never had in mind. But this is the only way to get infant baptism into the New Testament. Literally speaking, it is not there, but in a sense it may be read into this, that and the other parts of the Word of God.



This is one way of adding to the things that are written in the Book. For doing work of this sort there is a severe penalty (Rev. 22:18).

While Paul and Barnabas were doing some fine evangelistic work in Antioch, certain Jews from the vicinity of Jerusalem came to Antioch and attempted to read circumcision into the unwritten plan of salvation. They were so persistent in their efforts, to read a part of the Mosaic law into the Gospel, that there was danger of disrupting the church, hence the convening of the great Jerusalem Conference. At this largely-attended meeting another attempt was made to read circumcision into the conditions of pardon taught by Christ, but the divinely-inspired apostles would permit nothing of the kind to be done. They insisted that the Gospel requirements should stand out clear, without the law of circumcision being read into them.

We might go on calling attention to one instance after another, where men of olden times, as well as of modern times, have been attempting to read into the New Testament doctrines and theories that do not belong to the Book in any sense. In this connection we can give the Jewish Sabbath only a passing notice. Efforts have been made to read this part of the old law into the new law, but the advocates of the Seventh Day Sabbath are careful not to attempt to read the penalty of the Old Testament law into the New Testament. The penalty for not observing the Sabbath law was death. Wherever the law goes, the penalty must logically follow. To attempt to read the Jewish Sabbath into the Gospel and omit the penalty, shows inconsistency. But that is the way it goes when it comes to reading into the Perfect Law of Liberty what the Holy Spirit never intended. There is in this subject too much to be treated in one chapter. We must call it up another time,—possibly next week.

### Since the Rain.

THINGS are continually happening that are epoch-making, and because of this they are referred to frequently, and in a special way. How often do we hear men and women, in speaking of events or conditions, say: Since the War, since the Rebellion, since the flood, since the panic, since our marriage, since the death of my husband, and hundreds of other events which we might name? Why all this? Because they were events that made impressions and because associated with our thought-life.

The summer drought seems to have passed away, because the clouds, of late, have opened their store-houses, and moistened and soaked the parched earth with gentle, yet prolific, showers of rain. The change that has followed has been so marked and wonderful that, in the minds of the people, it has formed an epoch, which is being referred to with more than ordinary pleasure and satisfaction. In speaking of these changes that have come, and are still coming, they do it by saying, "Since the rain."

As we look around us and see the grass greening, the corn earing, the fruit swelling in size and maturing in richness of color and flavor, and the buckwheat stretching its stems, throwing out branches and flowering for fruitage, we not only think of these happenings as occurring since the rain, but we are made to think of the dead and parched earth as being like those who had been affected by the drought of sin and who, by the reception of the showers of Divine grace, were born again into a new, a better and a sweeter life. Indeed, the similarity is very striking, and the changes that have renewed their minds are spoken of as having come since they were born again.

There is no event that ever has happened, or ever can happen, in the course of men's lives, that produces such desirable and wonderful changes as that of being born again, or converted to the new life. How frequently and gladly does the question come to us: "Have you seen Bro. A. since he was converted? Do you know, he seems like a new man! His very appearance has been changed." Why, surely so! This should not be a surprise. It should be an expectation, and, should it not come, we would be greatly disappointed.

What did we expect after our abundant showers of rain? O we expected much. The results were upper-

most in our minds and hearts. We said: "These rains mean thousands and thousands of bushels of corn, of grain and of vegetables. They mean more and cheaper meat and bread for everybody, untold blessings to the laboring men and to the poor,"—and the good Father was honored and his name praised.

But what would have been our feelings if, after these rains, the parched and burned grass had remained brown and dead,—if the blades of corn had remained wilted, and the changes, that are giving so much delight and pleasure, had not come?

But, thanks be to God, we were not disappointed. The changes came. God's children, as we see them in the natural and plant world, never fail to respond to the blessings he sends. It is only man,—his highest and most gifted creation,—that fails to respond to his most gracious and blessed of all gifts,—the showers of Divine grace with which he is pleased to refresh our sin-droghted souls.

Yes, we have all been rejoicing since the rain, because it brings us more corn, more fruit, more potatoes, which mean more to eat,—cheaper goods and more money.

But is this the only reason we can assign for our rejoicing? Surely not. Life is more than bread to eat, and clothes to wear. God gives us these things that we may live to do his will, glorify his name and enjoy his love forever. These rains, which he sends to moisten the earth and cause the things to grow, which we need to keep us alive and which add to our enjoyment, are the tokens of his love, and give us renewed assurance that his care is continually over us. More than this should these things do for us. The apostle says that the goodness of the Lord should lead us to repentance, and enable us more fully to appreciate his continued remembrance of us.

We remember of being in a harvest field, not long since, where there were a number of men at work. It was quite warm and the men, no doubt, were weary. Alongside of the harvest field was a field of clover, fragrant with bloom. In this field was a large, spreading oak, and in its inviting shade rested a herd of cows, contentedly chewing their cud. One of the men said: "Look over yonder! How I do wish I was one of those cows! All they have to do is to eat and then lie down in the shade and be happy." His ideal of life was to eat, drink and be merry. While his expressed wish may have been regarded as a joke, yet too many would be satisfied and ask for nothing more. And a true interpretation of a large number, who have expressed their satisfaction since the rain, would be this and nothing more.

Oh, that man would render praise to the Lord for his continued goodness! It is truly a good thing that we have been praising God for sending us the refreshing showers of rain. But these showers should remind us that we have greater needs than bread to eat, water to drink and clothes to wear. We need God's spiritual showers every day,—and if we desire them as we do the showers of rain, we may have them in all of their life-giving fullness.

H. B. B.

### The Preacher and His Wife.

WE are asked to say something on nearly all sorts of questions,—some appropriate for a religious journal and others not. People send us their problems to solve, and occasionally one wishes us to suggest a way out of his troubles. With some of these requests we can comply; while others must be passed by. Just now we are asked to help some poor people out of trouble. The writer says that the minister often meets poor members on the street and manages not to see them. Then we are told that the preacher's wife has a way of not noticing some poor members, who now and then happen in gatherings where she is. We are requested to say something on the subject, and call attention to the fact that Jesus, though the Son of God, did not feel himself above speaking to the poor and lowly. We are not sure that there are grounds for the complaint. A minister of the Gospel ought to be the first man to notice the poor people of his church and community. If no one else speaks to the neglected, the minister certainly should. This is a part of his business. As for his wife, she ought to be known

as the poor people's best friend. As much as possible, she should make of herself an angel of mercy, and if she cannot lend a helping hand to those who need assistance, she can at least kindly greet them, and seek opportunities to speak to them, and offer words of encouragement. The pastor of a congregation may be as eloquent as an angel, and as kind as the Good Samaritan, but he can never accomplish much in the way of converting sinners if he is so unfortunate as to have a wife who is high-minded and makes it a practice to pass the poor by unnoticed. She may not think much about matters of this sort, but she may rest assured that others do. There is nothing like a preacher and his wife being looked upon as a father and mother in Israel.

### Restoring the Altar.

WE observe with pleasure that in some sections, at least, efforts are being made to restore the family altar. From most homes the time-honored altar, at which our godly parents bowed and prayed, has been removed. We no more hear the songs of Zion and the earnest pleading in the evening or in the morning as in days of yore. This is a busy world. Every person is living the strenuous life. There may be time to jest and time to play, but there seems to be no time to pray. Out of the twenty-four hours, each day, there is no hour of prayer, though there may be hours for everything else. Certainly we should have the family altar restored in some way. It is the very foundation of the church as well as the home. If it is not convenient to pray in the evening, pray in the morning. If the family and inmates of the house cannot be collected around the center table, collect them around the table in the dining room. A fixed hour in the living room, in the evening, might be arranged for, and called the hour of prayer. If this cannot be done, ten minutes at the breakfast table, reading the Scriptures and praying, will bring comfort and blessings for the day. One should not show haste on these prayer occasions, but he ought to manifest a high degree of reverence.

### Not to Be Discussed.

EVERY now and then some writer wishes permission to say something in the MESSENGER about the methods adopted by the church for carrying out the principles of nonconformity. At the last Annual Meeting it was decided that during the time the Dress Committee is preparing its report, "no phase of the dress question shall be open for discussion in any of our publications." The Conference did not submit the principle to the Committee, but the method of applying the principle. Our people do not differ regarding the principle, but they may possibly hold different views respecting methods. Now, since the matter of methods is in the hands of the Committee, and since the Annual Meeting has decided that it should not be discussed in our columns, it becomes our duty to decline all articles that deal with methods, so far as they relate to the dress controversy. We publish articles in support of "the doctrine of plain dressing," but leave the question of methods with the Committee. Those who have sent articles treating the methods referred to, will by this understand why such articles cannot be published.

### Outlook in Jerusalem.

THE way matters are opening up in Jerusalem, seems to indicate that this would be a good time to begin mission work in the city. The people are becoming unusually interested in the kind of Christianity the missionaries are introducing. It differs materially from that taught and practiced by the Roman Catholics, Greek Catholics, Armenians and others of the East. Many churches have their eye on the Holy City, and inside of a few years a number of denominations will be represented by their trusted missionaries. Possibly before the close of another year the Brethren will also be represented. We ought to have a mission in the city that could be made the headquarters for members visiting the Holy Land. An arrangement of this sort might be the means of inducing several of our people to spend some of their winters in Jerusalem.



# MISSIONARY DEPARTMENT

## GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN

D. L. Miller, Chairman, ..... Mt. Morris, Ill.  
 E. O. Early, Vice-Chairman, ..... Penn Laird, Va.  
 Galen B. Royer, Sec. and Treas., ..... Elgin, Ill.  
 L. W. Teeter, ..... Hagerstown, Ind.  
 Chas. D. Bonasch, ..... Union Bridge, Md.  
 J. J. Yoder, ..... McPherson, Kansas.

Address,  
 General Mission Board, Elgin, Ill.

### FROM PITTSBURG, PA.

Our very efficient Sunday-school secretary, Bro. R. D. Murphy, and Sister Ida Shumaker, who will soon sail for India as representatives of the Sunday Schools of Western Pennsylvania, have been making a tour of the schools of the District. July 31 we had the pleasure of their helpful presence and the benefit of their inspiring talks.

Bro. Widder, of Harrisburg, and Bro. Bail, of Washington, Pa., have recently been with us and conducted Sunday evening services. Our little band in this great city is always glad for such encouraging visits.

Aug. 21 two of our Sunday-school scholars put on Christ in Christian baptism.

Our Sunday School was largely represented at the District Sunday-school Convention, held at Salisbury Aug. 25. We believe that the enlarged vision of proper Sunday-school work, which was presented in this convention, will make possible more and better work in our school.

Mrs. M. J. Weaver.

1120 Greenfield Ave., Aug. 26.

### HARTMAN MISSION, COLO.

Sunday, Aug. 7, we held our harvest meeting. The writer preached two missionary sermons, after which an offering of \$12 was taken. Saturday, Aug. 20, the Sunday Schools of Hartman, met in a grove, and enjoyed a social gathering, refreshments having been provided. A good program was rendered, consisting of songs, speeches, recitations and music. A good spirit was manifested and all went home feeling that it was good for them to have been there. Our District Secretary, Bro. H. M. Brubaker, was also with us.

On the following Sunday afternoon he conducted a Sunday-school Convention, there being several topics and a round-table discussion. He also gave us an address on Sunday morning, in the interest of Sunday-school workers. In the evening we had a round-table discussion, the subject being, "Christian Workers' Band," followed with an address by Bro. Brubaker, "The Benefit Obtained Through Christian Workers' Bands."

These meetings were all well attended, and we hope that much and lasting good has been accomplished. A collection of \$5.00 was taken to help defray Bro. Brubaker's expenses. Bro. Brubaker is a young man, who takes hold of the work with a vim. May God's blessings accompany him in his field of labor! M. S. Frantz.

Hartman, Colo., Aug. 22.

### FROM THE MISSION BOARD OF SOUTHERN IOWA.

The Mission Board of Southern Iowa met in Osceola Aug. 20, in their semiannual meeting. The members were all present. The work, generally, seems to be in a prosperous condition. The accessions by baptism have been greater, I think, than in any previous year, and the prospect is still good for a further increase. Our workers, Bro. H. F. Caskey and family, are arranging to leave Osceola to attend Bethany Bible School, still better to prepare for the work. This leaves the work in the care of Bro. W. W. Folger, who lives out in the country at such a distance that he cannot do himself and the work justice. We fondly hope that we can make some arrangements, and get some one to assist him ere long. We met with them in council, and in public services twice.

The members seem to be united and consecrated, and it is a real pleasure to be with them. The attention to the preached Word was most excellent. They have some fine young Brethren here, who, no doubt, with proper care, will make strong pillars in the church, and should be a real inspiration and power in the work there. Bro. Andrew Hutchison expects to hold a series of meetings for them soon, and we hope for good and lasting results.

We also met with the Mission church in Ottumwa in one public service. Bro. Burgin and family are laboring here with most excellent results. The congregations and membership have about doubled in numbers during the last year, and the outlook is still hopeful for better results in the future. Their zeal and simplicity, both old and young, are certainly exemplary to all.

In taking a survey of the field, the Savior's language was brought forcibly to mind, "The harvest is great, but the laborers are few." Souls are perishing daily, and yet we are careless and unconcerned. Young brethren and sisters are choosing other occupations because they are more remunerative. Meanwhile the work of the church is suffering. The funds in the treasury have been very low for some time, which certainly should not be so, in a

land of prosperity such as ours is. I hope and trust that each church in the District will come to the rescue, and assist with labors and means, so that the work can be carried forward to the glory and honor of God, and to the salvation of many more precious souls.

Peter Brower, Sec.

South English, Iowa, Aug. 29.

### AN INDIAN FUNERAL.

While reading our paper, I notice that many nations are having the Gospel preached to them by our missionaries and others, but I have not yet noticed any work being done among the Indians.

A short time ago a number of Indians were camping near our little town Harlan, and, by chance, became slightly acquainted with our people. During their stay here, little Leta, a twin girl baby, thirteen months of age, was taken very sick and died. They came to us for a lot in the graveyard. This we sold to them,—not somewhere in the rear, but right in front. Bro. C. H. Deardorff was called to preach the funeral. They came to the church with their little band of eighteen Indians, and on being questioned how they desired the services to be conducted, they told Bro. Deardorff he should conduct them just as he did for our people. He did so, and during the services many tears were shed in behalf of the little one, showing to us that the Indians are not a heartless people, as they have always seemed to us, when we think of the harsh treatment given them. They have been driven from their homes and from place to place by the white race, and we do not wonder that they have seemed rather savage toward us.

After the services were over, and some very fine flowers had been heaped upon the little grave, there was a hearty shaking of hands, all around, with a few words of sympathy in their behalf. We noticed that their countenances were changed. They were lifted up. It brought to our minds a fallen people, who had seen the light of God, and were happy because a ray of hope had revealed to them the salvation which God has prepared for all his people.

Copemish, Mich.

Rosa Weller.

### "AND THERE WAS GREAT JOY" IN SWEDEN.

It was Saturday evening. We had just arrived at Vanneberg. The cornerstone of the meetinghouse at this place was laid by Sister D. L. Miller some years since. Just before preaching it was said that there were three applicants for baptism that evening. The sermon was on the "Gospel of Assurance" to every doubting disciple. The house was well filled with interested listeners, and the Lord touched many hearts. But the meeting closed in the usual manner and I was wondering where the applicants were, and what about the baptism. Many of the people left the place of meeting. At last I discovered that, as soon as all outsiders had left, they would consider the applicants, and so they did. Instead of the applicants coming forward, the membership gathered around them, and the elder began to read Matt. 18. Assent being given, then the principles of the church were laid before them, and these were also assented to. Outside of the order being reversed, there was no difference from the custom at home. At this point we all knelt in prayer and that season of prayer will not soon be forgotten. Not only did the elder pray, but some five or six others poured out their hearts most fervently. While by the watch, no doubt, it was an unusually long time for prayer, by heart experiences it was short and most blessed.

Preparation was now made to go to the water. It was far away in the woods,—"more than a half-hour walk" was the answer to our inquiry. But about a dozen brethren and sisters prepared to go. We walked cheerily along the road for some distance and then went through a gate into a pasture field, which proved to be exceedingly stony. We had two lanterns, and by their light wound around, here and there, until we came to the timber. It was a moonless night, with the stars shining brightly. The path led back and forth, through brush, under low limbs, over a stone fence, into still more dense undergrowth. The roar of the waterfall was now heard. On we went, a little farther into this labyrinth of darkness until we reached the water's edge. The two men moved up into the brush and changed their clothing, while the sisters withdrew for the same purpose. I stood in silence in the darkness, listened to the waterfall, and waited until the Brethren were ready to baptize. The men came forward. With difficulty they climbed down the steep declivity into the water, and were baptized. The sister then came. She was rather frail. The water was chilly, and if ever one passing through the waters of regeneration had the sympathy of those on the shore, she had. She was baptized, however, and again I stood in the darkness. My heart was full. I first sang, "On Jordan's stormy banks I stand, and cast a wistful eye," and then a deep impression of the contrast with home conditions came over my soul. How different from the usual places of baptism in the homeland,—the good carriages, yes, the fine carriages and wagons of the homeland, compared to the walk of the night; the good road compared to the one we walked over, the conveniences made by man, compared to the ones God made for them here! The darkness

was intense, but at last I looked up to see my God and, peering through an opening in the thick foliage overhead, I saw as it were his tender eye, for I beheld the glitter of a star. We reached the church at midnight, had a lunch, and by 1:30 all had gone to rest.

Sunday was a special season of refreshing. Four of us talked and more prayed, at the service held at 2 P. M. There were two young men with us who have been engaged in independent evangelistic work in Sweden, but who are now asking for baptism also. They were asked to address the meeting and did so with much effect. On Monday afternoon, again, we went to the same place, to baptize these two. They have come from Småland, in Sweden, knew of the Brethren, and for some time have studied our principles. The one is twenty-four years old, and has been engaged in evangelistic work for some years. The other is twenty years old, and is not very rugged now. He has had rheumatism, which was cured through prayer. The elders had a long conference with them alone. Then Matt. 18 and the principles were laid before them, and another season of prayer was engaged in. Tears of rejoicing flowed freely, and many prayers, even by the applicants, were offered.

That baptism place in the woods proved to be a most beautiful spot in daylight. It was God's cathedral through which, in front of the pulpit,—a great rock,—he caused a beautiful stream to flow. Far up the waters dash over the rocks; just below the water falls and splashes away. In front of the rock the waters are still by a deep pool, and here these, as well as others, have been received into the kingdom of grace.

My prayer at the preparation service was that God would bless the church in Sweden, and Sweden herself, earnestly through the consecration of these two young and earnest men. Verily I have faith that he will. Galen B. Royer.

August 16.

### THE DISTRICT MEETING OF MICHIGAN.

The District of Michigan enjoyed a very spiritual and enthusiastic series of meetings in the Sunday School, Ministerial, Missionary, and District Meetings, held in the Woodland church, Aug. 17 to 19 inclusive. The attendance was good, and a deep interest was manifested in the discussion of the various subjects. In the roll call of the Ministerial Meeting, twenty-seven of the fifty-four ministers of our District were present. Several ministers from Indiana and Illinois were also present, and added much to the enjoyment and success of the meetings. In the Missionary Meeting we discussed such questions as "What Do You Think of Northern Michigan as a Field for Permanent Missionary Work?" and "The Relation of the Mission Board to the Weak Churches and Mission Points."

"The Problems of the Mission Board in the Rural Districts and in the City Work" were shown by Eld. C. L. Wilkins as often being very difficult to solve. Especially is the problem of the city work one that has caused our Mission Board and others interested, much earnest thought. Up to the date of this meeting the way seemed to be hedged. There seemed to be no way of continuing the South Grand Rapids Mission. An earnest appeal was made for a minister and wife to take up the work and the speaker expressed his confidence that the Holy Spirit would continue to work and call out laborers for the Lord's vineyard. An offering of \$72.09 was given to aid in carrying on District work, and the meeting closed with a deep spiritual feeling.

On Friday morning the District Meeting was organized by electing Eld. J. M. Smith, Moderator, Eld. G. E. Deardorff, Reading Clerk, and the writer, Writing Clerk. Of the eighteen local churches composing our District, fourteen were represented by twenty-one delegates, two by letter, and two were not represented.

The report of the Treasurer of the Mission Board showed that the Board had expended \$1,000.27 in the year ending Aug. 1, 1910. Exclusive of the work done by ministers located at mission points and the smaller churches, and receiving financial aid from the Board, there have been 253 days given to the work by ministers, in holding meetings and going to and from their places of work; 258 preaching services held; one anointing service; nine council meetings attended; 244 visits and calls made in homes; and a total of 23 additions to the church reported. There is felt to be a pressing need of greater endeavor, and the appropriation for District Mission Work is increased from \$650, as we had the past two years, to \$1,000 for the coming year.

Eld. C. L. Wilkins, whose time had expired as a member of the Mission Board, was reelected, and the organization of the Board for this year is: C. L. Wilkins, Middleton, Mich., Foreman; Peter B. Messner, Lake Odessa, Mich., Secretary and Treasurer; J. Edson Ulery, Onekama, Mich., Traveling Member and Corresponding Secretary. The last-named official is to carry on correspondence with members residing in other places,—and persons as desire to change location for the purpose of being of greater use to the church in building up the cause, rather than financial gain.

A paper passed the meeting providing that "(1) hereafter city mission workers, assigned to points in our District, be first approved by the local church in which they



hold their membership, and also by the Ministerial Distribution Committee. (2) We urge that each church recommend to Mission Board such brethren and sisters as they, in their judgment, think fitted for such work."

On Friday it was made known that Brother and Sister G. F. Culler, who have been in Bethany Bible School for the past two years, had that morning, at the renewed solicitation of the Mission Board, consented to take up the city work in Grand Rapids. A very impressive consecration service of one-half hour was held at 2 P. M., after which the regular work of District Meeting was resumed.

Sister Sarah Long, Clarksville, Mich., was chosen as District Sunday-school Secretary for a term of three years. A Sunday-school committee of two was appointed, who, in conjunction with the District Secretary, are to arrange for instructors and a place to hold a Sunday-school Institute from Dec. 25, 1910, to Jan. 1, 1911. Sister Katie Patterson, Beaverton, Mich., and Sister Bertha Albaugh, Bannister, Mich., are the committee chosen.

Eld. J. Edson Ulfery is to represent Michigan as member of Standing Committee, with Eld. J. E. Albaugh, alternate.

Four calls for next District Meeting and associate meetings were made. Decided to hold our next meetings, the Lord willing, in the Harlan church, Manistee Co., Mich., Aug. 16-18, 1911.

Peter B. Messner.

Lake Odessa, Mich., Aug. 22.

## HELPS ON DRESS.

(Concluded from Page 581.)

harmony with the gospel standard of modest apparel. Queer-shaped hats, such as we see worn by the people who follow the fashions of the world, should be avoided by the saints as they would every other thing unbecoming to a Christian. "Not fashioning themselves according to their former lusts in their ignorance," "but as he which hath called you is holy, so be ye holy in all manner of conversation" (1 Peter 1:15).

The all-wise God who gave these commands knows what is for the good of his people, and if we love him, we will obey. When the heart is cleansed from all pride there will be no difficulty in measuring up to the Gospel on the matter of modest apparel. We trust all who read this may realize it is truth.

## Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

### CALIFORNIA.

**Notice.**—The Elders' Meeting for Northern California will be held Oct. 12, at 10 A. M.; Ministerial Meeting, Oct. 13; District Meeting, Oct. 14; Sunday-school and Christian Workers' Meeting, Oct. 15, with the Brethren of the Butte Valley church, Macdonel, Cal.—D. L. Forney, Reedley, Cal., Aug. 27.

### COLORADO.

**McClave.**—Last night Bro. S. A. Honberger closed a very interesting series of meetings for the McClave church. The meeting lasted three weeks. Bro. Honberger preached the Word with power, and as a result of the meetings, eight were baptized and the church strengthened. Others are almost persuaded. Bro. Honberger leaves here today for his home in Wichita, Kans., where he will rest for a few days and then go to Illinois to hold some meetings. All of these converts were McClave Sunday-school scholars.—W. D. Harris, McClave, Colo., Aug. 28.

### ILLINOIS.

**Astoria.**—Our revival at the South Fulton house, conducted by Bro. Florio, Colliard, Ill., commenced Aug. 6 and closed Aug. 23. Bro. Florio preached twenty-seven soul-inspiring sermons (including one funeral). Two confessed Jesus and received baptism. One was restored. Many were deeply impressed and we pray that they will come soon.—Fay A. Rohrbach, R. D. 2, Box 13, Browning, Ill., Aug. 29.

**Sterling.**—This church met in council Aug. 15. Sister Margaret Florio was elected Sunday-school secretary till the end of the year, to fill a vacancy. A committee was appointed to select and purchase books for the teachers' library for the Sunday-school. Bro. John Heckman was re-elected as elder. Brethren Ezra Florio and Charles Casey were chosen delegates to District Meeting. Brethren George Whisler and Peter Prantz, alternates. Sister C. B. Van Dyke, of Chicago, will give a special talk to the mothers sometime in September. We want to have a love feast this fall, but the date is not yet fixed, as Bro. Florio is away, holding meetings. Bro. Heckman remained with us over Sunday and gave us two inspiring sermons.—Lillie A. Frantz, 310 1/2 Ninth Street, Sterling, Ill., Aug. 30.

**Waddams Grove.**—Eld. J. G. Royer, of Mount Morris, our District Sunday-school Secretary, came to us on the evening of the 25th, and remained over Sunday. He seems to know what a Sunday-school needs, and gave us some very good instruction. He was also with us at our quarterly council on the 27th. Eld. P. R. Kutzer presided. We had a very good meeting. Our love feast will be Oct. 15 and 16, at 1:30 P. M. We also decided to have a week's meeting in connection with our love feast. Brethren Fred Broze and Clark Myers were elected delegates to District Meeting. One query was sent to District Meeting. The "fresh-air children" that Sister Maude Eby Gregory, of the Chicago Ordgen Mission, had among the members here, have all returned home. They enjoyed themselves and wanted to stay longer. There were nineteen in all. All were well-behaved children, and will be welcome to come back another year. This was a new thing for the brethren and sisters here, but they seemed to enjoy it as well as the children. One little girl, nine years old, had the courage to get up after Sunday-school and tell the people how she appreciated the privilege of being in the country. Sister Leah Boyer, who is now ninety-two years old, is quite feeble. Eld. William Moore has bought a home in the village of Waddams Grove, and will move there this fall.—Albert Myers, Waddams Grove, Ill., Aug. 29.

### INDIANA.

**Bachelor Run.**—As the country house is being repaired, all services are held in town. Our young brother, Frank Replogle, of Rossville, preached for us Sunday, Aug. 21. On the evening of the 24th Bro. Howard Dickey, of Rochester, Ind., preached his last sermon, "The Bible." Yesterday, Aug. 28, we had an all-day harvest meeting. Bro. Gorman Heeter, of Burnetts Creek, was with us, and preached for us morning and evening. In the afternoon a Christian Workers' program was rendered, which we all enjoyed. A collection was taken, amounting to nearly \$40.00, to be given to World-wide Missions.—Mattie Welty, Flora, Ind., Aug. 29.

**Bethel** congregation met in council Aug. 27, with Eld. Manly Deeter presiding. It was decided to hold our communion at Milford Oct. 15, at 5 P. M. We held our harvest meeting Aug. 7, and had two very good sermons by Bro. P. B. Fitzwater, of North Manchester. A collection of \$68.37 was taken for missionary purposes. The meeting was well attended and all felt benefited by the services.—Mrs. Maude Jones, Syracuse, Ind., Aug. 29.

**Notice.**—All business to come before the District Meeting of Southern Indiana, Oct. 20, 1910, should be in my hands by Oct. 1. (See District Meeting Minutes of 1905.) Elders and officers will please make a note of this.—E. N. Goshorn, Ladoga, Ind., Aug. 27.

**Penn Mission.**—We had an outing for our Sunday-school Aug. 16. We went to the city park and spent several hours socially together. Our Sunday-school is slowly progressing. We expect to start a series of meetings Oct. 15, assisted by Bro. William L. Hatcher, of Portland, Ind. Bro. Otto Winger stopped over with us, a short time ago, and gave us a short, but interesting, talk. We still have preaching every two weeks during the forenoon and every Sunday evening.—Daisy Peters, Peru, Ind., Aug. 27.

**Pine Creek** church met in regular council Aug. 28, at the Center house, our elder, Bro. Daniel Wysong, presiding. Eight letters were granted. The deacons reported the annual visit. All seemed to be in peace and union, with a few exceptions. Bro. C. F. Rupel and the writer were chosen delegates to District Meeting, with Brethren Jacob Edlow and David Ruff, alternates. Brethren Lafayette Steele, William Summers and Arthur Long were chosen as a committee to arrange the program for our Sunday-school Meeting, to be held Oct. 2, at the East house.—M. S. Morris, R. D. 1, Walkerton, Ind., Aug. 31.

**Pleasant Dale** church met in council Aug. 27. Eld. George E. Swihart presiding. Three letters were granted. Brethren E. E. Zimmerman and O. V. Dilling were chosen as delegates to District Meeting, and Brethren D. M. Byerly and Joseph Baumgartner, alternates. Sister Dora Yancy was chosen delegate to Sunday-school meeting, and Sister Charles Baumgartner, alternate. We are now in the midst of a series of meetings, conducted by Bro. Daniel Wysong.—Lizzie Baumgartner, R. D. 3, Monroe, Ind., Aug. 31.

**Prairie Creek.**—We held our harvest meeting at the Maple Corner house Aug. 14, conducted by Bro. Norris, of Landessville, assisted by Bro. Holder, of Hagerstown. An abundance of spiritual truth was presented, and the day was one of pleasure for God's children. A missionary collection of \$18.68 was taken. Bro. Popejoy preached the harvest sermon in the forenoon Aug. 28, at the Sugar Grove house. Many good thoughts were presented in the afternoon. Sister Margaret Garrett gave an interesting talk on "Journey through the Bible Lands, and the great needs of the heathen." She also conducted the song service of the day, which was much appreciated. A collection of \$23.40 was taken for missionary work. Out collection was held Aug. 13, at the Sugar Grove house. The love feast of the Prairie Creek church will be held Oct. 15, beginning at 10:30 A. M., at the Sugar Grove house. Immediately following the love feast we expect Bro. Geo. Mishler, of Nebraska, to begin a series of meetings at the same place.—Edith Ratliff, R. D. 10, Montpellier, Ind., Aug. 29.

**Synowise** church met in council Aug. 20, with Bro. S. F. Sanger presiding. The church accepted the resignation, tendered last April, of J. W. Kitson as elder in charge of the congregation at this place. He has been elder in charge since the last three years. He resigned his office from the P. F. Wayne charge, where he will move in a short time. Bro. Manly Deeter, of Milford, was elected elder for one year, as successor to Bro. J. W. Kitson.—Bettie Young, Syracuse, Ind., Aug. 28.

**Tulsa, Okla.**—At our council the report of the annual visit showed the church to be in good working order. We have two hundred and twenty-two members—an increase of thirty during the year. Three letters of membership were granted and two were received by letter. Some business relative to the various District gatherings, to be held here Oct. 4 to 6, was considered. Those who desire to attend the meetings will please take notice: Come by train to Nap-pane, where you will be met only as follows: Tuesday, Oct. 4, at 1 P. M. and 7 P. M.; Wednesday, Oct. 5, at 7 A. M. and 1 P. M.; Thursday, Oct. 6, at 7 A. M. Our communion is to be Oct. 22, at 5 P. M.—Amanda Newcomer, Nap-pane, Ind., Aug. 27.

**Yellow Creek** church met in council Aug. 27, with our elder, Hiram Roese, presiding. The report of the annual visit was made. Oct. 16 was selected as children's day. Eld. Hiram Roese and Sister Jacob Dinger were selected as delegates to District Meeting. Elders H. M. Schwann and Christian Metzler, from the Baugo church, were with us.—Irvin Miller, R. D. 5, Goshen, Ind., Aug. 30.

### IOWA.

**English River.**—We met in council recently. Brethren D. P. Miller and J. H. Brower, were elected delegates to our approaching District Meeting. We send no papers this year. Sister Gladys Brown was elected president of our Christian Workers, and Sister Ollie Coffman, of Kansas. One letter beginning our love feast, Oct. 1, was changed from 3 P. M. to 11 A. M. Our sisters decided to make no change in the breaking the bread and passing the cup. A certificate of membership was granted to one of our deacons and wife, who moved to another congregation. Other arrangements were made for the prosecution of the work.—Peter Brower, South English, Iowa, Aug. 29.

**Farmhamville.**—We have enjoyed a series of meetings by our District evangelist, Bro. Zimmerman. The services were attended with great interest, the house being crowded at every service. Our collection for the Mission Board's work amounted to \$12.71.—Sister Golda Woodard Young, Gowrie, Iowa, Aug. 29.

**Oscola.**—Our church met in council Aug. 20. Our elder, Bro. D. T. Sink, presided. Our love feast is appointed for Oct. 1, preceded by a two-week series of meetings, to be conducted by Bro. Andrew Hutchison, of Kansas. One letter of membership was granted. Brethren W. D. Grove and Peter Brower, both of South English, Iowa, were with us over Sunday. Bro. Grove preached an excellent sermon for us on Saturday night, and on Sunday ably addressed us on Sunday afternoon.—Ellen Stoneburner, R. D. 2, Woodburn, Iowa, Aug. 29.

**South Keokuk.**—The meetings which are being conducted here by Bro. Ezra Florio are well attended. Bro. Florio is a hold our love feast, Oct. 10, beginning at 3 P. M.—Bertha Shelly, Ollie, Iowa, Sept. 1.

**Udell.**—Recently a husband and wife made application for membership and were buried with Christ in baptism in the Des Moines River.—Abraham Wolf, Udell, Iowa, Aug. 26.

### KANSAS.

**Altoona.**—On Sunday, Aug. 28, at 10 A. M., the brethren and sisters met as usual for Sunday-school, after which Bro. W. B. Sell, of Fredonia, preached a very convincing sermon on the subject of "Trine Immersion," after which he delivered a very precious sermon on the water and baptized them, according to Christ's command. Others seem to be hearing the kingdom.—E. E. Butten, R. D. 2, Box 79, Altoona, Kans., Aug. 28.

**Eden Valley** church met in regular council Aug. 27, with our elder, Bro. G. W. Weddle, presiding. We decided to have our love feast the Saturday following District Meeting. We have been successful in securing Bro. Steven Berkshire to hold our series of meetings about January. Bro. W. H. Beaver was elected to represent the church at District Meeting, and J. D. Beaver, alternate. Bro. Weddle stayed over Lord's Day and gave us a very interesting sermon on the subject, "Good Works." We were greatly encouraged to move on with the Lord's work.—Bessie Dixon, St. John, Kans., Aug. 29.

**Murdock.**—Our District Sunday-school Secretary, Bro. Harvey Brubaker, was with us on Sunday, Aug. 28, and held an all-day meeting. We had a good attendance and heard many good talks.—D. E. Johnson, Anness, Kans., Aug. 29.

**Notice.**—The various District gatherings of Northwestern Kansas and Northeastern Colorado will be held in the Quaker church, Kans., as follows: Elders' Meeting, Wednesday, Oct. 12, at 10 A. M.; Ministerial Meeting, Thursday, Oct. 13, at 10 A. M.; Harvest Meeting, Friday, Oct. 14, at 8 A. M.; Sunday-school and Christian Workers' Meeting, Saturday, Oct. 15, at 9 A. M. The local committee will please announce the program and railroad arrangements.—Byron Talheim, Waldo, Kans., Aug. 29.

**Oswald.**—Bro. Beni Forney, of Navarre, Kans., will commence a series of meetings for us Sept. 8, to be continued two weeks. Our love feast will be held Sept. 10. Yesterday we had a children's meeting, and in the evening the young people gave a program. These services were enjoyed by young and old.—H. L. Brummell, Osawkee, Kans., Aug. 29.

**Paint Creek.**—We are arranging for a harvest and missionary meeting Sept. 11, with Sunday-school and Christian Workers' forenoon, and a missionary program by the children in the afternoon. We will serve a basket dinner in the basement. It is hoped that this meeting will cause all to be thankful for the harvest of fruit and grain, which is more abundant here than in some other localities. Our minister, Bro. Ruff, has been preaching every two weeks at a schoolhouse, seven miles from the church, where we have a family of members, and where the neighbors called for preaching. Our series of meetings, to be conducted by Bro. Charles Miller, will commence Oct. 1, to be followed by our love feast Oct. 14.—Annie Richard, Uniontown, Kans., Aug. 29.

**Rock Creek.**—Bro. Virgil C. Fennell, of Elgin, Ill., gave us a very interesting talk about the Publishing House on Sunday, Aug. 28. Eld. J. D. Mishler, of South Whitley, Ind., will begin a series of meetings for us on Sunday, Sept. 11. We are hoping for a spiritual feast.—Frank Hoover, Sabetha, Kans., Aug. 29.

### MARYLAND.

**Chest River.**—Bro. John Fike, L. H. Fike and the writer met with the Brethren of the above-named congregation, in the District church, Saturday, Aug. 20, in council. Brethren Adolphus B. Fike and A. S. Guntz, deacons, and three elders, attended District Meeting. The church also decided to elect a minister in the near future. I am now holding meetings in the Peace Valley congregation, Mo., and visiting my brother. Work here seems to be brightening somewhat. There are twenty-four members here, with one deacon and three elders.—Emra T. Fike, R. D. 2, Oakland, Md., Aug. 28.

**Notice.**—The dedication of the churchhouse in Denton has been postponed, on account of some material not being on hand, until Sunday, Sept. 25.—Edna P. Pentz, Luckahoe, Md., Aug. 29.

**Ridgely.**—Eld. D. C. Florio commenced a series of meetings in the Ridgely church on Sunday, Aug. 28. The meetings last Sunday evening, with the largest audience this church has ever had. His sermons were carefully selected and well delivered. Aug. 13 he preached a harvest home sermon, and though the weather was very warm, there was a good attendance. On this occasion a collection of \$23.00 was taken for the benefit of the Orphanage work in our State District.—T. F. Imier, Ridgely, Md., Aug. 28.

### NEBRASKA.

**Bethel.**—The time of our love feast has been changed from Oct. 8 to Oct. 7, on account of a Sunday-school and Bible Institute to be held just before our District Meeting. The Institute is to be conducted by Bro. E. B. Trout, of Lanark, Ill. This meeting will be held in the South Beatrice church, Oct. 8, 9, and 10.—Ella Saylor, Carleton, Nebr., Aug. 29.

**Omaha.**—Our meetings closed last Wednesday night. The largest number of converts were secured. We are very interested in our work that we were never able to reach before. Bro. Crumpacker, of McPherson, Kans., came to us on Thursday, and preached for us on Friday night. The attendance, yesterday, was small, owing to the very heavy rains. The long drought is broken at last.—Alice Garber, 2523 Lake St., Omaha, Nebr., Aug. 29.

**South Beatrice.**—This church was favored with a visit by Bro. Virgil C. Fennell. He told us many interesting things about the Publishing House, and is now visiting the members in this congregation. The writer has been a reader of all our church papers. Our Sunday-school is well attended.—Lydia Dell, Beatrice, Nebr., Aug. 28.

### OHIO.

**Canton.**—The Sunday-school of the Canton church held a children's meeting at the Mount Pleasant house Aug. 21. The program was exceptionally good, and the attentive audience showed their high appreciation of the children's efforts. Even the older people seem to get much inspiration from meetings of this kind. A children's service will be held at the Center house, late in the fall. Bro. A. H. Miller is the superintendent there.—I. A. Grise, Canton, Ohio, Aug. 28.

**Donnels Creek.**—The members at Sumnerford church, Madison County, met in council Saturday afternoon, Aug. 27. A communion meeting was appointed for Nov. 12, at 2 P. M. In the evening Bro. B. F. Snyder, of Bellefontaine, Ohio, began a series of meetings. Our harvest meeting was held at the New Carlisle house on Saturday, Aug. 27. Bro. Roland Leatherman preached for us. A collection of \$17.03 was taken. It is to be sent to the Charleston mission, Ross County, to be used for the building of the parsonage. Bro. J. N. H. Beahm, of Elizabethtown, Pa., gave us talk on the Holy Land, at New Carlisle, Sunday evening, Aug. 28. Bro. Reuben Shroyer, of New Berlin, Ohio, closed a two weeks' series of meetings Aug. 21, at Gunnersville, a mission point in Green County, late in the fall. Bro. A. H. Miller is the superintendent there.—I. A. Grise, Canton, Ohio, Aug. 28.

**Loudonville.**—This church held their members' meeting Aug. 13, at 1 P. M., at the Honey Creek churchhouse, Bro. A. S. Workman presiding. Sister Jennie Roseborough was secretary. Workman expected to return to his family to North Manchester by the middle of September, we decided to hold our communion service Sept. 10, beginning at 6 P. M. Bro. Eld Roseborough was chosen as delegate to District Meeting. Bro. A. S. Workman is the superintendent of all of the churches since the middle of June, for which we feel grateful.—Mrs. Jennie Roseborough, R. D. 1, Perryville, Ohio, Aug. 26.



## OREGON.

**Coquille Valley.**—We held our love feast Aug. 20, and members came from far and near to attend the services. At this communion the sisters broke bread and passed the cup for the first time. Some were at the tables for the first time; others have been with us many times. Some are nearing the end of their journey, but they are still full of hope—a good example for the young members. During this meeting the members contributed money to paint and repair the house; also about \$210.00 to build a house on our lot in Bandon, which is all paid for now. Two of our young brethren, who have been elected to the ministry, H. D. Michael and William Barnett, have gone to Chicago to attend Bethany Bible School during the coming year.—J. F. Stevens, Myrtle Point, Oregon, Aug. 23.

## PENNSYLVANIA.

**Chiques.**—Aug. 27 Chiques congregation held her council. Much business came before the church, which was disposed of in a Christian spirit. Our love feast will be held Oct. 19 and 20, at the Chiques house, at 1:30 P. M. Delegates were appointed for the special District Meeting. One letter of membership was granted.—Henry S. Zug, R. D. 1, Mount Hope, Pa., Aug. 28.

**Conestoga.**—This church held her harvest home service at the Bareville house, Aug. 27. Brethren H. E. Light, of Mountville, Linn B. Longenecker, of Litzitz, and Bitzer Johns, of Ephrata, preached for us. The meeting was well attended. A collection of \$50.45 was taken for the Orphanage. We intend to hold a children's day service at the Earlville Sunday-school, Sept. 11.—Sallie Prautz, R. D. 1, Bareville, Pa., Aug. 28.

**Falling Springs** church met in council Aug. 27. All business was disposed of pleasantly. Our harvest meeting was held in the afternoon, at 1:30. Bro. Chas. D. Bousack, of Union Bridge, Md., preached the harvest sermon, which was a practical one. Our love feast will be held Nov. 5 and 6, at the Hade house. A series of meetings will follow the feast, to be conducted by J. H. Richard, of Maitland, Pa. We took a collection of \$19.50 for mission work.—William C. Koontz, Shady Grove, Pa., Aug. 28.

**Midway.**—We held our children's meeting at the Lebanon house, Aug. 28. Brethren Herman Helsey, H. K. Ober, John Herr and H. L. Alley addressed the school. The services were very interesting. Bro. Ober also preached for us in the forenoon. One soul put on Christ in baptism, the same day, after the services at Midway, where our elder, Bro. John Herr, preached for us. Children's day services will be held at the Midway house Sept. 12, when Eld. W. W. Tlot was promised to be with us.—A. H. Brubacher, R. D. 7, Lebanon, Pa., Aug. 29.

**Spring Creek.**—Under God's blessings we were permitted to hold harvest home services on the farm of our Bro. William Grubers. We had a fair representation from our congregation and neighboring ones. Five of our neighboring ministers broke unto us the Bread of Life. Our collection for the benefit of the Orphans' Home amounted to \$65.00. In the evening Bro. Daniel Eshelman delivered an address on Matt. 6: 15, 17. The prayer meeting, held in our home on Thursday evening, was well attended, and all joined with us in praising our Maker. This evening, Aug. 27, we had an interesting and soul-cheering prayer meeting at Sister Plant's home. Our series of meetings in Palmyra will begin Sept. 10, the Lord willing.—Bro. William Miller has promised to serve us.—Lydia E. Gible, Palmyra, Pa., Aug. 27.

**Spring Run.**—This church met in council July 30. Our love feast is appointed for Oct. 14, beginning at 4 P. M. A series of meetings will begin Dec. 3, to be conducted by Bro. John Bennett. It was decided to hold a special council Aug. 12, for the electing of new deacons. This election was duly held, with Eld. Geo. H. Swayne, of Aughwick, and Bro. Jacob Richard, of Maitland, in charge of the work. The lot fell on Brethren William Hanawalt and S. L. Swigart, who were duly installed. A series of meetings will be held at the Fine Glen house about Oct. 1.—Jennie M. Swigart, McVeytown, Pa., Aug. 26.

**Welsh Run.**—Our council convened Aug. 27, with our elder, Bro. D. M. Zuck, presiding. It was decided to hold two series of meetings this fall,—one at Welsh Run, and the other at Claylick. One letter of membership was granted. A Christian spirit prevailed this meeting.—Frank P. Blair, R. D. 2, Mercersburg, Pa., Aug. 29.

## TENNESSEE.

**Meadow Branch.**—This church met in council Aug. 27, with our elder, Bro. John M. Gentry, presiding. Brethren J. W. Isenberger and S. B. Winkles were installed as deacons, and the writer was chosen as church correspondent. Brethren B. Y. Harris and W. C. Gammon were chosen delegates to our District Meeting, which will be at this place Sept. 2 and 3. Our love feast will be Sept. 1.—Corra A. Gammon, Mooresburg, Tenn., Aug. 29.

## VIRGINIA.

**Adney's Gap.**—We are much pleased to note the interest and the unity of the members at this mission point in the Copper Hill congregation, resulting from a series of meetings, conducted by Eld. H. W. White, of Salem, Va. He came to us Aug. 13 and began preaching each evening, and visiting during the day. He remained with us until Friday, Aug. 26. The interest manifested, by the members and others, was excellent. As an immediate result of these efforts, thirty-seven souls were added to the church, and one was reclaimed. Thirty of these have been baptized, and seven are to be baptized in the near future. The members were much strengthened and encouraged. Several of the number added to our church were members of other denominations.—V. T. Wimmer, R. D. 1, Copper Hill, Va., Aug. 27.

**Cedar Bluff.**—Bro. H. J. Woodie, of the Brick Church congregation, closed a series of meetings Aug. 21, at this place. He delivered eleven excellent sermons. He preached the Word with power. The members were greatly strengthened spiritually. Three accepted Christ. The meetings were well attended, with much interest.—E. E. Bowman, Naffs, Va., Aug. 29.

**Cooks Creek.**—Our love feast will be at the Garber church Oct. 15. We expect Bro. M. Flory, of Girard, Ill., to begin a series of meetings at the Hinton Grove church Oct. 16.—S. I. Bowman, Harrisonburg, Va., Aug. 26.

**Green Mount.**—This church held her annual visit council, at Mount Zion, Aug. 4, with Eld. J. A. Garber presiding. Brethren D. Hays and W. C. Hoover were with us, and gave us good admonitions. Our thanksgiving offering for the Orphanage at Timberville amounted to \$16.00. Our harvest meeting was held at the home of Eld. J. C. Miller, who preached an instructive sermon. He closed a very interesting series of meetings at the Baptist church, Aug. 21, after preaching eighteen soul-inspiring sermons. The interest and the attendance were good. The members were strengthened.—Katie Kline, R. D. 3, Kinross, Va., Aug. 28.

**Middle River.**—This church met in council Aug. 27. The visiting brethren reported the church to be in love and union, with but few exceptions. The church appointed solicitors to raise money to build a church in Louisa County. Three brethren were elected as delegates to the district meeting. Charles Liskay, William Cline and J. W. Garber. We decided to have a love feast at the Middle River church, Oct. 22, at two o'clock. We are contemplating to hold a series of meetings in the near future, at the Middle River church. Two were dismissed by letter.—J. P. Miller, Grottoes, Va., Aug. 29.

**Woodstock.**—This church met in council at the Valley Pike house, Aug. 27. Bro. B. W. Naff, of Mount Jackson, and Bro.

R. A. Nedrow, of Nokesville, Va., were with us. The deacons reported the annual visit. Apparently, all seem to be at peace and union. Bro. Joseph Crabill was chosen as minister, and Bro. Oscar Bauserman as deacon. One sister was received by letter. Our love feast will be held Oct. 8, at 2:30 P. M.—M. H. Copp, R. D., Maurertown, Va., Aug. 29.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

## NORTHERN ILLINOIS.

The Ministerial Meeting of Northern Illinois and Wisconsin will be held at the Hickory Grove Church, Ill., Oct. 4.

## Forenoon Session.

1. Devotional, 9:00-9:15.—J. H. Crouse, Savanna.  
2. Sacramental, 9:15-11:45. (1) Preparation: (a) Reference Work.—M. W. Emmert, Mt. Morris. (b) Exegesis of Text.—Jas. M. Moore, Chicago. (c) Division of Subject.—Ezra Flory, Sterling. (2) Delivery: (a) Point of Contact.—D. D. Culter, Mt. Morris. (b) Eloquence and Oratory.—I. B. Trout, Lanark. (c) Appeal.—S. S. Elough, Batavia. (3) Closing Prayer.—C. M. Suter, Franklin Grove.

## Afternoon Session.

1. Devotional, 1:30-1:45.—I. R. Young, Lanark.  
2. The Minister's Wife, 1:45-2:45: (1) As a Stimulus to the Minister.—W. H. Byer, Stanley, Wis. (2) As a Stimulus to the Laity.—Grace Wolf, Franklin Grove. (3) How Can We Help Her?—Blanche Barnhizer, Polo.  
3. The Sunny Side of the Minister's Life, 2:45-3:05.—D. L. Miller, Mt. Morris.  
4. Report of Committee on Reading Course for Ministers, 3:05-3:15.  
5. Round Table, 3:15-4:00.—I. C. Snavely, Naperville.

## Evening Session.

Educational Meeting, 7:00 o'clock. Address—"What Northern Illinois and Mt. Morris College Should Expect from Each Other."—John Heckman.

## NORTHERN MISSOURI.

The District Sunday-school Meeting of the Northern District of Missouri is to be held in the Wakenda congregation, Ray County, Mo., Sept. 14, beginning at 9:30 A. M.

Meeting to be Opened by Retiring Officers. Assigned speeches, ten minutes each; others five minutes, except special assignments.

1. Officers and Management of the Sunday-school.—D. A. Motts, Geo. Mason.
  2. The Teacher: (a) Preparation.—Ona Hogan, Minnie Sell.
  3. Responsibility.—D. W. Sandy, E. C. Mason.
  3. Choosing of Teachers.—Mrs. Emma Williams, Oscar Early.
  4. Class Organization.—Corra Dykes, Ida Hollar, Stuart Smith.
  5. Bible Education Compared (15 Minutes).—E. N. Huffman.
  6. The Graded Lesson Course (30 Minutes).—E. Mohler.
- Round Table: When is a Sunday-school Well Equipped? Helpful Suggestions for More Spirit and Power in Opening and Closing Exercises. Our Relation to the Future Sunday-school and Church. The Passion for Souls. Benefits Derived from Teacher-training Classes.
- Chorister, N. S. Rhodes. Committee, E. G. Rodabaugh, E. Mohler.

## DEATH OF ELDER CHAS. S. HILARY.

At Winona, Minn., on Sunday, Aug. 21, occurred the death of Eld. Chas. S. Hilary, at the home of his daughter, Bro. and Sister D. H. Keller. His body was taken to Worthington, Minn., where it was laid to rest amid the scenes of his last earthly efforts. Services by the writer, assisted by Eld. J. E. Ralston, of Sheldon, Iowa.

Bro. Hilary was born in Maryland, Feb. 21, 1845, and lived to be sixty-four years and six months old. In 1872 he was united in marriage to Mary Elizabeth Schechter. To them were born two daughters and one son. The latter died early in life. Bro. Hilary united with the church in his youth, and at the age of thirty-one was called to the ministry. He spent a number of years on the mission field. He was located by the General Mission Board at Montreal and at Hespeler, Canada, for several years. The Mission at Winona was largely built up through his untiring efforts, as was also the church at Worthington, Minn. Notwithstanding these results, he was a very humble follower of the Christ, and always considered himself a very unprofitable servant.

Early in life he was left fatherless. To this was added the care of helping to support the family, thus depriving him of school advantages. This may account in part for the fact that he was always ready to help the needy. And to see friends and neighbors linger at his bier (many of whom made no profession) and to watch the tear swell down over their cheeks, was sufficient evidence that he had touched their lives for good, and that they had lost a friend indeed.

Later in life he became a careful student and a great reader. He could read the New Testament in the original Greek, and during his late sickness he had his Greek book with him. His one desire was to get well, and this was no selfish desire, as many of us can testify, but simply that he might be of use to others. This made life very sweet to him, and a boon to others. When he knew that his hour had come to leave this world, he was perfectly resigned to his Heavenly Father's will. No man among the writer's acquaintance came so nearly demonstrating the possibility of Paul's experience when he said, "To me to live is Christ and to die is gain." Surely a good man has gone to his reward, and those of us who knew him as a kind, loving, helpful friend, will not soon forget him. May the memory of this just man be vouchsafed to us who yet remain, to prompt us to emulate his noble Christian life.

J. F. Souders.

Preston, Minn., Aug. 27.

## FROM WOODBERRY, BALTIMORE CITY, MD.

Aug. 10 and 11 I attended the Ministerial, Sunday-school and Christian Workers' Meeting of the Eastern District of Maryland, held in the Pleasant Hill church. The District was well represented. A kindly feeling and a brotherly spirit characterized the entire meeting. To say that the members of the Pleasant Hill church are hospitable and know how to care for a meeting of this kind, is simply stating mildly a truth to which all who attended the meeting will testify. They are an earnest, active band of Christian workers, and success is crowning their devoted efforts. May they continue united in their service for the Master!

On the morning of Aug. 14 we began a series of meetings with the members of the Long Meadow church, Washington County, Md., continuing until the 28th. The meetings, while not largely attended, were spiritual, and enjoyed by all who attended. Two were baptized, the one a young sister, the other a brother in his sixty-seventh year. He is a first cousin to Bro. D. L. Miller (Henry Miller). They played together when boys, and grew up to manhood together. We note, with much interest, the contrast in the respective lives of the two young men. While we rejoice that the Master will accept and reward those coming even at the eleventh hour of life, yet the influence of a life of faithful service for the Lord is incalculable, and should prompt all, early in life, to enter God's service. Bro. Harry Rowland was called to the ministry Aug. 20, and on the 28th he and his wife were installed. These services were very impressive. I shall always remember with pleasure our visit and meeting with the Lord's people at the Long Meadow church.

Aug. 29 I returned to the city. The same evening we held an official meeting. Eld. Uriah Bixler was also present. Our business meeting will be Oct. 23, preparatory to the feast, Nov. 12. Much sickness and fever prevail at this time in the city. My health is quite poor.

3433 Falls Road, Aug. 31.

T. S. Fike.

## FROM MT. UNION, W. VA.

The Mt. Union congregation has been enjoying some services long to be remembered. Aug. 10 Eld. Jasper Barnhouse preached the last sermon in the Wiles Hill Mission Hall. Thursday, Aug. 11, we met in council meeting, and transacted considerable business, including the arrangements for moving into our new churchhouse. Thursday evening we had prayer meeting, the last service in the old building. The testimony of the brethren and sisters, and the spirit of the audience, showed that deep impressions have been made during the eight years since we opened the Mission.

Saturday afternoon, Aug. 13, two young sisters were received into the church by baptism. The first service in the new churchhouse was held at 5:00 P. M. Eld. H. C. Early, of Penn Laird, Va., preached the examination sermon. During the intermission an election was held for two ministers. The lot fell upon Brethren Arthur Bailey and William E. Hamilton. About 7:30 P. M. sixty-five brethren and sisters surrounded the Lord's tables and enjoyed a very spiritual love feast.

Services were opened on Sunday morning at ten o'clock. Bro. William E. Hamilton was installed into the first degree of the ministry, but Bro. Bailey asks for time to consider the question. At 10:30 the dedication services were opened, at which time Bro. Early preached a powerful sermon to a well-filled house. The offering amounted to \$134.10. Half a dozen Brethren agreed to see that the amount pledged was paid. Sunday-school at the regular hour of 3:00 P. M. was attended by 132 pupils.

A timely sermon on the home and child-training was given by Bro. Early on Sunday evening.

A number of brethren and sisters from other congregations enjoyed the services with us. We are certainly thankful for the liberal donations from the Brethren, making our new churchhouse possible.

James F. Hamilton.

541 Highland Avenue, Morgantown, W. Va., Aug. 27.

## FROM MIDDLE MARYLAND.

The Ministerial, Sunday-school and Christian Workers' Meetings of the Middle District of Maryland, which convened at the Brookville church on Wednesday and Thursday, Aug. 17 and 18, was a very inspiring and instructive gathering.

Eld. A. B. Barnhart was elected Moderator, with Eld. D. M. Zuck, Assistant, and Bro. John S. Bowles, Secretary.

Among those present from other Districts, who took part in the meeting, were Bro. F. F. Holsopple, of Huntindgon, Pa., Bro. J. S. Geiser, of Baltimore, Md., Brethren William E. Roop and J. Walter Thomas, of Westminster, Md., Bro. Geo. E. Yoder, of Elklick, Pa., Bro. T. R. Coffman, of Parkerford, Pa., and Brother and Sister Walter D. Keller, of Washington, D. C.

The first topic on the program, "How Can We (the Ministry) Best Know the Needs of the Members?" brought forth some excellent speeches. Surely, it is one



of the vital points in the relation of the minister toward his people. The medium through which a minister may best know his people is social intercourse, for through it we get into people's homes and hearts. The Gospel of Christ emphasizes the social feature.

"Are Our Failures Due to Lack of Preparation, or Want of Consecration?" was another question discussed. This should put every minister to thinking. It was urged that preparation is all right, but that want of consecration will cause us to fail. If we are fully consecrated to the Lord's work, we will make the necessary preparation.

Many brethren and sisters from far and near enjoyed the two days' meeting, and received help and strength to conduct the Lord's work in the sphere in which they labor. One thing to be regretted is that there are those who should have been present, especially ministers, but failed to come. These meetings are a spiritual uplift, and those who fail to take advantage of the opportunity miss a blessing which would go far to build them up spiritually.

Broad Run, Md., Aug. 24.

John S. Bowls, Sec.

#### OUR FIRST MINISTERIAL MEETING.

The Ministerial Meeting of the Second District of Virginia was held in the Beaver Creek church, Aug. 18 and 19. This was the first meeting of the kind, held since the division of the old District, as approved by last Annual Conference. It was, therefore, the first Ministerial Meeting of the Second District of Virginia as now constituted.

The meeting convened at 10 A. M., and was organized by electing Eld. A. S. Thomas, Moderator, and Bro. W. B. Yount, Clerk. In the absence of the latter, on the second day, Bro. M. A. Good was chosen Clerk.

The meeting was well attended, although the congregations from the upper end of the District were not as fully represented as might have been desired. A considerable number were present from the Northern District, whose presence and help were appreciated. Many, of course, who have taken a prominent part in these meetings for years, were not present because of the new District lines. Their absence, however, was distinctly noticeable and their assistance was missed.

The program proved to be very interesting. As a rule the speakers were present, and were well prepared on their topics. Owing to an injury, received a few days before the meeting, Bro. H. C. Early was not able to be present, and to preach at the evening session. This was a disappointment, but the time was very profitably occupied by Bro. A. B. Miller, pastor of the Staunton City church.

The afternoon session of the first day was especially interesting and instructive. This was the Educational Program. Following the recommendation of the Educational Board, the committee had arranged for the discussion of our school work during the entire afternoon. The present writer has never heard, at any meeting in the District, our educational work discussed with the freedom, the candor, and the kindly feeling manifested in this meeting. The interest and consideration shown are hopeful indications for the college work.

The forenoon of the second day was given to a discussion of the Temperance Question. This was scarcely less interesting than the Educational Program had been. If the spirit of this meeting is to be taken as an index of the sentiment of the district, we will no longer be satisfied to be merely a "nominal" temperance people; we will be such in reality, and will demonstrate our belief by our actions. A number of enthusiastic speeches were made on the subject, but they were sane, temperate and reasonable. The discussion showed that our people are aroused to the awfulness of the drink evil, and are determined to take their place as aggressive workers to drive the curse from our land.

The Ministerial Program proper, and also the Missionary Session, were full of interest.

The entire meeting was characterized by a feeling of earnestness and Christian courtesy. Not an unkind word was uttered during the two days. There was no censoriousness nor fault-finding. The spirit of love and union was strong. The Brethren of the Second District mean to work for the great principles of gospel truth, we believe, as they have never worked before.

This first Ministerial Meeting will, we trust, be but a harbinger of the good things to follow as the years come and go. There seems to be a disposition to leave off quibbling and to do more work. May God's blessings direct the efforts to his glory!

Jno. S. Flory.  
Bridgewater College, Va., Aug. 25.

#### FROM NORTHWESTERN OHIO.

On Tuesday, Aug. 2, our District met in our Sunday-school Meeting and Sunday-school Teachers' Institute combined, this being our first experience in holding the two meetings together. The work of the Institute instructor, alternated with addresses on Sunday-school work by speakers from our own District.

We were much disappointed to find that, on account of sickness in his family, Bro. J. G. Royer could not be with us, but his subjects were assigned to Bro. J. P.

Dickey, Bro. Geo. Basehore, and Bro. S. P. Berkebile, who gave us such instructions as can not fail to inspire us to do more and better work for the Master.

The Sunday-school addresses showed careful preparation and were instructive and inspiring. The discussions were spirited and spiritual—an all-around good service which ought to lead us to more consecrated service, as it certainly increases our responsibility. Ira E. Long.

R. D. 1, Mansfield, Ohio, Aug. 26.

#### FROM HARTFORD, ARK.

July 20 Bro. V. M. Price, of Alpena Pass, Ark., arrived here to hold a series of meetings for us. We had already prepared an arbor the week before. The next evening we commenced our meetings with a fair crowd. Bro. Price preached splendid sermons for a week and a half. The truth was plainly presented. He went over to Borman on Thursday, Aug. 4, and made arrangements to preach a few sermons at that point. We had glorious meetings. One was baptized on Sunday, Aug. 4. We also had meetings for a few weeks at the New Center Point schoolhouse. As a result of these meetings, four more came out on the Lord's side and were baptized.

An organization was next effected. Bro. W. S. H. Tolleson was elected to the ministry, and Sister Amanda Tolleson was elected secretary. Brother and Sister Tolleson were duly installed. Brethren C. W. Kompf and J. J. Williamson were chosen deacons. Bro. Williamson was duly installed, but Sister Kompf not being present, the installation of Bro. Kompf was deferred. Bro. Price was chosen as our elder. Bro. William Irons was chosen delegate to District Meeting. On Sunday, Aug. 21, we organized a Sunday School, with W. S. H. Tolleson, superintendent. We have prayer meeting each Thursday night in one of our homes. W. S. H. Tolleson.

Hartford, Ark., Aug. 22.

#### A HAPPY REUNION.

Aug. 16 the children of Bro. Joseph A. Miller (deceased), near Sangerville, Va., eleven in number, met at the old homestead with their mother, who is in her eighty-second year, and her only brother, Eld. G. W. Wine, aged seventy-six. They had a happy reunion for the first time in thirty-six years. All were seated around a well-supplied table, in the order of their age, the oldest being nearly sixty and the youngest forty years of age. There were also a number of grandchildren and others present. Fifty-five persons were present in all.

Bolar, Va.

A. A. Miller.

#### MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

**Cook-Stoner.**—By the undersigned, at the home of I. W. Byerly, Aug. 20, 1910, Mr. Elmer Roy Cook and Miss Mary Ruth Stoner, both of West Cairo, Allen Co., Ohio.—David Byerly, Lima, Ohio.

**Myers-Walker.**—At the home of the bride's parents, by the writer, Aug. 17, 1910, Bro. Samuel A. Myers, and Sister Mary A. Walker, both of Somerset, Pa.—Galen K. Walker, Berlin, Pa.

**Teach-Barnhart.**—At the home of the bride's parents, Donnellyville, Ohio, by Bro. David L. Lathern, Aug. 20, 1910, Bro. Roy B. Teach, of Springfield, Ohio, and Sister Alma D. Barnhart.—Elsie Winget, R. D. 1, Box 173, Springfield, Ohio.

#### FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

**Basehore.** Sister Salome, nee Kline, died Aug. 15, 1910, at the home of her grandson, Bro. Elmer Basehore, near Bethel, Berke County, Pa., aged 92 years, 9 months and 13 days. She was married to Michael Basehore. This union was blessed with eight children—three sons and five daughters. One son and one daughter survive. Services at Merkey's meeting-house, by Brethren E. M. Wenger, J. W. Myer and E. W. Edris. Interment in adjoining cemetery. Text, Rev. 7: 16, 17.—Henry M. Frantz, Myerstown, Pa.

**Blocher.** Sister Sarah, nee Spacht, born in Darke County, Ohio, July 11, 1844, died in the bounds of the James River church, Foster County, N. Dak., Aug. 18, 1910, aged 66 years, 1 month and 7 days. She was united in marriage to Christian Blocher at the age of seventeen, and was a devoted Christian until his death, which was caused by lightning. He leaves a mother, three brothers and four sisters. His remains were brought to Laocomb, Okla. Interment in the Red Oak cemetery. Services by W. T. Wilcox.—E. C. Huffman, Grady, New Mexico.

**Boyd.** Sister Annie G., daughter of the late Chauncey F. Boyd, of New Centerville, Pa., died at the Hanover Hospital, Chicago, Aug. 13, 1910, aged 46 years, 10 months and 12 days. Sister Boyd was an accomplished nurse, in which profession she was engaged for sixteen years. Her remains were brought to the Middle Creek church for burial. Bro. Daniel Clapper officiated.—Carrie Walker, Rockwood, Pa.

**Brightbill.** Sister Sarah Ann, died July 25, 1910, at her home, near Jonestown, Lebanon County, Pa., aged 71 years, 7 months and 17 days. She was married to Bro. John Brightbill. This union was blessed with twelve children. Her husband, three sons and three daughters survive. She united with the church a number of years ago, and was a faithful member. Services at the Union meetinghouse by Brethren Jacob Prantz and Jacob Meyer. Interment in the adjoining cemetery. Text, 2 Cor. 5: 1.—Henry M. Frantz, Myerstown, Pa.

**Chapin.** Howard Lawrence, son of O. P. and Matilda Chapin, born in Garden Grove, Decatur County, Iowa, Jan. 26, 1869, died Aug. 23, 1910, aged 1 year, 6 months and 27 days. Services by L. B. Kibb, assisted by A. L. Sears.—A. L. Sears, Garden Grove, Iowa.

**Cook.** Bro. Perry N., son of Bro. Isaac and Sister Martha Cook, died at the University Hospital, Charlottesville, Va., after an operation, Aug. 3, 1910, aged 41 years, 4 months and 4 days. Bro. Cook lived in the Sangerville congregation, Va. He is survived by his wife and two small children; also by his parents and a number of brothers and sisters. Services at Sangerville, Aug. 5, conducted by Bro. J. W. Hess. Interment in the Sangerville cemetery.—Annie R. Miller, R. D. 2, Bridgewater, Va.

**Duvall.** Sister A., wife of George T. H. Duvall, died in the Joppa congregation, Braxton County, W. Va., Aug. 20, 1910, aged almost 70 years. She was married to Mr. Duvall about forty years ago, and was the mother of four sons and two daughters. Sister Duvall became a member of the Brethren church more than twenty-five years ago, and was a consistent member during all these years. Interment in the Joppa cemetery, near her old homestead and church.—E. L. Lockard, Bulltown, W. Va.

**Fike.** Raymond Odell, son of Bro. A. and Sister Martha Fike, born June 1, 1883, near Lacon, Ill., died Aug. 18, 1910, at his home, near Lacon, Cal., of typhoid fever. He leaves a father and mother, two sisters and one brother, who mourn his departure. Services at Oak Grove church, by Eld. D. R. Holsinger, assisted by Eld. G. S. Wine. Text, "His sun hath gone down, while it was yet day." Interment in the Oak Grove cemetery.—J. C. Coffman, Lacon, Ill.

**Flora.** J. Thomas, oldest son of Bro. James and Sister Susie Flora, in the Antioch congregation, Franklin County, Va., died from typhoid fever, in Campton City, Texas, Aug. 20, 1910, aged 21 years, 9 months and 4 days. His remains were brought to Virginia, his native State, where he was buried in the family cemetery, Aug. 25, 1910, aged 21 years. He leaves a mother, two brothers and seven sisters. Services in the grove at the cemetery by Eld. Riley Flora and others. Text, Job 14: 10.—C. J. Clingenpeel, R. D. 1, Boone Mill, Va.

**Good.** Georgia Emma, infant daughter of Bro. James and Sister Jennie Good, born Feb. 22, 1910, died at Bridgewater, Va., Aug. 18, 1910, aged 5 months and 26 days. She is survived by her parents. Services at the Sangerville Church of the Brethren, conducted by Bro. S. I. Bowman. Text, 2 Sam. 12: 22, 23.—Annie R. Miller, R. D. 2, Bridgewater, Va.

**Greenwalt.** Sister Martha, nee Brookhart, born at Mount Joy, Pa., Dec. 16, 1824, died in the bounds of the Yellow Creek congregation, Pa., Aug. 13, 1910, aged 85 years, 8 months and 27 days. She was married to John Greenwalt in 1848. To this union were born five sons and four daughters. Her husband and four sons preceded her to the spirit world. Services by Eld. H. M. Schwalm, assisted by Brethren William Hones and S. B. Burns.—Gertie Schmitt, Wakarusa, Ind.

**Halladay.** Vera, daughter of J. R. and Margaret Halladay, born at North Star, Ohio, May 30, 1899, died Aug. 21, 1910, aged 1 year, 2 months and 22 days. She leaves father, mother, two brothers and one sister. She passed through much sickness during the summer. Her illness lasted only one week. Services by Bro. David Hollister, at the North Star church, North Star, Ohio. Interment at Palestine, Ohio.—H. Jesse Baker, New Weston, Ohio.

**Kamstead.** Bro. John, died, after a severe operation, in the hospital at Baltimore, Md., Aug. 13, 1910, aged 71 years, 4 months and 8 days. He was born in Germany, came to this country in 1849, and was married to Mary Ann, nee Evans, near Mayville Gap. He was married twice.—First to Martha A. Evans in 1860. To this union were born nine children, two of whom, with their mother, preceded him to the spirit world. He was married to Elizabeth Arnold, in 1892, who was some years ago moved to Washington County, W. Va., where he lived the remainder of his life. He was a consistent member of the Church of the Brethren for forty-nine years. Services at the Maple Spring house by Eld. John S. Fike and Chas. D. Bonasack. He leaves a wife, seven children, one brother and one sister.—Maggie E. Arnold, Egion, W. Va.

**Kogan.** Bro. Lam George, born in Carroll County, Mo., Oct. 11, 1891, died at his home in Ray County, Mo., Aug. 22, 1910, aged 18 years, 10 months and 11 days. His disease was appendicitis. Bro. George was baptised in Great Britain, lived as a regular Christian life. He loved the church and was a regular attendant at its services. He was much esteemed by all who knew him. He was a member of the Pleasant View congregation. His funeral was largely attended. Services by the writer and E. M. Studebaker. Interment in Wakarusa cemetery.—John H. Mason, R. D. 2, Box 40, Norborne, Mo.

**Korn.** Schuyler, son of Raymond and Mollie Korn, died in the bounds of the Libertyville church, VanBuren County, Iowa, Aug. 22, 1910, aged 10 months and 1 day. Services by the writer.—Abraham Wolf, Udell, Iowa.

**Kuff.** Sister Elizabeth, wife of Bro. Jacob Huff, born in Tuscarawas County, Ohio, Feb. 18, 1843, died at her home, in the bounds of the East Nimishillen church, Stark County, Ohio, Aug. 16, 1910, aged 67 years, 5 months and 28 days. She was united in marriage to Jacob Huff Dec. 31, 1863. To this union were born seven children—five sons and two daughters. She united with the Church of the Brethren in May, 1864, and remained a faithful member throughout the remainder of her life. Services at the Brick church, conducted by Eld. Noah Longenecker and C. F. Paisley. Text, Rom. 6: 23.—A. J. Garper, Middlebranch, Ohio.

**Johnston.** Mrs. Ida, in the bounds of the Libertyville church, Iowa, born March 22, 1892, died at her home in Jefferson County, Iowa, Aug. 17, 1910, aged 18 years, 4 months and 22 days. At the age of fifteen she united with the M. E. church of which she was a worthy member. She leaves a young husband, a widowed mother, seven sisters and one brother. Services at the M. E. church, by the writer.—Abraham Wolf, Udell, Iowa.

**Kinsey.** Christina, daughter of Jacob D. and Catherine Wolf, born Dec. 28, 1840, died Aug. 16, 1910, aged 69 years, 7 months and 18 days. She was married Feb. 23, 1860, to Jesse Kinsey, who was the beloved bishop of the Salem congregation, Ohio. He preceded her about ten years ago. She united with the Church of the Brethren about forty-six years ago, and remained faithful until death. Her death came very unexpectedly. She had been ill for a few months, but no one thought her illness to be serious. Her loss is keenly felt. Services by J. W. Fidler, assisted by the writer.—Charles L. Flory, Union, Ohio.

**Kreider.** Sister Sarah A., daughter of Eli and Sarah A. Noffenger, born June 23, 1853, died at her home, in the bounds of the Union City church, Aug. 19, 1910, aged 52 years, 1 month and 26 days. She was married to Silas A. Kreider Oct. 21, 1878. To this union were born three children—two sons and one daughter. She, in her childhood, united with the Christian church, in which she held her membership until



July 1, 1906, when she united with the Church of the Brethren. She remained a faithful and consistent member until death. She was anointed a few weeks before she died. She was a faithful wife, a kind and loving mother, and an earnest helper in the church. She leaves a husband and three children. Services in the Union City church, by Bro. J. W. Fidler. Text, Deut. 3: 25. Interment in the city cemetery.—Emile K. Netzel, R. D. 41, Union City, Ind.

**Miller, Elsie S.**, the only daughter of Brother and Sister Jacob Miller, of Hanover, Pa., died Aug. 13, 1910, aged 24 years, 8 months and 6 days. She is survived by her parents and one brother. Services at the home of the deceased by Brethren William H. Miller and D. H. Baker.—W. B. Haracher.

**Miller, Levi L.**, son of Levi E. Miller of Wenatchee, Wash., formerly of Indiana, born June 28, 1836, died Aug. 22, 1910, at Corning, Cal., where he had moved just one month before, seeking to recuperate his health. He accepted Christ and was baptized at the age of seventeen, living faithfully till his death. Jan. 14, 1903, he married Elsie Leavelle who, with three little daughters,—the youngest but five months old,—survive. Besides these, several brothers and sisters and the aged father survive. Services in the Mennonite church by the writer. Interment in the Corning Hill cemetery.—J. Harman Stover, Chico, Cal.

**Newcomer, Bro. John N.**, died near Ringgold, Md., Aug. 13, 1910, aged 78 years and 11 months. He is survived by his wife, one daughter, two sons and one sister. Bro. Newcomer was in failing health for over two years. He was a member of the Brethren church for nearly fifty years, and was a regular attendant at all the services, as long as strength of body and mind permitted him. He was always ready to lend a helping hand to the sick and needy, and was highly esteemed in the community in which he lived. Services at the Wesley church by Bro. C. R. Oellig, assisted by Rev. Miller, of Lutheran church, and Rev. H. H. Hoyer, of Christian church. Text, 2 Cor. 1: 3-4. Interment in the cemetery adjoining the church.—Susanna M. Newcomer, Ringgold, Md.

**Paxton, Bro. Joseph**, of Waynesboro, Pa., died Aug. 15, 1910, aged 71 years, 5 months and 21 days. While visiting his daughter, near Shippensburg, he was seized with a hemorrhage of the lungs. He was unable to withstand a second attack, which followed in two days. He was a member of the Church of the Brethren about 40 years, and lived a quiet, consistent Christian life. He is survived by his wife, four sons and three daughters. Services in the Ridge church, by Bro. Casper Hostford. Text, Psalm 117: 15. Interment in the cemetery adjoining.—Sudie M. Wingert, Waynesboro, Pa.

**Riley, Julius Seymour**, born in Preble County, Ohio, June 14, 1851, died near Coleman, Mich., Aug. 15, 1910, aged 59 years, 2 months and 1 day. He was a son of George and Sarah Riley, and was the youngest of nine children. He was married to Amanda Flory Nov. 22, 1872, to which union were born eight children, four of whom died in infancy. His faithful wife with four children, three brothers and one sister survives. He united with the Church of the Brethren about eighteen years ago and served as a deacon for nearly fourteen years. He resided in Darke County, Ohio, for many years and moved to Michigan in 1903. He suffered for many years from lung trouble, but patiently endured his affliction. Tuberculosis and chronic bronchitis ended his life. Services in the Presbyterian church at Coleman, Mich., by Eld. Neff and Bro. Perry Arnold. Interment in the Riverlawn cemetery.—Forest R. Riley, R. D. 1, Loomis, Mich.

**Sell, Abraham B.**, died at his home, Riverside, Cal., Feb. 15, 1910, of pneumonia. He was born in Blaine, Minn., March 19, 1827, and died at 82 years, 10 months and 26 days. Services at the house by Eld. W. E. Trostle. Text, 2 Tim. 4: 7, 8. Interment at Olive Wood cemetery.—Martha Larick, Covina, Cal.

**Shaw, Clara M.**, daughter of Asro and Olivia Shaw, born in Vermilion County, Ill., Sept. 12, 1846, died at her home in Andrews, Ind., Aug. 12, 1910, aged 63 years, 10 months and 28 days. She was united in marriage to John E. Mohler April 6, 1869. To this union were born four sons and three daughters. Her sons all died in infancy. She leaves a husband, three daughters, and one son. She was a member of the church, with her husband, united with the Church of the Brethren. She remained faithful to her Master. For twenty-four years she was afflicted with palsy, and the last ten years she was a constant sufferer. She bore it patiently, never murmuring, and was ready and willing to go to the Master's city. Services at her home by Rev. E. E. Lutes, of the M. E. church. Text, Rev. 22: 3-5. Interment in the Riverside cemetery.—Dorothy Ridley, Huntington, Ind.

**Shideler, Bro. Simon H.**, born in Dayton, Ohio, March 2, 1826, died Aug. 15, 1910, at his home in Huntington County, Ind., aged 82 years and 5 months and 13 days. He was seven he came with his parents to Wayne County, Ind., where he remained until 1858. Later on he came to Huntington County, Ind., where he remained until his death. June 17, 1859, he was married to Nancy Paris. To this union were born two sons. Nov. 7, 1864, his wife died. He was married to Anna E. Kitch April 7, 1871. To this union were born five sons and three daughters. He united with the Church of the Brethren about 1865, and lived a devoted Christian life until his death. He leaves a wife, six sons and three daughters. Services at the Lancaster house, in the Salamonie congregation, by Bro. Wm. Lampin, of Polo, Ill., assisted by Bro. Henry B. Wike. Interment in the cemetery near the church.—Millie Wike, R. D. 6, Huntington, Ind.

**Tombaugh, Leona Elizabeth**, born April 14, 1834, died in the bounds of the Roann church, Ind., Aug. 13, 1910, aged 75 years, 3 months and 29 days. Jan. 14, 1906, she united with the Church of the Brethren, in which she lived an earnest and devoted life. Her mother, one brother and two sisters preceded her to the spirit world. She was sick only eight days, suffering intensely. Her father, one brother and two sisters survive her. Services were held in the Roann church, at the Enterprise house, by Eld. J. D. Rife, assisted by Eld. I. E. Warren. Text, 1 Cor. 15: 61.—Katie Baldwin, R. D. 2, Wabash, Ind.

**Wilkinson, Maude D.**, daughter of W. J. and Amanda E. Wilkinson, born Oct. 14, 1893, died July 27, 1910, aged 16 years, 9 months and 8 days. At the early age of ten she united with the Church of the Brethren, and ever lived a faithful Christian life. She leaves a father, stepmother, brother, half-sister and infant brother. Her mother and one sister preceded her to the spirit world. Services in the Union City schoolhouse by Brethren L. T. Bosserman and Harvey Elkenberry. Interment in the Raisin City cemetery.—Ida Fickinger, Raisin, Cal.

**Ziegler, Sister Katie**, nee King, born in Lebanon County, Pa., Jan. 8, 1857, died at her home in Ridgely, Md., congregation, Aug. 18, 1910, aged 53 years, 7 months and 9 days. She was married to Daniel Z. Ziegler Oct. 29, 1888. To them were born ten children, two of whom preceded her in death. A few days before her death, while preparing a mixture of coal oil and turpentine, the mass in some way, ignited from the heat of the stove, throwing the contents over her, and at once her body was enveloped in flames. She ran to the yard for help and, when first seen, looked like a burning statue. Her clothing was practically burned off her body, and she suffered intensely, but bore it with Christian courage and patience. She was an excellent Christian woman, and was permitted to see five of her oldest children unite with the church. She was a sister-in-law to Sister Ziegler, who is at this time a missionary in the German termite way, from from the territory. Services in the Ridgely church, Aug. 29, by the home ministers.—T. F. Imier, Ridgely, Md.

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## NOTES NOT CLASSIFIED

**Notice.**—The District, Ministerial and Sunday-school Meetings will convene in the Northern District of Iowa, Minnesota and South Dakota, Oct. 5, 6 and 7, at Waterloo, in the country churchhouse. The District Meeting will open on the 5th at nine o'clock. All trains will be met on Tuesday and Wednesday. If there are any coming after night, please inform Bro. W. H. Lichty, stating on what train you are coming. No trains will be met after Wednesday.—W. H. Lichty, R. D., Waterloo, Iowa, Sept. 1.

**Upper Twin Beech Grove.**—This church met in council Aug. 4, with our elder, Bro. J. F. Deaton, presiding. We enjoyed a pleasant meeting. Our communion was appointed for Sept. 17 and 18, commencing at ten o'clock.—Wm. M. Brubaker, R. D. 3, Eaton, Ohio, Aug. 29.

**Indianapolis.** (First Church of the Brethren).—Eld. J. C. Murray closed his work here Aug. 31, having been pastor of the church for nine months. Bro. W. Carl Rarick and wife had previously been secured to take immediate charge of the work. Bro. Rarick has been in the ministry a few months but only, but his ability and talents indicate that he will make a valuable worker. He is taking up this work at a great sacrifice to himself, and should have the prayers of God's people. On Tuesday evening, Aug. 30, the church met in special council to advance Brother Rarick to the second degree of the ministry. Bro. Murray was given his letter of membership, but retained as elder of the church. Two other letters were also granted. Bro. S. A. Hyilton was chosen delegate to District Meeting. It was decided to hold a love feast, the date to be decided later. A. Lawrence, Central Indiana Hospital for the Insane, Indianapolis, Ind., Sept. 1.

**Camden.**—This church met in council Aug. 20, with our elder, Bro. D. M. Byerly, presiding. Bro. W. L. Hatcher, of Portland, assisted in the meeting. Two letters of membership were received. Some arrangements were made for our love feast, which we expect to hold Oct. 22, beginning at 10 A. M. We are expecting Bro. Swihart to begin a series of meetings for us Oct. 15. Bro. D. A. Hummer was chosen delegate to District Meeting.—Eva L. Whitacre, R. D. 1, Portland, Ind., Aug. 30.

**English Prairie.**—The church met in council Aug. 27. Our elder, Bro. N. H. Shurt, presided. One letter of membership has been received since our last report. One dear soul was added to the church by baptism. It has been decided to hold two communion meetings,—one at our home church, and one at our church four miles south of Benson, known as the Oak Grove house. The communion here at English Prairie, is set for Nov. 12, at 5 P. M.; at the Oak Grove house, Oct. 22, at 2 P. M.—Mary M. Rowe, R. D. 3, Howe, Ind., Aug. 31.

**Miami.**—Bro. S. B. Miller, of Cedar Rapids, Iowa, is to commence a series of meetings at Miami Sept. 11. Our love feast will be Sept. 17.—William Mohler, Miami, N. Mex., Aug. 23.

**Longmeadow.**—We have just closed an interesting series of meetings, conducted by Bro. T. S. Pike, of Baltimore. Our meetings began Aug. 14, and continued until the 28th. Bro. Pike gave us the whole truth in his purity and power. Eternity alone can reveal the benefit these meetings have been to us. Two were gathered into the fold,—one being an aged father, while there were many who felt the Spirit's call, but still cling to the world. On the afternoon of the 28th, Bro. Pike gave us a Spirit-filled sermon. An offering of \$2.75 was taken for home missions. Sunday, Aug. 28, Bro. H. R. Rowland and wife were installed into the ministry. Sunday evening, Aug. 28, Bro. J. B. Emmert preached for us.—K. Mae Rowland, R. D. 6, Hagerstown, Md., Aug. 31.

**Ladlow.**—Aug. 27 Eld. David Hollinger delivered a practical and instructive sermon for us at Pittsburgh. His subject was, "Giving." This was the occasion of our harvest meeting. An offering was taken for the benefit of the Brethren Home at Greenville. Brother and Sister Hollinger have planned to accompany Bro. W. E. Miller on his trip to Palestine, expecting to start Sept. 6. They will visit India and, probably, China, and may not return to America before next April. Sister Hettie Stauffer, of our congregation, will also take the trip to Palestine. Sister Lydia Stauffer has accepted a position in the Elizabeth College, Elizabethtown, Pa. Elders Joseph Longenecker, J. J. Rosenberger and Moses Hollinger were also present at our harvest meeting. At the close of the service Bro. Lawrence Kreider and Bro. Newton Binkley were ordained to the eldership. They, with their wives, were duly installed.—Levi Minnich, Greenville, Ohio, Sept. 3.

**Rock River.**—The Brethren at Franklin Grove met in regular business meeting Aug. 30. We arranged to have our love feast Oct. 1, at 6 P. M. Brethren Edwin Knouse and Ira Lahman will represent us at District Meeting. The Brethren have felt that the name of our congregation in late years is not as appropriate as formerly, and is often misleading and confusing. Therefore we have decided to change the present name, that of "Rock River," to the "Franklin Grove" congregation.—Anna Stutzman Buck, Franklin Grove, Ill., Sept. 3.

## ANNOUNCEMENTS

## DISTRICT MEETINGS.

Sept. 16, Southern Iowa, at Salem church.  
Sept. 16, Oklahoma, Panhandle of Texas, and New Mexico, at Coyle, Oklahoma.  
Sept. 16, 9 am, Northern Missouri at Wakarusa.  
Sept. 24, Eastern Pennsylvania, at Ephrata.  
Sept. 23, Tennessee, at Meadow branch.  
Sept. 28, Middle Iowa, in Panther Creek church, Dallas County.  
Oct. 6, 8 am, Northern Illinois and Wisconsin, at Hickory Grove.  
Oct. 5, 9 am, Northern Iowa, Minnesota and South Dakota, at Waterloo, country church.  
Oct. 6, Northern Indiana, Union Center.  
Oct. 11, 1 pm, Nebraska, South Beatrice church near Holmeville.  
Oct. 12, Southern Illinois, Cerro Gordo.  
Oct. 13, Middle Indiana, North Manchester, City church.  
Oct. 13, Middle Missouri, at Centerville church.  
Oct. 14, Northern California, Butte Valley church.  
Oct. 14, Northwestern Kansas and Northeastern Colorado, at Quinter.  
Oct. 19, Southwestern Kansas, Southern Colorado and Northwestern Oklahoma,

Monitor church, near Conway, Kans.  
Oct. 19, Southern Missouri and Northwestern Arkansas, at District Meeting.  
Oct. 20, 8 am, Southern Indiana, at Buck Creek church.  
Oct. 22, First District of W. Virginia, Maple Spring, German Settlement congregation.

## LOVE FEASTS.

**Colorado.**  
Sept. 17, Good Hope.  
Oct. 19, Bethany.  
**Illinois.**  
Sept. 17, Liberty.  
Sept. 17, 10 am, Spring Run.  
Sept. 17, 18, 10 am, Woodland.  
**Iowa.**  
Sept. 20, Martin Creek, 2 miles southeast of Jeffersonville.  
Oct. 1, 6 pm, Franklin Grove.  
Oct. 8, 9, 2 pm, West Branch.  
Oct. 9, 6 pm, Folsom.  
Oct. 15, 5:30 pm, West Ottumwa.  
Oct. 15, 18, 1:30 pm, Wadams Grove.  
Nov. 5, Mulberry Grove.  
**Indiana.**  
Sept. 15, 2:30 pm, Ladoga, near Holton.  
Sept. 17, 5 pm, Burnett's Creek.  
Sept. 17, Lower Fall Creek.  
Sept. 17, Landessville.  
Sept. 17, 5 pm, Maple Grove.  
Sept. 17, Ogans Creek.  
Sept. 17, Yellow River.

Sept. 24, 5 pm, Santa Fe.  
Sept. 24, Rosann.  
Sept. 24, Fountain.  
Sept. 24, 4 pm, Walnut.  
Sept. 25, 7 pm, Second South Bend.  
Sept. 29, Nappanee.  
Sept. 30, Bremen.  
Oct. 1, 2 pm, Lower Deer Creek.  
Oct. 6, 2 pm, Howard.  
Oct. 8, 10 am, Sugar Creek.  
Oct. 8, 6 pm, St. Joseph Valley.  
Oct. 8, 5 pm, Flevna.  
Oct. 8, Beach Grove.  
Oct. 13, 5 pm, evening service only, Union church, west of Plymouth.  
Oct. 14, 10:30 am, 2 1/2 miles east of Middletown.  
Oct. 14, 6 pm, Yellow Creek.  
Oct. 15, 10:30 am, Prairie Creek, Sugar Grove house.  
Oct. 15, 3 pm, Blue River.  
Oct. 15, 5 pm, Bethel congregation, at Millford.  
Oct. 15, 4 pm, Fort Wayne.  
Oct. 15, 4 pm, Somerset.  
Oct. 15, 5 pm, Osceola.  
Oct. 15, 10 am, one mile west of Hagerstown.  
Oct. 15, 4 pm, Pine Creek, east house.  
Oct. 15, 5:30 pm, Fairview.  
Oct. 16, 7 pm, Summit.  
Oct. 16, 4 pm, Fort Wayne.  
Oct. 20, 6 pm, Elkhart.  
Oct. 20, 7 pm, First, South Bend.  
Oct. 22, 10 am, Camden.  
Oct. 22, 2 pm, English River, Oak Grove house.  
Oct. 22, 23, 10 am, Pleasant Hill.  
Oct. 22, 6:30 pm, Anderson.  
Oct. 22, North Liberty.  
Oct. 22, 7:30 pm, Monticello.  
Oct. 22, 2 pm, Union City.  
Oct. 22, 3 pm, Huntington.  
Oct. 23, Laporte.  
Oct. 23, 10 am, Four Mile house.  
Nov. 5, 5 pm, Spring Creek.  
Nov. 10, Little St. Joe.  
Nov. 12, 10:30 am, Buck Creek.  
Nov. 12, 5 pm, English River.  
Nov. 13, 5 pm, Pleasant Valley.  
Nov. 19, 6 pm, Markle.  
Nov. 24, 5:30 pm, Bachelor Run, town house.  
**Iowa.**  
Sept. 10, 3 pm, South Keokuk.  
Sept. 25, Cedar.  
Oct. 1, 11 am, English River.  
Oct. 8, 5 pm, Prairie City.  
Oct. 15, 4 pm, Fairview.  
Oct. 15, 16, 2 pm, Coon River, near Fama.  
Oct. 22, 4 pm, Monroe County church.  
Oct. 28, Franklin, Decatur County.  
Oct. 29, 30, 5 pm, Garrison.  
**Kansas.**  
Sept. 17, Ozarkville.  
Sept. 17, 10 am, Burr Oak.  
Sept. 17, 10 am, Washington Creek.  
Sept. 22, 11 am, Washington.  
Sept. 24, 2 pm, Pleasant Grove.  
Sept. 24, 7 pm, Vermillion.  
Oct. 1, White Rock.  
Oct. 1 and 2, 2 pm, Oakland.  
Oct. 1, 2, Appanoso.  
Oct. 1, 2, 10 am, Appanoso.  
Oct. 8, Friend.  
Oct. 8, Wade Branch.  
Oct. 8, 4 pm, Conway Springs.  
Oct. 8, 2 pm, Newton.  
Oct. 14, Paint Creek.  
Oct. 15, 3 pm, Verdigris.  
Oct. 15, Prairie View.  
Oct. 15, Independence.  
Oct. 15, Wichita, corner Eleventh and St. Francis Streets.  
Oct. 22, Eden Valley.  
Oct. 29, 10 am, Olathe.  
Oct. 29, 10 am, Dorrance.  
Nov. 5, 6, 2 pm, Pleasant View.  
Nov. 19, 10:30 am, Victor.  
**Maryland.**  
Sept. 17, Maple Grove.  
Sept. 17, 3 pm, Sams Creek.  
Sept. 17, 3 pm, Piney Creek, near Taneytown.  
Sept. 24, 2 pm, West Point.  
Oct. 15, Manor.  
Oct. 15, 2 pm, Meadow Branch.  
Oct. 15, 10:30 am, Beaverdam.  
Oct. 15, 18, 1:30 pm, Antietam.  
Oct. 22, 3 pm, Middletown Valley.  
**Michigan.**  
Sept. 17, 10 am, Vestaburg.  
Oct. 1, 10:30 am, Saginaw.  
Oct. 8, 10:30 am, Crystal.  
Oct. 15, 6 pm, Coleman, at the home of Bro. Perry Arnold.  
**Missouri.**  
Sept. 17, 2:30 pm, Nevada.  
Sept. 18, Kansas City, 6238 Hugh Street (or East 17th Street).  
Oct. 1, Mt. Hermon.  
Oct. 1, Joplin.  
Oct. 8, Log Creek.  
Oct. 8, 4 pm, Dry Fork.  
Oct. 15, Rockingham.  
Oct. 15, Carthage.  
**Nebraska.**  
Sept. 17, South Loup.  
Sept. 24, 10 am, Red Cloud.

Oct. 8, 10 am, Bethel.  
Oct. 7, Bethel.  
**Ohio.**  
Sept. 16, 10 am, Black River.  
Sept. 16, 6 pm, Loudonville.  
Sept. 17, 10 am, Mohican, at West Salem.  
Sept. 17, 5 pm, North Industry.  
Sept. 17, 4 pm, Deshler.  
Sept. 17, 10:30 am, Silver Creek.  
Oct. 1, 10 am, Lick Creek.  
Oct. 2, Foster.  
Oct. 8, 10 am, Black Swamp.  
Oct. 8, 6 pm, County Lane.  
Oct. 13, 10 am, Price's Creek.  
Oct. 15, Fairview.  
Oct. 15, 10 am, Wooster.  
Oct. 15, 10 am, Stonelick.  
Oct. 15, 10 am, West Nims-shillen.  
Oct. 15, 2 pm, Ross.  
Oct. 15, 10 am, Maumee.  
Oct. 15, 10 am, Donnell's Creek, country house.  
Oct. 15, Green Spring, Bethel house.  
Sept. 17, 18, 10 am, Upper Twin Beech Grove.  
Oct. 22, Wyandot.  
Oct. 22, Owl Creek.  
Oct. 22, 3 pm, Blue Creek.  
Nov. 12, 2 pm, Donnell's Creek, Summerford house.  
Nov. 12, 3 pm, Lower Stillwater, at Happy Corner.  
Nov. 12, 2 pm, North Star.  
**New Mexico.**  
Sept. 17, Miami church.  
**Oklahoma.**  
Sept. 17, 4 pm, Cement.  
Sept. 24, 5 pm, North Star.  
Oct. 8, 3 pm, Monitor.  
Oct. 15, Pleasant Home, at Eld. Lauver's place.  
Nov. 12, Elk City.  
**Oregon.**  
Oct. 8, Mohawk Valley.  
**Pennsylvania.**  
Sept. 10, 4 pm, Quemahoning, Maple Spring house.  
Sept. 17, Jacob's Creek, Mount Joy house.  
Sept. 17, Maple Glen.  
Sept. 17, Sandy Creek.  
Sept. 17, 4 pm, Jacob's Creek, near Elm, Pleasant.  
Sept. 17, 18, 10 am, Lower Canawago, at Bermandian house.  
Sept. 18, Middle Creek.  
Oct. 8, 10 am, Elder's Creek, Fairview house.  
Oct. 8, Plum Creek.  
Oct. 8, 4 pm, York, Belvidere Ave.  
Oct. 11, 12, 9:30 am, Tulpeheocken.  
Oct. 13, 14, 10 am, Little Swatara, at the Zigler house.  
Oct. 14, 3:30 pm, Dunning's house.  
Oct. 15, 4 pm, Spring Run.  
Oct. 15, 1:30, Antietam congregation, Welty church.  
Oct. 15, 3:30 pm, Ephrata.  
Oct. 15, 1:30 pm, Upper Canawago.  
Oct. 15, 16, 2 pm, Freespring.  
Oct. 16, 10 am, Codorus.  
Oct. 16, Valley Creek.  
Oct. 16, 5 pm, Brothers' Valley, Pike house.  
Oct. 16, Koonitz.  
Oct. 18, 1:30 pm, White Oak.  
Oct. 19, 2:30 pm, Chiques.  
Oct. 20, Midway.  
Oct. 22, 3:30 pm, Clear.  
Oct. 28, 6 pm, New Enterprise.  
Nov. 5, 6, Falling Springs, at Hado house.  
Nov. 13, 3 pm, Johnstown.  
Nov. 15, 16, West Conestoga.  
**Tennessee.**  
Sept. 17, 2 pm, White Horn.  
Sept. 24, Lanesboro.  
Sept. 24, Piney Flats.  
Oct. 1, 2:30 pm, Knob Creek house.  
**Virginia.**  
Sept. 17, 4 pm, Salem.  
Sept. 17, Needmore, Valley Bethel congregation, Grove.  
Sept. 17, 18, 1:30 pm, Long Meadow.  
Sept. 17, 2:30 pm, Green Mount.  
Sept. 17, 3:30 pm, Peter's Creek.  
Sept. 24, 3:30, Copper Hill.  
Sept. 24, 3:30 pm, Coulson.  
Oct. 1, Roanoke City.  
Oct. 8, Mount Joy, Bethel house.  
Oct. 8, 2:30 pm, Pleasant Valley.  
Oct. 8, 2:30 pm, Elk Run.  
Oct. 8, 2:30 pm, Woodstock.  
Oct. 15, Valley Bethel.  
Oct. 15, 3 pm, Midland.  
Oct. 15, 6 pm, Elder Creek.  
Oct. 15, Cook's Creek, Garber house.  
Oct. 22, 2 pm, Middle River.  
Nov. 12, Nokesville, Valley house.  
**Washington.**  
Sept. 17, 6 pm, Tacoma, South 50th and G. Streets.  
**West Virginia.**  
Sept. 17, Sandy Creek, at Salem house.  
Sept. 17, Harman.  
Sept. 24, Knobly.  
Sept. 24, 3 pm, Red Creek, at Bethel house.  
Oct. 8, Teacost.  
Oct. 8, 2 pm, White Pine.  
Oct. 15, Mountain Dale.

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# THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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## AROUND THE WORLD

THERE is much significance in the fact that a \$100,000 peace monument is to be erected by Americans in the City of Mexico, as their tribute to the Centennial Celebration of that republic. More than \$50,000 has already been subscribed, and the balance will, no doubt, be readily secured. To future generations this monument is to tell its story of continued friendly relations which, it is hoped, will lastingly prevail between these two American republics. Why would it not be well for more of the nations to enter upon relations so mutually amicable that war would be simply impossible? Why should not the angel-message, once sounded on Judean plains,—"Peace on earth,"—see its blessed realization in the near future?

WHEN all the facts in the case are made known, one does not wonder at the opposition of the Spanish Government against further encroachments of Catholic rule. Already the Roman Catholic clergy receives \$8,000,000, annually, from the general revenues of the country, besides other large sums. Then there are indirect contributions, amounting to large aggregates, annually. The various industrial enterprises carried on by monks and nuns, are exempted from all taxation, and they are, therefore, formidable competitors of the ordinary business man, not thus favored. As a matter of fact, the ecclesiastics of Spain are possessed of valuable privileges which they are loth to give up; hence the difficulty at present involving the conflicting interests in Spain, and which may yet lead to war. Such policy is neither humane nor Christian. "My kingdom," says Christ, "is not of this world."

"THE square deal," practically applied to his convicts by Thomas I. Tynan, warden of the State Penitentiary at Canyon City, Colo., has worked wonders. Having ascertained that drink has driven ninety per cent of the criminals into the various violations of law, and that they are offenders from circumstances rather than choice, he acts accordingly. He believes in the health-giving panacea of outdoor employment, and from camps in the mountains leads out his men each working day to engage in road building for the State. There are no guards. Each man is put on his honor not to escape. The warden says, "Through the confidence we repose in the prisoners we have redeemed all classes of men,—some known as 'border terrors.' We teach responsibility. Often when we place a man on his honor, it is the first time in his life that any human being ever placed any trust in him." There is wisdom as well as a tender love for the erring in Warden Tynan's treatment of his prisoners. He deals out kindness to

hardened outcasts, and it is measured back to him in loving and obedient service.

KANSAS, with its enviable record as a prohibition State, and all the blessings that come to an industrious and sober people, holds another distinction that is worth mentioning. Its Sunday-school enrollment is larger, by far, than that of the public schools, and its record, in this respect, is unequalled by any other State of the Union. It also shows the large enrollment of adults in the Sunday-schools of the Sunflower State, which is an excellent testimony to the moral worth of her citizens. Whenever the study of the Bible takes hold of a community, it will show itself in improved citizenship and a moral uplift in general.

MANY of our readers, perhaps, recollect how bitterly the acquisition of Alaska was denounced, especially the supposed waste of public funds in its purchase. More and more, however, is the wisdom of that negotiation becoming apparent. Trustworthy authority assures us that Alaska has more gold than California and Colorado, more copper than Montana and Arizona, more coal than Pennsylvania, Ohio, and West Virginia, and more fish than all other American waters combined. Such a wealth of natural resources should suggest the wisest policy in the proper utilization of them for the best interests of the nation. God has richly blessed us, as a people, and we may well yield to him the tribute of a truly grateful heart.

"THERE'S death in the cup," has been the oft-repeated plea of temperance workers, in referring to the intoxicants as ordinarily sold. The phase has assumed a new meaning, however, since liquor dealers have taken to adulterating their vile mixtures with wood alcohol. Twelve recent deaths at Westerly, R. I., have been traced to this fatal adulterant, and similar cases are being reported from Asbury Park, N. J., and other places. Whiskey of itself is bad enough, but in connection with wood alcohol,—a rank poison,—it forms a combination that will slay the strongest of men swiftly and surely. Nothing, it seems, is too dastardly for the cupidity of the liquor dealers, when there is a chance of increasing their profits by vile adulterations.

THE Baptist Sunday-school workers are pointing with an excusable degree of exaltation to the fine records that some of their officers and teachers have made in unbroken attendance. There are scores who claim an uninterrupted attendance of five or more years, while a Philadelphia worker has not missed one session in a thousand Sundays, and one in Meriden, Conn., has missed but one service in fifty years. We do not know just what the record may be in the Church of the Brethren, but we are sure that we have a large number of faithful and dependable workers, who are found at the post of duty Sunday after Sunday, practically illustrating the Psalmist's words, "I was glad when they said unto me, Let us go into the house of the Lord."

IT is pleasant, indeed, to record that the most amiable spirit is seemingly pervading the South-African countries, now known as the "United States of Africa." Briton and Boer,—once antagonists in a bitter and long-drawn-out war,—are now standing shoulder to shoulder, laboring assiduously for the best interests of the South-African federation. At the recent dedication of a Rhodes memorial statue at Cape Town, the chief address was made by J. H. de Villiers, —once a foe to English domination. His fair and appreciative tribute to the memory of the great "empire builder" showed that it is possible for generous souls to bury past grievances and reach forward to higher and better attainments, hand to hand with their former foes. The world needs more of this forgiving spirit.

RECENT reports from the Congo Free State, Africa, indicate that a great deal of practical mission work will have to be done in that country, to bring about even passable conditions, socially and morally. There are but few Christian homes, as yet, and while these have not attained to a high spiritual plane, they are infinitely superior to their heathen neighbors. Christianity alone has given to the mother of a Christian home in the Congo Free State her lawful rights and privileges. The children, too, have opportunities for future usefulness and moral development never enjoyed before, and that means much in every way. And while Christianity has accomplished much for Africa, a great deal more remains to be done. The field is "white unto the harvest."

MORAL rectitude and good citizenship were given decided emphasis and commendation during the recent tour of Col. Roosevelt. From Oyster Bay to the Pacific, and back again to his home, he traveled, speaking as opportunity offered, from the rear platform of his train, in crowded halls, or under the blue canopy of heaven. Corporations have been made to shake with apprehension, the friends of mob lawlessness have visibly been made uneasy, and crooked politicians have felt the lash of his stinging denunciations. "No republic can last," he said in his Chicago address of Sept. 8, "if corruption is allowed to eat into its public life." It is undoubtedly true that the essentials of good citizenship are not sufficiently emphasized by those who mould public opinion. Much may be done in the school, by the press, and even the pulpit, to promote civic righteousness and a moral uplift of the masses.

A RECENT ruling in regard to the privileges of labor unions may prove of interest. In New York, Justice Goff, of the Supreme Court, in connection with the now happily ended strike of the cloak-makers, declared that the strike was illegal because its purpose was to prevent those from working who really wanted to work. Looking at the monetary loss of this strike, we note that millions, in the aggregate, were lost by the workers, while their employers lost correspondingly by the enforced suspension of their business for the time being. After each of the larger strikes there is a public clamor for a settlement of impending labor difficulties, without resorting to the costly expedient of a strike. And yet, no sooner has a strike been disposed of in one locality, until it breaks out somewhere else,—all because some one, either employer or laborer, has failed "to deal justly." Both sides must duly respect the principles of justice and equity.

A RECENT report of the *Journal of the American Medical Association*, on this year's Fourth of July deaths and injuries, gives cause for sorrow as well as gratification. Sorrow, because there were 131 deaths and 2,792 minor injuries. Gratification, because there is a notable decrease in casualties as compared with last year. There was a drop in these from 5,307 to 2,923. Much as we may rejoice over the gain that has been made, there should be no relaxing of efforts to bring about a still saner and safer observance of the day. While restrictive measures are good, and prohibitive measures are still better, it should not be forgotten that the most effective way to get rid of a vicious and dangerous method of celebrating the Fourth is to supply a good one. In this our Brethren have, in many places, been pioneer movers. They have devised interesting and attractive religious programs and exercises, that have not only interested the membership but outsiders as well. There is an excellent opportunity, on the Fourth, to let our "light so shine before men that they may see our good works and glorify our Father which is in heaven."



## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

### "He Giveth His Beloved Sleep."

Of all the thoughts of God that are  
Borne inward into souls afar,

Along the psalmist's music deep,

Now tell me if that any is,

For gift or grace surpassing this:

"He giveth his beloved sleep?"

What would we give to our beloved—

The hero's heart to be unmoved,

The poet's star-tuned harp, to sweep,

The patriot's voice, to teach and rouse,

The monarch's crown, to light the brows?

He giveth his beloved sleep.

"Sleep soft, beloved!" we sometimes say,

Who have no tune to charm away

Sad dreams that through the eyelids creep;

But never doleful dream again

Shall break the happy slumber when

He giveth his beloved sleep.

His dew drops mutely on the hill,

His cloud above it saileth still,

Though on its slope men sow and reap;

More softly than the dew is shed,

Or cloud is floated overhead,

He giveth his beloved sleep.

### At College.

BY J. E. MILLER.

So your boy and girl have gone off to college! Rather lonely now, is it not, with both of them away? Strange that we have our children with us so very little. Only a few years and either they are off to school, or off into a home of their own. And father and mother are alone again as they were when first they started life together.

Well, why did you send them to college? What reason have you for so doing? Did you send them because you could not manage them at home? Were they choosing the wrong kind of company? Did they spend too much money? Were they growing cold in church work? Did you want them to get a little polish? Was it for an education? Did you want them to have an easier time in life than you had? Are you preparing them for church work? Come now, be honest and tell us why you sent them away to college. There was doubtless some good reason. You would not deprive yourself of their help and company unless you thought there would be some recompense at some time, in some way.

Have you ever pictured your son and daughter at college? Better do so. It will do you good. Do you know that they will, in a large measure, reflect their home life? To them the home,—the old home,—is the best home on earth, and father and mother are the best people living. In college they will, in a great measure, tell, without mentioning a word, just what sort of a home they came from. The years they have been with you have been powerful in influencing their lives. If at home they have been neat and tidy, kind and considerate, honest and upright, devoted and spiritual, they will live this same life in school. School does not so much put new material into them as it develops that which you have already placed there,—placed there to stay through time and through eternity. If at home they have been lavish with the money they received from you, they will show that same disposition at college. If you are furnishing the means, it will be well to ask them for a weekly statement as to what their expenses are. This will enable you to know where they are placing their dollars,—and that will tell you where their time is going,—and will also give them a valuable business training. They need to learn to account for everything.

You wonder how they behave in society. Probably just as you have yourself taught them, not in word, but by that more powerful method, example. Their associates will judge you largely by what they see in your children. You wonder how they will dress. Well, if you were wise, you furnished them their clothes before they left home. That would only have been a matter of wise economy. Do they read their Bible? Well, now, did you really think of putting one into

their trunks? Did they learn from you to read it daily? Or did it come to the front only when the minister came your way? Of course you have thought about all of these things, so it is useless for me to mention them here.

Are they writing home often? Do their letters tell of all their daily rounds of duties? Do they seem to be open and frank in what they say or are they rather shut up and always complaining about not having time to write you much this week? Do they seem to appreciate the letters you send them every week or do they seldom mention them? When they do write, are they showing an interest in college life and work? Do they ever speak of their plans for the coming years? Do you ever mention these matters to them? Is there a set day when you receive their letters and do they, in turn, know when yours will arrive? Do they mention the topics discussed at prayer meeting? Do they ever speak about the sermons and the church services? How often do they mention what their Sunday-school teacher and the superintendent said? Do they seem to miss you?

Just one point more: Where did you send your boy and girl? Do you patronize your own church college or did you send elsewhere? Did you make the matter of a few cents, more or less, an important factor in choosing a school or did you first look to the moral and spiritual welfare of your children? Did you help them to select the college or did you turn them loose to select whatever any one may have recommended to them? Are you really posted on what is being taught there and what influences are moulded into their character? Are you keeping in close touch with them, not only from their angle but also from the angle of the college authorities? Perhaps all these are matters that might be of interest to you and make their college days more helpful to them. Try it and see!

Mount Morris, Ill.

### An Interesting Question.

BY JAMES M. NEFF.

How shall we harmonize the two apparently contradictory phases of scripture truth,—the one representing salvation as the free gift of God, the other representing it as conditioned or dependent upon our works? Some Bible students tell us we can best do this by remembering that a clear distinction must be made between salvation and reward. They tell us that salvation simply involves getting through the gates into the Golden City, and that reward is what we receive after we are in; that the price of admission has been paid by Christ and is free to us, but that the varying degrees of honor that may be bestowed upon the redeemed are to be classed as rewards, the apportionment of which is to be based upon works done in this life.

They point out that "eternal life" is the "gift of God" (Rom. 6:23), that "by grace are ye saved," "not of yourselves," "not of works," "it is the gift of God" (Eph. 2:8). They insist that all such texts as "The Son of Man . . . shall reward every man according to his works" (Matt. 16:27), "Every man shall receive his own reward according to his own labor" (1 Cor. 3:8), "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10), "The Father, . . . without respect of persons, judgeth according to every man's work" (1 Peter 1:17), "I will give unto every one of you according to your works" (Rev. 2:23), "And, behold, I come quickly, and my reward is with me to give every man according as his work shall be" (Rev. 22:12),—that all these texts refer not to salvation itself, but to the rewards that are to be bestowed, over and above salvation, as God's appreciation of the highest degrees of consecration and faithfulness.

Now the above distinction is clear to me, and I see nothing in the Scriptures quoted that would render it objectionable. If the above were all that is to be found in the Scriptures bearing upon this subject, I should, perhaps, accept this distinction, between salvation and reward, as the best way of explaining the apparent discrepancy between what we are told we are to

receive as the free gift of God and what we are to receive as conditioned upon works. But there are other texts to consider. And in the light of them I am reminded that it is one thing for a distinction to be clear and understandable and quite another thing for it to be Scriptural, that even though a theory may have been proposed and advocated by those eminent as Bible scholars, it still remains for us to investigate it in the light of the Word. As for myself, I have nothing to present on this point in a dogmatic spirit. While on some points I might seem intractable and somewhat hard to move, I think you will find me perfectly teachable here. What I present below is with the purpose of teaching, if I am right, but learning, if I am wrong.

But what does the Word say further? "He that doeth the will of my Father" "shall enter into the kingdom of heaven" (Matt. 7:21). Here it is not something else beside salvation, but salvation itself, that is conditioned upon our doing the will of the Father. I know that it is urged that by "the kingdom of heaven" Christ does not mean heaven, but his rule here. But, granting this, the argument in this case is the same, for he who cannot or will not submit to the rule of Christ here, certainly will not be permitted to enter heaven hereafter. "He that endureth to the end shall be saved" (Matt. 10:22). Here it is not some ulterior reward, but salvation itself, that is conditioned upon, not the doing of a few things, but a whole life of faithful service,—endurance to the end. "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12:50).

This intimate relationship with Christ seems to me to imply a saved relationship, and that is promised upon the doing of the Father's will. "Well done, thou good and faithful servant: thou hast been faithful over a few things, . . . enter thou into the joys of thy Lord" (Matt. 25:21). "Come, ye blessed of my Father, inherit the kingdom," is the glad welcome by which those are to be greeted who shall have fed the hungry, clothed the naked, visited the sick, etc. (Matt. 25:34-40). "He that believeth and is baptized shall be saved" (Mark 16:16). "There is no man that hath left house, or brethren or sisters, or father, or mother, or wife, or children, or lands for my sake and the gospel's, but he shall receive . . . eternal life" (Mark 10:29, 30). "All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life" (John 5:28, 29).

The circumstances surrounding the question, "What shall we do" (Acts 2:37)? as well as Peter's answer to it, make it clear that these anxious people meant to ask, "What shall we do to be saved?" If there had been nothing to do,—as the theory of our friends make it necessary to believe,—Peter should have said so, and thus disabused their minds, but instead he said, "Repent and be baptized."

The young man came to Christ with the question, "What good thing shall I do, that I may have eternal life?" If eternal life is a free gift, in no way dependent upon what we do or can do, Christ should have told the young man that there was nothing to do; on the other hand, he said, "If thou wilt enter into life keep the commandments" (Matt. 19:16, 17).

"God . . . will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, (he will render) eternal life" (Rom. 2:5-7). "The doers of the law shall be justified" (Rom. 2:13). "Charge them that be rich . . . that they do good, that they be rich in good works, . . . laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (1 Tim. 6:17-19). Do not overlook the relation here between "good works" and "eternal life." "By works a man is justified" (James 2:24). "He that doeth the will of God abideth forever" (1 John 2:17). "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

Our friends tell us that salvation is the free gift of



God, given us entirely independent of our keeping the commandments, and that all we are to receive, as a result of our efforts to do the Father's will, is something we must call a reward,—entirely separate and apart from salvation itself. Above I have just quoted sixteen scriptures, each one of which distinctly contradicts that theory and plainly states, either directly or indirectly, that it is salvation, and not a separate reward, the promise of which is conditioned upon the doing of commandments. Not one of these texts that I have quoted, and none that could be quoted, I suppose, makes this distinction between salvation and reward necessary. Nowhere in the Scriptures so far as I can recall, is such a distinction made, or even attempted.

Do I believe, then, in salvation as the free gift of God? Yes. Do I regard our sacrifices and services and efforts, to do God's will in this world, in the nature of paying God value received for salvation? No! Do I believe that if God should give me ten thousand years to live in this world, and I should spend 365 days of every one of those years in faithful, loyal service to him, I could do enough to pay him for salvation? No! no! always no! Well, does free salvation mean salvation entirely independent of anything we can do in this world? No; free salvation does not mean unconditional salvation. God may offer me salvation and at the same time impose conditions upon which he will give it, and so long as those conditions are not of the nature of requiring value in return, it is still a free gift. Well, does it mean that we are saved first and then God expects us to keep the commandments because we are saved? No; the last sixteen scriptures quoted speak of the will of God as having to be done *in order to be saved*, not because we *are saved*. However, the purpose of this article is not to harmonize the ideas of free grace and salvation conditioned upon works, but rather to point out the Scriptures that contradict the theory of those who try to distinguish between salvation and reward. Another way out of the difficulty may be proposed in a future paper.

Clovis, N. Mex.

## Methods of Interesting Children in Sunday-school Work.

BY CORA WAMPLER.

No one will doubt the necessity and importance of the work carried on by the Sunday-school. Even an unbeliever or an infidel wants to live in a Christian community.

In order to lay the proper foundation for a wholesome Christian community, work must begin with the children. In this the Sunday-school plays a very important part. The children are the future hope of the church, the Sunday-school being very appropriately called the nursery of the church. "Train up a child in the way he should go and when he is old he will not depart from it," is a truth discovered thousands of years ago, but none the less true today. The child is an essential factor of the Sunday-school, which can not thrive without the children, neither do the children thrive spiritually, as they should, without the influence of the Sunday-school.

Since, then, it is a well-conceded fact that, in this day and age, we cannot get along without the Sunday-school, we must, in order to secure the best results, use the very best methods obtainable.

Conditions are ever changing and the methods in use today are different from those of the years gone by. Changes are constantly being made in Sunday-school methods, the same as in the public school system. In fact, the methods used in Sunday-school are very similar to those of the public school, and changing correspondingly. Methods which prove satisfactory in public school are worthy a trial in the Sunday-school.

The teacher who persists in using the methods which were in vogue during the day of our great-grandparents, is not the successful teacher of today,—not that we should be given to fads in teaching, but we must adapt our methods to the need of today, never forgetting to move cautiously and prayerfully.

The first teaching should be in the home, before the child is old enough to take his place in a regular

class. If the parents are Christians, there will be many things taught unconsciously during this period.

By first having been a member of the cradle roll, the child will think of himself as belonging to the Sunday-school from infancy.

Just as in the public school there must be coöperation of parents, officers and teachers, so in the Sunday-school. A coöperative interest will show results in the attendance of parents at Sunday-school, and children will attend more regularly if parents set the example. No pupil can get the greatest good with irregular attendance, any more than he can be expected successfully to do his work and make satisfactory grades in public school with irregular attendance. Regular attendance tends to make interesting lessons and vice versa. A pupil cannot be very deeply interested if he is in class but occasionally. All these may be called the indirect methods of interesting children in Sunday-school work; yet they form the base of the direct methods.

With the child in attendance, there should be proper surroundings and a well-chosen teacher. For each class of younger pupils there should, if possible, be a separate room,—light, pleasant and cheerful, with comfortable seats and a few carefully-selected Bible pictures on the walls. The teacher should be the best. If it is true that first impressions are most lasting, it is doubly important that the younger pupils have a teacher who will see that these impressions are for good. The little ones, as the lambs of the flock, need the best of care and spiritual food, to develop them into strong, earnest Christian men and women. Beside this, the teacher should have a pleasant face and sunny disposition, and a love for children, for with them the teacher's personality goes a long way.

With each lesson the teacher should have a definite aim in view and try to impress one simple truth. Don't try to teach too much at one time. The golden text may often be shortened and simplified, so that, by a few repetitions, the smallest pupils can memorize it. It is not easily forgotten if the *meaning* is understood. Memorizing texts is very helpful for children of all ages, but very little good comes from thus learning things they do not understand. 'Mere words mean nothing.

Songs adapted to the children should be learned, for they enjoy singing. However, one must not attempt to teach too many songs. A few will be much better. The same song, well learned, may be used each Sunday for some time,—perhaps a whole quarter,—or one tune may be used for a new verse each Sunday. If the song is such as will help to impress the lesson truth, so much the better.

During the recitation period of very small pupils, the story form of instruction is very commonly used, the lesson being first told effectively by the teacher, and later repeated by the pupils, or they may answer questions about it. For those who are old enough to have studied the lesson previously, there should not be so much talking by the teacher as in the younger classes. All pupils should be encouraged to think and to talk for themselves. Be as informal as possible, and the children will feel more easy, and free to talk.

A good way to get attention at the opening of the lesson is to spring a surprise. Begin talking about something they are not expecting, or ask questions about something already familiar to the pupils. They enjoy telling of their play and toys, their joys and experiences, the many beauties of nature, the things seen on the way to the church, and the things they have to be glad for. From these things it is easy to lead them to think of the Heavenly Father, the Giver of all these blessings, and so on to the particular lesson with its message.

Personal experience has proved that children enjoy motions with hands and bodies, and soon learn to make the same motions that the teacher uses in talking. Standing tall and straight, they like to imagine themselves trees, their arms held high and gently swaying as the branches, and the fingers quickly moving as the leaves flutter in the breeze. Then speak of the birds that build nests in the trees, and give their sweet songs to gladden our hearts. You can next refer to the beautiful flowers, which give their beauty and fragrance so generously. If these, small as they are, can give so

much, what can little children do to make others happy?

In repeating some of the texts, the hands may be imagined as a book which may be opened and held as though reading the words from the Bible. In speaking of the church, a little church may be made with the hands, or a tiny basket-cradle, to hold the baby Moses. A boat can be constructed in which Paul sailed when he went to preach. A tent may be shown as made by Paul and his tent-maker friends. A lock may be shown, like that which held the holy ministers in the dismal prison. In a separate room many movements about the room may be used to illustrate the lesson, letting the children do as the people in the lesson. This will give relief from sitting so long. Even if all the classes must use one room, various movements of bodies and hands may be engaged in without creating confusion.

A series of pictures, prepared especially for the purpose, one for each lesson, are very useful and help to impress the lesson, for even with older people a thing seen is more readily remembered. Though they do not take the place of the larger ones for class use, the little colored lesson picture cards are good, and each child has one to take home. The little one is more interested in one which is his very own.

Our missionaries to foreign countries tell of how pictures are helpful in teaching the children, how they learn to know the picture of Jesus, even before they are old enough to talk; and how they talk later of getting ready, some time, to go and live in Jesus' house. No matter as to the nationality or location, all children like pictures and may be taught many lessons by them.

Simple blackboard drawings are effective in illustrating the lesson, and for this the teacher need not be a student of art, for the simplest kind of lines, made as the teacher talks, mean as much as an elaborate drawing. Children have imagination and will see what you mean them to see. A straight mark, made as you talk, and called a man will do much better than one you spend five minutes in making, and there will be nothing to detract from the lesson. If you laboriously try to make each thing accurately, you will get nothing else done, and there will be so many queer mistakes and laughable freaks that nothing is gained.

For those old enough to understand it, a map is useful, but for the youngest pupils the blackboard may be used to locate most important points.

In this connection a sand table is very useful, and may be used in various ways which will suggest themselves to the thoughtful teacher. The sand may be arranged in any suitable way, twigs used for trees, blocks or small boxes for buildings, cut out figures for most prominent characters, and small sticks or toothpicks for other persons. These may be arranged and moved about as the lesson proceeds.

One must not forget the many objects which may be used in class. The teacher of resources will find many things to use, and often the simplest of things may be connected with the lesson. For instance, a match, in itself very small and making but a tiny blaze, may cause a great fire, just so may the little tongue cause great good or great evil. Use objects. A real idol from a heathen land would be worth more than the best possible description and pictures of it.

Children enjoy having a name for their class and having some little badge or token to designate where they belong. As a name, choose anything suitable which appeals to you as being an incentive to increased effort. In my own class of beginners, from two to six years of age, we use an original name, "Busy Bees" and our corner of the room is the "Beehive." We have a little song about the work of the "Busy Bees" in the school and often talk of the usefulness of bees, mentioning many ways in which we can be busy with good things and helping others. These little tots soon learn that they are not real busy bees unless they work. No teacher can think of all the helpful devices but each will do well to make use of her own originality.

In the Sunday-school work there are many difficulties and much skill is often required to interest the children, but if we have the welfare of souls at heart, no time nor work will be too much to give to the Sunday-school cause. If our hearts are in the work, we



will use the very best methods obtainable,—those best suited to our need, and by God's help our efforts shall be successful. With the teacher rests a large measure of the responsibility of leading souls to Christ, and he who wins one soul for Christ has done more than he who might gain all the wealth and honor of the world.

Let each teacher accept her work as an opportunity to win souls. Aside from any reward we may obtain, we shall have God's blessings here below,—the joy which comes in seeing others saved from sin, and the peace which comes from duty well done. Let us make the most of this opportunity!

"O teach me, Lord, that I may teach  
The precious things thou dost impart;  
And wing my words that they may reach  
The hidden depths of many a heart.

"O use me, Lord! Use even me  
Just as thou wilt, and when and where,  
Until thy blessed face I see—  
Thy rest, thy joy, thy glory share."

Miami, N. Mex.

### "They Watch for Your Souls."

BY J. F. NEHER.

I PICTURE in my mind a model pastor and his flock. He has a deep concern and anxiety for the spiritual welfare of the sheep and lambs of the fold. It was through his earnest ministerial efforts that many of these were brought into the church. In his pastoral visits he administers the right kind of spiritual food for both the weak and strong. The welfare of his flock engages his mind, and is the burden of his prayers. His love and interest in each member is like that of a father to his children. He fulfills the Gospel requirements of one having the oversight.

And now, what are the duties of those under his care? We will let the Apostle Paul tell it: "We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake" (1 Thess. 5: 12, 13). "Obey them that have the rule over you, and submit yourselves: *for they watch for your souls*, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13: 17). "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, the laborer is worthy of his reward" (1 Tim. 5: 17, 18).

I fear those who labor and "watch for your souls" are not esteemed and appreciated as they should be. If you were a traveler, and a dim road led you to a ford, and you would there meet a man, who, familiar with the perilous surroundings, would warn you of the treacherous quicksands, and direct you to a bridge on which you might safely cross the stream, would you not thank him? If one would warn you against some fraudulent person and save you a large sum, would you not in some way express your appreciation? But how do you express your esteem in appreciation of those who "watch for your souls"?

"If I have sown unto you spiritual things, is it a great thing if I should reap your carnal things?" I have in mind a pioneer elder of Oklahoma. When members were few and far between, he with his horse and cart, would cross wooded belts, streams, and broad prairies, to preach to the isolated members. Leaving his home and family, and committing himself to all kinds of exposures, he responded to the calls of those desiring the preaching of the Gospel. Thus he spent the best of his years feeding the scattered sheep, and gathering lambs into the fold.

This same elder is now in charge of a congregation. To secure a livelihood he accepted a position with one of the merchants of his town, to act as delivery clerk, but to hold his job he must stay with it. When will he have time to attend to his pastoral duties? Similar pictures, no doubt, can be duplicated in scores of other places. Reader, what are the conditions in the congregation where you hold your membership? In what way do you manifest your esteem and appreciation of those who "watch for your souls"? When you are gathering in your abundant harvests, and the rich products of the soil, with which God has blessed you,

does it ever occur to your mind that God expects,—yes, demands,—a portion to be returned to him in some way, and that your salvation depends on the manner in which you appropriate these blessings?

The Apostle Paul dared to tell the church at Corinth that receiving their carnal things was small, compared to his service to them in spiritual things. In many places now, if an elder or minister would only hint along these lines, some would accuse him of begging. I appeal to the deacons and laity, in each congregation, to take into serious consideration the conditions in the home church. Familiarize yourself with the Bible teaching along this line, agitate the minds of the members, and organize some method of support, so that those who are set apart to watch for your souls, may have every advantage to prepare for their ministerial and pastoral duties.

Elk City, Okla.

### "What If Some Did Not Believe?" Rom. 3: 3.

BY I. S. LONG

It does make a difference what one believes, for we are largely what we are as a result of believing or not believing certain principles to be true. Just the other day I read a statement from a leading Anglican Bishop, implying that the world is going to extremes in the cry for peace, in the desire to do away with the battleship and the sword. He seemed to fear that having no navy and army meant defeat at an unexpected moment. Really, one can hardly see how the world could be too anxious to be rid of the sword and the barroom and other like evils. And it seems to us, that true men and women are fully justified in spending time and money to rid the world of all such poisonous ideas. To do so, no time is too precious and no expense too great. All "glory, honor and peace to every man that worketh good."

The world's cries in general are, "What shall we eat?" "What shall we drink?" "Wherewithal shall we be clothed?" Jesus urges against too much anxiety about either of these. If he were to come among us today, he would likely urge these same with even more emphasis than when here nineteen hundred years ago. In India when a man becomes, or is about to become, a Christian, or even thinks what becoming a Christian means, he invariably wants to know what this move will mean for his stomach. To find fault is easy. The issue is, Are we any better than the nonchristian in this respect? If not, we shall certainly receive far more stripes in the judgment.

As a church we are wont to be careful not only from a financial but more from a spiritual standpoint, as to what we wear. In this we are right, clearly, for the precious old Book urges against costly attire. Moreover, holy men in all ages have been quite unpretentious in their dress. Sober, thoughtful people simply do not desire showy dress. All admit that fine clothing does not make the man. One hundred thousand of us members of the Brethren church are most grateful to our God and Savior for the way this subject was handled in the late Conference at Winona Lake. It seems clear that Jesus means for us to remain one people, the sheep of his pasture, one fold, having one Shepherd. If we *thus* recognize, we may lift up our heads, for our redemption is drawing nigh.

While we need to be right on this point, may it not be possible that we have, in our history, spent too much time in its discussion? In other words, are there not many other points equally weighty, which we need also to believe with all our hearts? If one believes with his heart he is sure to confess with his mouth. If one believes, he is likely to be like his belief in conversation, deportment, outward appearance etc., etc. If one does not believe he simply does not do what the *believer* does. A child is often good or bad, in proportion to what he believes. His belief is usually governed entirely by his teaching. Proper teaching, then, would mean usually right conduct. No teaching or little teaching or poor teaching as surely means like conduct, that is, such conduct as naturally follows the child's poor training. The parent must get on the inside of the child, into his heart, helping him to believe things, if he would have

an obedient child. In the same way loving, sympathetic teaching on all questions will bring young and old Christians in line with the will and counsel of God.

As I recall the time of being before the Standing Committee and Conference for approval as a foreign missionary of the church, I well remember the searching test on one or two lines, to the exclusion of any questioning at all on such fundamentals as our opinion as to God, man, sin, Christ, his Divinity, Sonship, Atonement, etc. The searching test is all right, but should it not include "What think ye of Christ? Whose Son is he?"

Last year, in the *Bombay Guardian*, there was considerable discussion on several leading points of doctrine, specially referring to the Person of Christ. Sad to say, the foreign mission field is not clear of a tendency to "Higher Criticism" views. Not over three hundred miles from us lives a most respected missionary, a highly learned man. He was born in India, being the son of a missionary. Now the son is an old man and a leading figure in mission circles. Last year he went off on a tangent, saying and even publishing that Christ was only a great man, a great World Light like Tukaram, Mohammed, Buddha and others, that Joseph and Mary were his parents, and so he was but a man, a Son of God even as we are all sons of God. Upon that the representatives of the several missions in his town convened a large meeting, in which this "Rev. Doctor" was asked either to renounce his statements publicly or else to leave the town. The reason for the request was that his teaching is now subversive of all mission effort. So he arose and before both natives and foreigners admitted that he was wrong, that the old teaching is after all true, and that when he made said statements his brain was in a whirl.

Perhaps no other church gives her ministers more liberty to believe and teach what they believe than our own Brethren church. And no one would have us enjoy less liberty to believe and preach the truth. But the truth that sets free does not give license to believe and preach only half the truth. Yes, it seems to me that the church has a right to know what I believe before she delegates me to preach the Everlasting Gospel. To this end the church ought to see that I believe certain fundamental doctrines before being allowed to enter the sacred pulpit. The preacher doesn't deal with dollars and cents, nor does he serve tables. If the "Seven," chosen to "serve tables" had to be men of repute, men full of wisdom, faith, and full of the Holy Ghost, how much more the men whose exchange is in souls whose worth is not valued by the coins of earth?

To be more specific, suppose one does not believe and teach concerning the prayer veil? If a sister, in prayer or teaching, dishonors her Head, if she comes with bared head, what is to be said of the minister who is silent on so vital a point of doctrine? Suppose the minister believes Christ was only a man, having nothing, either by creation or opportunity, of which we may not avail ourselves? That is, he was a man the like of which we should become, and he came to show us merely how to live? Suppose that the minister doesn't believe in the atoning death of Christ, that he died a mere martyr to the principles which he taught? It is an awful thing to "count the blood of the covenant, whereby he was sanctified, an unholy thing," and to do despite unto the Spirit of grace; but it is even more awful to experience the resultant—the falling into the hands of the living God. Recently we received a letter in which a reference was made to certain promising young ministers. In the reference the sister added, "And such doctrine as they teach!"—meaning extreme liberality.

Yes, there are vital truths we need to believe before we go before men with the message which is either a savor of life unto life, or of death unto death, to every one that hears. Oh, that the church and every minister of the pure Word of God might put most important things first! If we don't, he, in words that the listening ear might hear, is saying, "Repent ye, and believe the Gospel." "See that ye refuse not him that speaketh" from heaven. If leaders be untrue in belief, that does not make the faith of God of none effect, but it does make a vast difference in the blessing that the multitude should receive at their hands.

Pimpalner, West Khandesh, India.



## CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

## ORGANIZE!

This is the earnest plea of the General Temperance Committee of the Church of the Brethren. The Annual Conference of 1908 provided a permanent General Temperance Committee for the Brotherhood, and instructed them to devise a plan by which our forces could be united and utilized in promoting the cause of temperance in our fair land. The General Temperance Committee proceeded to work along the same lines as did the Conference, and advised and urged that each of the several Districts of the Brotherhood also provide and maintain a permanent District Temperance Committee. (See report of General Temperance Committee for 1909.) A few of the Districts promptly responded, and reported to the Secretary of the General Temperance Committee. This Committee once more urges all the Districts to organize for aggressive work in the promising field in question. Will not the temperance workers in each District please see that such a committee is not only appointed or elected, but continued. And, moreover, will not those interested in temperance work please see also that the District Committee organize and go to work in their own way, or along the lines that the General Committee will be pleased to suggest in case application is made to them.

The names and addresses of the members of the newly-elected committee, also of the new member or members that are added from time to time, should be promptly reported to the General Temperance Committee by the Secretary of the District Meeting.

We are hoping for aggressive temperance work in all the Districts of the Brotherhood.

W. M. Howe,  
Secretary General Temperance Committee,  
1012 Bedford St., Johnstown, Pa.

## NOTICE FOR DISTRICT MEETING OF MIDDLE IOWA.

The District Meeting for Middle Iowa will convene in the Panther Creek church Wednesday, Sept. 28, 1910, at 8 A. M. Elders' Meeting (at residence of Bro. T. J. Beaver, eighty rods north of churchhouse) on Tuesday at 2:30 P. M.

Temperance program on Tuesday evening, Sept. 27, at 7:30 P. M. Missionary Meeting at 7:30 Wednesday evening. Sunday-school and Ministerial Meetings on Thursday, Sept. 29.

No trains will be met except at Kennedy Station. All trains met on Tuesday. Those coming on any other day will please notify Bro. H. A. Messamer, Adel, Iowa. It will be necessary for those coming to this meeting to reach Kennedy not later than Tuesday evening, as the first morning train arrives at 9:45—too late for much of Tuesday's forenoon program.

Those coming from the East will change cars at Des Moines, taking the C. M. and St. Paul from Union Depot, and leave home so as to reach Kennedy by 5:31 P. M. Those coming from the West will change at Herndon and come over the same road. This train reaches Kennedy at 6:44 P. M.

We anticipate a large attendance and a glorious meeting, and welcome all who can to arrange to be with us. Come! A. M. Stine, Clerk.  
Adel, Iowa, Sept. 8.

## SPECIAL NOTICE TO DISTRICT OF NEBRASKA.

To all who will propose to attend the District Sunday-school Institute, to be held Oct. 8, 9, 10, in the South Beatrice church, we announce that trains will be met as follows:

**On Friday, Oct. 7.**  
At Wymore, 1:22 P. M., coming from West, ..... B. & M.  
At Wymore, 4:20 P. M., coming from East, ..... B. & M.  
At Rockford, 12:25 P. M., coming from East, ..... B. & M.  
At Rockford, 1:16 P. M., coming from West, ..... B. & M.  
At Beatrice, 7:32 P. M., coming from North, ..... B. & M.

**On Saturday, Oct. 8.**  
At Wymore, 5:10 A. M., coming from West, ..... B. & M.  
At Wymore, 1:22 P. M., coming from West, ..... B. & M.  
At Rockford, 12:25 P. M., coming from East, ..... B. & M.  
At Rockford, 1:16 P. M., coming from West, ..... B. & M.  
At Holmesville, 8:38 A. M., coming from North, ..... U. P.  
At Holmesville, 9:22 P. M., coming from South, ..... U. P.

Trains will be met on Monday, Oct. 10, at Rockford and Holmesville at the times above stated. Any one desiring to be met at any other time will please notify the writer. J. B. Reiff, Clerk.

Holmesville, Nebr., Sept. 6.

## FROM BIG TIMBER, MONTANA.

A few weeks ago it was the writer's pleasure to visit a colony of brethren who are locating in Sweet Grass County, Montana. A large section of country is being opened up to settlement through irrigation, and eastern people, mostly Brethren, are taking advantage of the opportunities offered to them in this western country. Some of these Brethren have been here several months, but have had no resident minister. They have, however,

organized and maintained a lively little Sunday-school. Bro. Newcomer, of Mt. Morris, Ill., held one service for them in the spring. Aug. 21, two meetings were held, with five ministers present, Eld. J. F. Appelman, Alva Long, D. P. Weller, N. O. Troyer, and the writer. The meeting was held in a large granary. But while the environment was somewhat primitive, there was much spirituality manifested. The offering at the harvest meeting service averaged more than a dollar for every person present.

At least two ministers are arranging to locate at this place. Through the generous assistance of the Glass Brothers, who have constructed the irrigation system, a house of worship will soon be erected. The Brethren do not propose to neglect their religion while seeking better locations. They will have a great field of operation, for the Church of the Brethren is almost unknown in this section. May the Lord bless them both spiritually and temporally! Otho Winger.

North Manchester, Ind., Sept. 6.

## NOTICE TO THE CHURCHES OF NORTHEASTERN OHIO.

Our Ministerial and District Meetings will be held Oct. 4, 5 and 6, in the Owl Creek church, at Ankenytown, Ohio, about one-quarter of a mile north of the railroad station.

Trains arrive as follows: From the South 9:18 A. M., 3:07 P. M. and 10:33 P. M. From the North 11:00 A. M. and 5:38 P. M. All trains will be met. The elders will meet Oct. 4, at 1 P. M.

G. S. Strausbaugh, District Clerk.  
Fredericktown, Ohio, Sept. 7.

## MIDDLE IOWA.

The District Sunday-school and Ministerial Meetings of this District are to be held in the Panther Creek church Thursday, Sept. 29.

## SUNDAY-SCHOOL PROGRAM.

I. The Sunday-school as a Missionary Institution—Maxwell II. How Should the Temperance Lesson be Taught?—Prairie City

III. Installation and Consecration Service. Its Needs, and the Benefits to Be Derived Therefrom?—Cedar Rapids

IV. The Training of the Teacher.—Panora  
V. My Plan for Preparing and Teaching Next Sunday's Lesson.—Marshalltown

VI. Elements of Power in Sunday-school Teaching.—Dry Creek

## CHRISTIAN WORKERS' MEETING.

How Can We Interest Churches to Organize Christian Workers' Meetings and Quicken Latent Talent?—John Robinson  
Round Table—Topics to Be Supplied—M. Stine  
Program Committee for 1911, John Robinson, Jennie Miller, Mamie Buckingham.

## MINISTERIAL MEETING.

I. How Best Use Funds for Advancement of the Ministry?—C. B. Rowe, S. B. Miller.

II. How Can We Secure a Greater Degree of Consecration?—In Officials.—J. Q. Goughnour, D. W. Wise. (b) In the Laity.—John Zuck, H. L. Royer.

III. How Counteract the Influences that Tend to Lead Our Children Away from the Church?—W. H. Long, Jno. I. Diehl.

IV. A Revival: (a) When the Best Time to Hold It?—W. E. West. (b) What Conditions Must Obtain in the Congregation to Have Success?—I. W. Brubaker. (c) What Qualifications Should the Revivalist Have?—M. Stine

Program Committee for 1911, W. I. Buckingham, J. B. Spurgeon, H. L. Royer.

## ANNOUNCEMENTS

## DISTRICT MEETINGS.

Sept. 21, Eastern Pennsylvania, at Ephrata.

Sept. 23, Tennessee, at Meadow branch.

Sept. 28, Middle Iowa, in Panther Creek church, Dallas County.

Oct. 1, 10 am, Western District of Maryland, in the Fairview congregation.

Oct. 5, 8 am, Northern Illinois and Wisconsin, at Hickory Grove.

Oct. 5, 9 am, Northern Iowa, Minnesota and South Dakota, at Waterloo, country church.

Oct. 6, Northeastern Ohio, Owl Creek church, at Ankenytown.

Oct. 6, Northern Indiana, Union Center.

Oct. 12, 10 am, Nebraska, South Beatrice church, near Holmesville.

Oct. 12, Southern Illinois, Cerro Gordo.

Oct. 13, Middle Indiana, North Manchester, City house.

Oct. 13, Middle Missouri, at Centerville church.

Oct. 14, Northern California, Butte Valley church.

Oct. 14, Northwestern Kansas and Northeastern Colorado, at Quinter.

Oct. 19, Southwestern Kansas, Southern Colorado and Northwestern Oklahoma, Monitor church, near Conway, Kan.

Oct. 19, Southern Missouri and Northwestern Arkansas, Oak Grove congregation.

Oct. 20, 8 am, Southern Indiana, at Buck Creek church.

Oct. 22, First District of W. Virginia, Maple Spring, German Settlement congregation.

## LOVE FEASTS.

California.

Oct. 13, Butte Valley.

Colorado.

Oct. 19, Bethany.

Illinois.

Sept. 20, Martin Creek, 2 miles southeast of Jeffersonville.

Sept. 24, Mount Vernon.

Oct. 7, 10 am, Pleasant Hill.

Oct. 1, 5 pm, Franklin Grove.

Oct. 8, 9, 2 pm, West Branch.

Oct. 8, 6 pm, Polo.

Oct. 15, 3:30 pm, West Otter.

Oct. 15, 16, 1:30 pm, Wad-dams Grove.

Nov. 5, Mulberry Grove.

Indiana.

Sept. 24, 2 pm, Nebraska, Ind.

Sept. 24, 5 pm, Santa Fe.

Sept. 24, Fountain.

Sept. 24, 4 pm, Walnut.

Sept. 28, 7 pm, Second South.

Bend.

Sept. 29, Nappanee.

Sept. 30, Bremen.

Oct. 1, 2 pm, Lower Deer Creek.

Oct. 6, 2 pm, Howard.

Oct. 7, 10 am, Missisquoi.

Oct. 8, 10 am, Beech Grove.

Oct. 8, 4 pm, Salamonia, Lancaster house.

Oct. 8, 10 am, Sugar Creek.

Oct. 8, 5 pm, St. Joseph Valley.

Oct. 8, 5 pm, Plevna.

Oct. 13, 6 pm, Union church, west of Plymouth. Services next morning also.

Oct. 14, 10:30 am, 2 1/2 miles east of Middletown.

Oct. 14, 5 pm, Yellow Creek.

Oct. 15, 4 pm, Arcadia.

Oct. 15, 5 pm, Bel River.

Oct. 15, 10 am, North Manchester.

Oct. 15, 10:30 am, Prairie Creek, Sugar Grove house.

Oct. 15, 2 pm, Blue River.

Oct. 15, 5 pm, Bethel congregation, at Milford.

Oct. 15, Sugar Grove.

Oct. 15, 4 pm, Somerset.

Oct. 15, 5 pm, Osceola.

Oct. 15, 10 am, one mile west of Hagerstown.

Oct. 15, 4 pm, Pine Creek.

Oct. 15, 5:30 pm, Fairview.

Oct. 16, 7 pm, Summit.

Oct. 16, 4 pm, Fort Wayne.

Oct. 20, 6 pm, Elkhart.

Oct. 25, 7 pm, First, South Bend.

Oct. 22, 10 am, Camden.

Oct. 22, 3 pm, Mexico.

Oct. 22, 2 pm, English River, Oak Grove house.

Oct. 22, 23, 10 am, Pleasant Hill.

Oct. 22, 8:30 pm, Anderson.

Oct. 22, North Liberty.

Oct. 22, 7:30 pm, Monticello.

Oct. 22, 2 pm, Union City.

Oct. 22, 2 pm, Huntington.

Oct. 22, 5 pm, Laporte, Ross house.

Oct. 29, 10 am, Four Mile house.

Nov. 5, 5 pm, Spring Creek.

Nov. 10, Little St. Joe.

Nov. 12, 10:30 am, Buck Creek.

Nov. 12, 5 pm, English River.

Nov. 12, Middle Park.

Nov. 12, 10 am, Lick Creek.

Nov. 13, 5 pm, Pleasant Valley.

Nov. 19, 6 pm, Markle.

Nov. 19, Salem.

Nov. 24, 5:30 pm, Bachelor Run, town house.

Iowa.

Sept. 25, Cedar.

Oct. 1, Osceola.

Oct. 1, 11 am, English River.

Oct. 5, 6 pm, Dallas Center.

Oct. 8, 5 pm, Prairie City.

Oct. 15, 4 pm, Fairview.

Oct. 15, 2 pm, Greene.

Oct. 15, 7 am, Dry Creek.

Oct. 15, 2 pm, Crook River, near Panora.

Oct. 22, 4 pm, Monroe County church.

Oct. 24, Franklin, Decatur County.

Oct. 28, 30, 5 pm, Garrison.

Sept. 24, Morrill.

Sept. 24, 2:30 pm, at Sister Dutton's, near Walton, Kans.

Sept. 24, 11 am, Washington.

Sept. 24, 2 pm, Pleasant Grove.

Oct. 1, Whi e Rock.

Oct. 1 and 2, 3 pm, Oakland.

Oct. 1, 2 pm, Appanose.

Oct. 1, 10 am, Appanose.

Oct. 8, Friend.

Oct. 8, Wade Branch.

Oct. 8, 4 pm, Conway Springs.

Oct. 8, 2 pm, Newton.

Oct. 14, Paint Creek.

Oct. 15, 3 pm, Verdigris.

Oct. 15, Prairie View.

Oct. 15, 2 pm, Abilene, Navarre house.

Oct. 15, 16, Sabotha.

Oct. 15, Independence.

Oct. 15, Wichita, corner Eleventh and St. Francis Streets.

Oct. 22, Eden Valley.

Oct. 22, 7 pm, Vermillion.

Oct. 29, 10 am, Olathe.

Oct. 29, 10 am, Dorrance.

Nov. 5, Murdock.

Nov. 5, 6, 2 pm, Pleasant View.

Nov. 19, 10:30 am, Victor.

Maryland.

Sept. 24, 2 pm, West Point.

Oct. 8, Locust Grove.

Oct. 15, Manor.

Oct. 15, 2 pm, Meadow Branch.

Oct. 15, 10:30 am, Beaverdam.

Oct. 15, 16, 1:30 pm, Antietam.

Oct. 22, 1:30 pm, Monocacy Ridge.

Oct. 22, 1:30 pm, Rocky Valley.

Nov. 12, 2 pm, Baltimore, Woodberry church.

Nov. 19, Fairview.

Michigan.

Oct. 1, 10:30 am, Saginaw.

Oct. 8, 10:30 am, Crystal.

Oct. 8, 10 am, Woodland.

Oct. 15, 10 am, Black River.

Oct. 15, 6 pm, Coleman, at the home of Bro. Perry Arnold.

Oct. 22, 10 am, New Haven.

Minnesota.

Oct. 15, Worthington.

Nov. 15, Hancock.

Missouri.

Oct. 1, Mt. Hermon.

Oct. 1, Joplin.

Oct. 8, Log Creek.

Oct. 8, 4 pm, Dry Fork.

Oct. 15, Rockingham.

Oct. 15, Carthage.

Oct. 29, 4 pm, Peace Valley.

## Nebraska.

Sept. 24, 10 am, Red Cloud.

Oct. 7, 10 am, Bethel.

Oct. 22, 6 pm, Lincoln, Q. Street.

Oct. 22, 6:30 pm, Arcadia.

4 1/2 miles Northeast of Arcadia.

Oct. 22, 5 pm, Des Moines Valley.

Ohio.

Oct. 1, 10 am, Lick Creek.

Oct. 8, Fostoria.

Oct. 8, 10 am, Black Swamp.

Oct. 8, 2 pm, Loraine.

Oct. 8, 5 pm, Lexington.

Oct. 8, 6 pm, East Dayton.

Oct. 8, 6 pm, County Line.

Oct. 13, 10 am, Price's Creek.

Oct. 15, Fairview.

Oct. 15, 10 am, Wooster.

Oct. 15, 10 am, Stonelick.

Oct. 15, 10 am, West Nimitz.

Oct. 15, 2 pm, Ross.



## THE ROUND TABLE

### Citizenship.

BY ADAM FRANTZ.

A CITIZEN of any country, who wishes to leave his homeland and become a citizen of another country, must go through a legal process of naturalization.

1. He must affirm his belief in the institutions of his adopted land.

2. He must renounce all allegiance to the Government to which he formerly belonged.

3. He must enter a solemn covenant loyally to support the Government to which he has come.

After the alien is naturalized he no more has any right to take any part in the Government of the country of his birth.

The kingdom of Christ and the kingdom of this world are not related to each other in any way. In fact, they are at enmity. Jesus said: "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15: 19). And again: "They are not of the world, even as I am not of the world" (John 17: 16). And again: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence" (John 18: 36). The brother who is naturalized a citizen of Christ's kingdom, subscribes as follows:

1. I believe that Jesus Christ is the Son of God, and that he has brought from heaven a saving Gospel.

2. I willingly renounce Satan, with all his pernicious ways, and the sinful pleasures of this world.

3. I covenant with God, in Christ Jesus, to live faithful unto death.

Can he, after such a naturalization, fight for, hold office in, or actively participate in the affairs of the Governments of this present world, to which he has made himself alien by solemn covenant? True, he loves and respects the earthly Government, under which he may happen to live, to the extent that he willingly pays his taxes. He prays for its rulers, and carefully obeys all laws which do not conflict with the laws of his King, Jesus Christ.

At this point I seem to hear from many voices the query: "How about voting on the saloon question?" Here in Clark County, Ohio, petitions were addressed to the proper authorities that the question might be voted upon by the people. The ballot read: "Shall the sale of intoxicating liquors as a beverage be prohibited? Yes." "Shall the sale of intoxicating liquors as a beverage be prohibited? No." In this case the world simply asks what your belief and desire is in the matter, and Peter would say: "But sanctify in your hearts Christ as Lord; being ready always to give answer to every man that asketh you a reason concerning the hope that is in you; yet with meekness and fear" (1 Peter 3: 15, R. V.).

1720 W. High St., Springfield, Ohio.

### How It Happened.

BY J. A. MURRAY.

THE article under the caption, "Near Death's Door," in the issue of Aug. 27, brought to my mind an incident that occurred during my ministerial work. In the fall of the year, just as my crop was ready to thrash, I arranged for the thrashers. Just as the machine pulled in, a messenger arrived, bringing the sad news that a young lady, about four miles distant, was lying at the point of death, and requested my immediate presence at her bedside.

There happened to be a good deacon among my thrashing help, whom I at once asked to take care of my business, which he did. I then made my way to the house of the sick lady. When I arrived at the place, and before entering the house, I was confronted by her attending physician. He at once informed me of the critical condition of his patient, and surmising what might occur, he advised me that whatever I did, I should not take that lady out of her bed into the water. He stated, at the same time, that she was then at the most critical point, and that there were faint

symptoms for the better. He feared that taking her into the water would be almost sure to produce a relapse, which would mean certain death.

Well, I went into the house and was admitted into her chamber. Without informing her as to what her physician had said, I asked her what I could do for her. She said she wanted to be baptized. I told her that I was ready to attend to her wishes. (At this time she was not able to raise her head off the pillow.) In the presence of her parents we made the needed arrangements. I laid before her what we generally require of applicants. Meanwhile her father got ready the family carriage and her mother fixed a comfortable bed in the same. We drove about a mile through a chilly fall wind, and when we reached the creek, I carried her into the water and baptized her without any difficulty. After the laying on of hands and prayer she arose to her feet and said she could walk out, but I carried her to the carriage and we then returned to the house.

In the course of a few days I met the physician and said to him: "Well, doctor, how is our patient getting along?" He answered with a smile. Then I remarked: "Do you know that what I did was an advantage to you? It reconciled the woman's mind, and that gave you a better chance to help her." From the day of her baptism, the patient improved rapidly, remained a faithful sister and lived a number of years.

Rockford, Ill.

### The Bible.

BY EDGAR M. HOFFER.

THERE are many books in the world, but the best one is God's Word,—the Bible. It is an Eternal Book. It is a blessed book. It is filled with truth from one end to the other. We all should read the Bible more. Jesus said, "Search the Scriptures." It is sad that so many do not read more in the Bible. It is a good plan to read the Bible through every year. The writer has done this for years and has found that much benefit can be derived from it. We read in the Bible, "Thy Word is very pure; therefore thy servant loveth it," (Psa. 119: 140).

A dear young brother said before he died, "Don't forget to read the Bible." We should read it every day. Do not let it be covered with dust. Have it in your sitting room, so that you can easily get it when you want it. Teach the children to read it. Don't be satisfied by reading it through once, for every time it is new. The Bible will never grow old. It is always new and interesting. It is valuable to read good books, but the Bible should be read more than any other book. What will our answers be if we are asked the question, "Why did you not read the Bible more?" Think on these things!

Elizabethtown, Pa.

### The Tobacco Habit.

BY LEANDER SMITH.

WE notice that a great many ministers, as well as laymen, are addicted to the tobacco habit. To say the least of it, this habit is needless. It is not Christlike. It is unmanly. It is unhealthy. It is expensive. It is filthy. It is obnoxious to those who do not use it. It is a bad example to set before your children and neighbor's children, especially for a minister of the Gospel, who has charge of the flock. In many cases tobacco is made an idol. It is a sinful indulgence. From twenty to fifty thousand boys go to untimely graves, annually, from cigaret smoking alone. Thousands of others are led into other bad habits, some of which are worse than death. It is a violation of two plain Gospel principles, viz: (1), Doing what they know is not to the glory of God, and (2), A failure to abstain from a harmful self-indulgence. I do not understand how any Christian,—especially a minister of the Gospel, can conscientiously use anything that is as productive of evil as tobacco is.

The Bible tells us that Christ is our example (1 Peter 2: 21). It also tells us: "In all things showing ourselves a pattern of good works, and be thou an example of the believers" (Titus 2: 7; 1 Tim. 4: 12).

Nevada, Mo.

### Our Want.

BY J. S. FLORY.

NEVER did man make a greater mistake in his conception of the diversified character of God than when he conceived the idea he was only high, exalted, lifted up supremely good, measured by our standard of excellency. What we want is a God whom we can love and trust, who can be a pattern to meet our pure and simple longings of the soul, as a child looks to its father for help and protection in its smallest need. When we start out to trust as a child in judgment, then we grow in grace and go on to perfection commensurate with the highest and noblest characteristics of the Divine Father, and measure his riches according to heaven's most righteous rule. It is the only way to attain to the soul's highest need; and what is the soul's supreme need, is the longing desire of every need becoming body, soul and spirit.

Pasadena, Cal.

## CHRISTIAN WORKERS' TOPIC

For Sunday Evening, September 25, 1910.

### The Power of Christ's Love.

Rom. 8: 31-39.

- V. 31: "If God be for us." Be on our side. If he is our Friend as he has shown himself by saving us, "who can be against us"—injure or destroy us?
- V. 32: "Spared not his own Son." Was willing to part with him and give him for our salvation. This is the highest proof of love a father could give. "Freely gives us all things." All good things. He is ready to give freely, without money and without price.
- V. 33: "It is God that justifies." Men may justify themselves, as the Pharisees did, and the accusation remains against them; but if God justifies, that answers all.
- V. 34: "It is Christ that died." And it is by virtue of our union with him that we are thus secured. He paid our debt. "Sitting at the right hand." He is ready there, always at hand, "making intercession for us." As our Agent he is pleading our cause.
- V. 39: "Able to separate us."—Have power to do it. "From the love of God which is in Christ Jesus." Which is secured by his work, and of which he is the bond and connecting link. The Christian has every possible security for his safety. With what thankfulness, then, should we approach a God of mercy.

Love Divine. Prov. 8: 17; Isa. 40: 11; Matt. 9: 36; John 10: 14, 15; 13: 1; 15: 9, 10; Gal. 2: 20; 1 John 3: 16.

## PRAYER MEETING

For Week Beginning September 25, 1910.

### "Rejoice in the Lord,"—Our Privilege.

Psa. 33: 1-12; Philpp. 4: 4.

1. Rejoice in His Word.—"The Word of the Lord is right" (verse 4). The converting and enlightening power of God's Word brings joy to the heart (Psa. 19: 7, 8).

2. Rejoice in God's Mighty Works.—"All his works are done in truth" (verse 4). Perfection is the crowning grace of every act of God, and the closest inspection fails to show even the least imperfection anywhere (Psa. 72: 18, 19).

3. Rejoice in God's Tender Mercy.—"The earth is full of the loving-kindness of the Lord" (verse 5, R. V.). Everywhere, in earth and sky, we may behold tokens of God's goodness. The fullest manifestation of God's great love is seen, however, in the gift of his own dear Son for our redemption (John 3: 16).

4. Rejoice in God's Power.—"He spake and it was done" (verses 8 and 9). What he has promised, he is able to perform. Man may attempt to make void God's Word, but he never speaks in vain. His unailing power may well be our joy (1 Peter 1: 3-9).

5. Rejoice in God's Guidance.—"He bringeth the counsel of the heathen to naught" (verse 10). Knowing that the Lord "taketh the wise in their own craftiness" (1 Cor. 3: 19), we may rejoice in perfect security. Even adverse things may be turned by the Lord to our good, the furtherance of the Gospel, and his glory (Philpp. 1: 12, 13).

6. Rejoice in God's Faithfulness.—"The thoughts of his heart to all generations" (verse 11). God's purposes, as revealed in his Word, are ever exercised and maintained for our eternal benefit. We may well rejoice in his unailing care (2 Peter 5: 6, 7).

7. Rejoice in God's Enlightening Grace.—"Blessed is the nation whose God is the Lord" (verse 12). With God at the helm we may indeed be happy,—individually, socially, nationally. The Grace of God received into the heart, is a precious boon to all (Matt. 6: 33).



## HOME AND FAMILY

## At the End of the Day.

Jesus, kneel beside me  
In the dawn of day;  
Thine is prayer eternal—  
Teach me how to pray!

Master, work beside me  
In the shining sun;  
Gently guide thy servant  
Till the work be done.

Savior, watch beside me  
In the closing light;  
Lo, the evening cometh—  
Watch with me this night!

Birds are winging homeward,  
Sun and shadow cease;  
Savior, take my spirit  
To thy perfect peace.

—Allen E. Cross.

## Our First Harvest Meeting.

BY EDNA NEWCOMER OLWIN.

ON Sunday, Aug. 21, the few members on Wheeler Flat, near Big Timber, Mont., had the pleasure of having with them Bro. Otho Winger, of North Manchester, Bro. John Appleman, of Plymouth, Ind., and about thirty other members and friends from distant States.

Only once before had this small colony of members been afforded the pleasure of having preaching, and so arrangements were made at once to have services during most of the day. The soul that loves the services of the Lord, hungereth for his preached Word.

The Brethren were very glad to speak to us wherever a suitable place might be found. Mr. White, a recent investor, having just erected a large granary, affording ample room, it was decided to hold our services in this building.

On Sunday morning the weather was quite warm, but a brisk wind was blowing. Visitors and people from the neighborhood gathered into the granary, and at 10:30 A. M. about sixty had come to worship. Bro. Appleman took charge of the meeting, and opened it very appropriately.

In the song services everybody seemed to sing from the heart our old, familiar songs, and the granary rang with praises to our God.

Bro. Winger then addressed us, using for his theme the "Parable of the Prodigal Son." This he handled differently than we had ever before heard it in a discourse. He not only spoke of the prodigal son, but also of his brother, who though, perhaps, an exceedingly good and obedient son, was also very proud of his goodness and very jealous of his younger brother, —two traits which are far from being commendable. In the prodigal son, though he had been very wild and wayward, Bro. Winger pictured to us, most beautifully, that admirable spirit by which, when "he came to himself," he decided to return home, in spite of the great humiliation,—not as a proud son, but as an humble, willing servant.

This was the leading thought of this discourse, and was very suitable. A few of us had come into a far country, but now Bro. Winger wished to warn us not to forget our God. Should this be the case with any, he plead for that one to use the wisdom of the prodigal son, who, "coming to himself" was willing to return to his father, willing to serve nobly in the most humble place, if only he could be restored to the father's favor.

At the dismissal of this meeting an afternoon harvest meeting was announced. The settlers were just commencing their first harvesting, which promised to be very good, so all desired a harvest service.

At five o'clock the people again gathered into the granary, to enjoy this first harvest meeting. All were so enthused with the forenoon services, and so hungry for more, that, as Bro. Appleman announced the opening song, one and all raised their voices in thanks to the Great Giver for our many rich blessings.

After prayer Bro. Winger again addressed us, using as his text, "O that men would praise the Lord for his goodness and his wonderful works."

What a text! From it Bro. Winger pictured unto

us our littleness in comparison with God's greatness, and how very dependent we are upon his goodness and mercy. "The earth is the Lord's and the fullness thereof." The Lord made the mountains, the rivers, the very atmosphere, and everything in the world, and put man amid these scenes of beauty. "O what is man that God is mindful of him," and provides him with all his necessities, and even more,—the beautiful grain-fields, orchards, etc.? Then we are often so ungrateful for it all. "O that men would praise the Lord for his goodness and his wonderful works."

The sermon seemed to reach the heart of every listener. During the song service, while a collection was being taken for church equipments for the new church, a new spirit seemed to have been awakened.

Bro. Appleman then asked Mr. Wm. Glass, president of the Land Company, to talk to us. Mr. Glass responded and told us how pleased he was with the work of the settlers, how much he had enjoyed the meeting, and that the new churchhouse, which he is giving free of debt to the Brethren here, would be erected as soon as arrangements could be made. When he was seated, Bro. Winger again arose and said that the giving of a church, such as Mr. Glass was going to give, was a thing heretofore unheard of, and, surely, was commendable and worthy a rich blessing, which he felt the donor would receive. The closing song was, "God Be With You Till We Meet Again."

This was a peculiar meeting, for we had met as we would never meet again. Brethren, sisters, and friends from various States, drawn here to seek homes, had come together to worship God. With this closing song each voice swelled forth at the start with deepest feelings, but as each verse was sung, hearts became too full for utterance, and voices one by one died away until, as the closing words were sung, only two feeble voices could be heard. Instead of music, great tears flowed down nearly every cheek, telling of the hearts filled to overflowing with love and gratitude to God for his goodness and wonderful works.

The effect of this meeting was so far-reaching that after dismissal, when all were speaking the parting words, a visiting gentleman, who is no member, came forward and handed Bro. Appleman a five dollar bill, to be added to the collection, thus making the collection \$26.36.

Many of the older people said that this was such a meeting as they had never experienced before, while to those younger in years, it is a green spot in their lives, which will always hold a most sacred place in memory.

Big Timber, Mont.

## An Absent Mother and the Conference.

BY J. D. WAMPLER.

A MOTHER of four small children said to her husband a few weeks before the Winona Conference opened, "Oh, how I would love to attend the Conference this year!" As the way was not open, there was no further thought of that, but about one week before the meeting opened she began "in her mind" to travel with the brethren and sisters from the Far West, as they were leaving their homes for Winona. As these trains came east, from State to State, they gathered passengers, and in due time they came from all parts of the Brotherhood, and landed at Winona, where many salutations and much rejoicing of parents and children, brethren and sisters, were experienced.

On the morning of June 6 the MESSENGER which contained the program of the entire meeting was hung on the wall, not beside the piano in the parlor, but between the cook stove and the table in the kitchen, where it was watched throughout each day of the Meeting.

Remarks like the following were continually made: "Just now Bro. A is making an address on Education. Missions," etc., as the case might be,—always allowing one hour's difference for the different time belts.

She followed the various speakers through each day and never seemed to tire of talking about the work of the Conference, but at morning, noon and night remarks of praise were heard. As the second, third and fourth days came, her spiritual zeal increased. All

through the four days she sang and prayed and rejoiced with the children of God.

Though this sister much desired to be at the meeting and though she is far isolated from former friends and relatives, she said, "I never enjoyed an Annual Meeting like I did this one." Do you wonder why?

Zigler, W. Va.

## A Profane Habit.

IN the pine woods of New Jersey, while on a hunting expedition, the writer met a young native of those parts and fell into conversation with him. The lad had an old-fashioned army musket, and took delight in showing how strong a shooter it was. He fired at a pine bush near by, and bored a hole right through the center of it. He gave expression to his satisfaction by frequent repetitions of the name of the Deity, whereupon the following conversation ensued:

"Who were you calling upon a few minutes ago?"

"I? I didn't call on no one."

"Yes, you did. I heard you call on some one by name."

"Why, no, stranger, you must be mistaken."

"No, I am not. I certainly heard you say several times, 'O God.'"

"Oh!" (with great surprise) "maybe I did."

"Why did you call upon him?"

"I dunno."

"Did you call upon him because you needed him; because you wanted him to come to you?"

"No, I s'pose not."

"Do you call upon your father or mother when you do not need them?"

"Why, no, stranger!" very much surprised.

"Then, if you did not need God and did not mean him to come to you, why did you speak his name?"

"Well, I dunno, stranger. Maybe I oughtn't t' ha' done it."

"Certainly you ought not. It is a foolish, useless habit, and it grows upon you. You used the name of the Almighty in your conversation in almost every sentence. He is the Maker and Governor of the world. You ought not to call upon him thoughtlessly or use his name in vain."

"I never thought of it in that light afore, stranger. I guess you're right. I am not religious, but I don't want to be wicked."

Lifting his old army musket to his shoulder, he shuffled off with his eyes upon the ground, apparently in deep thought.—Independent.

## SISTERS' AID SOCIETIES

**PORTLAND, IND.**—The Sisters' Aid Society of the Church of the Brethren met last Thursday, Aug. 18, to reorganize. The officers elected were as follows: Ella Hatcher, president; Sister Comforter, vice-president; Sister Kraner, secretary.—Ella Hatcher, Portland, Ind., Aug. 22.

**MACDOEL, CAL.**—The Aid Society of the Butte Valley church has regular meetings every two weeks; also some extra ones. The attendance is about ten or twelve. Money on hand Jan. 1, \$28.97. By sewing for \$1.00 a day, selling comforters, pillow covers, etc., and having a collection of twenty-five to sixty cents at each meeting, we have raised it to \$54.83. Money on hand for our church needs, \$17.40. Five or six days' work have been donated when any are sick among us. We consider it loving-kindness to help each other.—Ellen F. Maust, Macdoel, Cal., Sept. 5.

**EAST WENATCHEE, WASH.**—The Sisters' Aid Society, of the East Wenatchee church met Aug. 3 to effect a reorganization. It was decided that the old corps of officers, with Sister G. W. Buntain as president, be continued for another term of six months. Our secretary tendered her resignation, which was accepted, and the writer was chosen to fill the place. We have an enrollment of twenty members, with an average attendance of ten. Our work consists of making comforters and sewing for some sisters. The expenses all being paid, there is a balance of \$4.96 in the treasury. We meet every two weeks on Thursday afternoons. Our work is still in its infancy, but with God's help and by our earnest efforts we hope to be able to accomplish much good in the future.—Linnie A. Sellers, Wenatchee, Wash., Aug. 25.

**EPHRATA, PA.**—The report of the Sisters' Aid Society of Ephrata, Pa., for the year ending Aug. 1, 1910, is as follows: Meetings are being held once a month, when avenues of usefulness, and ways and means for meeting needs, are considered. Articles made for sale are: Aprons, one hundred and thirty-five; quilts, seven; gingham bonnets, eighteen. Donations received: Patches for quilts, and \$9.57 in money. Clothing and provisions were sent to two mission points, Brooklyn and Reading, on Christmas. The Society also donated \$25.00 to the Orphanage, a new pupil Bible for the church, and Gish fund books for two ministers. We furnished a room at the Brethren Home, Nefsville, and clothing and eatables to the poor in our town. Total amount of money received during the year was \$158.84. This includes donations, dues and receipts from sales. The total expenditure was \$123.87. This leaves, with last year's balance of \$26.06, \$32.97 in the treasury. The officers for the following year are: Sister Emma K. Seltzer, president; Sister Mary Martin, secretary; Sister Alice Taylor, treasurer.—Maie Martin, Ephrata, Pa., Sept. 5.



# THE GOSPEL MESSENGER

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SEPT. 26 Bro. C. M. Yearout opens a series of meetings in the Astoria church, Ill.

REVIVAL meetings in the Johnsonville church, Va., will be held Oct. 2 to 22 by Bro. J. H. Garst.

BRO. W. K. CONNER closed his series of meetings in the Bethel church, Va., Aug. 23, with thirty-five accessions.

SEPT. 11 the Pleasant Hill church, Ill., began a series of meetings, in charge of Bro. Wm. Lampin, of Polo, Ill.

Nov. 13 Bro. I. D. Heckman, of Cerro Gordo, Ill., is to commence a series of meetings in the Lick Creek church, Ind.

THE new church at Lenox, Iowa, is to be dedicated Oct. 2, followed by a two weeks' series of meetings by Bro. A. Hutchison.

THE District Meeting of the Western District of Maryland is to be held in the Fairview congregation Oct. 1, at 10 A. M.

THE Brethren in Middle Missouri will hold their Ministerial Meeting in the Centerville church, Oct. 12. See program elsewhere.

We are now requested to announce that the District Meeting for Nebraska will be held in the South Beatrice church Oct. 12.

We are asked to announce that the elders' meeting of Northern Indiana is to be held in the Union Center church Oct. 4, at 2 P. M.

BRO. C. P. ROWLAND, of Lanark, Ill., is now with the Lowland church, El Paso Co., Colo., in a very interesting series of meetings.

BRO. J. S. ZIMMERMAN, District evangelist for Northern Iowa, commenced a series of meetings in the Minneapolis Mission, Minn., Sept. 11.

BRO. WM. HATCHER, of Portland, Ind., will be with the Brethren of the Beech Grove church, Ind., in a series of meetings, commencing Dec. 3.

TWELVE were added to the believers at Moore's Store, Va., during the recent meetings, conducted by Bro. B. B. Garber, of Waynesboro, Va.

BRO. J. D. BROWER, formerly of Mt. Etna, Iowa, is now located at Lenox, Iowa, where he will have charge of the work, recently opened in that city.

THE Sangerville church, Va., rejoices because of five recent accessions to their number—the results of a series of meetings by Bro. I. W. Miller.

THE elders' meeting for Northern Illinois has been appointed for Monday evening, Oct. 3, beginning at 6:30 P. M., in the Hickory Grove church.

REVIVAL meetings at Coyle, Okla., conducted by Bro. J. E. Nininger, have so far resulted in nine accessions by baptism and one reclaimed. Two more await the administration of the sacred rite.

BRO. JOSEPH SPITZER is to assist the Brethren of the Arcadia church, Ind., in a series of meetings, to begin Oct. 1, and to continue for several weeks.

THE Brethren of the Silver Lake church, Nebr., are to be favored with a series of meetings by Bro. S. E. Thompson, of Lincoln, Nebr., beginning Nov. 6.

BRO. F. A. MYERS, of Auburn, Ill., has now settled down to school work at Mt. Morris, Ill., where those having occasion to write him, will please address him.

BRO. JOHN M. MOHLER, formerly of Lewistown, Pa., is now located at 427 West Main St., Mechanicsburg, same State, and should be addressed accordingly.

THE members of the Yellow Creek church, Ill., are to be refreshed by a series of meetings, to be held by Bro. W. H. Lichty, of Waterloo, Iowa, beginning Oct. 16.

THE members of Spring Grove church, Pa., are looking forward to a season of refreshing in November, when Bro. Milton Forney is to be with them in a series of meetings.

BRO. B. E. KESLER, at present conducting an interesting series of meetings in the Washington Creek church, Kans., will go to Belleville, Kans., in a similar effort about Sept. 20.

ELSEWHERE we publish a special notice concerning railroad arrangements for the District Meeting of Nebraska. Those interested will please note the information there given.

At the recent District Meeting of North and South Carolina and Georgia, held in the Pleasant Grove church, N. C., Bro. George A. Branscom was chosen as a member of Standing Committee for 1911.

THE District Meeting of Northeastern Ohio, is to be held in the Owl Creek church, at Ankenytown, Oct. 6. We have been specially requested to announce the elders' meetings for Oct. 4, at 1:00 P. M.

THE members in the Bear Creek church, Ohio, secured the assistance of Bro. Earl Neff in a series of meetings, which closed Sept. 2 with excellent interest. Eleven soldiers enrolled in the Lord's army.

BRO. SAMUEL BOWSER, of Hancock, Minn., is now in attendance at Bethany Bible School, where he expects to remain until Nov. 15. He would be pleased if some minister could serve his home church during his absence.

BRO. E. E. ESHELMAN, late of Elizabethtown College, Pa., but now in attendance at Bethany Bible School, Chicago, preached for the Elgin church both morning and evening, last Sunday. His discourses were much appreciated.

At a members' meeting held in Elgin, Brethren L. A. Plate and R. E. Arnold were chosen delegates to represent our congregation at the District Meeting of Northern Illinois and Wisconsin. One paper was sent to the meeting.

WE have an interesting article from Bro. Galen B. Royer concerning some experiences at different points in Denmark. The letter reached us just before closing our forms, but, owing to a want of space, can not appear until next week.

IN another column we publish an article by Bro. Wm. M. Howe, in behalf of the General Temperance Committee and its work. It is important that all Districts aid the Committee by immediate compliance with its request, thus getting our temperance work on a practical working basis. It is only by a united effort that actual results may be readily attained.

WHEN Bro. C. D. Hylton, of Troutville, Va., decided, some time ago, to make a western trip, to visit relatives and friends and, possibly, a few of the churches, he did not anticipate that a complete itinerary would be arranged for him by his western friends. It now appears that the trip will be one of service rather than visiting. A communication from Bro. Hylton, in reference to his trip, will be published in next issue.

THE Sunday-school, Christian Workers', Ministerial, Missionary and District Meetings of the Southwestern District of Kansas and Southern Colorado are to be held in the Monitor church, Kans., Oct. 15-19. Programs will be published in our next issue.

WE call special attention to the notice published elsewhere, pertaining to the District Meeting of Middle Iowa, Sept. 28. Those interested will there find full particulars concerning railroad arrangements, etc. The elders' meeting is Sept. 27 at 2:30 P. M.

THE Brethren of the Mulberry Grove church, Ill., have secured the services of Bro. Virgil C. Finnell for a series of meetings which is to commence Sept. 17. Bro. Finnell proposes to give considerable attention to evangelistic work the coming winter if opportunity offers.

TWENTY-SIX accessions by confession and baptism are reported from the Salamonie church, Ind. Bro. Wm. Lampin, of Polo, Ill., did the preaching. The members were greatly refreshed, and rejoice with the angels in heaven because of the souls brought into the kingdom.

IN company with Bro. Geo. Wise, Bro. D. B. Eby, of Sunnyside, Wash., is visiting several congregations in his District. A few ordinations are to be effected during this trip. When through with this work, he starts to California and will visit Laton and Los Angeles.

At the Ministerial Meeting of Northern Illinois and Wisconsin, to be held in the Hickory Grove congregation Oct. 4, Bro. Olin Shaw, foreman of the Committee on Program, is to preside. The other two members of the Committee are Brethren O. D. Buck and J. H. B. Williams.

BRO. WM. A. REED, of Melvin Hill, N. C., was with the members of the Pleasant Grove church, same State, for several days after the close of the District Meeting, held in the above-named church recently, during which twenty-five enrolled themselves among the believers.

A MOVE is on foot to raise \$75.00 to defray the expenses of a tablet in the Germantown church, in memory of Alexander Mack and his son, each subscriber to pay \$1.00,—no more and no less. Those interested can communicate with Bro. M. C. Swigart, 6611 Germantown Ave., Philadelphia, Pa.

OUR correspondent reports an enthusiastic Sunday-school Meeting in the Elk Lick church, Western Pennsylvania. At this meeting it was agreed to support Sister Ida C. Shumaker, while engaged in mission work in India. Sister Shumaker is to leave for her new field of labor sometime in October.

A POPULAR journalist has just discovered that "the masses of the people dearly love a sermon, provided it is called something else and they don't have to go to church to hear it." The assertion is probably true, but it gives added importance to the oft-repeated question: How may we reach the masses who never darken a church door?

BRO. W. R. MILLER writes us, under date of Sept. 9, that his party of eighteen were then passing down the St. Lawrence. He says they are splendidly located on the "Empress of Ireland," with bright anticipations of a prosperous voyage. We are sure that the best wishes of the MESSENGER readers will follow the little party across the briny deep.

BRO. VIRGIL C. FINNELL, field worker for the Publishing House, returned to his home at Elgin, Ill., Sept. 12, after an extended tour through Nebraska and the northern part of Kansas. He found a great desire among the membership to become more fully informed regarding the various activities of the Publishing House, and the circulation of our periodicals and Sunday-school literature bids fair to be greatly increased in the sections visited. If the aims and possibilities of the Publishing House were more fully understood by the membership in general, there would doubtless be a more general endeavor to make the best possible use of our various periodicals, as well as our publishing facilities.



REMEMBERING that religious services are conducted in forty-one different languages, in this great country of ours, who can deny that the world field has come right to our doors?

### Reading Out of the Text.

LAST week we had something to say regarding the errors resulting from reading into parts of Scripture ideas and doctrines never contemplated by the inspired writers. In the early centuries of the Christian era some of the gifted teachers and writers read into the New Testament certain parts of their heathen philosophy, and in this manner corrupted Christianity. The Jews, even in the time of the apostles, undertook to read into the Gospel more of the Old Law than belonged to the New Dispensation.

This reading into the Gospel teachings never so much as hinted at by the men who wrote as they were moved by the Holy Ghost, led up to a long train of errors that proved a decided hindrance to the simple religion taught by Christ and the apostles. It led up to an unwarranted distinction in church officers. In the New Testament there is no distinction between the elder and the bishop,—both terms referring to the same office,—and yet a distinction was read into the Gospel that magnified the bishop and made him the successor of the apostles. This paved the way for archbishop, metropolitan bishop and, finally the Roman hierarchy.

Unwarranted practices were read into the New Testament institutions. Some of the ordinances were changed. Some of them were eliminated, and customs were introduced, degrading and corrupting Christianity rather than purifying and elevating it. A marked distinction was made between the laity and the clergy, while the women of the church measurably ceased to be one with the men in Christ Jesus. All of this, and much more that we do not take the time to mention, was, without Divine sanction, read into the Scriptures.

Alexander Mack and his comrades adopted a different method. They threw away all human creeds and confessions of faith, and resolved to read nothing into the text whatever. They took God at his Word and read the heaven-authorized doctrine *out of* the Book, instead of reading their preconceived notions *into* the Book. Their policy of reading their faith and practice *out of* the Book led to the accepting of the form of doctrine once delivered unto the saints. What the Word of God said, they accepted. What was enjoined upon the followers of Jesus they at once put into practice. Instead of studying the mind of men, they studied the mind of God. Instead of seeing how much might be read into the text, they studied to ascertain just what the text meant, and read that much, and no more, out of it. Having learned the meaning of a given portion of Scripture, they were content to make its teachings a part of their lives.

There was a decided contrast between their method and the corrupt method of reading the teachings of men into the Scriptures. Their method elevated and purified the minds of the believers, while the former degraded and corrupted them. Their method led up to more light, and as the years went by they found it. They felt that the Holy Spirit was leading them, because they were following the teachings of the Written Word. With them it was a happy thought that they were being led into all truth.

They did not hesitate regarding the ordinances. They endeavored to understand what the New Testament had to say about them, and adjusted their practice to fit the Sacred Record. All of their doctrines were read out of the Book. They found their doctrines in the Book, made it a point to understand them, and found it easy to put into practice what the Lord and his apostles had clearly enjoined.

To them the idea of reading their doctrines out of the Book, was a revelation of itself. It was the solution of the whole problem. There was no need of depending on human philosophy, in order to learn their duty. Their whole duty was clearly set forth in the Book. All they had to do was carefully to study the Written Word, to be sure that they understood it, and then to conform their lives to its teachings. To study the Bible in this light was the delight of every man and

woman who became identified with Mack and his reformatory movements. It was like entering a new world. But more of this later.

### The World Today.

THERE is a paper that comes to our table called *The World Today*, and we read it with considerable interest because it deals largely with everyday events,—those that are called current and alive,—the things that interest men and women of today. Time, naturally, is divided into three divisions, yesterday, today and tomorrow. So we think and speak about it.

Yesterday comes to us in our reflections. With regret or pleasure we think of past events, owing to what our experiences have been. These are of advantage to us only so far as we have determined to profit by them.

Tomorrow is in the future and we know not what it may bring forth. We make some preparations, in the hope that they may be helpful to us if we live to participate in the prospective activities and have the health, strength and mental and spiritual forces to grapple with the things we have planned to do. The whole,—whatever that may be,—is contingent to the providences that meet us in the common exigencies of life. The provisions made for tomorrow, no matter how carefully or wisely made, can, with no degree of certainty, be ours, because conditions and our lives are not at our own disposal. If we live and the Lord will, we may do *thus and so*. That is the nearest possible approach we can make to a certainty. Notwithstanding this fact, a very large percentage are planning, and preparations are being made, for tomorrow, next week and next year.

But the "today,"—the *now*,—our God has graciously given us to live, to work and to do. Today is ours to will and to do. "Go, work in my vineyard today." "Today I must abide in thy house." "Today if ye will hear my voice." "Give us today our daily bread." We are not to boast and brood over our yesterday, or to stake our success and salvation on tomorrow. Each day has for it a full share of duties and trials, so that we should not try to push over into tomorrow things that should be done today, neither should we draw from the past our molds and patterns for the future. Each day comes to us as a new day, burdened with its new developments, new duties and new problems. For these our bodies, our minds, and all the possibilities which God gives us, should be ready and willing to lay hold upon that we may do today the things God wants us to do.

This position does not, necessarily, militate against a proper use of a discreet "hindsight," or a judicious foresight, but it does show us that we should not waste time in fretting over the past or in being too jubilant over the prospects of the future, as we can not live over again the yesterday or the past, nor live in the tomorrow before it comes.

"The world today" is the thought we had before us. This may mean the present twenty-four hours that we call today, or we may give it the wider interpretation,—the present scope of our time of life's activity,—the age in which we do our life's work.

As we speak of our fathers, we think of planting our wheat and cultivating our corn with the single shovel plow, of cutting our grass with the mowing scythe, our grain with the cradle, and threshing it out with the wooden flail, or tramping it out with the feet of our horses,—with our schools and business methods to correspond. The corn and wheat, thus obtained, were all right—as good as we have now, but the methods for obtaining them were slower and required more time and labor. The education was just as good and answered the world's needs quite as well. The world's needs were met and attended to as they are now,—no better and perhaps no worse. To our fathers it was the "world today." They could look back to the conditions of their fathers with the same degree of sympathy, pity and, in some cases, scorn and disgust,

as some of us are disposed to do, and as our children will be disposed to do in reference to us and our conditions as we see them today, with all the improved and modern ways of which we boast and of which we speak with so much satisfaction and pride. It is true "the world today" may have her "periods," some of which may enjoy greater blessings and more prosperity than others. But they are, perhaps, not sufficiently marked to point them out as special periods in the world's history. The general trend of the world, unless special providences are thrown in, is that of a general development, a forward movement in agriculture, business, the state and the church. It is with these changes, as they come, we are to live and do our work, so that "the world today" is always with us and we should meet its issues in the same manner and in a Christian spirit, being able to utilize the good and discard and reject the evil and the dangerous.

The Lord says to us, "Go work in my vineyard," not as it was two centuries ago, but as it is today; not with the implements that were then used, and after that manner of doing the work, but with the implements we have, and in the order of the world today. In other words, we should do our work for the Master in the best possible way. It is the fruitage that is wanted, the best and the largest output possible.

We should neither accept nor reject a thing because it is new. Goodness should be our test for everything that comes to us in our fields of church activities.

We are not to measure ourselves by ourselves, or among ourselves, as each one of us is called into a field and unto a work for which we have a special fitness, and a work which no one else can do as we can do it. This means that we are to do it in our own way. This is self-evident, as there could be no other way in which we could do our best, and it is the best that each one of us is called upon to do in our world of today.

Many of us fail to do our best because of the misconception of our forces, as we relate them to the forces around us and the forces which we are to bring into subjection to the religion of Jesus Christ. We don't possess that overcoming faith which is ours to have through an undoubting faith in Jesus Christ.

There is much being said in the pulpit and through the press about the spirit of the age, and how closely the church of Jesus Christ should become allied to it. This depends largely upon the character of this spirit. The spirit of the age is the spirit of the people who live in the age. If the spirit of the age is dominated by the Spirit of Jesus Christ, we should not only be allied to it, but we should be the active promoters of it in all of our daily activities.

If, however, we should conclude that the spirit of the evil one is too dominant, we should make the greater effort to inculcate, into the minds and hearts of the people, more of the spirit of right thinking and right doing.

H. B. B.

### Thomas an Honest Doubter.

THOMAS was not with the disciples when Jesus appeared unto the ten in the evening of the day of his resurrection; and when the disciples told Thomas that they had seen the Lord, he at once doubted. He said unto them, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." He was in doubt, and he demanded evidence,—not far-fetched evidence, but that kind of evidence that comes within the scope of the senses, which he considered final. If he could put his finger into the nail prints and punctured side, he would regard this as final proof that Jesus had arisen from the dead.

After eight days, when the disciples were assembled again and Thomas with them, Jesus appeared in their midst. He looked at Thomas, then said unto him, "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." This



so overwhelmed Thomas with conviction that he cried out, "My Lord and my God." Thomas demanded evidence upon which to base his faith, and when the evidence was given, he yielded his doubts and believed. He acknowledged Jesus as the risen Lord and God. Thomas doubted, for he said he would not believe without seeing the mark of the nails and sword; he doubted honestly, for when the evidence was shown, he yielded his doubts and became an honest believer. Here, then, we have in Thomas an example of two things: First, an honest doubter; then an honest believer.

There are those in doubt, but not honestly so. They are unsettled because they want to be unsettled. Some consider it extra smart to doubt. No testimony appeals to them. Their eyes are closed. The stars might fall, still they are the same willful unbelievers. They turn down Moses and the prophets, and they will not be "persuaded, though one rose from the dead." But little can be done for such. They will run their course and meet their awful doom. But, on the other hand, those honestly in doubt make a strong appeal for help. All they need is ground upon which to believe, and certainly, like Thomas, it should be shown them. What would have been the result with Thomas, had he not seen the mark of the nails and spear? What will be the result with the honest doubters of today, if they are not shown the evidences of faith?

The very thing that Thomas was expected to believe, caused him to doubt. He was told that Jesus was risen from the dead, and it was expected,—demanded, in fact,—that he should believe it. His faith staggered. Like the Sadducees, he could not believe it, because he could not understand it, and he demanded more than a mere statement of the fact, even by the disciples. It was so extraordinary and so unprecedented,—how could he believe it? It was so unnatural, so above nature, so utterly without explanation in nature,—for nature affords no examples of it,—how could he accept it? This sort of reasoning forced Thomas to demand the body of Jesus with its unmistakable marks as the ground of his believing. The fact that the resurrection is above nature and not to be understood in the light of nature's teaching, was the ground of Thomas' doubt. It is the most fruitful source of doubt now. It is the old rationalistic school of philosophy.

Look at Nicodemus! When Jesus told him, "Except a man be born again, he can not see the kingdom of God," he was so utterly without understanding, and so completely put to his wit's end, that he raised the astonishing question, "Can a man enter the second time into his mother's womb, and be born again?" And after Jesus had expounded the new birth to him, he said, "How can these things be?" And that has been the question of the ages since, and it promises so to remain.

What was the trouble with Nicodemus? The very thing he was expected to believe, yea, that he *must* believe, was the very thing that caused him to doubt. The teaching that all men, irrespective of age and other conditions, must be born again, to enter the kingdom of God, was so far above his understanding that, like a drunken man, he tossed to and fro in doubt, and the more he attempted to reason it out the more hopeless the case became and the more urgent the need of simple faith.

Look at the people on the day of Pentecost. When the apostles, full of the Holy Ghost, preached to the people in tongues of fire and in languages never known by them, they were filled with amazement and wonder. They cried, "What meaneth this?" Some quickly offered to solve the wonder by suggesting that these mighty preachers were full of new wine.

What was the matter? These people could not understand the operations and workings of the Holy Ghost when they saw the effect thereof with their eyes, and heard it with their ears. And as their amazement and doubts grew, they made one final, desperate effort to bring the doings of the morning down to the level of nature and explain it as the effect of new wine. So today. As long as people are allowed to remain on the level of nature, there is not much wonder and amazement and doubt, but let the claims of the Spirit be urged, then the people begin to cry, "How can these things be?"

Joseph, I suppose, was put to the severest test of all.

When he found Mary, his espoused wife, whom he had not known as his wife, with child, and the claim was made that it was of the Holy Ghost, Joseph was minded to put her away privily, so strong was his doubt, though he was a righteous man notwithstanding. And who can wonder at it? In all the years gone, who had ever heard the slightest hint of a woman bearing a child of the Holy Ghost! But this is the doctrine of the Incarnation, and Mary is the woman chosen of God to mother Jesus, the world's Redeemer. And this is the very foundation stone of all Christian doctrines, the beginning of faith, its foundation and strength, and all must most trustfully believe it.

The foregoing cases,—Thomas, Nicodemus, the Pentecostians and Joseph,—all belong to the same class of doubters. They were all in doubt because of the nature of the things to be believed. This was the most fruitful source of doubt then; it is the most fruitful source of doubt now, but not the *only* source of doubt. Many more could be added to those named, but these are enough for the present purpose; while many doubters of other classes could be named, but this may suffice for the present. But this article must be followed by one on the way God meets the honest doubter and helps him to believe. H. C. E.

### Professional Faith Healer.

We like the view the editor of the *Religious Telescope*, Dayton, Ohio, takes of the modern professional faith-healing business. There is a lot of good sound sense in what he says below:

A few months ago we passed by a room, on the entrance door to which was advertised healing meetings at certain hours of certain days. More recently, a man who conducts a faith-healing institution in a western city, and publishes a paper related to his work, gave two addresses in Dayton. And yet, after all the advertising, the blind fiddler who plays at the market-house corner for pennies from the sympathetically disposed, is blind still, and the man without legs who sells shoe-strings on the opposite corner is just as free from legs as he was before. No withered hands are restored, and no one is raised from the dead. Francis Schlatter, who visited the same city and told how many dead he had raised, found it convenient not to attempt such a feat during the period of his stay. The Theosophical Society meets regularly and professes to heal. The Emmanuel Movement, when it had virility enough to be called a "movement," did the same thing, but was wise enough to confine its practice to functional disorders, and not to organic cases.

Not a word should be uttered derogatory to divine healing, but there is no more virtue in the claim to such power on the part of one who dodges all the hard cases than there is in the teachings of a theosophist, who, when pinned down to facts, will not attempt any cure beyond the restoration of functional disorder. When a man professes to be a divine healer, even the profession looks suspicious. Those whom God has endowed with such ability will not find it convenient to do any boasting. But when one professes to be a healer, and avoids every case in which something organic is the trouble, there is an appearance of insincerity and deception.

Most people now are recovering from the Dowie excitement. Perhaps few of them know that the crutch-covered and cane-adorned walls were but a repetition of what had occurred in other places under Mormonism, under Spiritualism, and under the baldest paganism. The miracles of Jesus included the restoration of what had been lost. Very few professional healers, no matter how much they deplore the lack of faith which they charge upon their auditors, will undertake to cure a man when anything organic is the matter with him.

### The Stumbling-Block.

An earnest Christian father is puzzled. He reads the New Testament, believes its teachings and has been doing his utmost to bring up his children in the nurture and admonition of the Lord. To his joy, some of them have become members of the church early in life, and while he is careful in his teaching, his children are exposed to temptations that more or less influence their lives. So long as the members of the church walk discreetly, he feels confident that, with the help of the Lord, he and his earnest wife will be able to pilot their children amidst the sinful environments.

But lately the daughter, unintentionally, happened at a gathering in the public park, where there was much dancing and other things wholly unbecoming a Christian people. The young sister felt mortified until

she happened to see one of our ministers, who made it his business to attend the gathering, to observe what was going on. The presence of the minister not only eased the conscience of the daughter, but gave her grounds for defending her action when called in question. Now the father and mother are puzzled for sure. They do not see their way clear to teach their children aright, regarding some of the public outings and parades, when one of their ministers sets that kind of an example. So the father writes us for advice.

Well, candidly, one hardly knows how to advise in a case like this. But one thing is clear in the minds of most devout men and women; the church would be a good deal better off if she did not have any preachers of this sort. We are sure that if Paul had been in town that day, he would not have been seen at the park, watching the dancing. Yes, he might have been there too, but he would have been on the dance floor preaching the Gospel, while the people would have been held spellbound, listening to the story of the cross.

But what must be done with the preachers who make stumbling-blocks of themselves? It must be evident to every thinking man and woman in the church that the Lord does not call that kind of men to preach the Gospel. Men who are called to preach the Gospel, and are guided by the Holy Ghost, do not frequent places like the one referred to. To be plain about it, the church should tell such a preacher that, unless he repents and prays the Lord for forgiveness, his place will be in the pew and not in the pulpit. It is bad enough to have such a man in the pew, and, most assuredly, there is no excuse whatever for tolerating him in the pulpit. Peter repented when he made some grave mistakes, and we believe in giving the preacher of today, who sets a bad example, a chance to do likewise, but there should be, on his part, no quibbling about it. Let the church guard the pulpit, and the pulpit will then take care of the church.

### Little Sins.

LITTLE sins become great sins because of the great evil they make possible. To think about an evil deed may by some be reckoned as harmless, and yet, if it were not for the evil thinking, the evil deed would never take place. The man at the crossroads may sometimes think about taking the life of his neighbor on the next corner, but thinking, we say, amounts to nothing if it goes no farther. But it goes farther, and the whole neighborhood is thrown into a state of excitement because one man, in the prime of life, has to be buried and another has to be hung. All of this comes from a little evil thinking. But the evil thinking is not little. It is great. It has become a tremendous sin on account of the terrible crime committed. And so it may be said of other sins. They may seem small, and yet great issues hang on them. The minute hand of a watch is a small affair, and yet, because it fell back a few minutes, many a train has been wrecked, and hundreds of lives have been lost. The coupling pin of a wagon is a small piece of iron, costing only a few dimes, yet, because it dropped out, the team became frightened and a whole family was crippled. After all, little things may be great because of the part they play in everything about us.

### True to the Old Book.

A READER of the MESSENGER wishes to know whether the Brethren believe in the doctrine known as "soul sleeping." We believe that Stephen, the holy man of God, fell asleep at his death. Lazarus, of Bethany, was asleep when he was known to be dead. We read in the Scriptures of other persons being asleep while dead. But this is not the kind of sleep that puts the soul out of existence, or that renders it unconscious. Lazarus and the rich man both died, that is, they fell asleep, one in the bosom of Abraham, while the other opened his eyes in Hades. While in the state of the dead, they could both see, hear and talk. They were dead and yet they lived. So, while we believe that the righteous at death fall asleep in Jesus, they do not enter upon an unconscious state. As Lazarus and the rich man were conscious of their condition while dead, we believe that others will have a like experience.



## MISSIONARY DEPARTMENT

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### THE WORLD'S LARGEST PRAYER MEETING.

Naturally we would look for it in Christian America or in Europe. Not so, but in "heathen Korea." An American traveler recently attended the prayer meeting in the Yua Mot Kol church, in Seoul. It was a dark and rainy night, but he found fully 1,000 Christians assembled. He says it was worth going a good way to hear these Christians pray. They bow with their faces to the floor, and show by their very demeanor that they are in daily audience with their Maker. Then, too, there is an undoubted genuineness in their behalf, for the spirit of prayer pervades their daily lives, and prompts to noble acts of unselfishness and devotion in behalf of others.

### HOW A FLOOD HELPED A MISSION.

The flood at Paris, France, some months ago, has resulted in bringing about a decidedly friendly attitude toward the McCall missions,—the agencies that have thrown many rays of light into the darkness of French unbelief and agnosticism. Where there was, heretofore, only a sullen permission to hold services, there is now a cordial appreciation of the good work done in the time of sore need. During the distressing days of the flood, soup kitchens were established in several of the McCall halls, and hundreds of the unfortunate were kept from actual starvation. The kindness bestowed during those days of need is not forgotten by the people. Not many of them, perhaps, fully understand all the spiritual teachings of the McCall Missions, but all can readily comprehend the loving ministrations that were rendered to the unfortunate flood sufferers. Christianity is more than mere teaching; it must seek expression in acts that will tell their own story of the love within the hearts of its exponents. Noble actions are more eloquent than the most flowery sermons.

### WHAT ENGLAND HAS DONE FOR EGYPT.

It is well, perhaps, to look at facts in all their bearings, before sitting in judgment upon England's control of Egypt. Many, who have condemned English intervention in Egyptian affairs, have failed to note the many advantages, temporally as well as spiritually, that have resulted. When England assumed control, in 1882, Egypt was practically bankrupt, with a public debt of more than \$500,000,000, and inadequate revenues. Since then, public revenues have been largely increased, and at least a portion of the enormous public debt has been canceled. The "fellah" or peasant, formerly crushed by enormous taxes, illegally increased by dishonest collectors, is now contented and prosperous. Drainage and sewerage are being introduced in the principal cities, and have materially decreased the rate of mortality, especially in Cairo. Sanitation throughout the country has so largely improved hygienic conditions that Egypt today may be considered a reasonably healthy country. In educational work much has been accomplished,—thanks to the foreign missionaries. All told, it may well be said that Egypt is today enjoying a prosperity, the like of which she never saw, even in the balmy days of the Pharaohs.

### SCRIPTURAL GIVING.

Under Old Testament conditions the tenth of their income was given by God's people for the work of the sanctuary. Those who gave according to that plan were undoubtedly blessed, while those who grudgingly withheld were branded by Malachi as robbers. One thing is sure,—to give according to the Scriptures is safe, equitable and acceptable to the Lord. A little incident that occurred in a congregation on the Island of Jamaica is well worth reading and pondering: An offering was being taken for the Lord's work. One of the brethren was appointed to preside, after which these resolutions were adopted: Resolved, first, "That we will all give something;" second, "That we will all give as the Lord has prospered us;" and, third, "That we all give cheerfully." Then the contribution began, each person walking up to the table and laying down his offering. One of the most well-to-do held back and finally when he at last came with his gift, the chairman said: "Dat is 'cordin' to de first resolutushun but not 'cordin' to de second." The member picked up his money and went back to his seat angry. His conscience and pride kept working until he got up and doubled his gift, saying, "Take dat, den." The brother presiding said, "Dat may be 'cordin' to de dust and second resolutushun but it isn't 'cordin' to de thurd." Before the meeting was dismissed the man came up with a still larger gift and a smile on his face, when the faithful chairman said, "Dat's 'cordin' to all de resolutushuns" and all were happy.

### MOSLEMS AWAKENING.

After years of careful teaching eleven adult Moslems were recently admitted into membership in the English Church Mission at Cairo, Egypt. It is said that their baptism made a most profound impression upon the Mohammedans, and has brought to their minds a vivid realization of the fact that Christianity will sooner or later gain ground, even in the sterile soil of Islam. At present it looks very much as if the great, impending struggle between Christ and Mohammed will have to be fought out in Africa. The great Mohammedan University at Cairo is rallying its leading workers around the standard of the prophet, and the fight for supremacy will doubtless be long and bitter. And yet, there need be no doubt as to the final result so far as Christianity is concerned. The true ambassador of Christ, going forth in the spirit of his Master, and proclaiming his message in its fullness, though he may begin the work amid great discouragement, will finally come with rejoicing, "bringing his sheaves with him."

### GOD'S POWER CAN MAKE US CLEAN.

Father, to us, thy children, humbly kneeling,  
 Conscious of weakness, ignorance, sin, and shame,  
 Give such a force of holy thought and feeling  
 That we may live to glorify thy name.  
 That we may conquer base desire and passion,  
 That we may rise from selfish thought and will,  
 Overcome the world's allurements, threat, and fashion,  
 Walk humbly, gently, leaning on thee still.  
 Let all thy goodness by our minds be seen,  
 Let all thy mercy on our souls be sealed:  
 Lord, if thou wilt, thy power can make us clean;  
 O, speak the word, thy servants shall be healed!  
 —James Freeman Clarke.

### FROM SOUTHERN CALIFORNIA.

The Christian Workers of Southern California and Arizona met in their Annual Convention at Glendora Aug. 25. The attendance was excellent and the meeting was one of the best we have ever enjoyed. Our District Secretary, Bro. Cline, presided.

Some of the good thoughts we gathered might be helpful to the Christian Workers at other places. We discussed the purpose of our meetings,—the training of workers for the church. We ought not to allow this ultimate end to be lost sight of or crowded out in the preparation of special programs. Under no circumstances should we allow the desire for show, and the spirit of rivalry to enter in. The management of our meetings demands some attention, because organization is necessary, but there is also danger of having too much machinery, without the power to run it. In order to make our meetings a spiritual success, we must have heart-preparation. We may hinder the success of our work by burying our talents, or by trying to eclipse another's radiance, which will not make our own life any brighter. Our aim is the church at work for and with the young, and the young at work for and with the church.

The sentiment during the day was such that before the meeting closed steps were taken to arrange for more definite missionary work in our District.

Lordsburg, Cal., Aug. 29.

Josephine Brandt.

### FROM PING TING CHOU, CHINA.

These are, indeed, hot days for us, but, owing to a change we have made for the sake of the baby's health, we are managing to keep reasonably comfortable and still continue our work. We moved a few things out to a temple, a mile from the city. Here we are camping, and getting acquainted with the villagers who live around. Husband goes into town several times a week to look after things there. The regular Sunday services are still kept up, and the interest seems to be growing. A few have manifested considerable interest and we do pray that the Word may have the right of way in their hearts. The work is slow, to be sure, but we do not feel discouraged.

Marks of heathendom are much more apparent here than at Tai Yuan Fu, where the Gospel has been preached for twenty-five years. The temples are in better repair and are more frequently visited. This week it was our lot to move our things from the rooms where the idols are, to give the worshippers a day to do obeisance. Opium smoking is common indeed. One could not from the conduct of the natives gain the slightest idea of the stringent prohibition against opium in our capital. Many have come, asking us to break them of the habit. This is absolutely impossible now, as we have no quarters for them, and it is very essential that they be kept away from every possible opportunity to get the drug. While they are being broken from the habit is the golden opportunity to teach them the better way. If the Holy Spirit does not get possession of their hearts, a very large percentage will go back to their old habits. We also need an opium refuge for women. Join us in prayer that the necessary quarters may be given us for the Lord's work! The people are much prejudiced and some of the early experiences in renting to foreigners have been so trying that one finds it difficult, indeed, to rent. The largest, best room in our house we have reserved for a chapel, but it is too small. How we long to reach the people!

No one who has felt the love of God in his own heart can help looking with sympathy at these distressed, deceived people.

Our temple home is located on a hill, and the view, down over the valley, is grand. The crops look bounteous indeed. A few days ago there was a small hailstorm. The natives were very anxious. Fire crackers and the ringing of bells could be distinctly heard. The storm was being scared away(?). The next day when Bro. Feng was preaching, he asked the people if they knew why it hailed. Then he explained to them that the Great God was showing them that he could punish them or give them a blessing. After the hail there was a much needed rain.

The villagers around the temple come in numbers to see us, and to see our mode of living. Sometimes we cannot help longing for a little privacy. They seem to be interested in everything we do, even to seeing the baby's bath. They don't understand why he must be washed every day, when they give a bath but once a year and still thrive.

Our hearts were glad indeed when the message reached us of Sister Metzger's coming. We are praying for more workers. Pray for us and the work here, that God's Kingdom may come into the hearts of these people.

Anna Newland-Crumpacker.

Ping Ting Chou, Shansi, July 26.

### EASTERN MARYLAND.

The Sunday-school, Ministerial and Christian Workers' Meetings of Eastern Maryland were held Aug. 10 and 11.

The Bush Creek congregation having been divided lately, the meeting was held in the Pleasant Hill house, Frederick Co., Md. The meeting convened at 9:30 on Wednesday morning, and was presided over by Eld. T. S. Fike, of Baltimore. Bro. J. C. Walker, of Monrovia officiated as clerk.

The morning was cool and damp, and three funerals, in the immediate neighborhood, caused the first session to be opened with only three sisters and about fifteen brethren present, but as the hours passed by the audience increased and from the beginning of the opening remarks, by Bro. R. B. Murdock, the interest in the meeting developed.

The first half day was devoted to Sunday-school subjects, such as are applicable to present-day needs. These were ably discussed by those assigned and by others.

The first session of Ministerial Meeting, Wednesday, 1:30 P. M., opened with the business of the meeting. A program committee, consisting of brethren B. C. Whitmer, Jacob H. Hollinger, Geo. K. Sappington, A. P. Snader and W. P. Englar was elected. As arranged years ago, the organization of the program committee becomes the organization of the meeting. Eld. Geo. K. Sappington will thus be the moderator, and Eld B. C. Whitmer will be the clerk of next year's meeting, with Eld. W. P. Englar to care for the finances as treasurer. Including the offering, the treasurer's report showed \$48.14 on hand.

The writer was asked by the officers to report the meeting for the Messenger.

Following this, the ministerial problems and subjects were discussed, "Methods More Fully to Instruct the Members in the Distinctive Principles of the Church of the Brethren" brought out different ideas. Members should be instructed before being received into the church. They should be taught in private and from the pulpit.

"Church Music" was declared to be neglected, as compared with former times. Soft, melodious music was recommended. Study the music, the words and the sentiment of a hymn. Then select such hymns and tunes as are appropriate to the occasion.

The second session convened on Thursday at 9 A. M., with a good audience. "The Minister," in his various positions, seemed to be the burden of this meeting. It was said, "We need better prepared ministers. With our Sunday-schools, the laity, at times, knows more than the minister. We have one preacher to each thirty-three members. There must be social, literary, and systematic knowledge of the Bible, and thorough training."

On "The Minister in his Study," it was urged that the congregation expects proper preparation. A pastor must understand human nature, and reach his hearers in every way possible.

The Christian Workers' Meeting was a short session on Thursday afternoon. The Christian Workers often fail to make their meetings interesting because so many neglect their study of the Word of God. We fail to interest all the members. We must exercise in Christian work, and all should take part in these meetings. We must add words of charity to our prayers. We must visit the sick and pray with them.

Wednesday evening was devoted to the temperance cause. It was shown that present day needs are men, money, votes, and State or Nation-wide prohibition. Ten States now have it. It is the business of the church to get out into the world and save men. The powers that be are ordained of God. It is our duty to protect our Brethren, and keep them safe. There is far more money invested in the whiskey business than there was in slaves, and it is a greater task to rid our land of in-







**Lenox.**—We are now located at this place, to take charge of the new mission that is being opened up. Lenox is a town of about 1,500 people, with no members at present. The Salem church is about six miles from town, with a membership of about thirty-five. We have built a church here, which is to be formally dedicated unto the Lord, Oct. 2, followed by a two weeks' series of meetings. Eld. A. Hutchison is engaged to do the preaching. We would be very glad to have some good, loyal members locate among us. This is one among the best farming sections of the State, and land is selling very reasonably at present. We invite ministers, or other workers, to pass through, to visit us.—J. D. Brower, Lenox, Iowa, Sept. 10.

#### KANSAS.

**Abilene** church met in council Sept. 3, with our elder, Bro. Geo. Manon, presiding. We will hold our love feast Oct. 15 and 16, at the Navarre house. Brethren George Manon and James Rock will be our delegates to District Meeting, with Brethren Charles Shank and John Burkholder as alternates. Bro. E. F. Sherry will hold a series of meetings at the Navarre house during October. Bro. W. A. Kinzie will hold a series of meetings at the Holland house during November.—W. A. Mourer, Elmo, Kans., Sept. 5.

**Appanose.**—Our church met in council Sept. 3, our elder, Bro. W. Shoemaker, presiding. Bro. C. W. Shoemaker was chosen delegate to District Meeting, with Bro. S. J. Hochstetler, alternate. Bro. Shoemaker was also chosen delegate to Sunday-school Meeting, with Sister Anna Barnhart, alternate. The visiting brethren made their report. We have eighty-eight members at present.—Ada E. Beckner, Overbrook, Kans., Sept. 5.

**Kansas City.**—Our two weeks' series of meetings, held by Eld. W. A. Kinzie, closed last night, with a very spiritual love feast. One hundred and two communed. Bro. Kinzie officiated, assisted by Eld. H. F. Crist. Other ministers present were Elders C. W. Lentz, James Cruza and A. D. Crist. For the first time the sisters broke the bread and passed the cup. Our meetings were well attended. Three were baptized. Our South Side Mission is doing well, with our new workers. Our Sunday-school attendance has recently doubled in the last month. We expect to begin a series of meetings Sept. 18, at the Mission church. Since our last report two more were baptized there. We thank all who have so well remembered us in clothing and money. We feel that you will find instrumental in the salvation of many souls.—J. H. Crist, 14 N. Perree St., Kansas City, Kans., Sept. 5.

**Morrill.**—Bro. Isaac Frantz, of Pleasant Hill, Ohio, is conducting a series of meetings in the Morrill church with increasing interest. The meetings will continue till the 25th. The Lord will. Bro. Frantz is here to begin a series of meetings in the Astoria church Sept. 26.—Chas. M. Yearout, Morrill, Kans., Sept. 10.

**Morrill** church met yesterday for quarterly council. It was arranged to hold the love feast Sept. 24. Bro. Isaac Frantz, of Pleasant Hill, Ohio, is here to begin a series of meetings. Bro. T. A. Eisenblet left Monday for a trip to Europe, Asia and Africa. He has planned to be gone one year.—Lela Meyers, Morrill, Kans., Sept. 8.

**Murdock.**—This church met in council Saturday, Sept. 3, with Bro. I. G. Harris presiding. One was received by letter and one letter was granted. Bro. J. P. Harris was chosen as delegate to District Meeting, with Bro. H. T. Harris alternate. The writer was chosen Sunday-school superintendent, and Sister Lizzie Delo, secretary. We decided to hold our love feast Nov. 5, to be held by Bro. S. A. Honberger, who will be conducted by Bro. S. A. Honberger. The meetings will commence immediately after the District Meeting.—D. E. Johnson, Anness, Kans., Sept. 6.

**Parsons** church met in council Sept. 5, with Eld. N. E. Baker presiding. Delegates to District Meeting were elected. One letter was granted to the church. A series of meetings and love feast this fall. Our collection amounted to \$7.00. Bro. W. H. Leaman was chosen as our elder.—Stella Wall, 2522 Belmont avenue, Parsons, Kans., Sept. 8.

**Perry.**—Bro. C. W. Lentz began preaching here Aug. 7, and continued until Aug. 23. He preached in about twenty-seven sermons. With the exception of a few nights of rain, the house was full. One was baptized.—H. E. Myers, R. D. 1, Peabody, Kans., Sept. 6.

**Quinter** church met in council Sept. 3, with Eld. D. A. Crist presiding. The church is holding a love feast in connection with the District Meeting, to be held at this place the middle of October. We elected Brethren D. A. Crist and E. D. Steward as delegates to District Meeting. The church granted letters to seventeen members. Most of them are going to the Bible School. A series of meetings, this fall, is to be conducted by Elders Geo. Eller and E. D. Steward. We will hold a Bible Normal sometime this winter. Bro. Hoff, of Chicago, is to be our instructor. Our Christian Workers' Meeting was organized, with Bro. John Oxley presiding. We have five prayer meetings every Wednesday evening.—J. F. Eller, Quinter, Kans., Sept. 4.

**Vermillion.**—As Bro. E. M. Studebaker can not be with us before Oct. 12, or later, we decided to have our council at the regular time, Sept. 24, and changed the date of our love feast from Sept. 14 to Oct. 24, so that it may be held before we have our meetings.—Lizzie Dollenbach, Seattle, Kans., Sept. 5.

#### MARYLAND.

**Monocacy.**—Aug. 14 Bro. Frank Lightner, of Gettysburg, Pa., began a two weeks' series of meetings for us. Aug. 29 we held our annual harvest meeting. A collection of \$18.00 was taken for home missions. Oct. 9 we will have our children's day exercises. Our love feast will be Oct. 22, at 1:30 P. M.—Jennie M. Weybright, Detour, Md., Sept. 3.

**Peach Blossom.**—This church met in council Sept. 1, with Eld. Tobias Imier presiding. Our series of meetings in Easton will begin Oct. 9, to be conducted by Bro. John Kahler, of Ohio. Our love feast at Fairview will be held Nov. 15, preceded and followed by a few meetings, to be conducted by Eld. S. K. Pike. Bro. William Sanger was advanced to the second degree in the ministry. An enjoyable harvest meeting was held Aug. 27. The church is building a new building, an orphanage.—Florence M. Walbridge, Easton, Md., Sept. 2.

**Pipe Creek.**—Aug. 14 we held our children's service, which was well attended. Bro. J. Hollinger, of Washington, D. C., gave us a splendid address, followed by several good, short talks. We have a new pastor, Bro. J. H. Hoover, of Union Bridge, preached the harvest sermon. A collection was taken for missionary purposes. Our council was held Sept. 3. A new feature of our councils is the reading of a portion of Scripture, with a fifteen-minute prayer topic, to be read by the pastor at the opening of the meeting. Bro. Charles D. Bonsack is to begin a series of meetings Oct. 2.—Eliza Engler, New Windsor, Md., Sept. 3.

**West Point.**—Bro. B. C. Whiteman began a series of meetings at this place Aug. 14, continuing two weeks. We had a good meeting and a good collection. Three were received by baptism. Two of them were Sunday-school scholars. We will hold our love feast Sept. 24, at 2 P. M.—John M. Pohlman, Reisterstown, Md., Sept. 1.

#### MICHIGAN.

**Black River.**—Our church met in council with Eld. S. M. Smith presiding. The visiting brethren reported the membership in the Black River church as last year. We expect to hold a series of meetings some time this fall.—Lavina Spillers, R. D. 2, Bangor, Mich., Sept. 3.

**Karlan.**—We will hold our harvest meeting on Sunday, Sept. 18. We expect to have an all-day meeting. In the morning, following Sunday-school, we will have a thanksgiving service. After dinner we will have a program for the children, followed by a missionary sermon. Our Sunday-school is moving along very nicely, and the attendance is gradually increasing. We desire the prayers of the Brotherhood in behalf of our work here.—Rosa Weller, R. D. 2, Copemish, Mich., Sept. 5.

**New Haven** church met in council Sept. 3, with our elder, Bro. C. L. Wilkins, presiding. Eld. Daniel Chambers read John 15. We will hold our love feast Oct. 22, at 10 A. M. Our Sunday-school decided to send \$5.00 to the Grand Rapids Mission. We are having very good attendance at Sunday-school and Christian Workers' Meeting. Six were received by letter, since our last report.—Allie L. Emrick, R. D. 2, Middleton, Mich., Sept. 7.

**Nottawa.**—This is a point in the extreme northern part of the English Prairie church. Having had some meetings here over four weeks, we decided to have a series of meetings. We secured the District tent and the services of Bro. J. A. Mishler, of Middlebury, Ind. He began meetings Aug. 21 and closed Sept. 4, preaching in all seventeen well-prepared sermons. The interest and attendance were good. One was baptized. Sunday-school was very good, highly appreciated by the song service, which added greatly to the interest of the meeting.—Wesley W. Zimmerman, Nottawa, Mich., Sept. 5.

**Prescott.**—Here, in Ogemaw County, we have now thirteen members, two deacons and two more to move soon. Several other families of the Brethren are also expected soon. When they all get here we will number about twenty. We have a good prospect of two ministers. The Mission Board is going to help in locating a church here. We feel encouraged since even outsiders are offering to donate work towards building a church here. Any one thinking of making a change will do well to look this way. All letters answered, if accompanied by a stamped envelope.—W. F. Mason, R. D. 2, Prescott, Mich., Sept. 4.

**Sunfield.**—Bro. I. C. Snavely, of Naperville, Ill., held a very interesting series of meetings for us, lasting two weeks. He gave us a number of doctrinal sermons, highly appreciated by all. One was received by baptism. We had a fairly good attendance and good interest.—Mable M. Clark, Sunfield, Mich., Sept. 7.

**Woodland.**—For one week previous to our District Meeting, Bro. Elson Utery, of Onekama, with Bro. G. F. Culler and wife, conducted our institute of prayer, singing, and training, song, harmony, and hymn reading. The inspiration and knowledge gained will be a great benefit to all who attended, and help each teacher to do better work for the future. We met in council Aug. 27, with our elder, Bro. J. H. Smith, presiding. Our love feast will be held Oct. 1, at 10 A. M. Four letters were granted; one was reclaimed, and one was baptized. Our series of meetings will commence Oct. 8, to be conducted by Bro. B. F. Petry, of Ohio.—J. J. England, Woodland, Mich., Sept. 9.

#### MINNESOTA.

**Hancock.**—At our late council we decided to hold a love feast Nov. 26. Sister Minta Schechter was chosen delegate to District Meeting. Sept. 12 wife and I start for Bethany Bible School, where we expect to be till about Nov. 15. During this time we would be glad to hear from the Brethren who could come in and serve the church here.—Samuel Bowser, Hancock, Minn., Sept. 5.

**Worthington** church met in council Sept. 3, with Bro. D. H. Keller, of Winona, presiding. We decided to have a sing-along class meeting during the week. Brethren Chas. Wolff and D. P. Schechter were chosen delegates to District Meeting. Bro. Joshua Schechter, Jr., was chosen elder for five years, to fill the vacancy caused by the death of Bro. C. S. Hilary. Bro. Keller favored us with two much appreciated discourses Aug. 28.—Minnie Schechter, Worthington, Minn., Sept. 9.

#### MISSOURI.

**Centerville.**—We met in council Aug. 23, with Eld. G. W. Lentz presiding. Brethren Peter Eberhard and Jesse Mohler were also present. A committee was appointed to arrange for our District Meeting, to be held Oct. 12 and 13, closing with a love feast on the evening of the thirteenth. The church also held an election, calling to the office of deacons the young brother, Peter Eberhard, Jr., who, with his companion, was duly installed. Eld. Jesse Mohler, of Warrensburg, assisted in the work.—Elda Gauss, Centerville, Mo., Sept. 2.

**Nevada.**—I left here Monday and went thirteen miles into the country. I arrived at Sandstone schoolhouse at 8 P. M. where I had an appointment to preach. The house was filled with attentive listeners at both services. The young people assisted in singing, which helped to make the services interesting. There is great need of help in Vernon County, Mo.—Leander Smith, 1112 N. Lynn St., Nevada, Mo., Sept. 1.

**North Bethel** church met in council Aug. 31, with our elder, Bro. S. B. Shirky, in charge. Bro. E. F. Sherry and wife, from Kansas, were also present with us. Bro. Sherry is holding a series of meetings at the South Bethel church. The interest is good. One letter of membership was received. Sister Lulu Hildebrand, Sister Lulu Hildebrand, of Nevada, and her husband, were elected delegates to District Meeting, to be held in the Wakenda church, in Ray County. A teacher-training class has been organized and is progressing nicely, with Sister Lulu Hildebrand as teacher.—Merle Crist, Skidmore, Mo., Sept. 6.

**Oscola** church closed her series of meetings Aug. 23. Two were baptized. Bro. Hardy labored very earnestly for the upbuilding of the church here. Our love feast was soul-refreshing. Although the weather was warm and dry, we had a large attendance. The visiting ministers were Brethren Abel Killingsworth, A. Rodebaugh, James Campbell, W. T. Bray, and James Hardy. Our Sunday-school is progressing finely.—Elizabeth Lyon, Oscola, Mo., Sept. 6.

**Peace Valley.**—Aug. 23, Bro. Emery F. Fike, of Oakland, Md., came to us and opened a series of meetings, continuing until Sept. 6. He preached in all twenty-one sermons, holding forth the Word with power. Two of our Sunday-school scholars were baptized. We held our council Sept. 3. Our elder, Bro. J. B. Hylton, was with us. We decided to hold our love feast Oct. 23, at 4 P. M. We have our preaching on the first and third Sundays, and on the second Sunday night. Our ministers have two appointments on the second and fourth Sundays of each month. We have Christian Workers' Meeting on the Sundays when we have preaching. Bro. Omer Garst is president of our Christian Workers' Meeting.—J. B. Register, R. D. 2, West Plains, Mo., Sept. 7.

**Prarie View.**—Eld. W. W. Holsope presided over the visit council which met Aug. 12. One letter was received and four were granted. Arrangements were made for the series of meetings which began Aug. 13, and closed Aug. 28. The meetings were conducted by Bro. J. H. Mohler. Our love feast was Aug. 26.—Alice N. Vogt, Versailles, Mo., Sept. 4.

**Shelby.**—Bro. Charles Walter and wife came to this place Aug. 6, and held a three weeks' series of meetings. He preached the Word with power. Three were baptized.—J. A. Lapp, Hagers Grove, Mo., Aug. 30.

**South St. Joseph Mission.**—Bro. H. C. Collier and family will be in our church on Sunday, Sept. 19, as he is on his way to Waldo, Kans., to take up farm life, besides his part of the ministry. He preached for us both morning and evening. Our Sunday-school is increasing in interest and attendance. We are

already having calls for clothing, which we can not supply, and the funds are exhausted for the support of this work. We trust that food, clothing, etc., may be supplied, so that the work be not hindered.—E. N. Huffman, 502 Ky. St., St. Joseph, Mo., Sept. 2.

#### NEBRASKA.

**Arcadia.**—Our council was held Sept. 3, with the writer presiding. Our love feast will be held Oct. 22, at 6:30 P. M. Bro. George S. Stern, alternate. We want to have a Bible term sometime this winter. Bro. A. P. Musselman was elected Messenger. Bro. J. A. Fawcett, alternate. Bro. A. P. Stern, clerk.—J. J. Fawcett, Arcadia, Neb., Sept. 5.

**Beatrice.**—We enjoyed a rich spiritual feast for the last three weeks. Bro. J. W. Lear delivered most powerful messages. Eight were received by baptism. The oldest was a girl not yet ten years old. We were pleased to have Bro. Flinnell with us a few days last week, in the interests of the Brethren Publishing House.—Allie Eisenblet, Beatrice, Neb., Sept. 1.

**Lincoln** church met in council Sept. 2. Two delegates were elected for the Sunday-school and Christian Worker Meetings at Omaha, Thanksgiving Day.—Bro. J. S. Gabel and Susan Roeselofz. Our delegates to District Meeting are Bro. J. C. Holsch and Sister Caroline Brown. Our Messenger is Sister Lily Treadwell. As our Mission Board has raised the money ourselves, but failed to succeed, there are willing hearts here but we are but few in number, so the pastor will soon leave us, and then the little flock will be left without a shepherd.—Caroline Brown, 1126 N. Twenty-third Street, Lincoln, Neb., Sept. 5.

**Red Cloud** church was made to rejoice on Sunday morning, when four precious souls requested to be baptized, all of them being mutes. Bro. Long, a mute brother, of Chester, Neb., has been coming here once every month. As there are a number of mutes here we have special services for them. Our brother has done a great work among his mute friends. On Sunday afternoon they met at Bro. B. E. Eshehman's home where a short service was held in the yard, after which we went to the water, where our pastor, Bro. Edwin Jarboe, administered baptism.—Fila I. Eshehman, Red Cloud, Neb., Sept. 5.

**Silver Lake** church met in council Sept. 3, our elder, Bro. P. T. Grallib, presiding. We elected our church officers for the coming year, and granted ten letters. Two delegates were elected to represent us at the District Meeting. We expect Bro. S. E. Thompson, of Lincoln, Neb., to hold a series of meetings for us, beginning Nov. 6.—Anna Kindig, R. D. 1, Box 37, Roseland, Neb., Sept. 6.

**Twins Falls** City.—Our church and Sunday-school are moving along nicely. The graduating exercises of our teacher-training class were held Aug. 29. Ten took the examination and passed with an average of eighty-five and a half per cent, under the leadership of our pastor, Bro. W. W. Blough. Harburt's book was used.—N. C. Peck, Twins Falls, Neb., Sept. 7.

#### NEW MEXICO.

**Dexter.**—Our church met in council Sept. 3, with Bro. Jacob Wyne in charge. One letter was granted. Our Sunday-school is moving along nicely, though few in number. We have preaching every Sunday morning.—Letta Bahney, Dexter, N. Mex., Sept. 6.

#### NORTH CAROLINA.

**Pleasant Grove.**—Our District Meeting of North and South Carolina and Georgia was held at the Pleasant Grove church beginning Aug. 26. The meetings were very interesting, and all business was disposed of pleasantly. Bro. Geo. A. Branscomb was chosen to represent this District on Standing Committee for 1911. Bro. W. M. Prince was chosen as District day-school Secretary for this District. Bro. Willie Reed, of Melvin Hill, N. C., remained with us a few days, preaching his sermons. Twenty-five made the good choice. The church is greatly strengthened by Bro. Reed's labors. Our love feast will be held Oct. 15. Hattie Griffith, Peppers, N. C., Sept. 8.

#### NORTH DAKOTA.

**Ellison.**—Bro. R. H. Nicodemus came to us Aug. 1, and preached for two weeks. At the close of the meetings, Aug. 13, we held our communion service. Bro. A. M. Sharp officiated. On Sunday morning Bro. Nicodemus delivered a powerful sermon to a large congregation. At noon dinner was served to all, and at 3 P. M. Bro. Michael Blocher addressed the congregation. At eight o'clock Bro. Nicodemus delivered another powerful sermon, in which he gave his farewell address.—Ida Miller, Ellison, N. Dak., Sept. 2.

**Salem.**—Bro. C. P. Rowland came to this place and began preaching Aug. 11. The meetings continued until Aug. 30, with one applicant for baptism. Bro. Rowland preached twenty-five sermons. Last Sunday morning, instead of the regular Sunday-school, he talked to the children. The members are much encouraged.—Mattie Moore, Newville, N. Dak., Sept. 3.

#### OHIO.

**Akron.**—Two made the good choice here, recently. One was baptized Aug. 13 and the other last Sunday, Aug. 23. Bro. John Kahler and wife, our District missionaries, were with us last Sunday. Their presence and help were much appreciated. Bro. Kahler gave us an encouraging and helpful sermon. Next Thursday, Sept. 8, our District Mission Board meets here. In the evening our band of members hopes to be organized into a separate body. Our worker, Sister Emma Rohrer, has returned from her vacation, ready for active work.—Jennie M. Shriver, 807 Coburn St., Akron, Ohio, Sept. 5.

**Bear Creek.**—Aug. 6 Bro. Earl Neff began a series of meetings for us, and continued until Sept. 2. The interest and attendance were very good. The sermons were spiritual and edifying. Eleven were baptized on Sunday, Aug. 28. Among the number was a father and his two sons. Aug. 10 we held a harvest meeting. Bro. Earl Neff did the preaching. On Saturday evening, Aug. 27, Bro. E. F. Heckman, of the Bethany Bible School, gave us a talk on the Rescue Mission Work in Chicago, which was very much appreciated. Our members all feel much revived over these meetings and give the Lord the praise.—Joshua Eby, R. D. 14, Dayton, Ohio, Sept. 6.

**Black Swamp.**—One was received by baptism since our last report. Our communion will be Oct. 8, at 10 A. M.—Ella E. Garner, R. D. 1, Walbridge, Ohio, Sept. 3.

(Continued on Page 608.)

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

### DEATH OF ELD. HIRAM BERKMAN.

Eld. Hiram Berkman, of Frederic, Iowa, was born in Indiana June 6, 1840, died Aug. 27, 1910, aged 70 years, 2 months and 21 days. March 15, 1863, he was united in marriage to Rachel Heimick. This union was blessed with six children, three of whom died in infancy. One son and two daughters remain.



Bro. Berkman, with his family, moved to Iowa, settling in the bounds of the Monroe County church, where he resided until the day of his death.

Oct. 17, 1883, he was united in marriage to Mary A. Funk, who faithfully cared for him through the many years of his affliction. About 1884 he was struck by a moving train, and had it not been for his strong constitution and temperate habits, he would not have regained his health. The doctors claim that this accident was the principal cause of his last long affliction, which lasted some eight or nine years.

Eld. Berkman united with the Baptist church at an early age. In 1870 he and his wife united with the Church of the Brethren. Soon afterward he was elected to the ministry, and later ordained to the eldership. As a minister he was an able expounder of God's Word, having made himself fully acquainted with the Bible by close application. Often the midnight hour found him searching for precious truths. When at his best he had few equals for holding the attention of a congregation, searching the hearts of the people, and directing them at will. His theme in his ministry was, "Salvation through Obedience," and his arguments were so pointed, and he cut so close to the line, that it often made him enemies, but those who admired his boldness held a lasting respect for him.

He was exceedingly loyal in the exposition of the Scriptures as he understood them, and as maintained by the church. As an elder he was kind and fatherly, and much opposed to the members indulging in the pride and customs of the world. He was free from partiality, so that his closest friends would receive the same discipline with others.

He never refused help to a worthy neighbor. Even the wayside traveler received assistance, but in case of the improvident the assistance was accompanied with such sound advice and reproof that they would remember. He was a great lover of home, and for this reason he did not often leave home to hold meetings. In his long sickness he desired to be restored to health, in order that he might again preach the Word, but God ordained otherwise, so he could say with the Psalmist, "I shall be satisfied when I awake in his likeness." Services were conducted by Brethren J. M. Follis and A. Wolf.

Frederic, Iowa, Sept. 2. Willis Rodabaugh.

#### DEATH OF ELDER JACOB THOMAS.

Eld. Jacob Thomas, of Spring Creek, was born March 10, 1823, in Rockingham County, Va. Aug. 17, 1843, he was married to Elizabeth Swope. In April, 1857, he was elected to the ministry, and eight or ten years later ordained to the eldership. For forty years he had charge of Beaver Creek congregation. During the fifty years of his ministry he preached a number of funerals, performed a great many marriage ceremonies, and traveled thousands of miles, preaching the Gospel. These journeys were made by private conveyance. Many of them were made on horseback over the mountains. He preached with much earnestness and power of the Spirit, and brought out much doctrine in his sermons.

April 19, 1903 was the last time that he took an active part in church services. Jan. 1, 1905, was the last time he was permitted to attend church. For the last four or five years he was confined to his room, being unable to walk. About a week before his death he began to fail rapidly, and on Aug. 24, 1910, he passed away, his age being eighty-seven years, five months and four days. His wife preceded him almost nine years ago. He is survived by two sons and a daughter. Two daughters and a son preceded him. Services at Beaver Creek by Brethren H. G. Miller, J. D. Glick and M. B. Miller. Text, Rev. 14: 12, 13. Nannie J. Miller.

#### FROM BELFAST, ME.

It will no doubt be a source of thankfulness to the Brethren, to learn that we are about to take up the work of the Church of the Brethren in Maine. We are to start the work about Oct. 1, at Glentworth, Maine. At this place there have been no religious services for two years, and they wish for us to come and give the people the Gospel. I am now making arrangements for services to be held as soon as possible, at least by the middle of September or first of October. I am in correspondence with a minister who, I hope and pray, will come and work with us.

If there is any congregation that has second-hand copies of the "Song Book," or "Psalms, Hymns and Spiritual Songs," Part I, which they will donate to this work for the Master, "way down East," we trust that God may put it into the hearts of some congregation to assist us in this manner. May this Mission be the nucleus of a larger work in this section! Pray for us and our work! Belfast, Maine, Aug. 29. Tolman H. Fernald.

#### THE OMAHA MISSION, NEBR.

The tent meetings have closed, and they have, indeed, been seasons of refreshing from the Lord. Two brethren were baptized as an immediate result. One of these was addicted to strong drink, the father of a large family, but he has now made a full and complete surrender and is the happiest man in the Mission. Praise the Lord for

such changes in men's lives! They are nothing less than miracles. His wife and daughters (all that were old enough) were baptized last spring, so this makes a united family in Christ Jesus, and we feel that if nothing else had been accomplished, this one victory was well worth the efforts expended.

But this is not all. The Mission has been advertised as never before and the community has seen more of us as a people and formed favorable opinions. Here is one lady's expression, in speaking of the different brethren who helped, "Oh! they are all so good, and still getting better." Another lady is ready to come to the church as soon as her husband is willing (pray for him that he may accept the light as she receives it) and as an evidence of her genuineness she wears a veil all through the services. Another young lady, a member of another church, has said, "I like your church better than my own." Her mother and two sisters have been much interested and they are such nice people that we much desire to see them join in with us. Two other families are thinking seriously of making the change. There has, indeed, been a stirring in our midst, and the brethren have done their part well. Bro. D. L. Miller began with his interesting Bible talks; then Brethren Mishler and Wagoner preached some stirring revival sermons. Bro. Flory followed this with some exceptionally strong Bible teaching. Sister Nickey proved a favorite as a worker in her afternoon classes, as well as in leading the song service. Right here we wish to thank the churches of Nebraska for their liberal responses to our appeal for funds, and the Mission Board as well, for their kindly interest and help rendered.

Another very commendable feature was that all of the workers received no compensation (financial) for their time, they willingly donating it to the Lord for his cause at this place. Pray for us, as we feel the need of it greatly, as our responsibilities increase with the advance of the work. M. R. Weaver.

Omaha, Nebr., Aug. 29.

#### DISTRICT OF NEBRASKA.

The various meetings of the above District are to be held in the South Beatrice Church, Gage County, beginning at 8 A. M. on Tuesday, Oct. 11. The District Sunday-school Institute will be conducted by Brethren E. B. Hoff and I. B. Trout in South Beatrice church, Oct. 8-10.

#### MINISTERIAL MEETING.

8 A. M. Oct. 11.

1. How Can We Make Our Public Meetings More Spiritual?—M. N. Wine, A. D. Sollenberger.
2. Exalting the Minister's Calling: (a) By the Minister—Geo. Mishler, W. J. Horner. (b) By the Laity—J. B. Moore, Peter Grabill.
3. Why So Many of the Brethren's Children Lost to the Church?—A. J. Nickey, Levi Snell.
4. What Should Be the Primary Object of the Sermon?—L. L. Meek, J. L. Snively.
5. How Does the Holy Spirit Manifest Himself in the Present Age?—M. R. Weaver, W. W. Blough.

S. E. Thomson, Committee.

#### SEVENTEENTH ANNUAL SUNDAY-SCHOOL MEETING.

Tuesday, Oct. 11, at 1:30 P. M.

Devotional.—J. B. Moore. Address of Welcome.—James Gish. Responses.—M. R. Weaver.

1. How Can We Prepare Our Young People for Efficient Teaching in the Sunday-school?—Wm. McLellan, Perry Van Dyke, Alice Garber.
2. What Is the Best Cure for Indifference in Sunday-school Work?—Henry Hoffer, C. D. Rasp, Sr., George Stern.
3. Practical Methods for Interesting the Children Sufficiently to Assure Their Attendance.—John Throne, Ida Ward, N. B. Wagoner.
4. How Much Is the Future of the Church Dependent on OUR Sunday-school Work?—W. W. Blough, Alta Musselman, Robert Stenette.

I. B. Wagoner, Dist. Sec.

#### THIRD ANNUAL C. W. MEETING.

Tuesday, Oct. 11, at 7:30 P. M.

Song and Praise Service. Half-Hour Addresses by E. B. Hoff, A. D. Sollenberger, I. B. Trout.

Committee on Program, I. B. Wagoner.

#### PROGRAM FOR STATE MISSIONARY MEETING.

Oct. 12, 8 A. M.

1. What Are You Doing to Develop and Foster the Missionary Spirit in Your Congregation?—Elders and Other Church Officers.
2. What Additional Suggestions Have You for Carrying on the Mission Work in the State of Nebraska?—The Laity.
3. Question Box.

State Missionary Board, Committee.

#### SEWING CIRCLE.

1. Duties of the State Secretary.—Caroline Brown.
2. Suggestions.—As to How the Sewing Circle Work May Be Made More Helpful to the Church.—Alice Elsenblize, Lena Sollenberger.

#### MOTHERS' MEETING.

1. Mother's Influence in Making Home Pleasant for the Girls.—Sister Thomas, Sister A. J. Nickey.
2. The Mother the Soul Winner.—Susan Rothrock.
3. What Part Should the Mother Have in the Home Prayer Service?—Sadie Young, Constance Snell.

Committee, Emily D. Moore.

#### BUSINESS MEETING.

Opening October 12, 1910, 1 P. M.

#### MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

**Cline-Forney.**—By the undersigned, at his home, July 31, 1910, Bro. Ernest J. Cline, of Denver, Colo., and Sister Vesta Forney, of Navarre, Kans.—S. C. Root, Denver, Colo.

**Detter-Brubaker.**—By the undersigned, at the home of the bride, daughter of Elder J. S. Brubaker, August 13, 1910, Bro. Ralph W. Detter, of McPherson, Kans., and Sister Lora E. Brubaker, of Glendora, Cal.—J. W. Cline, Pomona, Cal.

**Lyons-Johnston.**—By the undersigned, at the home of the bride's parents in the Logan church, Clackamas County, Oregon, Aug. 21, 1910, Mr. Samuel Lyons and Pearly Johnston, both of Clackamas County, Oregon.—J. A. Royer, Portland, Oregon.

#### FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

**Barnard, James Monroe,** son of Paul M. and Lurana Augburn Barnard, born in Miami County, Ind., July 11, 1841, died at the home of his son, William Barnard, near Flora, Ind., Aug. 24, 1910, after an illness of about two years. He was united in marriage to Sarah, daughter of Eld. Jacob Flora. To this union were born five children. His wife and three children preceded him. His second wife was Sister Nancy Clark. To this union were born three children. He united with the church in 1853. Bro. Barnard and his wife were both anointed at the same hour, she having preceded him about two months ago. Services at the church in town by Eld. A. G. Crosswhite. Text, 1 Th. 4: 12. Interment in Moss cemetery.—Katie Welty, Flora, Ind.

**Burrows, Sister Sadie E.,** daughter of Bro. Thomas A. and Sister Yada G. Burrows, born June 24, 1895, died of typhoid fever, at the home of her aunt, Mrs. William E. Heffner, in the bounds of the Black Swamp congregation, Toledo, Ohio, Aug. 21, 1910, aged 15 years, 2 months and 10 days. She united with the Church of the Brethren Sept. 22, 1909, and lived a faithful Christian life. Although isolated from our church, she was an active member of the home department in our Sunday-school. Her home was at Helena, Ohio. She leaves a father, mother, and two foster-brothers. Services by Brethren J. C. Witmore and Uriah Garper. Interment at Gibsonburg, Ohio.—Ella E. Garner, Walbridge, Ohio.

**Cunkle, Sister Hannah,** nee Gump, born near Eaton, Ind., March 31, 1837, died in the bounds of the Mississinewa church, Delaware County, Ind., Aug. 26, 1910, aged 73 years, 4 months and 26 days. Oct. 18, 1860, she was united in marriage to John Cunkle. In October, 1869, she, with her husband, united with the Church of the Brethren. She leaves a husband, six brothers and four sisters. Services at her late home by Bro. A. C. Young.—John F. Shoemaker, Shideler, Ind.

**Duncan, Sarah Emma,** died at the Brethren's Home, Greenville, Ohio, Aug. 20, 1910, aged 93 years, 4 months and 24 days. Her first husband, George W. Emma, was killed during a skirmish, at Perryville, Ky., Oct. 9, 1862. Of a family of eight children only two survive. Services at the College Street Church of the Brethren, Dayton, Ohio, by Eld. John Fidler. Interment in the Chambersburg cemetery.—G. W. Minnich, Greenville, Ohio.

**Gehman, Barbara,** nee Summers, born Sept. 1, 1864, died Aug. 22, 1910, aged 45 years, 11 months and 16 days. She leaves her husband, two children, and two brothers. Her daughter preceded her. Services by Bro. E. Young, Canton, Ohio, assisted by Bro. J. Weirich, of Osnaburg, Ohio.—J. Weirich, Osnaburg, Ohio.

**Gilbert, Sister Savilla,** daughter of Bro. George Helkes, born in Juniata County, Pa., March 17, 1853, died of heart trouble, Aug. 2, 1910, at her home near Berthold, Ind., aged 57 years, 4 months and 16 days. She was united in marriage to John Gilbert April 24, 1873. To this union were born three sons and one daughter. Her husband and one son preceded her. She moved to Kansas in 1891; then moved with her children to North Dakota in 1904. She united with the Church of the Brethren eighteen years ago, and lived a faithful Christian life until death. She was a kind neighbor, a loving mother, and will be greatly missed by those near and dear to her. The remains were taken to Morrill, Kans. Services at the Brethren church on Saturday, Aug. 6, at two o'clock, by Bro. T. A. Elsenblize. Text, Job 14: 1. Interment in the Morrill cemetery.—Jennie Porter, Berthold, N. Dak.

**Graybill, Sister Catherine,** wife of Eld. Jonas Graybill, died of a complication of diseases at the home of her son-in-law, Bro. T. D. Kins, near Troutville, Va., Aug. 28, 1910, aged 76 years, 1 month and 14 days. She had gone to visit her daughter, and became too ill to return to her home. She was born July 14, 1834. She was married to Jonas Graybill Dec. 18, 1856. Both united with the Church of the Brethren in Grant County, Va., Oct. 15, 1857. To this union were born ten children two of whom preceded her. Services in the Brethren church at Troutville by Eld. T. C. Denton, assisted by Elders S. Crumacker and J. A. Dove. Text, Psal. 116: 15. She was buried in the family graveyard. Services at the home of the writer by the writer by Bro. T. A. Elsenblize, of Osnaburg, Ohio.

**Hamel, Oris Laverne,** son of Bro. William and Sister Eva Hamel, born Aug. 16, 1910, died at the home of his parents, near Nora, Nebr., Aug. 23, 1910, aged 8 days. Services by the writer.—Edgar Rothrock, Carlisle, Nebr.

**Harriman, Mr. Benjamin,** born March 27, 1869, died Sept. 2, 1910, aged 41 years, 5 months and 5 days. He spent his entire life on his father's farm, four miles east of Bremen, Marshall County, Ind., where he was born. In the year 1893 he was married to Katie Long. To this union was born one child, who preceded her father in death, January, 1904. He leaves a wife and aged father, and four sisters. Services at the U. B. church, one-half mile west of his home, by Bro. David H. Anglemeyer. Text, Heb. 9: 27. Interment at Bremen cemetery.—Ervin Weaver, Bremen, Ind.

**Hoffman, Sister Bena,** nee Statler, born in Germany Dec. 30, 1831, died at her home at Scalp Level, Pa., Aug. 27, 1910, aged 78 years, 7 months and 27 days. She, with her parents, emigrated from Europe, and settled in Somerset County in 1838. April 16, 1860, she was married to Jacob Hoffman who preceded her to the grave twenty-three years ago. Sister Hoffman was a faithful member of the Church of the Brethren for more than fifty years. Services in the Scalp Level house by her pastor, Bro. D. M. Adams. Interment in the Berkeley cemetery.—J. H. Lehman, Scalp Level, Pa.

**Holsinger, Bro. Daniel S.,** born Feb. 19, 1871, was accidentally killed while at work near his home in Scalp Level, Pa., by coming in contact with an electric switch, Aug. 23, 1910, aged 39 years, 6 months and 4 days. He was survived by his wife and eight children. Services in the Scalp Level house by Brethren Samuel Shettler and D. M. Adams. Interment in the Berkeley cemetery.—J. H. Lehman, Scalp Level, Pa.

**Hufford, Ada Dea,** born at Pyrmont, Ind., April 22, 1882, died at Rossville, Ind., Aug. 19, 1910, aged 28 years, 3 months and 27 days. She was married to James N. Hufford Sept. 4, 1902. To this union were born three children. She leaves a husband, three children, a father, three sisters and two brothers. She united with the church of her choice at the tender age of thirteen years, and in all her after life proved loyal to the church and true to her God. Services by the writer in the church in Rossville, Ind.—J. W. Wright, Rossville, Ind.

**Kessler, Ethel M.,** was born near Smithboro, Bond County, Ill., July 5, 1896. Her health began to fail over a year ago, but the ailment did not seem serious until last spring. She was anointed on May 11, and on the 15th of May 1910, she was taken to the Sanitarium, where she passed away Aug. 23, 1910. She was 14 years, 7 months and 18 days old. Ethel joyfully gave her heart to the Savior last fall and was baptized Sept. 7, 1909. She has left a strong testimony of the power of Christ in one's life. Services by Bro. Sollenberger, assisted by Brethren J. E. Young and Lear. She



leaves a father and mother, one brother, two sisters, and three half-sisters.—Allie Eisenbise, Beatrice, Nebr.

**Layman**, Mildred Frances, daughter of Cecil and Bertha Layman, died of cholera infantum, Aug. 11, 1910, near Lewisburg, Ind., aged 6 months and 3 days. Services in the Mexico church by G. W. Balsbaugh of the Old Order Brethren. Interment in the cemetery near by.—Daisy Peters, Peru, Ind.

**Lohrie**, Bro. Charles Conrad, born in Elkhart County, Ind., Feb. 13, 1885, died of appendicitis, in the bounds of the Rock Run church, Ind., Aug. 25, 1910, aged 25 years, 5 months and 12 days. He leaves a mother, stepfather, two sisters and one brother. He united with the church when quite young. Before his death he gave excellent exhortation to the young people. Services by the writer, assisted by Bro. John E. Weaver. Text, Ps. 102: 24.—I. L. Berkey, Goshen, Ind.

**Ohmart**, Bro. Joel, born in Clark County, Ohio, Jan. 3, 1817, died at the Old Folks' Home, in Mexico, Ind., Aug. 24, 1910, aged 93 years, 7 months and 22 days. He was married to Phoebe Frantz, Oct. 10, 1839, who preceded him to her reward Sept. 6, 1907. To them was born one son. Brother and Sister Ohmart united with the Church of the Brethren in 1841, and were charter members of the North Manchester congregation. They came to this county in 1847, where they spent most of their life. Services at the North Manchester West house, by Eld. George L. Studebaker. Interment in the cemetery near the church.—Alice Mummat, North Manchester, Ind.

**Oswald**, Ama Harter, wife of William Oswald, died at the home of her daughter, Mrs C. A. Teeter, Tuscola, Ill., Aug. 22, 1910, aged 83 years, 10 months and 10 days. She was married to William Oswald April 14, 1850, with whom she lived fifty-eight years. He preceded her to the spirit world two years and eleven days. To this union were born two sons and five daughters. She had a loving disposition. She united with the Church of the Brethren in the spring of 1866, and remained a faithful member. After the death of her husband she made her home with her children. Services by the writer at Fairfield. Her remains were taken to the Martin Creek church, where Eld. J. W. Harshbarger preached the funeral sermon, after which she was laid to rest in the Martin Creek cemetery.—J. J. Scrogum, Fairfield, Ill.

**Pearson**, Sister Jane Scott, born in Brown County, Ohio, March 27, 1834, died at the Brethren's Home, Greenville, Ohio, June 23, 1910, aged 76 years, 3 months and 26 days. She was married to Andrew Jackson Pearson Jan. 19, 1854. To this union were born five sons and four daughters. The husband and four daughters preceded her. About twenty years ago she and her husband united with the Church of the Brethren in the Salem congregation, Montgomery County, Ohio, remaining a faithful member until called to her reward. Interment in West Baltimore, Montgomery Co., Ohio, Aug. 25. Services in the M. E. church by Eld. Jesse Stutsman. Interment in the cemetery near by.—Josephine M. Polkerth, Union, Ohio.

**Perry**, Daniel, born in Shelby County, Ky., June 8, 1821, died at the home of his son, Bro. E. W. Perry, near Grand Junction, Colo., Aug. 25, 1910, aged 89 years, 2 months and 17 days. He was the father of twelve children. At the age of fifteen he was left an orphan, after which he went to Crawford County, Mo., where he married Dica Medlock, who died in 1908. Four of the children preceded her to the spirit world. Services by the writer, assisted by Bro. D. M. Mohler. Text, Job 14: 14.—J. E. Bryant, Grand Junction, Colo.

**Bohrer**, Samuel D., born in Holmes County, Ohio, Sept. 18, 1850, died Aug. 12, 1910, aged 59 years, 10 months and 25 days. He leaves a wife and two daughters. His death was caused by Bright's disease. Services by the writer, in the Rock Run church, Elkhart County, Ind. Text, Matt. 18: 26.—I. L. Berkey, Goshen, Ind.

**Shemela**, Bro. William, died at his daughter's home, in Baroda, in the bounds of the Berrien church, Berrien County, Mich., Aug. 17, 1910, aged 83 years and 10 months. He was born in Centerville, Ind., in 1826. When five years old, he came with his parents to Berrien County, Mich. He was united in marriage to Rachel Bean, Feb. 8, 1852. Five children were born to this union. Three preceded him to the spirit world. His wife and two children remain to be united with the Church of the Brethren forty-five years ago, and has been a faithful member ever since. Services by the writer.—R. J. Shreve, Buchanan, Mich.

**Shumake**, Homer, son of Bro. J. W. Shumake (deceased) and Sister Mary E. Shumake, died at his home in Augusta County, Va., near New Hope, Aug. 18, 1910, aged 35 years, 11 months and 5 days. He lived for about two and a half months with tuberculosis. He joined the Presbyterian church about a month before he died. He leaves a wife and mother, two sisters and three brothers. Services by Bro. P. B. Garber and A. B. Early, at Middle River church. Interment in the adjoining cemetery.—J. E. Miller, Grottoes, Va.

**Sinton**, Sister Catharine, born in Northumberland County, Pa., May 9, 1831, died at the home of her daughter in Elkhart, Ind., Aug. 29, 1910, aged 79 years, 3 months and 20 days. She was the widow of George B. Sinton, who died in 1834. To this union were born twelve children, seven of whom preceded her. She was a member of the Church of the Brethren for a number of years. She lived about twenty years in the Elk River congregation, this State, and for about seven years in the Elkhart City church. Services at the home by the writer. Text, Job 5: 26. Interment near Silver Lake, Ind.—E. L. Heestand, R. D. 6, Elkhart, Ind.

**Snively**, Sister Mary F., wife of Eld. J. S. Snively, died Aug. 20, 1910, in the Lanark church, Lanark, Ill., aged 57 years, 5 months and 29 days. Her death was the result of an operation for stomach trouble. She united with the church in her fourteenth year, and proved herself devoted to her God. She leaves Bro. Snively and four children to mourn her decease. She had the happy privilege to see all her children grow to maturity, and to see all of them accept Christ and come to the church. The funeral sermon was preached on Friday, August 26, by the writer, using Luke 12: 23. Elders P. F. Eckert and S. I. Newcomer assisted in the services. The remains were laid to rest in the Lanark cemetery.—I. B. Trout.

**Tabler**, Sister Emoline, died at the home of her daughter, Mrs. Kelly, 426 Ky. St., St. Joseph, Mo., Sept. 1, 1910, aged 78 years, 4 months and 2 days. She united with the church at this place Dec. 22, 1869, and lived a devoted Christian life, though she was a sufferer most of the time. Services by Bro. A. Leedy, at the church on 602 Ky. St. Text, Rev. 14: 13.—E. N. Humman, 602 Ky. St., St. Joseph, Mo.

**Wallace**, Sister Mary E., nee Sutton, born June 7, 1877, in Grant County, Ind., died July 12, 1910, of heart failure, in the hospital at Marshfield, Wis., aged 32 years, 1 month and 5 days. She had been taken to the hospital for an operation, which had been performed successfully. She was married to Bro. George C. Wallace, December, 1906. To this union were born three daughters. She united with the Church of the Brethren in 1903, and was a consistent member until called home. Services by Bro. T. D. Van Buren, of Conrath, Wis. Interment in the Phillips cemetery.—J. H. Wallace, Phillips, Wis.

**Wright**, Sister Ann Maria, daughter of Abraham and Harriet Dittmer, of Potsdam, Ohio, died suddenly Aug. 7, 1910. Her husband, daughter, and three brothers survive. She was a faithful member of the Church of the Brethren for many years. She was afflicted with chronic heart trouble several years in the Brethren church in Potsdam, Ohio, Eld. Jesse Stutsman and Bro. Newton Binkley officiating. Burial in cemetery near by.—Josephine M. Polkerth, Union, Ohio.

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## Notes From Our Correspondents.

(Concluded from Page 605.)

**East Dayton.**—The East Dayton, West Dayton and Beaver Creek churches expect to hold their sixth joint Sunday-school Meeting Sept. 11, at 2 P. M., in the East Dayton house. A well-prepared program has been arranged by the Committee of Arrangements. We expect to take the children of the Sunday-school out to Spierling's Grove on Labor Day for a little recreation. The Mission Board has placed Sister Lulu Jackson here, who is working very faithfully.—Mrs. Elizabeth Grove, 261 Maple St., Dayton, Ohio, Sept. 2.

**Greenville.**—This church met in council Sept. 1, with Bro. Hollinger presiding. Four letters of membership were granted. Sister Moore and Sister Hollinger are leaving us for a short time. Eld. A. Brumbaugh was chosen elder for the remainder of this year. Our communion is appointed for Thanksgiving Day, beginning at 10:30 A. M. We expect to have a series of meetings with the Christian Workers' Society, B. F. Sharp, N. W. Binkley and Henry Baker were present, and assisted in the business of the meeting. One of our Sunday-school scholars was baptized to the close of the meetings. A sister was baptized several weeks ago.—Anna Wither, Greenville, Ohio, Sept. 3.

**Junction Mission Point.**—We reorganized our Sunday-school today. Bro. Levi Shock was chosen superintendent, and Sister Nellie Schwader, secretary. Our first meeting was held Sept. 12, at 10:30 A. M. The harvest meeting is to begin at 9:30 A. M., and after the meeting a basket dinner will be served. At 1:30 P. M. the Sunday-school Meeting begins.—Minnie Font, R. D. 10, Defiance, Ohio, Sept. 7.

**Logan church** met in council Sept. 3, with Bro. A. B. Horst presiding. We will have a series of meetings during the coming winter. Bro. A. B. Horst was chosen president of the Christian Workers. A collection for North Manchester College amounted to \$3. Our communion will be held Oct. 23, at 10 A. M. We are about to close a series of three weeks' series of meetings, conducted by Bro. S. Z. Smith, of Sidney, Ohio. Two have come out on the Lord's side thus far.—Flossie E. Mohr, R. D. 4, Degraft, Ohio, Sept. 6.

**Lorain church** met in council Sept. 3, with Brethren U. R. McCormick and Jacob Coppock present. Bro. Coppock presided. It was decided to hold our love feast Oct. 8, at 2 P. M. Bro. Chas. Flory, of Union, Ohio, our District Sunday-school Secretary, expects to be with us on Sunday evening, Sept. 18, to give us a talk on Sunday-school work. Bro. Coppock gave us two good sermons on Sunday, Sept. 4.—Allie Helman, Dawson, Ohio, Sept. 5.

**Lower Miami.**—Our harvest meeting, Aug. 27, at 7:30 P. M., was addressed by Eld. S. W. Blocher, of Greenville, Ohio. He also gave two splendid discourses the Sunday following. Our council was held today. We decided to hold our love feast Nov. 12, at 2 P. M.—J. O. Garst, R. D. 6, Dayton, Ohio, Sept. 1.

**Newton church** met in council Sept. 1, previous to our love feast in the Sugar Grove church on the evening of Sept. 3. Visiting ministers present were Brethren L. A. Bookwalter, Abe Neher, Samuel Snell, Noah Beery and Charles Flory. The program committee of the Christian Workers' Meeting was re-elected. Sister Hettie Stauffer, of Bethany Bible School, was invited to give us a series of Bible lessons after her return from Palestine. It was requested that our ministers visit each member of the congregation. Ten letters were granted since last report.—Pleasant Hill, Ohio, Sept. 7.

**Portage.**—This church met in council Aug. 21. The church decided to have a love feast Nov. 12. Our next council will be held Nov. 5.—Mrs. Myrtle Dauterman, R. D. 1, Portage, Ohio, Sept. 5.

**Rush Creek.**—Sept. 4 Bro. Alpheus Dupler and wife, of Juniata College, visited our congregation. Bro. Dupler preached for us on Sunday evening in our Bremen house.—Lizzie Bremen, Bremen, Ohio, Sept. 6.

**Salem church** met in council Sept. 8, with Eld. Wm. Minnich presiding. Visiting ministers present were Elders Jesse Stutsman and Jesse K. Brumbaugh. The annual visit was reported favorably. One was reclaimed. We decided to hold our love feast Oct. 22, at 10 A. M.—Josephine M. Folkert, Union, Ohio, Sept. 9.

**Stonelik.**—Our elder, Bro. A. Coy, met with us in council today. We decided to have our love feast Oct. 15. Bro. Coy will remain over Sunday, visiting members, and preaching several good sermons.—Anna Lesh, R. D. 3, Loveland, Ohio, Sept. 3.

**Toledo.**—Brethren Uriah and George Garner met with us today. Bro. Uriah Garner gave us two most inspiring and helpful sermons. In the afternoon baptism was administered to the father of our dear sister, who yesterday was conigned to her last resting place. We have plenty and good help for all our Sunday meetings, but we need weekly helpers that are needed in a city of the size of Toledo.—Rose Gardner, 810 Oakwood Ave., Toledo, Ohio, Sept. 7.

**West Dayton.**—Bro. E. S. Young, of Canton, Ohio, gave two very interesting sermons Aug. 28. The health of our pastor, Bro. D. S. Flinn, was not good at present. We expect Sister Mina Boserman to commence her missionary work among us this coming week.—D. W. Kneisley, 13 Baker St., Dayton, Ohio, Sept. 3.

**White Oak.**—Eld. William Minnich came to us on Saturday evening, Aug. 20, and preached four excellent discourses. Eld. E. F. Petry came on Monday, Aug. 22, and preached for us on Tuesday night. The church met in council on Wednesday morning. Three letters of membership were received. Bro. F. C. Custer was advanced to the second degree of the ministry. The church chose Eld. E. F. Petry as her house-keeper. The love feast was held the same evening. Twenty-five surrounded the Lord's table. The house was well filled.—R. C. Davidson, R. D. 4, Box 51, Lynchburg, Ohio, Sept. 5.

**Wooster.**—This church met in council Aug. 27. Bro. A. I. Heestand presided. One letter was granted. All business was disposed of promptly. Bro. Bill Holmes, and Bro. Robert Mumaw, are to represent us at our District Meeting this fall. We decided to hold our love feast Oct. 15, at 10 A. M.—Mary Brubaker, Wellersville, Ohio, Sept. 4.

## OKLAHOMA.

**Cement congregation** will hold a two weeks' series of meetings, beginning Sept. 12. The meetings will close with a love feast.—Jennie Joy, Cement, Okla., Aug. 30.

**Guthrie.**—Our church met in council Sept. 3. Our elder, Bro. Josiah Lehman, presided. We will be represented at District Meeting by Bro. I. B. Niswander and Sister Birdie Lehman. Delegates to Sunday-school Meeting are Sister Grace Neher and Sister Mary Neher. We will have the next Sunday-school officers.—Bro. W. F. Ambrose and Sister Grace Neher. Four members were received and two were dismissed by letter. We expect to have a series of meetings in connection with our love feast, dates yet undecided.—Emma S. Ambrose, 1502 E. Harrison Ave., Guthrie, Okla., Sept. 5.

**North Star (Okla.) church** met in council Sept. 3, our elder, Bro. A. J. Smith, presiding. One letter was returned. Sister B. L. Mannen and Bro. C. E. Flory are to represent us at District Meeting, and Sister Effie Niswander and Bro. C. E. Flory at Sunday-school Meeting.—S. F. Niswander, Caldwell, Kans., Sept. 5.

**Oak Grove.**—This church is holding some meetings, conducted by the undersigned. The members are active in the work and solicit brethren, passing by, to stop and preach for

them. Sister Mary Landis was chosen to represent the church as delegate to District Meeting. Bro. C. Niccum, R. D. 8, Chandler, Okla., will meet you at train, if notified.—G. W. Landis, Davenport, Okla., Sept. 8.

**Paradise Prairie.**—This church met in council Sept. 3, with our elder, Bro. Daniel York, in charge. We welcomed officers for our Sunday-school, with Bro. J. A. Ninger as superintendent. We have a good Sunday-school and a large attendance. Bro. J. C. Ninger's meetings for us resulted in much good. Seven were received by baptism, and one was reclaimed. Two more await the rite of baptism.—Jane Morris, R. D. 1, Box 6, Coyle, Okla., Sept. 5.

## OREGON.

**Newberg.**—Eld. D. M. Click, our Sunday-school and Christian Workers' Secretary, came to us Aug. 24, and remained until Sept. 3. During this time he gave Bible Land talks, held teachers' meetings, and conducted song services. On Sunday morning the Sunday-school and preaching hour were devoted to the discussion of topics of interest and benefit to the Sunday-school. In the evening the time was given to the Christian Workers' topics.—Bessie Marie King, Newberg, Oregon, Sept. 3.

**Weston.**—Our District Secretary, Bro. D. M. Click, of Tekoa, Wash., was with us Aug. 14. At our Sunday-school he gave us a good talk on different topics. At eleven o'clock he preached a very interesting sermon. In the afternoon, at three o'clock, he was taken to our union Sunday-school on the mountain about six miles from Weston, where Bro. C. W. Metz is the superintendent. Bro. Click gave a very interesting talk to the children, which was also helpful to the older ones.—Ada E. Withers, R. D. 1, Weston, Oregon, Sept. 5.

## PENNSYLVANIA.

**Dunnings Creek.**—This congregation just closed a good series of meetings, conducted by Bro. Milton Swigart. Two were born into the kingdom. Aug. 27 we held our local Sunday-school Convention. The meeting was well attended and interesting. Bro. R. D. Murphy, our District Sunday-school Secretary, and Sister Ida Shumaker, our missionary to India, were at this meeting and did good service. These meetings were held in the Holsinger house. Our fall love feast is to be held Oct. 14, in the same house.—Levi Rogers, Ryt, Pa., Aug. 29.

**Fairview church** met in council Sept. 1, with our elder, Bro. Hiram Gible, presiding. Our love feast will be held Oct. 12 and 13. Our two former delegates will be sent to the special District Meeting at Ephrata.—Elmer H. Halsey, R. D. 3, Mannheim, Pa., Sept. 5.

**Lovesjoy.**—Our series of meetings at Purchase Line are to begin Sept. 17. Our love feast is appointed for Oct. 2, and our council meeting will be Sept. 24. We have the promise of Bro. H. S. Replogie to help in the meetings, and hope and pray for glorious results from the presence of the Lord.—Lizzie Swartz, R. D. 2, Lovesjoy, Pa., Sept. 5.

**Lower Cumberland.**—Aug. 21 the Lower Cumberland congregation held a harvest home service at their several appointments, after which a collection of \$50 was taken for mission work—home and foreign.—Clarence E. Long, Mechanicsburg, Pa., Sept. 1.

**Perry.**—Bro. William A. Book, of Philadelphia, preached our harvest home sermon last Sunday. A collection for missionary purposes, amounting to \$11.39, was lifted. Our love feast will be held at Three Springs meetinghouse, Oct. 15 and 16, at 2:30 P. M. There will be a series of meetings for two weeks prior to our love feast at the Manassas union church.—Alton J. Shumaker, Blain, Pa., Sept. 1.

**Rockton.**—Sept. 3 we had a very pleasant council, our elder, Bro. Fyock, presiding. He preached three sermons at the Greenville house, and will stop over in Clearfield to preach one sermon. Three members are living here now. This is the beginning of our work here. One sermon was preached at that point by Bro. Cleaver some time ago. If the Spirit would move the members of our State District to help us, we could soon rejoice over the much-needed churchhouse here at Rockton.—Elizabeth Holloper, Rockton, Pa., Sept. 8.

**Spring Grove church** met in council at the Blue Ball house Sept. 1. Eld. I. W. Taylor presiding. A series of meetings will be held at Blue Ball in November. Bro. Milton Forney is expected to be with us. Our love feast will be held at Spring Grove Oct. 13, with our services commencing at 9:30 A. M. Our harvest meeting was at the Kenger house Aug. 20, and was well attended. Brethren Elias Lefevre and Nathan Martin preached for us.—Mary Buffenmyer, R. D. 3, New Holland, Pa., Sept. 5.

**Upper Cumberland church** met in council at Green Spring Aug. 20. Bro. Henry Beelman presided. One certificate was granted. Our love feast will be held Oct. 15 and 16. Our temperance meeting will be held Sept. 25, at Huntsdale.—A. A. Evans, R. D. 8, Carlisle, Pa., Sept. 1.

**West Conestoga church** opened a series of meetings in a union house at Oregon, Pa., Aug. 13, and closed on the 26th. Bro. Henry Ober, of Elizabethtown, conducted the meeting. Two decided to follow the Master. We feel that the church was greatly strengthened by the meetings. We held our harvest meeting Aug. 20. The collection for the Orphanage Fund amounted to \$36.73.—Henry E. Nies, Litzitz, Pa., Sept. 3.

## TENNESSEE.

**Limestone.**—Our church met in council Aug. 27, with Bro. P. D. Reed presiding. Bro. D. B. Bowman was with us and gave us an interesting talk. He also preached for us on Sunday. Brethren Range and Bashor were elected delegates to our District Meeting. Our love feast will be held Sept. 24. One was baptized since our last report.—Anna Arnold, Limestone, Tenn., Aug. 30.

**Piney Flats.**—This church met in council Aug. 27. Bro. J. D. Clark presided. We represent at the District Meeting by letter. Our love feast will be Sept. 24.—Lola Barr, Piney Flats, Tenn., Sept. 2.

## VIRGINIA.

**Beaver Creek.**—Aug. 18 and 19 the Ministerial Meeting of the Second District of Virginia was held in the Beaver Creek church. The meeting was well attended, and the talks were very helpful. The subject of organization and cooperation was brought out by several speakers. The time was well spent when the laity had little church work to do, but now each member should be wide-awake to the work of the church and its interests. Sept. 3 we met in council, with Eld. J. D. Glick presiding. One letter was received and one was granted. Arrangements were made for our communion Oct. 15.—Minnie J. Miller, R. D. 2, Bridgewater, Va., Sept. 5.

**Copper Hill.**—This church met in council Aug. 27, with Eld. C. E. Eller presiding. The visiting brethren brought in a favorable report. We will have our love feast Sept. 24, at 3:30 P. M. Bro. Samuel Crumppacker, of Botetourt County, will be with us Sept. 12, to conduct a series of meetings. A collection of \$12.00 was taken, to be used for finishing the painting of our churchhouse.—V. T. Wimmer, R. D. 1, Copper Hill, Va., Aug. 27.

**Conston.**—This church met in council Aug. 27. Our elder, Bro. S. G. Spangler, presided. The annual visit reported all in peace and union. Four have been added to the fold by baptism since our last report. We have a membership eighty at present. Our communion will be held Sept. 24, commencing at 3:30 P. M.—Sarah J. Hylton, Monarat, Va., Aug. 30.

**Johnsville.**—We met in our public school building Sept. 3. Our church is undergoing repairs, and not a shape to use. Bro. D. C. Naff, our elder, conducted the meeting. Our annual visit was reported. One letter was asked for.

We have secured Bro. J. H. Garst to conduct our revival, commencing Oct. 2, and continuing until Oct. 22, at which time we will have our love feast.—Ella M. John, R. D. 1, Catawba, Va., Sept. 7.

**Lohocan.**—Aug. 13 Bro. Saylor Greyer, of Buena Vista, Va., began a series of meetings, continuing until Aug. 28, giving us nineteen sermons. Thirteen accepted Christ. Aug. 24 we had our harvest meeting. Bro. Greyer preached an excellent sermon, after which a collection of \$3.33 was taken for the benefit of the Orphans' Home at Timberville, Va. Aug. 27 we held our love feast. The house was almost filled and we enjoyed an interesting meeting.—Laura Cline, R. D. 1, Mt. Sidney, Va., Aug. 31.

**Manassas.**—Our harvest meeting was held Aug. 6. Bro. I. A. Miller, of Nokesville, and Bro. Clannahan, of Edith, Va., preached for us. A collection of \$5.55 was taken for the Orphans' Home. Aug. 7 Bro. I. D. Byrd, of Midland, began a series of refreshing meetings at the Bradley house. Our delegates to District Meetings are I. M. Wakeman and E. E. Blough. A collection of \$10.00 was sent to District Meeting.—Alice C. Blough, Manassas, Va., Sept. 5.

**Montebello.**—Bro. J. R. Kindig held a series of meetings at the Montebello church commencing Aug. 14 and preached for us every night until Aug. 20. The church met in council Aug. 20. We will hold our love feast in October, but the day is not yet appointed. Bro. E. J. Howell was with us Aug. 24, and preached two interesting sermons.—E. J. Layton, Montebello, Va., Sept. 1.

**Moore Store.**—We have just opened an interesting series of meetings, conducted by Bro. E. B. Garber, of Waynesboro, Va. Our meetings began Aug. 20, and continued until Sept. 6, for the benefit of the Travillon church, Loudoun County, with great power. Twelve were added by baptism.—J. D. Shaver, Moore Store, Va., Sept. 8.

**Sangerville.**—Bro. I. W. Miller, from the Greenmount congregation, Va., began a series of meetings at the Branch house, Aug. 22, and continued each evening until Sept. 4. He preached seventeen sermons. Bro. Miller labored faithfully, and as an immediate result five asked for admission into the church. Two have been baptized and three await the rite. One was reclaimed. Sept. 2 we met in council at the Sangerville house. Our elders not being able to be present, Bro. A. L. Miller presided. Bro. I. W. Miller was present also. One brother was restored to fellowship. Several committees were appointed,—one being a local Temperance Committee. It was decided to hold a collection at each church for the benefit of the Travillon church, Loudoun County, Va.—Annie R. Miller, R. D. 2, Bridgewater, Va., Sept. 7.

**Smith River congregation** met in council Sept. 3. Brethren A. N. Hylton and Wyatt Reed were with us. Brethren Posie Nolan and J. B. Robinson were advanced to the second degree of the ministry. Bro. G. L. Robinson was chosen treasurer for the Smith River church. Sister Ella Nolan was elected Gospel Messenger agent and church correspondent, and Sister Marcella Elgin, clerk. We decided to hold our love feast Oct. 1.—W. A. Elgin, Elmsville, Va., Sept. 7.

**Topece church** met in council Sept. 3, with Eld. L. M. Wedel presiding. One letter was granted. The annual visit was reported. The church being found in good condition, we decided to have our love feast Oct. 1, at 3 P. M. Bro. Price Hylton began a series of meetings Sept. 3, at the Fairview church,—one of our preaching points. He is having a good interest in success.—Lizzie Spangler, R. D. 2, Box 54, Floyd, Va., Sept. 6.

**Troutville.**—Bro. A. B. Pritchett, of Tennessee, has closed a very successful meeting at Peter's Chapel, one of our mission points. Four were baptized and one is awaiting baptism. Two were restored. Their love feast will be held Oct. 1. Bro. Pritchett is young in years, but has spent his vacation in the field, and has been very successful.—Alda Hylton, Troutville, Va., Sept. 8.

**Valley Pike.**—Our harvest meeting was held at the Valley Pike church Aug. 13. Eld. R. A. Nedrow, of Nokesville, Va., and Bro. Paul Bowman, of Johnson City, Tenn., conducted the services. On the Saturday before, Bro. George began a series of meetings at the St. Luke house, and continued until the evening of Aug. 28, preaching in all nineteen sermons. The weather was good, the interest and attendance splendid, and much good seed was sown. Two were born into the kingdom,—both of them heads of families, and companions became members some time ago. The members seem greatly strengthened.—George J. Hoover, R. D. 2, Woodstock, Va., Sept. 6.

**White Rock.**—Our council was held Sept. 3, at 11 A. M. Eld. Washington Akers presided. One made application for membership. Our visiting brethren gave a good report, with but few exceptions. Our communion will be held Oct. 1, at 3 P. M.—Bertha E. Reed, Copper Valley, Va., Sept. 5.

## WEST VIRGINIA.

**Zigler.**—We were much encouraged by the presence and labors of Bro. J. M. Coffman, of Bridgewater College. He came to us in the interest of the College, and preached for us at the Sandy Ridge schoolhouse. He preached eight sermons in all. We regret that he could not stay longer.—J. D. Wampler, Zigler, W. Va., Aug. 30.

## WISCONSIN.

**Gloversdale church** met in council Sept. 3, at the home of Bro. Ezra Gibbs. Our love feast will be held Oct. 14, commencing at 4 P. M. Bro. T. D. Van Buren was reclaimed as our elder for another year. He was also elected delegate to District Meeting. Church officers were elected as follows: Jacob Burns, treasurer; Jacob Hoff, trustee. Sister Viola Van Buren was chosen clerk, and the writing church correspondent.—Mrs. Viola Michael, Conrath, Wis., Sept. 5.

**Elk River.**—July 15 Bro. T. D. Van Buren came to us to preach a funeral discourse. He remained and preached four good sermons. As we have no minister living in this church, we would be pleased if more of our ministers would come and preach for us.—John H. Wallace, Phillips, Wis., Sept. 2.

**Waukegan.**—Sunday, Aug. 28, Sister Viola Trostle, of Bethany Bible School, Chicago, gave us an interesting talk on the different lines of practical work done by the students of the school. Bro. John Heckman, of Polo, Ill., preached for us on Thursday and Friday evenings. These sermons were much appreciated. Thursday evening, after services, we had a member meeting and elected church officers for another year. Bro. E. P. Trostle, of Mount Morris, Ill., was chosen again as our elder.—Anna Trostle Long, Willard, Wis., Sept. 5.

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# THE GOSPEL MESSENGER

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Elgin, Ill., September 24, 1910.

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## AROUND THE WORLD

ACCORDING to *El Christiano*, the chief Protestant newspaper in Spain, there are now 206 Protestant places of worship in that country of intense Catholicism. Some of these evangelical organizations are strong and flourishing, and are making themselves felt in their insistence upon a higher degree of morality. They insist,—and rightfully too,—that the shepherds of a flock should be leaders in good morals and every Christian grace. This is a point in which Catholic priests in Spain are often seriously at fault, and which is probably the cause of much of the moral depravity and the low spiritual life, characteristic of the people. There is evident need of some agency that will direct the attention of both priest and people to a higher spiritual plane.

New thought and advanced ideas are permeating the lands in which the Koran reigns supreme. The women are rising in all their might, and asking for their "inalienable rights." The subordinate position of Mohammedan women, as commonly experienced in polygamous households, grates upon the sensibilities of those who have seen the more exalted position occupied by the mother of a Christian family, and they insist upon a reform along these lines. The claim is advanced that Mohammed "placed members of the two sexes on an absolutely equal footing," but that concessions were made in an early day under which polygamy was permitted, and gained the foothold it has today. Now, however, progress is the watchword of the hour, throughout the Orient, and woman, long oppressed and downtrodden, is seeking to enter her lawful sphere.

THE seventy-seven young Chinese students who recently arrived at San Francisco, Cal., represent the very best and choicest of several hundred students who took special competitive examinations, in order to enter American colleges and schools. The expenses of their education will be borne by the "indemnity fund," returned to China by our Government after the settlement of the Boxer difficulty. Unlike other nations that took their excessive indemnities without scruples, our country gave an unparalleled example of generosity and fair dealing, thus exerting a most salutary effect upon the world at large, and especially upon the awakening enlightenment of China. Officials of the Celestial Empire are eagerly accepting the opportunity thus afforded, to educate its brightest young men for the service of their nation that it may, the more readily, enter upon its dawning era of progress.

AN interesting phase of the Peace Congress, recently held at Stockholm, Sweden, was the address of Miss Ellen Key, an eminent Swedish author. She maintained with much force that there can be no real advance in the establishment of world peace unless the women,—the mothers of the homes,—transform the minds of coming generations by the inculcation of new moral ideas on this great question. The speaker claimed that the highest duty and task of woman is to root out of the minds of the people the superstition that war is necessary and useful. Until this is done, peace, in spite of all the various efforts put forth, will neither be real nor lasting. It has been said that "the hand that rocks the cradle rules the world." If so, why should not the same hand hold out the olive branch of peace, and work a transformation the like of which the world has never seen?

OVER a hundred foreign guests, as well as men from all over the United States, have gathered in New York, and will start on a two-thousand-mile tour of this country, under the auspices of the Government, to study prison conditions. In view of the great importance of the question, it has been thought well to make this trip preliminary to the International Prison Congress at Washington, D. C., Oct. 2 to 8, immediately following the American Prison Congress, Sept. 29 to Oct. 1. At the International Congress forty-nine different countries from all over the world will be represented. As a work of the highest humanitarian value, prison reform is arousing the interest and attention of every civilized country. Too long has society sought the punishment rather than the betterment of the transgressor, and bitterness rather than gentleness has characterized the treatment accorded him.

It is authoritatively stated that the mother of the present Queen of England was a firm believer in the theory which maintains that the English are direct descendants of the Lost Tribes of Israel,—a claim, moreover, strenuously defended by some of the ablest historical students. The English royal house traces its direct descent from David, and by virtue of this points to Abraham, Isaac and Jacob as the progenitors of the English nation. Strange as it may appear, however, this chain of genealogical descent is traced by way of Ireland, one of whose early kings is said to have married a daughter of Zedekiah, the last King of Judah. Queen Victoria, also, was a strong believer in this theory of descent, and gave expression to that leaning by adding "David" to the Christian names of the late King Edward. There are many things in English history that, taken in connection with the theory above set forth, might be of intense interest to the student of Bible prophecy and its fulfillment.

THE Nationalist movement in India is continuing to give grave concern to the British Government. At Dacca more than two score men are to be tried on the charge of conspiring to subvert English rule in the great province. Collegians, journalists, philosophers and thinkers are found among the reactionaries. Conspiracy and uprising are rampant in many districts. Books, newspapers, and stirring songs are spreading broadcast the seeds of Nationalism. Missionaries in remote mountain districts report that even little children are infected by the prevailing spirit of unrest, and are singing the ballads and songs of Nationalism. Should there be competent leadership of the movement,—an important essential which heretofore it has lacked,—England's power of control will be put to the severest test. So far India has not shown itself to be possessed of the requisite elements of discretion and stability, to administer governmental affairs without the supervisory control of Great Britain.

A GRAVE charge against the influence of tobacco among children is voiced by an Italian Government Commission. After careful investigation they have decided that the use of tobacco is responsible for a large percentage of crime and moral weakness during the adolescent period of child-life. They recommend that measures be taken to prevent or reduce the use of tobacco by boys and girls during their years of development. This action of the Commission is the more noteworthy since the Government, at whose direction they made their investigations, has the monopoly of all tobacco sales, and will lose financially by the restrictive measures suggested. It is always right, however, to get rid of a known evil at any cost, especially when it so seriously threatens the health of the nation.

THE vacation period of the public schools has been put to most excellent use by the church people of Boston. Eight daily "Vacation Bible Schools" were maintained during the summer, and over two thousand children eagerly attended the sessions, thus being helped and inspired to nobler aims. The long period of the summer vacation would seem to afford an excellent opportunity for Bible teaching, and especially so since all Bible reading and teaching is ruled out of the public schools in most places. Here is a field of labor that many of our devoted brethren and sisters might occupy to most excellent advantage. By planning now and during the winter for Bible work during the summer vacation of next year, an untold benefit might be conferred upon the children, and the teachers themselves would also be richly blessed by their self-sacrificing efforts.

WE are told by Professor Kambe, of the Imperial University of Kioto, that Japan, compared with the other great powers, is not only the poorest, but the one most heavily burdened with debt. Compared to the United States, Japan has only one-fourteenth of America's wealth, per capita, while its national debt is equal to twenty-two per cent of its total wealth as a nation. Looking for the cause of Japan's poverty and the reason for its enormous debt, we find that the various wars of the nation and the continued military preparations have brought about this deplorable condition. Every Japanese of today is taxed \$1.20 for every \$10 of income. This amount,—great and burdensome in the aggregate, though willingly paid by rich and poor alike,—is a vivid reminder that war still demands a large share of the people's money, and that the advocates of peace must do considerable work yet, ere the "swords are beaten into plowshares, and nations do not learn war any more."

FROM the 106th annual report of the British and Foreign Bible Society, recently published, some interesting information may be gleaned,—statistics that show the continued increase in Bible distribution, no matter what infidels and agnostics may do to hinder the progress of Divine Truth. Here are some of the figures: Sale of complete Bibles, 3,834,784; New Testaments, 1,198,226; portions, 4,578,014. Much of the notable increase in sales during the last year is due to the advance of Christianity in the East. More than 1,500,000 copies of the Scriptures went to China; 356,000 to Korea; 305,000 to Japan. In India, including Burmah and Ceylon, the circulation rose to 780,000. South America made use of 155,000 copies, and Canada of 148,000, while 1,115,000 copies were distributed in Continental Europe. Several new languages are represented in the Bibles and Gospels recently published. Altogether the Society has published 222,000,000 copies of the Scriptures since its organization in 1804. Who can estimate the immense amount of good done by this and kindred societies? "The entrance of Thy Word giveth light!"



## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

### Lamps, Pitchers, Trumpets.

SELECTED BY ANNA LESH.

He held the Lamp of Life each day  
So low that none could miss the way,  
And yet so high to bring in sight  
That picture fair—of Christ, the Light—  
That gazing up—the Lamp between  
The hand that held it was not seen.

He held the Pitcher, stooping low,  
To lips of little ones below,  
Then raised it to the weary saint  
And bade him drink when sick and faint;  
They drank;—the Pitcher thus between—  
The hand that held it scarce was seen.

He blew the Trumpet, soft and clear,  
That trembling sinners need not fear,  
And then with louder note and bold  
To storm the walls of Satan's hold,  
The Trumpet coming thus between,  
The hand that held it was not seen.

But when our Captain says, "Well done,  
Thou good and faithful servant! Come!  
Lay down the Pitcher and the Lamp,  
Lay down the Trumpet, leave the camp,"  
The weary hands will then be seen,  
Clasped in his pierced ones, naught between.

### The Marriage of the Lamb.

BY D. E. CRIPLE.

WHEN John, the Revelator, was permitted to see many things which must shortly come to pass, he heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, "Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

A marriage in this world is an occasion for rejoicing. Even Jesus blessed such celebrations by attending a marriage in Cana of Galilee. The uniting of two hearts is the most important step between the cradle and the grave. It is the realization of the fondest hopes of youth, the ushering into the happiest state life can give to the children of earth. Time and labor and wealth are freely spent in preparing fittingly to celebrate earthly weddings, especially when the sons and daughters of the rich or the great are married.

The marriage of the Lamb,—the only begotten Son of the Allwise Creator of the universe,—is far more important than that of any prince or ruler of this world. It is the most sublime and happy event that man or angels may ever witness. Well may it have been said, "Be glad and rejoice," for "Blessed are they which are called to the marriage supper of the Lamb." There is in this union nothing uncertain or doubtful, for the wisdom of heaven has ordained it; it can result only in inexpressible happiness. There is in it nothing of the element of fear and anxiety, as there is in earthly weddings, for it endures through all eternity.

"His wife hath made herself ready." She has been a long while getting ready for this great event, and is still preparing for it. The wife is the church (2 Cor. 11: 2), the saints, the entire membership of all the faithful disciples who have lived in any age, or who shall still be alive and remain when the Bridegroom comes. Many of them have come up out of great tribulation, and all have washed their robes and made them white in the blood of the Lamb. To each one who has been faithful in serving his Master, who has obeyed the commands of the Word, and has kept himself unspotted from the world, is granted to be arrayed in fine linen, clean and white, "for the fine linen is the righteousness of saints."

We are now living in the dispensation in which the "wife is making herself ready." The virgins are still taking their lamps in their hands and going forth to meet the Bridegroom. Some are wise enough to gather oil, while others are foolishly wasting their opportunity. While the Bridegroom

tarries, many of them, from no fault of theirs, are overcome by the irresistible course of nature and fall asleep,—the sleep of death. But when at midnight the cry is made, "Behold the bridegroom cometh; go ye out to meet him" (Matt. 25: 6), they will awaken and come forth, and those that are ready will go into the marriage supper of the Lamb.

This coming of the Bridegroom is the type which prefigures the second coming of Christ, in power and great glory, and with all the holy angels with him. This coming of the Lord was looked forward to by the early Christians with fond anticipations, and every New Testament writer mentions it. The date of his coming no one knows, not even the angels of heaven, but we know that when he comes every eye shall see him. There are two prophecies which yet remain unfulfilled, which must come to pass before he comes. The first is that the Gospel shall be preached to all nations, and then shall the end come. The second is that the Jews shall first return to their ancient Judean home.

At the present progress of missionary efforts it will not be very long until the Gospel will have been preached in all nations. It is not foretold that all nations shall *accept* the Gospel,—but the Word is to be preached for "a witness unto them." Then shall the end come (Matt. 24: 14).

The old prophets are generally understood to foretell that the Jews shall be called out from all nations, and restored to their beloved Judea before Christ comes again. Ezekiel (chapters 36-39) teaches this most clearly. He further tells that they shall bring their great wealth with them, and for a time shall dwell in peace and safety. Then other nations will cast envious eyes upon them, seeing they dwell in unvalled villages, and will march against them with great armies, to take their treasures away from them. A bloody war ensues, in which two-thirds of the Jews are slain, and every earthly hope leaves them.

When these events have come to pass we can look at any moment for the advent of Christ. He himself tells the manner of his coming: "Then shall they see the Son of man coming in the clouds, with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven" (Mark 13: 26, 27). Paul makes this a little plainer still: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with him in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4: 16, 17).

This makes it clear that the coming Christ will tarry in the clouds until his angels have gathered all the elect—all the saints from every part of the earth, who have been asleep and have just been awakened by the shout and the archangel's trumpet—as well as those who remained alive and shall be changed in a moment, in the twinkling of an eye. All shall be taken up in the air to meet and to welcome their returning Lord. Then Christ will make his victorious descent, bringing the saints with him.

Christ ascended to heaven from the Mount of Olives. He will descend upon the same spot of earth. "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley" (Zech. 14: 4). The earthquake caused by the coming of the Lord, the hail, the fire and brimstone which he will send, and the word of his mouth, will destroy the vast army assembled there to war against the Jews. (Ezek. 38: 19-23) and only the sixth part shall be left alive (Ezek. 39: 2).

When the Jews see Christ come to them with such wonderful deliverance, they will hail him as their promised Messiah (Zech. 13: 9). The Jews have always expected to see their Redeemer come

with power and glory, and now, when he comes this way to their rescue, they will accept him as their King.

The other people who then remain alive on the earth, who may have heard Christ proclaimed as their Savior, but never accepted him, or only followed afar off, will be permitted to see the glory of his coming. Many of them are now willing to acknowledge him as their king, and promise allegiance to him. Others are still rebellious and will not accept him. Then will come to pass the saying of Christ: "Those mine enemies, which would not that I should reign over them, bring hither and slay before me."

Then all his enemies are put under his feet, "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone" (Rev. 19: 20). After this an angel comes down from heaven, "having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled" (Rev. 20: 1-3).

All his enemies have now been put under his feet, all evil influences are banished, and all the world accepts Christ as king. This is the hour of his triumph. He has returned and found his servants faithful. Now is the time when "he shall gird himself and make them to sit down to meat, and will come forth and serve them" (Luke 12: 37). This is the marriage supper of the Lamb. Well may they who are called be glad and rejoice. This is the glorious consummation of the Christian's hope. It was the hope of this hour which sustained them in all their trials, their sacrifices and their sufferings. They now realize that it had never entered into the heart of man what joys the Father had prepared for them that love him.

In point of time the marriage of the Lamb is placed after his advent, after the first resurrection,—the resurrection of the saints,—and after the subduing of his enemies and the binding of Satan. It is placed at the beginning of the millennium,—the thousand years' peaceable reign of Christ on earth, during which peace and happiness and prosperity and long life shall bless the inhabitants of earth, like unto the blessings of Eden before the fall.

During this happy period the church, all the faithful followers, shall be united to Christ as a wife is united to her husband for all time, and the closest intimacy will be enjoyed forever. The saints shall assist in the governing of the world; they shall be priests of God and of Christ, and they shall "judge angels." Blessed are they which are called to the marriage supper of the Lamb.

Stillwater, Okla.

### Unseen Things That May Be Seen.

BY G. M. LAUVER.

"Eye hath not seen nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love him, but he hath revealed them unto us by his Spirit,"—is as true as it is precious to the true believer. It also explains to us why those who are not true believers are sure that there is nothing worth while for them in the religion of Jesus.

Several of these things that are too rich and glorious to be seen or known by any but the faithful, we wish to present to the believers of today. One of them is couched in the words of Matt. 19: 28, 29, where our Savior promised the "Twelve" that they should sit on twelve thrones, judging the twelve tribes of Israel. On first thought you will say that this promise is not for us who are so different from them, but remember that it is also said in 1 Cor. 6: 2, "The saints shall judge the world." Thus we see that the same promise is that Jesus gave to them is given to us.

We see, by 2 Cor. 2: 15, that we are to be the judges



by being the instruments through which the Father shall make known the Savior, or peculiar quality of his knowledge in every place. Thus we become the means of life to all that believe and the means of death to them that perish. It is surely a position of power and glory to which we are called. Think of being a real savior to the souls about you! Of all the men who have done great things for the world, who has been most glorious? Who has deserved and gotten most sincere praise? If you might have your choice, whose place would you rather take? Sincerely now? You say, "That of the Savior Jesus." Well, it is yours by virtue of this promise,—only receive and follow him and his great, guiding Spirit. Of course of yourself you are not sufficient for these things, as 1 Cor. 2:14-17 tells us. Nothing can ever make any of us sufficient but a whole-hearted following of the spirit of service and helpfulness. Unselfishness brings to mind all that is meant by Christ's words: "If any man would come after me let him deny himself and take up his cross and follow me" (Matt 16:24). John 12:26 tells us, "If any man serve me let him follow me, and where I am there shall also my servant be. If any man serve me him will my Father honor." Yes, think of the beauty and glory of this blessed promise! Our Savior himself has no grander place, no richer reward than his humble servant. He shall be WITH CHRIST. The Father will honor him.

3435 W. Van Buren St., Chicago, Ill.

### The Temptations of Jesus.

BY J. F. HOKE.

It is claimed by some commentators that the temptations of Jesus were various ways or possibilities presented by Satan in which to set up the Kingdom of God in the world, that Jesus went forth from his baptism to the wilderness, fully conscious of his great mission in the world and, as he looked out upon the world, he pondered the ways in which he might approach it, and win men to the Kingdom of God.

Satan sees the strategic moment; when, if he might induce Jesus to enter upon some false way, he could, in the very outset of Jesus' ministry, vanquish the Son of God and thwart the great plan of salvation. He comes to Jesus with the first temptation: "If thou be the Son of God command that these stones be made bread." In other words, Found the Kingdom on bread. Make loaves and fishes, and supply people with plenty of bodily comforts, and you will have no trouble in getting a following. Go on the principle that men's bodily needs come first, instead of teaching them to "seek first the kingdom of God and his righteousness," and that they must not "labor for the meat which perisheth, but for the meat which endureth unto eternal life."

Satan repeats the same temptation today, and many fall victims to it. How many of us are making "religion our chief concern"? Does the spiritual have the primacy in our lives? What is the trend of our daily thoughts,—how best to promote our secular and earthly interests, or how best to promote the interests of the Kingdom?

Carey, the great missionary, said that his business in the world was to save souls and that he cobbled shoes to make expenses. Paul consecrated his whole life to the cause, working at his trade of tent-making, at times, to help pay expenses.

How many of us are farming, clerking, teaching, etc., merely to pay our expenses, as we go about our Father's business?

Let us not be too much concerned about our earthly homes, for "we have no abiding city here." Let our chief concern be for God and the interests of his kingdom here on the earth. Sad it will be if in that last day we shall hear the great Judge declare, "Depart! You spent your God-given life and energy to acquire a home down there on earth. You have secured no title to a mansion in the sky."

Satan, in his second temptation, says, "If thou be the Son of God cast thyself down: for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

It is thought by some that in this temptation Satan

tempted Jesus to found the kingdom on display, that there having been an expectation among the Jews that their Messiah would appear suddenly in their midst from above, Jesus is now tempted to profit by the popular notion, in seeking to win acknowledgment from the people, to gather a crowd and win men for his cause by casting himself unharmed from the temple.

Whether this was really the case, we can not say, but this we do know, that Satan does tempt men today to found the kingdom on display. Ministers, in some instances, are resorting to all sorts of means and methods to gather and draw the people. Brass bands and orchestral music, chorus and solo singing, are being resorted to in order to draw crowds and work up enthusiasm. Some preachers even lower the dignity of the Lord's house by introducing theatrical performances and maneuvers.

Sermons that appeal to the emotional nature of man, and move men and women to "stand for Christ," instead of sermons that give men the plain truth, and move them to serious thinking and real conviction of sin, must be placed in this class of display evangelism.

Jesus had no apparatus to help him in his work. He never used his miracle-working power to make a display. We are told that he spake the Word. Peter, on the Day of Pentecost, simply preached the truth in the power and demonstration of the Spirit, driving conviction to the hearts of men and women, moving them to repentance and obedience. The Word tells us: "They received the word gladly and continued steadfastly in the apostles' doctrine," which can not be said of most of those who are induced to "stand for Christ" in compliance with much of the sensational, emotional and spectacular evangelism of today. Paul told Timothy to "preach the word." Jesus himself said, "I, if I be lifted up, will draw all men unto me." May God help his servants to resist the temptation to found his Kingdom on display!

In the third temptation it is thought that Satan tempted Jesus to take the help of evil in establishing the Kingdom. That he showed Jesus how he could easily get a footing in the world by making compromises with evil, only temporarily of course, without admitting its right to exist.

This may or may not have been the case with Jesus. We do know, however, that Satan is bold today and evil is strong. It can and does offer great bribes. It is doing much today toward making the way to heaven easy to the carnal man.

The devil is the greatest compromiser the world has ever seen. We are living in an age of compromising. There was a time when debates on church doctrine were numerous. It has become unpopular. Many churches are putting doctrine in the background in their effort to effect church federation. Certain ordinances and rites that are unpleasant to human pride have been done away with. History tells us that the sacred rite of feet-washing was once observed by some of the Methodist Episcopal, United Brethren, Baptist and Disciple churches. Today we have the history only. Evil has made its bribes effectual. What may be said of this command may be said of some of the other plain commands of the Bible. Let us beware of church federation because of the means by which it is effectual today,—the ignoring of plain Bible teaching. If all the Gospel were included, we, as a church, would be ready to join hands with one and all, and make united Christendom a power in the world, instead of a victory for Satan over the church.

We, as a church, are facing some grave questions. Upon their decision rests the destiny of the church, and our power for good in the world. It has been said that "Whom Satan cannot kill he courts." Let us beware lest, in our desire and effort to save some to the church, and win others, we compromise with evil.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

Roanoke, La.

No man can live half a life when he has genuinely learned that it is a half life: the other half, the higher half, must haunt him.—*Philips Brooks*.

### Humility.

BY OSCAR B. REDENBO.

"Serving the Lord with all humility of mind" (Acts 20:19).

CULTIVATE humility. It is the attribute of great and noble minds. Sir Isaac Newton spoke of himself, at the close of life, as "a child who had spent his time gathering pebbles on the shore, while the vast ocean still remained untraveled." Mozart, the great musician, said, just before he died, "Now I begin to see what might be done in music." These men of genius ascended to a high elevation on the mountain of knowledge, but this gave them only a better idea of the loftiness of the unattained summit.

The more we know, the more we shall be convinced of our own ignorance. This is trite enough; but if the great apostles of science and philosophy confessed they knew so little, what ground of boasting can there be for the tyro in their schools? Humility,—so beautiful and becoming, so allied to true intellectual greatness,—is of itself favorable to mental improvement. It opens the mind to receive instruction with docility and makes one willing to be taught and corrected.

"Life is no dream or thing of naught,  
But know you this that life is thought,  
And to live is not life, if naught is wrought."

No life can be a truly devoted one unless it is possessed by humility. "Humility is freedom from pride and arrogance; a sense of one's own unworthiness through sinfulness."—*Webster*. True humility brings one down and out of his pride and arrogance. Then it is that Christ will raise us to the highest pinnacles of consecrated usefulness in his "vineyard."

The best teacher, and the most perfect exemplification of humility, was the Master Teacher. He has left us a glorious example in John 13. If we would be his, we must put into practice that wonderful lesson.

Popular churches may theorize all they please about humility, and how to teach it, but the best way, is to *do*, when the Lord says, "Do."

Obedience and humility go hand in hand. If we possess humility and are obedient "unto all things," then we possess the Spirit of Christ. "Now, if any man has not the Spirit of Christ, he is none of his." Christ's Spirit will not dwell in a proud and haughty heart.

If Jesus, who was Teacher and Lord, practiced humility, we should follow the example. Jesus says, "Follow me." May we follow him, until he says, "Enough, come up higher; enter thou into the joys of thy Lord."

Pleasant Mound, Ill.

### Influence of the Church of the Brethren on the Present Generation.

BY H. S. REPLOGLE.

EVERY organization has a peculiar influence on the community which it touches. Every denomination has influences peculiar to herself. The Catholic church inspires loyalty to her teachings and obedience to her leaders. The spirit and devotion of a Wesley has sent Methodism with its enthusiasm into all the world. With two hundred years of existence, our scant one hundred thousand is evidence of no over-enthusiasm in the past history of the Church of the Brethren.

What do we, as a church, stand for? What training and ideals are we giving the present generation? What effect will the present generation have on the future church and on the world? The influence on the present generation will mould the future church, and determine our part in bringing the world to Christ.

The church stands:

1. For the simple life,—(a) in the home; (b) in society; (c) in dress. The mothers and wives are the uncrowned queens of earth. The mother-cared-for baby, the servant-free home, led by Christ, must bring up children into the Lord's way. The society that knows no wealth, position or dress, must make us touch all. The dress that is free from Madam Fashion, may worship the God of economy and comfort and virtue.

2. When armies and navies are growing, the peace principles need to be emphasized. Our swords should be beaten into plowshares, our spears into pruning



hooks, our "men of war" into "men of peace," carrying the Sword of the Spirit to all the world,—volunteers marching under the blood-stained banner of King Immanuel.

3. The Brethren, as the oldest temperance society, should make the present generation aggressive as well as defensive. We shall, with our prayers and votes, remove the saloons, convert breweries and distilleries into mills. Our lips and breath shall be clean. Our tobacco fields shall be food fields. Our bodies shall be free from jewelry and be able to remove it from the jewel-cursed heathen.

4. The schools of the Brethren are moulding character and sentiment. Bible study, the influence of teachers, and the study of missions must give the spirit of service and sacrifice. The bringing together of the future workers and training them in our schools must unite them on the standard for the future. Are the schools setting the right standard?

The Sunday-schools and Christian Workers' meetings are among the training schools at home, that the past generation missed. The mission spirit of the parent must teach the generation how to spend money as well as to make it. The highest ideal of life must come, not alone to the ministry, but to the laity as well. It is not to be ministered unto but to minister.

5. The simple faith of the Brethren will counteract the "new religions" and isms and schisms. The Brethren believe in the Divinity of Christ, and teach it. They accept the doctrine of future punishment and eternal bliss. May they ever stand on the solid Rock!

There is no lessor more timely for the present generation than the lesson of childlike obedience. The Brethren, by precept and example, teach repentance, followed by apostolic baptism. This is bound to tell in this day of baptisms and faiths. The lesson of service and humility, in the feet-washing service, is self-evident. The salutation, the non-lawing, and the anti-secrecy teachings will help us to stand for the church and for each other.

Will the future generation and church be equipped with the armor of God, to withstand the wiles of the devil, and lead toward Christ? She will need: (1) Obedience to Divine and civil law; (2) Honesty to God and man. She dare not move from the valley of humiliation. She must grow in service to her fellow-men and in sacrifice for God. Unity of purpose and aggressive work against present-day evils must be her motto. An overcoming, living faith in Jesus Christ, and reverence for God's name and his Word, must control our lives. The purest heart and a clean life will make us fit to see God. Then we shall shine for him. When we live completely,—physically, mentally, morally, spiritually,—then can we live the Christ life in all honorable vocations.

Until we can witness for Christ at home, in city or country, in shop or on farm, in America or China, we are not complete in him.

May the influence of the church of the Brethren inspire the present generation to carry the Gospel to the uttermost parts of the world!

*Shelcta, Pa.*

### The Love Feast in Vendsyssel, Denmark.

BY GALEN B. ROYER.

THE North Sea was most peaceful as we steamed across its bosom from Gothenburg to Frederikshavn Aug. 23. At our landing we were met by Elder C. Hansen and Sister Poulson, the first brother and sister baptized in Denmark, and Sister Mary, Bro. Hansen's daughter. The greeting was cordial, and then we walked with Sister Poulson to her little home in the city, where we spent the evening together. But our social joys were dimmed by tears. Elder Poulson, a fine type of a sturdy Dane, who was in his home three years ago, when we were here, had passed over to the other shore. He lifted too heavy in the shipyard where he worked, and the Sunday after, when he was to preach, his soul took its flight. The mother told this sad story of her loss, and we wept with her.

The next day we came on to Sindal, where the Brethren have a good meetinghouse and home for some sisters. Here Sister Karen Jørgenson lives, and takes a wonderful interest in the work of the church.

At her own initiative, and at her own expense, she is conducting a Sunday-school, and is doing what she can for the Master. Here we remained until Monday morning.

One day we went to Hjörning and visited our dear brother Eskildsen in his home. Thirteen of us were together, and we had a most blessed meeting. Brother and Sister Eskildsen are now past seventy, and quite feeble, but their hearts are warm in the service of the Lord. They have several sons in America. Some time since one came home on a visit, and he said to his mother, "The other boys must come and see you too." With tears in her eyes she told us that she said, "No, I can not stand to give them good-bye again."

On Sunday afternoon nineteen members gathered in the church at Sindal for meetings and a love feast. Examination service and all else were conducted as is customary in America. The expense of the love feast was met by members walking up during the intermission, and giving what they could. It was voluntary, and all gave something, and there was enough to meet the expense.

The supper was of an Apostolic type,—not the typical scarcity that is growing to be more and more common in some places,—not the few simple articles and no more. This was a meal of good things which every one enjoyed. And the members did enjoy the bread, butter, good meat, soup, pickles, and spread, that was set before them. Like the original meal it was intended to be a bodily comfort, preceding the spiritual blessing which followed.

Of course a love feast may seem a little awkward when conducted through an interpreter, but Eld. C. Hansen, as interpreter, did his part well and the Lord was near us and we were blessed. We were sorry when the hour of parting came, for these dear souls do linger so earnestly to hear the message of salvation.

Nine brethren and twenty-seven sisters live in this congregation. The ministers are too old to be active and there is no brother young enough to be called. What shall be done for the Vendsyssel congregation? Here is an opening for work in the kingdom that will result in much good. Here is a place where some one can come and do much for the Lord. Here is a place where talent need not lie buried, but can manifest itself in a rich fruitage.

Who will help in Denmark? Who will answer this call? We have repeatedly said if the young ministers of the homeland understood this opportunity as we must see it today, there would be a hundred to come.

*Vendsyssel, Denmark.*

### Northern Illinois and Wisconsin.

*Dear Sunday-school Workers:—*

The very warm summer season, when some Sunday-schools fall off in attendance and lag in interest, is over and gone. The cooler autumn days, when it is to our comfort to kindle a little fire, are upon us.

The last quarter of the Sunday-school year is also upon us, or at least close at hand. I now come to each superintendent and all the teachers,—indeed to all Sunday-school and church workers, to urge the necessity of putting an additional spark or two of "zeal-fire" into each one of our Sunday-schools.

I am encouraged with the progress made thus far this year. A large majority of our Sunday-schools have done commendable work. They have done admirably; and yet I am very sure that a fresh firing up in zeal and earnest work just now, as we are about to enter upon the last quarter, would be productive of great good all along the line.

Let each Sunday-school make a real earnest effort, first, to reclaim any and all who may have dropped out during the warm season, and, secondly, go out after those children who are growing up in homes where there is no religion,—homes where the parents do not belong to any church, and where the children receive no religious training whatever. Go after those children and bring them into your Sunday-school for religious training and culture.

Put all your forces to the work of bringing them in now, that they may have the blessings of the last quarter of this Sunday-school year. If you fail to get them at your first attempt, make a second effort. If

you don't get them all, get as many as you can. But be after them now.

Let the superintendent of each school and all his helpers warm up to make the last quarter of the year the best quarter,—the "rounding up" and the "rounding out" quarter of the year.

Real earnest effort counts for much good. Only ten days ago a sister told me that of the twenty in her home department, last spring, twelve are now regular attendants in the main school. Another Sunday-school set a number of her members to making a house-to-house visit, and soon after baptized two, found on that visit. Good, faithful, conscientious work counts. And so, by going to work now, along the several lines, we may, under the blessing of God, accomplish great things for Christ and the church during the last quarter of 1910. Let every church-member rally to the work. Put all the boys and girls to work. "All at it, and at it all the time," will bring results.

J. G. ROYER,  
Mt. Morris, Ill. Sunday-school Secretary.

### ..... CORRESPONDENCE .....

"Write what thou seest, and send it unto the churches."

#### THE DENVER MISSION, COLO.

Sunday, Sept. 4, at 11 A. M., we were favored with a good sermon by Bro. Fitz, of Longmont, Colo. We very much regret that he expects to move to Oregon in the near future. In the evening Bro. Rust gave us a good talk on the subject of "Prayer."

Now, as the winter is fast approaching, and many will be in need, I will answer some inquiries that have already been made in regard to donations. Please send anything you can spare, and if you want the greater blessing send something you feel you can not spare, and the blessings will be sure to follow. Send all donations to Ina M. Stotts, 2604 West Ninth Street, Denver, Colo. Put name and address of person sending goods in top of sack or box; also send bill of lading to the above address.

Many hearts have been made glad by your past efforts, in assisting those in need. One mother of five children told me, a few days ago, that she would never forget the help we gave them last winter, while her husband could get no work. Now the husband has employment and the children and wife have plenty to eat and wear.

Many others express their gratefulness, and some have been led to Christ by your kindness through his servants. May God's richest blessings be showered upon you, and may you be made to rejoice over the great good you may help to accomplish the coming winter!

Emma Root.

1109 S. Washington St., Denver, Colo., Sept. 5.

#### DEATH OF ELD. E. J. BLOUGH.

Eld. E. J. Blough fell asleep in Jesus Aug. 29, 1910, and was buried in the Maple Spring cemetery, Quemahoning congregation, near Jerome, Pa., aged seventy-nine years, nine months and twenty-three days. He had been failing for some time, and for a number of weeks was seriously ill. He was patient through his suffering and peacefully passed away, without a struggle.

Eld. Emanuel Blough was a son of Eld. Jacob Blough, of Berlin, Pa. He was born Nov. 6, 1830. He was married to Caroline Landis, Oct. 16, 1853. She died Nov. 3, 1856. He was married to Sallie Barndt Oct. 2, 1859. He united with the church in his single days, which was then a very uncommon thing. He served in the deacon's office for some time, and was later on elected to the ministry in the early sixties, and ordained to the eldership Jan. 1, 1882. He preached fluently in both English and German languages, but of late years he almost entirely dropped the German. He was a fatherly elder and took care of the Quemahoning church for nearly a quarter of a century. He made many lonely trips across the country and mountains, to feed the flock and care for those over whom the Holy Ghost had made him overseer.

He was known for his hospitality to all. His home was open for the tramp and peddler, as well as for his friend and brother. He was a strong advocate of education. His family was brought up in the nurture and admonition of the Lord. His sons are all in the ministry and his daughters are members of the Church of the Brethren. His oldest son, J. E., labors in the Quemahoning congregation; Eld. Elijah at Manassas, Va.; Eld. S. S., at Batavia, Ill.; Eld. J. M. as missionary in India; Sister Emma, wife of A. C. Beam, lives in Hooversville, Pa.; Sister Jimema, wife of Eld. J. F. Dietz, in Johnstown, Pa.; his devoted wife, Sister Sallie, will continue to be at home on the homestead near Stanton's Mills, Pa.

Eld. Emanuel Blough was a staunch supporter of Sunday-school work even from the beginning, and his name is still on the class book. He attended almost every Sunday. His children often found him in secret prayer when troubles threatened the peace of the Church. His



support for home and foreign missions never ceased. He solemnized many marriages, baptized many people, and preached many funerals. His services were always given free. In his church government, leniency, rather than severity, was his motto. He firmly stood for the principles of the Church of Jesus Christ.

In the early stage of his sickness, his desire seemed to be to get well, and most of all that he might have the pleasure of meeting his son, J. M., who will soon be home on a furlough from India. When asked whether he wished to get well, he answered, "Yes and no," but later on his great desire was to leave this world. We realize our loss, but we are confident that our loss is his gain. The funeral services were conducted by the writer, the home ministers, and the visiting elders, A. Fyock and G. Hanawalt.

Hooversville, Pa., Sept. 8.

### SOUTHERN OHIO'S GREAT MEETING.

Aug. 30 and 31 were great days for the brethren and sisters of our beloved State District. A well-arranged program was rendered. The audience was composed of Spirit-filled brethren and sisters. The weather was ideal, which, with the facilities afforded by our modern church, made it possible to have one of the best Ministerial and Sunday-school Meetings we have had yet.

The Ministers' Conference, on the evening before, proved quite interesting and beneficial. One of the problems discussed was, "Ministerial Distribution," which resulted in the appointing of a committee to report on the following day. This developed into a query, to be sent to our coming District Meeting, thus hoping to solve the great problem.

On the morning of Aug. 30, Bro. A. L. Klepinger called the Ministerial Meeting to order. The meeting was most splendid from the beginning. One of the subjects that seemed to impress this meeting was, "The Unoccupied Territory of Our State District." When we were shown that there are 1,500,000 souls and many whole communities without a church, and that many thousands never attend a church of any kind, and when we were told of the many calls for preaching, we were made to think that "Southern Ohio," with its 5,000 members, had better get busy.

The interest of the meeting was most commendable throughout. On the evening of Aug. 30, the Sunday-school Meeting began. A splendid audience prepared the audience for the day following. Aug. 31, at 8 A. M., a large congregation of Sunday-school workers had assembled, eager for the good things of the day. Each speaker seemed to think he had the greatest subject, and thus all were inspired to do their best. The climax of the day's work, as we view it, resulted in the decision to support another missionary on the foreign field. The Sunday-school Extension Work will also be carried on in our own State District. Our schools are supporting four of our sisters, at various places in Southern Ohio, and Bro. J. M. Pittenger in India. Besides, we are supporting a number of orphans and native workers. Bro. Pittenger's annual message to the Sunday-schools was listened to with much interest. The burden of his heart is that of Jesus, "Pray for laborers for the harvest."

We were favored with the presence of Bro. Otho Winger, of Manchester College, who gave us some timely remarks. Bro. E. S. Young is as enthusiastic and helpful in such meetings as ever. We were all impressed with his earnest plea for more purity and higher Christian living in our homes.

Bro. B. F. Heckman, of Bethany Bible School, "the sturdy man for the truth of God," with his convincing way of telling things, would have all teachers and preachers get a view of sin, its results, the afflicted ones, etc., and see how God's love goes out for the world. Our responsibility as God's servants surely will result in more and better work for the Master.

Our fifty-five schools were represented by about ninety or more delegates, which represented the voting power in the business session. The report of our treasurer indicates handsome contributions for mission and Sunday-school extension work.

The interest and high degree of spirituality continued until the close of the meeting. Many resolved to carry the good things they had received home to the local schools. May this be done! May our teachers labor more earnestly than ever to stamp the truth upon the hearts of our pupils, is our prayer. Charles L. Flory, Union, Ohio, Sept. 2. District Secretary.

### FROM THE MINNEAPOLIS, MINN., MISSION.

On Sunday, Sept. 11, a series of meetings begins at the Mission here. The pastor is to begin the meetings and later in the week we expect Bro. Zimmerman, our District evangelist, of Waterloo, to be with us, to continue the services. We request the prayers of all those acquainted with the work here and especially of the members of this District.

The workers here, and the friends of the Mission, feel keenly a great loss in the departure of Sister Bertha Brunsell, who has recently left this field to enter Bethany Bible School after spending over three years in the work

here. The numerous expressions of regret at her leaving give evidence that she has won the regards of many hearts in this field of service. The Sunday-school children esteemed her very highly and the hearts and homes of the parents were always open with a welcome for her visits and ministrations. Her period of service here has been marked by many sacrifices for the sake of others and the good of the Master's cause and will be long and kindly remembered by many here. Because of her plans for Bethany she was compelled to leave before another worker could arrive to take her place and we have, for several weeks, been short of some much needed help in the work here. We are glad now for the arrival of Sister Grace Gnagey, formerly a mission worker in Pittsburgh, Pa., who has been engaged for service in this field.

We are glad for a number of visits from members passing through the Twin Cities, this summer, and who were thoughtful enough to give us a call, together with words of encouragement and deeds of helpfulness.

W. J. Barnhart, Pastor.

1210 Twenty-fifth Avenue N., Sept. 7.

### SOUTHWESTERN KANSAS AND SOUTHERN COLORADO.

The Sunday-school, Christian Workers' Band and Ministerial Meeting of the Church of the Brethren in the District of Southwestern Kansas and Southern Colorado is to be held in the Monitor church, Kans., Oct. 15, 16, 17, 18.

#### SUNDAY-SCHOOL MEETING.

##### Saturday Afternoon.

- 2:30—Opening Praise Service.
- 3:00—The Relation of Primary Teacher to the Pupil: (a) In Class. (b) Out of Class.—Clara Miller, Bettie Root.
- 3:45—How to Win the Youth: (a) The Boy.—R. G. Mohler (b) The Girl.—Elva Miller Craik.

##### Sunday Evening.

- 7:15—Devotional Exercises.
- 7:45—What Is the Best Method of Selecting Teachers?—W. E. Thompson.
- 8:30—The Sunday-school and the Future Church.—I. R. Trout.

##### Sunday Morning.

- 10:00—Regular Sunday-school.
- 11:00—Jesus Christ the Teacher.—I. B. Trout.

##### Sunday Afternoon.

- 2:00—Song and Praise Service.
- 2:15—How Can the Spiritual Life of the Sunday-school Be Expanded?—L. E. Fahrney.
- 2:45—The Ultimate Object of the Sunday-school.—N. J. Miller.
- 3:15—The Advantages of an Organized Class.—E. A. Vanman.
- 3:45—Cooperation in Sunday-school: (a) Teachers and Officers.—H. J. Trapp. (b) School and Home.—Sarah Eller (c) Church and Schools.—H. T. Brubaker (d) Minister and School.—J. J. Yoder.

##### Sunday Evening.

- 7:15—Song Service.
- 7:30—Regular Session of Christian Workers' Band.
- 8:30—The Place and Power of the Book.—I. B. Trout

##### Monday Morning.

- 9:00—Opening Devotions.
- 9:30—The Front Line Sunday-school.—O. O. John.
- 10:00—Teacher-training Classes; How Organized and Maintained.—S. J. Miller.
- 10:30—Round Table.—Conducted by the District Secretary.
- 11:00—The Model of the Sunday-school Demonstrated With Teachers and Superintendents in Class.—Conducted by I. B. Trout.
- 11:40—Adjournment.

##### Monday Afternoon.

- 2:00—Opening Devotions.
- 2:30—What Is a Christian Workers' Band?—J. Edwin Jones.
- 3:00—How to Make the Christian Workers' Band a Success.—W. H. Yoder.
- 3:30—Developing Young Life in the Church.—I. B. Trout.

##### Monday Evening.

Missionary Program. In charge of Volunteer Band of McPherson College.

H. M. Brubaker, District Secretary.

#### MINISTERIAL MEETING.

##### Tuesday, October 18.

- 1. How May the Church Strengthen Her Hold Upon the Home?—Sister Bettie Root, C. C. Brubaker.
- 2. The Declining Church: The Trouble, the Cure.—M. J. Misher, D. Hamm.
- 3. The Outlook for Young Men in the Ministry of the Church of the Brethren.—Jake Funk, A. G. Miller.
- 4. The Obligations of Our School to the Church and the Obligations of Our Churches to Our School.—Homer Ullom, J. J. Yoder.
- 5. The Minister and His Obligations.—J. Edwin Jones, John Crist.

##### Tuesday Evening.

Address by I. B. Trout.  
Committee, J. J. Yoder, Jacob Funk, D. M. Eller.

Each speaker is limited to twenty minutes, and is urged to make special preparation. The time for general discussion will be given on each topic as time allows.

Notice will appear later, as to railroad facilities, etc.

#### MOTHERS' AND DAUGHTERS' MEETING.

##### First Day.

- Opening. Scripture reading and prayer.
- Quartet.—Monitor ladies.
- Address.—Eld. J. J. Yoder.
- Duet.—Mrs. S. J. Miller and Miss Edna Price.
- Paper, "A Mother's Ideal."—Mrs. Lora J. Dettler.
- Business. Reports from other "Mothers' Meetings" organizations in the District.
- Closing Song.

##### Second Day.

- Opening. Scripture reading and prayer.
- Duet.—Mrs. S. J. Miller and Miss Edna Price.
- Address.—"The Girl As a Bible Student."—Mrs. S. B. Fahnstock.
- Quartet.—Monitor ladies.
- Paper, "The Adolescent Age."—Mrs. Rattie Bowers Dyck.
- Closing song and gems from those present.
- Program Committee: Sarah Ulrey Elder, President; Ida Prantz, Vice-President; Lizzie Neher Flory, Secretary.

### MIDDLE MISSOURI.

The Ministerial Meeting of this District is to be held in the Centerville church, Wednesday, Oct. 12, 1910.

- 9 A. M., Opening Exercises.
- 9:15, Organization.
- 9:30, Opening and Closing of Regular Preaching Services.—J. W. Lovegrove, Jas. M. Mohler.
- 10:00, The Sermon.—Subject Matter and Presentation.—I. B. Hirlig, I. V. Enos.
- 10:30, Winning and Holding Young People to the Church.—Including Personal Work.—Oscar Wagner, C. A. Lentz.
- 11:00, Instruction of Members in the Distinctive Doctrines of the Church of the Brethren.—John Hougendoutgar, W. W. Holsopple.
- 11:30, Intermission.
- 12:00, Cancellation Meetings: The Work of the Minister.—Moses Cruza. The Work of the Church.—Ira Wilmore.
- 2:00, Developing Workers for the Church.—W. T. Bray, Jno. M. Mohler.
- 2:30, What Can and Should We Do for Declining Churches?—E. A. Markey, M. S. Mohler.
- 3:00, Child-Saving Work.—Jas. A. Campbell, D. L. Mohler.
- 3:30, Our Part in the Present Prohibition Movement.—H. H. Holsopple, T. J. Simmons.

Temperance Sermon, Tuesday evening.—David Bowman.  
Missionary Sermon, Wednesday evening.—Jesse D. Mohler.  
Sermon in charge of Bro. A. J. Lentz.  
Elders' council convenes Tuesday, at 2 P. M.  
Committee: Geo. W. Lentz, Jas. T. Holloway, J. D. Mohler.

### SUNDAY-SCHOOL AND MINISTERIAL MEETINGS OF NORTHEASTERN KANSAS.

These meetings are to be held in the Merrill church, Kans., Oct. 16 and 17.

#### Sunday Morning, Oct. 16.

- 9:30—Organization.
- 10:00—Regular Session of the Sunday-school.
- 11:00—Sermon by Bro. W. A. Kinzie. Subject: How May We Prove to the World that We Have Faith in Christ?
- 12:00—Recess and Dinner.

#### Sunday Afternoon, Oct. 16.

- Topic 1.—(1) The Model Sunday-school.—H. L. Brammel (2) How Attained?—C. A. Ward.
- Topic 2.—Do Innovations in Sunday-school Work Tend to Drive Out Spirituality?—A. Sawyer, Frank Hoover.
- Topic 3.—The Value of Mission Sunday-schools to the Church.—Frank Sargent, I. H. Crist.
- Topic 4.—How to Inspire a Greater Love and Reverence for the Sunday-school.—W. B. Devillibus, Oren McCune.
- Topic 5.—Why Study the Bible in the Sunday-school?—J. H. Miller, Norman Pyle.
- Topic 6.—Are Sunday-school Quarterlies and Leaflets an Advantage or Disadvantage, as Now Used in the Classes to a Greater Knowledge of Bible Truth?—Henry Ward, A. D. Crist.
- Topic 7.—Will this Convention Devise a Plan by Which the Northeastern District of Kansas May Double Her Sunday-schools?—Ira Franz.

#### CHILD RESCUE MISSION.

##### 7 P. M.

Conducted by I. H. Crist.  
8 P. M.—Sermon by George Manon. Subject: What Are the Elements of Christian Perfection?

#### MINISTERIAL MEETING.

##### Monday 17, 1 P. M.

- Organization.
- Topic 1.—What Constitutes a Faithful Minister from a Bible Standpoint?—Geo. Manon, Peter Whitmer.
- Topic 2.—What is the Duty of the Church to the Faithful Minister?—Dr. Yereman, J. H. Cokerlee.
- Topic 3.—How Far May a Minister Go in Amalgamating With, and Taking Part With Those of Other Faiths, Without Compromising Bible Principles?—Ben. Porary, John A. Root.
- Topic 4.—How Far May an Evangelist Consistently Go, Outside of the Pulpit, in Influencing People to Unite with the Churches of Henry Crist, I. H. Hoover.
- Topic 5.—Of What Does Bible Holiness in the Membership Consist?—I. H. Crist, F. R. McCune.

#### 7:00 P. M.—Slayers' Aid Societies' Meeting.

8:00 P. M.—Missionary Sermon by Dr. Yereman.  
The speakers named on the various topics will be allowed ten minutes each, after which each topic will be open for general discussion, each talk being limited to five minutes.  
Committee, Chas. M. Yearout, William Davis.

### MINISTERIAL AND EDUCATIONAL MEETINGS OF NORTHERN INDIANA.

These meetings are to be held at the Union Center church, Oct. 4 and 5.

#### Tuesday Evening, Oct. 4.

Sermon, "The Power of the Cross."—David Metzler.

#### MINISTERIAL MEETING.

##### Wednesday, Oct. 5.

- 9:00—Devotion and Organization.
- 9:30—Magnifying the Office.—John Weaver.
- 9:45—Discussion.
- 10:00—Essentials for Continuous Growth.—S. J. Burger.
- 10:20—Discussion.
- 10:30—Our Sermons from the Hearer's Point of View.—Emma Garber.
- 10:45—The Missionary Work of Northern Indiana: (a) What We Are Doing. (b) What We Should Do. (c) What Will We Do?—Robert Davenport.
- 11:00—Discussion.
- 11:20—Devotion.
- 11:30—Adjournment.

#### Afternoon Session.

- 1:30—Devotion.
- 1:45—The Need of Better Church Supervision.—Walter Swihart.
- 2:05—Discussion.
- 2:25—Paper, "Reverence."—Grace Huffman.
- 2:40—Ministerial Experiences.—Led by Lemuel Hillery.
- 3:40—Devotion and Adjournment.

#### EDUCATIONAL MEETING.

##### Evening Session.

- 7:15—Devotion.
- 7:30—Our Schools as Factors in Moulding Sentiment: 7:30—(1) Missionary.—Hazel Paulmer. 7:45—(2) Awakening a Desire for Service.—J. W. Grater. 8:00—(3) On the Dress Question.—Emma Hess.
- 8:15—Discussion.
- 8:30—Best Methods for Helping Worthy Members in Their Preparation for General and Special Church Work.—Manly Duer.
- Committee: Christian Metzler, E. L. Heestand, C. C. Kindy.



## THE ROUND TABLE

### To Find Out God's Will.

BY EZRA FLORY.

HERE are some splendid suggestions by Henry Drummond:

1. Pray.
2. Think.
3. Talk to wise people, but do not regard their decision as final.
4. Beware of the bias of your own will, but do not be too much afraid of it. (God never unnecessarily thwarts a man's own nature and likings, and it is a mistake to think that his will is in the line of the disagreeable.)
5. Meantime do the next thing (for doing God's will in small things is the best preparation for knowing it in great things).
6. When decision and action are necessary, go ahead.
7. Never reconsider the decision when it is finally acted upon; and
8. You will probably not find out till afterwards, perhaps long afterwards, that you have been led at all.

Here are some more suggestions by that man of prayer, George Müller:

1. I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter. Nine-tenths of the trouble with people is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what his will is.
2. Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.
3. I seek the will of the Spirit of God through, or in connection with, the Word of God. He and the Word must be combined. If I look to the Spirit alone, without the Word, I lay myself open to great delusions also. If the Holy Spirit guides us at all, he will do it according to the Scriptures and never contrary to them.
4. Next I take into account providential circumstances. These often plainly indicate God's will in connection with his Word and Spirit.
5. I ask God in prayer to reveal his will to me aright.
6. Thus, through prayer to God, the study of his Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly. In trivial matters, and in transactions involving most important issues, I have found this method always effective.

Sterling, Ill.

### Lie—Its Effect Upon User and Victim.

BY J. H. MORRIS.

THOUGH Spencer tells us that some tribes of Indians have no regard for the truth; that some savage tribes are noted for their lying ability; and that the Hindus seem to be the incarnation of lies, we are glad to note another side from some primitive peoples. The Arabians say: "The liar is short-lived." The Persian says: "The man who speaks truth is always at ease; men never suffer from speaking the truth; it behooves man to speak their minds unreservedly, for there is no hill in front of the tongue." If these nations have such opinions, we should expect a higher appreciation in America. These, perhaps, are national appreciations and effects, but the lie has personal effects, too.

One authority tells us that there is always a certain feeling of moral degradation attaching itself to the personality of one who has told a lie. Although some attempt to justify some forms of lying, a good authority tells us: "If lies were justifiable under certain circumstances and this were generally known, it would be useless to lie because it would be expected." If we were permitted to lie to defend the life and secrets of another, why not our own? A falsehood in self-defense is not allowable. Not only moral degradation is felt, but trust is destroyed. "We trust a man in so far as he tells the truth," says Mr. Stephen.

In the third place, lying destroys faith and confidence; is a means of injustice; and consequently undermines human social life. It is a sign of cowardice, calumny, hypocrisy, perjury, moral death. Kant, the great philosopher, tells us: "A lie is an abandonment, or, as it were, annihilation, of the dignity of man." The lie affects the deceived party almost as much as it does the party who tells it, as far as separating the two is concerned, and as far as confidence is

concerned. The deceived party first becomes distrustful of the liar and has as few dealings with him as possible. Honest and sincere men are repelled, for they cannot breathe an atmosphere of falsehood and distrust.

They tell us that truth is that voluntary judgment which corresponds to the facts and principles of reality as these are made known to the moral self. How much more noble to the self; more helpful to the community, and greater honor to God could men be, always to be found on truth's side? If it is a mark of morality, let us, as Americans, teach primitive peoples a lesson.

Louisville, Ky.

### Risking One's Life.

BY G. WILFORD ROBINSON.

I ONCE saw a boy sitting on a railroad bridge, fishing. He had taken off his shoes and placed them in the center of the track, about the middle of the bridge. Along came a locomotive and, venturously as boys sometimes are, the boy waited until the train was very close before starting for safety. He got nearly off the bridge when he happened to think of his shoes. He started back to get them, with the shrieking locomotive bearing down upon him. He grabbed his shoes and got off the bridge a few seconds before the rushing train swept past him. The boy had risked his life for his shoes.

There are many people who are risking their lives daily because of carelessness, and not all of them are as lucky as this boy was. Many are doing still worse—they are risking their souls for a trifle. "What does it profit a man if he gain the whole world and lose his own soul?" Not many people are risking their souls to gain the whole world, but they are doing it for something that is no more valuable than a pair of shoes.

There are many people who are risking their souls for the pleasures of an hour. Some are risking it for the love of riches, and some are giving their chance of heaven for the fear of ridicule.

Why are people constantly risking their souls for these things? Probably because they do not stop to think. If the boy had had time to reason upon the matter, he would have seen how foolish was his act. And if people would consider what peril they are in, they would not turn back and risk their souls for the world, nor the things that are in it.

Don't risk your life for a pair of shoes, or sell your soul for a trifle.

Muscataine, Iowa.

### "Thou, God, Seest Me."

BY EDGAR M. HOFFER.

DO we always think of it, that there is One that always sees and hears us? There is an Eye that never sleeps. It matters not where we are, at all times we are in the presence of him who is all in all. We can deceive our fellow-men, but we can not deceive the Eternal God.

Often we do dastardly deeds when alone. Often we say words when those, about whom we talk, do not hear us, but remember there is One who knows it all. How careful we should be, here below, in our conversation, because there is One that hears everything we say. Sometimes we feel quite lonely, but there is One that is with us. He will not forsake nor leave us.

A soldier was standing, one night, at his appointed post. It was a place dark and lonely. Then, somehow, he thought of his childhood days, and, unconsciously he sang that beautiful verse,

"Cover my defenseless head,  
With the shadow of thy wing."

Afterwards he learned that, while singing that verse, an enemy tried to shoot him, but could not. God protected him. Sometimes, when we pass through trials dark and dread, we feel all alone, but there is One that always sees us. Let us become more like Jesus. God sees not as man sees. The Lord knows us thoroughly. Let us ever remember the solemn thought, "Thou, God, seest me!"

Elizabethtown, Pa.

## CHRISTIAN WORKERS' TOPIC

For Sunday Evening, October 2, 1910.

### The Spirit of the Christian Home.

Col. 3: 12-17.

The true Christian home is the nearest earthly return to the Eden that was lost. It is almost Paradise regained.

- V. 12: "Put on." Our lesson takes us to the wardrobe of the consecrated soul.
- V. 12: (a) "Bowels of mercies"—compassion, pity and courtesy, toward the helpless (Ex. 2: 6); and toward "one another" (1 Peter 3: 8).
- (b) "Kindness"—a grace which some seem to have without effort. They come like the sunshine, with good cheer for all.
- (c) "Humbleness of mind."—"Be clothed" with such a mind (1 Peter 1: 5); it "giveth grace" (Jas. 4: 6).
- V. 13: "Forbearing one another"—being "gentle towards all" (R. V., 2 Tim. 2: 24).
- V. 14: "And above all these things"—over, or upon all these, as an over-garment, "put on charity"—love and good-will, supreme love to God, and universal good-will to men.
- V. 15: "And let the peace of God"—the peace which God gives—"rule in your hearts,"—preside in your hearts, as umpire there.
- V. 16: "Dwell in you richly." Christians are to lay up the doctrines of the Gospel in their hearts; to meditate upon them; and to allow them to be their guide.
- V. 17: "Do all in the name of the Lord Jesus." Do it because he commands it, and with a desire to honor him. Where such a spirit prevails, the head of the family may well say, "I will walk within my house with a perfect heart" (Psa. 101: 2).

## PRAYER MEETING

For Week Beginning October 2, 1910.

### A Sure Cure for Worry.

Matt. 6: 25-34; Luke 10: 38-42; 1 Kings 19: 11-18.

#### I. Get Rid of Foolish Fears.

1. Do not Worry About the Future.—The days to come are in God's hands. Many try to cross a phantom bridge over a chasm dug by worry. No wonder that strength fails for life's real duties (1 Peter 5: 7).
2. Do Not Worry About People's Opinions.—Character is the main thing. Our reputation is but what people say of us, and in the end may be far from the truth. God knows the heart (Psa. 118: 6).
3. Do Not Worry About Your Circumstances.—Many of us, like Ahab, possessing much, think we must have Naboth's vineyard. Then we make ourselves almost sick, in the vain endeavor to get what is beyond our reach. Perhaps we resort to a "get-rich-quick" scheme, only to fail and become almost despondent. Perhaps we even commit a crime to gain wealth, and reap but a harvest of woe (1 Tim. 6: 6-12).

#### II. Be Content With What You Have.

1. Remember Worry Never Helps.—Every normal life has a definite amount of stored energy, but we squander it through worry and despondency, till we lose half of our effectiveness and many precious years. Contentment conserves our powers and stops the leakage of life (Philpp. 4: 11-13).
2. Be Up and Doing.—Genuine accomplishment is a grand cure for worry. Progress may be slow, but remember that we are told, "In patience possess ye your souls" (Luke 21: 19). This is a wonderful recipe for conquest.
3. Count Your Blessings.—Think of the happiness that may be yours if you see good in every person and object around you! Friends will flock around you, for humanity loves a man of cheer. Good health will be yours, for quietude of mind begets a sound body. Thus will you honor God, get a larger outlook upon life, and be at peace with God and man (Heb. 13: 5, 6).

## TOPICS FOR PRAYER MEETING.

| For Week Beginning                                                | Fourth Quarter.                                   |
|-------------------------------------------------------------------|---------------------------------------------------|
| Oct. 2, A Sure Cure for Worry, .....                              | Matt. 6: 25-34; Luke 10: 38-42; 1 Kings 19: 11-18 |
| Oct. 9, How to Treat the Erring, .....                            | Gal. 6: 1-10                                      |
| Oct. 16, The Armor that Never Fails, .....                        | Eph. 6: 10-20                                     |
| Oct. 23, Our Duty to the Poor, .....                              | Psalm 41: 1; Prov. 14: 20, 21; James 2: 1-9; 5: 4 |
| Oct. 30, The Value of Knowledge, Prov. 2: 1-15; Job 28: 20-28     |                                                   |
| Nov. 6, Forgiveness—Human and Divine, .....                       | Matt. 18: 15-22; Eph. 4: 31, 32; Col. 3: 12-14    |
| Nov. 13, Walking with God, Psa. 1: 1; Prov. 4: 26; Heb. 12: 12-15 |                                                   |
| Nov. 20, The Thankful Heart and the Grateful Life, .....          | Psa. 60: 14; 95: 2; Eph. 5: 20                    |
| Nov. 27, Passages in the Psalms that Have Helped Me, .....        | Psa. 119: 9-16; 38-44                             |
| Dec. 4, Christian Behavior, .....                                 | 1 Peter 2: 11-17                                  |
| Dec. 11, Winning Power Through a Noble Purpose, .....             | Heb. 11: 24-29                                    |
| Dec. 18, How May I Know that I Follow Christ? .....               | John 15: 26, 27; Rom. 8: 14-17; 1 John 3: 14      |
| Dec. 25, Sacrifice and Suffering Led to Victory, .....            | Philpp. 2: 5-13; Heb. 12: 2                       |



## HOME AND FAMILY

## Cradle Hymn.

(Published by Request.)

Hush, my babe, lie still and slumber,  
Holy angels guard thy bed.  
Heavenly blessings without number,  
Gently falling on thy head.  
How much better thou 'rt attended,  
Than the Son of God could be;  
When from heaven he descended,  
And became a child like thee.

Soft and easy is thy cradle,  
Coarse and hard thy Savior lay:  
When his birthplace was a stable  
And his softest bed was hay.  
Oh, to tell the wondrous story,  
How his foes abused their King;  
How they killed the Lord of glory,  
Makes me angry while I sing.  
Hush, my child, I did not chide thee,  
Though my song may seem so hard:  
'Tis thy mother sits beside thee,  
And her arms shall be thy guard.  
May'st thou learn to know and fear him,  
Love and serve him all thy days;  
Then to dwell forever near him,  
Tell his love and sing his praise.

## Our Prejudices.

BY ELIZABETH D. ROSENBERGER.

MRS. WESTON was no gossip. She seldom indulged in personalities. So there must be a good reason for it when she discussed her neighbor, Mrs. Dale, in my hearing.

"I am sorry for Mrs. Dale, and more sorry for Alice. We have a good neighborhood here, and the boys and girls usually have had very pleasant times together. But since Mrs. Dale moved here, she seems to think that so many things are not what Alice was used to, and she keeps regretting her past privileges. She says that Alice must not associate with Mary Towner because she has learned that Mary's father is not all that a man should be. Some one told her that Mary's mother was one of the sweetest women in town and that Mary herself is above reproach. She could not see how that made any difference; she could never welcome Mary to her home. Nothing that any one could say would make her take a more reasonable view of the case. Her daughter must not associate with Mary. And that in this little village where each life is like an open book, and where the boys and girls have been more like brothers and sisters in a well-brought-up family, than in any place I have ever been. Mrs. Dale talks of the principle of the thing, but I find it is only stubbornness."

And Mrs. Dale is not the only woman who is helplessly bound by prejudices. We remember a delightful girl who taught school in a little town. She tried not to antagonize the long-standing prejudices of the place, but it was of no use. One lady assured her that they had made up their minds on a certain subject long before this teacher was born. And no matter what she did, they judged her to be a frivolous, senseless creature and withheld their friendship and sympathy. The young teacher was plucky, but it was a lonely, miserable winter spent among people who did not approve of her or her opinions. It might have been,—and should have been,—so different; for this teacher had the gift of song and might have added to their pleasure, had it not been for their preconceived ideas.

What opinion have you about this circumstance, or that person? Alas, too often our decisions are prejudiced. And we may as well admit it,—we are stubborn. If we stop to think, we shall find that to keep our narrow, petty, personal prejudices, we are missing daily the most real things of life. In the story of "Alice in Wonderland," the queen was presiding at a trial. When the witnesses were trying to testify, the queen insisted upon having the "sentence first, and the verdict afterwards." How many of us follow her methods? If we could only get rid of this habit of passing sentence on everything! If we were more fair and open-minded, we would be humble enough to admit that, once in a while, we are mistaken in our prejudices and unjust in our estimate of things.

People who have preconceived notions and prejudices do not enjoy life as they should. Whether they live in the country or the city, they shut themselves out from real enjoyment. In fashionable society they are dull and stupid, narrow-minded, and bound in the traditions of their little circle. No people are so narrow as those who are bound to the ways and customs of a little clique,—"entertaining" each other, with mere expenditure of money, and being influenced solely by the notions prevailing in their little set.

"Worth makes the man,"—not family, nor money, nor position. If a woman is bright, her light will shine on cottage walls as brilliantly as in a palace. We recall an old, queer-looking house, in which a family lived who seemed to rise above their surroundings, and live as God intended we should live,—free, untrammelled lives, happy in their affection for each other. They washed and ironed their own clothes and fashioned every garment themselves. Their food was plain but well cooked. The women of the house wove the rugs on the floor. The furniture was inexpensive. The winds buffeted the north door of that cottage in the winter, and there was no porch to shelter it. The windows were few and the rooms were ill-arranged. But the people who lived there were a fine, home-keeping family. They did not live on the streets or in the neighbors' houses. They glorified the plain house and made it a place where the better class of people loved to go. They read, and thought, and loved each other, and appreciated the efforts made by all to make each day as happy as home companionship, home work and home love could make it. And yet there were several wealthy families in that community who never associated with these people. They were not in the habit of recognizing people who did not move in their own exclusive set.

Do not be stubborn about a mere matter of opinion. If you are prejudiced about classes and social differences, the rich and the poor, read history and see the vices of the rich and the follies of the poor and you will know more about brotherhood and less of caste lines. A narrow-minded person is bound to live a narrow-minded life. Try to see the good in all, and shut your eyes to the defects. Be ready to admit that you have been mistaken. When you have come so far that you can admit that some life-long, cherished opinion may be wrong, you are beginning to learn tolerance and charity. A tolerant person can be picked out anywhere. He is one of those who has learned with Paul to "be courteous" and his "moderation is known to all men." His graciousness shows in every act. Pray for charity, "Lord, let me not judge my fellow-beings; help me to be fair."

Geography might help us to be more tolerant. Study the maps and see the different countries of the globe! The United States has a large place, but look at the densely-populated countries on the other side of the world. In each of these countries, the people have ideas at variance with ours. From polar to temperate, from temperate to torrid zone,—everywhere a difference of opinion, a difference of motive, a difference of conduct! God is on his throne and watches over all. Is it not very strange that we should do all this worrying as to whether our immediate neighbors conduct themselves according to our prejudices?

Covington, Ohio.

## The Adopted Kitten.

"O MAMA, mayn't I stay home from school and 'muse Nellie this morning, 'cause she feels so bad? It's Nellie Wilson, mama. The poorhouse man is coming over for her this morning, 'cause she hasn't anywhere to go now. Her mama and papa are dead, and Nellie's awful 'fraid. She just sits crying and crying, and mis'rab'le as she can be; and can't I stay home and 'muse her? Maybe I won't ever have another chance."

"Here is an orphan kitty. Let's go and show it to mama."

Mama looked at it curiously. "No, it's not Furry-purry's. Looks as if it were part Maltese. Found it in the hay, you say? Then it must be Mr. Dean's cat had her nest in this haystack, and he loaded it with the rest of the hay without knowing it. Take it to Furry-purry. She may take it for one of her own and

take care of it. That is the only thing we can do," mama said.

Susie carried the kitten tenderly out on the steps and called, "Furry-purry! Kitty! Kitty!"

Furry-purry came running, expecting something to eat. Susie set the kitten down, and stepped back. Mama came to the door to see.

But Furry-purry paid no attention. Then mama told the little girls to put it out to the other kittens and leave it. When she had done so and had run away, then Purry went back to her hiding place.

The little girls followed, and peered under the brush pile, presently returning to report that Furry-purry had taken the waif to her bosom, was nursing it, and gently washing the dust out of its blinded eyes with her soft tongue, as if it were her very own. "She's adopted it," Susie said, "I didn't know cats were so good."

"Mamas have tender hearts," smiled papa. "Hello, here's Davis from the poorhouse! What does he want here?"

Nellie knew. The light faded from her eyes and a great sob rose in her throat.

Mama saw the big tears flooding her eyes again, and gathered the forlorn little figure in her arms.

"He has come for this motherless little girl," she said, with a queer little shake in her voice. "But we can't be outdone in Christianity by a cat. Please go tell him he can't have her. We'll take care of her."

"Well," he said, "all she will eat and wear won't cost very much, and the work mainly comes on you. Just as you say, only don't work yourself to death."

"She will help, and teach Minnie and Susie to be more helpful," said mama. "And, any way, we can't be outdone by Furry-purry."

## Speak Cheerful Words.

Why is it so many people keep all their pleasant

thoughts and kind words about a man bottled and sealed until he is dead, when they come and break the bottle over his coffin, and bathe his shroud in fragrance? Many a man goes through life with scarcely one bright, cheerful, encouraging, hopeful word. He toils hard and in lowly obscurity. He gives out his life freely and unstintingly for others. I remember such a man. He was not brilliant; he was not great; but he was faithful. He had many things to discourage him. Troubles thickened about his life. He was misrepresented and misunderstood. Everybody believed that he was a good man, but no one ever said a kindly word or pleasant thing to him. He never heard a compliment, scarcely ever a good wish. No one ever took any pains to encourage him, to strengthen his feeble knees, to lighten his burdens, or to lift up his heart by a gentle deed of love, or by a cheerful word. He was neglected. Unkind things were often said of him.

I stood at his coffin, and then there were many tongues to speak his praise. There was not a breath of aspersion in the air. Men spoke of self-denial—of his work among the poor, of his quietness, modesty, his humility, his pureness of heart, his faith, and prayer.

There were many who spoke indignantly of the charges that falsehood had forged against him in past years, and of the treatment he had received. There were enough kind things said during the two or three days that he lay in his coffin, and while the company stood around his open grave, to have blessed him and made him happy all his fifty years, and to have thrown sweetness and joy about his soul during all his painful and weary journey. There was enough sunshine wasted about the black coffin and dark grave to have made his whole life path bright as the clearest day.

But his ears were closed then and could not hear a word that was spoken. His heart was still then, and could not be thrilled by the grateful sounds. He cared nothing then for the sweet flowers that were piled upon his coffin. The love blossomed out too late. The kindness came when the life could not receive its blessings.

—N. W. C. Advocate.

THE final test of a book is not admiration but imitation. The gospels surpass all else in that the character they hold up draws all men to himself.



# THE GOSPEL MESSENGER

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A RELIGIOUS WEEKLY

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SEPT. 8 the First Church of the Brethren was organized in Akron, Ohio.

BRO. E. C. OVERHOLTZER changes his address from Glenn, Cal., to Stonyford, same State.

THE elders of Southern Illinois are requested to meet, in regular session, Oct. 11, at 9 A. M., in Cerro Gordo.

UNTIL further notice, the W. R. Miller party may be addressed at Beirut, Syria, in care of Thos. Cook and Sons.

THE Clear Fork church, Mo., has secured Bro. D. L. Mohler for their series of meetings, to begin sometime in October.

FIVE put on Christ in baptism during a recent series of meetings, held by Bro. Geo. D. Zollers, in the Blanchard church, Ohio.

THE Afton church, Nebr., is to have the assistance of Bro. D. G. Wine in a series of meetings, to begin about the first of December.

THOSE who write us regarding District Meetings should not fail to give the names of all elders chosen to serve on the Standing Committee.

BRO. PAUL MOHLER and family spent last Sunday in Elgin. Bro. Mohler preached for us both morning and evening. His talks were well received.

BRO. D. L. MILLER is in a series of meetings and Bible Land talks at the Salem church, Ohio, with the intention of remaining over next Sunday.

UNDER date of Aug. 12, Bro. W. B. Stover, of Ankleshwer, India, writes us saying that fifteen natives were recently baptized at his mission point.

DURING a series of meetings at Johnstown, Pa., conducted by Bro. Geo. W. Flory, of Covington, Ohio, twenty-two persons were gathered into the fold.

THE Ministerial and Educational Meeting of Northern Indiana will convene in the Union Center church Oct. 5. The program will be found on another page.

DURING revival services in the Fairview church, Virginia, conducted by Bro. Price Hylton, eight applied for membership. Seven were baptized and one reclaimed.

THE interesting series of meetings, conducted in the Sabatha church, Kans., by Bro. J. D. Mishler, closed Sept. 11 with eight accessions by baptism, and two reclaimed.

TWO series of meetings will be held in the Conestoga church Pa., this coming winter. Bro. H. C. Early will conduct the one at the Earlville house, and Bro. Rufus P. Bucher is to labor at the Intercourse house.

LAST week we were compelled to make room in the essay department for some of the correspondence. We are doing the same thing this week, and this, too, in spite of the fact that all of the correspondence and notes have been shortened more or less.

BRO. J. C. GROFF, of Wayne, Colo., is booked for a series of meetings at the Bethany schoolhouse, beginning Oct. 20. So writes Bro. B. E. Kesler, of River Bend, Colo.

WHEN the W. R. Miller party, eighteen in all, were six days out from Quebec, the following wireless message was sent us: "Greeting to all. Weather delightful. Smooth sea. All well. Party happy."

INFORMATION is desired by Bro. H. Hylton, of Biggs, Cal., as to the nearest organization of the Brethren. Those who are able to give the desired information, will please address Bro. Hylton at an early date.

BRO. AARON MOSS, of Huntington, Ind., writes us that he is in Northern Michigan for the benefit of his health, and for the present may be addressed at Cope-mish, Mich. He says that his condition is greatly improving.

DURING a revival at the Pleasant Hill church, Bush Creek congregation, Md., Bro. G. N. Falkenstein delivered twenty addresses. Six were added to the church by confession and baptism, and two restored to fellowship.

BRO. HIRAM FORNEY left Goshen, Ind., Sept. 5, and reached Glendale, Ariz., five days later, going by the way of New Orleans. He writes that he had a very pleasant trip. Until further notice he should be addressed at Chico, Cal.

MOUNT MORRIS COLLEGE started out quite well for the fall term. The enrollment, so we are informed, will run over two hundred. The school has always done a good work, and it is encouraging to learn that the institution is being well patronized.

BRO. D. H. FORNEY, of Laton, Cal., wishes us to say for him that the Elders' Meeting of the Northern District of California will be held in the Butte Valley church, at Macdoel, Oct. 12. The ministers' meeting will convene the 13th, and the District Meeting the 14th.

OUR readers have different ideas about what it takes to constitute a good paper. Bro. D. L. Mohler, of Leeton, Mo., thinks that the MESSENGER for Sept. 3 is one of the best that he has seen for a long time. We have heard from a number of our readers about this issue.

BRO. HOWARD D. MICHAEL and wife, of Pasco, Wash., recently visited the Brethren Publishing House, and called at the MESSENGER sanctum. For the present they are taking school work in Chicago, and should, until further notice, be addressed at 3435 W. Van Buren Street.

WHEN Bro. Enoch Eby was in Denmark, about thirty-three years ago, he taught the people the sweet songs of Zion, and they have never forgotten them. In a recent letter Bro. Galen B. Royer says: "Last night, in meeting, I thought I could hear Bro. Eby sing, for these were the songs his loving voice taught these people. My heart was greatly touched."

BRO. STEVEN BERKEBILE, Jewell, Ohio, is not doing much preaching these days. Competent physicians have advised him to stop active work until he fully regains his health. The churches to which he has promised to deliver India talks, will have to wait until he gets strong enough to fill his engagements. He is at home to rest and ought to be permitted to do that which will be for his good.

SISTER SADIE J. MILLER planned to leave Bombay, India, last week. If all goes well, she should reach Quebec about the middle of October. From Naples she takes the overland route to London, and, after spending a day or two in England, will sail for this country. Her purpose, during her furlough, is to spend the greater portion of her time among the churches, and those immediately interested might address her at Meyersdale, Pa., as that is to be her first stopping place. From Meyersdale she goes to Waterloo, Iowa, where she may be addressed later.

LAST week we succeeded in making room for one hundred and forty short notes from the churches. This is probably the largest number of notes that have yet appeared in one issue, and shows that our faithful correspondents are interested in supplying the readers of the MESSENGER with church news.

THE September issue of the *Christian Cynosure* contains the excellent address, delivered by Bro. J. E. Miller, president of Mt. Morris College, at the Annual Convention of the National Christian Association, Chicago, Ill. The evils of secret societies are handled in a logical and convincing manner.

BEFORE this issue reaches our readers, Sister Minerva Metzger will have left Seattle, Wash., on her way to China. She planned to sail Sept. 19, and by this date should be far out on the Pacific Ocean. Many prayers will be offered up in her behalf, as she enters upon her work in the Celestial Empire.

THOSE who wish to reach Sister Sadie J. Miller before she leaves England, should address her at London, England, in care of Thomas Cook and Son. Letters to this address should be mailed not later than Oct. 4. Sister Miller is traveling alone from Bombay to the United States, and it will be quite a treat for her to hear from a number of her friends before crossing the Atlantic.

WE were with the Brethren in Bethany Bible School last Sunday morning and had the pleasure of meeting a very interesting audience. The school starts out well this year, with a very fine set of students, the enrollment for the fall term having already reached one hundred and thirty-five. So far as we could learn, everything is moving along pleasantly and hopefully. In the afternoon we visited several of the Sunday-school classes. Here a well-prepared graded system of lessons has been arranged, and will be thoroughly tested. The results will be watched with considerable interest.

WE are asked to say how the officiating minister should proceed in a communion service, when the sisters break the bread and pass the cup. The officiating minister should proceed with the sisters just like he does with the brethren. He should break the bread to a sister, and she should break it to the sister next to her. He should pass the cup in like manner, and she should pass it to the next one, and so on to the last one, who should break the bread and pass the cup to the first sister served. The method is the same as that employed for the brethren. In fact, there is no other way of doing.

IT will be a matter of interest, as well as a matter of sorrow to our readers to learn that Sister Lydia Miller, of Waterloo, Iowa, mother of Eliza B. and Sadie J. Miller, missionaries to India, died Sept. 1. She took sick while on a visit to Carleton, Nebr., and passed away after an illness of one week. She was a fine Christian woman, and served well her purpose in the world. In addition to helping the cause of her Master in other ways, she gave two of her daughters as missionaries, not knowing when they left home that she would ever see them again. But of late she was comforted with the thought of meeting Sadie, who had planned to be with her mother the last of October.

BIBLE and Sunday-school Institutes, when intelligently conducted, do an amazing amount of good wherever held. Instead of having one of these institutes in each State District, there ought to be one in each congregation,—a Bible Institute one year, and a Sunday-school Institute the next. Then it would be a splendid thing to have a few annual Ministerial Institutes in each State District. There should be at least one. We are not accustomed to Ministerial Institutes,—they are yet to be developed,—but they might be made to serve our purpose even better than our Ministerial Meetings. A Ministerial Institute should be in charge of one or two well-informed ministers, who understand the needs of our preachers and know how to properly instruct them. Of course, there should be a good attendance of ministers.



A NUMBER of ordinations are being effected in different parts of the Brotherhood. All of them should be reported through the MESSENGER. The members in each State District should know who is in the eldership, and when the information is not given out, they must depend on rumors for the facts that should be made known through the church paper. This is a matter that church correspondents should look after.

IN reporting the Sunday-school Meeting of Southern Pennsylvania, held at Loganville, Sept. 2, our correspondent makes special mention of the large number of young members in attendance, and taking an active part in the deliberations of the Meeting. There is abundant reason to feel encouraged when the rising generation,—the church of tomorrow,—is valiantly coming to the front, to shoulder the burdens and responsibilities of the Lord's work.

WITH commendable liberality the Sunday-schools of Southern Ohio have just decided to support another missionary in the foreign field. They are already supporting Bro. J. M. Pittinger and a number of orphans and native workers in India. But while remembering the needs of the foreign field, they are by no means neglecting their own District. Four missionary sisters are being supported at various places within their territory and the workers are wide-awake to develop other openings.

### A Few Days at Mexico.

A SHORT time ago your office editor, accompanied by his wife, found it necessary to spend a few days at Mexico, Ind. We were permitted to attend but one service, and that was a large funeral at the Brethren church. Bro. Silas Fisher and wife, of the Peru Mission, buried their loving daughter, aged nineteen years. The services were conducted by Bro. John J. Appleman, and the occasion was a very impressive one. The people around Mexico are a busy class, but they are never too busy to attend a funeral. On this occasion there were about six hundred present. Our call at the Old People's Home was very brief, and we met but few of the inmates. Among the number was an invalid sister, who makes caps and bonnets, in order to earn a little spending money. She refuses, so she said, to make the small caps and very small bonnets, that cover only a little of the back of the head. We commended her for her good sense and good taste. It is those who are making these very small caps, and sending them through the mails that are playing havoc with the prayer covering. At present the Home is without a regular manager, and we presume the trustees are looking for one. We are surprised to find so much fruit in this part of Indiana. The orchard at the Home is supplying the inmates with more fruit than they seem to be able to use. Our stay was too brief to see much of the membership, but we learned that the work of the church is moving along quite well.

### Suggestions to the Elders.

DURING the next few weeks there will be a number of elders' meetings, and at these meetings at least two things should receive special attention. One is the ordination of more elders for service. We do not mean to ordain men merely to move them up in office, but they should be set apart to the eldership because they are worthy, and because they are needed. The minister who is worthy, and is needed in the eldership, should not be held back from year to year merely to satisfy a few, who are unwilling to ordain men because they happen to differ from them on a few points. We need active and efficient men in the eldership, and they should be set apart for their work at as early a date as practicable, so that they can have the benefit of some experience with the elders, who for years have had in their hands the managing of the church affairs. In some State Districts this matter is being too greatly neglected, and the churches are suffering on account of it. As near as possible, every congregation should have its resident elder, and he should be a man of faith, loyalty and activity.

The second matter to which we call attention are the neglected congregations. Not a few churches are

going down for the want of ministerial attention. Some of them have no resident minister. In others, the preachers are more concerned about making money than they are about the conversion of sinners. Then there are ministers who would do good work if they could receive some financial aid. The elders are the shepherds of the Lord's flocks, and they should see to it that none of these flocks are neglected. It is not sufficient to say that each church has its elder in charge and should call for any needed assistance. Some churches become too weak and indifferent to call for what they need. We can easily get rid of such cases by turning them over to the District Mission Board, but even this sometimes means neglect. The time is here when we should have aggressive work all along the line, and any method that will put life and activity into our weak churches, should be employed.

### Reading Into the Text, and Reading Out of It.

LAST week we called attention to the commendable policy of reading our accepted doctrines out of the Scriptures, instead of endeavoring to read them into the Word. With those first in the reformatory movement that gave rise to the Brethren church, this seemed to have been the solution of the whole problem. The religious world was then in a state of utmost confusion. Denominations multiplied rapidly, and each one seemed to have a reason for its existence. But there was no harmony. Each body differed from all the rest. Some of them were able to read their doctrines out of the Bible, while others held to claims that for support had to be read into the Book.

Alexander Mack, however, conceived the idea of reading everything out of the Bible, and reading nothing into it. He thought that the Holy Spirit had everything, essential to our salvation and spiritual culture, carefully recorded in the Sacred Record, and that all the sincere Christian needed was to understand this Record, and then he would know his duty in full. Acting on this presumption, he accepted the New Testament as his creed, and proceeded to practice and teach what it said. He did not search human records for doctrines, and then examine the New Testament for proof texts that might possibly support his doctrines. He did just the reverse. He first found his doctrines in the Book. He knew that what the Word of God demanded, or taught, was all right, and with him that was the end of controversy. It was the real solution of the religious problem. The claims of other religious bodies, that differed so widely, did not disturb him in the least. He stuck to his fine theory of reading his doctrines out of the Written Word. What this Word taught, he taught and put into practice. What it did not teach was no concern of his.

The theory of reading everything out of the Word, and reading nothing into it, gave rise to the clear-cut faith and practice of Mack and his comrades. This theory could have had but the one result, and that was a body of people who, in faith and practice, accord with the Book. There was but one source of authority, or information. Having accepted this theory, one person of intelligence could understand what the church should be as well as another. Everything pointed to the "thus saith the Lord." In the religious world the theory itself was like a new revelation, and had it not been for the severe persecutions of the times, the teachings of Mack, along this line, would have spread over Europe like wildfire.

With this theory in hand, the church was founded and began its work. The same theory was transplanted to America, and is still the claim of the Brotherhood at large, though it may not have been emphasized as much as it should have been. It is still our policy to read our practice out of the Book. There have been a few instances when we did not read with sufficient accuracy. We may have thought we were right, but later on we learned that we were not. But since it has always been our policy to adjust our practice to the demands of the Scriptures, it was easy enough to change when the right was clearly pointed out.

By way of illustration, we may refer to a few instances. In the beginning of our movement the single

mode of feet-washing was the rule. That is, the one who washed did the wiping. This was the practice that our early Brethren read out of John 13. But later there came those among us who read the double mode into John 13, and that became our practice. Another careful look at the New Testament convinced the Brotherhood that there was no double mode of feet-washing in the Inspired Record. They could find no instance where one washed and another wiped. Then it occurred to them that some of our leaders were reading something into John 13, that was not there. All we needed was more light. This we got when it was made clear that the Master wiped the feet that he washed, and that what he did to each disciple was the example for that disciple. This settled the question. It was reading our practice out of the Book instead of reading it into the Book.

For years some of our good people read into the New Testament that a difference should be made between the brethren and sisters at the communion service, and so a difference was made, for the sisters were not permitted to break the bread and pass the cup, as the brethren were taught to do. There were those who read out of the Book that "in Christ Jesus there is neither male nor female." They read about "The bread which we break," and "The cup of blessing which we bless," and from this got the idea that "we" meant the sisters as well as the brethren. The light they had was seen by others, and so, at the Winona Conference, the difference between the brethren and sisters, which we had been reading into what is recorded about the communion services, was practically done away with. It was simply another instance of calling into action the old theory of reading our doctrines and practice out of the Book. After it became settled that the New Testament teaches that no distinction at the communion table should be made between male and female, rich and poor, bond and free, it was quite natural that a change in practice should be made, without the least friction whatever. Our theory of reading our practice out of the Book makes it easy for us even to reverse our course at any point in our methods, when the Scriptures clearly demand the change.

At the Annual Meeting, next year, we are to consider a question that our long-established policy should enable us to dispose of without much controversy. It is the salutation between the Lord's supper and the communion service. Do we read the practice out of the New Testament or have we, with others before us, been reading the salutation between the supper and the communion into the Book? Settle this question, and the problem is solved. Most of our problems have been solved in this way, and so long as we keep the theory well to the front, we should be able to dispose of future problems without any dangerous friction.

We are not going to discuss the dress question in any of its controverted phases, but we take the liberty of saying that our theory of reading our doctrine out of the Scriptures is, some day, going to help us dispose of this matter with as much consistency as we have disposed of a half dozen other questions. Whenever we learn to read out of the New Testament all that the Holy Spirit intended we should, regarding Christian simplicity, and do not read too much into the Book, we are going to reach safe ground without scarcely realizing what a splendid policy we have for settling all matters of difference between us. We repeat, The theory, wisely applied, is actually the solution of all problems. Mack and his friends never knew what a valuable theory they had discovered, when they happened on this way of getting at the meaning of the Word.

### What Is Man?

You say: What a strange question! Yes, it may seem so, and yet it is an old question,—one that has been asked long ago, and that, too, by a man of large experience, and one that had easy access to the fountainhead of knowledge. He was a man of thought, and the more we think about ourselves, the less we are able to answer the question. As to man's construction,



physically, we are told that he is fearfully and wonderfully made,—so much so that it is a great blessing to us that we do not know more about our make-up than we do.

Did we know and understand fully the wonderful construction of our own physical bodies, we would live in constant fear of the thousands of ways in which our bodies are daily and hourly exposed to all kinds and manners of dangers that threaten our lives. The air we breathe, the water we drink, the food we eat, and the houses in which we live, are all filled with deadly germs, microbes and other fatal agents that are watching and waiting for opportunities to enter into our bodies, to produce sickness, pain and death. Then, think of all of the virulent diseases to which man is exposed,—the white plague, smallpox, cancers, and hundreds of other maladies to which our bodies are subject.

In our early days we were taught to keep our sleeping rooms tightly closed to keep out from us the night air that was supposed to be loaded with all kinds of dangerous gases that brought in their train agues, fevers, and other dire diseases. Then, too, the meats we wanted to eat were living masses of trichinous and other destructive germs, ready to get into our blood and flesh, and eat us up, unless cooked into shreds, or fried into cracklings. Then the milk we drink, or with which we flood our cereals, our berries and dumplings, was said to be contaminated with little worms that might do us all kinds of damage, and so on, and so forth.

We do not suppose that the Psalmist, with all the wisdom which God gave him, ever heard of these things, but he knew enough to make him think and wonder about the make-up of his race, and ask: "Lord, what is man, that thou art mindful of him?" Evidently, he had seen and experienced enough to cause him to think something about his own physical infirmities, and those of his people as well. Though he may, and doubtless had, considerable knowledge of the human frailties of his age, he did not know about so many successful remedies and cure-alls for the then prevalent diseases as we now have. The physicians and wise men may have had considerable skill in treating their maladies, but did not have the daily and weekly papers and monthly magazines through which they could inform their people of their wonderful cures, or there would have been no need of asking the question.

If the Psalmist lived today, there would be no need of asking such questions as to man's physical make-up, as with us man, physically, is thought to be known as a book, and all of his diseases are named with their causes, symptoms, and unfailing remedies attached thereto. If we are to believe the advertisements of the remedies that meet our eyes in almost every paper and magazine that we open, there is no need of people being sick, nor of dying before their allotted time, because for every ill there are dozens of remedies. All we have to do, to live and bloom in primal healthfulness, is to accept the many proffered balms, gulp them down, or rub them in, and believe we are cured, and we are well. Or better still, if we have faith enough to accept the more modern mind and faith cures, in all their different modifications, and believe there is no such a thing as pain, of course, there isn't,—and that is all there is of it. But our distress is to know what to believe. To believe all and any phase of curing that has its disciples and witnesses, and to try to test them all, would mean failure from the start, as the conflict, in the cures offered, would kill the patient before he could determine their virtues.

As we look at the zeal and urgent pretensions of these multitudinous, would-be humane philanthropists, we are made to exclaim, "Lord, what is man? What are the chief elements of his life, to what end was he made, and why is it that thou art mindful of him?"

But, evidently, it seems to us, the Psalmist had more special reference to the moral and spiritual elements of man, when he made this inquiry of the Lord.

But when we come to this phase of the subject, we find it none the less puzzling, as man,—giving the word its widest scope, as it is used in our subject,—does seem to be a very crooked stick. In his general character he ranges from the lowest and most devilish

demon, up through all of the intermediates, to that of a saint and coworker with God. It may truly be said that though man, in the beginning was created good and upright, he has fallen into many hurtful lusts. This is putting it softly, as it is hard to express, in human language, the cruelty of a sin-filled and depraved heart.

As there are panaceas offered and urged upon mankind for every physical ill, so it is in the realm of the spiritual. As to the kinds of sects, organizations, and religious denominations, there seems to be no end.

The church of Jesus Christ, by many, is likened to a large and growing tree, with its many branches spreading out in all directions,—the stem, or main stalk, representing Jesus Christ, and the branches the different sects and persuasions. This would be a most beautiful figure, if the ingrafting and outgrowing were in harmony with the Christ process—"contrary to nature." But the trouble is, fruits show that the ingrafting is done according to nature,—that is, the fruit grown is the same as the graft or scion, and not after the stock into which it has been grafted, so that each new branch bears a new fruit after its own kind. Every branch offers fruit for all of our spiritual ills and diseases, so that the cry is: "Here is Christ!" We have the golden panacea, and as we hear the cry, the question comes to us, Whom shall we believe; to whom shall we go? Again, we ask: "Lord, what is man?" Of what kind of stuff is he made? What are his purposes, and to what end does he hope to attain?

It seems to us that more and more we should take heed to the doctrine of Jesus Christ, and not allow ourselves to be shifted about by every wind that blows, but stand fast in the profession which we have made, to live faithful until Jesus comes.

H. B. B.

### Not Out of Date.

ONE of the professors in the Chicago University says that the New Testament is not new enough to suit this age. He thinks it is out of date and needs to be improved. And, by the way, he could not improve the Book if his life depended on it. Instead of the Book not being new enough for this present generation, the masses themselves are not up to the requirements of the Gospel. They have never been regenerated and made new creatures. They are still in their sins, being modeled after the old man, Adam, instead of after the new man, Christ Jesus. All this talk about the New Testament not being adapted to the needs of modern man is simply so much excuse for rejecting the revealed will of God. The highest state of civilization and culture, ever known to the world, has been developed in countries largely influenced by the Bible. In the absence of the Bible the standard falls. The nations today that make the most of the Bible are the ones that have reached the highest scale in Christian ethics. One hardly likes to say it, but it is a fact nevertheless, that the men who think they know more about the mind of God and the needs of the race than did the men who gave the Bible, usually drop out of sight soon after their coffin-lid is closed, while the great Book goes on doing its uplifting work for centuries to follow. We have little confidence in the thinking qualities of the man who would so remodel the New Testament as to suit it to the needs of the present generation. The more serviceable way would be to attempt to adjust the lives of the people to the teaching of the Word of God. Do this, and we will hear no more about the Bible being out of date.

### Enoch, the Astronomer.

THE ancients tell us that Enoch, who lived a long while before the flood, was the real discoverer of the science of astronomy, and the first to study the grandeur of the heavens. To him the heavens declared the glory of the Creator of all things, and the sun, moon and stars showed his handiwork. When he looked upon the changing position of some of the stars, and saw how well the sun and moon performed their part in the great universe spread out before him, he evidently thought, as the poet David wrote nearly 2,000 years later, "What is man that thou art mindful of him?" Since his days were 365 years upon the earth, he had an

abundance of time to study the heavenly bodies and make such observations as were within the reach of his vision. Just how far he was able to carry his studies, we are not told, but he evidently knew considerable about the solar system, not as much, of course, as is known at this time, but enough to have made him a very interesting man with whom to converse about the stars. As a preacher of repentance, a man of literary distinction, and a student of nature, he evidently exerted considerable influence among the people of his generation.

In addition to being a man who walked with God, and knew God as one man knows another, he was doubtless looked upon as the Benjamin Franklin of his race. In thought and discoveries he kept in advance of those about him and paved the way for other inventions and discoveries, besides those of his own. A century before Christ some one wrote a book and ascribed it to the distinguished man of God, and to this book Jude probably makes reference in verse 14, where he says: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints." Though Enoch did not write the book, or any part of it, still the work doubtless contains some of his sayings, preserved by tradition. What little information he had secured, regarding the heavenly bodies, was carried past the flood, and in time transmitted to the Wise Men of the East, who not only made the study of the stars their profession, but the day came when a selected few of them were permitted to see and follow the long promised star (Num. 24: 17) that led to where Jesus, the babe, was found in Bethlehem.

### The Neglected Flock.

WE hear of a congregation that is actually suffering, and unless something is done soon it must finally be swallowed up by the world. It contains a number of earnest members, but they are greatly handicapped. There are a few preachers, but they simply fill the appointments. The elder in charge lives many miles away. He goes to the council meeting, presides, and then returns home. In this way he sees a part of his flock a few hours about every three months. He does not mingle with his people, does not visit them in their homes, nor does he have any fatherly talks with those who need his counsel and personal influence. Can a congregation grow and prosper with this small amount of care? Most assuredly not. The nonresident plan may be a necessity, at times, but it is a very unfortunate one. We believe that nonresident elders, who can not give churches proper attention should not accept such a charge. Let the churches needing assistance secure the service of elders who can give at least a reasonable amount of attention to the flock over which they are chosen to preside. They should not only attend the members' meeting, but they should do some preaching, and, as much as possible, do some visiting in the homes of the members. If an elder, chosen to care for a congregation, can not lose the time to look after the spiritual needs of his flock, let the members come to his financial assistance. But, above all things, he should not neglect the Lord's flock.

### Report About the Devil.

SOME one sends us for publication the account, going the rounds of the press, about a certain negro babe born near Little Rock, Ark. The child is said to have two horns, one above each ear, a forked tail and was able to talk soon after it came into the world. The account makes very interesting reading for the class of people who find it easy to believe the unreasonable. As soon as we read the story, we decided that it was untrue, but to be sure of our grounds before saying anything, we wrote the Methodist Book House, of Little Rock, and were informed that there is no truth, whatever, in the report. The story got started among the superstitious negroes and, finally, found its way into print. The negroes say the child is "the devil," but we have enough white devils to contend with, and need not especially concern ourselves about the black ones. In fact, the worst devils in the country are those that have neither horns or forked tails.



# MISSIONARY DEPARTMENT

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### WHEN WE VISIT THE SICK.

Yes, we all know it is a Christian duty to visit the sick, and some of us do it after a fashion. We mean well, of course, but somehow the results are not as they ought to be; we made a mistake somewhere. Let us look at a few phases that might help: Make the visiting of the sick a precious privilege both to yourself and them. Call immediately, as soon as notified that sickness exists in the family. Call often, but do not stay long. Take with you an atmosphere of health, good cheer, and a hopeful view of the future. If you talk of sacred things, do it with such an emphasis and fervor as to carry conviction and comfort to the afflicted one. Never let the sick person think it is a burden for you to call. When you pray, be brief but sincere and tender. Such a prayer goes to the throne of God, and we have the promise that it "availeth much."

### NEW FADS IN RELIGION.

A study of the various new denominations, continually being started, reminds one again and again that religion, even, is not exempt from the freakish fads of the day. No sooner does any one become possessed with a peculiar idea concerning the Bible or its interpretation, than he starts a church in the promulgation of his pet dogma and, strange to say, he always finds plenty of followers. Now, nothing is farther from the real spirit of Christianity than this very "flying off on a tangent." This fact impresses the thoughtful reader throughout the gospel narrative. The early church had no fads, which is a conclusive evidence of Holy Spirit guidance. The faith "once delivered to the saints" is the most serene, simple, sound, safe and spiritual teaching in the world. It will do its allotted work of saving man without the aid of fads or freaks, fashions and frills. The plain, unadulterated Gospel of our fathers is amply able to fill every legitimate want of the soul. No man-made device can add to its beauty or power.

### HALF-WAY PLANS WILL NOT AVAIL.

A missionary in Swaziland, South Africa, told a native that feathers make a good bed. The native went to his kraal, spread a few feathers on a board, and lay down to sleep. When he awoke the next morning he was stiff and sore, and complained that the missionary was "a liar." The trouble, however, was not in the missionary, but in the fewness of the feathers. The same truth holds good in our spiritual life. If we sow sparingly, we shall, like the Indian, fail to realize the benefit we might have had from a more liberal sowing. If we rob God of his just dues, we need not wonder that we are spiritually lean and half starved. If we are Christians in name only, doing as little as we can,—just enough to retain our membership, after some sort of fashion,—we need not wonder if there is no joy in our Christian life and experience. We can not hope for real results from any half-way attempts. The cheerful giver is the whole-souled giver, and he is cheerful because he has done his allotted share,—he has gone the "second mile," which means joy and victory over Satan and all that is miserly and mean. Living fellowship with the Lord means unconditional surrender of all we have and are. Half-way business means trouble all the way through, and disappointment in the end. Why not become so fully consecrated to the Lord that all we do will be but a pleasure,—a service gladly rendered because we love to do the Lord's will from the heart?

### SOME OF THE RISKS OF FEDERATIONS.

Almost every religious journal, nowadays, sings the praises of federation. Long-severed factions are reuniting, and lopped-off branches are grafted in again upon the good old olive-tree. The old motto is quoted: "In essentials, unity; in non-essentials liberty; in all things charity," and straightway all forms of union are lauded to the skies, no matter what principles of truth are compromised. But let us not be blind to dangers that lurk even in a union along gospel lines, for it often leads to boastful confidence in mere numerical strength. This, at times, proves weakness, especially when there is a chance for official mismanagement and corruption, which seems to be the special bane of large and unwieldy organizations. Few men can be entrusted with power where there is a lack of close supervision of official acts. To have control of large bodies may prove an incentive to both avarice and ambition. However good our intentions may be, it is a lamentable fact that with bodies of large size comes too often the vice of maladministration and irresponsibility. Gravest of all the risks of

federation, however, is this, that fidelity to truth must be largely sacrificed in order to reach the popular basis of union. It is this very point that presents an insurmountable barrier to the Church of the Brethren in all attempts of federation. We can not afford to sacrifice loyalty and vital doctrine for the sake of outward union, which, at best, would be but a hollow pretense of the real union, characteristic of the children of God.

### THROUGH THE NEEDLE'S EYE.

Tall was my camel and laden high,  
 And small the gate as a needle's eye.  
 The city within was very fair,  
 And I and my camel would enter there.  
 "You must lower your load," the porter cried,  
 "You must throw away that bundle of pride."  
 "Now," said the porter, "to make it less,  
 Discard that bundle of selfishness."  
 I obeyed, though with much ado,  
 Yet still nor camel nor I got through.  
 "Ah," said the porter, "your load must hold  
 Some little packages of trust-in-gold."  
 The merest handful was all I had,  
 Yet "Throw it away," the porter bade.  
 Then lo, a marvel! the camel tall  
 Shrank to the size of the portal small,  
 And all my riches, a vast estate,  
 Easily passed through the narrow gate!  
 —Amos R. Wells.

### INDIA NOTES.

In Gujarat alone more than 1,500 pupils and teachers took part in the written examination of the Sunday-school lessons of the first half of the year. Good results have come from all the divisions. In our own Sunday-school, here at Bulsar, two boys were successful in winning medals given to those having the highest mark in the division. It is worth mentioning that in the middle Division the medal was won by a girl. For seven years the boys have been carrying the honor of having the highest rank in the Sunday-school. This year the tide has turned and we hope more girls will be winners in the years to come. The victory by one girl, this year, will be an encouragement for others to work more carefully in the future.

The splendid rains continue and the prospect for a good crop is all that could be desired. During several weeks of July the rain held off, and there was some anxiety about the outcome of the monsoon, but on the last days of the month the "windows of heaven" were again opened, and daily showers have been coming ever since. India is lovely at this season of the year. It is like May at home, when all nature is rejoicing in abundant sunshine and rain.

We have been enjoying the news from the Winona Conference. It began coming early in July, through letters and papers, but the climax of the meeting is found in the Full Report, which takes us to the meeting itself. That it was a good meeting, there is no doubt, and how our hearts rejoice in the good done to those in actual attendance, and the mighty influence reaching to every part of the Brotherhood! May this year's good meeting but be the beginning of more blessed ones in the years to come!

Brother and Sister Blough have had a few pleasant days' with the Brethren in Raj Pipla and Anklesvar. At this writing Bro. Blough is again busy on editorial work. Bro. E. H. Eby and family have been spending some weeks with us, getting a much needed rest.

The health of our school boys and girls continues good throughout the rainy season, for which we are thankful. When all keep well, the daily cares and duties are much lighter. When any one sickens the first question coming to our minds is, "What shall we do?" All this because we have no hospital or doctor of our own. We wonder how long we shall yet have to wait until we have a mission doctor. It does seem that some one in our Brotherhood should be willing to come. In serious cases a long railway journey has to be made before an efficient medical man can be reached, and where patients can be properly cared for. Since no one has been found to come this year, we hope some one may be willing to come next year.

India is to have a new Governor-General this year. Lord Minto, who has served well his five years, is to be succeeded by Sir Chas. Harding, who arrives in November. India, in general, is much pleased with the new appointment. We trust that a peaceful and pleasant term of service may be waiting the new Viceroy.

Bulsar, India.

Eliza B. Miller.

### THE BLANCHARD CHURCH, PUTNAM COUNTY, OHIO.

I came here Aug. 20, according to arrangements made in April. This was my first visit to this church, though my range has extended to various points of the compass in Ohio, other than this settlement. I am preaching on the north side of the Auglaize River, sometimes called the Auglaize Chapel. The river is of historic importance, in connection with Gen. Anthony Wayne's raids against the Indians. Ft. Defiance was erected at the confluence of the Auglaize and Maumee Rivers, at the town of Defiance, about fifteen miles northwest of here. I am always

impressed with past historical reminiscences, connected with the rise of the Church of the Brethren from the early years of forest settlement.

A few of the early missionaries are still in existence. Elders John and Daniel Prowant began as pioneers, and helped to forward the cause of Christ, here, to the present proportions. They were here when the bears howled and when the wildcats prowled in the forest. They cleared the woodland "by the sweat of their face," as all the pioneers were wont to do. With the turning of the virgin soil began the Gospel planting in Ohio's extended plains. Our aged fathers and mothers deserve credit for their powers of endurance, fortitude and piety.

Many of our readers in Illinois may recall Bro. William Prowant, a minister who lived and died near Milledgeville. In an early day he was a tanner, living in the vicinity where I now am. In this modern time the Prowant descendants,—with the aged Daniel Prowant still a survivor,—figure largely in the make-up of the present membership. Bro. D. R. Prowant is a son of the early settler named in this article.

Bro. John Prowant, with his family, was made to suffer from a most heartrending tragedy. A son, nearly twenty-five years old, was brutally murdered, in a thicket near the Auglaize Chapel. It is supposed that a hidden enemy killed their harmless and amiable boy. The detectives have failed, in three years' time, to unravel the mystery and apprehend the perpetrators. The body was weighted down with stones and deposited in the Auglaize River. Readers, imagine the anguish of this intelligent and loving family! The sister clasped the decomposed body of her brother in her wild frenzy, and when the mother was prevented from giving a similar evidence of her maternal sympathy, she fainted away in the agony of her soul. We followed them through the dark winding of their gloom and dread suspense, and sympathized with them as best we could in their painful ordeal.

The history of many of our churches, prominent in pioneer life, will only be known in the day of triumph and reward. If my mission is similar to that of an ancient "Apollon,"—to water the products of early planting,—I feel blest in the divine employ of "strengthening the things that remain," lest they die. Bro. Delphus Weller, with the good qualities of an ancient Timothy, in youthful glow, has the oversight of the Blanchard church Brethren Lawrence and Elmer Prowant are his collaborators in the ministry. The aged pioneer, Bro. D. Prowant, relieved of the strain of responsibility, gives his fatherly advice when needed. The membership numbers about eighty, the settlement stretching through a portion of Putnam and Paulding Counties.

Eld. G. A. Snyder, Sunday-school Secretary of the State District, came Aug. 28 and imparted some very wholesome instruction along the line of Sunday-school work. Bro. Snyder fills the pastorate in the Lima City church, Ohio. A love feast was held Sept. 3. On the whole, our spiritual cooperation and fellowship was quite congenial. We have mutually toiled, and we know that "God giveth the increase." G. D. Zollers.

Putnam, Ohio.

### A GLORIOUS MEETING.

We call it so because it was a meeting with many workers in a glorious cause. It was the Sunday-school and Christian Workers' Convention of California and Arizona, held Aug. 24 and 25, at Glendora, Cal.

Others, doubtless, will write the special news about it, but I made a special note concerning this meeting because to me it was a meeting that awakened many glad memories in my experience of the church work in Southern California. It was so near the location where our pioneers made active efforts in church work, here in this goodly land.

Over a quarter of a century has passed since we first came, and blazed the way for Zion's extension. Loyal and determined hearts were there, and the thought came to my mind that we would build better than we knew. There were disappointments, then, to encounter, but there was abounding faith in prayer, as many prayers were offered in our appeal to a gracious God. One man said to the writer: "I feel in my bones that the Brethren will never make a success in this country." I replied, "I, from the first, have felt just the other way." When I saw the many (not a few) praying God for the good, enthusiastic meeting, and the scores and scores of young people in the front of the battle, like Gordon's band, I was convinced that God is doing a marvelous work here. When a champion of the cause, young in years, causes a thrill of joy to run through many loyal hearts, I had but to think that the Christian Workers are true to their name, and that much can be expected of them.

I could not help but think, how different it is now from what it was when the first meetings were held in this broad valley. I thought of the progress that has been made, especially the privileges and opportunities of the young members of the church. Many remember the efforts, made more than twenty-five years ago, in the City of St. Louis, Mo., for evangelistic work. It was pronounced by many a failure. At this meeting I had the best of evidence to convince me that it was a grand success, judging from the results that could be traced to those early efforts of our Brethren in doing evangelistic



work in cities. One little seed, timely planted, may, by God's expanding grace, bring about wonderful results.

The weather was exceedingly warm, but the meeting of the two days gave evidence that God's children can evolve an enthusiasm that neither heat nor cold can cripple. I heard a number say of the meeting that it was the best of the kind they ever attended. The turnout was excellent.

J. S. Flory.

Pasadena, Cal., Sept. 7.

### Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

#### CALIFORNIA.

**Inglewood church** met in council Sept. 2, Eld. W. Q. Calvert presiding. We decided to arrange for our series of meetings to be held sometime this winter. We also decided to hold a local Sunday-school convention Nov. 13, at 2 P. M. Bro. Oscar Mathias was appointed to solicit funds for the purpose of building a church, for the use of the Redondo mission work. Our communion services will be on Sunday, Nov. 20, at 4 P. M. Our council passed off quietly and profitably.—Jennie A. Stoner, Inglewood, Cal., Sept. 10.

**Los Angeles church** held their council Sept. 9, with Eld. S. G. Lehmer in charge. Bro. G. H. Bashore and O. L. Mager were appointed to look after the repairing of Santa Fe Mission. The Sunday-school has decided to hold rally day exercises on the second Sunday in October.—Florence Stutsman, 134½ S. Hancock Street, Los Angeles, Cal., Sept. 12.

**Oak Grove church** met in council Sept. 10. One paper was passed to District Meeting. Church officers were elected, and other business transacted. Bro. S. W. Wink was selected moderator for one year. A Christian spirit pervaded the meeting and the membership was well represented.—Linnie Coffman, Laton, Cal., Sept. 12.

#### CANADA.

**Fairview.**—Our council was held Sept. 3. Our elder being absent, Bro. Stauffer, who was stopping with us, was chosen moderator. Bro. Harp, of Kenmare, N. Dak., was with us during the latter part of the meeting. Sept. 4 Bro. D. W. Shock, of York, N. Dak., was present, preaching for us both morning and evening. Sept. 11 Bro. Levi Minnich, of Greenville, Ohio, gave us a talk on Sunday-school work. He also led the song service in the evening.—Jennie L. Heckman, Nutrie, Sask., Canada, Sept. 12.

#### IDAHO.

**Boise.**—This mission was favored by an interesting sermon delivered by Bro. Fred Flory, of Twin Falls, Idaho. Eld. J. H. Grabbill, of Nampa, Idaho, also preached for us the evening. Since our recent District Meeting, Bro. Grabbill has been with us several times. His visits are much appreciated. One has been received by baptism since our last report.—L. E. Keltner, Boise, Idaho, Sept. 11.

#### ILLINOIS.

**Arnolds Grove.**—Our church met in council Sept. 10. Our elder, Bro. W. H. Elsenbise, presided. We chose two delegates, Bro. Sylvia Slifer and Bro. J. H. Grabbill, to represent us at District Meeting.—Carrie Elsenbise, Mt. Carroll, Ill., Sept. 10.

**Big Creek.**—We met in council Sept. 10, with our elder, Bro. D. J. Bickenstaff, moderator. We decided to hold our communion Oct. 22, at 5 P. M. The officers for the ensuing year were elected as follows: Bro. J. Rothrock, trustee; Sister Bertha Ridgely, clerk. Bro. J. Markman, agent for the publications, and Bro. O. Ridgely, treasurer. Sister Bertha Ridgely is to represent the church at District Meeting, with Pearl Ridgely alternate. In the evening we listened to an able sermon by our elder, Bro. D. J. Bickenstaff, on the part of December, or the first of January, to be conducted by Bro. Chas. Yearout.—George Eble, 713 E. Main St., Olney, Ill., Sept. 12.

**Rock Creek church** met in council Sept. 10. Bro. W. H. Grater presided in the absence of our elder. Bro. S. I. Newcomer was re-elected elder. Brethren J. V. Bates and W. H. Grater were chosen delegates to District Meeting. Sister Rebecca Gerdes and Bertha Grater were appointed auditing committees. Our weekly prayer meeting is well attended.—Bertha M. Grater, Morrison, Ill., Sept. 11.

**Sterling.**—Sept. 11 Bro. J. G. Royer was with us and gave us some splendid talks along the line of Sunday-school work. Bro. Royer is full of his subject, and knows how to inspire others. He preached twice for us also. Our love feast will be Nov. 13, at 2 P. M.—Lillie Prantz, 810½ Ninth Avenue, Sterling, Ill., Sept. 16.

#### INDIANA.

**Beaver Dam.**—We are in the midst of a series of meetings. Bro. J. V. Felthous, of Logansport, is with us since Sept. 3. Our congregations are not so large as we should desire to have them, but the attention and order are good, and the preaching is excellent. Saturday evening, Sept. 10, we had our communion, which was small, but God's Spirit was with us. A few had come from adjoining churches. Among Cunningham, of Flora, Ind. We also had a two week series of meetings at the Bethel schoolhouse, which closed with a full house. This meeting was conducted by Eld. J. G. Steinbaugh, assisted by the writer.—J. S. Kline, Akron, Ind., Sept. 13.

**Bethel Center.**—We held our council meeting Sept. 10. There being no elder present, Bro. Royer officiated. Our love feast will be Oct. 8, at 4 P. M. We expect to get Bro. Abraham Young, of Stockport, Ind., to hold a series of meetings for us. The meetings are to begin a week before our love feast. All are cordially invited, especially the ministering brethren.—Annie Royer, R. D. 24, Matthews, Ind., Sept. 12.

**Bremen.**—We held our harvest meeting Sept. 10. Bro. Christian Metzler, of Wakarusa, conducted the meeting. He also delivered a sermon for us the following morning. The sermons were greatly appreciated. A collection of \$9.44 was taken.—Monroe Martin, Bremen, Ind., Sept. 12.

**Howard church** met in council preparatory to the love feast, our elder, Peter Houk, presiding. Bro. John Flory was selected delegate to District Meeting, and Sister Elida Brubaker to Sunday-school Meeting. One letter was granted. Our joint Sunday-school Meeting was held at this place Sept. 3. Our District Sunday-school Meeting was held at this place Sept. 3. Chester Poff remained and preached Saturday evening and Sunday morning.—Goldie Henry, R. D. 2, Kappa, Ind., Sept. 13.

**Lick Creek.**—Aug. 23 Bro. L. T. Holsinger began a series of meetings at the Maple Grove house, which closed last Tuesday evening. Four accepted Christ. The meetings throughout were well attended. Our council meeting was held Sept. 3, at the Denmark house. Nov. 12 is the time of our love feast. Bro. J. C. Mitchell and Bro. H. B. Klefner were chosen delegates to District Meeting.—Lunette Mitchell, R. D. 2, Center Point, Ind., Sept. 9.

**Nappanee church** held their annual harvest meeting Sept. 4. Bro. Wm. Overholser preached for us. The congregation was very large. The offering was \$24.33. In the afternoon we had a well-attended children's service. The offering was

\$3.49. Sept. 8 the church met in quarterly council, our elder, David Metzler, presiding. The deacons reported the annual visit. Delegates to District Meeting, David Metzler and C. W. Becker; alternates, the writer and Sol. J. Strycker.—B. J. Miller, Nappanee, Ind., Sept. 13.

**Palatine church** met in council Sept. 10, with our elder, Bro. W. S. Toney, presiding. Eld. G. B. Heeter, of Burnetts Creek, visited in the evening. Our love feast will be Oct. 15. Bro. Heeter remained with us over Sunday and preached for us. His sermons were much appreciated.—G. O. Bridge, Reynolds, Ind., Sept. 16.

**Plevna church** met in council Sept. 8, at 10 A. M., with Eld. Amos Kendall in charge. Much business came before the church. Two weeks later, Bro. Kendall visited in the evening, requested the church to relieve him from the care of the church, and Bro. Peter Houk was chosen as elder for the ensuing year.—Frank R. King, R. D. 2, Greentown, Ind., Sept. 12.

**Salamanca church** has just closed a very successful revival at the Lancaster house. Bro. Wm. Lampin, of Toledo, Ill., did the preaching. The meeting began Aug. 7, and closed Aug. 29. There were twenty-six accessions by confession and baptism.—Millie Wike, R. D. 6, Huntington, Ind., Sept. 5.

**Santa Fe church** met in council Sept. 15, Eld. D. B. Wolf presiding. The annual visit, prior to our love feast, was reported and showed the members to be in love and union. Brethren from adjoining churches were Eld. Frank Fisher, Eld. D. P. Nead, Bro. D. H. Long, Bro. Elmer Dally and Bro. Davis P. Klepinger. The church held an election for a minister and two laymen. Brethren Sherman Kendall and Forest Hostetler being nearly equal, the church decided to elect both. The choice for deacons fell on four, instead of two. All were duly installed except Bro. Hostetler and one sister.—John E. Miller, R. D. 18, Loree, Ind., Sept. 18.

**Springfield.**—Sept. 4 Eld. L. B. Lerkey was with us and gave us two instructive sermons. Sept. 11 occurred our annual harvest meeting. Bro. Lafayette Steele, of Walkerton, Ind., preached for us in the forenoon and afternoon. Sister Sadie Stutsman, of North Manchester College, conducted the song service. The missionary collection amounted to \$38. We had a profitable meeting throughout.—Etta Elson, Wawaka, Ind., Sept. 13.

**Summitville.**—Our church met in council Sept. 10, at 1:30 P. M. Our elder, Bro. J. W. Rarick, had charge of the meeting. The deacons reported the annual visit. All seem to be in love and union. The time for our communion services have been changed from seven o'clock to six o'clock, on account of the meeting being on Sunday evening. The Sunday-school was reorganized, with Bro. Eddie Surber, superintendent; Sister Hazel Lamb, secretary. We decided to have rally day, Sept. 25.—Sarah Lamb, Summitville, Ind., Sept. 13.

**Tippecanoe church** met in council today, with Bro. Rich Creek presiding. We appointed our love feast for Oct. 22, at 5 P. M. Brother and Sister Rich Creek will represent us at District Meeting.—Josiah Garber, R. D. 3, Syracuse, Ind., Sept. 17.

**Turkey Creek church** met in council Sept. 3. The visiting brethren reported the church to be in love and union with the exception of a few. Brethren Edward Uley and John Pfeiffer were chosen delegates to District Meeting. One letter was granted. Our love feast will be held Sept. 10. Bro. John R. Miller, of South Union, conducted the services. He also remained over Sunday and preached an excellent sermon.—Clinton Collander, Nappanee, Ind., Sept. 12.

**Upper Deer Creek church** met in council Sept. 3, with our elder, Bro. Jacob Cripe, in charge. We decided to hold a series of meetings this fall, beginning Oct. 30. Our communion will be Nov. 13, at 2 P. M. Bro. Jacob Cripe was selected delegate to District Meeting, and Bro. John Gish is our delegate to Sunday-school Meeting.—Frank Burrows, R. D. 15, Lincoln, Ind., Sept. 11.

**West Goshen.**—The West Goshen church held their council meeting Sept. 3. Brethren Calvin Huber and Melvin Stutsman were chosen delegates to District Meeting. Brethren Frank Kreider, Levi Hoke and John Weaver were present. Our visit was reported. All things considered, we had a good gathering.—J. H. Miller, Goshen, Ind., Sept. 3.

**White church** met in council Sept. 7, with Eld. L. M. Dunbar presiding. One letter was received and two granted. Bro. Frank Johnson was selected delegate to District Meeting. Our love feast will be Oct. 16, at 2 P. M. It was stated in my last letter that Bro. Michael Flory would come and hold a series of meetings the latter part of August. Bro. Flory was unable to come at the time stated, and the meetings were deferred.—Willard Anderson, Darlington, Ind., Sept. 12.

#### IOWA.

**Iowa River church** met in council Sept. 10. Our elder, Bro. F. W. Wheeler, presided. We decided to raise \$40.00 for the District Meeting Board this year. We expect to begin our series of meetings Oct. 1. Bro. Ellis Caslow, of Panora, is to preach for us. Our love feast is appointed for Sept. 15 and 16, at 2:30 P. M. Our delegates to District Meeting are Bro. M. W. Weiler and Sister Kate Himes.—Laura L. Hoffer, R. D. 5, Box 44, Marshalltown, Iowa, Sept. 10.

**Maple Valley.**—Sept. 3 closed a series of twelve sermons, preached by Bro. Vancil and Bro. Zimmerman. Bro. and Sister Kimmel, of Sheldon, were with us and led the singing during the meetings. We held our love feast Sept. 3. On Friday afternoon we had a very interesting sisters' meeting. Elder Jesse Ralston and the writer were chosen delegates to District Meeting.—Edith G. Faulkender, R. D. 4, Aurelia, Iowa, Sept. 12.

**South Keokuk.**—The meetings which have been in progress, here, since the 1st of August, are closing. Bro. Ezra Flory, closed the series of meetings on Sunday evening. Our love feast will be Oct. 15, at 2 P. M. While here, Bro. Flory labored hard for the saving of souls, and added much to the strength of the church spiritually. Our love feast, Sept. 10, was well attended. Over eighty members surrounded the Lord's tables. Bro. Flory officiated.—Bertha Shady, R. D. 2, Ollie, Iowa, Sept. 11.

#### KANSAS.

**Belleville.**—Bro. James M. Moore, of Bethany Bible School, closed a very interesting series of sermons at our church, Aug. 31. His work was much appreciated. Bro. Kesler, of Lone Star, Kans., will begin a series of meetings with us Sept. 20.—Susie R. Williams, Belleville, Kans., Sept. 14.

**Bloom church** met in council Sept. 3. We had a pleasant meeting at the home of our elder, Bro. G. W. Weddle. We did not have much time for business. We are building a new church in Bloom. We decided to hold our love feast when the church is completed, which will be in the near future. Our elder, Bro. G. W. Weddle, will represent our church at District Meeting, and Bro. Emory Martin alternate.—Pearl Weddle, Bloom, Ind., Sept. 3.

**Chapman Creek church** met in council Sept. 10, with our elder, Bro. Cakerice, presiding. One was received by letter. Bro. George Manon will hold a series of meetings for us in November. Our love feast will be Nov. 19, at 10 A. M. Bro. Cakerice is our delegate to District Meeting. Sister Correll is Sunday-school delegate. We are on our way to District Meeting. Brethren E. F. Sherfy and C. F. Evans to District Meeting. Bro. Sherfy preached two good sermons for us on Sunday.—Minerva Strohm, Abilene, Kans., Sept. 13.

**Newton.**—Writing to the Messenger, under date of Aug. 23, I stated that during Bro. Miller's pastorate several had united with the church. I have since learned that was misinformed. On account of sickness I was unable to attend very often and did not know the exact state of affairs. Not wishing to make any false statements, I desire to correct this one.—Mrs. A. Lader, 433 W. Third Street, Newton, Kans., Sept. 14.

**North Solomon church** met in council Sept. 10. Bro. Ed. Small was chosen as delegate to District Meeting. One letter was granted. We decided to hold our love feast Nov. 5. A collection of \$69 was taken for missions. Bro. Yearout, of Morrill, Kans., will assist us in a series of meetings beginning the last of October.—Anna Wagner, Fortis, Kans., Sept. 13.

**Notice.**—Those attending the District Meeting of Southwestern Kansas and Southern Colorado will please note: Santa Fe trains will be met at Conway.—the east-bound train at noon and the west-bound train at 2 P. M. Those coming on the Rock Island R. R., east-bound, will be met at Inman at 10 A. M. Those coming any other way will please notify Bro. E. E. Yoder or Bro. E. E. Strohm. For convenience in transportation notify these parties how many are coming, and when.—Mrs. Emma Yoder, Conway, Kans., Sept. 14.

**Ottawa church** met in council Sept. 16 with our elder, P. E. Whitmer, in charge. We elected Brethren P. E. Whitmer and J. S. Carney to represent us at District and Sunday-school Meetings. Bro. Ernest Sherfy will be with us Sept. 18, to begin a three weeks' series of meetings. Oct. 8 and 9 we will hold our fall communion. It will be a two days' meeting. Five letters were granted.—Lois Throne, Ottawa, Kans., Sept. 17.

**Paint Creek.**—Sept. 11 we enjoyed an all-day harvest meeting. Bro. William Leaman, of Monmouth, Kans., preached the harvest sermon in the forenoon. In the afternoon we had a children's program, after which he gave a very interesting missionary discourse. He preached in the evening, also. It was a day full of spiritual food, and we hope to enjoy such a service again next year. A collection of \$7.50 was taken for missionary work. In my last notice, through an oversight, I gave our love feast date as Oct. 14. It should be Oct. 15.—Annie Richard, Uniontown, Kans., Sept. 17.

**Sabetha church** closed a very interesting series of meetings Sept. 11. The meetings were continued for three weeks, and conducted by Eld. J. D. Mishler, of Indiana. Eight were baptized and two reclaimed. Our love feast will be held Oct. 15 and 16. Norman R. Pike, Sabetha, Kans., Sept. 12.

#### MARYLAND.

**West Point.**—The members of this place met in council Sept. 11, with Bro. John Weybright presiding. He was assisted by Bro. Walter Engle. We enjoyed a very pleasant meeting. Arrangements were made for our love feast, to be held Sept. 24.—John M. Pohman, Reisterstown, Md., Sept. 12.

#### MICHIGAN.

**Copemish.**—Bro. J. M. Smith, of Woodland, Mich., commenced a series of meetings at Morilla, Mich., Sunday, Sept. 11.—Ota E. Moss, R. D. 1, Copemish, Mich., Sept. 12.

**Grand Rapids.**—Since Sept. 1 we are located in the city of Grand Rapids, trying to do some work for the Master. Any one knowing of brethren or sisters, or members' children, or any friends, whom they may know, will please give us their addresses. We would be pleased, also, to have those who may be passing through the city call on us. Our mission is located at 978 Burton Ave., and is reached by taking a "division" car south to the end of the line.—G. F. Cullen, 829 Elm Ave., Grand Rapids, Mich., Sept. 16.

**Lake View.**—We met in council Sept. 3, with Bro. George E. Deardorff presiding. Two members were received by letter, and three letters of membership were granted. Sunday-school officers were elected for nine months, with Bro. J. C. Worstler superintendent. We decided to hold our communion Oct. 15, beginning at 10 A. M. We expect Bro. George S. Swihart to be with us in a series of meetings to commence about the first of December. Our harvest meeting was held Sept. 4, after which a collection was taken for mission work.—Miss Ella Keith, Brethren, Mich., Sept. 7.

**Saginaw church** met in council Sept. 10. Sister Mattie Redall was chosen agent for the Publishing House for the next year, and the writer presided at the Christian Workers' Meeting for six months. The time of our communion was changed from Oct. 1 to Oct. 29, beginning at 10:30 A. M. At that time we expect Bro. C. H. Deardorff, of Copemish, to begin a series of meetings.—Bertha Albright, Bannister, Mich., Sept. 12.

#### MISSOURI.

**Aurora.**—We were greatly strengthened and encouraged by the recent arrival of several families of members from Quinter, Kans. Bro. A. J. Peebler will soon be at home and we hope to effect an organization before long. Any one desiring to change location would do well to look at this place, where there are abundant crops and plentiful rainfall. We will have eighteen members when all get here that are expected.—Clemens L. Peebler, Aurora, Mo., Sept. 12.

**Clear Fork church** met in council Sept. 14. Our series of meetings will commence sometime in October. Bro. D. L. Mitchell is to preach the opening sermon. On the Sunday following one of the members of the Child Saving Commission was with us, and gave us a talk. At this meeting a collection of \$4.00 was taken.—Mrs. Sue Long, R. D. 6, Warrensburg, Mo., Sept. 13.

**Fair View church** met in council Sept. 10, with our elder, Bro. J. G. Hytton, presiding. Three letters of membership were granted. Bro. E. B. Hytton was elected delegate to District Meeting. A collection of \$4.05 was taken.—Maggie Hytton, R. D. 1, Box 17, Macomb, Mo., Sept. 10.

**Farrington church** met Saturday evening, Sept. 3, for a week's series of meetings. Our elder, Bro. C. Steerman, is preaching there. The church was revived and sinners led to do some serious thinking. Our love feast will be the evening of the 10th was well attended and enjoyed. Our meetings closed on the evening of the 11th. The congregation remembered our elder with a handsome donation. Bro. Steerman conducted a series of meetings at Broad Water church Sept. 7. Our Sunday-school is progressing rapidly. The interest is good.—N. W. Elsenbise, Farrington, Mo., Sept. 14.

**Mineral Creek.**—We are now in the beginning of our series of meetings. Bro. J. J. Yoder, of McPherson, Kans., is assisting in the home ministry these meetings. Our love feast to school and temperance meeting was well attended, and interesting. The brethren at this place are doing what they can to promote the cause of temperance in our community and State. Our love feast will be Oct. 19.—Zilpha Campbell, Leeton, Mo., Sept. 7.

**Shoal Creek.**—This church met in council, with Bro. Henry Elter presiding. Six were received by letter. Our revival meetings were well attended. Our love feast will be the 24th. We invite our brethren, sisters and friends to be with us. The church is in sight of the depot.—Sister S. E. Trenary, Fairview, Mo., Sept. 11.

**Walnut Creek.**—Last Sunday night Bro. J. S. Cline closed a very interesting series of meetings at the Walnut Creek church. The meeting lasted two weeks. Bro. Cline's sermons were carefully selected and well delivered. Sept. 10, the evening before our meeting closed, we held our love feast. Bro. Cline left on Monday morning, Sept. 12, for his home in St. Joseph, Mo.—W. B. Maxwell, R. D. 3, Monterey, Mo., Sept. 13.







## FINANCIAL REPORT

## CORRECTIONS.

The \$13 credited to Timberville congregation, Virginia, in the Annual Meeting report, should have been credited to Linville Creek congregation.

Macoupin Creek congregation, Southern Illinois, should have been credited in Annual Meeting Offering, with \$23 instead of \$3.90. This will reduce "loose in hat" proportionately.

Elgin congregation, Illinois, should have been credited with \$73 in Annual Meeting report. This will reduce the "loose in hat" amount proportionately.

During the month of July the General Mission Board sent out 103,896 pages of tracts.

The Brethren's General Mission Board acknowledges the receipt of the following donations for the month of July, 1910:

## WORLD-WIDE.

|                                                                                                                                             |  |
|---------------------------------------------------------------------------------------------------------------------------------------------|--|
| <b>Pennsylvania—\$75.29.</b>                                                                                                                |  |
| Southern District, Individuals.                                                                                                             |  |
| G. B. and Nancy Stouffer, \$1; A. brother and sister, \$1.75; Solomon Strauser, \$3; Verna A. Bashore, \$2; Middle District, Congregations. |  |
| Fairview, \$15; Clear, \$4.15; Sunday Schools.                                                                                              |  |
| Clover Creek and Martinsburg, \$1.14; Bellwood, \$2; Individual.                                                                            |  |
| Esther Lingenfelter, \$1.00                                                                                                                 |  |
| Western District, Congregations.                                                                                                            |  |
| Husband House—Middle Creek, \$1.00                                                                                                          |  |
| Individuals.                                                                                                                                |  |
| Geo. Cunningham, \$1; Wm. Howe (marriage notice), 50 cents; Indiana—\$52.30.                                                                |  |
| Northern District, Congregations.                                                                                                           |  |
| Pleasant Valley, \$37; Walnut, \$9.30, Individuals.                                                                                         |  |
| Eliz. Eble, \$5; H. W. Kriehbaum (marriage notice), \$1.                                                                                    |  |
| <b>Missouri—\$46.71.</b>                                                                                                                    |  |
| Northern District, Sunday Schools.                                                                                                          |  |
| Wakenda, \$19; Rockingham, \$16.56 Individual.                                                                                              |  |
| Mrs. E. Reddick, \$2.00                                                                                                                     |  |
| Middle District, Individuals.                                                                                                               |  |
| Riley Stump and wife, \$7; S. E. Weaver, 55 cents; Mary M. Cox, 50 cents.                                                                   |  |
| <b>California—\$35.18.</b>                                                                                                                  |  |
| Northern District, Individual.                                                                                                              |  |
| D. S. Musselman, \$8.00                                                                                                                     |  |
| Southern District, Congregation.                                                                                                            |  |
| Pomona, \$8.85                                                                                                                              |  |
| Mission Points and East Money, per Mrs. J. Z. Gilbert, \$5.00                                                                               |  |
| <b>Iowa—\$34.45.</b>                                                                                                                        |  |
| Northern District, Congregation.                                                                                                            |  |
| Greene, \$5.00                                                                                                                              |  |
| Middle District, Individuals.                                                                                                               |  |
| J. B. and Minnie Spurgeon, \$2.00                                                                                                           |  |
| Southern District, Congregation.                                                                                                            |  |
| North English, \$7.45                                                                                                                       |  |
| Individuals.                                                                                                                                |  |
| Mattie Summers, \$1; Homer F. Caskey (marriage notice), 50 cents; J. H. Keller (marriage notice), 50 cents.                                 |  |
| <b>North Dakota—\$29.63.</b>                                                                                                                |  |
| Sunday School, \$25; Prairie Home—Ray Salem, \$4.63.                                                                                        |  |

|                                                                                 |       |
|---------------------------------------------------------------------------------|-------|
| Congregation, \$3.13.                                                           | 28 13 |
| Individuals.                                                                    |       |
| Elmus Cocanower, \$1; J. A. Brum- (marriage notice), 50 cents.                  | 1 50  |
| <b>Illinois—\$13.50.</b>                                                        |       |
| Northern District, Sunday School.                                               | 12 00 |
| Individual.                                                                     |       |
| Mrs. G. E. Wheeler, \$1.00                                                      |       |
| Southern District, Individual.                                                  | 1 50  |
| James M. Moore (marriage notice), Washington—\$10.00.                           |       |
| Individuals.                                                                    | 10 00 |
| A. Wash Woman, \$7.54.                                                          |       |
| Oklahoma—\$7.54.                                                                |       |
| Congregation.                                                                   | 6 39  |
| Washita.                                                                        |       |
| Individuals.                                                                    |       |
| A. Lincoln Boyd, \$1.15; A. Slater, Elgin, \$1.                                 | 2 15  |
| Maryland—\$6.40.                                                                |       |
| Eastern District, Individual.                                                   | 5 00  |
| Elgin, \$1.                                                                     |       |
| Western District, Individuals.                                                  |       |
| Mrs. J. L. Vought and family, \$1; Ida M. Jewhauser, 40 cents; Colorado—\$5.00. |       |
| Western District, Individual.                                                   | 5 00  |
| Receipt No. 13044.                                                              |       |
| <b>Kansas—\$4.81.</b>                                                           |       |
| Northeastern District, Individuals.                                             | 4 81  |
| D. W. Shidler, \$3.81; O. F. Zappe, \$1.                                        |       |
| <b>Nebraska—\$2.00.</b>                                                         |       |
| Individuals.                                                                    |       |
| C. J. Fraser and wife, \$2.00                                                   |       |
| Ohio—\$15.50.                                                                   |       |
| Southern District, Individual.                                                  | 1 50  |
| Wm. Klepinger (Deceased), \$1.00.                                               |       |
| Wisconsin—\$1.00.                                                               |       |
| Individuals.                                                                    | 1 00  |
| Mr. and Mrs. J. E. Zollers, \$1.00                                              |       |
| Total for the month, \$325 31                                                   |       |
| Previously reported, 18,165 91                                                  |       |
| Total for year so far, \$18,491 22                                              |       |
| <b>INDIA ORPHANAGE.</b>                                                         |       |
| <b>Pennsylvania—\$119.69.</b>                                                   |       |
| Eastern District, Individual.                                                   | 20 00 |
| Elizabeth W. Keller, \$1.00                                                     |       |
| Southern District, Sunday School.                                               | 40 00 |
| York, \$1.00                                                                    |       |
| Shank's Sisters' Sewing Circle, \$1.00                                          |       |
| Middle District, Christian Workers.                                             | 20 00 |
| Altoona Flower and Mission Fund Sunday School.                                  | 20 00 |
| Lewistown, \$1.00                                                               |       |
| Miss. and Temp. Assoc. New Enterprise, \$1.00                                   |       |
| <b>California—\$20.00.</b>                                                      |       |
| Northern District, Individual.                                                  | 10 00 |
| Mrs. Anna Kline, \$1.00                                                         |       |
| Southern District, Sunday School.                                               | 10 00 |
| El Centro, \$1.00                                                               |       |
| Maryland—\$22.00.                                                               |       |
| Middle District, Congregation.                                                  | 16 00 |
| Pleasant View, \$1.00                                                           |       |
| Sunday School, \$1.00                                                           |       |
| Primary Class, Hagerstown, \$1.00                                               |       |
| Western District, Individuals.                                                  | 5 00  |
| Mrs. J. L. Vough and family, \$1.00                                             |       |
| <b>Indiana—\$20.00.</b>                                                         |       |
| Middle District, Sunday School.                                                 | 10 00 |
| Primary Department, N. Manchester, \$1.00                                       |       |
| Aid Society, \$1.00                                                             |       |
| North Manchester, \$1.00                                                        |       |

|                                                                   |       |
|-------------------------------------------------------------------|-------|
| <b>Virginia—\$20.00.</b>                                          |       |
| Second District, Aid Society.                                     | 20 00 |
| Middle River, \$1.00                                              |       |
| <b>Idaho—\$20.00.</b>                                             |       |
| Sunday School.                                                    | 20 00 |
| Twin Falls, \$1.00                                                |       |
| <b>Illinois—\$15.50.</b>                                          |       |
| Northern District, Christian Workers.                             | 9 60  |
| Aid Society, \$1.00                                               |       |
| Southern District, Sunday School.                                 | 5 00  |
| Centennial, \$1.00                                                |       |
| <b>Ohio—\$15.51.</b>                                              |       |
| Northeastern District, Individual.                                | 15 00 |
| Southern District, Sunday School.                                 | 1 51  |
| New Carlisle, \$1.00                                              |       |
| <b>Nebraska—\$10.16.</b>                                          |       |
| Sunday School.                                                    | 10 16 |
| Bethel, \$8.68.                                                   |       |
| <b>Michigan—\$8.68.</b>                                           |       |
| Sunday School.                                                    | 5 00  |
| Sundev, \$1.00                                                    |       |
| West Thornapple Birthday Bank, \$1.68                             |       |
| <b>Washington—\$3.00.</b>                                         |       |
| Sunday School.                                                    | 3 00  |
| Sunnyside, \$1.00                                                 |       |
| Total for the month, \$284 64                                     |       |
| Previously reported, 943 45                                       |       |
| Total for year so far, \$1,228 09                                 |       |
| <b>INDIA MISSION.</b>                                             |       |
| <b>Pennsylvania—\$63.12.</b>                                      |       |
| Middle District, Congregation.                                    | 43 39 |
| Woodbury, \$1.00                                                  |       |
| Western District.                                                 | 19 73 |
| Purchase Line S. S. Convention, \$1.00                            |       |
| <b>Michigan—\$23.19.</b>                                          |       |
| Sunday Schools.                                                   | 23 19 |
| Woodland, \$20; West Thornapple, \$3.19.                          |       |
| <b>Maryland—\$6.00.</b>                                           |       |
| Eastern District, Individual.                                     | 5 00  |
| Susannah Hutchison, \$1.00                                        |       |
| Western District, Individuals.                                    | 1 00  |
| Mrs. J. L. Vought and family, \$1.00                              |       |
| <b>Iowa—\$2.75.</b>                                               |       |
| Middle District, Sunday School.                                   | 2 75  |
| Beaver Union, \$1.00                                              |       |
| <b>Washington—\$2.00.</b>                                         |       |
| Individual.                                                       | 2 00  |
| Lloyd Rittenhouse, \$2.00                                         |       |
| Total for the month, \$97 06                                      |       |
| Previously reported, \$865 07                                     |       |
| Total for the year so far, \$402 13                               |       |
| * A 1 cent error occurs in this footing in July and Aug. Visitor. |       |
| <b>INDIA NATIVE SCHOOLS.</b>                                      |       |
| <b>Ohio—\$11.00.</b>                                              |       |
| Northwestern District, Individual.                                | 6 00  |
| Allice Miller, \$1.00                                             |       |
| Southern District, Aid Society.                                   | 5 00  |
| Painter Creek, \$1.00                                             |       |
| <b>District of Columbia—\$10.00.</b>                              |       |
| Washington City Miss. Society, \$10.00                            |       |
| <b>Iowa—\$10.00.</b>                                              |       |
| Middle District, Sunday School.                                   | 5 00  |
| Hannah C. Badger's S. S. Class, \$1.00                            |       |
| Individual.                                                       | 5 00  |
| Hannah C. Badger, \$1.00                                          |       |
| <b>Pennsylvania—\$5.00.</b>                                       |       |
| Southern District, Individual.                                    | 5 00  |
| Katie M. Roth, \$1.00                                             |       |

|                                                                                                                                                                                                                                                                                                       |      |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|
| <b>Nebraska—\$5.00.</b>                                                                                                                                                                                                                                                                               |      |
| Individual.                                                                                                                                                                                                                                                                                           |      |
| Susan Rothrock, \$5.00                                                                                                                                                                                                                                                                                |      |
| <b>Indiana—\$5.00.</b>                                                                                                                                                                                                                                                                                |      |
| Southern District, Individual.                                                                                                                                                                                                                                                                        | 5 00 |
| Josephine Hanna, \$1.00                                                                                                                                                                                                                                                                               |      |
| Total for the month, \$48 08                                                                                                                                                                                                                                                                          |      |
| Previously received, 385 93                                                                                                                                                                                                                                                                           |      |
| Total for year so far, \$411 93                                                                                                                                                                                                                                                                       |      |
| <b>INDIA WIDOWS' HOME.</b>                                                                                                                                                                                                                                                                            |      |
| <b>Oklahoma—\$2.15.</b>                                                                                                                                                                                                                                                                               |      |
| Sunday School.                                                                                                                                                                                                                                                                                        |      |
| Class No. 4, Washita, \$2.15                                                                                                                                                                                                                                                                          |      |
| Total for the month, \$2 15                                                                                                                                                                                                                                                                           |      |
| Previously reported, 87 60                                                                                                                                                                                                                                                                            |      |
| Total for year so far, \$89 65                                                                                                                                                                                                                                                                        |      |
| <b>CHINA MISSION.</b>                                                                                                                                                                                                                                                                                 |      |
| <b>Idaho—\$14.50.</b>                                                                                                                                                                                                                                                                                 |      |
| Christian Workers.                                                                                                                                                                                                                                                                                    |      |
| Twin Falls, \$1.00                                                                                                                                                                                                                                                                                    |      |
| <b>Illinois—\$7.00.</b>                                                                                                                                                                                                                                                                               |      |
| Southern District.                                                                                                                                                                                                                                                                                    |      |
| Christian Workers' Sacrifice Mission Band, Oakley, \$1.00                                                                                                                                                                                                                                             |      |
| <b>Indiana—\$5.00.</b>                                                                                                                                                                                                                                                                                |      |
| Middle District, Individual.                                                                                                                                                                                                                                                                          | 5 00 |
| A. Slater, Roann, \$1.00                                                                                                                                                                                                                                                                              |      |
| <b>Maryland—\$1.00.</b>                                                                                                                                                                                                                                                                               |      |
| Western District, Individuals.                                                                                                                                                                                                                                                                        | 1 00 |
| Mrs. J. L. Vought and family, \$1.00                                                                                                                                                                                                                                                                  |      |
| Total for the month, \$27 60                                                                                                                                                                                                                                                                          |      |
| Previously reported, 115 47                                                                                                                                                                                                                                                                           |      |
| Total for year so far, \$142 97                                                                                                                                                                                                                                                                       |      |
| <b>CHURCH EXTENSION.</b>                                                                                                                                                                                                                                                                              |      |
| <b>Maryland—\$1.00.</b>                                                                                                                                                                                                                                                                               |      |
| Western District, Individuals.                                                                                                                                                                                                                                                                        | 1 00 |
| Mrs. J. L. Vought and family, \$1.00                                                                                                                                                                                                                                                                  |      |
| Total for the month, \$1 00                                                                                                                                                                                                                                                                           |      |
| Total for year so far, \$1 00                                                                                                                                                                                                                                                                         |      |
| <b>OHIO—\$1.00.</b>                                                                                                                                                                                                                                                                                   |      |
| Northern District, Individual.                                                                                                                                                                                                                                                                        | 1 00 |
| A. Slater, Ashland, \$1.00                                                                                                                                                                                                                                                                            |      |
| Total for the month, \$1 00                                                                                                                                                                                                                                                                           |      |
| Previously reported, 2 00                                                                                                                                                                                                                                                                             |      |
| Total for year so far, \$3 00                                                                                                                                                                                                                                                                         |      |
| <b>DENVER MEETINGHOUSE.</b>                                                                                                                                                                                                                                                                           |      |
| Denver, Colo., Aug. 1, 1910. Amount of money received by the Church of the Brethren toward the completion of the Brethren's churchhouse in Denver, Colo., from April 1 to Aug. 1, 1910, \$34.30.—H. F. Caylor, Secretary-Treasurer, Building and Fund Committee, 165 So. Clarkson, St., Denver, Colo. |      |
| <b>BETWEEN SUNDAY-SCHOOL EXTENSION OF CHICAGO.</b>                                                                                                                                                                                                                                                    |      |
| The treasurer has received the following contributions for the Extension during the month of July: Building Fund, \$138.65. Total pledges to Building Fund for July, to Aug. 1, 1910, \$34.30.—H. F. Caylor, Secretary-Treasurer, Building and Fund Committee, 165 So. Clarkson, St., Denver, Colo.   |      |

congregations not being represented. The Board was directed to take steps to have a better representation next year. Our District Meeting having been delinquent on Annual Meeting Committee Fund, a paper was presented by the Bethany congregation, asking District Meeting to urge each elder or housekeeper to see that this is paid. This was spread on the Minutes.

Bro. C. W. Guthrie, of California, and Bro. Samuel Johnson, of Pennsylvania, were with us and rendered helpful and much appreciated assistance. On Friday evening Bro. Guthrie, taking the place of the writer, preached the missionary sermon, after which a collection of \$10.54 was taken.

On Saturday evening we held our love feast, Bro. Z. Ammon officiating. Some had already left the meeting, and only twenty-seven were left to surround the Lord's table. Taking it as a whole, it was the best District Meeting we ever attended. May God's grace abide with us and give us a better one next year! A. C. Auvil.

Thornton, W. Va., Aug. 30.

## SOUTHERN PENNSYLVANIA.

The Ministerial and Sunday-school Meeting of the Southern District of Pennsylvania convened Sept. 1 and 2, near Loganville, Pa. The Ministerial Meeting was held on Thursday, Sept. 1. Although the weather was very threatening during the day, yet the meeting was well attended. A number of ministers, not living in our District, were present and took an active part in the discussions. Among them were Brethren W. E. Roop and Chas. Bonack, of Maryland, and Bro. Jno. Mohler of the Eastern District of Pennsylvania.

A noted feature of the Sunday-school Meeting, which convened on Friday, Sept. 2, was the large number of our young brethren and sisters taking part in the discussions of topics.

Although the meeting was held a considerable distance from the railroad and trolley lines, yet both meetings were well attended, and one could not help but receive much benefit and inspiration. Abram S. Hershey, Secretary of Sunday-school Meeting.

York, Pa., Sept. 5.

## MY PROPOSED WESTERN VISIT.

Having a number of relatives and friends who have settled in the Western States, it has been my desire for a number of years to visit some of them, as well as some of the churches. My dear brother, Eld. S. A. Honberger, of Wichita, Kans., learning of my anticipations, took advantage (by my consent) of the opportunity to put me to work. It occurs to me now that I must make the trip

one of service rather than visiting. The following program has been sent me: A series of meetings at Larned, Kans., to begin Oct. 22; Monitor church, near Nashville, Okla., Nov. 7; Conway Springs, Kans., Nov. 27; Wichita, Kans., Dec. 12.

The Lord willing, wife, two little boys and I will attend the District Meeting in the Monitor church, Kans., Oct. 19, and from there go to Larned. The above dates are flexible and may be varied somewhat. We shall expect to return through Missouri and Tennessee to do some visiting. C. D. Hylton.

Troutville, Va., Sept. 5.

## FROM BANGOR, CALIFORNIA.

The temperance program of the Fruitvale Christian Workers' Meeting, last night, was an excellent one. We had two good select readings. Bro. Reed, in his strong talk against the use of liquor, gave some splendid admonition to the young people concerning strong drink. Bro. Reed also preached the morning sermon on the subject, "Owe No Man Anything." We were glad for the presence of so many young men at our services.

We notice that the Sabbath is not kept as sacred, here in the West, as it is in the East. The need for more Christian Workers is the cry all over the State. There is also a great demand for Christian public school teachers, at a splendid salary, for nine months of the year. Right, every-day living makes people what they should be—living epistles for righteousness.

Bangor, Cal., Sept. 1.

Ella R. Webster.

## FROM PORTLAND, OREGON.

At our late District Meeting, held in Weiser, Idaho, Eld. D. M. Click was appointed Sunday-school Secretary, to visit the schools in the State of Oregon. He came to the Portland church Aug. 18, and conducted our teachers' meeting on Friday evening. We have just begun our teachers' meeting recently, and the work being new to us, we were grateful to have our Secretary with us, to give some helpful suggestions in the way of conducting them. Bro. Click is filled with enthusiasm and zeal for the work of the Sunday-school, and his visits leave a new inspiration among the workers.

Nearly all of Sunday was given to Sunday-school work. A well-arranged program was given, closing with an address by the District Secretary. At the close of the meeting an offering of \$11.17 was taken for the work. Bro. Click remained a couple of days later, and preached for us on Tuesday evening. Dora Mitchell.

1198 Mississippi Ave., Portland, Ore., Aug. 29.

## MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

**Brubaker-Barnhart.**—By the undersigned, at the home of Bro. Enoch Brubaker, Girard, Ill., Sept. 4, 1910, Bro. Jacob O. Brubaker, of Girard, Ill., and Sister Julia A. Barnhart, of Boone Hill, Va.—M. Smetzer, Box 162, Girard, Ill.

**Eller-Haynes.**—By the undersigned, at the home of the bride's parents, near Desiring, N. Dak., Sept. 5, 1910, Bro. William H. Eller, of Ward County, N. Dak., and Sister Myrtle E. Haynes, of Valley County, Mont.—D. H. Fouts, Surrey, N. Dak.

**King-Olmart.**—By the undersigned, at the home of the bride's parents, Brother and Sister Dayton, near Girard, Ill., Sept. 11, 1910, Bro. Albert C. King, of Johnston, Pa., and Sister Eva M. Olmart, of Girard, Ill.—W. H. Shull, Virden, Ill.

**Michael-Aschenbrenner.**—By the undersigned, at the home of the bride's parents at S. 109 G St., Spokane, Wash., Bro. Howard Michael, of Myrtle Point, Oregon, and Sister Elsie Aschenbrenner, of this place.—S. H. Schechter, W. 2307 Horton Avenue, Spokane, Wash.

**Boose-Wilson.**—By the undersigned, at his residence, Sept. 4, 1910, Bro. Reuben O. Boose and Sister Merle Wilson, both of South Bend, Ind.—J. W. Grater, South Bend, Ind.

**Smith-Bear.**—At the home of the bride's parents, Brother and Sister Edward Bear, near Uniontown, Md., by the undersigned, Sept. 6, 1910, Bro. John Arthur Smith, of Baltimore, Md., and Sister Anna Olivia Bear.—W. P. Englar, Uniontown, Md.

**Summy-Spelcher.**—By the undersigned, at his home, Aug. 19, 1910, Simon A. Summy, of Mount Pleasant, Pa., and Emma F. Spelcher, of Spiesville, Pa.—B. B. Ludwick, Somerset, Pa.

**Tillion-Rust.**—By the undersigned, at the home of the bride's parents, Brother and Sister R. S. Rust, Stillwater, Okla., Aug. 30, 1910, Mr. Charles Tillion and Miss Mina Rust.—A. W. Austin, Cushing, Okla.

**Ulrich-Pedley.**—By the undersigned, at the home of D. W. Studabaker, Pleasant Grove, Kans., Sept. 4, 1910, Bro. Jacob Ulrich and Sister Susan Padley.—I. L. Hoover, Lone Star, Kans.

**Yingling-Young.**—By the undersigned, June 15, 1910, Bro. Harry Leroy Yingling, of Baltimore, Md., and Sister Florence Ellen Young, of Uniontown, Md.—W. P. Englar, Uniontown, Md.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

**Corsett.** Sister Elizabeth, born in Tuscarawas County, Ohio, Feb. 29, 1836, died Aug. 21, 1910, aged 74 years, 5 months and 22 days. She became a member of the Church of the Brethren in November, 1903. Her death was due to cancer, and her suffering was intense, but she bore it meekly and patiently, never losing faith in her Savior. Services by Eld. J. M. Smith, at the Woodland churchhouse.—J. J. England, Woodland, Mich.

**Cool.** George W., son of James Cool, born July 18, 1890, died Sept. 6, 1910, aged 10 years, 1 month and 20 days. Death was due to typhoid fever. He leaves father, mother, four



brothers and four sisters. Funeral at the family residence in Greenville, Ohio. Services by the writer, assisted by Eld. A. Brumbaugh, of the Greenville church. Interment in the Greenville cemetery.—*Ira G. Blocher, Greenville, Ohio.*

**Eby, Hazel May**, infant daughter of Bro. William and Sister Ada Eby, born May 11, 1910, died in the bounds of the Bear Creek church, Ohio, Sept. 8, 1910, aged 3 months and 27 days. One infant sister preceded her. She is survived by her parents. Services by Bro. John Beeghly. Text, Jer. 31: 15, 17.—*Sarah M. Lentz, R. D. 14, Dayton, Ohio.*

**Gilbert, Sister Emily**, wife of Bro. Herman Gilbert, died near Centralia, Kans., Sept. 5, 1910, aged 73 years, 9 months and 11 days. Her remains were brought to the Franklin cemetery, Decatur County, Iowa, for interment. Services at the Franklin church, Sept. 9, by Bro. L. M. Kob, assisted by Bro. A. L. Sears. Text, 2 Cor. 5: 1.—*L. M. Kob, Garden Grove, Iowa.*

**Hawkins, Nellie Henrietta**, daughter of Brother and Sister B. F. Hawkins, born in Carroll County, Ind., March 3, 1834, died at the home of her grandparents, Eld. Henry Landess, Flora, Ind., Sept. 7, 1910, aged 18 years, 6 months and 4 days. She united with the Church of the Brethren when about nine years old. She was anointed in the name of the Lord during her sickness. Services at the house in town, by Eld. A. G. Crosswhite, assisted by Eld. Ben Wray. Text, Eccles. 12: 1. Interment in Moss cemetery.—*Mattie Wely, Flora, Ind.*

**Hoffmaster, Sister Rachel C.**, died Aug. 17, 1910, at the home of her son-in-law, Isaac Carter, near the West Brownsville church, Md., of general debility, aged 77 years, 1 month and 12 days. Sister Hoffmaster, with her husband, united with the Church of the Brethren a number of years ago. She was a faithful, consistent member, kind and loving mother. Her husband died several years ago. She leaves five sons and three daughters. Services at the Brownsville church by Eld. A. B. Barnhart.—*Geo. W. Kaetzel, Gapland, Md.*

**Hoyle, Sister Sarah M.**, of the Beatrice congregation, Nebr., born in Somerset County, Pa., Aug. 12, 1830, died Aug. 11, 1910, aged 79 years, 11 months and 29 days. Sister Hoyle was married to Bro. William Hoyle in 1848. To them were born six sons and three daughters. Three have preceded her to the spirit world. She was a patient Christian mother. Services by the writer.—*J. E. Young, Beatrice, Nebr.*

**Miller, Sister Elizabeth**, wife of Bro. Jacob Y. Miller, born April 25, 1840, died Aug. 26, 1910, aged 70 years and 4 months. Sister Miller was a kind, loving sister. She and her husband united with the Church of the Brethren at Chambersburg, Pa., four weeks before her death. Her husband and one son survive her. Services at the Rockwood church, in Marion, Pa., by Bro. C. A. Sponsack and the writer.—*Peter S. Lehman, Chambersburg, Pa.*

**Newcomer, Nathaniel H.**, born in Wayne County, Ohio, April 29, 1839, died at his home near Bryan, Ohio, Aug. 23, 1910, aged 71 years and 4 months. He moved to Williams County, Ohio, in 1848, where he lived until his death. Services by the writer, assisted by Brethren C. Krabill and W. R. St. John. Interment at the Bryan cemetery.—*D. P. Koch, Montpelier, Ohio.*

**Nokes, Bro. Fred**, died Aug. 15, 1910, at his home near Brownsville, Washington County, Md., of typhoid fever, aged 21 years, 2 months and 21 days. Bro. Nokes was married only several months. He leaves a wife, three brothers and an invalid mother. Services at the Brownsville church by Bro. N. P. Castle.—*Geo. W. Kaetzel, Gapland, Md.*

**Follock, Bro. S. A.**, born in Philadelphia, Pa., April 22, 1832, died in McPherson, Kans., Aug. 17, 1910, aged 77 years, 3 months and 25 days. He came into our community fourteen years ago, with his brother and sister, near Philadelphia, Pa., where he died of their mother. He has been reared as a son in the home of Brother and Sister M. S. Buckman, the latter being his half-sister. In his fourteenth year he became a member of the Church of the Brethren at Monitor. He was a faithful Christian, and spent some time as a leader in music. With Bro. F. H. Crumpacker, in the evangelistic work. During the last year he had been employed as an instructor in music in the public schools of McPherson, Kans. He was married to Sister Myrtle Ferris June 1, 1910. His illness was of short duration, but his sufferings were intense. He bore it all patiently, and shortly before he died he called for the anointing. A short service was held in the Baptist church at McPherson, after which the funeral services were conducted by the writer at the Monitor church. Text, Psalms 119: 9.—*M. J. Mishler, Conway, Kans.*

**Blahardt, Millard A.**, son of Bro. F. P. and Sister Mattie Rinehart, born March 15, 1890, died Sept. 6, 1910, in the bounds of the Pipe Creek church, near Onward, Cass County, Ind., aged 20 years, 5 months and 21 days. Services in the M. E. church, at Onward, by the writer, assisted by the pastor of that church.—*Jacob Cripe, R. D. 13, Galveston, Ind.*

**Snyder, Sister Anna Mary**, nee Earnest, born Aug. 26, 1843, in Montgomery County, Ohio, died in the bounds of the Shoal Creek church, Newton County, Mo., Aug. 26, 1910, aged 67 years. Her husband preceded her four years and eight days. To this union were born four daughters, all of whom survive her. She united with the Church of the Brethren in early life, and remained faithful to the end. Services at the Old Order meetinghouse by Eld. Henry Etter, assisted by Michael Montgomery, of the Old Order Brethren, and Bro. John H. Argabright. Text, 2 Tim. 4: 7.—*S. E. Trenary, Fair View, Mo.*

**Vanman, Sister Alice R.**, Wogaman, daughter of Moses and Frances Wogaman, and wife of Bro. Samuel Vanman, born April 14, 1855, near Trotwood, Ohio, died in Isabella County, Mich., Sept. 4, 1910, aged 55 years, 4 months and 20 days. She felt the need of her Savior in early life, and at the age of fourteen united with the Christian church at Trotwood. She was married to Samuel Vanman Dec. 9, 1877. To this union were born four sons and two daughters. She, with her husband, united with the Church of the Brethren in 1886, serving the church with her husband in the office of deacon faithfully. She was anointed. Her husband, three sons, her mother, two sisters and one brother survive her. Services by the Brethren.—*D. M. Garver, Trotwood, Ohio.*

**Walters, Elias**, born June 5, 1825, near Jonestown, Lebanon County, Pa., died Sept. 4, 1910, aged 85 years, 2 months and 30 days. He was married to Mary Martin Nov. 8, 1857, who preceded him in death eight years and one month. Two children were born to this union. His daughter survives him. Services by the writer.—*Dorsey Hodgden, Huntington, Ind.*

**Wentz, Sarah E.**, of Hanover, Pa., died Sept. 3, 1910, aged 43 years, 5 months and 1 day. She is survived by her parents, husband and four children, two brothers and one sister. Services at the Mummert meetinghouse by Bro. A. M. Hellman (Lutheran) and the writer.—*D. H. Baker, Hanover, Pa.*

**Whitesell, Bro. George Henry**, born Feb. 3, 1827, in Rockingham County, Va., died in the bounds of the Prices Creek church, Freble Co., Ohio, Aug. 14, 1910, aged 83 years, 6 months and 11 days. He was united in marriage to Barbara Ann Paul Nov. 11, 1847. To this union were born two sons and five daughters. His wife and one daughter preceded him in his youth he united with the United Brethren church, but in 1859 he became a member of the Church of the Brethren, in which he lived a faithful life. Services by Eld. Jos. Longenecker. Interment in Concord cemetery.—*Orpha Miller, Eldorado, Ohio.*

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By MARCUS A. KAVANAGH

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### New Testament Baptism

S. Z. Sharp.

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## Notes From Our Correspondents.

(Concluded from Page 621.)

Sunday morning, after Sunday-school, Brethren Oliver Reed and J. F. Kiser preached to a crowded house.—Ella Bowman, R. D. 5, Box 44, Floyd, Va., Sept. 14.

## WASHINGTON.

**East Wenatchee** church met in council Sept. 7, with Eld. A. B. Peters in charge. Considerable business came before the meeting. Four letters were granted, and four received. A minister and his wife are among those who recently came to us. Our love feast will be Nov. 12. We expect to hold a series of meetings in January. If we can secure a minister.

—J. C. Sperline, Box 431, Wenatchee, Wash., Sept. 12.

**Spokane** church met in council Sept. 9. In the absence of our elder, Bro. Shechter presided. Six were received by letter. We decided to hold a love feast Oct. 28, at 7 P. M.—Ola C. Lanhams, 224 Diamond Avenue, Hillyard, Wash., Sept. 12.

## WEST VIRGINIA.

**Beaver Run**.—Our series of meetings will begin Oct. 2, and end with the love feast, to be held on the 15th. We will have children's meetings on the 16th.—Geo. S. Arnold, Burlington, W. Va., Sept. 12.

**Chestnut Grove**.—Our elders, Jacob Zigler and James W. Rogers, went to Shrewsbury, an outpost of our congregation, on the Kanawha River, about fifteen miles above Charleston, W. Va., to do some preaching, pay the annual visit, and do some other work. On the evening of Aug. 28 they held a council meeting in the home of J. R. Perry, whose wife is a member. The meeting was held that those isolated members might be instructed more thoroughly in the work of the church. A love feast is to be held there sometime this fall. Two deacons were elected and installed, namely Brethren Samuel Mink and John H. Miller. On Saturday, Sept. 3, we met at the Pleasant View house for our regular council, with Eld. Jacob S. Zigler presiding. We had a pleasant meeting. The membership was well represented and much business was disposed of with a good spirit. Brethren Thomas W. Jones and Ernest R. Clower were elected and installed as deacons. Sister Alice McAvoy was also installed in the same office, she not having been present at the last meeting when elected with her husband to that position. On the same evening Bro. I. J. Rosenberger, of Covington, Ohio, began a series of meetings with us in the same house. The interest of the meeting at this writing is good.—Anna F. Sanger, Box 45, Braggville, W. Va., Sept. 6.

**Hevener**.—Bro. M. C. Cline, of Dayton, Va., came to us Saturday, Aug. 27, and at 8 P. M. began a series of meetings. Later he was assisted by Bro. Josiah Beverage, of Monterey, Va. Bro. Cline did the principal part of the preaching, delivering in all twelve soul-cheering sermons. The attendance and attention at these meetings were good. The church feels strengthened. The meetings closed on Friday evening, Sept. 9, with a love feast. Twenty-two members communed. Bro. Cline officiated, assisted by our elder, Bro. H. G. Miller, of Bridgewater, Va. The visiting brethren with us are Bro. Virginia.—John W. Hevener, Hosterman, W. Va., Sept. 14.

**Spence Run**.—We met in church council Sept. 10, preparatory to our love feast, to be held Oct. 15 and 16, beginning at 2 P. M. Bro. Hutchinson presided at the council. The visiting brethren reported the church in love and union. We were pleased to have Bro. J. H. Wimmer visit us Sept. 9, and give us three able discourses. We expect Bro. D. C. Naff to begin a series of meetings at this place Sept. 29.—Lena B. Fleschman, R. D. 1, Box 64, Lindsay, W. Va., Sept. 15.

## ANNOUNCEMENTS

## DISTRICT MEETINGS.

Oct. 1, 10 am, Western District of Maryland, in the Fairview congregation.

Oct. 5, 8 am, Northern Illinois and Wisconsin, at Hickory Grove.

Oct. 5, 9 am, Northern Iowa, Minnesota and South Dakota, at Waterloo, country church.

Oct. 6, Northeastern Ohio, Owl Creek church, at Ankenytown.

Oct. 6, Northern Indiana, Union Center.

Oct. 12, 10 am, Nebraska, South Beatrice church, near Holmeville.

Oct. 12, Southern Illinois, Cerro Gordo.

Oct. 13, Middle Indiana, North Manchester, City house.

Oct. 13, Middle Missouri, at Centerville church.

Oct. 14, Northern California, Butte Valley church.

Oct. 14, Northwestern Kansas and Northeastern Colorado, at Quinter.

Oct. 15, Southwestern Kansas, Southern Colorado and Northwestern Oklahoma, Monitor church, near Conway, Kans.

Oct. 15, Southern Missouri and Northwestern Arkansas, Oak Grove congregation.

Oct. 20, 8 am, Southern Indiana, at Buck Creek church.

Oct. 22, First District of W. Virginia, Maple Spring German Settlement congregation.

## LOVE FEASTS.

**California.**  
Oct. 13, Butte Valley.

**Colorado.**  
Oct. 19, 4 pm, Bethany, at River Bend.

**Illinois.**  
Sept. 30, 6 pm, Pleasant Hill.  
Oct. 2, 8 pm, Shannon.  
Oct. 1, 5 pm, Franklin Grove.  
Oct. 8, 9, 2 pm, West Branch.  
Oct. 9, 6 pm, Polo.  
Oct. 15, 5:30 pm, West Otter.  
Oct. 15, 16, 1:30 pm, Wadams Grove.  
Oct. 22, 6 pm, Big Creek.  
Nov. 5, Mulberry Grove.  
Nov. 12, Upper Deer Creek.  
Nov. 13, 6 pm, Sterling.

**Indiana.**  
Sept. 28, 7 pm, Second South Bend.

Sept. 29, Nappanee.  
Sept. 30, Bremen.  
Oct. 1, 6 pm, Noblesville.  
Oct. 2, 2 pm, Lower Deer Creek.  
Oct. 6, 2 pm, Howard.  
Oct. 7, 10 am, Mississinewa.  
Oct. 8, 6 pm, Beaver Creek.  
Oct. 8, 6 pm, Bethel Center.  
Oct. 8, 10 am, Beech Grove.  
Oct. 8, 4 pm, Salamonia, Lancaster house.  
Oct. 8, 10 am, Sugar Creek.  
Oct. 8, 6 pm, St. Joseph Valley.  
Oct. 6, 5 pm, Plevna.  
Oct. 13, 10:30 am, Upper Falls Creek, two and one-half miles east of Middletown.  
Oct. 13, 5 pm, Union church, west of Plymouth. Service next morning also.  
Oct. 14, 10:30 am, 2 1/2 miles east of Middletown.  
Oct. 14, 5 pm, Yellow Creek.  
Oct. 15, 2 pm, White church.  
Oct. 15, 4 pm, Kewanna.  
Oct. 15, 4 pm, Palestine.  
Oct. 15, 4 pm, Arcadia.  
Oct. 15, 4 pm, El River.  
Oct. 15, 10 am, North Manchester.  
Oct. 15, 10:30 am, Prairie Creek, Sugar Grove house.  
Oct. 15, 3 pm, Blue River.  
Oct. 15, 5 pm, Bethel congregation, at Milford.  
Oct. 15, Sugar Grove.  
Oct. 15, 4 pm, Somerset.  
Oct. 15, 5 pm, Osceola.  
Oct. 15, 10 am, one mile west of Hagerstown.  
Oct. 15, 4 pm, Pine Creek, east house.  
Oct. 15, 6:30 pm, Fairview.  
Oct. 15, 7 pm, Summit.  
Oct. 16, 6:30 pm, First Church of the Brethren, 57 North Germania Ave.  
Oct. 16, 10 am, Fort Wayne.  
Oct. 20, 6 pm, Elkhart.  
Oct. 20, 7 pm, First, South Bend.  
Oct. 22, 10 am, Camden.  
Oct. 22, 8 pm, Tippecanoe.  
Oct. 22, 23, 4 pm, Mexico.  
Oct. 22, 2 pm, English River, Oak Grove house.  
Oct. 22, 23, 10 am, Pleasant Hill.  
Oct. 22, 6:30 pm, Anderson.  
Oct. 22, North Liberty.  
Oct. 22, 7:30 pm, Monticello.  
Oct. 22, 2 pm, Union City.  
Oct. 22, 2 pm, Huntington.  
Oct. 25, 5 pm, Laporte, Ross house.  
Oct. 29, 10 am, Four Mile house.

Nov. 5, 5 pm, Spring Creek.  
Nov. 10, Little St. Joe.  
Nov. 12, 10:30 am, Buck Creek.  
Nov. 12, 5 pm, English River.  
Nov. 12, Middle Ford.  
Nov. 12, 10 am, Lick Creek.  
Nov. 13, 5 pm, Pleasant Valley.  
Nov. 19, 6 pm, Markle.  
Nov. 19, Salem.  
Nov. 24, 6:30 pm, Bachelor Run, town house.

## IOWA.

Oct. 1, Osceola.  
Oct. 1, 11 am, English River.  
Oct. 5, 6, Dallas Center.  
Oct. 8, 5 pm, Prairie City.  
Oct. 15, 4 pm, Fairview.  
Oct. 15, 2 pm, Greene.  
Oct. 15, 16, 2:30 pm, Iowa River.  
Oct. 15, 7 am, Dry Creek.  
Oct. 15, 16, 2 pm, Coon River, near Panoia.  
Oct. 22, 4 pm, Monroe County church.  
Oct. 23, Franklin, Deatur County.  
Oct. 29, 30, 5 pm, Garrison.

## KANSAS.

Oct. 8, 6 pm, Kansas Center.  
Oct. 8, 7:30 pm, Ottawa.  
Oct. 8, Mendon.  
Oct. 8, Wade Branch.  
Oct. 8, 4 pm, Conway Springs.  
Oct. 8, 2 pm, Newton.  
Oct. 15, 3 pm, Verdigris.  
Oct. 15, Paint Creek.  
Oct. 15, Prairie View.  
Oct. 15, 2 pm, Abilene, Navarre house.  
Oct. 15, 16, Sabatha.  
Oct. 15, Independence.  
Oct. 15, Wichita, corner Eleventh and St. Francis Streets.  
Oct. 22, Eden Valley.  
Oct. 22, 7 pm, Vermillion.  
Oct. 29, 10 am, Olathe.  
Oct. 29, 10 am, Dorranca.  
Nov. 5, Murdock.  
Nov. 5, Fortis.  
Nov. 5, 6, 2 pm, Pleasant View.  
Nov. 19, 10:30 am, Victor.

## MARYLAND.

Oct. 8, Locust Grove.  
Oct. 15, Manor.  
Oct. 15, 2 pm, Meadow Branch.  
Oct. 15, 10:30 am, Beaverdam.  
Oct. 15, 16, 1:30 pm, Antietam.  
Oct. 22, 1:30 pm, Monocacy.  
Oct. 22, 1:30 pm, Rocky Ridge.  
Oct. 22, 3 pm, Middletown Valley.  
Nov. 12, 2 pm, Baltimore, Woodberry church.  
Nov. 19, Fairview.

## MICHIGAN.

Oct. 8, 10:30 am, Crystal.  
Oct. 8, 10 am, Woodland.  
Oct. 15, 10 am, Lake View.  
Oct. 15, 2 pm, Bear Lake, at Clarion house.  
Oct. 15, 10 am, Black River.  
Oct. 15, 6 pm, Coleman, at the home of Bro. Perry Arnold.  
Oct. 22, 10 am, New Haven.  
Oct. 29, 10:30 am, Saginaw.  
Nov. 5, 10 am, Sugar Ridge.  
Nov. 12, 10:30 am, Thornapple, at West house.

## MINNESOTA.

Oct. 15, Worthington.  
Nov. 16, Hancock.

**Missouri.**  
Oct. 1, Mt. Hermon.  
Oct. 1, Joplin.  
Oct. 8, Log Creek.  
Oct. 8, 4 pm, Dry Fork.  
Oct. 15, Rockingham.  
Oct. 15, Carthage.  
Oct. 19, 10 am, Mineral Creek.  
Oct. 29, 4 pm, Peace Valley.

## NEBRASKA.

Oct. 1, 5 pm, Falls City.  
Oct. 7, 10 am, Bethel.  
Oct. 12, 6:30 pm, Arcadia, 4 1/2 miles Northeast of Arcadia.  
Oct. 22, 5 pm, Des Moines Valley.  
Oct. 23, 6 pm, Lincoln, corner of Twenty-second and Q Street.

## NORTH CAROLINA.

Nov. 14, Fraternity.

**Ohio.**  
Oct. 1, 16 am, Lick Creek.  
Oct. 8, Fosteria.  
Oct. 8, 10 am, Black Swamp.  
Oct. 8, 2 pm, Lorain.  
Oct. 8, 5 pm, Lexington.  
Oct. 8, 6 pm, East Dayton.  
Oct. 15, 2 pm, County Line.  
Oct. 13, 10 am, Price's Creek.  
Oct. 15, Fairview.  
Oct. 15, 10 am, Wooster.  
Oct. 15, 10 am, Stonelick.  
Oct. 15, 10 am, West Nimschillen.  
Oct. 15, 2 pm, Ross.  
Oct. 15, 10 am, Maumee.  
Oct. 15, 10 am, Donnel's Creek, country house.  
Oct. 15, Green Spring, Bethel house.  
Oct. 22, Wyandot.  
Oct. 22, 10 am, Beaver Creek.  
Oct. 22, at 2 pm, South Poplar Ridge.  
Oct. 22, Owl Creek.  
Oct. 22, 10 am, Blue Creek.  
Oct. 29, 10 am, Logan.  
Nov. 5, 10 am, Oak Grove.  
Nov. 6, 10 am, Lima.  
Nov. 12, 4 pm, Upper Stillwater.

Nov. 12, 2 pm, Lower Miami.  
Nov. 12, Portage.  
Nov. 12, 2 pm, Donnell's Creek, Summerford house.  
Nov. 12, 3 pm, Lower Stillwater, at Happy Corner.  
Nov. 12, 2 pm, North Star.

**Oklahoma.**  
Oct. 8, 2 pm, Monitor.  
Oct. 8, 4 pm, Mt. Hope.  
Oct. 16, Pleasant Home, at Eld. Lauver's place.  
Oct. 22, 2 pm, Plains.  
Nov. 12, Elk City.  
Nov. 24, 10:30 am, Greenville.

## OREGON.

Oct. 8, Mohawk Valley.  
Oct. 22, Portland.

**Pennsylvania.**  
Oct. 1, 4 pm, Ten Mile.  
Oct. 2, Elk Lick.  
Oct. 8, 9, 10 am, Lower Cumberland, Mohler house.  
Oct. 8, George's Creek, Fairview house.  
Oct. 8, Plum Creek.  
Oct. 9, 4 pm, York, Belvidere Ave.

Oct. 11, 12, 9:30 am, Tulpehocken.  
Oct. 12, 13, Fairview.  
Oct. 13, 9:30 am, Spring Grove.  
Oct. 13, 10 am, Back Creek, Upton house.  
Oct. 13, 14, Elizabethtown.  
Oct. 13, 14, Buffalo Valley, near Millburg.

Oct. 13, 14, 10 am, Little Swatara, at the Zigler house.  
Oct. 14, 3:30 pm, Dunning's Creek, Holsinger house.  
Oct. 14, 3 pm, Spring Run.  
Oct. 15, Carson Valley.  
Oct. 15, 6 pm, James Creek.  
Oct. 15, 2:30 pm, Aughwick, Hill Valley house.  
Oct. 15, 16, Upper Cumberland.  
Oct. 15, 16, 2 pm, Manassas, Union house.  
Oct. 15, 5 pm, Scalp Level.  
Oct. 15, 1:30, Antietam congregation, Welty church.  
Oct. 15, 3:30 pm, Ephrata.  
Oct. 15, 16, 1:30 pm, Upper Canawago.

Oct. 15, 16, 2 pm, Free Spring.  
Oct. 16, 10 am, Codorus.  
Oct. 16, 3:30 pm, Shade Creek.  
Oct. 16, 6 pm, Clover Creek.  
Oct. 16, 4:30 pm, Upper Dublin, Ambler.  
Oct. 16, Yellow Creek.  
Oct. 16, 7 pm, Brothers' Valley, Pike house.  
Oct. 16, Koons.  
Oct. 18, 13, 4:30 am, Springville, Mohler house.  
Oct. 18, 1:30 pm, White Oak.  
Oct. 19, 20, 1:30 Chiques.  
Oct. 20, 21, Middletown.  
Oct. 22, 2 pm, Ridge, Salem house.  
Oct. 22, 7 pm, Pleasant Hill.  
Oct. 22, 4 pm, Fairview.  
Oct. 22, Hyndman.  
Oct. 23, 6 pm, Summit Mills.  
Oct. 22, 3:30 pm, Claar.  
Oct. 23, 6 pm, New Enterprize.

Oct. 30, Meyersdale.  
Nov. 5, 6, Falling Springs, at Hade house.  
Nov. 5, 6, Back Creek, McCordade house.  
Nov. 9, 10, 9:30 am, Conestoga, Bird-in-Hand house.  
Nov. 9, 10, 10 am, West Greentree, at Rheems.  
Nov. 13, 3 pm, Johnstown, Walnut Grove house.  
Nov. 15, 16, West Conestoga.  
Nov. 15, 4 pm, Woodbury.  
Nov. 16, Mountville.

**Tennessee.**  
Sept. 30, 3 pm, French Broad.  
Oct. 2, 4:30 pm, Knob Creek.  
Nov. 12, Crowsen.

**Texas.**  
Oct. 15, Saginaw at Erwin, on Rock Island Railway.

**Virginia.**  
Oct. 1, 3 pm, White Rock.  
Oct. 1, 3 pm, Teococ.  
Oct. 1, Troutville.  
Oct. 1, Roanoke City.  
Oct. 1, Mount Joy, Bethel house.  
Oct. 8, Montebello.  
Oct. 8, 2:30 pm, Pleasant Valley.  
Oct. 8, 2:30 pm, Elk Run.  
Oct. 8, 2:30 pm, Woodstock.  
Oct. 15, 2:30 pm, Beaver Creek.

Oct. 15, Valley Bethel.  
Oct. 15, 3 pm, Midland.  
Oct. 16, Cook's Creek, Garber house.  
Oct. 22, 2 pm, Middle River.  
Oct. 22, Johnsville.  
Oct. 22, 3 pm, Oak Hill, Powells Fort Valley.  
Oct. 29, Bridgewater.  
Nov. 15, Nokesville, Valley house.

**Washington.**  
Oct. 29, 7 pm, Spokane.  
Nov. 12, East Wenatchee.

**West Virginia.**  
Oct. 1, Smith River.  
Oct. 8, 2:30 pm, Allegheny.  
Oct. 8, Tearcoat.  
Oct. 8, 2 pm, White Pine.  
Oct. 15, Beaver Creek.  
Oct. 15, 16, 2 pm, Spruce Run.  
Oct. 16, Mountain Dale.

**Wisconsin.**  
Oct. 14, 4 pm, Cloverdale.

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# THE GOSPEL MESSENGER

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## AROUND THE WORLD

So much good has resulted from the interchange of visits between ministers of the various churches in Germany and Great Britain, during the past few years, that a permanent organization is to be effected, by means of which friendly relations between the two nations are to be fostered. As an agency for the promotion of peace these visits have proved their undoubted value. After all, most differences of opinion exist merely because people do not know each other sufficiently well to understand all the facts bearing on the case. Why should not nations, as well as individuals, seek to enter that closer relationship of human brotherhood which, by "thinking no evil," puts the best construction on human failings, and makes peace the all-important issue?

NOWHERE, in all the world, have the labors of American missionaries been so conspicuously successful as in the Ottoman Empire. While they have not been neglectful of their highest duties, their intelligence and enterprise have made themselves felt in other avenues also. The first electric telegraph instrument in Turkey was set up by missionaries. They introduced the first sewing machine, the first printing press, and the first modern agricultural implements. They built the first hospitals, the first dispensary and the first modern schools. Thanks to American missionaries, every Turkish subject of whatever nationality or tongue, can read the Bible in his own language. At present the American missionaries are conducting over four hundred schools in the different parts of Turkey, which for years to come will wield an untold power for good.

CHOLERA has now raged in Russia for three years uninterruptedly. Up to this time at least 88,716 persons have been slain by the dreaded plague, and the entire world is beginning to be alarmed. Germany and Italy, with their recent cases of cholera, are exerting their utmost efforts to prevent a further spread of the disease in those countries, and will likely succeed. As for Russia, the situation is one of almost hopeless despair. The intellectual and educated classes are unwilling to put forth adequate efforts in the battle against the disease. The peasantry, and the lower classes in general, thus left to themselves, are unable to struggle with the enemy. They know nothing of proper sanitation or appropriate medical treatment. Superstition, also, is said to prevent their ready acceptance of remedial agents, when such are offered them. There seems to be a woeful condition in the Russian Empire. Ignorance on the part of the masses, and indifference on the part of those who should be leaders, does not seem to promise much for the future.

Politically and socially the country is rent by the elements of disunion; religiously there is little but an empty form. Genuine Christianity, practically applied, would go far to solve many of Russia's problems.

BRITISH church workers are realizing that serious inroads upon Sunday church attendance are being made by the demoralizing Sunday newspaper. The figures submitted seem to indicate that more than half of the total population is given to the perusal of these papers, to the serious detriment of the sanctuary and its services. It appears that the Sunday press influences a far larger number of people than the Sunday pulpit, and the query with our British friends is, how to stem the tide of Sabbath desecration sweeping down upon them. The same condition largely prevails in America. It should arouse the serious attention of church workers in general, and lead to that more exalted observance of the Lord's Day, when it shall be "a delight, . . . not doing thine own ways, nor finding thine own pleasure."

DR. WINSLOW, of London, an expert on criminal lunacy, points out that in nearly all countries there is an alarming increase of moral decay and unbalanced mental conditions, and quotes figures to support his statement. He alleges that the keen struggle for existence has caused an undue strain upon vitality, under which many succumb, and become mental and moral wrecks. He admits that in practically all cases much alleviation, and even a complete cure, might be effected by more rational ways of living, abstinence from intoxicants and, beyond all, a firm dependence upon the all-prevailing power of God and his blessed promises. It seems clear that Dr. Winslow points out a real remedy in urging the all-prevailing efficacy of the Christian religion. "Godliness is profitable unto all things,"—a point too often forgotten in this money-loving, Christ-spurning age.

THE intense conservatism of the Oriental causes him to cling to the ways of his fathers long after the necessity and wisdom of such a course have passed away. For years the people of Palestine could not be induced to give up their primitive implements of agriculture, but now progress has invaded the land of God's chosen people. A modern gang-plow of seventy horsepower, simultaneously turning twelve furrows of the rich soil of the plains of Gaza, has been purchased by a syndicate of enterprising natives, who declare that the superior cultivation of the land, now made possible, will bring results never before attainable with the rude implements formerly used. Five similar gang-plows have recently been ordered for the Plain of Sharon, the Plain of Esdraelon, the Plain of Rephaim and the Jordan Valley. Thus Western genius is helping to develop the agricultural resources of Palestine.

It may be somewhat surprising to learn that at this time there are at least fourteen thousand negroes in the employ of the United States Government,—a larger number than ever before in the history of our country. A number of them receive good salaries,—\$2,500 to \$5,000 a year. The minister to Liberia receives \$10,000 per annum. Nearly three hundred negroes are postmasters, while three thousand are connected in various capacities with the postoffice department. A number of experts in the patent office in Washington are colored people. In the various Government departments in our Capital there are 5,768 negroes on salaries. These figures show that the negro, if given a chance, will prove himself an efficient worker. Right training, morally and religiously, as well as industrially, will work a wonderful transformation in the status of the colored man, and will largely settle the vexing race question.

RECENT excavations on the summit of the Mount of Olives, near Jerusalem, have resulted in the discovery of portions of a Christian church, built probably about the year 330. So far only a part of the mosaic floor has been uncovered, but already some interesting features are in evidence. A large and well-preserved baptismal pool seems to indicate that those who once proclaimed the Word in that sanctuary evidently administered baptism by immersion,—a practice that, historians assure us, was in general use for at least several centuries after the time of the apostles. While sprinkling and pouring were in later years substituted for the original mode, the old baptismal pool, just discovered, tells its story with unmistakable accuracy, and none can gainsay the testimony submitted.

It is estimated that over a hundred thousand traveling libraries are now going their rounds in the United States, finding their way into factories, Sunday-schools, fire-engine houses, lighthouses, hospitals, etc. Many of them are entirely free, the expense being met by liberal and philanthropic promoters. While not all are of a distinctively religious character, the aim is to supply books of at least some merit and value. This leads us to the suggestion that many of our Brethren congregations in rural districts might profitably maintain a circulating library of helpful and instructive religious books for the immediate benefit of the community within reach of their influence. All of our Brethren literature might be represented in such a library, and do an untold amount of good in presenting our doctrine to those not familiar with it.

OCCASIONALLY a traveler with infidel tendencies makes a circuit of the globe, or penetrates into the jungles of Asia and Africa, and straightway proceeds to deprecate missions and missionaries. To be sure, his observations are but superficial and his angle of perception is so narrow that, necessarily, not much importance can be attached to anything he may say. And yet some well-meaning persons are occasionally misled by the erratic strictures of these would-be critics. Truly refreshing it is to read the recent utterance of a noted American traveler, who returned from Africa some months ago. Speaking of the atrocious and barbarous creeds of the various tribes, and their unspeakable cruelty and immorality, "toward which native African religions invariably gravitate," he says that even a poorly-taught and imperfectly-understood Christianity, with its underlying foundation of justice and mercy represents "an immeasurable advance." "The entrance of thy Word giveth light."

THE modern aviator is not discouraged by repeated failures and accidents. Sept. 23 George Chavez and M. Pailletti successfully flew across the Alps from Brig, Switzerland, southward, to Italian soil. The crossing of the Alps was accomplished in a little over forty minutes, following practically the route used by Napoleon in coming into the Simplon Pass. The toil-some, Napoleonic passage, however, took the larger part of a fortnight. Chavez entered upon the trip with a view of winning the prize of \$20,000, offered by the Italian Aviation Society for a successful flight from Brig to Milan, but while attempting to descend at Domo D'Ossola, just beyond the Alps, and fifty miles from Milan, he seriously injured himself and damaged his machine. Pailletti descended at Stresa, but later on continued his flight to Milan. The notable achievements of the fearless navigators of the air during recent years are an inspiring tribute to man's genius and courage. One can not help but wish that the Christian world of today might display an equal degree of persistency and faithfulness in seeking to attain to the higher realms of Spirit life and power.



## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

### Autumn.

SELECTED BY GRACE E. MOATS.

'Tis autumn, and the crimson leaves  
Like meteors from the sky,  
Are falling thro' the wooded plain,  
As Nature breathes a sigh,  
The murmurs of the brook are low,  
And on their silver tide,  
Like phantoms in a poet's dream,  
The down of thistles glide.

The bashful sunflower hangs its head.  
And veils its face in black;  
It marks no more with compass eye,  
The sun's mysterious track.  
The robins and the wrens have flown  
To more congenial skies;  
And all the woodland songs are hushed  
Thro' Nature's compromise.

The katydid, in mournful song,  
Foretells the dying year;  
That spring's fair buds and scented flowers  
Are not immortal here,  
And looking down the course of time  
To life's last autumn day;  
We here behold the written scroll,  
And read of man's decay.

Some pass away in sinless robes,  
Across death's troubled stream;  
Long ere their spirits have awaked  
From childhood's blissful dream;  
And others who have weary grown,  
Through life's bewildered maze,  
Cross, homeward bound, with folded hands,  
In calm autumnal days.

Polo, Mo.

### A Missionary Church.—Acts 13: 1-3.

BY JOHN W. WAYLAND.

THE church that was at Antioch was a city church. It was largely a Gentile church. It was a young church. It had been founded by persecuted missionaries, fleeing from Jerusalem and the wrath of the Jews. No wonder, therefore, that this church at Antioch was the one chosen of God to become the mother of foreign missions and the home of the name "Christian."

The church that was at Antioch was a devoted church. This is evident in their fasting. The church at Antioch was a working church. This is evident in the statement that they "ministered to the Lord." It was a spiritual church, else the Holy Spirit would not have spoken to them. It was a praying church; when they sent Saul and Barnabas away, they sent their prayers along. It was not only a faithful church, but a "faith-full" church,—full of faith,—as well as obedient, devoted, and loyal to the Heavenly Voice. When we consider the task they entered upon, which was the conquest of the world, and the difficulties that beset their way—Pharisaism within, heathenism without, and no visible means at hand,—we must all agree that the church at Antioch was a faith-full church.

It is likely that a loyal majority of the Christians at Antioch were stimulated and directed by an active minority. It is nearly always so. The five men at Antioch, mentioned by name in the passage cited, were evidently conspicuous by their piety and activity. Barnabas and Simeon and Lucius and Manaen and Saul, —these were the five leaders, the active minority, who stimulated the whole church to great achievement. These are the five men who have their counterpart in every Christian church today: the active minority, through whom the whole church takes hold of its tasks.

But if these five were more active than the rest, the majority could be relied upon to supply the basis and the authority for successful effort. Whether the church at Antioch gave much money to the foreign enterprise, we do not know; but we do know that they gave what was even more essential to the movement,—they gave men, their best men. The Holy Ghost did not come to the lazy and idle: they were fasting and working when he spoke. He did not ask for men who could be spared; he asked for Barnabas and Saul. The church at Antioch responded promptly, and gave their best men away.

To sum up: The church that was at Antioch, though

a Gentile church, was a grateful church, grateful for gifts carried to them through great dangers, saving them from greater dangers. Though a city church,—a small center of light in a great circle of darkness,—it was a devoted church. It was a working church, as well as a worshipping church, thus combining the two fundamental virtues of Christianity. It was a young church, yet it became the cherished mother of Christian foreign missions, the home church of the Gentile world. It was a missionary church because it was a working church: zealous, Spirit-filled and Spirit-led. It was an heroic church, because it went forth as David to meet Goliath, to a great task, to great dangers, in the face of a hostile world, in the midst of a doubtful church. For the church at large was full of gainsaying Judaizers. The church at Antioch had the true spirit of missions, because it had the spirit of God and the spirit of his Son.

Whether the church at Antioch was rich in money or not, we do not know; but it was rich in men and in the spirit of sacrifice. Two such men as Barnabas and Saul would make any church rich, yet the church at Antioch was so rich in self-sacrifice that it gave up Barnabas and Saul, and sent them forth to enrich the world. The active minority was made fewer by this act, but the majority was, at the same time, made more active and more loyal. What seemed a great sacrifice was really a great opportunity, and the church at Antioch made herself richer by giving her best. The Holy Ghost came calling while these men were worshipping and working. The Spirit called, the men answered; the Spirit directed, the church obeyed. God and man worked together. The human hand, guided by the Divine Power, became skillful and invincible in the world-wide warfare of the Cross.

The church at Antioch was perhaps called "Christian" by its enemies; but it took the name meekly and bore it forth gloriously, making it a badge of fellowship and a banner of conquest. From the church at Antioch comes our name, and in the church at Antioch we see the meaning of that name. The church at Antioch deserved to be called Christian, because it had translated Christ's spirit into human life and human service. This is the missionary spirit: Christ's spirit translated into human life and service. The missionary spirit and the Christ spirit are one. A church with the Christ spirit is a missionary church; a church without the missionary spirit cannot truly be called Christian. It is appropriate and significant, therefore, that the church at Antioch, which first sent out world missionaries, should be the first called Christian. Christ's name and Christ's spirit met well together in the church that was at Antioch. It was a missionary church.

Harrisonburg, Va.

### The Stone the Builders Rejected.

BY D. E. CRIFE.

"Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder" (Matt. 21: 44).

CHRIST, whom the Jewish leaders rejected, is now the head of the corner of God's spiritual temple. His great mission is to give "salvation to all men, especially to all them that believe." Throughout the Scriptures he is uniformly held forth as a merciful Savior, who is anxious and willing to save all that come to him.

But under this one particular figure as a "stone" he is generally held forth to us as an angry destroyer—one who will break, or destroy, all who fall on him, and grind to powder those on whom he falls. This leaves no room for hope, and very little choice. It seems to me that the truth of the Savior's teaching is misunderstood and misapplied.

He divides the people into two classes: those who fall on him, and those on whom he falls. The result is not the same, the one class being "broken," the other class being "ground to powder." Being "ground to powder" can have but one meaning—utter destruction. As they are the stubborn, rebellious ones who do not come to him, the penalty is a just one. It is the one fate of all who will not accept him as Savior and king, and from it there is no escape.

Those who fall on him are a very different class of

people. Under the figure of a stone, no one can fall on him except those who come to him, and "he that cometh to me, I will in no wise cast out." It has been claimed that those who "fall on him" are those who stumble at his word, to whom he is a stone of stumbling and a rock of offense. But in the natural figure this does hold good. When a man stumbles at an object he does not fall on it, he falls over and beyond it. Then, too, a man cannot stumble at anything unless he approaches it, comes in contact with it. This is the very thing which Christ wants, "Come unto me and be saved."

Being "broken" is entirely different from being "ground to powder." In the natural sense every stone that is to be built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, must be prepared, must be dressed, broken, before it is fit to enter into that building. The stone came to Christ and is "broken," dressed,—made ready to go into the structure. This principle applied to soul-saving is just the same. The sinner that comes to Christ and casts himself on him—puts all his trust and dependence on him—is not in a proper condition to enter into that spiritual structure—the church—with-out a complete and radical change. The expression is often used, "He came all broken up." His evil habits must be broken up, his affections for what is wrong must be broken up; the character which is evil must be broken up; his ambitions must be broken up. His entire evil life must be broken up before he can ever be made over by the Spirit's power into a new creature—into a lively stone.

This construction of the Savior's language,—giving every one his choice, come to Christ and be all broken up so as to be made meet for the Master's use, or remain away and be stubborn and rebellious, and finally be ground to powder,—gives to the stone the same gracious character that the scripture everywhere else gives to the Savior. Under the figure of the chief corner stone it holds him forth as the Messiah to whom we must come in our weakness and helplessness, "casting all our care on him," willing to be broken, surrendering ourselves entirely into his hands, so he can make us over into whatever he chooses. If we are not willing to do this—come and fall on the stone—then we must submit to have the stone "grind us to powder."

Stillwater, Okla.

### To Music and Hymn Writers.

BY J. HENRY SHOWALTER.

A FEW weeks ago Brother I. B. Trout informed the readers of the MESSENGER of the purpose of the House to issue a new Gospel song book. This book we wish to make one of the very best ever published by any one, and in order to do this, and at the same time make it a source of development among our own people, so far as possible, I have concluded to ask the coöperation of all who can and will help in its preparation.

I am aware of the fact that we have but few music composers in our church, but I see from our various church publications that quite a number show considerable ability as writers of hymns, or poetry. It has appealed to me, therefore, that it would be quite the right thing for those thus qualified to contribute to the success of the book, and by so doing further develop themselves for similar work in the future.

In order to facilitate your efforts, and to secure hymns upon such subjects as we desire, I append the following list of subjects, or suggestions for hymns. It is not necessary that you confine yourselves to these subjects alone, but you are at liberty to use such other subjects as may appeal to you. I am aware that we will likely receive a number of hymns on the same subjects, but this will be all right, as we can then select those that suit our purpose best at this time, and the rest may be filed at the Publishing House for future use, as needed.

I would caution all who write hymns, that they make the accent of all the verses of the same hymn regular, or uniform. I should be glad to have efforts at composing music for as many of these hymns as we can get. I, of course, reserve the right to revise, and reharmonize any such songs as I may find needing such revisions, etc.



While I do not wish to make what might be called a sectarian book,—for I regard music from a broad catholic standpoint, yet, it does seem to me that we need a book that will, so far as possible, breathe forth the sincere devotion and Godly aspirations of our own people. I, therefore, ask all who can to join heartily with us in this effort to produce just such a book as we would all like to have. Select from the following list such subjects as appeal to you, give them your best efforts, and send the hymns, or hymns and tunes, thus written, to me at as early a date as you well can.

#### Subjects for New Hymns.

1. An Ever-Present Help Is Jesus the Lord.
2. Are You Walking in the Light of God?
3. Are You Drifting Farther Out Each Day?
4. Are You Walking With God?
5. Be Helpful Every Day.
6. Behold! Here's a Message from the King!
7. By His Love He's Leading Me.
8. Behold! What Manner of Love!
9. Christian Pilgrims.
10. Day by Day He Blesses Me.
11. Day by Day I Dwell in His Love.
12. Do You Know Why Jesus Is Your Friend?
13. Do You Love and Help Each Other Day by Day?
14. For You He Bleed and Died.
15. For the Coming of the Kingdom.
16. For He Careth for You.
17. Go Ye Into All the World.
18. Gather the Harvest In!
19. God Is My Refuge and Underneath Are the Everlasting Arms.
20. Go Work in the Harvest Field Today.
21. Get Your Heart Right With God Today.
22. Growing Dearer Each Step of the Way.
23. Gathering to the Homeland.
24. He Saves Me by His Grace.
25. He's Calling in Love Today.
26. In the Strength of the Lord.
27. In the Good Shepherd's Care.
28. In the Love of Jesus I'm Satisfied.
29. I Need Your Prayers.
30. I'm Trusting Christ to Save.
31. I Know that My Redeemer Liveth.
32. Jesus Is Leading On.
33. Just a Word for the Savior Today.
34. Jesus Saves, Oh, Let the Tidings Roll!
35. Let Jesus Come into Thy Heart (Today).
36. Living for Jesus Is the Blessed Way of Life.
37. Love Worketh No Evil (Or, Blessed Work of Love).
38. My Savior Will Be With Me All the Way.
39. None Can Satisfy But Jesus.
40. O Wondrous Love.
41. Oh, to See Him as He Is!
42. Oh, What a Friend!
43. Oh, Why Should I Linger in Sin's Dark Way?
44. Praise God, He Saves to the Uttermost.
45. Quench Not the Spirit.
46. Resting in His Love.
47. Savior, in Thy Great Mercy, Hear Us.
48. Salvation Is Mine.
49. Stand Firm for God and the Right.
50. Speed the Light of the Gospel.
51. The Hand That Was Nailed to the Cross for Me.
52. The Best Life to Live Is the Life of Christian Service.
53. The Good Warfare of Faith.
54. The Soul's Bright Hope.
55. The Joys of Love and Peace.
56. The Harvest Is Ready, Go Reap Today.
57. The Love that Rescues Me.
58. The Royal Banner of Love.
59. The Spirit Helpeth Mine Own Infirmities.
60. 'Tis Then We'll Know the Measure of His Love.
61. 'Tis Sweet to Do His Will.
62. There's No Other Name Given.
63. 'Twas in Love He Did It All.
64. Take Jesus for Your Friend Today.
65. Unto Him Doth Praise Belong.
66. When the King Receives His Own.
67. Will You Open the Door of Your Heart Today?
68. Work for the Master Today.
69. While the Tide of Life Is Flowing In.
70. Walking Up the Beautiful Way of Life.
71. Where He Leads Me, I Will Go.
72. What a Blessing Is the Love of Christ.
73. When Jesus Comes to Earth Again.
74. What Will Your Answer Be When He Speaks to You?
75. Was e'er Such Love so Freely Given?

We are already receiving inquiries as to how soon this new book will be ready for the market. This we do not know. The House has instructed me to take plenty of time, and to make the book just as good as possible. This we aim to do. In the meantime, make good use of the books already published.

Send all compositions, whether music or hymns, or both, to the writer as below.

West Milton, Ohio.

## A Lesson in Prohibition.

BY W. P. STROLE.

KANSAS is the oldest prohibition State in the Union, having adopted prohibition in 1880,—four years before Maine, and for twenty-nine years the people of Kansas have been fighting the forces of liquorism in adjoining States. The brewers and liquor sellers of license-ridden Missouri, Nebraska, Illinois and Wisconsin have kept up a continuous siege of the Sunflower State by means of "hired jointists," and frequently by weak officers. Notwithstanding all this, public sentiment in favor of constitutional prohibition has grown steadily, until it dominates every section of the State today. Governor Stubbs says that, so far as his knowledge goes, or his inquiries reveal, there is not a fixed or established saloon, joint or gin mill of any kind or character whatsoever in the State of Kansas at the present time, and whatever little traffic in liquor survives is carried on by "bootleggers." The prohibitory liquor law of that State is now as effectively enforced as it can be until interstate traffic in intoxicating liquors is practically destroyed.

According to statistics, there were, on July 1, 1909, twenty-eight counties in Kansas which have no inmates of any kind confined in their county poor farms. There is no doubt but what our present prohibitory law, which was made absolute, by the last Legislature, by taking away of liquor permits from drug stores, has added to the general prosperity of our cities, and elevated the general tone of moral conditions to a marked degree. The Kansas prohibitory law has decreased crime, raised the standard of manhood, protected women and little children, reduced loafing and rowdiness, increased the value of all property and the safety of life, added to the savings of the working people, and has given to the people a standard in the matter of a personal habit which has become a part of their daily lives.

The Warden of the Kansas State Penitentiary says that forty-nine counties sent no prisoners to that institution during 1908, and thirteen sent only one each. Another item states that nearly all the prisoners sent to the penitentiary come from border counties where liquor is forced upon them from other States.

The Superintendent of Public Instruction of Kansas says that of the more than 500,000 boys and girls in Kansas, only the smallest fraction have ever seen an open saloon. Children are growing to manhood and womanhood without the temptation of the saloon, and are arriving at the point of fixed habits with no experience or temptation relative to liquor, such as present themselves to the young people of other than prohibition States. It is safe to say that in any State where drunkenness is practically unknown and the drinking habit a rarity, homes are better maintained, and the attendance of children at school is therefore not interfered with because of poverty or indifference due to intemperance.

We will now come a little nearer home. Kansas City, Kans., has been the target for more slander and misrepresentation by the liquor parties than any other prohibition city in the country. June 8, 1906, there were 256 saloons in Wyandotte County, Kans., of which Kansas City is the county seat. There were 200 gambling houses and more than 60 houses of evil repute. July 3, following, there was not a saloon, nor a gambling den, nor a disorderly house in the county. Today Kansas City, Kans., is the largest city in the world without a saloon. The latest facts, as shown by the Associated Press in June, 1909, show that since the law enforcement went into effect there, in 1906, homicides have been reduced 50 per cent, store rents are higher, tax rates are less than one-half of what they were during the wide-open period, and the city treasurer is not bankrupt, but has nearly \$300,000 on hand. The assessed valuation of property has increased nearly \$20,000,000, the schools are outgrowing their former quarters, and bank deposits have increased 37 per cent since the joints were closed, 75 per cent of the new customers being of the class that formerly spent all their money for liquor. The closing of the saloons has reduced our court expenses \$25,000 a year, which was formerly spent in the prosecution of criminals. The city officials are enjoying increased salaries, the build-

ing developments, including the establishment of new industries, have broken all previous records, and the claims of the brewers that all the rooms vacated by joints have remained empty are false. While Kansas City, Kans., is a dry city, yet it can never be rid of the evil effects of liquor so long as her citizens can step across the line into Kansas City, Mo., and get all the liquor they want, either to drink it in the saloon or have it delivered to their residence. The saloon on wheels is the worst enemy Kansas City, Kans., has to contend with.

In Wichita, the next largest city in the State of Kansas, the banks during the past year have increased their deposits 110 per cent, and because of the remarkable prosperity of that city, since the joints have been closed, people are pouring into the place at the rate of from 8,000 to 10,000 a year.

We have so far given you facts from Kansas regarding the liquor traffic. Now we will give you a few figures on the liquor traffic covering the entire United States. In 1908 the cost of liquors amounted to \$1,675,838,197, or \$19.22 for each person, figuring the population at 87,189,392. This, however, was not the record year, for in 1907 the cost was \$1,757,307,854. The average family is 4.6 persons, so the average amount spent for liquor in the years 1907 and 1908 by each family was \$91.31, or 25 cents a day for every day in the year. But there are millions of American families who spend practically nothing for liquor, which leaves much more to be spent by families that do drink. To show you what this \$91.00 a year would do in family necessities were it not worse than wasted on drink, a Chicago groceryman has prepared a list of goods, showing that every one of the 16,239,797 families of the United States could buy each year the following goods:

|                                 |                              |
|---------------------------------|------------------------------|
| 100 lb. sack of sugar.          | 100 lb. sack of rice.        |
| 3 bottles vinegar.              | 5 cans fruit.                |
| 5 pineapples.                   | 12 dozen oranges.            |
| 6 cakes soap.                   | 3 bbls. flour.               |
| 12 boxes matches.               | 2 1/4 gals. maple syrup.     |
| 6 lbs. coffee.                  | 10 lbs. crackers.            |
| 10 lbs. ginger snaps.           | 10 lbs. vanilla wafers.      |
| 6 packages toasted corn flakes. | 2 lbs. tea.                  |
| 27 cans tomatoes.               | 4 packages gold dust.        |
| 18 dozen eggs.                  | 1 15 lb. ham.                |
| 4 packages macaroni.            | 12 dozen tangerines.         |
| 9 cans Lima beans.              | 18 cans peas.                |
| 25 lbs. prunes.                 | 10 lbs. butter.              |
| 18 cans corn.                   | 2 bottles olives.            |
| 1 can sardines.                 | 2 cans salmon.               |
| 1 bottle oyster sauce.          | 9 packages seedless raisins. |
| 9 cans peaches.                 | 66 bars family soap.         |
| 1 bushel potatoes.              | 6 packages biscuit.          |
| 8 cans raspberries.             | 3 packages Quaker oats.      |
| 30 quarts cranberries.          |                              |

What would be the effect on the grocery business if our 16,239,797 families would spend \$91.00 a year more for groceries, and what about the farmers and wage earners who raise and manufacture the stock sold by the grocer, and what of the mothers, children and babies that now go hungry?

A man starts home Saturday night, goes into the open saloon, spends his money, and goes home drunk with nothing for his poor wife and children. The next Saturday night when he starts home, prohibition laws have gone into effect. There are no saloons to enter. He reaches home sober, and when sober he notices the scant furnishings of his home. After supper he takes his wife to the furniture store and buys furniture with the money formerly spent for drink. The next Saturday night he buys carpets, etc., and his home is soon transformed into a most cheerful abode.

Prohibition does not increase taxes, as is claimed by the liquor interests of our country. In a special Census Bulletin for 1904 it is stated that over \$200,000,000 is expended annually for law offices and delinquent accounts, courts, military and police protection to life and property, conservation of health, charities and insane and penal institutions. At the least estimate drink is responsible for not less than \$75,000,000 of the cost of charities and of administration of justice and protection. If this expense of \$75,000,000 to the city for punishing crime and protecting life, due to the drink curse, is compared to the \$55,000,000 which the United States Census shows the liquor traffic paid the State,



County, and city in license fees during 1902, it is easy to see why the drink traffic is not a paying investment for either State or City Government, and why both would be millions of dollars better off, to say nothing of moral and social advantages, were the liquor traffic driven from the nation.

I have given you statistical facts so far, and have scarcely touched on the moral side of this question, neither do I think it necessary to do so, as you are all acquainted with the awful effects of this great curse upon man himself and upon his soul. Drink shortens his natural life, and sinks his soul to hell, besides it causes great suffering to those around him. All this you know, and it would take a long time to try to tell you the awful effects of drink in all its details. Surely, then, it is the duty of Christian men and women to use their influence against this curse, and help to drive it out everywhere. Think what a blessing it would be to the poor, weak, drinking man if liquor were withheld from him, and what a blessing it would be to his family, as well as to the city and State. We cannot tell how great the effect would be on our church attendance and home mission work. When we do not use our influence *against* this awful crime, our influence is counted for it. The devil will take our silence for consent. Above all, my dear brother and sister, God denounces it. We should show our allegiance to him and his cause by our efforts to rid our land of an oppression greater than that of England when our forefathers gave their lives that we might be free.

Kansas City, Kans.

### District Meeting of Denmark.

BY GALEN B. ROYER.

THE occasion of our visit to the church on the western shore of Thyland prompted the District to hold their District Meeting in this church. It was held in the Hørdum meetinghouse, a substantial building erected by the donations of the members in America some years since. The building is a two-story structure, and the meeting-room on the second floor. The other parts are rented out, and thus the income fully meets the expense of repairs. The house is in splendid condition.

Previous to this meeting we had visited all but a few members in their homes. We ate with them and, where suitable, prayed with them, and many were the moments our hearts swelled with joy in this service. In all there are fifty-four members in the congregation, a few in the seventies, and a goodly number in the teens.

The meeting was called at one o'clock and opened by asking to be taught some new tunes for their hymns. The eagerness with which they laid hold on "Holy Spirit, Faithful Guide," made one wish that he could remain longer and give them more of the sweet songs of Zion.

Elder Martin Johansen was moderator of the meeting and his son Sophas, writing clerk. Eld. C. Hansen represented Vendsyssel, and the membership in general, Thyland. The first question was concerning the trouble the church has with learning the art of war, or else receiving the punishment of long imprisonment. A most free and earnest discussion was engaged in, during which the ground was thoroughly canvassed, where there could be the least hope of making the burden lighter. At last the question was put, and all but two voted to be loyal to the church and her Christ. These were two young brethren about fifteen to eighteen. They said nothing, but one, after the meeting, dropped the remark to us, "Next year I am coming to America." Militarism is the great problem here, and in as sympathetic a manner as possible we encouraged them to stay by Christ and their country, and suffer for his dear name's sake. It means more to a mother whose sons must either suffer or leave her side for far-away America to put up her hand and say she will be loyal, than for one who need not thus suffer, but this we saw at this meeting, while tears were flowing freely down the cheeks of all. We shall never forget that scene.

The question whether young members should vote on all questions that came before the meeting was soon

settled by making no distinction. Then the elder presented the subject of doing more effectual work for Jesus, making more sacrifice, and considerable enthusiasm was worked up over this subject. The meeting pleaded most earnestly for help to carry on their work and hopes that soon some one will come to their aid.

The intermission was followed by a short examination service, after which thirty-five members gathered around the tables of the Lord. The young and old mingled together in this service in a most impressive manner. At this place it is the custom of the sisters to rise and receive the emblems when broken to them. The meeting was soon over, and farewells were again being said,—some for the last time on earth. While this was going on, others stood singing new and old songs. Thus closed another annual gathering of this District.

### Theodore Roosevelt's Theology.

BY I. J. ROSENBERGER.

COLONEL ROOSEVELT has, for some years, been a very popular man in the military and political world, and no less in the literary world, and his fame and influence do not seem to be on the decline. The press denominates him a Christian man, and in his speeches he frequently throws out religious utterances. In a paper before me he is credited with the following: "I think a good man and a good woman can get to heaven in a dozen different ways; but I do not think they can get there unless they are good." I like many of the Colonel's ideas relating to the interests of the state and the standard of good citizenship, but I dissent from his theology, as quoted.

1. How does the Colonel know that there are a dozen different ways to the glory world? If he has discovered "a dozen different ways," may not some one else discover two dozen different ways? And may this not be continued *ad infinitum*? It looks to me that the Colonel is well nigh on the border line of the land of wide, wide scope, where there are no outside fences,—no limits.

2. I think the Colonel is right when he says: "But I do not think they can get there unless they are good." The lack here is, the Colonel does not define the standard of goodness. We are represented as material for a building. All material of a building must be of a certain size, and of a designated length, or it will not fit into the building. Cornelius was a good man, in a sense,—so good that his prayers were heard in heaven. Nevertheless Peter had to go to Cæsarea, to teach and baptize him. That young ruler was so good that Jesus loved him, yet he lacked one thing. When told of this, he went away sorrowful. With all his goodness he would not do.

3. The Scriptures talk of one body and one way. Jeremiah looked forward to the coming of Christ and he said: "I will give them one heart and one way." Jesus says: "I am the way, the truth and the life; and no man cometh to the Father but by me." This way is elsewhere defined as being, "s-t-r-a-i-g-h-t," and "s-t-r-a-i-t and narrow." These texts exclude any and all idea of plurality of ways.

Again; we are represented as being together. We are said to "work together," "strive together," "quicken together," "knit together," "followers together," "in whom all the building fitly framed together, groweth unto an holy temple in the Lord." These texts flatly oppose Colonel Roosevelt's theology. Besides, we are to follow Jesus,—to do as he did. He says: "I have given you an example that ye should do as I have done." He gave us an example of communion. He first washed his disciples' feet; he then ate with them the sacred meal,—the Lord's supper. He then gave them the communion,—symbols of his body and blood, hence there is but this one way to commune; and if we all commune that one way, we will commune alike. I therefore dissent from Colonel Roosevelt's theology of the different ways to heaven.

Covington, Ohio.

SOME people take their pleasures as if God begrudged them. But look at the apple trees, with a hundred blossoms to one possible apple! How extravagantly fond is God of all sweet and beautiful things!

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### NORTHERN CALIFORNIA.

The Ministerial Meeting of the Church of the Brethren for the District of Northern California is to be held in Butte Valley Church, Macdoel, Cal., Oct. 13.

Note.—Elders' Meeting, Oct. 12; District Meeting, Oct. 14; Sunday-school Meeting, Oct. 15.

#### MINISTERIAL MEETING.

##### Forenoon Session.

9:00 to 9:15—Devotional.—Oldest Minister present.  
9:15 to 10:00.—I. Loyalty to the Church: (a) What Is It?—S. F. Sanger. (b) Importance of—J. F. Betts.  
10:00 to 10:45.—II. The Benefits and Blessings of Tithing.—Hiram Forney, J. W. Brooks.  
10:45 to 12:00.—III. Relation of the Church of the Brethren: (a) To the Temperance Movement.—D. R. Holsinger. (b) To the Peace Movement.—F. H. Maust. (c) To the Present-day Fashions.—W. E. Whitcomb. (d) To the Worldward Tendency of the Present Day.—H. Eikenberry.

##### Afternoon Session.

2:00 to 2:45.—I. Old-fashioned Hospitality: (a) Benefits of.—Levi Whistler. (b) Hindrances to.—J. W. Deardorff.  
2:45 to 3:30.—II. How Attain to and Maintain a Greater Degree of Spirituality in the Christian Life.—D. H. Forney, J. N. Gwin.  
3:30 to 4:15.—III. How Can the Shepherd Provide for the Flock and His Own House at the Same Time?—Geo. S. Wine, D. L. Forney.  
4:15 to 4:30—Business Session.

##### Evening Session.

7:30—Devotional Exercises.  
7:45—Sermon to Ministers.—S. F. Sanger.  
Committee.—J. Overholzer, Chairman; J. G. Miller, secretary and treasurer; E. C. Overholzer.  
Each speaker is allowed fifteen minutes, and general discussion will follow each main topic.

### DISTRICT OF NORTHERN IOWA, MINNESOTA AND SOUTH DAKOTA.

The District, Ministerial and Sunday-school Meetings of Northern Iowa, Minnesota and South Dakota are to be held in the South Waterloo church, Iowa, Oct. 5, 6 and 7.

#### Tuesday Evening, Oct. 4.

7:30—Sermon.—J. E. Rolston, Sheldon, Ia.

#### Wednesday, Oct. 5.

9:30 A. M.—District Conference.

#### Wednesday Evening.

7:15—Song Service.  
7:45—Missionary Meeting: (a) Devotional.—Harvey Gilliam. (b) Reading.—Clara Albright, Grundy Center, Iowa. (c) Sermon.—W. J. Barnhart, Minneapolis, Minn. Offering.

#### MINISTERIAL MEETING.

##### Thursday, Oct. 6, 9:00 A. M.

Devotional Services.—John Wirt, Lewistown, Minn.  
Organization.—Retiring Officers.  
1. Sermons (a) How to Be Prepared.—W. H. Hood, Greene, Iowa. (b) How to Be Delivered.—H. H. Wingert, Kingsley, Iowa.  
2. The Bible in Our Public Schools.—D. H. Keller, Winona, Minn.; Jacob Wirt, Lewistown, Minn.  
3. Reviving Dead Churches.—J. S. Zimmerman, Waterloo, Iowa; Joshua Schechter, Jr., Worthington, Minn.

##### Afternoon Session, 2:00.

4. Creation of Reverence for: (a) God's House, (b) Services.—Samuel Bowser, Hancock, Minn. (c) Home.—W. H. Fyle, Hampton, Iowa.  
5. Phases of Preaching: (a) Exegetical, (b) Expository, (c) Doctrinal.—W. J. Barnhart.  
6. How Secure Better Distribution of Ministerial Force in this District.—J. E. Rolston.

##### Thursday Evening.

7:15—Song Service.  
7:45—Christian Workers' Meeting. Leader, Jessie Metz.  
1. Aim.—Elizabeth McRoberts, Greene, Iowa.  
2. How Should They Be Conducted to Make Them Interesting as Well as Beneficial?—Martha Keller, Winona, Minn.

#### SUNDAY-SCHOOL MEETING.

##### Friday, Oct. 7.

9:00 A. M.—Address of Welcome.—Samuel Fike, Waterloo, Iowa. Response: Purpose of Our District Sunday-school Meeting.—Ida Albright, Eldora, Iowa.  
1. How Can the Sunday-school Spirit and Enthusiasm Be Created?—H. H. Wingert, Kingsley, Iowa.  
2. How Can a Superintendent Keep His Sunday-school Out of the Ruts?—Grace Gnagey, Minneapolis, Minn.  
3. How Should the Officers and Teachers of Our Sunday-school Be Chosen?—C. E. Klmmel, Sheldon, Iowa.  
4. Use and Abuse of Our Sunday-school Lesson Literature.—Jennie Blough, Waterloo, Iowa.  
5. Problems: (a) In Primary Department.—Hannah Shock, Preston, Minn. (b) With Pupils from Twelve to Eighteen: Boys, W. J. Barnhart; Girls, Martha Keller; (c) Others.  
6. Round Table, Discussion of Queries.  
Program Committee: Ministerial, W. H. Lichty, W. O. Tannreuther; Sunday-school, W. O. Tannreuther, Jennie Blough.

### MISSIONARY MEETING OF SOUTHERN IOWA.

The Missionary Meeting held in connection with our District Meeting, Sept. 15, was one of spirit and enthusiasm. A stirring missionary sermon by Bro. W. D. Grove, of South English, was listened to by the assembled workers.

Bro. Grove is treasurer of the Mission Board, and is therefore well qualified to tell the needs of the District. By use of the blackboard and some statistics he showed us the growth of our mission work for the past twenty years. Also, by a map of our District, he gave the location of our churches and mission points. We were made to see clearly the extent of our unoccupied territory.

Individual responsibility was the keynote of the sermon proper. The strong appeal of our brother evidently struck home, for our missionary offering was several times greater than ever before.

The pledge system was used for the first time in our District, and pledges to the amount of \$745 were given.



A cash collection of \$102.75 was also taken. A total of \$847.75 was secured at this one service.

In the District Meeting, a day later, \$120 more in pledges and cash was given for unfinished work in the District, so that the total amount really reaches \$967.75.

We have reason to believe that missionary sentiment is growing, and that our mission work is on a more substantial basis than heretofore.

Mamie Sink.  
Lenox, Iowa, Sept. 20.

## Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

### CALIFORNIA.

**Long Beach.**—Our little band of believers has been favored by many recent visitors, among them these ministers: J. W. Cline, Isaac V. Funderburg, E. T. Kelsner, J. M. Cox, S. A. Overholzer, W. F. England and J. Z. Gilbert. Bro. George C. Carl, of Portland, Oregon, will talk to us Sept. 25. Bro. E. Frantz and family, of Denver, Kans., are now residing in our city. Bro. Frantz is here on account of ill health. We hope he will be able to give us some talks before long. Our little church is in a healthy condition.—I. S. Overholzer, 1645 East Second Street, Long Beach, Cal., Sept. 19.

**South Los Angeles.**—Our council was held Sept. 9. Eld. W. E. Trostle presiding. Five letters of membership were granted, and four were received. It was decided to elect a minister and several deacons. A special council was called for Sept. 16, at which time Bro. N. J. Brubaker, 2140 West Thirty-first Street, was elected to the ministry. Brethren Arthur O. Cropper, Alva Richards, and Asa J. Trostle were elected deacons. About Nov. 1 Eld. W. E. Trostle will give us a two weeks' term of Bible lessons on the Book of Revelation. In January Bro. William Lamplin, of Polio, Ill., is expected to conduct a series of Bible lessons. Mrs. W. H. Keim, Corner Sixth Avenue and West Twenty-sixth Street, Los Angeles, Cal., Sept. 21.

### CANADA.

**Maple Creek.**—The Brethren here in Canada, were favored with a visit from our elder, Bro. Harp, of Kenmare, N. Dak., who was called to the Senior Board, to organize a new church into a body. About thirty letters were read, and some more are to be read. Our church name will be Battle Creek. The church decided unanimously that Eld. George Struyker have charge of this church. Bro. J. C. McCarney was elected clerk; Bro. S. McCartney, treasurer. Bro. Sumner H. Struyker, Gospel Messenger agent; Sister Louisa Brower, chorister; Maria L. Swihart, church correspondent. Bro. Harp remained with us only a short time, but he gave us three good talks. He was hurried home on account of illness.—Maria L. Swihart, Maple Creek, Sask., Can., Sept. 17.

**Pleasant Valley** church met in council Sept. 10, with our elder, Bro. J. N. Overholtz, presiding. Two letters of membership were received and four were granted. We decided to hold a love feast this fall, the date to be set later. Bro. Joseph Reish, of Denbigh, N. Dak., delivered a very interesting discourse to the children on Sunday morning, after which two young sisters were baptized. Bro. Reish expects to spend a few Sundays with us, and then return to school for the winter.—Corra M. Brubaker, Bulls Head, Alta., Can., Sept. 16.

### COLORADO.

**Lowland.**—This church met in council Sept. 10, with our pastor, Bro. J. C. Groff, presiding. The visiting brethren reported the members to be in love and union. Three were received by letter. Our number is increasing. Bro. J. M. Heaton, alternate, Our Sunday-school is progressing nicely.—Nellye Nice, Wayne, Colo., Sept. 19.

### IDAHO.

**Boise Valley** church held their council Sept. 3. The report of the annual visit was made. Our love feast is to be held Oct. 15. We also expect to hold a Bible Normal sometime this winter, but arrangements for it are not yet fully completed, and we will report it later. One was baptized recently.—David Betts, Nampa, Idaho, Sept. 19.

**Notice.**—The District of Oregon, Washington and Idaho has been having some annual Bible school work. At last District Meeting the plan was changed to have a number of short schools in various parts of the District. Bro. E. M. Stuebaker, of Bethany Bible School, has been engaged as instructor. The work is to begin with the Twin Falls church Nov. 27, in charge of Eld. C. Fahrney, Twin Falls, Idaho. The next point will be the Boise Valley church, at the house of the writer; then at the house in charge of Eld. L. H. Eby, Payette, Idaho; and then in the Northwest. We invite members in other congregations to avail themselves of the privilege of attending one of these schools.—S. F. Brower, Sec., Meridian, Idaho, Sept. 20.

**Payette Valley** church met in the Fruitland house in regular council Sept. 17. Eld. Eby presiding. One letter was received and one granted. An election for deacons resulted in choosing four.—Brethren Harry Beckwith, Albert Mohler, Walter Sisler and Joseph Himler, who with their wives, were duly installed. Bro. D. J. Wagner, of Boise, was elected clerk. The visiting elders present were Brethren Graybill and J. C. Neher, of Nampa, and L. E. Keltner, of Boise. We decided to have Bro. Lamplin, of Polio, Ill., hold a series of meetings for us in Fruitland this fall. The Bible school will be held in Payette, Idaho, and the Sunday-school in Fruitland was reorganized for six months with Bro. E. B. Sargent, superintendent, and Chauncey Shamberger, secretary and treasurer. Bro. Grant Fisher was chosen president of Christian Workers' Meeting, and Troy Schubert, secretary and treasurer. The date of the next council will be set later.—S. J. Kennep, Payette, Idaho, Sept. 19.

**Weiser** church met in council Sept. 17. Our elder, Bro. L. H. Eby, officiated. Three letters were received and three granted. We will hold our love feast Dec. 9. The Committee of Arrangements for our District Bible school, held a surplus of \$20.20, and will give to the District Mission Fund. Our church decided to have a Bible Normal this fall, according to the arrangement made at our District Meeting. A teacher from Bethany Bible School is to work in the churches this year. Eld. Eby was appointed to arrange for the term. Bro. Eby gave us a fine sermon on Sunday morning. Our Sunday-school has agreed to send the birthday money now on hand, nearly \$7.00, to the China Mission Fund. Sister Anna Miller was elected president of the Christian Workers' Society, successor to Annetta Now. Sister Now will leave for Moscow to attend school.—E. W. Pratt, Box 704, Weiser, Idaho, Sept. 19.

### ILLINOIS.

**Liberty.**—Bro. I. D. Heckman, of Cerro Gordo, closed a very interesting series of meetings at this place Sept. 18, after preaching fifteen sermons. Thirteen were baptized, and one reclaimed. Eight of these are Sunday-school scholars. With the exception of a few days of rain, the meetings were well attended with much interest. Our love feast, Sept. 17, was an enjoyable one, there being sixty-one members present, besides a large and attentive audience. Bro. D. J. Blickenstaff was the only visiting minister present, and we were glad for his presence. The visiting brethren gave a

good report of the condition of the church.—Lillian Walker, Liberty, Ill., Sept. 20.

**Mt. Morris.**—Sept. 4 was rally day in our Sunday-school. We had the largest school of the summer during the absence of the students. There were 205 persons, or about more than the general average of the year. Bro. Royer occupied the church service hour with a talk to the children. In the afternoon a members' meeting was held, at which the Sunday-school officers for the following year were elected. Our third quarterly council for 1910 convened on Saturday at 9:30 A. M. Eld. J. G. Royer, now elder in charge, presided. Brethren G. W. Kleffner and J. P. Holsinger were elected delegates to District Meeting. The love feast will be held Nov. 5, at 4 P. M., in the College Chapel. May God's cause prosper at Mt. Morris as elsewhere!—Elsie Emmert, Mt. Morris, Ill., Sept. 20.

**Mount Vernon.**—The members of this congregation have postponed their love feast until Oct. 23. Bro. J. H. Berkey, of Habsburg, Saline County, who is quite ill, was anointed at his home Sept. 15, by Brethren Daniel Ulevy and Jacob Angle.—Robert C. Wells, R. D. 3, Shelter, Ill., Sept. 18.

**Notice.**—The Mission Board of Southern Illinois will meet at Cerro Gordo, Oct. 10. We kindly ask all who have done work for the Board to have their reports and bills of expense in our hands prior to the above date, being careful to give number received into the church during the year ending Oct. 1, 1910. We also request all delinquent churches to send the mission dues. Their books will be delivered at this meeting. Let none be delinquent.—W. H. Shull, Sec., Virden, Ill., Sept. 24.

**Spring Run.**—Our church closed a series of meetings Sept. 15. Bro. Stahl baptized three. Eld. M. L. Tahn continued the meeting until Monday night. Five more were baptized on Monday morning. Bro. Stahl labored earnestly for the upbuilding of the church here. Our love feast was soul-refreshing. The visiting brethren were: Brethren Rockwell and Cover, and two sisters from Chapel. Our Sunday-school is progressing nicely.—Amanda Schliser, Ellitsville, Ill., Sept. 21.

**Sugar Creek.**—This church met in council Sept. 17, with our elder, Bro. Chas. Gibson, presiding. Bro. E. P. Shaver was chosen delegate to District Meeting, and Bro. Chas. Gibson, alternate. A favorable report of the annual church visit was given. We will hold our love feast Oct. 22, at 5 P. M.—Della Hoerner, Auburn, Ill., Sept. 20.

### INDIANA.

**Buck Creek** church met in council Sept. 10. Our elder, L. L. Teeter, presided. Eld. D. H. Replinger, of Spencer, Mo., presided at District Meeting. Bro. Teeter came before the meeting, pertaining to the District Meeting to be held here. Our love feast will be Nov. 12. We have the promise of Bro. J. Edson Ulevy, to hold our series of meetings to begin on Thanksgiving Day.—Ebebe E. Teeter, Mooreland, Ind., Sept. 19.

**Cedar Creek.**—Our church met in council Sept. 17, with Bro. D. E. Hoover presiding. Bro. D. E. Hoover was elected delegate to District Meeting. We also chose him as our elder for another year. Our love feast will be Oct. 9, an all-day meeting. Officers were elected to their respective offices.—Dwight L. Voorhees, Garrett, Ind., Sept. 19.

**Cedar Lake.**—Sept. 11 we held our harvest meeting, with a good attendance. Bro. Leroy Smith addressed the audience on the "Gospel of the Kingdom." Bro. J. C. McCarney, of Denbigh, N. Dak., presided. In the afternoon Bro. D. E. Hoover gave us a missionary sermon, followed by a collection for the India school fund, amounting to \$27.73. Both sermons were edifying and instructive. Sept. 18 the Sunday-school Convention, which was also well attended. Bro. Lafayette Steele preached at the Union church on Sunday morning.—Sarah E. Holman, R. D. 3, Box 34, Avilla, Ind., Sept. 19.

**Ladensville** church met in council Sept. 1, with our elder, Bro. Henry Wilke, in charge. It was decided that Brethren Marshall Pence and J. W. Norris represent our church at District Meeting, and Sister Ella Paul and Sister Norris, at Sunday-school Meeting. Our love feast was held Sept. 17, and it being an all-day meeting, a large number of brethren and sisters surrounded the Lord's table. The ministerial force was good. Eight ministers were present. Bro. Daniel Snell officiated. There was a large crowd of orderly spectators present, for which we praise the Lord.—Adella Endsley, Ladensville, Ind., Sept. 23.

**Lower Fall Creek.**—At our love feast of Sept. 17 fifty members surrounded the Lord's table. The following ministering brethren were present: D. R. Richards, Jacob Rarick, Levi Dilling, Henry Fadely, D. W. Bowman, Allen Roof, Arthur Hoppps and Jonathan Greer. Bro. Dilling officiated, instead of having Sunday-school on Sunday morning, we had a Sunday-school Meeting, conducted by Bro. Fadely, which was much enjoyed by all. Bro. Hoppps filled the appointment on Sunday night.—Laura Chamberlin, R. D. 12, Anderson, Ind., Sept. 19.

**Marble** church met in council Sept. 17. Our elder, Bro. D. B. Garber, presided, assisted by Eld. I. B. Wilke. Christian Workers' officers were elected for the next six months, with the writer as president. Bro. Garber presided at District Meeting, and was chosen delegate to District Meeting, with Bro. John Crall and Bro. Josiah Cook, alternates. Bro. Noah Shideler filled the appointment at this place Sept. 11, in the absence of Bro. D. B. Garber.—Pearl Brumbaugh, Marble, Ind., Sept. 19.

**Pleasant Dale.**—Our series of meetings, which began Aug. 27, have come to a close. Bro. Wysong labored earnestly for two weeks. The attendance and attention were good. Our love feast was well attended. About eighty communion. A number from other congregations were with us. Bro. Swihart was present and spoke to us on the subject of prayer, shortly before the examination services. Bro. Wysong officiated, assisted by the brethren.—Lizzie Baumgartner, R. D. 2, Monroe, Ind., Sept. 19.

**Portland** church met in council, with Eld. Eberly presiding. The report of the annual visit showed the church to be in good working order. Sister Ella Hatcher was chosen delegate to District Meeting. It was unanimously decided that Bro. William Hatcher stay another year, and that we raise our share of the money for him. Our love feast was held Sept. 10. Brethren Mahon, Corder and Hummer were with us. Bro. Mahon stayed over Sunday and gave us some interesting talks. In the afternoon four of our Sunday-school scholars were baptized.—Elli G. Grindler, Portland, Ind., Sept. 9.

**Railroad Arrangements for District Meeting of Southern Indiana.**—Those coming to Mooreland over the Big Four will be met on Monday, Oct. 17, at 4:30 P. M. No train will be met at Mooreland after Monday evening, unless we are notified. Those coming over the C. & L. will be met at Blountsville on Monday, Oct. 17, at 11:24 A. M. from the East, and at 3:41 P. M. from the West. These trains will be met each day of the meeting.—L. L. Teeter, Mooreland, Ind., Sept. 19.

**Salem Creek.**—The members of this congregation met in council Sept. 3. Business was disposed of pleasantly. Bro. Rolla Neff and Bro. Milo Geyer are our delegates to District Meeting. Bro. David Metzler, of Nappanee, will begin a series of meetings Oct. 9, which will close with a love feast Oct. 23.—Pearl Geyer, R. D. 5, Syracuse, Ind., Sept. 22.

**Wabash** church met in council Sept. 1, with our elder, Bro. E. S. Brubaker, presiding. Two letters were received. Bro. John Frantz is delegate to District Meeting, and Bro. Charley Welmer to the Sunday-school Meeting. On Sept. 19 we held our love feast. The attendance was good. There were eleven ministers here from other churches. Bro. Abe Young officiated. The sisters broke the bread and passed the cup for the first time at this place. On Sunday, Sept. 19, the Sunday-school, Bro. E. B. Wilke talked to the children. His talk was enjoyed by the older people as well as the young. After

Bro. Wilke's talk the other brethren gave us short talks, which were helpful and uplifting to all.—Lola Crumline, R. D. 9, Wabash, Ind., Sept. 21.

**Yellow River.**—Our love feast was held at the appointed time, and because of the inclement weather was not so largely attended, but the Spirit was with us. We had a quiet meeting, seemingly enjoyed by all. The meeting was held by Bro. George D. Zollers, of South Bend, Ind. The ministering brethren were Henry Wesong, Millard R. Myers, Jesse G. Bollman, Fred Weaver, John Markley, John Shlyvsky and F. Miller. The day following Bro. N. O. Trever and wife were advanced to the full decree of the ministry, and held meetings at Yellow River, previous to the love feast. Two were added by baptism.—Rosa Shively, Bremen, Ind., Sept. 20.

### IOWA.

**Beaver.**—We met in council Sept. 17, with Bro. S. M. Goughnour presiding. At this meeting we elected a deacon, Bro. Samuel Powers, Jr. He and his wife were duly installed. We also organized a Christian Workers' Meeting at this place. Bro. Samuel Powers, Jr., was elected president and Bro. Daniel Powers, secretary and treasurer. Bro. Morris Elkenberry, from Dallas Center, helped us in the work. We will have our love feast Sept. 24, at 4 P. M., at which time our District Meeting, at Panther, Dallas Center, Iowa.—B. B. Beaver, Beaver, Iowa, Sept. 19.

**Muscatawa.**—After I was through giving the Bible lesson last Thursday evening, I extended the invitation for converts. A young man came forward and asked for baptism. Last Sunday we gathered on the banks of the great Mississippi River for a love feast. He came forth with a glad heart to serve the Lord. We are getting some new workers.—T. A. Robinson, Box 463, Muscatine, Iowa, Sept. 21.

**Oscola.**—Our church has changed the date of our love feast from Oct. 1 to Sept. 30, as on account of the dedication services at Lonoke, Arkansas, which we are attending, we can be with us unless the change is made. Our number is in progress now, and we pray for a spiritual awakening in this little city.—Ellen Stoneburner, R. D. 2, Woodburn, Iowa, Sept. 19.

**Panther Creek.**—Bro. W. H. Lichty, of Waterloo, Iowa, came to our church Sept. 3, and gave us two weeks of interesting meetings, closing last night. None were added to the church, but we feel built up in the faith, and trust that much good may result from the efforts made.—Ethel F. Crouse, Dallas Center, Iowa, Sept. 19.

**Prairie City.**—At the late council meeting, held at this place, Bro. I. W. Brubaker presided. Bro. C. B. Rowe, of Dallas Center, was with us. One letter of membership was received. Our delegates to District Meeting were Bro. D. A. Wolf and Bro. James Rowley; Bro. J. W. Brubaker and Sister Cora Alexander, alternates. Bro. Brubaker will represent our Sunday-school. We ask for the District Meeting of 1912. The question of breaking the bread and passing the cup was discussed, and we decided to avail ourselves of the privilege granted by the late Annual Conference. We will have a Bible school during the holidays. Sisters Mamie Buckingham and Cora Alexander are the committee to secure a teacher. An election was held. Bro. J. W. Brubaker was elected; two others were a tie, and so they were both elected. After the Sunday-school, on Sunday morning, they were duly installed. The brethren called are Lawrence Benson, of Dallas Center, and wife, and John McCune and wife, of Dallas Center. Bro. Rowe presided at the meeting. His wife, which was listened to with marked attention.—Jennie Alexander, R. D. 2, Monroe, Iowa, Sept. 16.

**Salom.**—Sept. 11 Bro. A. Hutchison closed a two weeks' series of meetings here. On account of inclement weather and sickness among the members, the attendance was not so good as usual. Our love feast was held Sept. 14. Bro. Hutchison officiated. At the close of the District Meeting, we decided to elect a minister. Bro. J. C. McCarney, of Denbigh, N. Dak., was elected. Bro. J. P. Bailey, conducted the installation services.—Desile M. Bailey, R. D. 1, Prescott, Iowa, Sept. 19.

### KANSAS.

**Altoona.**—On the evening of Sept. 17 Bro. W. B. Sell, of Fredonia, preached an interesting sermon on the subject, "Our Duty of Giving up All, and Following Jesus." His address was on Sunday morning, after which he led three dear souls into the baptismal waters. We feel encouraged. May God bless Bro. Sell in his untiring efforts!—F. E. Button, R. D. 2, Box 79, Altoona, Kans., Sept. 19.

**Bloom.**—Sept. 18 the first applicant was received into the Bloom church by baptism. He is an old resident of Dodge City, and very near death's door. His children prepared a tank, and he was close to the house. When he was told he would die in the water, he stood it well. Then we prepared the supper and the small number of six surrounded the Lord's table, with Bro. G. W. Waddell, of Bloom, officiating. There were number of witnesses present. Many of them had never seen anything of the kind before. They all enjoyed it much. We expect to have the churchhouse at Bloom finished by Dec. 1. After the dedication service the brethren want a protracted meeting, to close with a love feast. Bro. T. E. Geyer, minister to come. Our church will have our meetings at the Enterprise schoolhouse. We are few in number and welcome any loyal members into our midst.—Malinda Ott, Dodge City, Kans., Sept. 21.

**Star Oak.**—Our church met in council Sept. 10, previous to our love feast. Sept. 17. Visiting members were present from adjoining churches. The visiting ministers were, Bro. John Wagner, of Portia, and Bro. George Canfield, of Belleville. Ninety-five partook of the sacred emblems. The sisters broke bread for the first time. To me the greatest question is: "Am I worthy to partake of it?" Bro. T. E. Geyer will represent us at the District Meeting.—Emma J. Modlin, Burr Oak, Kans., Sept. 19.

**Tottonwood.**—This church held a short council immediately after services on Sunday, Sept. 11. Our elder, Bro. S. E. Lantz, was with us. He gave us two soul-cheering sermons. Our love feast will be Nov. 5. Bro. George Manon was chosen elder for one year.—Flora B. Sargent, Dunlap, Kans., Sept. 19.

**Garden City.**—Sunday morning, Aug. 28, our church had the pleasure of listening to an able discourse, delivered by Eld. Nevinger, of Rocky Ford, Colo. In the evening we were addressed by Bro. Maust, of Pennsylvania. Sept. 4 Bro. David Hanna, of Rocky Ford, Colo., preached for us. Saturday, Sept. 10, at 2 P. M., we met in council meeting. At six o'clock, the same evening, we held our love feast. Ministers present were: Brethren Brubaker, Crist and Force. Forty members communion. Bro. Brubaker officiated. On Sunday, Sept. 11, at 11 A. M. we were given an interesting talk on Sunday-school work by our District Sunday-school Secretary, Bro. Brubaker. At 2 P. M. we met for our Sunday-school Meeting. A very beneficial program was rendered. We had a Christian Workers' Meeting in the evening. Since our last report one young sister has come out on the Lord's side.—Mrs. May Goff, Garden City, Kans., Sept. 12.

**Larned** church met in council Sept. 10, with Eld. M. Keller presiding. Two letters of membership were received. A letter was read from Bro. Frank, which was much appreciated. We decided to paint our house, give it a general cleaning on the inside, and install a new acetylene light system previous to our series of meetings, the latter part of October. Bro. E. B. Wilke, of Vernalia, will conduct the meetings. Our love feast will be at the close of the meetings. The exact date will be announced later. The following officers were elected: Elder, Bro. M. Keller; secretary, D. M. Eller; solicitor, Ethel (Continued on Page 636).



## THE ROUND TABLE

### Waldensians in America.

THE Rev. Arturo Muston, President of the Board of Evangelization of the Waldensian Church of Italy, is now in New York. He recalls the fact that the first church on Staten Island, and the first stone church building within the present limits of Greater New York, was a Waldensian church. This was at Stony Brook, midway between the present towns of New Dorp and Oakwood, and was built in 1658. The church disappeared long ago. It is interesting to learn that Oliver Cromwell sent that Waldensian colony to Staten Island. In 1655 he sent a representative to the Duke of Saxony, to remonstrate on the persecutions which the Waldensians were then suffering, and offered an asylum to such of them as wished to emigrate to America.

The Waldensian Church was simply one of the primitive Christian churches which at a later date refused to acknowledge the jurisdiction of the Bishop of Rome when that was extended to include the entire Christian Church. It was persecuted from the time the Roman Catholics came into power, and confined to a little valley among the Cottian Alps. In 1848 it had only fifteen parishes; but since then toleration has been conferred upon it, and it now has over two hundred churches in Italy, with schools, seminaries and missions.

Dr. Muston says there are two hundred and twenty Italian Protestant churches in America. Of these over one hundred were organized or started by immigrants who were Waldensians in Italy. He states that Dr. Clot, who was one of their pastors in Sicily for ten years, has found one hundred members of his old church in Palermo in this country, twenty-five of them in Rochester, N. Y.—*Christian Advocate*.

### The Man Behind the Message.

BY E. F. SHERFY.

"THE moment a public speaker draws attention to his person and causes the hearers to take more notice of his ability than of his message, that soon he misses his mark and fails in the delivery of his message." These were the words of a prominent soul-winner as he was talking to a body of Christian workers.

He went on to tell of a talented man who once spoke to a graduating class, and so ably was the address given that the audience was simply carried away with his eloquence. But upon questioning one of his hearers, a week later, it was found that the only recollection of the listener was that it was "simply grand." He could not tell a thing that was said.

The first speaker, referred to above, went on to say that whatever detracts the attention of the audience from the real heart and soul of the message, whether it is something out of the ordinary in his clothing, unnatural gestures, or hands in pockets, or scratching of the head, or whatever it may be, is a menace to the real work at hand,—the delivery of the message.

A Gospel message, it seems to me, should be so vital and strong, so full of life and holy zeal that the speaker should be lost in the great, absorbing work of the hour,—that of unfolding the great plan of salvation.

When we, as public speakers, are willing to sink into insignificance, and let the great message of truth, as it were, hot with the breath of God's holy zeal, take an all-consuming possession of our bodies and minds, in fact, our whole person, then and not till then, can God use us as spokesmen for his great messages of truth.

3435 W. Van Buren Street, Chicago, Ill.

### Old Time Religion.

BY IDA M. HELM.

WHEN we sing "The Old Time Religion," do our minds go back to the revivals and campmeetings after the fashion of forty or fifty years ago? Or do they go back two hundred or three hundred years farther? That is not far enough. The phases of some of the religions of all of these times were new-fashioned. We must go back to Pentecost, and we find the real Gospel, the true religion. They had faith in God and

they were baptized into the name of the Father and of the Son and of the Holy Ghost, confessing their sins, and they continued steadfast in the apostles' doctrine and in prayer. It was sound doctrine that they taught and practiced. It was saving doctrine. It is a great thing to be built up and strengthened in sound doctrine. They were willing to renounce the world and live openly for Christ. They lived very near to God, and, through communion with him, they obtained strength to carry the "old time religion" over the vast expanse of the Roman world.

"The Old Time Religion" is a heart-touching, inspiring song. Think of what it really means: "It will lead me to Jesus. Makes me love everybody. It was tried in the fiery furnace. It was good for Paul and Silas. It will do when I'm dying. It will take us all to heaven. It's good enough for me."

Ashland, Ohio.

### Proselyting.

BY STEVEN BERKEBILE.

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves" (Matt. 23: 15).

THERE is no question as to whom Jesus was addressing in this verse, but the question in my mind is, Do we use the term *proselyting* in its proper sense? True, Webster says, that it is "to convert to some form of belief, to make converts." But note how they were made by the scribes and Pharisees,—by those who rejected Christ. Converted to what? Traditions, of course. Brought nearer the Gospel and the Christ? Certainly not.

Then, when we preach the Word and a believer who has been sprinkled for baptism requests to be immersed according to the Word, and accepts of a fuller Gospel, are we making proselytes? Certainly not.

Sometimes we meet people who say, "I do not believe in proselyting." Neither do I. I believe that when I persuade a man to unite with the Church of the Brethren I am leading him nearer Christ.

As long as we stand for the whole Gospel we are not proselyting. "It is the truth that makes us free."

Let us do more genuine Gospel preaching that all men may know the truth.

Jewell, Ohio.

### Modern Spiritualism.

BY I. J. ROSENBERGER.

THE dailies are now chronicling the recent death of Prof. William James, a Harvard psychologist. The Professor was a vigorous defender of modern Spiritualism. Before his death he promised his colaborers that he would send them messages on his arrival in the spirit realm. The Psychic Research Brotherhood is in close watch for the promised coming messages. I shall be very much surprised if messages from the distinguished Professor are not reported at an early date.

At this writing I am at Charlestown, W. Va. A Mrs. Blake, of Huntington, W. Va., a distinguished medium, has produced quite a sensation, at different times, in this city and community, by what seemed to be messages by her from the spirit world. I have just been listening to a lady who recounts strange experiences on this spirit question. It is a surprise what a grasp this modern Spiritualism has upon the masses. I have given psychic research some study for years, and compiled the results of my research into a tract of fifty-nine pages. I donated the manuscript to our tract work. It is entitled, "*Modern Spiritualism; Its Theory and Claims*." It is in the list of our tracts at the Publishing House. This tract has proved helpful to a number who are looking up the subject.

Covington, Ohio.

### "God Careth for His Own."

BY G. WILFORD ROBINSON.

DOES God not feed, shelter and protect, through winter's cold and summer's heat, the twittering sparrow that passes its life among the leafy bowers? Then, will he not care for those of his creatures whose mis-

sion is grander and nobler than that of the little bird? If he stoops to nourish, with gentle rains and the warmth of the genial sun, the tiny flowers, whose fragrance floats upon the summer's breeze, will he not care for those who are made in the image of their Creator? If he can be touched by the distress of an injured bird, is he not touched by the distress of an anguished soul? Has not he who with Divine power heals the bird with a broken wing, a balm for the broken heart? Is there a woe of oppressed souls that his power cannot relieve, or has earth a sorrow that heaven cannot heal?

Muscataine, Iowa.

## CHRISTIAN WORKERS' TOPIC

For Sunday Evening, October 9, 1910.

### The Power Which Overcomes.

Matt. 15: 21-28.

V. 22: "A woman." A Greek, a Gentile, a mother in trouble. "O Lord, thou Son of David," etc. Her prayer was short, humble, persevering, full of faith, both right and wrong. It was conceived in a wrong name. Therefore "he answered her not a word."

V. 23: "Send her away." Jesus never sent anyone away (John 6: 37). If he could not bless a seeker where he found him, he led him to where he could do so.

V. 24: "Sent unto the lost . . . of Israel"—the Jews.

V. 25: "Lord, help me." Compare this with the prayer in v. 22, and note the change.

V. 26: "Not meet"—proper, fitting.

V. 27: "Truth, Lord"—not meet to bring the children down to a level with the dogs; nor is it fitting to bring the dogs up on a level with the children; "yet the dogs eat of the crumbs." I am but a dog, Lord, begging a dog's portion—the crumbs, just the crumbs,—a cure for my afflicted daughter, which is but as a crumb compared with what thou hast done for the children, yet of the same loaf.

V. 28: "O woman, great is thy faith: be it unto thee as thou wilt." Take what thou camest for, and use it as thou wilt.

Note 1. This woman was blessed because she was willing to take her rightful place.

2. Had Jesus blessed her as the Son of David, he would not have kept his place (Rom. 15: 8).

3. Great faith will endure the misery of silent suspense, and get comfort out of a rebuke.

4. This woman came in behalf of her daughter. Can we believe for others?

5. What is faith? Heb. 11: 1; Rom. 4: 17-21; 1 John 5: 14, 15; Jas. 2: 21-26.

## PRAYER MEETING

For Week Beginning October 9, 1910.

### How to Treat the Erring.

Gal. 6: 1-10.

1. **The Erring Are to Be Restored,—Not Shunned.**—Here is a hint for Christians of today,—too often unheeded. We know too little of restoration. A brother or sister is guilty of some misdemeanor, and forthwith we withdraw ourselves from such, and give the cold look and the icy greeting. Some "holier-than-thou" Christians can drive from the church more souls than the preacher can win. The great aim in dealing with all erring Christians is to restore them lovingly to true living and righteous acts (2 Tim. 2: 24-26).

2. **The Spiritually-minded Are to Be the Restorers.**—Meekness is to be the prevailing thought. Too often the erring fall into the gentle (?) hands of the gossip mongers, and they are "talked" out of the church, before the more spiritually-minded have a chance to restore. There is a world of meaning in the added instruction to all who would pose as restorers: "Considering thyself less thou also be tempted." Employ "Golden Rule" principles in all your dealings with the erring (Matt. 7: 12).

3. **Christ's Attitude Toward the Sinful.**—The Master's treatment of the sinful woman of John 8 affords a fine illustration of his compassionate nature. He faced her accusers with a sentence written in the sand, and a sharp, permissive command, "He that is without sin among you, let him first cast a stone at her." He knew the law, but he also knew the guilt of her accusers. He turned his face, radiant in his compassionate love, upon the poor, deluded soul before him and said, "Where are those thine accusers?" They had slunk away, leaving her alone with the Master. Lovingly he said, "Sin no more." He restored her to her lost womanhood, to her inheritance in the Father's house. He forgave all her transgression fully and freely (John 8: 3-11).



## HOME AND FAMILY

## "Tell Me So."

I know that somewhere in your loving heart  
There is a sheltered nook reserved for me;  
A little kingdom where I reign supreme,  
However small my tiny realm may be.

I know that in the music of your soul  
There chimes with mine a chord so sweet and low  
The echoes flood our hearts; but, dearest one,  
"Twould be so sweet to hear you tell me so.

Perhaps you feel that I should be content  
To know that I am loved. But in my heart  
I long to hear the happy story told,  
For tender words are love's divinest part.

For if we parch with thirst, what if the streams  
Shall flood their banks in wild tempestuous flow,  
If not one drop shall reach our fevered lips?  
Ah, darling, if you love me—tell me so!

Our lips will soon be closed by angel hands,  
For, after all, there is not far to go,  
And life will end in silence, hard and cold;  
So darling, if you love me—tell me so!

—Youkers Statesman.

## Beginning Another School Year.

BY ELIZABETH D. ROSENBERGER.

"My! How different everything is in these days!" exclaimed Mrs. Miles with a sigh. "I was just thinking, this morning, how glad I used to be to go to school. How pleased with everything I had to wear, and what a wonderful place the schoolhouse used to seem until we had grown accustomed to it again."

"Yes, we were always anxious for school to begin," replied Mrs. Brice. "Now my children just carry on at the idea of going back to school already; and it is going to be hard to keep Tom in high school until he has finished the course."

"And the schoolhouse and books and teachers are all so much better than they were when we were children," said Mrs. Miles.

"But then they do have to keep going there for ten months and we used to go six months; I suppose we must make allowance for that," explained her neighbor.

"Oh, yes, only I should like to go just for one day to the schoolhouse by the creek, or I wish our children could go as we used to, and study under the same conditions."

"Might as well see that it would not do. We would be the first to say that they must have better advantages. Times change." And Mrs. Brice went home to gather up the things that were scattered about by the children in their hurry to get ready for school.

September opens the schoolhouse doors and the children file in to their studies; some are glad but many think it a hard fate to go back to their books when they would rather be free and play for several months longer. The home and the public schools are partners in the education of our children. It goes without saying that the foundations of a child's education should be thoroughly laid. The school-life of our children is more strenuous and exhausting today than ever before; the age demands it. There are so many more things to learn. The spirit of investigation, which is characteristic of our age, makes greater demands upon the young for the acquirement of knowledge. The lessons we learned in the schoolhouse by the creek were comparatively simple. We learned to read well and understandingly, write well and legibly, and our mathematics were sufficient and accurate enough to reckon up our purchases at the village store. And in those days the teacher sometimes boarded around and so became acquainted with the parents and familiar with the home life of his pupils, which was a great advantage to both teacher and pupils.

As in the past, it was an advantage to know the teacher. Today the parents should see to it that their relations with the teachers are cordial and pleasant. We ought to be friends with the teachers of our children, invite them to our homes and so establish sympathetic relations with them. It is readily conceded that the schools have not reached perfection,—their administration may fail in one way or another; the curriculum may contain too many studies or those of too little practical value,—yet granting that it is faulty,

we must admit that it is ably planned and constantly reaching forward to better things. The study of the sciences, of ancient and modern languages, of art and music, are all beneficial and open up a new world to the child. The schools are always seeking new methods which shall improve the system. Take, for instance, what are known as "School Republics." In them the responsibilities of government are placed upon the children themselves. In this way they are placed on their own honor and learn how to take up the duties of a citizen of this country. Let the parents be loyal to the school and second the teacher's efforts, and further the best interests of the child. Loyal parents will try to understand modern school methods and co-operate in all desirable measures.

The aim of modern education is that intellectual interests and mind hunger shall abide; that books and nature and the common interest in each other's welfare shall take the place of tattling and unkind gossip; that health, beauty and strength shall be rightly valued; that, as years and problems come, people shall grow broader minded and more kindly in spirit; that narrowness and bitterness shall be eliminated from character, and that the future race will succeed better, quarrel less, and be healthier and happier.

Manual training has done much for our children. The little lads whose fingers are more eager than their brains find here a chance for work that develops them and often shows them what trade to learn, or what they can best do. It helps boys to find their mechanical bent and then it is easier to decide upon what they had best do, to make a living. Today in many of the best schools of the West every child has an hour of manual training every day, from the first grade to the college. The gymnasiums, too, do a wonderful work, and the boys and girls are trained to exercise their bodies and give attention to the laws of health and development. The teacher takes a child of six and has him examined, to see if he is defective physically. If his eyesight is bad he is given glasses; if his hearing is defective he is given medical treatment. In our large cities, if the child is hungry or insufficiently fed, he is given nourishing food. The schools try to do the best possible thing for the children and with their nature studies, school gardening, manual training in the workshop, sewing and cooking, they are making strong, healthy, educated little folks.

Manual training and the modern industrial tendency is the outgrowth of the Froebel system. What a debt of gratitude we owe Froebel for what he has done for our schools! That great man believed in the unity of school life and home life. The child should not be treated like a machine but like a thinking human being. Mothers can do much by taking an interest in their children's studies. Those who are not capable of doing this,—and many of us are not,—can at least encourage the children to love and respect their teachers.

Covington, Ohio.

## Church Courtesy.

It was only a smile as the hymn book was offered; it did not cost the young man anything, but it gave us, the recipients of his courtesy, pleasant satisfaction. We did not feel as if the book was grudgingly given, but rather that a sympathetic bond had united us, that we would like to know this cordial, generous young fellow, and thought if this was a sample of the people in that church, we would like to make it our home. The entire service was so heightened by the incident, that we scarcely missed our old familiar surroundings, and really had almost forgotten that we were strangers, so one with us the people appeared; and when the preacher later gave for his text the words, "The greatest of these is love," it seemed only natural that this should have been the thought selected.

By contrast, we felt severely the difference which the following Sabbath brought. It was again the early service, and we sat strangers in another city church. The opening hymn, which was not a familiar one, was announced, and an old man sitting in a pew behind gave us his book. Two young men occupying the seat with him, each had a hymn book with notes, but instead of looking on the same book, so having one to spare, they each selfishly kept their own, neither offering one

to the old gentleman who, I later learned, had gone without for our sake, nor giving a book to two ladies who were in the pew with us, and were strangers like ourselves. As a result, we all felt uncomfortable; the clergyman's sermon, excellent though it was, did not meet with proper response. Our thoughts were divided, the atmosphere was unpleasant, we claimed that the church seemed very cheerless, that even the lighting of it was not satisfactory, and, indeed, we were so unhappy by the ungracious action of the two young men back of us that we were glad when the benediction was pronounced, and we could, borrowing an illustration from the time of the apostles, shake the dust off our feet, and turn toward home.

The question is sometimes asked, Why are there so many vacant pews in our churches? And the blame is laid on the hard-working minister. Well, his shoulders are broad and accustomed to carrying burdens. But the sorrows and annoyances of the people become a part of his daily load. But stop. Let us put the answer to this question where it belongs, not on the minister, but nine-tenths of the time on the congregation. "Be not forgetful to entertain strangers," are the words of the Bible, and we cannot go to a better book for advice. "Be courteous," are also two words found there.—*Emma J. Gray in the Brethren Evangelist.*

## When the Wires Get Tired.

WIRES tired?

That is what the telegraph operators tell us, and they say that, after a wire has been constantly in use, transmitting messages for a long time, it needs rest. After that they go ahead again and do their work far better. And there is a belief, pretty well founded, that other things than telegraph wires need a day of rest now and then. Barbers think their razors work better after they have been laid aside for a while. Automobiles kept all the time in use tire so that they do not obey the commands of the driver as they once did.

And how tired these old bodies of ours do get sometimes! Day after day in these strenuous times we fairly long for a moment when we can just lay our heads down close to the bosom of old Mother Earth and be still. After such a time of resting we go back strong to do the work that comes to us.

But the sorest weariness is that which comes to the heart. The days have been so hard! Things have come to try us as we never were tried before. Passion's hot tide has swept over us, and we are conscious that somehow the current of power is weak within us. What shall we do now?

What but creep away from the world and its glare and glitter and be alone with Jesus!

How sweet are the words that come to us at these times! "Come with me! I know all about it! I have been tired, oh! so tired, myself many times! Let's go away somewhere for a little while and be alone! That will rest you! That will bring back the strength to meet life again! Tell me all that is in your heart! I will take the load myself, and let you rest!"

Blessed resting time! Safe and sure retreat from all the harassing cares! We will go. We will sit with his hand in ours. We will listen to his words of cheer, and then we will go down into the world again, strong in the power of his might.

Stop a while and rest the tired wires!—*Edgar L. Vincent in American Messenger.*

PRISON reform is arousing needed attention everywhere. Mr. Winston Churchill, of England, condenses his views briefly into three very sensible propositions: (1) He would keep people out of prison; (2) If they insisted upon getting in, he would prevent their return; (3) While they were in he would try to humanize them, instead of stupefying and brutalizing them. The English sociologist favors the abolishment of all juvenile imprisonment, and suggests a parole system. It is no credit to Christian nations that penal systems have aimed to protect society from criminal excesses by making imprisonment a chamber of horrors. Modern reform, based upon the teachings of Christ, tries to reach the better self of the criminal, and to make a man of him.



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BRO. ANDREW HUTCHISON is booked for a revival meeting in Alvo, Nebr., to begin Oct. 22.

It has been arranged for Bro. William L. Hatchel to remain with the Portland, Ind., church another year.

THE Spring Creek congregation, Pa., is arranging to build a churchhouse in the vicinity of Bachmansville.

BRO. URIAH BRILLHART is asking us to announce the change of his address from Astoria, Ill., to Quinter, Kans.

BRO. W. K. MOORE, of the Waddams Grove congregation, Northern Illinois, changes his address from Lena to Waddams.

WE are just in receipt of the program of the Ministerial Meeting of Northern California, to be held in Butte Valley, Oct. 13.

BRO. I. B. TROUT is on a trip to Big Timber, Montana. He is expected to reach his office here in the House, the early part of this week.

It has been arranged for Bro. J. C. Nininger to locate at Guthrie, Okla., and look after the interest of the church in that city and vicinity.

THE District Meeting for the First District of West Virginia, to be held in the German Settlement congregation, has been announced for Oct. 22.

OUR correspondent at Olympia, Wash., writes us that during a recent series of meetings, held by their pastor, nine persons united with the church.

NEXT year Southern Iowa is to be represented on the Standing Committee by Bro. H. C. N. Coffman. There are no papers for the Annual Meeting.

BRO. EZRA FIKE held a protracted meeting at Harman, W. Va., and fourteen applied for membership and were baptized. One was restored to fellowship.

ON account of his health, Bro. Edward Frantz, President of McPherson College, Kans., is spending some months at Long Beach, Cal. He has his family with him.

BRO. J. H. CASSADY, of Johnstown, Pa., did some evangelistic work in the Middle Creek church, his State, and ten persons were added to the Master's spiritual fold.

BRO. D. B. ARNOLD and wife, of Oakland, Md., parents of our business manager, Bro. R. E. Arnold, are spending some days in Elgin. They go from here to Cerro Gordo next week. Bro. Arnold preached for us last Sunday morning, and his address was listened to with interest.

UNDER date of Sept. 13, Bro. Galen B. Royer and wife write us from Berlin, Germany. They had finished their work in Sweden and were on their way to France and Switzerland. Bro. Royer has a communication in this issue, and we have another from him for next week.

DURING a late revival in the Black River church, Ohio, conducted by Bro. D. M. Garver, eleven persons put on Christ in the holy rite of baptism.

THE church at Leamersville, Pa., was dedicated Sept. 18. Bro. C. C. Ellis delivered the address for the special occasion. The attendance was quite large, and an all-day meeting was held.

WE are in receipt of the program for the Ministerial and Sunday-school Meetings of Northern Iowa, Minnesota and South Dakota, to be held in the South Waterloo church, Iowa, Oct. 5, 6, and 7.

NEXT Sunday morning Bro. Andrew Hutchison is to deliver the address at the dedication services of the new church at Lenox, Iowa. He will remain two weeks and conduct a protracted meeting.

THE District Meeting of Southern Iowa, held in the Salem church, Sept. 16, was organized by electing an elder for moderator, and two sisters to serve,—one as reading clerk and the other as writing clerk.

BRO. S. C. MILLER and wife, from McPherson College, Kans., are spending a few days in Elgin. Last Sunday evening he filled the Brethren pulpit to the interest and edification of a good congregation.

BRO. C. L. MILLER, of Martinsburg, W. Va., did some evangelistic work in the Piney Creek congregation, Md., and six applied for admission into the church. Five were baptized and one awaits the rite.

THE Brethren at Waddams Grove, Illinois, have decided to hold a series of meetings in connection with their love feast, Oct. 15 and 16, Bro. Israel Cripe of Mt. Carroll, doing the preaching. The meetings will begin Oct. 8.

THE number of accessions to the church, reported in this issue of the MESSENGER, is quite encouraging. It shows that our evangelists have gotten down to solid work, and that the borders of Zion are to be greatly enlarged.

BRO. R. F. McCUNE, of Princeton, Kans., has returned to Ottawa, same State, and should hereafter be addressed accordingly. He writes us that he is now in a position to give more time and attention to the work of the ministry.

AT this time Bro. H. M. Stover, of Waynesboro, Pa., is conducting a protracted meeting in the Elk Lick congregation, his State. He is said to be a practical man in the pulpit, and people listen to his discourses with great interest.

WE are just in receipt of a notice to the effect that the District Meeting of Northeastern Kansas is to be held in the Morrill church Oct. 18. The Ministerial and Sunday-school Meetings have already been announced for Oct. 16 and 17.

WRITING from Hardin, Mo., under date of Sept. 24, Bro. E. M. Studebaker says that he had just closed a revival in the Bethany church with fifteen making the good confession and receiving baptism. One was restored to the fold.

WE are requested to announce the District Meeting for Southeastern Kansas, to be held in the Scott Valley church Oct. 27. The elders will meet Oct. 25. The Christian Workers, Sunday-school and Ministerial Meetings will be held Oct. 25 and 26.

THE splendid revival in the Salem house, Sandy Creek congregation, W. Va., conducted by Bro. J. J. Shaffer, closed with twenty-five being baptized and one restored to fellowship. It is said that during this meeting Bro. Shaffer preached some strong doctrinal sermons.

THE members at Ottawa, Kans., are engaged in special Bible work at this time, with Bro. Sherfy as instructor. So writes Bro. R. F. McCune. Meetings are held each afternoon, and the house is crowded with people, young and old, who desire to know more about the Scriptures.

OUR correspondent at Elkhaville, Ill., writes us that during a recent series of meetings at Spring Run, eight persons made the good confession and were added to the church.

THE little congregation at Liberty, Adams County, Ill., is growing. Bro. I. D. Heckman, of Cerro Gordo, recently held a series of meetings there, during which thirteen were added to the church by confession and baptism, and one was restored to fellowship.

BRO. G. E. YODER was with the Brethren at Brownsville, Pa., eight days in a series of meetings. There were five accessions. He regrets that he was not able to remain three weeks. The people there have services once a month, and they are hungry for preaching.

WE have a communication from Bro. I. J. Rosenberger, in which he tells about the recent revival he held in the Pleasant View congregation, W. Va. He reports well-attended services, splendid interest and six accessions to the church by confession and baptism.

WE have notice of the death of Bro. John R. Kirklin, of Mount Pleasant, Ind., which occurred at his home Sept. 11. He was an elder in the church, had served in the ministry a number of years, and was past eighty-three when he received the call to come up higher.

BRO. JOHN E. METZGER, our field agent, has for six weeks been among the churches of Northern Ohio. Wherever he goes he says he hears nothing but praise for the MESSENGER. In the interest of the House, he is arranging to attend the District Meetings of Northern, Middle and Southern Indiana.

OF the W. R. Miller party, Sister Mary M. Gibson was the first one to reach us with a letter after sailing. She wrote on board the steamship, "*Empress of Ireland*," under date of Sept. 15, and mailed her letter at Liverpool the next day. We gather from her letter that the party had a pleasant voyage, and that she was enjoying the trip immensely.

THE Temperance Bulletin No. 2, prepared by the Temperance Committee, is now ready for filling orders. It contains twelve pages, and is filled with splendid temperance articles and selections. The selections are intended for meetings conducted in the interest of the prohibition cause, and for this reason the bulletin should be widely distributed. Copies will be sent free to all those who can make a good use of them. Address Brethren Publishing House, Elgin, Ill.

WE are told that those of Northern Illinois, who take the Chicago, Milwaukee and St. Paul train from the East, for the Ministerial and District Meetings of Northern Illinois and Wisconsin, should stop off at Lanark and wait ten minutes for the train coming from Freeport. This train stops at Hickory Grove, near where the meeting is to be held, while the former does not. The train which leaves Elgin at 2:30 P. M. is due at Lanark about five o'clock, and the Freeport train should reach Hickory Grove at 5:30. The elders will meet on Monday evening, Oct. 3, at 6:30. The Ministerial Meeting convenes the next day, and the District Meeting the day following.

BRO. L. W. TETTER has a clear way of stating how he thinks the bread should be broken and the cup passed among the sisters. He says: "Let the administrator begin the breaking of the bread and the passing of the cup with the brethren in the usual manner. Then let him begin the bread-breaking and passing of the cup among the sisters by giving an unbroken strip of bread to a sister, suitably located for convenience, and have her break to the next, and so on, to the last one, who will break to the first sister, so completing the circuit. In this way each sister will receive a piece of bread, and a sip of wine from a sister, the same as the brethren. In this change of practice, the administrator will have his help as formerly. He and his helper have supervision over their respective departments, orderly to direct the service. But the administrator is, during the passing of the bread and cup, only a waiter, as is his helper among the brethren."



In the interest of its city work, the First Church of the Brethren, Philadelphia, Pa., is publishing a sixteen-page monthly entitled, *The Angelus*. We have the first issue, and find it an interesting and helpful little publication. It is newsy, well edited and presents a good appearance.

UNDER date of Aug. 24, Bro. I. S. Long writes us from Pimpalner, India, saying that all those connected with his mission point are well and happy, and that the work is moving along encouragingly. Three of the natives were recently baptized, and the outlook for other converts is good. He thinks that for mission work he is well located and in the course of a few years he hopes to reap a splendid harvest from the seed that is now being sown.

UNDER date of Sept. 16 Bro. W. R. Miller writes us from Liverpool, England, saying that his party had the most delightful weather for its trip known to the history of the ship, "*Empress of Ireland*," which has crossed the Atlantic one hundred times. No one was seasick, he says, and everything possible was done to make it enjoyable for each tourist. The ship on this trip carried six hundred people, and in his party of eighteen there are nine preachers, six of them elders, and one deacon. They were to reach London the next day, when their real sight-seeing would begin. We are to hear more from the party later.

SEVERAL of the missionaries in India have written us in regard to the Full Report of the Winona Annual Meeting. Most of them have read it through, and those who have written, pronounce it both interesting and instructive. Here is what Bro. I. S. Long, Aug. 24, has to say: "Two weeks ago we got the Report of Annual Meeting, and read it through with the greatest delight and satisfaction we have ever read a report of one of our meetings. Like all other expressions we have seen in the MESSENGER regarding the meeting, we are sure from reading the Report that the Good Spirit was with you in power. It seemed to me that I enjoyed the Annual Meeting to the full from reading the Report. I wonder whether those present got any more blessing than I did. If they did, they got a good bit of enthusiasm and courage to work and hope for better things in the future."

Most of the churches that built meetinghouses years ago, off to one side of towns and villages, now realize that a mistake was made. Such houses should have been built near the center of the population, and within easy reach of the people. Town people are not disposed to walk out to the edge of a city or village to attend church. They prefer to attend services at the house that is easy of access. If we learn by the mistakes of the past, we will exercise more wisdom in selecting suitable locations for our houses of worship. In a large city we can not expect to secure a suitable place for a house in the center, but this is not the case with towns and villages. With a little effort, good lots may be had, where there are good sidewalks, and where we can have the benefit of the street lights. Country houses, however, may be built several miles away from town, but should be so located as to accommodate as many country people as possible.

WE have the Minutes of the District Meeting of Michigan, held in the Woodland church, Aug. 19. Most of the business before the meeting pertained to mission work. In fact, most of the time seems to have been taken up with the different mission points and the financial reports presented for approval. There are eighteen congregations in the District, and the way small bodies of members are settling here and there in the State, would indicate that the number of congregations will be considerably increased during the next few years. The District Mission Board might easily find work for a score of active and efficient ministers, if sufficient funds could be secured to defray the expenses. The District, however, decided to raise \$1,000 for work at the mission points; and while this is not as much as is needed, still it will help to keep things moving. With proper care and the necessary missionary enterprise, Michigan may yet be made one of our strongholds in the United States.

BRO. JOHN H. RINEHART, of Union, Ohio, writes that the members of the Salem church have been enjoying some splendid services. Bro. D. L. Miller was with them over two Sundays, and gave a number of addresses that were greatly appreciated.

BRO. S. B. MILLER, of Cedar Rapids, Iowa, writes that while resting from professional duties, and sojourning at Miami, N. Mex., he is holding a series of meetings. At a love feast forty members enjoyed the communion services. Two young men, he says, were baptized. Though in the midst of the thrashing season the people find time to attend the meetings, and the interest is splendid.

### Breaking the Bread—the Method.

OUR item, last week, about the sisters breaking the bread and passing the cup among themselves, was not without certain defects that have been pointed out in several letters received from careful readers. For a sister to have the bread broken to her by the officiating minister, and then again by the last sister served, would lead to breaking the bread twice to one sister. The same is true of the passing of the cup. Some of those who write suggest that the unbroken bread be passed by the officiating minister to one of the sisters, to be broken by her to the one next to her, and so on. The last sister served could then break to the sister who received the unbroken bread from the minister. The cup could be passed in the same manner. This would harmonize almost perfectly with the method observed among the brethren. One writer thinks that the bread should be broken to the first sister, and by her broken to the second, and end with the last one served. But this, it occurs to us, would not be as free from objections as the former; so we take the liberty of recommending that the officiating minister simply pass the unbroken bread to the first sister, and that she begin the breaking, and then the last sister served can break the bread to her. The same method, of course, would be observed in passing the cup. With us, here in Elgin, the bread is brought to the table on two cloth-covered communion trays, about twelve inches long and eight inches wide. One of those trays can be taken charge of by the minister who serves the sisters. The first sister can take from the tray a strip of the bread and proceed with the breaking, while the minister passes from table to table, serving the sisters with the bread as needed. The other tray can be used to accommodate the brethren in the manner heretofore observed. The Conference simply granted the sisters the privilege of breaking the bread and passing the cup, but left it to the churches to work out the details, and that is what we are trying to do through the MESSENGER. What we are here stating, we believe, will clear up the atmosphere.

### The Remedy for Honest Doubt.

WHAT is it? What can it be but proof of the thing in question? Either proof of the proposition raised or the integrity of its author, or both? Certainly, God asks no one to believe without reasonable testimony. Now let us select a few typical examples in both the Old and New Testaments and see how the honest doubter is converted into an honest believer.

First, see how the Lord made use of Moses. When God called him to lead his people out from under the crushing hand of Egypt, he doubted. He looked at his littleness on the one hand, and the difficulty of the task on the other, and he honestly thought the task was too great for him, even if God had called him to it. And the fact that the Lord had appeared unto him in a flame of fire, in the midst of the bush, was not enough to prepare him to receive the commission.

After a good deal of instruction and assurance to Moses without avail, the Lord said unto him, What is in thine hand? "A rod," he answered. "Cast it down," said the Lord. And when it was cast down, lo, it became a serpent, and Moses fled from it with fear. "Take it by the tail," said the Lord. And when Moses lifted it up, lo, it was a rod again. But this was not enough, as strange and great and wonderful as it was. Again the Lord said to Moses, "Put thine hand into

thy bosom; and when he took it out, behold, it was as white as snow with leprosy." When he put his hand into his bosom again and took it out, it was turned as his other flesh,—it was well. And still further, if the Egyptians will not be convinced with these wonders, Moses was commanded to take water from the river and pour it upon the ground, and it shall become blood. This was to convince the Egyptians as well as Moses.

Now, after the Lord promised Moses that Aaron should be his mouth-piece, he went. He was convinced. His doubts fled. He believed. These things were enough. His faith was fully grounded. And now, armed with faith and the simple instrument of a rod, thus thoroughly equipped both in heart and hand, he goes forward to deliver Israel out of the hands of the strongest nation on earth. How different are God's ways from the ways of men! If a nation today undertook to deliver two million slaves out of the hand of another nation, a great army would be provided and multiplied thousands of dollars would be put into it, and many lives, no doubt, would be sacrificed. When the Lord undertook the deliverance of two million slaves, he simply chose one man, but he was a full man, a leader, a general, a statesman,—a man of faith, open to conviction, of faith in his mission, whose faith rested in the power of God. He then armed him, not with cannon and dreadnought, but with a rod, a simple rod, and he brought out Israel. But the Lord, first of all, had to get Moses in the most thorough fashion. And you see how it was done. Nothing could be done until Moses was established; then the rest was easy.

Look at good old Gideon. When Israel did evil in the sight of the Lord, and the Lord delivered them into the hands of Midian for seven long years Midian prevailed against Israel and impoverished them greatly, so much so that they cried unto the Lord. And the Lord never could withstand the cry of his children. He sent an angel to call Gideon to deliver his people, but he doubted, and he was hard to convince.

Gideon saw the angel face to face, and he knew that he was the Lord's angel; he saw the angel command fire out of a rock with the touch of his staff, which, it would seem, would be sufficient to remove the strongest doubt. But it was not enough for Gideon. Later he cut down the altar and groves of Baal, which incensed the worshipers of Baal against Gideon, and they decided to slay him, and the Lord marvelously delivered him. Still this was not enough. Gideon thought he ought to be assured further. He said unto the Lord, "If thou wilt save Israel by mine hand, as thou hast said, Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry on all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said." The next morning Gideon pressed a bowl full of water out of the fleece, and the ground was dry. Certainly, this was unanswerable. Who could doubt further?

But Gideon was not yet satisfied. He ventures again, though with the conviction that God is justly angered against him. He pleads with the Lord not to let his anger grow hot against him; then pledges himself to just one more test. This time he proposes to reverse conditions. He may have reasoned with himself that the salt in the wool drew the dew, that it was only a common and natural result; but if the wool remains dry and the ground wet, that surely places the matter beyond question. Nothing could be more conclusive. So he said to the Lord, "Let it now be dry only upon the fleece, and upon all the ground let there be dew." And it was even so. "For it was dry upon the fleece only, and there was dew on all the ground."

Gideon was true to his pledge. He was now thoroughly convinced. He fully believed. God gave him certain ground upon which to rest. He went forward to accomplish the mission whereunto the angel of the Lord had called him, and, after sifting and testing his army of thirty-two thousand until it was reduced to three hundred men, he delivered Israel out of the hands of the Midianites, who for number were like grasshoppers and the sands of the sea, and gained one of the most notable victories of all history. But first of all the Lord had to gain a great victory over Gideon. His doubts had to be conquered, so, when he was converted from an honest doubter into an honest believer,



the victory over Midian was easy,—won already in fact.

None of the Old Testament people underwent sorer trial in being brought to faith than Jonah. Surely, nothing could be more wonderful, more distressing, more convincing, than a sojourn of three days and three nights in the whale's belly. It was here that the spirit of prayer came to him, and he cried mightily to God.

When God spoke to the fish, and it vomited Jonah out on dry land; and when the word of the Lord came to Jonah the second time, saying, Arise, go to Nineveh, that great city; and preach against it, he went. One attempt to run away from God and duty was enough. Jonah was now a thorough believer. He found God in the belly of the whale. He at once went to Nineveh and preached the shortest sermon on record,—a sermon of one sentence,—but it turned the whole city,—the shortest sermon, the greatest result.

In all cases God gives ground for faith. In some cases he gave the very testimony that men desired and asked for, while in many other cases he gave testimony unasked for and totally unexpected. God always abounds in resources. He always gives sufficient testimony to establish faith. Let that be settled. In the next let us see how he did it in New Testament times.

H. C. E.

### The Decline of Authority.

THE present age has been called one of investigation. To doubt has become almost a virtue. A man is often praised for refusing to take things for granted, no matter how long they have been accepted unquestioned. It is right to doubt some things; we must discriminate; we must prove all things before we can hold fast that which is good. But we do not need to do all the proving. When astronomers tell us that there is to be an eclipse of sun or moon at a given time, we do not need to figure it out for ourselves before believing it. And so of other things.

Besides, some things are not capable of absolute proof. Often the things of greatest and most vital importance are not to be demonstrated. In such cases we must walk by faith, if we walk at all. But in every field there is authority: certain men are looked to as authority on different epochs of history; others have made specialties of other things, and when they speak it is well for the common man to keep silent.

In things closer to us there is a lack of respect for authority. Some time ago a father said he thought it might be best for him to be away from home; for then his children might take hold of the work better. They seem to have had little or no respect for his authority. There is something wrong somewhere in such cases. Probably authority was not exercised soon enough or consistently enough. God did not intend such a state of things. The condition we see in many families; but it is not easy to find a remedy.

Employé rises against employer and attempts to tell him how to conduct his business. The individual rises against the state, says the laws are unjust and that he does not intend to submit to them. Another says there should be no law, no authority, that every man should be a law unto himself and do as he pleases. That might do if there were only one man in the world. But we do not live alone; our actions affect our neighbors; and if we do entirely as we please we are almost sure to displease others. We are living together, must live together, and must conform to law or the wishes of the majority.

Almost from the beginning there have been men in the church who questioned the authority of the Word. Many went out from the body because they were not of it. Some remained in and defied authority. And what has been done in past ages is being done now. This is true of every denomination. We read of church trials. Man thinks he knows more than the fathers, more than the Bible. If he thinks a certain ruling or command burdensome, he revolts, refuses to obey. Then, oftentimes, there is a trial which does the cause of Christ no good. It is man's pride, his too good opinion of himself and his power, that leads him to think he knows better than his Creator. Back of him, urging him on in his wrong course, stands the father of lies.

Just what the remedy shall be, or who shall apply it, is more than we are able to say. It might be well to show, in word and deed, more respect for authority. Most of us are too ready to condemn whatever does not suit our particular ideas. In insinuating ways we harm that which would be for the general good. Neither the Lord nor the church has placed on us any restrictions that will prevent our highest development; but the object of every commandment, of every ruling, has been to make us better citizens of this world and lead us to heaven. It is not to be supposed that man has made no mistakes, for he is fallible. Yet we are safe in saying that for us no harmful decisions have been made. If we do our part well, we need not fear results. And it will be very much better for us, and for all with whom we come in contact, if we show more humility, more willingness to respect the powers that be.

We want and need to rise to a higher plane; but the pride which induces us to defy authority will cast us down instead of raising us. Let us have more of the obedient spirit of our Master, and we shall be and do better.

G. M.

### Making the Change.

What shall be done in a congregation where we are divided about the sisters breaking the bread and passing the cup as the brethren do? Should the majority rule, or would we better wait until we are more united before making the change?

THE last Annual Meeting made this decision: "We grant the sisters the same privilege of breaking the bread and passing the cup that the brethren enjoy." It is not a matter for the church to debate. The sisters have the privilege of breaking the bread and passing the cup, and no one has a right to object. It is not a matter for the brethren in a local congregation to settle. Their part of the practice was settled years ago. It relates to the sisters only, and if they wish to enjoy what the Conference has granted them, that is their privilege. Were we presiding over a congregation that has not yet made the change, we would, at one of the council meetings, ask the sisters if they wished, at the future feasts, to enjoy the privilege granted by the Winona Conference. Should they answer in the affirmative, that would be the rule. The brethren part of the congregation would have no right to deny the sisters the liberty which the Annual Meeting has granted them. If the sisters feel satisfied to make the change, there is nothing for the brethren to become divided over. If, however, a number of the earnest sisters should not see their way clear to make the change at this time, and would ask for time to consider the matter, we would advise charity upon the part of the other sisters. When there are some against it, the change need not be rushed. Charity will pave the way for the change in due time. Under no circumstances should the question of the sisters breaking the bread and passing the cup be discussed by the brethren in a council meeting. The question was discussed and decided on at the Conference. The only matter to be considered now relates to the time when the change is to be made, and the sisters' votes, without any interference upon the part of the brethren, should settle that. We presume that fully one-half of the churches have either made the change already, or have decided to do so at the next feast. Only a few churches are deferring the change.

### Falsely Accused.

THERE is probably nothing that proves more harmful to a child than to be accused of unworthy motives that never occurred to him. Many a boy or a girl has been practically ruined by such an unwise course upon the part of parents or teachers. To accuse a child of base motives, before he has been fully shown that he has such motives, is to cause him to lose confidence in humanity, and in time he may have little regard for himself. If we would help a boy, we must show that we have confidence in him, and believe that he has right motives, and the more we trust him, the purer his motives are likely to be. But when we begin mistrusting him, we may rest assured that he is on the downward road, and we ourselves may have been the means of starting him. It is a grave mistake to accuse a child

of evading the truth, when he knows that he is doing his best to tell the truth as he understands it. To accuse a child of stealing when he is not guilty, is to cause him to have a profound contempt for the party charging him with the crime. It may give him a feeling from which he will never wholly recover. If it appears that a child has done a wrong, give him a chance to explain himself. One should be sure of his grounds before he attempts to fasten a wrong act or a wrong motive on his child, or the child of any one else. Generally speaking, children come into the world honest, and develop pure motives, and to accuse them of wrongdoing or improper motives before their little souls have been tarnished, is one of the gravest of crimes against the childhood of the race.

### Union Meetings.

A WRITER in the *Christian Standard*, who has had some experience in union meetings says, that he does not believe that any Christian minister can conduct a union meeting and preach the simple Gospel. He thinks the tendency would be to compromise in the interest of the other ministers taking part in the services. If a Disciple minister, who preaches less of the Gospel than we claim to preach, cannot consistently take part in union meetings, what must be said of a minister of the Brethren church, who becomes a party in these meetings? Where is the minister who would go into a revival meeting with other denominations and preach the New Testament doctrine clearly when it comes his turn to take charge of the meeting? We are sure that it is not the man, if we have such a one, who is in the habit of holding union meetings with other persuasions. The Word of God is the seed of the kingdom, and the way to convert people soundly is to plant this seed in their hearts, and this can not be done in a meeting where the truth has to be compromised for the sake of denominational harmony.

### True to the Old Book.

AN editor who belongs to a church that practices more of the Gospel than the common run of churches, numbering over one million communicants, says that he has recently been visiting many of the congregations among his people, and that he has failed to find one pastor who is not true to the Old Book. He further adds that not one in a hundred is in sympathy with anything that discredits the Word of God. They are loyal to both the letter and the spirit of the Gospel. This is what one ought to be able to say of all pastors. Why should the shepherd of a flock be untrue to the old Book? We know that hundreds of preachers, all over this land, are giving an uncertain sound respecting parts of the Bible, but, most assuredly, should the ambassador, who proposes to teach the whole Gospel, remain loyal to the Bible as the inspired Word of God. Then, why should a minister be in sympathy with that which discredits any part of the Old or New Testament? When he begins to discredit the Bible, his people are going to discredit him and everything that he says.

### The Deplorable Laxity.

SOME of the leading religious journals are commenting on the apparent reversal of previous conditions in church attendance and membership, and are wondering why there is, seemingly, a deplorable laxity, everywhere. One journal, in attempting to answer the question, assigns, as a partial cause, the increasing tendency to Sunday pleasure-seeking of all kinds. It claims that Sabbath-breaking was at one time confined to reckless sinners, but now church-members, both men and women, may be seen on Sunday excursion trains, automobiles, etc., running away from Sunday-school and church, to tour the country, attend baseball games, and other objectionable places of amusement. No wonder religion languishes, when a large part of the women of our land, formerly active in church work, are openly espousing the cause of the adversary. We may justly fear for the next generation, if the mothers insist on producing a nation of Sabbath-breakers, by thus ignoring the holy precepts of the Word of God.



## MISSIONARY DEPARTMENT

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## WHY MINISTERS FAIL.

Many men there are,—veritable giants in intellect and in education,—who in their pulpit efforts seem to be unsuccessful, though they, apparently, are much in earnest. A writer who has given the matter much study, and has looked into the life and history of many a minister, gives the following: "The reason why ministers fail in their work is not that they do not preach, nor study, nor visit; it is that they DO NOT PRAY. Many would be appalled if they timed themselves and learned how little time they actually spent in private prayer." The writer is undoubtedly correct in his analysis. The power of prayer in any man's life and work will make him a success for the special calling to which he is adapted. Prayer, true prayer, will bring success. Knowing this to be true, any worker need not give himself in the Lord's hands, resting assured that a life of prayer will bring the utmost measure of success that the Lord may see fit to bestow.

## WORK AMONG THE SAILORS.

There is, perhaps, no class of men who are so greatly neglected in spiritual matters as the sailors. Every nation on the globe is represented among the toilers of the sea, and there is but the brief time that they spend at our various ports, during which to reach them with the gospel message. Too often the sailors, upon their arrival in the harbor, are met by the wily and rapacious boarding-house keeper, who induces them to spend their scant earnings for liquor and the usual excesses of vice and fast living. There are a few organized efforts to rescue the sailors from these places of danger, and direct them to safe lodging-houses where religious influences prevail, and opportunity to hear preaching is afforded, but there should be more. It occurs to us that our Brethren might well give a passing thought to this much needed work among those who "do business upon the great waters." There is a chance of doing some real good at a comparatively small expense. Most sailors, whatever their nationality, understand at least some English, and no language study, therefore, is needed for the successful carrying on of this branch of foreign mission work; lying right at our very doors.

## THE UPWARD ROAD NOT EASY.

In our anxiety to get people into the church we are often more anxious about heads than hearts. We do not emphasize the greatness of coming to Christ. We say, "It is only a step." The Gospel does not say so. We read of a conflict and a warfare,—a struggle to the end! Consecration to Christ means sacrifice, a coming out from the world, being forsaken, abused, slandered, rejected, despised, hated, persecuted, sneered at, laughed at, misrepresented. Christ never made the way easy. He pointed to the strait gate and its demands upon those who would enter. When a man came and said, "Lord, what shall I do to inherit eternal life?"—Christ did not make it an easy thing to enter the Kingdom. He put his finger on the weak spot in that man's life and said, "If thou wilt be perfect, sell all that thou hast and give to the poor, and come, follow me." To the multitudes of people who pressed about him Christ said, "If any man will be my disciple, let him deny himself and take up his cross"—no compromise, no concession to please carnal desires or make the road less rugged. Christ never meant that discipleship should be easy. It is worthy of our best and most strenuous efforts, and will never be ours in its fullness unless we struggle and agonize to attain the greatest height possible.

## NATURE'S LESSONS TO US.

Life, in its varied aspects, is a busy scene, and there is danger lest, in the whirl of commercial and industrial pursuits, we lose sight of the eloquent lessons preached to us from the great book of nature. In these passing days of September we may profitably turn to the changes that, with the fleeting seasons, are presented to the eyes of all who will see. The green foliage and brilliant flowers of summer have given place to the deeper and richer paintings of autumn. The promise of early spring and the long summer days has been verified in the bounteous harvests of the husbandman. We rejoice in the copious fruitage, and that is but right, but do we ever look higher? What about the Giver of it all? Does our thankfulness ever seek expression in a practical way? If not, why not? But autumn comes to us with another blessing. There is need of its serene and suggestive beauty to refresh the spirit and direct us into the pathway of peace. The high-keyed life of America,—the hurry and striving,—are peculiar to our race as they are, per-

haps, to no other. We need the moments of rich thoughtfulness which earth in its autumn glory inspires. We may well turn away from the hard problems of our daily struggles and matter-of-fact experiences to behold the beauties of nature that turn the spirit to higher and nobler things,—that beckon the soul to the "green pastures" beside the "still waters," where the Lord himself shall restore us to renewed vigor in his service.

## THE BUSY WORLD.

It is a very busy world in which we mortals meet. There are so many weary hands, so many tired feet; So many, many tasks are born with every morning's sun. And though we labor with a will the work seems never done. And yet for every moment's task there comes a moment's time! The burden and the strength to bear are like a perfect rhyme. The heart makes strong the honest hand, the will seeks out the way. Nor must we do tomorrow's work, not yesterday's, today. We scale the mountain's rugged side, not at one mighty leap. But step by step and breath by breath we climb the lofty steep. Each simple duty comes along our willing strength to try: One little moment at a time and so the days go by. With strength to lift and heart to hope, we strive from sun to sun. A little here, a little there, and all our tasks are done; There's time to toll and time to sing, and time for us to play. Nor must we do tomorrow's work, nor yesterday's, today.

## THE CONFERENCE AS SEEN FROM INDIA.

It was with intense interest that we awaited the results of the Conference this year. There were momentous questions engaging the thought and attention of the Brotherhood. As missionaries, far from home and the church, pushing a work needing the united sentiment, prayers and aid of the entire church, we felt that this was a Conference of great importance, and that the future growth of the church abroad depends much on our attitude towards these great questions before us.

How we were made to rejoice when the first letter came, giving the news of the meeting up to Monday evening, showing what a glorious time you were having. Then we had to wait another whole week for the remainder, and then almost another month for the Full Report, the latter reaching us Aug. 6. From every source came the report that the Conference of 1910 was the "best yet," and our hearts were gladdened.

Surely the Lord is with us and we can expect much greater things from him in the future! One of our missionaries, seeing the extreme care of the Standing Committee and the intense desire on the part of the Brotherhood to move on unitedly, writes that his confidence in the Brotherhood has been greatly increased and that he can return to the work with an enlarged vision of the work, and with renewed zeal for the Master's cause. Bro. Stover writes me in a private letter thus, "Got the Report and am glad for it. What our church is doing is most praiseworthy. It makes us feel we must work all the harder. Less than five cents on the dollar for expenses! That is very good and speaks well. I tell you, I believe in the dear old church harder than ever!" Do you wonder that Bro. Stover writes thus after reading the Report? Not a bit. It inspires confidence and we just ask you to do it again that way next year, and so on each succeeding year, and the Lord will be greatly praised, and your work on the field will enlarge mightily.

In reading the Report some of the things which impressed themselves on my mind were the following:

1. Divine enthusiasm for souls.
2. Abundance of the spirit of brotherly kindness.
3. Intense longing to get closer to the Bible.
4. Devotion to Duty.
5. Unanimity of sentiment as to the fundamentals.
6. Deep sense of the reality of religion, and the need of a closer walk with God.
7. Awakening to the fact of the needs of the wide world.
8. That the Brethren church stands on principles others are seeking to find and we do well to get closer, but never farther from the Scriptures.
9. Efficiency of the officers of the Meeting.
10. Location under suitable environments adds much to the edification of the meeting.

A. W. Ross.

Vyara, Surat District, India.

## INDIA NOTES.

The rains are continuing to come down upon us in great abundance, and there is gladness throughout the land.

On the first of the month of August, we had our love feast at Ankleshwar, when between forty and fifty communed. A number of these, at this time, enjoyed their first communion with us as Christians. Sister Katharyn Ziegler was our only visitor "from afar." The meeting closed at about eight o'clock. As we went out and saw that it was night, but not late, we came back immediately, and continued the meeting for three hours,—singing, giving testimony, and praying. Two who are candidates for baptism told us why they want to become Christians. Others, who had never talked in meeting before, told us how they were first drawn to Christianity, and thus encouraged all of us. We felt it was a splendid meeting, and in its immediate result on us, as effective as the one which had preceded it.

The importance of the work of the Bible Society in non-Christian lands can not be overestimated, therefore

it is an interesting fact, just to hand, that the British and Foreign Bible Society in Bombay, from which we get all our Bibles and Testaments and Scripture Portions, during the last year received from donors in Bombay City 3,185 rupees; from people outside the city, all over Western India, 3,726 rupees, while the Parent Society sent from England 25,000 rupees. This is the financial story of the Bible Society for the year 1909 in a nutshell.

Preparations are now about complete for taking the Government census in the early part of 1911. Ten years ago it was taken in March, and I presume it will be taken this year in the same month. A month and date when the moon is sure to be shining at its best, is selected, and then, in one evening, the whole of India is checked off, and the figures counted up next morning. And all this, too, I think, with comparatively no cost to Government! In every town and village the work is divided up and parceled out among the regular Government officers. Clerks, registrars, school-teachers, village headmen, and others, are all brought into service for the occasion. Twice previously the record is made, so that it is practically complete, but on the appointed night, from seven to twelve, when every one is urged to stay at home to be counted, the final record is taken, i. e., a hasty review of previous records is made, and if they are right, they stand. Otherwise they are changed. Ten years ago we were registered in Bulsar, but on the night of March first, we were tenting in a village twelve miles out, when the final census party came.

We know it will be read with much interest, that on last Sunday fifteen men from five different villages, were added unto the Lord by baptism in Ankleshwar. Some of these were bright fellows, two having gone to the seventh Government standard in school. This is not a great deal, but it is a great deal for a Bhil. Others could not read, but they all say very definitely, "We may not know as much as you wish us to, but, Sahib, we know that if we get on the right road, we will be better men, and get the heavenly wisdom sooner or later." Others put it that they are sure they would get a clean heart, and, keeping on, they will be what the Lord wants them to be after a while. On the whole, the men were raw, but it is the beginning, and they will bring others, and they, to my mind, are much like some of Paul's early converts from among the heathen. There were a number whom we refused for the present, feeling it were better for them to wait a bit. Let us remember these new recruits at a Throne of Grace, and also those who are near the kingdom on this side the globe.

Sometimes it is said that when a missionary gets a good square chance to show the people for whom he is working, assuring them that he is on their side, and that he, above all, is their friend, he is lucky indeed. I have known some to spend considerable time in watching for just such a chance, or even to partly manufacture something to work to the same end. Be that as it may, these chances have been heaping themselves onto us faster than we would ever have invited them. We hope for the results. Some Mohammedans set about to weary two of the leading Christians in Jitalie. The latter came to us; we did all we could for them, and helped them. After appearing in court at least five times, they were dismissed "not guilty." They were happy. Not long after, the same Mohammedan was about to collect his usury, when I reported him. Then he took the cattle of one of our Christians for debt, and I reported that. The fellow got very meek, especially when he was called to answer for what he had been doing, and before the Mamlutdar I was given the lawyer's privilege of cross questioning him all I wanted. The matter was dropped, but he walks carefully now, with respect to our Christians. Only last week a case was dismissed, wherein a Bhil child was driven over by a Mohammedan cart, and so killed carelessly. The police had taken it up. The Bhil came to me for advice. I prayed with him, and told him to tell the TRUTH, and say nothing else whatever. Last Wednesday two cases were in court at once. The Bhils in both had come to me for help. In the one case, where one of our night school teachers was charged for beating a Hindoo Guru, I went to the "scene of battle" and took measurements, so when the witnesses told their stories, it was easy to detect what might be true, and what could not be. The guru, who had brought the charge, seeing my position in the matter, after the first day in court, did not appear, and the case was dismissed,—much to the joy of the Bhil school-teacher, for whom I had gone bail. This teacher with several of his pupils is an applicant for baptism. The other case is still pending. The police have made this charge,—a case against some Mohammedans for entering a Bhil's hut with the intent of beating him. And thus things run. I hope good will result from all this, for I am getting plenty of it.

I was about to close these notes with the last one above, but feel that if I do so, they will leave a wrong impression. The Mohammedans are not after killing the Bhils, as we read they have been after Armenians in Turkey. Not at all. They simply have them under their feet, and are clearly aiming to keep them so if they can. But the Mohammedan people about Ankleshwar are very friendly, and very kind-hearted. Often I put up with them, when out, and often they come to our house and have a social cup of tea with me. Some of the Mo-







..... CORRESPONDENCE .....





the fact that so many fail to get there. Only about twenty-five per cent of our ministry were present.

There were heavy rains during the meetings and they may have interfered somewhat,—but those who were there had showers of blessings,—bountiful and free. The Brethren at Clear proved themselves amply able to take care of the people, and their kindness will be remembered.

J. C. Swigart, Secretary Ministerial Meeting.  
Mattawana, Pa., Sept. 12.

#### FROM MUSCATINE, IOWA.

The Muscatine church met in council, Sept. 5, with the writer as moderator. Much business was brought before the meeting, on account of electing a number of officers. We have thirty-three officers in our church work, and all are learning to get busy. We organized a Sisters' Aid Society, and they, too, are arranging to get busy. If we want workers for the Lord, we must make them hungry for something to do; then place a responsibility upon them. Paul, in 1 Cor. 3: 9, says: "We are laborers together with God." In 2 Cor. 6: 1 he says: "We then, as workers together with him."

The writer was chosen delegate to District Meeting. Our leading officers are Brethren Morris F. Robinson, church clerk; M. C. Wiesly, Sunday-school superintendent; Sister T. A. Robinson, president of Christian Workers' Meeting; Sister Wm. Posdich, president of Sisters' Aid Society.

Bro. S. A. Honberger, of Wichita, Kans., gave us a call while on his way to Shannon, Ill., and preached for us two evenings. Bro. Morris F. Robinson left for Mansfield, Ill., the 9th, to spend several weeks at the series of meetings now in progress. Bro. John A. Robinson left us on the 10th, to commence a series of meetings in Cedar County, whence he will go to District Meeting; thence to Robins, Iowa, to hold a series of meetings. After this he aims to attend the Bethany Bible School. We feel loath to have him leave us, but praise God for children who get busy in the Lord's vineyard, and are filled with his love and the missionary spirit.

Box 463, Muscatine, Iowa, Sept. 12. T. A. Robinson.

#### DISTRICT MEETING OF TENNESSEE.

The Tennessee District Meeting was entertained by the Meadow Branch church, near the famous Tates Spring summer resort, and very near the lovely range of mountains known as the Clinch.

We enjoyed the beautiful natural scenery and the generous, overflowing hospitality of the dear brethren and sisters, but more yet did we enjoy the meeting. We and inspiring Missionary and Sunday-school Meetings. One whole day would not have been too long. Oh, that the spirit of missions might be taken to every church and every home until every member would be full of the "go ye"! Then every call would be heeded and our once obscure church would be known all over this beautiful Southland, where now we are practically unknown.

While our meeting had a large per cent of the elders and ministers present, not all were there. We observed, during the meeting, that it is not a lack of talent which hinders the progress of the church, but a lack of consecration. What could we accomplish, as a church, if even one-half of our ministers only, were enabled to work as they should, in the spread of the Gospel. May the church awaken to the cries which are coming to the ears of the minister and help him to go!

White Pine, Tenn., Sept. 12. Kate McCrary.

#### FROM SOUTHERN CALIFORNIA.

The District Sunday-school and Christian Workers' Convention of Southern California and Arizona was held in the Glendora church Aug. 24 and 25. The church was filled with a large, attentive and enthusiastic audience. Bro. J. W. Cline, District Sunday-school Secretary, acted as chairman, and Bro. W. H. Wertenbaker as secretary. All but one church in the entire District was represented. Each representative told of their successes and failures, and gathered fresh knowledge by the interchange of ideas and views. Thus each one returning to his or her own sphere of usefulness, may do still greater work for the Master's cause.

The topics discussed were as follows, "The Sunday-school as an Entering Wedge into the Human Heart, the Home and into New Fields," by Dove Sauble, Harvey Snell and N. J. Brubaker. The speakers centered their remarks upon the power of the Word of God to transform the lives and characters of children and parents through the Sunday-school.

"The Possibilities of the Sunday-school as an Evangelizing Agency Through Personal Efforts" was discussed by Ross Hanawalt and Della Lehmer. An excellent paper by E. R. Yundt, on "Graded Lessons," was read by J. A. Brubaker. "The Needs of Teacher-training Classes," was a subject considered by M. M. Eshelman. "Centralization or Expansion, Which?—by Means of Home Work, the Cradle Roll, and the Adult Bible Class" was discussed by Ida Fessler, Grace Miller, Flora Teague and Hattie Gilbert. In the evening Bro. J. W. Cline delivered an address on the World's Sunday-school Convention.

The second day was devoted to the Christian Workers. "The Purpose, Management and Result of Christian Workers' Meetings," was discussed by W. E. Trostle, W. H. Wertenbaker and Ernest Hoff. Three questions, "How to Make Our Christian Workers' Meeting a Spiritual Success," "What Are Some of the Hindrances to Success?" and "Why is the Christian Workers' Meeting in Some Places a Failure?" were ably discussed by Lottie Neher, Effie Shrock and Fred Chamberlin.

The papers and addresses showed thoughtful preparation and the interest, even through the last hour of the meeting, proved that many impressions were made for good. It was decided to recommend to the next District Meeting that we hold a Sunday-school Normal, or Institute, lasting ten days, at Long Beach next summer.

Azusa, Cal., Sept. 12.

Lula W. Brubaker.

#### SPECIAL DISTRICT MEETING OF NORTH-WESTERN OHIO.

This meeting convened in the Lima church Sept. 1, to consider the question of an Orphans' Home for the District. There had seemed to be divergent ideas as to the best method of procedure, and it was thought that by getting together and comparing views, we could unite on one plan. The result was an informal but very interesting meeting. It is to be regretted that the attendance was very small, and, while the various views were well represented, yet many more could profitably have listened to the discussions.

The two chief points considered had reference to the character of the Home and its location. After the matter had been carefully weighed and looked at from every angle, it was decided to follow the agency plan, for the present, with headquarters at Fostoria. This contemplates placing the children in private homes as rapidly as they are received, or, at most, caring for them only temporarily. The trustees of the Old Folks' Home were authorized to appoint such field agents as might be necessary, and to secure temporary quarters till next District Meeting for the care of such children as will have to be held a few days till arrangements for permanent homes for them can be made.

At the regular District Meeting there had been no calls for the next meeting. There were two requests for it at this meeting, and that of the Silver Creek church was granted. There, the Lord willing, our next District Conference will be held April 21, 1911. Edward Kintner, Ney, Ohio, Sept. 17. Writing Clerk.

#### WESTERN PENNSYLVANIA.

On Thursday, Aug. 25, the Sunday-school workers of the Western District of Pennsylvania gathered in the Elklick church, near Myersdale, Pa., to hold another Sunday-school Convention. Much business was transacted and a fine spiritual atmosphere prevailed.

At this convention we adopted a constitution and organized ourselves into an association, known as the "Sunday-school Association of the Western District of Pennsylvania."

Bro. R. D. Murphy, of Johnstown, Pa., our Field Secretary, is wide-awake, and it was he who urged so hard for this organization. Having, with Sister Ida Shumaker, visited all the schools of the District during the past summer, he knows fairly well the needs of the field.

During the forenoon session Sister Shumaker, our missionary to India, gave a short talk, after which a very spiritual devotional service was held. A large number of fervent prayers ascended in behalf of Sister Shumaker's health, voyage and success in her work in India; also for more and better workers in the home land. Sister Shumaker sails for India in October, and will be supported by the Sunday-schools of the District.

The closing address in the evening was given by Bro. F. F. Holsopple, of Huntingdon, Pa., who reminded us very forcefully that organization alone will not run our Sunday-school, any more than it will run anything else.

The Western District of Pennsylvania has over 6,000 Sunday-school scholars enrolled. It is the purpose of the District to increase the enrollment twenty-five per cent during the coming year.

Pittsburg, Pa., Sept. 10. Grace Nagay.

#### A JOINT MISSIONARY MEETING.

Inasmuch as our Home Mission is badly in need of aid, both financially and in teachers for the Mission Sunday-school, a joint Missionary Meeting by the Christian Workers' Societies of the Fruita and First Grand Valley churches was held at the churchhouse of the latter congregation on Sunday evening, Aug. 28. At this meeting, with Bro. H. W. Patee, of Fruita, presiding, five very interesting and important topics were discussed, pertaining to our home field, and our duty towards it. After the discussion by the assigned speakers, the subject was thrown open for general discussion. Owing to the lack of time, however, only a few talks could be given. During these talks, Eld. A. A. Weaver, President of the District Mission Board, gave an earnest appeal for help, to carry on the work in the Grand Junction mission, only five miles from our home church, and connected

with both Fruita and Grand Valley by an interurban railroad. At the close of the meeting a collection of \$17.70 was taken for the Grand Junction mission. This was very acceptable to the Mission Board, as they are in need of funds. Their most urgent need, however, is workers, both ministerial and in the Sunday-school. Sister Lena Swank, of Ohio, devotes nearly her entire time to the work at Grand Junction, but one worker only, in a city of about 12,000 souls, can do but a very small part of the work that should be done.

Owing to the convenience of the interurban railroad, which has been in operation only a few months, between fifty and seventy-five people, approximately, were present from Fruita, and a large number from Grand Junction.

Allow me to mention one incident which occurred after the meeting, while waiting for the car. Though the occurrence was not extraordinarily great in itself, it cast a great influence over outsiders, looking on. While waiting, a few young members commenced singing familiar sacred songs, and immediately were joined by others, and still others, until a large crowd, both old and young, were singing the sweet songs of Zion. While the only reward expected was the personal enjoyment while singing, yet a great influence was wielded over outsiders standing near, which, perchance, may lead them nearer Christ. How much better to occupy the time in singing sacred songs, than in foolish jesting and boisterous talk, so often found in a crowd of young people! May we all, especially we, as young members, strive to "let our light shine," and cast the right influence over those with whom we associate!

Ira H. Fox.

R. D. Grand Junction, Colo., Sept. 7.

#### WAYSIDE NOTES.

On my way back to Lordsburg, Cal., it was my privilege to spend a little more than five weeks with the members of Idaho, Washington and Oregon, visiting eighteen different churches and being with ten of these in public worship.

In general we found the churches prospering. At a number of places they need a pastor who can devote his entire time to the work of the church. In these Western churches there are many of our members who are trying to secure a home for themselves. Among this number are quite a few ministers, and under these conditions it is impossible to give their time to caring for the flock as it should be done. Yet it is encouraging to note the earnest effort they are making. We need more workers who are willing to give themselves to church work, and I was very much pleased to find several of our young ministers who are planning to take a course of Bible study, intending to consecrate themselves more fully to the Master's work.

The members at Centralia, Wash., are conducting a Sunday-school and preaching service in a schoolhouse several miles from the town. Excellent interest is manifested in the work, though it has been opened but a few weeks. Aggressive work is also being carried on by several other churches, of which we cannot speak at this time. Truly the harvest is great but the laborers are few. And while praying that the Lord may send laborers into the vineyard, let more of us consecrate ourselves to the work.

Lordsburg, Cal., Sept. 1. C. H. Yoder.

#### MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

**Buckingham-Brubaker.**—By the undersigned, at the home of the bride's parents, Sept. 4, 1910, Bro. B. F. Buckingham and Sister Flossie M. Brubaker, both of Jasper County, Iowa.—I. W. Brubaker, Monroe, Iowa.

**Dalke-Garber.**—By the undersigned, at the home of the bride's parents (Eld. L. R. Garber), Sept. 1, 1910, Mr. D. L. Dalke, of N. Enid, Okla., and Sister Annabell Garber, of Portis, Kans.—I. S. Lerew, Portis, Kans.

**Miller-Gault.**—By the undersigned, at the home of the bride, near Bowbells, N. Dak., Sept. 11, 1910, Bro. P. A. Miller, of Kenmare, N. Dak., and Sister A. M. Gault, of Bowbells, N. Dak.—G. I. Michael, Kenmare, N. Dak.

#### FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

**Bowman.**—Homer Joseph, only child of Brother E. P. and Sister Mertie Bowman, born July 16, 1910, died Aug. 8, 1910, within the bounds of the Fairfax church, Va. Services by Bro. Lewis B. Flohr.—Maggie Miller, Oakland, Va.

**Bowman.**—Virgil Lustrio, little son of Sister Grace Bowman and grandson of Brother and Sister J. O. Bowman, died in the bounds of the Egeland church, N. Dak., Sept. 12, 1910, aged 4 months less one day. Death was due to cholera infantum. Services at the church by Bro. A. M. Sharp, assisted by Bro. George Stevens. Interment in the cemetery near by.—Edna Tompkins, Egeland, N. Dak.

**Brook.**—Bro. Jacob, born in Rockingham County, Va., Nov. 8, 1853, died at Nepespe, Idaho, Sept. 8, 1910, aged 56 years and 10 months. He moved with his parents to Indiana when small; from there he moved to Missouri. In 1873 he was married to Mary B. Cunningham. To this union were born eight children,—six of whom are living and two dead. In 1902 they moved to Myrtle Point, Oregon, where they united with the church. He leaves three brothers and six sisters. He died very suddenly from the third stroke of paralysis the second day after their arrival from Oregon. Services in the Nepespe church by Bro. B. F. Fike. Text, Heb. 4: 10. Interment in the Nepespe cemetery.—William H. Lichten, Nepespe, Idaho.



**Brown, Bro. Thomas Antietus**, born April 19, 1843, in Roanoke County, Va., died at his home, in Boise, Idaho, Sept. 5, 1910, aged 67 years, 4 months and 16 days. He was a member of the Brethren church for forty-six years, and loved and respected by all who knew him. He leaves a wife, one son and two daughters, besides brothers and sisters. Services by the writer.—L. E. Keltner, 119 N. Sixteenth Street, Boise, Idaho.

**Collessier, Bro. John**, son of Jacob and Susan Collessier, born in Huntington County, Pa., Sept. 21, 1835, died at the bounds of the Clear Creek church, Ind., Sept. 15, 1910, aged 74 years, lacking six days. When three years old he moved with his parents to Miami County, Ohio, where he enjoyed farm life until 1845, when he made his first trip to Huntington County, Ind., with a view of seeking for himself a new home. He settled on the old homestead Oct. 25, 1850, then a dense forest. Feb. 15, 1852, he was united in marriage to Catherine Overholser. Aug. 18, 1852, they moved to their new home, where he resided until his death. To this unit were born five children, four of whom, with their mother, survive him. Sept. 21, 1855, he and his companion united with the Church of the Brethren, in which he was a devoted worker until death. Services by the writer.—Dorsey Hodgden, Huntington, Ind.

**Flora, Henry**, son of Henry and Mossy Flora, born in Franklin County, Va., Dec. 14, 1855, died July 21, 1910, aged 56 years, 7 months and 7 days. He moved with his parents to Maxwell, Iowa, when about three years old, and grew to manhood at that place. He was married to Elizabeth Snowberger, and nine years ago moved to Colorado for his health. His health improved, but two weeks before his death he took typhoid fever and died. His remains were brought back to Ankeny, Iowa, and laid to rest in the Brethren cemetery, Des Moines Valley congregation. Services by the undersigned. Text, Job 14: 1-4.—A. C. Snowberger, Des Moines.

**Franklin, Claude Wilbur**, only son of Mr. and Mrs. Harvey Franklin, of Westminster, Md., died at the home of his parents, in the bounds of the Meadow Branch congregation, Sept. 11, 1910, aged 2 years, 3 months and 20 days. He was sick only a few days. He is survived by his parents and one sister. His grandparents, Elder and Sister Benjamin Grosnickle, of near Union Bridge. Services by Eld. William E. Roop, in the Sams Creek church. Text, 2 Sam. 12: 15-21. Interment in the adjoining cemetery.—W. E. Roop, Westminster, Md.

**Geib, Sister Elizabeth S.**, of the Chiques congregation, Pa., died Sept. 9, 1910, aged 51 years, 10 months and 7 days. She was sick eleven weeks and suffered much. She was the widow of Elias H. Geib. She leaves three sons and a foster mother, Sister Kindig, about eighty-five years old. Services were held Sept. 12, at the Chiques house by the home ministers. Text, 2 Cor. 4: 17, 18. Interment in adjoining cemetery.—Henry S. Zug, R. D. 1, Mount Hope, Pa.

**Groft, Bro. Martin Washington**, Groft, of Polo, Ill., died Sept. 14, 1910, aged 70 years, 6 months and 15 days. He was born in Bedford County, Pa., and came to Illinois in 1862. In 1863 he was married to Maria Cashman, who died in December, 1892. In 1896 he was married to Mrs. Sarah Patterson, who survives him. Services by Eld. John Heckman, assisted by Bro. J. C. Lamplin. Interment in Brookville cemetery. Text, Jer. 21: 8.—Martha Gilbert, Polo, Ill.

**Lehman, Mabel Elizabeth**, daughter of Brother George and Sister Lehman, born July 15, 1909, died Sept. 11, 1910, aged 1 year, 1 month and 26 days. Services by Bro. B. J. Pike. Text, Mark 8: 36, 37.—William H. Lichty, Nepesee, Idaho.

**Miller, Bro. Charles C.**, born in Elkhart County, Ind., Aug. 10, 1848, died in the bounds of the Goshen church, Ind., Sept. 12, 1910, aged 62 years, 1 month and 3 days. He leaves a wife, one son, three brothers and one sister. Services at the home by the writer. Text, John 14: 1-4.—I. L. Horkey, Goshen, Ind.

**Miller, Sister Lydia**, nee Pike, mother of Sister Eliza B. and Sadie J. Miller, missionaries to India, born at Meyersdale, Somerset County, Pa., April 27, 1849, died Sept. 1, 1910, aged 61 years, 4 months and 4 days. Jan. 25, 1871, she was married to Simon B. Miller, and together they emigrated to Black Hawk County, Iowa. Bro. Miller died Dec. 5, 1908. She is survived by nine children, an aged mother and three brothers. All the children were present at the last service except the two daughters who are in the foreign field. Early in life, she united with the Church of the Brethren. She was quiet, modest and unassuming, yet fervent, zealous and consecrated in life and character. Her place in the public sanctuary was seldom vacant. Sister Miller was visiting a daughter, at Carleton, Neb., when she was smitten with her last illness, being sick less than a week. Services at the South Waterloo church, Iowa, conducted by the writer. Text, Luke 12: 40.—A. P. Blough, Waterloo, Iowa.

**Netzley, Howard N.**, little son of Brother Amsey and Sister Zona Netzley, died at their home Aug. 5, 1910, aged 3 years and 1 month. On account of sickness, short services only were held at the home.—Maria L. Swihart, Maple Creek, Sask., Can.

**Rhinedollar, Sister Mary E.**, died at the home of her daughter, Sister Margaret Myers, in the Cherry Grove congregation, Ill., Sept. 17, 1910, of paralysis, aged 75 years, 3 months and 18 days. Sister Rhinedollar was a member of the Lanark church, Ill., but owing to failing health she had been living with her daughter for the past few months. She united with the church sixty-five years ago and has always been true to her profession. The funeral sermon was preached by the writer in the Cherry Grove church, Ill., assisted by Eld. I. R. Young, Sept. 19, at 1 P. M. Interment in the Arnold's Grove cemetery.—I. B. Trout.

**Rinehart, Willard**, son of Brother Finley P. and Sister Rinehart, born in Cass County, Ind., March 15, 1890, died at the home of his parents, near Onward, Ind., Sept. 3, 1910, aged 20 years, 5 months and 21 days. He was a promising young school-teacher and had a bright future before him, when he was stricken with typhoid fever and survived but a few days. Services by Bro. Jacob Cripe, assisted by A. C. Hoover, of the M. C. church. Text, 1 Cor. 3: 21, 22.—W. E. Bailey, R. D. 8, Peru, Ind.

**Rodofsky, Sister Hannah**, died at her home in the Greenmount congregation, Rockingham County, Va., Aug. 28, 1910, aged about 76 years. She had been in failing health for several years, but the immediate cause of her death was paralysis. She gave her heart to Jesus in early life, and her kind disposition won the love of all who knew her. She leaves three sons and five daughters. Services at the Greenmount church by Bro. J. W. Wampler. Interment in the Greenmount cemetery by the side of her husband, who preceded her nearly five years ago.—L. Katie Ritchie, R. D. 6, Box 25, Harrisonburg, Va.

**Shepherd, Sister Mary Catharine**, born Feb. 15, 1849, died at her home in Locust Grove, in the bounds of the Johnstown congregation, Pa., Aug. 26, 1910, aged 61 years, 6 months and 10 days. Sister Shepherd is survived by two brothers. Services at the Corner church house, conducted by Bro. W. M. Howe.—Ada M. Beeghly, Homestead Ave., Johnstown, Pa.

**Workman, Bro. Richard**, born in Knox County, Ohio, Sept. 23, 1839, died of cancer of the face Sept. 13, 1910, aged 70 years, 11 months and 21 days. He was united in marriage to Sarah Ross New, 23, 1862. They were blessed with three sons and one daughter. One son preceded him. He united with the Church of the Brethren in 1854, and was soon afterward elected to the office of deacon, in which he served the church nearly forty-six years. Services by Bro. A. W. Harrold, at the North Elm church. Interment in the cemetery adjoining.—Libbie Daugherty, Danville, Ohio.

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## NOTES NOT CLASSIFIED

**Huntingdon.**—We held a consecration service Aug. 21, and a love feast in the evening. Some requested the love feast because their work called them away before the November communion service. It was an enjoyment to all. Our Sunday-school is reorganized, and we hope it will take on new life. Bro. E. S. Young was with us last Sunday, and preached two good sermons. He brought a son and daughter to school. Our new church is nearing completion, but we can not yet say when it will be done. Sister Mary Quinter is at work among the churches in and about Philadelphia.—Eleanor J. Brumbaugh, 1700 Millin Street, Huntingdon, Pa., Sept. 22.

**Ottawa.**—We have changed the date of our love feast from Oct. 8 and 9 to Nov. 19 and 20, as it would conflict with District Meeting. If held on the former date. Bro. Ernest Sherby is conducting an interesting revival. Attendance and interest are excellent.—Lois Throne, Ottawa, Kans. Sept. 22.

**West Branch church** met in council Sept. 21. Our elder, Bro. S. S. Plum, presided. Our delegates to District Meeting are Brother and Sister Lester Solenberger. We expect to begin our series of meetings Oct. 8. Bro. Olin Shaw, of Dixon, is to preach for us.—Frank Long, R. D. 1, Leaf River, Ill., Sept. 24.

**Notice.**—The District Sunday-school and Ministerial Meetings of Northeastern Kansas will convene in the Morrill church Oct. 16 and 17. Because of a peculiar situation, this year, with reference to the time of our meeting, it relates to the full moon, and having been unable to set authoritative information on the subject, this notice is delayed unavoidably. Information on the subject, District Clerk, Ottawa, Kans. Sept. 25.

**St. Joy.**—Bro. R. T. Hull, of Somerset, Pa., began a series of meetings in the Jacobs Creek congregation Sept. 4. The first week's meetings were held in the Fair View church, and the second week in the Mt. Joy church. Our love feast was Sept. 17. Pious were added to the church.—Elizabeth Strohm, Mt. Pleasant, Pa., Sept. 21.

**Swan Creek church** will hold their communion Oct. 22 at the West house. Bro. Wm. Bixler, of Akron, Ohio, expects to be with us at that time, to begin a series of meetings.—Mrs. D. G. Berkebile, Wauson, Ohio, Sept. 24.

**Ferry.**—Our series of meetings at the Manassas union church will commence Oct. 1, but no love feast will be at that place. Our love feast is to be held at the Three Springs churchhouse, Oct. 15 and 16, at 2:30 P. M.—E. D. Book, Blain, Pa., Sept. 23.

**Williston.**—Our church met in council Sept. 3, with our elder, Bro. D. F. Landis, presiding. Two visiting elders, Brethren J. G. Wagenman and John Hartson, were present. Bro. J. G. Meyer was elected to the ministry and duly installed. Two letters of membership were received and two were granted.—Pearl Spierlein, Trenton, No. Dak., Sept. 17.

## ANNOUNCEMENTS

**DISTRICT MEETINGS.**  
Oct. 5, 8 am, Northern Illinois and Wisconsin, at Hickory Grove.  
Oct. 5, 9 am, Northern Iowa, Minnesota and South Dakota, at Waterloo, country church.  
Oct. 6, Northeastern Ohio, Owl Creek church, at Ankenytown.  
Oct. 8, Northern Indiana, Union Center.  
Oct. 12, 10 am, Nebraska, South Beatrice church, near Holmesville.  
Oct. 12, Southern Illinois, Cerro Gordo.  
Oct. 13, Middle Indiana, North Manchester, City house.  
Oct. 13, Middle Missouri, at Centerville church.  
Oct. 14, Northern California, Butte Valley church.  
Oct. 14, Northwestern Kansas and Northeastern Colorado, at Quinter.  
Oct. 18, Northeastern Kansas, Morrill church, Brown County, Kans.  
Oct. 19, Southwestern Kansas, Southern Colorado and Northwestern Oklahoma, near Conway, Kans.  
Oct. 19, Southern Missouri and Northwestern Arkansas, Oak Grove congregation.  
Oct. 20, 8 am, Southern Indiana, at Buck Creek church.  
Oct. 22, First District of W. Virginia, Maple Springs, German Settlement congregation.  
Oct. 27, Southeastern Kansas, Scott Valley church.

**LOVE FEASTS.**  
**California.**  
Oct. 13, Butte Valley, Colorado.  
Oct. 19, 4 pm, Bethany, at River Bend.  
Oct. 22, Arriba.  
**Idaho.**  
Oct. 15, 4 pm, Boise Valley, Dec. 9, Weller.  
**Illinois.**  
Oct. 2, 6 pm, Shannon.  
Oct. 8, 9, 2 pm, West Branch.  
Oct. 9, 6 pm, Polo.  
Oct. 15, 5:30 pm, West Otter.  
Oct. 15, 15, 1:30 pm, Wadams Grove.  
Oct. 22, Romine.  
Oct. 22, Mount Vernon.  
Oct. 22, 5 pm, Sugar Creek.  
Oct. 22, 5 pm, Big Creek.  
Nov. 5, 4 pm, Mount Morris, College Chapel.  
Nov. 5, Mulberry Grove.  
Nov. 12, Upper Deer Creek.  
Nov. 12, 6 pm, Sterling.  
**Indiana.**  
Oct. 6, 2 pm, Howard.  
Oct. 7, 10 am, Mississinewa.  
Oct. 8, 4 pm, Bethel Church.  
Oct. 8, 10 am, Beach Grove.  
Oct. 8, 4 pm, Salamonia, Lancaster house.  
Oct. 8, 10 am, Sugar Creek.  
Oct. 8, 5 pm, Plevna.

Oct. 28, Franklin, Decatur County.  
Oct. 29, 30, 5 pm, Garrison.

**Kansas.**  
Oct. 8, Osgood.  
Oct. 8, 6 pm, Kansas Center.  
Oct. 8, 7:30 pm, Ottawa.  
Oct. 8, Friend.  
Oct. 8, Wade Branch.  
Oct. 8, 4 pm, Conway Springs.  
Oct. 8, 2 pm, Newton.  
Oct. 15, 3 pm, Verdigris.  
Oct. 15, Paint Creek.  
Oct. 15, Frairie View.  
Oct. 15, 2 pm, Abilene, Navarre house.  
Oct. 15, 16, Sabetha.  
Oct. 15, Independence.  
Oct. 15, Wichita, corner Eleventh and St. Francis Streets.  
Oct. 22, Eden Valley.  
Oct. 22, 7 pm, Vermillion.  
Oct. 25, 10 am, Olathe.  
Oct. 25, 10 am, Dorrence.  
Nov. 5, Cottonwood.  
Nov. 5, Murdock.  
Nov. 5, Portia.  
Nov. 5, 6, 2 pm, Pleasant View.  
Nov. 12, Parsons.  
Nov. 12, 6 pm, Mont Ida.  
Nov. 12, 2 pm, Salem.  
Nov. 19, 10:30 am, Victor.

**Maryland.**  
Oct. 7, 1:30 pm, Brownsville.  
Oct. 8, Locust Grove.  
Oct. 8, 9, Broadfording.  
Oct. 15, 4 pm, Manor.  
Oct. 15, 2 pm, Meadow Branch.  
Oct. 15, 10:30 am, Beaverdam.  
Oct. 15, 16, 1:30 pm, Antietam.  
Oct. 22, 1:30 pm, Monocacy Ridge.  
Oct. 22, 3 pm, Middletown Valley.  
Nov. 12, 2 pm, Baltimore, Woodberry church.  
Nov. 19, Fairview.

**Michigan.**  
Oct. 8, 10:30 am, Crystal.  
Oct. 8, 10 am, Woodland.  
Oct. 15, 10 am, Lake View.  
Oct. 15, 2 pm, Bear Lake, at Clarion house.  
Oct. 16, 10 am, Black River.  
Oct. 16, 8 pm, Coleman, at the home of Bro. Perry Arnold.  
Oct. 22, 10 am, Harlan.  
Oct. 22, 10 am, New Haven.  
Oct. 29, 10:30 am, Saginaw.  
Nov. 5, 10 am, Sugar Ridge.  
Nov. 12, 10:30 am, Thornapple, at West house.  
**Minnesota.**  
Oct. 15, Worthington.  
Nov. 26, Hancock, five miles northwest of town.

**Missouri.**  
Oct. 8, 2 pm, Warrensburg.  
Oct. 8, Log Creek.  
Oct. 8, 4 pm, Dry Fork.  
Oct. 15, 4 pm, Cabool, Greenwood church.  
Oct. 15, Smith Fork.  
Oct. 15, Rockingham.  
Oct. 15, Carthage.  
Oct. 15, 10 am, Mineral Creek.  
Oct. 29, 4 pm, Peace Valley.

**Nebraska.**  
Oct. 7, 10 am, Bethel.  
Oct. 22, 8:30 pm, Arcadia.  
4 1/2 miles Northeast of Arcadia.  
Oct. 22, 10 am, South Red Cloud.  
Oct. 22, 5 pm, Des Moines Valley.  
Oct. 22, 8 pm, Lincoln, corner of Twenty-second and Q Street.

**North Carolina.**  
Nov. 14, Fraternity.  
**North Dakota.**  
Oct. 13, 4 pm, Cando, eight miles west, Zion house.

**Ohio.**  
Oct. 8, 5 pm, Rush Creek, Marion house.  
Oct. 8, Postoria.  
Oct. 8, 10 am, Black Swamp.  
Oct. 8, 2 pm, Loraine.  
Oct. 8, 5 pm, Lexington.  
Oct. 8, 6 pm, East Dayton.  
Oct. 8, 5 pm, County Line.  
Oct. 13, 10 am, Price's Creek.  
Oct. 15, 3 pm sharp, Pittsburg.  
Oct. 15, Fairview.  
Oct. 15, 10 am, Wooster.  
Oct. 15, 10 am, Strickland.  
Oct. 15, 10 am, West Nimschillen.  
Oct. 15, 2 pm, Ross.  
Oct. 15, 10 am, Maumee.  
Oct. 15, 10 am, Donnell's Creek, country house.  
Oct. 15, Green Spring, Bethel house.  
Oct. 15, 3 pm, North Bend.  
Oct. 22, Wyndot.  
Oct. 22, 10 am, Beaver Creek.  
Oct. 22, 2 pm, South Poplar Ridge.

**Oklahoma.**  
Oct. 8, 2 pm, Monitor.  
Oct. 8, 4 pm, Mt. Hope.  
Oct. 15, Pleasant Home, at Eld. Lauver's place.  
Oct. 22, 2 pm, Plains.  
Nov. 12, Big Creek.  
Nov. 12, Elk City.  
Nov. 24, 10:30 am, Greenville.  
**Oregon.**  
Oct. 8, Mohawk Valley.  
Oct. 22, Portland.  
**Pennsylvania.**  
Oct. 2, Elk Lick.  
Oct. 2, Love Joy.  
Oct. 8, 9, 10 am, Lower Cumberland, Mohler house.  
Oct. 8, George's Creek, Fairview house.  
Oct. 8, Plum Creek.  
Oct. 8, 4 pm, York, Belvidere Ave.  
Oct. 11, 12, 9:30 am, Tulpehocken.  
Oct. 13, Fairview.  
Oct. 13, 9:30 am, Spring Grove.  
Oct. 13, 10 am, Back Creek, Upton house.  
Oct. 14, Elizabethtown.  
Oct. 13, 14, Buffalo Valley, near Millburg.  
Oct. 13, 14, 10 am, Little Swatara, at the Bigler house.  
Oct. 14, 4 pm, Spring Run.  
Oct. 14, 3:30 pm, Dunnings Creek, Holsinger house.  
Oct. 15, Rockton, Greenville house.  
Oct. 15, Carson Valley.  
Oct. 15, 6 pm, James Creek.  
Oct. 15, 2:30 pm, Aughwick, Hill Valley house.  
Oct. 15, 16, Upper Cumberland.  
Oct. 15, 5 pm, Scalp Level.  
Oct. 15, 1:30, Antietam congregation, Walzer church.  
Oct. 15, 3:30 pm, Ephrata.  
Oct. 15, 16, 1:30 pm, Upper Canawago.  
Oct. 15, 16, 2:30 pm, Perry church, Three Springs house.  
Oct. 15, 16, 2 pm, Freespring.  
Oct. 16, 10 am, Codorus.  
Oct. 16, 3:30 pm, Shade Creek.  
Oct. 16, 6 pm, Clover Creek.  
Oct. 16, 4:30 pm, Upper Dublin, Ambler.  
Oct. 16, Yellow Creek.  
Oct. 16, 7 pm, Brothers' Valley, Pike house.  
Oct. 16, Koontz.  
Oct. 18, 19, 9:30 am, Springville, Mohler house.  
Oct. 18, 1:30 pm, White Oak.  
Oct. 19, 20, 3 pm, Spring Creek.  
Oct. 19, 20, 1:30 Chiques.  
Oct. 20, 21, Midway.  
Oct. 22, 2 pm, Ridge, Salem house.  
Oct. 22, 7 pm, Pleasant Hill.  
Oct. 22, 4 pm, Fairview.  
Oct. 22, Hyndman.  
Oct. 22, 8:30 pm, Clear.  
Oct. 23, 6 pm, Summit Mills.  
Oct. 23, 6 pm, New Enterprise.  
Oct. 30, Meyersdale.  
Nov. 5, 6, Falling Springs, at Hade house.  
Nov. 5, 6, Back Creek, McConnell's house.  
Nov. 9, 10, 9:30 am, Conestoga, Bird-in-Hand house.  
Nov. 9, 10, 10 am, West Greentree, at Rheems.  
Nov. 12, Hatfield.  
Nov. 12, 4 pm, Artemas.  
Nov. 12, 15, 10 am, Upper Codorus, Black Rock house.  
Nov. 13, 3 pm, Johnstown, Walnut Grove house.  
Nov. 15, 16, West Conestoga.  
Nov. 15, 16, Woodbury.  
Nov. 15, Mountville.

**Tennessee.**  
Oct. 15, 2:30 pm, Pleasant Valley.  
Nov. 12, Crownson.

**Texas.**  
Oct. 15, Saginaw at Erwin, on Rock Island Railway.

**Virginia.**  
Oct. 8, Mount Joy, Bethel house.  
Oct. 8, Montebello.  
Oct. 15, 3 pm, Pleasant Valley.  
Oct. 15, 2:30 pm, Linville Creek.  
Nov. 5, Mount Vernon.  
Nov. 12, Locust Grove.  
Oct. 8, 2:30 pm, Elk Run.  
Oct. 8, 2:30 pm, Woodstock.  
Oct. 15, 2:30 pm, Beaver Creek.

**Washington.**  
Oct. 15, Valley Bethel.  
Oct. 15, 3 pm, Midland.  
Oct. 16, Cook's Creek, Garber house.  
Oct. 22, 2 pm, Middle River.  
Oct. 22, 3 pm, Oak Hill, Powells Fort Valley.  
Oct. 29, Bridgewater.  
Nov. 15, Nokesville, Valley house.

**West Virginia.**  
Oct. 29, 7 pm, Spokane.  
Nov. 12, East Wetchee.

**Wisconsin.**  
Oct. 8, 9, 2:30 pm, Allegheny.  
Oct. 8, 2 pm, White Pine.  
Oct. 15, Sandy Creek, Mountaineer house.  
Oct. 15, 16, 2 pm, Spruce Run.  
Oct. 23, 2 pm, Maple Spring.  
Oct. 14, 4 pm, Cloverdale.

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No. 41.

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## AROUND THE WORLD

ON the authority of the New York *Sun* we are assured that on the East Side of that city there is no more popular book, either in the libraries or as a good seller, than the Bible. One branch owns fifty copies which are in constant use, and other branches report a similar demand. One would hardly expect such an eagerness for the Sacred Volume in money-mad, pleasure-loving New York, and yet there is a demand for it that knows no abatement. Novels and other light literature may entertain for a time, but when it comes to the real issue of life, man wants to lay hold upon the unsearchable riches of the Word,—the truths that have stood the test of ages.

THE fearless aviator, George Chavez, whose flight across the Alps we mentioned last week, succumbed, a few days later, to the injuries sustained in his descent at Domo d'Ossola, Italy. His misfortune, however, is almost lost sight of in the signal triumph of Walter A. Brookins, the young aviator pupil of the Wright brothers who, Sept. 29, made the trip from Chicago to Springfield, Ill., a distance of 188 miles, in a little less than six hours. He attained an average speed of 32.7 miles per hour, though going against a strong head wind all the way. This latest achievement of the Wright biplane is a distinct triumph of American genius. Patient, persevering and intelligent endeavor always brings results,—a fact that holds good in the spiritual realm also. "In patience possess ye your souls."

PERHAPS some may have thought our position regarding moving-picture shows unnecessarily severe, but in looking over our exchanges we notice that they are practically unanimous in their condemnation of these agencies of evil. A recent incident, given by the New York *Christian Advocate*, adds another chapter to the long, sad record of many similar cases. A youth of nineteen, nervously affected by the demands of a trying occupation, sought recreation (?) at a moving-picture show. The "entertainment" included a realistic suicide by gas-inhalation, enacted in every sickening and horrible detail. The boy, on his return to his lodgings, sealed keyhole and door cracks, as the pictured "suicide" had done, turned on the gas, and set his soul adrift into the great darkness. The story points its own moral. If there were an immediate and insistent demand, by the people in general, for a more

strict and effective censorship of moving-picture shows, the result would be most gratifying in behalf of better morals. The apostle says, "Abhor that which is evil,"—an injunction too often unheeded in these latter days.

THE noted negro educator, Booker T. Washington, has recently been added to the staff of *The Outlook*, the New York publication with which Col. Roosevelt is also identified. Dr. Washington is now in Europe, studying social and labor conditions. His first article will be, "The Problem of the Man Farthest Down,"—a subject to which, by past and present observations, he can no doubt do ample justice. At Copenhagen, Denmark, he is to be received by leading university men and diplomats, and King Frederick has invited him to a dinner at the royal palace, where Dowager Empress Dagmar and Queen Alexandria are also to meet him. "Seest thou a man diligent in his business? He shall stand before kings."

ADVICES, recently received from Minister Calhoun, at Peking, seem to indicate that China is on the verge of another upheaval, similar to the Boxer uprising, and that the lives of foreigners are in jeopardy. All through the summer months there have been mutterings of discontent in some of the Chinese provinces, due to the rice famine, dynastic difficulties, and dissatisfaction because of concessions granted to foreigners. Officials of the United States, as well as those of other countries, are making the most comprehensive arrangements to enter the country if necessary, to protect missionaries and others. It is to be hoped that we may be spared a repetition of the sad scenes that, during the Boxer uprising, proved the sincerity and devotion of many faithful missionaries, "who counted not their lives dear unto themselves," but suffered and died for Christ's sake.

FOR some years General Harrison Gray Otis, publisher of the Los Angeles *Times*, has insisted upon the right to run his newspaper plant with non-union help, thereby incurring the intense hatred of organized labor. This opposition, it is alleged, culminated in the placing of a bomb, exploded by a clockwork mechanism, in the inner court of the *Times* building at an early hour of Oct. 1. In a moment at least twenty men were killed and a score or more severely injured. Property to the value of \$500,000 was reduced to a mass of wreckage. Similar bombs at the residence of Mr. Otis and that of one of his friends were discovered in time to prevent further destruction and loss of life. If the facts in the case are as alleged, union labor has been guilty of gross and inexcusable lawlessness. The opposition hitherto urged by the Brethren against labor unions and their acts of lawlessness would seem to be well justified.

THE world abounds with pathetic stories of the woes of poverty, and often the sympathetic tear is made to flow as we learn of the hundreds to whom life is a continual struggle with penury and privation. Equally sad, however, is the lot of those who, surrounded by their millions, are haunted by a senseless fear of poverty. It is said in a recent news item, that the eldest daughter of America's most noted millionaire, married to a college professor, and surrounded by all that money could buy and heart might wish, was so utterly haunted by the fear of possible poverty that she practiced the most rigid economies, and passed her days in continual dread of coming want. She was finally taken to France, in the hope that a change of surroundings and the best medical specialists might be able to bring about relief from her malady, but all in vain,—she died a victim of delusion. Had she chosen to be "rich in good works,"—as recommended by the apostle,—a long and happy life might have been hers.

FIGURES, compiled by social workers of New York City, show that one woman out of every four in that great bee-hive of activity is a wage earner, not perhaps from choice but from stern necessity. This means that many a mother, instead of being a queen of the home,—her lawfully-assigned sphere,—must toil and drudge for the merest necessities of life. Figures show that forty-seven per cent of the great army of women earn less than \$6 a week, and often they must even support a family on the meager pittance doled out to them. Such a state of affairs is discouraging, and is bound to result most unfortunately.

RECENT discoveries in ancient Assyria, at Assur on the Tigris, show that the houses of that early period,—which antedates all history save that which is now being revealed in the libraries of the clay tablets,—were supplied with many of the refinements of civilization, which hitherto we have fondly imagined to be a characteristic of our own favored age only. Bathrooms were found in the houses of both rich and poor, showing that the people of that period placed a just estimate on the high value of the bath, and spared neither money nor pains to provide themselves with this convenience,—now considered an indispensable adjunct of civilization. Other facts, however, are also being revealed by the explorer's spade. We are told that the love of luxury and a life of ease sapped the strength of Assyria, and history tells us that finally the nation shared the fate of all countries which, by a similarly unhappy course, have sealed their doom.

THE parting words of noted thinkers are generally valued because of the special message they may convey to humanity. The late Prof. William James, of Harvard University, made the following suggestion regarding a substitute for war. Recognizing that longings for struggle and contest, so often resulting in bloody conflicts, are inborn desires in man, he would not attempt to suppress those emotions, but rather direct them into channels where they could be given full scope in a warfare against adverse nature. He would organize armies to go out against swamps and deserts and diseases, enrolling even the sons of the rich as soldiers in this valiant fight. He would have the energy, now given to war and the preparations incident thereto, to be employed in digging tunnels, fighting fires, forging steel,—in short, he would have man's energies constructive rather than destructive. Mankind does not yet fully realize that the conflicts of peace are as heroic as those of war, but progress is being made in the realization of universal brotherhood, when war shall be frowned upon as a relic of barbarism.

WE referred last week to the startling indifference prevailing in Russia concerning the visitation of cholera. That there can be such a degree of apathy in the face of the fact that 3,000 Russians a week are slain by the dread disease, seems almost impossible, and yet such is the case. Several organizations which aimed to disseminate information, as well as to furnish needed supplies for the eradication of cholera, have been disbanded by order of the authorities, who claim that the village officials are duly authorized to act in that capacity. As a consequence nothing is done, for the average Russian official is not only corrupt but notoriously incompetent. The utter callousness of even moderately well-to-do people in Russia is almost incredible. One woman, well educated, but resenting the supposed interference of other nations, regarding conditions in Russia, said: "Why do you worry so much about the cholera? Only peasants and workers are dying." Such a manifest lack of sympathy for their stricken brethren is altogether foreign to the tender entreaty of the apostle, "Be ye kind one to another."



## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

### At the Turn of the Road.

Where the rough road turns and the valley sweet  
Smiles bright with balm and bloom,  
We'll forget the thorns that have pierced the feet  
And the nights with their grief and gloom;  
And the sky will smile and the stars will beam,  
And we'll lay us down in the light to dream.

We shall lay us down in the bloom and light,  
With a prayer and a tear for rest,  
As tired children who creep at night  
To the love of a mother's breast;  
And for all the grief of the stormy past  
Rest shall be sweeter at last, at last.

Sweeter because of the weary way  
And the lonesome night and long,  
While the darkness drifts to the perfect day  
With its splendor of light and song—  
The light that shall bless us and kiss us and love us,  
And sprinkle the roses of heaven above us.

—Frank L. Stanton.

### Some Who Didn't Think and Some Who Did.

BY NORA E. BERKEBILE.

ONE day, while talking with a city missionary, she was telling me some of her experiences and some of them I wish to repeat as well as some of our own.

One day this sister and her helper, another sister, had been out working hard all day Saturday, and there being church in the evening, they decided to have simply a dish of berries and bread and butter for supper. Going to their rooms the weary girls threw themselves into the nearest chairs, to rest a little before eating and getting ready for services.

There was a knock at the door and upon opening it they met a strange brother and sister who said, "We had business in the city, so we thought we would just look you up and spend Sunday with you." Hurriedly one of the workers slipped out the back door to the nearest grocery, to get something to cook for supper, and the other sister made the visitors comfortable and entertained them until the other one returned. Then both hurried to prepare the meal, so that they might eat and get to services.

The visitors staid over Sunday, ate four meals and had a pleasant time at church. They went away on Monday, leaving two overworked girls, and the cost of four meals for two persons to be added to the mission account which the girls had tried so hard to keep down. To retrieve the expense, the girls lived on less for a week, and did without necessary things.

Had the brother and sister from the country brought a roast chicken, some jelly and rolls, a nice pat of butter and a section or two of honey, which they would not have missed from their larder, it would have been a great help to the girls and the visitors would not have Sundayed in the city at the expense of the Mission Board. The girls were glad for their company, but some of the pleasure of it was taken away by the thought of the extra expense. Had the visitors gone to the hotel, it would have cost them money, and since they brought no provisions they might have given the girls at least half the price of what the hotel bill would have been. These girls, however, would have valued the good things from the country so very much, that, I am sure, the Lord would have blessed the givers.

Another time a sister had business in the city and found it so pleasant with the girls that she staid three weeks. She took her meals there and transacted her business and went sightseeing between times. Some of her friends came and she told them there was no need of them going to the hotel, so they staid too, and enjoyed the food furnished by the Mission Board and prepared by the overworked girls who had to neglect souls to feed the visitors. Now these people were not selfish, that is, intentionally so, but they just "didn't think."

A woman,—a poor dressmaker,—lived in the city and her country cousins would sell her eggs at the highest price and then sit down to dinner and eat those very eggs. They meant it all right but "didn't think."

But there are those who *do think* and some of them

lived near where we were in city work. Every week one brought eggs and a bowl full of butter. Sometimes, when we came home, tired after being out calling, we would find the tub on the back porch upside down and a chicken under it. Sometimes there would be a basket of apples at the door. In the late autumn this brother would bring us sausages or spare ribs.

Another one came frequently on Sunday and brought his family of girls, and often it was too cold or stormy to return home and then back to church in the evening, so they would come for dinner but, dear me, you should have seen how they would bring milk and meat, and that, too, three times as much as they ate. That father and mother did much for their missionaries in a temporal way, and still more spiritually by bringing their family to services so regularly.

They are getting a little of their reward by seeing their children coming into the church, and going out into different churches as strong workers in the church, filled with the missionary spirit.

One sister usually brought some dainty,—a couple of her nice rolls, some berries or a little painful of "smear case" or cottage cheese. She kept a cow and had a small lot at the edge of town. She was a hard worker, and can you imagine just how those things, given with a heart overflowing with love, tasted to us?

One brother, an elder and the father of the District had a daughter living near us and when he brought fruit from the farm to his daughter, he remembered us always, saying we were his other children. That is the kind of brethren and sisters who lived around us and we know just how it is to live in a place surrounded by those who *do think*.

We were complimented by the District Board because we could live on \$25 per month. Yes, less than that,—but it was because of the liberal givers surrounding us that it was possible for us to live so well on what the Board could pay. If you want to be where the very best that is in you can be brought out, just find a place like that. Need you wonder that a glimpse at the little flowered butter bowl, which we carried to India by mistake, somehow had the power to inspire us to greater effort even there? It told us that somebody cared, somebody loved us, somebody was praying for us and that those who had helped us were encouraging the workers in the dear little mission we had left.

Brethren and sisters, I often wonder just what reward will be given such thoughtful ones. Surely they shall share equally with those who go into the thickest of the fight. And those who go are made better and stronger, when prayed for, trusted in and loved by such servants of the Lord. The one who filled the butter bowl and the one who carried it to the city may not have had their names in print, but methinks I can see their names written in gold where they shall not be erased and with them all the rest who thought and are still thinking.

When you go from your farms to the city mission, just pack up a basket of good things and you can make things easier for the Mission Board and the city missionary. Then, too, it means so much to the workers in the city because of the inspiration it gives them.

*Think* when you go to the city.

Delta, Ohio.

### A Few Days in Southern Indiana.

BY A. G. CROSSWHITE.

THE evening of Sept. 2 found me preaching my first of a series of sermons in the Mt. Pleasant church, Montgomery Co., Ind. This is a part of the old Raccoon Creek congregation or, more properly speaking, the "Little Raccoon Creek," over which our much beloved and lamented brother Robert H. Miller, once presided; also Bro. L. T. Holsinger and, in later years, Wm. Harshbarger. The latter was in charge at the time when the territory was divided into two congregations. The western part kept the name of the Ladoga church while the eastern part was named "Mt. Pleasant."

Principally because of failing health Eld. Harshbarger resigned the oversight, and both churches were then placed under the care of Eld. Ezra Goshorn, who manages the work admirably. His assistants in the

ministry are: Samuel Stoner and Charles Ronk at Mt. Pleasant, and William Harshbarger and David Stoner at Bethel, in the Ladoga church. A better division could not have been made, as Bro. David Stoner, while at home, assisted mostly at Mt. Pleasant, but now, after becoming principal of the Ladoga High School, he falls on the other side of the line. A good corps of deacons assist at both places.

By the way, I had the pleasure of visiting the above-named school, which is held in the old normal building, founded by Prof. Harper, of Chicago University fame.

By previous arrangement I made a talk on "Visitors' Day," this being the first of the season. Incidentally I also became Bro. Stoner's first guest to dinner. His wife (formerly Sister Nettie Studebaker) makes a model housekeeper and will take a few students in vocal and instrumental music a little later on.

While at Mt. Pleasant I had my home at Sister Emma Miller's. It was good to be there. She was well suited to be the wife of such a noble, Christian man as Robert H. Miller, possessing, as she does, a fine education and a Christian character that is felt in the home, the community and the church.

Four noble Christian boys are the legacy of the fallen hero. Three of them are with the mother on the farm, well educated and prospering financially. The youngest is at present in Arkansas.

After the close of our meetings, we went over to the Ladoga love feast on the evening of the 15th, and preached for them on the following day. Resuming our work at Mt. Pleasant, we continued up to the evening of the 20th, when we closed with a love feast.

Both communions were small as to number, but large in spiritual blessings. The best of order prevailed among the spectators, to some of whom it was a novel sight.

After services, Sister Lina Stoner requested to be anointed with oil in the name of the Lord for the restoration of her health. She had suffered with curvature of the spine for a long time and was gradually growing worse notwithstanding medical treatment and the use of braces.

We, accordingly, met at their home at a late hour of night and had a number of earnest prayers for her recovery. It was good to have at least two living examples of God's wondrous power to heal in our midst. They were Sister Salome Watkins, of California, and Sister Stoner's daughter, Mary Stoner, who was so miraculously healed while attending school at Manchester College. Bro. Ezra Goshorn assisted in the anointing, having absolute faith in the literal translation of God's Word.

Sister Stoner arose the following morning and went about her household duties without the use of her braces, and fully trusts God for strength to care for her little children until they are old enough to choose the Savior as their Guide, as the older ones have already done.

The results of our labors, while there, are not given in figures, but in cycles of thanksgiving and praise to the One who fills the immensity of space.

Before closing this item of church news, I must refer to the all-day harvest home meeting at Mt. Pleasant, Sept. 4, which was well attended and seemed to be full of spiritual enjoyment and hearty good fellowship.

These churches visited are weak numerically, and surrounded by those of similar disadvantages, but they are strong in faith and good works. We are always made stronger by contact with such dear good people.

Flora, Ind.

### The Anointing.

BY J. EDWIN JONES.

AN OINTING the head with oil has been used as a symbol, by God's direction, for many years. In the name of the Lord, or by his authority, it was symbolic of power,—the gift of the Holy Spirit. In 1 Sam. 10: 1, 6 we read, "Then Samuel took the vial of oil, and poured it upon his head, and kissed him and said, Is it not that Jehovah had anointed thee to be prince over his inheritance? . . . And the Spirit of Jehovah will come mightily upon thee, and thou shalt prophesy with them, and shalt be turned into another man." Also in this same instance, with others, it was



symbolic of separation and consecration. From David's attitude toward Saul we learn that anointing with oil became a means of protection to those anointed. He, himself, refrained from doing violence to Saul; and because Saul was the Lord's anointed, David punished with death the Amalekite who boasted of having slain Saul.

The anointing is a symbol of the power of the Holy Spirit to heal men in the name or by the authority of the Lord. Honored by God, as recorded in Mark 6:13, and recommended by James (5:13-18) for use among the sons of God, how shall we account for the laxness on the part of God's children, in calling for the anointing? Misunderstood; underestimated, called for as a last resort, shunned as something to be dreaded rather than heralded with joy as a means of expressing faith in and receiving healing from the Lord, how shall we account for all these various attitudes to one of God's means of grace, except because of a lack of teaching?

What do the Scriptures teach? "Is any among you suffering? let him pray. Is any cheerful? let him sing praise. Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him" (James 5:13-15, A. R. V.).

The conditions in the Scripture, as referring to the sick persons, are: (1) A Christian. "Any among you," or, Twentieth Century Version, "Any one of you." James' epistle was directed to Christians. (2) Sick; not dying, but able to call; not a last resort, but as a blessed privilege, to be used so soon as we are really ill. (3) Call for elders. An act of faith, asserting our sonship and manifesting confidence in the promise of God. (4) Faith. In the prayers of the elders; in the promise of God; in the symbol of the Holy Spirit's power—the oil. "Without faith it is impossible to please him. Whatsoever is not of faith is sin." (5) Confession of sins. To elders and to those sinned against, if any such there be. (6) Submission. Inasmuch as "we know not what to pray for as we ought," and "it is appointed unto men once to die," we must ever assume the attitude of our Lord when he said, "Not my will but thine, be done."

The conditions in Scripture, as referring to the elders, are (1) Men of good report, full of faith and good works; men who are feeding the flock entrusted to them by the Holy Spirit. Without raising the question whether ordained elders are absolutely essential, it is not too much to say that men who give evidence of being dominated by the Holy Spirit are the only ones who should be called. (2) Anoint the sick person with oil in the name of, or by the authority of, the Lord. No thought of "extreme unction" here. It is a simple act, symbolizing the anointing of the Holy Spirit. It is not to be explained as to what it has to do with the healing, more than we would try to explain how water can wash away sins (Acts 22:16). (3) Pray over him. No one should ever attempt to assist in this sacred means of grace who cannot meet the conditions. The prayer must be in faith to be effectual, —no doubt mixed with it. The double-minded man, unstable in his ways, is not heard (James 1:6). Pray for his restoration to health and for the forgiveness of sins.

Results to be expected. If healed, he may or may not be able immediately to rise. To ignore known remedies may be as much a lack of faith as to ignore prayer. Luke is called "the beloved physician" (Col. 4:14) and Trophimus was left at Miletus, by Paul, sick (2 Tim. 4:20). Anciently Hezekiah's boil was cured by a poultice of figs, after God had said he would lengthen his life (Isa. 38:5, 21).

Even if it should prove to be God's will not to grant the prayer for restoration, there is yet the promise of pardoned sin.

God is love. How slow we are to appreciate his loving favor! Some are ready to say, as one woman did say to me, recently, "We have demonstrated that healing can be done without oil." True, godless people recover from sickness that appears to be unto death. But when we ignore the plan devised by the Holy

Spirit, we forfeit that realization of God's care over us that can come only through heeding his Word and being perfectly submissive to his will. If Christians had always taken advantage of their privilege in this means of grace, they would not only have been able to eliminate the wiles and snares of the devil along this line, but they would have avoided being drawn away from our Lord into fellowship with the isms and science, so called, as has been the sad fate of many.

Let God's ministers teach anointing for healing! Let our daily life be such an expression of faith and delight in doing God's will, that it will be not the extreme, but the ordinary case to call for the elders and exercise our privilege in this means of grace! Have faith in God.

Larned, Kans.

### Our Conversation.

BY FLORA E. TEAGUE.

"Only let your conversation be as it becometh the Gospel of Christ" (Philpp. 1:27).

THIS is a command from God's Word to us as Christians, yet how often do we openly disobey and disregard it! Certainly a Christian ought to be known by his conversation, but are we always? How many slanderers and backbiters and filthy-mouthed so-called Christians do you meet daily?

"For our conversation is in heaven" (Philpp. 3:20).

Is it? How many Christians have you met today that talked about heavenly things? So many glib tongues are there, for general purposes, but, oh, the silent, dumb ones when it comes to talking about heavenly things!

"But be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12).

This advice was given by a thoroughly-seasoned old Christian to a young believer. How fitting! but, oh, how sad it is to see and hear old Christians needing this advice more urgently, perhaps, than many of the younger ones.

"Be ye holy in all manner of conversation" (1 Peter 1:15).

Quite a good deal is said in our Guide Book in reference to our conversation, and how necessary it is. How often we have been pained, in visiting our friends, to hear the uncharitable and unkind remarks and merciless judgment made by them in regard to others. Oh, if we would only look into our own hearts and see there the foulness and filth, how little right we would have to criticise others!

"When you are saying things about your acquaintances, you are simply revealing your own mean heart" (W. H. Ridgway in the Sunday School Times).

What a true and forcible declaration! Probably, if we thought of it more frequently in this way, we would seek to keep our lips closed against unkind speeches and pray more earnestly for clean hearts. How often the scandal-monger seems to delight in being the first to tell a not altogether founded-on-facts story of a sad misstep of some young and inexperienced person! How much better not to repeat such foul stories, but strive to check their being told and urge a more charitable construction!

Observation has frequently proved that the scandal-monger needs not go very far from home to ferret out as vile deeds as he seems to be fond of reporting on others.

What a nasty taste you have left in your mouth after you have been almost forced to swallow morsels of poisonous and vile concoctions, dished out by companions who, you wish, were different.

Lordsburg, Cal.

### Reading Into and Out of the Text.

BY D. HAYS.

ON page 617 of the GOSPEL MESSENGER in the editorial, "Reading Into the Text and Reading Out of It," there are certain statements made which Brethren Quinter and Kurtz would not have ventured to make. Is the MESSENGER really the organ of the church, and as such bound to defend the doctrine and practice of

the church? Is it set for the defence of the practice of the church as it now is, or of that which is in prospect? If it be reading into the text to salute each other at the communion, is it not also reading into the text to do the same at feet-washing? There is no command nor example to observe it then. The editor says, virtually, Stop the salutation at the communion, and the problem is solved. Will that settle the question and give us rest forever? Not by any means. That will only be a pretext to assail the next point in the practice.

It will be urged that there is no Scripture for the observance at feet-washing, nor at baptism, and to practice it then is reading it into the Scripture. Such a course of Scripture interpretation will set aside all that the church has done, or may, with equal propriety, continue to do, that has no direct scripture applying.

There is no similarity whatever between the change from the double to the single mode of feet-washing, and the striking out of the salutation at the communion. In the former, the practice of feet-washing is continued, in the latter the salutation is cut out. If we have the right to strike this out, we have an equal right to strike out other practices that may come under the searching eye of "reading into the text instead of reading out of it."

Then, if the editor will turn his attention to 1 Cor. 10:16, he will discover that the "we" of the text is not so clear as he may think. It is a rule in biblical interpretation to take the context, and this will include verse 18, which is Paul's own interpretation of the practice of the communion, by referring to the offerings under the law.

Then there were references to history at Winona which can not be sustained. We, too, are making history, and it will be either true or untrue. If we cut loose from the practice of the fathers, will we be true to history? Will we ignore the practice of the primitive church? Do we not know that we owe much to the diligent search that our brethren in Germany made, as to the practice of the primitive church, for the plain and simple practice of the Gospel, as we have had it handed down to us? Will we hold on to it, or will we let it go? Paul says, "Prove all things; hold fast that which is good" (1 Thess. 5:21).

As to the subject of dress, I have but little to say, and what I have to say is not in controversy. One thing I do know, that God is going to settle this dress question, and when he settles it, it will be settled forever: "And white robes were given unto every one of them." "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 6:11; and 19:8). It will be seen that in heaven "white robes" will be given to every one of God's people, none excepted. We need not go to the trouble to have them made. They are already prepared for us, and God will give them to us. And more than this, we will all be willing to wear these garments. They are made to please God, and they will please us. Here the trouble with us is we want, too often, to dress to please the world, which is the enemy of God. Will we follow the leading of the world, or will we follow the leading of the church? Will we not all unite to help the church in the great work of dress reform? The Lord says, "Hear the church." He also says, "Love not the world." Will we dress to please the Lord, or will we dress to please the world?

The purpose of Annual Meeting is not to set aside the practice of the church but to interpret the practice and doctrine of the church and the scriptures applying. We assume that the doctrine of the church is true. We accepted it as such. All truth is eternal and unchangeable. A truth is a principle. We cannot change a principle. We may get away from the principle, but we cannot change it. By a change of practice we may lose the principle and forever.

Broadway, Va.

### Sidetracked.

BY ELEANOR J. BRUMBAUGH.

FROM one o'clock until five we were on a siding, waiting for the main track to be repaired. We were in a wreck. Our train was behind time a whole hour.



and this caused a collision with a freight train. Just after rounding a sharp curve, the car jolted a while; then stopped. What a sight! I never dreamed of such work in the few seconds of the jolting. Four box freight cars torn into kindling-wood! The engineer was lying down the bank, rolled up in such a way that I thought it was a keg that had rolled off a car. Poor man! He was so badly hurt that I think he could not live long. He gave himself that he might save us! Christ-like, indeed!

Did the passengers appreciate the sacrifice? Some did. Some did not. One man spent the time pacing back and forth, complaining with unkind words, because a certain connection was missed. A woman was very impatient because her plans were spoiled. I pitied them, and asked the dear Father to comfort and quiet them. I kept thanking him many times that we were not thrown down the embankment, or tossed into eternity by the telescoping of cars. All were delayed just half a day, but it seemed it could not be helped.

Patience, patience! How much of it one does need! "Let patience have her perfect work." We do sometimes forget how to take unexpected things. There is only one thing to do wherever we are, and whatever occurs. Do right! Think good thoughts! Let us never forget that we belong to God.

The word "patience" is so often mentioned in the Scriptures that the writers must have known something about the necessity of this virtue, and how hard it is to keep it. To start in a hurry to do something that really needs to be done, then to be sidetracked, and kept there a long time, does require patience. But do you know that we do our best work while sidetracked? God uses us wherever we are, if we will allow him to, but he cannot use us so well when we get excited, and scold, and frown. Peter was sidetracked once,—more than once,—but once, at least, he came in hungry for a meal, and it was not ready. What do some men do under such a circumstance? Sometimes they scold and make themselves very disagreeable. Sometimes they wait patiently, trying to help prepare the meal. In the instance, above given, while they made ready, Peter went quietly to his place of prayer,—a blessed way to pass the time.

You are sometimes detained for some reason. If it is unavoidable, do not call it a waste of time. It is only so if you make it so. Do not allow it to be wasted time. There are many ways of using time to profit, while we wait. Pick up a Bible, and you will find some blessed message.

Philip was sidetracked when he was told to go and join himself to the chariot. Paul was sidetracked on his way to Damascus. His plans were different. Some people are distressed when their plans are interfered with. Let us be careful. Have your plans been crossed? Perhaps you had plans that looked all right, and you could see no selfishness in them. They were made in all sincerity. "Does God's way seem less good than what you yourself had planned?" For some reason you are not allowed to do the thing you so longed to do. Are you willing that God shall lead you? Or, would you like to choose? O, if we might choose, how different some things would be! God is giving you the best. Do not doubt him! Do not murmur against him! Rest in the Lord, and wait patiently for him! When trains are late, when disappointment comes, it is then that our faith is tested. God is with you to sustain and keep you, to show you what to say, and what to do. He will not fail you if you will turn to him in thought. It is good to sing praises to him then,—not audibly, perhaps, but quietly. Sometimes audibly, when it seems best. Let God lead you and teach you! He teaches to profit.

"Jesus, Savior, pilot me,  
Over life's tempestuous sea."

We may be tempest-tossed, but Christ is on board of our vessel. All is well, and "the harbor bar keeps nearing."

Life, like a railroad journey, may be fraught with wrecks and delays, but we are well protected by God's blessed presence, and shall reach our destination in safety, if we put our trust in him. God is faithful who promised.

Huntingdon, Pa.

## Reverence.

BY MARGARET HAAS SCHWENK.

THE average American child needs to be taught most earnestly the lesson of reverence. First, reverence for his home, his parents, and the aged of his acquaintance. This is an old-fashioned virtue.

Modern study of child culture,—everything that pertains to his best physical, mental and moral development,—has made him an object of solicitude, of close observation, and usually the subject of comment and unwise praise in his hearing. Consequently he is growing up with an overgrown sense of his importance, relegating to the background the faithful parents who have cared for him so tenderly. He merely endures the grandparents whom he regards as "old-timers," to be put up with rather than to be loved and respected, and their counsels sought and cherished.

The American youth needs to be taught proportion and true values, such as he will not find in his arithmetic. Where do we find, nowadays, the boy who will pull off his cap to an aged acquaintance, or, if he is one of the family, leap to his assistance in the many little services which are such a real help and pleasure to those who are nearing the close of life's battle?

Boys and girls need to be taught this important lesson with regard to their attitude to their teachers. The superiority which comes from study, training and capability, should be respected.

In some of the German universities a most beautiful custom prevails. When the men who have gathered in the class-room see their instructor enter, they rise and stand until he is seated. These men are of no mean attainments themselves, yet in the beloved professor they recognize a superior,—one who has given much of his life in search of truth. They honor the man and his profession, and often love him with the strong love one noble soul can feel toward kindred nobility.

I have seen an American instructor of note pay such loving tributes of respect to the memory of an aged German professor, that, as he looked away from us, his eyes became misty with reminiscences of that precious association. A little of the glory of this hallowed memory seemed even reflected to me, and my eyes melted in sympathy and gladness for such exalted friendship among men.

Right in line with reverence for those who have on their shoulders the responsibility of being teachers of the young, comes reverence for those other teachers,—no less real,—the books which are the legacies of gifted minds to future generations. There they are on the book shelves, neatly bound in cloth and leather, easy of access, but, oh, young man, young woman, when you take down one of these volumes, do it with a reverent hand, with proper appreciation, for it is the essence of a life! Some one has toiled with weary hand and brain that a little more might be added to the sum of recognized truth, a little more of error displaced, a little more eternal verity enthroned.

Two inmates of the Reformatory at Huntingdon, Pa., were deprived, recently, of library books ninety days, for carelessly writing in the books taken out. I have seen young men and young women, of whom a great deal more is expected than of these Reformatory inmates, laugh boisterously and talk noisily in the school library, without the least consideration for the place, though they were in the company of the world's nobility; those who have given to the present age its richest inheritance.

Reverence should be taught for sacred things and sacred places. In some countries boys and men take off their hats when a funeral is passing. This is a mark of respect and sympathy for those who are sorrowing. Death is a solemn, sacred thing, and when the death angel summons one from among the living, the bowed, bared head is an outward expression of the recognition of the awful presence among us.

The tombs of the dead are sacred. How many tourists, visiting the resting places of famous people, seek every opportunity to hew, chip or hammer a souvenir from somewhere near, to carry home to gratify their own desire and the curiosity of their friends! Often guards must be stationed at these places, actually to protect the graves from the misplaced zeal of these

pilgrims who have deteriorated, it would seem, into mere souvenir hunters. Beautiful trees and rocks, nature's largess to some favored spot, must be protected by fences and guards from this species of vandalism.

Even the starry firmament doesn't escape desecration at the hands of the beer advertiser. On glaring bill boards recently was portrayed the picture of the heavenly visitor, "Halley's Comet," coming to the earth for some famous beer. Is it any wonder that the youth of our land lose in reverence and respect for that which should fill them with awe, when such things greet their eyes daily, on the show boards and in the papers? Positive teaching must be given to counteract this influence if it is going to be counteracted.

With regard to caring for and showing proper respect for the resting places of the dead, how are those of more mature years caring for the graves of the old heroes of the faith of a generation or two ago? I know of a churchyard which, together with the church, furnishes some of the most hallowed spots of my childhood and youth. There we attended love feasts. There we saw the administration of the ordinances of that holy last night with the disciples. There we saw the sacred, commemorative emblems distributed. There we heard the Word proclaimed with purity and with power. There, also, we saw laid away, one by one, those who had been pillars of the church. A beloved father rests in that sacred place. Yet an insecure fence, or gate carelessly left open by tramps, often admits cattle or swine, to browse around and tramp upon the graves. A growth of weeds, four feet high, may be seen in the latter part of summer. Provision has been made for mowing the churchyard several times in a summer, but this is not sufficient to keep it in good order. A row of large trees along the roadway sent roots all through the graveyard, causing an upspringing, everywhere, of small, scrubby underbrush. These trees have lately been cut down to remedy this evil.

Are there other graveyards in like condition, the property of the Brethren, or is this an exception? Could not a little money be donated, or a little set aside from the regular collection to build strong fences and provide adequate care for these sacred places? "Precious in the sight of the Lord is the death of the saints." Is he utterly indifferent to the place where the body awaits the resurrection morn? The body and the soul, together, form the personality, and he loves the body, and honors it enough to bring it up out of the dust and give it a glorified, permanent form in the heavenly kingdom.

The churchhouse should be a sacred place to us, for it is one of the meeting places with God. The Jewish ritual provided for a more impressive, more spectacular service than does Christianity, for we worship in the spirit, while their service consisted more of object lessons,—that favorite method with children and those that must be led into wider and deeper truths.

For instance, there was the brazen altar with its stream of blood, its burning flesh, and its black smoke, outlined, like an awful cloud, against the bright blue of that Oriental sky. What did it betoken? That without the shedding of blood there is no remission of sin. It stood directly in the way of approach to the temple of God, teaching that one cannot stand before God unless there is remission of sin.

Then there was the laver, containing the water for the purification of the priests and the sacrifices. What did it betoken? Without a cleansing one may not stand in the presence of God. It is the pure in heart that may see God. These things were in the outer court of the temple. Then there was the "Holy Place," which was separated by a double veil from the "Holy of Holies," in which the Shechinah,—the cloud of God's glory,—settled.

All these things taught the Jew the awful majesty of God, and the difficulty,—shall I say?—of access to his Holy Place. In the latter days God was manifested to the world in the person of his Son, Jesus Christ, whom any one, even the beggar and the most vile in sin could approach. At his death the veil of the temple was rent, signifying that the way was now open, and







## THE ROUND TABLE

### A Sermon Note Book.

BY J. E. MILLER.

THERE was a time when there was not a little prejudice and opposition against the use of notes in the pulpit. That day is past. Whether the introduction of notes into the pulpit has been an evil or a good may well be disputed. But the notes have come to stay. As a result we do not learn our sermons as well as our fathers did, while, on the other hand, we may be more systematic than they were. After all, the final test must be in the good accomplished.

Since the notes have come to stay, we must deal with the problems of how best prepare, use and preserve these notes. Many a minister works out an outline only to find that the next time he wishes to use it the notes have been misplaced, are lost, or have been destroyed. How to overcome these difficulties concerns not a few ministers. Some have solved the problem in one way and some in another.

In my own case I have finally settled down to the loose leaf note book. This has proved a great convenience to me in my work. A good, strong leather cover, with patent device for opening and closing a series of rings that hold the paper in place; enables me to keep my notes together and to find them whenever desired. The pages can be removed or replaced at will. New outlines can be added or old ones destroyed and changes made at any time. A number of ministers have asked me about this book and so I felt like saying this much in its favor.

The pages of my note book are five by seven and three-fourths inches. One can get them of any size desired. For those who wish ruled lines, or plain pages for typewriter use, the makers meet all their wants. I have always felt that our Publishing House should give a larger variety of these books from which patrons might select, and bring the advantages before their readers, so that those who are anxious for these helps may know what may be had and how they may be secured. The book will not cost much and as a time saver and work preserver will prove a valuable investment. If your minister is too poor to buy one himself, a good note book will be a splendid thing with which to remember him after one of his hard days of toil for the church and community.

Mt. Morris, Ill.

[The book referred to may be ordered from the Brethren Publishing House, Elgin, Ill. Price, \$2.00, with 125 sheets of paper to suit.]

### Testimony from Dr. Dills.

BY M. M. ESHELMAN.

THE members of the Church of the Brethren who, with the writer, attended the children's day meeting of the M. E. church South, on Williams Creek, Oregon, in July last, will remember the feeling testimony of the pastor, Dr. Dills, of Grants Pass, Oregon. The occasion was that of the M. E. Church South to raise a \$50,000 endowment for a Sunday-school teacher-training chair in Vanderbilt University, Tenn., said teacher to be fully equipped to instruct teachers for the various lines of work in Sunday-schools. As there are 15,000 Sunday-schools among that people, doubtless they were able to secure what they sought.

The children's program was good. After this was over, Dr. Dills said: "The close of the program has been assigned to me. First, I am glad to see our Brethren present. I was raised among them in the Valley of Virginia, and I esteem them as worthy people. That little bonnet has always appealed to me as the best expression of the Gospel principle of modesty. The placid faces, the resigned modesty, the evidences of the absence of care and worry are given a good setting by the bonnet. I wish that our own sisters were willing to use it. It surely is becoming women professing Godliness, and in this age of extreme fashions, that undo much that is otherwise good, the bonnet comes as an expression of a very noble principle in life. The opportunities of youth to reach very high attainments in life through the Sunday-school are certainly very excellent. For this reason we are try-

ing to secure an endowment that will place the very best within reach of our Sunday-school teachers."

Now Dr. Dills was not trying to "puff up" our minds and ears. He is a most serious and feeling man, endowed with many personal qualities worthy a man in the pulpit. What he said was indeed true, hence must have had the effect of truth. After services we all lunched together under some stately trees in the big forest near by. In the evening the people nearly all attended our services in the schoolhouse near Bro. Geo. W. Hoxie's simple home.

Tropic, Cal.

### Thus Saith the Lord.

BY IDA M. HELM.

THE late James H. Brooks once went through the Old Testament and counted the number of times the expression "Thus saith the Lord" is used. He found that it is used twenty-six hundred times. The writers of the Old Testament wrote as God directed them.

Go through the four Gospels carefully, and see how many of the verses were spoken by the Lord himself. In Matthew and John eleven hundred and forty verses came directly from his lips. In that beautiful prayer that he prayed almost at the close of his life he said, "Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me" (John 17: 7, 8).

Paul said, "But I certify you; brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1: 11, 12).

Christ promised the disciples that, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

In our teaching and our preaching let us teach the Gospel as the Word of God. Let us submissively study the Bible, so we may be led by the Holy Spirit and rightly teach the Word of truth.

Let us bow submissively to the authority of the "Scriptures which are able to make us wise unto salvation through faith which is in Christ Jesus," even if it scatters our opinions and systems to the four winds, and revolutionizes the whole tenor of our lives. "For all flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away: But the Word of the Lord endureth forever. And this is the word which by the Gospel is preached unto you" (1 Peter 1: 24, 25).

Ashland, Ohio.

### A Sermon in a Flower.

BY LEANDER SMITH.

"Is it business to wear a flower?" That was the question asked me as I entered the office of a friend who looked at me through moneyed spectacles. I replied, "It is my business to appreciate God's beauty. I buy a flower and wear it. You buy a weed and smoke it."

I left him and went to call on a sick man. The shades were down and no one was in the room. The only sound was the ticking of the clock and the heavy breathing of the sufferer. He had acted his part in life's great work. The sands of life had almost run their course. Life's work was finished; he was going home.

I said a few kind words, but he seemed to be unheeding and far away. I placed the flower in his folded hands. He detected its odor and said, "Oh, a flower!" "Yes," I said, "God made it. He loves it and he loves you too." He opened his eyes, and looked at it, and then at me, and said, "My father was a minister. He used to talk like that. Won't you pray for me?"

I took his weak hands in mine and tried to strengthen them by the power of the eternal Father. He rested like a child; then whispered, "Thank you." I then repeated some comforting promises from the Blessed

Old Book, and arose to leave. He opened his eyes and said, "Water." I reached for a teaspoon, for he could only take a few drops. He shook his head and said, "Water—in a glass—for the flower—so it won't die."

"The finest flower that e'er was known  
Opened on Calvary's tree,  
When Christ, the Lord, was pierced and torn.  
For the love of worthless me."

112 N. Lynn St., Nevada, Mo.

## CHRISTIAN WORKERS' TOPIC

For Sunday Evening, October 16, 1910.

### Master of Storms and Demons.

Matt. 8: 23-34.

- V. 25: "Lord, save us: we perish." This is an example of the struggle between faith and fear, often experienced by the Christian. There was genuine faith in that cry, "little" though it was.
- V. 26: "Why are ye fearful?" Don't you remember that you have the Son of God on board? No boat can go down with Christ on board.
- V. 26: "Rebuke the wind." What a power! What an irresistible proof that he was Divine.
- V. 27: "What manner of man is this?" How unlike other men! What a display of power—a power that is master of storms! Trust this same Lord and you shall be made to marvel even today.
- V. 29: "Before the time." These devils believed in future punishment and feared it. Hence the cry. They knew it was only a question of time with them.
- V. 32: "He said, . . . Go." It was Jesus' business to save those men. This he did. He bids us help poor outcasts to the saving power of his Gospel.
- V. 34: "Besought him . . . depart." This shows that it is the design of Satan to prejudice men against Christ and what he does. It also shows the power of avarice. These men preferred their swine to a Savior. Notice the unconscious use of the phrase, "What has befallen to the possessed of the devils" (v. 33). They pitied those restored sons of God. As much as to say, "What a misfortune has befallen those men!" It seems that the mission of the devil is to make swine of men.

## PRAYER MEETING

For Week Beginning October 16, 1910.

### The Armor That Never Fails.

Eph. 6: 10-20.

#### I. Why Should I Enlist in the Lord's Army?

1. **The Cause Is Righteous.**—The campaign for the Lord is the best in the world. It builds up character, insures peace, and secures the salvation of our souls (1 Tim. 4: 8).
2. **The Commander.**—The Captain of our salvation is perfect, gentle, brave and good. He leads the way (Heb. 12: 2).
3. **The Prospect of Success.**—It is absolutely certain. God has declared that every knee shall bow and every tongue shall confess that Christ is Lord (Philpp. 2: 5-11).
4. **No Neutral Ground.**—"He that is not for me is against me" (Matt. 12: 30).
5. **Volunteers Only.**—God wants no forced service. "Whosoever will" (Rev. 22: 17).
6. **Term of Enlistment.**—Forever! The covenant is everlasting. "Here, Lord, I give myself away." We are not our own but the King's (1 Cor. 6: 19).

#### II. The Wonderful Armor.

1. **The Girdle of Truth.**—This enables the soldier to stand securely in the most severe struggle. He looks to his Captain and his Word as the source of strength. He depends upon it wholly (2 Tim. 2: 3, 4).
2. **The Breastplate of Righteousness.**—God's strength is a sure defense. It guards the Christian against all attacks (Psa. 62: 5, 6).
3. **The Shield of Faith.**—Just as the Roman soldier was amply protected by his shield, so the Christian's shield wards off the fiery darts of the wicked (Psa. 91: 4).
4. **Feet Shod with the Preparation of Peace.**—The Christian's footwear implies a readiness to go forward, at all times, for his King (Rom. 10: 15).
5. **The Helmet of Salvation.**—Paul, in 1 Thess. 5: 8, calls it "the hope of salvation,"—a present salvation and a hope of future joy.
6. **The Sword of the Spirit.**—Warfare means more than mere defense; there must be a war of conquest. The sword must do effective work (Heb. 4: 12).



## HOME AND FAMILY

## Friend.

BY H. ATLEE BRUMBAUGH.

Throw not your precious hours away,  
For soon you will be yearning  
For what you lost in idle play,  
When you should have been learning.

Though old and gray you have become,  
Yet you are growing wiser;  
In trials grave and troublesome  
You are a sympathizer.

The rich, the poor, the high, the low  
Must be intent on earning  
A good supply, a constant flow  
Of wisdom and of learning.

Roaring Spring, Pa.

## The Relation Women Sustain to the Temperance Cause.

BY WEALTHY A. BURKHOLDER.

Now that the temperance work is being agitated in the church, it will be well to see what relation the women of the church and the land sustain to the cause, and how they may help their brothers to raise the standard higher, and help to overcome that which is leading many to destruction.

When we use the term "intemperance" we are not confined to strong drink. We can be intemperate in many ways. Some of these I shall try to notice, together with woman's relation to them.

It is a rather infrequent occurrence to see women under the influence of intoxicating beverages, and yet they sometimes indulge. What is more degrading and disgusting than to see women stoop so low? How earnestly we, as women, should labor to instruct those around us to cultivate temperate habits and abhor the drink habit!

We must commence with the young. We should early implant in their minds the seeds of temperance and true virtue. If these had been properly taught, there would be fewer drunkards in our land today. Many a mother, through her thoughtlessness, has sown the seeds of intemperance in the minds of her child, and has to mourn over her mistake later in life. The social glass at home, in the parlor, and the barrel of hard cider in the cellar, have been the ruin of many a boy. The wine-cup is offered; he drinks and the appetite is formed,—one that will haunt him through life and, in all probability, will bring him down to a drunkard's grave.

If parents desire to have temperate sons and daughters, they should not tempt them, knowing that they have great confidence in what father and mother do. Instead of placing temptation in their way, warn them of the danger of tasting intoxicants. Portray to their minds the horrors of a drunkard and a drunkard's home. Here is where the most effectual work is done, and until the women of our land cease to offer temptation to their children, and press upon them the beautiful lesson of complete abstinence, we cannot expect a better state of affairs.

Then, too, the best of examples should be set before those who have passed from childhood. We are creatures of influence and here is a great work for the young women of the church. If the young men see you partake of the wine cup, they certainly will feel that they have a right to do so, for they expect only purity and good habits from young women. Young women, do you ever think what your influence may do to prevent young men from becoming drunkards? You may not realize it, but much depends on what you say and do, whether the first step in the drunkard's career is taken or not. A light and trifling way of speaking concerning the subject, a New Year's invitation to take a glass of wine, or the sipping of a little yourself, may give the impetus to many a half-formed desire.

Guard your words and actions! Let your voice ever be heard in earnest disapproval of the dreadful habit! Let it not be said that any one, from your white hands, received his first drink.

It is not only those who partake of the intoxicating cup that are intemperate. The women of the land

have become intemperate. Fashion is a cruel tyrant. It has fastened its coils around the human heart like a serpent, and is doing its deadly work. The total amount spent for extravagance in dress nearly equals that spent for liquor. Why all this extravagance and pride? Often the intemperance of woman causes many a man to resort to the wine cup and spend his evenings at the saloon, instead of in the sacred precincts of the home. The mind that is absorbed in the details of attire, and spends more time on the latest styles than on the cultivation of her mental faculties, is a shallow one indeed. No woman can shed the bright radiance over her home that it is her privilege to do, if she worships the goddess of fashion.

As the sun is the chief light of the solar system, so woman is the shining light of home. Her influence around the fireside must be felt either for good or evil. It is her exalted privilege and duty so to live and govern her home that all who associate with her will be led in proper paths. By her pure example other homes will be elevated.

I think of a home with several sons grown to manhood. By the good teaching of their pious mother they have been raised to habits of temperance. These young men love society, but they love their Christian mother more, and instead of going out to spend their evenings at the saloons or coarse picture shows, they invite their young friends to their home. Through their good influence over their associates, other homes will be elevated and the boys will be strengthened in their purpose to do right. All this has been brought about through the influence of one good, true woman.

Let us, then, remember that there is work for all, and many forms of intemperance. The Christian home is the place to begin the work, and today, when there are so many pitfalls to lead the boys and girls astray, and away from the parents' care, much vigilance is required. The five-cent shows on every side are drawing the children, and implanting in their minds things that will be hard to eradicate. Often the mothers thoughtlessly take their children to these places, when they could so easily entertain them in the home with Bible stories and teaching that would prepare them better for church work. Surely we can learn lessons from the world in their money-greed. Christian people need to put forth greater effort to save the boys and girls, that they may lead useful lives.

Shippensburg, Pa.

## The Southern California Sisters' Sewing Society.

BY FLORA A. TEAGUE.

At our Annual District Sunday-school Meeting, held at Glendora, August 24, a number of sisters, interested in the work of the Sewing Societies, met for the purpose of district organization, at the noon hour,—the only time we could secure.

Sister Edith Trostle Keim, of Los Angeles, was elected District President; Sister Lottie Neher, of Inglewood, Vice-president, and the writer, Secretary. The constitution, adopted by the sisters at our late General Conference, was made use of by our organization. A collection was then taken to defray future expenses and emergencies. The amount collected was \$5.32.

Later, it was decided to divide the territory into three parts and the above-named officers, forming the Executive Committee, are expected either to visit or communicate with each society in the District in their individual territory. The object in view is to ascertain what each society is doing, what helpful suggestions can be received and given, and to urge an accurate and regular report of the work done by each.

Lordsburg, Cal.

## Whisky in Poetic Prose.

SELECTED BY SISTER E. A. M. REPLOGLE.

Col. Ingersoll and Dr. Buckley in Famous Exchange of Letters.

FOR the benefit of younger generations who may never have seen it, there is given below a copy of a famous bit of correspondence on whisky between the late Robert G. Ingersoll and his friend, Dr. James M.

Buckley, editor of the New York *Christian Advocate*. Ingersoll wrote:

Dear Buckley: I send you some of the most wonderful whisky that ever drove the skeleton from the feast or painted landscapes in the brain of man. It is the mingled souls of wheat and corn. In it you will find the sunshine and shadow that chased each other over billowy fields, the breath of June, the carol of the lark, the dew of the night, the wealth of summer and autumn's rich content all golden with imprisoned light. Drink it and you will hear the voice of men and maidens singing the "Harvest Home" mingled with the laughter of children. Drink it and you will feel within your blood the starred dawns, the dreamy, tawny dusks of perfect days. For forty years this liquid joy has been confined within staves of oak, longing to touch the lips of man.

Your friend,

ROBERT G.

Dr. Buckley Replied:

My Dear Bob: I return to you some of the most wonderful whisky that ever brought a skeleton into the closet, or painted scenes of lust and bloodshed in the brain of man. It is the ghost of wheat and corn, crazed by the loss of their natural bodies. In it you will find a transient sunshine chased by a shadow as cold as an Arctic midnight, in which the breath of June grows icy, and the carol of the lark gives place to the foreboding cry of the raven. Drink it and you shall have "woe," "sorrow," "babbling," and "wounds without cause." "Your eyes shall behold strange women" and your heart shall "utter perverse things." Drink it deep and you shall hear the voice of demons shrieking, women wailing and worse than orphaned children mourning the loss of a father who yet lives. Drink it deep and long and serpents will hiss in your ears, coil themselves about your neck and seize you with their fangs. At last it "biteth like a serpent and stingeth like an adder." For forty years this liquid death has been confined within staves of oak, harmless there as purest water. I send it to you that you may "put an enemy in your mouth to steal away your brains" and yet I call myself your friend. BUCKLEY.

## A Convincing Argument.

SELECTED BY ANNA LESH.

"THE best argument I have found in Maine for prohibition," said a writer in the *North American Review*, "was by an editor of a paper in Portland, that was, for political reasons, mildly opposed to it. I had a conversation with him that ran something like this:

"Where were you born?"

"In a little village about sixty miles from Bangor."

"Do you remember the condition of things in your village, prior to prohibition?"

"Distinctly. There was a vast amount of drunkenness, and consequent disorder and poverty."

"What was the effect of prohibition?"

"It shut up all the rumshops, and practically banished liquor from the village. It became one of the most quiet and prosperous places on the globe."

"How long did you live in the village after prohibition?"

"Eleven years, or until I was twenty-one years of age."

"Then?"

"Then I went to Bangor."

"Do you drink now?"

"I have never tasted a drop of liquor in my life."

"Why?"

"Up to the age of twenty-one, I never saw it, and after that I did not care to take on the habit."

That is all there is to it. If the boys of the country are not exposed to the infernalism, the men are very sure not to be. This man and his schoolmates were saved from rum by the fact that they could not get it until they were old enough to know better. Few men are drunkards who know not the poison till after they are twenty-one. It is the youth that the whisky and beer men want.

Be as careful of the books you read as of the company you keep; for your habits and character will be as much influenced by the former as by the latter.



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MIDDLE IOWA will be represented by Bro. C. B. Rowe on the Standing Committee of 1911.

BRO. I. C. SNAVELY has decided to remain with the Naperville church, Ill., another year.

BRO. ARCHIBALD VAN DYKE changes his address from Orafino, Nebr., to McPherson, Kans.

DURING Bro. Ezra Fike's meetings at Harman, W. Va., fourteen were baptized and one restored.

BRO. A. F. WINE has been chosen pastor of the church in Chicago, and entered upon his work Oct. 1.

BEGINNING Oct. 4, Bro. William M. Howe will conduct a series of meetings at the Hastings Street church, Chicago.

BRO. C. FITZ, of Longmont, Colo., changes his place of residence to Portland, Oregon, and should be addressed accordingly.

JUNIATA COLLEGE, Huntingdon, Pa., opened with a large enrollment of earnest students,—so we are informed by Bro. T. T. Myers.

THE members of the West Point mission of Baltimore County, Md., were recently organized, with Bro. T. S. Fike as elder in charge.

SIX came out on the Lord's side and were baptized during a series of meetings in the Pine Creek church, Ill., held by Bro. J. W. Lear.

OUR correspondent from the Blue Ridge church, Ill., reports six accessions as the result of a series of meetings held by Bro. C. S. Garber.

BRO. ISAAC FRANTZ held a series of meetings at Morrill, Kans., and five persons confessed Christ and became members of the church.

BRO. D. C. NAFF has been holding some interesting meetings in the Peters Creek church, Va., during which twelve made the good confession.

DURING the series of meetings at Chestnut Grove, W. Va., conducted by Bro. I. J. Rosenberger, six united with the church by baptism.

WE regret to learn that the mission in Springfield, Ill., had to be closed. We hope to hear of it being reopened before another year goes by.

SINCE the last report from the Mahoning congregation, Ohio, five young people have made the saving confession and united with the church.

WE are in receipt of the program for the Ministerial Meeting of Southern Missouri and Northwestern Arkansas, to be held in the Oak Grove church, Mo., Oct. 20.

QUITE recently some revival meetings were held at different points in the Kingsley congregation, Iowa, and eight persons entered the fold by accepting Christ in the rite of baptism. Two others returned and were received into fellowship.

BRO. JOHN P. BOWMAN has been chosen to represent Tennessee on the Standing Committee of 1911. He is entrusted with no special business for the Annual Conference.

THE IMPERIAL VALLEY church, Cal., has decided to begin the erection of a meetinghouse at once. It is hoped to have the building completed by the first of the coming year.

THE members at Cedar, Iowa, have just closed an interesting series of meetings, conducted by Bro. John Robinson, of Muscatine, Iowa. Eight souls made the good confession.

BRO. GEO. A. BRANSCOM, of Melvin Hill, N. C., has been chosen a member of the Standing Committee for 1911, and will represent his State and the churches in South Carolina at the next Conference.

BRO. GEO. HANAWALT, of Lordsburg, Cal., called at the MESSENGER sanctum a few days ago. This was his first visit to the Brethren Publishing House, and he took great interest in the various departments.

THE members in Texas and Southwestern Louisiana are announcing their District Meeting for Dec. 29, Ministerial Meeting, Dec. 28, and their Sunday-school Meeting for Dec. 27, all to be held at Roanoke, La.

MEMBERS having children or friends in Chicago, that might be interested in the church, will please send the name and street address of such parties to the Christian Workers, Bethany Bible School, 3435 West Van Buren St., Chicago; Ill.

OCT. 11 and 12 are the dates for the Sunday-school, Ministerial and Educational Meetings of Middle Indiana, to be held at North Manchester. The District Meeting convenes the day following. The elders will meet in the city house Oct. 10, at 6:30 P. M.

SISTER CASPER J. COFFMAN, formerly of Denver, Colo., but now of Brady, McCulloch Co., Tex., would be pleased to hear from all the members in the Church of the Brethren, residing within fifty miles of her late place of residence. Those interested can address her at Brady.

THIS issue of the MESSENGER is closed on Tuesday morning, while the Ministerial Meeting of Northern Illinois and Wisconsin is in progress at the Hickory Grove church. The District Meeting follows. We hope to have something to say about these meetings next week.

WE regret that the continued failing health of Bro. James M. Neff makes it necessary for him to leave New Mexico, and seek a more genial climate on the Pacific Slope. He has sold his property at Clovis, N. Mex., and will, this week, start for Bakersfield, Cal. This, however, is not to be his permanent location.

BRO. GEO. W. HILTON says that his condition is improving, and that he would be pleased to visit some of the churches in his State District, in the interest of the Chinese mission work. He has a stereopticon outfit, with a good set of pictures representing Chinese scenes, and, if desired, could illustrate his talks. Those interested will write him at Surrey, N. Dak.

THERE are a number of people in this country who ought to read Sister Nora Berkebile's article, found on page 642, this issue. There are a few who might read it several times to most excellent advantage. It relates to a matter that men and women ought to understand without being told, but it would seem that some of them do not. At any rate, read the article.

UNDER date of Sept. 28, Bro. Galen B. Royer writes us from Oyonnax, France, and, among other things, says: "France has no Sunday. I looked out of our window, this beautiful Lord's Day morning, upon the mountain, on the side of which our home is for a part of a week, and heard all nature speak so sweetly of God and his goodness. Soon I heard the sound of a hammer, and I recalled that I am in the land where religion is not esteemed by the Government, and where the fear of God is not recognized. It is sad to be in the midst of such scenes of desecration, and to realize that such ungodly ideals are upheld by a nation."

INADVERTENTLY the number of accessions to the Bethany church, Mo., was given as fifteen baptized and one reclaimed. It should have been "fourteen baptized and one reclaimed."

BRO. GALEN B. ROYER and wife will sail for the United States inside of a few days, expecting to reach New York City Oct. 26. Those wishing to reach them by mail, on or before that date, should address them in care of "North German Lloyd Steamship Co., incoming Steamship *Princess Irene*, Oct. 26," New York City, N. Y. After that date they may be addressed at Elgin.

BRO. H. W. STRICKLER, of Loraine, Ill., who has written a good deal for the MESSENGER from time to time, informs us that he is kept very close, on account of his wife's poor health. She is troubled with a weak heart, and has not been from home more than three times for a year. Though his eyesight is failing, he says that they both get much comfort from the Bible and the MESSENGER.

WE have a good report of the District Meeting of Oklahoma, Panhandle of Texas and Pecos Valley, New Mexico, held at Coyle, Okla. The meeting seems to have been well attended, and the spirit manifested was most commendable. Two collections were taken, and the amount of money raised each time, shows that those present are liberal givers for the Lord's work. Bro. J. H. Gordon was chosen to represent the District on the next Standing Committee. One paper goes to the Annual Conference.

WE are now arranging the matter for the Brethren Almanac for 1911. We wish a number of our careful readers would look over the "Important Events," found on the calendar pages, and notify us of any mistakes that may be discovered. We shall be pleased to receive other interesting data, to take the place of events of less importance to our people. The dates of the births and deaths of well-known members and the dates of the organizations of widely-known churches are matters of general interest.

IGNORANCE of possible danger to your loved ones may lead to sad consequences and a life-long regret. Most of our members, deeming themselves safe amid the quiet scenes of country districts, are unaware that the heartless "white slaver" is relentlessly reaching out to the most distant rural sections to lure, by fair promises, the blooming daughter from the hearthstone of your home, and to sell her to a life of shame and disgrace, worse, even, than death itself. It is wise, therefore,—yea, imperatively necessary,—to inform yourself fully,—to be forewarned is to be forearmed. To this end we recommend, most heartily, Ernest A. Bell's great work, "The War on the White Slave Trade," which we are selling at \$1.50 per copy in cloth binding; \$2 in half morocco. Those who are in a position to assist in a thorough canvass for this great work, will please address us for agent's terms.

IN spite of all our care, mistakes will at times occur in the love feast announcements. For some weeks we have been publishing the announcement for a feast at North Manchester, Ind., Oct. 15, at 10 A. M. Bro. Geo. L. Studebaker writes us that there is no feast at North Manchester for the date named. We looked up the matter and find that we received a letter dated at North Manchester, Ind., Sept. 6, 1910, in which the writer says, "Notice our love feast for Oct. 15, beginning at ten o'clock." Those in charge of this part of the MESSENGER supposed, of course, that "our" meant North Manchester. After making a more careful investigation, we learned that the correspondent had named another church, but this was done in another piece of correspondence, that became separated from the former. We receive a number of requests of this sort, in which correspondents will ask us to publish "our" feast, giving date, but no place. Those who must handle this matter, here in the office, can not always tell what place is meant by "our," hence some of the mistakes that occur now and then. If correspondents would give the name of the place, where the feast is to be held, instead of saying "our," it would save a great deal of trouble, and obviate mistakes.



THE District Meeting for the First District of Arkansas and Southeastern Missouri, to be held in the Mount Hope church, Arkansas, is announced for Nov. 3, beginning at 9 A. M. The Ministerial and Sunday-school Meetings will convene the day following.

BRO. JESSE EMMERT, with his wife and their two children, accompanied by Sister Ida C. Shumaker, will sail from New York for India Oct. 26, on the day Bro. Galen B. Royer expects to land. If all goes well they should reach Bombay, India, on Sunday, Nov. 27.

### Taking Issue with Us.

WHAT we have been saying in previous issues, in regard to reading doctrines and theories into the text, instead of reading them out of it, is putting many of our readers to thinking. We are hearing from a number of them, who are saying some complimentary things. Bro. Hays, however, as will be seen by referring to his article on page 643, takes issue with us and thinks that the method of dealing with the Scriptures, as set forth in our articles, is misleading. It is not our purpose to reply in detail to what is said. We deem it proper to present, at this time, only these remarks, having in contemplation other articles treating the proper method of interpreting and applying the Word of God.

We call attention, however, to the fact that the MESSENGER is "set for the defense of the Gospel," as understood by the Church of the Brethren. We further state that when the Conference settles a question, the editorial department leaves it settled, and permits nothing to be said in our columns against it, unless it again becomes an open question. And while it is our privilege to take part in helping to consider any open question, we endeavor not to abuse that privilege. The mere fact that one differs from the previous action of the Conference, on a matter that becomes an open question, is no proof of disloyalty whatever. Some of the wisest and best men we have ever had in the church, have, at different times, contended for the changing, modification and even the repealing of Conference decisions of long standing.

Our articles dealt with the proper methods of interpreting the Written Word, and we believe that the more this method is studied, the more our people are going to see in it. We are sure that it was the method adopted by Mack and his earnest associates. They did not read their doctrines and practices into the Book. They read their faith and practice out of the Word. By this it will be seen that the theory is not a new one. It is at least as old as the Church of the Brethren.

We did not discuss the salutation question, though we would have a right to do so, for it is an open question. We simply suggested a method of interpreting the Scriptures, by which the question might easily be settled. And let it be borne in mind that it was the method by which our early Brethren in Germany settled all points in their faith and practice. If they found anything in the Written Word, they conformed their practice to it. They did not knowingly concern themselves about the doctrines and theories for which they could find no Gospel.

Neither do we purpose to discuss the breaking of the bread and passing of the cup among the sisters. That question was fully considered at Winona and settled. It is not an open question. The Conference has made her ruling; she has interpreted the New Testament on the point at issue, and the MESSENGER is standing in defense and in support of the decision rendered. Furthermore, erroneous statements, if such were made, should have been pointed out while the question was under consideration. It is now too late, so far as the MESSENGER is concerned. It is a closed question and can be reopened only by some District Meeting. What Bro. Hays says on the dress question, should not be regarded as an excuse for taking up the subject in the MESSENGER. What he states may be looked upon as incidental, and has no bearing whatever on the matter submitted to the Committee.

And, further, we feel quite confident that if our articles had been offered to Brethren Kurtz and Quinter, in the light of present conditions, they would have published them. For their day and generation, they

stood in the front ranks of thinkers among us, and welcomed anything, carefully written, that would throw light on the Scriptures. There is nothing in the articles that they might not have written, under the same circumstances.

The real life of those two men, in the light of their far-reaching influences in the Brotherhood, has not yet been written. They were men of scholarship,—especially Bro. Kurtz,—widely read, and clearly understood the plea of the Brethren church. In starting the *Gospel Visitor*, Bro. Kurtz moved out into the very front ranks of the most advanced thinkers of his day, in the church. He sowed the seed that finally resulted in the great publishing enterprise, now owned and controlled by the Brotherhood. When he began his work, he never dreamed of such results.

When Bro. Quinter started his high school, in opposition to the view of not a few devout but very cautious thinkers, it never occurred to him that he was, in the very heart of the Brotherhood, laying the foundation of all our schools and colleges, extending from the Atlantic to the Pacific. He lived to see some of the fruits of his wise planning.

Both of these brethren were devout men. They loved the Brotherhood, believed in the principles of the church, and yet they were in favor of methods that would lead to a better understanding of the Scriptures. In some points they, at times, differed from the practice of the church, but like good Christian men they meekly adjusted themselves to the conditions and awaited further developments. Step by step they moved with the church, and unconsciously did more to move and mould the church than those of their generation knew.

We feel that the same spirit that prompted these consecrated men is prompting those who now have charge of our publishing interest. There is no disposition to depart from any of the time-honored principles of the church. Not an unchallenged line appears in the MESSENGER in favor of eliminating any of the institutions or duties set forth in the New Testament. We may differ regarding some methods, but the principles remain as they were discovered and put into operation by the fathers. And the mere fact that well-meaning brethren differ regarding certain methods, should not, necessarily, lead to the conclusion that either one or the other is disloyal to any of the time-tested principles of the church.

### Home Items.

ALL the news we give is largely home news, because at home is the place where we generally do our writing. This fact makes our news none the less interesting, as everything we think worth while telling about has, necessarily, a home location. And this fact gives it the interest, if it has any, although it is the news from abroad that, as a rule, is most sought after. We sometimes forget that where we live and have our homes is a great way off from where some other people live.

The summer, that so many of us so dearly love and enjoy, is past, and how very short it did seem to be! Only a short time ago the ice and the frost were melted away by the more genial rays of a warming sun. The soft south winds chased away the colder northern blasts, the song birds of spring-time came with their sweet notes of life and cheer. The tiny blades of grass peeped out from their wintry beds, as messengers to introduce to us the coming flowers and blossoms of the fruit-promising trees. The well-grounded wheat commenced looking upward, while the spring grains were sown, and the corn and vegetables planted. These, because of the warm rains and sunshine, have grown to maturity, have been largely harvested and gathered as fruitage of the summer's work. The tillers of the soil have been made to rejoice, not only for an abundant crop, but also for an open and satisfactory market for all they had to spare. And now the harvest is past, the summer is ended, and we are dreaming in the peaceful, somber fall days, that are so replete with matured beauty that we could wish to have them abide with us for a long, long time.

During the summer days the Huntingdon church people were watching with glad expectancy the grad-

ual growth of their church building. They hope to be able, very soon, to give a date for its completion and dedication. If it proves as enduring as it has been slow in growing, it ought to be long in service, and rich in blessing. And we hope it will, because it is being built for the Lord, and is founded on a rock bottom.

During this season our religious services have been actively engaged in, have been interesting, edifying and encouragingly attended, not only by the membership, but also by our friends of the town, so that we are made to look forward hopefully to reap a rich harvest on entering our new temple of worship.

Surely the Lord has been good to us, and we bless his holy name. Our ideal may not yet be realized, but since our travels through the Far East, and what we saw and felt on entering their large cathedrals and places of worship and prayer, it has been in our heart that, in our own temple, we might have the "open door," not only on the Lord's Day, but every day during the week. We have been endeavoring to get the feeling into our heart that the Lord, in a special way, is in his holy temple, and that it is a good place to have an "altar" there to which we could go in silence, reverence and with godly fear, to worship and talk with our Heavenly Father, as it were, face to face. Our desire and prayer is that we may all learn to enter the house of God with a greater spirit of reverence, and feel that the Lord is indeed in spirit in his holy temple. Keep ye in silence before him! We sometimes sing or pray that the Lord might put our minds in frame to worship. And there is no better way to help the Lord to do this than to enter his house quietly, reverently, go to our seat and bow the head in a short prayer for the Divine presence and a heart-filling of the Spirit. Brethren and sisters, try it and see if you will not pray better, sing better, hear better, and enjoy a fuller measure of gladness in your soul during the service, and carry away a richer blessing on returning to your homes. Let us always worship in the Spirit and in the truth.

A recent event of our home life is that of the fall opening of Juniata College. To us here it means much, because the College is a part of the church, and the church a part of the College. From a small start, thirty-five years ago, the two have been growing up together; and if we were to try to discriminate between them, it would be hard for us to say which is which, because, as a matter of success, they are dependent on each other. When we see and learn how much many of our churches have been dependent upon Juniata College in the ministry, their Sunday-schools, their Bible study, prayer meetings and all of their activities, we are made to wonder what might have been had it never been born. The same may be said of our other colleges and schools.

Suppose we look at the churches where their influence has not been felt, if there be any such, and then determine whether or not they have been any good. Being identified with the College from the day it started with three students, as we have been, up through these years, it has become part of our life, nourishing and cherishing it as a son, weeping with it in its sorrows and rejoicing with it in its successes, it should be no wonder that we are deeply interested in its welfare. We are glad to note that on the opening of this new school year we had the largest registry of students in the history of the College. Do we rejoice in this? Yes, we do. And while we rejoice in its continued success, we also, as a board, feel the weight of added responsibility that comes to us, as a board of trustees, and our desire and prayer is that we may be able, through Divine wisdom to train and educate young men and women, committed to our care and charge, to be honorable citizens, and strong men and women for the church and for God.

Shall we not all pray for all of our schools that those who attend may be as shining lights for the church and a power for God in the world? Yes, God bless all of our schools.

Lately we attended an illustrated lecture on the "Poor Whites," living in the mountains of North Carolina, Tennessee and Kentucky. The lecture was one of unusual interest, because we had read considerable of these mountaineers, some of whom appear to



be as uncivilized and unchristianized as those who live in the midst of an African desert. And the surprising thing about them is their susceptibility to development, culture and religion. In the views shown we had a remarkable illustration of the wonderful conversion, physical and spiritual, the Gospel of Christ does make of the most uncultured. Truly, "it is the power of God unto salvation." H. B. B.

### The Remedy for Honest Doubt. (Continued.)

In the New Testament,—first, study Thomas, who is a remarkable example of doubt. When the disciples told him that Jesus was arisen from the dead, that they had seen him, he declared that he would not believe it. "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

On the next first day of the week, when the disciples were assembled, and Thomas with them, Jesus appeared also. He looked at Thomas, then said, "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." Thomas cried out, "My Lord and my God." Thomas was a stubborn doubter. He decided that he would have to put his finger into the nail prints and thrust his hand into Jesus' side before he would believe. He decided on the most unanswerable evidences of the resurrection as he understood it, but when the hour of his conviction came, the sight of the scars of the nails and spear was enough. He broke down and believed. It is a fact that some men's doubts are much more easily upset than they themselves think. So with Thomas. While the Lord gave him the very testimony on which he declared he would believe, when the proof was given it required less of it than Thomas had demanded. The fact, however, to hold in mind is, that Thomas was changed from honest doubt to honest faith by testimony, and it was the same evidence of his resurrection that Jesus gave to all the disciples.

Take up the case of Zacharias, the father of John the Baptist. When the angel appeared and revealed unto him that Elizabeth, his wife, should bear him a son, he doubted. He said to himself, This can not be. Both he and his wife were well stricken in years, his wife past the child-bearing age for many years, and he reasoned that it could not be, for it was against the laws of nature. So Zacharias said unto the angel, "Whereby shall I know this?" The angel answered, "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee; and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season."

So, for nine long months, because of his doubt, Zacharias was dumb, not able to speak a word. He asked for a sign, and God struck him dumb momentarily. This was the sign that God gave him, and it was sufficient. Nothing more was asked for. His doubt fled and he believed. Then God made him the father of John, and when his mouth was opened, after John's birth, he praised God. It is true that the Lord has almost to kill some people before they will let go of their doubts and believe. Subjugation on the one hand or destruction on the other,—this is God's final policy.

Joseph and Mary, the mother of Jesus, were under contract of marriage. As we say today, "They were engaged." In the meantime, "before they came together, she was found with child of the Holy Ghost." This put Joseph to the test. In his doubt and fear he decided to put Mary away privily. In his trouble and perplexity while he thought on these things, "behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost." "Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and he took unto him his wife."

It was the message of the angel that scattered Joseph's doubts. Being now fully at rest, his faith resting on the sure word of the angel of God, he takes

to himself his wife without further question. This is honest faith for honest doubt. He is fully convinced, but it took an angel to meet his case.

Jesus proved himself in many ways. John bore witness of him, and he was a true witness, and the people, for a season, rejoiced in his light. But Jesus had a "greater witness than that of John: for the works which the Father had given him to finish, the same works that he did, bear witness of him." Jesus based his claim upon his work, and he is the only leader and teacher and reformer who could rest secure on the merit of his works. All, save him who attempted it, went down. Peter, in his marvelous sermon on the Day of Pentecost, said, "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know." Jesus thus was wondrously approved, or proven, and the Jews knew it, even those that crucified him, and Peter puts it into their teeth. He shows that their want of faith is without excuse. Jesus was approved among them by evidences that none could gainsay. Then, why not believe him? This is the foundation laid by Jesus himself for faith. Why not all build on it?

After Jesus returned to the Father he sent the Holy Ghost, another faithful witness to the truth. The heart is his field; the Word is his sword, or instrument; and, fundamentally speaking, conviction is his work. "He will convict the world of sin, and of righteousness, and of judgment." Like a mighty, conquering victor, he stabs men in the heart with the sword of the Spirit, and they break and fall under a sense of guilt and condemnation; for conviction is the proof of guilt. Thus all men, under the light of the Word, are convicted of sin, the Word having been applied to the heart with power that doubt can not resist, men are put in a position to believe; and if they do not believe the truth and accept Jesus, it is wilful resistance because of sin and not for want of testimony. All are without excuse, and if they resist the truth they make themselves justly responsible and must suffer the awful doom of the wicked "where their worm dieth not, and the fire is not quenched." H. C. E.

### Withdrawing Fellowship.

THE idea that a well-regulated church has no Gospel authority to dismiss from fellowship members who persist in wrong doing, is not only unscriptural, but it is a most pernicious doctrine. The church of God is composed of men and women who have been called out from the world, and the people thus called out are supposed to live the separate, holy life. The church is made up of many members, and within certain limits the different members have some authority over each other, the same as the members of the natural body. Jesus is the head of the body, and in the New Testament he tells what to do with members who are disobedient. In Matthew 18 we are told to remove from fellowship the brother who will not hear the church. This shows that the church has the authority to act, so long as she keeps within gospel limits. When a brother sins against his fellow-members, and will not acquiesce in the judgment of the church, regarding the matter, it becomes the duty of the church, after laboring long and patiently for his conversion, to withdraw fellowship from him. This part of the Gospel, it seems to us, is too plain to be misunderstood by any careful Bible students.

In 2 Thess. 3:6 Paul has this to say, in regard to withdrawing fellowship: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." One needs nothing plainer than this to show that there are times when it becomes the duty of the church, for the purity of the body, to withdraw fellowship from those who will not try to walk according to the Gospel rule. Why should the church hold in fellowship a man who gambles, gets drunk and does other things not becoming a Christian? Why should the church refuse to drop from her roll the name of the woman, who, without a Gospel cause, has been divorced from her husband and has married another?

To continue such people in the church means to make no difference whatever between the church and the world.

The New Testament abounds in instances showing that it is the duty of the church to remove from membership those who persist in living in sin. The Gospel furnishes the church her instructions by which to regulate her action in matters of this sort. When one is removed, as per Gospel instructions, the action will be approved by Jesus in heaven, for he has said that the things bound by his people on earth shall be bound in heaven (Matt. 18:18). That is, when everything is bound or loosed by the church as the Gospel directs, the act will be confirmed in heaven. It is the same as if it had been done by Christ himself. Anything done according to the Gospel has the authority of the head of the church,—Jesus Christ,—behind it. Though done by the church, it is the work of Jesus, the Head, because he authorized it.

### How They Reached the People

A WRITER in one of the leading magazines urges upon all preachers the importance of studying psychology, the science of the mind and soul. As he views it, a knowledge of the sciences would contribute greatly to the success of any minister in enabling him to bring conviction to the soul of the sinner. It would enable him to reach the hearts of people with the doctrine of sanctification and the spiritual life. All of this may be true, but if one would know the best way of reaching people with the Gospel, let him study, in the Acts of the Apostles, the methods employed by men, who were under the direct influence of the Holy Ghost. We have no way of ascertaining how much Peter, Philip and Paul knew about the science of psychology, but we do know that they knew just how to reach the hearts of men and women with the Gospel. We also feel quite sure that following their methods would result in more genuine conversions, than the present method of dealing out only a part of the Word of God at the popular revivals.

### Preaching on the Anointing.

How many of our ministers have preached on the anointing of James 5:14, 15? Is it safe to say that not one in ten has treated the subject in a public address? Then how many claim to have preached the whole Gospel? But another question: How many of the MESSENGER readers ever heard a sermon on the anointing? Answers to these questions might make interesting, though not very encouraging reading. We take too many things for granted. We know what the Book says about the sick calling for the elders, and receiving the anointing, but it probably never occurs to the most of us that this part, as well as the rest of the Gospel, should be preached to all the world. One of our ministers writes us that some time ago he treated the subject in one of his discourses, and has since assisted in ten anointing services in his own congregation of one hundred and twenty-five members. He is now fully convinced that this part of the Gospel has been sadly neglected, in most of our pulpits.

### War Becoming Unpopular.

IN spite of the oath taken by men who enlist in the army, and in the very face of the severe penalty for desertion, hundreds of men desert from the army and navy each year. In fact, it is difficult to keep the ranks filled. There is so much being said in leading magazines against war between nations, and the preparation for war, that men do not take the pride in the military life that they did a few decades ago. War is becoming unpopular, and men prefer to engage in something else rather than the life of the soldier. In the course of a few years the sentiment against war is likely to become stronger; then it will be still more difficult to secure enough enlisted men to keep up the army as required by law. All of this points to the era of peace, when nations will convert their instruments of warfare into articles of utility, and settle their differences in International Peace Courts, like civilized people should do.



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## A NEWLY REVISED BIBLE FOR CHINA.

For some time a special committee of translators have been busily engaged on a new version of the Bible for the Chinese, and recently the entire New Testament has been completed, together with the Psalms of David. The work was done in Peking, and large quantities of the completed parts have already been shipped to all parts of China. The Special Revision Committee hopes that the new Chinese Bible, when fully completed, will be as valuable to the progress of Christianity in the Celestial Empire as the American Revised Version has proved to be to English-speaking people. Neither pains nor expense are being spared to make the Chinese Revision a most satisfactory one in every way. Competent judges pronounce it the best work, in literary and mechanical finish, so far published in China.

## DOING BETTER THAN SAYING.

Glorious meetings are now being held in many of our congregations and many are refreshed spiritually as they, perhaps, had not been for some time. They are living, as it were, on the mountain tops of glory, and, like Peter of old, they would like to remain in that exalted condition. But these seasons of blessing will be of lasting benefit only in so far as we make a practical application of the spiritual graces received. The story is told of a young man who attended a stirring gospel meeting where he professed to have received great help. Returning home, he happened to meet his employer and, out of the fullness of his heart, he said: "That was a wonderful meeting; I've got a great blessing." The employer, speaking from past experience, said, "Ah, well; your work tomorrow will show the greatness of the blessing." Our religion should do more than arouse emotions. We must give expression to it in more than mere words. There must be HOLY CONDUCT that preaches to all whom we meet.

## MISSIONARY ACTIVITY.

On the Congo they value a man by the number of cattle he will bring; on the Hudson and on the Thames they value men, as a rule, by their bank accounts or their social standing; but by the river of life every man is valued by what he IS, as revealed by what HE HAS DONE. Knowing, then, that in the end we will be judged at our real spiritual worth, why should we allow the things of this life to hinder us from the great end to be attained? World-wide missions are worthy of our best and strongest efforts. They constitute the one, all-absorbing theme of our life. In the blue clay of Africa the fortunate searchers discovered diamonds that graced the crowns of earth's potentates. Moffat, Livingstone, Hugo Hahn and Bishop Hannington found other diamonds on the fields of the Dark Continent that shine resplendent on the glory crown of the King of kings. Perishing souls in heathen lands are calling loudly, "Come over and help us." Will we stand by in cold indifference and sullen unconcern, or will we, by our activity, proclaim our adoption into God's great family,—being "workers together with him?"

## BY THEIR FRUITS.

Dr. Wilfred Grenfell, the earnest missionary at Labrador, greatly deprecates the bad influences exerted by so-called Christians who, as traders and explorers, have gone into Arctic regions,—his special field of labor. Their love of gain and their immoral lives have degenerated the natives physically and morally. Drunkenness, dishonesty and disease follow the train of the white man's rum, opium, firearms and vices. Such are Christians in name only,—their fruits are lacking. There are some travelers and explorers who have objected to missionaries going into foreign lands to convert the peoples of non-Christian religions, on the plea that their own systems of belief are as good for them as Christianity, and that commerce and civilization will give the natives all the fruits of Christianity they need. Let us examine this in the light of the test that Paul suggests. A man, a nation, or a religion that is characterized by "the works of the flesh" is rotten and is doomed to death. A man, a nation, or a religion that produces the fruits of the Spirit contains the power and life of God, and is destined to live. Apply this test to the missionary and the trader (Gal. 5: 19-23), and it will not be difficult to determine the true representatives of Christianity and the great benefits of spiritual life. Apply this test to the religions of the world, and we will soon see the varying characteristics. There are the low, degrading works of the flesh pulling down, on the one hand, and the precious, ever-abiding works of

the Spirit lifting up on the other hand. It is our privilege to make a wise choice. Why not choose for God and eternal bliss? We may know them "by their fruits." Do we exercise our God-given powers to God's glory and our highest interests?

## WHAT HAVE WE DONE TODAY?

We shall do so much in the years to come,  
 But what have we done today?  
 We shall give our gold in a princely sum,  
 But what did we give today?  
 We shall lift the heart and dry the tear,  
 We shall plant a hope in the place of fear,  
 We shall speak the words of love and cheer;  
 But what did we speak today?

We shall be so kind in the after while,  
 But what have we been today?  
 We shall bring each lonely life a smile,  
 But what have we brought today?  
 We shall give to truth a grander birth,  
 And to steadfast faith a deeper worth,  
 We shall feed the hungering souls of earth;  
 But whom have we fed today?

We shall reap such joys in the by and by,  
 But what have we sown today?  
 We shall build us mansions in the sky,  
 But what have we built today?  
 'Tis sweet in idle dreams to bask,  
 But here and now do we do our task?  
 Yes, this is the thing our souls must ask,  
 "What have we done today?"

## THE LOVE FEAST AT LIMHAMN, SWEDEN.

Tuesday night, Sept. 6, we arrived in Malmö, our home, glad to get back after the weeks of travel through the north. Good, cheery letters waited our arrival, and made us glad. The week was full of duties and the time all too short. Sunday, Sept. 11, had been appointed for special meetings, closing with a love feast. Because of this the members began gathering in Malmö and Limhamn as early as Friday evening. Eld. Per. Jonsen and wife, from the Vannberga church, arrived with a number of members, and we enjoyed their fellowship again. Saturday evening the younger people commenced coming, some sisters and brethren riding as far as thirty-five miles on their cycles, even through rain, to be at the meeting.

Sunday proved a blessed day. For the first time, for over a whole week, there was no rain, but a clear sky. At ten the house was full and we had a meeting in which the main thought was "fruit-bearing,"—winning souls for Christ. The Lord was very near and a new determination took hold of every one to try to gather souls for the kingdom of God.

During the noon intermission we had a conference with the elders of the churches in Sweden. We told them of some things in which they could do better in the church. We outlined to them a plan of holding meetings more effectually. We talked over their problems and their difficulties. We communed together over the interests of the church in Sweden, until our tears choked our words. Never shall we forget that interview with the elders of the church in Sweden. We assured them that their problems were ours, their crosses, ours, and their victories would make us glad too.

At three o'clock we had another preaching service, in which the thought was the assurance of our salvation. Both of us, and two of the Swedish brethren, addressed the meeting, and it was a most earnest one.

In the evening we gathered around the Lord's table. Malmö and Limhamn have seen their dark days and have had great discouragements. Their numbers have steadily decreased. Imagine the joy and surprise to find that again they had a meeting that taxed their capacity for a feast. But we helped to arrange for them, and all enjoyed the feast together. We wish that every member in America could have entered into the spirit of that feast. What if my Swedish was broken, as I led,—that mattered not to the Lord or to the members. We washed each other's feet. We ate together, we communed together, and we wept together. So overflowing were the promptings of the Spirit that, during the feet-washing, not only ministers spoke touchingly, but four of the laymembers, both brethren and sisters, encouraged the members in the service. This extemporaneous rising, anywhere around the table of the Lord, and speaking with deep feeling, made the feet-washing service most impressive to us. And the Amens and the sighs and groans told how deeply each heart was touched. It is no wonder, then, to us, that, though we closed with a general prayer, standing as we do at home, all fell on their knees as soon as we were through and had another season of prayer, in which thankfulness poured out in volumes not often heard. It was a blessed meeting.

After the feast, the greetings from the Conference in America were read to the members, and they, with a rising vote, while yet around the tables of the Lord, returned the greetings to the members in America, and expressed most hearty thanks because wife and I had been sent.

We returned to our home that night very weary, but rejoicing in our hearts, for we had a deep feeling that our coming and living with them had not been in vain in the Lord. We praise God for what he has done through us for the churches in Scandinavia, and if the church at home could only experience what we have experienced, could only see the need as we must, there would be ready workers and funds for this field.

We are now in Berlin for three days, trying to catch up in our work, and getting ready for our visit in France and Switzerland, which field we shall reach on Friday of this week.

Berlin, Germany, Sept. 13.

Galen B. Royer.

## FROM VYARA, INDIA.

Since our last writing three have been baptized and are happy in their new relationship. Others are under instruction and we hope that in due time they will prove themselves worthy of a place among us.

When there are applicants in various villages in the jungle districts and, owing to bad climatic conditions, suitable workers cannot be found to instruct them, the question of teaching them, preparatory to their baptism and afterwards, becomes a serious one. Songhad Taluka has, for a long time, had the reputation of being one of the worst climates in this part of India. Just across the Tapi River from there is the place where, in former years, the Gaekwar sent his criminals for punishment. It is known as the place of "Black Water." Consequently it is with the greatest difficulty that even the Government can get any one to go to those parts for any length of time.

An industry there, which promised well, has had to be closed out at a great loss, simply because the Government could not keep men at that point to run it. Even here at Vyara, which is thought to be considerably more healthy than Songhad, there have been twelve headmasters in the boarding school during the past six years. So it is not hard to see that we have some difficulties in working in these backward regions. Our hope of success lies in raising up teachers and workers from among the people and to this end we are bending every energy. Several young men, who were educated in the Gaekwar boarding school came but were soon frightened away. Now, from an unexpected source, one has turned up in the person of a common field laborer, employed by one of our Christians. During the day he works in the fields and at night gathers the children and several of the young men around him in school.

Another, from a higher class of these people, says he wants to be a Christian but his wife is bitterly opposed. Once the ice is broken, we can hope for others to come to us, and in that way a working force from among these people will be raised up. The work is the Lord's and we pray daily that he will send laborers into the already whitening harvest field.

This morning I went to see the superior officer of this District. Hearing that he was making an honest effort to mitigate the wrongs of the poor and oppressed, I ventured to approach him on the same subject. Though a Mussulman and believing in his religion, yet he is tolerant and wide-awake to the benign influences of Christian Missions, and expressed the hope that we would succeed in raising these people. He read to me a large part of the evidence he has secured, and the recommendations he is making. Supporting him is the Gaekwar's Diwan, who is a European. Since the disclosures and investigation, several thousand acres of land have been taken away from the oppressors, and turned back into the hands of the poor. The latter are rejoicing, but the caste people and Parsees have turned against him, and were it not for his trustworthy superiors, they would make it hard for him.

Drink is the great destroyer of these people. I have been in no territory yet where the liquor-shops are so close as here. I have remonstrated with many of the officers, but with little effect. This being a native state, I have felt it wise to move more cautiously than I might in English territory, so I have been slow to represent the matter to the higher authorities. Now I think the way is clearing up, and we can in time hope for fewer saloons, which will mean less temptation to the people.

Because of drink two old Christians had to be disellowed. Such cases give us much pain and sorrow, but it is no more than we can expect among a people who formerly could not "do their religion" without "fire water." Take away drink from the religion of these poor people, and they have nothing left. On the other hand, if a man who has been a Christian, gets liquor in his stomach, you cannot expect much religion in his heart. They are opposites.

Last week, through the force of circumstances, I had to go to the jungle village where there are five of our Christian families. We had to cross several streams and one large river. The latter we crossed by the use of gourd floats. Men used to such work are able to carry goods across on their heads, themselves floating with the gourds. When it came my turn, I cleared myself of unnecessary clothing and four gourds were tied under my arms. Holding to the floats of the man in front, I crossed the river with ease and safety. My horse was made to swim.

The roads being muddy, and a good deal of time being lost in crossing the two larger rivers, it took us six hours to reach our destination, thirteen miles distant. A cup of tea and a piece of bread in the early morning, together with such a trip, prepares one with a good appetite for most anything he can get, at three in the afternoon.

Crops are now looking well, and we can hope for an



other good year for which we are all most grateful. God has been merciful to us all. Blessed be the name of the Lord!  
A. W. Ross.  
Vyara, Surat District, India, Aug. 25.

## Notes From Our Correspondents.

(Continued from Page 645.)

**Snively**, for another year. His earnest efforts are much appreciated.—Estella B. Erb, Naperville, Ill., Sept. 29.

**Blue Ridge**.—Bro. C. S. Garber, of St. Joseph, Mo., began a series of meetings for us Sept. 10, and continued each evening until the 25th. Six were baptized. Our little band of members feels greatly encouraged.—Luella Burton, Mansfield, Ill., Sept. 27.

**Oshtago** (Hastings Street Church).—Last Saturday evening we met in council at the Hastings Street church, presided over by Eld. G. M. Lauver. Bro. A. F. Wine accepted the call previously extended him by the church to become her pastor and will take full charge Oct. 1. Bro. Elmer C. Metzger was re-elected superintendent of the Hastings Street Sunday-school for the coming year. The city, its conditions and the forces at work to better these conditions, was the substance of a program on home missions, rendered at our Christian Workers' Meeting on Sunday evening. An open air meeting was held on the corner of Hastings and Laffin Streets, one-half block from the church, between 7 and 8 o'clock. A large crowd, many of them Jews, gathered about the singers and speakers and listened eagerly to the messages given. This work is to be continued for some time, at least. Bro. Wm. Howe of Johnstown, Pa., will conduct a series of revival meetings for us beginning Oct. 4. On Sunday evening, Oct. 9, our fall revival feast will be held.—J. E. Keller, 1526 Hastings St., Chicago, Ill., Sept. 26.

**Coal Creek**.—We are engaged in a series of meetings in the Canton churchhouse. Bro. H. A. Stahl is preaching for us. One has applied for baptism. Our love feast is to be Oct. 15. Any one wishing to be met at the table, in connection with the writer or our sister, please write to Coal Creek, Ill., Sept. 24.

**Dickman**.—This church met in council Sept. 9. Eld. John Dickman was with us. Our love feast is to be held Nov. 6, at 6 P. M. Bro. George Hollinger is our delegate to District Meeting, with Bro. Shaw alternate.—Lula Motts, R. D. 7, Box 102, Dixon, Ill., Sept. 24.

**Martin's Creek**.—Bro. Chas. Walter, of Summum, Ill., held a series of meetings for us, which began Sept. 3, and closed with a love feast, Sept. 20. Three sisters have been added to the church by baptism. Some of the names are: Margaret, our dear friend, Ed. Hershberger, of Liberty, and Bro. Dow Ridgely, of Parkersburg, Ill. Four have been received by letter since our council in May. We had good meetings.—J. J. Scrogum, Fairfield, Ill., Sept. 28.

**Pine Creek**.—Bro. and Sister J. L. Lear, of Cerro Gordo, Ill., have been with us in an interesting series of meetings since Sept. 7. Six were baptized. We held our communion on Monday evening, Sept. 26. The attendance was not so large, on account of rainy weather.—Grace E. Price, Oregon, Ill., Sept. 27.

**Salem** church met in council at the home of Bro. A. T. Courson Sept. 24. Our elder, Bro. Geo. W. Miller, officiated. Bro. O. O. Flanagan and wife were granted letters. Bro. A. T. Courson and Sister Lida Hershberger were selected delegates to District Meeting. Our love feast is to be Oct. 1. At 5 P. M. Eld. Miller preached for us on Sunday.—David Hershberger, Salem, Ill., Sept. 26.

**Shannon**.—Bro. S. A. Honberger, of Wichita, Kans., commenced a series of meetings at this place Sept. 11. The interest has been very good. The weather was very unfavorable. We met in council Sept. 24, with Eld. D. Rowland presiding. Three letters of membership were granted. Two new members have moved into our congregation.—Etta Kreider, Shannon, Ill., Sept. 28.

## INDIANA.

**Bremen**.—Our church met in council Sept. 24, our elder, Bro. J. S. Kauffman, presiding. Two letters were received. Brethren Jesse G. and Harvey Bollman were chosen delegates to District Meeting. We will have preaching services each Sunday evening until further notice.—Monroe Martin, Bremen, Ill., Sept. 26.

**Elkhart Valley** congregation met in council Sept. 24, with our elder, Bro. Frank Kreider, presiding. Four letters were granted and two were received. The annual visit showed all the members in peace and union. One paper was sent to District Meeting. The writer and Benjamin Yoder were elected delegates to District Meeting. The writer was elected Sunday-school superintendent for the coming year. A committee was appointed to secure a minister for a series of meetings. The writer was elected president of the Christian Workers' Meeting for three months.—William Brubaker, Elkhart, Ind., Sept. 24.

**Fort Wayne** church met in council Sept. 22, Eld. J. W. Kitzon presiding. Bro. Frank Collessier was elected delegate to the District Meeting, with Bro. Bender as alternate. The treasurer's report shows the church to be in excellent financial standing.—George F. Bender, 2003 Gay Street, Fort Wayne, Ind., Sept. 25.

**Fountain**.—We met in council Sept. 22, with our elder, Bro. Peter Houk, as moderator. The report of the annual visit showed the church to be in good working order. Two letters were received and one granted. We held an election for a deacon, the lot falling on Bro. Hilbert. He and his wife were duly installed. Our love feast was held Sept. 30. Jonathan Greenhagh officiated. Twenty-one members communed. The house was well filled with attentive listeners. The visiting ministers were Peter Houk, D. R. Richards and Jonathan Greenhagh, who gave us six soul-inspiring sermons. Bro. Krull gave us some instruction in singing. Bro. Arthur Happls was chosen delegate to District Meeting and Sunday-school Meeting. The writer was chosen to fill Bro. Jesse Kintner's unexpired term as correspondent. We are few in number here at this place. We feel the need of meetings.—Mauda Pherigo, R. D. 1, Nebraska, Ind., Sept. 28.

**Killbuck**.—Bro. R. D. Deeter came to our place Sept. 23, and began a series of meetings at the Pleasant Run house. He preached the Word with power until Sept. 17, the time of our love feast. A Word was given to the people. The meetings from other congregations were Bro. David Miller, of Gaston, Ind., and Eld. W. R. Deeter, of Milford, Ind. Bro. Deeter officiated. Our meetings closed on Sunday evening, the 18th, with a good congregation. The interest was good.—Isaac E. Branson, R. D. 11, Muncie, Ind., Sept. 27.

**Logansport**.—We held our council at the Adamsborough churchhouse, with our elder, Bro. Garber, presiding. Two letters of membership were granted. Our collection for the mission work amounted to \$23.32. Our delegate to District Meeting is Sister Oille Oberlin. Our delegate to the Sunday-school Meeting is Sister Gertrude Shepler. Our series of meetings is to begin Oct. 16, at the Adamsborough house. Our love feast will be Oct. 16, at 5:30 P. M. Bro. J. G. Stinebaugh, of Akron, Ind., will conduct our series of meetings. Our next council will be Dec. 23, at 10 A. M., at the house in Logansport.—Mae Duddleston, R. D. 5, Logansport, Ind., Sept. 28.

**Morgantown**.—In response to our urgent call Bro. N. J. Paul came to us Sept. 24, and gave us three sermons. One soul is now awaiting baptism. Others seem near the kingdom. Who will come and help us?—J. D. Kislring, R. D. 2, Morgantown, Ind., Sept. 26.

**Notice**.—Here is a call of the Mission Board of Northern Indiana to work at Ft. Wayne, Ind., and desiring

to serve the church's best interest, I herewith request those who have friends or friends in the city, to send me their names and addresses. If this is done, I can find them and do them all the good I can.—J. W. Kitzon, 2503 Gay St., Ft. Wayne, Ind., Sept. 28.

**Salamanca** church held her annual harvest meeting Sept. 25, at the Loomis house. Eld. R. B. Wilke, of the Huntington City church, preached for us in the afternoon. Dinner was served on the lawn at the church. Eld. D. B. Garber, of the Marckle church, preached in the afternoon. The meeting was well attended. Among the offerings were: \$1.00 from the World-wide Mission Fund, Sarah A. Heaton, R. D. 5, Huntington, Ind., Sept. 26.

**Santa Fe**.—We held our love feast Sept. 24. The weather was fair and we had a good spiritual feast. About 600 communed. Visiting ministers were Brethren J. V. Feltchouse, Ellis Brubaker, Davis Klephinger, Obed Rife and Elsworth Welmer. Bro. Feltchouse officiated. On Sunday morning the brethren gave us some splendid talks.—John E. Miller, R. D. 15, Loree, Ind., Sept. 26.

**South Bend**.—Our church met in council Sept. 19. The annual visit was reported; delegates were also chosen for District Meeting. Bro. H. W. Kriehbaum and Bro. William Borough are the delegates. Our love feast will be held Oct. 26.—Earl Wenger Jackson, 1315 Miami St., South Bend, Ind., Sept. 27.

**Upper Fall Creek**.—Today Bro. Fadely preached at our church east of town. We have an interesting Sunday-school, with Bro. John Miller as superintendent. Yesterday we held a meeting at Bro. L. W. Teeter's residence. We have postponed our series of meetings, which were to have begun last evening, until after District Meeting, as Bro. Teeter can not be with us before that time. Bro. Hoover is our delegate to District Meeting and Bro. Pannell to the Sunday-school Meeting.—Florida J. E. Grady, Milledale, Ind., Sept. 25.

**Walnut** church met in council Sept. 17. Bro. Henry Wyson, of Nappanee, and Bro. Samuel Keller, of Bourbon, Ind., were with us. Brethren John Markey and Howard Dickey were chosen delegates to District Meeting, with Brethren Jacob Borcher and Walter Swihart as alternates. Eld. John Dickey, of Argos, Ind., was chosen elder in charge for one year. Our love feast, on the 24th, was well attended. Bro. John Dickey officiated.—Susan Putebaugh, Argos, Ind., Sept. 28.

## IOWA.

**Coon River**.—Eld. Peter Forney, of Glendale, Ariz., is visiting with us. He preached for us on the 25th inst., both morning and evening. He expounded the Word and gave us a number of passages of Scripture that are generally heard in a sermon. He attended Annual Meeting at Winona Lake, and since then has been visiting various States, intending to return by way of California to his home at Glendale, Ariz. He is a native of Iowa, and is in better health now than he had forty years ago. He is the only charter member living of what is now the Garrison church. Nearly twenty years ago he moved to Arizona, and organized the Glendale church.—J. D. Haughtlin, Panora, Iowa, Sept. 29.

**Grundy County** church met in council Sept. 27, with our elder, Bro. W. H. Lichty, presiding. Brethren Clarence Schrock and E. L. Kennedy were chosen delegates to District Meeting. Our love feast will be Oct. 23, at 6 P. M. Examination services will be held the Sunday before. Our committee is still trying to locate a minister here. We decided to hold a Bible Normal this winter, if we can procure a teacher. Several weeks ago our church sent \$19.00 to the Minneapolis mission, and \$15.00 to the Chicago Extension Work; also \$17.50 to the Colorado meetinghouse. Bro. Clarence Schrock was chosen president of the Christian Workers' Meeting. Bro. J. S. Zimmerman was elected to be with us Oct. 2, to hold the Sunday-school Institute.—Hannah Messer, Grundy Center, Iowa, Sept. 28.

**Kingsley** church held her love feast Sept. 17, with a good attendance and the best of order. Previous to our love feast, Bro. Laughrun preached three weeks at the West house, assisted by Bro. J. S. Zimmerman the first week. He also preached one week at the East house. Bro. Laughrun delivered an excellent sermon on "The Prayer Covering" in connection with the self-examination services. The meetings closed with a good attendance and the best of order. Five came out on the Lord's side on the last day of the meetings. There were eight accessions to the church while he was among us, two being reclaimed. This makes ten that have united with the church recently. Bro. Laughrun was called some on account of sickness, but the church has been greatly strengthened.—Phoebe Folt, Kingsley, Iowa, Sept. 26.

**Libertyville**.—Our love feast was held Sept. 2, at which time the sisters used the privilege of breaking the bread and passing the cup, as granted them by the District Meeting. The following ministering brethren were present: F. S. Fouts, D. P. Miller, Geo. W. Burgh and Jas. Hardy, who officiated. The following evening our series of meetings began. The meetings closed Sept. 10, with a good attendance and the best of order. Two were baptized by baptism and one was restored. Bro. H. B. Johnston represented the church at District Meeting.—W. N. Glofferty, Batavia, Iowa, Sept. 27.

**North English**.—Sept. 18, Bro. Geo. W. Burgh, of Ottumwa, began revival meetings at the West house. It was a decision for Christ and were baptized. The attendance and interest are excellent.—S. A. Miller, South English, Iowa, Sept. 29.

**Oswego**.—Our meetings closed Sept. 30 with a love feast. Bro. Hutchison officiated. Elders D. F. Sink and John Brower were with us. The sisters broke the bread and passed the cup for the first time. Bro. Hutchison preached thirteen inspiring sermons for us. Bro. John Brower and wife, of Lenox, assisted us through our meetings. Sister Brower led the song service. One was restored to fellowship. At our council, on Friday afternoon, Bro. Fisher was called to the ministry.—Ellen Stoneburner, R. D. 2, Box 23, Woodburn, Iowa, Oct. 1.

**Sheldon** church met in council Sept. 17. Seven letters were received. Our church officers were elected for another year, and Sunday-school officers for the next six months. Our delegates to District Meeting are Bro. J. O. Kimmel and Bro. C. E. Kimmel.—Jennie Glessner, Sheldon, Iowa, Sept. 24.

**South Waterloo**.—Our church met in council Sept. 20, with Eld. W. B. Blough presiding, assisted by Elders Zuck and Lichty. Much business was disposed of. Seven were received by letter. Sixteen letters were granted. Nine of the letters were to Mount Morris students. Brethren W. Lichty and W. B. Blough will represent us at District Meeting.—S. Switzer, Waterloo, Iowa, Sept. 24.

## KANSAS.

**Altamont** church convened in council Sept. 24. Eld. E. E. Joyce presided. Our delegates to District Meeting are Brethren E. E. Joyce and L. C. Morrison; to Christian Workers' and Sunday-school Meeting, Sister Cora Morris, with Bro. William Hamsher alternate. Our love feast is to be Nov. 12, at the close of a two series of meetings. Bro. C. E. Kimmel, of Altamont, is our District evangelist.—Katie Joyce, Altamont, Kans., Sept. 26.

**Bethel** church met in council Sept. 17, with Eld. D. A. Crist in charge. It was decided to push the completion of our house as fast as possible, and not to go on a business trip. We are using the house at present. Our love feast will be Nov. 12, with one week's meetings previous, and as many following as may seem profitable. Sister Anna Thompson, Route 1, Box 58, Oakley, Kans., was elected our District evangelist. Sister Anna was also transacted. Bro. Crist remained with us until Sunday, and preached for

us on Saturday night and Sunday morning.—C. O. Bogart, Oakley, Kans., Sept. 23.

**Fredonia**.—This church met in council Sept. 24. Eld. A. B. Lichtenwalter presided. Our love feast has been set for Nov. 12. Our series of meetings is to begin Nov. 5, and continue till the 24th. One church letter was granted. Eld. Amos Wampler, of New Mexico, handed in his church letter. Bro. Wampler was chosen to represent the church at District Meeting; Sister Katie Sell, alternate. She was also chosen delegate to Sunday-school Meeting. Eld. J. W. B. was with us and gave us a good talk on the subject, "Child Rescue Work," at night.—W. B. Sell, Box 804, Fredonia, Kans., Sept. 26.

**Morrill**.—Our meetings, conducted by Bro. Isaac Frantz, closed on Sunday evening, with a large attendance and an increasing interest. Five were received by baptism. Our love feast was held Sunday evening. About two hundred communed. Brethren Davis and Yearout were elected delegates to District Meeting. Bro. Alle Searow was elected delegate to the Sunday-school Meeting.—Lela Meyers, Morrill, Kans., Sept. 27.

**Neosho Valley** church met in council, at Chanute, Sept. 25. Our elder, Bro. William C. Watkins, of Grenola, presided. A Sunday-school Meeting will be held in connection with our series of meetings, which will begin on Sunday, Sept. 26. We selected Bro. J. S. Clark, of Parsons, Kans., as our elder for the coming year.—Jake Holloway, Chanute, Kans., Sept. 26.

**Notice**.—The Conference of Southeastern Kansas will be held at the Neosho Valley church, Oct. 25, 26 and 27. The Christian Workers' Meeting will convene on Tuesday, at 2 P. M., followed by the Sunday-school Convention at 7 P. M., which will continue until Wednesday noon. Then the Ministerial Meeting on Wednesday afternoon, and the District Meeting proper, will begin on Thursday morning at 8 A. M.—D. P. Neher, McCune, Kans., Sept. 28.

**Osgo** church held a harvest meeting Sept. 17, at 11 A. M., as had been decided by our council. Bro. H. Shleider delivered the discourse. His text was 1 Sam. 17. There were many present at this meeting. Our collection was \$5.30.—D. W. Shleider, McCune, Kans., Sept. 20.

**Ozawie**.—We closed a very interesting series of meetings Sept. 18. Bro. Benjamin Forney labored for us from Sept. 3 to the 14th, when he was obliged to leave us on account of illness. His sermons were very helpful. Bro. Forney, I. H. Crist, of Kansas City, took up the work and continued to the close. We had a very spiritual and helpful love feast. Seventy-eight were present at the tables. Bro. I. H. Crist led in the services. Brethren E. John Dist and W. H. Tinsley were with us. A number of the meetings, three were baptized and one reclaimed.—H. L. Brannell, Ozawie, Kans., Sept. 24.

**Pleasant View**.—The members of this church met in council Sept. 24, with Bro. A. F. Miller presiding. Bro. C. E. Wolf, of the Hutchinson mission, was with us, also his wife and daughter. We were sorry to hear that Bro. E. D. Root is very low, and we pray for his speedy recovery. He is to give us a series of meetings, beginning Nov. 1. Three letters of membership were granted. Bro. Wolf and family will be with us Nov. 1. Bro. Wm. Keady, of Denver, Colo., was elected delegate to the District Meeting of Southwestern, Kansas and Southern Colorado, to be held at the Monitor church; Bro. A. F. Miller, alternate. Our love feast will be Nov. 5, at 6 P. M.—Willam, Dorlow, Kans., Sept. 24.

**Pleasant View**.—This church enjoyed a splendid sermon by Bro. Bruce Miller at our harvest meeting. After the services a collection of \$12.25 was taken for the Home Mission Fund.—Wilmer Keady, Darlow, Kans., Sept. 21.

**Quincy** church met in council Sept. 24. One letter of membership was received. It was decided to represent at the District, Sunday-school and Christian Workers' Meetings with two delegates for each. Brethren Lantz and Shirky were chosen to represent us. Bro. Lantz will be with us at the District, Sunday-school and wilda Buck at the Sunday-school Meeting, and Brother and Sister Leaman at the Christian Workers' Meeting. Bro. Katherman, of Lawrence, just closed a highly beneficial term of singing. We expect Bro. Baker to begin a series of meetings about Oct. 1.—Lizzie Quisenberry, Quincy, Kans., Sept. 26.

**Victor**.—Sister Anna Kuhn, of Belleville, Kans., gave us a splendid talk on Sunday-school work on the evening of Sept. 18. Bro. H. C. Collyer and family, of Ottumwa, Iowa, have located here. Our council was held Sept. 24. We decided to hold a midweek prayer meeting, with Bro. A. E. Thompson as permanent leader. We also expect to have a singing school this winter. Bro. A. E. Thompson and the writer were chosen delegates to District Meeting.—A. C. Daggett, Covert, Kans., Sept. 26.

**Washington Creek**.—Sept. 3 Eld. B. E. Kesler, of River Bend, Colo., began a series of seventeen sermons. On the evening of Sept. 18, the meetings closed with good attendance and interest. We held our love feast Sept. 17. About two hundred members communed. The Sunday following, Bro. Kesler preached to an audience of nearly five hundred. We had our council Sept. 10. Two letters of membership were granted.—C. A. Ward, Richland, Kans., Sept. 26.

**Wichita**.—We have changed the date of our love feast from Oct. 1 to Oct. 24, on account of the fact that Bro. C. B. Smith is holding revival services here. We are having interesting meetings. Two were baptized recently, as a result of the West Side meeting.—Susie Jacques, 1109 Washburn Ave., Wichita, Kans., Sept. 30.

## LOUISIANA.

**Boonoke**.—Our church met in council Sept. 24. Eld. J. C. Minix was moderator. We decided to have a series of meetings the coming winter. The time for the District Meeting of Texas and Southwestern Louisiana is Dec. 27, 28 and 29. Our love feast will be Dec. 30, at 6:30 P. M. One letter was granted.—J. I. Miller, Boonoke, La., Sept. 25.

## MARYLAND.

**Cherry Grove**.—We held our love feast Sept. 17. Bro. D. H. Walker, of Somerset, held a series of meetings before the feast. His sermons were well received.—D. M. Merrill, Avilton, Md., Sept. 26.

**Crellin**.—On the second Sunday in August Bro. Chas. D. Bousack preached the dedicatory sermon of our new church. About seven hundred people were present. Two weeks later we organized our Sunday-school which, though small, is encouraging. Bro. Zech, Poling is our superintendent. Bro. E. T. Pike began a series of meetings Sept. 18. Three were baptized. Bro. W. T. Sines also preached one sermon. We will have preaching on the first and fourth Sundays of each month.—Sister Rosa M. Miller, Crellin, Md., Sept. 27.

## MINNESOTA.

**Door Lake**.—We met in council Sept. 24, with our elder, Bro. W. H. Elmhurst, presiding. One letter was received. Our love feast will be Oct. 28, at 10 A. M.—Mrs. Blanche Reeves, Barnum, Minn., Sept. 29.

## MISSOURI.

**Cabool** church met in council at the country house today, with our elder, Bro. C. W. Gitt, presiding. The visiting brethren reported the church in union. Three letters were granted. A collection of about \$25 was taken for the home treasury. Our series of meetings will begin on Sunday, Oct. 23, at the country house. We expect Bro. C. P. Rowland to be with us in a protracted effort then. Bro. Gitt was chosen delegate to District Meeting. The next council will be held in the town of Cabool, at present Bro. A. J. Green is in charge. In a series of meetings, a meeting where the brethren have held regular services for some time. The attendance and interest are good.—Edna Garet, Cabool, Mo., Sept. 24.







I. The Sunday-school as an Entering Wedge: (1) Into the Home, by Sister Dove Sauble, of Glendora. There are many opportunities by which the Sunday-school may enter the homes. (2) Into the Heart, by Bro. Harvey Snell, of Covina. To reach the hearts of others we must put heart into our work. (3) Into New Fields, by Bro. N. J. Brubaker, of South Los Angeles. We were given a vision of the new fields that are before us in this District,—the opportunities for work among the various nationalities represented here.

II. The Possibilities of the Sunday-school as an Evangelizing Agency. (1) To Secure an Audience, by Bro. Ross Hanawalt, of Lordsburg. We were shown how the Sunday-school affords an opportunity of gathering the people together. (2) Personal Work, by Sister Della Lehmer, of East Los Angeles. We were impressed with the importance of personal work, that it is God's chosen method of evangelizing, and that, to do effective work, we must be conscious of our own saved condition and must work with God. (3) Decision Day, by Eld. W. F. England, of Lordsburg. It was shown that Decision Day offers an opportunity for special effort, and helps to bring to a climax our efforts to win the boys and girls to Christ.

The afternoon session opened at 1:30. A business session was held, which included roll call of delegates and their response by giving a brief report of their work. A report by our District Secretary was also given. A committee was chosen to arrange for a ten days' institute, to be held next year at Long Beach. We then heard discussed:

I. The Graded Lessons, by Bro. E. R. Yundt, of Bismarck, showing the great need of lessons adapted to the different ages.

II. Teacher-training, by Bro. M. M. Eshelman, of Tropic. We were impressed with the importance of the teacher being properly trained in a knowledge of the Word, and how best to bring that knowledge to the pupil.

III. Teachers' Meetings, by Bro. J. M. Cox, of Lordsburg. We were shown the importance of a good, live teachers' meeting. The teachers need the help and inspiration of each other, that they may keep before them the aim and purpose of their work.

IV. Centralization or Expansion,—Which? (1) The Cradle Roll, by Sister Ida Fesler, of Covina, showing the opportunities of this department, how we may reach the parents through the children. (2) The Home Department, by Sister Grace Miller, of Lordsburg, County Superintendent of the "Home Department." Many practical and helpful suggestions were given from her own experience in the work and showed very forcibly the possibilities of this department, that it gathers in all that the other departments leave out. (3) The Adult Bible Class Movement, by Sister Flora Teague, of Lordsburg. We were shown the need of an organized effort to reach the men and women, and the opportunities which this movement affords. (4) Children's Meetings, by Sister Hattie Gilbert, of East Los Angeles. The responsibility of "Feeding the Lambs" implies the need of special services for the children, that we may win and hold them, for they are the hope of the Church. These discussions were interspersed with opportunities for questions, and many helpful and practical suggestions were given.

The evening session convened at 7 o'clock. After praise service and a short "Round Table" on music, Bro. Cline gave us an interesting and inspiring report of the World's Sunday-school Convention, held at Washington, D. C. Our hearts were stirred with the thought of the importance and the possibilities of the Sunday-school work.

On the morning of the 25th we convened at 9:30 for the opening of the Christian Workers' Meeting. The first topic discussed was: Purpose of the Christian Workers, by Eld. W. E. Trostle, of Pasadena. It was brought to us that one of our great problems is, what to do with the young people in the Church, and that the Christian Workers' Meeting is helping to solve that problem, for it is the Church at work for and with the young, and the young at work for and with the church. Next we had the management of the Christian Workers by Bro. W. H. Wertenbaker, of South Los Angeles. We were shown the need and importance of proper management, for without it we fail in our work.

Then followed "The Results of the Christian Workers' Meeting," by Bro. Ernest Hoff, of Lordsburg. We were impressed with the results in our own hearts,—the development of ability, a willingness to work, and a real missionary activity.

"How to Make our Christian Workers' Meetings a Spiritual Success," was then discussed by Sister Lottie Neher, of Lordsburg. We were very forcibly impressed that the spiritual success of all our meetings depends upon a proper heart preparation.

"What Are Some of the Hindrances to Success?" was discussed by Sister Effie Schrock, of Pasadena. Some of the real hindrances are, being too busy in other things and not feeling our individual responsibility. Bro. Fred Chamberlen, of Covina, then discussed: Why Is the Christian Workers' Meeting in Some Places a Failure? One of the principal reasons given was that we are "Christian Talkers" instead of "Christian Workers."

The afternoon service opened at 1:30. A short business

session was held; then followed the discussion of the subject, How Make our Organization More Effective, by Bro. Clarence Lehmer, of East Los Angeles. It was shown that to be more effective we need greater preparation and a better knowledge of the Word.

Bro. Lester Blocher, of Glendora, then discussed the subject, Would More of a Variety in Our Meetings Increase the Interest? Variety is essential to hold the interest in any line of work. Occasional opportunities were given for questions. An interesting Round Table completed the program.

It was shown during these meetings that we have some splendid young talent in our District, and we were made to realize, as never before, the need of properly directing this talent that it may be of the greatest possible use to the church. Steps were accordingly taken that we might be able to assist worthy young people in their preparation for the work of the church.

So closed our meeting, and we were made to rejoice that God's blessings had been upon us. Many were the expressions that it was the best meeting we have ever had.

W. H. Wertenbaker, Sec.

Los Angeles, Cal., Sept. 9.

## SOUTHERN IOWA.

The Sunday-school, Ministerial and District Meetings of Southern Iowa were held in the Salem church, near Lenox, Iowa, Sept. 15 and 16.

The churches were well represented, considering the location of this church,—well to one end of the District.

The forenoon of the 15th was given to the Sunday-school topics, and the afternoon to the Ministerial program. The topics discussed were timely,—teacher-training and temperance topics finding a place on our programs for the first time.

Able discussions and a deep spirituality characterized these meetings, and made them indeed a feast to our souls.

The Christian Workers held an interesting session in the evening.

Sept. 16 our District Meeting was organized with Eld. Geo. W. Burgin, Moderator, Sister Lula Johnston, Reading Clerk, Sister Mamie Sink, Writing Clerk.

The queries were few, and dealt with the advancement of work in the District. The temperance cause and mission work received due attention and encouragement.

Eld. H. C. N. Coffman was elected a member of Standing Committee for 1911, with Eld. Geo. W. Burgin, alternate. The District Meeting for 1911 will be held in the South English church.

A number of members from places outside of our District were with us through these meetings, giving help and encouragement. Among them were Eld. A. Hutchison and Eld. Peter Forney, of Glendale, Ariz.; also Sister Alice Garber, of Omaha, Nebr.

Lenox, Iowa, Sept. 20. Mamie Sink, Clerk.

## A VISIT TO PLEASANT VIEW, W. VA.

The Brethren of the above-named church are located in Fayette County. There are some scattered churches in this and adjacent counties that belong to the Second District of Virginia. The Brethren at Pleasant View had been writing to me for some time to visit them. Finally a way opened up by which it was made possible for me to do so.

I reached them Sept. 3. I found about seventy-five members in that locality, with about fifty or sixty in other sections of that mountainous country. Brethren Jacob S. Zigler and J. W. Rogers are the elders jointly in charge, assisted by Brethren J. A. Riner and E. L. Clower. I found these brethren young and active in the cause, and of good influence in the community as ministers. Their work and efforts seem to be appreciated. The church seems to be under good discipline, with quite an interesting number of young people. Their ministers jointly teach the government and doctrine of the church; and as the parents are, as a whole, good examples of the same, they have but little trouble along the line of church government. Those favorable conditions, almost invariably, are followed by equally salutary results. The attendance was good, with a crowded house at their feast. There was evidence of excellent impressions made in that crowded assembly.

There were six additions by baptism,—four parents and two of Bro. Rogers' sons. Mining is a very extensive industry in that locality. The church officials send their lay members to various mining towns to hold Sunday-schools. These open up the way for preaching points, a number of which these brethren have improved with good results. During our meeting these brethren were maturing plans to hold protracted meetings at a number of these points. This field, like all mountainous countries, is difficult to work. I really admired the zeal of these members for their Master's cause, and the system with which they seemed to handle their work. There seemed to be that degree of harmony so essential to success. During the last year their additions were thirty or more, all of which shows a healthy condition. They have an interesting Sunday-school, twelve months in the year. The meeting seemed to aid in moulding sentiment in the

community that, I hope, will be promotive of their future growth. Sentiment in favor of the church is a most essential factor of success in our field of church work. Covington, Ohio, Sept. 22. I. J. Rosenberger.

## FROM SOUTHERN ILLINOIS.

The Mission Board of the Southern District of Illinois met at the home of Eld. D. J. Bickenstaff, near Oakley, Sept. 22. Some of our most difficult problems were made subjects for special consideration.

The work in some localities seems quite hopeful, while in others it is somewhat discouraging. Among the latter is the Springfield Mission. There we are obliged to hold our services in a private dwelling, to a great disadvantage. Unfaithfulness on the part of some, who had been received into the church, has also developed. Then there is no regular pastor located to look after the work. These are some of the conditions that have militated against our success in Springfield. In view of these conditions, and the great expense of carrying on the work, the committee has decided to discontinue our efforts at Springfield for the present, hoping that in the future the work may be renewed under more favorable conditions.

We do not feel, however, that the work done at that place has been all loss. Much good seed has been sown, many children have been impressed with the teachings of God's Word, which we trust, may ripen into fruit in after years. After all it is our business to sow, and in God's own good time the harvest will be gathered.

There are at least a few earnest souls in the city that will greatly miss the work of the Mission.

Virden, Ill., Sept. 24. W. H. Shull, Sec.

## DEATH OF ELD. JOHN R. KIRKLIN.

Eld. John R. Kirklin was born in Wayne County, Ind., Dec. 21, 1825, died Sept. 11, 1910, at his home in Mount Pleasant, Ind., in the bounds of the Buck Creek congregation, aged eighty-three years, eight months and twenty days. He, with his parents, at the age of six years, moved to Illinois, where he grew to manhood. Feb. 4, 1846, he was married to Eliza Jane Brewer. To this union were born seven children. In 1853 he moved to Henry County, Ind. July 16, 1862, his wife was called to her eternal home. Dec. 6, 1862, he was married to Mrs. Elizabeth Richardson. To this union were born six children. In 1860 he united with the Church of the Brethren. In 1867 he was elected to the ministry. He lived a devoted life. He was anointed Aug. 30. He leaves seven children. Services by Brethren Abram Bowman and L. L. Teeter in the Buck Creek church. Phebe E. Teeter.

Mooreland, Ind., Sept. 19.

## MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

**Allen-Landner.**—By the undersigned, at the home of the bride's parents in the Franklin County church, Franklin County, Iowa, Sept. 20, 1910, Bro. Frank Allen and Sister Lannah Landner, both from Franklin County, Iowa.—J. S. Sutter, Hampton, Iowa.

**Denzer-Whetstone.**—Sept. 21, 1910, at the home of the bride's parents, Brother and Sister Silas Whetstone, Minneapolis City, Minn., Fred C. Denzer and Sister Millie May Whetstone.—D. H. Keller, Winona, Minn.

**Garver-Wine.**—By the undersigned, at the home of the bride's parents, Bro. and Sister Wine, near LaPlace, Ill., Sept. 18, 1910, Bro. George H. Garver and Sister Lola A. Wine.—Geo. W. Miller, LaPlace, Ill.

**Kyser-Finnegan.**—At the home of the undersigned, Sept. 20, 1910, Bro. Jesse C. Kyser and Miss Ethel I. Finnegan.—J. L. Guthrie, Paulding, Ohio.

**McCann-Wine.**—At the residence of the writer, Sept. 2, 1910, Bro. Elbert E. McCann of Carrington, N. Dak., and Sister Ruth E. Wine, of Mt. Morris, Ill.—E. B. Hoff, 3435 W. Van Buren St., Chicago, Ill.

**Nafus-Bowser.**—At the home of the bride's parents (Samuel and Clara Bowser), near Hancock, Minn., Sept. 7, 1910, Bro. Ross Ancell Nafus and Sister Irene Mable Bowser.—Samuel Bowser, Hancock, Minn.

**Sammons-Davis.**—At the home of the bride, daughter of Bro. L. Calvin Davis, of this city, Sept. 14, 1910, by the writer, J. Lee Sammons and Sister Daisy M. Davis.—J. S. Geisler, 1607 Edmondson Avenue, Baltimore, Md.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

**Bloom.** Sister Maria, of Fair Play, Md., died Aug. 24, 1910, at Sykesville, Md., where she had been taken some years ago for treatment, aged 72 years. Her parents, brothers and sisters all preceded her to the spirit world. She was a devoted member of the church for many years. Services in the Manor church by Eld. D. V. Long. Interment in Manor cemetery.—M. Portia Rowland, Fair Play, Md.

**Bowser.** Henry, born in Kosciusko County, Ind., Aug. 3, 1843, and died in Milford, Ind., at his son-in-law's, Sept. 4, 1910, aged 67 years, 1 month and 1 day. Bro. Bowser was a member of the Church of the Brethren about twelve years. There is left to mourn a crippled widow, two sons and three daughters. Services by the writer at the son-in-law's home in Milford. Text, Gal. 6: 17. Interment in near by cemetery.—J. W. Kistner, 3508 Gay Street, Fort Wayne, Ind.

**Bussard.** Sister Elizabeth, died Sept. 12, 1910, at her home in Sharpsburg, Md. (Manor congregation), of general debility, aged 70 years. The greater part of her life was spent in caring for others. She united with the church when young, and lived a faithful Christian life. Services in the Manor church by Eld. J. E. Otto, assisted by Rev. Kerlin, of the Lutheran church. Interment in Manor cemetery.—M. Portia Rowland, Fair Play, Md.

**Doe.** Andrew, son of George and Elizabeth Doe, born near



Salem, Montgomery County, Ohio, June 14, 1826, died from heart failure, July 16, 1910, near Pittsburg, Darke County, Ohio, aged 84 years, 7 months and 2 days. He was married to Sarah Isenbarger in 1846. To this union were born six sons and two daughters. One son and two daughters preceded him. He leaves an aged wife, two brothers, one sister and five sons. Services at the home by Eld. Jesse Stutsman. Interment in the Abbottsville cemetery.—Levi Minnich, Greenville, Ohio.

Edwards, Bro. John Grattan, of near Burkittown, Va., died suddenly of heart failure at his home, Aug. 30, 1910, aged 68 years. He was buried the following evening. Bro. Edwards was a faithful member of the Church of the Brethren. Having come to the church rather late in life, he was found ready and willing to do his part for the Master. He leaves an invalid wife and three grown children. Brethren Peter Garber and W. K. Conner conducted the funeral services. Interment in the Summit church cemetery.—P. B. Williams, Bridgewater, Va.

Fisher, Bro. Harry B., born in Miami County, Ind., July 13, 1867, died at the home of his father, John Fisher, in the bounds of the Mexico church, Sept. 18, 1910, aged 43 years, 1 month and 5 days. He was married to Cora Himelick, April 11, 1895. To this union were born four sons. His wife died Oct. 22, 1908. Bro. Harry united with the Church of the Brethren May 25, 1895, and was elected to the office of deacon Sept. 3, 1902. In this office he served faithfully until the end, so far as his health would permit. Services by Eld. John Wright, at the Mexico church. Text, 1 Thess. 4: 13, 14.—A. D. Lair, Mexico, Ind.

Fourman, Margaret, wife of Jacob Fourman, born March 22, 1842, died Aug. 21, 1910, aged 68 years, 5 months and 9 days. Services at the Church of the Brethren at Pittsburg, conducted by Bro. Jacob Brumbaugh and Eld. Newton Binkley. Interment in the Abbottsville cemetery.—Levi Minnich, Greenville, Ohio.

Fry, Bro. Solomon, born in Lancaster County, Pa., Sept. 9, 1834, died at his home in Mogadore, Ohio, Sept. 15, 1910, aged 76 years and 6 days. He was a faithful member of the Church of the Brethren. His companion and two daughters preceded him. Four sons and two daughters survive. Services by Brethren Wm. Elder and M. S. Young. Text, Amos 4: 12. Burial in Springfield Church cemetery.—Alice C. Mumaw, Mogadore, Ohio.

Hoover, Sister Eliza, nee Studebaker, died within the bounds of the Cedar Creek congregation, Ind., Sept. 17, aged 77 years and 13 days. Services by the writer from Eccles. 11.—D. E. Hoover.

Kiesong, Sister Cora Ann, daughter of Daniel and Louvina Mote, born near Laura, Ohio, July 31, 1868, died at Custer, Mich., July 8, 1910, aged 41 years, 11 months and 7 days. She was married to John Kiesong Nov. 11, 1884. To this union were born seven children, all of whom survive her, except an infant son. She also leaves a husband, an aged father, one brother and four sisters. She bore her affliction patiently and hopefully to the last. Her body was brought to Ohio for burial. Services at Potsdam, July 13, by Elders Jesse Stutsman and Newton Binkley. Interment in the Ludlow cemetery.—Levi Minnich, Greenville, Ohio.

Homer, Bro. Addison A., born in Adams County, Pa., Aug. 25, 1862, died Sept. 18, 1910, at his home near Carlisle, Pa., in the bounds of the Lower Cumberland congregation, aged 58 years and 24 days. Services in the Baker meetinghouse, near Allentown, Pa., Sept. 22. Interment in the graveyard adjoining. Bro. H. Beelman, of the Lower Cumberland congregation, conducted the services, assisted by Bro. D. I. H. Widders, of Harrisburg, Pa. Text, Isa. 38: 1. Nov. 27, 1877, he was married to Mary M., youngest daughter of the late Eld. Moses and Sister Hannah Miller, near Mechanicsburg, Pa. To this union were born one son and seven daughters, all of whom, except the youngest daughter, are members of the Church of the Brethren. About three weeks before his death Bro. Homer, with his son Moses, was repairing a building, and as the timbers were heavy, it is believed that he strained himself by lifting too heavy. Lockjaw ensued several days later, causing much pain and suffering, until Sunday evening, when his death occurred.—Clarence E. Long, Mechanicsburg, Pa.

Leffel, Sister Anna May, nee Jacobs, born in Hattingsentz, Hessen, Germany, Oct. 29, 1834, died at her home near Kossuth, Ohio, Sept. 5, 1910, aged 75 years, 10 months and 8 days. In 1856 she came with her parents to this country. She was united in marriage to Peter Leffel, Dec. 1, 1853. To this union were born seven sons and four daughters. She united with the Brethren in 1859, and has since lived a consistent member. Her husband died in 1874. She leaves six sons, three daughters and one sister. Services in Kossuth, Ohio, by Bro. David Beverly.—I. W. Beverly, Lima, Ohio.

Leininger, Adam, son of Sister Leah Leininger, died at his home, Cuyahoga Falls, Ohio, Sept. 15, 1910, aged 44 years, 11 months and 27 days. Burial in Springfield church cemetery.—Alice C. Mumaw, Mogadore, Ohio.

Mosser, Sister Sarah, widow of Bro. Jacob Mosser, born in Somerset County, Pa., Feb. 27, 1840, died at her home in the Bear Creek congregation, Garrett County, Md., Sept. 15, 1910, aged 70 years, 5 months and 23 days. Services by Eld. David Hostetler and Bro. Jeremiah Beeghly.—S. A. Miller, Accident, Md.

Rowdabaugh, Sister Salina, nee Shaw, born Aug. 10, 1819, in Lancaster County, Pa., died Sept. 23, 1910, of paralysis, at the home of her son, Solomon Rowdabaugh, in Jackson Township, Elkhart County, Ind., aged 91 years, 1 month and 13 days. She was married to John Rowdabaugh Sept. 6, 1839, near Carlisle, Cumberland County, Pa., by Rev. Thomas Thornton. In May, 1851, they moved to Montgomery County, Ohio, ten miles northwest of Dayton. They resided there nearly ten years. Oct. 7, 1880, they went to Elkhart County, Ind., and located on the farm where she died. Two children survive her. Her husband, one infant son and a daughter preceded her to the spirit world. She was the last survivor of her brothers and sisters, three sisters having died within the last five months. She united with the Church of the Brethren about forty-eight years ago, having an exemplary life, and faithful to her profession. Services by Bro. James Neff and Bro. Amsey Clem. Text, "The Power and Wisdom of Christ." Interment in Baintertown cemetery.—Pearl Geyer, Syracuse, Ind.

Sizer, Bro. Daniel S. T., born Sept. 5, 1823, in Botetourt County, Va., died Aug. 25, 1910, in the county where he was born. Services by Eld. J. A. Dove at Haymakertown church.—C. D. Hylton, Troutville, Va.

Smuts, Sister Nancy, nee Landis, born in Stark County, Ohio, Jan. 4, 1858, died in the bounds of the Markle congregation, Ind., Sept. 15, 1910, aged 52 years, 8 months and 12 days. Feb. 14, 1884, she was married to Bro. Wisely Smuts, who, with three children, survives her. For thirty-three years she was a member of the Church of the Brethren. Her services by the writer in the U. B. Church at Zanesville, near her home. Text, 2 Tim. 4: 7. Interment in the Zanesville cemetery.—D. B. Garber, Markle, Ind.

Worthinger, Sister Susan, nee Shank, born in Rockingham County, Va., Nov. 5, 1819. She came to Elkhart County, Ind., when nineteen years old. She was one of the oldest sisters; died of old age in the bounds of the Rock Run church Sept. 21, 1910, aged 91 years, 11 months and 15 days. She was a faithful member of our church. Services at the Lutheran church, at Fish Lake, by the writer. Text, 2 Tim. 4: 6-8.—I. L. Barker, R. D. 9, Goshen, Ind.

Yoder, Sister Anna, wife of Bro. Jonathan V. Yoder, died Sept. 10, 1910, at her home east of Shipshewana, Ind., after an illness of two days, aged 62 years and 15 days. She is survived by her husband and eight children. Two children preceded her in death. She was a member of the Church of the Brethren for forty-one years. Services at the English River church by the writer, assisted by Brethren S. J. Burger and N. H. Shutt.—J. H. Schrock, Middlebury, Ind.

## Jerry McAuley

### An Apostle to the Lost

A most interesting recital of the life of one who, when redeemed from sin, became a most earnest and effective soul-winner. The story of his conversion while serving sentence in Sing Sing; his struggles and temptations; his triumphs and victories, all help to make this a real testimony of God's saving grace.



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## FULL REPORT OF Annual Meeting

Every members of the Church of the Brethren ought to read the report of the Winona Conference. Even those who were there during the week could not possibly get the full benefit of all that was done, and to those who were not there the published report will be the only source of full information. All want to read it. The addresses delivered at the Missionary, Educational and Sunday-school Meetings form an interesting and valuable part of the report. The queries discussed this year are of vital interest to the workers in the church, and every member ought to be a worker.

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# THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 49.

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## AROUND THE WORLD

WITH the Jews of old the teaching of a trade to their sons was made obligatory, just as the acquirement of domestic arts was deemed a necessary accomplishment for their daughters. Much of poverty and shiftlessness, so prevalent today, might be avoided, if men and women were fully competent for the work assigned them. The Swiss Canton of Fribourg is now making trade education for boys and domestic training for girls a compulsory feature of education. The idea is an excellent one. Intelligent application to a useful pursuit goes far in bringing about that degree of peace and contentment which, we are assured, "is great gain."

THE increasing number of divorces, as shown by recent statistics, is causing alarm among students of social conditions, for the figures are indeed appalling. With a ratio of twenty-five divorces to a hundred marriages, as shown in San Francisco, Cal., and percentages only slightly less in our other large cities, one is made to wonder what causes lead up to this large and deplorable amount of domestic infelicity. Quite different are the experiences, occasionally reported, of long and happy marriages. In two recent cases there were unions of seventy and sixty-seven years respectively. One couple agreed that "temperance and forbearance" were the best safeguards against domestic difficulties. The other couple offered a still simpler and sweeter explanation,—"We just loved each other," said the wife. There is the secret of every happy marriage, the real solution of the divorce problem, and the absolute preventive of wrecked homes.

By the recent action of revolutionists, Portugal has been enrolled among the world's republics. At one time such an announcement might have aroused undisguised enthusiasm, but we are more critical, nowadays, of newborn republics. We want to see whether their citizens know something of the arts of self-government, on which the stability of any republic depends. Oct. 6 the new Government, with Theophile Braga as provisional president, assumed full control of affairs at Lisbon, the capital. At that time King Emmanuel and the royal family had already reached Gibraltar, and are now safely sheltered under British protection. The deposed King need not worry about the action of his turbulent subjects. He may be glad to leave a country where the assassins of his father and brother live undisturbed. His own life is safer anywhere than in Portugal. Abundant financial resources will enable him to live in any country he may select. Probably

he will find more real happiness in the avenues of private life than he ever did in the gilded halls of royalty. Ambition may lead presumptuous aspirants to seek the high stations of life; far better is the true greatness that is only to be found in humble and lowly service for others.

It is a matter of profound gratification that the last stronghold of licensed gambling,—the State of Nevada,—has at last, by a drastic State law, deprived gambling of all legal rights. Oct. 1 all places of the kind were closed. It is said that millions were invested in these enterprises, but that now the law will be enforced to the letter, and at all hazards. It is well that the conscience of Nevada has at last awakened to its lawlessness, and that hereafter there is to be a more wholesome and salutary influence in behalf of righteousness.

At Manchester, England, the trouble with the Federation of Master Cotton Spinners, which resulted in the lockout of 130,000 operatives, was settled Oct. 6, and the mills were reopened a few days later. The discharge of an employé had brought about the trouble which finally resulted in the lockout. After a financial loss of nearly half a million dollars in wages, the case is to be arbitrated,—a course that might have been profitably followed at the start. One is made to wonder if people will ever see the foolishness of attempting to gain desired concessions by means of a strike, when the more equitable method of arbitration offers a far more desirable means of settling the whole trouble, to the great benefit of all concerned.

THE resignation of a prominent rabbi of Chicago, in order to assist in the establishment of a Jewish community in the South, directs attention to an important movement, now being set on foot, to divert Jewish immigrants from the large cities to agricultural districts. Influential Jews, for some years, have labored on a plan of this kind, which is now being developed by the Farm Labor Bureau of the Jewish Agricultural and Industrial Aid Society, with headquarters in New York. Already five hundred Jewish farmers have been located on property which they will eventually own. The congested condition of our cities makes movements of this kind eminently desirable, and worthy of general application. Thousands of acres, now uncultivated, might be purchased by associations, and sold on easy terms to city dwellers who desire to escape from the crowded tenements to the free and independent life of the farmer. Here, too, religious influences, tactfully placed within their reach, might result in the most happy effects.

THAT Japanese traders, naturally in close touch with China, should have been largely displaced by German traders throughout the Celestial Empire, is causing wonder and consternation in the land of the Mikado. Closer investigation reveals the fact that the Japanese failed to adapt themselves to the needs of the situation. They neglected to study Chinese customs and usages, and failed to be so ciable with their would-be customers. The Germans were different. Entering heartily into the life and interests of their Chinese customers, they made them their friends, and now largely control the bulk of the trade interests. There is a lesson in this that holds good the world over, and while "the children of this world are wiser in their generation than the children of light," let us not forget that much of our success in spiritual matters depends upon our tactfulness and cordiality towards those whom we wish to win. He that would have friends, Solomon assures us, "must show himself friendly."

As a nation we have abundant reason to rejoice. At the end of a summer, somewhat more uncertain than usual, abundant grain crops have cheered the heart of the toiler. The Government's September report indicates a corn yield but little below the record, and well above a five-year average. Only once in ten years,—in 1901,—has there been any really extensive damage to corn. Comparing our crops, year by year, with those of other countries, we are richly blessed indeed. Should not the gratitude of our hearts lead to more devoted lives and a fuller consecration?

THE first Imperial Parliament of China convened Oct. 3, when the newly-constituted Imperial Senate was opened by the regent, Prince Chun. For the "Celestials" this marks an event of no ordinary significance. Even twenty years ago such an unexpected occurrence would have been classed with the impossible things. Intense conservatism marks all the acts of the Chinese, and it is all the more remarkable that so great a concession as this has been made to the insistent demands of the people. The globe-encircling spirit of progress, however, has even penetrated the Oriental mind, and we may look for developments little anticipated. The China field, in its reformatory stage, presents opportunities to the earnest missionary that will keep him busy for some time to come, unless threatening disturbances in the interior provinces militate against his ready compliance with the "Go ye."

ONE of the native farmers in the Lebanon region of Syria, between Beirut and Damascus, recently permitted an enterprising American to demonstrate the efficiency of his threshing machine on a crop of grain. The work was finished in two days, while it would have taken the farm laborers many weeks to thresh it by the antiquated methods of the country. The American demonstrator, however, finds great difficulties in that land of staid conservatism. The laborers fear that they will be thrown out of work and offer the most stubborn resistance against the introduction of modern farming machinery. And yet they can not lock the wheels of progress. The farmer whose grain was threshed by the American machine was able to market his crop in time to take advantage of the high prices. In addition he also economized in threshing expenses. Convinced of their value, he is now a firm believer in modern American agricultural implements. Improvement in methods is always in order, and that applies to the spiritual domain also.

MILITARISM has been given new emphasis by a recent recommendation of Gen. Leonard Wood. He strongly urges that by Congressional enactment every boy in the United States, more than thirteen years old, be trained as a soldier. He would surpass even the famous compulsory military drill of Germany,—so he says,—by introducing this extended military education into all the schools. The General claims that every boy should learn to use a rifle as a part of his school course. He would have him be a professional marksman, and also to be fully versed in the rudiments of military tactics. Should the proposed plan be adopted by Congress, it would place the Brethren, together with other nonresistant churches, in a peculiarly unpleasant attitude. They would not want their boys to be trained for war, and yet they may be compelled to face the crisis, unless public sentiment should be strong enough to forestall the enactment of the contemplated measure. Peace advocates should rally to the support of any concerted movement that will effectually nullify the proposed plan.



## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

### The Sculptor.

I am the sculptor: I, myself, the clay,  
Of which I am to fashion, as I will,  
In deed and in desire, day by day,  
The pattern of my purpose, good or ill.  
In breathless bronze nor the insensate stone  
Must my enduring passion find its goal;  
Within the living statue I enthrone  
That essence of eternity,—the soul.  
Nor space nor time that soul of yearning bars;  
It flashes to the zenith of the sky,  
And dwelling 'mid the mystery of the stars,  
Aspires to answer the eternal "Why."  
It loves the pleasing note of lute and lyre,  
The lily's purple, the red rose's glow;  
It wonders at the witchery of the fire,  
And marvels at the magic of the snow.

"Who taught," it asks, "the ant to build her nest?  
The bee her cells? the hermit thrush to sing?  
The dove to plume its iridescent breast?  
The butterfly to paint his gorgeous wing?"

"The spider how to spin so wondrous wise?  
The nautilus to form its chambered shell?  
The carrier-pigeon under alien skies,  
Who taught him how his homeward course to tell?"

By force or favor it would win from fate  
The sacred secret of the blood and breath;  
Learn all the hidden springs of love and hate,  
And gain dominion over life and death.  
In every feature of this sculptured face  
Of spirit and of substance, I must mould  
The shining symbol of a grander grace;  
The hope toward which the centuries have rolled.

Oh, hands of mine that the unnumbered years  
Evolved from hoof and wing and claw and fin,  
'Tis ours to bring from out the stress and tears,  
A godlike figure fashioned from within.

### Shall I Study Greek?

BY J. E. MILLER.

I AM frequently asked, Shall I study Greek? It is a simple question and one that is answered now, in the affirmative; again, in the negative. Much depends on who you are. Many of those who ask it mean, Shall I study New Testament Greek? Often those who ask it are ministers. Always to give the correct answer is not easy, for conditions enter that make an absolute answer impossible. There are, however, some general principles that will aid in arriving at a proper solution of the problem. Let us look at a few conditions that may enter into the case.

Suppose the questioner is a minister. Some of the points to consider are his age, occupation, and literary attainments. How much preaching is he doing? To what class of people is he preaching? These are some of the vital conditions to be considered.

If the minister is an elderly man, the probabilities are that it will not be advisable to take up the study of Greek. A language is not easily learned after years have brought on that period in life where memory does not work readily. For remember that if you wish to learn a language you will be required to do much memory work. Not that the work does not call for real thinking and reasoning and close observation, but there is a certain amount of it that is memory work, pure and simple, and an aged person can not readily memorize.

Again, if mental work has not been, and is not now, a regular part of the person's daily round of duties, to take up Greek will hardly be advisable. The study of any foreign language is a task of not a little weight. This is especially true of Greek. It should not be undertaken by one who does not know what hard study means.

Before one takes up the study of Greek, even of New Testament Greek, it is desirable that he first have a good knowledge of the English language. If grammar and rhetoric are subjects that do not appeal to you, then Greek and you can not have anything in common. If the English language, with almost no inflection, "stumps" you, do not bother your head about the Greek. The language is highly inflected and

while it is true that a knowledge of Greek will aid your English much, just remember that you must have some English that can be aided before this help will become yours. It is very desirable that, in addition to a good knowledge of English, you should also have a knowledge of some other foreign language. It will make the road easier for you.

I feel that this matter of a knowledge of English should be emphasized. Though I love Greek and wish all of our ministers knew considerable about it, I am far from saying that you can not understand the Bible without a thorough knowledge of the Greek language. I consider the English language a language that has proved its power to express ideas in a clear, concise and logical way, and the minister who understands his English New Testament, and avails himself of the various translations now at hand,—that is the Authorized, the Revised, and the American Revised,—has a commentary on the Greek New Testament that means much, if it is properly used. To be sure he who has these along with his Greek has a desirable advantage. But in general these three translations will come much nearer the truth than the translation made by one who has only a smattering of the Greek language.

For the minister who would preach to illiterate people, the Greek would not be so helpful. For one who preached only once in a very great while it could not work miracles. For one who wished to make a display in the pulpit it could do only harm, for the place to use Greek in a study of the New Testament is in the study, while the sermon is being prepared. In the pulpit, when the audience in front is English, the preacher must use his English and should use his very best English too.

To understand the New Testament Greek well, one should, by all means, have a knowledge of the Classic Greek. Today everything is studied along the historic line,—the line of development. To go back and trace the use and meaning of words, constructions and sentences in an earlier day, aids much in understanding their use in a later period of a language. Of this he can not avail himself who has not studied other Greek.

One should have at least two years of Greek if he wishes to get anything out of it. To take merely enough to know a little, I feel, sometimes, is more of harm than benefit. Three or four or even six years would be much better, but no minister should set his aim at less than two years at the very least. If he can not give that time to this language, it would be better to take up some other study.

The editor of the MESSENGER has said some excellent things on reading in and out of the New Testament. I am certain that if more of our people had a knowledge of the original language in which this Book was written, we would not misinterpret scriptures as we sometimes do. I hope that the time is not far distant when all our younger ministers will take at least three or four years of Greek, along with a full college course, ending it all with a thorough study of the Bible.

—Mt. Morris, Ill.

### The Simple Life.

BY A. W. ROSS.

THE question of the simple life, its importance and how to maintain it, is one that has occupied the attention of many of the world's best thinkers. They have recognized that man can never be at his best when amidst environments flushed with superfluities, excesses and extravagances of every sort. Even men competing for worldly crowns well know that their only hope for success lies over the path of self-denial. The vilest of the vile would scorn the chariot racer who would be so idiotic as to weigh down his steed with a lumber wagon. Men, too, know well enough that as the heart is so the mouth speaketh,—that you can't expect many wise words from drunkards, that you can not hope for honesty where covetousness reigns; that you are not likely to find many people fasting and praying where feasting is the order of the day; that saints are not likely to be living in palatial dwellings; that deep spirituality is not apt to be hidden under broad phylacteries; clean hearts behind unclean lips; and humility behind vain show.

James knew full well what he was saying when he told us that "the friendship of this world is enmity with God." Paul was correct when he said, "The carnal mind is enmity against God." John was sure of his ground when he said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Christ was stating the truth when he said, "For where your treasure is there will your heart be also. . . . Ye cannot serve God and Mammon. . . . Therefore take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. Is not life more than meat and your body more than raiment?"

So much respected is this principle of the simple life, that in heathen lands the ascetic is given the greatest reverence and many times is edified and worshiped. To the great messengers of righteousness, John the Baptist and Jesus the Christ, however, has been reserved the task of showing to the world the true type of the simple life, and that the true meaning of "Except a corn of wheat fall into the ground and die, it abideth alone," is found in the words, "But whosoever will be great among you let him be your minister."

They have demonstrated by their lives that the simple life and the highest type of righteousness are not found in nakedness, inactivity, bodily affliction, seclusion and in being self-centered, but in chastity, modesty, plain living, and in activity for others. But how to maintain the simple life among us is the question that has given us no little concern. That the Bible teaches it is evident to all; but the application of the principle to our every day life has been a problem of no small moment. Too often have we forgotten that the teaching of the Scriptures apply not only to our dress, but to every detail of our lives,—our attire, our conversation, our homes, our friends, our conveniences, our amusements, etc.

"Be not conformed to this world," means to me that though the world dresses gaudily, arraying itself in ornaments and costly apparel, I should dress modestly and plain, and have rather the ornaments of a meek and quiet spirit. It further means to me that though the world delights in high-sounding phrases, filthy conversation and subjects of the carnal mind, I should have my conversation such as becometh Godliness, and should think on things that are heavenly; that, while the world seeketh her own, drives hard bargains, oppresses the poor, the widows and the fatherless, I should rather give to my needy brother, and administer to the widows and the orphans in their afflictions; that, though the world delights in extravagances, excesses, and frivolities, I should avoid all these, knowing that God requireth me to be a good steward over his possessions entrusted to me; that, while the worldly revel in great Sunday feasts, Sunday picnics, Sunday excursions and vain amusements, I should respect the Lord's Day and keep it holy unto the Lord; that, while the world praises men living in palaces gorgeously furnished, I should be happy in a humble home, remembering that my Lord had not where to lay his head; that, while the world seeks places of rank and power before the eyes of men, I should seek only a humble place among the redeemed ones, and power over sin and the evil one.

—Vyara, Surat District, India.

### My Four Parables.

BY JAMES M. NEFF.

FIRST. The kingdom of heaven is likened unto a great Creator who created a race of beings and placed them upon a beautiful plain, which, however, was devoid of any of the blessings of immortality. Ascending from one side of this plain was a precipitous, rocky cliff, so high that not one creature of all this race could scale it. Above and beyond this cliff stretched another beautiful plain upon which were stored all the blessings of immortality. The only Son of the Great Creator, seeing the sad state of this unfortunate race, descended from his throne and let down a ladder reaching from the lower plain to the upper, and then he descended and walked among the people and cried, "Ho



every one who yearns for the blessings of immortality! They are amply provided, they are paid for, they are yours without money and without price. They are to be found at the top of the ladder. There you will find heaven, salvation,—all for which you yearn. Ascend the ladder! Ascend! Ascend!"

And the fact that they all did not unhesitatingly ascend is a matter of unspeakable astonishment. Some did, and on reaching the top found all they had been promised. Some remained below and argued with the Son, saying, "We want all these good things of which you speak, but the conditions you impose are unreasonable and unjust. Bring these blessings to us where we are. We will not ascend the ladder." And those who remained below all likewise miserably perished.

And herein is illustrated that salvation revealed in the Scriptures, which is provided as the free gift of God, but which is offered only upon conditions that must be complied with. Those who ascend that ladder, in so doing, "do his commandments," and thereby have "right to the tree of life and enter in through the gates into the city." The salvation which is found at the top of the ladder was neither provided, put there, nor paid for, by the creature's effort. "Not of works," "it is the gift of God." Not one of all the creatures who attain to that happy state can "boast" that he worked on earth and so paid for what he has received in heaven. He simply complied with a few simple but necessary conditions, which, in no possible sense, can be regarded as the giving of an equivalent.

SECOND. The kingdom of heaven is likened unto a great Creator who built about an inclosure a great, impenetrable and insurmountable wall, and through the inclosure he built a like wall, making of the one inclosure two. He created a race of beings and placed them in one of these inclosures and provided eternal salvation and all the blessings that go with it and placed them in the other inclosure. Long did these poor creatures yearn for the salvation which was so near, but they could neither break through nor scale the wall. The only Son of the Great Creator, seeing the sad state of this unfortunate race, descended from his throne and broke down this middle wall of partition. Then he stood in the midst of the people and cried, "Ho every one who yearns for the blessings of immortality! They are amply provided, they are paid for, they are yours without money and without price. Here you will find heaven, salvation and all for which you yearn; in this immediately adjoining inclosure. I welcome you and I urge you to come." And the fact that every creature of the race did not at once accept this gracious invitation is a matter of unspeakable astonishment. Some did, and on passing through the breach in the wall found all they had been promised. Some remained where they were and argued with the Son, saying, "We want all these good things of which you speak, but the conditions you impose are unreasonable and unjust. Bring these blessings to us where we are. We will not pass through the breach in the wall." And those who remained where they were all likewise miserably perished.

And herein is illustrated the same truth that is brought out in the first parable, and is intended for those, the bent of whose minds might incline them to feel that the ladder of the first parable involves too much climbing, or that it represents man in his natural state as too far removed from salvation. But this second parable is intended to mean not a whit less than the first. The passing through the breach in the wall in this parable is intended to mean just as much as the climbing of the ladder in the first, and represents the doing of all those commandments that are referred to in the Scriptures as necessary to salvation.

THIRD. The kingdom of heaven is likened unto an incident that occurred in my home. I had been to the store and bought a few apples and paid for them. They were mine. I had a right to give them to whom I would or otherwise dispose of them as I pleased. I took them into the house, took one apple out of the bag, which I placed on a high shelf, well out of the baby's reach. Then I seated myself in the arm chair, held up the apple and called the baby, saying, "Come, baby, sit on my knee and I will give you an apple." I do not ask her to pay for the apple. It is already paid for.

Moreover, it would be unjust for me to ask her to pay for it. She could not pay for it. She has been in our home more than a year, but in all that time she has not done enough to earn the price of an apple. I do not demand that she earn it. I only make the simple requirement that she come and sit on my knee. If she does so, I give her the apple freely. If she stands back and scowls and whines and insists that I bring the apple to her, she does not get it.

And herein is illustrated the fact that God offers us salvation as a free, but not an unconditional, gift. He tells us we cannot pay him for it by service, but he names a few simple conditions upon which the gift is to be given, by which, if we promptly and cheerfully comply, we shall be saved, but which, if we willfully disregard, we shall be lost.

FOURTH. And again the kingdom of heaven is likened unto the relations between two neighbors,—Smith and Brown. Smith was rich, owning many broad acres in the immediately surrounding country. Brown was poor, owning no acres at all. The two men were fast friends, and companionable to a degree altogether unusual in the relations between the rich and the poor. By hard labor and frugality Brown had accumulated a little means with which he now decided to go farther west where land was cheap, and secure a home. On hearing this, Smith remonstrated with him as follows: "Mr. Brown, I can't think of seeing you leave the neighborhood. Your presence and friendship bring me constant satisfaction, and I want you to stay near me. Here lies a beautiful forty-acre tract, immediately adjoining my homestead, which I will sell you at the low price of \$2,000.00."

"I assure you, Mr. Smith," replied his neighbor, "our friendship yields me no less satisfaction than it does you, and to continue to live as your neighbor would be a great pleasure to me, but I can not buy your land."

"I am sure you can."

"No, Mr. Smith, it would take the last dollar of my scanty hoard to pay the purchase price of the land, leaving me absolutely nothing with which to build a house in which my family could live in comfort, or with which to buy a team and implements with which to work the land and make a living. I think the only way for me to secure a home is to go where land is cheaper."

"I will make you easy terms. I would not think of suggesting that you go into any transaction that would take away the slightest comfort from your family."

"I deem it unwise to involve myself so heavily in debt. If we should be overtaken by sickness or other calamity, then what?"

"Listen to my terms. I want you as my neighbor, and I want to see nothing in your circumstances that will render you or your family uncomfortable or discontented. I want you to have the land and I expect you to pay \$2,000.00 for it, payments to be made in the following manner: You pay at least \$200.00 per year for ten years, but the money is not to be paid to me. You are to spend it in improving the place, in building house, barn, fences, and buying team, vehicles, implements and such other things as, in your judgment, will contribute most to your comfort and happiness on the farm, and when the \$2,000.00 shall have thus been spent, your obligation will have been discharged and a warranty deed will be executed to you for the forty acres."

And here Brown's amazement was beyond expression. "Why, Mr. Smith," he said, after a period of hesitating silence, "as I understand your terms, I would be paying myself all the time, and not you. Where does your pay come in?"

"I would have you distinctly understand, Mr. Brown, that the very thing I seek, in making you this proposition, is to have you do the best thing for yourself, pay yourself, and not me. I will find my reward in having you as my neighbor and friend."

Did you ever hear of a land sale like that? It is altogether the unusual kind, but it illustrates God's method of dealing with us. O brother, did you ever think that what is usually thought of and spoken of as service to God is the very highest service to ourselves? Every commandment we keep, every service we render,

every sacrifice we make for the cause of Christ, is the very thing we need to do for our own highest good. Many of these things he demands of us and tells us that unless we do them we cannot be saved, but all of them are things to be done for our own benefit, and not for his. Yea, it is a thousand times true that salvation is free. God not only gives it to us without money and without price, but, over and above it all, he repays us abundantly for every service we render him, converting that service, as he does, into a blessing upon ourselves.

Clovis, N. Mex.

## More About Christian Workers.

BY J. G. ROYER.

THAT a Christian Workers' meeting may be productive of the greatest good, preparation must be made for it in advance.

Leaders should be appointed from two to four weeks in advance. The one so appointed should begin his preparation at once. He should plan as to how he means to conduct the meeting as a whole. He should decide upon what he will bring forward first, second and last, and how he means to proceed so as to give life and spirit and movement to the meeting.

In his preparation the leader should put special stress upon the study of the Scripture lesson given. He should become so filled with the spirit of its teachings that he can state in a few words and in a concise manner, the meaning and general teaching of the subject. This well done will be helpful in suggesting thoughts to such as without it might have nothing to say. He should also make a careful study of all the texts given under the several divisions of the outline, and select those which he may wish especially emphasized. Here, like in preparing to teach a Sunday-school lesson, it is important that he decide in advance *what*, and *what not* should be given more prominence. Of course the leader can not always control the drift of the meeting; and he should not be so pattern-cut as to be determined to have it go his way or not go at all. He should be willing to follow the leadings of the Spirit, even if it should diverge more or less from his contemplated course. Above all else, let the leader feel the responsibility of his position, having his own soul filled with the subject and being imbued with influences that will tend to give the meeting an atmosphere of devotion, and make it manifestly religious.

The song service should be both spirited and spiritual, "making melody in the heart to the Lord." It should be worshipful rather than a mere musical recreation. The prayer should not be too long. It should be simple in language, and meekly submissive in spirit. It should voice the devotions of those assembled, bearing their hearts heavenward.

The young people should bring their Bibles, and when the leader calls out the references, given in the lesson, they should call them back promptly, and be ready to read when called upon. Let the young people and the boys and girls do most of the reading. Besides reading the references, given in the outline, they should be encouraged to give short readings, such as parts of the write-up of the lesson in *Our Young People*, and other appropriate selections. The readings and the speeches should be short and to the point. Let there be many one-minute speeches and very few speeches over three minutes. Preachers and other wordy speech-makers would do well to have a watch in the hand, then stop promptly at the end of three minutes. Long speeches are hard on the interest and good results of the meeting.

Let the leader, together with all present, pray and labor to make the meeting what it is designed to be,—a spiritual meeting with an air of reverence and worship.

Mt. Morris, Ill.

## Bible-Study Helps.

BY PAUL MOHLER.

I AM very proud of and glad for the independence of the founders of the church. To me it is an evidence of remarkable wisdom and strength of character in those who began the reformatory movement that has reached us, that they not only refused to accept the



conclusions of other Bible students, but also refused to fasten their own conclusions upon their followers. If our first Brethren had formulated a creed, the church would have been bound by that creed even as other churches are. It is an awful thing for any body of people to accept the conclusions of any Bible scholar, or set of Bible scholars, no matter how pious and scholarly they may be. To be on safe ground, the church must always preserve her independence of Bible interpretation. Whenever we lose that, our doom is sealed; we will be as the blind that are led by the blind,—certain, at some time in our course, to fall into the ditch.

And the same thing must be said of the individual. Whenever I accept the conclusions of another man, no matter how great and wise he may be, on any matter of Bible interpretation, I am in great danger of being led astray.

It is so much easier for a hard-worked minister to get his sermon out of a commentary than to dig it out of the Bible,—so much easier to accept a plausible interpretation of a passage of Scripture than to really study it out yourself, and so much quicker. And when the minister has to work hard all week to make a living for his family, what can the church expect of him? Why even if he were to study independently, he would not dare to undertake anything very difficult because of a lack of time. So the church gets the minister's interpretation of the easier texts or the commentator's interpretation of the harder ones, and swallows it all down without discrimination, because she is too busy making money, or spending it, to study the Bible. Brethren, if this should continue, we would be lost as a people. If we are to be worth anything, as a church, we must be strong, independent Bible students.

But you say, "We study the Bible in the Sunday-school." Do we, indeed? I have been in a good many different Sunday-schools, in the last two years, and I have seen very little Bible study. I have seen a great deal of "quarterly" study, and that is about all. Even where the teacher was wise enough to try to have a real discussion of the scripture, the disputed questions were generally "settled" by reference to the quarterly. And I could not always blame the class for studying the quarterly, for the lessons we are given by the International Committee are often so poorly chosen that it takes a great Bible scholar to dig enough of practical points out of the little, isolated scrap of scripture they sometimes give us, to keep a class interested for a half-hour.

I am reminded of the Sunday-school secretary who told me last year of a Sunday-school he visited that was "either behind the times or ahead of the times" (he didn't know which) because they studied the Bible itself in the Sunday-school. Let us hope that school is ahead of the times and that we shall all some day move up to their standard. And let me say again, that if this present condition should continue, we are lost as a people. Whenever we let one set of men, outside the church, tell us what lessons to study in our Sunday-schools, and then let another set of men, inside or outside the church tell us what those lessons mean, we are but blind men following others who do not always see, and we are certain, sometime, to fall into the ditch.

Shall we not use helps then? Oh, yes, indeed. Use them, but do not abuse them. Study your Bible lesson yourself FIRST. Do your level best in careful, prayerful study. BE SURE to do that FIRST. Then read all the commentaries you have time for afterwards. But NEVER read them first. And if you are short of time, be sure to do your own studying, any how. I know that is a hard thing to do where there are so many books and papers pressed upon us to help us, and make things plain; but we must preserve our power of independent thought, even if we do not learn so much.

And now I wish to speak of what seems to me to be the boldest and most dangerous attempt I have ever seen to force an interpretation of the Bible upon the church. It is a Bible printed as other Bibles are, but divided into paragraphs according to the "conclusions" of the editors, and each paragraph given a heading purporting to indicate the subject of the paragraph. Of course it is nothing but a commentary on

the whole of the Bible, but it has this very dangerous feature. Commentaries are expected to be put upon the shelf for reference only. This one is intended to take the place of the uninterpreted Word itself, and it is being so used. I have seen this Bible used for family worship in the homes and carried to the Sunday-school, taking the place of the simple text of the Holy Bible, being bound as other Bibles are and almost as convenient to carry.

Now let me point out, more explicitly, the danger in this book. Whenever you have decided where the paragraphs in the Bible begin and end, and what each paragraph is about, you have, to a great extent, interpreted the Bible and settled a great many disputed questions. Some of the most important questions of Christian doctrine depend upon just that kind of interpretation. The man that carries and uses that Bible will find it almost impossible to study it independently, for those paragraph heads are right before his eyes in larger print than the scripture itself, and he cannot read half through a column without running against one of them. How, then, can he become an independent Bible student when he carries such a Bible?

Notice, that I have not said that the editor has given the wrong interpretation in his paragraphing; I haven't followed it through the book. But I think you will all agree with me that it would be the greatest miracle of modern times if any set of scholars should succeed in so interpreting the Bible from Genesis to Revelation without making a great many very grave blunders. I am sure I have never seen a greater exhibition of self-confidence than is shown by the editor of this work. May God deliver us from such presumptuous "helpers"!

Now let me say again, WE MUST BE BIBLE STUDENTS. It is our only safety. We do not dare to follow other men. We have some great Bible scholars in the Church of the Brethren. I firmly believe that there are no other Bible scholars in the world so safe to follow as some of our own Brethren. But God forbid that we, as a people, should ever blindly follow them, for they, too, make mistakes.

*Bethany Bible School, Chicago.*

## We Need Wisdom, We Need Understanding.

BY D. A. NORCROSS.

In these days of uncertainty and confusion,—in this perplexing age,—many conscientious and good-meaning people are at sea, and thoroughly unsettled as to where to go and what to believe; hence the great need of Divine Guidance, of wisdom and of an understanding heart.

Dear believers in Christ, God's grace has redeemed us from the bondage of our past sins and has conducted us so far along life's uneven journey. Surely, we can confide in the same Grace to guide us, as prisoners of hope, through the remainder of our journey through this wilderness of woe.

We need more Divine Wisdom, and this can be had by asking for it in the right way. James says to us, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." God is ready to help us, willing to guide us, but in order to profit by Divine Guidance there must be an abandonment of our wills. We must submit our wills into the Father's will and avoid trusting too much to our own reasoning, and to the thoughts and reasonings of others, but look to God for wisdom, understanding and guidance. We are inclined to look too much through our own eyes and the eyes of others. We look too much to those great standards which mold and rule religious thought, and we are often led to believe too many of their sayings, and thus are led from the simplicity of the Gospel.

But there is a safe way. God declares it. "Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding" (Job 28:28).

Wisdom is more valuable than rubies. The proper thing for the child of God to do, is to get wisdom, to get understanding. This will set the believer in the right place, in the presence of God. The object of Satan is to thrust in something between the heart and Christ. He often uses truth mixed with error, by

which to usurp the place in the heart which belongs to God's Word alone, thus hindering our progress in the ways of the Lord.

Yes, the great enemy of Christianity is ever on the alert to hinder God's plan and the spirituality, power and prosperity of God's people. When he sees God's faithful ones laying hold of some royal privilege of grace or power, he is up in arms, ready with his counterfeits to discourage and deceive.

God's simple and unchangeable Word must rule us, but not poor, weak man's interpretation of it. We may help one another in the unfolding of the Word, but we must be governed by the teachings of the Word. Nothing else will keep us in the heavenly way and give consistency to our Christian character. Jesus says, "My words they are spirit and they are life."

There is a strong tendency within us to be ruled by the thoughts and opinions of men. We may be influenced by doctrines that men have set up. These doctrines may have a great deal of truth in them, but we are not to be governed by the thoughts of men, but solely by the Word of God. God may communicate his truth to a man, but if we only see the man and hold that truth as simply coming from him it will have but little influence upon our lives. Unless we hold the truth as coming from God, through lips of clay, it has no Divine power over our hearts. It does not bring us into living contact with God, but hinders that contact.

Let us open wide our hearts, that the words of Christ may dwell in us richly in all wisdom (Col. 3:16). This is the true secret of discerning God's will and living the Christ-life.

In these perilous times there are so many opposing views soliciting our attention, so many conflicting voices falling on the ear that it is very difficult to steer one's course aright, in the midst of this troubled sea of professed Christendom, and reach a sound and safe conclusion.

It seems natural to crave a human guide in the midst of perplexing questions. How fondly the heart clings to those whom we deem competent to give us guidance in moments of darkness! How greatly we appreciate their much needed help! Sometimes when we go to one man he tells us one thing. Then, as we go to another, quite often he tells us the reverse. What shall we do? The only safe way is to go with confidence and a reverential fear to the Great Teacher, as our Infallible Guide, and ask for wisdom and an understanding heart. This is the secret of guidance in this world,—this barren wilderness through which God's redeemed children are now passing. This will enable God's faithful ones to "walk in wisdom toward them that are without, redeeming the time" (Col. 4:5).

The more closely we study the Good Book and lean upon God for wisdom and guidance, the more we shall be convinced of our personal need of this entire surrender to God's Divine authority. The safe thing is to fear, trust, love, and obey. May it be our chief joy to serve God with an eye single to his glory, feeling confident that he will ever sustain, protect and guide his obedient and trusting ones. Let us be true to God, and walk according to the light communicated to us, remembering that light not acted upon becomes darkness. Nothing is so dangerous as to tamper with the light which God gives us, for he may turn that light into gross darkness.

Dear brethren and sisters, let us "love and obey, for there is no other way," and then our peace will be as a river and our righteousness as the wave of the sea, and "God will be made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30).

*Lordsburg, Cal.*

## Spiritual Dynamite.

BY E. F. SHERFY.

FROM the Greek word for "power" as used in Acts 1:8, for example, we get the English word "dynamite." Now my readers all know the nature of dynamite. Because of its destructive power in modern use, it would, perhaps, not be wise to use it very freely as a figure in teaching spiritual truth, but there is one



characteristic of dynamite which will justify its figurative use in spiritual things:—the almost unlimited power to dislodge any obstruction and do it quickly.

With that fact in mind, I think we do no violence to Acts 1:8 if we should read it thus: "Ye shall receive (spiritual dynamite) when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost parts of the earth."

It is exceedingly gratifying to know that the "power" (the spiritual dynamite) is promised us before we are expected to go out into service. But I conclude, by our actions, that we too often are not anxious for that "dynamite" to come amongst us, lest it develop such a compulsive force as might necessitate our witnessing not only in Jerusalem (or around home) but also in Judea and in Samaria and in the uttermost parts of the earth.

The writer has recently been engaged in a series of meetings in a church which is sadly in need of at least one resident minister who would be able to give largely of his time to a somewhat scattered membership. In this church there are two good houses, both of which are in the heart of the most fertile farming district in the West. Their only ministerial help,—a young minister,—feels he must attend Bible School two-thirds of each year for some time yet.

The other day, while visiting a sister, a resident member in the above-mentioned church, she remarked how sad she was to come from one of the most flourishing churches in the East, where about ten ministers worked in one congregation, into this church which is so neglected.

As she expressed her disappointment, we could not help but breathe a prayer to God that, somehow, some "spiritual dynamite" might be thrown among a stronghold of preachers like that, so that some of them might be dislodged from their farms and stores, and, because of the dynamic force of the Holy Spirit, be compelled to go out to Judea and Samaria, and to the uttermost parts of the earth to witness for Christ.

More than one church, like the one mentioned above, has at its disposal thousands of dollars, some of which, I am sure, would be gladly appropriated towards the support of a minister who may be rich spiritually but poor financially.

Then, too, there is, with but few exceptions, no longer any legitimate excuse for a man of God to remain at Jerusalem (figuratively speaking) simply because he has his property, his home and financial interests there. Property will sell at about its value anywhere. We can buy again, where we are needed, at about the same relative price (taking everything into consideration) as we sell for, and if, in an exchange of property and a change of location, we should even lose a few dollars, many a church would gladly reimburse that. Can the loss of a little filthy lucre compare with the loss of souls? From this standpoint, also, there is seldom any reason why we have to remain where we are not needed.

How long, oh how long, will we let the Macedonian call go unheeded! That call comes not only from China and India, but it comes to my ears more and more distressingly from our churches in the homeland which, as I see it, are doomed to spiritual death and disorganization unless our professed men of God, our ministers who are not needed in their old home congregation, wake up to hear the almost agonizing cry, "Come over and help us."

Let us pray God to send among us a mighty demonstration of "spiritual dynamite" to waken us all up to our spiritual duty, and dislodge some of us from the bed rock of home ties, so that the whole Gospel may be carried to our sister churches and to the uttermost parts of the earth.

3435 W. Van Buren Street, Chicago, Ill.

### The Hickory Grove Meeting.

(Concluded from Page 665.)

have two Brethren schools in the District,—one at Mount Morris and the other in Chicago,—there is no jealousy between them. Their presidents and professors serve side by side in church work, and

to see them together, no one could tell that they represent different schools. On this occasion, representatives from both schools were on the platform and took part in the meeting.

The District Meeting opened Wednesday morning, at eight o'clock, with the retiring officers, Brethren John Heckman, I. B. Trout, and J. E. Miller, in charge. The roll call showed that all the churches in Northern Illinois, and several of those in Wisconsin, were represented by delegates. There were more elders among the delegates than usual. Years ago very few elders were sent as delegates but we are getting away from that custom. The delegates balloted for the permanent officers of the meeting. Bro. D. D. Culler was chosen moderator; Bro. James M. Moore, reading clerk, and Bro. J. H. B. Williams, writing clerk. They were all selected on the second ballot, and each one received twenty-two votes. After the reading of a part of John 17, the meeting was declared ready for business.

As is the custom with us, the financial reports were first taken up. The report of the Mission Board showed that fully \$3,000 had been received and expended for mission work, and that a number of missions are being taken care of. Some assistance has also been given to a few weak churches. The meeting authorized the appropriating of considerable more money than last year, and instructed the Mission Board to look after the weak churches, so that none of them suffer for the want of ministerial aid. The plan is to locate active ministers in as many of the weak churches as possible, with the understanding that the members of these churches do what they can to help with the expenses. Our District never did a wiser thing, and now we expect to see these churches built up and made self-supporting.

We had a very encouraging report from the Old People's and Orphans' Home. The Institution has become fully self-supporting. Steps were taken to perfect plans for taking care of orphans. This part of the work has never been put into operation by our District. A committee was appointed to draft plans for future operations, and present the same to the next District Meeting for adoption. We are not able to say anything regarding the Sunday-school work of the District, as the report has not yet been completed.

Several queries were before the meeting, and some of them drew out considerable discussion. One paper asked for a return to our former plan of holding the Ministerial, Christian Workers' and District Meetings at the same time. The request was granted, and next year the District Meeting will be held Aug. 10, probably at Mount Morris, to be preceded by the other meetings.

A paper in regard to ministers serving as "active land, colonization, or immigration agents, or promoting doubtful business enterprises," gave rise to one of the most interesting discussions heard in a District Meeting, in a long while. Our people have seen and heard just enough about ministers engaging in work that reflects upon their holy calling, as well as upon the church, to prompt them to say some very forcible things. No reflection was cast on the minister who is selling land, or colonizing people in an honorable way, and we have some of this kind,—but for the good of the cause, as well as for the good of the man himself, it is believed that when a minister starts out as an active land colonization agent, etc., he should lay his ministry aside until he retires from that kind of work. Especially, should this apply to ministers who travel over the country, selling stock and promoting doubtful business enterprises. Some things were told about this kind of work, upon the part of ministers, that would make exceedingly interesting reading, were we to publish some of these speeches. The delegates voted unanimously to send the paper to the Annual Meeting, with the full endorsement of the District.

We can not take space to mention all that was done, but the meeting was one of the very best ever held in Northern Illinois. It was not a large meet-

ing, but the spirit was fine and some things were done that will result in something. Bro. P. R. Keltner was chosen to represent the District on the Standing Committee of 1911, with Bro. I. B. Trout as alternate. The meeting closed about four o'clock. The closing service was quite impressive, and made all those present feel that the Spirit of God was in the assembly.

The members and their friends at Hickory Grove deserve praise for the way they entertained and cared for those who were their guests. They furnished good lodging and also good meals. But the best of all was their cheerful way of doing things. They made everybody feel welcome, and, so far as we could see, there was no partiality shown. We shall long remember the saints at Hickory Grove.

## CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

### FROM THE BETHEL CHURCH, ILL.

More than one year has passed since we came to this church, to take the pastorate. It has, indeed, been a pleasant year, because we can see that growth has been made. A deep interest at Sunday-school is being manifested in the study of the lessons, and the teachers are realizing the need of more preparation.

Our Christian Workers' Band is one of four others to help support two workers, preparatory to entering the foreign field. The Christian Workers are glad to have the privilege of helping in this work, as it lends strength to our young people. We are expecting to do more of such work later on.

The hands and hearts of the Sisters' Sewing Circle are busy preparing clothing to send to the needy. Surely, all our sisters would want to help in this work if they could read the golden text for their work, "Inasmuch as ye have done it unto the least of these, ye have done it unto me." None of us could stand it to see Jesus go hungry and cold.

Two young sisters were baptized during the year, for which we praise the Lord. We are praying for a still greater ingathering.

The writer held two series of meetings, one at Batavia, Ill., the other at Sunfield, Mich., during the summer. During our absence, Bro. Aaron Julius, of California, and Brethren Hoff, and Lauver, of Chicago, took charge of the preaching.

The pastoral work, together with five days of each week at Bethany Bible School, keeps one so well occupied that we do not have time for discouragement.

I. C. Snively.

78 Van Buren Ave., Naperville, Ill., Sept. 30.

### FIRST DISTRICT OF ARKANSAS AND SOUTH-EASTERN MISSOURI.

The Ministerial Meeting of the above District will be held in the Mt. Hope church, Ark., Nov. 2, 9 A. M. Sunday-school Meeting, same day and place, at 7:30 P. M.

#### MINISTERIAL MEETING.

1. How May the Members of the Brethren Church Be Induced to Take and Read Our Church Literature?—W. T. Price, Lee Woodell.
2. How Can We Best Reach the Non-church Goers?—W. T. Woodell, Eva G. Price.
3. Who Is Responsible for the Unfilled Calls for Preaching, the Lally, or Ministry?—C. H. Stearns, H. J. Lilly.
4. The Deacons' Annual Visit: (a) Its Purpose (b) Method of Conducting (c) Results.—J. H. Whitaker, Luke Burnett.
5. How Often Should Missionary Sermons Be Preached, and to What Extent Should Collections Be Taken?—H. I. Buechley, S. Tolley.
6. Value of Sisters' Aid Societies. How to Organize and Most Successfully Conduct Same.—Sister C. H. Stearns.
7. Round Table Talks.—Conducted by the Moderator.

#### SUNDAY-SCHOOL MEETING.

1. How Can We Have More and Larger Sunday-schools?—S. C. Tolley, E. M. Smith.
2. What Constitutes Proper Teacher-training?—H. I. Buechley.
3. Difficulties, and How to Avoid Them.—W. T. Price, W. L. Woodell.
4. Personal Work of (1) the Sunday-school Superintendent (2) The Teacher.—T. L. Woodell, Eva Price.
5. Needs and Helps in the Primary Department.—Luke Burnett, H. J. Lilly.

### MINISTERIAL MEETING OF TENNESSEE.

This meeting will be held in the New Hope Church, Jonesboro, Tenn., Oct. 28 and 29.

1. In What Way Can We Make Our Public Meetings More Spiritual?—Marion Laughrun, P. D. Reed.
2. Factors of Effective Preaching: (a) Preparation of the Message; (b) Preparation of the People for the Message; (c) The Message and Its Delivery.—A. E. Nead, J. D. Clark.
3. The Minister as Others See Him: Before, During and After the Sermon.—Austin Diehl, J. C. Bashor.
4. How Can We Induce Our Members to Carry out the principle of Nonconformity in Wearing Apparel?—C. H. Diehl, S. J. Bowman.
5. The Future Minister: How Supply the Demand for the Home Field?—S. W. Beals, Robert Edwards.
6. How Can We Awaken a Greater Interest in the Brethren's Children for the Church?—A. M. Laughrun, Sam'l Gaby.
7. Why Do I Love the Church of the Brethren?—Peter Miller, Robert Hilbert.
8. What Benefits Have I Derived from this Meeting?—Short Talks by All.

Committee, D. F. Bowman, Sam'l H. Garst, John B. Hilbert.



## THE ROUND TABLE

### Paradise.

BY J. D. HAUGTELIN.

THIS word occurs but three times in the Bible,—all in the New Testament. The term is of Persian origin, and the literal signification of the word is, "Orchard of pleasure and fruits." Perhaps this is the reason why Eden is sometimes spoken of by this term.

The first time we find this word recorded in Holy Writ is in the reply of our Savior to the penitent thief on the cross. The record shows that both Jesus and the thief died and left their bodies on their crosses that same day and, according to the words of Jesus, were together in Paradise, the abode of the righteous from death to the resurrection.

Jesus being the first fruits of the resurrection, his abode in Paradise was only from his death to his resurrection,—less than three days,—neither did he see corruption (Acts 2: 31). All others must wait until the trumpet of God calls them forth. On the Day of Pentecost, Peter, being especially endowed with the baptism of the Holy Spirit, declared: "For David is not ascended into the heavens (Acts 2: 34). Note the definite article, "the," and the plural, "heavens." Paul speaks of a man "caught up to the third heaven" (2 Cor. 12: 2). There can not be a third without a first and second. Concerning the wonderful experience related in 2 Cor. 12: 2-4, we will not now attempt to say when, where or how it occurred, though we might do some speculating along that line; but we do see that he positively says in verse 2, "Caught up to the third heaven," and in verse 4, "How that he was caught up into Paradise."

The church militant is called "the kingdom of heaven," i. e., the first heaven. The intermediate state of the righteous is Paradise, the second heaven, and the final abode of the saved is the third heaven.

Let me illustrate by a familiar object lesson. Imagine a fine residence, fully supplied with the best of everything for the comfort and happiness of its occupants, with a large beautiful lawn, fine walks, sparkling fountains, fragrant flowers, shady bowers and beautiful trees, laden with luscious fruits, situated on a fine avenue, in a large and prosperous city. Let the city represent the world with its wealth and poverty,—its joy and misery,—its good and bad of every kind. As the fine avenue, with all possible care for cleanliness and purity, is somewhat contaminated by the adjacent filth and evil, so is the church militant.

The lawn and mansion are under the direct control of their Lord and his servants, so they have a right to exclude everything objectionable. "And there shall in no wise enter into it anything that defileth" (Rev. 21: 27). A man might go from the avenue up into the lawn, to the mansion and there hear words uttered in the mansion. So Paul, "above fourteen years" previous to the time he wrote the second epistle to the church at Corinth, was "caught up to the third heaven" (2 Cor. 12: 2). He tells further "how that he was caught up into paradise and heard unspeakable words, which it is not lawful for a man to utter" (2 Cor. 12: 4).

In conclusion, let us look at the third and last time the word is used in the Scriptures: "To him that overcometh, will I give to eat of the tree of life, which is in the midst of the Paradise of God" (Rev. 2: 7).

Though "David is not ascended into the heaven," i. e., all the heavens, he and all the departed righteous surely are blissfully happy, with such environments in the Paradise of God, "the blissful seat of sanctified souls after death," as Webster defines *Paradise*.

Panora, Iowa.

### Why Not?

BY A. HUTCHISON.

WHY despise government? Who would wish to live where there was no government? And yet we have some in the church who dislike government. 2 Peter 2: 10 says, "But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities." Where the carnal mind

governs, they have no use for the government of the Spirit of God, because the carnal mind is enmity against God, and, of course, will despise his government. You take such a person, and place him where there is no civic government for the protection of himself and property, and he would not like to live there.

Government is just as necessary for the spiritual man as for the natural man. The idea that every member of the church ought to be allowed to be his or her own judge, or ruler, as to what course each one will take, will soon bring confusion and disaster to the body, or church. Even under the old law, such liberties were not allowed. Deut. 12: 8, 9 says, "Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes. For ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you." They must have government.

The same thing is taught now. Heb. 13: 17 says, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." Every one being allowed to be his or her own judge, or ruler, we would fall far short of Paul's exhortation. In 1 Cor. 1: 10 he says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

McPherson, Kans.

### Something Better.

BY J. S. FLORY.

"GODLINESS with contentment is great gain," is a worthy adage, but if misapplied it is something to be criticized profitably. We are content with our present conditions of life because we know of nothing better,—have seen nothing better,—or it may be we do not believe there is anything better. Let us think and ask ourselves the question: How old must one be, and how much blessed, to be perfect in the sense of the Infinite who said, "Be ye perfect as I am perfect"?

The possibilities of man are almost limitless. The longings of the human soul are bounded by no rule short of Divine intelligence. Evolution is the law of expression in the finite being. The want of something better is a live emotion of the expanding soul, and it is a normal and lawful desire. Satisfaction is the boundary line of activity and endeavor, so long as humanity is passing through the primary stage of existence. Progressiveness must take place, if the creature ever reaches the right phase of life. God intended we should go upward, step by step, until we reach the possible heights destined for the man created in the likeness of God. Is there a time in our probationary life when we can say we want no more? Our life depends on breathing, so our highest good depends on supplying our needs—our wants must be met. Something better is logical and right, and is the cry of the expanding soul. That cry will continue until the invitation is heard from the Infinite: "Come up higher." Then, when mortality is swallowed up in immortality, will we take new degrees in a new life and in a new world—"all things will be new." Blessed are the men and women who are ever seeking something better!

Pasadena, Cal.

### Near Death's Door.

BY SARAH M. GRIFFIN.

ABOUT a century ago my grandmother (Mary Slingluff), who was near death's door with typhoid fever, became concerned about the salvation of her soul and told her family that she wanted to be baptized. They objected, of course. Her physician said it would be certain death. But she said: "Let me die doing God's will, if he wishes it so." She would not be put off. They took her to the stream, and carried her down into the water, and she was baptized into the Church of the Brethren, at Germantown, Philadelphia, Pa., by Brethren Alexander Mack, Jr., and Bro. Peter Keyser. She

arose to walk in newness of life and lived to be eighty-six years old.

I do not remember her telling her age at the time of her baptism, but she told us of the battle of Germantown, during the Revolutionary War, when her father, Anthony Hallman, was wounded and taken to the hospital. She was then thirteen years old. Her mother sent her down to help wait on him and others (that battle was fought in 1777-8). Her baptism was not until several years later.

Royersford, Pa.

## CHRISTIAN WORKERS' TOPIC

For Sunday Evening, October 23, 1910.

### In Joyous Paths.

Luke 1: 76-79; John 16: 13; Rev. 7: 16, 17.

Luke 1: 76: "To prepare his ways." Christ, the Guide, needed some one to go before him. He wishes for way-preparers still.

V. 77: "To give knowledge of salvation." That is the central work of Christ's guidance—to point to himself as the Savior of the world.

V. 78: "The dayspring." Christ is not only a Son; he is a Sun. From him comes all daylight in the soul (John 8: 12).

V. 79: "To guide our feet into the way of peace." Life without Christ has no real peace; with Christ there is peace (John 14: 27; 16: 33).

John 16: 13: "He will guide you into all truth." Each day Christ will guide the obedient soul into the truth he is ready and able to receive.

Rev. 7: 16: "Thou shalt hunger no more." To be completely satisfied—would not this in itself be a sufficient heaven?

V. 17: "Shall lead them unto living fountains." Christ is the only Guide to life. Whatever he leads us to will be life and life-giving. No dry wells or exhausted fountains; no parched meadows or barren deserts; but all the land to which he leads will be blossoming as the rose.

Promise of guidance (Psa. 23: 2; 25: 9; 32: 8; John 10: 4). Examples of guidance (Gen. 24: 27; Ex. 13: 21; Matt. 2: 9).

The light that guides (John 8: 12; 1 John 2: 10; Eph. 5: 14).

How is Christ like a guide? How unlike a guide? How may we guide others? (Give each question to several.) Song—"Guide me," etc.

## PRAYER MEETING

For Week Beginning October 23, 1910.

### Our Duty to the Poor.

Psa. 41: 1; Prov. 14: 20, 21; James 2: 1-9; 5: 4.

I. "The Poor You Have With You Always."—Why should there be poverty? God has bountifully provided for the race in the creation of this earth, that there is food, raiment and shelter for all its teeming millions, and yet poverty abounds. Sin has brought about conditions that cause poverty, and only the power of the Gospel of Christ provides the remedy. With gospel rule prevailing universally, there would be no poverty (James 2: 14-16).

II. How We May Help.—Psa. 41 says: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble." Here is a new beatitude to most people. How many make it a study how to help the poor? There is too great a gulf between the rich and the poor, and only love can bridge it. Are we ready to show Christ-like love and gentleness (1 John 3: 17)?

III. We Must Feel Our Kinship with the Poor.—Prov. 14: 20, 21 says: "The poor is hated even of his own neighbor; but the rich hath many friends." Christ's story of "The Good Samaritan" teaches our duty to those in need clearly and forcefully. We cannot dodge the fact that we owe them a duty that must be fully exemplified. "Love thy neighbor as thyself" means more than most of us are willing to do. If we would love the poor as Christ did, there would be not only ministry of the preached Word, but also the ministry of the ever ready and bountiful hand (Isa. 58: 6-10).

IV. Proper Organization of Our Helpful Agencies.—What congregation is there that makes the fullest possible use of its deacons in administering the charities of the church to those in need? God has arranged an all-inclusive plan for the carrying on of this work, and it is only fair to put it into use. We need to make a more practical application of the gospel plan, and success will follow (1 Cor. 16: 2).



## HOME AND FAMILY

## Morning Prayer.

Oh, may I be strong and brave, today,  
And may I be kind and true,  
And greet all men in a gracious way,  
With frank good cheer in the things I say,  
And love in the deeds I do.

May the simple heart of a child be mine,  
And the grace of a rose in bloom;  
Let me fill the day with a hope divine  
And turn my face to the sky's glad shine,  
With never a cloud of gloom.

With the golden levers of love and light  
I would lift the world, and when,  
Through a path with kindly deeds made bright,  
I come to the calm of the starlight night,  
Let me rest in peace. Amen.

## What We Did During Vacation.

BY ELIZABETH D. ROSENBERGER.

"We had to take a vacation,—that is a part of the family had to. Having tried many plans during other summers, this summer we united all our forces and remained together, and we had the best summer we have ever enjoyed," said Mrs. Grant.

"Our vacation was not very satisfactory," said Mrs. Cyman. "We tried camping, but the bugs, hard beds, and starvation larders, besides getting soaked now and then, made it a hard proposition."

Mrs. Grant looked sympathetic. "I know something about that," she said. "Last summer we camped by the Stillwater and hoped to get rested and enjoy country life, but the children were all sick, some had poison, others were bitten by mosquitoes, one of my boys took a severe cold, and what with one thing and another, it was not as restful a time as we wanted."

"But when the hot weather comes, we have but one desire, that is to get away. We want all out of doors to rest in and how to do it has to be quickly decided," said Mrs. Cyman.

"This year we decided and made all our plans last winter," said Mrs. Grant.

"No doubt that was the secret of your happy vacation," remarked Mrs. Cyman with deep understanding. "You took time by the forelock and nothing was left to chance. I did not know that a vacation could be so arranged; how in the world did you manage it?"

"There is an old deserted farmhouse about five miles from town that Fred used to see as he went by in the trolley. It was dilapidated, of course, but it stood far back from the trolley lines, and one day Fred stopped off to see it. He found it dry, airy, shady, a half mile from a grocery store and a mile from the creek; just an average old house. But with the remembrance of last summer's tenting it looked promising. We talked it over and rented it for the summer from the owner."

"That sounds comfortable already," interrupted Mrs. Cyman. "You had a real house, you could make beds on the floor and have real cupboards and tables, and some room to turn around in."

"Yes, we had all that. And we left it bare. Oil-cloth on the kitchen table, no table linen of any kind. No carpets; we scrubbed the floors and washed off shelves, and kept things clean with a hose as much as possible. During the hot weather we went to the creek after breakfast, carried a well-filled basket, and returned to our house at night. The children never had a better time and I never came back from a vacation rested in mind and body as I am now."

"It was not very expensive either?" questioned Mrs. Cyman, with the privilege of an old friend.

"It cost less than a camping outfit does, and is so much more satisfactory," replied Mrs. Grant.

"I wish there were enough old farmhouses to go around," said Mrs. Cyman. "We shall certainly look for one this coming vacation."

The Grants had one boy of five and a girl of three. Part of the advantage of their vacation in the deserted farmhouse lay in the fact that their mother almost forgot the little word "don't." There was nothing to worry about, no carpets or rugs to care for, no curtains or breakable articles to guard. The children were free and untrammelled, and as a result unusually good-

natured. Their mother said she had never suspected so much latent good humor and cheer in her family as they proved to have during this vacation.

They are coming back every day, from the mountains, the seashore and the uttermost parts of the earth, to take up again the usual routine of life,—coming home after vacation is over to keep house, to make money, to wait on customers, or sit down to a typewriter. If they feel stronger and better, their vacation has been a help; if they are more tired than when they left home, it is time to plan a vacation along different lines, for there are vacations that exhaust vitality instead of resting and renewing the individual. Working people find that the few weeks of vacation have quite a bearing on their daily living. Into those two blessed weeks or two blessed months, should be crowded all the nerve-soothing, body-building life that can be found.

During ten months of the year, school has the children, and parents can do but little. In vacation time parents and children should get closer together, should learn to understand each other better, and really enjoy family life. There are no lessons for the children, no examinations; now let them play. This is the time of rebuilding, of making new vitality and new tissue. The parent who cannot sympathize with his child in his work, in his play, and in all the struggles of his expanding life, has lost the natural desire for fresh knowledge and is short of the most vital part of his power as a parent. Out in the open we have leisure to study each other and understand the children a little better. Observe them as they try to create things, and note their eager interest in nature, in the fowls of the air and the fish of the sea.

You have learned that there is no better tonic than fresh air, and the sunshine does you more good than medicine. The coolness of the woods takes away that tired feeling to which you had almost become accustomed, in your unceasing round of monotonous work. Vacation is a time of neighborliness and the fellow-feeling that comes to those who are enjoying the same pleasures. The building of a small cottage on the banks of a river simplifies vacation plans for a great many people. It is not more expensive than renting a place each summer, or going to some lake, a distance away. Build a simple, plain, little house, and your family will live there during the summer, and rest and gather strength for the year's work. The expense need not be great. Begin with one room; then add to it as time goes on. It will grow. It does not so much matter where you go or what you do during vacation, if you only plan some way by which, for a short time at least, you can have an entire change of environment; something new and different. You will find it an investment that will pay large dividends of health and strength.

"Relax and rest  
A little while;  
Put off your frown,  
Put on a smile.

"Just drop your work  
And take some play;  
Thus in life's race  
You'll longer stay."

On the banks of the Stillwater a number of small bungalows have been built. In some cases the ground has been leased for a certain number of years; in others the land has been bought. But that is the simplest and most comfortable plan for a vacation,—to have a one-roomed cabin to go to, and find a cook-stove ready for use. Here's God's green world outside; go to it. Get into the summer breezes and sunshine; wander around among the weeds and flowers, and find yourself sleepy when night comes. You will get rid of the fatigue which gave rise to irritability, and gloominess, to a brood of fears and abnormal feelings. The woman who just keeps on, in spite of fatigue and weakness, learns too late what a precious gift she has flung aside when she dared to ignore the laws of health.

"Come out of doors!" She did not heed the call.  
Now all the vines in sight her hand must trace;  
The flowers have passed, and she has lost them all,  
Nor even kept the roses in her face"

Corvinton, Ohio.

## "Only."

BY WEALTHY A. BURKHOLDER.

"Only a word for the Master,  
Lovingly, quietly said.  
Only a word!  
Yet the Master heard,  
And some fainting hearts were fed.

"Only some act of devotion,  
Willingly, joyfully done.  
'Surely 'twas naught!'  
(So the proud world thought)  
And yet souls for Christ were won!"

It was only a smile as we passed along, but the bright radiance of that smile cheered us and we knew there was no bitterness of feeling shown,—only a smile

It was only a short letter, but the contents contained thoughts to cheer and strengthen, for they gave encouragement to try to do more and better service in the future. Only a word of encouragement, and yet it has a tendency to strengthen the will and is an incentive to do what we can.

It was only a short call on a busy morning, but when the visitor left there seemed to be more sunshine in the room and the uplifting conversation was not forgotten. The time spent from busy labors was not lost, because the unselfishness of the guest reflected only purity and honesty of purpose, and a desire to help and encourage.

"It was only a helping hand,  
And it seemed of little availing,  
But its clasps were warm,  
And it saved from harm  
A brother whose strength was failing."

It was only a little gift,—some might say,—a beautiful plant whose petals were spread to the light, and whose fragrance was not stinted, but it came from one whose life had not all been sunshine, and who gave what she could. A beautiful gift it was, and much appreciated, because it came from one whose love and devotion are not questioned, and from a true friend.

"It was only a glad 'good-morning,'  
As she passed along the way;  
But it spread the morning's glory  
Over the livelong day."

Only a few words in prayer meeting, but they were words of earnestness and came from an honest heart. They impressed all, and will do good, because nothing good is ever entirely lost. They may be forgotten for a time, but sometime some one will be made better because of them.

"It was only a little blossom—  
Just the merest bit of bloom,  
But it brought a glimpse of summer  
To a little darkened room.

"Only a song, but the music  
Though simple, pure and sweet,  
Brought back to better pathways  
The reckless, roving feet.

"Only! In our blind wisdom  
How dare we say it at all?  
Since the ages alone can tell us  
Which is the great or small."

Shippensburg, Pa.

THE swimmer who ventures into the outer circle of the whirlpool finds that his own resolve not to go further presents a very weak resistance to the water's inevitable suction.—*Marcus Dods.*

## SISTERS' AID SOCIETIES

**KANSAS CITY.**—Our Sisters' Mission Band has a room in the new paragon, that is set apart for our exclusive use. Mollie Lentz is president, and Prudence Miller, secretary. We meet usually once a week, at 9 A. M. Each sister brings her lunch with her, and we work until about 4 P. M. We have devotional services at 5 P. M. Since our organization May 26, we have met fourteen times, made one comfort, five quilts, and thirty-eight garments. Last week our attendance was eight. We paid out for goods \$10.50. We sell a great many garments to the poor for only a small part of what they are actually worth. When the very poor can not pay, we even give them such things as their actual needs require. We have received new and second-hand clothing from the sisters at Adrian, Centerville, Warrensburg, Leeton and Versailles, Mo. Winter is coming on, and we are having many calls for bedding and clothing of all kinds. Our supply has run very low. Sisters' Aid Societies can do a good work, soliciting second-hand clothing, shoes, or anything that still has wearing value, and send them to us. We are in a position to use all that may be sent for the benefit of those who need help. Ship in sacks, and send all freight to G. W. Lentz, Centropolis, Mo. (a suburb of Kansas City). Be sure to send the bill of lading also.—G. W. Lentz, 6233 Hughe St., Kansas City, Mo., Sept. 26.



# THE GOSPEL MESSENGER

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FIVE were recently received into the church at Centra, Wash.

THE love feast at Carthage, Mo., announced for Oct. 15, has been postponed indefinitely.

BRO. A. L. B. MARTIN is holding a series of meetings at Linglestown, Pa., expecting to close Oct. 23.

THE Brethren in Tennessee are to hold their Ministerial Meeting in the New Hope church, Oct. 28 and 29.

BRO. J. G. ROYER, our District Sunday-school Secretary, was with the Brethren at Batavia over last Sunday.

WE are in receipt of the program of the Sunday-school Meeting of Middle Missouri, to be held in the Deep Water church, Nov. 6.

THE feast in the Monocacy congregation, Md., announced for Oct. 22, to be held at Rocky Ridge, has been deferred indefinitely.

BRO. GEO. MISHLER is engaged in a series of meetings at the Bethel church, Carleton, Nebr. Several have applied for membership.

BRO. D. L. MILLER is with the church at Elizabethtown, Pa., this week. While in the East, he will visit Ephrata, Brooklyn and, probably, some other points.

BRO. S. I. BOWMAN conducted a revival at Barren Ridge, Va., a short time ago, and thirteen persons were added to the church. Two have been added since, making fifteen in all.

It so happens that the first full moon in August, 1911, falls on Thursday, the 10th; hence this will be the date of the next District Meeting for Northern Illinois and Wisconsin.

BRO. WILLIAM M. HOWE, of Johnstown, Pa., who is now engaged in a revival meeting at Hastings Street, Chicago, called on us a few days ago. We were glad for a short visit with him.

WE charge nothing for publishing obituaries, but fifty cents should accompany each marriage notice to insure its insertion. The money thus received is used solely for mission purposes.

WE are requested to announce the Ministerial and Sunday-school Meetings of Eastern Pennsylvania, to be held in the Ephrata church Oct. 26 and 27. The program will be published next week.

THE number of congregations in Northwestern Canada is increasing. One, to be known as the Battle Creek church, was recently organized near Maple Creek, Sask., composed of about thirty-five members.

NEXT Lord's Day the Christian Workers and the Sunday-school Workers of Batavia, Chicago and Elgin will be the guests of the members at Naperville in a union meeting, beginning at 2:30 P. M. At 6:30 there will be an evening session.

BRO. J. E. ELLENBERGER, of Polo, Mo., would be pleased to communicate with several members of the Brethren church who think of changing their location. He has no speculation in view, but is working in the interest of the church in his locality.

BRO. S. A. HONBERGER, of Wichita, Kans., is moving to Santee, San Diego County, Cal., to take charge of the mission at that point. He is laboring under the directions of the Mission Board of Southern California and Arizona, and means to do what he can to build up a good working congregation.

WE observe that while there are only eighteen congregations of the Brethren in Michigan, there are twenty-five Sunday-schools. This certainly speaks well for the Sunday-school work. It simply means that the Sunday-school is opening up the way for more preaching and more churches.

THE GISH COMMITTEE announces new editions of "Sick, Dying and Dead," price, seven cents; "History of the Brethren," forty-eight cents, and "Twelve Apostles," twelve cents. To ministers of the Church of the Brethren the House is prepared to send, prepaid, any of the books at the price named.

RECENTLY, while on his way to and from Free Union, Va., Bro. S. D. Miller, of Mount Sidney, stopped at three different points to administer the rite of baptism to five persons, who applied for membership. They all went on their way rejoicing, while Bro. Miller continued about his Master's business.

SOME are asking us to insert, among the Important Events, in the Brethren Almanac, the date of the birth of a number of influential ministers of the Brethren church, who are now living. Our rule is to wait until such ministers have passed to their reward, before noting any portion of their history in this department.

BRO. G. W. LENTZ, 6238 Hughe St., Kansas City, Mo., writes that there are about twenty hospitals in his city, and that if any of our members or their friends should find it necessary to go to any of these institutions for treatment, and tell him where to find them, he will endeavor to call on as many of them as possible.

WITH a view of helping the poor in Chicago, there is a demand for a large amount of second-hand clothing. A special call will be published next week. For further particulars address "The Brethren Mission," 1526 Hastings St., Chicago, Ill., for which address all donations, in the way of clothing, should be plainly marked.

CORRESPONDENTS who ask us to give programs and special notices two or more insertions in the MESSENGER, doubtless observe that we never comply with their request. At this season of the year, when so many interests are to be served, we do well to find room for a single insertion of everything that should be published.

WM. B. RIDGWAY, of Coatesville, Pa., a noted lesson writer for the *Sunday School Times*, is at no loss to find a fitting illustration of New Testament simplicity. In a recent issue, referring to our Lancaster County sisters, he says they "have peace, lovely complexities and long life because they don't have to worry about hats and gowns."

WE would be pleased to receive, for publication in the forthcoming Brethren Almanac, a list of all the Old People's and Orphans' Homes in the Brotherhood. The list should contain the names of the Homes, where located, and how they may be addressed. We trust some one, connected with each Home, will forward us the information which we are here seeking.

BRO. IRA P. EBY, of Omaha, Cuba, can not understand why the Brethren in the United States should be so little interested in Cuba as a mission field. The field is close to us. The language is easily learned and the people are ready for the Gospel. Why could not a few bright young preachers offer their services to the General Mission Board for the Cuba field? If they are married, so much the better.

THE City Council of Pasadena, Cal., recently passed an ordinance prohibiting Sunday theaters of every class and order. The ordinance also cuts out the moving picture business on Sunday. The people of Pasadena are said to be in sympathy with the action of the Council, and are to be commended for favoring sensible Sunday regulations.

BRO. MOSES DEARDORFF, of Yale, Iowa, who is nearly sixty-six years old, writes us that he is kept very busy in the Lord's vineyard, and enjoys the work above anything that he has ever done in his life. Most of his time is devoted to evangelistic labors, and he receives calls enough to keep him well employed. He is favored with good health and is able to do about as much work as some of the younger preachers.

SEPT. 21 thirty-five missionaries sailed from Boston, and Oct. 4 the same number sailed from San Francisco, making a total of one hundred and four for the year, that have left this country for the foreign fields. These missionaries may, in a measure at least, affect the lives of one hundred thousand people, and they in turn will influence others. Thus, the good work goes on and, in time, all heathen lands will be reached by earnest and self-sacrificing workers.

WE have the Minutes of the late District Meeting of North and South Carolina and Georgia. There was considerable business before the meeting, but no papers were sent to the Annual Conference. The District is composed of nineteen congregations, about half of which were represented by delegates. Efforts, by the help of the different churches, will be made to do more mission work. It was also recommended that a Thanksgiving service be held in each congregation, and that a collection be taken for the General Mission Fund.

ON Sunday, Oct. 2, the Christian Workers of Elgin had a special program, an interesting feature of which was an address by Sister Martha Shick, of Chicago, on mission work among the Chinese, as now being carried on by our people in that city. Three Chinese brethren were also present and gave expression to their appreciation of what is being done for them. This is but the beginning of a work that is destined to be greater as time goes on. After the close of the program the usual Sunday evening sermon was delivered by Bro. D. B. Arnold, and was listened to with interest. As already announced, Bro. Arnold went from here to Cerro Gordo, Ill.

BRO. J. S. GEISER, of 1607 Edmondson Ave., Baltimore, Md., is a busy man these days. He preaches regularly, takes an active part in the Sunday-school work of his church, and, for some years, has been teaching a class in the Dental Department of the University of Maryland. A short time ago, the dean of this department was paralyzed, and Bro. Geiser was chosen to take the Chair of Dental Prosthesis, which requires him to lecture to about two hundred dental students twice a week. Preparing two lectures a week, in addition to other duties, affords little time for recreation. Yet, he takes time to read the MESSENGER and to write us a good letter now and then. We appreciate a good word of encouragement from busy people.

BRO. VIRGIL C. FINNELL, after closing his series of meetings at Mulberry Grove, Ill., returned to Elgin, and last Sunday evening gave us a very good discourse on "Faith and Works." As Field Secretary for the House he will now visit practically all the congregations in Missouri, and, as near as possible, will be pleased to meet all the members and especially those who are not supplied with our publications. At different points, where circumstances make it convenient to do so, he will deliver talks about the Publishing House and the work in which he is engaged. Those wishing to confer with him regarding meetings, may address him here at Elgin, in care of the House, and all mail matter will be immediately forwarded. We wish to emphasize the importance of all our people, and others, listening to his addresses. He is sure to tell something that is worth listening to. Many who have failed to hear his talks, have afterwards regretted it.



IN closing the mission work in Springfield, Ill., Sister Alma Crouse writes us of her great regrets in leaving the earnest Sunday-school children and others with whom she had been laboring. Not a few of them shed tears when they learned that the work would be discontinued, and that Sister Crouse was to leave them. But it would appear that the results have not been encouraging. The Lord may have a people of our kind in the city, but they have not yet been found.

A MINISTER, who recently conducted a Bible Institute, writes us that most of the members entered into the work with some doubts, but before the course was half completed they became enthusiastic and insisted on having another Institute next year. Not only so, but they thought the thing worth recommending, and will endeavor to prevail on other congregations to arrange for Bible Institute work. We are sure that wherever Bible Institutes are properly conducted, they will grow in favor among our people, and, so far as we can understand, there is no better way of indoctrinating members, their children and their neighbors.

BRO. J. G. ROYER writes us that the love feast at Mount Morris, Ill., announced for Nov. 5, is to be an old-fashioned gathering. There is to be no arrangement with a particular minister to be present and conduct the services. The invitation is to be general, and, after the ministers who come of their own accord arrive, one of the number will be selected to officiate. Possibly, we need more of these old-fashioned feasts, where all things are regarded as common. At times, and for certain places, it might be well to arrange for a specially-selected minister to attend the feast and preside at the services, but the tendency of this course is to discourage the general attendance that characterized our feasts of former years. It is good to get back to the old way of doing some things.

### The Hickory Grove Meeting.

As the congregations in Northern Illinois take the District Meeting in turns, the meeting, of course, goes the rounds of the churches. This year it fell to the lot of the members at Hickory Grove to take care of both the Ministerial and District Meetings, the former convening on Tuesday morning, Oct. 4, and the latter the next day.

The congregation is located in the western part of Carroll County, and extends to the Mississippi River. The Brethren commenced settling here as early as 1850, and in due time a strong settlement was formed, and the church prospered. Here, in the years gone by, resided Eld. David Rittenhouse, a man of fine mental ability, original in thought, eccentric at times, but a man of great piety and earnestly devoted to the work entrusted to him by his Master. For a number of years this was also the home of Bro. Geo. D. Zollers, who is still in active ministerial work. We used to call him the man of three "p's,"—preacher, plasterer and poet. Preaching was his profession, but he followed plastering for a living, and wrote poetry for recreation.

It is not generally known, but it is a fact, nevertheless, that the history of our foreign mission work dates from what happened in this congregation about thirty-five years ago, and from here it spread all over Northern Illinois, and then to the rest of the Brotherhood. We refer to the visit of Bro. Christian Hope, who, after several years of search, first met with the Brethren at Hickory Grove. Here he attended their meeting for the first time, heard a sermon by one of our ministers, caught the spirit, and, to a large extent, imbibed the genius of their religious ideas. This led up to his uniting with the church, his locating in Northern Illinois, his call to the ministry, and being set apart as a missionary to Denmark. The rest of his work, and what followed, step by step, are known to all our MESSENGER readers.

But the church at Hickory Grove is not as strong as it was in the years gone by. It has suffered much from emigration, and is still suffering in that way. Possibly a hundred members have sought other localities, some in Iowa, others in Kansas and Nebraska, and still others have found their way to

the Pacific Slope. Of the splendid body of earnest ministers, with which the congregation was once blessed, only one remains, Bro. J. H. Crouse, a man seventy-two years old, but still active, considering his age. He is a man of fine Christian bearing, as true as steel to the principles of the church, and deeply interested in the welfare of the church as well as the good of the community, but he can not meet the ministerial demands of the congregation, and should, by all means, have help in the ministry. Here would be an ideal country place for a young minister of piety and ability, to locate and give attention to the interest of the congregation. We know of no field more promising in the State.

Sister Crouse is a daughter of Bro. Paul Wetzel, one of the best educated and most gifted German preachers who ever labored among our congregations in Northern Illinois. During this trip we spent two days in the home of Brother and Sister Crouse, and found it a most pleasant resting place for a preacher. They are now living a retired life, and can not entertain as largely as in former years. There was a time when, during District Meetings, they would lodge and feed as many as forty people in their large, commodious farm residence. Still they have plenty of room for their friends.

Having a desire to be with the members in some of their meetings, we went a few days in advance, and had the pleasure of enjoying the services on Saturday evening, Oct. 1, Sunday morning and Sunday evening. These services were well attended, and we never had better attention given to the Word preached. Monday was a quiet day for us,—a day of rest, something out of the usual, and we enjoyed it. For a rest that is real helpful, there is nothing like a large farmhouse, set far in from the public road, surrounded by trees, within easy reach of a body of timber and a few hills that are worth climbing, for the fine landscape views they afford to the lovers of nature.

During this sojourn, we visited the home of Bro. William Fierheller. His wife is the MESSENGER agent for the congregation, and had a talk with us as to how she might do the best work. She is anxious to get the church paper into every home in the congregation, and will do what she can to have all the members read the MESSENGER. She suggested an idea that will do to pass along, to all of our readers, for the accommodation of agents, as well as for the good of the Publishing House. The suggestion is, that those who give their names to the agent have the money ready to hand in at the same time, so that the agent can remit to the House when the names are sent in, or as soon after as possible. The plan would save a lot of work in the bookkeeping department, and also save the agent a great deal of trouble, some expense and not a few annoyances. No agent cares to ask a subscriber for money two or three times before he gets it. We, therefore, suggest that our people everywhere pay their subscriptions when they hand their names to the agent. It will be found easy enough to do after they get into the habit of doing it that way. During the rest of our stay we had our home with Brother and Sister Keiffer, near the meetinghouse, where we had the comforts and conveniences of a well-kept Christian home.

At 6:30 Monday evening, the elders met in the meetinghouse and continued in session until nearly eleven o'clock. Of the fifty-seven elders in the District, there were thirty present, the most of them being of the younger class. Our churches are fast falling into the hands of the younger generation of elders and, so far as we can see, they are as earnest in their efforts as those who have served the churches in the past. We are thankful for the good feeling that exists between the older elders and the younger elders and preachers. They do not mistrust each other in the least. The younger elders treat the older ones like fathers in Israel, and while they may not always see things as they do, they counsel with them and respect them. On the other hand, the young men feel that they have the confidence and prayers of the men of experience, who have long been in charge of the work.

Considerable business was disposed of. Those authorized to attend to certain ordinations during the year reported regarding their work. Some other ordinations were recommended, it being the purpose of the body of elders to ordain elders in every congregation, so far as possible. In due time it is hoped that we can do away with the non-resident elder custom in our own State District. We realize that the New Testament plan is a body of faithful elders for each church, and we wish to see the plan fully carried out in this part of the Brotherhood.

Considerable time was spent discussing the needs of weak churches, for to us it is evident that the strong churches should help the weak ones. There was no disposition to wait until a run-down church calls for help, for it is believed that elders should be on the lookout for conditions of this sort, and see to it that something is done before it is too late. It was suggested that the Mission Board bring the matter to the attention of the District Meeting, and let the meeting say what should be done. The meeting then adjourned, subject to the call of the officers of District Meeting.

The outlook on Tuesday morning was not promising for a large gathering at the Ministerial Meeting. It rained some during the night and had the appearance of a rainy day. Still, the representation was good, especially upon the part of the ministers. In the absence of Bro. Olin Shaw, Bro. J. H. B. Williams presided, and was assisted in the work of the meeting by Bro. O. D. Buck. The whole forenoon was taken up with addresses on sermonizing, in which Preparation, Reference Work, Exegesis of the Text, Division of the Subject, Point of Contact, Eloquence or Oratory, and the Appeal, were discussed in a most interesting and instructive manner. We never heard subjects better treated in a Ministerial Meeting, and what was said would make helpful reading for any one of our ministers. The several speakers studied their subjects, understood them and had their matter in good form to present.

Most of the afternoon was taken up with talks about the Preacher's Wife. One paper was read. The part the wife performs in the life and work of the minister is by no means to be underrated as was shown by the different speakers. However, our sisters did not take the part in discussing this subject, that they were expected to take. But they are fine Christian women, nevertheless, and by their actions, from day to day, can speak more impressively in their home and in their neighborhood than many of their most gifted brothers in the pulpit speak. Even if they do not pose before the public as fluent speakers, there is no discount on the sisters of the Brethren church. Wherever known, they are at a premium.

Bro. D. L. Miller gave a good talk on the Sunny Side of the Minister's Life. With him there is only the sunny side, and that is the side the Lord is on. The Round Table proved an interesting feature of the meeting. In fact, the time assigned to this part of the program was too short. It always is.

Resolutions were passed regarding the departure of Bro. Enoch Eby, whose death, last spring, was mentioned in these columns. The committee on program for 1911 is composed of Brethren S. S. Blough, M. W. Emmert and James M. Moore.

All of the entire evening was taken up with an Educational Meeting, in which we discussed: "What Northern Illinois and Mount Morris College Should Expect of Each Other," Bro. John Heckman delivering the principal address. The attendance was large and the interest splendid. Though we

(Concluded on Page 661.)

### Our Doctrine.

INDEPENDENT of blood, or relationship of any other kind, that might tend to prejudice our judgment in any way, it does seem to us that we, as a people, accept the doctrines of the New Testament more fully, and with less reservation than any other religious body of people with which we are acquainted, or of whom we have heard.



It seems to us that when we say we accept as our creed and doctrine nothing outside of the New Testament, we measurably tell the truth, and ought gladly and willingly to stand by what we profess. It is true, that we do not come up to this standard as we might wish to do and as it is our duty to do. But this is our standard, and the one towards which we are working and pressing.

We are glad to say that there is not a single doctrine set forth by the Christ that we are disposed to set aside as not being intended for us, or that our complying with it is not essential to our salvation. It seems to us that our claims of being a New Testament church are well founded and reasonable. The more we study the Word, the more we become established in this belief, and such a belief gives us much assurance, because it anchors us on the solid foundation,—the Rock, Christ Jesus.

Another thing affords us great satisfaction,—that on this doctrine we, as a church, stand well united. It is well that we are, because this truth gives us a field of religious work, as wide and as varied as the world. There are no nations or peoples, no matter what their conditions, customs, beliefs and habits of life may be, but that the principles of the doctrines of Jesus Christ can be applied and accepted. Wherever there are souls that need and desire salvation, the doctrines of the New Testament are all-sufficient to save,—yea, save all, even unto the uttermost. Jesus died to save the world, which means all that may desire to be saved.

On the *methods* and *means* to carry out these doctrines, and make them efficient and practical in our religious activities, we may not all be so well united. This is because, in the attending to the ordinances, the Christ has not given us the exact methods as to how they are to be carried out. In the doctrine of Christian baptism we are to be baptized, or immersed, in water, in the name of the Father, and of the Son, and of the Holy Ghost; but he does not designate any special places to go, what kind of gowns to use, whether, when in the water, the applicant is to stand or to kneel. Concerning the Lord's supper he says nothing about the kind of food to be eaten, what kind of tables to use, how much and how long to eat, and what kind of a place and room shall be occupied. In feet-washing there are no specific directions given,—simply to wash one another's feet. The same is true of the communion. In plain dressing we have a negation,—“not costly array, plaiting of the hair.” In the doctrine of nonconformity we have no specification as to the kind of houses we shall build, nothing about their furnishings, the carriages, automobiles, etc., in which we are to ride, and a score of other things we might name. We have simply this, “Be not conformed to this world.” In these things good common sense ought to be our guide, which too many of us do not use. We go into a great many extravagances to our hurt, both temporally and spiritually. The very good apostolic advice would be exceedingly timely just now, “Be temperate in all things.”

If we would all be more temperate in our living; our dressing, our houses, barns, carriages, automobiles, our eating, and our striving to get rich quick, we could glorify our Father in heaven better, and our lives would be more in harmony with that of our Blessed Master.

As we said before, in these things we measurably differ, more or less, because of our different environments. And the more of these we have, the more pronounced will be our differences in means and methods of carrying out Bible doctrines. In these differences in methods of applying our New Testament doctrines, we must learn to exercise forbearance towards each other. If we were to visit our native Christians in India, we would find more of these differences than we might think, and yet our brethren and sisters there could not do otherwise, should they try ever so hard. They are living out, and are governed by, the same principles as we, yet some of their *methods* and *means*, because of their peculiar conditions, are somewhat different from ours. So it will be in China and other foreign fields, should we succeed in establishing churches in them.

What we want to do is to hold fast to the New Test-

ament doctrines, and carry out the principles of the Gospel as nearly as it is possible to do, whether at home or abroad, and wheresoever we be. If we do this truly and faithfully, we will all stand united on the great principles and doctrines of our Lord Jesus Christ, whether we be in the country churches, in the city churches, or in foreign fields.

We were made to think of this when a few of us had our little love feast in Smyrna. We had a desire to have and enjoy a communion season in this, one of the Seven Churches, where the beloved disciple, John, preached and communed, where the saintly Polycarp was the bishop of a flock of the saints, and where he suffered martyrdom for Jesus' sake. Our church was a special dining room. Our deacon or server, was the host of the inn, and our supper was of the meats and fruits of the city. Yet to us it was a feast to our souls, and as sacred a Lord's supper as we ever enjoyed the privilege of eating in the home land.

We enjoyed there, inviolate, the doctrines and principles as given to us by the Master, and our souls were greatly blessed. By thus being, eating and communing together, in the presence of our Lord Jesus Christ, it was to us “none other than the house of God and the gate of heaven.”

H. B. B.

### Improved Conditions in Jerusalem.

THE way conditions are improving in Jerusalem, is almost past belief. For centuries the city has depended mainly on rains and the local pools for its water supply. But now the city is to have a fine water system. A writer in a recent issue of the *Christian Herald*, referring to the project, says:

“A committee has been appointed to consider a plan, which a German firm has submitted to its notice. The water will be pumped from 'Ain Farah, a spring about two hours' walk to the northeast of Jerusalem, passing by the village of Anathoth. 'Ain Farah, which means the 'eye of the mouse,' is the source of the famous Brook Cherith, where the Prophet Elijah was fed by the ravens. The working of the plan, according to the official report, will be as follows:

“The German firm will put in a plant to pump the 'Ain Farah water into Jerusalem at its own expense, piping the water into each house, and charging for the same 1.25 francs (one franc equals 19.3 cents) per cubic metre, or to any one paying in advance 1,500 francs, an agreement will be made to give one cubic metre per day for thirty years. Also twenty-five cubic metres of water will be allowed the municipality free for drinking fountains and street sprinkling. Any further amount required by the municipality to be supplied at half price. At the end of thirty years the complete water works are to be handed over to the municipality.”

Of the one hundred thousand inhabitants now in Jerusalem, more than half are said to be Jews, and many of them are enterprising. They are purchasing all the land in Palestine that they can lay hold of. They have carried their policy far enough, in this particular, to alarm the Mohammedans. The streets of Jerusalem are to be improved, and for that purpose a steam road roller has been ordered. Schools are springing up on every hand, while business is being pushed in nearly all the towns and cities of any note. For years the Jews were not permitted to enter Palestine, but now they are welcomed, and they are entering the country with money and enterprise.

But what will be the final result? If the present progress is not hindered for twenty years, the whole of Palestine will be in a well-improved condition. There will be good, well-cultivated farms and gardens, wherever tillable ground may be found. The hillsides will be lined with fruit trees and fruitful vines. There will be good roads from one end of the land to the other, while schools and missions will be found in every city, town and village.

But will the Turk stand all this? He may, but more than likely he will not. He does not desire to see the country improved and placed in a prosperous condition. He knows that the introducing of western ways spells ruin for the Mohammedan religion, and the influence of the Koran. The Mohammedans are in the majority, and they may not rest easy under the changes that are taking place before their eyes. The growing prosperity of the Jews may yet put life and energy into the indolent Turk, and prompt him to spring to the front and take the lead in business, education and everything

else that will tend to make his people the active, ruling power of the East. There are some indications of this, and the situation is being studied and watched with interest.

### Not a Parable.

A CORRESPONDENT undertakes to call us to account for regarding the incident of the rich man and Lazarus, mentioned in Luke 16, as a reality. He thinks that it is a parable, and that it is intended to teach a lesson that should apply in a special way to the Jews and Gentiles. It should be borne in mind, however, that the narrative is not called a parable. Introducing the incident, Jesus says: “There was a certain rich man.” This does not read like a parable. The book of Job reads thus: “There was a man in the land of Uz, whose name was Job.” There is no fiction about this. The writer states a fact in history, when he says, “There was a man.” And just as certain as there was a man in the land of Uz, whose name was Job, there was also “a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day.”

The narrative goes on. It does not read like something that never happened. It reads just like one would talk, were he relating facts. The whole incident is a fine description of something that actually took place, and teaches that there is life beyond the grave. It teaches that there is one place for the wicked and another for the righteous, and that while the former is tormented, the latter is comforted. These are facts set forth in language easily understood, and there is no occasion whatever, for trying to explain them away.

They teach a lesson that should be brought home to every thinking person, and prompt him to realize that, while the future state of the righteous is ideal, the destiny of the wicked is terrible even to contemplate. The lesson shows that in the future state both the saved and the unsaved are not only conscious, but that they can recognize each other and fully realize their condition. The narrative, as presented by Luke, contains one of the most touching stories in the Bible. It is a glance into the future, and helps one to a splendid understanding of the conditions in the land of spirits. It is an instance of the veil, that separates the present from the future, being lifted just long enough to permit one to realize the difference between the life we live on the earth, and the life that we are to live beyond the grave.

### Product of the Spirit.

It is not correct to say that the Bible was originated by the church. The different parts of the Sacred Volume were produced by men who wrote or spoke as they were moved by the Holy Ghost. The church, as a body, had no hand in producing any part of the New Testament. Matthew, Mark, Luke and the other writers were directed by the Spirit as they wrote. Their mission was to furnish the material for a Book that should be regarded as the rule of faith and practice for the church for all time to come. Instead of the church telling these authors what to write, they told the church what the Lord would have her do. In fact, the church, as a body, does not figure in the authorship of any inspired book. The Holy Ghost must be given credit for the Book, while the several writers may be looked upon as instruments in the hands of the Spirit. The church, however, is authorized to interpret and apply the Word, but must take the record as it is. She can add nothing to the Written Word, can take nothing therefrom, nor can she change any part of it. It is the perfect Law of Liberty, authorized by the Holy Ghost, and must be understood, taught and obeyed in the sense intended by the inspired writers. The church is the product of the Word, instead of the Word being the product of the church. Jesus preached the Word, as it came to him from the Father, and by means of this Word, the seed of the kingdom, the church was brought into existence. Therefore we look to the Word as the power of God that has given rise to the faith, the conviction and the conversion of every member of the church. Since the New Testament, as prepared by the inspired writers, contains the Word of God, it becomes our duty to hold it in much higher esteem than anything that could possibly be produced by the church.



# MISSIONARY DEPARTMENT

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### "ONLY A PENNY."

If the giving of a penny in a church collection is an index of the giver, it certainly tells its own story. If a penny is given, when a dime, a quarter, a dollar, or more, could easily be afforded, it shows at a glance the hard heart and shallow mind of the would-be professor. These people pay willingly a nickel for a ride on the street car or for the various little conveniences that may be needed in everyday life, but when it comes to the work of the church, the blessings of the sanctuary, the eloquent sermon, the fellowship of kindred spirits,—all these are worth, to the mind of the one who gives a penny, just one penny's worth. No soul can give but a penny and retain any respect for himself in his niggardliness of spirit. He puts too low an estimate on the precious Gospel of the Son of God.

### SOMETHING ABOUT KOREA.

With the passing of the "Hermit Kingdom" into complete possession of Japan, a few facts about the country may be of interest. Korea is a peninsula containing some 12,000,000 inhabitants. It lies in the same latitude as our own greatest eastern cities; is about 600 miles long by 135 miles wide, and contains 80,000 square miles,—about the size of the State of Kansas. Its hills are many, and ten rivers course through its valleys. Despite the many earnest Christians, to be found in Korea, not all the superstition and idolatry among the people in general has been rooted out. Sacrifices are offered upon the graves of parents, which are watched and tended with elaborate care, for the repose of the dead is all-important. Smoking is a universal practice in Korea,—men, women and children,—but when they become Christians they put away the filthy weed. This shows the genuineness of their religion. Having made the decision for the right, they have no fellowship with the unfruitful works of darkness.

### ISLAM IN EUROPE AND AMERICA.

The sign of progress of which Islam may justly boast in Liverpool, England, is seen in a beautiful mosque, erected a short time ago. Only few native Mohammedans attend this house of worship; it is, rather, the place of meeting for Englishmen who have become Moslems. These English Moslems observe all the rules of the Koran most diligently,—nothing is burdensome, strange as it may seem. Their children are called by Turkish, Arabic and Persian names. It is thought that one thousand inhabitants of Liverpool have either already joined Islam or are ready to join it. Equally alarming is the report concerning the increase of Islam in the United States. Besides a large number of Moslems from Asia, there are several thousand native Americans enrolled under the banner of Mohammed. Mormons are said to favor a union with the Moslems, as only slight concessions would be required to reach the desired basis of union. An extensive propaganda of Mohammedan doctrines is being planned and most favorable results are anticipated. Such developments in our own land should arouse the Christians of America to redoubled efforts. With the dissemination of false doctrines in our very midst, it is time to wake up and do some aggressive work for Christ and his cause.

### "SOMETHING YOU CAN NOT SPARE."

One of our esteemed contributors, in soliciting contributions of various kinds for the needy people of the Mission, with which she is connected, winds up by saying, "Send something you can not spare." The chance remark made us think. Do we, in our giving, really remember that it is unto him who knows all things,—who knows whether we have given from our abundance, or whether we have really denied ourselves of some cherished possession that others might be cheered and comforted? We remember of seeing, some years ago, a collection of things sent to this office for the "Western sufferers." Many of the articles had to be repacked for shipment to their western destination, and it was really astonishing to see what some of the people had sent to the stricken ones of the West. Most of the garments were much the worse for wear,—in fact they were so badly out of repair as to be absolutely useless. Now such things may be what we "can EASILY spare," but they are things that the recipient will not find of MUCH VALUE. We need to learn the lesson that in our giving our heart must have a large share. That being the case, our giving will take on an entirely different phase. We will give to benefit and really help the worthy poor. That will cut out the cast-off trash that we do not want

ourselves. We will give "something we can not spare,"—something that will bring cheer and hope to the weary one who is struggling against adverse circumstances. By all means, let us give something that counts.

### OFFERING OR COLLECTION?

Some speakers and writers are endeavoring to give the word "collection" a tinge of disrespect, urging that "offering" be used instead. Whatever difference, however, there is, really depends upon the point of view. The money gift to the Lord's work is an "offering" from the standpoint of the giver; it is a "collection" from the viewpoint of the one who gathers it. The sentimental speeches, occasionally made about the word "offering" being more sacred, are not borne out by the facts, as shown in the Sacred Record. In 2 Chron. 24: 6 King Joash called for a "collection according to the commandment of Moses." In 1 Cor. 16: 1, 2 Paul speaks of a "collection for the saints." Perhaps it might be well to stop quibbling about the respective meanings of the two words and do a little more actual work. If the "offering" is so very small as to make us ashamed, it is time to think seriously of real collecting, and doing so with a purpose. We need more system in our church finances. If there were a more systematic way of taking "collections," we may rest assured that the "offerings" will take care of themselves. The people are generally ready to give if you let them have a chance. Don't be afraid of pleading for the needs of the Lord's work, remembering that "collections" are fully authorized in God's Blessed Word.

### LOVE'S REWARD.

#### The Legend of the Goldfinch.

I wandered, listening, in a wind-blown wood,  
 While all around me, in harmonious flood,  
 Rose the clear singing of the brotherhood  
 Of wing and feather.  
 Shyly the linnets hid, and twittered there,  
 Larks circled upward in the outer air,  
 Whitethroat, and willow-wren, and whistling starling  
 Singing together.  
 One beyond others in the joyful throng,  
 Sang in the orchard close, the whole day long,  
 A crystal cadence of sweet-throated song,  
 Divinely fluted.  
 Lightly the goldfinch, ere he lit to sing,  
 Spread the pale yellow of his painted wing.  
 He, that bears record of his ministering  
 In hues transmuted.  
 His be the praise of the first Lenten-tide!  
 Seeing the wooden Cross where Jesus died,  
 This bird the nail within his hand espied,  
 And tried to ease it.  
 Vainly he fluttered on a tender wing,  
 Held in his slender beak the cruel thing,  
 Still, with his gentle might endeavoring  
 But to release it.  
 Then, as he strove, spake One—a dying space—  
 "Take, for thy pity, as a sign of grace,  
 Semblance of this, my blood, upon thy face.  
 A living glory;  
 That while the generations come and go,  
 While the earth blossoms, and the waters flow,  
 Children may honor thee, and mankind know  
 Thy loving story."  
 Lord of dominion over man and beast,  
 That out of nothing madest great and least,  
 Thine everlasting praise hath never ceased  
 From heavenly choir.  
 And from the earth, in these awakening days,  
 I hear from mended and roundelay ways  
 Anthem and madrigal and churchyard lays  
 That never tire.  
 Grant thou, to us of the upward will,  
 Tardy of utterance, in praise too still,  
 Some of this happiness our hearts to fill,  
 And our mute voices;  
 That, like the birds, our song may rise on wings,  
 Seeking the rapture of celestial things  
 Lord! let us serve thee with the mind that sings  
 Life that rejoices.

'Tis only a legend of one of God's beautiful birds, but how Christ loved all these humble creatures, and used their habits to teach us the paths of peace. All of God's creatures,—the dove, sparrow, raven, moth, sheep, goat, serpent, camel, ox, fish, dog, fox and swine,—found their place in the illustrations of his great principles.

This goldfinch, attempting to relieve the suffering hand, illustrates the greatest principle of Christ's kingdom,—loving service to the needy. His whole ministry was an illustration of relieving the sick in body or soul, although he preferred to heal the soul, and see it grow into a strong worker for his kingdom.

Are we quick to see the nail in the hand of our fellow-men? Do we do our best, in our own weak way, to relieve the suffering? Christ says, "Inasmuch as ye did it not unto the least of these, ye did it not unto me." Are we quick to see the hungry heart, the sad, the misunderstood, the lonely, the erring? Then, having seen, do we ponder with a sympathetic heart how best to relieve it, or do we gossip with our neighbors about it and become cold and indifferent? Such loving service can be rendered in every home, business, shop or school, shedding a benediction upon both giver and receiver. This is our duty, this is our business. It should be our occupation. For what else were we chosen, for what other purpose were we washed in the blood?

And what was the goldfinch's unsought reward? A transformed face, a living glory. Look at those people who spend their time in loving deeds! Are not their

faces transformed, their very presence a living glory? It is because the blood of Christ has been applied. Every deed has its unsought reward,—incomparable peace, joy and satisfaction. The selfish soul can never know such pleasure. Each noble deed but increases the desire for greater exertion. The world can never understand, can never enjoy such real pleasure, such eternal joy.

If each person that enters the church would reveal the transformed face,—the sign of the blood applied,—and experience the external pleasure, we would be such a power of praise and glory that nothing could resist, and all mankind would soon be told his story.

Ping Ting Chou, Shansi, China. Emma Horning.

### FROM OLYMPIA, WASH.

Another anniversary of the organization of this mission church has passed. Three years ago Sept. 17, twenty-four members met in the writer's home and organized the "Church of the Brethren of Olympia, Wash.," and the writer was placed in charge of the same as its elder. The same fall we bought three large lots in a fine location on East Fourth Street, about one mile from the State Capitol building, and six blocks from the street car line. On these lots we built a temporary house of worship, 20x40, and the following year built a temporary addition. This served its purpose well, but we have outgrown it now, and are contemplating the building of a good, substantial structure this coming season. True, we have no funds to begin with, but what we have is all paid for. When our treasurer paid the last \$100.00 of our debt a few weeks ago, he announced that there was four cents in the treasury. With this we will begin the work of raising funds for the new house. While we are poor in this world's goods, we start with bright hopes and fair prospects, and an abiding faith in him that has led us to the work here, that having begun a good work, he will continue the same to his honor and glory.

At our late love feast, held Aug. 6, seventy members communed. Not many visitors were present. Bro. A. M. Dickey, of Seattle, Wash., officiated. Our little house was filled to the door, and but little room was left for any one outside of the communicants. Since the love feast, beginning Aug. 28th, the writer conducted a series of meetings in this house with splendid interest, preaching twenty sermons in all. As an immediate result twelve came out on the Lord's side, nine of whom were baptized in the presence of several hundred people. Many said it was the most beautiful baptismal scene in their experience. Our number was almost doubled during the last year, and many others, we feel, are very near the kingdom. Why should we not be glad and rejoice? We do not preach to empty benches. As a rule our little chapel is well filled. Our Sunday-school averages above sixty, with about 100 enrolled. We have four active ministers and plenty of work for many more in our immediate vicinity.

Three years ago we had only one organized church in Western Washington. What we mean by Western Washington is the territory west of the Cascade Range of Mountains. This was the Centralia church, and embraced the territory west to the Pacific Ocean, north to British Columbia, and south to Oregon,—a territory about as large as the great State of Indiana, my old home. Now we have four well-organized churches,—the mother church in Centralia, one in Seattle, one in Tacoma, and the Olympia church. These four churches have a combined membership of nearly 200 members, with five elders, seven other ministers and eleven deacons. Only a little leaven, indeed, in a territory of 30,000 square miles and 500,000 people; but by the grace of our Lord we have come to stay,—intending to give our all to him who gave his all for us.

Our western cities are veritable hot beds of atheism, infidelity and skepticism. Perhaps they do not greatly differ from others in the East, yet the spirit of speculation and money grabbing is sapping the vitality of the many who come to the western coast. Come over and help us, brethren, but be sure to seek first the kingdom of God and his righteousness, and the rest will indeed be added unto you in this land of health and fine climate.

We have no land to sell, but will answer any reasonable inquiries of those desiring to learn more of our place and country.

J. S. Secrist.

R. D. 2, Box 115, Olympia, Wash., Oct. 1.

### FROM WOODBERRY, BALTIMORE CITY, MD.

Sept. 24, the members of the West Point Mission, Baltimore County, Eastern District of Maryland, met at 2 P. M. Elders G. K. Sappington and T. S. Fike (committee appointed by District Meeting), C. D. Bousack and J. W. Englar, members of the Mission Board, also Eld. Uriah Bixler and Bro. J. S. Weybright were with us. After an appropriate sermon by Bro. Bousack, the examination services were held. The vote of the members was then taken, as to their desire to be organized, which was mutually agreed upon, and they were organized. Two were baptized the same evening, after which followed the love feast. It was an impressive service. Bro. Frank Zense was elected to the deacon's office, and he and his wife were duly installed. Bro. Charles Waters







Myers, same address, and those coming to Waverly, Bro. H. C. Smith, same address.—Chas. A. Miller, R. D. 2, West-phalia, Kans., Oct.

**Scott Valley.**—Our council was held Oct. 1, with our elder, Bro. C. A. Miller, presiding. Elders L. Watkins and W. A. Kinzie were with us. We had a very pleasant meeting. Four of membership were granted. We decided to have preaching every Sunday evening for the next three months. We elected Brethren J. S. Sherry and F. R. Smith as delegates to District Meeting; to Sunday-school Meeting, Sisters Leona Sherry and Jennie Edwards. One paper was sent to District Meeting. Plans were made for holding District Meeting at our church this fall. Bro. W. A. Kinzie, of Lone Star, Kans., began a series of meetings at this place Sept. 25. The interest is good, and we feel that good results will follow.—Purnia Smith, R. D. 3, Waverly, Kans., Oct. 5.

**Slate Creek.**—Our church met in council Oct. 1. Our love feast will be held Oct. 8. We selected officers for the coming year, for church and Sunday-school and Christian Workers' Meeting. The writer was chosen correspondent. Bro. William Thompson was chosen Sunday-school superintendent; William J. O. Bowser, solicitor for missions, and Bro. J. M. Troxel, president of Christian Workers' Meeting. These officers all take charge of their work the first of the year. Bro. H. M. Brubaker was with us, and preached good sermons both morning and evening. In the afternoon we had an enthusiastic Sunday-school Meeting.—J. J. Bowser, Conway Springs, Kans., Oct. 3.

**Washington.**—Bro. Benj. Porney, of Navarre, Kans., came to our church Sept. 15, and held meetings every evening and on Sunday until the 23d. Two were baptized. One of our sisters was anointed.—J. M. Gauby, R. D. 1, Box 6, Washington, Kans., Oct. 8.

**White Rock.**—This church met in council Sept. 25, at 2 P. M. Bro. Samuel Myers presided. One sister was reclaimed. We decided to represent our church by letter at the District Meeting. We held our love feast Oct. 1. About sixty communion. A number of members from a distance were with us. We had a splendid meeting. Bro. Edwin Jacobus, of Red Cloud, Neb., preached for us on Sunday evening, which we appreciated.—Lulu Switzer, R. D. 3, Formosa, Kans., Oct. 4.

## LOUISIANA.

**Bolinger.**—Bro. J. A. Miller, of Manvel, Tex., filled Bro. A. A. Bolinger's appointment here the first of Sunday in September. He remained until Thursday, preaching six times. The attendance and interest were good, considering that there was considerable sickness in town. Bro. Miller is working under the instructions of the District Mission Board of Texas and Louisiana. From here he goes to points in Texas. Bro. Suter, of Mexico, has filled an appointment here regularly this year. He is making a great sacrifice, as he lives two hundred miles away and has to travel on three different roads to reach this place.—M. S. Bolinger, Bolinger, La., Sept. 30.

## MARYLAND.

**Broadfording.**—On Sunday afternoon, Oct. 2, we held our local Sunday-school meeting. Various topics pertaining to Sunday-school work were discussed by able speakers. The audience was large, much interest was manifested, and we felt encouraged to press on in the Sunday-school work.—Nannie A. Martin, R. D. 2, Hagerstown, Md., Oct. 2.

**Frederick.**—We held our council Sept. 14, with a good attendance, our elder, Bro. G. S. Harp, presiding. Oct. 8 Sister Mary Martin, of Locust Grove, expects to give the church a new "Woman's Mission." We are at present considering the advisability of calling in extra help in the ministry, some one who can devote his time and attention solely to the work.—Lora U. Fahrney, Frederick, Md., Oct. 6.

## MICHIGAN.

**Bronson.**—Bro. J. L. Mishler, of Middlebury, Ind., will begin a series of meetings at our churchhouse, south of Bronson, Oct. 9. The meetings are to close with a love feast Oct. 22. Those coming to the meeting by train will find at Bronson, by notifying the undersigned.—Martin Hardman, Bronson, Mich., Oct. 5.

**Marilla.**—Bro. J. M. Smith closed a series of meetings at the Marilla house, Sept. 27. He gave us eighteen soul-winning sermons and made a number of homes. Bro. Aaron Moss and his wife of Huntington, Ind., were also with us, as they were visiting their son and daughter during the meetings. On account of poor health, Bro. Moss was unable to preach for us, but he gave us some encouraging words, which were much appreciated.—Otis E. Moss, R. D. 1, Copemish, Mich., Oct. 4.

**Lake View.**—We met in special council Sept. 8. Eld. C. L. Wilkins and Bro. J. Edson Ury were with us. Bro. Frank Gilbert was ordained to the eldership.—Ella Keith, Brethren, Mich., Oct. 1.

**Onekama church** met in council Oct. 1, with Eld. J. E. Ury presiding. Four letters were received, two of these being Bro. David Sowers and his wife, who live in the southern part of our District, and Presnell. A few members live in that vicinity, and Bro. Sowers conducts services in a schoolhouse there each Sunday. One letter was granted. We decided to have our love feast Oct. 30. Efforts are being made to have a series of meetings in the near future.—Hattie Hansen, R. D. 1, Box 98, Onekama, Mich., Oct. 3.

## MINNESOTA.

**Morrill.**—We met in council Oct. 1, with our elder in charge. Considerable business came before the meeting. We decided to have a love feast in the near future, which will be announced later.—Isaac Petty, Ramey, Morrison county, Minn., Oct. 4.

## MISSOURI.

**Log Creek church** met in council Oct. 1, with our elder, Bro. J. E. Ellenberger, presiding. Bro. D. A. Shirk was re-elected Messenger agent. One letter of membership was granted. We are in the midst of an interesting series of meetings, conducted by Bro. E. G. Rodabaugh. One young sister has decided for Christ, and after services on Sunday morning, baptism was administered.—Grace E. Moats, Polo, Mo., Oct. 4.

**Monard.**—Our church at Adrian met in council Oct. 3, with our elder, Bro. Ira Witmore, presiding. The church chose two brethren, Bro. Talbot and Bro. Oscar Wagner, to represent us at the District Meeting. We contemplate holding a series of meetings soon, but have not yet been able to get a minister to do the preaching.—Bettie Enos, Adrian, Mo., Oct. 5.

**Praside View church** met in council Oct. 1, with our elder, Bro. W. W. Holsopple, presiding. Bro. H. L. Holsopple was chosen delegate to District Meeting. Our church correspondent, Sister Alice Vogt, is attending school at McPherson, Kansas. The writer was chosen correspondent for the remainder of the year. Eld. David Bowman is preaching a number of temperance sermons in this community.—Maggie Moomaw, R. D. 1, Versailles, Mo., Oct. 4.

**Shoal Creek.**—We had a three weeks' series of meetings. Bro. Rufus W. was with us. We had good order and attention. Two were received by letter. Our love feast was held the 24th. Thirty members communed. We have preaching every second and fourth Sunday, and Sunday night, day-school, at 10 A. M.—Sister S. E. Trenary, Fairview, Mo., Oct. 5.

**South St. Joseph.**—Our mission is now laying plans for more vigorous work during the fall and winter. Bro. E. B. Newman not being with us, the appointments are being filled by Brethren Kline. We are holding a series of meetings for a four night temperance service, beginning Nov. 4, at 8 P. M., and continuing each night until Tuesday, the 8th,

when this State will enter into one of the greatest contests of her history, in favor of prohibition. Our Sunday-school is increasing in attendance. Many children depend on us for clothing, in order to attend, and we are hoping to be able to meet this demand.—E. N. Huffman, 502 Kentucky St., St. Joseph, Mo., Oct. 5.

## NEW MEXICO.

**Miami.**—Bro. S. B. Miller, of Cedar Rapids, Iowa, has just closed a series of meetings, which began Sept. 10. The attendance was good. On Sunday, Bro. Miller delivered a powerful address on the subject of "Temperance" to the Miami Sunday-school. The school decided to add its collection to the fund of the anti-alcohol people, who are laboring to have a provision for prohibition inserted in our State Constitution. Sept. 7, we held our love feast. The following Sunday two young men were baptized. At the last regular council, Bro. Amos Wampler, who has since moved to Fredonia, Kans., resigned his eldership, and Bro. William Mohler was elected to succeed him. Sister Cora Wampler, one of our best Sunday-school workers, is attending Bethany Bible School.—Maud Mohler, Miami, New Mexico, Sept. 30.

## NEBRASKA.

**Beatrice.**—On the afternoon of Oct. 1 the Beatrice church met in council. One letter of membership was granted, and two were received. Two of our members have been removed by death since our last report. Our love feast is being pointed for Nov. 24, at 8 P. M. Berthold, Ala. Elsenbier and Lana Sollenberger were chosen delegates to District Meeting. —Lana Sollenberger, 1507 High Street, Beatrice, Neb., Oct. 3.

## NORTH DAKOTA.

**Berthold.**—Our church met in council Sept. 24, with Eld. H. C. Longenecker presiding. Two letters were granted. Brethren William Baumgardner and Norman Stong were elected to the office of deacon. We reorganized our Sunday-school, with Bro. E. S. Peary, as superintendent. We also rendered a Sunday-school program on the 25th. We had a splendid meeting and a good attendance. We are thinking of having a "cradle roll" in connection with our Sunday-school. Eld. S. S. Peary and family have gone to Chicago, O. C. M. Thun, Bibbi School.—Allie M. School, Berthold, N. Dak., Oct. 1.

**White Rock.**—We met in special council Oct. 7, at 3 P. M. presided over by Eld. J. E. Joseph, assisted by Eld. D. M. Shorb, of the Surrey congregation. Ten letters of membership were granted. Some very important business came before the meeting. Bro. C. A. Winton, our returned missionary from China, spent last Sunday with us, and gave us some inspiring illustrated talks on missions.—Joseph D. Relsh, Denbigh, N. Dak., Oct. 8.

## OHIO.

**Blue Creek.**—About one hour ago we located at Breton, and took charge of the Blue Creek church. On account of my wife's poor health, we are compelled to leave. We expect to go West to a more congenial climate. Our stay here was very short, but very pleasant. Since we moved here, three have been baptized, two were reclaimed, and eighty sermons were preached. We expect Eld. E. L. Eberhart to be with the Brethren here, Oct. 2, to hold a series of meetings.—J. L. Guthrie, Paulding, Ohio, Oct. 4.

**Little St. Joe.**—We met in council Sept. 25. The deacons gave a favorable report of the annual visit. We decided to hold a series of meetings, to begin on Oct. 22. The meetings are to be conducted by Bro. G. A. Spider, of Lima, Ohio. We reorganized our Sunday-school for the next six months. Three letters were granted. Our elder and only minister, Bro. J. W. Killian, is moving to Michigan. Since our minister is looking for a good location in a good farming country, we would be glad to help him to locate among us.—Nellie Kysar, R. D. 4, Antwerp, Ohio, Oct. 4.

**Ludlow.**—Bro. J. A. R. Couser, of Peebles, just closed three singing schools of two weeks each, held at Pittsburg, Georgetown and Painter Creek, two evenings at each place, each week. A book, well adapted to the teaching of the rudiments of music, was used, and splendid interest was manifested throughout the term. Each singing school a special program was arranged, and closing exercises at each place.—Levi Minich, Greenville, Ohio, Oct. 5.

**Owl Creek.**—We met in special council Oct. 1, to complete arrangements for the District Meeting, to be held here Oct. 4, 5 and 6. All trains will be met at Ankenytown. Our series of meetings are to begin on Oct. 22, to be conducted by Bro. Walter D. Kaller, of Washington, D. C. Our love feast will be held Oct. 22, at 10 A. M. One letter of membership was granted.—Anna M. Hively, Fredericktown, Ohio, Oct. 5.

**Boss church** met in council Oct. 1, with our elder, Bro. D. Thomas, presiding. Much business came before the meeting. The annual visit was reported favorably. Our love feast is to be held Oct. 15, at 2 P. M. Bro. Thomas remained over Sunday and gave us three good sermons.—Kate Shellabarger, Mendon, Ohio, Oct. 3.

**Sidney.**—In my recent note from this place I referred to an interesting sermon. This, I meant to say, treated on "The Early Church." After that sermon a wanderer returned to the fold, to our great joy.—Mrs. J. M. Breneman, Sidney, Ohio, Oct. 7.

## OREGON.

**Couville.**—Eld. D. M. Click, our Sunday-school Secretary, came to us Sept. 14, and remained until the 23d. He preached eight sermons. Two of the sermons on Sunday were on Sunday-school work. He also conducted the Sunday-school Institute of the Sunday-school workers from other Sunday-schools took an active part in the discussion of the different topics.—C. H. Barklow, Myrtle Point, Oregon, Oct. 6.

**Talent.**—Bro. D. M. Click, our District Secretary, came to us Sept. 24, and on the same evening gave us a talk on Bible Law and the condition and practice of the people of India. The following day he preached morning and evening. Monday evening he attended the Sunday-school and Christian Workers' Meetings in Talent. He gave a talk for their special benefit, followed by a sermon. The remainder of the week he was with us again, preaching each evening. Our council was held Oct. 1. Eld. S. E. Decker was moderator. Five letters were received. Tuesday, Oct. 2, the churches of Ashland at Williams Creek. Sunday, Oct. 2, the churches of Ashland and Talent held a joint Sunday-school Meeting, conducted by our Secretary. The Ashland churchhouse was being moved at this time, and the members were not prepared for a meeting there; hence this joint meeting.—Clara M. Shideler, Talent, Oregon, Oct. 6.

**Weston.**—We met in council Sept. 24, at 10 A. M. Bro. C. W. Metz presided over the meeting. We decided to hold a series of meetings about the middle of November. Our love feast will be held some time during our meetings. A collection of \$12.95 was taken.—Ada E. Withers, Weston, Oregon, Oct. 3.

## OKLAHOMA.

**Pleasant Plains church** met for council Aug. 20, with our elder, Bro. I. H. Miller, presiding. The church decided to hold our love feast Oct. 22, beginning at 2 o'clock in the afternoon.—Helen Pringle, Altus, Okla., Oct. 3.

**Thomas.**—Bro. N. S. Cripe, of Idaho, began a series of meetings for us Oct. 2, which will continue two weeks, or longer. Our love feast is to be held Oct. 4, at 8 P. M. Eld. J. M. Crouse, of Leadon, Colo., where their help is much needed, in order to build up the church. We regret to have them leave us, but feel that their efforts will be appreciated where they are going.—Elsie K. Sanger, Thomas, Okla., Oct. 3.

**Turkey Creek.**—Our church met in council Oct. 1, at the

home of the writer. The report of the annual visit showed the church in good working order. Four letters of membership were granted. Our elder's time expired, and the writer was chosen elder for another year. Bro. M. Wealand was chosen clerk and treasurer for one year. Our love feast is to be held Oct. 2, and at the same home, we had our examination services, followed by a love feast, which was much enjoyed. Our dear aged brother, Daniel Niswander, and his daughter-in-law, Sister Elsie Niswander, of the North Star congregation, were present. The writer officiated.—A. J. Smith, Ponca City, Okla., Oct. 4.

**Wasatch church** met in council Oct. 1, with Eld. J. R. Pitzer presiding. The report of the annual visit was made. Our delegates to the District Meeting gave their report, which was encouraging. We are still hoping to secure a minister to hold a series of meetings this fall. We expect to close the meetings with a love feast, which will be announced later. We also expect our home ministers to conduct a Bible Normal sometime this winter. Our Sunday-school is progressing nicely. Aug. 7 we held a very enjoyable as well as instructive Sunday-school Meeting.—Mollie Yoder, R. D. 4, Cordell, Okla., Oct. 3.

## PENNSYLVANIA.

**Angawick.**—At our regular preaching services, at the Hill Valley church, Oct. 2, Eld. S. A. Norris had charge of the services. It was an inspiring service. Two members were received by letter and three by baptism. Our love feast is to be held Oct. 15, at 2 P. M.—M. P. Rohrer, Shilburyburg, Pa., Oct. 4.

**Elk Lick.**—Sept. 17 Bro. H. M. Stover, of Waynesboro, Pa., began a series of meetings in the Elk Lick congregation. The meetings continued until Oct. 2. He preached eighteen spiritual and soul-stirring sermons, delivered two very instructive addresses to the Sunday-school, visited nearly all the members of the congregation, and administered baptism to four. The youngest of these was fifteen, and the other a gray-haired grand old man. Our council was held Sept. 24. Sept. 25 Sister Ida Shumaker gave an address to the Sunday-school in her able and characteristic manner. She gave interesting and instructive illustrations as object lessons. Our love feast was held Oct. 2, with Bro. Stover officiating.—E. J. Eglon, Elk Lick, Pa., Oct. 4.

**Harrisburg church** met in council Sept. 27. Eld. I. S. Zug presided, assisted by Bro. A. L. B. Martin. We fixed Nov. 6 as the day of our children's meeting, and Nov. 27 as the day of our love feast.—Elton Peterman, 402 Crescent Street, Harrisburg, Pa., Oct. 4.

**Loveloy.**—Bro. H. S. Replogle began a series of meetings for us Sept. 19, continuing until Oct. 2. He preached in all fifteen inspiring sermons. Five united with the church by baptism. The weather was very pleasant. The attendance was good and interest splendid. The meetings closed with a love feast. Only about one-half of the people could get into the church at our love feast services. Bro. Replogle officiated. Bro. D. R. Berkey was the guest visiting minister.—Lizzie Swartz, R. D. 3, Loveloy, Pa., Oct. 4.

**Perry.**—I am engaged in a very interesting series of meetings at the Mannara house in the Perry congregation, with good attendance and interest. I will continue until Oct. 15, and then start a series of meetings at Farmers Grove, Juniata County, Pa. P. Lightner, Gettysburg, Pa., Oct. 7.

**Pittsburg.**—Our elder, Bro. D. H. Walker, of Berlin, Pa., was with us in council Sept. 29. He gave us some helpful admonition. One letter was accepted and one granted.

We hope to have a series of meetings, to be conducted by Bro. J. H. Cassidy, of Johnstown, Pa. We observed rally day Sept. 25, both in Sunday-school and church services. The attendance and interest were good. Since our last report, one has been received in the church by baptism.—Mrs. M. J. Weaver, 1120 Greenfield Ave, Pittsburg, Pa., Oct. 6.

**Quemahoning.**—We met in council, in the Maple Spring church, Sept. 3. The deacons made the annual visit prior to our council. We intend to elect two ministers yet this year. The time for the election will be decided upon by our elders. Bro. J. H. Pike, of Indiana, held a two weeks' series of meetings, at Maple Spring. The meetings closed with a splendid love feast, Sept. 10. During these meetings, two sisters were baptized. Bro. Pike officiated at the feast, he being the guest visiting minister. The sisters broke the bread and passed the cup. Our love feast will be in Hooversville Oct. 23; examination services, at 10:30 A. M., and communion at 6 P. M.—Jerome E. Blough, R. D. 1, Harp, Pa., Oct. 4.

**Riddleburg.**—It was a very pleasant surprise to find the brethren and sisters of Riddleburg, Pa., in a short series of meetings. Unfortunately, at the time there was much sickness in the community. Typhoid fever and whooping cough were especially prevalent. A number who had earnestly hoped to attend the meetings, were unable to attend. Particularly, did we miss the presence of the only resident minister, Bro. H. H. Drumbaugh. His absence left us practically without any one to lead in the meetings. The church is small in number, only twenty members, but they are sustained by the Mission Board of the Middle District of Pennsylvania. Eld. W. A. Gaunt, of Huntingdon, is

(Concluded on Page 672.)

## ..... CORRESPONDENCE .....

"Write what thou seest, and send it unto the churches."

### MIDDLE IOWA DISTRICT MEETING.

The churches of Middle Iowa met with the Panther Creek Brethren on Tuesday evening, Sept. 27, in a Temperance Meeting, which had been arranged for previously by the Temperance Committee. A short program was rendered, after which Eld. J. Q. Goughnour preached a stirring temperance sermon. This aroused an interest for more and better work among us along temperance lines.

After a good night's rest, the members again met and promptly at eight o'clock the old officers took their places in the stand. The devotional exercises were conducted by Eld. Samuel Goughnour, of Ankeny, Iowa, after which came the roll call of the churches and the seating of the delegates. Then followed the election of a new corps of officers. The lot fell on Eld. John Zuck as Moderator, Eld. W. E. West, Reading Clerk, and Bro. A. M. Stine, Writing Clerk. After a few appropriate remarks by Moderator Zuck, the meeting entered upon the business of the day.

There were several matters of interest which came before the meeting. The most important of these was the "Child Rescue Work." The saving of homeless children seemed to receive the approval of the entire body, and a Board of Trustees was elected to take charge of and push the work forward as fast as possible.



## FINANCIAL REPORT

During the month of August the General Mission Board sent out 72,838 pages of tracts. The General Mission Board of the Church of the Brethren acknowledges the receipt of the following donations for the month of August, 1910:

## WORLD-WIDE MISSIONS.

|                                       |        |
|---------------------------------------|--------|
| <b>Indiana—\$284.83.</b>              |        |
| Northern District, Congregations.     |        |
| Walnut, \$26.50; Pine Creek, \$26.56; |        |
| Cedar Creek, \$24.33; Oak Grove-      |        |
| North Liberty, \$24; Tippecanoe,      | 115 96 |
| \$11.51.                              |        |
| Sunday-school.                        |        |
| Tippecanoe.                           | 2 52   |
| Individual.                           |        |
| Levi Zumburn.                         | 12 00  |
| Middle District, Congregations.       |        |
| Spring Creek, \$17.42; Monticello,    |        |
| \$11.75; Kewanee, \$10.64.            | 39 85  |
| Individual.                           |        |
| P. J. Downey.                         | 1 00   |
| Southern District, Congregation.      |        |
| Fairview.                             | 22 00  |
| Sunday-school.                        |        |
| Killbuck Union.                       | 2 50   |
| Individuals.                          |        |
| Richard Cunningham, \$40; "A          |        |
| Brother," \$18.                       | 58 00  |
| <b>Idaho—\$166.00.</b>                |        |
| Congregation.                         |        |
| Nampa.                                | 16 00  |
| Individual.                           |        |
| H. A. Kauffman.                       | 160 00 |
| <b>California—\$110.81.</b>           |        |
| Northern District, Individuals.       |        |
| A. Brother and Sister.                | 1 00   |
| Southern District, Congregations.     |        |
| Jagleswood, \$47; Santa Ana, \$23.86  | 70 86  |
| Sunday-school.                        |        |
| Redondo Mission.                      | 17 45  |
| Individuals.                          |        |
| Salome Yordy, \$15; O. P. Yost and    |        |
| wife, \$5; Wm. H. Wertenbaker         |        |
| (marriage notice), 50 cents; S. G.    |        |
| Lehmer (marriage notice), 50 cents;   |        |
| J. W. Cline (marriage notice), 50     | 21 50  |
| cents.                                |        |
| <b>Ohio—\$75.74.</b>                  |        |
| Northeastern District, Individual.    |        |
| Mrs. Elizabeth Ihrie.                 | 60 00  |
| Northeastern District, Congregation.  |        |
| Luck Creek.                           | 3 00   |
| Individuals.                          |        |
| David Byerly (marriage notice),       |        |
| 50 cents; Ephraim P. Foder (mar-      |        |
| riage notice), 50 cents.              | 1 00   |
| Southern District, Congregation.      |        |
| Oakland.                              | 21 00  |
| Individuals.                          |        |
| Elsie Winget (marriage notice), 50    |        |
| cents; Vera Halladay, 24 cents.       | 74 74  |
| <b>Maryland—\$37.40.</b>              |        |
| Eastern District, Congregation.       |        |
| Middletown Valley.                    | 37 40  |
| <b>Pennsylvania—\$33.92.</b>          |        |
| Southern District, Congregation.      |        |
| Lower Conewago.                       | 4 00   |
| Middle District, Congregations.       |        |
| Clover Creek, \$16; Artamas, \$7.67,  | 22 67  |
| Western District, Congregation.       |        |
| Husband House—Middle Creek.           | 5 25   |

## Individuals.

|                                        |             |
|----------------------------------------|-------------|
| Mrs. Etta Freeman, \$1; B. B. Lud-     |             |
| wick (marriage notice), 50 cents;      |             |
| Galen K. Walker (marriage notice),     | 2 00        |
| 50 cents.                              |             |
| <b>Iowa—\$23.50.</b>                   |             |
| Northern District, Individual.         |             |
| Middle District, Individual.           |             |
| Sarah Elme.                            | 5 00        |
| Southern District, Individual.         |             |
| Elder Peter Brower.                    | 13 50       |
| <b>Virginia—\$22.09.</b>               |             |
| Second District, Congregation.         |             |
| Pleasant Valley.                       | 19 09       |
| Northern District, Congregation.       |             |
| Lebanon.                               | 3 00        |
| <b>Illinois—\$22.00.</b>               |             |
| Northern District, Congregation.       |             |
| Rock Creek.                            | 15 00       |
| Individuals.                           |             |
| L. J. Gerdner, \$5; Rosy Jourden, \$1, |             |
| Southern District, Individuals.        | 6 00        |
| Levi S. Shively (marriage notice),     |             |
| 50 cents; L. J. Harshbarger, 50 cents, |             |
| <b>Nebraska—\$11.00.</b>               |             |
| Individuals.                           |             |
| Dora Spaulding, \$8; M. S. Bolling-    |             |
| er, \$5.                               | 11 00       |
| <b>Washington—\$10.00.</b>             |             |
| Individuals.                           |             |
| Revie P. Miller.                       | 10 00       |
| <b>Kansas—\$7.30.</b>                  |             |
| Northeastern District, Individual.     |             |
| Ira H. Frantz (marriage notice),       |             |
| Northeastern District, Sunday-school.  | 5 80        |
| Corning Star.                          |             |
| Individual.                            |             |
| Avery Main.                            | 1 00        |
| <b>North Dakota—\$5.50.</b>            |             |
| Congregation.                          |             |
| Salem.                                 | 5 00        |
| Individuals.                           |             |
| Mrs. Henry A. Philipp (marriage        |             |
| notice).                               | 50 50       |
| <b>Nebraska—\$55.00.</b>               |             |
| Individuals.                           |             |
| Leonora Yates, \$2; Mrs. Lizzie Carl,  |             |
| \$2; Mary A. Nedrow, \$1.              | 5 00        |
| <b>Oklahoma—\$5.00.</b>                |             |
| Individuals.                           |             |
| C. C. Clark.                           | 5 00        |
| <b>West Virginia—\$1.00.</b>           |             |
| Individuals.                           |             |
| Mr. and Mrs. J. E. Zollner.            | 1 00        |
| <b>West Virginia—\$1.00.</b>           |             |
| Individuals.                           |             |
| Mrs. Mena Cassidy.                     | 1 00        |
| <b>Kansas—\$0.50.</b>                  |             |
| Individuals.                           |             |
| Elder J. E. Keller (marriage notice).  |             |
| <b>Colorado—\$20.00.</b>               |             |
| Individuals.                           |             |
| A. C. Root (marriage notice).          | 50 50       |
| <b>Oregon—\$0.50.</b>                  |             |
| Individuals.                           |             |
| J. A. Royer (marriage notice).         | 50 50       |
| Total for the month.                   | \$ 793 59   |
| Previously reported.                   | 18,491 22   |
| Total for the year so far.             | \$19,284 81 |
| <b>INDIA ORPHANAGE.</b>                |             |
| <b>Pennsylvania—\$70.00.</b>           |             |
| Eastern District, Sewing Circle.       |             |
| Elizabethtown.                         | 20 00       |

## "Class in the Corner," Huntsdale

|                                        |             |
|----------------------------------------|-------------|
| S. S.                                  | 5 00        |
| Middle District, Reading Circle.       |             |
| Class.                                 | 20 00       |
| Individual.                            |             |
| Janet Mott.                            | 5 00        |
| Western District, Missionary Society.  |             |
| Shade Creek.                           | 20 00       |
| <b>Ohio—\$34.00.</b>                   |             |
| Northeastern District, Sunday-schools. |             |
| East Nimsahlille, \$20; Owl Creek,     |             |
| \$15.                                  | 35 00       |
| Northern District, Individual.         |             |
| E. K. K.                               | 5 00        |
| Middle District, Aid Society.          |             |
| West Branch Manchester.                | 19 00       |
| <b>California—\$30.00.</b>             |             |
| Southern District, Individual.         |             |
| Perry Bashor.                          | 20 00       |
| <b>Kansas—\$20.00.</b>                 |             |
| Northeastern District, Sunday-school.  |             |
| Ramona.                                | 20 00       |
| <b>North Dakota—\$20.00.</b>           |             |
| Individuals.                           |             |
| Mr. and Mrs. J. A. Weaver, Mr. and     |             |
| Mrs. Lawrence Larson.                  | 20 00       |
| <b>Nebraska—\$16.00.</b>               |             |
| Aid Society.                           |             |
| South Beatrice.                        | 16 00       |
| <b>Georgia—\$10.00.</b>                |             |
| Western District, Christian Workers.   |             |
| First Grand Valley.                    | 5 00        |
| <b>Iowa—\$5.00.</b>                    |             |
| Southern District, Sunday-school.      |             |
| South Keokuk.                          | 5 00        |
| <b>Illinois—\$1.00.</b>                |             |
| Southern District, Individual.         |             |
| Mary Hester.                           | 1 00        |
| Total for the month.                   | \$ 216 09   |
| Previously reported.                   | 1,228 09    |
| Total for year so far.                 | \$ 1,444 09 |
| <b>INDIA MISSION.</b>                  |             |
| <b>California—\$10.00.</b>             |             |
| Southern District, Individual.         |             |
| Mary E. Baker.                         | 10 00       |
| <b>Ohio—\$10.00.</b>                   |             |
| Northeastern District, Sunday-school.  |             |
| East Nimsahlille.                      | 10 00       |
| <b>Indiana—\$5.00.</b>                 |             |
| Northern District, Individual.         |             |
| Salome Elme.                           | 3 00        |
| Southern District, Individual.         |             |
| "A Brother."                           | 5 80        |
| <b>Illinois—\$1.00.</b>                |             |
| Southern District, Individuals.        |             |
| M. D. Hershey and wife.                | 3 00        |
| <b>Pennsylvania—\$1.66.</b>            |             |
| Middle District, Congregation.         |             |
| Hollidaysburg Mission.                 | 1 66        |
| <b>Virginia—\$1.00.</b>                |             |
| Northern District, Congregation.       |             |
| Lebanon.                               | 1 00        |
| Total for the month.                   | \$ 34 36    |
| Previously reported.                   | 402 13      |
| Total for the year so far.             | \$ 436 49   |
| <b>INDIA NATIVE SCHOOLS.</b>           |             |
| <b>Indiana—\$30.00.</b>                |             |
| Southern District, Individual.         |             |
| M. J. Smith.                           | 30 00       |
| <b>Illinois—\$20.00.</b>               |             |
| Northern District, Individual.         |             |
| "A Sister."                            | 20 00       |
| <b>Ohio—\$12.75.</b>                   |             |
| Southern District, Congregation.       |             |

## Hickory Grove, .....

|                                       |           |
|---------------------------------------|-----------|
| Iowa—\$10.81.                         | 12 75     |
| Middle District, Sunday-schools.      |           |
| Panora, \$5.81; Muscatine, \$5.       | 10 81     |
| <b>Maryland—\$10.00.</b>              |           |
| Eastern District, Missionary Society. |           |
| Washington, D. C.                     | 10 00     |
| Total for the month.                  | \$ 83 56  |
| Previously reported.                  | 411 32    |
| Total for year so far.                | \$ 495 48 |
| <b>INDIA WIDOWS' HOME.</b>            |           |
| <b>Kansas—\$3.00.</b>                 |           |
| Northeastern District, Individual.    |           |
| Mrs. Geo. Blonderfeld.                | 3 00      |
| <b>Ohio—\$1.00.</b>                   |           |
| Northern District, Individual.        |           |
| "Z. L. M."                            | 1 00      |
| Total for the month.                  | \$ 4 00   |
| Previously reported.                  | 59 85     |
| Total for year so far.                | \$ 63 85  |
| <b>CHINA MISSION.</b>                 |           |
| <b>Ohio—\$12.75.</b>                  |           |
| Southern District, Congregation.      |           |
| Hickory Grove.                        | 12 75     |
| <b>Indiana—\$11.79.</b>               |           |
| Middle District, Congregation.        |           |
| Monticello.                           | 11 79     |
| <b>California—\$8.00.</b>             |           |
| Southern District, Individual.        |           |
| Mary Brubaker.                        | 10 00     |
| <b>Illinois—\$8.00.</b>               |           |
| Northern District, Aid Society.       |           |
| Sterling.                             | 5 00      |
| Southern District, Individuals.       |           |
| M. D. Hershey and wife.               | 3 00      |
| <b>Nebraska—\$1.50.</b>               |           |
| Individuals.                          |           |
| Wm. and Ruth McGaffey.                | 1 50      |
| Total for the month.                  | \$ 44 04  |
| Previously reported.                  | 142 97    |
| Total for year so far.                | \$ 187 01 |
| <b>COLORED MISSION.</b>               |           |
| <b>Indiana—\$40.00.</b>               |           |
| Southern District, Individual.        |           |
| Richard Cunningham.                   | 40 00     |
| <b>Virginia—\$1.00.</b>               |           |
| Northern District, Congregation.      |           |
| Lebanon.                              | 1 00      |
| Total for the month.                  | \$ 41 00  |
| Previously reported.                  | 41 00     |
| Total for year so far.                | \$ 82 00  |
| <b>JERUSALEM MISSION.</b>             |           |
| <b>Ohio—\$1.00.</b>                   |           |
| Northeastern District, Individual.    |           |
| "Z. L. M."                            | 1 00      |
| Total for the month.                  | \$ 1 00   |
| Previously reported.                  | 1 00      |
| Total for year so far.                | \$ 2 00   |
| <b>SOUTH AMERICA.</b>                 |           |
| <b>Ohio—\$1.00.</b>                   |           |
| Southern District, Individual.        |           |
| Ruth Bigler.                          | 1 00      |
| Total for the month.                  | \$ 1 00   |
| Previously reported.                  | 2 00      |
| Total for year so far.                | \$ 3 00   |

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

**Bridenstine, Bro. Aaron,** was born in Wooster, Ohio, May 18, 1850, died Sept. 17, 1910, aged 60 years and 4 months. He was married to Kate Heisel. To this union were born twelve children. Two preceded him to the spirit world. He leaves a wife, three sons, seven daughters and two brothers. Services at the Union Center church by Bro. Peter Stuckman. Text, John 9: 4.—Clinton Callander, Nappanee, Ind.

**Brookbeck, Bro. Wm. Wesley,** died at York, Pa., Sept. 22, 1910, of tuberculosis, aged 35 years and 6 months. Interment at Bupp's Union meetinghouse, York, Pa. Services by Eld. Jos. A. Long, from 2 Kings 20: 1.—Abram S. Hershey, York, Pa.

**Burns, Sister Matilda Jane,** born May 22, 1847, in Harrison Township, Elkhart County, Ind., died at Nappanee, Ind., Sept. 23, 1910, aged 63 years, 4 months and 1 day. She was married to Bro. Samuel Wallace Burns Jan. 30, 1868. To this union were born seven sons and one daughter. She leaves her husband, four sons and two sisters. She was a kind and loving wife and mother, and united with the Church of the Brethren at about the age of seventeen, and lived a consistent and charitable life till death. Services at her home, with her nephew, by Eld. J. T. Green. Text, Rev. 14: 13.—J. Broadwater, New Germany, Md.

**Brookbeck, Bro. Wm. Wesley,** died at York, Pa., Sept. 22, 1910, of tuberculosis, aged 35 years and 6 months. Interment at Bupp's Union meetinghouse, York, Pa. Services by Eld. Jos. A. Long, from 2 Kings 20: 1.—Abram S. Hershey, York, Pa.

**Burns, Sister Matilda Jane,** born May 22, 1847, in Harrison Township, Elkhart County, Ind., died at Nappanee, Ind., Sept. 23, 1910, aged 63 years, 4 months and 1 day. She was married to Bro. Samuel Wallace Burns Jan. 30, 1868. To this union were born seven sons and one daughter. She leaves her husband, four sons and two sisters. She was a kind and loving wife and mother, and united with the Church of the Brethren at about the age of seventeen, and lived a consistent and charitable life till death. Services at her home, with her nephew, by Eld. J. T. Green. Text, Rev. 14: 13.—J. Broadwater, New Germany, Md.

**Elcholtz, Sister Harriet A.,** nee Stultz, born in Carroll County, Md., Feb. 19, 1834, died Sept. 25, 1910, aged 76 years, 7 months and 6 days. She was married to Daniel B. Elcholtz Feb. 5, 1857, moved to Nachusa, Ill., in 1863, lived there fifteen years, and from there moved to Bennington, Kans., in 1878. To them were born two children. One son survives her. Sister Elcholtz became a member of the Church of the Brethren in Illinois, in 1865, and lived faithful until death. Services by the undersigned, in Bennington, Kans., Sept. 27. Text, Eph. 6: 10.—J. H. Hantz, Abilene, Kans.

**Gephart, Sister Hannah,** daughter of Christopher and Salome Platt, born Nov. 15, 1843, near the east line of Henry County, Ind., died at her home in Hagerstown, Ind., Aug. 30, 1910, aged 66 years, 8 months and 15 days. At about the age of nineteen years she joined the Church of the Brethren, in which she continued a faithful and devoted member to her death, April 9, 1866, she was married to Daniel Platt, who died May 3, 1881. Dec. 9, 1883, she was married to John N. Richard, who died April 17, 1892. On Dec. 22, 1895, she was married to John Gephart, who died Sept. 16, 1906. To her several husbands she proved herself a faithful and loyal companion. For nearly four decades she lived alone in her own home. She was much afflicted for the last two years, but bore her suffering with Christian patience. She leaves one brother and one sister. Services at the Brick church by L. W. Teeter. Text, 2 Cor. 4: 16-18. Interment in the cemetery near by.—Charles W. Lishon, New Lisbon, Ind.

**Grippe, Bro. Franklin Arthur,** son of Jacob and Emmaline Grippe, born Jan. 22, 1883, died at Baker City, Oregon, Sept. 11, 1910, as a result of being thrown from, and kicked by, a horse, aged 27 years, 7 months and 19 days. Services in the Brethren church by the undersigned, at Baker City, Sept. 12. Interment in the Clarkson cemetery.—J. C. Ninninger, Coyle, Okla.

**Hirt, Bro. Henry W.,** born in Virginia, March 9, 1855, died at his home, near Flora, Ind., Sept. 28, 1910, aged 55 years, 6

Bro. S. B. Miller, of Cedar Rapids, Bro. C. H. Erb, of Panora, and Bro. A. M. Stine, of Adel, constitute said Board.

The Trustees of the Old Folks' Home came with a request for \$1,000 toward the support of the Home this coming year, and it was granted.

The Mission Board also made request for a plan whereby a fund might be raised for the building of a new churchhouse in the city of Des Moines. This was referred to the Des Moines Valley congregation, to proceed according to instructions given by General Mission Board.

The churches called Eld. C. B. Rowe to serve them on the Standing Committee this coming year. Eld. John Zuck is alternate.

In the evening a missionary meeting was held. Eld. J. E. Miller, of Mt. Morris, being present at the meeting, he was prevailed upon to preach the sermon for us. He acquitted himself nobly. After his able discourse a collection of \$228.53 was taken, to be given to the Home Mission Board for work in the home District.

Thus a very full day's service was spent in the "house of the Lord." During the entire day the Holy Spirit prevailed, and pervaded the hearts of all, hence we had a most excellent meeting.

The Panther Creek Brethren did their part well in conveying the brethren and sisters to and from the meeting to the stations; also in entertaining us while among them. They have the sincere thanks of all.

Sept. 30. A. C. Snowberger,  
(By Request of Secretary.)

## DISTRICT OF OKLAHOMA, PANHANDLE OF TEXAS AND PECOS VALLEY, N. MEX.

The Ministerial, Sunday-school, Christian Workers' and District Meetings of the District of Oklahoma, Panhandle of Texas and Pecos Valley, N. Mex., were held in Coyle, Okla., Sept. 14-16.

The Ministerial Meeting convened on Wednesday, and was a very helpful and inspiring meeting. We believe that the ministers were much encouraged, and will endeavor to do more efficient work in the future. Several topics were discussed relative to the minister and his work.

On Thursday convened the Sunday-school and Christian Workers' Meetings, which showed that the cause represented was growing. Fifteen Sunday-school reports were read. Much credit was attributed to Bro. A. J. Smith, the retiring District Secretary, who has served the District for six years.

Five topics were discussed at the Sunday-school Meeting, which were instructive to all present. At the Christian Workers' Meeting three topics were considered. The thought of encouraging the young was made prominent.

On Friday, the 16th, was the District Meeting. The churches of the District were fairly well represented. Several queries were passed upon, and some returned. It was decided to publish the gleanings of the Ministerial, Sunday-school and Christian Workers' Meetings in the Minutes, thus giving at least some benefit to those who can not attend these meetings. One paper is sent to the Annual Meeting. Bro. J. H. Gordon was chosen as member of the Standing Committee for 1911.

We believe we voice the sentiment of the District when we express our gratitude to the good people of Coyle, who largely aided these meetings by lodging, and in other ways providing for the comfort of our people.

On Wednesday evening a very enthusiastic Missionary Meeting was held, and remembered by a very liberal donation which amounted to \$73.51 in cash, and pledges to the amount of \$45.

One of the most sympathetic services ever held in the District, was the meeting of the child-saving mission on Thursday evening. Several orphan children, with their foster-parents, were present. Bro. D. E. Cripe, manager of the society, and editor of Everybody's Friend, the official organ of the society, gave a very encouraging report. During the eight years of this work, sixty-eight children have been given homes. The idea was emphasized that this is a very great means of doing mission work by saving the innocent children from a life of misery and sin. This work was also remembered by a donation of \$86.00 in cash, and pledges to the amount of \$319.50.

Thus ended one of the most inspiring and uplifting meetings yet held in this District. The meeting for 1911 will be held in the Mound Valley congregation. Reed, Okla., Sept. 28. W. R. Brubaker, Clerk.

## MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

**Devilbiss-Dupuy.**—At the home of the officiating minister, at Panora, Iowa, Sept. 25, 1910, the undersigned, Virgil, son of Brother and Sister John H. Devilbiss, of Panora, Iowa, and Miss Alta May Dupuy, of Glendon, all of Guthrie County, Iowa.—J. D. Haughtlin, Panora, Iowa.

**Zeaser-Pope.**—By the undersigned at his residence at Shady Grove, Pa., Sept. 24, 1910, Mr. John K. Zeaser, of Mercersburg, Pa., and Sister Lillie May Pope, of Greencastle, Pa.—Wm. C. Koonz, Shady Grove, Pa.



months and 19 days. He was a faithful member of the church. He leaves a devoted wife, three sons and four daughters. Services at the church in Flora, by Elders A. G. Crosswhite and Benjamin Wray. Text, John 14: 1, 2. Interment in Moss' cemetery.—**Mattie Welby**, Flora, Ind., born Nov. 18, 1847, in Henry County, Ind., died Aug. 28, 1910, in Wayne County, Ind., aged 63 years, 8 months and 12 days. In the spring of 1876 he joined the Church of the Brethren, and always remained a faithful and devoted member. Nov. 14, 1887, he was married to Mary Austin, who also, at the time, was a member of the Church of the Brethren. He was humble, honest and sincere,—exceedingly careful to please his Lord and give no offense to any one. He leaves a wife, three brothers and two sisters. Services by Eld. L. W. Teeter. Text, Psal. 23: 4. Interment in the cemetery near by.—**Charles N. Miller**, New Lisbon, Ind.

**Homer**, Bro. Jacob, of Laughlinstown, Pa., united with the Church of the Brethren in June, 1901, died Sept. 27, 1910, aged about 63 years. He is survived by a brother and a sister. Services at the old home, conducted by Bro. J. W. Sauner. Interment in the Laughlinstown cemetery.—**Clare Wolford**, R. D. 2, Ligonier, Pa.

**Mouser**, Bro. John, of York, Pa., died Sept. 23, 1910, aged 64 years, 4 months and 17 days. Interment at Greenmount cemetery, York, Pa. Services by Eld. Jos. A. Long, assisted by Bro. Daniel Bowser. The deceased selected 2 Tim. 4 as a funeral text some time before his death.—**Abram S. Hershey**, York, Pa.

**Kindig**, Sister Catherine, died of old age, Sept. 18, 1910, in Chiques congregation, Pa., aged 85 years, 6 months and 16 days. She was the oldest member in the congregation, and was blind about ten years, and nearly that long confined to her bed. She lived almost two years longer than her foster daughter, Sister Elias Geib, who waited on her till her sickness, which was eleven weeks. Services at the Chiques house, by the home ministers, except our aged elder, Bro. S. R. Zug. Interment in the adjoining cemetery.—**Henry S. Zug**, R. D. 1, Mount Hope, Pa.

**Martin**, died of infantile paralysis, at their home, in the bounds of the Spring Grove congregation, Pa., Sept. 26, 1910, aged 1 year, 8 months and 16 days. He was survived by his parents, one sister and one brother. Services by Brethren S. W. Taylor and L. W. Taylor, at the Blue Ball house. Interment in the adjoining cemetery.—**Mary Buffenmyer**, R. D. 3, New Holland, Pa.

**Martin**, Sister Louisa Rebecca, daughter of Abraham and Catherine (Boring), born Oct. 28, 1844, died at the Old People's Home Aug. 31, 1910, aged 65 years, 10 months and 3 days. She was a native of this county, having been born at Luray. Her parents were natives of West Virginia. She was married twice. Her last husband's name was Martin. She leaves three sons and a brother. She united with the Church of the Brethren three years ago. She was an inmate of the Home. Bro. Hoover preached her funeral service at the old church. Text, John 8: 25. Interment in the Miller cemetery.—**Florida J. E. Green**, Middletown, Ind.

**Mohler**, Sister Alma Viola Mohler, wife of John E. Mohler, died in the Pasadena church, Cal., Sept. 23, 1910, aged 42 years and 4 days. A beautiful coronation service was held at Twelfth and Flower Streets in the City of Los Angeles, in which many who loved her took part. She held her membership in the Pasadena Church of the Brethren, leaving a husband and two children, members of the same fold. The interment was in the Inglewood cemetery, with closing services by Eld. W. E. Trostle and Edward James.—**John E. Mohler**.

**Neff**, Sister Esther, born in Tuscarawas County, Ohio, Oct. 11, 1847, died at her home, near New Bedford, Ohio, Aug. 29, 1910, of typhoid fever, aged 62 years, 10 months and 18 days. She was united in marriage to Amos Horner, in New Bedford, May 2, 1873. In this home she and her husband found joy and comfort. In 1888, she with her husband, united with the Church of the Brethren, and lived devoted Christian lives until death. Oct. 5, 1903, her husband died. Sept. 9, 1908, she was married to John Baker, who died Feb. 15, 1909. She leaves six children, one son and five daughters, in the community. She leaves an adopted son and daughter, three sisters and two brothers. Services in the Sugar Creek church, near Baltic, by the home ministers. Interment in the cemetery near the church.—**Nettie Fair**, R. D. 1, Baltic, Ohio.

**Poff**, Bro. Franklin, died Sept. 14, 1910, at Bareville, Pa., in the bounds of the Conestoga church, aged 23 years and 1 day. He leaves a wife and one child. Services by Brethren Harry B. Yoder, Lancaster, Pa., and Mershey Groff, at Elmer's meetinghouse. Text, John 14: 1. Interment in the adjoining graveyard.—**Salie Kutz**, Bareville, Pa.

**Reese**, Clark Luther, son of Brother Josiah and Sister Barbara Reese, born Oct. 18, 1901, died at the home of his parents, in the Middle Creek congregation, Somerset, Pa., Sept. 22, 1910, aged 8 years, 11 months and 4 days. He is survived by his parents and two brothers. Services at the Middle Creek house by the writer, assisted by Bro. Josiah Berkley. Interment in the Middle Creek cemetery.—**J. W. Wegley**, Somerset, Pa.

**Rossler**, Sister Mary, wife of Bro. Jacob Rossler, born in Dauphin County, Pa., died July 7, 1910, aged 54 years. She was a daughter of Eld. William Hertzler. Her parents preceded her to the spirit world. She leaves a husband, one sister and several brothers. She was a member of the Church of the Brethren for a number of years, and was a regular attendant at church and Sunday-school, as long as her health permitted. She was a sufferer for a long time. Services by the Brethren. Interment in the Conestoga graveyard, near Deodote, Pa., close to the church where her father labored so earnestly in days gone by.—**Edgar M. Hoffer**, Elizabethtown, Pa.

**Timmons**, Bro. Solomon, born Aug. 4, 1858, died in the bounds of the Price's Creek congregation, Preble County, Ohio, Sept. 1, 1910, aged 52 years and 28 days. He united with the Church of the Brethren in 1881, and lived a faithful life until death. His father, two brothers and one sister preceded him to the spirit world. He leaves his mother, four brothers and one sister. Bro. Timmons had been afflicted for many years. Services by Eld. Joseph Longenecker.—**Orpha Miller**, Eldorado, Ohio.

**Town**, Sister Susan, wife of Bro. Willard Town, born in Seneca County, N. Y., July 12, 1847, died in the bounds of the Silver Creek church, Hillsdale County, Mich., Sept. 20, 1910, aged 63 years, 2 months and 8 days. To this union were born aged two daughters. Both died six weeks before her death she was baptized into the Church of the Brethren. Services by the writer, assisted by Bro. E. M. Rittenhouse. Text, Heb. 9: 27.—**J. W. Kelsen**, Alvordton, Ohio.

**Walker**, Jesse, little son of Mr. and Mrs. Ozias Walker, born Jan. 14, 1906, died of measles, Sept. 18, 1910, in Rom-bauer, Mo., aged 4 years, 8 months and 4 days. He leaves a father, mother, two sisters and three brothers. Services at the house by Bro. George Mahler. Text, John 17: 3.—**Ida M. Mahler**, Rom-bauer, Mo.

**Woodell**, Nettie M., daughter of Brother and Sister Charles S. Woodell, of the Top of Allegheny, Pocahontas County, W. Va., died Dec. 24, 1909, after a short illness, with diabetes mellitus, aged 13 years. She was laid to rest in the beautiful family graveyard, which overlooks the picturesque Green-brier Valley, Dec. 26. Appropriate burial services conducted by Bro. Josiah Beverage. She leaves a father, mother, five brothers and three sisters. She was a sweet child and had won many friends. Services at the Allegheny church, Aug. 14, at 11 A. M., by Bro. Abram Thomas, of Bridgewater, Va. Text, Mark 6: 39. Bro. Thomas preached a very impressive sermon.—**Dr. J. L. Lambert**.

## Girdling The Globe

By D. L. Miller.

Prompted by an inborn desire to know, the author of this book made a tour of the world; and feeling himself under obligations to the many whose conditions in life prevent their going to see for themselves, he gives to the world, in this work, a record of things seen, of thrilling and interesting experiences and of lessons learned. This book is of interest to those who have been over the ground covered in it, by way of comparison with their own experiences; to those who may have under contemplation such a journey; as a guide book; to such as are denied the privilege of so doing; as a means of obtaining a fund of knowledge not otherwise obtainable. It is a continued story. The author speaks of the tour as a "homeward journey" from the very moment he and his wife started from home. The style is easy and intelligible, so that all who read can understand. The book contains 602 pages, profusely illustrated, substantially bound.

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BRETHREN PUBLISHING HOUSE,  
Elgin, Ill.

## Minutes of Annual Meeting from 1778-1909

This volume contains every known minute of the proceedings of the general conferences held by the Church of the Brethren to the Year of our Lord 1909. Many interesting things relative to the problems of church government and decisions upon methods of solving them, nowhere else published, are here recorded. These Minutes also reveal to the reader the firm stand the Brethren maintained through the years in reference to their opposition to war, intemperance, secretism, worldliness, etc. They also show the change and growth of sentiment in relation to the educational, missionary, and Sunday-school movement in the Brotherhood, and how these departments of work have grown. Taking it all in all, it is one of the books which has a right to a place in the library of every Brethren home. This is a \$2.50 book, but in order to bring it within the reach of all the price is placed at \$1.75, which is just the cost of manufacturing and postage.

BRETHREN PUBLISHING HOUSE,  
Elgin, Ill.

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By ELDER H. B. BRUNBAUGH

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## Notes From Our Correspondents.

(Concluded from Page 669.)

the elder in charge, and does most of the preaching. Three were baptized.—T. T. Meyers, Huntingdon, Pa., Sept. 30.

**Springville.**—This church met in council Oct. 1. Eld. John Schlosser presided. One letter of membership was received. Two series of meetings are to be held—one at Springville, by Bro. Wm. Overholzer, to commence Dec. 3; the other, at Denver, to be conducted by Bro. J. H. Longanecker, beginning Jan. 7. One applicant for baptism was received. Our children's meeting will be held in the near future.—Aaron R. Gibble, R. D. 2, Ephrata, Pa., Oct. 6.

## SOUTH DAKOTA.

**Willow Creek.**—Our quarterly council was held Oct. 2. Five letters of membership were granted. One of our ministers, Bro. J. E. Moore, expects to leave soon, to take a course in osteopathy, probably at Des Moines, Iowa. We are still looking for ministerial help. We hope to have a Bible Normal conducted by Bro. J. S. Zimmerman, early this winter.—Eva Heagley Hurst, Wetonka, So. Dak., Oct. 5.

## VIRGINIA.

**Antioch church met in council Oct. 1.** Eld. S. M. Ikenberry presided. Three letters of membership were received, and four were granted. The annual visit was reported favorably. Our love feast will be Nov. 5, at 5:30 p. m. We will have a series of meetings this fall, to be conducted by Bro. J. H. Wimmer. On Sunday morning, after Sunday-school, Bro. Joe Bowman preached a good sermon to a large crowd. At 7:30 Bro. Samuel Boone, of Washington, preached an interesting sermon.—Martha Mitchell, Wirtz, Va., Oct. 3.

**Barren Ridge.**—Bro. S. I. Bowman began a series of meetings at this place Aug. 28, continuing each evening until Sept. 10, when we had our love feast. Over two hundred members communed. Thirteen united with the church by baptism, and two more have been received since. The church is moving along nicely, since the meetings closed.—William H. Coffman, R. D. 2, Fishersville, Va., Oct. 5.

**Elk Run.**—I began a series of meetings at Craigville, Va., on a mission point of the Elk Run congregation, Sept. 18, expecting to continue one week. This is now the third week and the interest has grown to the extent that we have announced to continue the meetings indefinitely. One has been baptized, and others have expressed their intention.—A. J. Wine, Dayton, Va., Sept. 4.

**Free Union.**—Oct. 1, at 6 a. m., Eld. S. D. Miller and myself set out to visit Free Union, one of our mission points, a distance of thirty-five miles across the mountain. At 2 o'clock we stopped to baptize. We arrived at Free Union at 3:30 o'clock, where a love feast was held at which twenty-nine communed. A number of spectators gave the best of attention. On Sunday morning, at 10 a. m., we attended Sunday-school. At 11 o'clock Bro. Miller preached an interesting sermon. At 2 p. m. we baptized three applicants. At 8 p. m. Bro. Miller, preached at Locust Grove. On Monday morning Eld. Miller baptized one more. This makes five accessions as the result of the series of meetings held by Eld. S. D. Miller at Locust Grove several weeks before. We arrived at home about 6 o'clock on the evening of the third.—M. H. Shaver, Mt. Sidney, Va., Oct. 5.

**Lynchville Creek.**—Bro. J. S. Roller, one of the ministering brethren of this congregation, accompanied by the writer, started Sept. 6 for North Mill Creek church, Grant County, W. Va., a distance of forty miles. We arrived at Eld. S. G. Sites' home on the evening of Sept. 7. Bro. Roller commenced a series of meetings the same evening, at the Brake schoolhouse, four miles east of Petersburg, near Eld. Sites' home. The meeting closed Sept. 18. The attendance was good. Three were baptized. On Sept. 18, North Mill Creek congregation is a part of Lynchville Creek mission, which was organized a few years ago. They have now about eighty members. Eld. Sites is their only minister. He had moved to Indiana several years ago, but recently has returned to Lynchville, where he preached in this territory sixty years ago. Many people, whose names are mentioned in his book, are living there yet.—Michael Zigler, Broadway, Va., Sept. 29.

**Roadsboro.**—Sept. 11 we closed a two weeks' revival services, conducted by Bro. N. J. Burnard, of Ashland, Ohio. He made over a hundred visits besides preaching every evening. We had large large crowds and much interest was manifested. Bro. Moherman also conducted a series of Bible lessons in the evening before preaching, which was very interesting as well as instructive. On Oct. 1 we held our love feast. The sisters broke the bread and passed the cup. A number of brethren and sisters from other congregations were with us. Sunday morning, Oct. 2, Bro. D. N. Miller, of Daleville, Va., gave us a most excellent sermon, and in the evening Bro. Woodie, from Franklin County, addressed us.—Homer E. Trout, Vinton, Va., Oct. 8.

**Valley Bethel.**—The dedication of our new churchhouse, Sept. 11, and the series of meetings following, were conducted by Bro. B. B. Garber. He preached eight sermons. During the meetings three were baptized. At our council Bro. Charles Rodgers was elected to the office of deacon. He and his wife were duly installed. Our love feast was held Sept. 17. About thirty-six members communed. The name of the new churchhouse was changed from Needmore to Chimney Run church.—S. B. Burchard, Edinburg, Va., Oct. 3.

**Wakeman's Grove.**—Sept. 3 Bro. E. H. Flory, of Nokesville, Va., began an interesting series of meetings here, preaching, in all, seventeen sermons. He also gave a half hour's talk on the Bible Lands each evening before preaching. Three were added by baptism. Bro. McClannahan officiated at our love feast, which was held Sept. 27.—Frank Wakeman, R. D. 3, Edinburg, Va., Oct. 4.

## WEST VIRGINIA.

**Allegheny Chapel.**—Bro. H. G. Miller and Bro. Josiah Beverage met with us in council Sept. 10. The report of the annual visit was encouraging. Bro. H. G. Miller presided over the meeting. Sept. 10, we held our love feast. Thirty-one members surrounded the Lord's tables. Bro. Josiah Beverage officiated. Sunday morning, after Sunday-school, Bro. H. G. Miller preached for us. The attendance and interest were good. Bro. Miller and Bro. Beverage gave us instructive sermons.—Charles S. W. Woodell, Bartow, W. Va., Oct. 5.

**Fairview.**—The District Meeting of Western Maryland was held in the Fairview congregation, Sept. 1. While the district was not as fully represented by delegates as desirable, yet the meeting was full of love and inspiration. Our District will be represented on Standing Committee of 1911 by Eld. W. T. Sines. When the business of the District was finished, our congregation decided to call for two ministers, which resulted in the choice of Brethren Frank H. Harvey and Silas Arnold, who were duly installed into office.—Lyla Harvey, Wilson, W. Va., Oct. 4.

**Shiloh church met in council Sept. 17.** Our elder, Bro. Obed Hamstead, presided. Bro. Hovatter was elected insurance agent for this congregation. One letter was received. Our love feast will be Nov. 5.—Dora Auvil, Valley Furnace, W. Va., Oct. 1.

**Thornton.**—Our council at the Bethany church was held Oct. 1, preparatory to our series of meetings Nov. 1. We had a fair representation, and the visiting brethren reported all to be in peace. We desire to get outside help for our series of meetings if we can, but if we can not do so, the home ministers will do the preaching.—Z. Annon, Thornton, W. Va., Oct. 7.

## ANNOUNCEMENTS

## DISTRICT MEETINGS.

Oct. 18, Northeastern Kansas

Kansas, Scott Valley church.

County, Kans.

Oct. 19, Southwestern Kansas

Southern Colorado and

Northwestern Oklahoma.

Monitor church, near Conway, Kans.

Oct. 19, Southern Missouri

and Northwestern Arkansas.

Oak Grove congregation.

Oct. 20, 8 am, Southern Indiana

at Buck Creek church.

Oct. 22, First District of W.

Virginia, Maple Springs

German Settlement congregation.

Oct. 27 8 am, Southeastern

Kansas, Scott Valley church

Nov. 3, 4 am, First District

of Arkansas and South-

eastern Missouri, Mount

Hope church, Arkansas.

Dec. 29, Texas and South-

western Louisiana, at Rano-

noke, La.

## LOVE FEASTS.

Arkansas.

Nov. 1, 6 pm, Mount Hope.

Nov. 19, St. Francis.

California.

Nov. 12, 11 am, Oak Grove.

Canada.

Nov. 12, 6 pm, Irricana.

Colorado.

Oct. 19, 4 pm, Bethany, at

River Bend.

Oct. 22, Arriba.

Idaho.

Oct. 22, 6:30 pm, Boise.

Dec. 9, Weiser.

Illinois.

Nov. 6, 6:30 pm, Batavia.

Nov. 6, 6 pm, Dixon.

Nov. 11, 6 pm, Blue Ridge.

Nov. 12, Upper Deer Creek.

Nov. 13, 6 pm, Sterling.

Nov. 13, 6:30 pm, Naperville.

Bethel church.

Indiana.

Oct. 16, 7 pm, Summit.

Oct. 16, 6:30 pm, First

Church of the Brethren, 57

North Germania Avenue,

Indianapolis.

Oct. 16, 4 pm, Fort Wayne.

Oct. 20, 4 pm, Elkhart.

Oct. 20, 7 pm, First, South

Bend.

Oct. 22, 10 am, Camden.

Oct. 22, 6 pm, Tippecanoe.

Oct. 22, 23, 4 pm, Mexico.

Oct. 22, 3 pm, English River,

Oak Grove house.

Oct. 22, 12, 10 am, Pleasant

Hill.

Oct. 22, 6: 0 pm, Anderson.

Oct. 22, North Liberty.

Oct. 22, 7: 30 pm, Monticello.

Oct. 22, 2 pm, Union City.

Oct. 22, 4 pm, Huntington.

Oct. 29, Solomon's Creek.

Oct. 29, 6:30 am, Logansport.

Oct. 29, 5 pm, Laporte, Ross

house.

Oct. 29, 10 am, Four Mile

house.

Nov. 5, Pleasant Valley.

Nov. 5, 5 pm, Spring Creek.

Nov. 5, 2 pm, Pyrmont.

Nov. 5, 5 pm, Clear Creek.

Nov. 10, Little St. Joe.

Nov. 12, 10:30 am, Buck

Creek.

Nov. 12, 5 pm, English River.

Nov. 12, Middle Fork.

Nov. 12, 10 am, Lick Creek.

Nov. 12, Salem.

Nov. 12, 6 pm, Markle.

Nov. 24, 5:30 pm, Bachelor

Run, town house.

Iowa.

Oct. 22, 6 pm, Grundy County

church.

Oct. 22, 4 pm, Monroe County

church.

Oct. 28, Franklin, Decatur

County.

Oct. 29, 30, 5 pm, Garrison.

Dec. 17, Mt. Etna.

## KANSAS.

Oct. 22, 2 pm, Abilene,

Navarre house.

Oct. 22, Eden Valley.

Oct. 22, 7 pm, Vermillion.

Oct. 29, 10 am, Olathe.

Oct. 29, 10 am, Norrance.

Nov. 5, Cottonwood.

Nov. 5, Murdock.

Nov. 5, 6, 2 pm, Pleasant

Creek.

Nov. 5, 2 pm, Belleville.

Nov. 12, 6 pm, Fredonia.

Nov. 12, Portia.

Nov. 12, Altamont.

Nov. 12, Parsons.

Nov. 12, 6 pm, Mont Ida.

Nov. 12, 2 pm, Salem.

Nov. 19, 10:30 am, Victor.

## LOUISIANA.

Dec. 30, 6:30 pm, Ronoake.

## MARYLAND.

Oct. 22, 1:30 pm, Rocky

Ridge.

Oct. 22, 3 pm, Middletown

Valley.

Nov. 6, 4 pm, Denton.

Nov. 12, 2 pm, Baltimore,

Woodberry church.

Nov. 19, Fairview.

## MICHIGAN.

Oct. 22, Bronson.

Oct. 22, 10 am, Harlan.

Oct. 22, 10 am, New Haven.

Oct. 29, 10:30 am, Saginaw.

Nov. 5, 10 am, Sugar Ridge.

Nov. 12, 10:30 am, Thornap-

ple, at West house.

Nov. 26, Hancock, five miles

northeast of town.

Oct. 28, 10 am, Deer Creek.

## MISSOURI.

Oct. 19, 10 am, Mineral Creek.

Oct. 23, Des Moines.

Oct. 29, 30, Black Log.

Oct. 29, 4 pm, Peace Valley.

Nov. 4, 4 pm, Mound, Bates

County.

## NEBRASKA.

Oct. 22, 6:30 pm, Arcadia.

4 1/2 miles Northeast of Ar-

cadia.

Oct. 22, 10 am, South Red

Cloud.

Oct. 22, 5 pm, Des Moines

Valley.

Oct. 23, 6 pm, Lincoln, corner

of Twenty-second and Q

Street.

Nov. 5, 6:30 pm, Alvo.

Nov. 24, 6 pm, Beatrice.

North Carolina.

Nov. 14, Fraternity.

## OHIO.

Oct. 22, Wyandot.

Oct. 22, 10 am, Beaver Creek

church, at Ankenytown.

Oct. 22, at 2 pm, South Poplar

Ridge.

Oct. 22, 10 am, Blue Creek.

Oct. 22, 10 am, Owl Creek

church, at Ankenytown.

Oct. 22, 2 pm, Swan Creek,

West house.

Oct. 22, 10 am, Salem.

Oct. 22, 5 pm, Ashland.

Oct. 29, 10 am, Logan.

Nov. 5, 10 am, Oak Grove.

Nov. 6, 2 pm, Lima.

Nov. 12, 4 pm, Upper Still-

water.

Nov. 12, 2 pm, Lower Miami.

Nov. 12, Portage.

Nov. 12, Warrior's Creek.

Summerford house.

Nov. 12, 3 pm, Lower Still-

water, at Happy Corner.

Nov. 12, 2 pm, North Star

Nov. 19, 6 pm, Sidney.

## OKLAHOMA.

Nov. 12, Big Creek.

Nov. 12, Elk City.

Oct. 22, 2 pm, Pleasant Plains.

Oct. 22, Hoyte, at Ames.

Nov. 24, 10:30 am, Green-

ville.

## OREGON.

Oct. 22, Portland.

Nov. 11, Newberg.

## PENNSYLVANIA.

Oct. 16, Lionier.

Oct. 16, Glenhope, near Five

Points.

Oct. 16, Kentoze.

Oct. 16, 10 am, Codorus.

Oct. 16, 6 pm, Clover Creek.

Oct. 16, Yellow Creek.

Oct. 18, 10: 20 am, Spring-

ville, Mohler house.

Oct. 18, 1:30 pm, White Oak.

Oct. 18, 3 pm, Spring Creek.

Amble house.

Oct. 19, 10, 1:30 Chiques.



# THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 49.

Elgin, Ill., October 22, 1910.

No. 43.

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## AROUND THE WORLD

PERSIA'S new regent, who will rule that much troubled country throughout the minority of the extremely young Shah, is Abdul Kassim Khan. He was educated almost wholly in England, and is a graduate of Balliol College, Oxford. It is fortunate, indeed, that a man of such broad scholarship and thorough familiarity with modern methods should be in charge of affairs at the present time. Ever since the days of Cyrus, the illustrious founder of the Persian empire, the country has been an important factor in Oriental history. During the pending critical period, the present regent will have ample opportunity to show the value of thorough training as applied to the administration of governmental affairs.

Most of the churches have their full share of trouble in battling against the amusement craze that seems to be sweeping over the country. At a recent District Conference of Methodists, at Dixon, Ill., the question received much attention, and the prevailing laxity of church leaders in this respect was severely criticised. One of the speakers said: "In many places the amusement halls are full to overflowing, while the churches are empty, to our great humiliation. How can a minister be at ease while such conditions exist? It should be a mark of the deepest disgrace, for a minister knowingly to permit his members to drift into places of entertainment that destroy all that is best and highest in the spiritual life of man." These are earnest words that might well be pondered by all who are inclined to drift into places of worldly pleasure and entertainment.

UNEQUALED by any previous attempt in air navigation is the flight across the Atlantic, so courageously entered upon by Walter Wellman. Accompanied by a crew of five, the intrepid aeronaut started from Atlantic City, N. J., on the early morning of Oct. 15, on the motor-driven, dirigible balloon *America*. Since their departure a series of wireless messages has been received, and fair progress is reported. At times a speed of twenty-five knots per hour has been attained. As to whether the present attempt to reach Europe by this, the newest and practically the most untried of all transportation methods, will succeed, remains to be seen. Should Mr. Wellman actually accomplish what he is now attempting, he will be the man of the hour. If not, he will share the lot of the hundreds who, in blazing the way for progress, risk reputation and life itself, only to meet failure and ignominy in the end.

DRINKING places by the score are being closed in London, England, not because their owners desire to engage in a more honorable business, but simply, as the news item puts it, "drinking is rapidly going out of fashion in this city." Business men, who formerly largely patronized drinking houses, are no longer found there. It is said that the tendency of modern business life calls for the keenest intellect, and that drinking is not compatible with the exercise of the faculties so indispensable in the arena of the commercial world of today. It would seem, therefore, that even financially speaking no one can afford to dally with the fatal cup.

FOLLOWING in the wake of Portugal's recent political upheaval, comes the report that Spain also bids fair to be facing a crisis more serious than any she has yet experienced. The fact that the country has clerical and anti-clerical factions, arrayed against each other in bitter antagonism, indicates that troublous times are in store for the country. Any nation in which the elements of union are so largely lacking as they are in Spain, needs only an incentive like the revolutionary tumult of a neighboring country, to fan the fires of rebellion into a most disastrous uprising against the powers that be. Thrice happy is the nation whose constituent elements insist upon peace and national union!

"THE Paine Museum," opened some time ago in New Rochelle, N. Y., in honor of Tom Paine, the arch-infidel of his age, is getting a great deal of ill-advised adulation on the part of so-called ministers of the Gospel. *The Freethinker's Magazine* openly boasts that "Tom Paine's work is now being carried on by the descendants of his persecutors and that all he said about the Bible is being proclaimed, in substance, by orthodox divines from chairs of theology." It is a sad spectacle to see preachers extol the career of an infidel whose writings have led thousands into eternal darkness and despair. Surely we are nearing the troublous times when many are ready to deny "the Lord who bought them," no longer willing to endure nor want "sound doctrine."

UNDER date of Oct. 17 the greatest material disaster in all its history is reported from Cuba. On Thursday morning preceding, light rains set in, developing into heavy cloud-bursts and devastating cyclones, which continued until the evening of the day above mentioned. The western half of the island suffered more severely than the eastern, most of the destruction being visited upon Matanzas, Pinar del Rio and Havana provinces. At this early date it is impossible to estimate the amount of damage, but it will aggregate millions of dollars. Thousands of peasants are homeless and destitute, their homes and crops having been completely destroyed. The number of dead, so far reported, is but small. It is feared, however, that in the outlying districts many lives have been lost.

GREATER NEW YORK has well been called the "Cosmopolitan City of the Western Hemisphere," for here are people "from all nations, and kindreds and tongues." Sixty-six languages are spoken, and fifty newspapers are printed in foreign languages. Mulberry Bend, the well-known center of the foreign element of New York, has a public school in which children from twenty-nine nationalities are moulded into American citizenship. What an opportunity there is, in a city like this, for world-wide missions! Here practically every nation on the face of the globe may be conveniently reached with comparatively little outlay and effort. Here is an open door to which the Spirit points with unmistakable emphasis. To reach New York's unconverted masses is an important part of the "Go ye."

WHILE, comparatively speaking, order has been restored in Portugal, the new officials are not slow to put into effect the principles for which they have stood in the struggle which has just been brought to a successful termination. By official decree all religious bodies in Portugal are to leave the country within twenty-four hours. The churches are to be closed—at least for the present. The new Government has promised the entire separation of church and state, and it now looks as if the war between the republic and the "Holy Father" at Rome will be fought to the bitter end. As to the final result, the situation bids fair to be like the deplorable condition in France at the present day. A nation that avowedly makes itself the enemy of all religious influences will surely reap the harvest of its "sowing to the flesh."

For the second time the Nobel peace prize has been offered to Count Leo Tolstoi, in recognition of his well-known humanitarian achievements. In response to the recent communication from the committee, inviting him to accept the prize, the aged philanthropist unselfishly renounces the award, suggesting that it be given, rather, to a Russian religious organization, whose members have, from religious motives, steadfastly refused to do military service in the Russian army. Uncomplainingly they have submitted to the severe and inhumane punishment meted out to them. A large number of their members have been sent to the horrors of Siberia, and yet they have maintained their steadfast adherence to the faith as they understand it. These people, Tolstoi declares, are deserving of the Nobel prize by virtue of being practical exponents of peace in spite of persecution.

THE Italian Government is facing some astounding revelations of graft, and especially the alleged misuse of funds contributed for the relief of the earthquake sufferers, and not as yet applied to the purpose intended by the donors. That any set of men could so far forget themselves and all that goes to constitute honesty and integrity of purpose, as to divert the funds donated for "sweet charity's" sake, is well nigh unbelievable, and yet such seems to be the case. Then, too, it appears that the work of rebuilding the City of Messina, destroyed by the earthquake of 1908, is much hindered by officials, high in authority, who privately seek to levy a toll on contractors and others, before granting permits and concessions. Perhaps the situation is not to be wondered at, since the Government itself is a partner in the many authorized lottery swindles of Italy. Last year the nation's share of the illegal gains, thus filched from the people, amounted to \$16,000,000. Surely, "iniquity does abound" under the blue skies of Sunny Italy!

PERHAPS it is well, in these days of antagonism to the Bible in our public schools, to hark back to the early days of our republic and consider a few facts of history. All the thirteen original States of the Union not only allowed but *required* the reading of the Bible in the public schools, and the custom continued in nearly every State until agnostics, Jews, and others, placed a ban upon the practice. In 1777 the National Congress imported at public expense 20,000 Bibles, and the Sacred Record was unanimously adopted as a part of the law of the Republic. Every loyal citizen can not help but regard the Bible as the standard of the nation's morality, and it is only the influence of the foreign element, with their hatred for the Bible, that has militated against the benign influence of the Blessed Book in our public schools. Remembering that God's Word, with all it implies, is the greatest treasure of the nation,—the very palladium of our liberty even,—why not give it full sway, as the most efficient moulder of character in our public schools?



## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

### The Babe of Bethlehem.

SELECTED BY J. Y. SNAVELY.

[This song will be remembered by many of our older readers as the leading one at the Annual Meeting at Muncie, Ind., in 1893, being sung again and again, reprinted in the *Daily*, etc.—Ed.]

Have you ever heard the story,  
Of the babe of Bethlehem,  
Who was worshiped by the angels  
And the wise and holy men.  
How he taught the learned doctors  
In the temple far away,  
Oh I'm glad, so glad, to tell you,  
He is just the same today.

Chorus.

He is just the same today,  
He is just the same today,  
Seeking those who've gone astray,  
Saving souls along the way,  
Thank God, he is just the same today.

Have you ever heard the story,  
How he walked upon the sea,  
With his dear disciples tossing  
On the waves of Galilee.

How the waves in angry motion  
Quickly at his will obeyed,  
Oh I'm glad, so glad, to tell you,  
He is just the same today.

Have you ever heard of Jesus,  
Praying in Gethsemane,  
And the ever-thrilling story,  
How he died upon the tree.  
Cruel thorns his temples piercing  
As his spirit passed away,  
Then he died for you, my brother,  
And he's just the same today.

Have you ever heard the story,  
How the Lord before he died,  
Laid his blessed hands in healing  
Upon all who to him cried.  
How the sick and all afflicted  
He rejoicing sent away,  
This he came to do, beloved,  
And he is just the same today.

Have you ever heard the story,  
Of the Pentecostal Day,  
How the Holy Ghost descended  
How he had the right away.  
With the cloven tongues of fire  
Inbred sins were swept away,  
Oh I'm glad, so glad, to tell you,  
He is just the same today.

Have you ever heard the story,  
That our risen Lord should come,  
Down to earth again and gather  
All his chosen people home.  
Oh he says he is surely coming,  
Do not idly turn away,  
God declares his word unchanging,  
He is just the same today.

Hudson, Ill.

### Christian Contentment.

BY JOHN W. WAYLAND.

"Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content" (Philpp. 4: 11).

HAPPINESS, contentment, is inward, not outward. It is a condition, capacity, or power of the soul, not something inhering in or arising from surroundings or circumstances. It is, as Christ said of the kingdom of heaven, "within you." Outward conditions, however difficult or adverse, can not keep sunshine out of some hearts. Likewise, outward conditions, however easy and propitious, can not drive the shadows from others. Some persons will make happiness, contentment, out of any circumstances; others will be discontented under the most favorable conditions. Under the same conditions some persons will be happy, others miserable.

The less there is without, the more there must be within. What is lacking without must be made up within, for nobody will deny that some surroundings and conditions contribute more toward contentment than others. Under favorable conditions it is a reproach for one to be discontented; under unfavorable conditions it is an honor for one to be happy. In the latter case the individual contributes from the wealth

of his soul what is lacking in outward circumstance. Even a little, starved, dwarfed soul ought to be happy in Eden. It takes a large heart to be happy in prison. The text was written by an old man in prison,—an old man bound with a chain. Outside were stormy ways, enemies, want, cold, and death threatening; inside was a great soul; the sum total was contentment. The negative without was not only counterbalanced by the positive within, but the positive was in such rich measure that the sum resulting was largely in favor of the soul.

Please observe that Paul declares himself content with his state, not with himself. Herein is a distinction worth while. Some persons are, to all appearances, born in complacent satisfaction with themselves. Such persons are apt to lie on about the same level where they were born, and to be a nuisance to other people. Paul was the last man to be satisfied with himself. He challenged investigation of his record and his motives, yet he never claimed perfection. He spoke with tongues more than all his brethren at Corinth, yet he exalted charity and the simpler gifts. He had been caught up to the third heaven, yet he did not boast. He had been circumcised the eighth day, yet he had no confidence in the flesh. He was an Hebrew of the Hebrews, yet he recognized the Gentile as equally entitled to God's favor. He was blameless concerning the law, yet he claimed no righteousness except from Christ. He had turned the world upside down, yet he forgot all that as he reached out toward the things still to come, pressing toward the mark of the higher prize. God had stood by him and had spoken words of assurance in his ear, yet he entreated, "Brethren, pray for us." If Paul had been content with himself, he would not and could not have been Paul as we know him.

Neither was Paul content with his surroundings, in so far as they needed improvement, or in so far as he believed himself able to contribute to their improvement. At Ephesus he opposed idolatry; at Philippi he discomfited the evil men and spirits; at Athens his heart was moved and his voice was raised in protest; at Corinth he held not his peace; at Rome he invaded the strongholds of Caesar. He, like Christ, brought a sword whenever and wherever evil was found.

In what then did Paul's contentment consist? He declares himself content with his state. This does not mean with himself, in so far as he was imperfect, nor with his surroundings, in so far as they could be improved; but it does mean that he worked without worrying; he worked where he was, not complaining that the Lord had not sent him somewhere else; he used the powers he had, not fretting because he was not John or Peter or Apollos; he made the most of each day, not being unduly anxious about the morrow; he set about improving the prison, not refusing to work because he was not in the palace; he converted his guards, not refusing to preach because there was not a larger or a more refined audience; he did not fall out with himself or with the Lord or with his surroundings, merely because he was not somebody else, because he had not been sent elsewhere to work, or because his lot was not different from what it was. He was in prison, yet he did not chafe under the hard restrictions. He was chained to a soldier, yet he did not regard him as in the way. He had been deserted largely by his own people, yet he did not revile them. He did not have comfortable clothes for winter, yet he was more concerned about his books and parchments. He was old, and near to death, yet he was courageous and hopeful; he was content.

Paul implies that there had been a time in his life when he had not been thus content with his state. He speaks of this accomplishment as having been "learned." Possibly years had been spent in the effort; possibly many failures had marked the progress of the struggle; yet the lesson had finally been learned.

Contentment, especially to the more energetic, aspiring souls, is usually a hard lesson—it does not come of itself; it does not come easily. It is learned only as all great lessons are learned,—with long-continued toil. Yet contentment is, we believe, a lesson that may be learned, even by the most ambitious—even by the giants. Paul was burning with eager zeal; Paul

was a restless giant; yet he finally learned the lesson,—the hard lesson of contentment.

That Paul had not sooner learned the lesson, was probably his own fault. He had either failed to set himself resolutely to the task, or he had neglected to employ the best teacher. But now, perhaps near the end, he had put his effort under the Great Teacher's guidance; he had linked his soul with the great soul of his Master. Now he could say, even in prison, "I am content;" now he could say, even with a chain upon his hand, "I can do all things through Christ who strengtheneth me."

Harrisonburg, Va.

### Spiritualism.

BY FLORENCE STUTSMAN.

It is alarming to notice how the doctrine of Spiritualism is spreading and gaining favor among the Christian people of today. There is not enough preaching and warning against this dangerous doctrine. We quote from one of the Spiritualist lecturers of California: "The very central truth of Spiritualism is the power and possibility of spirit return under certain conditions, to communicate with those in material form."

Not only is this doctrine scattered abroad in this present age, but in the days of old the same doctrine had to be guarded against,—even in the days of Israel (Lev. 19:31). "The phenomenal aspect of modern Spiritualism reproduces all essential principles of the magic, witchcraft and sorcery of the past. The same powers are involved, the same intelligences are operating."

How does God regard the sorcerers? He shall be a witness against them (Mal. 3:5). He warns his followers not to hearken unto them (Jer. 27:9-10). We should seek God for strength and wisdom (Isa. 8:19). Under the ancient law the penalty was certain death to those who sought after familiar spirits (Lev. 20:27; Deut. 18:10-12; Ex. 22:18). And just as we, under the new dispensation, seek after these things, it will bring spiritual death and destruction. The Apostle Paul classes witchcraft with a list of other evils which are just as destructive. If we partake of one evil, it will lead us into all the others, thus barring us from the kingdom of God (Gal. 5:20-23).

Thanks be to God that he has made it possible for us to discern or try the spirits (1 John 4:1). We can not do this through our power but by the law and by the testimony (Isa. 8:20). There are many who are trying to lead us away from God by signs and wonders, but we should not associate with those who do this. (Deut. 13:2-4). Let us cling unto the Word of God.

We have no assurance that the dead return to earth, doing miracles and wonders. What object could an allwise God have in sending back to this world the spirits of the departed, to move tables, write on slates, or do other works, not in harmony with New Testament teachings? Thus, when miracles are performed by spirits purporting to be those from the dead, we know this cannot be possible by the light we have in God's Word. They are done by the spirits of devils (Rev. 16:14). The true Spirit tells that in the latter days there shall be those that depart from the faith, by the seduction of these evil spirits (1 Tim. 4:1). Even Satan himself shall deceive many. He shall be transformed into an angel of light, and his representatives shall be transformed as ministers of righteousness (2 Cor. 11:14, 15).

How carefully we must guard against the wiles of the devil! Surely we must put on the whole armor of God, to withstand these evil influences round about us! Satan will even endeavor to counterfeit the coming of Christ by signs and wonders (Matt. 24:23, 24). But the faithful can look for the true coming of Christ with joy, for he shall then destroy the works and power of Satan (2 Thess. 2:8-10).

Let us maintain our love for the truth. Then can we say, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25:9).

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## Joseph Parker on Feet-Washing.

[Rev. Joseph Parker probably never considered feet-washing as a church institution. He may never have seen it practiced, but he sees more in the service than most popular ministers have been able to see. What he says, in the light of our understanding of the institution, makes interesting and helpful reading. Here is the way he treats the subject.]

"Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God." We inquire what will he do now, at this critical and trying juncture of his life? Jesus knows the fullness of the mystery set forth in his incarnation; he sees the beginning in the light of the end; he knows all; he sees God behind him sending him into the world—sees God before him welcoming him after the completion of his earthly ministry. What will he do now?

Let us read it as our imagination might dictate it. Jesus knowing that the Father had given all things into his hands, and that he was come from God and went to God, unfolded secret wings and went up into the light; unveiled splendors which had been concealed under the guise of his flesh; called angels—host upon host, a dazzling throng—to bring the crown he had left in heaven. This is our notion of greatness, of pomp, of circumstances.

But, just as, when the disciples asked who is greatest in the kingdom of heaven, Jesus set a little child in the midst of them—so he does when we ask, What will he do when the great mystery is revealing itself to him? He does not any one of the supposed wonderful things which he might have done, but, knowing that the Father had given all things into his hands, he began to wash the disciples' feet! Who but himself could have afforded such an apparent anti-climax? Where is there any creation of your romance that can play so with the public? What man can afford, in one moment, to affect sublimity and grandeur and majesty, and in the next ask to wash your feet?

In the very fulness and glory of his power he laid aside his garments, took a towel, girded himself, and began to wash the disciples' feet. Do not let that picture pass away from your minds as if it were nothing. He laid aside his garments, took a towel, girded himself, and began to wash the disciples' feet. If that picture will not melt men and make them solemn, it can do them no good. Do you say there are times when you feel as if you could wash the feet of the poorest disciple of Christ? Then, why do you not do it? You wear away your feeling, and incapacitate yourself for its recurrence in all its finest sensibility, by allowing it to reach the highest point without turning it into the most condescending service.

After he had washed their feet, and taken his garments, and was set down again, he said unto them, "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

Suppose that Jesus Christ had laid down the abstract doctrine,—Christians, ye ought to wash one another's feet, what would have been the result? Who would have believed him? We should have found in that an instance of mistranslation; there would have been great hunting up of grammars and lexicons upon that point, because it stands to reason that the thing is utterly absurd. There is a missing letter; there is a wrong punctuation; there is a great difference of opinion between critics, we should have said, as to the meaning of this. But what does Jesus Christ do? Instead of merely laying down the doctrine, he gave the example. Christ's method did not admit of debate. It was not a theory, it was a fact. There it was—a stoop that could never be forgotten, an argument which no ingenuity could ever impair. It was practicable; the Lord and Master had done it. It was worth doing, or he who never trifled with life would not have set the example.

What is our business, in proportion as God has set us in eminent places, given us great talent or great wealth, or great position of any kind? Our duty is to set examples of lowliness and charity—the lowliness which comes out of righteousness, the charity which stands upon law. We require all the stimulus of illustrious precedent in order to do some things which are unwelcome in life. We have not courage to do some things solely on their own merits. Even if we

could see them to be duties we could never bring ourselves to discharge them. We want somebody else to do it first. We want to hide ourselves under a great name.

Christ provides for this peculiarity of our nature. He allows us to use his name and example. "You may say that I did it. If ever you are caught in the humiliating act of washing your brother's feet, and there should come into your cheek a tingling of shame, you may say that I did it." You will in life—such are the combinations of society—occasionally want precedent. You cannot always work upon the abstract and the right. Sometimes you will want the defence of a name; you will occasionally want to be able to point to somebody behind you and say, "He did it first." "Now take my name, I have given you an example." So we get out of a splendid precedent what we never could have got out of an abstract command.

In Christ's own instance: "Jesus knowing—Jesus washed." If we do the washing without the spiritual consciousness, it is menial service, it is a slave's reluctant oblation on the altar of obedience; but coming out of great prayer, out of something like complete vision of God, it is done as if it were not done, and in the doing of it we do but add to the consciousness which was its first inspiration.

## Singing in Our Worship.

BY G. H. LIGHT.

WHY do we sing in our worship? We would not think of asking the question, "Why do we pray?" or "Why do we preach?" and yet these are not at all of greater moment than is singing. Is our worship complete unless we sing praises unto God, our Creator and Preserver? We pray to God because we feel our dependence upon him. We realize that unless he blesses us, our efforts are in vain. Yet, does not God know beforehand what we need better than we can ask of the most precise prayer? Why, then, shall we pray? It is because he wants us to recognize him as the Source of all our supply.

We preach to inspire man to search for the way of righteousness, and to strive to walk thereon. But why do we sing? Is it only for melody's sake, only because we like to, only because others sing, or why? This is, by no means, the least essential part of our worship. We pray for our own benefit, that God may bless us. We preach for the benefit of our fellow-man, and we ought to sing for the glorification of God's name, yet how often do we sing out of every other motive than that of praise to his holy name, for what he has done and is continually doing for us? Why should we be so careless in this third feature of our worship? Is it not more important that we honor God with our song than that we ask him for what we want?

Music is a part of God. He has created nature so as to obtain praise in its song, nor has he made man different. He has not only given man a talent above all other creatures, with which to praise him, but he has also given him a command that he shall do so. Turn to the writings of David, whose heart was like unto God's, and notice how full of song and praise it is. David exhorts his people to praise the Lord, to sing psalms unto his holy name, and to adorn his name forever and ever!

But who is responsible for this part of the worship? We often see, that, when the congregation is engaged in singing, some who are gifted with this talent do not sing. True, there are times when we do not feel like singing, yet we must not depend too much upon our feeling, for Satan can use even them to gain his purpose. If God would take away the talent from such, would they care?

Again; is it not too often that this part of our worship is used as an occasion for talking matters over, not only among the laity, but even among officials? These things ought not so to be. Just as much as we ought to be one in entreating God's blessing upon us, so ought we to be one in praising and adoring his name with song for his everlasting goodness to us.

I often wondered why we must sing while we distribute Sunday-school papers, or take a collection. Is it possible to sing with the understanding, and with

all our heart, with all our soul and with all our mind, under such conditions? Do we expect God, who rules the entire universe, to be too busy to give ear unto our praises? How is it, then, that we do not have time to do but one thing at a time in God's service?

Let us not forget that God expects everyone of his sons and daughters to sing. God's blessings are worth our very best effort. No one can afford to keep silent. If you can not sing with your voice, you can with your heart.

Hatfield, Pa.

## Another Year at Bethany.

BY PAUL MOHLER.

THIS is my third year of study at Bethany, each year, of course, being new and distinct, as I advance in the course. But each year has in other ways been different from the rest. The school itself is advancing in its course. It has passed through some very great changes of circumstances in that time. The first year I came into school, the door opened wide for the students to do practical work in the city missions. Last year we moved into the new home and experienced a great growth in number of students, and widened the scope of the practical work. This year there is another increase in the attendance, and a still wider range of practical work. But there is something else. I cannot define it in a word, but perhaps you can understand from what I say in the body of my letter.

Bethany has always had a distinct flavor, quality, or character, all her own, and yet not her own, for it is the same flavor you find in the homes of all our humble, pious Brethren. I sometimes try to describe the atmosphere of the school by saying that it feels like a good, spiritual love feast all the time. And yet it is a school in which we are exceedingly busy and have to work very hard, indeed, to make our credits.

A great many Brethren, who know and prize this characteristic of the school, have feared that, as the school grows and the teaching force increases, her character will change. If there were any grounds for such fears, we should know it by this time, for the school has grown to be as large as many institutions of twice its age, and still the school is the same.

To be exact, the enrollment, Oct. 1, is 148 with several students to come in during this month,—perhaps 20. There are, besides the founders of the school, a half dozen assistant teachers, each one strong in his own line of work. I am taking half my work under these assistant teachers, who have, by the way, received much of their own training right here at Bethany, and I am very well pleased, indeed, with the character of their work. Since the school is able to augment her teaching force with teachers trained largely right here, no one need fear a change in the character of the school. I am sure that all who appreciate the value of the school to the cause of the Master, will rejoice in this assurance.

The advanced classes this year are quite large, there being many old students and a number of new students able to take the advanced work. I have talked with others, both teachers and pupils, and have kept my own eyes open, and we all agree that the classes got down to hard work quicker and with a better spirit than ever before.

Now as to the practical mission work done by the students. The work done by students in the past has been much appreciated at the hospital, in the homes, and down town, in the rescue missions. Some of those missions reject students from the other Bible and theological schools of the city on account of their lack of spirituality, but they are asking more help from us than we can give. They prize our workers for several reasons. They are able and willing to really preach THE WORD; they bear the appearance of being consecrated Christians, and are truly faithful and earnest in their efforts to win souls. This combination is hard to find in Chicago, and is appreciated by the leaders of the more spiritual missions.

For example, one of the former students, now an assistant teacher, was asked to address the railroad Y. M. C. A. recently. Accepting the invitation, he talked for an hour to a very much interested audience of engineers, conductors, firemen, etc., on "The Poise of



Christ." At the close, the Secretary of the Y. M. C. A. said that he had tried every school in the city to find a man that would tell the story of Christ simply, so that the men would be interested, and this was the first talk they had had that filled their requirements. As a result, he has asked for both a lecturer and a Bible teacher each week during the year. Evidently some people are getting tired of hearing the theories of intellectual men and are hungering for the simple Gospel. Surely, if any church has the right to PREACH the Gospel, the Church of the Brethren has. And with the right, comes the duty.

Brethren, as you love the Church and the cause of the Master, pray for the Bible School, that it may always be true to the letter and the spirit of the Gospel, that it may have all necessary support, and that all who should receive its training and enter the vineyard as laborers for the Lord, may be enabled to come. Pray for us all as students that we may indeed study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the Word of Truth.

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### The Laws of Our Land.

BY D. E. CRIFE.

In a general way we have very good laws in our country. They are largely founded on the law that was given through Moses to the Children of Israel. If these laws were strictly lived up to, they would prevent all gambling, theft, robbery, lying, arson, profanity, murder, and all moral uncleanness. But every law on the statutes is violated time after time.

However, there is one law on the statutes of many States that is a disgrace to our civilization, which shows the imprint of Satan's smutty fingers. This is the law which permits a man to buy for money the privilege of dealing out to his fellow-man a slow poison. Centuries ago it was considered the most heinous of all crimes to administer slow poison and it was the most severely punished. Now, for money, the privilege of selling as deadly and deceptive a slow poison as was ever known in the Dark Ages, is legalized and made almost respectable.

This slow poison is but faintly hidden in the most alluring intoxicating liquor, and sold to every man that wants to buy, if he has the money to pay for it. If we had a law on our statutes, or if wicked people were trying to pass a law which would permit a man to buy the privilege of selling liquor containing arsenic in such large quantities as to cause death in a short time, all good people would do whatever they could to annul such a law, or to prevent it being enacted. If we had the privilege of voting, as to whether or not we wanted that kind of law, hardly one good man would feel conscientious in staying away from the polls.

But why is it worse to sell to others a poison that will kill in a few hours, than one that will kill in a few years? The man who would drink a poison that would kill him suddenly, would entail on his family a great sorrow, a great loss, and the funeral expenses. It would, however, bring no disgrace on his family, and if he were a Christian they might still have some hope of meeting him again. The family would still retain their home and the respect of their neighbors.

If a man drinks the liquor which the saloonkeeper is licensed to sell,—continually takes this slow poison,—it is almost certain, sooner or later, to bring on death. If his constitution be strong, and he does not take it too rapidly, he may last for a number of years. He may last until he has brought sorrow, suffering, poverty and shame upon his wife and children. He may last until he has lost his integrity, his manhood, his virtue, and his hope of heaven. He may last until his name and reputation are gone, his property is gone, his home is gone. And then, when he is the most wretched, miserable, worthless ruin that humanity can become,—a hopeless drunkard,—he goes down to the shame and blackness and despair of a drunkard's grave. His wife and children, shunned, outcast, disgraced, pass through life with the bitter knowledge that "No drunkard shall inherit the kingdom of God."

Since the State graciously gives us the privilege to use our vote to aid in sweeping the home and body

and soul destroying saloon from the land, are we innocent in God's sight if we fail to make use of this opportunity to assist in freeing our land from this worst of all pest-houses? God pronounces a woe upon him who puts a bottle to his brother's mouth and gives him drink. Are we not also guilty if we fail, or neglect to do, what we can to keep this destroying drink away from him? Am I my brother's keeper?

The saloon must have boys, or it will soon run out of business, for the old customers will not last very long. Who is raising these boys for them? No fond mother who is watching fondly over a child, expects to bring him up for the saloon. No father who hopefully looks forward to the time when his son will be a man, wants to see him a drunken sot. While the saloon is in the land, no father of a bright son can be quite sure that he may not be brought down to weep over the hopeless grave of a drunken son. Then let us do what we can to sweep this evil from the land.

Stillwater, Okla.

### Union Meetings.

BY IRA CULP.

I WAS much interested in the remarks concerning union meetings, and it brought to my mind the experience I once had with a union meeting, and the way I dealt with it. It may be that I did wrong upon that occasion, but I can not see it that way. All churches are supposed to have accepted the Gospel, and when preaching the Gospel, I consider myself at liberty to choose my text from any part of the Bible that I may see fit, with the view of doing the audience the most good I can. Upon all occasions where I think it might be thought by some that I should temporize a little, I make it clear and emphatic that I disclaim any part or responsibility in meddling with the language of the Bible; and that if any one feels aggrieved at anything the Bible says, he must take his case to the Author, and not to me.

A little more than a year ago I was asked to join in a union service, to be held in a grove. I was notified that I would be expected to preach upon the subject of the Sunday-school lesson for that day, which was, as I recollect it, "Avoid All Appearance of Evil,"—the lesson being taken from Rom. 12. The other churches to join with me in that day's services were the Methodist Episcopal, the M. E. South, the Baptist, and the Presbyterian.

Upon that particular occasion the subject chosen for me did not suit me very well, besides, I did not like the idea of having some one else choose my subject for me, as I do not care to preach what pleases and tickles the ears of the wrongdoers. So I turned to the same chapter from which the lesson was taken, and chose as my text the second verse, mixing it in with the subject of the lesson. I emphasized as strongly as I could "Be not conformed."

In this I sorely offended the minister representing the Presbyterians, while the ministers representing the other churches, all of whom had preceded me, and had spoken along the same lines I had chosen, were very liberal, and personally complimented me upon my discourse. The offended minister declared to some of his members that I should never preach at the local church (a union church) again. He assigned as his reason the fact that I did not preach upon the subject assigned me. But I had numerous defenders of my course among those, even, who did not belong to our church.

But what was the ultimate decision in the matter? Of all the churches represented there that day ours is the only one left with a regular appointment at that place. The others all dropped out early this year, while we have preaching there every two weeks. What the future may bring at that place we, of course, cannot tell, but at present the work is very encouraging, the congregation constantly growing.

Pekin, Md.

### Notes and Jottings on Secrecy.

BY I. J. ROSENBERGER.

ON page 8 of my pamphlet, "Secret Societies Incompatible with Christianity" (on sale by our Mission Board), I quote the sad accident resulting in the death of the Rev. Johnson, of the M. E. church,

of Huntington, W. Va., who, while taking the Royal Arch degree in the Masonic Lodge met his tragic fate. The *Cincinnati Enquirer* gave it thus: "Masonic circles are greatly agitated over the shocking accident at Huntington, W. Va. (Jan. 10, 1890), which resulted in the death of the Rev. J. W. Johnson, of the M. E. church, while taking the Royal Arch Degree. . . . One feature of the ritual, in taking this degree, occurs in what is known as the dark room. . . . In the middle of this room is a three-foot trap, which opens into a vault like an elevator shaft. This shaft has a depth of thirteen feet. . . . The candidate for this degree is lowered into this shaft by means of a rope. . . . Mr. Johnson fell while being lowered into this vault, and from the injury, after intense suffering, died on the twelfth."

On my recent trip to West Virginia, our train made a stop at Huntington. I stepped out and fell into conversation with a gentleman, a citizen of the place. I spoke of the sad circumstance of Mr. Johnson's death, which I had seen mentioned in the papers some years ago. He said he knew of the circumstance. I asked him if there had been a "Johnson Memorial Church" built there since. He said there was.

I remarked that it seemed strange that the ceremony of the lodge would be such as to make such accidents at all possible. He replied with a side-gaze: "You are not a Mason?"

I said, "No, sir."

"Well, it might look to you that way on the outside."

I concluded that he was using about the kind of logic that men usually do, in defending lodgery.

While on the mission in Kentucky, a few years ago, a Baptist minister sat with me in the pulpit. After service he felt anxious to ascertain the tenets of our faith and practice. I gave them briefly, including our anti-secret principles. To these he objected. I referred, in our conversation, to the death of Rev. Johnson, while taking the Royal Arch Degree in the Masonic Lodge at Huntington, W. Va. He sternly denied the entire occurrence. He said with emphasis that "nothing of the kind ever occurred or ever can occur in any Masonic Lodge."

I was not at all surprised at this man's statement (even though he was a minister). He was showing himself to be loyal to his oath, "to ever conceal and not reveal." Concerning David we read, "I said in my haste, All men are liars." He must have been aggravated by the number of untruthful people in his day. But men in the lodge are sworn to lie, and hence this minister was simply loyal to his lodge oath.

The press, voicing the public sentiment, was free in saying that the case of Mr. Johnson's death in the courts would have gone heavily against the lodge, hence it is quite plain, without any inquiry, how the matter was quieted by building a "Johnson Memorial Church."

### The Oath of the Royal Arch Degree.

Allow me to pen you the wording of the Royal Arch Degree oath, as given by David Bernard, a Baptist minister of high standing, who, though once a Mason, has given a complete revelation of the ceremonies, oaths and mummeries of the order. He gives this oath thus: "Furthermore, I do promise and swear, that I will aid and assist a companion Royal Arch Mason, when engaged in any difficulty, if it is in my power, whether he be right or wrong. Furthermore, I do promise and swear, that a companion Royal Arch Mason's secrets, given me in charge as such, I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, murder and treason not excepted, all of which I most solemnly and sincerely promise, binding myself under no less penalty than that of having my skull smote off, and my brains exposed to the scorching rays of the sun, should I ever knowingly or willingly violate or transgress any part of this, my solemn oath, or obligation, of a Royal Arch Mason. So help me God, and keep me steadfast in the performance of the same."



Allow me to say that an ex-Mason verified nearly all the foregoing points to me in stating this to be the oath he took in the Masonic Lodge. I therefore give Bernard's statement full credence. It is difficult to conclude, however, that men of culture, even ministers, will bow to such ridiculous ceremonies. Strange, that it has occurred that even brethren have been found in these baneful orders.

#### An Experience of an Ex-member of the Red Men.

"I made application to take a degree in the order. The initiation ceremony was a little rough and somewhat painful, but I endured it. I felt a deep soreness in my side. In a day or two I met the doctor, a friend of mine. I stated my distress. He alighted and on examination, said, 'Sir, you have a broken rib and another cracked. What have you been doing?' 'Why, I took a degree in the lodge, the other night.' The doctor being a member of the same lodge, hung his head, then said, 'Well, you will get better in a few days.' The man then remarked, 'I have belonged to several lodges, but I now have nothing to do with any of them.' It is really strange to see how slow and dull we are to learn the folly of some things.

#### The Kind of Lodge Prayers.

It is well known that nearly all Lodge prayers are without the name of Christ. Their lexicons show quotations from the Scriptures with the name of Christ omitted. On the opening of the lodge, on that fatal night in Huntington, I do not know if the Rev. Johnson offered the opening prayer or not, but I feel sure that there was no Christ in that prayer. It was said that Mr. Johnson prayed most devoutly during his great suffering. I feel sure that this prayer had Christ in it. How, do you think, the good Lord would feel toward a petitioner who would pray without recognizing, without honoring his Redeemer, and then, in an hour, when overtaken with dire calamity, and seeing death approaching, call, "Lord, Lord!" We call all worship, associated with the name of Christ, Christian worship, and the worship that is not associated with the name of Christ, would be heathen worship, hence a prayer offered without Christ,—not in his name,—would be a heathen prayer. God only hears prayers offered in the name of Christ, hence Christless prayers would be like those of the prophets of Baal on Mount Carmel. They cried long and loud, "Oh, Baal, hear us," but he did not respond to their cry. Hence the kind of prayers offered at the opening of the Lodge, that night, which Mr. Johnson either offered, or to which his attitude gave sanction, would cast a pall of gloom over the prayer that he offered in his last suffering moments. How hard Paul's words strike the foregoing, when he says: "Be not unequally yoked together with unbelievers. . . . Come out from among them. . . . What concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

Covington, Ohio.

#### For Whom Shall I Vote?

BY W. M. HOWE.

Secretary of General Temperance Committee.

"Vote as the Lord directs you," is the proper answer to this question, so very often asked. This is, indeed, the teaching of our beloved Fraternity when we vote for ministers and for other officers in the church. What blessed results when this is done in state as well as church, for if all Christians who vote, would vote as the Lord directs them, the saloon would have to go.

"Vote for yourself" is however first of all the sane and sane advice to give to every man when the matter concerns his salvation. This is no selfish thing for any one to do. The fact is, every man does the very nicest thing for his family, and for his neighbor as well as for himself when he makes his own "calling and election sure" (2 Peter 1: 10).

"Vote for God and home and native land" at the polls, if you go there at all, is what the General Temperance Committee desires to urge upon every brother in the church. If this is done, it will mean more votes than ever against the saloon. Aside from those brethren,—some of whom are very conscientious,—who

will not go to the polls at all, we are pained to know of two other classes. One man considers the morals and the higher principles involved, while the other, proud of his party, considers the honor and success that may be his or his son's some day, because of loyalty to old friends and so aims to vote with the old crowd, as he did before he was converted. Brethren, when a man votes as he did when he was a sinner, it intimates, to a degree at least, that he is a sinner still. Surely, when a man is converted, old things pass away and behold, "all things become new." Such a man consults God's will in every matter and when he goes to the polls he most certainly casts his vote on the moral side of every question. Without fail he votes for purity, for righteousness, and for temperance. When a man does less, he not only numbers himself with transgressors, but he becomes one. It is altogether past our comprehension to know how any professor of religion can find a reason that to him seems at all plausible why he should vote with the saloon people and for that most harmful business. Not one Bible man of God could have been induced to do such a thing and,—may we add?—no quicker can a man of God today.

In a very short time many of us are to have another opportunity to vote against the saloon. God help us unitedly to do it. With the hope of reaching men who do not think, and who do not pray, we urge our ministers to preach on this subject at the earliest possible date, urging all men to be strong in the Lord, in their homes and in their business affairs, and at the polls, and everywhere to quit themselves like men.

Johnstown, Pa.

#### Christ's Tax Collectors.

BY G. M. LAUVER.

Do you remember the man whom you helped and befriended, and helped again and yet again, only to be grieved, and by and by, to find that he was ungrateful and even acted spitefully toward you?

Again; were you ever in such a position that some one else became your helper, time after time, while you were not able, even, to render him any small favor in return? Do you remember how you burned with the shame of being dependent, until you at last decided that you positively would not accept another favor from that person until he should give you at least a chance of showing that you appreciated, at its full value, what he had so freely done for you, even if you could never repay him?

If you have felt these things, you see how very hard it would be for you to feel just right toward any one who would insist on always heaping favors on you, while never accepting a service from you. Now, had you ever thought that the same nature, with which we must reckon in our dealings with others, is the nature with which God must reckon in his dealing with us?

It is well to think of what Christ has done for us, when he died for us, redeemed us from sin, and opened by his blood the way into the favor and reconciled family of God; of how he sought for us as a Good Shepherd for the straying sheep, not sparing the sorrow of his heart nor the sacrifices of those who, in Christ's stead, besought us to be reconciled to God, not sparing even the bruises and blood of those loved children of his, who died as martyrs that we might have the pure Gospel, and the freedom to obey it. It is well to think of how he still never leaves us nor forsakes us, cares for us, bears our burdens and even "cleanseth us from all sin," if only we confess our sins.

When we think of these, and the thousands of other precious things that he so lovingly does for us, we need to inquire what provision he has made for us, in order that we may show that we appreciate them. We cannot stand right with God, nor come boldly to the Throne of Grace unless we do show our love to him. To this end he gave us the means of showing it, when he said, "He that keepeth my commandments, he it is that loveth me."

Then, too, God expects us to show our love to him. Our admittance into the home above, he tells us, will depend upon whether we have done so or not. We can not, of course, ever repay him, but, like the woman

of whom Christ said, "She hath done what she could," we can do all in our power.

He tells us that those on the left hand,—as described in Matt. 25, to have their abode in the furnace of fire,—will meet that fate because they have refused him the small favors that lay easily within their power to do for him.

We see, then, that religion lies not wholly in the things that we do, as church members, but largely in the deeds of real kindness that we render to the Savior personally. "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me," makes the needy ones around us, as it were, his tax collectors to whom we render, or refuse to render, the fruits of his vineyard in their season. Let us, then, be sure that he shall not be hungry, naked, thirsty, sick or in prison within our reach, and not be ministered to. To feed the hungry, clothe the naked, visit the sick and the imprisoned is the direct way to be true yoke-bearers of the Master and be the light of the world as he was. It is also the way to show our love for him. As surely as Christ saw hope for the sinful woman to whom he said, "Go and sin no more," there is also hope for many, even of those imprisoned for crime, to become children of God. Is it, then, a wonder that Christ says, "Minister to them and you minister to me?"

Brother, sister, this kind of love-showing to Jesus will make you an argument for the truth and value of the religion of Christ that no one can contradict. Do you wish to make disciples as Matt. 28: 19 commands? You can do it effectively this way, and your money will reach where your hand cannot. Will you?

3435 W. Van Buren St., Chicago, Ill.

#### A Hundredfold.

BY D. J. BLOCHER.

Who would not give up a farm if he received in return one hundred instead? There are many people who have their names on the church book who are permeated by selfish desires. They would gladly accept such a proposition, citing us to Christ's promise in the latter part of the nineteenth chapter of Matthew. It seems, to some men and women, a plain case that the Christian is justified in amassing all the wealth he can get. They forget to cite us to the twenty-first verse of the same chapter. They forget that to "join house to house, and field to field" brings woe to him who thus engages in the wild rush for riches.

Christ never promised to give one hundred fields for every one forsaken, for if one field caused any one to go astray, the Lord would not give him one hundred more. He did mean this, however: If it required one field to support a person, and he forsook that field for Christ and his cause, he would have at his command,—in times of need,—a hundredfold means of sustenance. Yes, God will supply the needed help in friends and sustenance a hundredfold, where we have forsaken all and followed him. It might be explained this way: Place a fish in a large body of water. It can only use so much at a time. It can never utilize the entire body of water at one time. But wherever it goes it has a right to draw for its present needs. When it needs sustenance, it is always ready and present. So, in Christ, our needs are ever supplied if we forsake all and follow him. He rewards sacrifice a hundredfold. But where there is no sacrifice he does not give the promise. It is because of a lack of faith in Christ, or a lack of the knowledge of God's Word, that we often become so slow in yielding up our stores that Christ's kingdom may be advanced. Or have we no love for the salvation of mankind? In the face of God's promises and his will, how many cling to riches and let the cause suffer? Why does not the gold flow into the Lord's treasury?

Though the truth uttered by Christ is paradoxical, in its personal application, yet, in a larger sense, it becomes a reality to the church as her members sacrifice to the spread of the truth. It is the means of drawing more means into the church, to spread the cause farther and farther. Hereby ways and means will open for the sustenance of all sacrificing disciples. Is this really true? In daily toil we believe this. Let us illustrate:

(Concluded on Page 684.)



## THE ROUND TABLE

### The Voyage of Life.

BY IDA M. MAHLER.

"Life is the time to serve the Lord,  
The time to insure that great reward."

WHEN in a boat on a river, we must ever keep busy rowing, if we want to go up the stream, for if we let our oars lay by idly, we will soon be drifting instead of sailing. Just so it is on the river of life. We must ever keep struggling if we would go upward toward heaven and immortal glory. If we do not keep working, we will drift downward with the tide.

It is sometimes hard to live up to our profession as Christians when among people who do not respect the Word of God. Still harder it is when we are with those who profess to be followers of the meek and lowly Lamb, and yet do nearly anything that a non-professor would do.

They will tell us that they can see no harm in this or that. Perhaps they make sport of us if we refuse to do as they do, but we should not permit ourselves to be led astray. Be careful, my dear fellow-youth, or we will be drifting instead of sailing. We must travel in a definite channel, and the only way to find the right channel is to study God's Holy Word. If we use the Bible as our chart and compass, we will at last reach the heavenly harbor.

We all know that the deeper the water, the smoother a boat will ride. Just so it is spiritually. The deeper the waters of responsibility, the more we will enjoy our voyage of life. But we must be careful not to allow our boat to tip, or a possible mishap will be much more dangerous than it would be in more shallow water. If we listen to what our friends may say, we may fail to follow our Pilot. Then hope will not be an anchor to our souls in times of trouble; we will soon lose control of our life-boat, and we will drift with the tide to eternal woe.

We are taught in God's Word that we can never reach heaven and immortal glory by remaining idle. There is a work for each of us, and that work each one must do for himself. Every one of us shall give account of himself to God (Rom. 14:12). We cannot expect to go through this life without an effort, nor can we expect to gain heaven by following the largest crowd, for "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which, go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13). "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven" (Matt. 5:16).  
*Rombauer, Mo.*

### Conviction and Conversion.

BY J. H. MILLER.

CONVICTION is not conversion. There is no mistake more frequently made than to suppose that conviction is a synonym of conversion. Conviction is only a realization of sin, while conversion is a view of pardon. Conviction brings to mind the enormity of sin; conversion that which satisfies the mind. Conviction is a knowledge of a depraved heart; conversion is a turning away from sin, and turning to God. Conviction is a sore wound that disturbs our senses; conversion is the healing balm that soothes the aching heart. Conviction is the fever of thirst; conversion is the oil of gladness that allays thirst. Conviction is a painful sensation of the heart; conversion is the healing power of the Holy Spirit.

Thousands of people have experienced the former and died without a Savior's love. An idea prevails that if a man looks a little serious, he is full of religion. This is a mistaken idea. What think ye? If a man were thinking seriously of learning the carpenter trade, would that make him a carpenter? Or, if a man had in mind to become a merchant, would that make him one? Would serious thinking make a man a lawyer? Will a serious heart make a man a Christian?

Felix was made to think very seriously, but that alone did not save him. Judas felt serious after he betrayed Christ,—so much so that he went and com-

mitted suicide. He was deeply convicted, but not converted. Thousands of people have a mistaken idea when they think that conviction means conversion. True conviction will lead to a godly sorrow for sin. True conversion will, in obedience to all of God's commandments, bring peace to the soul. The Pentecostians were convicted when they cried out for help. Peter, in reply, told them to "repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, and ye shall receive the gift of the Holy Ghost." This was true conversion. Nothing short of this will save.

*Goshen, Ind.*

### "The King's Business."

BY IDA M. HELM.

"And he gave heed unto them, expecting to receive something" (Acts 3:5).

THE lame man at the gate of the temple expected to receive something, but perhaps he was quite blind as to the richest gifts that could be received at the house of God. He received something far richer than he expected. The man of God did not have silver and gold, but he said, "Such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk." He gave him a helping hand and lifted him up and his feet and ankle bones received strength. And in the exultation of great joy he went into the temple, praising God.

Very likely, every Sunday, there are some people at church that are there because they expect to receive something. Some, perhaps, are quite blind to the richest blessings to be received at God's house. It is the Christians' duty to give the very best they have; to give a helping hand and to keep this thought uppermost in the mind, "I'm here to worship God, and to do good wherever I can, to show to others the riches of Christ. I'm here on business for my king," to give God the glory for every good accomplished.  
*Ashland, Ohio.*

### Sisters Breaking Bread.

BY EMMA T. PIKE.

HAVING noticed several items in the GOSPEL MESSENGER on the above, I write these lines. We place some bread and the cup on the end of each table and at the time the officiating elder breaks the bread, then the members at the head of each table begin, and thus make a circle around each table, the same as in feet-washing. Likewise, the cup. By so doing, in less than three minutes we, at our late feast, broke the bread to about three hundred members. The bread and cup are quietly placed on each table at the time of reading the Scripture.

*R. D. 2, Oakland, Md.*

### Seasons of Refreshing.

BY EDGAR M. HOFFER.

AS we pass through life, we love to enjoy seasons of refreshing. The love feast is one of them. What blessings we enjoy! Another season of spiritual uplift is the series of meetings. How we are cheered and comforted! We all should speak to the unsaved. We receive many blessings by doing so. We meet many tempests in life and we need seasons of refreshing. Another season of refreshing is prayer. When we come to God in secret prayer, how it cheers us! The world, with its pleasures, can not help us. We need help from above. Let us keep close to Jesus and the enemy can not hurt us.

*Elizabethtown, Pa.*

### Hungry Hearts.

BY LEONORA YATES.

"TELL me a story, mama, one about Jesus." This is what I hear every night when putting the little ones to bed. Dear little hungry hearts; they are never tired of hearing the sweet story,—old, yet ever new!

The other day I met a young girl who had been raised a Catholic, but who, while working away from home, had come in contact with our religion, and became converted. She seemed anxious to know more

about Christ and her newly-found religion. I just thought, Here is another hungry heart. When we parted, she thanked me for our little talk. She said she had been encouraged and strengthened.

Years ago, after reading a glowing account from a worker in far-away India, a longing came to me to go and tell the precious story, but a still, small voice whispered, "There are hungry hearts all around to be fed." Dear brother and sister, let us pray that we may be so filled with his Holy Spirit that we may be able, at all times, to feed the dear, hungry hearts near us!

*Dorchester, Nebr.*

## CHRISTIAN WORKERS' TOPIC

For Sunday Evening, October 30, 1910.

### Rock-Saints or Sand-Pillars—Which?

Matt. 7: 13-20.

- V. 13: (a) "Broad is the way." It is not hedged on either side, and has many paths within its limits. Those walking in it are enjoying its breadth to such a degree that no one is trying to find out how long it is. (b) "Many . . . go in thereat." The traveler in this broad way has plenty of company. The gilt sign—"This way to the 'Revised Heaven,'" allures crowds that way.
- V. 14: "Narrow is the way." And not so narrow after all. It is as broad as God's broad law (Psa. 119: 96). It is not a lonesome way. No one travels alone there. Jesus walks in it with those who walk there to keep his commandments.
- V. 15: "Beware . . . they are ravening wolves." You can always tell a wolf from a sheep when feeding time comes. The sheep will munch the fragrant clover, but the wolf will toss it aside with a scorn. He has no relish for the precious gospel promises, but can scent a carcass a mile away.
- V. 17: "Every good tree bringeth forth good fruit." If you are bringing forth the fruit of the Spirit, you are a part of God's spiritual orchard. If you are bringing an atmosphere of doubt and distrust into the church, you will be good only for fuel.
- V. 21: "That saith, . . . Lord, Lord." We must say, Lord, Lord, but it must be more than a Sunday mouth-creed.
- V. 24: "Built his house upon a rock." So many have sand under their character foundations. It is unwise to build upon anything else than Christ the Rock. Too many church members want to be rocked. Oh, be up, and stand on Christ, the solid Rock.

## PRAYER MEETING

For Week Beginning October 30, 1910.

### The Value of Knowledge.

Prov. 2: 1-15; Job 28: 20-28.

#### I. What Is Knowledge?

1. **Knowledge Is Power.**—It is such, however, only when it serves its possessor in accomplishment, and this may be for either evil or good. Knowledge, improperly used, is dangerous. Judas had knowledge but turned a traitor. John had knowledge and became the beloved disciple. Knowledge plus goodness is a mighty power for righteousness (1 John 3: 2, 3).

2. **Knowledge Is Life.**—Christ said: "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." A saving knowledge means a life that endures (John 17: 3).

3. **Knowledge Gives Freedom.**—"The truth shall make you free." The Christian, by his knowledge, enjoys the greatest liberty. Walking in the commandments of Christ, he is above any man-made law. He obeys all that and more (John 8: 32).

4. **Knowledge Is Happiness.**—The mind rejoices in knowing. It is man's glory and joy that he can think, and that he can gain a knowledge of God (Psa. 19: 8).

#### II. How May True Knowledge Be Gained?

1. **By a Spirit of Reverence.**—"The fear of the Lord is the beginning of wisdom." Having the true conception of God's holiness, we fear to offend him in even the least particular, and endeavor to do all things to his glory (Prov. 1: 7).

2. **By Purity of Heart.**—Only the pure in heart can see or know God. "The carnal mind can not know God, for it is enmity to God" (Rom. 8: 5-9).

3. **By the Full Assurance of Faith.**—"He that cometh to God must believe that he is." Abundant faith gives true enlightenment (Heb. 11: 6).

4. **By Unquestioning Obedience.**—"Ye are my friends, if ye do whatsoever I command you" (John 15: 14). Absolute obedience brings blessed fellowship.



## HOME AND FAMILY

## A Rose to the Living.

A rose to the living is more  
Than sumptuous wreaths to the dead;  
In filling love's infinite store;  
A rose to the living is more,  
If graciously given before  
The hungering spirit is fled,—  
A rose to the living is more  
Than sumptuous wreaths to the dead.

## Sophie, the Scrub Woman.

Many of our readers have heard of the earnest German woman, known as Sophie, the scrub woman and preacher. She scrubs for a living, then preaches whenever she gets an opportunity. Her appearance is odd. In many ways she is queer, but she is full of original ideas about her religion. Some time ago she visited a minister in Massachusetts, to preach to him, as she said. In one of the publications of the East, he gives an account of this visit, and tells what was said. We glean from the article the following:

"Yes," she said, "I was called to scrub und preach. I was a borned preacher, und as I was poor, I learned to work. I do good work, und can be trusted, so the people wants me; but if they haf me they must haf the preach also. No preach, no work; so I scrub as unto the Lord und preach to all in the house.

"Where do I belong? I belong to Jesus, und I trusts God for all. When I am out of work I tell Father. He is the best employment office; you don't haf to pay nor wait; he sends it right away.

"How many in the family? Four—Father, Son, the Holy Ghost, und me. I had 300 dollars saved up, und a rascal found it out und gets me to marry him. I was foolish und do it. In three weeks he got that \$300, und run away; well I got rid of him cheap at that. I break the command, 'Be not unequally yoked together.' Christ says, 'Take my yoke,' but you can't let the devil put his head through one side; they don't pull together. The devil got me on the wrong train sure, that time, und he haf, but I got off at the first station. I nefer went to school, but ven I was married I call that my private school. I went three weeks; cost me 300 dollars.

"I thought I would give up scrubbing und canvass for a book. I couldn't make out. The boss said, 'If you can't do better than that you had better jump off the dock.' 'No,' said I, 'not that way; I hang myself—on Christ.' Well I then went into a minister's family. I was tried there, sure. Why, brutter, they talk about reforming the drunkard; I think the best thing they could do was to reform the Christians. There was so many blue-mouldy Christians; cemetery Christians I call them. They sits weeping und wailing on a tombstone; they nefer gets out into the resurrection life of Christ. We worships not a dead but a risen Savior; und yet so many stop at the Cross, satisfied with their sins pardoned, when they should press on to companionship with the risen Lord.

"Well, this minister was like that. Father used me to lead him out into the light. One day he said, 'Sophie, how can I get the power in my sermons you get in your prayer-meeting inspirances?' 'Oh, that's easy; you practice your sermon a week before you preach it. I mean you live what you preach for a week; then fire low, und you hit some one sure. Your sermons stick by the wall, you fire so high.' 'Sophie,' said he, 'you are always so full, while I am starved.' 'That's your own fault; go to the table, that's full; help yourself.'

"'Oh Sophie,' he says, 'I wish I had your patience und humility, but my nerves are so unstrung I haf no patience.' 'Well,' I said, 'you can't borrow from me, I haf none to spare; nor you can't buy it in the apothecary's shop; but you read your Testament right you get it.' 'What do you mean?' I do read it right. I read it in Greek und English. But brutter you don't read it right. Brutter Paul says GLORY in tribulations. Now GLORY don't spell growl; *glory* not *growl*; yet when trial comes you growl like a dog over a bone. If you want patience *glory* in tribulation; und Paul says that 'tribulation worketh patience;' that's the way to get it; 'und patience experience, und experience

hope, und hope maketh not ashamed.' See how you go up those steps into a better experience when you take the first step und glory instead of growl. Und about humility, Peter says, 'Be clothed with humility.' You don't need to go to any of the clothing stores; they don't keep it; but instead of looking enviously at me, go ask Father for a suit of humility for yourself. He will clothe you; he is no respecter of persons.'

"When I wants anything I say, Father I wants so-und-so, und if it was good for me I always get it. Sometimes Father say, 'That is no good for you, Sophie. It don't do to gif children all they cry for.' We ask for so many foolish things; if we get them we don't know what to do with them.

"We pray so foolish. Why for twelve years I pray, 'Oh Father, make me a foreign mishener. I want to go to foreign lands und preach.' One day I pray that, und Father say, 'Sophie, stop. Where were you borned?' 'Germany, Father.' 'Where are you now?' 'In America.' 'Well, ain't you a foreign mishener already?' When I see that, Father says to me, 'Who lives on the floor above you?' 'A family of Swedes.' 'Und on the floor above them?' 'Why some Switzers.' 'Und in the rear house are Italians, und a block away some Chinese. Now you never said a word to these people about my Son. Do you think I will send you thousands of miles away to the foreigner und heathen, when you got them all around, und you nefer care enough about them to speak with them about their soul?'

"Well, I went to work at once; und I find if we do what is at our hand He will gif us more. I had some money saved up; und I learn if I gif a few dollars I could send a boy to school in Japan. I do it, und now he is a mishener among his own people. One day I hear about the colored people down South. Well, Father said, 'Sophie, you can give to that sure.' But I was stingy like, und hold on to a half dollar until the eagle scream most. I felt bad, und Father seemed to say, 'All you haf I gif you, und you won't gif a little back.' I feel worsen, until I go to the minister und gif him enough to set a woman to teach. Und now I haf a woman teaching for me down South. So I was in Japan, down South, und here in New York, preaching in three places like as though I was triplets. I tell you brutter, it was a precious thing to work for Jesus."

I felt just then very small indeed; und as I looked at her I lost sight of her odd appearance, und saw her only as the King's daughter. Here was this woman working, witnessing for Christ, earning only a trifle, yet denying herself, educating a missionary, und sending a teacher to the South. What a rebuke to many of us!

"How do you live, und yet have so much to give away?" I asked.

"Oh, I live plain; my clothes cost me nothing much. I haf a cup of coffee und roll for my breakfast, und get my other meals where I work. I only haf one small room; that is all I want here; but, praise God, I haf a mansion in heaven. My elder Brutter he was making it ready for me, und he is coming again to take me there, he promised; und if I died before he come, that will only be moving from the tenement into the mansion; und there will be no rent to pay, und no mortgage on it either. What I need here Father sends. I can trust him. Is not two sparrows sold for a farthing? That bird he nefer goes to church; und yet the Book says he nefer falls to the ground without Father knows it; und I was worth more, 'cause I was his child. We forgets how he minds us; but he nefer forgets us. Only the other day I was learned a lesson on that thing.

"In the mornink I always get down the Bible. I call it my love letter from Father. Sometimes he scolds a little in the letter; but it was 'for reproof und correction,' und we need that sometimes. Well, this mornink I opened to the prayer, 'Our Father which was in heaven,' und I says, 'Oh Father, I know that by heart, gif me something fresh.' So I read something else. That mornink I had no money to get the coffee und roll; but I did not

worry. I thought I gets my breakfast where I was to work; but they was all through when I got there. Well I say, Nefer mind, I wait till dinner. Before dinner the woman goes out und forgets all about me, so no dinner. I got through early, und I was so hungry I go home ready to cry, und I say, 'Father, how is this? You say you nefer leave me; but I work all day without anything to eat.' Und I began to complain. 'Look here, Sophie,' said Father, almost speaking to my soul plain: 'Look here, this mornink you read my Book, und when you comes to the prayer where it says, Gif me this day my daily bread, you don't read it; you say, Gif me something fresh. Is that stale? Because every day these things come you forget to be thankful.' At once I see where I sin, und gets down quick, und says, 'Father, forgive me; gif me this day my daily bread, for thy child is hungry.'

"When I got off my knees there came a knock, und my landlady was there with a cup of coffee und some biscuits. She said, 'I thought you were tired und might not like to get supper; so I brought these in.' Then I thank Father, und begun to shout.

"I tell you, brutter, we so quick forget these everyday blessings what come right along. So many peoples nefer are polite enough to say 'thank you' to God for the hundreds of everyday gifts. The landlady's husband heard me shouting, und came up. He is an infidel; but he was touched when I told him the answer to my prayer.

"The woman was a Catholic, und she says, 'Sophie, you always praise Jesus, und talk about Jesus. Why you nefer talk about the blessed Virgin? I pray to her, und expect to see her in heaven.' Well I told her if she ever expected to see the mother of Jesus she must first be acquainted with the Son, or she would nefer get into heaven. 'Well,' said she, 'don't Peter hold the keys?' I told her I did not care who held the keys; that Jesus said, 'I am the door; by me if any man enter in he shall be saved.' Und as I had the open door, I did not care who had the keys.

"It is precious to haf Jesus only, und to live for him. But now I must go, brutter. I will come again if Father will let me."

I saw her to the door, hade her "good-bye," returned to my room und thanked God for the sermon to which I had listened. I had been sitting in heavenly places in Christ Jesus. There was about the plain scrub-woman an atmosphere of heaven that seemed to lift me into closer relationship to God my Father. The lessons I learned, of trust und fellowship with Christ, from her talk, have been helps toward the Golden City und the King; und I look forward with pleasure to the time when I shall have another opportunity to listen to one of Sophie's sermons.

## SISTERS' AID SOCIETIES

**WEST DAYTON.**—The Sisters' Aid Society of our church met Sept. 7, for reorganization. The election of officers resulted as follows: Sister Bertha Haines, president; Sister Alice King, vice-president; Sister Sarah Weaver, superintendent; Sister Virginia Ashwell, assistant superintendent, und Sister Lydia Beck, secretary und treasurer. The amount in the treasury, Sept. 15, was \$28.80; basket collections during the year amounted to \$13.75, received for sales und dues \$27.62, total amount in the treasury during the year, \$80.18. We paid out for material \$21.97, for groceries \$25.25, doctor bill \$1.00, for clothing \$27.92, mission Sunday-school \$7.60. Total amount paid out, \$67.14, balance in treasury, Sept. 7, \$13.04. Thirty-nine meetings were held during the year, with an average attendance of nine. We decided to hold our meetings bi-weekly. We hope to do more work the coming year.—Emma V. Baker, 19 Antioch St., Dayton, Ohio, Sept. 25.

**PLEASANT VALLEY.**—We held four all-day meetings und twelve afternoon meetings. During the year we worked one counterpane, one pair of pillow shams, joined und tied three comforters, quilted one quilt, pieced one quilt, made thirty-three chair cushions, two pin cushions, one head-rest, und a number of prayer coverings. We furnished one bedroom at the Orphans' Home und another, valued at \$7.13; und a box of fruit und vegetables, valued at \$16.00, to the Orphans' Home. We donated twelve prayer coverings und eight bonnets to a mission point in Eastern Virginia. We also sent to a mission point in Eastern Virginia, gave \$10.00 to help build a church in Buena Vista, gave \$5.00 for screens at Orphans' Home, und \$20.00 to support an orphan in India. We received for work done \$29.37, amount of collection \$55.67; paid out \$71.44; work done on hand \$17.20. We have also some clothing on hand, amount on hand \$5.39, und bedding valued at \$11.25. Our officers for the year are Sister Effie Cline, president; Sister Ruth Williams, vice-president; Sister Ada Showalter, secretary; Mary Mary Cline, treasurer.—Mary E. Cline, Weyers Cave, Va., Sept. 26.



# THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

A RELIGIOUS WEEKLY

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AFTER Dec. 1, Bro. J. P. Krabill, of Prairie Depot, Ohio, should be addressed at Bluffton, same State.

THOSE wishing to prepare articles for the Thanksgiving issue, should let us hear from them as soon as possible.

BRO. WILLIAM LAMPIN closed a fine meeting in the Pleasant Hill church, Ill. There were thirty-five accessions.

BRO. J. HARMAN STOVER has returned to Butte Valley, Cal., and may now be addressed at Dorris, instead of Chico, Cal.

BRO. C. D. HYLTON, of Virginia, is to begin a series of meetings Oct. 22, in the Brethren church six miles south of Larned, Kans.

BRO. C. W. GUTHRIE, of Los Angeles, Cal., announces the change of his address to 3435 West Van Buren St., Chicago, Ill.

THE recent revival meetings in the East Dayton church, Ohio, closed with six accessions,—four by baptism and two reclaimed.

BRO. SAMUEL BOWSER has been chosen to represent Northern Iowa, Minnesota and South Dakota on the Standing Committee of 1911.

THE series of meetings at the Bethel church, Nebraska, conducted by Bro. George Mishler, closed with nine baptized and one reclaimed.

THE dedication of the new church, at Roaring Springs, Pa., is announced for Oct. 30, Bro. C. C. Ellis delivering the address for the occasion.

SOUTHERN ILLINOIS, at her recent District Meeting, held at Cerro Gordo, made choice of Bro. Henry Lilligh as a member of the Standing Committee.

BRO. GEORGE BURGIN, in charge of the Ottumwa mission, Iowa, wishes us to announce that the mission is greatly in need of clothing and shoes for the needy.

BRO. J. E. MILLER, of Mount Morris College, attended the District Meeting of Southern Illinois, held last week. He is attending a number of District Meetings this year.

THE revival at Hastings Street, Chicago, conducted by Bro. Wm. M. Howe, is progressing most encouragingly. Nine were baptized last Sunday and others are expected to make the good confession.

DURING a series of meetings in the Bethel church, Va., lasting two weeks, twenty-three came out on the Lord's side and received baptism. Three others await the initiatory rite, and three were restored to fellowship.

THE Mission Board of Tennessee has arranged to have preaching services continued in the city of Jonesboro for another year, the Christian church having been leased for that purpose. So we are informed by a correspondent, whose name does not appear on the note containing this information.

THE Brethren at Cedar Rapids, Iowa, are to dedicate their remodeled church Oct. 23. Bro. M. M. Sherrick, of Mount Morris, Ill., who was the first pastor of the church, is to conduct the dedicatory service.

WRITING from the vicinity of Rockingham church, Ray County, Mo., under date of Oct. 15, Bro. Virgil C. Finnell says that Bro. E. M. Studebaker had just closed two revival meetings, with over fifty accessions.

BRO. D. M. ADAMS, pastor of the Shade Creek congregation, Pa., recently closed a fine revival in his congregation, with thirty-four applicants for membership. Twenty-nine were baptized, three await the rite, and two were restored to fellowship.

A DECISION of the late District Meeting of Southern Iowa makes it the duty of the clerk of the meeting to send to the MESSENGER each year a brief report of the District Meeting, in connection with the other meetings, held at the same time and place.

BRO. J. C. NININGER, of Oklahoma, has us to announce the change of his address, from Wynoka to 1219 East Vilas Ave., Guthrie. He is giving part of his time to mission work in the city, and the rest to District Evangelistic and District Sunday-school work.

BRO. D. L. MILLER writes us from Elizabethtown, Pa., saying that he will go from there to Ephrata, then to Palmira and next to Union Deposit. At Elizabethtown he attended, what he calls a splendid feast, at which the sisters broke the bread of communion and passed the cup, and got along nicely.

THE services of Sister Alice Boone Lantz have been secured for the mission in Elk City, Okla. The congregation in this part of the State seems to be increasing rapidly, and the outlook for a strong church is quite promising. Several families from other parts of the Brotherhood are to locate near the city.

UNDER date of Oct. 1, Sister Mary M. Gibson writes us from Rome, Italy, saying that she is enjoying her trip in the Old World immensely, and that all the members of the Miller party were well and busy. She further says, that mail for her should be addressed to Jerusalem, Palestine, in care of Huges Hotel.

FOR the next issue we have a very interesting letter from Bro. Galen B. Royer and wife, concerning the mission work in France and Switzerland. On account of the cholera they are not sailing from Naples, but will take a boat at Genoa. They were at Rome when Bro. Royer wrote us Oct. 4, and were enjoying good health.

IT is remarkable, at this time, when the peace sentiment is growing stronger every week, that religious journals should urge the fortifying of the Panama Canal. But that is just what certain journals are doing. Instead of throwing their influence on the side of peace, they insist on further preparation for war, thus increasing the already heavy burdens of the people, who must pay for all these expensive preparations.

SISTER SADIE J. MILLER, on her way home from India, writes us from London, saying that she is planning to reach New York the last of this week, and will tarry a short time at the Brooklyn mission, where letters will reach her inside of the next few days. As she left India shortly after the death of her mother, no news of the sad event reached her until her arrival in England. She is traveling alone, but in London was kindly entertained in the home of most devoted friends.

BRO. I. D. HECKMAN sends us a very newsy report of the recent District Meeting of Southern Illinois. He was secretary of the meeting, and we are sure that what he says will be read with special interest by all the members in his District. Then we are sure that the members in all the other State Districts would enjoy reading a like carefully-prepared report of their respective District Meetings. They are anxious to learn what is going on in their District, and there is no better way of reaching them with this information than through the columns of the MESSENGER. Bro. Heckman's report is to appear next week.

WE have just heard of an earnest brother who, before passing into eternity, directed that \$200 be paid over to the Publishing House, to be used in sending the MESSENGER to the poor. It might be a fine thing if a few hundred others would remember the poor in like manner. We have hundreds of poor members who would greatly appreciate the paper, but they are not able to pay for it.

UNDER date of Oct. 3, Bro. W. R. Miller writes us from Rome, saying, that the cholera at Naples and a few other points, has interfered slightly with some of his plans, but not enough to affect the general program. While the party was in Geneva, a love feast was held in that city, attended by some of the members of that locality and also by Bro. Galen B. Royer and wife. Bro. Royer officiated.

BRO. N. H. SHUTT, elder of the English Prairie church, Ind., accompanied by his wife, recently called at Elgin, and took a look through the Publishing House. They were on their way home from Kansas, where they had been visiting relatives and friends. They expressed their surprise at the size of the House and the work in which we are engaged. They did not know that there is so much of it.

AT the Ministerial Meeting of Southern Ohio it was shown that 1,500,000 souls within the bounds of that District are not, as yet, within reach of our church influences, while thousands of them never attend a church of any kind. The same thing holds true, probably, of most of our State Districts. It would seem that a large and growing field, right at our doors, needs our immediate and serious attention.

BRO. JOHN IKENBERRY, of Quinter, Kans., died Oct. 8. He was a preacher and elder widely known in the West, loved and held in high esteem by those who knew him. He was an unflinching believer in the principles of the Brethren church, and did much to build up the cause in the West. For some years he was greatly afflicted, but bore his suffering patiently. Had he lived ten weeks longer, he would have been seventy-five years old.

UNCLE DAN WINGERT (as he is generally called by his friends), at Mount Morris, Ill., is now nearly ninety years old. By many of our older readers he will be remembered as the manager of the dining hall at the Annual Meeting, held at Lanark in 1880. He was not only manager, but he managed. We have had few Annual Meetings where more vigor was displayed in the dining room. Uncle Dan is always in good humor, and his friends would like to have him live until he rounds out an even hundred years.

THE *Christian Standard* is not as strong against preachers using tobacco as it might be, and yet it has something worth reading to say against the habit. We quote: "We think it would be much better for a preacher, both personally and as to his influence, if he did not use tobacco. It is a filthy habit, and utterly without utility, and is harmful to the user. For a preacher to cultivate this habit encourages boys to contract it, and thus they are led to the useless expenditure of money, and the formation of an unnatural appetite that is liable to lead to something worse. Some churches are drawing the line at this habit, and the time will come when it will be difficult for a tobacco-using preacher to get a pulpit. They had better 'cut it out.'"

BRO. H. W. STRICKLER, of Loraine, Ill., may be too old to do much preaching, but he is not too old to look after his bees. He sends us three post cards, showing views of his home and his bee-hives, nicely arranged among the trees. One picture shows him opening up a hive and exhibiting a frame well filled with honey. In a way, this reminds us of what the Good Book says about the land flowing with milk and honey. If all the preachers were to exercise as much care in the management of the affairs of the church as the apiarist must exercise in the handling of his bees, we would probably have ten times as many faithful members as we now have. Some one engaged in bee culture might give our readers a few splendid lessons on this point.



A PASTOR writes us about the MESSENGER not being widely circulated in his congregation, and that to his disappointment. We suggest to him, as well as to others, that a few public announcements be made in the interest of the paper, and that our agent for the congregation be urged to call on all the members and solicit their subscriptions. If this is done, many of the members will become readers of the MESSENGER and more life will be manifested by the church.

A DEVOUT Christian woman, when referring to the importance of putting more life into church members said: "We worship not the dead, but a living Christ." But there are thousands of people who act as though there was no life in the Christ whom they pretend to worship. They manifest no life themselves, never speak of their living Master, but treat him as though he were dead, buried and should be forgotten. Christ needs to become a living reality in their souls: then they will let it be known that their Master is alive.

WE are favored with a copy of "Peloubet's Select Notes, on the International Sunday-school Lessons for 1911," W. A. Wilde Company, Boston, Mass., publishers. The book is well illustrated, well bound, contains several colored plates, a few good maps, and ample comments on all the lessons for the year, with additional information that will prove helpful to the Bible student. The work needs no special recommendation from us. It is one of the valuable Sunday-school helps that tells its own story from year to year. Price in cloth binding, \$1.25. Interleaved edition, cloth \$2.00. French Morocco, limp, round corners, \$2.00. The work may be ordered from the Brethren Publishing House.

At the late M. E. Rock River Conference, held at Dixon, Ill., considerable was said about the conduct of a minister who did some trafficking in stock that did not "pan out" well. The minister confessed that he had sold the stock referred to, asked pardon, which was accepted by the Conference, and the case dismissed. But the business deal affected the man's influence, and he was given another charge. The different churches are realizing that due attention must be given to the business life of the minister, as well as to his religious life. Preachers who go into business for profit must do the honorable thing; otherwise they cripple their influence and prove a detriment to the cause they represent.

THE Sunday-school lessons for 1911 will be limited almost exclusively to the Old Testament, beginning with the divided kingdom and closing with Malachi. This is a most interesting period in the history of the Bible, and the lessons, if properly studied, should prove helpful to all Bible students. As a rule, people do not understand the Old Testament as they should, their reading being confined to the New Testament and, possibly, the Psalms. While the New Testament is our rule of faith and practice, still we can not understand it as we should, without a fair knowledge of what is contained in the Old Testament. It may also be well to bear in mind that the Old Testament was the only Bible that Christ and the apostles read. From this book they took their texts, and to it they often referred for proof in defense of what they taught and did.

THE Disciple church, though one of the most aggressive denominations in the United States, seems to be without a central organization, authorized to hold property in the name of the church as a body. This was made manifest by the generous gift of one of their wealthy members, R. A. Long, of Kansas City, who procured at a considerable cost the Christian publishing plant, at St. Louis, with a view of presenting it to the Disciple Brotherhood. It seems that there is no central organization to which the property may be deeded. The problem is now before the National Convention at Topeka, Kans., and the action of the Convention, regarding the matter, is looked forward to with a good deal of interest. A central organization, duly authorized to hold property, is certainly a good thing for any religious body. In this respect the Brethren church is well equipped.

It is now fully settled that the Annual Meeting for 1911, beginning on Tuesday morning, June 6, will be held at St. Joseph, Mo., where ample accommodations, in every way, are assured. The Conference will be held in a large city auditorium, having a seating capacity of eight thousand. Several other rooms will be at the disposal of the meeting. See "Annual Meeting Located," on page 688.

The late District Meeting of North and South Carolina and Georgia was asked for an opinion regarding the growing custom of standing during prayer. The meeting was wise in saying that while there are circumstances which make it admissible for members to stand during prayer, still the general gospel rule is to bow. By this we presume kneeling is meant. But it is remarkable how fast the standing habit in prayer is growing on our people, and that, too, in spite of the fact that the Scriptures are decidedly on the side of the kneeling posture. We need some careful teaching on this subject, both in the pulpit and in the MESSENGER.

### The Wise and Foolish Virgins.

A FEW weeks ago the parable of the wise and foolish virgins was used as a Sunday-school lesson in nearly all of the schools of this country. Just to what extent the same lesson was drawn from it, we do not know but, doubtless, different interpretations were given, and as a result the lessons drawn from it would be somewhat different.

We have heard a number of sermons given on this parable by our own ministers, and they were as different in character as were the interpretations, as understood by them. One of these sermons we heard a long time ago. It was preached by a good brother of Ohio, on the first evening of the assembling of Annual Conference, held near Myers-town, Berks Co., Pa.

At this late date we remember but little of the position taken by the speaker, but we were so vividly impressed by several things that we shall never forget the sermon, the occasion and the personality of the minister. The first was the length of the sermon and his manner of delivery. Two and a half hours was the time used, and he gave it in the sing-song, monotone style. As a result, fully two-thirds of the congregation "slumbered and slept." Had the cry been made, "Behold, the Bridegroom cometh!" we don't know how many of the virgins would have been wise and how many foolish. But, it did seem to us that the number of those concerned about their lamps and oil was not very great on that special occasion.

The institution of marriage is of God and has more to do with the moral and religious welfare of the nations than any other one thing which has been given for the welfare of human kind. Hence the parable is well-founded, and it aptly illustrates one of the phases connected with the kingdom of heaven. The parable is very simple in its presentation of the truth which it was intended to convey, and was so evident to the hearers, who were familiar with the marriage custom of the day and time, that there could be no misunderstanding as to the true interpretation.

We sometimes get wrong notions about some of the parables and miracles, given and performed by Christ, because we have gotten so far away from the customs and habits of the people, as they were at the time they were given. The marriage customs in the time of Christ were so different from those of the present day, in our own and other Christian lands, that if we were to try to interpret this parable by our customs, we would fail to grasp the lesson intended on the part of the Master. Hence the importance of our getting back to the time of the writer and becoming familiar with the habits and customs of the people, as they then lived, in order to give a true interpretation of their writing.

In this getting back we are helped very much by the histories given, especially by the very excellent Bible histories that are at our pleasure, and also by the help that we have received from those who have visited and traveled in the Bible Lands,

at different times, and the more so because of the fact that in these lands the customs and habits have changed but little. But because of a few changes which have been made during the ages, we have different explanations of the marriage customs, in vogue at the time when this parable was given. The one which we learned while in Palestine, and which, it seems to us, most closely corresponds with the parable, is about as follows:

Marriages were consummated largely by the parents. Love, on the part of those to be married, seldom entered into the engagement. After all things were satisfactorily adjusted by the respective parents, the time for the marriage was set, and preparations for the occasion were made, which required time and much labor. During this time the bridegroom and the bride remained strictly at their homes. In the meantime, invitations were given to those who were to be guests. When the day for the marriage finally arrived, the invited guests and friends of the bridegroom gathered at his house and those of the bride, at her home. Those who went to the home of the bridegroom, to bring their gifts, tender their compliments, and render such help as he might need for the occasion, would, later on, accompany him to the place of the marriage. Because of this it was necessary for them to have lamps and torches, as the marriages were held at night. As the distance was sometimes considerable, it often grew quite late in the night before they could get to the place, going as they generally did, afoot.

At the bride's home, her guests gathered. Their work was to prepare for the feast, and to get the bride ready,—to see to it that she was properly arrayed to meet the groom when he came. After all the preparations were completed, a number of virgins,—or ladies, as we would put it,—were sent out to meet the bridegroom and his party. In the parable, "ten virgins went forth." This party had a place on the way, engaged for the occasion, generally the house of a friend, to which they went, and there tarried until the voice of the announcer of the bridegroom's coming was heard. During this time they kept their lamps burning, and, as the bridegroom's party was sometimes belated, the waiting virgins would fall asleep and the oil of their lamps burned out. So it was necessary that they should take with them an extra supply of oil, that under such conditions they would be able to replenish their lamps at the cry of the bridegroom's coming, and thus be ready to join the party and enter in with the bridegroom, on their arrival at the bride's home, after which the door would be closed and would not be opened again during the night.

This description of the marriage customs, in the days of the Savior, so fully harmonizes with the parable given that we are inclined to accept it as being the true one. It was to this tarrying place, by the way, that the ten virgins had gone to meet the bridegroom, and here is where they "slumbered and slept," where their lamps had gone out, and where the five foolish virgins found that they had no oil to replenish their lamps. From here they went to buy oil and, on their return, found the party had come and gone. From here, they followed after, only to find, when they got there, that "the door was shut."

It was not our purpose to enter into a discussion of the lesson to be taught from this parable, but to give what we feel to be a more correct description of the marriage custom upon which this parable was founded. It seems to us, if we have the true setting of it, we should be the better able to get a truer interpretation of it, and thus be enabled to get from it the lesson intended by the Master.

H. B. B.

### The Management of a Love Feast.

THAT much depends on the wise management of a love feast, all must finally see. It is true also, I think, that in most, if not all, of the congregations



the management is not the best. I am writing on the assumption that these two propositions are true.

Where the membership is small, a little awkward management is not of so much consideration. But in the large mother churches, where there is a membership of from four to eight hundred members, and with four hundred of them, say, at the table, to engage in the love feast, wise management is of much importance. To protract the service in length of time beyond the capacity of the mind, to think vigorously and deeply, when it is no longer able to hold down tightly on the nature of the occasion, destroys, in part, the benefit intended. And on the other hand, to be in haste to the extent that the mind must hold the thought of haste, is foreign to the nature of the service. The management, therefore, must provide such conditions that the mind of the communicant can be free from the care of time to have himself absorbed with the scenes of the crucifixion, and that the meeting comes within reasonable time limits.

First of all it is necessary to be well organized. Besides the elder of the congregation and the officiating minister, if he be other than the elder, it is usually well, where the membership is large, to have two general superintendents, one for each side of the house. It should be their duty to organize their helpers, as far as necessary, to prepare the tables and to see that all things are provided and in place, and when the time comes to begin feet-washing, that everything moves off uniformly and orderly. Each table should be supplied with a basin for the feet-washing service, and, where the tables are large, two basins to the table are better. These should all be placed before the service begins, and when the washing is done, they should be allowed to remain under the table, to avoid the confusion of removing them to another room, and the distracting and unsightly scene of men bearing away tubs in the midst of such an occasion. Everything should be avoided that militates against detracting from a spiritual state of mind. Then, too, it should be understood that the washing is purely symbolic; it is not for the cleansing of the feet; and it is not necessary, therefore, to wash and wash, as if it were the purpose to make very foul feet clean and decent. Not that at all. Washing for that purpose is to be done at home, and it might be well for some to be reminded of this fact, for it is almost a shame to speak of the neglect with which some care for their persons, and the condition of their feet with which they come to the communion table.

The officiating minister, above everything else, should conduct himself with reverence and Godly fear. The manner of his bearing does much to determine the spirituality of the occasion, and he should do all possible to make the meeting deeply spiritual. He should see to it that he does not talk too much,—a thing easy to do. What he says should be clearly stated and to the point, and he should not undertake to say what he does not clearly understand. He should see to it, also, that others do not talk too much. It is easy to kill a love feast with too much preaching. It is one of the occasions that demand little preaching. The reading of the Scriptures should be done in a plain, distinct manner, and this, with the service, should suffice to do the preaching for the occasion. It is proper that the subjects embraced in the love feast should be preached on, but these subjects should be treated when the conditions are favorable. They are not favorable at the time of the feast. The communicants need this time for quiet meditation. The practice of holding up other people and other churches to ridicule and denunciation in the preaching done at love feasts, can not be rebuked too sharply. The ordinances, if treated at all at this time, should be treated in a manner to invite serious consideration.

The purpose of the communion is to reproduce the scene of the crucifixion of the Son of God. The mind of the communicant should be fastened on the subject. The greatest effort should be made to comprehend the scene. The mind, at its best, should see the suffering, agonizing, dying Redeem-

er, and it should contemplate the love of God for sinners until the heart is moved by power felt to be irresistible. The management of a love feast should labor to do everything helpful to this state of mind, and to avoid everything that militates against it. To be indifferent as to this is highly censurable, if not a sin.

Now it is easy to see that the hour of communion is an intensely busy one. In fact, it is taxing to the utmost. No time is left for conversation at the table, not the merest whisper. All are too busy. What a shame it is, yea, what a sin, that some are so listless, so empty and unoccupied, that they seek conversation to fill up time that should be used for better things. And worse even than this, if possible, communicants are sometimes seen to nod at the table. Sleeping in church is too bad at any time, but there is absolutely nothing that savors of the nature of an excuse for sleeping at a love feast. It is totally inexcusable, altogether out of place. It is a shame.

In conclusion, let the love feast begin in time to close about dark, or a little bit thereafter. This satisfies the original example.

H. C. E.

### The Sunday School Times and Tobacco.

SOME of the MESSENGER readers are greatly concerned about the right or wrong of raising tobacco. It is well known that tobacco produces a good revenue. With thousands of farmers it is a money-making crop. A farmer may not use the weed in any form. In fact, he may not believe in the use of tobacco, yet, on account of the money there is in the crop, he raises it. He does not raise it for himself or for his family, but he raises it for others. But is it right to raise tobacco for any purpose? An Ohio farmer, who lives in a tobacco district, has written the editor of the *Sunday School Times* about the question. The answer of the editor pleases us. It should please all of the MESSENGER readers. We give the letter, followed by the editor's reply:

This is a tobacco-growing district, and also manufactures cigars, and of course the business penetrates all channels of trade. Many good farmers and church workers are actively engaged in raising the stuff, when they neither use it nor want their children to do so. Strange (to me at least) the attitude of the church is one of approval or indifference in the matter of making money so it is spent for a good cause. To pay the preacher and support the Sunday-school and the denominational benevolences is all that is required!

In my mind tobacco and rum have always been associated; indeed, they seem to be complements from a scientific standpoint; and I can no more justify a Christian farmer for raising tobacco than I could justify his renting his property for saloon purposes. Money seems to be the primary object,—and the welfare of the youth a secondary matter.

Now it seems to me, and so I teach by precept and example, that no Christian has a right to engage in any business if the product of that business is used almost exclusively to debauch or degrade mankind.

Does it not seem that we need some vigorous teaching on this principle, when we find preachers, teachers, and doctors interested in raising that which the state is paying its thousands of teachers to teach the evil effects of? And (Shades of Darkness) the same State is paying institute lecturers at farmers' meetings for telling how to make the growing of the crop more profitable, and is conducting experiments in the same end.

Does this product tend to uplift, or to meet a real need of, my fellow-men? If I and every one else should refrain from producing it, would the world be injured, would a vital need go unmet? These would seem to be fair questions for any man to ask himself concerning any product, grown or manufactured, that he proposes to have anything to do with. And if he cannot answer the question with an unequivocal, vigorous "yes," can he afford to lend his time, his energy, or his property, to the making and sending forth of that product? The question is a very simple one, when we look at it squarely in the face. The fact that we may lose money if we do not engage in such an enterprise has really no bearing upon it—if it is an unworthy product. Almost every one could make more money for a while, or perhaps even for a life-time, by doing unworthy things. But that is too high a price to pay for the money. Does not the Christian man pay too high a price for his tobacco profits?

### Getting Rid of Gospel Institutions.

WHEN Ralph Waldo Emerson was pastor of a Unitarian church in Boston, he told his church that wine was not necessary to the observance of the Lord's supper; that water could be used as well. And so they used water instead of wine. After a while Mr. Emer-

son told the church that it was not necessary to partake of the water and bread; that they could get the same spiritual benefit by sitting in their seats and contemplating the water and the bread. And so they sat in their seats and looked at the water and the bread. After a little Mr. Emerson told the church that it was not necessary to put the water and the bread on the table; that they could get the same spiritual benefit by sitting in their seats and thinking about Christ; and so the Lord's supper was eliminated in his church.

This has been the history of popular Christianity from the days of the apostles to the present time. The early church, after the departure of the apostles, did thinking enough to get rid of the Lord's supper, or the evening meal, and had only the loaf and cup left. The clergy did thinking enough to get rid of the religious rite of feet-washing, and later on they, by the same process, learned that sprinkling or pouring might answer the purpose of immersion. Some more thinking of the same sort evolved single immersion, and now there are those who have become so amazingly skilled in thinking that with them baptism is of no consequence whatever. The New Theology carries the process a little farther and leaves little of the New Testament religion. The destructive critic goes still farther and says the real spiritual man can believe the Bible, and get just as much good out of it without accepting the miracles, or the Divinity of Christ. Verily, is this to be the outcome of fine thinking!

But why did not some one suggest to Mr. Emerson that he needed only to think that his salary was paid each week and the benefit would be his? If one can think the New Testament institutions away, why could not the fashionable preacher acquire the ability to think that his temporal wants can be fully supplied without the aid of his weekly or monthly salary? But for men like Mr. Emerson, this is a rule that will not work both ways.

### Bro. Hanawalt's Call.

BRO GEO. HANAWALT, of Lordsburg, Cal., who called at the MESSENGER sanctum a few weeks ago, in the course of his conversation said that he was present at the District Meeting, held at Spring Run church, Mifflin County, Pa., March 28 and 29, 1864, when H. R. Holsinger asked permission to begin the publishing of the *Christian Family Companion*, and made a speech in favor of the undertaking. At that time, Bro. Hanawalt urged that steps be taken for the church to get hold of the then small publishing interest of the Brotherhood, and conduct a weekly paper for the sole benefit of the church. He has ever since been deeply concerned about the growth of the publishing business among us, and, under the circumstances, it was no more than natural that he should enjoy a careful look over the House. He is now eighty years old, but does not feel too advanced in years to travel. He recently visited Pennsylvania, and when he called at Elgin was on his way to Iowa, North Dakota and Montana. From the latter place he will go to Seattle, Washington, and then return to his home in Southern California.

### About Tennessee.

THE minutes of the late District Meeting of Tennessee have reached our desk. This District is composed of twenty-three congregations, and the membership, though not given in the Minutes, is a little less than fifteen hundred. Some of the churches are in Virginia and Kentucky. The financial report, as published, shows the receipt and expenditure of less than ten cents per member for mission work, within the bounds of the District. The churches in Tennessee, like the churches in many other parts of the Brotherhood, need some stirring up along this line. The field is large, the demand for preaching is great, and it is not fair that the ministers respond to all the calls at their own expense. We suggest that the members in each State District be urged to contribute at least one dollar per member for the preaching of the Gospel at isolated points in the District. With this sum at command, District Mission Boards could do a splendid work.



## MISSIONARY DEPARTMENT

GENERAL MISSION BOARD OF THE CHURCH  
OF THE BRETHREN.

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Address,  
 General Mission Board, Elgin, Ill.

## THE EGYPT OF TODAY.

The transformation of the "Land of the Nile" during the last two or three decades is marvelous indeed. Industrial and educational advances have been made of no small amount. At one time Egypt was one of the worst governed countries in the world. Now its government may be characterized as stable, enlightened and efficient. The transformations which have taken place in the upper Nile portion of the Sudan, within the last five years, constitute one of the most encouraging examples of progress, to be found in any part of the non-Christian world. Good railways and roads have been made; modern methods of agriculture and forestry have been introduced; industries have been established; a sound financial system has been put into operation; the affairs of the country are administered with justice; a good school system, leading up to the efficient Gordon College, has been created; social evils, including slavery and polygamy, have been largely abolished. From the lowest depths, socially, economically, morally, Egypt has been raised to the altitude of substantial advancement, and of all the sections of the non-Christian world none give brighter signs of promise than the ancient land of the Pharaohs. May it not be possible that this land, so rich in historical treasures, may yet prove to be a most promising field for missionary endeavor?

## IN THE VINEYARD AND AT WORK.

After our life story has been finished, and recorded in the archives of heaven, the main question will be how well we have filled our allotted sphere. The story is told of a good brother whose surroundings, by inheritance and his own efforts, were those of wealth, culture and refinement. He might have lived selfishly and at ease, but instead of that he was known as a self-sacrificing, hard-working Christian. One day he was asked why he was able to throw himself so heartily into Christian work. He replied: "When I became a Christian, and began to read my Bible, I soon saw that I must be a laborer in the Lord's vineyard. I made up my mind at once that I was NOT called there to EAT GRAPES, but TO HOE, and I've been trying to hoe ever since." What every congregation of today needs, more than all else, is the Christian with the hoe. We have altogether too many in the church today who have not the least idea of doing anything. "I've joined the church," said a man to the writer at one time, "and I feel that I am saved. But I do not think I need to go to prayer meeting or Sunday-school. I am too busy." All that man wanted was the grapes of the vineyard, not its toil. He let other members do the hoeing. How much blessing does a Christian get who never does his share of the labor? The "well done" of the Master is only to the "good and faithful servant."

## CONFUCIANISM EXALTED IN CHINA.

A determined effort is being made in China, of late, to exalt Confucianism, with its excellent ethical system, to a place above Christianity which is belittled as a foreign religion. A comparatively recent edict raised Confucius to the rank of deity. Hitherto the worship of Confucius has been regarded as paying respect to a teacher of high repute, the Sage of China, but he is now exalted to equal rank with deity, giving him a place corresponding to that of Jesus Christ in the worship of the West. This is significant, not so much as indicating an increasing influence of Confucius, but rather of a desire to conserve the influence manifestly waning, as modern learning discloses the superstitions and ignorance of the Confucius system. According to imperial edict, divine honors are to be shown him by officials and by government students. Without this adoration of Confucius, young men are not permitted to study in schools recognized by the government, and are excluded from holding government positions. In a country like China, exclusion from the official classes is regarded as a very serious matter, and until this obstacle is removed, missionary effort on behalf of the educated classes will be carried on under a serious handicap. The writings of Confucius have been translated by an educated Chinese into such idiomatic and forcible English that they are attracting the attention of students and scholars as never before. The government schools are also actively promoting the study and observance of the teachings of Confucius. A recent writer pertinently remarks: "Without question attempts will be made to reconstruct Chinese thought on the basis of Confucian teaching, with a little Western science and religion thrown in." Thus it will be seen that Confucianism is still to be reckoned with.

## CHRISTIAN INFLUENCES IN JAPAN.

The most striking evidence of the power and effect of Christianity in Japan is found in the spread of Christian teachings and ideals and their influences upon social life and practices. It is a living illustration of the light that can not be hid! This is seen in the movement, led by Christians, which resulted in releasing thousands of the inmates of the brothels. It is also shown in a most effective temperance crusade, and in the establishment of many benevolent institutions, such as the famous Ishii orphanages. At present there is a pronounced dissatisfaction with the old religions of the land. Shintoism is no longer classified as a religion by the government. Buddhism, also, is losing ground in Japan. There are numerous instances where the people have abolished idols, and forsaken the temples, although they may not yet have accepted some other religion as a substitute. It would seem that Japan is now ready for the best that Christianity has to offer.

## THE CONQUEROR.

There's a day, there's an hour, a moment of time  
 When Fate shall be willing to try us;  
 This one test of our growth and our purpose sublime.  
 It will not, it cannot deny us.  
 'Tis our right to demand one true crisis, else how  
 Shall we prove by our valor undaunted  
 That we merit the wreath Fortune lays on the brow  
 Of the man who is there when he's wanted.

And whenever Opportunity knocks at his door  
 He whose one's glad growing is, "Ready!"  
 He has garnered, of knowledge, an adequate store,  
 His purpose is seasoned and steady.  
 With soul and with spirit, with hand and with heart,  
 And with strength that he never has wanted,  
 He is fashioned and fitted to compass his part,  
 Is the man who is there when he's wanted.

The world is a stage and our lives are a play  
 And the role that is given us in it  
 May be grand or obscure, yet there comes the great day  
 When we speak its best lines for a minute.  
 And the dream that through all of life's trials and tears,  
 The soul, like soft music, has haunted,  
 Comes true, and the world gives its smiles and its cheers  
 To the man who is there when he's wanted.

## HELPING THE POOR IN CHICAGO, ILL.

During the summer three boxes of clothing from as many Sisters' Aid Societies were received at the Mission for the poor of this locality. These boxes contained just what was needed for the summer, and a number of children were kept in Sunday-school because of the necessary garments given them by these societies.

Now, as cold weather is approaching, already we are having calls for fall and winter garments, which we can not supply. We have nothing on hand for the winter, except some women's and a few girls' coats, and we take this opportunity of informing our sisters of the great appreciation of clothing in the past, as well as of our needs at present and for the winter. Any clothing for the mothers, and for children, from infancy up to young womanhood and manhood, for protection against the cold of the fall and winter months, will help those who are in distress and will bring blessing to the donors. Bed clothing, also, such as comforters and blankets, will add much to the health of our Sunday-school children and their parents. "He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will he pay him again."

All donations of clothing for the Hastings Street church should be addressed to "The Brethren Mission, 1526 Hastings St., Chicago, Ill." Martha B. Shick.  
 Oct. 6.

## FROM PIMPALNER, INDIA.

We have been here three months. The work appears more hopeful now. The bitter feeling has, in the main, passed away. We have three schools among the Bhils, two of which are going nicely. There are calls for others and it seems we could now begin schools in many villages, had we the teachers and the means to support them. However, it is hard to keep Bhils in school as they have not been trained to it, and one can not tell what day a school will become nil. But it is evident that the most successful means of work among such peoples is the school.

Here, at Pimpalner, there are more birds and a greater variety of birds than I have seen elsewhere in India. It is said that the English sparrows and the crows have driven the other birds away, but here it is different. It seems that these intruders have not come to take possession yet, and it is pleasant to hear the singing of the birds when you wake in the morning, and to find the doves hopping about the yard, not afraid. There are wrens, gray and black ones, large birds like robins, some with brilliant colors, some small like the humming bird, and all seem to enjoy flitting about among these green shade trees. I hope they will always make their home here and not fear man.

It appears that the caste people are still opposed to our work among the Bhils. However, many of them have become friends to us. They made a decision, some time ago, against the Mohammedans, too. No man is to rent his house to a Mohammedan on penalty of a big fine. The ban is usually on Christians only, though any outcaste may embrace the Moslem religion and the touch

of the follower of Mohammed need not be defiling. The Parsees have outcasts to cook for them, and yet a Parsee is not considered defiling by anybody. "O consistency, thou art a jewel." These people do not know what consistency is.

Since we are living in the jungle, we get light bread only about once per month, when some one goes to the railway station. When we have a house of our own, and our stove, we can bake bread. But now we must live on the native bread. If you were to come to dine with us I would not tell you how the flour is ground till after you had eaten, and then I think you would enjoy the bread. We must have a native woman to grind the grain for us. The Gujarati mill I like best. It is composed of two very large stones which are placed into a little stand that is made either of wood or of cow manure and baked in the sun. Then the flour falls from between the stones into this stand or receptacle, and is taken out from there when the grinding is finished. But the Marathi mill is not so. It has two small stones about a foot or eighteen inches in diameter. The lower stone is plastered fast to the floor when the flour is freshly sintered and so the flour must not fall to the floor when ground. Often there is only one living room to the house. The mill is used for a stool, for a place to spread soiled or damp clothing, and it is often the only piece of "furniture" in the house. Often, too, there are small ants crawling about and they get into the flour. And the woman who grinds for us has several cats and dogs who live in the house. They often keep the floor about the mill warm when taking their rest. But let this suffice. We do not often go to see the place where our flour is ground and when the bread comes on the table we try not to think about it. "Where ignorance is bliss 'tis folly to be wise." One has to adapt himself to circumstances and put up with unpleasant things sometimes, and try to "keep sweet" at all times if he wants to work for the Lord.

There are many opium shops in India. In towns as small as Pimpalner you can find one. I do not know to what extent it is used by the people. But I have found out that many people give it to their children to keep them quiet. A woman near us has a lively baby a year old. When he cries much, she doses him, and for a day the little fellow may sit around drowsy and not laughing and playing as usual. Oh, it is so sad, the ignorance of these people! They deny using it, and there is no way to stop them till the shops are closed. Such things will go on till the people are educated and Christianized. How many poor, unfortunate children must suffer and die yearly because of the ignorance and superstition of the parents. They need Christianity. They need the Lord Jesus in their hearts and homes to make them what they ought to be. Pray for them! Effie F. Long.

FROM FULTON AVENUE CHURCH,  
BALTIMORE, MD.

We are not making much noise, but keeping steadily at our efforts. We have been constantly striving to revive our work even during the warmest weather. Now it is far more encouraging than it has been for some time back.

The first Sunday of each month we now hold a special children's service. The regular Sunday-school program is closed at 10:50 and the entire Sunday-school and preaching service is combined into one meeting, with a twenty-minute sermon delivered promptly at 11 A. M., dismissing the Sunday-school with the general church service at 11:30.

Sunday, Sept. 25, Bro. Jacob Hollinger, of Washington, D. C., our Associate District Sunday-school Secretary, addressed our school in the rally service with the largest attendance for this year. After Sunday-school Bro. Hollinger preached for us. His visit was highly appreciated by all.

Sept. 29 three ministering brethren with eight sisters went down to Pasadena, Md., on the electric car, about twelve miles from the city, and held a most touching little love feast with one of our oldest members, Sister Annie Brice, who is nearing her 88th year. It was the first time for the sisters present to break the bread and pass the cup in the communion service, as do the Brethren. Eld. I. S. Smith officiating, and Bro. W. T. Miller assisting, with twelve members around the table, we enjoyed this sacred feast with our dear aged sister, who wept for joy, stating that she felt like she had been dead and come to life again, having been so long isolated from the members.

After the feast we hurried back to the city to attend our official meeting, and the next evening we met in quarterly council, Eld. Chas. D. Bonsack presiding, assisted by Elders T. S. Fike and J. A. Smith.

Owing to pressing duties, Bro. Bonsack insisted that we relieve him as our elder by electing another. Realizing and appreciating his situation, we reluctantly consented. Eld. J. A. Smith was then elected our presiding elder until March 22, 1912.

Sunday morning, after the twenty-minute sermon to the children, another one of our Sunday-school scholars was received into the kingdom of light by baptism.



Four young men, scholars in our Sunday-school class, have made application for membership. Two of them are in bed with typhoid fever. As soon as the condition of their health will admit, these two young men, who are brothers, with a third brother and an associate will be baptized. Three of these young men are members' sons.

We are unhesitatingly happy in the blessings that God is bestowing upon our efforts.

Sister Theresa Schneider, who had been doing mission work in Harrisburg, Pa., is now employed and working here as our church missionary since Sept. 1, 1910. We have been without a missionary since Sister Dove L. Sauble left us last November. Her faithful services still echo in many homes, as we come in touch with those whom she visited.

More news will be given in the near future as to the good work now being done by Sister Schneider. The members of our District will please remember that for our relief work we are in need of money and clothing, as well as your sympathy and earnest prayers.

1607 Edmondson Ave., Oct. 8. J. S. Geiser, Clerk.

### A HUNDREDFOLD.

(Concluded from Page 677.)

We farmers are not afraid to sow a bushel of grain, fearing all will be lost through decay. We sow, knowing that returns into the bins will be multiplied through the oncoming harvest. We believe this, know this, and act in harmony with such a belief. Now our business here is to look after the Master's business and not to hoard houses and lands. The more people we can enlist for the Master's service, the more abounding will be all need and sustenance while we follow him. And in the end we will have eternal life for ourselves and others. We can readily see, therefore, the reasonableness of giving up to gain this end. This is the reason why Christ protects his people a hundredfold while on duty.

When on the road to eternal life, our view should be enlarged. In the distance we should see people brought face to face with the Gospel of Christ, to the end that every tongue and nation may have the Gospel given unto them. If the Christian does not spend himself and means to accomplish this, who else would? This brings more joy than a hundred farms. It will cause to be sung in heaven more praise than all our possessions. It will bring more joy and peace on earth than anything else that we can give. In addition we have the promise of all our needs being supplied a hundredfold.

Is there any need for sacrifice?—some one may ask. Some think their neighbors are supplied with the Gospel and preachers, and therefore there is nothing for us to do with our means. The work is just begun and always has been. Right at our doors are the heathen from every nation. Close to our doors are men and women and children who know nothing about the saving Gospel of Jesus Christ. If this is the case in our midst, what are the conditions elsewhere over the world? Who is willing to go? If you can not go in person, you can in prayer and purse. This is the way we all can go. Let us not pray to send workers and, at the same time, hold a firm grip on the purse strings. All over the world are the doors opening to the preaching and teaching of the Word of God. They are lifting to "let the King of Glory come in." Will we show them who this King of Glory is? Brother and sister, does your heart yearn for the salvation of mankind? If so, supply the means and God will bless you abundantly in spiritual blessings, and in temporal sustenance there will be no lack.

Pearl City, Ill.

### Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

#### CALIFORNIA.

**Empire.**—Our church met in council Oct. 1. Five letters of membership were read. Bro. G. W. Deardoff was elected delegate to District Meeting; Bro. Moses Peters to Sunday-school Meeting. Sunday-school officers were elected for six months. Bro. Moses Peters is our Sunday-school superintendent, and Bro. Wilber Wilmer, secretary. We have four mission points. We are now holding our services in the new church.—Myrtle M. Julius, R. D. 3, Box 213, Modesto, Cal., Oct. 6.

**Pasadena.**—We would much like to have a minister locate at Earlhart, where six brethren have purchased land and two families have located. It is a fine opening to build up a church. They have a large Sunday-school and a fine, large schoolhouse in which to hold meetings. They have a fine class of people. Address the writer.—J. W. Trostle, 67 North Wilson Avenue, Pasadena, Cal., Oct. 12.

**Pomona.**—The Christian Workers of Covina, Glendora, Lordsburg and Pomona held their joint meeting at this place, Sept. 30. The theme discussed was, "Spiritual Impermanence" (Isaiah 29: 8, 9). All the speeches were interesting and instructive. Oct. 1, we observed rally day. Eld. Hiram Torrey recently visited the church. While here, he gave us a good sermon. Since our last report, three have been received by letter.—Clara B. Wolf, 310 Kingsley Ave., Pomona, Cal., Oct. 8.

**Raisin City** church met in council Sept. 24, with Bro. Harvey Elkenberry presiding. Two delegates, Brethren Harvey Elkenberry and L. D. Berghman, were chosen to represent this church at our District Meeting. We decided to hold a series of meetings and love feast this fall, but the date has not been fixed. Interest in the Sunday-school is good and attendance at collections is growing. A church fund has been started and the Sunday-school collections are placed in this fund. The birthday collections go to support a mission in Fresno, Cal. We have a teachers' meeting once each week at our homes.—Ida Flickinger, Raisin, Cal., Oct. 5.

**Sacramento Valley** church met in council Oct. 1. Brethren W. E. Whitcomb and Landon Custer were elected delegates to District Meeting. Sister Rhoda Custer and Anna Overholzer were chosen delegates to the Sunday-school Meeting. One family of members has moved among us since our last writing. Bro. E. C. Overholzer and family have recently moved to Stonyford, where they are teaching school. They are still in the bounds of this congregation.—Anna Overholzer, Princeton, Cal., Oct. 4.

**Santa Ana.**—We met in council Oct. 8. Our elder, Bro. S. G. Lehmer, presided. Three letters of membership were received. We had a pleasant meeting. We decided to have a love feast Dec. 10. We extend a special invitation to ministers of other congregations to be with us at the feast. Those that can not remain over night with us, can take the 8:30 car at Los Angeles, if they desire. Bro. D. W. Crist remained with us three and one-half months; then went to work in the Bible School at Los Angeles. We need more ministering help, and we cordially invite any minister, looking for a good locality, to locate at Santa Ana, Cal., to help build up the church at this place. Bro. S. G. Lehmer preached for us Oct. 9, at 11 A. M. We appreciated his efforts.—Lizzie R. Pugh, 722 East Pine St., Santa Ana, Cal., Oct. 13.

**South Los Angeles.**—We held our rally day service on Sunday morning, Oct. 2. The service was well attended. An excellent program was rendered. Our pastor, Eld. W. H. Wetheraker, then gave a splendid talk on the "History of a Penny," as though the penny was talking. He gave the story of its life from its formation in the earth until it was due to be melted into a penny, where it would be of no use. It was born again, and how much more useful it was! We were told of the different places it had been and of its varied experiences; how it got into bad places through rebellion, and was always happy when in good. We were told how it loved to go to church. Sometimes it was given by a poor person, for which it was proud, and sometimes it was given by the rich for which it was very much ashamed. Thus, while it was small, it had been very useful because it had the Government stamp on it, and it was not ashamed to do what it was required to do, and it was not ashamed to buy the little things. A special collection was taken for a native worker in India amounting to \$15.85.—Mrs. W. H. Kelm, Corner Sixth Avenue and West Twenty-fifth Street, Los Angeles, Cal., Oct. 10.

#### COLORADO.

**Bethany.**—We met in council Oct. 5, with our elder, Bro. E. E. Kesler, presiding. The visiting brethren gave the report of the annual visit. The church was well supplied. The church treasury was replenished, and arrangements were made for our love feast, to be held the 18th. Our Finance and Building Committee reported the site selected and funds collected to date for the meetinghouse. Our series of meetings, which were to follow our love feast, is fixed off indefinitely, as a suitable place can not be had. We are anxiously looking forward to the time when we can have a house of our own, in which to worship. Bro. E. E. Kesler was elected delegate to District Meeting. One letter of membership was received. We invite others to locate with us.—Pearl Kesler, River Bend, Colo., Oct. 9.

**Denver.**—Oct. 9 Eld. L. F. Love preached for us in the morning, and at the close of the service a collection was taken for the Colorado City meetinghouse. In the evening Bro. R. A. Smith, of the Christian Workers' Meeting, presided. We expect our new pastor, Eld. C. Wolf, and wife, of Hutchinson, Kans., to be with us by Nov. 13, to begin their labors among us. We gladly welcome their coming, and will try to do what we can to help them in their work for the Master in this city.—Emma Root, 1109 South Washington St., Denver, Colo., Oct. 11.

#### IDAHO.

**Nampa.**—We met in members' meeting Oct. 7, with the writer in charge. The spirit of the Lord prevailed. This church is looking forward to our series of meetings, to be held in November by Bro. Wm. Lampin, of Polo, Ill., at which time we expect a special blessing from the Lord. We are glad to say that this church is in a splendid condition spiritually, with good attendance as well as the best of interest, but we desire still further improvement.—J. C. Neher, Nampa, Idaho, Oct. 8.

#### ILLINOIS.

**La Place.**—Bro. Charles Walters, of Summum, Ill., closed a series of meetings Oct. 9 in the Okaw congregation, at the Centennial house. There were no conversions, but the interest was good. We expect Bro. Jacob Funk, of Wichita, Kans., to begin a series of meetings in La Place Oct. 23, and will hold a love feast during the meetings. The date has not yet been set.—Clara E. Wolfe, La Place, Ill., Oct. 15.

**Pleasant Hill.**—Our series of meetings, which have been conducted by Bro. Wm. Lampin, closed Oct. 8, with thirty-five accessions. The interest was splendid. The house was not large enough to accommodate the crowds. Others are considering seriously, and some are very near the kingdom. Our love feast was held Sept. 30. Bro. Lampin officiated. Our sisters broke the bread and passed the cup for the first time.—Ada V. Snell, Virden, Ill., Oct. 7.

#### INDIANA.

**Baugo.**—Oct. 2 we closed a two weeks' series of meetings. Two units met with the church. Bro. Reuben Shroyer, of Canton, Ohio, conducted the meetings.—Bertha Moyer, Wakarusa, Ind., Oct. 11.

**Beach Grove.**—We met in council Sept. 29. Our love feast was held Oct. 8. About eighty-two communed. Eld. J. W. Rarick officiated. On Sunday we had an interesting lesson in the Sunday-school, after which Bro. Rarick gave us some good exhortations.—Hattie Shull, R. D. 38, Ingalls, Ind., Oct. 15.

**Bethel Center.**—Bro. Holder, of Hagerstown, Md., began a series of meetings at this place Oct. 2. He preached eight sermons. The meetings, which were not so well attended on account of the inclemency of the weather, closed Oct. 8 with a love feast. Good numbers of brethren and sisters from other places communed with us. Brethren A. C. Young, Andrew Miller, David Miller, J. L. Mahon and Joseph Holder were the ministers with us. The latter officiated.—Annie Rader, R. D. 24, Matthews, Ind., Oct. 10.

**Cedar Creek.**—Bro. J. R. Miller, of Union, Center, was with this church Oct. 5, at our love feast, and preached for us. In the afternoon, three deacons were called and properly in-

stalled. Two brethren were anointed according to James 5: 14. We had a pleasant love feast. Many aged brethren and sisters were with us.—Dwight L. Voorhees, Garrett, Ind., Oct. 8.

**Bel River.**—Our church met in council Oct. 1, for the purpose of electing church trustees. Bro. Joseph Metzger was elected for three years. Bro. Alva Leckrone for two years, and Bro. Henry Mishler for one year. Two letters of membership were read. A collection of \$20.57 was taken for the poor in our congregation. Bro. Roy Mishler was appointed agent for the Gospel Messenger. Bro. Geo. Deidrick, of Bel River, assisted us in a series of meetings at our East house, beginning Sept. 24 and closing Oct. 9, with good interest and a large attendance. Two young men were baptized.—Mary E. Miller, North Manchester, Ind., Oct. 10.

**Fairview.**—Our church met in council Oct. 8, with our elder David Dilling, presiding. The rather brief favor, the attendance was good. Sunday-school officers were elected for six months. Bro. John Wagoner was elected superintendent and Sister Mary Stewart, secretary. The report of the annual visit showed the church to be in good working order. One letter was granted. Bro. John Root was chosen delegate to District and Sunday-school Meetings, with the writer as alternate. Our revival for next year is set for the middle of September, to be conducted by Bro. Spitzer. On account of sickness he was delayed in coming, and we have chosen a minister to hold our meetings this fall, which had been set for August. We now expect to have them in December and trust we may have a good meeting. Sunday morning our services, both church and Sunday-school, were well attended.—Bessie Guhn, R. D. 21, Buck Creek, Ind., Oct. 11.

**Mississinewa.**—We held our love feast last Friday evening. The visiting ministers present were Brethren J. W. Rarick, J. L. Mahon, S. A. Hynton and David Miller. Bro. Rarick officiated. The sisters broke the bread and passed the cup, the same as the brethren. The church had previously decided to call one brother to the ministry and two to the office of deacon, at this meeting. When the voice of the church was taken, two brethren for the ministry were so named, and we decided to have a love feast. The writer fell upon Brethren M. M. Hoover and Vernard Browning for the ministry, and Brethren Howard J. Moorman and Grant Leckington for deacons. They were all duly installed.—John F. Shoemaker, Shilder, Ind., Oct. 11.

**North Creek church** met in council prior to our love feast. Our elder, Bro. W. T. Teeter, presided. The visiting brethren brought in a good report. One letter of membership was received and three were granted. Since our last report, two have been baptized. Bro. George L. Studebaker, of North Manchester, Ind., has promised to be with us at our love feast. Next week we will have a District Meeting.—Charles W. Miller, New Lisbon, Ind., Oct. 11.

**Pleasant Valley.**—Our church met in council Oct. 8. Eld. Samuel Blocher presided. Elders Christian, Simmons and Rensberger were with us. One letter was received. Bro. Samuel Blocher was chosen our elder. The treasurer's report shows the church to be in good financial standing. Bro. Walter Clark was called to the ministry. The writer was chosen correspondent. Oct. 9 Bro. Rensberger preached a very interesting sermon for us.—Ollie Mikesell, R. D. 41, Union City, Ind., Oct. 9.

#### IOWA.

**English River.**—The church met in special council Sept. 27, preparatory to our love feast. Our brethren brought in a fair report from the annual visit. The church felt the need of more workers, hence elected Brethren Otis Coffman and Samuel Wiley, Jr., to the deacon's office, who, with their wives, were duly installed. Brethren W. D. Grove and Henry Brower were also advanced to the second degree of the ministry. Eld. G. W. Burgh, of Ottumwa, was with us and officiated in the installation services. These brethren are all young, and taking hold of the work very encouragingly. Oct. 1 occurred our fall love feast. The weather was ideal, and attendance large through the day, and after the night service, nearly one hundred and fifty members communed. Brethren J. J. Burgh, H. N. Butler, Morrie Love, Frank Shelly, Geo. Brewer and W. E. West, richly dealt out the words of life to us. Bro. West officiated. He is at this time on a series of meetings with us, and expects to continue several weeks yet. We trust he will be instrumental in converting many souls ere the meetings close.—Peter Brower, South English, Iowa, Oct. 3.

**Franklin.**—Our church met in council Oct. 1, with our elder, Bro. William H. Hood, presiding. We decided to hold our love feast Oct. 22, at 5 P. M. Four letters were granted. Eld. George Hanawalt, of California, was with us Oct. 2, and gave us two good sermons.—Frank K. Allen, R. D. 2, Dumont, Iowa, Oct. 15.

**South Ottumwa.**—This church convened in council Oct. 10. We decided to hold our love feast Oct. 30. Bro. W. D. Grove, of South English, will commence a series of meetings at this place Oct. 16, to continue until after the love feast. We are very much in need of some clothing for the poor. Winter is coming, and unless some of our dear ones will help the most suffer.—George Burgh, 107 South Moore St., Ottumwa, Iowa, Oct. 14.

#### KANSAS.

**Conway Springs.**—Oct. 8 we enjoyed a love feast, which was largely attended. About one hundred and forty communed. There was not room enough at the tables to accommodate all who wanted to commune. Bro. A. J. Sma, of Oklahoma, is locating with us and was chosen our elder for one year. Our series of meetings is to begin the latter part of November, with Bro. Hynton to do the preaching.—J. J. Bowser, Conway Springs, Kans., Oct. 12.

**Fredonia.**—Our church has an interesting Christian Workers' Meeting, with Sister Sudie Schulz president. The interest and attendance are splendid, and we are hoping for good results. We have changed the time of our love feast from Nov. 12 to Nov. 23, at 6 P. M. We will have an all-day Thanksgiving meeting Nov. 24. Eld. E. E. Joyce, of Hammond, Ind., presided for us on Sunday. The weather was good. His subject was, "Revive Us Again" (Psalms 85: 6).—W. B. Sell, Box 804, Fredonia, Kans., Oct. 10.

**Newton.**—Our series of meetings, conducted by Bro. N. E. Baker, of Arkansas City, closed Sept. 25. There were no accessions, but many good and lasting impressions were made. Our love feast was held Oct. 8, with our elder, Bro. N. E. Baker and daughter, Nellie, of Hutchinson, Kans., were with us; also Bro. C. A. Root, of Denver, Colo., and Bro. L. H. Root and wife, of Colorado City, Colo. Bro. C. A. Root officiated. Sunday morning, Bro. L. H. Root gave an address on the subject, "Seeking Jesus." Bro. N. E. Baker, who had expressed their desire to unite with the church. In the afternoon we met in council. One letter of membership was received, and seven letters were granted. Bro. U. S. Royer and the writer were chosen delegates to the 9th annual meeting. Bro. J. Snapp was elected to the office of deacon and, with his wife, duly installed. Our elder, Bro. C. E. Wolf, resigned the oversight of this little church. He expects to move to Denver, Colo., early next month, to take up the Lord's work there. Our church is in a very happy and impressive scene. In the evening, Bro. Wolf led two of the applicants (a young father and mother) into the stream, and they were buried with Christ in baptism.—Betty Root, Newton, Kans., Oct. 10.

**Osage.**—We met in council Oct. 1, with Eld. W. H. Leaman presiding, to make arrangements for our love feast, to be held Oct. 8. The church business was settled so as to report







now. We are trying to get people to see the reality in serving Christ, and that it is not only a form. A prominent man in our neighborhood said: "I am beginning to see more true religion in your church than in any other, and I am willing to have my children attend your Sunday-school and join the church." At first he had objected. Another, a lady, said: "I would not have trusted her, if I had not seen her with you folks so much." Such expressions are encouraging to us. What is needed is every-day Christian living.

One hundred and seven of our children enjoyed the hospitality of our brethren and sisters in the country this summer. We make use of this opportunity to thank them for opening their doors unto us. It means so much work, both for us and them. Time will tell the good that will result from such efforts.

This summer I was visiting with my uncle at Mount Morris. Late, one evening, a young man called to see them, who had been a fresh-air boy in their home eight years ago. He had not forgotten them, and was so grateful for what they had done for him. He said: "Through your teaching I have been kept from forming bad habits." If you knew what city folks have to contend with, you would appreciate this. There are hundreds of unhappy homes in this great city because some boy has gone wrong,—because no one took an interest in him. If you could have followed a young wife today, as one of our sisters did, while she searched for her young husband behind the bars, finally finding him at the Criminal Court, you would get some idea of the sorrow that many have to endure. Now, contrast this with the above, and then ask yourself the question, "Is it worth while?"

We miss Bro. Eisenbise, our former superintendent, who went with the Miller party to visit the Land of Palestine. The cards which the children have received from him were very much appreciated. In his absence, Bro. E. C. Gregory has been elected as superintendent.

The Sisters' Aid Society reopened last Friday, and it is through this channel that the needy ones are reached. The boxes of clothing, received from time to time, help us so much. At present, our store room is rather empty, and we would be glad to receive donations of winter clothing. The Sisters' Aid Society of Peru, Ind., sent us a nice box of clothing. Such acts of kindness help to cheer and brighten the lives of many sad hearts. Send all donations to E. C. Gregory, 1618 South Washtenaw, Chicago, Ill.  
Nora E. Holsinger.  
2713 West and Eighteenth Streets, Oct. 5.

#### CUBA AS A MISSION FIELD.

"Out West" and "Back East," has been the cry for years and years. Let us have a change to "Down South" and "Up North." We are glad for the gospel work that has been done in the Sunny South, but, oh, what a field is yet untouched there by the Church of the Brethren! No foreign field is closer to us than Cuba. No foreign language is so easy to learn, no field so easy of access, and no less important is the command, "Go ye," to the Island of Cuba, than to any other field. We have heard of a few,—very few,—who seem to have the salvation of Cuba as a burden on their hearts. Why are there not more? Thousands of dollars are being spent by other religious denominations, who are taking hold of the work. I am almost made to feel ashamed of my church when I see so little interest taken in this work. It is not, because we have not called; it is not because there are no members here; it can not be because of health conditions, for, surely, no country is better favored, in that respect, than this one.

You answer, "We have not thought of Cuba." Brother, why not leave the ninety and nine and come to the one so near? Perhaps no field outside of the United States affords any better advantages than this one. Who will answer the cry, "Down South?" Don't be afraid that those who are here may be leaving. Just come, and come now, in Jesus' name. Pray for us!  
Ira P. Eby.  
Omaja, Cuba, Oct. 1.

#### NORTHERN INDIANA.

The Ministerial Meeting of Northern Indiana was held in the Union Center church, Oct. 4 and 5. After devotional exercises, conducted by Eld. W. R. Deeter, the organization was effected by electing Eld. David Metzler, Moderator, and Eld. J. W. Kitson, Secretary. The speakers were enthused with the spirit of their messages to such an extent that the audience caught the inspiration, which continued unabated during the several sessions.

Bro. David Metzler, in his subject, "The Power of the Cross," so thoroughly demonstrated the "power" that all felt the necessity of the service side of faith. Among the impressions made by the speakers were the following: God magnifies the office of the ministry through his servants' yielding to the Spirit's full development. Create in the hearer a magnified respect for the ministerial office and a desire to help. Continuous growth is making right use of time and opportunity. Our first duty in growth is to conserve the forces of God, etc.

The paper on "The Kind of Sermons from the Hearer's Point of View," was thoroughly appreciated by all. The speaker said, among other things, that the sermons should

be clear, simple and effective, have a good literary style, and be forceful, convincing, impressive. The pew can remember no longer than the pulpit; hence use no manuscript sermons.

The work of missions,—past, present and future,—was well presented.

Bro. Lemuel Hillary entertained and instructed all present by what he said about some of his experiences in the ministry.

Taken as a whole, this meeting eclipsed all former ones and will better fit the ministry of Northern Indiana for more efficient service to the church because of the enthusiasm and inspiration manifested.

J. W. Kitson, Sec.

2508 Gay Street, Ft. Wayne, Ind., Oct. 6.

#### EASTERN PENNSYLVANIA.

The Ministerial and Sunday-school Meeting of the Church of the Brethren, Eastern District of Pennsylvania, is to be held in the Ephrata Church, Ephrata, Pa., Oct. 26 and 27.  
Tuesday, Oct. 26, 7:30 P. M., Sermon: "Life Insurance."—Eld. S. H. Hertel.

#### WEDNESDAY, OCT. 26.

9 to 11:30 A. M.

Opening Exercises. Organization. Address of Welcome.—Eld. David Kilheffer. Appointment of Committees.  
Adapting Our Teaching to the Needs of the Congregation.—P. P. Cassel, Amos Hottenstein.

Criticism: (a) What Constitutes Helpful Criticism?—G. N. Falkenstein. (b) How Should Criticism Be Received?—J. W. G. Hershey.

1:30 to 4:00 P. M.

Missionary Program:

What Method Can Be Adopted Which Will Induce More of Our Young Members to Consecrate Their Lives to the Missionary Cause?—L. R. Brumbaugh, Ira Holsopple.  
What Are the Hindrances to Mission Work in New Fields and How Shall We Overcome Them?—David Weaver, H. B. Yoder.

7:00 to 9:00 P. M.

What Are the Best Methods for Deepening the Interest in Our Christian Work? Meetings and Making Them Helpful.—E. M. Wenger, D. W. Kurtz.  
In What Respect Is the Brethren Church in Danger of Omitting the Weightier Matters of the Law? (See Matt. 23: 23, Luke 11: 42).—J. Kurtz Miller, J. H. Longenecker.

#### THURSDAY, OCT. 27.

9:00 to 11:30 A. M.

Sunday-school Program.

Why Should Every Member of the Church Attend the Sunday-school?—A. L. B. Martin, J. N. Cassel.  
How Can We Plan Our Sunday-school Work So that Our Scholars Learn More Bible?—Martha Martin, Rufus P. Bucher.

Round Table.—J. B. Brubaker.

1:30 to 4:00 P. M.

Who Is Responsible for Fulfilling the Requirements of James 1: 27?—Geo. Hoffer, Geo. Light.  
Bringing Up the Children in the Nurture and Admonition of the Lord. (From the Mother's Angle).—Mrs. John Shissler, Mrs. U. C. Faenacht.

General Discussion.—The Orphanage Work.  
Unless otherwise specified the first speaker on each topic will be allowed fifteen minutes and the second each ten minutes; voluntary speakers limited to five minutes.  
Committee: H. K. Ober, Jesse Ziegler, David Kilheffer.

Outgoing Officers of Ministerial Meeting of 1910, J. H. Longenecker, Moderator; T. F. Imler, Clerk; John C. Zug, Treasurer.

#### MIDDLE MISSOURI.

The Sunday-school Meeting of the above District will be held in the Deep Water church on Sunday, Nov. 6, at 9 o'clock. (Chorister, Alva Cassel.)

Topic 1.—What Is the Best Method of Selecting Teachers?—H. L. Holsopple, Moses Neher.

Topic 2.—What Is the Standard of a Twentieth Century Sunday-school?—Tracy Ninniger, D. M. Miller.

Topic 3.—The Best Use of Devoted Sunday-school Talent.—Robert Lingle, John Simmons.

Topic 4.—The Graded Sunday-school Lessons, What Are They? Advantages Over Present System.—M. F. Hale, Prudence Miller.

Topic 5.—The Student With and the Student Without the Sunday-school.—Leslie Ihrig.

Topic 6.—The Need of Teaching, in Singing Sacred Songs in the Sunday-school.—A. J. Lentz, Maggie Moomaw.

Topic 7.—Teacher-training Class.—Grace Root, L. P. Enos.

Topic 8.—The Christian Workers' Meeting: (a) Object, (b) Membership, (c) How to Make Them Go?—Etta Fahnestock, D. L. Mohler.

Topic 9.—Home Department.—Sister Stephens.

Topic 10.—What Can Our Sunday-school Do for Foreign Missions?—Thomas Simmons, Sr.

Miscellaneous: (1) Delegates' Report of Sunday-schools. (2) Testimony Meeting. (3) District Secretary's Report.  
The committee strongly urges all Sunday-schools of the District to represent by at least one delegate. Any speaker, assigned work on this program, will please notify Bro. A. J. Lentz, of Adrian, Mo., in case he finds it impossible to be present at this meeting.

Sermon, on Saturday evening, Nov. 5, by Eld. L. B. Ihrig. Subject, "Developing Young Life in the Church."  
Sermon, Sunday evening, Nov. 6, by James Campbell. Subject, "The Sunday-school in the Past, Present and Future."  
James M. Mohler, District Secretary.

#### MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

**Bowser-Miller.**—By the undersigned, at the home of the bride's parents, Conway Springs, Kans., Oct. 2, 1910, Bro. Joel Bowser and Ada Miller, both of Conway Springs, Kans.—J. J. Bowser, Conway Springs, Kans.

**Brubaker-Buckingham.**—By the undersigned, at the home of the bride's parents, Prairie City, Iowa, Sept. 22, 1910, Bro. E. M. Brubaker and Sister Mamie Buckingham, both of Jasper County, Iowa.—W. L. Buckingham, Prairie City, Iowa.

#### FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

**Barringer.** Sister Mary Ann, nee Lutes, born in Van Wert County, Ohio, Jan. 5, 1848, died Sept. 13, 1910, aged 67 years, 8 months and 8 days. She was married to Bro. Henry Bar-

ringer, Dec. 27, 1863. To this union were born two children. A son preceded her to the spirit world. Her husband and one daughter survive. Services by Brethren Manly Deeter and James Neff, Interment in the Baintertown cemetery.—Ferdinand Ger, Syracuse, Ind.

**Bender.** Jay A., son of James and Nancy Bender, born in Garrett County, Ind., Nov. 9, 1893, died Sept. 13, 1910, near Beaverton, Mich., aged 16 years, 10 months and 10 days. His death was due to the accidental discharge of a gun, while he was with two other companions, was out gathering news, a terrible shock to his parents. The boy had been standing on a stump, when his gun slipped and shot him through the eye; also mauling both of his hands. He was taken home by his father unconscious, but not dead. He died on Monday, at 6 o'clock. He had been a resident of this county only two weeks, coming here from Grayling, Mich. He is survived by his parents, three brothers and two sisters. Services at his home by Eld. Perry McKimmy. Text, John 2: 28.—Mrs. Nathaniel McKimmy, Beaverton, Mich.

**Blackburn.** Bro. Phillip, died in Fairview, a suburb of Dayton, Ohio, in the bounds of the Lower Stillwater church, Sept. 23, 1910, aged 82 years. His first marriage was to Lydia Kaufman. To this union were born six children, five of whom, with their mother, preceded him in death. In 1871 he was married to Hannah Duncan. This union was blessed with one son. His wife and two sons survive him. He united with the Church of the Brethren in 1883, and lived a consistent Christian life until death. Services and burial at the Hillside cemetery, Hillside, Ohio. Text, Psalms 127: 2.—L. A. Bookwalter, R. D. 1, Trotwood, Ohio.

**Blckenstaff.** Bro. Orlando, born in Macoupin County, Ill., Aug. 11, 1868, died of typhoid fever at Rocky Ford, Colo., Sept. 30, 1910, aged 42 years, 1 month and 19 days. He was married to Mrs. Red Anna Blckenstaff. He had one daughter, a father, two brothers and two sisters. He united with the Church of the Brethren in June, 1888. Services were held in the Brethren church at Rocky Ford; also in the Brethren church at Ottawa, Kansas, where his remains were laid to rest in the Highland cemetery. Services here by Bro. P. E. Whitmer. Text, Rev. 14: 13.—P. E. Whitmer, 1036 South Main St., Ottawa, Kans.

**Bond.** Margaret L., born Feb. 22, 1826, died Sept. 27, 1910, aged 84 years, 7 months and 5 days. She was married to E. J. Bond, July 25, 1844. To this union were born nine children. Two preceded her. Seven children survive. She united with the Disciple church when young, but later united with the M. E. church at Hillsburg. Services by the Brethren in the M. E. church at Hillsburg.—Nathaniel Cripe, Hillsburg, Ind.

**Buck.** Sister Alberta Belle, daughter of Bro. J. A. and Sister Emma R. Buck, died at the home of her parents, near Laurel, S. Dak., Sept. 17, 1910, aged 13 years and 5 days. All but twenty children of the Brethren church appeared to be unknown to the doctors. Her parents, two sisters and two brothers survive her. This young sister gave great promise of future usefulness in the church. Though far removed from any of the Brethren, she desired to be admitted into the church and was baptized on September 4, 1910. She came into the order of the church and lived an earnest and faithful life until death.—Grant Tooker, Wetonska, S. Dak.

**Coffman.** Bro. Daniel F., died of paralysis (or apoplexy) in the bounds of the Endless Spring congregation, Iowa, Oct. 4, 1910, aged 65 years, 10 months and 20 days. When but a boy, his parents moved from Virginia, to this community, Dec. 3, 1871, where he grew to manhood. He was united in marriage to Lydia E. Wine, who preceded him in death April 2, 1900. This union was blessed with three children. His daughter, all present at the funeral. He united with the church in about 1886, and lived faithful to the end. He was stricken unconscious without warning, and died about thirty hours after. Services Oct. 6, conducted by Eld. W. E. West, of Guthrie County, Iowa, assisted by Eld. J. W. West, of Peter Brower, South English, Iowa.

**Coffman.** Bro. Michael, died at his home in the Hillsburg church, Clinton County, Ind., Oct. 2, 1910, aged 81 years and 11 months. He was born in Tennessee. At the age of ten years, he joined his parents, near Clinton County, Ind., and two years later to the county in which he died. In 1851 he was united in marriage to Elizabeth Spillman. To them were born twelve children. Five children and his wife preceded him. He is survived by seven children. He was a member of the Church of the Brethren for over 30 years. Services in the Hillsburg church, by the writer. Text, Heb. 9: 27.—I. B. Wike, Huntington, Ind.

**Cooper.** Wilma B., daughter of Brother Amos and Sister Cooper, died Sept. 6, 1910, aged 3 months and 21 days. Services by the writer, at the Pleasant Ridge M. E. church, five miles southeast of Middlebury, Ind.—J. H. Schreck, Middlebury, Ind.

**Davis.** J. Elizabeth, born April 27, 1860, died Sept. 13, 1910, aged 69 years, 4 months and 16 days. She had been sick about six months, and confined to her bed about two weeks. Services by the writer. Text, Job 5: 26.—John Carr, R. D. 1, McComb, Okla.

**Devilbiss.** Bro. Chas. A., born in Frederick County, Md., July 7, 1855, died at his home, near Panora, Iowa, Sept. 26, 1910, aged 55 years, 2 months and 19 days. He moved with his parents to Fulton County, Ill., when a boy, and to Guthrie County, Iowa, soon after he came to Iowa he united with the Church of the Brethren, and remained a faithful member until death. Sept. 28, 1875, he was united in marriage to Sister Martha Howell. To them were born three children. May 16, 1882, his wife died in the month of 1883 of Guthrie County, Iowa. He is survived by three children, two daughters. Bro. Devilbiss died almost suddenly, of apoplexy. He was taken with a severe pain in his head while at work in the barn, soon after eating his dinner, in usual health. He went to the house, but soon became unconscious, and a few hours later he was dead. Services Sept. 27, by Bro. E. F. Caslow, Interment in the Brethren's cemetery, by the side of his departed companion. His funeral was held the day of our District Meeting. It reminded us of a similar funeral service with a year ago. Eld. J. W. Dibel was buried while the District Meeting was in session. His death, too, was very sudden.—J. D. Haughtelin, Panora, Iowa.

**Driver.** Barbara Marie, only daughter of Bro. J. B. and Sister Lizzie Driver, died Sept. 20, 1910, aged 7 years and 21 days. Barbara was an exceptionally bright and promising child. She took a great interest in school work, and was a regular attendant at Sunday-school. She leaves a father and mother, three brothers, a grandfather and two grandmothers. Services at the Sugar Creek church, conducted by Brethren David Byerly, Daniel Byerly and N. I. Cool.—E. W. Byerly, Sugar Creek, Ohio.

**Dutro.** Sister Maggie, daughter of Daniel W. and Rebecca Ulrich, born July 10, 1872, near Hagerstown, Wayne County, Ind., died Sept. 4, 1910, at Modoc, Randolph County, Ind., aged 38 years, 1 month and 24 days. She was married to Geo. Dutro. To this union were born three children, one Geo. Dutro preceded her to the spirit world. She united with the Church of the Brethren in 1896, remaining faithful until death. Aug. 28 she was anointed, and received much comfort for her soul. Services at the Brick church, by Eld. L. W. Teter, assisted by Eld. D. E. Bowman. Text, Mark 14: 8. Interment in the cemetery at Hagerstown, Wayne County, Ind.—Charles W. Miller, New Lisbon, Ind.

**Johnson.** Anna A., daughter of Bro. Jacob M. and Sister Amanda Johnson, of Uniontown, Pa., died Sept. 21, 1910, aged 20 years and 6 months. Her death was due to spinal trouble, which developed while she was convalescing from typhoid fever. She leaves a father, mother, three sisters and three brothers. One sister died in infancy. Services by Eld.



Jasper Barnhouse, assisted by Rev. Dyoil Belote, of the Progressive Brethren—Mary C. Barnhouse, Uniontown, Pa. Long, Sister Elizabeth, died of heart failure, Sept. 14, 1910, in the bounds of the Broadford congregation, Md., aged 12 years. She was an amiable Christian woman. She is survived by one daughter and three sons. Services by Brethren Scott Reichard and F. J. Nelbert. Text, John 14: 1-3.—Nannie A. Martin, R. D. 1, Hagerstown, Md. Maugans, Carrie Viola, daughter of Bro. J. A. Maugans, died at her home in Harrisburg, Pa., Sept. 19, 1910, aged 21 years, 4 months and 6 days. Services by Bro. A. L. B. Martin, assisted by Rev. P. H. Belsbaum, of the U. B. church. Text, Job 7: 6.—Elliott Palmer, 402 Crescent St., Harrisburg, Pa.

Miller, Sister Elizabeth, died in the bounds of the Barren Ridge congregation, Va., Sept. 25, 1910, aged 86 years, 3 months and 26 days. She leaves one sister and one brother. She united with the Church of the Brethren many years ago, and lived a devoted Christian life. She loved to attend church services. Services in the Middle River church, by Bro. B. B. Garber. Text, Job 30: 23. Interment in the adjoining cemetery.—Wm. H. Coffman, R. D. 2, Fishersville, Va.

Mitchel, Sister Margaret Dora, born Nov. 29, 1829, in Germany, died Aug. 16, 1910, in Clay County, Ind., aged 80 years, 8 months and 16 days. She was married to Jacob Mitchell, May 17, 1855. To this union were born four children, all of whom survive. She joined the Church of the Brethren when but a child, and lived faithful until death. Services at the Maple Grove church by Bro. D. F. Hoover, assisted by Bro. B. F. C. Eberhart.—Lunette Mitchell, Centerville, Ind.

Moyer, Sister Ellen, widow of the late Abraham Moyer, died in the bounds of the Mingo congregation, Pa., Sept. 23, 1910, aged 93 years, 4 months and 23 days. Services by Brethren F. P. Cassel, Jess Ziegler and Levi Ziegler. Text, Job 8: 26. Interment at Shippack burying grounds.—Harry H. Ziegler, R. D. 1, Royersford, Pa.

Pinkerton, Bro. Enoch, born July 27, 1841, in Somerset County, Pa., died Oct. 2, 1910, after many years of suffering, aged 69 years, 2 months and 5 days. In 1854 he moved to Dixon, Ill., where he resided until the time of his death. He leaves a wife and four children. Services by the writer. Text, 1 John 2: 17.—Olin F. Shaw, Dixon, Ill.

Plant, Martha C., born Oct. 6, 1892, died Sept. 25, 1910, at the home of her uncle, Bro. Allen Maurer, aged 17 years, 11 months and 24 days. She had made her home with her uncle ever since she was a small child. Services in the Pine Creek church, Center house, by Bro. Lafayette Steele. Text, Psa. 39: 7. Interment in the Center cemetery.—M. S. Morris, Waukegan, Ind.

Road, Geo. J., born in Butler County, Ohio, Dec. 25, 1829, died in Indianapolis, Ind., Oct. 4, 1910, aged 80 years, 9 months and 21 days. He united with the M. E. church early in life. He was married to Catherine Boche, March 20, 1857. This He was blessed with seven children. Six survive. Services at the M. E. church by the Brethren.—Nathaniel Cripe, Hillsburg, Ind.

Richardson, Bro. James Thomas, born in Iowa, Aug. 3, 1851, died at his home in the bounds of the Long Beach congregation, Cal., Oct. 4, 1910, aged 59 years, 2 months and 1 day. He lingered with kidney trouble for over three weeks. He was married to Ellen Burnett in 1872. To this union were born eleven children. Six preceded him to the spirit world. He is survived by his wife, mother, three sons, two daughters, and several brothers and sisters. He united with the Church of the Brethren about twenty-three years ago. He was anointed about a week before he died. Services by Bro. B. F. Masterson. Text, 2 Tim. 4: 6-8. Interment in the Long Beach cemetery.—S. Overholzer, 1645 East Second Street, Long Beach, Cal.

Rowe, Sister Lydia, nee Silfer, born Aug. 8, 1831, died at the home of her youngest daughter, Carrie G. Haulan, in the bounds of the Dallas Center church, Iowa, Sept. 30, 1910, aged 79 years, 1 month and 22 days. She was the mother of three children. One of them died in infancy. She was a very devoted mother. Text, 2 Tim. 4: 7. Interment in the cemetery east of Dallas Center, Iowa.—Anna M. Shank, 1512 Locust St., Des Moines, Ia.

Spare, Bro. Nathan, born Dec. 14, 1856, in Montgomery County, Pa., died Sept. 23, 1910, in Chicago, Ill. He leaves a wife and one daughter. Services by Bro. John Miller. Interment in the Brethren cemetery at Rock Creek.—Bertha M. Grater, Madison, Ill.

Strycker, Sister Myrtle L., nee Swarth, born at Leipsic, Putnam County, Ohio, June 20, 1873, died at her home, in the bounds of the Maple Creek congregation, in the City of typhoid fever, Sept. 25, 1910, aged 37 years, 3 months and 5 days. April 30, 1893, she was married to Bro. Geo. Strycker. She is survived by her husband, four children, an aged mother, three brothers and three sisters. All of them were present at the funeral. At the age of fourteen she united with the Church of the Brethren. She was modest and unassuming, yet fervent, zealous and consecrated in life and character. Her place in the public sanctuary was not vacant when it was possible for her to be present. She missed, not only in the home, but as an able assistant to Bro. Strycker, in his care of the church. Services at the home of Bro. William Strycker, by the writer.—J. H. Brubaker, Ellison, N. Dak.

Studebaker, Sister Mary E., nee Snell, born in Miami County, Ohio, Sept. 22, 1860, died at her home, near New Carlisle, Ohio, Sept. 29, 1910, aged 50 years and 7 days. Her death was due to cancer. Although her suffering was intense, she bore it patiently, never losing faith in her blessed Master. She was anointed during her sickness. She united with the Brethren church when young. March 7, 1878, she was married to Bro. Isaac Studebaker. To this union ten children were born. Sister Studebaker was a patient Christian mother. She leaves her husband, five sons and four daughters. One son preceded her to the spirit world. She selected the text for her funeral, Rev. 51: 4. Services by Eld. David Leatherman, assisted by Eld. Jacob Coppock.—Elsie Winget, R. D. 1, Springfield, Ohio.

Teeter, Sister Elizabeth, nee Brown, died Sept. 26, 1910, at her home, near Missouri Valley, Iowa, aged 85 years and 4 days. She was married to Isaac K. Teeter May 8, 1845. To this union were born eight sons and four daughters. Her husband, two sons and one daughter preceded her in death. Nine children survive. She was a faithful member of the Church of the Brethren for fifty-six years. Services at her home. Interment in the Magnolia cemetery.—Mrs. H. C. Heaton, McPherson, Kans.

Trosch, Bro. Michael, born in Stark County, Ohio, Sept. 30, 1837, died Sept. 5, 1910, aged 72 years, 11 months and 5 days. In 1853 he moved with his parents to Indiana. He was united in marriage to Mary Ann Miller Dec. 23, 1858. This union was blessed with seven children. His wife and four children survive him. He united with the Church of the Brethren in 1863, and was elected to the deacon's office. Services by Brethren Manly Deeter and James Neff.—Pearl Geyer, Syracuse, Ind.

Ullery, Sister Eva, eldest daughter of Joshua and Mary Pittenger, born Sept. 24, 1862, near West Charleston, Ohio, died of Bright's disease, in Memorial Hospital, Piqua, Ohio, Oct. 2, 1910, aged 48 years and 11 days. At the age of thirteen she united with the Church of the Brethren. She was a Christian life until her death. March 12, 1880, she was married to John Ullery. Her parents and a sister preceded her in death. She leaves an invalid husband, three sisters and two brothers. One is Bro. John Pittenger, R. D. 1, Pleasant Hill, Ind. Services at the Church of the Brethren, at Pleasant Hill, Ohio, conducted by Brethren George Mohler and Isaac Frantz. Text, Eccles. 12: 7. Interment in Sugar Grove cemetery.—Mary West, Pleasant Hill, Ohio.

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## NOTES NOT CLASSIFIED

**York.**—I came into this congregation Oct. 1, and began a series of meetings in the Fellowship meetinghouse, about three miles from York. The meetings are fairly well attended. Thus far, three have been received into the church by baptism.—J. M. Mohler, York, Pa., Oct. 11.

**Centrales.**—Our church convened in council Sept. 24, with our elder, Bro. M. F. Woods, in charge. Five were received by letter, and one was granted. Eld. J. U. G. Stiverson will begin a series of meetings at the Forde Prairie schoolhouse Oct. 3.—Anna Myers, Centrales, Wash., Oct. 5.

**Lamotte Prairie** church met in council Oct. 8. We decided to have our love feast Nov. 5. Eld. J. C. Stoner represented our church at District Meeting. One was restored to church fellowship, since our last quarterly meeting.—Mary E. Welser, R. D. 2, Palestine, Ill., Oct. 11.

**Shade Creek.**—The most successful series of meetings, held in this congregation for a number of years, was recently conducted by our pastor, Bro. D. M. Adams, in the Rummel house. The meetings began Sept. 25 and continued for two weeks. Thirty-four souls made the good confession. Two were reclaimed. Twenty-nine have so far been baptized, while three await the rite. Among them there were twelve fathers and eleven mothers. During the meeting the attendance and interest were the very best. Several evangelists it was impossible to seat all those who came to participate in the services. Progress is being made in all departments of the work of both church and Sunday-school.—J. H. Lehman, Sculp Level, Pa., Oct. 12.

**Butte Valley.**—We met in special council Oct. 8, to complete arrangements for our District Meeting. We had a very pleasant council. We are very glad to have Brother and Sister J. Harman Stover locate with us again; also Sister Barbara Moore and daughter. Bro. Stover addressed us Oct. 8, in a very impressive manner. His subject was, "The Christian Race." Four of our Sunday-school girls were baptized in the afternoon. Ninety-four were present in Sunday-school.—Mrs. E. M. Wolfe, Macdool, Cal., Oct. 10.

**Union.**—Eld. H. W. Kriehbaum, of South Bend, was with us at our last council, and rendered good assistance. Our council meeting preparatory to our love feast, was held Oct. 8. At this meeting the annual visit was reported, and with but few exceptions the members were found to be in love and union. Our love feast, Oct. 13, was a very enjoyable occasion. The weather was ideal, and the audience very quiet and respectful. Elders H. W. Kriehbaum, Geo. D. Zolters, Daniel Whitmer, Frank Kuple and John Shively were with us. Eld. Geo. D. Zolters officiated. Our series of meetings will be held in November. Eld. Manly Decker will assist us at that time.—A. Laura Appelman, Plymouth, Ind., Oct. 15.

### THE ANNUAL MEETING LOCATED.

The Committee of Arrangements for the Annual Conference for 1911 have decided upon St. Joseph, Mo., and plans will be at once inaugurated to make it a spiritual inspiration to all,—one that will compare favorably with any held heretofore. The City Convention Committee have promised to assist in every way possible to make us comfortable and satisfied with accommodations. The Committee of seventeen members, from the different business organizations of the city, have agreed to furnish us with ample room in which to conduct Conference. We have estimated that besides the "Main Auditorium," with a seating capacity of 8,000, as a main audience room, we would need the Tootle Auditorium, which is near, and is often used for religious services, with a seating capacity of 2,100, for evangelistic services, and the Lyceum for miscellaneous gatherings. These will be furnished and if more are needed, they will be ours. Our Committee will appreciate any helpful suggestions, from any one.

J. S. Kline,

Chairman Committee of Arrangements.

2919 St. Joseph Avenue, St. Joseph, Mo., Oct. 10.

### A TRIP TO THE PACIFIC COAST.

Husband and I left home May 11. Our first stopping place was at Los Angeles, Cal. We stayed there two weeks. Then we went to Hanford, to visit our son and his family. We remained with them about five weeks. From there we went to the State of Washington. We had a very pleasant visit with our granddaughter and her family, and remained with them about six weeks. We enjoyed the services of the Brethren at this place. We attended the love feast Aug. 6. I never was at a more spiritual meeting. They are all workers. The speakers were Brethren Jacob S. Secrist, Chas. A. Wagner, and others. Then we started on our homeward way, stopping at Hanford several weeks, and arrived home the latter part of August. Both of us are greatly improved in health, feeling all the better for having taken the trip. We feel grateful to the Giver of all good for protecting us from danger and bringing us safe home again, which we both think is the dearest place on earth.

Mary E. McCutchen.

Udall, Kans., Oct. 1.

### FROM WASHINGTON, D. C.

Since our last report, two letters of membership have been received and three granted. During the vacation season we have been favored with visits from a number of ministering brethren. Several Brethren preached for us at different times, among them W. B. Yount and H. B. Mohler. Bro. Bonsack was with us on Sunday evening, Sept. 25, and also on the following Monday evening, when our regular quarterly council convened. Much business was transacted. The pastor was retained for another year, beginning November, 1910. Sister Lula Sanger, who has been with us for several years as a missionary, tendered her resignation which was accepted. It was with much regret that this action was taken but her plans will not permit her to be with us another year. An election for a deacon was held which resulted in the choice of two

young brethren, only one of whom, Bro. L. S. Flora, was installed. Work on finishing the room, referred to in our previous notes, has commenced and is being pushed along as rapidly as possible.

We take this opportunity of thanking the various Helping Hand Societies and Sunday-schools for their prompt responses to our call for help to complete this room, which will be a valuable addition to our Sunday-school equipment.

Rally day services were held on Sunday, Oct. 2. It was a real marshaling of the forces in the truest sense of the word. The attendance in Sunday-school in the morning was one hundred and seventy-eight, and the collection amounted to \$14.67. In the evening the Christian Workers' hour was given over to the Missionary Society, and an excellent program was rendered. Bro. W. H. Sanger, of Vienna, Va., delivered the principal address of the evening on the subject "Christianity's Rightful Inheritance." It was a stirring appeal. As stated in a previous report, the adult classes have been organized, and, judging from the attendance on Rally Day Sunday, they have already doubled their enrollment. We expect to have Bro. D. L. Miller with us for a two weeks' series of meetings some time in November. Mrs. D. E. Miller.

806 C Street, S. E., Oct. 3.

## ANNOUNCEMENTS

### DISTRICT MEETINGS.

Oct. 27, 8 am, Southeastern Kansas, Scott Valley church.  
Nov. 8, 9 am, First District of Arkansas and Southeastern Missouri, Mount Hope church, Arkansas.  
Dec. 28, Texas and Southwestern Louisiana, at Ranoke, La.

### LOVE FEASTS.

Arkansas.  
Nov. 1, 6 pm, Mount Hope.  
Nov. 19, St. Francis.  
California.  
Nov. 12, 11 am, Oak Grove.  
Dec. 10, afternoon, Santa Ana.

Canada.  
Nov. 12, 6 pm, Irricana.  
Idaho.  
Dec. 9, Welser.

Illinois.  
Nov. 5, Lamotte Prairie.  
Nov. 6, 4:30 pm, Batavia.  
Nov. 6, 6 pm, Dixon.  
Nov. 11, 6 pm, Blue Ridge.  
Nov. 12, Upper Deer Creek.  
Nov. 13, 6 pm, Sterling.  
Nov. 13, 6:30 pm, Naperville, Bethel church.

Indiana.  
Oct. 29, Solomon's Creek.  
Oct. 29, 6:30 am, Loganport.  
Oct. 29, 6 pm, Laporte, Ross house.  
Oct. 29, 10 am, Four Mile house.

Nov. 5, Pleasant Valley.  
Nov. 5, 5 pm, Spring Creek.  
Nov. 5, 2 pm, Pyrmont.  
Nov. 5, 5 pm, Clear Creek.  
Nov. 10, Little St. Joe.  
Nov. 12, 10:30 am, Buck Creek.

Nov. 13, 5 pm, English River.  
Nov. 13, Middle Fork.  
Nov. 13, 10 am, Lick Creek.  
Nov. 18, Salem.  
Nov. 19, 6 pm, Markle.  
Nov. 24, 5:30 pm, Bachelor Run, town house.

Iowa.  
Oct. 35, Franklin, Decatur County.  
Oct. 29, 5 pm, Garrison.  
Oct. 30, South Ottumwa.  
Dec. 17, Mt. Etna.

Kansas.  
Oct. 29, 10 am, Olathe.  
Oct. 29, 10 am, Dorrance.  
Nov. 5, Cottonwood.  
Nov. 5, Murdock.  
Nov. 5, 6, 2 pm, Pleasant

Dec. 30, 6:30 pm, Roanoke.  
Maryland.  
Nov. 5, 4 pm, Denton.  
Nov. 12, 2 pm, Baltimore, Woodberry church.  
Nov. 19, Fairview.

Michigan.  
Oct. 29, 10:30 am, Saginaw.  
Nov. 5, 10 am, Sugar Ridge.  
Nov. 12, 10:30 am, Thornapple, at West house.

Oct. 28, 10 am, Deer Creek.  
Nov. 26, Hancock, five miles northeast of town.

Missouri.  
Oct. 23, Des Moines.  
Oct. 29, 30, Black Log.  
Oct. 29, 4 pm, Peace Valley.  
Nov. 4, 4 pm, Mound, Bates County.

Nebraska.  
Oct. 23, 6 pm, Lincoln, corner of Twenty-second and Q Street.  
Nov. 5, 6:30 pm, Alvo.  
Nov. 24, 6 pm, Beatrice.

North Carolina.  
Nov. 14, Fraternity.

### Ohio.

Oct. 23, 5 pm, Ashland.  
Oct. 23, Mahoning, Zion Hill.  
Oct. 29, 10 am, Logan.  
Nov. 5, 10 am, Oak Grove.  
Nov. 5, 10 am, Jonathan Creek.  
Nov. 5, 10 am, Lima.  
Nov. 12, 4 pm, Upper Stillwater.  
Nov. 12, 2 pm, Lower Miami.  
Nov. 12, Portage.  
Nov. 12, 2 pm, Donnell's Creek, Summerford house.  
Nov. 12, 3 pm, Lower Stillwater, at Happy Corner.  
Nov. 15, 2 pm, North Star.  
Nov. 19, 2 pm, Sugar Creek, near Lima.  
Nov. 19, 6 pm, Sidney.

### Oklahoma.

Nov. 12, Paradise Prairie.  
Nov. 12, Big Creek.  
Nov. 12, Elk City.  
Nov. 24, 10:30 am, Greenville.

### Oregon.

Nov. 11, Newberg.  
Pennsylvania.  
Oct. 28, 6 pm, Pittsburg.  
Oct. 28, 6 pm, Bolivar, Robinson house.  
Oct. 28, 5:30 pm, West Johnstown.  
Oct. 28, 10:30 am, Quemahoning, at Hooversville.

Oct. 28, Lewistown.  
Oct. 28, 6 pm, Summit Mills.  
Oct. 28, 6 pm, New Enterprise.  
Oct. 29, Glade Run.  
Oct. 30, Meyersdale.

Nov. 5, 5, Falling Springs, at Hade house.  
Nov. 5, 4 pm, Woodbury.  
Nov. 5, 6, Back Creek, McConelada house.  
Nov. 5, 10, 9:30 am, Conestoga, Bird-in-Hand house.  
Nov. 9, 10, 10 am, West Greentree, at Rheems.  
Nov. 27, Harrisburg.  
Nov. 12, 5:30 pm, Green Tree.  
Nov. 12, Crowson.  
Nov. 13, 5 pm, Everett.  
Nov. 15, 18, West Conestoga.  
Nov. 16, Mountview.  
Nov. 19, Leamersville.  
Nov. 27, Montgomery.  
Nov. 27, Harrisburg.

Texas.  
Nov. 19, Pleasant Grove, Virginia.

Oct. 29, 5 pm, Flat Rock, Cedar Grove house.  
Oct. 29, Bridgewater.  
Oct. 29, 4 pm, Fairfax.  
Oct. 29, Bethel.  
Nov. 5, Mount Vernon.  
Nov. 5, 5:30 pm, Antioch.  
Nov. 12, Locust Grove.  
Nov. 12, Nokerville, Valley house.

Washington.  
Oct. 29, 7 pm, Spokane.  
Nov. 5, Shilo.  
Nov. 12, East Wenatchee.

West Virginia.  
Oct. 25, 2 pm, Maple Spring.  
Nov. 5, Mount Union.  
Nov. 19, 2 pm, Bethany, Antioch house.

Wisconsin.  
Oct. 29, Ash Ridge.

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Vol. 49.

Elgin, Ill., October 29, 1910.

No. 44.

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## AROUND THE WORLD

THE storm that devastated a large part of Cuba, as referred to in our last, also wrought havoc in various parts of Florida. As shown by latest reports, the orange crop has been damaged most seriously, and though there has been no loss of life, so far as now known, the State in general has suffered considerably. Much damage has also been done to vessels along the coast, and many a craft is reported missing with all on board. These visitations, as they come to us from time to time, teach us most forcibly the uncertainty of all things earthly, and the wisdom of setting our affections on that which endures,—the everlasting riches of God.

OCCASIONALLY there is so startling a confirmation of the teachings of Holy Writ, that it can not help but impress the mind. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap," says the apostle, and this has been proved by the recent death of Luigi Luccheni, the assassin of Empress Elizabeth of Austria. After his dastardly deed, some years ago, he was sentenced to life imprisonment in the Prison l'Eveche, at Geneva, Switzerland. During his incarceration, alone with his conscience, and goaded to despair by its lashings, he told his guards that he died a thousand deaths by the torment within. Finally, bereft of reason, he hung himself in his cell,—he reaped what he had sown!

WALTER WELLMAN'S attempted venture, to cross the Atlantic by means of his dirigible balloon *America*, was mentioned by us last week. At that time he had just started and was making satisfactory progress for several days. After about nine hundred miles had been covered, the airship suddenly became unmanageable. The life boat was then resorted to, and signals of distress displayed to attract passing vessels. The steamer *Trent* soon came to the rescue, and Mr. Wellman and his five helpers were quickly taken on board. While the courageous aviator regrets the loss of his balloon, he feels, still more keenly, the failure that attended his attempted transatlantic trip. He comforts himself, however, with the thought that the deficiencies discovered may serve as a salutary lesson for future attempts. On the other hand mechanical experts assert that he should have tested his equipment more thoroughly before starting on so long a trip. Experience, after

all, will have to be the schoolmaster for the aeronaut, as it is for all of us in the great school of life. It is well, at all times, to make haste slowly, and to be sure of our ground. "Prove all things" is a good motto, temporally and spiritually.

THE love of pleasure has a strong grip upon humanity, and in spite of the warnings of Sacred Writ the halls of revelry are crowded from day to day. A recent occurrence in Chicago shows how the enticements of the ballroom may crowd out all aspirations for better things. A young girl had been dancing at a ball continuously for four hours, when, completely exhausted, she dropped into a chair, exclaiming: "I love nothing better than dancing; *I could die dancing.*" Scarcely had she uttered the ominous words, when she sank to the floor,—ushered into eternity without even a moment's notice. Death is a solemn event at all times, but what must it be under the circumstances attending this case? From the ball room to the judgment bar of the Most High!

DR. GREENFELL, the earnest missionary at Labrador, is not only concerned about the spiritual work confided to him but endeavors to help his people in every way possible. At the wireless station in his mission he can communicate with steamers approaching the coast. Recently he sent out warnings of a large iceberg in the dreaded Belle Isle Straits. The Canadian steamer, *Stanley*, going through a dense fog, received the message, stopped her engines, changed her course, and missed the iceberg by about two hundred yards. While this was, no doubt, a gracious deliverance, and another triumph of the wireless telegraph system, the Christian may well rejoice in a still more effective system that brings him into direct communication with the Powers on high.

SOME time ago one of the enterprising Chicago papers published "Daily Health Hints," which probably did much good. Now, during the Chapman-Alexander revival, it is publishing "Daily Hints" of still greater importance, and in a sense they, also, are health hints, as they pertain to the still more essential health of the soul. "*Be kind*" is the first hint, and what the editor further says, is so good that we feel like passing it on: "It is not always easy to be kind. Perhaps it is not always possible. But the most hopeful thing that can be said of mankind's progress is that it is becoming easier and more natural to be kind. War is not gone, but it is going. Poverty is not gone, but it is going. Oppression and injustice are not gone, but they are going. The race moves slowly but surely away from the law of claw and fang toward the law of brotherhood and kindness,—the law of the Golden Rule."

RECENTLY thirty thousand persons marched in procession at Pittsburg, Pa., to protest against the growing prevalence of profane speech. Doubtless the banners and anthems made at least some impression upon the thousands of onlookers, and likely they caused some to think seriously on this very unbecoming habit. Now, while we may not endorse this method of breaking up profanity, it is a fact, nevertheless, that there is a shocking looseness of speech everywhere upon our streets, in our public conveyances, and in our offices and shops. This should be counteracted by a well-planned and systematic effort on the part of every professing Christian. There could be an amazing amount of good done, first by setting a good example ourselves and then by inducing others to fall in line. "Let your speech be always with grace, seasoned with salt," says the apostle, and that cuts out all that is unbecoming and useless.

It is truly encouraging that King Albert of Belgium is honestly living up to his coronation promise of a better administration for the unfortunate people of the Congo. Already native officials of humane tendencies have been substituted for the white "slave-drivers," taxes have been reduced, compulsory native labor has been restricted, and a stand has been taken against polygamy. Compared with the conditions that existed under King Leopold, the advance is most commendable. Perhaps the poor natives of the Congo will now have an opportunity to enjoy at least a few of the privileges vouchsafed unto them by a beneficent Creator, but withheld, hitherto, by the greed of man.

MRS. JULIA WARD HOWE, known wherever the English language is spoken or read, died Oct. 17 at Middletown, R. I., at the advanced age of ninety-two years. In literary attainments and works of practical philanthropy she was, undoubtedly, America's foremost woman. Together with her husband, Dr. Samuel Gridley Howe, whom she married in 1843, she labored most assiduously in every movement conducive to the uplift of humanity. In the great agitation that finally struck the shackles from the slaves of the South, she took a leading part. Most remarkably she retained the vigor of intellect to her last days. When, on her ninetieth birthday, a large gathering of Boston's most accomplished men and women assembled, to greet her with their choicest tributes of respect, she excelled them all in aptness of expression, depth of thought and, beyond all, in her absolute trust and dependence upon the Lord.

At the recent National Council of Congregational Churches, held in Boston, Mass., one of the most important acts in the history of that body was consummated. Hitherto that church, as indicated by its name, has granted to each local congregation the right wholly to govern itself, and even their missionary and benevolent enterprises have been largely independent of any central organization. All this, however, is now changed by the unanimous vote of the National Council. A close affiliation within their ranks has now been established, and by this the various component elements of the body are to be brought into harmonious action. If there has been a disposition, on the part of any one, to ascribe a supposed benefit to the Congregational form of government, he can now see that it has been thoroughly tried and found wanting. The church can only prosper by the harmonious and well-united efforts of her membership when properly directed by a central organization.

THAT the public conscience is lamentably lax on matters of common honesty is being demonstrated daily by the persistent attempts of travelers, returning from Europe, to evade the payment of customs duties at our ports of entry. So seldom is there a willingness to live up to the requirements of the law, that the voluntary payment of the prescribed amount is a genuine surprise. Recently Mrs. W. K. Vanderbilt, upon her return to New York from a trip abroad, paid \$11,000 duty on the goods in her possession, and so unusual was the circumstance, that forthwith the daily press commented upon it as a remarkable instance of honesty. One is made to wonder why the simple discharge of a just obligation should need such special commendation. What humanity does need, however, in this corruption-laden and graft-ridden age, is an emphatic denunciation of crookedness wherever it may be found. "Cry aloud and spare not," said one of old, and it would seem that a similar zeal for righteousness would be most opportune at present.



## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

### The Lord's Prayer.

The following beautiful composition was secured during the war at Charleston, S. C. It was printed on heavy satin, July 4, 1822. It was picked up by A. P. Green, of Auburn, Ind., at Corinth, Miss., the morning the rebel forces evacuated it, May 30, 1862.

Thou to the mercy-seat our souls dost gather,  
To do our duty unto thee our Father,  
To whom all praise, all honor should be given;  
For thou art the great God; who art in heaven.  
Thou by thy wisdom, rul'st the world's whole frame;  
Forever, therefore, hallowed be thy name:  
Let nevermore delay divide us from  
Thy glorious grace, but let thy kingdom come;  
Let thy commands opposed be by none;  
But thy good pleasure and thy will be done,  
And let our promptness to obey, be even  
The very same on earth as 'tis in heaven.  
Then for our souls, O Lord, we also pray,  
Thou would'st be pleased to give us this day,  
The food of life, wherewith our souls are fed,  
Sufficient raiment and our daily bread;  
With every needful thing do thou relieve us,  
And of thy mercy, pity and forgive us  
And our misdeeds for him whom thou didst please  
To make an offering for our trespasses;  
And forasmuch, O Lord, as we believe  
That thou wilt pardon us as we forgive,  
Let that love teach, wherewith thou dost acquaint us,  
To pardon all those who trespass against us;  
And though sometimes thou find'st we have forgot  
This love for thee, yet help and lead us not  
Through soul for body's want to desperation,  
Not let earth's gain drive us into temptation;  
Let not the soul of any true believer  
Fail in the time of trial but deliver,  
Yea, save them from the malice of the devil,  
And both in life and death, keep us from evil.  
Thus pray we, Lord, for that of thee, from whom  
This may be had, for thine is the kingdom  
This world is of thy work, its wondrous story;  
To thee belongs the power and the glory,  
And all thy wondrous works have ended never,  
But will remain forever and forever.  
Thus we poor creatures would confess again,  
And thus would say eternally, Amen.

### That Wonderful Conference.

BY W. B. STOVER.

Yes, we've all been reading about it. We've all been enjoying it to the full. Even the thought of it hath been doing us good, and we've been telling other people about it too, and writing it up, both in English and Gujarati, for the people of India to enjoy with us and appreciate. While we continue to have the Spirit of the Lord and the Spirit of forbearance, there is not so much danger that division will get a place amongst us.

Not very long ago I was present at a meeting where a Church of England clergyman led in prayer, and said: "O Lord, forgive us of the sin that separated us the one from the other, and, O Lord, still more, do thou forgive us of the sin that keeps us separate." I said Amen, and in my heart went to thinking of our own Brethren church, of division, of the sin of division, of the threatened sin, of the permitted sin! Why not talk of union? The whole world ought to have but one Christian church, but we can't say much, when a little band of a hundred thousand have three sections among them! Glad we are for the spirit of union that now prevails among us. The sin that would make it different, under whatever name it comes, ought to be recognized and anathematized.

But speaking of union, why should we not get in one ahead, and take steps towards union whenever and wherever possible? Why should we not, when thinking of committee business, think of a permanent committee on union? A committee of that kind, consisting of three strong, conservative brethren, would at least keep the wind blowing in the proper direction, as well as be always awake to conferring with those who want to confer with us on the subject. I think we ought to have such a committee, and I think they would do a surprising amount of good. But this is a little off the subject.

A happy Conference sheds its rays of light, its showers of blessing onto all the churches and onto all the members for one whole year. Then the next one comes, and another church year is ushered in. Blessed

be God when it is even more alert to all good than the previous years! May it ever be so! But we need to recognize that what happens at Conference is more than likely to keep happening in most of the churches throughout the year. Therefore the importance of having a real good, Spirit-filled, frictionless Conference becomes easily apparent to all. May they ever be such!

With respect to the action towards Bro. D. L. Miller, giving him a rising vote of thanks, and making him a life member of the Mission Board, does any one say it was setting a rather dangerous precedent? I say it was setting a most desirable precedent. Does any one say it was showing a little partiality? I say it is just the kind of partiality we can least afford not to show. Why, dearly beloved Brethren, it would be a grand good thing if the church would every year pick out the men who have now crossed the fifty-years-of-continued-service line, men who have not gone off on a side-track once in all the fifty years of service, men who have been able to make money and then have given nine-tenths of all of it for the Lord and his church, men who have not gone to extremes after any fashion, but have been delightfully conservative all the way through, who have upheld the church, who have worked successfully with others and helped them to stand firm for the old truths,—I say we can well afford to sing a hymn in their favor, to vote them our cheap thanks when at Conference, and to make them life-members of Mission Boards! Suppose we should pick the whole company of such out, and give them the same bit of partiality next year, how big a company would there be? Moreover, that is the kind of partiality that is shown in heaven, and we can well afford to have a little of the heavenly wisdom shed abroad in our hearts here below. (If any one questions this last sentence, let him, please, give the meaning of Matt. 5: 19 and 1 Cor. 3: 13-15).

Again. Perhaps some one may have been tempted to think that the main issue was dextrously shelved, that the dress question did not get its place of importance in the Conference, that there was not enough trouble made over it, that there was apparently no issue! Well, praise the Lord, that, when there is an apparent issue, we can minify the friction-point, and magnify the Spirit! That was as Scriptural as anything that has happened among us for a long time. I have just taken a class through Acts, and, as I remember the lessons of the fifteenth chapter, there were those in that early day who wanted to raise the issue straight, and make it an absolutely essential condition to church membership that they be circumcised. And they brought the thing to the Great Conference. That Jerusalem Conference worked over the matter for a week, and then framed an answer, guided by the Spirit, an answer which did not contain a decision on the original question! Think of it! The first great conference,—a conference guided by the Spirit, on being asked to draw the line, to lay down the law, to make a rule that would require that all who refused circumcision be disfellowshipped, and that only the circumcised could be counted as heirs to eternal life,—answered the question by not deciding upon circumcision at all! I conclude it is the wisdom that cometh from God that helps a man, or a body of men, to avoid the issue until all can agree, and all go away happy, feeling that what was done was just the right thing. And I conclude that it is the wisdom that cometh from other than Divine sources that would drive the issue to its full limit, make a dividing line and then make the division, so that three-fourths of the body may succeed in disfellowshipping the other fourth! May God grant us the wisdom, always, that prevailed in the last Conference!

Now, after the above, I want to say, in conclusion, that I am not in for surrendering any principle. I would not lower the standard a whit. I would get it higher and higher. I would have every member in love with the standards of the church, but I am persuaded that you can not force love. I would teach, not by making a law, but by upholding the Gospel, by persuasion, by argument, by example, by the warmth of enthusiasm, by the daily conversation in the home, by creating ideals, and making our standards of the simple life more to be desired than anything else,—much more to be desired than the foolish ways of the world. And

as our Annual Conferences prove to be, from year to year, Spirit-filled, tending to harmony, avoiding friction, we may hope for something to be accomplished on this line.

Ankleshwer, India.

### Secret Societies and Insurance.

BY M. D. HERSHEY.

"For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God" (John 3: 20, 21).

"Be not unequally yoked with unbelievers: for what fellowship hath righteousness and iniquity? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; I will be their God, and they shall be my people. Wherefore, come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you. And I will be to you a Father, and ye shall be to me sons and daughters" (2 Cor. 6: 14-18).

The lodge says that man must be a believer in a Divine Being, but does not say a word about Christ being our Savior. I know of men whom lodges have in their orders, who say, "There is no God." They tell us what good the secret order is doing for the needy, how it cares for the sick, the widows, orphans and old folks. That sounds good so far as it goes.

Now let us see! Suppose I would want to join the lodge but would have poor health and need help, as I am getting a little old, what would they say? They would say they can not take me, as their laws call for men who are in perfect health and, probably, not more than thirty-five years of age, and then I would have to pay a full fee for my application. Christ said we should take care of the needy. This is Christian doctrine. The lodge says I must be in perfect health and twenty-one years old, and have the money to pay the fee for admittance into the lodge.

In case I should join the lodge and become sick within a short time and, for some cause, would be a little delinquent in paying my dues, then they would say, "No benefit can be allowed, as it is against the laws of our order." Suppose I should have paid up in full, but for some cause do not make the right application for benefits, what would happen? They would not pay, because I had not made application according to the rules of the order. And suppose I should die, and happen to be behind a little on account of sickness, and not be able to earn money to pay my dues, what do you suppose would be the consequences? The order would turn out and make a great show, as everyone would know I belonged to the order. When my wife would make application for benefits, however, they would say I was behind and not in good standing, and would not pay it. Their great outward display is for the public. But what have they done in secret? They have gotten my money and made the world believe they are doing a very charitable deed.

Let me tell you my experience. I once was on a train, coming through St. Louis. At that time I belonged to the lodge and, of course, had on my lodge pin. The train was crowded, and there was a good deal of commotion. One man, seeing my pin, came and made himself known, and said he had a severe headache. He looked as if he was just getting over the effects of liquor. In a few minutes another man came along, staggering. When he saw my pin, he said he would like to shake hands with me. The people around all noticed him. I felt disgusted, and as soon as I could get away from him, I took off my pin and threw it as far as possible. I did not want to have anything more to do with the lodge.

Later I happened to get hold of the GOSPEL MESSENGER and by reading it I soon saw my position. I realized my duty, and left the lodge,—I "came out from among them." Shortly afterward my wife and I both confessed Christ as our Savior, and were baptized.

It is so easy to see the wrong when we are in the world, but when we have the Holy Spirit as our Comforter, to direct us into all truth, then our eyes will be open and we can see clearly this great evil. It is a



gross evil we have to fight. I see so many who think they are Christians and belong to lodges, but can not see where the wrong is. After reading the verses in the Bible, in regard to the same, they seem to think they can serve God and Mammon. Such churchmembers are falling from grace. My admonition to all such, who have thus been deluded, is this: "Come ye out from among them," and be a separate people, and you will receive a wonderful blessing from God. Satan is right at home in secrecy. He can not work in the light or come out in his real character. By assuming the form of a serpent he deceived Eve.

*Mount Vernon, Ill.*

## Old Age Crowned with Righteousness.

BY GEORGE D. ZOLLERS.

"O God, thou hast taught me from my youth; and hitherto have I declared thy wondrous works. Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come" (Psa. 71: 17, 18).

THIS is David's humble plea for Divine support in declining life. In the strength of his youth and in the vigor of his manhood, when his sensibilities were keen and his aspirations vivid, he soared on the wings of faith through the windings of past generations and the stupendous events of futurity, until, deep "in the hidden parts," God made him to know wisdom, and adorned his life with spiritual and poetic vision. Then he could declare, through the medium of song, and by means of fitting words, the wonder-working power of his God. But when,—far beyond the meridian of his brilliant career,—his visage bore the impress of age, and the hair of his head had been, whitened by the snows of many winters, his junior aspect was changed. That serene and self-possessed attitude, to meet the higher and more complex things of life, began to abate. The longings of his soul, through long-cultured confidence in Divine protection, clung more closely to the unfailing arm of limitless strength. With imploring importunity he pleads for additional support. "Forsake me not." When youthful ambition languishes, and human powers weaken, then the Divine power, which is all-sufficient, is able to buoy us up. Even in old age we may "show God's strength" to those who have seen our youthful glow and meridian years of manhood. Thus the salutary influence of our lives may be transmitted to the generations yet to appear upon the plane of humanity.

I often think of my aged contemporaries,—in the ministerial service especially,—as we are fast going down the declivity of life together, to merge into the death shadows beyond life's setting sun. During my nautical experiences I many times peered into the golden sunsets, as the orb of day sank beneath the boundless deep. After the irksome toils of the weary day I longed for nature's restoring, cordial rest! My collaborators in ministerial relationship, may we all enjoy rest, serene and placid, beyond the clouds and storms of life!

As I glance, in thoughtful, retrospective mood at my framed photograph, taken and kindly donated to me by Eld. Daniel Vaniman's son, and as I also see a graphic likeness of Honolulu, on Oahu Island, of the Hawaiian group, I am reminded of the early stage of my religious career, when the Lord taught me by means of his Blessed Word, and I began to declare his works to my shipmates and others. When, at the base of the mountain chain of volcanic type, on that lovely island in the sea, I perused the Inspired Book, I prayed for grace and wisdom to be of use to God in behalf of my fellow-men. And now I plead, with one of old, from this remote and native angle of the world, that I may, with my contemporaries, show forth the strength of God, and, by his selected means, benefit the rising generation and their descendants. "By the grace of God I am what I am."

In the concluding period of my life I am nearing the sunset of the character-forming time! I know that the consummation depends not on sudden upheavals, and spasmodic impulses, but upon gradual and balanced growth to the climax of capacity,—the "full stature of manhood in Christ Jesus." "May we bring

forth fruit in old age," and be as a "full shock of corn in his season." Peace to the aged, and prosperity to the Brotherhood!

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## Back to the Birch.

BY I. N. H. BEAHM.

FIFTY years ago it was the rule to have a nice switch, or a number of switches, on hand, in case the teacher came in contact with a lad who needed some "peach bitters," "hickory oil," or "birch balm." In those good old times switching, or corporal punishment, was the order of the day. This kind of punishment was meted out oftentimes with indiscretion. This strong allopathic medicine was administered, perhaps, in many instances when it should have been withheld, and in larger quantities than it should have been given, even when necessary. This mode of operation became unpopular with patrons. I think it was always unpopular with the boys.

I know one boy who feared the rod more than a standing army. Upon one occasion this boy misbehaved. He fell under the displeasure of the master. He was promised that for the given act of misdemeanor he should receive a half dozen strokes. The lad proceeded to play the part of secretary. As he bent forward over the flexed knee of the master he said, as the first stroke came in contact with his person, "One!" The second stroke was with greater force. In quick and emphatic tones he said, "Two!" and with almost lightning succession he added, "Three-four-five-six!" He thought he was counting as they came. The neutral action was so intense that the mind followed irresistibly onward at the physical suggestion. He thought that the master was unjust in giving so many more strokes than he had promised; but as the higher power was one not slack concerning his promise, and claimed that he had struck only six times, it was hard to realize that this was true. But this man now in mind was a schoolmaster. Things went his way. When, however, they did not, the remedy was always at hand.

My father and mother both used the rod. They used it differently, for mother would use the rod by lifting it quickly and with force, and the downward stroke was robbed of its energy. Father lifted it slowly and it came down rapidly and forcibly. This antithesis of handling the rod, on the part of father and mother, rendered mother's switchings less to be feared.

Fifty years ago a teacher was expected to switch, "cut and slash." It was the order of the day. The result was, as a rule, that children were obedient at school. They knew they had to be obedient, or they would suffer the penalty; and hence the children "toed the mark." Switching became, therefore, unpopular with the children and unpopular with the patronage, and, consequently, it became obsolete.

Somehow, children have felt that things ought to go their way, and now we have a very different condition of things. This age has been described by some good writers and prominent teachers as being "the age of obedient parents."

According to the Divine idea, the Gospel grows out of the law. Mercy is a sequence of justice. Were there no justice, one could not exercise mercy. Were there no law, there could be no Gospel. God suffered the loss of his Son in order to be merciful to us. God so loved the world—mercy—that he gave his only begotten Son—justice.

The Law is still in force for the criminal and for the boy; in fact the Law is in force for everybody today. I mean by that, that the Law is living and forceful over every person in the world except the Christian. "There is, therefore, now no condemnation for them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." The Christian is free. "Christ is the end of the law for righteousness' sake to them that believe." Mark the expression, "To them that believe"—to the Christian. The Jew, as such, will be judged by the law. The Gentile, as such, will be judged by the Law. The Christian, as such, is free from the Law. To him the Law goes into effect in the sacrifice of Jesus Christ; so, in this sense, he lives under the Law as well.

The history of Divine ruling of men is Law first of all. Then the Gospel. The law opens one's eyes to the blessings of the Gospel. The Law is our schoolmaster to bring us to Christ.

The cry comes up from east and west; from north and south; from overburdened teachers who are imposed upon by the naughtiness of children. Plucky men and women, here and there, for applying the rod, often get the displeasure of patrons. Teachers have been prosecuted at the court of justice. School directors and courts usually sustain the teacher in the administration of chastisement in the form of corporal punishment. A case in Illinois is now pending before the United States Supreme Court.

Children should be taught obedience. This, in a number of instances, demands the stern, physical action of corporal punishment. It is far better to use the rod and save the boy than to "spare the rod and spoil the child."

It is gratifying, these days, to sing the beautiful refrain, "Back to the simple life." "Back to the farm." "Back to nature." And let it be added, "Back to the birch." Let us draw near to him who handles the rod, and the strokes will be lighter.

Jesus Christ came as a great warrior. He came "not to send peace, but a sword." Jesus Christ came as a peacemaker; as the Prince of Peace. He said, "My peace I give unto you."

There are many people today who respect the policeman more than the preacher. Both are necessary. People should obey the spiritual instructions of God's ambassadors; but if they will not, it may be advisable for them to feel the force of the policeman's cudgel. If men will not appreciate the blessings of the Gospel let them suffer the penalties of the law. Keep the birch as a wholesome background. "War is the last argument to which kings resort." All gospel measures should be exhausted before administering the "birch balm" and never for any personal satisfaction of revenge,—only for the good of the child and of society. Do all things to the glory of God!

*Hebron Seminary, Nokesville, Va.*

## The Benediction.

BY I. S. LONG.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen."

No higher critic doubts the inspiration of these words. What a fitting close to a fatherly letter to a church near the great Apostle's heart: Words very applicable both to the holiest and the ones who ought to be holy: Especially suitable to the Corinthians, a church out of order in so many ways. Paul knew well their need of the grace of the Lord Jesus, of the love of God shed abroad in their hearts, and of the fellowship of the Holy Ghost, in their lives. And today every member of every church needs these petitions answered in his own life.

"The grace of the Lord Jesus Christ." Who will fathom these words? His every word was grace, every act one of mercy; from the manger to the ascension he was grace living, loving, ministering, comforting. His leaving the glory he had with the Father from eternal time was grace, wondrous grace. Ah! most of all his death on the cross for a sinful world was abounding grace for the vilest sinners. Now Paul prays that this grace,—the one word that gathers into itself the perfections of Jesus' character,—might be with his children at Corinth.

"The love of God." Here, again, is the great ocean on whose seashores we are mere children, playing with pebbles. The feeble distances with which we are acquainted can not measure the mystery of his love which has neither height nor depth, nor length nor breadth. Over and over again we quote, "God so loved the world that he gave his only begotten Son." But "so," in this sentence, has a meaning that we may ponder over and sing about through eternal time. The love of God will form half the theme of the "song of the Lamb." Without the loving Father there could be no Son, full of grace and truth, no Lamb of God to take away the sin of the world. God's love, like that of Jesus', "passeth knowledge." And heaven has begun



on earth for that child who begins to know this wondrous love. Paul prays for his spiritual children at Corinth that the love of God might be with them, in them, for it is grace abiding.

"The communion of the Holy Ghost." No doubt in infancy all of us have wished we might have lived when Jesus was among men. We thought that was the golden age of Christianity. But how mistaken we were! For we hear Jesus say, "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." More expedient to have the Comforter in the person of the Holy Ghost present with the disciples forever than to have the local Savior in flesh and blood for a few years. The Comforter was to come and enable the disciples to do greater works (John 14:12) than the Master did. He was coming to be all the Comfort the Master was. He was coming as their Paraclete, walking beside them until the end of the age, their Guide, Help to their feeble memories, their Inspiration, for the Holy Ghost is simply his other Self. The Holy Ghost is God dwelling in the heart, which is his temple. So Paul prays that the communion of the Holy Ghost might be with the Corinthians, *i. e.*, that they might enjoy vital fellowship with the Holy Ghost.

Every church in the Brotherhood needs this beautiful prayer answered in the life of her members. Let us pray this prayer reverently, for it is filled with the triune God, filled with all the fullness of God. No more fitting words to close a spiritual service! Paul uses them and he is a safe example.

—Pimpalner, West Khandesh, India.

### Commandments and Principles.

Methods and Rules, as They Relate to the Work of the Church and Church Polity.

BY I. J. ROSENBERGER.

IN GOSPEL MESSENGER No. 36 there appears an article from my pen, "COMMANDMENTS AND PRINCIPLES WITH THEIR METHODS AND RULES." The reader remembers that I sought to show that our duty in the Scriptures is indicated in commandments and principles,—that commandments are kept, while principles are sustained or preserved. While the commandments, in a large measure, were given without method, the church was left to supply methods. I showed that principles were broad and far-reaching truths, and whenever members violate any truth embodied in principle, then the church must arise and pass a suitable rule forbidding such violations, thus sustaining or preserving the principle. In this article I wish to show the necessity of harmony of method, as relates to church work, and the utter necessity of rules to sustain or preserve principle, and unify our efforts in church government.

I. *The Necessity of Harmony in the Method of Keeping the Commandments.* There were painful irregularities and confusion in the church at Corinth. Paul writes: "Whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? . . . I write not these things to shame you, but as my beloved sons I warn you. . . . For this cause have I sent unto you Timotheus . . . who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church." Paul elsewhere bids the Corinthians: "Keep the ordinances as I delivered them to you."

The foregoing show that Paul exercised great care as to methods in the order of God's house. He points out the following errors as to their method of the Lord's supper: (1) "Every one taketh before other his own supper." (2) Some having no supper, were hungry. (3) Others were drunken. Paul corrects their method thus: (1) "Let a man examine himself." (2) "When ye come together to eat, tarry one for another." (3) "And the rest will I set in order when I come."

I am glad that we as a church, aim to be more considerate than was the Corinthian church. We not only read Paul's reproof to the church at Corinth, but, by way of warning, point out their mistakes, have a special season of self-examination. The business of the Conference at Jerusalem, as found in Acts 15, is a

strong defense for unity and harmony as to methods in church work. That all the commandments are to be kept, is often repeated in the strongest terms; besides, any omission will incur the sore penalty of James 2:10 and Rev. 22:19. Then, too, the commandments as a whole constitute an entirety,—a complete whole, a harmony that dare not be broken. Paul recommends us to be "filled with the fullness of God," and to attain to "the stature of the fullness of Christ." This spiritual experience,—these internal graces,—can only be secured by employing the external commandments that designate or symbolize such internal graces; that is, to enjoy a fullness inside, there must be completeness outside.

There was something wrong as to the method of the baptism of those twelve in Acts 19, hence Paul re-taught and repeated their baptism. The *how* is just as important with the Lord as the *what*. The *manner* is of just as much concern as the *matter*.

II. *The Necessity of Rules to Sustain Principles and Thus Unify Our Efforts in Church Government.*—In my former article I defined principle as a general truth, comprehending various subordinate truths, and I sought to emphasize the fact that truth taught in principle was just as essential as truth taught otherwise. It needs to be distinctly understood, that to maintain and preserve principle there must be a rule to render the principle effective in the body corporate. Here is an illustration: A doctor of divinity preached a most cutting sermon against secrecy Sept. 18, in the vicinity where I then was. He made plain their sin and their crime, as about three-fourths of his members at that place were members of secret orders. But the results of his efforts have been, and will be, fruitless, because his church has no rule to maintain the principle forbidding secret orders.

I have pigeon-holed in my desk a sermon that Dr. Talmage preached so ably against pride and fashion years ago. The doctor did not spare Agag, the king. He did not seem to leave a vestige that looked like opposition to his position. It is well known that Dr. Talmage had the material and the vocabulary, with which to do work of that kind. But what was the result of the doctor's efforts before his large, intelligent Brooklyn congregation, with their gold, diamonds, jewels and sinful luxuries? The reader well knows the results of such efforts. Unfortunately the doctor's church in Brooklyn had no rule sustaining meekness and plainness in attire.

The simple, tangible fact in this case resolves itself like this: When a principle is violated, there is, like in other violations, a wrong committed, a case to be heard and adjusted, a verdict to be rendered,—guilty or not guilty. But when there is no rule, no standard, regulating the issue raised, each will be left to regulate his conduct to suit his own fancy. The body corporate, in that case, is void of government, and the principle is left to be trampled down, as in the cases alluded to in the foregoing churches.

The Scriptures clearly indicate that the church is provided with a government. Christ, on commissioning his disciples, told them that he had all power, and he empowered the apostles (Matt. 28:18-20; John 20:21-23). He gave to Peter the keys of the kingdom of heaven (Matt. 16:18, 19). He empowered the church (Matt. 18:15-20). In 1 Cor. 5 Paul tells the church how to deal with that incestuous person, thus: "In the name of the Lord Jesus Christ, when ye are gathered together, . . . to deliver such an one unto Satan for the destruction of the flesh. . . . Therefore put away from among yourselves that wicked person."

Here is a case of ruling, a case of executive action, for there was a government. Paul says of unfaithful Hymenæus and Alexander, "Whom I have delivered unto Satan, that they may learn not to blaspheme." Here, again, is a case of authority exercised in ruling. This can only be done when there is a rule. It is said: "Elders that rule well are worthy of double honor." This language indicates that there was a premium, in the apostle's day, on elders that ruled well. Should there not be a premium on such elders today? There is surely a dearth along that line.

Some one said, "We have enough decisions on a certain line to last us fifty years." That writer has not

carefully looked up this subject; especially as I have outlined. Satan is constantly devising new measures to destroy Christian principles. This necessitates that the church should pass new rules to counteract the efforts of Satan, and sustain the principle. Our Educational Board has recently passed a rule restraining athletics in our schools. The occasion for that rule of restraint only arose within perhaps the last five years. I think that the time will come when they will have to add another rule, setting bounds to questionable baseball contests. There is no telling how soon the church will be necessitated to pass other rules to sustain principles that are now being violated. Forty years ago, or more, the church passed a rule restraining sisters from wearing hoops. No need of that rule now. But are we not in need of some rule, restraining some of our sisters concerning articles worn in their hair? Hence, it is apparent that the church must have rules to sustain her Gospel principles and carry forward and execute the government of the church. Let it be clearly understood that there is not a church today that is free from secrecy, unless that church has rules restraining her members from joining secret orders. There is not a church today whose members are free from attendance at theaters, balls, and sinful amusements, unless that church has rules that restrain her members from going to such wicked places.

Not only must there be rules in the church corporate, but they must be made effective. Rules in the home and school are necessary, but are futile unless made effective or kept. The United Brethren church was once unitedly opposed to secrecy. They made this Gospel principle effective by rule, but at last the rule became ineffective with them; the leaven soon leavened the whole lump, and now the larger body of them have gone unrestrained into secret orders. It is well known that the Methodists, the Evangelicals, with a number of other religious bodies, held to meekness and plainness in their vesture. They did so by a plainly-worded rule. But at length the rule with them ceased to be effective, and soon were they found upon the broad and unrestrained commons of a vain and haughty world. Hence I repeat in my close, that all Gospel principles must be sustained by rule, and the rule must be made effective or kept; for one of our editors well said in GOSPEL MESSENGER No. 10, 1908, "No government based on moral suasion can be maintained."

Covington, Ohio.

### The Cup of Death.

BY JOHN W. WAYLAND.

IN ancient times a cup of poison was sometimes given to men under sentence of death, and thus they were compelled to drink their lives away. Thus it was with Socrates. In modern times the custom is still kept up, with certain important variations. In many instances the man is given the poison not by the officers of the law, not by his enemies, but by his friends. Moreover, it is not men marked for death that receive it so much as it is men with fair promise of life, popularity, and usefulness. Sometimes such a man himself seems deliberately to choose the cup of death. To all such the wise man says, Beware! "At the last it biteth like a serpent and stingeth like an adder."

When a wise man gives warning, wise men take warning. "At the last." Contrast the last condition with the first. "At the first" all is fair; "at the last" all is fatal. "At the first" all is promise; "at the last" all is despair. "At the first" all is sweet and pleasant; "at the last" all is bitter with pain and death.

"At the last it biteth like a serpent." In its power of deception wine is serpent-like. It steals upon its victim, cunningly concealing its presence until the final sting of death is given; or if its approach is discovered, it holds its victim helpless under the fascination of its deadly spell. At the last there is no mistake as to its presence; at the last there is no attempt at concealment; at the last it biteth like a serpent and stingeth like an adder.

In what respects is the poison of the wine cup fatal? Upon what does it put a deadly blight? First, upon the purse. Wine is the bait of poverty. Second, upon the health. Wine is the cloak of disease. Third, upon



the mind,—upon the intellect as well as upon the will. Wine is the foe of genius. Fourth, upon the moral nature. Wine always flows from Circe's cup. Fifth, upon the reputation. Wine is the enemy of a good name as well as of riches. Finally, upon the soul-life. Wine not only stains the gate of hell; it seals, as it were, the gate of heaven.

"At the last": when age comes on, and we need help sorely; "at the last": when death comes, and we need help most; "at the last": when we need a friend; when we need the world's Friend; "at the last it biteth like a serpent and stingeth like an adder." At the last is very different from at the first. Heed, therefore, the wise man's warning. Heeding will place you in the wise man's company.

Harrisonburg, Va.

## Facts About Modern Jerusalem.

BY A. FORDER.

THERE is much written, in these days, about what is going on in Jerusalem and the Holy Land, but so much is stated that is erroneous and visionary, that, at the request of the Editor of this paper, I am sending a few items, so that the reader may know just how matters stand in this interesting part of the world.

Jerusalem is fast fulfilling many of the prophecies made in the Word concerning it, and it will not be long ere it will be the most important city of the Orient, for Scripture tells us that Jerusalem "shall be a crown of glory in the hand of the Lord; and a royal diadem in the hand of our God," and the many fine and substantial buildings that are being erected there, in these days, are fast bringing that about.

The population of the city has wonderfully increased during the last century. When Sir Moses Montefiore visited Jerusalem about 1837, there were less than 400 Hebrews, all told, in the city. Now their number is estimated at some fifty-five thousand, and yet people say that the Jews are not returning to their own land and city. These figures do not include the Jews that are scattered abroad in the other towns and colonies of Palestine. These would number many thousands more than the figure I have given.

It is only necessary for one to be in Jerusalem on a Saturday, to find out what a hold the Jewish people have on the city, for on that day most of the shops are closed. Hardly any carriages are to be seen on the streets, and, generally speaking, everything is at a standstill. All this because it is the Jewish Sabbath, on which day they strictly abstain from engaging in any business whatever.

Then, too, nearly all the new buildings that are being erected are being built with Jewish money, and, of course, occupied by Jews. It is becoming more difficult for Gentiles to rent houses, year by year, as the incoming Jews are willing to pay high rents as long as they can find a place in the Holy City. If a piece of land or a house is to be sold, the Jews are the first in the market with ready money, and thus are able to secure what is on sale.

The writer was told, recently, by the manager of the Jewish bank in the city, that there are twenty-two Jewish millionaires in the city, with plenty of hard cash in hand, and large accounts in the banks with which to buy property. This all shows that the Jews are in earnest about getting back their own city and land.

Schools, technical institutions, hospitals, and philanthropic institutions are increasing fast here,—all supported by Jewish money, and, unlike Christian institutions, they are not lacking in workers or funds. In the schools Hebrew and English are the two main languages taught, but, of course, not one word about the Christian religion.

Fine hospitals with efficient doctors exist, so that the Jews need have no excuse for going to the mission hospitals or doctors for treatment or help.

The city has increased in size to such an extent that on the west and north sides the houses go out for more than a mile in a continuous stretch, and were it not for the exorbitant price of the land, they would extend yet farther. Those revisiting the city after a long absence are surprised at the enormous growth that has taken place during the past twenty-five years, and none can intelligently close their eyes to the fact that prophecy

is fast being fulfilled in all that is taking place here, in and around the city.

It is also a noteworthy fact that the class of Jews now returning to the city and land are superior to those that for many years found their way here from all parts of Europe. The present immigrants are such as are able to work and thus support themselves, as well as build up the city from a business standpoint. This the Turkish government is encouraging, although, in the long run, it may have a bad effect on them as the rulers of the land.

So far what I have written has had to do with the resuscitation of Jerusalem from a Jewish and prophetic standpoint, but there are other agencies at work that are helping to build up Jerusalem, for Christians and Mohammedans also have an interest in the city and are doing their share in building up the place.

Every nation that has a savoring of Christianity connected with it is represented at Jerusalem, the more prominent of them building for themselves huge, fortress-like dwellings,—minus the cannon,—in which they conduct their schools, nunneries and monasteries. At some time in the future history of Jerusalem these huge and solid erections will play an important part as defences and refuges for the different creeds and nationalities they represent, for trouble must come to the city ere the Jews again possess it.

The weakness of the government in past times is shown by the presence of five foreign postoffices, all of which cater to the incoming and outgoing mails, much to the detriment and loss of the ruling powers, and to the confusion of the resident who has to go the round of the offices in search of his mail.

Naturally Jerusalem is a city of religions, and many are those who come from western lands with some craze which they think is best propagated in the Holy City, much to the detriment of the real religion of the Lord Jesus Christ, in whose name they advance their cause. It is fortunate that, generally speaking, such have a very short existence, not finding the Oriental Christian, Jew or Moslem very congenial or fruitful soil in which to sow their doctrines.

What Jerusalem really needs is a revival of real religion on Pentecostal lines, and nothing short of this will avail for the final redemption of the land and city. Whilst God has his purpose in allowing the Jew to work out the material fulfilling of prophecy about Jerusalem, I am persuaded that he still waits for those to go there and witness faithfully to the truths of the New Testament, and not till then can the spiritual redemption of the city be accomplished.

Hence it becomes every lover of Zion, with these facts before him, to "pray for the peace of Jerusalem," for in so doing is prosperity assured. The time cannot be far distant when the nations of Europe will get into a conflict over the occupation of the Holy Land, and then will God put forth his arm, and in a short time accomplish what many think is an utter impossibility. Meanwhile Jerusalem grows and the Jews are possessing the land which is theirs by right, and not till then will the words of Isaiah be fulfilled and Jerusalem be "sought out a city not forsaken."

Jerusalem, Syria.

## District Meeting of N. W. Kansas and N. E. Colorado.

BY S. Z. SHARP.

WE leave the business part of this meeting to be reported by its clerk, but there are some facts of general interest which do not come in the regular report of a clerk, which we shall mention.

First, the size of the meeting is worthy of notice. Our members who live farther east, expect large gatherings in Virginia, Pennsylvania, Ohio, and Indiana, where churches have been increasing from fifty to one hundred and fifty years, but to see such a large meeting out on the western prairie is a surprise. When we were young, and studied geography, Western Kansas was included as a part of the Great American Desert, unfit for any human being to live in. Only twenty-five years ago we traveled over some of the best part of this western prairie,

and found stretches where inhabitants lived twenty and thirty miles apart. Even now, as the traveler speeds along by railroad, he notices the short buffalo grass, the jack rabbit and the farmhouses far apart. Then to find a church of the Brethren of nearly four hundred members and a thousand or more people attending a District Meeting, is a real surprise. This is the size of the Quinter church, Kansas, and the number in attendance at the Ministerial, Sunday-school and District Meetings, in session from Oct. 13 to 15. This shows how rapidly the West is filling up with members of the Church of the Brethren.

The next feature that attracted our attention was the number of new churches being organized in this District, especially in Eastern Colorado. While some of the churches farther east are becoming somewhat depleted, new churches spring up all over the West, and members are gathered in from the outside, which more than makes up for the loss sustained in the East.

A fact worthy of notice in these western churches is the absence of that spiritual "restlessness," as it is sometimes called, or the tendency of aping after the fashions of the world. While there are now, always have been, and always will be, weak members in nearly every congregation, yet we see fewer in these churches of the West than in some churches of the East.

Those who emigrate west are generally of an active, enterprising nature and manifest the same disposition in spiritual as in temporal affairs, hence they are active in home mission work, as was manifested at this meeting at Quinter, when the collection for home mission work amounted to \$117. This amount was contributed after the District had been canvassed, and over \$1,700 pledged for the negro mission in Denver, and \$5,000 expended for a church in Denver, and the members at Quinter had just completed a church costing \$7,000, with a seating capacity of nearly one thousand. Then the Mission Board was permitted to spend \$1,000 in evangelistic work. This District also supports a minister in Denver, one in Colorado City, and, in part, one in Dorrance. This makes an expenditure of nearly \$15,000 for church purposes in a little over a year. Considering that so many that move west have very little means, this showing should be an inspiration to the older and wealthy churches to double their diligence in contributing to the Lord's cause.

To say that the spirit that pervaded this meeting at Quinter was most edifying and uplifting, is putting it mildly.

Fruita, Colo.

## FROM SHIPSEWANA, IND.

The Shipshewana church, last evening, held one of the most pleasant and spiritual communion services it has ever been our lot to attend. While we, as a church, are left without a resident shepherd, we were, nevertheless, blessed with an abundance of visiting ministers and elders from the adjoining congregations, to whom we feel grateful.

This was, at one time, a flourishing congregation, with an able corps of ministers and elders, but by death and emigration we are reduced in numbers, and robbed of active resident ministerial help. We are, therefore, dependent upon the voluntary help of ministers from adjoining congregations. For lawful reasons, I suppose, appointments are frequently left unfiled, hence the evident need of a resident minister. We, therefore, appeal to any loyal and competent minister of the Brotherhood, who wishes to change location, to give this call some consideration and investigation. The members here are loyal and in perfect union, with a good, large house of worship, unincumbered, located in a fine and fertile section of country, in the extreme north end of the Northern District of Indiana, in Lagrange County, eighteen miles east of Goshen. We have an interurban line, east and west, one half mile from the church, also a steam line close by. We hereby solicit the attention of ministers that wish to locate where their help is needed and appreciated. As we are few in number and mostly in limited circumstances, we can not hold out any promise of large remuneration. Any one desiring further information will please address the undersigned.

L. D. Fry.

R. D. 1, Shipshewana, Ind., Oct. 16.



## THE ROUND TABLE

### National Distinction.

BY FLORENCE STUTSMAN.

We, as a nation, are inclined to think ourselves advanced or exalted above other nations. Indeed, each nation regards itself as the best, and it is this claim of preëminence that brings about continual strivings and problems between nations, in one form or another. True, one nation may be advanced above another in art, science, or invention, but, so far as the plan of salvation is concerned, all nations are on an equality.

All nations bear blood relation one to another (Acts 17:26). God recognizes all men as his creation. Man has sold himself through sin to Satan, and when we are under sin we are his children (Rom. 7:14; 1 John 3:8). Thus all nations are held guilty before God (Rom. 3:19, 23). In this sinful or unconverted state our spiritual condition is hopeless (Eph. 2:12).

God, in his great love for suffering humanity, has made it possible for all men to be restored or reconciled to him, through his Son (2 Cor. 5:18). Christ did not die for any particular nation or race, but he tasted death for every man (Heb. 2:9; 1 Tim. 4:10). Hence all may equally put on Christ and become the children of God by faith, repentance and baptism (Gal. 3:26, 27). The command, "Ye must be born again," applies to every nation.

We place ourselves under condemnation if we refuse fellowship to those who are willing to comply with Gospel teaching, though of a different race or color. God showed Peter in a vision "that he should not call any man common or unclean" (Acts 10:28). The same message should penetrate our own lives. When once we are truly converted, race distinction or castes do not exist but we are all one in Christ (Gal. 3:28).

The great Gospel commission was not designed to be restricted to any one nation or people, but is to be proclaimed to every creature (Mark 16:5), neither is the Gospel restricted in its work to any race (Mark 16:16; John 3:16). God does not respect one nation above another, "but in every nation he that feareth him, and worketh righteousness is accepted with him" (Acts 10:34, 35).

The hour of God's judgment is to be proclaimed "to every nation, kindred, tongue and people" (Rev. 14:6, 7). Some out of every nation shall be saved (Rev. 5:9). The redeemed of the nations are to be clothed alike and associate together around the throne of God. We shall all come together to worship our Lord and sing praises unto his glorious name (Rev. 7:9, 10). There will be no distinction there, but all shall be one great family, regardless of color or nationality. God shall be the Father of all and Christ our Elder Brother.

136½ S. Hancock Street, Los Angeles, Cal.

### Mounting Above Circumstances.

BY E. L. CLOWER.

"I can do all things through Christ which strengtheneth me" (Philpp. 4:13).

We observe in this life that the members of the human family are inclined to be very much like the characters with whom they associate, and that the environment and circumstances about us are prominent factors in moulding our moral characters.

Sometimes we find that even followers of Christ will try to justify themselves by their circumstances and environments, if they are not living up to the Standard of Truth, but it seems to me that surroundings and circumstances should not affect the Christian. His life is opposite the life of the sinner. Of course, we may expect to meet with difficulties as long as we are in this world, but that is no excuse for unfaithfulness.

In studying the lives of the faithful ones that stood firm for God even in adversity, we find that they were not affected by the circumstances with which they came in contact. We find in Acts 4 that the early church met with great adversity. The surrounding circumstances were against them, but by standing firm and bold for the cause of Christ, they were able to mount above the circumstances, and go forth with the

glorious work of the upbuilding of the cause of Christ in the world.

We notice, in Acts 16, the imprisonment of Paul and Silas, and that circumstances were very much against them, yet they were able, through the strength of Jesus, and the power of the Holy Spirit, to mount above their difficulties. At midnight they prayed and sang praises unto God. Under his providence they were delivered out of the prison and permitted to preach the Gospel to the Philippian jailer.

When we study the lives of those faithful ones, it should remind us, as followers of Christ, that in his strength we are able to mount above the circumstances and difficulties of this life.

It is a sad fact that many of our dear brethren and sisters are being influenced by the circumstances and environments about them, and that their light is not shining as it should for Jesus. Let us not be deceived and try to justify ourselves by our surroundings and circumstances. By the grace of God we may mount above all the difficulties we meet in this world. God expects us to overcome the world, and unless we do, we do not have the promise of the inheritance prepared for the people of God. "He that overcometh shall inherit all things, and I will be his God and he shall be my son" (Rev. 21:7).

Gatewood, W. Va.

### Midnight.

BY EDGAR M. HOFFER.

Did you ever, on a sleepless night, meditate and pray? What were your thoughts as the clock struck twelve?

The midnight hour has many blessings for those who spend the hour in prayer. Nearly all people are sleeping sweetly at midnight, but there are those that do not always sleep at midnight. The midnight hour is sacred, quiet and still. Darkness reigns, the birds are asleep, but often we see scenes in the midnight hour that we shall never forget.

Were you ever called to a dying bed at midnight? What did you think? *As the midnight hour is the close of the day, and the beginning of a new day*, so we know that every day may pass to the great beyond.

Christ prayed an entire night. He felt the sacredness of the midnight hour. Brother, sister, if you happen to have a sleepless night, then spend the midnight hour in prayer. "There is an Eye that never sleeps," and he sees us, even if all men are asleep. How glad we can be that our Heavenly Father sees us always! But are all asleep at midnight? Certainly not! Where does the sinner spend the midnight hour? In acts of sin he often spends his time. *Were you ever visited at midnight by those who did not awaken you*, and it was not until morning that you could see what had happened?

But, then, many good deeds have also occurred at midnight. Many of our dear members have visited the sick, and even baptism has occurred at this hour. Many prayers have been offered at midnight. Some mother, perhaps, has prayed for her boy. If the Bridegroom would come at midnight, would we be ready? Let us not forget our Savior how he prayed in the midnight hour!

"Tis midnight, and on Olive's brow  
The star is dimmed that lately shone;  
'Tis midnight in the garden now,  
The suffering Savior prays alone."

Elizabethtown, Pa.

### The Greatest Preacher.

BY A. HUTCHISON.

THE more I see and hear of the work of the MESSENGER, the more I am impressed with the idea that it is the greatest preacher in the field, and you may apply this to either the evangelistic or the missionary field. First, it reaches a much greater number of people than any man can do, either as an evangelist or as a missionary.

I am glad to know that we have in the evangelistic field a number of strong men who are doing a noble work, but the MESSENGER is being read by many thousands every week, and it gives no uncertain sound.

Therefore those who are putting the MESSENGER into the hands of those who may not be very well versed in Bible truths, are doing missionary work on a grand scale. No tract, missionary, or evangelist, can do such an extensive, or far-reaching work, as the MESSENGER is doing, therefore send it into as many homes as possible.

Through the Gospel life and immortality are brought to light (2 Tim. 1:10). And the Gospel being the power of God unto salvation to every one that believeth (Rom. 1:16), surely every one who has experienced the blessedness of God's salvation, ought to try to help others to secure the same blessing. Be like Andrew and Philip,—seek the wandering ones and bring them to Christ, the only One who can save (Acts 4:12).

McPherson, Kans.

## CHRISTIAN WORKERS' TOPIC

For Sunday Evening, November 6, 1910.

### Philip, the Soul-Winner.

Acts 8: 26-40.

#### I. The worker.

1. Not an apostle (Acts 6: 1, 2, 5).

2. Earnest and active (8: 4-8).

3. Responsive to God's call (8: 26, 27).

(a) Goes, not knowing why or to whom (8: 29).

(b) Leaves prosperous field for desert way (v. 26).

(c) Receives directions as needed (v. 29).

#### II. The convert.

1. An honest seeker.

(a) Doing the best he knew (v. 27)

(b) Seeking more light (vs. 28, 31).

2. Open-hearted.

(a) He believed (v. 37).

(b) Obeyed eagerly (v. 36).

Note.—The lines of God's providence run parallel, i. e., the God-sent messenger will always find the God-prepared hearer.

#### III. The winning of the man.

1. Apparent barriers brushed aside.

(a) Race prejudice—Ethiopian (v. 27).

(b) Not afraid to approach man of high position—"great authority" (v. 27).

2. The worker made the approach (vs. 30, 31).

3. Began where the man was, and led him to Jesus (vs. 32-35).

4. Sudden conversion accepted (vs. 38, 39).

#### IV. Why be a soul-winner?

1. Jesus made soul-winning the business of his life (Luke 19: 10; 1 Tim. 1: 15).

2. Soul-winning is laid upon every follower of Christ (Matt. 28: 19).

3. The reward is rich (Luke 15: 7; John 15: 8).

## PRAYER MEETING

For Week Beginning November 6, 1910.

### Forgiveness—Human and Divine.

Matt. 18: 15-22; Eph. 4: 31, 32; Col. 3: 12-14.

1. **Forgiveness Full and Free.**—(1) No guilt is so great that God can not remove it from the soul; the vilest can be made clean (Isa. 1: 18). (2) By God's redeeming grace our sins are removed far from us (Psa. 103: 11, 12). Having forgiven us fully and freely, God will no longer remember our sins (Heb. 10: 17). God's forgiveness means reconciliation and restoration. In the same spirit should we approach our erring brother and sister (Mark 11: 25).

2. **Bible Pictures of Forgiveness.**—**WASHING OUT** stains or impurities (Psa. 51: 2). **PURGING** the soul from all that is unclean (Psa. 51: 7). **HEALING** all spiritual illness (Psa. 6: 2). **PASSING BY** transgressions (Micah 7: 18). **BLOTTING OUT**, as a canceled debt, or freeing from accusation (Isa. 43: 25). **LIFTING OFF** a burden (Job 7: 21).

3. **Forgiveness Cancels All Past Sins and Looks Hopefully to the Future.**—Just as God forgives by complete cancellation of past sins, and restores unto us the joys of Divine adoption, so should we treat those who transgress. Love impels us not only to forgive but to hope for the best in the future (James 5: 19, 20).

4. **Blessed Results of Forgiveness.**—When true forgiveness has again brought peace to hearts once estranged, there is an entirely new attitude toward the transgressor. Having forgiven our brother in the same spirit that God continually forgives our transgressions, his Spirit abides with us, and we walk in the pathway of peace. We are filled with that love "that thinketh no evil" and "beareth all things" for the sake of him that "loved us and gave himself for us" (1 Cor. 13: 5-7).



## HOME AND FAMILY

## The Old Hymns.

I love those dear old-fashioned hymns that mother used to sing;  
 A tide of tender memories to which my heart doth cling  
 Sweeps o'er my soul in waves of love when'er I sing or hear  
 Those sweet, old-fashioned melodies to mother's heart so dear.  
 Ofttimes, when sorrow bears me down beneath its heavy load,  
 And rocks and thorns beset my way upon life's weary road,  
 "'Tis then I rise on wings of faith," to Jesus' hand I cling,  
 And "Sing the Savior's dying love," which mother used to sing.  
 I often hear the same old words, but set to music new;  
 Of course the message is the same and rings out just as true—  
 But there's a chord within my heart that's throbbing all in vain;  
 "And sinners plunged beneath that flood lose all their guilty stain";  
 I know it's old and out of date—"A charge to keep have I,"  
 "A never-dying soul to save and fit it for the sky."  
 Ofttimes the words I do not know; but in my heart will ring  
 Some dear old hymn of years ago, which mother used to sing.  
 "I cannot stand where Moses stood and view the landscape o'er,"  
 But I expect to meet her there, on "Canaan's happy shore,"  
 And other dear ones with her, too; I'll meet them by and by.  
 "When I can read my title clear to mansions in the sky,"  
 Sometimes I seem to hear her sing, when sorrow comes to me,  
 "Must Jesus bear the cross alone and all the world go free?"  
 And then it seems a gentle breath as from an angel's wing  
 Comes o'er me with that dear old hymn that mother used to sing.  
 —Edwin L. Ide.

## Fourscore.

BY ELIZABETH D. ROSENBERGER.

YOUTH is as a book of beginnings,—a story whose end we can only guess. Youth is the time for ideals, and plans, and achievement. The young man puts on his armor and goes out to do his part in the battle, and we follow him anxiously, hoping that he may win all he is striving for. We glory in his victory, and look forward to a final triumph as he becomes stronger and better equipped for the warfare.

But what of him who lays his armor by,—who can no longer go forth to battle? What of him who has only the triumph and defeat of the past to think about? What of him who is too old for further conquest, and must now remain quiet and at peace? If he can be resigned to his fate and grow old gracefully, we love to be with him and help him to enjoy all that the closing day and the fading light permit. There are sad forebodings in the hearts of many as they look forward to the time when they shall be fourscore, and cut off from doing much that has been a pleasure.

As a perfect picture of a happy old age, we commend you to the life of Barzillai. He was a great man in his day and when he grew old he found opportunities which he improved. There is not much recorded of Barzillai. But we are attracted and held by the one fact that he grew old gracefully. We find him loyal to King David when some of the subjects were following Absalom. After David had passed over Jordan, and the people with him were hungry, Barzillai came to the king's company at Mahanaim. In the seventeenth chapter of Second Samuel you will find with what royal magnificence he served his king. He brought beds and basins for their comfort, knowing that these things might be lacking on this march. He brought also wheat, barley, flour, parched corn, and beans, and not content with furnishing only the necessities of life, he brought also honey and butter and sheep and cheese, and other things, saying, "The people is hungry and weary and thirsty in the wilderness." Barzillai did not do this alone; there were several other men who assisted him in thus generously providing for

King David and his men. And because of their generosity, David and his men were encouraged and the victory was speedily won.

King David was anxious to reward Barzillai; so he asked him to come to Jerusalem and live there. Barzillai was conducting King David over Jordan when they were talking about the matter. And we can almost hear the steady tones of his reply, as he said, "I am this day fourscore years old." He realized that the infirmities of life were fast increasing. "How long have I to live?" he inquired of David. Already some of the pins and cords of that frail tabernacle had been loosened. Already those that look out of the windows were darkened. He could not "discern between good and evil,"—his sight was obscured. Already the "grinders" ceased because they were few, and the feasts of the royal palace would be no pleasure to him. He could not enjoy what he ate or drank. He could hear no more the voice of singing men or women; and so he asks, Why should I be a burden upon the king?

As we read over again his reply to King David, as given in the nineteenth chapter of Second Samuel, we notice some things that are rather remarkable in a man of fourscore years. He says, "Can I discern between good and evil?" He feels that his judgment is defective, owing to his great age. In some cases we find old people who feel that they can discern between good and evil at fourscore as well as they ever did. And sometimes their determination to have a part in all deliberations of the family causes trouble. Their faculties are not at their best, and they are not capable of discerning between good and evil, although they insist upon their privileges.

Barzillai was old, but not selfish. We are told that he was a very great man; and that may account for his rare thoughtfulness and his way of effacing himself as he talked with King David. When David urged him to come to the palace at Jerusalem, Barzillai answered, "Wherefore then should thy servant be yet a burden unto my lord the king?" He was growing old and he might be in the way at the court where he could not participate in the daily life and pleasures which others enjoyed. One of the saddest things in this world is the fact that we may live so long that at last it may be a merciful release for both the sufferer and the attendants, when death finally claims his own. It was a French officer who asked to be discharged from further service. The general said, "You are not old enough to quit the service." But the officer replied, "I think there ought to be a pause between the hurry of life and the day of death."

Barzillai was thinking of spending the remaining years of his life in his old home with his family. He wanted to be buried near the grave of his father and mother. He was still mindful of those he had loved who had been taken from him. He might have died hopefully and triumphantly in Jerusalem, but he desired to die among his friends and loved ones. He loved his family and his friends, and wanted to be with them in the last years of his life.

He told King David that he wanted to remain in his old home, but if the king cared to have Chimham, he should go with him, and the king could give him any position he thought fit. Barzillai felt that he was unable to take a position in the royal court, but that need not hinder his son, Chimham, from accepting an official position. Barzillai himself was a very great man, and a place in the king's court seemed right and fitting for his son. And so Chimham had the opportunity of making a name for himself, of being a worthy son of a great father.

"Age is opportunity no less  
 Than youth itself, though in another dress,  
 And as the evening twilight fades away  
 The sky is filled with stars invisible by day."

Covington, Ohio.

## Waiting.

BY LEONARD H. ROOT.

"Wait on the Lord: be of good courage and he shall strengthen thine heart: wait, I say, on the Lord" (Psa. 27: 14).

THERE is no command given in the Scriptures that bears more directly on the life and needs of man than

the foregoing passage. Man, in his impetuosity, is inclined to run rather than walk, more inclined to hurry than to wait, and he naturally concludes that there are very good reasons for haste. Life is so short, we say, that we can not afford to wait for anything when it is possible to gain it by any other means. We are up at daybreak, ready to use intellect and brawn in competition with our fellow-man that we may share the success of the world's store, forgetful of waiting on the Lord at all times. The uncertainty of life is another cause we plead for haste, and yet we go rampant through our days, until of one thing, at least, we are sure.—i. e., that we have, by an injudicious haste, shortened our days of usefulness. The incompleteness of life also weighs upon our minds. We have seen our forefathers go to their rewards after a comparatively long life of service, and yet they had only begun a work that must end, seemingly, with their own lives, but in reality goes with them into eternity. "For their works follow with them" (Rev. 14: 13, R. V.). Oh, that men could learn to wait, and feel that this life is, indeed, the beginning of eternity.

The results of haste are very easily discerned. It produces shallow characters which, in turn, produce unrest of spirit. How often we see some one in a state of uneasiness because the circumstances of the moment have brought to mind the folly of a hasty act in the past. The Israelites were thrown into lamentable conditions repeatedly because of their unwillingness to wait on the Lord for his direction and deliverance.

Even if this life ended the existence of man, we would not be justified in hasty living. Generation follows generation, and history repeats itself. The thing we do today moulds, to a great extent, the lives of our posterity. Live holy lives, and your children can not forget the beauty of such examples of faith and love.

We have to wait months before we see grain produced from the seed we sow; so must we wait patiently, for years, to see the development of the inner man attain its highest state, and it is only at the close of life that we can form a true estimate of its value.

Waiting does not mean inactivity. There is work on every hand, that God is calling us to do, and I am sure he wants us to take pleasure in the doing of that work. Haste causes us to take pleasure only in the finishing of it. How poor the soul must be that finds no real joy in the work the Father has given into his hands for completion!

"Waiting on God" is synonymous with "working for God." Work without haste, for you are working for eternity. When we wait on the Lord in daily life, our better and true selves are revealed to us as in letters of fire, and then we may have the Holy Spirit to lead us safely into the heavenly portal.

There is a remedy for haste, viz., love. Let a man work because he loves his calling intensely and there is seldom a point of interest that escapes his notice, but let him work only because he must do it to supply physical needs, and he becomes hasty, slovenly, and lets pass many opportunities to gain success, which otherwise would be certain.

Intensive love comes only from loving intensely. How many souls have been lost because of hasty action? How many may we gain by patiently waiting with them on God?

Wait, I say, wait on the Lord!  
 Colorado City, Colo.

CUNNING differs from wisdom as twilight from open day. He that walks in the sunshine goes boldly forward by the nearest way; he sees that when the path is straight and even, he may proceed in security, and where it is rough and crooked, he easily complies with the turns, and avoids the obstructions. But the traveler in the dark fears more as he sees less; he knows there may be danger, and therefore suspects that he is never safe; tries every step before he fixes his foot, and shrinks at every noise, lest violence should approach him. Wisdom comprehends at once the end and the means, estimates easiness and difficulty, and is cautious or confident in due proportion. Cunning discovers little at a time, and has no other means of certainty than multiplication of stratagems and superfluity of suspicion.



# THE GOSPEL MESSENGER

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BRO. D. M. ADAMS, as pastor, is to remain at Shade Creek, Pa., another year.

BRO. D. E. BRUBAKER and wife, of Mount Morris, Ill., are to spend the winter at Covina, Cal.

SOUTHERN INDIANA will be represented on the Standing Committee of 1911 by Bro. David F. Hoover.

THE members at Trotwood, Ohio, are in the midst of a series of meetings conducted by Bro. Charles Flory.

At the next Annual Meeting, Northern Missouri will be represented on the Standing Committee by Bro. S. B. Shirky.

A REVIVAL in West Nimishillen, Ohio, conducted by Bro. D. R. McFadden, resulted in seven young people coming to the church.

DURING a series of meetings at Greensburg, Pa., conducted by Bro. Daniel Clapper, five received the washing of regeneration.

SINCE the last report from the Pleasant View church, Frederick Co., Md., six young people have entered the vineyard of the Lord.

IN the English River church, Iowa, Bro. W. E. West recently held a series of meetings and seven put on Christ in baptism. One awaits the rite.

At the late District Meeting of Northwestern Kansas and Northeastern Colorado Bro. D. A. Crist was chosen a member of the Standing Committee.

A SERIES of meetings was held in the Holsinger church, Woodbury congregation, Pa., by Bro. D. F. Detweiler, which resulted in thirteen conversions.

BRO. CHAS. A. LENTZ has been chosen to represent Middle Missouri on the Standing Committee in the Conference to be held at St. Joseph, Mo., in 1911.

BRO. GALEN B. ROYER and wife are expected to reach New York the middle of this week. They may visit several points in the East before coming to Elgin.

BRO. JACOB S. ZIGLER conducted evangelistic services at Brown's schoolhouse, in the Chestnut Grove congregation, W. Va., and five persons entered the fold.

At its recent District Meeting, Northeastern Ohio made choice of Bro. James Murray as a member of the Standing Committee. One paper goes to the Annual Meeting.

THE Brethren in Cedar Rapids, Iowa, now have a commodious church building. The remodeled house was dedicated last Sunday, with Bro. M. M. Sherrick delivering the address.

At the District Meeting of Northwestern Kansas over seventeen hundred dollars was pledged for the negro mission in Denver, Colo. It looks as though this work among the colored people is going to be made a success, and from what we can learn it deserves all the help and encouragement it is receiving.

We are glad for the newsy reports about the District Meetings, held in different parts of the Brotherhood. Some of these reports will be found in this issue, while others are to appear later.

THE members of the Williston church, N. Dak., are rejoicing over the conversion of nine persons, who recently came to the church. To them these are times of refreshing from the presence of the Lord.

BRO. WM. M. HOWE closed his series of meetings in Chicago with thirteen applications for membership. A good work was done in the city, and the members greatly appreciate the efforts of Bro. Howe.

DURING the late District Meeting of Northeastern Ohio, \$1,325 was pledged toward the building of a meetinghouse in Akron. In due time the members in that city will have a good place to hold their services.

BRO. JESSE EMMERT and wife, accompanied by Sister Ida Shumaker, leave New York for India the middle of this week. By the time this issue of the MESSENGER reaches our readers, they should be far out on the Atlantic.

THE Faust Land Company, has donated to the Brethren at Conrath, Wis., two lots and a building, in which they can hold their services. At their recent feast twenty-six members were seated at the Lord's table. This is a good start.

JUST a little too late for the last issue we received information to the effect that Bro. J. M. Mohler began a series of meetings in the Codorus house, Pa., Oct. 1, and that six persons had united with the church. The meetings were to continue indefinitely.

BRO. SAMUEL BADGER, of Dallas Center, Iowa, has been visiting some of the churches in Northern Illinois. We were pleased to have him at our Ministerial and District Meetings held at Hickory Grove. He attended the feast at Waddams Grove, and officiated.

BRO. OSCAR B. REDENBO, Pierson, Ill., writes us that he is thinking of doing some evangelistic work next year, beginning the first of May and continuing until the end of August, and possibly longer. Churches, desiring to secure his services, can communicate with him.

THIS week, on page 693, we are publishing a splendid article from Mr. A. Forder, regarding the conditions at Jerusalem. Few men know more about the conditions in the Bible Lands than Mr. Forder, and we are sure that his article will be appreciated by our patrons.

SOME of our ministers, who think of spending the winter months in a mild climate, and do not care to go west, might try Fruitdale, Ala. Here we have a small body of members with a good churchhouse, and we are sure that assistance in the ministry will be greatly appreciated.

By action of the late District Meeting of Middle Missouri, the debt on the meetinghouse and parsonage in Kansas City, Mo., has been cancelled. These buildings have been provided at the expense of ten dollars to each member of the District, in addition to the outside help received.

OUR correspondent reports a very enthusiastic District Meeting for Middle Indiana. The District Mission Board is planning to extend its work, and the coming year will have more than twice the money at its disposal than it had last year. Brethren D. B. Garber and David Dilling will represent the District on the Standing Committee.

WE have a good letter from Bro. M. Flory, of Girard, Ill. He tells us about his visit to North Manchester, Ind., and then to Cerro Gordo, Ill., where he attended the recent District Meetings. Accompanied by his wife, he went to Virginia, where he has several engagements. He attended the feast in the Garber church, near Harrisonburg, and is now in a series of meetings at Hinton Grove, expecting to be at Nokesville and Dayton later. He may be addressed at Harrisonburg, Va., in care of S. I. Bowman, R. D. 5.

DURING the last week or two we have had three calls for ministers; but were not able to name preachers for the places. The demand for efficient preachers and pastors is on the increase. Let us pray the Lord to send more consecrated preachers.

BRO. LYMAN EBY, of Waterloo, Iowa, spent last Sunday in Elgin, and called on some of his old friends. About thirty years ago, when the western part of the Publishing House was located at Lanark, he had an interest in the institution, and for quite a while assisted in the work of the office.

LAST week we announced \$1.25 as the price of the cloth-bound edition of Peloubet's "Select Notes on the International Sunday-school Lessons for 1911." We are now instructed by the Business Department to say that the book will be sent postpaid for \$1.00. There is no change in the price of the other editions.

EMPEROR WILLIAM of Germany, keeps a Bible on the table near his bedside, and spends considerable time reading its pages. He says that he enjoys that kind of reading, and often marks verses that attract his special attention. He can not understand why so many people should neglect the reading of the Word of God.

THE Peabody church, Kansas, is calling for an efficient minister, to take up the work of their present minister, who is to move away next spring. The membership numbers forty-one, and they have a good meetinghouse, six and a half miles from Peabody. For further particulars address Bro. J. J. Yoder, McPherson, Kans.

WE have the Minutes of the District Meeting of Iowa, held in the Salem church, Sept. 16. The District is composed of thirteen congregations, and all save one were represented by delegates. The District is doing considerable work in Ottumwa, where a mission has been established. By action of the meeting, the debt on the Ottumwa parsonage was lifted.

A FEW weeks ago we called for the address and location of all the Old People's and Orphans' Homes in the Brotherhood, and so far only one has responded. We must conclude that the request was not read by the managers of these institutions, or that a list of all these homes in the Almanac is a matter of no interest. The Homes that wish to be listed should be heard from without delay.

OUR correspondent reports a splendid District Meeting for Southwestern Kansas, Southern Colorado and Northwestern Oklahoma. Bro. John E. Crist was chosen a member of the Standing Committee. Four papers go to the Annual Meeting. The past year was a very successful one. More baptisms were reported than in any previous year in the history of the District, and a most excellent spirit pervaded the meeting.

A CORRESPONDENT who takes a good deal of interest in the ministerial list, published in the Brethren Almanac from year to year, says he does not like to see in the list the names of brethren who are not known to be in the ministry. But how can such names be removed when they are not pointed out by those who know the facts in the case? As soon as a minister dies, or is, for any reason, silenced, we should be informed of the situation and be requested to remove the name. Only a few more days remain in which corrections can be made in the list for 1911. Those who have corrections to send should let us hear from them by the middle of next week.

It makes us feel like working only the harder when we hear that so many devout men and women are praying for the MESSENGER. We know that they are praying for our work, for they write us about it. They pray for the editors, for the contributors and for all others who help to make the paper what it is. They are right in thinking that since the paper is "set for the defense of the Gospel," it should set forth the whole Gospel to the people of this great country. We are doing what we can to help the Lord answer these prayers. Such prayers ought to be answered, and we feel that they will, if our earnest patrons will continue steadfastly in their pleadings at the throne of grace.



CHRISTIANITY not only embraces a form of doctrine, but it embraces the Christ-life. Jesus obeyed his Father, and if we would be loyal we must obey Jesus in all things, keeping the commandments that relate to the ordinances, as well as those that apply to the every-day life. There is no more excuse for ignoring the forms of doctrine, set forth in the New Testament, than there is for setting aside the Christian graces. God intended that all of his requirements should be lived up to by those who accept Jesus as their Savior and teacher.

THE poet Cowper once wrote: "War is a game which, were their subjects wise, the kings would not play at." This is true. The subjects who become a party to the game of war are not wise. If they were, there would be no war. To adjust their differences, the kings would play at the game of peace, and in the end secure far better results, to say nothing of the saving of lives and property. One, who may not have been regarded as a prophet, once said that, if the kings had to do the fighting themselves, there would be mighty little of it done.

PROF. JAMES M. GRAY tells how he mastered the art of studying the English Bible. He met a layman who seemed perfectly at home in the Scriptures, and received from him this statement: "I was going," said the layman, "to spend the Sabbath with my family in the country, and I carried with me a pocket copy of Ephesians. In the afternoon I lay down under a tree and read it through; again, in the same way, and again and again, as many as twelve or fifteen times and when I arose to go into the house, I was not only in possession of Ephesians, but Ephesians was in possession of me." To Prof. Gray this was an eye-opener, and he began the study of the Bible anew, by applying the same principle to every book in the Sacred Volume, commencing with Genesis, and going to the end. As the years went by, he found to his joy that the Bible had complete possession of him. It is none too late in life for most of the MESSENGER readers to adopt the same method.

SINCE the sisters, in a few of the congregations, have decided not to break the bread and pass the cup, as liberty was granted by the late Annual Meeting, while other churches are making the change, it is suggested that this difference in practice among us may lead to congregationalism. We think there is no danger of this whatever. This slight difference in the manner of passing the communion emblems will in time work out its own solution. Inside of a few years all the churches that have not yet changed will fall in line with the others, and there will be no difference in practice. This is the way the single mode of foot-washing was made general. The Conference endorsed it and then left the churches to solve the problem. For years some practiced the double mode and others the single. The fittest survived, and now we have but the one mode. Charity in matters of this sort is a wonderful promoter of the unity in faith and practice, so clearly recommended in the New Testament.

### Death of C. H. Brubaker.

A CABLEGRAM from India tells of the death of Bro. Charles H. Brubaker, who died of typhoid fever Oct. 20, being, at the time, thirty-seven years old. Among our missionaries, he is the first one to have died while on the field. We know nothing concerning his sickness and death, save the date and disease mentioned in the brief cablegram. It would appear that, accompanied by Bro. Stover and, possibly, by some others, he went to a point in India about one hundred and fifty miles southeast of Bombay, where he took sick and passed to his reward. We are not likely to learn the particulars for nearly one month. Bro. Brubaker was born on a farm, near Girard, Ill., Aug. 25, 1873. He united with the church at the age of thirteen, and began Sunday-school work as a teacher, and sometimes as a superintendent, while yet in his teens. A number of years were devoted to school work and he acquired a good education. In 1899 he was called to the ministry, appointed a missionary in the spring of 1906, and sailed from New York on Thanksgiving Day, en route for India. Among those going to the same field was Sister Ella Miller, of Indiana, to whom he was married about

a year or two later. They were happy in their calling as workers in a heathen land, and together rejoiced that they could serve the Lord in this manner. The death of Bro. Brubaker will be widely lamented by our people, for he was a fine Christian man, a good worker and an efficient teacher. But he gave his life that he might help others. With him it was a complete sacrifice. In these sad hours, far from home and relatives, his devoted wife will have the sympathy and prayers of a wide circle of people, many of whom have not seen her, but whose hearts are touched, nevertheless.

### The Elder and the Sunday-school.

ONE of our Sunday-school superintendents is perplexed. He says that one of the elders of the congregation used to be active in Sunday-school work. He taught a class and his influence was appreciated. But now he sits back during the Sunday-school hour, and in his preaching sometimes makes remarks that reflect upon the school and the work that is being done. His conduct interferes greatly with the concerted efforts of the workers, and the leaders of the school do not seem to know just what should be done to remedy the situation. We are asked to suggest something, and what we say is intended to apply to all of our preachers. It is very unfortunate for a congregation to have a minister, be he young or old, whose conduct before the public is such as to show that he is opposed to the good work in which the church is engaged. And, especially, is it unfortunate when a minister so far forgets his holy calling as publicly to cast reflections on the church or the Sunday-school, simply because some things are done contrary to his notions. If he is not pleased with the way the Sunday-school is run, let him bring his complaint to the official body, or to the church assembled in council. A minister who would honor his calling as a preacher of the Gospel, can not afford to do things that will lower him in the eyes of good-thinking members. If he is to lead people up to the highest plane of life, he must live on that plane himself. If he is to influence people in favor of the things that are right, he must avoid the things that will cripple his influence. The man of God must be discreet. He should take a good look at himself, and see to it that he does not drift into habits and methods that will interfere with his usefulness. For our part, we greatly doubt the propriety of retaining in the ministry a man who does not have at least a fair conception of the dignity and sacredness of his office. If, by his indiscretion and unbecoming conduct, he succeeds in making himself repulsive to the best people in the church, he becomes an injury to the cause he represents, rather than a help. In the ministry we need men who will help to build up instead of helping to pull down.

### Our Be's.

WHAT we would like to be, what we ought to be, what we can be and what we be. All of these different thoughts come to us during our life experiences. We have duties to perform, we have obligations to meet and responsibilities to share. And, as these come to us the thought is, Am I prepared?

As this question comes up before us we are made to consider and locate ourselves. In trying to do this, we are made to determine, first, just what "*we would like to be*." And what is this? Some of us would like to be pretty and attractive,—possess erect, vigorous and shapely bodies, so that we would be noticed and admired by everybody. Some would like to be wealthy,—have plenty of money that they might be able to travel, see the world, live in luxury and enjoy life. Some would like to be educated to the limit, and thus be able to move in the best of society, or, perhaps be better able to fill the highest positions in life or be the most useful to human kind, and so on ad infinitum. But it seems to us that a more general desire, on the part of us all, would be, to be able most fully to meet all the desires of our own hearts, as well as meet the wishes of others, as far as it would be a pleasure, on our part, to grant them. This, at first thought, may seem to be a selfish interpretation. The result of it would wholly depend on the desires, purposes and aspirations of us as individuals.

The second thought is, *what we ought to be*. This is a very important and vital one to us all. A great many fairly good people know much better how and what they ought to be, than they have dispositions and wills to do. If we would all be as good as we know *we ought to be*, we would have a much better world than we now have. As a rule, we all know quite well whatever we ought to be and what we ought *not* to be. But the trouble is, our knowing and willing do not pull in the same direction. There are few men, indeed, that think they ought to be vulgar,—that they ought to be profane, that they ought to drink intoxicants and be drunkards, that they ought to steal and be thieves, that they ought to be mean and abusive to their children and thus destroy the peace of their homes and make vagrants of their wives, whom they have solemnly pledged to love, cherish and support, and make beggars of their children.

No, everybody knows and believes that these things are all wrong and, if indulged in, must end in shame, distress and ruin to themselves and to their families as well. These are things that do not need to be learned by experience. The sad tales, as told of others who have chosen the downward road, in which few ever stop to return, ought to be sufficient warning of the danger, disgrace and certain destruction that await all those who *do* the wrong against their own better light and knowledge.

If all this should not be sufficient, they have a still stronger and louder warning, almost daily, from young men, and older ones, too, right before their eyes, as they stagger along the streets,—crazed with drunkenness, cursing as they wend their way homeward to distress and abuse their wives and children. Sad, sad, indeed, is the day when men and women, against their own judgment and the warnings of an awakened conscience, refuse to be what they know they ought to be, and determine to be what they are fully persuaded they ought *not* to be. And yet, and yet, how very many there be that, with their eyes open, their judgment enlightened, and their conscience lashing, walk down in this way! Truly, in the judgment there can be no excuse for us not being what we know we ought to be.

The third thought is, *What we can be*. The point may here be raised: Can we be what we know we ought to be,—what we should like to be?

Our answer is: Not of ourselves. The will to do we may have, but the "*how*" is not always present. Paul would say: By Jesus Christ, who strengtheneth me, I can do all things. We are often made to groan in spirit because of the evil that is within us. Our feelings distress us and our thoughts disturb our peace, and, struggle as we will, we can not always get away from either of them unaided by a Power that is higher than we. But we are glad that such power we may always have, if we desire it and ask for it. The blessed Christ says: "I am with you always." This means, when we are his children and keep ourselves where he can reach us,—not in the ways and haunts of sin, but in the ways of righteousness, and in the pathway of peace. To be able to do what we should like, and what we ought, we must keep ourselves in the Master's field and out of Satan's ways. This we can do, if we so determine and will. It always makes us sad when we hear of professors of the Christ-religion meeting with serious illness or dangerous accidents in Satan's playhouses.

Such are bad places in which to call upon the Lord, because they are not appointed as such by him. He is not present there to bless and succor because his children are not supposed to be there. We always take a terrible risk when we go into places where our Lord can not go with us.

Finally, if we would be what we should be, be what we ought to be, and be what we can be, we must be the children of God. This, and this alone, will place us into such a relation to the power as will enable us to be what we should like to be, to be what we ought to be, and to be what we want to be.

It is this that liberates us from the power and slavery of the evil one and translates us into the kingdom of



the Lord and his Christ, where we can be what we want to be, do what we want to do, and see what we want to see, when the evening time comes.

Will we not all endeavor to make sure of this pleasant relation, so that our sun may go down in peace and the new morning come forth in glory? H. B. B.

### Our Eastern Virginia Field.

TAKING a general view, the Church of the Brethren is within narrow territorial limits. Her whole membership is practically in ten or twelve States, with a good majority of the whole in the States of Pennsylvania, Virginia, Ohio, Indiana and Illinois. The biggest part of the United States knows nothing of us as a church. All this vast field is mission territory. Besides this, there is Canada on the north, and on the south, Mexico, Central America and South America, with the nearby isles of the sea, and all this vast, unoccupied territory right at our door. It is more than the mind can comprehend, and all right at home where, for the most part, the people speak the same language we do.

What an immense field it is! Enough to absorb all of the church's resources for years to come. And how these nearby, unworked fields must appeal to the church whose mission it is to cover all fields, even to the uttermost parts of the earth! What will we do about it? What are we doing?

But take a narrower view. Let us look, for a moment, at the Virginia field. Virginia, next to Pennsylvania, probably leads in the number of our people. I have not the data at hand, at present, for I am now in the Eastern Virginia field, while I write these lines. But whether Virginia is second or third, or lower down, in comparison with the other States, it is one of the strongest in number. And it is a remarkable fact that practically the whole membership of the State is in a half-dozen counties. Rockingham County has, in round numbers, one-fourth of the membership of the State. In the county there are about three thousand members, our people outnumbering those of any other church in the county, unless it is the United Brethren, who give us a tight race for numbers. And it is thought,—it might be said parenthetically,—that Rockingham County is the banner "Church of the Brethren County" in the world. So well is the church entrenched in this county that, instead of hustling about to broaden out and to send workers into needy fields, it tends rather toward "ease in Zion."

Apart from these half-dozen counties, the other ninety-four counties of the State are practically unoccupied and unworked. Nearly all the territory east of the Blue Ridge, the great Eastern Virginia field, is unworked, and here lies the bulk of the State. This section of the State was settled by the original English colonists, and here remain many of their descendants to this day. And while the people in general lack in the spirit of business enterprise, they are among the most sociable, hospitable, kind people on earth. They are altogether approachable in every way, and this condition is always an immense advantage in mission work.

Besides this, there are many reasons why this field should be worked. First of all, it is the church's bounden duty, imposed by the Lord himself, to possess the fields of the earth for Jesus. Here is a field of English-speaking people, right at the door of a strong arm of the church, able in itself, with proper interest and cooperation, to work this field, and the field is as promising, no doubt, as any other raw field, and can be worked with least expense. And besides all this, it is a pleasant place to live, it being the northern part of the "Sunny South," where the climate is the most salubrious. Here, too, is the best freestone water in the world. Here are no deadly diseases, such as are found in many other lands; no plagues.

Twenty-five years ago, or more, a little colony of Brethren from the Shenandoah Valley and Pennsylvania settled in the counties of Fauquier and Prince William. The result is seen today in three well-organized churches, which are taking care of themselves and working a number of mission points. Eight years ago Eld. S. A. Sanger, of the Shenandoah Valley, famous as a missionary to the poor and needy, located in

Fairfax County, where there were six or eight members scattered over considerable territory. Since then a congregation of about one hundred and fifty members partly by immigration, has been established, with an excellent new meetinghouse. It is interesting, also, to note that these churches, with two or three other small ones, which grew out of mission work done from the Shenandoah Valley, were organized into a State District last spring. In this case, as in almost all others, the colonization plan proved most effective. A large part of the Eastern Virginia field might be worked by this plan, if some system of management were adopted.

The county is good enough to make homes for the people. The climate is the most pleasing, markets the best in the world, the lands cheap in price and capable of improvement. Young men with small means could soon own comfortable homes of their own, and under proper tillage the lands will soon double in value. Colonization will prove profitable from both a business and missionary point of view. And since it is our duty, first of all, to do all in our power to establish the kingdom of God in the earth, should we not seek the best opportunities? H. C. E.

### Fortifying the Canal.

THE editor of *The Advocate of Peace* thinks that to fortify the Panama Canal, in the face of the growing peace sentiment, would be an inexcusable blunder. It would be, in a sense, a practical renunciation of the leadership of the United States in the movement for world peace. The fortification of the canal is fundamentally contrary to the growing spirit and practice of our time, the increasing cooperation and mutual trust among the nations, for which our country has done so much. It is out of harmony with the international institutions which have come into existence through The Hague Conferences. The only possible excuse for fortification is the expectation of war. That is the only motive put forward by the advocates of fortification. It is the same motive that has lurked behind all the pleas for an ever bigger fleet of Dreadnoughts. But we ought not to live in the expectation of war. We shall never have another war if we live justly and honorably towards others. We have no enemies. No nation has the remotest wish to attack us. We certainly have no intention of attacking anybody! Under these circumstances, to fortify the canal against some imaginary danger of war is ridiculous and, furthermore, is actually to court hostility. We have The Hague Court to which we can appeal, in case of a misunderstanding with some other nation. Then, should the progress of peace sentiment continue, we will have, inside of a few years, a World's Court empowered to settle all international troubles, thus practically eliminating war. It would be far better for our country to throw her influence wholly on the side of establishing this court and thus help to obviate, in the remotest degree, the necessity of any war preparations. The leading nations of earth are supposed to be civilized, and there is no more sense in one civilized nation fortifying against a neighboring nation, than there is of one farmer fortifying against another farmer, who happens to live on the opposite side of the lane.

### The Preacher and Baseball Games.

A CORRESPONDENT wishes to know if it is wrong for members to play baseball merely for exercise. This question is followed by another: "Is it wrong for a minister to play such games?" We like to see people, preachers and all, take plenty of outdoor exercise, for the good of the body, as well as for the effect the wholesome exercise may have on the mind, but, outside of the school campus, we have little to say in favor of baseball, for either the laity or the preacher. The game has been dedicated to the world, and by the world is being utilized for all the evil there is in it. It has become the national, Sunday-desecrating game, and is doing more to keep men, women and children from the house of God, than any one thing that can be named. The preacher who takes part in the public game, even for exercise, does, by his example, invite all of his members to come and see the playing, or take part in the game, if they feel like it. And, while

he may not favor the Sunday game, he is encouraging young people to cultivate a taste for the very thing that leads to Sunday desecration. Generally speaking, the public baseball game leads people away from the church, the Sunday-school and the prayer meeting. It is run by the world, and not by the saints. Convert all those who take part in the public games of the day, and we will hear little more of these games. Were such games limited to the week-days, we might not have so much to say against them, but since they are cutting such an important figure in Sunday desecration, we are sure that what we are saying is none too severe. Furthermore, we are quite sure that the preachers who frequent baseball grounds, do not convert many sinners, nor do they have much to say against the Sunday baseball. Our District Mission Board would hardly care to employ that kind of men for District Mission work, and we are quite positive that the Holy Ghost is not looking for preachers of that type.

### The Contest in Oklahoma.

Nov. 8 is an important day in Oklahoma. We have received a number of letters from our patrons in regard to the issue before the people of that State. So far as we can understand, the Constitution of the State contains a prohibition clause, and now it is proposed to so amend the Constitution as to permit each city or town to decide whether it will remain prohibition territory or not. The citizens outside of the towns are to have nothing to say regarding the matter. The saloons in a town may go on making drunkards of the young men in the surrounding sections, and yet their friends in the country are to be cut off from the privilege of saying at the polls whether the evil shall continue or not. The question is to be settled solely by the people who live in the cities and towns. The country people may suffer, many of their homes may be ruined, yet they have no recourse. It seems to us that this is a most pernicious movement upon the part of the liquor men, and that every lover of temperance ought to turn out on the day set for the election and vote against the proposed amendment. Thousands of people settled in Oklahoma because of the splendid temperance regulations, and it would be unfortunate, indeed, if this condition should be changed. But with the liquor element nothing is too sacred to be disturbed. They are not willing that there should be even one State where parents may be permitted to live and bring up their children free from the evil influence of the saloon. It is to be hoped that all of our people, entitled to a vote in the State, will place themselves on record as being opposed to the proposed pernicious amendment. They can not afford to do otherwise.

### Misleading Books.

ONE of our wide-awake elders, in Ogle County, Ill., says that a certain religious house, through its agents, is attempting to sell to our members three books for the small sum of ninety-eight cents, and while sales can not be made, the books are often given away. The idea is to get these books into as many of the families of the Brethren as possible, with a view of leading them away from the church. The books are regarded as dangerous reading for our people, for the reason that they teach doctrine that is not considered in keeping with the letter and spirit of the New Testament. They not only fail to teach the form of doctrine once delivered unto the saints, but they teach doctrines that are decidedly misleading. And, while we commend the people referred to for their zeal and their persistency in distributing their literature, in the form of papers, tracts and books, we certainly can not commend them for the principles they teach. Our people ought to have books, and they should read them, but they must be careful what they purchase for use in their families. The best of books, written by those not of our faith, are none too safe for general use in Brethren families. If the books referred to would tend to lead us closer to Christ and his Word, we would have nothing to say against them, but as it is, we deem these words of caution in place. It might be well for our ministers to preach a sermon on the value of good books in the family.



# MISSIONARY DEPARTMENT

## GENERAL MISSION BOARD OF THE BRETHREN OF THE BRETHREN.

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Address,  
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### WHY NOT BE "BOOSTERS"?

Talking with a man the other day, we happened to touch upon church work in general. He is not a member of the Church of the Brethren, but interested in religious work generally. Speaking of his own church he remarked: "Our organization is in bad shape,—poor attendance at church and little interest. Only yesterday one of the officials came to see me and slashed things right and left. I said to him, 'Will you be one of twelve to attend church regularly every time for three months?' He refused. It is easy to pick flaws, but why not boost? We need boosters in church matters as well as anywhere else." The little reminder, as to "boosting," made us think of the many country churches that are in a deplorable condition, and need nothing so much as a helpful boost, and that means simply a united move by the minister and all of his members. Right along this line there is a chance for two helpful discussions: (1) "How may our country churches hold their own and be of the greatest help to the rural community?" (2) "How may we gain the interest of the young people,—the hope of future years?" These are questions for real "boosters." We have had, in times past, too many "shirkers"; let us see what a little real "boosting" will do for the Lord's work!

### MORE THAN MONEY IS NEEDED.

While much emphasis has been placed upon liberal giving,—and we would in no sense discourage it in the least,—yet it must also be admitted that there are several things which financial gifts, though large, can not accomplish. Money of itself can not make a church more spiritual, nor can it vitalize a dead branch of her membership. The Trinity Church Corporation, of New York, with millions of money, is a dead spiritual force. Many denominations give far more money than does the Church of the Brethren, and yet do not show as good results as we do. The real question resolves itself to this: Do we, besides our giving, also show forth such an intensity of spiritual life and vigor that the cause of Christ is made to prosper? There must be a consecration of life as well as of purse. Besides the activity of dollars, cheerfully given, there must be a real consecration of life. We must be consistent all around. It will not help matters to give largely to the work of the Lord, if we make a miserable failure of our Christian activities. It is, after all, an indisputable fact that the world at large judges Christianity not so much by what it professes, nor even by what it gives to the extension of its interests, but by what it actually does. The tangible results accomplished speak more eloquently than the most flowery sermon of the minister. "Give liberally" is a good thought, but a better one in addition is, "Live nobly,—live as Christ would have you live." That is the whole sum and substance of Christianity. That alone will avail when, at the judgment bar of God, the actions of our life are weighed.

### ARE WE BETTER THAN AFRICAN NATIVES?

Recent reports from Uganda seem to indicate that many of the natives, at least nominally Christians, have turned from the faith and joined the Mohammedans, who, at the present time, are conducting a campaign of greatest magnitude, with the express purpose of gaining the natives. There is, however, a paramount reason for the apostasy of those who have chosen to follow the teachings of Islam,—they can not endure having but one wife. "Mohammedans," they say, "can have four, while Christians will let us have but the one wife." The prophet Mohammed was shrewd and worldly-wise when he made this provision, under the plea that "God wills to make religion easy for Mohammedans." But how about popular Christianity? The cry everywhere, nowadays, is for an easy religion,—something to suit the masses, keep everybody in good humor, and antagonize no one. This well-known tendency leads us to ask the question intimated by our heading and also this further one, Is it really true that Christianity, to be acceptable, must be made so easy that there is no sacrifice, no difficulty, no struggle? If so, we miss the spirit and genius of the gospel message about as completely as do the natives of Africa, when they turn to the beggarly elements of Mohammedanism, because of its greater liberty. No, the blood of the martyrs, from the days of the early church to the present, teaches but the one story of self-denial, the thorny road, and the battle that is never ended while sin abounds in the world. If we, as Christians, are really better than native Africans, let us show it by the fullest exemplification of the Christ-life, and that means much,—yea, more than most people are willing to admit.

### "I CAN NOT EAT MY BREAD ALONE."

The story is told of a frontier preacher who, at the conclusion of a sermon at the little schoolhouse, said: "Why do I come here fourteen miles each Sunday, rain or shine? It is simply because I cannot eat my bread alone." Then it was that an earnest brother took him by the hand and said: "I count that one of the greatest conclusions to a sermon I ever heard; it is the whole story of missionary obligation in a nutshell." There is, indeed, something in that little phrase, to the earnest Christian, that tugs at the heart. It is the spirit of Christ,—the language of love. Service is our high calling. We are to bear and share. We may not eat our crust of bread alone. Like the widow's handful of meal and bit of oil in the cruse, God's blessings must be shared to be multiplied. It is the marvelous way of love and of life. "Woe is me if I preach not the Gospel," says Paul. In love to Christ we can not eat our bread in selfishness. Love will, somehow, magnify the meal and increase the oil, and multiply the loaves and fishes. "Not one but a thousand lives has he who carries the world in his sympathy."

### FROM PING TING CHOU, CHINA.

Today, Sept. 11, we had the privilege of holding our first service in our new chapel. We had been praying very earnestly that God would give us a place of worship on the street. We needed larger quarters and a more public place. About three weeks ago the answer to our prayer came and that in a wonderful way. In an ideal part of the east suburb of the city our new chapel is located. It is on a busy street and a better location could scarcely be found. The compound is not very large but splendidly adapted for the purpose. The gate communicating with the street opens into our book room, where we will keep gospels and gospel pictures for sale. The man who looks after this is the gatekeeper and has quarters right off the book-room. Then, as one passes this place, there are rooms on either side. These will be used for opium refuge work. Fifteen men can be accommodated at one time. Pray God's blessing on these poor, distressed people as they try to leave off their old habit. While they are thus with us we hope to teach them the Way of Life.

At the end of the compound stands our chapel. Two doors open into it,—one into the large room where the men are seated and where the preacher stands. The other into a smaller room for women. A partition, boarded up some four or five feet, and above this, cloth, separates the women's quarters from those of the men. The woman's side is furnished with a kang, the native brick stove on which the natives sit and sleep when in their homes. In the large room is a small pulpit, fitted up with some red native cloth and brown paint, according to the taste of our native preacher, Bro. Feng. Behind the chapel is a little room which he has fitted up for himself. He has found no small amount of real joy in planning and fixing up this compound. It is most admirably adapted to our needs, and we praise God for it. May the Holy Spirit indeed find entrance into the hearts of these people!

The fall rains have come and the heat is over. We are glad indeed for the change and are happy to be back at hard work in the city. The crops are bountiful and for all we thank the Giver of all good.

Anna N. Crumpacker.

### TEMPERANCE LITERATURE.

The General Temperance Committee has gone to some trouble and expense to get up, in a convenient form, a lot of most serviceable material, and to put it within the reach of all. We trust that thousands of our people, in all parts of the Brotherhood, will at once avail themselves of this opportunity to be supplied, at the least possible expense, with literature which is considered among the best to be had.

The pages in the present number of the Visitor will be issued as "Temperance Bulletin No. 3." Upon application one or more of these three Bulletins will be sent free to Sunday-school superintendents, to ministers and to temperance workers. Address, Brethren Publishing House, Elgin, Ill.

See in the columns of these Bulletins the notices of other valuable temperance literature.

Those desiring additional matter may do well to send ten cents for samples of leaflets to National Prohibition Book Store, 92 La Salle St., Chicago, Ill.

### Important.

"Dickie-Rose Debate on Prohibition" is a most remarkable little book containing verbatim reports of two debates held, respectively, in Milwaukee and in Chicago by two leaders of thought on their respective sides. If you want the strongest arguments to be found anywhere, in favor of prohibition, you will find them in this book in the speeches of Mr. Dickie, president of Albion College, Mich. Or if you want the strongest arguments in existence, against prohibition, you will find them in this same book in the speeches of Ex-mayor Rose of that western city of all wet cities, Milwaukee, Wis. Each one of these men is eminently qualified to represent the side of the question on which he speaks.

The committee, desiring to place many scores of these books in every District in the Brotherhood, has secured a

large number of them at a reduced price. Your name and address and twelve cents in stamps will secure you post-paid one of these timely books. But we urge all lovers of temperance to order a dozen or a score (five at least) and send only ten cents per copy and all that you thus order will go prepaid. Send in your orders at once and help scatter these books far and wide, so that the highly-gratifying results of these great debates may be extensively known.

Send all orders for this book to the secretary of the General Temperance Committee to the name and address as below.

Let us pray and work for righteousness along all lines and temperance in all things.

Your brother,

W. M. Howe.

1012 Bedford Street, Johnstown, Pa.

### A BAPTISM IN YOYONNAX, FRANCE.

Just above the town of Yoyonnax the mountain range is sharply divided by a wedge-like ravine, through which flows a small brook, fed from the springs above. Near the mouth of the ravine is an old mill whose waterpower comes from a dam some distance above. It was at the mouth of the dam, just below the old-fashioned stone flood-gate in the race, where a most impressive baptism took place on Sunday morning, Sept. 25.

The applicant, Bro. Morino, an Italian by birth, and an earnest seeker after truth, has been in Yoyonnax nearly a year, and some time since asked for baptism. Our dear Bro. Pellet could have baptized him, but desired him to wait, for he wanted an example of baptism by an American brother, as he never saw the rite performed by one of them.

On the one side of the narrow race was the rocky cliff of the mountainside; on the other a very narrow bank, on which stood Eld. David Hollinger and wife, of Greenville, Ohio; Eld. A. B. Barnhart, of Hagerstown, Maryland; Eld. W. R. Miller and his grandson, "little Norman," of Chicago; Brother and Sister Pellet, our missionaries in France, the applicant, and ourselves. Bro. Pellet interpreted the whole way through. The applicant was asked concerning the doctrines of the church, Matt. 18 was read and assented to, and then, in the warm sunlight of the morning hour, the little company knelt and prayed,—prayed not only for the needed blessing for the moment, but for the greater blessing which all France is so greatly standing in need of. Into the crystal waters the applicant was then led, and there, so quietly, so impressively, was the ceremony performed that every one was weeping when it was over.

A fifteen-minute walk brought us back to the home of Bro. Pellet, where a change of clothing was made, and we at once went to the mission house to attend Sunday-school. The public schools had holidays, so the attendance was only fifteen children, while the Sunday before it was twenty-nine. The special committee, sent to this church to look into some complaints, reported to the church that the evidence was not sufficient to sustain the charges, and this closed their work. At three o'clock a meeting was held, at which some sixty earnest fathers, mothers and their children, who attend meetings at this place, listened to short talks by three of the brethren. The meeting then closed and nearly all followed the party to the train, where farewells were said.

Bro. W. R. Miller had wired his party in Geneva to wait until Tuesday morning to resume their journey. His purpose was that Brother and Sister Pellet should go along to Geneva and spend a day with them. So it was that at Brother Ralph Miller's room, in the hotel, all the Palestine party met Brother and Sister Pellet, and we had a blessed meeting indeed. It opened with "Blest be the tie that binds." While some wept, others sang. Bro. J. F. Souders led in prayer. Then the Committee from Yoyonnax recounted some of the trials and persecutions which our Brother and Sister Pellet had endured, while every one sat with tear-filled eyes, listening in sympathy for them. The story of real persecution cannot help but call forth the deepest interest. "Precious promises" were repeated by about every one present and we fell on our knees in broken-hearted prayer. A dozen or more prayed,—prayed for our brother and sister, for the children in their Sunday-school, for the homes interested and which had been visited, for their enemies, for France, which so much needs the Gospel. The Lord of the harvest was earnestly besought to put it into the heart of some brother and sister in America to offer themselves, just now, for that field.

The meeting closed with expressions of deepest gratitude for such a blessing, but the Lord had still more in store for us. Bro. Ralph Miller expressed a deep wish that we might have a communion, and at once that was promised. Two started out to find a suitable place and that evening, at seven, a company of twenty-one brethren and sisters marched across Geneva to a hall consecrated to religious services only, where "all things were ready" after the manner the churches at home celebrate the ordinances, and gathered around the Lord's table. The notice was short, but seven of the members in Geneva were able to attend also.

Little did any of those around the table think in the morning, when they awoke, what was in store from the



Lord that day for them. The feast meant much to the Palestine party, so much to your brother and sister who have been in Europe since July 1, and so much more to our Brother and Sister Pellet and the others who were with us. Thirteen sisters and fifteen brethren gathered around the tables. At the close the communion bread was pushed aside, and in the same plate an offering of Francs 80.45 (\$16.09) was made to the industrial work at Oyonnax, so much in need of help just now.

Who will go and help in Oyonnax? It is a ripe field, with many sheaves to be gathered in. Its unfortunate past was enough to destroy the mission, but instead it has grown. They do need help, however. Who will come to this field? Dear old Bro. Barnhart said at the station, "Give me back just one-half of my life and the Board would have no trouble in finding a man for this place." Who will go? Where is the brother and sister who will answer this call, saying, "Here am I, send me, send me?"

From a letter just received from Vannenberg, Sweden, we learn that at a recent love feast three more were baptized and two called to the ministry. This letter is mailed from Rome, Oct. 3. All members of the Miller party are well. The Pilgrims, Galen B. Royer and Wife.

### Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

#### ALABAMA.

**Fruitdale** church met in council Oct. 9. No elder being present, Bro. M. Wine acted as moderator. Farmers' Unions and other secret societies, here in the South, are so numerous and strong that it seems almost impossible to keep them out of the church. We think if we had a good resident elder with us all the time, it would not be so hard to alter clear of such things. Our love feast, which we usually hold in October, was postponed until a later date, with the hope that visiting elders might be with us in the near future. We think of having a council in November. Bro. and Sister were stored to fellowship Aug. 14. Our mission Sunday-school is still going on, and we hope that much good may be done to the Master's cause in this part of the vineyard.—F. M. White, Fruitdale, Ala., Oct. 18.

#### CALIFORNIA.

**Long Beach.**—The congregation at this place had the pleasure of listening to two instructive and inspiring sermons on Sunday, Oct. 16, delivered by Bro. George F. Chamberlain, of Covina, Cal. Oct. 23 our Sunday-school will hold rally day exercises. One letter of membership was granted recently, and one of our brethren has passed to his reward. The loss of members in a small congregation is keenly felt. May others come to fill the vacancies. Overholtzer, 1645 East Second St., Long Beach, Cal. Oct. 18.

**Patterson.**—Our Sunday-school has more than doubled in number. Our attendance is from sixteen to nineteen. We have preaching services every two weeks, at 7:30. Each alternate Sunday afternoon we meet at the home of the writer for song services. We use for "Pleasant of the Wheat" and find it a good book. I am glad to know that other members are thinking of locating with us in the spring. We feel sure they can find no better place in the State. We would ask all of our members to consider this place before locating elsewhere in the State.—W. F. Haynes, Box 111, Patterson, Cal., Oct. 18.

#### CANADA.

**Battle Creek.**—This newly-organized church met in council Oct. 15. All the business that came before the meeting was pleasantly and satisfactorily adjusted. We surely feel that the good Spirit was with us. We decided to hold our love feast Nov. 12 and 13. Our Sunday-school and young people's meetings are still growing in interest.—Mrs. Maria L. Swihart, Kalvinhurst, via Maple Creek, Sask., Can., Oct. 17.

#### COLORADO.

**Arriba.**—The love feast at Arriba, Colo., announced for Oct. 22, has been postponed indefinitely.—Mrs. E. J. Stambaugh, Arriba, Colo., Oct. 16.

**McCune.**—This church met Oct. 15, with our elder in charge. We elected officers for the coming year. Eld. W. D. Harris was chosen as our elder, Bro. L. H. Cline, secretary, Sister Maggie Harris and Sister Lola Amos, choristers. The writer was chosen Messenger correspondent.—Elsie Harris, McCune, Colo., Oct. 15.

#### IDAHO.

**Clearwater.**—We met in council Oct. 15, with Bro. Sherman Stookey as moderator. We decided to hold a series of meetings this fall or winter, providing a minister can be secured. The time of the meetings is to be decided by the minister who will hold the meetings for us. As our presiding minister is thinking of leaving, we would be pleased to get help from any one who would like to change location. We need more earnest workers. We have Sunday-school every Sunday at 10 A. M.; Christian Workers' Meeting, every Sunday evening, and preaching services every two weeks.—Mollie Harlacher, Lenore, Idaho, Oct. 17.

**Nespeper.**—We had another very enjoyable communion service. A large number surrounded the communion tables, varying in age from twenty years. Good interest was manifested and a deep spiritual feeling prevailed during the services. After Sunday-school exercises, Bro. Iven Jorgans and wife were installed in the deacon's office. Bro. M. Chick officiated during these meetings.—William H. Lichty, Nespeper, Idaho, Oct. 18.

#### ILLINOIS.

**Astoria.**—Bro. Chas. M. Yearout, of Morrill, Kans., conducted a two weeks' revival at the Walnut house, closing Oct. 9. The earnest gospel truths preached by Bro. Yearout will be long remembered.—Ray A. Rohrbach, R. D. 2, Box 13, Browning, Ill., Oct. 16.

**Blue Midge.**—Last Sunday night, after our regular preaching services, an invitation was given and four—a mother and three children—came forward for baptism. Our help was restored. Others were almost persuaded to come. The members here are wide-awake, for which we praise God.—Luella Burton, Mansfield, Ill., Oct. 18.

**Chicago** (Hastings Street Church).—We record with much gratitude to our Heavenly Father the success of our revival meetings. Bro. Wm. Howe preached his closing sermon on Thursday evening, the last of a series of most interesting and helpful discourses. During the meetings fourteen souls put on Christ in baptism. Our last love feast, held Sunday, Oct. 9, was well attended and served not only as a spiritual refreshing but did much to foster zeal and more consecrated effort in behalf of the unsaved.—J. E. E. B. Hastings St., Chicago, Ill., Oct. 24.

**Mount Vernon.**—Bro. Utery held services for us at the writer's residence, yesterday, Oct. 16. One was baptized. One sister was anointed. Mt. Vernon is a place of about 10,000 inhabitants, and would be a splendid place for a mission of

the Brethren, as our nearest church is eighteen miles from here. A young minister, who could devote some time to the cause of saving souls for Christ, might do a good work here.—M. D. Hershey, Mt. Vernon, Ill., Oct. 17.

**Mulberry Grove** church has been much edified and strengthened by a series of five love feasts held by Bro. Virgil C. Pinnell. The meetings began Sept. 18 and closed Oct. 5. An aged man united with the church. We also enjoyed having Bro. H. L. Young, of Elgin, with us, to lead the song service.—Mrs. N. E. Lilligh, Mulberry Grove, Ill., Oct. 18.

**Salem** church met for love feast services Oct. 15. Our elder, Bro. G. W. Miller, officiated. Bro. S. S. Pouts was with us also. While our number was small, yet we had an attentive audience larger than usual. Bro. Miller gave us two very interesting sermons. On Sunday evening we also had Christian Workers' Meeting.—Jacob Hershberger, Salem, Ill., Oct. 21.

**Waddams Grove.**—Oct. 8 Eld. Israel Cripe, of Mount Carroll, Ill., began a short series of meetings at the Lonsdale house, which closed on Sunday evening, Oct. 16. He preached plain Gospel sermons, which were much appreciated. Our love feast was held Oct. 15 and 16. Ministering brethren present were our presiding elder, P. R. Keltner, Eld. Samuel Badger, of the Panther Creek church, Iowa, and the brethren from the Yellow Creek church, about one hundred and ten communion. A large number of young members were at the tables. Eld. Badger officiated. Bro. David Rittenhouse and wife, of Washington, Iowa, were also here. They had not been here for the fifty years. Sister Rittenhouse is one of Bro. Michael Reber's daughters, at whose home the Annual Meeting was held in this church, in 1866. Sister Anna Sheaffer, of Iowa, was here, visiting her aged mother, Sister Leah Royer. Bro. W. G. Elsenbise expects to move to Lena in the near future. The young people expect to have a temperance program at the Lonsdale house, Nov. 6. The weather was all that could be desired during the meetings.—Clark Myers, Waddams Grove, Ill., Oct. 21.

#### INDIANA.

**Arcadia.**—We held our council meeting Oct. 13. Bro. Joseph Spitzer gave us a very interesting talk. He has been preaching for us every evening for two weeks. One sister was added to our number. Our meetings closed Oct. 16, with a well-filled house.—Daisy Smetzer, R. D. 16, Arcadia, Ind., Oct. 19.

**Bel River.**—We held our love feast Oct. 15. The attendance was large. Bro. Ira Kreider officiated. Bro. Samuel Smetzer was elected Sunday-school superintendent. Bro. Westhouse. We expect Bro. Daniel Wyson to hold a series of meetings for us at the West house, beginning about the first of December.—Mary E. Miller, North Manchester, Ind., Oct. 20.

**Kewanee.**—We held our love feast and had a very good meeting, the interest was good. Twenty-seven communion. Bro. Frank Henricks, of Plymouth, officiated. One has been baptized since my last report.—W. Wilfert, R. D. 1, Box 11, Delong, Ind., Oct. 18.

**Lower Fall Creek** church met in council Oct. 15, at 2 P. M. Our elder not being present, Bro. Hopps presided. Two letters were granted. Sister Grace Krall was chosen to represent our church at the District Meeting. On account of Sister Laura Coville being ill, the writer was chosen as church correspondent.—Wretha Krall, R. D. 42, Pendleton, Ind., Oct. 17.

**Flue Creek.**—At our love feast, held Oct. 15, about three hundred and eighty surrounded the Lord's tables. Bro. H. W. Bledsoe, of Indiana, officiated. The interest was good. The congregations were with us. On Sunday morning they gave us good talks on the Sunday-school lesson, after which Bro. Kriehbaum preached an excellent sermon. Some of the ministers and brethren and sisters met at the home of Lloyd Smetzer. This brother, which was very much appreciated, were received into the church by baptism. Bro. Jacob Hildebrand officiated.—M. S. Morris, R. D. 1, Walkertown, Ind., Oct. 21.

**Pleasant Valley.**—Our love feast was held Oct. 15. Bro. A. C. Young, of Indiana, officiated. The brethren used the privilege of breaking the bread and passing the cup, as granted them by the Annual Meeting. Brethren William Minnich, F. Cordier, and others, were present. Bro. A. C. Young gave an illustrated talk to the children on Sunday morning, following the love feast, which was very much appreciated. Both old and young.—Ollie Mikeseil, Union City, Ind., Oct. 19.

**Poplar Grove.**—We met in council Oct. 20. Eld. S. W. Blocher presiding. After devotional exercises, conducted by Bro. Dorsey Hodgen, who is laboring with us in a series of meetings, the business of the council was transacted. The love feast was received. The visiting brethren brought in a favorable report. Our love feast will be held Oct. 29, at 10 A. M. Our members are being strengthened by the meetings, now in progress.—W. B. Dickey, R. D. 40, Union City, Ind., Oct. 20.

**Sugar Creek** church met in council Oct. 15, at 10 A. M. A good deal of interest was manifested. Forty-eight sisters and thirty-two brethren communion. A number of the home brethren could not be accommodated at the Lord's tables. Ministering brethren present were Bro. A. B. Barnhart, of Iowa, J. C. Rodgers, and J. W. Norris. The latter officiated. The Sunday following, Bro. George Misher, of Cambridge, Nebr., came to assist us in a series of meetings. Sister Effie Tuttle and Sister Edna Rattner are having charge of the song services.—Lori Huffman, Warsaw, Ind., Oct. 18.

**Sugar Creek.**—We held our love feast Oct. 8. About one hundred and thirty members surrounded the Lord's tables. Bro. J. D. Rife officiated. We had a very interesting meeting. One came out on the Lord's side. Our elder, Bro. D. M. Bollinger, was not able to be with us. He has been very sick, but is better at this writing.—Mrs. Blanche Arnett, R. D. 2, South Whitley, Ind., Oct. 17.

**West Goshen.**—We enjoyed a splendid communion meeting. The sisters engaged in breaking the bread and passing the cup. This was one of the best spiritual meetings we have attended. The sisters felt at home when they could worship the same as the brethren.—J. H. Miller, Goshen, Ind., Oct. 20.

**Yellow Creek** church held her communion Oct. 14. Bro. H. W. Kriehbaum, of South Bend, Ind., officiated. About two hundred members communion. A large number of visiting brethren were with us, and we had a very good meeting. The following morning a choice was held for a minister. Bro. Harvey W. Schaefer was elected. Bro. I. S. Burns was ordained to the eldership. Bro. Cleo Nunn, of Indiana, was installed as deacons. Our children's meeting, appointed for Oct. 16, was postponed indefinitely.—Irvin Miller, R. D. 5, Goshen, Ind., Oct. 18.

#### IOWA.

**Coon River.**—Bro. Buckingham closed a series of meetings at Yale Oct. 14. The attendance and interest continued unabated to the close. One young sister was restored. The church was edified and strengthened, and we think that some are counting the cost. Bro. Buckingham is an earnest and able speaker, and we hope his labors will bring forth good fruit. Our love feast, Oct. 15 and 16, was well attended. The ministerial assistance was ample; the preaching spiritual and uplifting. Bro. Buckingham officiated. Bro. D. W. Wise conducted a series of meetings at Bagley, Dec. 4. He is a strong and powerful speaker, and his preaching is a doctrine once delivered to the saints. It is a great comfort to the old veterans, to see capable, strong young men raised up to carry on the work, which we, by reason of age and infirmity, are unable to do. Our Sunday-school superintendent arranged for a children's meeting on Sunday, instead of the regular lesson. It was conducted by Bro. Buckingham, assisted by Brethren Spurgeon and Stine, of the Panther Creek

church. A collection of nearly \$25 was taken for the Chicago Sunday-school Extension work.—J. D. Haughtlin, Pa-nora, Iowa, Oct. 17.

**English River.**—Oct. 1 Eld. W. E. West, of Ankeny, Iowa, came among us, and next day, immediately after our love feast, commenced preaching the Word with power. He labored each night, and also gave us some day meetings, preaching twenty-four sermons in all. As an immediate result several have been baptized into the Kingdom of God, and the whole place is in a state of religious excitement. One has been received by letter. These are all in their teens, some of them only about twelve years old. All are from the ranks of the Sunday-school. The weather, roads, and attendance, were most excellent throughout the meetings. Bro. West, while here, visited in over sixty homes.—Peter Brower, South English, Iowa, Oct. 20.

**Marshalltown.**—Oct. 1 Bro. Ellis F. Caslow, of Yale, Iowa, began a series of meetings at this place. The meetings continued until the 16th. Good interest was manifested and many deep impressions were made. Some were persuaded to come to Christ, but were hindered by those who should have encouraged them. On the evening of the 15th we held a very spiritual love feast.—Mary E. Wheeler, Marshalltown, Iowa, Oct. 18.

**Greene.**—Since our last report, Bro. J. S. Zimmerman, our District Sunday-school Secretary, held a Sunday-school Meeting for us, which was very instructive. He also gave us a very good sermon, which was much appreciated by all. Eld. W. H. Elkenberry, of Barnum, Minn., came here Oct. 1, attended the District Meeting and remained with us until after the love feast, held on the 15th. He delivered eight very instructive sermons. Our feast was well represented by membership and visitors. Bro. Wm. H. Elkenberry, of Ankeny, Iowa, was here, with Bro. H. Pyle and J. L. Sutter. The sisters, for the first time, engaged in breaking the bread and passing the cup of communion.—J. F. Elkenberry, Greene, Iowa, Oct. 18.

**Prairie City.**—Our love feast of Oct. 8 was a very enjoyable one. Several were present from adjoining churches. Bro. A. C. Snowberger, of Des Moines, Iowa, officiated. The sisters availed themselves of the opportunity of breaking the bread and passing the cup. The meeting was deeply spiritual. Bro. Snowberger, Brethren Snowberger, and Bro. H. Pyle, of Ankeny, Iowa, gave short talks during the services, which were very impressive. We had a business meeting at three o'clock in the afternoon, when two ministers were elected.—Brethren Bonnie Buckingham and James Boyer. They also were duly installed. Bro. Harvey Royer, of Dallas Center, Iowa, preached for us at eleven o'clock on Sunday morning. Bro. Samuel Goughnour preached in the evening from Matt. 28: 13—a text which is seldom preached. He held out much hope to our people. Bro. Wm. H. Pyle had a temperance sermon by our elder, Bro. W. W. Brubaker. We also rendered a temperance program during the sermon. A collection of over ten dollars was taken, which was forwarded to the Temperance Committee. Bro. W. I. Buckingham has been at Yale, Iowa, holding meetings. He expects him home soon and will be glad to have him with us again.—Jennie Alexander, R. D. 2, Monroe, Iowa, Oct. 17.

#### KANSAS.

**Independence.**—Our church is enjoying some spiritual meetings. Bro. James Hardy, of Kansas City, has been with us since Oct. 2. Six have been baptized, one is awaiting the rite, and two are to be reinstated. Others have expressed their desire to unite with the people of God. Bro. Hardy is an able speaker and preaches Bible doctrine. He is doing a good work among us. Our meetings will continue through this week.—Pella Carson, R. D. 2, Box 8, Independence, Kans., Oct. 20.

**Rock Creek.**—This church met in council Sept. 27, the writer presiding. The report of the annual visit was made and all business passed off pleasantly. We held our love feast Oct. 9. Forty-eight communion. Eld. R. A. Yoder of Ankeny, Iowa, officiated. Bro. Amos Leedy, of South St. Joseph, Mo., began meetings at this place and closed on the 14th with one accession. We would be pleased to have a minister locate among us.—J. J. Hoover, Sabetha, Kans., Oct. 20.

**Rock Creek.**—Oct. 3 Bro. A. Leedy, of St. Joseph, Mo., began a series of meetings for us here. The meetings were very lively. One soul was added by baptism. Oct. 8 we held our love feast. About fifty surrounded the Lord's tables. Our meetings closed Oct. 14 with good interest and attention.—Frank Hoover, Sabetha, Kans., Oct. 18.

**Brookville.**—This church has just closed a very spiritual series of meetings, conducted by Bro. N. E. Baker, which resulted in the conversion of four. Many others are near the fold, and the members are much encouraged and strengthened. The love feast was held on Saturday evening. About sixty members surrounded the tables. The tables were well supplied by the home ministers. Just previous to the preaching, each evening, Bro. Baker conducted a thirty-minute Bible class, which proved very beneficial. The sisters decided to adopt the method of passing the emblems as granted by the Annual Meeting. We felt sorry at the thought of having to part with Bro. Baker, but our united prayers go with him as he goes to other fields of labor.—Lizzie Quakenbush, Madison, Kans., Oct. 17.

#### MARYLAND.

**Beaverdam** church held her annual love feast Oct. 15. Owing to the beautiful weather the attendance was a large attendance, with the best of order. The adjoining congregations were well represented. Prof. W. B. Yount, of Blue Ridge College, officiated. On Sunday Prof. J. J. John, of the same College, gave us an interesting sermon. The love feast was attended by about thirty. Previous to our love feast nine were added to the church. Nov. 19 Bro. Lightner, of Gettysburg, will be with us to start a series of meetings.—Edith L. Potts, Johnsville, Md., Oct. 20.

**Brownsville.**—Our love feast at this place was held Oct. 8. It was not so largely attended as some of our former meetings. Very few members from other congregations were present on account of the rainy weather. However, the home church membership was well represented. About three hundred members communion. Bro. A. B. Barnhart presided over the entire meeting. Bro. D. A. Anthony officiated. Our elder, Bro. A. B. Barnhart, being absent, our assistant elder, Bro. Caleb Long, presided. Bro. J. E. Otto preached an interesting sermon to a large congregation on Sunday morning. Bro. Kestel, of Ga. and Md., Oct. 16.

**Easton.**—I am engaged in a series of meetings in the Peach Blossom church, on the Eastern Shore of Maryland. The meetings began Oct. 9, and we expect to continue until the evening of Oct. 23. The meetings are of a deep spiritual character, and good interest is manifested.—John F. Kahler, Easton, Md., Oct. 17.

**Meadow Branch.**—Bro. A. P. Snader earnestly labored with us in a series of meetings for the past two weeks. One person was baptized. The meetings were very interesting. About four hundred communion at our love feast, held on the 15th. Bro. Albert Hollinger officiated. Brethren C. D. Bousack, John W. Wright, E. S. Fox and J. Walter Engler were also present, and assisted in the services. Bro. Snader has been appointed as Messenger agent.—W. E. Roop, Westminster, Md., Oct. 18.

**New Windsor.**—Our series of meetings, conducted by Eld. Charles D. Bousack, began Oct. 2, and closed on the 18th with a full house. The attendance was fairly good. The first week we had a good increase until the close.—Eliza J. Engler, New Windsor, Md., Oct. 19.

**Pleasant View.**—This church, a part of the Brownsville congregation, Frederick Co., Md., expects to have Eld. F. P. Glade, of Maryland, conduct a series of meetings, commencing Nov. 5. Since our last report six have united with the church. All of them were Sunday-school scholars, except one.—Bertha Bowls, Burkettsville, Md., Oct. 18.



**Ridgely.**—Our church met in council Oct. 19. Our elder, Bro. S. K. Pike, presided. Eld. Christian Krubel was also with us. Much business was before the meeting, which was pleasantly dissolved. Our Sunday-school was reorganized. Bro. J. P. Holsinger was chosen superintendent. Bro. H. R. Holsinger is president of our Christian Workers' Meeting. Bro. S. K. Pike was elected in charge for another year. The monthly missionary collections by the Sunday-school, for the last nine months, amount to \$38.21. The money is to be used for World-wide Missions. The church collections of \$57.33 are to be placed in the Workers' Mission Fund. Our love feast is to be held Nov. 27.—Deborah King, Ridgely, Md., Oct. 20.

#### MICHIGAN.

**Coleman church** met in council Oct. 15, at the home of Bro. Perry Arnold. Elders Perry McKimmy and Geo. Stone were with us. Eld. McKimmy presided. Four letters were received and two were granted. Our membership is now 24. Our love feast was held on the evening of the 15th. Many visiting members were with us. Eld. Stone preached for us on Sunday morning and Eld. McKimmy in the evening. One applied for baptism, and will be baptized next Sunday. Our Sunday-school hour was taken up by talks from visiting members on the subject of the judgment and the separation that will take place at that time. Eld. Stone was selected as elder, with Sister Christa Ward as secretary.—Forest R. Riley, Loomis, Mich., Oct. 17.

**Riverside church** met in council Oct. 15, with our elder, Bro. C. L. Wilkins, presiding. One letter of membership was received. Sister Myrtle Mochel was chosen as a member of the Christian Workers' Committee for nine months. Our elder remained over Sunday and preached for us on Saturday evening. On Sunday morning and evening Bro. John Zuck, of Clarence, Iowa, preached to very attentive audiences. On Sunday afternoon and evening Bro. Zuck was preaching along with good interest.—J. E. Morpew, McBain, Mich., Oct. 18.

#### MINNESOTA.

**Worthington.**—We held our love feast Oct. 15, which was a very pleasant and spiritual one. Bro. Joshua Schechter officiated. Quite a number of visiting members were with us. Our visiting minister, Bro. Eddy, and wife, of Woodstock, Minn., were present. Sunday morning we had children's meeting in the place of Sunday-school, after which Bro. Eddy gave us a good discourse. He also preached for us Sunday evening.—Minnie Schechter, R. D. 5, Worthington, Minn., Oct. 21.

#### MISSOURI.

**Carthage.**—A blessed season of refreshing has been enjoyed by this church. Last night, Oct. 16, a most stirring sermon closed the meetings conducted by Eld. Moses. For depth of feeling and spiritual strength the series of meetings at Carthage will have a lasting record. Feelings of love and Christian fellowship have been revived.—J. L. Switzer, Carthage, Mo., Oct. 17.

**Mineral Creek.**—We held our love feast Oct. 19. Quite a number of members from the surrounding churches were with us. Eld. Jesse Mohler, of Warrensburg, officiated. We had a good meeting. Our series of meetings has closed. With the help of Bro. J. J. Yoder, of McPherson, Kans., we had a most interesting three weeks' meeting. We feel much encouraged. Four united with the church by baptism. We expect to begin our Young People's Meeting again, and are making arrangements for a Bible Normal and singing class to be conducted early in the fall or winter.—Zilpha Campbell, Leeton, Mo., Oct. 21.

**Rockingham church** held a love feast Oct. 15. About one hundred and fifteen members communed. Visiting ministers were Brethren J. E. Ellenberger, John Mason, Virgil C. Fennell and Walter Mason. Bro. Ellenberger officiated.—Vera Rodabaugh, Stet, Mo., Oct. 17.

**Stet.**—The Committee of Arrangements for the Annual Meeting of 1911 has decided on St. Joseph, Mo., as the location for the Conference. The Convention Committee of the city has accepted our proposition and is anxious to do its part to make the meeting a success.—E. G. Rodabaugh, Stet, Mo., Oct. 17.

**Wakonda church** met in council Sept. 9. The members were all reported to be at peace and united. One letter was granted. Sept. 22 Bro. E. M. Aulburn, of Beloit, Neb., visited. Bible School began a series of meetings, which closed Oct. 13. Twenty-six were baptized and one reclaimed. The members feel very much encouraged and strengthened. We had our love feast at the close of our meetings. About one hundred and twenty-five surrounded the Lord's table.—M. P. Hollar, R. D. 3, Hardin, Mo., Oct. 17.

#### NEBRASKA.

**Glen Rock.**—Our church met in council Oct. 8, with our elder, Bro. G. W. Ellenberger, presiding. We elected as officers for the coming year, Bro. M. L. Collins, clerk; Sister D. Belle Dickerson, correspondent; Bro. L. C. O'Neal, treasurer; Sister C. O'Neal, collector; Sister Laura Bridge, organist; Sister C. O'Neal, secretary. Sister Laura Bridge, our visiting minister, Bro. Ellenberger was our delegate to District Meeting, and Bro. M. L. Collins our Sunday-school representative. We decided to hold our love feast Oct. 29, and also have one week's meetings prior to the feast.—D. Belle Dickerson, R. D. 1, Auburn, Nebr., Oct. 19.

**Junata.**—We met in council Sept. 23, with our elder, Bro. C. P. Harglerod, presiding. One letter was granted. Six letters have been received since our previous council. Bro. Harglerod was chosen as delegate to District Meeting. The church decided that our present Sunday-school officers serve for another year, that our present superintendent, Eld. Noah Fisher has charge of the work at this place, and we have the pleasure of hearing two inspiring sermons each Lord's Day. For the information of many interested friends I am glad to state that Sister Fisher's health is improving.—Mary Liveringhouse, Junata, Nebr., Oct. 14.

**Logan Grove.**—Our church met in council Sept. 23, with our elder, Bro. Levi Snell, presiding. We had a good meeting and much business was disposed of. We took up a collection of \$5.00 for home mission work. Bro. Snell held meetings for one week. The attendance was good. We have no regular preacher, though we have Sunday-school regularly. We are greatly in need of a minister, for there is a grand need to be done for the Master at this place.—Ingabue Andrews, Gandy, Nebr., Oct. 17.

**Octavia.**—We expect to begin a series of meetings Nov. 6, with Bro. C. B. Smith conducting the meetings. Our love feast will be on Monday evening, Nov. 7.—Lillian R. Keller, Octavia, Nebr., Oct. 22.

#### NORTH DAKOTA.

**Berthold.**—I stated in my last report that Bro. E. S. Petry was our superintendent, but as the vote was not unanimous I decided to elect him Bro. Petry and Sister Lulu Miller as superintendents. The work here is moving along nicely.—Allie M. Petry, Berthold, N. Dak., Oct. 18.

**Bowbells.**—Our church met in council, with our elder, Bro. J. C. Forney, presiding. He was assisted by Eld. B. B. Both of them are of Keweenaw, Minn. Officers were elected for the ensuing year. Bro. J. C. Forney was re-elected to continue the oversight of this church. The church held an election for a deacon. The lot fell on Bro. W. H. Sink. He and his wife were duly installed.—P. A. Miller, R. D. 2, Box 18, Bowbells, N. Dak., Oct. 17.

**Joint Temperance Meeting.**—Quite a number of the members from the Egeland, Snider Lake and Rock Lake churches, and many friends, enjoyed a joint temperance meeting in a hall at Rock Lake Oct. 10. The program consisted of talks on various phases of the temperance question, declamations, orations, quartets, etc. A similar meeting was held in the town of Egeland Sept. 11. These meetings were the out-

growth of a similar meeting in the Rock Lake church July 4. H. Brubaker, Ellison, N. Dak., Oct. 18.

**Kelvin.**—Bro. Amos H. Blocher, of York, N. Dak., was with us over Sunday, Oct. 16, and preached two sermons for us. The attendance and attention were good. We are very grateful to the Mission Board, who provides for our needs.—Fred Schroeder, Kelvin, N. Dak., Oct. 18.

#### OHIO.

**Covington.**—Two have been baptized since our last report, —on a principal business day of our town. Since last March over ninety have been received by baptism and by letter. Our Sunday-school, also, shows an increase in attendance that is quite encouraging. The work on our new church building is moving along rapidly.—Oma Karn, Covington, Ohio, Oct. 20.

**Donnels Creek.**—Our love feast at the country house was held Oct. 15, beginning at 10 A. M. About three hundred members surrounded the Lord's tables. Visiting ministers present were Brethren L. J. Rosenberg, Jacob Coppel, A. L. Kieplinger, Noah Cool and Claude Coppel. Bro. Rosenberg officiated. On Sunday morning Bro. Rosenberg conducted the Sunday-school services. Then Bro. Kieplinger gave a short talk to the children, after which we were addressed by the brethren. A collection of \$20.00 was taken for the Rescue Mission Work in Chicago. On Saturday one brother was reclaimed.—Elsie Winget, R. D. 1, Box 173, Springfield, Ohio, Oct. 17.

**Lick Creek.**—Our love feast was held Oct. 1. Bro. J. M. Lair officiated. Many were with us from adjoining churches. About one hundred and seventy-five communed. Our series of meetings, which began Oct. 2, closed on the 16th. Bro. Lair preached seventeen inspiring sermons during his stay with us. Three letters were granted. \$20.00 was taken for our last report.—May St. John, R. D. 3, Bryan, Ohio, Oct. 19.

**Lindow.**—Our love feast, held at Pittsburg on the 16th inst., was largely attended. The weather was ideal. In the absence of visiting elders, Eld. Jesse Stutsman officiated. Following a well-attended children's meeting on Sunday morning, several ministers gave short addresses, after which Bro. Landon West, of Pleasant Hill, devoted a few minutes to a talk in the interest of the suffering Jews of Russia.—Levi Minnich, Greenville, Ohio, Oct. 16.

**Stonewall.**—Our love feast, Oct. 16, was saddened by the news of the death of the wife of our dear elder, Bro. Aaron Coy. Bro. Jno. Smith officiated at our communion. Other brethren assisting in our services were S. A. Blessing, R. C. Davidson and V. E. Wright. Fifty-six members were at attendance at our Sunday-school. The children's meeting, conducted by Bro. S. A. Blessing, was very helpful.—Anna Lesh, R. D. 3, Loveland, Ohio, Oct. 16.

#### OKLAHOMA.

**Monard Valley.**—This church met in council Oct. 13, preparatory to our love feast. Our elder, Bro. J. Appleman, presided. A pleasant report of the annual visit was given. We held our love feast Oct. 14. Bro. N. S. Gripe officiated, assisted by Bro. Joseph Glick. Seventy-five members communed. The meeting was very spiritual and orderly. Our series of meetings closed Oct. 16. Bro. Gripe labored earnestly with us for two weeks, and we feel that much good was done.—E. K. Sanger, Monard, Okla., Oct. 17.

**Red River church** met in council Oct. 13, with Eld. Philmore moderator. One letter was granted. Our Christian Workers' Society was reorganized, by electing Bro. Henry Murphy, president, and Sister Martha Hill, secretary and treasurer. A collection of \$10.00 was taken to meet the current expenses. Our members are uniting their efforts with the churches in the temperance cause, hoping that Oklahoma will go dry again at the November election.—A. R. Cover, Davidson, Okla., Oct. 17.

**Stonewall church** met in council Oct. 6, with our elder, Bro. D. E. Cripe, presiding. The report of the annual visit was made, and all were found to be in the faith. We held our love feast on the 9th. Twenty-four surrounded the Lord's tables. Brother and Sister Wolfe were with us. Bro. Wolfe officiated. This was the first love feast ever held in our churchhouse. Everything passed off very nicely. Some of our members did not get to the feast. Brother and Sister Cingelopen are getting very feeble. We would be glad to have more brethren and sisters taken to our town to live in, and there is a very good country around Stillwater.—J. H. Cox, 222 Duck St., Stillwater, Okla., Oct. 18.

#### OREGON.

**Mohawk Valley.**—We held our love feast Oct. 8. Eld. H. H. Kelm, of Newburg, was with us. Sixteen members communed. Bro. Kelm officiated. The sisters broke the bread and passed the cup for the first time. Bro. Kelm preached in the morning, and at 2 o'clock the brethren on Sunday. He also preached at Marcola in the evening, at eight o'clock Monday evening, at eight o'clock he preached in the church at Mable again, but on account of unfavorable weather we thought it best to close the meetings at that place. Bro. Kelm gave us instructive sermons.—W. H. Pullen, Marcola, Oregon, Oct. 12.

#### PENNSYLVANIA.

**Brothers Valley.**—Our church met in council Oct. 8. Eld. D. H. Walker presided. One letter of membership was received. Our love feast was held Oct. 16. Eld. S. H. Miller officiated. It was well attended. Three were added to the church by baptism and one reclaimed since our last report.—J. C. Reiman, Berlin, Pa., Oct. 18.

**Codorus.**—Eld. J. M. Mohler began a series of meetings Oct. 1, continuing each evening until Oct. 15. The attendance was good. Excellent attention was given to the intensely interesting sermons. During the progress of the meetings six were baptized. The meetings will be continued indefinitely at the Codorus house.—Michael Markey, R. D. 3, York, Pa., Oct. 19.

**Ephrata.**—We held our love feast the 15th inst. Bro. D. L. Miller, of Mount Morris, Ill., Brethren S. H. Hertzler and Mohler, from Elizabethtown, Pa., and others, were with us. Over two hundred members communed. Brethren D. L. Miller and Mohler were with us two very interesting sermons on Sunday, which were enjoyed by large and attentive audiences. He also gave us a talk on Bible Lands on Monday morning. A series of meetings will begin Oct. 22. Eld. Keller, Ephrata, Pa., Oct. 17.

**Fairview.**—Our love feast was well attended. Our elder, Hiram Gible, was with us. Eld. D. M. Eshelman officiated. Among other brethren that came to us was Eld. D. L. Miller. His sermon was heard by him with us, and were much encouraged.—Elmer H. Halsey, R. D. 3, Manheim, Pa., Oct. 15.

**Georges Creek.**—We met in council Oct. 1, with Eld. Jasper Barnhouse presiding, preparatory to our love feast. On Oct. 2, Bro. Barnhouse remained and preached for us in the evening. Bro. E. T. Pike, of Oakland, Md., came to us the following day and preached for us each evening during the week. Our love feast was well attended. At that time there were 100 members present. Bro. William A. Townsend and an election here was held. Bro. Pike preached seven sermons for us. Four have been baptized and one is awaiting the rite.—William Playford Helmick, R. D. 15, Box 22, Masontown, Pa., Oct. 19.

**Ham Hope.**—Bro. S. P. Zimmerman has been conducting meetings at this place the past week. The meetings closed with a love feast Oct. 16. One came out on the Lord's side. Bro. D. R. Berkey came to his assistance in the afternoon, preaching the examination sermon. Eld. Keller officiated at the feast. Twenty-nine members communed. The weather being fair,

the church was filled to overflowing. We could not even give standing room to all present.—Amelia Kitchen, Mahaffey, Pa., Oct. 17.

**Greensburg.**—Bro. Daniel Clapper, of Meyersdale, Pa., conducted an interesting series of meetings here from Sept. 25 to Oct. 9. Five were gathered into the fold by baptism. There are few in number here in Greensburg, but we feel strengthened.—Sallie Y. Bolton, Greensburg, Pa., Oct. 19.

**Harrisburg.**—West End Mission Sunday-school, Seventh and Maple Streets.—One of the most interesting Sunday-school sessions in the history of the mission was held Oct. 9, when we observed our harvest home and rally day services. A special program of choruses, recitations and class exercises was presented. Addresses were given by Brethren Martin and Wilder, and by our superintendent, Bro. H. Maugans. An offering of fruit was sent to the "Children's Industrial Home," and one of jellies and canned goods to the City Hospital.—W. O. Maugans, 2005 Seventh Street, Harrisburg, Pa., Oct. 14.

**Hill Valley.**—We held our love feast Oct. 15. In the afternoon preceding the communion one was baptized. About one hundred and seventy members surrounded the Lord's tables, and the church could not hold the onlookers. Bro. B. F. Rank, of Altoona, Pa., and Bro. John Mellett, of Pleasant Ridge, Pa., were with us also. Our home ministers were all able to be with us during the services. We had a pleasant love feast. On Sunday morning Bro. B. F. Rank gave us a good sermon. Our church here feels much strengthened and encouraged spiritually.—M. P. Rohrer, Shilbury, Pa., Oct. 16.

**Holidaysburg.**—We met in council Oct. 1, with Bro. W. N. Hoover presiding. At this meeting it was decided to have our first love feast on Sunday evening, Nov. 6. Bro. James A. Sell, of our neighboring congregation, has consented to be present at this meeting to assist in the services.—Rosa Rice, Holidaysburg, Pa., Oct. 24.

**Ligonier.**—Our council and love feast of Oct. 15 and 16 passed off pleasantly, under the direction of our elder, Bro. P. J. Blough. Bro. Mahlon Brougher and Bro. J. W. Sanner assisted at the love feast. The sisters broke the bread and passed the cup for the first time. All seemed to enjoy it better than the old way. About thirty surrounded the Lord's table.—Clare Wolford, R. D. 2, Ligonier, Pa., Oct. 18.

**Lost Creek.**—Our church met in council Oct. 8, preparatory to the love feast. Eld. C. G. Winey presided. One letter of membership was granted. We held our love feast Oct. 15. About one hundred communed. A number of members from a distance were with us. Eld. C. G. Winey, one of our home ministers, officiated. The collection for the India mission amounted to twelve dollars. Bro. Winey gave us a good sermon. Indiana will commence a series of meetings at the Goodville house Oct. 22.—J. B. Frey, R. D. 2, Millintown, Pa., Oct. 18.

**Philadelphia.**—First Church of the Brethren, Dauphin Street, above Third Street, Sept. 25 we had grand rally day exercises. In the morning a short talk by our pastor, and roll call and responses from our different church organizations. In the afternoon we had departmental roll call, from the cradle roll to the adult classes. In the evening the sermon by our pastor was both edifying and helpful to all. We held church council on Tuesday evening, Oct. 11. Eld. J. T. Myers and our pastor, D. W. Kurtz, presided. Two letters of membership received and one granted. Our fall love feast will be Nov. 3, beginning at 7:30 P. M. sharp.—Mrs. Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., Oct. 15.

**Philadelphia.**—(Bethany Mission, 3255 Kensington Avenue).—Sept. 16 we gave our new pastor, Bro. Paul H. Bowman, a reception. The following morning, Oct. 17, many preachers were with us. Bro. M. C. Swigart, D. Webster Kurtz and Bro. Clauser. Each of these brethren gave a short address of welcome. Sister S. B. Croft presided over the meeting. All felt the influence of the Holy Spirit. Many prayers were answered. May God's richest blessings rest upon him, making him a true shepherd, feeding the flock with the Bread of Life. Sept. 23 was rally day. The exercises were appropriate for the occasion. We had a grand rally and good results. The fall love feast will be held on Thanksgiving Day, Nov. 24, beginning at 7:30 P. M.—Mrs. Sallie B. Schnell, 1906 N. Park Avenue, Philadelphia, Pa., Oct. 15.

**Spring Creek.**—We enjoyed a spiritual love feast at the Annville house Oct. 18 and 19. A number of ministers from a distance gave us their service. Eld. D. L. Miller, was also with us over our love feast, and in the evening of the second day gave us a talk on his travels to the Holy Land. Monday evening, Oct. 17, Bro. D. L. Miller preached for us at the Annville house. His subject was "Little Things" (Prov. 20:24). The children's meeting at the Conewago house will be held Oct. 29. A protracted meeting will begin at the same place Nov. 6. The children's meeting at the Palmers house will be held on Sunday, Nov. 13. Lydia B. Gible, Philadelphia, Pa., Oct. 21.

**Sylvan.**—Our love feast is to be held Nov. 4 and 5, beginning at 1:30 P. M., at the Licking Creek house, Washington Co., Md. Two sisters have recently been received by baptism.—Oliver A. Myers, Sylvan, Pa., Oct. 20.

**Upper Dublin.**—Our love feast was held at the Upper Dublin church, Ambler, Pa., on the evening of Oct. 16. Elders Jesse Ziegler and A. L. Grater, with Brethren E. F. Nedrow, B. F. Kittinger and S. F. Myers, were present. Bro. Nedrow gave an earnest talk on 1 Cor. 11, and officiated at the services. (concluded on Page 704.)

### ... CORRESPONDENCE ...

"Write what thou seest, and send it unto the churches."

#### NEBRASKA SUNDAY-SCHOOL INSTITUTE.

The Sunday school Institute of Nebraska, held in the South Beatrice church, Oct. 8 to 10, and conducted by Brethren E. B. Hoff and I. B. Trout, was attended by a large number from over the State, all of the churches being represented. There was a hearty response by the audience at all the sessions, and it was manifest that the Holy Spirit moved the men who taught and opened the hearts of the people, so that it may be said, "And they were all taught of God."

The early song and praise service tuned the audience to the spirit of the occasion, and did much to make the days rich in spiritual fellowship. The "Analysis of Bible Texts," by Eld. Hoff, threw a flood of light on many scriptures not understood before, and gave a new meaning to many that before seemed commonplace.

"Lessons in Prophets" taught us that a prophet is the mouthpiece of God, having not always a message for the future, but often a message for the time and conditions in which they lived.

In the study of "Romans" we saw the eternal purpose of God to save a lost world, and how, being justified through faith in the substitution of Christ, we are saved by obedience, and surrender to the will of God. Studies in



"What Does Christianity Stand for," and "Conversion," were made very practical.

Eld. I. B. Trout on "Church Work" told us that God's kingdom implies his absolute dominion and rule among men. The church, primarily, includes those "called out," and for the purpose of service. The essentials to this service are knowledge, conversion, consecration and sanctification. The church has great problems,—ministerial and educational. Church discipline and revivals are also important questions. These all elicited helpful discussion.

The Sunday-school came in for its share of attention. We were told that work is the great essential of success. Many lines of service are open in the Sunday-school. Its mission,—the link uniting the home and the church," was shown to be of great importance.

Bro. Trout's lectures on "The Conflict of the Early Church with Heathendom" revealed the degraded and debasing character of godless nations. He showed how the Spirit through the teachings and practice of Christianity silently but effectually triumphed over the violent hostility of paganism. Christianity is today, fundamentally, out of harmony with the spirit of the world. "Not by might and power, but by the Spirit of God" will it finally overcome the forces of evil.

Paganism knew only the objective life, Christianity the subjective. The truth, enforced by the Spirit's power, has been and yet is the victory over the world.

The Institute closed with deep interest.

A. D. Sollenberger.

1507 High Street, Beatrice, Nebr., Oct. 10.

### CORNER STONE EXERCISES.

There are days in the history of a church which stand out by themselves,—eventful days from which we date things, and mark them on our calendars. Such a day was Oct. 9, 1910, in the history of the Covington church. For several years there has been a desire for a new church and the encouragement of the past year has stirred the members into action. On Sunday, Oct. 9, the corner stone of the new church was laid with appropriate services.

A feeling of joy and enthusiasm pervaded the Sunday-school. We are much in need of better quarters for our Sunday-school, and all were happy to think that we shall soon have the conveniences we require. Our attendance on Sunday, at Sunday-school, was three hundred and forty-one, and the outlook for future growth is very hopeful indeed. It is a joy to welcome our large classes of young men and young women, as well as the boys and girls in their teens. We are hoping to keep them interested and to train them to be church workers.

Eld. P. B. Fitzwater, dean of the Bible department of the North Manchester College, Ind., preached to a large congregation after Sunday-school. The house was filled to its utmost capacity. The sermon on prayer was so replete with good thoughts that many of us shall never forget the impressions made. Some, at least, resolved to continue in prayer, believing that more things are wrought by prayer than this world dreams of.

At 2:30 in the afternoon, an audience estimated at about three thousand people were assembled at the new church. Our elder, Bro. Jacob Coppock, made the introductory remarks, dwelling much on our trust in God, who alone can bless and consecrate the new church, and give strength and courage to the workers. Eld. Isaac Frantz, of Pleasant Hill, Ohio, then read the twelfth chapter of First Corinthians. The entire congregation joined in singing, "All Hail the Power of Jesus' Name," after which Eld. D. D. Wine led in prayer. Eld. P. H. Beery, one of the building committee, then spoke of the church in Covington, its work in the past and its scope for the future. He expressed our appreciation of the kindly help and sympathy given by the business men of the town, and the cordial good wishes of all. He bade all a hearty welcome to the services of the afternoon, and then he introduced Eld. Fitzwater as the speaker of the hour. In a masterly discourse, Bro. Fitzwater spoke of the sovereignty of God the Father. He said the church originated with God himself; it is not only an organization, but an organism. We should keep in mind that we are all members of a living organism; when one suffers, the whole body suffers; so there should be unity. We must inculcate reverence for God and the church in our teachings today. The church is unlike any other organization in the world. Worldly organizations depend upon some common bond of sympathy, or a community of interests, or a certain standard of culture, as a basis of fraternal feeling. The church, founded by God himself, is a refuge for the poor as well as the rich. The unlettered and ignorant and the man of science enter her open doors together. Last of all the destiny of the church, as the bride of the Lamb, was set forth with thrilling eloquence. The vast audience, many of them standing, listened in breathless attention to this sermon, which so fittingly led up to the laying of the corner stone itself.

The building committee, consisting of Eld. P. H. Beery, E. M. Fox, Harry Fox, S. J. Rudy, and Ora L. Hartle, have been working hard to build us a church suited to the needs of our people. At this juncture they brought the box, sealed and ready for the corner stone.

Sister Flory read from a paper the contents of the box, after which the stone was put in its place. Then Bro. Geo. W. Flory, our pastor, in a few, well-chosen words, declared the corner stone laid. The large audience was then dismissed. All felt that only the most fervent devotion to the cause could have brought forth a program so well-suited to the occasion.

Elizabeth D. Rosenberger.

Covington, Ohio, Oct. 17.

### DISTRICT MEETING OF NORTHERN IOWA, MINNESOTA AND SOUTH DAKOTA.

Tuesday evening, Oct. 4, 1910, the churches met in the South Waterloo church, to begin the work of another District Meeting.

Bro. J. E. Ralston delivered a very inspiring address upon "The Spirit and Fulfillment of Prophecy."

Bro. J. Q. Goughnour, of the District of Middle Iowa, conducted the devotional exercises upon the convening of the Conference.

The following officers were approved to preside at this Conference: Jesse E. Ralston, Moderator; J. Schechter, Jr., Reading Clerk; D. H. Keller, Writing Clerk.

The business of the day was confined largely to the hearing and considering of reports of committees. The sum of \$1,100.00 was appropriated for the support of the Old Folks' Home; \$1,500 is to be raised for the use of the District Mission Board.

Bro. Samuel Fike was reelected a member of the District Mission Board.

Bro. Samuel Bowser will serve on Standing Committee for next year, with Bro. J. E. Ralston as alternate.

Wednesday evening the annual Missionary Meeting was held. Bro. W. J. Barnhart preaching the sermon. The collection amounted to \$367.77.

The spirit of all our meetings was most excellent, the weather ideal, and the hospitality of the Brethren of the South Waterloo church so manifest, that everything was conducive to making this year's Conference one of the best in the history of the District. Much interest was added by the presence of a large number of visiting brethren.

D. H. Keller, Writing Clerk.

Winona, Minn., Oct. 16.

### DEATH OF ELD. JOHN IKENBERRY.

Bro. John Ikenberry was born in Franklin County, Va., Jan. 15, 1836, died at his home in Quinter, Kans., Oct. 8, 1910, aged 74 years, 8 months and 23 days.

He united with the church at the age of eighteen, in the Old Brick congregation, Va., and was for some time the only young member in the congregation. He was elected to the ministry in 1866, and ordained to the eldership in 1880. He was, for many years, one of the able frontier preachers of Kansas and Nebraska. He was the first elder of the Quinter church. He was loved and respected by all, as was shown by the large and sympathetic crowd that attended his funeral. His many sermons and good counsels will long be remembered. While his body is consigned to its resting place, his influence lives on and on.

Bro. Ikenberry was a man of unwavering faith, always confiding in his Heavenly Father. During his long siege of suffering, though afflicted with both blindness and cancer, he patiently endured all. Cancer caused his death, after clinging to him for several years. He always expressed himself as being ready for the change. The last few weeks it seemed as though he almost lived in heaven. Many are prompted to a higher life by the influence of this good man.

Funeral services by the writer, assisted by Elders J. S. Mohler and J. W. Jarboe from the words, "For to me to live is Christ and to die is gain" (Philipp. 1: 2).

Quinter, Kans.

D. A. Crist.

### MINISTERIAL MEETING OF THE NORTH-EASTERN DISTRICT OF OHIO.

The Ministerial Meeting of the Northeastern District of Ohio was held in the Owl Creek church, Ankenytown, Ohio, on Tuesday evening, Oct. 4, and Wednesday, Oct. 5.

Rainy weather caused the attendance to be somewhat smaller than was anticipated. While the failure to fill an assignment on the program is sometimes unavoidable, it is all the more commendable, when a program is carried out with all the speakers present. This part of our meeting was certainly gratifying indeed. Every speaker was present and ready to respond to the call of his name. The discussions were interesting and profitable.

The inclement weather made the work for the brethren, sisters and friends of the Owl Creek church more laborious and disagreeable. Their kindness, however, was certainly appreciated.

We trust that the Spirit of God will lead us all into more active and consecrated service, and if we are willing to be led by him, our reward in this world and the world to come will be ample.

A. F. Shriver, Writing Clerk.

807 Coburn Street, Akron, Ohio, Oct. 10.

## MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

**Crandell-Boone.**—By the undersigned, at the South Los Angeles church, Cal., Sept. 28, 1910, Mr. Orasmus D. Crandell and Lucy E. Boone, both of Elsinore, Cal.—Wm. H. Wertenbaker, 1254 E. Fifth Street, Los Angeles, Cal.

**Harmon-Stoner.**—At the home of the undersigned, Sept. 21, 1910, Mr. Thurman E. Harmon and Sister Iva A. Stoner, both of Bremen, Ohio.—E. B. Bagwell, Bremen, Ohio.

**Larson-Strolo.**—By the undersigned at the home of the bride's parents, Brother and Sister I. H. Strolo, Oct. 5, 1910, Bro. Charles W. Larson and Sister Lottie Strolo, both of Navarre, Kans.—Benj. Forney, Navarre, Kans.

**Miller-Thompson.**—By Eld. Jesse Stutsman, at his home, Oct. 1, 1910, Mr. Boyd Miller, of Darke County, Ohio, and Miss Mina Thompson, of Miami County, Ohio.—Levi Minnich, Greenville, Ohio.

**Wright-Pratt.**—By Rev. Lilly, of the Presbyterian church, at the bride's home, Oct. 9, 1910, Mr. Mack Wright and Sister Amy Pratt, both of Redmond, Oregon.—Mrs. W. M. Ogg, Redmond, Oregon.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Bowman.** Sister Sarah Jane, born in Barbour county, W. Va., Oct. 1, 1846, died at the home of her daughter, in Goshen, Ind., Oct. 1, 1910, aged 64 years and 6 days. She was united in marriage to Michael Bowman in 1865. Eight children were born to this union. Her husband and six children survive her. In 1888 she united with the Church of the Brethren, and has been a consistent member, serving with Bro. Bowman as a collaborator in the ministry. Services by the writer, assisted by Bro. I. L. Berkey.—J. H. Fike, R. D. 4, Box 3, Middlebury, Ind.

**Bushong.** Sister Eliza, born in Lancaster County, Pa., died Oct. 1, 1910, at her home, 46 East Walnut St., Lancaster, Pa., aged 79 years, 1 month and 23 days. She had been sick a few months, death being due to old age. She was a consistent member of the Church of the Brethren. She leaves two sons and two daughters. Services in the Sellers Reformed church by Eld. I. W. Taylor and the writer. Text, Prov. 14: 32. Interment in the adjoining cemetery.—H. B. Yoder, 343 Charlotte St., Lancaster, Pa.

**Coy.** Diana, nee Punderburgh, born in Clark County, Ohio, May 17, 1847, died Oct. 11, 1910, aged 63 years, 4 months and 24 days. She was united in marriage to Aaron Coy, Feb. 28, 1871. To this union were born five children. She is survived by her husband, five children and four brothers. Services by Eld. D. M. Garver, assisted by Bro. J. W. Fidler.—D. C. Coy, R. D. 8, Dayton, Ohio.

**Cromas.** Sister Sarah E. nee Cuswa, died of paralysis, in the bounds of the Hickory Grove church, Miami County, Ohio, July 21, 1910, aged 67 years, 8 months and 9 days. She was married to Bro. William Cromas about fifty years ago. To this union were born ten children. Her husband preceded her in death. Nine children, two brothers and two sisters survive her. Services at the West Charles church, by Eld. Jacob Coppock. Text, John 14: 2.—S. C. Hendricks, R. D. 4, Tippecanoe City, Ohio.

**Cronkelton.** Sister Effie Grace, wife of Cornelius Cronkelton, died Sept. 20, 1910, in the bounds of the Back Creek congregation, Pa., aged 44 years, 11 months and 23 days. She was a sufferer for quite a while. Just about two years before her death she united with the Church of the Brethren and was baptized. She was too weak to go to the flowing stream, so she was baptized in a tank. Her husband and one daughter survive her. Services by Bro. Emanuel Shrader and the writer. Interment in the Shank graveyard.—John Lehner, R. D. 1, Greencastle, Pa.

**Curry.** M. Eugene, died very suddenly, of heart failure, Oct. 5, 1910, at the home of one of his neighbors, where he had gone to spend the evening, near Garden Grove, Iowa, aged 47 years and 8 months. Brief services were held at the home by the writer. Interment in the Garden Grove cemetery.—L. M. Koh, Garden Grove, Iowa.

**Cuswa.** Bro. Franklin A., died Oct. 11, 1910, of paralysis, aged 77 years, 11 months and 21 days. He was born in Frederick County, Md., Oct. 20, 1832, and came to Ohio at an early age with his parents. One brother and two sisters survive him. He became a member of the Church of the Brethren ten months ago. He was never married. Services by Eld. Jacob Coppock and A. S. Neher. Text, Psalm 23.—S. C. Hendricks, R. D. 4, Tippecanoe City, Ohio.

**Filbrun.** Bro. Isaac D., born at Sulphur Grove, Ohio, March 17, 1854, died at his home, near Virden, Ill., Sept. 16, 1910, aged 55 years, 8 months and 29 days. Just about ten years ago he moved with his parents to Illinois. He was united in marriage to Mary Atewalt, July 1, 1878. Two daughters were born to this union. He united with the Church of the Brethren in early life, and died in the triumph of a living faith. He is survived by his wife, one daughter, his mother, brothers and three sisters. Services at Pleasant Hill by Bro. William Lampin, assisted by Bro. I. J. Harshbarger. Text, Psalm 23. Interment in the Pleasant Hill cemetery.—Ada V. Snell, Virden, Ill.

**Ford.** Sister Jennie, wife of William Ford, and daughter of Brother George and Sister Catherine Elcher, died of typhoid fever, Oct. 1, 1910, at her home, in the bounds of the Leamersville congregation, East Freedom, Pa., aged 23 years and 8 months. She united with the Church of the Brethren about eight years ago and lived faithful until death. She leaves three brothers and one sister. Services in the Brethren church, at Leamersville, this being the first funeral held in the new church, dedicated two weeks ago. Bro. Walter Long, assisted by Eld. A. J. Sell and Rev. Spessard, of the U. B. church, conducted the last sad rites. Text, Rom. 11: 33. Interment in the River View cemetery, near the church.—Grace Benton, R. D. 1, Box 64, Hollidaysburg, Pa.

**Keary.** Sister Fannie, nee Gearhart, born May 11, 1847, died of typhoid fever, Oct. 8, 1910, at the Chambersburg Hospital, Franklin County, Pa., aged 63 years, 4 months and 28 days. She was a member of the Church of the Brethren for a number of years. She leaves two brothers. Services by Brethren John Lehner, J. E. Shrader and the writer, at the Shank church, near Greencastle, Pa. Interment in the adjoining cemetery.—Wm. C. Koontz, Shady Grove, Pa.

**Kohert.** Anna Mary, daughter of Brother Levi and Sister Anna Hoffert, died at the Home for the Feeble-minded, Beatrice, Nebr., Oct. 4, 1910, aged 28 years, 10 months and 16 days. Services by Bro. George Misher. Interment in the Bethel cemetery, near Carleton, Nebr.—Ella Saylor, Carleton, Nebr.

**Kollinger.** Martha N., born in Lancaster County, Pa., June 5, 1833, died Sept. 28, 1910, at the home of her daughter, in the bounds of the Sharon church, Stanton, Alta. Can., aged 77 years, 8 months and 23 days. She was the widow of Daniel Kollinger, who preceded her to the spirit world thirteen years ago. In the spring of 1883 she moved to Kansas, and in the spring of 1902 to North Dakota. In the fall of 1909 she moved to Canada. She was a faithful member of the



**WOLF, Bro. David Wesley**, born near Chili, Miami County, Ind., Dec. 16, 1885, died July 17, 1910, at his home near Granville, N. Dak., in the bounds of the White Rock congregation, N. Dak., aged 45 years and 1 day. He had a severe attack of typhoid fever during the month of July. The fever led to a general inflammation of the lining of his body, which was caused by the use of his hands. He was anointed July 18 by Eld. J. E. Joseph, assisted by the writer. He was married Aug. 29, 1885. He was the father of seven daughters and one son. He is survived by his wife, eight children, three of whom and two brothers, in the White Rock congregation, Wis. He was united to the ministry July 1908, and the following year was advanced to the second degree at the same place. He lived a consistent Christian life. He had recently moved to the White Rock church, N. Dak., and we had hoped that it would impart new life to the cause. But he was called to the other side. Services by Eld. J. E. Joseph in the White Rock church. Interment in the cemetery near by.—Joseph D. Reish, Mount Morris, Ill.

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## Notes From Our Correspondents.

(Concluded from Page 701.)

We had a splendid meeting. Many good impressions were made. We were thankful for visiting members—Amanda R. Kratz, North Wales, Pa., Oct. 17.

**Woodbury**—Bro. D. T. Detweiler, of New Enterprise, Pa., came to us on the evening of Sept. 17, to conduct a series of meetings in the Holinger house. He remained with us a little over two weeks, preaching in all nineteen sermons. We were made to rejoice to see thirteen precious souls accept Christ. They are all Sunday-school scholars. Others were "almost persuaded." Bro. Detweiler's labors were highly appreciated.—Ina P. Miller, Bakers Summit, Pa., Oct. 11.

## TENNESSEE.

**Midway**—We held our love feast Oct. 15. Twenty-six surrounded the Lord's tables. Bro. A. M. Laughrun officiated. About five hundred were present. Bro. Laughrun preached to large congregations on Sunday morning and Sunday night. His sermons were instructive and inspiring.—J. W. Dinsmore, Surgoinsville, Tenn., Oct. 17.

## VIRGINIA.

**Beaver Creek**—Our love feast, held Oct. 15, was a most pleasant occasion. A number of ministers were present from other congregations. Eld. S. N. McCann led in the examination services. Bro. Pence, of Mill Creek, officiated during the communion service. On Sunday morning, after Sunday-school, Bro. McCann delivered an excellent discourse on "Intercessory Prayer." We expect to begin a series of meetings at the Franklin church in the near future. Eld. Jacob Garber, of Green Mount, is to conduct the meetings.—Nannie J. Miller, R. D. 3, Bridgewater, Va., Oct. 18.

**Elk Run**—Oct. 8, at 10 P. M. we met for our love feast services. Bro. S. N. McCann, of Bridgewater, Va., officiated. Although the weather was very inclement and the attendance small, we had an exceedingly good meeting. Sunday morning Sister McCann gave an interesting and much appreciated talk to our Sunday-school, after which Bro. McCann preached an excellent sermon from Matt. 25: 31.—Sarah C. Zigler, R. D. 1, Churchville, Va., Oct. 16.

**Manassas**—Our church convened in council Sept. 30. Quite an amount of business was pleasantly disposed of. Oct. 1 Bro. T. S. Pike and wife of Baltimore, began a series of meetings. Bro. Pike preached nineteen inspiring sermons. One was baptized and one reclaimed. Some confessed that they ought to accept Christ, but thought there was time yet. Oct. 15 we had a very spiritual love feast.—Alice C. Blough, Manassas, Va., Oct. 24.

## WASHINGTON.

**Wenatchee** church met in council Oct. 8, preparatory to our love feast, Oct. 15. Our elder, A. E. Peters, presided. The annual visit was reported. Five letters of membership were received and eight letters were granted. Bro. Ed Smith was elected to take charge of the preaching in town. Bro. B. C. Holland was elected church trustee, taking the place of Bro. J. Graybill, who moved out of our church. The writer was chosen church correspondent. Our love feast was well attended; 125 brethren and sisters partook of the sacred emblems. The sisters broke the bread and passed the cup for the first time. Bro. D. S. Filbrun, of West Dayton, Ohio, and Bro. G. W. Sellers, of Bryan, Ohio, were with us. The latter officiated. Sunday was spent most pleasantly. At 10 o'clock Bro. Filbrun conducted a children's meeting which was not only interesting and appreciated by the little ones, but by all who were present. Afterwards Bro. Joseph Filbrun, of E. Wenatchee, talked to us. Our Sunday-school is progressing nicely, with Bro. A. S. Frantz as superintendent.—Alice Peters, Wenatchee, Wash., Oct. 19.

## WEST VIRGINIA.

**Chestnut Grove**—Eld. Jacob S. Zigler began a series of meetings at Brown's schoolhouse on Sunday evening, Sept. 25. He preached twelve sermons. On Sunday morning, Oct. 9, we met at Pleasant View for Sunday-school, followed by preaching services. From there we went to the water side, where five were baptized—the result of Bro. Zigler's meetings. The same evening we met at Brown's schoolhouse, where we held a most enjoyable love feast, with thirty-four communicants. Bro. Zigler leaves his home today for the Crab Orchard church, Raleigh Co., where he expects to hold several meetings and a love feast.—Anna F. Sanger, Box 45, Bragville, W. Va., Oct. 15.

**Organ Cave**—Bro. A. F. Pursley, of Buchanan, Va., came to this place Oct. 8. While with us he preached nine impressive sermons. One man and the good confession. We trust that others will join in with the people of God.—William Metzler, Organ Cave, W. Va., Oct. 17.

**Packs Branch**—Bro. J. A. Riner, of Bragville, W. Va., commenced a series of meetings at this place, Oct. 5, and preached able sermons. On the 8th Bro. James Rodgers, of Gatewood, W. Va., came to assist in the meetings. On the evening of the same day we had our first love feast at this place. Bro. Rodgers conducted. Quite a number of members from other places were with us.—D. E. Bohn, Packs Branch, W. Va., Oct. 15.

**Spruce Run**—Our series of meetings closed Oct. 9. Bro. D. C. Naff labored earnestly with us. The church was much encouraged to labor on. Some lasting impressions were made. On Sunday, Oct. 9, and on the 8th Bro. James Rodgers, of Gatewood, W. Va., came to assist in the meetings. On the 15th we enjoyed a very spiritual love feast. Bro. J. H. Wimmer, of Ellettsville, on Sunday he addressed a large audience.—Lena B. Fieshman, R. D. 1, Box 64, Lindsdale, W. Va., Oct. 17.

## DISTRICT MEETING OF SOUTHERN ILLINOIS.

With very favorable weather for the occasion, the churches of Southern Illinois met with the Cerro Gordo church in Annual District Conference.

The meeting was largely attended, being centrally located in the District, and also being easy of access. A large per cent of the members came via the Interurban line.

The Cerro Gordo Brethren did their part well in caring for all, and everywhere words of praise were heard for the splendid welcome accorded the visitors. They could appreciate, at such a time, the newly-completed and well-arranged church building, with its ample auditorium and the cooking and feeding facilities in the basement.

The first service held was the Missionary Meeting on the evening of Oct. 11. This was one of the best meetings of all. Over \$500 was raised to pay the remaining indebtedness of the Decatur meetinghouse. The following morning, Oct. 12, the District Conference was organized with Eld. J. W. Harshbarger, Moderator; Eld. D. J. Blickenstaff, Reading Clerk; I. D. Heckman, Secretary.

All of the churches were represented by delegate except two. Twenty-nine congregations were represented by forty-two delegates, among them fifteen elders and ten ministers in the second degree. The rest of the delegates were of the laity, with seven sisters among them.

Reports were made by the different committees, showing the work done during the year. The Missionary Committee reports encouragement in the work. The Sunday-school Secretary's report shows increase along some lines and decrease in others. Vacancies were filled on the different committees as follows: W. H. Shull and H. D. Gruber, Missionary Committee; A. B. Gibbel, District Trustee; I. D. Heckman, District Sunday-school Secretary; J. W. Lear on Ministerial Distribution Committee; S. W. Garber, W. T. Heckman, Chas. C. Gibson, Temperance Committee; E. H. Brubaker on Bible Institute Committee.

Action was taken to make the past minutes of the District the authorized and legalized work of the District.

Upon recommendation of Missionary Committee it was decided to raise \$2,500 during the current year for missionary purposes.

Eld. Henry Lilligh, of Mulberry Grove, is sent as delegate on Standing Committee, with Eld. J. W. Harshbarger, alternate. It was also decided to give those churches, desiring to do so, the privilege of charging a reasonable price for meals in the future.

Brethren J. E. Miller, C. C. Price and B. F. Heckman, of Northern Illinois, Isaac Frantz, of Ohio, and D. B. Arnold, of Maryland, were with us, and their presence and help were much appreciated.

Brethren S. S. Brubaker, P. A. Shearer and Geo. W. Miller were appointed a committee to cooperate with Northern Illinois in rescue mission work.

Appropriate closing exercises were conducted by Bro. J. E. Miller, when adjournment was made to meet in October, 1911, in Girard, Ill.

Thus a very pleasant and profitable day was ended. The presence of the Holy Spirit was felt by all.

I. D. Heckman, Sec.

Cerro Gordo, Ill., Oct. 14.

## ANNOUNCEMENTS

## DISTRICT MEETINGS.

Nov. 3, 9 am, First District of Arkansas and South-eastern Missouri, Mount Hope church, Arkansas.  
Dec. 23, Texas and South-western Louisiana, at Roonoke, La.

## LOVE FEASTS.

**Arkansas.**  
Nov. 1, 6 pm, Mount Hope.  
Nov. 19, St. Francis.  
**California.**  
Nov. 12, 11 am, Oak Grove.  
Dec. 10, afternoon, Santa Ana.

**Canada.**  
Nov. 12, 13, Battle Creek.  
Nov. 12, 6 pm, Irticiana.

**Colorado.**  
Nov. 19, 6 pm, Prowers.

**Idaho.**  
Dec. 9, Weiser.

**Illinois.**  
Nov. 5, 4 pm, Mt. Morris.  
Nov. 6, 6:30 pm, Batavia.  
Nov. 6, 6 pm, Dixon.  
Nov. 11, 6 pm, Blue Ridge.  
Nov. 12, Latotie Prairie.  
Nov. 12, Upper Deer Creek.  
Nov. 13, 6 pm, Sterling.  
Nov. 13, 6:30 pm, Naperville.  
Bethel church.

**Indiana.**  
Nov. 5, Pleasant Valley.  
Nov. 5, 5 pm, Spring Creek.  
Nov. 5, 2 pm, Plymouth.  
Nov. 5, 5 pm, Clear Creek.  
Nov. 10, Little St. Joe.  
Nov. 12, 10:30 am, Buck Creek.

**Iowa.**  
Nov. 12, 5 pm, English River.  
Nov. 12, Middle Fork.  
Nov. 12, 10 am, Lick Creek.  
Nov. 18, Salem.  
Nov. 19, 6 pm, Markle.  
Nov. 24, 5:30 pm, Bachelor Run, town house.

**Kansas.**  
Oct. 30, South Ottumwa.  
Nov. 12, 5 pm, South Waterloo.  
Dec. 17, Mt. Etna.

**Kansas.**  
Nov. 5, Cottonwood.  
Nov. 5, Murdock.  
Nov. 5, 6, 2 pm, Pleasant View.  
Nov. 5, 2 pm, Belleville.  
Nov. 12, 6 pm, Fredonia.  
Nov. 12, Portis.  
Nov. 12, Altamont.  
Nov. 12, Parsons.  
Nov. 12, 6 pm, Mont Ida.  
Nov. 12, 2 pm, Salem.  
Nov. 19, 20, Ottawa.  
Nov. 19, 10:30 am, Victor.  
Nov. 23, 6 pm, Fredonia.

**Louisiana.**  
Dec. 30, 6:30 pm, Roonoke.

**Maryland.**  
Nov. 4, 6, 1:30 pm, Licking Creek house, Washington Co.  
Nov. 6, 4 pm, Denton.  
Nov. 12, 2 pm, Baltimore, Woodberry church.  
Nov. 19, Fairview.  
Nov. 27, 4 pm, Ridgely.

**Michigan.**  
Nov. 5, 10 am, Sugar Ridge.  
Nov. 12, 10:30 am, Thornapple, at West house.

**Minnesota.**  
Nov. 26, Huncock, five miles northeast of town.

**Missouri.**  
Nov. 4, 4 pm, Mound, Bates County.

**Nebraska.**  
Nov. 5, 6:30 pm, Alvo.  
Nov. 7, Octavia.  
Nov. 24, 8 pm, Beatrice.

**North Carolina.**  
Nov. 14, Fraternity.

**Ohio.**  
Nov. 5, 10 am, Oak Grove.  
Nov. 5, 10 am, Jonathan Creek.  
Nov. 6, 10 am, Lima.  
Nov. 12, 4 pm, Upper Stillwater.

**Oklahoma.**  
Nov. 12, 2 pm, Lower Miami.  
Nov. 12, Portage.  
Nov. 12, 2 pm, Donnell's Creek, Sumnerford house.  
Nov. 12, 3 pm, Lower Stillwater, at Happy Corner.

**Oklahoma.**  
Nov. 12, 2 pm, North Star.  
Nov. 19, 2 pm, Sugar Creek.  
Nov. 19, 6 pm, Sidney.  
Nov. 24, 10:30 am, Greenville.

**Oklahoma.**  
Nov. 5, Paradise Prairie.  
Nov. 12, Big Creek.  
Nov. 12, Elk City.

**Oregon.**  
Nov. 11, Newberg.

**Pennsylvania.**  
Oct. 30, Meyersdale.  
Nov. 3, 7:30 pm, First Church of the Brethren, Dauphin Street, above Broad Street, Philadelphia.

**Pennsylvania.**  
Nov. 5, 6, Palling Springs, at Hade house.  
Nov. 5, 4 pm, Woodbury.  
Nov. 5, 6, Back Creek, McConnell's house.

**Pennsylvania.**  
Nov. 9, 10, 9:30 am, Conestoga, Bird-in-Hand house.  
Nov. 9, 10, 10 am, West Greentree, at Rheems.  
Nov. 12, Hatfield.  
Nov. 12, 4 pm, Artemas.

**Pennsylvania.**  
Nov. 12, 13, 10 am, Upper Codorus, Black Rock house.  
Nov. 12, 5:30 pm, Green Tree.

**Pennsylvania.**  
Nov. 12, 13, 10 am, Black Rock.  
Nov. 13, 6 pm, Everett.  
Nov. 15, 16, West Conestoga.  
Nov. 16, Mountville.  
Nov. 19, Leamersville.  
Nov. 20, 6:30 pm, Altoona.

**Pennsylvania.**  
Nov. 24, 7:30 pm, Bethany Mission, 3255 Kensington Avenue, Philadelphia.  
Nov. 27, Montgomery.  
Nov. 27, Harrisburg.

**Texas.**  
Nov. 19, Pleasant Grove.  
**Tennessee.**  
Nov. 12, Crownson.

**Virginia.**  
Nov. 5, Mount Vernon.  
Nov. 5, 5:30 pm, Antioch.  
Nov. 12, Locust Grove.  
Nov. 12, Nokessville, Valley house.  
**Washington.**  
Nov. 5, Shiloh.  
Nov. 12, East Wenatchee.

**West Virginia.**  
Nov. 5, Mount Union.  
Nov. 19, 2 pm, Bethany, Antioch house.

## TWO SPECIAL OFFERS

¶ You have read notices about the Inglenook Cook Book going to be revised. Quite a few of you have sent in recipes.

¶ This Cook Book will be larger than the present Cook Book and besides the recipes will contain many helpful suggestions. It will be better in every way and will be bound in oilcloth. It will be worth \$1.00 of anybody's money. You cannot buy it as it will not be on sale, but we have decided to give it ABSOLUTELY FREE with all new subscriptions to the Inglenook.

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BRETHREN PUBLISHING HOUSE  
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# THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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## AROUND THE WORLD

WHATEVER fears were entertained concerning possible interference of Japan with missionary efforts in Korea, are now happily dissipated by the direct assurance of Japanese officials. The authoritative statement recently issued is: "Christian men and Christian principles are not to be discriminated against, but, on the contrary, given the recognition to which they are entitled." The Resident-General, Viscount Teruchi, declares that he fully appreciates the good work of foreign missionaries, and is ready to cooperate in all efforts aiming at the general well-being of the people. With this encouragement on the part of the powers in control, there would seem to be no hindrance whatever to the further progress of Christian missions in Korea.

EVER since the Russo-Turkish war, of over thirty years ago, Russia has held a claim of indemnity against the Ottoman Empire. The well-known reluctance of the Turkish authorities to meet this and other claims,—not even the interest on the original amount,—has rendered the terms of settlement somewhat problematical. In order to determine the exact status, the whole matter is to be referred to The Hague Court, which body is to consider the question in all its bearings, and decide upon a fair basis of settlement. The contemplated move is a tacit admission of the great value of arbitration on the one hand, and the adequacy of the Peace Court on the other. The nations of earth are making at least some progress in the adoption of peace principles.

ITALY, sorely stricken by earthquakes some time ago, was visited Oct. 24 by cloudbursts, high winds and a tidal wave, leaving in their wake hundreds of dead, and a large amount of destruction everywhere. The Island of Ischia, lying sixteen miles southwest of Naples, in the Mediterranean Sea, is the locality perhaps mostly affected, but there has also been much loss of life in and around Naples, especially along the slopes of Mount Vesuvius and the adjacent territory. King Victor Emmanuel promptly went to the scene of desolation and is personally directing the work of relief. With thousands of the people homeless, hundreds killed, and a property loss running into millions of dollars, the calamity is a most serious one for the Italian people. The self-sacrifice of their ruler, how-

ever, in this time of dire need, is truly remarkable. Wading in the mud up to his knees, he spares no effort to become fully acquainted with the requirements of the situation, furnishing an example of devotion and care for his people, seldom found in the annals of history.

It is claimed that Mr. Edison's royalty on moving picture films in New York City alone, amounts to a princely sum, and that the total receipts of film exhibitors, throughout the United States, will approximate \$90,000,000 per year. These figures tell their own story as to this pleasure-loving age, but what must we say of the church that will stoop so low as to encourage and take part in these exhibitions? In a Georgia town the minister of a large and popular church is said to have secured a good prayer meeting attendance by the promise of afterwards taking the entire audience to a moving-picture show across the street. Such a prostitution of the high and holy calling of the Christian is most deplorable. "What communion hath light with darkness?"

ONE of the most reassuring and promising signs of increasing beneficence in this money-getting age is the fact that some, at least, are more and more realizing their stewardship to the Lord. At the General Convention of the Protestant Episcopal Church in Cincinnati, recently, the offering for missions reached the enormous total of \$242,110.83. It is said to have been the largest basket collection ever taken at a single service in America. With the many rich promises to the liberal and consecrated giver, it would seem that there ought to be, with all of us, a greater readiness to give to the Lord's work. Instances, like the one quoted above, should serve to "stir up our pure minds by way of remembrance." The Lord says, "Bring ye all the tithes, . . . and I will pour you out a blessing, that there shall not be room enough to receive it."

THE recent Conference at Mohonk, in behalf of work among the Indians as well as among the natives of our insular possessions, placed much emphasis upon a more humane treatment of our "brown brothers" in the Philippines, Porto Rico and Hawaii. It was urged that we develop these *islanders* along the line of Christian civilization and moral elevation rather than to exploit the *islands* for our own pecuniary gain. The latter tendency has, unfortunately, too largely prevailed hitherto. Contemptuous treatment and rude, uncouth language have been accorded these people, and have neutralized whatever efforts were made in behalf of their uplift, socially and morally. We, as a nation, can well afford to be magnanimous and large-hearted, resting assured that in the end we shall reap the harvest that rewards every effort intelligently and unselfishly made in behalf of earth's lowly ones.

RECENTLY a man, signing himself "Christian," sent \$50 to the New York *Evening Journal*, asking the editor to print in his paper the "Sermon on the Mount." He pointed out that some poor soul might find life through reading it,—a result more precious than gold. The *Journal* published Christ's great sermon on its editorial page, accompanying it by the letter which had brought the money. The editor added that he could not accept remuneration for this, but that he would spend the amount in purchasing Bibles, to be distributed among the needy. What mighty agencies for good were thus put to work by the one act of a consecrated giver! The great sermon was spread before thousands of readers, and a number of Bibles were placed in homes where none were before. That or a similar method is a "sowing beside all waters," available to each of our readers. We can all do something if we only will.

To promote Bible study a new organization, "The Open Bible League," has been formed. Members of the movement must comply with the following rules: "(1) Keep your Bible always open. (2) Turn over a page every day. (3) Never allow the book to be covered up." There are no dues or meetings in connection with the League. The rules, it seems to us, are adaptable to all, and can not fail to be of the greatest benefit to those who observe them, and that, too, without especially identifying themselves with the society referred to. Any man who has an open Bible, reads it daily, and allows nothing to interfere with a thorough study of the same, will secure a wonderful fund of Bible knowledge, and attain to a corresponding growth in the Divine life.

ACTING upon the facts brought out at the World's Congress of Ornithologists, held at Berlin a few weeks ago, many nations, as well as some of our own States, are now passing stringent laws to protect our feathered friends. It was shown at the Congress that dealers in feathers buy their supplies by the ton from all quarters of the globe, which means that birds by hundreds of thousands are being ruthlessly slaughtered in order that women, not heathen, but those laying claim to Christian civilization,—might deck themselves with the plumage of the lovely songsters. Fashion surely exerts an extraordinary power over the gentler sex when,—ignoring all impulses of tenderness and compassion,—women will knowingly consent to the wholesale destruction of birds, designed by a kind Creator to be man's best friends in the destruction of noxious insects, as well as to animate all nature by their harmonious songs.

No one whose early educational privileges have been neglected need despair if there is still a willingness to occupy the passing moments to the best possible advantage. A street car conductor in Lawrence, Kans., has employed the odd fragments of time to such excellent purpose that now, though fifty-four years of age, he is enrolled as a junior at the University of Kansas, while still following his occupation for a part of each day. His daughter has entered the freshman class of the same institution, and is probably the only girl in the country who has a father among the upper class men. History assures us that Cato acquired a knowledge of Greek at eighty. Caleb Cushing, at about the same age, studied French, and Elihu Burritt, "The Learned Blacksmith," kept on learning new languages until the close of his life by wisely employing the precious fragments of time which many of us are so prone to waste. "Wise men," says Solomon, "lay up knowledge."

Most of our readers are familiar with the work of the Jerry McAuley Mission of New York. Few agencies for the uplift of fallen humanity have done more real good than this work of rescue. From the humble start in the days of its founder, the work has been enlarged from time to time. Now the trustees are raising a fund of \$100,000 to build a new and more serviceable house for the needs of the work. It seems as if the influence of the devoted founder is almost as active now as was his life while he went to and fro on the streets of Darkest New York, seeking to snatch souls of men from perdition, even as brands from the burning. Such a life is a power for good, and the benign influences he exerted upon the fallen ones of a great city will continue long after his personality has faded from the memory of men. After all, it is a cheering thought that even the least of us may cause our lives to be remembered by the good acts done in behalf of needy humanity, for these, we are told, are "done even as unto Christ himself."



## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

### The Lord's Appointment.

SELECTED BY STEVEN BERKEBILE.

I say it over and over, and yet again today  
It rests my heart as surely as it did yesterday;  
It is the Lord's appointment,  
Whatever my work may be,  
I am sure in my heart of hearts  
He has offered it to me.

I must say it over and over, and yet again today,  
For my work is somewhat different from yesterday;  
It is the Lord's appointment,  
It quiets my restless will,  
Like the voice of a tender mother,  
And my heart and will are still.

I will say it over and over, this and every day,  
Whatsoever the Master orders, come what may;  
It is the Lord's appointment,  
For only his love can see  
What is wisest, best and right,  
What is truly good for me.

### The Power and Benefits of Organization.

BY S. Z. SEAR.

The object of organization is to divide the work up into as many parts as possible to give each individual something to do. It also aims to give to each individual that kind of work to which he is best adapted, thereby accomplishing the greatest amount and the best work.

The principle of organization is most admirably illustrated in the construction of the human body, and the fact that the Deity made use of this principle is a strong argument in its favor. When the Lord formed the human body he made it "not one member, but many" (1 Cor. 12:14), hence, in form, we have head, feet, hands, eyes, ears, tongue, brain, heart, etc. In regard to function or power we have one member or group of members assigned to the duty of seeing, another to hearing, then come touch, taste, and smelling, etc., each performing a duty for which others are not fitted. The distribution of work among individual members is also beautifully illustrated in 1 Cor. 12:8-10, where it is stated that wisdom, knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits and divers kinds of tongues, are distributed by the Holy Spirit among individual members.

This distribution of work among individuals in the form of groups under a specific head is called a system, as, for example, the nervous system with the brain at its head and the arterial system under the control of the heart. We find organization and system in all of God's works. When we take the microscope and examine the insect or plantlet in the minute world, we find it there, or when we take the telescope and sweep over the heavens, and behold the wonderful arrangement of the planets with the sun as the center of their orbits, forming the solar system, we find organization in both the material and spiritual, or in all of God's works.

When we follow God's plan of organization and systematic arrangement of the parts, assigning to each part the work to which it is best adapted, then, and not till then, can we expect the most and best work to be done in the church. When Moses attempted to superintend all the business of the vast army of emigrants of Israel on their way from Egypt to Palestine, and found himself worked almost to death, then, at the advice of his father-in-law, Jethro, he divided the tribes into groups of thousands, of hundreds, and of fifties, and set judges over each group, himself retaining the supreme judgeship. Then he found everything worked smoothly (Ex. 18:17-27).

The government of Israel under the judges for about three hundred years, was unorganized and weak, and failed each time of being transmitted from father to son, but when David took hold of the government he at once organized it and instituted a better system in the temple service. In his army he had his chief commander, his generals and his captains. In the temple service there were the high priest and the common priests, who served in courses, the Levites who performed the more menial work, and the temple

guards. The musicians, also, were organized for the first time under David. His dynasty continued, under this organized form, four hundred and thirty-two years.

The power and benefits of organization and systematic arrangement are most beautifully illustrated by the form of our own civil government. The division into the legislative, the executive, and judicial powers, is a grand one. The subdivisions of each one of these into their various ramifications is striking and wonderful, and the result is that when the machinery of our government is in the hands of honest and competent men, it works like clock work, and accomplishes results that are astounding. Look at the Postoffice Department of the executive branch, how it serves one hundred millions of people with scarcely a jar.

The power of organized bodies over unorganized is well illustrated by a thoroughly organized and disciplined army coming in contact with one less thoroughly organized, as for example the ten thousand Greeks under Cyrus against the hundred thousand barbarians, as mentioned by Xenophon in his Anabasis. How quickly a small body of regular United States troops will disperse a large body of rioters who are unorganized!

The church of Jesus Christ, above all other bodies, should be thoroughly organized, and its work systematically distributed. It is God's plan that it should be so. Hence, "God has set in the church, first, apostles; secondly, prophets; thirdly, teachers; then miracles, gifts of healing, helps, governments, divers kinds of tongues" (1 Cor. 12:28).

We have made some commendable progress in our church in our missionary organization, and system in the book and tract work, publishing work, Sunday-school system, Christian Workers' organization, the prayer meeting and the Sisters' Aid Society. In the distribution of our ministerial forces there is still room for great improvement, and in the organization and management of colleges and higher education we can not say that our church has as yet, any system. What power for doing good our church would have if we had an educational system as we have a missionary system, can readily be seen by the power that the Catholic church exerts over her young people by her schools and colleges.

Fruita, Colo.

### "Modernism."

BY G. A. SHAMBERGER.

THE Pope is using his power to keep the Catholic clergy out of "Modernism." Is his course a wise one? The Word and decrees of councils stand the same. What does the Pope fear? He fears individual interpretation. Any danger here to the Catholic church,—to any church? Does the New Testament need interpretation upon points involving the church's action? If so, how shall we get the interpreters? Elect them? Or will the Lord set them in the church?

That individual interpretation is rapidly spreading over Protestantism is alarmingly evident to the Pope and to all who will observe. I see that a number of our people are using the word *interpret* in a way somewhat new in our literature. We used to say that the Lord had delivered the message in language easily understood,—that we needed no scholars, much less interpreters, to make known unto us what the Lord would have us do. Many things written in the Word are mysterious,—these do not pertain to matters of duty,—and various opinions are allowed every one. However, in regard to duties, plainly stated, no such liberty has been granted.

The effort now is to extend individual opinion over the whole field of Christian obligation. What is the result? The foundation of every Protestant denomination of importance is sorely tried, and few, if any, will stand. Things, held as very sacred in the beginning of the various organizations, are attacked and severely criticised. The early leaders are spared because of their ignorance. It is wonderful how such men as Wesley suffer in comparison with the modern preacher! Denominational walls are crumbling, and the flocks are running together. Union is the cry,—union of forces, not of faith. The old standards are gone,

and no new ones are set up,—interpret the Bible to suit yourself. Well may the Pope become alarmed. What will become of the Catholic church, should individual interpretation be allowed?

Let us take a look at the typical leaders of Modernism. They are men of intellect, men of much schooling, men of prayer, men of consecration, set apart and supported for this one work. They come from the various denominations. We ask this brainy, cultured, praying, consecrated clergy, What is the message from heaven? We listen. Did you hear? They answer, "The Bible contains the Word of God. Much that is human is found in it. Interpretation is needed. It is not well to take any positive stand on points of doctrine. Be very neighborly."

Again may the Pope take alarm. If intellect, scholarship, prayer and consecration give such results, what shall we do? The Pope says his clergy shall be oath-bound faithfully to maintain the faith of the Catholic church. Individual opinion shall not displace the established and everywhere known belief of the church. If he succeeds, the church stands,—if not, it falls. His church may lose some very able men,—he thinks it better to lose them than the church. But why this Modernism? Is it because a number of plain statements found in the Word have been ignored? Why be sticklers for some things and disregard others,—all given by the same authority? Judge fairly. Defective faith and overmuch vanity is probably at the bottom. Let us keep our eyes on Jesus!

Nanton, Can.

### Are We a Missionary Church?

BY E. R. MILLER, M. D.

SINCE the Annual Meeting at Winona Lake, at which time our dear brother, D. L. Miller, resigned his position as an active member of the General Mission Board, he gave out a statement through the columns of the GOSPEL MESSENGER of the work of the church along missionary lines during the past twenty-five years. I read this article carefully and with much interest. I felt encouraged. It seemed to me then, and still seems to me, that there has been a remarkable growth of missionary spirit, missionary zeal and enterprise in the Church of the Brethren. I thought, however, that I would make some investigation, and see what other branches of the Christian church have been doing within the same period. It must be confessed that I found some figures that were to me indeed startling, and I thought it might be well to let our dear brethren and sisters all over the Brotherhood, who are interested in missions, have the benefit of this investigation.

I began with the statistics of 1872 and compared them with the statistics of 1905, the latest I could get. These cover a period of thirty-three years, or about one generation. I have selected, as a basis of comparison, the three best known Protestant denominations in the order of their organization in America: (1) The Baptists; (2) The Presbyterians; (3) The Methodists.

The first Baptist church in America was organized in 1639. In 1872 they numbered about one and a half million communicants. In 1905, just thirty-three years later, they numbered over four millions. In other words, they more than doubled their membership in America in one generation. Their world membership was much more than doubled, being, in 1905, about five millions. Moreover, in 1905, they had more than twice as large a membership in the United States as in the entire world a generation before.

The first Presbyterian church in America was organized in 1705, just fourteen years before our Brethren came to the New World. In 1872 there was a membership of about one million. In 1905 the number of communicants had reached two millions, the membership having been doubled in thirty-three years, or in one generation.

The first Methodists came to America in about 1735, some fifteen years or more after our Brethren landed in Pennsylvania. In 1872 the membership of the Methodist church in America had reached the number of two millions. In 1905 it had a membership of over four millions, having more than doubled in thirty-three



years, or one generation. Its membership in the United States was as large in 1905 as its membership in the entire world thirty-three years before. The world membership had, in the meantime, increased from four millions to eight millions; doubled in one generation.

Now, as to the Church of the Brethren, the one we all love best. Our first representatives landed in America about 1719. At the end of one hundred and fifty-three years; that is, in 1872, the church had grown, by immigration and otherwise, to a membership of one hundred thousand souls. At the Annual Conference at Lincoln, Nebraska, in 1901, twenty-nine years later, we apparently had not increased our number: we still numbered but one hundred thousand. Nearly one generation had passed away, and we had merely held our own. And at the present, after nine more years have passed away, we are still, as nearly as I can learn, not more than one hundred thousand. No appreciable growth since 1872; no appreciable increase in our total membership in thirty-eight years.

As a church we are older than the Methodists. In 1872 we had a membership of one hundred thousand, as against their four millions, or forty times as many. In 1901 we still numbered one hundred thousand, as against their eight millions, or eighty times as many.

I have before me a copy of the Annual of the Southern Baptist Convention, held in Baltimore City, May 11-16, 1910. In it I notice that for the year just closed 137,836 persons were baptized. This report includes only the fifteen Southern States, and represents the work of the church among the white people. Here, then, are nearly thirty-eight thousand more people baptized in one year, in only fifteen States, than the entire membership of the Church of the Brethren, after two hundred years of labor, with the whole world as our field. Brethren, what is the matter? Are we a missionary church?

I am not writing this article to discourage anyone. God forbid! We all love the dear old church. But we must face the facts, or they will face us one of these days. What have we been doing during the last generation? What have we been doing with our time, our money, and our men? We have the money, we have the men, and we have the Bible. "What lack we yet?" I believe the Master would say to many of us, "Sell your farms, sell your orchards, sell your bank stocks, sell your cattle upon the hills, and come and follow me." "Missionary" is not a term that applies to foreign fields only, but "missionary" means "alive and growing" wherever we are. Some one may say that this vast difference in numbers is due to the differences in church doctrine. But have these millions ever heard of the Church of the Brethren? They have not. How, then, can we say that they would not be with us if we had gone to them? And how can they hear without a preacher, and how can he preach except he be sent?

Brethren, if we are to play our part in bringing the world to Christ, isn't it time for us to begin more earnestly? Let us "pray the Lord of the harvest that he may send laborers into his harvest;" but let us not stop with words: deeds are what count. Figures do not gauge quality or merit in every case, but they do indicate a measure of successful activity or the lack of it.

Harrisonburg, Va.

## The Minister as Viewed by the Laity.

BY JOHN J. SHIFFLER.

It is a self-evident fact that one in the ministry should show the most reverential regard for his calling. He should conscientiously endeavor so to conduct himself both in and out of the pulpit, as not to bring reproach on himself, and thereby lessen his influence for good. Unintentionally he may thus be the means of preventing rather than assisting seekers after the truth. No opportunity should be neglected to give all such seekers whatever assistance it may be wise and proper to give.

The minister should be general in his statements, and the presentation of matter should be logical. Never should he engage in personalities. His preaching should show, without fail, a prayerful and thorough mastery of the subject in hand. He should show him-

self worthy of his calling by doing the best that is in him, with the Spirit's help and power. His illustrations should be Biblical, graphical and practical. They should emphasize and portray the text, and should never be far-fetched. Often the crude illustrations given rather detract than impress the point to be emphasized.

The minister should be apt to teach. He should not be afraid to teach the truth, but be courageous, in the power of the Holy Spirit, to proclaim the truth, the whole truth, and nothing but the truth. He should be so fired with zeal and earnestness that his congregation can not but help to feel that he thoroughly believes in his subject and wants the audience to believe in it as well.

The earnest minister should insist on the proper deportment of his members before, during and after services. They should be told in language that can not be misunderstood, that the way we conduct ourselves in public on the Lord's Day, may do more to influence the lives of non-Christians than even the proclamation of God's Word.

Rightfully, the minister should insist on correct living, a proper observance of God's laws, a right conduct in private life, a square deal in all business relations, an honesty that is above reproach, and a close adherence to the nonconformity principles of our beloved church. Then we shall not be regarded as wolves in sheep's clothing, but rather as men and women strong in the faith of our Lord, showing to all that we have been at the feet of him who said, "Take my yoke upon you, and learn of me. For I am meek and lowly in heart, and ye shall find rest unto your souls."

Then, too, the minister should not be afraid to show his activity in church work, and ever be willing and ready to lend a helping hand and willing heart to the Sunday-school, Christian Workers, and other auxiliary work. Not only should he be willing and ready to assist, but he should proclaim from the pulpit the importance and necessity of the laity taking a hold of these church auxiliaries, and the Sunday-school work in particular. He should teach that if we would be saved, and save others, we surely must do works of righteousness. We can never attain to what God intends we should, unless we take hold of the gospel plow, and turn a good, strong and straight furrow towards the heavenly goal, for which we all are striving.

Is it not a deplorable fact that our members, and especially the younger ones, are almost, if not altogether, too indifferent and unconcerned in the church's future success and usefulness, rather consulting their pleasure in the matter than their duty towards high heaven?

If such could only be made to see the absolute necessity of consecration to service, yea, willing service, and the joys resultant, how different would be the history that we are now making!

The minister should not forget to get his members interested in our publications. He should urge them, again and again, to read the GOSPEL MESSENGER and the *Missionary Visitor*. The young members should be urged to read good literature, such as the *Inglenook* and *Our Young People*. In this way he may create a desire, yes, a burning desire, for proper mental food. Step by step the members would be led to thirst after the righteousness of Christ, as found in the Blessed Book. They would become thoroughly aroused. Their thoughts would go heavenward, they would become not only active and diligent Bible readers but they could not help but become interested in church work, and be the workers that God desires them to be. If their activities were once aroused and turned in the right channel, there would not be so great a danger of drifting away, but their lives would blend with the life of Christ, and their souls would become anchored in him.

May God, in his wisdom, help us always to consult him as to what is best for our spiritual welfare, and so increase and strengthen his cause among his people, and help us, as a united and active church, to prove to a dying world that if we, as a body, stand for anything, we stand for the ingathering of souls into the kingdom of him who sitteth upon the throne thereof, and saith, "Surely, I come quickly."

Union Deposit, Pa.

## An Old Proverb.

BY HOLMES S. FALKENSTEIN.

"The word of a Dunker (a member of the Church of the Brethren) is as good as his bond."

GREATER tribute than this was never paid to the honesty of any people. This time-honored proverb testifies not only to their absolute honesty, but, in a broader sense, it expresses, in a single sentence, the spirit of the faith and practice of the pioneers of the Brethren in America. It was a spirit diametrically opposed to the materialistic and commercialistic tendencies of the present age. Honesty, was their distinguishing characteristic. They not only believed in honesty,—they lived it. They placed their mark higher than the dollar mark, and followed their convictions in the fear of God, and with faith in the final triumph of the right.

Is it any wonder that they were the pioneer temperance advocates, the first opposers of slavery, and the founders of the Sunday-school in America? With a zeal that knew no bounds, they traveled by foot and on horseback, in winter and summer, in sunshine and storm, to establish "the faith once delivered unto the saints." No poet lives "to wake the living lyre" in their honor. Their resting places are obscure and forgotten, but their light has not gone out. Their spirit lives like a benediction through the years. Their eulogy is written in the heritage of faith which we are proud to call our own. Their lives and deeds were destined to have an important influence in developing those sterling qualities that formed the foundation of true American citizenship.

The writer was impressed with these thoughts while standing at the grave of Eld. George Miller (1722-1798), one of the pioneer preachers of the faith of the Brethren in the Susquehanna Valley. His resting place is located in a quiet, obscure spot on the old Hummelstown road near Elizabethtown. Eld. Miller it appears, was absolutely honest and upright in all his dealings. He did not have the wealth of a Cressus. He did not lead an army with banners and take a city, but, far more than that, he could rule his own spirit.

A story is related of him (see Brumbaugh's History) that deserves to rank side by side with the famous anecdote of "Lincoln and the Pig." On one occasion a man stole an ox from him. He knew who was guilty but, on account of his religious principles, did not wish to have the man arrested. Neighbors, however, took up the matter and had the man convicted and sent to jail in Lancaster. It was in the dead of winter, and Elder Miller, fearing that the man had no bed in the jail walked to Lancaster, twenty miles, and offered to provide a bed for the thief.

History never crowned him with the laurel wreath of fame. His name was never held up as an inspiration to succeeding generations, and yet you search the pages of history in vain for a greater instance of humility, large-heartedness, and absolute unselfishness. Is it any wonder that such a spirit expressed itself in the characteristic virtues of honesty, simplicity and uprightness? Is it any wonder that the world said of such men, "Their word is as good as their bond?"

Should all their history be forgotten and this one proverb remain, we could still be proud of our religious heritage and possess a high ideal for the future. It is an ideal that is badly needed in the present age. When this ideal shall be universally adopted and realized among men, we shall see, at last, a realization of the ideal republic on the earth. The dreams of Plato and Moore, the visions of poets and statesmen, the spirit of Christianity itself, will be realized in the day when great men shall be honest, and honest men shall be great.

What does it mean that a man's word is as good as his bond? It means that a man is absolutely honest. It means more than that. It means that he places principle above the dollar, altruism above selfishness, the true above the false. It means that he does not regard this world as the essence and end of all existence.

But "the cares of this world and the deceitfulness of riches choke the truth." "We are living so fast these days that we don't have time to sit down and dream dreams," says Woodrow Wilson. It has been said of us Americans, and with some truth, that we burn the candle at both ends, that money-grabbing occupies



our every effort, that material gain and material welfare are the ideals toward which we strive. This spirit can be seen on every hand,—the spirit which has no veneration for anything that is not practical, and sees no value in anything that does not bring in revenues.

The world says, "Get money, young man, honestly if you can, but by all means get money." He is hustled off into the factory or into business, with or without an education, and, spurred on, by the false ideals set before him, he chases the almighty dollar to the very brink of the grave. Dr. Talmage was wont to say that the man who wore himself out making money would sometime drop dead, and sorrowing friends would hear the minister lament the mysterious dispensation of Providence that had cut him down in his prime. Dr. Talmage said that Providence had nothing to do with it, and that the minister ought to have told the truth about it and said that the man was killed to death by the golden calf.

That man is far from consistent who denounces the pleasures and ideals of the world, and then proceeds to devote his life, up to three score years and ten, to grasping the dollar "until the eagle fairly squeals," as somebody has put it. There is something inexpressibly sad about such a life. His days, at length, are numbered and his soul is about to be weighed in the scales of Divine truth. But, alas! It has shriveled,—a spectacle to make the angels weep. How different it will be in that day! We will then be concerned as to how many fevered brows we have cooled, how many cups of cold water we have given, how many hearts we have cheered, how many souls we have uplifted. This is the keynote of Tolstoi's writings and Wagner's "Simple Life," one of the greatest books of the age. All humanity has been moved by their protest that we are so busy existing as to have no time to live.

When a man has such a low ideal as money-making, he cannot be expected to be scrupulous as to the manner of getting that money. We can hardly expect his word to be as good as his bond. The indictment against the dishonest man has already been brought and he must soon stand guilty before the bar of an awakened public conscience. He is especially conspicuous in politics and business. He has rendered politics, in many places, a hissing and a byword. In business he may be an ordinary mortal, following a questionable vocation or engaging in questionable business transactions, or he may be a "malefactor of great wealth" whose corrupt corporation is a national menace. Wherever he is, he continually seeks to raise himself over the prostrate form of his fellow-man.

Graft, crookedness, corruption, frenzied finance, get-rich-quick schemes, and tainted wealth are but a few of the fruits of the dishonest man. The younger John D. Rockefeller defines the disease when he says, "The business honesty of the present day is a low grade of goods." Theodore Roosevelt fearlessly announces the remedy when he says, "I shall insist upon honesty if it breaks up the best business in the land."

In other words, what this country needs is more of the spirit of the early defenders of the faith of the Brethren—a spirit diametrically opposed to selfishness and materialism. We need more of their fear of God, more of their homely virtues, more of their faith in the final triumph of the right. We need to give less attention to material pleasures and material gain and more attention to the higher things of life,—the things of the mind and the Spirit.

We need to dream dreams and rise above the cares of earth betimes, "commercing with the skies." "The dreamer lives forever, while the toiler dies in a day." We need to look at the stars, for "there is a voice in every star that talks to man and woos him to be wise." We need to "trace the rainbow through the rain"; "to see tongues in trees, books in the running brooks, sermons in stones and good in everything."

It is by contact with the Infinite that man realizes his own finiteness. We need to let the beauty of nature and nature's God creep into our small, narrow thoughts and make them larger. We shall then learn how to live. We shall then catch the spirit of the sturdy pioneers of the faith in America, who, though "humble and contrite of heart," were "rich in good works," and whose word was as good as their bond.

During the Bicentennial exercises at Germantown, in 1908, ex-Governor Pennypacker spoke eloquently on the place of the Brethren in history. His text was, "The stone which the builders rejected has become the head of the corner." He referred first to the early power and influence of the church in America, and then to the period since, when the early spirit lay dormant and obscure, only to burst forth into full blossom in the renewed educational and religious activities of the present day.

The church is simply regaining its rightful place in the religious and educational world. What a glorious consummation it would be to revive, at the same time, the old-time spirit of honesty, so that the world may say as of old, "The word of a Dunker is as good as his bond."

Elisabethtown, Pa.

## Removing Fears in China.

BY EMMA HORNING.

I SPENT the summer weeks studying in an old temple, some twenty miles from the city. Several families spent the hot weather there. The temple is about a thousand years old. The room in which I lived was occupied by three large images representing the three religions of China. These three representations of Confucius, Buddha, and Lao Tsi, were a constant reminder to me of our mission to these people, who have these three great religions and yet know not God. After a successful summer of study I returned to the city and boarded the train for our new station Sept. 1. It was only a four-hour ride but during that time I was constantly reminded that a Christian in China is a marked person and has constant opportunity for testifying to the cause for which he has come to China. A number of people came to speak to me, and I was only too glad to tell what little I could.

At the station I was met by a sedan chair, carried by four coolies. These roads here are too rocky and hilly for wheeled vehicles. Chairs or donkeys are mostly used. The country, all around, is very picturesque at this time of the year. All the hills are green with grass and flowers or terraced fields. The crops are bountiful and the people happy and contented. Lofty mountains rise in the near distance while ancient temples and groves dot the landscape. This is a city of about four thousand inhabitants. It is compact, well built, and cleaner than most places I have seen, while many villages surround it.

Here I join Brother Crumpacker's family again. They have their new home about finished now, and sentiment in favor of us is moving rapidly. Four months ago, when they came here, they were very unwelcome guests. Everybody feared foreigners and scarcely any home would open its doors to a foreigner. The man who sold Bro. Crumpacker some property was threatened a severe beating by the authorities. No places could be rented. But their kindly presence among the people, these several months, has done wonders. Many people come to see the home. We are greeted very pleasantly by many on the streets, and are welcome in some of the homes. A number of places can be rented or bought now. We have now rented a good preaching chapel and a place for Sister Metzger and myself, which is now being repaired, ready for us to occupy when she arrives.

The preaching services in the chapel are being well attended for a beginning. Over fifty attended the services this morning and we feel that the Lord is greatly blessing his work. However, the door is only beginning to open. We need your constant prayers to overcome these people's fears. On the street where we live most of the children are not afraid of us, but on new streets they often run with fright when they see us approaching. One child cried, "Foreign devil" as I passed yesterday, but such a demonstration does not last long, for after they see us a few times they are friendly and talk as children do at home.

As I came out of my door, the other day, I saw a young girl standing in her doorway. I took a card out of my pocket to give to her, but as I stepped towards her she turned in fright to run into the house. Then her little bound feet tripped her, and she fell on the brick court. I felt very sorry for her but, of course,

did not go to her. She will soon find out that I am her friend. Many of the neighbors come in as the house is being repaired. The gates are left open all day, so they will see all we do, and become better acquainted with us. The great work now is to gain their confidence, for they can not understand why we should come so far to live among them.

Many people come to Bro. Crumpacker to be treated for various diseases, but, of course, his powers are limited along that line, so many can not be treated. Pray that we soon may have a doctor here, for that would open the door much faster.

Ping Ting Chou, Shansi, China.

## The Church and the Lodge.

BY B. E. KESLER.

A VERY striking picture is presented in 2 Cor. 6: 14-18, and what makes the picture the more striking is the contrast brought out by the apostle. It is desired, in this article, to present this contrast in a simple way, so that we may see most clearly the two sides of the picture.

The picture, as outlined, may be presented this way:

|                 |                  |
|-----------------|------------------|
| The Church.     | The Lodge.       |
| Believers.      | Unbelievers.     |
| Righteousness.  | Unrighteousness. |
| Light.          | Darkness.        |
| God and Christ. | Belial.          |
| The Believer.   | The Infidel.     |
| Temple of God.  | Temple of Idols. |

Now the reader is asked to pause a moment before reading further, and study this picture. Then let him ask himself: "To which side of this picture do I belong?" This done, let us now proceed to hear what God says, "Come out from among them, and be ye separate" (verse 17).

From this it is plain that God does not want his people in both institutions. Indeed, he promises to be a Father only to those who "come out." "I will receive you, and will be a Father unto you and ye shall be my sons and daughters" (Verses 17 and 18). Hence it must be clear to all that God's people are on the side of the picture represented by "The Church," and since God commands his people to "come out" from the class represented by the other side of the picture, it must also be clear to all that God and his people are not on that side of the picture.

"But isn't God and Christ in the lodge?" O no. If they shall say: Behold he is in the secret chambers believe it not" (Matt. 24: 26).

"Well, then, didn't Christ do much of his teaching privately?" Yes, but not secretly. "In secret have I said nothing" (John 18: 20).

"Well, there are surely some Christian believers in the lodge." O no. In a sense, lodge attendants are a set of unbelievers. They do not believe the scriptures just quoted, and yet Jesus meant just what he said.

"But is there not some righteousness in the lodge?" No doubt of it; but that does not argue that Christ and his people are in the lodge. Unbelievers, even the devil himself, may do some acts of righteousness. We are told that it is no marvel if Satan's agents even appear as angels of light. "Satan himself is transformed into an angel of light, therefore it is no great thing if his ministers also be transformed as ministers of righteousness" (2 Cor. 11: 14, 15).

"Then, may there not be light in the lodge?" Certainly. But not the true light; because Christ, the True Light, "that lighteth every man that cometh into the world," is not in it.

"He that doeth evil hateth the light (Christ), neither cometh to the light lest his deeds should be reproved." If you don't believe that's so, just ask a lodgeman to tell you what oath is required of a Royal Arch Mason; then you'll believe it. "It is a shame even to speak of the things done of them in secret."

"Is it possible that God and Christ are not in the lodge"? Surely not. Belial runs the whole machinery. He began mixing truth with falsehood in the Garden of Eden, and has been at it ever since, and the lodge is one of his most fruitful fields today.

"And may not the believer find a home in the lodge?" O, no. It is the infidel's home, and a most congenial home it is to him. Here he meets those of



his own like precious faith,—unbelievers. The rankest infidel is quite at home in Belial's institutions, but he is ill at ease and very nervous where God and Christ rule.

"After all, then, is not the temple of God in the lodge?" O, no. God and Christ can never be where Belial reigns, and since God and Christ dwell in his people, it follows that his temple, which is his people, is not in the lodge.

A wonderful picture,—isn't it? And so plain, so easily to be understood! Again the reader is asked to pause, study the picture and ask himself, Which is the safest,—the lodge or the church.

River Bend, Colo.

### Absalom.

BY LUCINDA STAUFFER.

OF the various Bible characters that are placed on record, there are two classes,—the *good* and the *bad*. Singular as this may seem, it is *true*, nevertheless, that the same traits are handed down to the present, from generation to generation, and will be, to the end of time, from one part of the globe to the other. Ever since we came in touch with the life of Absalom, in our Sunday-school lessons of two years ago, we have felt impressed with his history. About the greatest sin of this young man was his filial ingratitude. A certain writer says: "The child who does not honor his parents, can not live long and honorably," which is well supported by the testimony of the Bible. "Honor thy father and thy mother, that thy days may be long on the earth."

Next we note his vanity. His personal make-up must have figured largely in his own estimation. We infer this from the fact referred to in the Bible: "Now in all Israel there was none to be praised so much for his beauty, from the sole of his foot to the crown of his head." There was even "no blemish in him." He seemed to be a perfect model of manhood,—faultless in figure and stature,—and he had beautiful hair! As passers-by heaped these praises upon him, his heart was inflated with self-pride.

Oh, that humanity could learn the extreme folly of heaping honor upon their *weak* selves! What attempts are made to gain honor by means of natural gifts, which ought to be devoted only to the honor and glory of God, who is the Maker and Preserver of our lives! With all this, however, Absalom was not empty-headed and wholly absorbed in his own personal attractions. He also possessed rare talent. Well, talent is another God-given trait that men are inclined to worship to the destruction of their own selves! Not only do they hurt themselves, but they lose, besides, the good that might be done to others. Eternity alone can reveal the extreme loss!

Absalom possessed great will-power. When he undertook anything, he usually accomplished it. He deserved, perhaps, some praise for the concern he had for his ruined sister, but he should not have harbored the revengeful feelings that led him to kill his brother.

Great shrewdness, also, was demonstrated in Absalom's schemes. By Joab's intercession he was again reconciled to his father after his exile. Then he set about deliberately to deceive his father. With pretended sorrow did he regain his father's *pardon* and *love*, in order that he might finally, step by step, gain his father's position.

Let us notice how successful he was! After he gained his father's love, he shrewdly went after the subjects, "stealing the hearts of the people." He even kissed them to gain their love. Virtually, he told them that his father was unjust. He said: "O that I were judge of the land, that every man that had a suit or cause would come to me, and I would do him justice."

When pardon for a gross crime is granted to an impenitent man, he is turned loose to worse crimes, and great disaster is sure to follow. It is a dangerous thing to be powerful and not *good*. Thus this persevering man worked until he had Israel ripe for the rebellion. He sent out spies, by whom he secretly undermined the influence of his father, the king. When he deemed that the time had come to declare himself king, he deceived his father again by pretending that he had a "vow to pay" to Jehovah. But after Absalom

had gone, word came to the king to flee for safety. It must have been a pitiful sight to see the king and his friends, going barefooted over the slope of Olivet, weeping as they went, their heads covered with sackcloth, to escape from this vicious son. David's confidence was all gone, and his only hope was that "God might turn the counsel of Ahithophel."

It seems that no human hand was able to stop Absalom's wild career until his head caught in a tree. He was rendered helpless. O what an end! No time nor expense was wasted for funeral or burial. His grave was a large *pit* in the woods. His monument was a "heap" of stones. The trumpet-blowing that he had ordered to announce his victory, only indicated his defeat. Joab blew the trumpet, and all went to their tents. Absalom, the disobedient son, had reaped the penalty of wrong-doing.

Arcanum, Ohio.

### From the Northeastern District of Kansas.

BY W. A. KINZIE.

THE Sunday-school, Ministerial, and District Meetings of Northeastern Kansas were held in the Morrill church, Brown County, Oct. 16, 17 and 18.

The Sunday-school Meeting was organized by electing Bro. O. R. McCune, Moderator, and Bro. Park Strole, Writing Clerk. The lesson for the day was then taken up, and many good points were brought out. The great theme, "The Judgment," was very forcefully brought to bear on our minds. At the close of the lesson we listened to the reading of two essays, bearing on the lesson. This was followed by a sermon on the subject "How May We Prove to the World That We Have Faith in Christ?"

The regular program work was then taken up, and seven live Sunday-school topics were discussed. If we, as Sunday-school workers, would put just *some* of the many good suggestions, offered us at this meeting, into practice, the Sunday-school movement would enjoy a great uplift, and the number of the great army would soon be doubled.

On Sunday evening one hour was spent in Christian Workers' Meeting, and one hour was given to the Child Rescue Work, conducted by Bro. I. H. Crist. We were made to feel the importance of the work, and the good we may do. Many souls might be saved by opening our doors to the poor, unfortunate ones, and also by giving of our means. A collection of \$60 was taken to help in carrying on the work.

A large and attentive audience then listened to a very strong sermon on the subject of "What Are the Elements of Christian Perfection?" by Eld. Geo. Manon.

The Ministerial Meeting chose Bro. H. L. Brammell as its Moderator, and Bro. F. E. McCune as Writing Clerk. Several important subjects were discussed. Among them was the "Faithful Minister" and "The Duties of the Church" to him, setting forth the minister's "high calling" and his duty of preaching Jesus. The duty of the church to her ministers was also emphasized. Her cooperation and spiritual support were clearly set forth. Other subjects were, "How Far May a Minister Go in Affiliating, and Taking Part With Those of Other Faiths, Without Compromising Bible Principles?" and "How Far May an Evangelist Go, Outside of the Pulpit, in Influencing People to Unite with the Church?" These were all well handled, and many thoughts and helpful suggestions to the wide-awake minister and evangelist were brought out.

On Monday evening, Dr. O. H. Yereman delivered a missionary sermon on the theme, "Give Ye Them to Eat," after which a collection of \$85 was taken.

On Tuesday morning the work of the District was taken up. Bro. R. F. McCune was chosen Moderator, H. L. Brammell, Reading Clerk, and W. A. Kinzie, Writing Clerk. The churches were very well represented. While there was no paper sent to Annual Meeting, there were several in regard to our home work. The educational and temperance questions were before the meeting and committees were appointed to work along both lines. The missionary work of the District is progressing nicely, yet the Mission Board is calling for "more workers."

Bro. H. F. Crist will represent us on Standing Committee, with Bro. R. F. McCune, alternate. In the evening Bro. A. P. Blough, of Waterloo, Iowa, gave us a very practical sermon. Thus closed another enjoyable and profitable District Meeting.

Lone Star, Kans.

### SOUTHERN INDIANA.

The District Sunday-school Meeting of Southern Indiana was held in the Buck Creek church Oct. 18. Opening exercises were conducted by Eld. J. C. Murray, of North Manchester, Ind. Eld. D. F. Hoover was chosen as Moderator, Mary C. Stoner, Secretary.

Under the sphere of our present day Sunday-school some of its accomplishments were given. The Sunday-school gives us a thirst for Bible study, thus removing the desire for injurious literature. The Sunday-school teaches temperance, respect for the Bible, and love for church services. It makes the scholars feel that they are a part of the Sunday-school. It opens to Christian workers the homes of the scholars.

Under the subject of failures of the Sunday-school it was stated that we face the alarming fact that seventy-five per cent of the Sunday-school children of the United States are lost to the churches. The reasons for this failure are inefficient teaching, failure of workers to live consecrated lives, failure to get from students proper study of Bible, lack of training teachers, lack of missionary teaching, lack of home department and cradle roll and lack of teaching on the part of elders and pastors.

Under the future possibilities of the Sunday-school were considered the things we can do. Having a perfect textbook, we can have more missionaries, a stronger church. When we get the Holy Spirit into our hearts, and Jesus as our Intercessor, when God gets hold of us, and we get hold of God, what may not our possibilities be?

Then was discussed "The Teachers of the Sunday-school: (1) How Should They Be Chosen? (2) What Should Be Required of Them? (3) What Should the Church Do to Help Them?"

The teachers should be chosen by the church. This could be done by a committee over which the elder in charge should preside, if he be in full sympathy with the work. Our teachers should be required to know Christ, should be Bible students, should be punctual both at Sunday-school and Teachers' Meetings, and should be required to enroll. They should make the pupils feel their love, and should live what they teach.

The church should help the Sunday school teachers by their hearty cooperation, by giving the classes separate class-rooms, should provide a system of graded lessons, Bible classes and training classes. The church may help by sending worthy teachers to special Bible terms. The church may help by praying for the teachers.

Much enthusiasm and unity of sentiment were shown and the meeting will long be remembered as one of the most practical we have ever held.

Mary C. Stoner, Sec.

### NORTHWESTERN KANSAS AND NORTHEASTERN COLORADO.

On Wednesday evening we arrived at Quinter, Kans., and were kindly entertained by the Brethren. We arrived too late for the evening service, but were informed that Bro. S. Z. Sharp, of Colorado, delivered a very instructive sermon on "The Life of Solomon" to a large and appreciative audience. The next morning, at 9 o'clock, the Ministerial Meeting began. It was an all-day session, with Eld. T. E. George as Moderator. Several very interesting topics were discussed.

In the evening Bro. B. E. Kesler delivered a strong sermon from the subject, "The Work of the Holy Spirit." The large church was filled with eager listeners.

Friday morning the Brethren convened in District Meeting proper. After devotional exercises the following organization was effected: Moderator, Eld. T. E. George; Reading Clerk, Eld. Geo. Eller. All the churches but four were represented by delegates,—nineteen in number. Most of the business pertained to the mission work of the District, especially the work among the negroes of Denver. A constitution and by-laws were read and adopted for "The Church of the Brethren's Orphanage and Old Folks' Home and Mission Training School for the Negro Race." Bro. Wm. Rhodes and Sister Campbell (colored), of Denver, added much to the interest of the meeting. No papers are sent to Annual Meeting. Eld. D. A. Crist is our delegate on Standing Committee, with Eld. B. E. Kesler as alternate. The next meeting will be in the Belleville church.

On Saturday a profitable Sunday-school Meeting was held. Bro. J. C. Flora, of Quinter, Kans., was elected District Sunday-school Secretary for the ensuing year. The meetings closed with a spiritual love feast, at which Eld. S. Z. Sharp officiated. The accommodations of the Quinter church were of the very best, and the brethren and sisters will long be kindly remembered.

Byron Talhelm, Writing Clerk.

Waldo, Kans., Oct. 19.



## THE ROUND TABLE

### The Anointing.

BY I. N. H. BEAHM.

I NOTICE in a recent MESSENGER an interesting agitation of the anointing doctrine and practice.

On the morning of Sept. 25, Bro. M. G. Early and the writer were called to the home of Bro. Walter Cline and wife. Both lay sick of a fever, dangerously ill. The holy ordinance of anointing was practiced. A very wholesome result has followed. That day, immediately following the anointing, at the regular preaching service, a sermon was given on the anointing. There ought to be more *practice*. No, I should say there would be more *faith* and *practice*, if this part of the gospel doctrine were preached more. There are three ordinances in the church that carry the idea and teach the idea of the forgiveness of sins. The first one is baptism (Acts 2:38). The second is feet-washing (John 13:10). The third is the anointing (James 5:15).

Now, sin is at the bottom of all physical illness, directly or indirectly. There may be a few cases of special providential illness, as in the case of Job and in the instance of the man who was "born blind." As sin occasions or causes sickness, the doctrine of the anointing strikes at the root of sickness. The Savior said to the sick of the palsy, "Thy sins be forgiven thee." He looked to the health of the soul, since the primary consideration is the mental attitude, the state of mind of the person. The mind stands between God on the one hand and the body on the other. The mind cannot be right with the body unless it is first right with God, therefore the doctrine of anointing deals primarily and fundamentally with the attitude of mind, with the condition of the soul. This idea is absolutely scientific. It is *great* from a scientific standpoint. The Bible is right. Let us believe its teaching, and we shall not only be scientific, but artistic in the highest possible sense.

"Let him call for the elders." The doctrine of the anointing is a glorious privilege, a duty in the form of a privilege. "Let them pray," that is, be in touch with God. "Anointing him with oil," the symbol of power, the symbol of the Holy Ghost, the great purifier and healer. "In the name of the Lord," by authority of God. Hence, "The prayer of faith shall save the sick." "The Lord shall raise him up." "If he have committed sins, they shall be forgiven him." What sweeter and more comforting doctrine could be brought to the chamber of illness? Blessed assurance!

May the Lord be praised for the simple, beautiful, and even sublime, method granted unto his people!

Hebron Seminary, Nokesville, Va.

### Bible Study.

BY JOSEPH HOLSOPE.

WHEN I was a boy, seventy years ago, I commenced to read the Blessed Book. I read it as a story,—a history of the creation of all things. Here I found the dealings of the Creator with man,—the intelligent part of the creation,—fully set before me.

The first fact that presented itself to my mind was: God created man for his glory, and therefore the chief end of man is to glorify God. That can only be done by the proper use of all our environments.

It soon became evident to me that a proper understanding of God's Word on our part was necessary. It did not require a large amount of reasoning to discover that I needed a teacher. In looking for such a person, I soon observed that those who offered themselves as guides differed in the understanding of the subject they undertook to teach. This left me in a dilemma, but I did not give up the investigation. Then, somehow, I got the idea that Jesus Christ is our only infallible Teacher and that he has always taught humanity by *precept* and *example*.

This made matters plain. Where Christ speaks, we must hear him (Matt. 17:5). Where he illustrated his ideas by example, we should follow his steps (1 Peter 2:21). These important truths presented themselves to me as axioms, in my efforts to interpret the sayings of the great Teacher:

In order properly to understand the apostles,—his

witnesses,—who gave us instruction in our Christian duties and deportment, I soon learned that we must look at their surroundings,—the object of their writing,—the circumstances that called forth their expressions and, above all, never interpret their language to differ from the teachings, precepts and examples of the great Teacher to whom they were empowered to bear witness.

These principles of exegesis being correct,—and who says they are not? would it not be well to make a close investigation and examination of modern efforts at reform in the church? It seems to me that there is too much stress placed on the modern history, pertaining to the practices of those who would hardly feel flattered by ascribing to them inspiration or infallibility.

The instruction of Paul, the aged, to Timothy, the young herald, has not yet exhausted its usefulness.

Penn Run, Pa.

### The Triumph of the Righteous.

BY IDA M. HELM.

CHILD of God, striving to please your Maker, is he that is contending against you, and blocking your way to progress today, triumphing? And are you depressed and disheartened, and thinking of rendering evil for evil? Wait with patience and do the very best you can; let patience have her perfect work. In a little while a lifeless form in the churchyard will be all that remains. Perhaps trials and sorrows will come to him and he will see his mistake. Wait till the judgment day that shall bring every hidden thing to light, and right every wrong. Then the assembled world shall know just what your character is. "Blessed are they that do his commandments." To be judged of man is an insignificant thing, compared with the judgment of God. If an enemy revile you and persecute you and lie about you, "rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass, . . . For evil-doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth" (Psa. 37:7, 9).

Let the wicked triumph in their wrong and cunning, but, child of God, let your triumph be in righteousness!

Ashland, Ohio.

### The Alabaster Box of Your Love.

SELECTED BY J. C. FLORA.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them. The kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without an eulogy, than to have a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the troubled spirit. Flowers on the coffin cast no fragrance backward over life's weary way.

Quinter, Kans.

### Prayer Meeting in a Depot.

BY WILLIAM E. THOMPSON.

I HAD the pleasure of attending the District Meeting of Southwestern Kansas. Bro. I. B. Trout was with us and gave us five interesting addresses. The meeting was indeed a grand success.

When the meeting was over, about thirty of us went to the little station of Groveland, to take the Rock Island train going south. Our train proved to be four hours late. The weather being cold and night fast coming on, we were crowded up in the little depot.

Fortunately we had several ministers in the crowd

who were willing to give us words of encouragement. We also had several songs and prayer. While we never expect to meet again as we were then assembled, our minds were naturally carried forward to the time when God's faithful ones shall be gathered around his throne, where there shall be no more parting, no more sorrow, no more weeping.

Then we thought, What difference does it make whether we ever meet again or not, or whether we live to attend another District Meeting, as long as we so live that, when life is ended, and all the trials and difficulties of this world are over, we may have a right to the tree of life, and be able to enter in through the gates into the city.

Conway Springs, Kans.

## CHRISTIAN WORKERS' TOPIC

For Sunday Evening, November 13, 1910.

### Temptations.

Matt. 4:1-12.

#### I. Jesus' temptations.

- Great temptations came at great crises of his life.
  - What happened just before (Matt. 3:17 to 4:1)?
  - Just after (John 1:29; Matt. 4:17, 23)? Did he have any plans to work out?
- In each case he was tempted to follow the popular course.
  - The people expected the Messiah (compare Matt. 4:3 and John 6:26; Matt. 4:6 and John 6:30; Matt. 4:8 and John 6:15).
- Jesus was tempted throughout his life (Luke 4:13; 22:28, 41, 44; Matt. 16:23).
- He overcame,
  - By entrenching himself behind the wall of God's Word (Deut. 8:3; 6:16; 6:13).
  - By choosing God's plan (Luke 22:42; John 8:28, 29).
  - By prayer (Luke 22:41).

Did Jesus apply the Scriptures under "a" to Satan or did he quote them for his own strengthening? Do the texts apply to Satan?

#### II. Our temptations.

- When do our strongest temptations come?
- Can we meet the tempter once for all (Luke 9:23; 22:33, 34)?
- Are we ever tempted to do the popular thing rather than the highest good?
- How may we overcome?

Note.—"The way of the Cross leads home" (Heb. 4:15; 1 Cor. 10:13; Jas. 1:12; 2 Peter 2:9).

## PRAYER MEETING

For Week Beginning November 13, 1910.

### Walking with God.

Psa. 1; Prov. 4:26; Heb. 12:12-15.

1. To Walk with God Implies Being in the Same Road.—Remembering that we have the privilege of walking with the Father, and that, failing to do so, we walk with the children of darkness, makes life a solemn thing. It is not hard, however, to determine whether we are walking with God in the narrow way,—the sign-boards are unerring. RIGHT, TRUTH and LOVE will always indicate the right direction. The lamp of life illumines the pathway (Psa. 119:115).

2. To Walk with God Implies Making Progress on the Road.—No standstill in well-doing; we must press onward, or we retrograde. "I press toward the mark," says Paul. Intensive effort must characterize our onward movement (Philpp. 3:14).

3. To Walk with God Implies Keeping Up with Our Comrade.—To keep pace with God we must keep pace with the Son. In the Ephesian epistle seven hints are given us as to our walking: (1) We are not to walk "according to the course of this world" (Eph. 2:1, 2). (2) "Walk in good works" (Eph. 2:10). To walk as here described, is literally to walk among good things. (3) "Walk worthy of the vocation wherewith ye are called" (Eph. 4:1). To be a Christian is to wear the loftiest title on earth, to be about the best business, and to be consecrated to holiest purposes. (4) "Walk not as other Gentiles walk" (Eph. 4:17). Dallying with the world has caused many a believer to lose step with Christ. The Christian must not do as the world does but be a pattern unto it. (5) "Walk in love" (Eph. 5:2). God is love, therefore to walk with him means love to him as well as to man. (6) "Walk as children of light" (Eph. 5:8). Light implies safety, purity, certainty. (7) "Walk circumspectly" (Eph. 5:15). The world is watching the Christian. It knows whether we are keeping close to God or not. Our example counts (1 John 1:6, 7).



## HOME AND FAMILY

## Would You Go?

BY VIOLA M. LANTZ.

Have you heard the people calling  
From the far-off heathen land,  
"Come and teach us, ye that know him,  
How we, too, can join that band?"

Have you ever thought of leading  
Other souls to him you know?  
If the call should now come to you,  
Really, would you want to go?

Would you go and leave the homeland?  
Leave your friends who love you so?  
If the Lord should loudly call you,  
Brother, sister, would you go?

Christ himself was once a teacher,  
And his Word we all do know;  
When he said, "Go teach all nations,"  
He's expecting that you go.

Do we love our heathen brethren  
As we meet them here below?  
If we do, and he should call us,  
I know that we would go.

Bristol, Ind.

## The Ideal Home.

BY CLARA FUNDERBURG.

"Mid pleasures and palaces though we may roam,  
Be it ever so humble, there's no place like home."

We have heard the above lines so often that they scarcely impress us any more. Is home the dearest spot on earth to us? If not, why not? It may be that we are not doing our part to make our home ideal. And what is an ideal home? Above all things, it seems to me, that the ideal home is a Christian home; not Christian in name only, or where each one of the family is "a member of the church," as we say, but where Christ is a living personality, recognized each day, without embarrassment or hesitation, as the Healer of all our griefs, the Helper in all of our troubles, and the Provider of all creature comforts. To have unflinching faith in the Lord is to dispel all of our worries like clouds before the sun, and to give us a calm, sweet outlook on life, a forgiving spirit, and willing hearts and hands to do without murmuring whatever may fall to our lot.

No home is ideal, and no parents are doing their full duty to their family if the family altar is absent from the home. The influence of daily family worship upon the mind of the youth cannot be estimated or described in words. God pity the boy or girl who are thrown out into the world on their own resources without any religious home training, and with very uncertain ideas as to morality. God forgive the father and mother who rear their family in this haphazard fashion, for it is a crime,—yes a crime,—that they will have to answer for at the judgment.

In order that a home may be ideal, the husband and wife should have the same church relationship; otherwise, though both may be good people and may be considered as good church members, each in their own church, there can be no peace and harmony in such a home, and should there be children, there is likely to be an estrangement between husband and wife over their religious training. In most cases, the children themselves are so troubled and confused that they are driven away from church fellowship altogether, or, at least, do not make strong, active Christians. Often, in this manner, the soil for skepticism is prepared. If you belong to and love the Church of the Brethren, don't marry a person belonging to another denomination. You can't expect others to give up their church for yours, and neither do you want to give up your own religious convictions; so don't place yourself in a position where either will be required.

I have emphasized the fact of Christianity as the main factor in making an ideal home, because it seems to me that having a Christian home to the fullest extent covers nearly every detail needed to make a home ideal. I might mention, however, that it is "love" that makes the world go round, that greases the axles of our everyday life, as it were. A home without true love is like an apple without flavor, or salt without savor,—there is nothing to it. Because of this so many homes are

not real homes, but merely places to stay, some place to eat, and some place to sleep. We merely exist and can not help it. Selfishness,—that antidote to love,—is busy at work in the hearts of men and women striving to gain the mastery, and too often the victory is won. I might enlarge on other reasons for a lack of love, such as uncongenial natures, etc., but I am to depict an ideal home and not an unhappy one.

In the ideal home the husband and wife should be a unit on all questions pertaining to the welfare of the family. If there are any differences they should be discussed in private, and children should never have the opportunity to say that "papa and mama quarreled." In the ideal home there is no quarreling, no scolding or nagging, and all necessary corrections are made with dignity and good will as well as firmness. True, children are prone to warm discussions sometimes, but it lies with the example set before them and their training whether they will or will not be peevish, lose their temper, and be impolite and rude when grown. I do not mean to say that families trained right will not have any of the above characteristics (they are human), but I do mean to say that as the continual dropping of water will wear stone away, so patient, unflinching good humor and love, coupled with godliness, will shape most any kind of a character until it is fit for the Master's use.

The ideal home and surroundings are simple, and, above all, cleanly, neat and orderly. All are taught to work and each have daily tasks assigned them which they know are theirs to perform. The mother is not a slave for the family; the father is not a mere money-making machine, and the children are not fashion plates or snobs, but have a true conception of character as the only basis by which lives can be measured.

In the ideal home good literature is appreciated by each member of the family,—is read and discussed freely by parent and children. Father and mother keep up with the times, and the children are always glad to talk over their difficulties, their pleasures and plans with the home folks and receive the advice that is sure to be for their good.

There is music in the ideal home. If there is any musical ability at all, it is cultivated and used to gladden the hearts of the home people and not saved exclusively for guests.

There are flowers in and around the ideal home and a cultivation of the love of the beautiful in nature. A proper portion of the time is given to the pursuit of business and the making of a livelihood, but that is not the whole and sole aim in life, nor is the making of a livelihood allowed to crowd out the higher and nobler natures which God has implanted in each one of us. The body is cared for, but not to the exclusion of spiritual things.

The Lord's Day is holy, and is kept so by the ideal family. They are never too tired to attend Divine services, for they realize that to make such an excuse would be robbing God, and the only cure would be less work and a little more relaxation.

Is your home ideal? If not, why not? Whether you are a parent or child, old or young, you have a share in making your home ideal. If you are not doing your share, ask God to help you, and commence now,—this minute,—by getting in the right attitude of mind, which is impossible without constant prayer. Then follow up with words and actions. Let us never lose sight of our ideals, but ever strive to reach the highest standard, remembering that we are blessed in the effort as well as the accomplishment, and also remembering that "all things are possible to him that believeth."

Kansas City, Kans.

## "Saturday Night Religion."

SELECTED BY EDWARD LOOMIS.

If every Christian woman would have a real, vital Saturday-night religion, there would be less Sabbath desecration, observes Miss Hilda Richmond, who contributes a novel view to the problem of non-attendance at church.

Her strictures apply to people of towns, villages, and small cities where the Saturday half-holiday for merchants and clerks is not an established feature of life.

In these less-favored centers Saturday night becomes a time for a "social" interchange, mingled with the duty of providing for household equipments.

"Country people and town people alike swarm the streets until nearly midnight, leaving for their homes at last, regardless of the tired workers who must put goods in order, straighten up accounts, leave stores in some semblance of order, and then go home to bathe and drop into restless slumber." It is no wonder, remarks this writer, in the *Pittsburg Christian Advocate*, that it is hard to get clerks and business men out to church and Sunday-school. The women, it will appear, are the chief delinquents.

Perhaps, if only buying were done, the evil would not be so great, but men, women and children clog the stores to "visit" and have a social good-time. The clerks, tired from standing on aching feet all week, must politely wait until the dressmaking, the canning, the preserving, the social affairs and domestic tribulations are all gone over, risking the displeasure of the employer, and then hear the comforting news that the shopper was just "looking around!"

One woman, who was a Saturday shopper, was in the habit of disposing of her moderate amount of work early on Saturday morning,—the Sunday dinner in that family always being eaten outside the house. Then she would enjoy a refreshing bath, a long nap, and a quiet period of reading or resting until supper time. Supper was little more than a lunch, and then, dressed in fresh, comfortable garments, she would set out to enjoy the evening, shopping here and there, meeting her friends and buying a few things that needed no special care in selecting and could have been purchased at any time. To her the going from place to place was a recreation, but to the weary clerks it was anything but rest.

I know there are people who say the clerks would not go to church if they had the opportunity to sleep all day Saturday, but that is not the point. Maybe some of them would not, but they should have the chance to say whether they will or will not. Just imagine that the girl behind the counter is your daughter, or your sister, or your intimate friend, next Saturday night, when you aimlessly wander from store to store, having goods pulled down that you never intend to buy. It will enable you to see how tired she is and how very hard it must be to be pleasant and cheery, when the weather is hot and her feet tired and sore. Then think of the little delivery boys out on dark streets and back alleys, delivering parcels that might have gone much earlier in the day, if only somebody had had enough grace and religion to order early.

Every magazine and newspaper takes up the appeal to shop early at holiday time in order not to destroy the Christmas spirit in the hearts of the clerks, but Christian women can ease the burdens of the clerks all the year round.

In order to bring about the needed reform, the writer suggests that one influential, good-natured woman, who modestly states her views and enlists help in her cause, can be the means of discouraging a dozen or more of her friends from shopping on Saturday night, and in a very short time the movement will spread, so that the tired workers will at least be convinced that there are many women who really care for their physical and spiritual well-being.

Further: There are weary, discouraged mortals in every town and small city who have not been able to see Christ in the people who profess to be his followers, and if so little a thing as keeping out of the stores on Saturday night will convince them, surely every woman who calls herself a Christian can arrange so to do.

Instead of making the last of the week a source of weariness to others, we had better go back to the old custom that made it a time of preparation for the Sabbath, when everything in the home was peaceful and orderly, and the "day of all the week the best" was ushered in in calm and restfulness. Of course the stores will not be enabled to close early the next week, but in time the little leaven will leaven the whole lump, and merchants and their helpers will be enabled to enjoy the Sunday morning services, because Christian men and women had a Saturday night religion as well as a Sunday one.—*Literary Digest*.



# THE GOSPEL MESSENGER

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A RELIGIOUS WEEKLY

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NORTHERN CALIFORNIA is calling for the Annual Meeting of 1912.

BRO. M. P. SNUFFER, a minister from West Virginia, has located in the Smith Fork church, Colo.

A REVIVAL in the Monroe County church, Iowa, conducted by Bro. C. S. Garber, closed with fifteen accessions.

THE District Meeting of Northeastern Kansas made choice of Bro. H. F. Crist as a member of the Standing Committee.

A REVIVAL meeting at Fairview, Pa., resulted in six uniting with the church,—five baptized and one returning to the fold.

BRO. JACOB WITMORE wishes us to announce that his address is changed from McPherson, Kans., to Portland, "On the Bay," Texas.

SOME evangelistic work, conducted by Bro. John Robinson, was done in the Dry Creek congregation, Iowa, and six persons entered the fold.

BRO. D. W. WEAVER, who is now engaged in evangelistic work in the Lebanon church, Pa., says he finds that a very promising field for the Brethren.

At the St. Joseph Conference, 1911, Southern Missouri and Northwestern Arkansas will be represented on the Standing Committee by Bro. Rufus Wyatt.

BRO. C. E. WOLF, of Hutchinson, Kans., has taken charge of the work in Denver, Colo., and should be addressed at 1109 South Washington Street, Denver, Colo.

THE revival in the Flat Rock congregation, Va., conducted by Bro. A. B. Miller, resulted in sixteen accessions. The meetings were held in the Cedar Grove church.

THE late revival meeting at Robins, Pa., with Bro. C. A. McDowell doing the preaching, resulted in eight accessions, six by confession and baptism, and two reclaimed.

OCT. 16 a protracted meeting in the Dry Fork congregation, Mo., closed with six putting on Christ in baptism. The preaching was done by Bro. R. Wyatt of Joplin.

It is said that the recent revival meetings in the Maple Grove church, Pa., were very largely attended. Bro. G. E. Yoder did the preaching. There were five confessions.

BRO. JESSE E. WALKER, of Idaho, changes his address from Reubens to Box 50, Winchester. He makes this change of residence in order to be close to his church work.

THE third Sunday of November is named as Peace Sunday. On this day it is suggested that sermons be preached in all the churches in the interest of peace among all nations and the abolishing of war. The idea is to create peace sentiment and discourage war sentiment, and we are sure that if all the ministers of the Gospel will do their duty in this particular, a great peace wave will soon sweep over this country.

BRO. ISRAEL CRIPE, of Mount Carroll, Ill., says he is now in a position to give his time to evangelistic work during the fall and winter months. He can be addressed as above.

AFTER the late feast at the Tearcoat church, Va., a series of meetings was held by Bro. Homer McDonald and seven persons put on Christ in the holy rite of baptism. Two were restored.

BRO. A. S. WORKMAN conducted revival services at Postoria, Ohio, and nine were added to the church,—eight baptized and one reclaimed. This makes nineteen accessions since Aug. 21.

BRO. JOHN ROBINSON, a young minister from Muscatine, Iowa, held his first series of meetings in the Cedar County church. Eight young people accepted Christ and were received into the church.

SISTER SADIE J. MILLER, from India, reached New York Oct. 22. After remaining a few days, and seeing Bro. Emmert and wife and Sister Ida Shumaker off, she went to Huntingdon, Pa., and from there to Meyersdale.

REFERRING to Bro. Oscar B. Redenbo, and his purpose to engage in some evangelistic work, we mentioned Pierson, Ill., as his address. We should have said Pierron, Ill. His correspondents will please note the correction.

THANKSGIVING DAY falls on Nov. 24, and all of our churches should arrange for services on that day. We have many things for which to be thankful and should seek every opportunity to praise the Lord for his manifold blessings.

BRO. JOSEPH P. ROBBINS held a protracted meeting at Georgetown,—a joint house between the Salem and Ludlow congregations, Ohio, and twelve persons made the good confession and were baptized. Two were restored to fellowship.

THE members at Independence, Kans., have occasion to rejoice. During a series of meetings, lasting three weeks, conducted by Bro. Jas. Hardy, nine confessed their Savior and were baptized. Two are yet to be reinstated into the church.

BRO. JOHN F. APPLEMAN is engaged in a series of meetings in the Blissville house, Pine Creek congregation, Ind. Sister Appleman gives Bible work each evening. Several have applied for membership, and others seem near the kingdom.

BRO. VIRGIL C. FINNELL sends us a post card containing a good picture of the Auditorium at St. Joseph, Mo., where the Annual Meeting is to be held next year. He says the building for a Conference is simply splendid,—as good, perhaps, as anything that we have yet had.

BRO. GALEN B. ROYER and wife reached New York at 9:30 Friday evening, Oct. 28. Their steamer was two days late, and they had a very rough voyage, but both of them are well. They are expected to reach Elgin in a few hours after we go to press with this issue. Their many friends will give them a hearty welcome.

WE have just received notice of the death of Bro. E. D. Root, of Newton, Kans., who died the last day of September. He was an elder in the church, active in the ministry and took delight in preaching the Gospel, and inducing men and women to accept Christ. He was not an old man, only forty-nine years of age, and closed his earthly labors when in the prime of life. A more extended notice of his life and labors will appear later.

BRO. W. C. HANAWALT called at the MESSENGER sanctum on his return from the East. He is looking up old records regarding the educational and literary history of the Brethren church. He is examining all of the files of our publications that are within his reach, and while he fails to find a complete set of our publications at any one point, he says that the collection here at Elgin is more complete than any he has yet seen. He has a book of special historical merit in contemplation.

THE new church at Roaring Springs, Pa., was dedicated last Sunday, and now the members of that place have a very commodious building in which to worship. Bro. Orville V. Long is pastor, and is doing a good work. Revival services are held each evening this week.

BRO. L. T. HOLSINGER, of Indiana, has moved his family to Rossville, and will now give special attention to evangelistic work. When last heard from, he was with the Lost Creek church, near Mifflin, Pa., in a series of meetings. Few men among us know better how to present the doctrine of the church than Bro. Holsinger.

BRO. OLIN F. SHAW, of Dixon, Ill., sends all of the members of his flock a pastoral letter that ought to do them good. An occasional communication of this sort will help the cause in any community. The church at this time numbers seventy, and we would judge that the members are active, and mean to stand by their pastor in his efforts to build up a strong working church in Dixon.

OUR correspondent says the late District Meeting of Northern Indiana was one of the best ever held in the District. The zeal for the mission cause was most encouraging, and greater efforts are to be made to carry the Gospel into the sections where our work is so little known. Brethren Manly Deeter and Frank Kreider were chosen to represent the District on the next Standing Committee.

WHEN last heard from, Oct. 12, the W. R. Miller party was at Smyrna, Asia Minor. They left Marseilles, France, Oct. 6, and on the Mediterranean encountered a severe storm. Thirteen of them experienced seasickness, but the next day felt none the worse on that account. A few days were spent very profitably at Athens, and all the party had the pleasure of standing on Mars' Hill.

FROM Union Deposit, Pa., Eld. D. L. Miller went to New York, to see the missionaries off for India, and to meet Bro. Galen B. Royer and wife on their return from the churches in Europe. This week he is with the Brethren at Westminster, Md., and will go from there to New Market. He says his health is good. Preaching does not seem to tire him, but he must be careful about his walking.

DURING his trip through the Middle West, when he visited Elgin, Lanark, Waterloo and Dallas Center, Iowa, St. Joseph, Mo., Wichita, Kans., and other places of interest, Bro. I. N. H. Beahm says that he traveled four thousand miles, delivered ten addresses, twelve lectures, and twenty-two sermons. This he did in a little less than one month and calls it a vacation trip. We should be glad to publish a report of one of his working trips.

THE announcement of the death of Bro. Chas. H. Brubaker, missionary in India, is eliciting a good deal of sympathy. Many letters expressing deep sympathy have been sent to Sister Brubaker. The Bethany Bible students cabled these words: "Deepest sympathy, prayers,—Bethany." All of our readers await particulars with great interest. But one must be sent to take Bro. Brubaker's place on the field. Who will it be? There should be no decrease of the force in heathen lands. As soon as one, by the angels, is borne from the field, another should be ready to take up his work.

WE are told that some of the congregations in the Brotherhood are not given in the list of the churches we publish in the Brethren Almanac. We regret this, but the possible omission of a few churches will be no fault of ours. Only a few weeks ago we sent the list to all the District Secretaries in the Brotherhood for corrections. Most of these lists have been returned, with corrections marked, and we would naturally suppose that no church, and its elder in charge, has been overlooked. Those knowing of mistakes should advise us without delay. The list ought to be complete in every particular.



We are never short of matter for the essay department of the MESSENGER, still there is always room for something better than that we happen to have on hand. The writer who can send us something that people will read, remember, and call for more of the same kind, is the one we are looking for. We want essays that will be read, and also do good. We are not looking for the sensational, but for that which will make men and women better.

Some time ago the Free Methodist church of Greenville, Ill., took a vote on the question of reading the Bible in the public schools. There were present about six hundred voting people,—some not members of any church, but the entire congregation voted in favor of Bible reading in the schools. It is said that the superintendent of education then called the teachers together and told them to read the Bible and to pray. Were the question left to the people,—men and women voting,—we would have Bible reading in the public schools of Illinois, as well as of other States.

### Baptism in a Pool.

We have two letters on the same subject, but one is almost the reverse of the other in purpose. The first writer wishes to know whether trine immersion, administered in a pool, either outdoors, or in a building, may be considered valid baptism. The second writer wishes to protest against any mention being made in the MESSENGER favoring pool baptism. We beg leave to say something that will apply to the question raised in both of these letters.

The New Testament writers tell us how baptism shall be performed, but they do not undertake to instruct us as to the place where the rite should be administered. We are told that baptism should be administered "for the remission of sins," "into the name of the Father, and of the Son, and of the Holy Ghost." We know that the mode is trine immersion, for that is the meaning of the formula quoted.

We are informed that John did his baptizing in the River Jordan and at other places where there was much water. There were a number of springs and streams in the localities where he did his evangelistic work, and therefore it was not difficult to find suitable places for administering the rite. Those who came to the church under the preaching of Christ in Galilee, were probably baptized in the Sea of Galilee, one of the finest places in the world to administer the sacred rite.

The three thousand, converted on the Day of Pentecost, were doubtless baptized in one of the pools in the immediate vicinity of Jerusalem. There are no running streams in this part of Palestine, and for that reason the rite had to be performed in a pool, probably in the great pool of Gihon, just outside of the city wall, and to the west of Mount Zion. In all probability the Ethiopian eunuch was baptized in one of the pools that abounded in the part of the country where he was met by Philip, the evangelist. Some of these pools were so constructed by the roadside, that it would have been an easy matter for both Philip and the eunuch to have stepped from the chariot down into the water. This leaves us to understand that in the New Testament times baptism was administered in running streams and in artificial pools. The climate was mild, and even in the coldest of weather, known to the country, no ice could have interfered with administering the rite. In fact, there were only a few months during the entire year when the weather, for a day or two, might have been cool enough to have made it a little unpleasant to enter the water.

But is trine immersion, administered to a believer in a pool, valid baptism? Other things being right, it most assuredly is. Any water that is good enough to bathe in is good enough for the rite of baptism, whether the water be in a running stream, in a lake, in a pool or in a tank. In most instances a running stream, or any natural body of water, is preferable, but in cases of necessity artificial pools may be used, and, so far as we are able to understand, the rite administered in the latter is, in the sight of God, just as valid as that administered in the former.

At this time there are a number of baptistries in use in the Brotherhood. Some of them are in meeting-

houses and some of them are out of doors. In some of these pools the water is warmed when baptism is to be administered, while in others it is not. At the close of the Annual Meeting in Los Angeles, Cal., in 1907 three persons, in the presence of a large concourse of people, were led into the baptistry in the Auditorium, and baptized. The scene was a beautiful one, being witnessed by two or three thousand brethren and sisters, including nearly all the members of the Standing Committee. No one ever dreamed of questioning the validity of the rite, simply because it was administered in a pool, constructed especially for such occasions.

### A Home for Christ's Brethren.

UNDER the kind providence of our Father we have had the privilege of visiting and enjoying a number of love feasts among our Brethren in Lancaster, Lebanon and Dauphin Counties, in Eastern Pennsylvania. The churches visited were Elizabethtown, Fairview, Ephrata, Palmyra, Annville, Midway and Big Swatara. We very much enjoyed our stay among the Brethren, their spiritual feasts of love, and the hospitalities of their good homes. The churches are, for the most part, in a prosperous condition, and peace and goodwill obtain among them.

While at Elizabethtown we had the opportunity, through the kindness of Bro. Groff and Bishop S. R. Zug, of inspecting the new buildings and grounds of the Brethren Home at Neffsville, Lancaster Co., Pa. Here was found one of the surprises of my life. Of course I was prepared to find good buildings, for our Pennsylvania Brethren do good, solid, substantial work when they build, but what was seen very far exceeded all expectations and was really a great surprise.

On an elevation with gentle slopes, from which a splendid view of the surrounding country is had, stands the main building, two hundred feet long and thirty-six feet wide, with a rear extension thirty-two by seventy feet. The front, with a wide veranda, faces the public road, a hundred feet away, and here, when the grass grows, will be a broad stretch of beautiful lawn. The trolley line runs along the road, and you may step from the cars to the broad cement walk that leads across the lawn to the front entrance of the Home.

The construction is of cut brick and concrete foundations. The main building, including basement, is four stories high, the rear three stories. The entire basement has a solid concrete floor. Here the Kewanee water system is installed. An Artesian well supplies the water for drinking and domestic use, while two large cisterns supply an abundance of rain water for washing and bathing. A steam laundry, with the very best modern machinery, is ready for use. The heating furnaces, store rooms, etc., occupy the rest of the basement. The motive power used is electricity.

The first floor rear has a chapel large enough to accommodate all the members of the Home, with ample room for visitors, a large dining room and a fine kitchen. The main floor is finished with offices, superintendents' rooms, and large, commodious rooms for the guests. Many of these rooms have doors opening one into the other, and can be used *en suite*. On the second floor rear is a dining room for those who are not able to go up and down stairs easily. Here is also an infirmary and hospital wards, and rooms for nurses and the help. Here the sick will be cared for by a trained nurse. A special bath-room is provided for the sick.

The building is protected by a number of fireproof doors, which close automatically when a certain degree of heat is reached. In this way, if fire breaks out in one part of the structure, it can be confined within small limits. The floors, throughout the entire building, are on a common level. There are no offsets or depressions to stumble over. A number of bath-rooms and closets are found on each floor, and these are furnished with the very latest and very best modern fixtures. The health, comfort, and convenience of the members and guests, who are to be cared for in this model home, have been carefully looked after. The sanitary conditions, the drainage and the water supply are as good as they can be made. All that money and

architectural skill are capable of doing, has been done in the construction of this beautiful home for the aged and infirm by the building committee, made up of the following brethren: I. W. Taylor, chairman; H. S. Gible, Secretary; N. Brubaker, Treasurer; N. B. Minnich; J. Heagy; E. K. Brubaker.

When fully completed and furnished, the Home will accommodate at least one hundred members, and this is not too large for the District of Eastern Pennsylvania, with over eight thousand members, especially since they are big-hearted enough to provide for others beside our own membership. The buildings, not including the land, which was donated by a good brother, will cost, when completed, about fifty thousand dollars, and the surprise is that so much has been accomplished with the amount named. This may be explained in part when one sees no "gingerbread" work about the building. Not a penny for show but tens of thousands for utility, seems to have been the motto of the building committee.

Eld. I. W. Taylor is superintendent of the Home, and he is the right man for the place. Kind, tactful, understanding the needs as well as the peculiarities of the aged, and withal firm, he has succeeded well in his work. He regards the aged and infirm not as church charges or inmates of a charitable home but as Christ's brethren, interpreting literally the words of the Master: "Inasmuch as ye did it unto the least of these, ye did it unto me" (Matt. 25:45). Bro. Taylor said, "At first we tried to get places for the aged and infirm. Now we are seeking a home for them where they may enjoy the comforts of life."

The Trustees of the Home are Brethren S. R. Zug, Chairman; H. E. Light; I. W. Taylor, Secretary; Hiram Gible; H. S. Gible; A. H. Brubacher, treasurer; J. H. Heagy. They have the satisfaction of knowing that they have built a Home that is a credit to the Brotherhood as well as to the State of Pennsylvania.

D. L. M.

### "Preach the Word."

At first thought it may seem a little strange that the apostle Paul would think it necessary to impress this recommendation upon his son Timothy, as for this purpose he was called: It would seem that he, under the conditions, could not have anything else to preach. But as we examine the preaching that was done, even in his day, the injunction was necessary and timely.

While, avowedly and professedly, the purpose of all ministers, in accepting the holy calling, is to preach the Gospel, with the sole object of building up the church of Jesus Christ and the saving of sinners, yet there is no other recommendation or command that is or could be more in place today than this one: "Preach the Word."

All churches, denominations and religious persuasions declare with zeal that they stand for the defense of the Gospel, the truth as revealed through Jesus Christ. This is the key word to all the creeds and disciplines of their faith.

The motto of all of our religious papers and magazines is, "Set for the defense of the Gospel," either clearly expressed or implied. The field has never yet been fully supplied because there are men and women who seem to think that the injunction of the apostle is not carried out as fully as it ought to be.

We have before us a new paper now, whose editor says in his "Introduction," "We will contend for New Testament doctrine and polity—want nothing more and nothing less will satisfy us." Even in our own church there is a feeling, on the part of some, that we should have another paper that the truth may be more fully interpreted and preached.

What does all this mean? It seems to us that there is a strong feeling in the religious world that the truth, as recommended by Paul, should be preached, and that it is not being done as it should be, that there is too much preaching and teaching done outside of the Word. Perhaps there is. At least it will not be out of place for us to give the subject some thought.

Paul not only exhorted that the Word should be preached, but he practiced as he taught. He says: "And I brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God; for I determined not to know



anything among you, save Jesus Christ, and him crucified."

Throughout Paul's writings we have abundant evidence that his preaching was confined almost wholly to the Word. His reason for this was because he was fully persuaded that the Word,—the Gospel,—was the power of God unto salvation. As his calling was to save souls, he confined his labors to his calling.

Now, it is not our purpose to try to show that our ministers do not preach the Word, because we believe that such is our desire and purpose. But we are all human and as there are many things to lead us away from our desires and purposes, it will be well for us to enter into a careful examination of our purpose in the preparation of our sermons, and determine what our purpose really is. Is it to fill our turn and appointment? Do we have a new idea that we wish to develop? Do we have a new theory in which we are especially interested? Do we wish to show our people that we are "right smart"? Now be honest! Or, in preparing our sermon, do we take as a subject that which interests us, independent of what the hearers may think of it? It is really remarkable how many different purposes may come into the foundation of sermons.

This is especially true of such ministers as "go out to preach," or those who preach in turns. The temptations are—well, they are so many we shall not attempt to name them. Just ask yourself, What is my purpose in preparing and preaching this sermon, and you will understand what we mean. It seems to us that the conditions and the occasions are more to blame than are the ministers when, because of these conditions and occasions, the minister's motives and purposes are faulty or wrong in their preaching.

Let us, for a moment, look to the true purpose of preaching. In the fewest words possible, it is to save souls. This was to be done by teaching the Word, by preaching the Gospel. "Woe is me if I preach not the Gospel." Then, too, there is to be a feeding and caring for those who accept the teaching. After men and women are brought into the fold, the Church of Christ, they are to be fed and cared for by the minister or shepherd. They are to be fed on the Word which is called the Bread of Life, the Bread from Heaven, and are to be taught the way of right living. In rightly doing these two things consist largely the minister's duties. Along these two lines ought all of his sermons to be directed. For doing this the Word is full and complete.

Because of this well-understood and accepted fact, all churches and all Christian ministers claim the Word as the foundation of doctrines and sermons. The reason we think it is especially hard for those who "go out to preach," and those whose lot it is to "preach in turns," to preach the kind of sermons that they should and which are needed, is the fact that they do not get to know their people as they should, in order to give them the needed direction and feeding. In their position and condition the "shepherd" idea is largely lacking. The relation and the responsibility cannot be felt and experienced as it should be. The responsibility is a divided one, and therefore the more readily shifted. The housewife who does the cooking for the family knows her people, their likes and dislikes as well as their needs, and, therefore, can serve them as their needs are. If she has the necessary information and has the good of her people at heart, she is in a position to feed them in the best possible manner. Especially is this true if she is supplied with the needed material. The preacher who has no charge or family, or those who have a charge in part with others, can work out on general principles, as do caterers at hotels and public eating-houses. They must provide their meals ample enough, in variety and quality, to afford all an opportunity for selection, or else have some go unfed and unsatisfied.

The pastor or minister who has full charge of his people, and who does all the feeding and directing, does not have these difficulties and disadvantages to contend with, and neither does the evangelist. The pastor learns to know his people, his family. His relation is intimate and close and his responsibility cannot be shifted. He knows what to do and how to do it. His interest in his people is such that, in preparing his

sermons, he ever has in view their highest spiritual good, therefore there is no incentive for him to improper or bad feeding.

The same is true of the evangelist. His purpose is, or should be, to convert sinners. Because of this his sermons are prepared with this special end in view. The temptation to speculate and theorize is not present. Of course, none are exempt from temptations, and the only safe course to pursue is to study to preach the Word. This is always safe.

H. B. B.

### The Doukhobors.

WHAT is said about Count Tolstoi declining the Nobel Peace Prize, and suggesting that it be given to the Doukhobors, a sect of Russian origin, has prompted some one to ask whether this religious body in any manner resembles the Brethren. As regards the use of carnal weapons, they believe about as do the Brethren, Quakers and Mennonites, but in other respects there seems to be no resemblance. The Doukhobors are at times very fanatical. In large numbers they have been known to go in search of Christ, traveling for days and enduring many hardships. They are a people of high moral standing, industrious and peace-loving, and would make splendid citizens, were it not for their eccentric leaders. They are, however, gradually outgrowing some of their unreasonable customs, are adopting better methods and will soon become more noted on account of their religion than on account of their oddities. We know little of the origin and history of this sect. There are other sects in Russia to which they seem to be somewhat related. It has been suggested that the origin of some of them may be traced to the teachings of certain religious reformers who, on account of persecution during the Pietistic movement, left Germany and settled in Russia. One of the sects is said to resemble the Brethren in many particulars. Russia is a great country, is not much in touch with the rest of the world, and it would be an easy matter for several sects, even of considerable size, to exist in the interior without much being known about them.

### The Messenger as a Missionary.

A SISTER thinks the MESSENGER is a fine missionary. She sent the paper to a woman, who is an earnest seeker after the way of the Lord, and now the woman writes the sister that she is ready to enter the church. The next thing is to have a minister visit the woman, instruct her more fully and administer the rite of baptism. Give the MESSENGER a wide circulation among the people of this country, and there will be many calls for preachers to come and baptize them, and organize churches. Calls for the paper are now coming in. Some young members are looking after the spiritual needs of the people in some of the hospitals of a great city. They have entered upon their work with great pleasure and say that at these hospitals there is a demand for the MESSENGER. As they go their weekly rounds, they need copies to place in the hands of those who are not too sick to read. Then the paper is needed in penitentiaries, in shops and at mission points. We can send it to all these points if some one will pay for it at the rate of fifty cents a copy for twelve months. Last year a few hundred dollars were placed in our hands, with instructions that the money be employed for the purpose of sending the MESSENGER wherever needed,—in prisons, shops, or at mission points. Papers were sent to the full limit of the money. But now we need more money, so we can respond to more calls. Who will help us carry on this good work? Here is a fine opportunity to make a splendid use of some of the money the Lord has placed in your keeping.

### With or Without Sunday-school Helps.

A CORRESPONDENT, who is greatly interested in Bible study, wishes to know whether it might not be a good idea to lay Sunday-school supplies aside, and undertake to run our Sunday-schools with the Bible alone. A few schools have done this. Some have made it a success, while most of them have not. With a superintendent who understands the Bible, and knows how to teach it, and a set of real efficient teachers for all

the departments, the plan might work all right. But the main trouble would be to secure efficient teachers and keep up the interest in the school. Students of every class, both in school and out of school, in the preparation of their lessons, make use of all the helps within their reach. Even the minister, in the preparation of his sermons, makes use of helps. School children, from the time they can read until they complete their education, have access to helps. And since all this is true, it is but natural that Sunday-school scholars, both young and old, should seek help in the preparation of their Sunday-school lessons. To have them study lessons without the use of helps does not appeal to them, however much there may be in favor of letting the Bible interpret itself. If we had ample help for a course of lessons in the first half of the Old Testament, and then helps for another course in the Gospels and the Acts, the plan would appeal to thousands of earnest and well-informed Sunday-school workers. But with conditions as they are, most of the schools will follow the system for which helps can easily be procured. And, while saying this, we do not wish to discourage the schools that have taken the Bible, mapped out their course of study, and are making a success of their work. Much has been done in the interest of the best Sunday-school lesson system, but in all probability the ideal system is yet to be introduced. It will come in time, but until that ideal is introduced, we must do the best work possible with the present methods.

### The Tribune and War.

THE Chicago Tribune says war is not gone, but it is going. We hope the Tribune is correct. War has been here too long already. The people have been doing too much thinking about war preparations and not enough about peace plans. Too much money is being spent in the interests of the army and navy, and not enough in the interest of measures calculated to help the masses. Just now there is too much being said in the interest of military affairs. It is proposed to introduce military tactics into the public schools, by having an officer drill the boys at least once a week. The idea is to train the boys for soldiers, so they will be prepared to enter the army in the event of war. It is urged that every boy in the land should have the military spirit instilled in him. All of this is on the side of war, and not on the side of peace. It would be far better to teach the boys the principles of peace rather than the principles of war. Put all the boys and young men to thinking about peace, and inside of a decade or two we will have a generation of peacemakers, and as the great Prince of Peace says: "Blessed are the peacemakers." The way to get rid of war is to quit making soldiers, and go to developing industrious and peaceable citizens. The Tribune can help bring about this era of peace by having more to say in favor of doing away with military preparations.

### The Japanese and Christianity.

It is said that the Japanese who accept Christianity may yet teach modern Christendom a lesson about the proper use of the Bible. From childhood, the Japanese have been taught to respect law and obey the orders issued by their superiors. Since the Scriptures have been rendered into their own tongue, and they can read the New Testament and understand it, they are being led to conclude that the Christians of other countries do not have much regard for the Word of God. They think that the New Testament means what it says, and that everything that is commanded should be obeyed. They can not understand why Jesus should tell his followers to do a certain thing, and then they pay no attention to what is commanded. Their idea is that commandments are given to be obeyed, and it is stated that not a few of them prefer to go to the Book for their instructions regarding Christ, rather than to the missionaries. The missionaries as they understand it, explain some things away. But this does not strike them as showing due respect to the Word of the Lord. If this be correct, then the Japanese are on the right track. The Lord evidently intended that the New Testament should be read, properly understood and obeyed. It is unfortunate that the Christian world does not take the Book more seriously and obey the commandments.



## MISSIONARY DEPARTMENT

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### THE WONDERS OF MISSIONS.

Nothing but the uplifted Christ, drawing men to himself, will account for the noble and Christlike characters raised up on the mission fields from among those whose lives were degraded and whose natures were hardened and unresponsive. It is in the lives of Christians that they begin to see God—his loving-kindness, his power! In them they see the love that will draw all men unto him. A missionary in German East Africa tells of an aged woman, named Mandoro, who, in the course of religious instruction, was taught concerning the various forms of sin, and man's proneness to go astray, unless kept by Power Divine. She seemed to understand clearly, for with kindling eyes she exclaimed: "Ah, there is power in the Word. My neighbor is a Christian and he is FULL OF GOOD WORKS." Such transformations are sure to tell for Christ and will doubtless be a mighty uplift for his cause.

### THE HALF-FILLED CHURCH.

At many places the complaint is made that church attendance has fallen off, and whatever may be the reason, the fact is apparent to all. At one time the Sunday services had a larger claim on the people in general, because of the social and intellectual benefits enjoyed. In those days there were not so many outside affairs to attract the worshiper. Then, too, there was a freedom and warmth of good feeling that drew many who were not deeply interested in the worship as such. Now we are more formal, more reserved. We hasten from the church without extending the warm-hearted greeting which once made the sanctuary an attractive place. Might it not be well to return to the old-time cordiality that made our meetings notable occasions of social power and influence? The Cross has not lost its drawing power. God, in his majesty and sovereignty, has not lost his sway over the heart. Why not, then, make our meetings so graciously attractive that they will be sure to draw the people from far and near? Then the half-filled churches will no longer discourage the faithful minister and his earnest members.

### A LESSON FROM THE CHINESE.

A lack of reverence is the prominent American characteristic,—in many places at least. Neither the house of the Lord nor its services are regarded with the reverence justly due them, and in the home there is often a sad lack of respect shown by children towards the parents who have so anxiously watched over them during the years of infancy. In this respect the Chinese furnish a much-needed example of better manners. Chinese converts seem naturally reverential, and nothing is more charming in respectable Chinese families than the reverential respect of children for their parents, and it is not at all unexpected that this attitude is parentally responded to by great affection for the children. No young man or woman in China would presume to make use of the slightest privilege until permission has been granted by the parents. Much of the rudeness, so painfully prominent in American families, naturally finds expression in the spirit of irreverence, so very noticeable in the sanctuary. There is room for much improvement along this line, and we may well learn a lesson from the Chinese in this most important essential.

### "EVANGELIZE OR FOSSILIZE."

One of the greatest mistakes of most congregations is the tendency to regard themselves as a religious organization for their own special benefit, whereas the truth of the matter is that the church is a working band for the good of the world-field. We are "saved to SERVE," not to be at ease. We must "evangelize or fossilize." We are here on business for our King, and as a church we need, first of all, a Spirit-filled ministry,—men who have tarried at Jerusalem, until they are endued with power from on high. If your ministers are not what you think they should be, help them to become what you would have them be. A church can do much to make her ministers "fully approved unto the Lord." In the second place, a growing church must have a consecrated and praying people. They must stand hand to hand with the ministry in the great battle against sin and Satan. They must reach out to the home field and then go out to the vast, boundless fields beyond the briny deep. This means incessant effort, but only thus may we preserve the life and vigor of the church. Cessation of activity means stagnation and, eventually, fossilization,—the state when all further usefulness is simply made impossible.

### GOSPEL PROGRESS IN CHINA.

The thirst of the Chinese for a more thorough knowledge of Christianity is remarkable indeed. Of Dr. Griffith John it was recently said that when he reached China it was difficult to give away copies of the New Testament, and that this had to be done in secret. Two years ago the Tract Society in his region sold a million and a half copies of various works pertaining to Christian literature, and all this besides millions of Bibles and Testaments. Most encouraging of all is the fact that Chinese Christians, in different parts of the country and of all social classes, are assuming, as never before, the burden of helping others to see the light. This is not without most salutary results. The ablest and most conspicuous leaders of the opium reform are men who have come intimately in touch with Christianity. The new government colleges are modeled after the missionary institutions, and all of them close on Sunday. The revision of the penal code is largely the result of Christian influences. When fully completed, it will mean the abolition of horrible tortures, and the adoption of Christian laws for the Empire.

### GOD'S WAY IS BEST.

Don't blame the world because the thorns are found among the roses;  
 The day that breaks in storm may be all sunshine when it closes;  
 We cannot hope to always meet with fortune's fond caressing,  
 And that which seems most hard to bear, may bring with it a blessing.

The buried seed must rot in earth ere it produce the flower,  
 And the weak plant to fruitfully must have both sun and shower;  
 So man, to gain development, must struggle with life's crosses,  
 And view with calm philosophy his trials and his losses.

A deadly, poisonous weed may yield a salve of surest healing;  
 The sweetest bloom may be poisonous, be it though its bane concealing.

Things are not always what they seem, but still 'twas Heaven designed them,  
 And we should class them all as good and take them as we find them.

Little we know of this brief life, we cannot see its sequel;  
 Then let us take in humble trust all that may seem unequal.  
 God's ways are not our ways, and he should certainly be trusted;  
 All that is wrong in his good time will surely be adjusted.

### FROM THE MINNEAPOLIS, MINN., MISSION.

Our recent series of meetings at the mission, conducted by Bro. J. S. Zimmerman, of Waterloo, Iowa, continued from Sept. 11 to Oct. 1, and was the means of much blessing and profit to the little band of members here, as well as being the cause of leading some other souls nearer the kingdom than they have ever been before. Though they have not yet surrendered, we know they are under conviction, and the Spirit is striving with them. Others, young in years, desired to consecrate themselves to the Master but were forbidden by parents. As an immediate fruit of these services, together with other forces long working to this end, one aged sister was again received into fellowship with the people of her choice, and two others, in the later years of life, are awaiting the same privilege. One young woman, seeking for the fullest possible standard of truth and Christian service, was led by the Spirit and the Word to identify herself with our little band here, contending for the faith once delivered unto the saints. We are all glad for Bro. Zimmerman's presence and labors among us, though his stay was too brief for the needs of the field. W. J. Barnhart, Pastor.

1210 Twenty-Fifth Avenue N., Oct. 17.

### A MISSIONARY DAY IN SHIPPENSBURG, PA.

Recently we had the pleasure of entertaining Sister Mary N. Quinter, whom we have known since she was a child. She gave two addresses in the church in Shippensburg to good congregations; also gave a short talk to the Sunday-school. She told us many things of interest, pertaining to the work in India, and especially emphasized the thought that more workers are needed to assist in carrying forward the work, so well begun. A medical missionary is one of the great needs at the present, and it is earnestly hoped that this want will soon be met.

As she told of the great need of young men and women to help in the work, I had to wonder why there are so few willing to go. When we think of the hundreds of young people who are graduated from our colleges every year, we wonder why so few give themselves to church work. They have health and education, and why not consecrate themselves more fully to the work where they are so much needed?

So much was said about the grand spirit of the Conference of 1910, and yet only two are willing to go across the seas to carry the good tidings of great joy. Think of Sister Metzger starting all alone to China. Surely she was brave and earnest to leave all that was dear in the homeland and go alone on such a journey! Such faith and enthusiasm must bring good results.

We had inserted notices in the town papers, concerning Sister Quinter's coming and the nature of her addresses, and at the Sunday evening service we had a large congregation, and better interest we never saw anywhere. The offering for the day amounted to \$17.58 for World-wide Missions. The Shippensburg people very much en-

joyed Sister Mary's visit in their midst. The writer having been associated with her in Christian work for years, it was a great pleasure to have her in our own home. From here she went to Waynesboro, where she expected to spend a week.

We are now located in Newburg. We spent one year and ten months at "The Home," where we tried to discharge our duty faithfully. We spent six months in Shippensburg, where we had the pleasure of attending all the services of the church. Now we are back home again. Our correspondents will please note the change in address.  
 Wealthy A. Burkholder.

Newburg, Pa., Oct. 17.

### THE DISTRICT CONFERENCE OF MIDDLE INDIANA.

The annual District Meetings of the Middle District of Indiana for 1910 were held in the North Manchester City church. The various sessions opened with the Elders' Meeting on the evening of Oct. 10. At the same hour the congregation was listening to an able address by one of the young ministers of the District, Brother Charles Oberlin.

Tuesday was devoted to the discussion of Sunday-school problems. Among other interesting topics was that of "The Possibilities of the Elementary Department," so ably presented by Sister Lavina Shoemaker. The report of the District Sunday-school Secretary was of more than ordinary interest, because, for the first time, there was placed in the hands of those present a printed report giving a detailed account of the work of 1909. This gave the delegates an opportunity to see wherein the schools are doing well, and wherein they can improve.

The evening session was devoted to the subject of our home mission work. Our Mission Board has made commendable changes in their methods of work within the past few years. Instead of merely sending men to fill appointments in out-of-way places, they are locating men who give their entire time to the work. The encouraging reports of these ministers show the wisdom of locating men at needy points.

The Ministerial Meeting was held on Wednesday. A number of visiting elders from Northern Indiana were present: W. R. Deeter, Manly Deeter, Daniel Wysong, Henry Wysong and J. R. Miller. From Southern Indiana came Eld. J. H. Wright, now located at Rossville, but who, for more than thirty years, has been a leading figure in Middle Indiana. Sister Marguerite Bixler Garrett, who has been authorized by her home congregation to exercise in preaching, assisted in discussing the subject, "Development of Consecrated Workers." "Ministerial Power" also brought forth many inspiring thoughts. One leading thought of the day was that the church needs a ministry more thoroughly devoted and consecrated to their great calling.

On Wednesday evening was the Educational Meeting. The large house, crowded with people, showed that our people are becoming more and more interested in the education of their children and the welfare of the Brethren's schools.

Thursday came the District Meeting proper. The meeting organized with the following officers: Eld. D. B. Garber, Moderator; Elder David Dilling, Reading Clerk; Eld. J. C. Murray, Writing Clerk. The work was new to Bro. Garber, but he proved a very efficient executive.

The most commendable feature of the meeting was the amount of time given to the Sunday-school and Missions. Two District Secretaries were appointed, and provision was made whereby they can give time and attention to the schools of the District. The Conference also advised that all officers and teachers be installed into their office by appropriate exercises, with the hope that more faithful service will be received.

The report of the Mission Board showed that they had spent over \$2,600 during the past year. This was largely done with money that had been accumulating in the treasury from a levy of twenty-five cents per member. To continue the good work of the past year, the Board asked for a levy of eighty cents per member. This was unanimously granted. When we reflect that some fifteen years ago a fifteen cent levy was strongly opposed, we have reasons to rejoice over the increase in missionary zeal.

The financial report of the Old Folks' and Orphans' Homes of Mexico, Ind., showed one of the most successful years in their history. The report of the trustees of Manchester College shows a marked increase in the attendance, and a bright outlook for the future.

Brethren D. B. Garber and David Dilling were elected delegates on the Standing Committee; Brethren J. C. Murray and J. D. Mishler, alternates.

The Brethren's commodious, new churchhouse proved to be a most delightful place to hold the Conference. Some of the older members pronounced this the best meeting, all in all, that they ever attended in the District. Next year, the Lord willing, we will meet with the Brethren of the Huntington City congregation.

Otho Winger.

North Manchester, Ind., Oct. 17.

There are in human hearts battle fields as grand as Thermopylae, as great as Waterloo.—Boonton.



## Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

## ARKANSAS.

**Springdale** church met in council Oct. 15, conducted by Eld. W. S. Watts, of Brentwood, Ark. One letter of membership was granted. We also decided to hold our love feast in the near future. On account of sickness, the attendance was small, but the business was transacted in a pleasant manner. Bro. Watts also filled his usual appointments by preaching three sermons before he returned home.—Mrs. Viola Wheeler, Star Route, Springdale, Ark., Oct. 22.

## CALIFORNIA.

**Kerman**—Our church met in council Oct. 6, with Bro. J. W. Brooks presiding. In the absence of our elder, all business was disposed of in a Christian spirit. We will be represented at District Meeting by letter. Two letters of membership were granted, and two have been received since our last report. Bro. C. E. Wells was chosen church clerk, as Bro. C. E. Eckman is leaving. Sister Clara Wells was chosen correspondent. We expect an elder to move among us this winter. We are arranging to hold a picnic at the next points. We feel encouraged, as our meetings are being well attended. Several more members are moving into our congregation.—Jennie Eckman, Kerman, Cal., Oct. 18.

## COLORADO.

**Colorado City** church met in council Oct. 3, with Eld. D. A. Crist, of Quinter, Kans., presiding. Since our last report one has been added to our number by baptism. The District has granted us a pastor for another year, for which we are very thankful. We are grateful to the kind friends who have made the work at this place possible. Since our conference we are inspired to strive harder and more earnestly to make the Lord's work prosper in this city. We have about fifty thousand people to work among, and on account of the inconvenience of the place where we now worship, we are very anxious to secure a church building of our own. We feel that the absence of a desirable place of worship is a great hindrance to the work. Our solicitor is now in the field. For various reasons it was decided, at our late council, not to hold a love feast this fall.—Lola Root, Colorado City, Colo., Oct. 26.

**Hartman**—Our Sunday-school at this mission is progressing nicely. We have also organized a Christian Workers' Meeting, with Bro. A. H. Crumacker president. Hereafter we will have preaching and Sunday-school meetings every two weeks, as before. We decided to hold a series of meetings here, beginning Dec. 4, to be conducted by Bro. M. S. Frantz.—F. E. Polster, Hartman, Colo., Oct. 20.

**Smith Fork**—In my recent article I meant to state that Bro. M. S. Frantz, from West Virginia, has located here. We expect to hold our love feast Nov. 19. In the meantime Bro. Salem Beery will conduct a series of meetings.—R. A. Saylor, Hotchkiss, Colo., Oct. 27.

## IDAHO.

**Noise Valley**—We held our love feast on the 15th inst. About sixty-two members surrounded the Lord's tables. Visiting ministers present were Brethren G. D. Pike and S. S. Redmon, of Nampa, Idaho. Our home elder, Bro. Brower, officiated. We had a very quiet and pleasant feast. One has been baptized since our last report.—David Betts, Nampa, Idaho, Oct. 20.

## ILLINOIS.

**Coal Creek**—Bro. H. A. Stahl closed a series of meetings here, Oct. 2. He gave us some very encouraging sermons. Two were baptized. We held our council Oct. 8, preparatory to our love feast. Next Sunday we are to hold our love feast, which was held Oct. 15. A number of visiting brethren and sisters were present. We had a very enjoyable love feast. Bro. Cyrus Bucher officiated. He also preached on Sunday morning and evening.—S. L. Cover, Canton, Ill., Oct. 18.

**Mount Vernon**—We held our love feast Oct. 22. Our elder, Bro. G. W. Miller, officiated at the meeting. We had a pleasant love feast, though several of our members could not attend, on account of sickness. Bro. Lewis Shoemaker, one of our deacons, was anointed at his home a few hours before our love feast, by Brethren G. W. Miller and Daniel Ullery. On Sunday afternoon we held an election for a deacon, and Bro. M. D. Hershey was elected and installed. Bro. Miller preached for us on Sunday morning and evening. We expect Bro. Henry Lillig to hold a series of meetings for us in the near future. Oct. 16 one was received into the church by baptism, and one aged sister was anointed by Brethren Daniel Ullery and Jacob Angler.—Robert C. Wells, R. D. 3, Sheller, Ill., Oct. 25.

**Fanther Creek**—Our church met in council Sept. 24, with Bro. Bucklew presiding. Bro. J. H. Baker and wife have located with us. Bro. Baker was our delegate to District Meeting. Bro. H. A. Stahl, of Pennsylvania, held a two weeks' series of meetings, beginning on Oct. 16. There were no accessions. Our love feast was held Oct. 8, several visiting members being present.—Elsie M. Noffsinger, R. D. 3, Box 48, Benson, Ill., Oct. 24.

**Woodland** church met in council Oct. 25, with our elder, Bro. C. Bucklew presiding. Eld. J. W. Harshbarger assisted. Eld. A. D. Crist, of Paola, Kans., who is holding a series of meetings at Mount Pleasant, was also present. Efforts are being made to build a new churchhouse at Old Woodland. Bro. Geo. Stambaugh is superintendent of the Woodland Sunday-school. Bro. C. G. Bucher, president of the Christian Workers' Meeting, and Sister Mary Danner, Messenger agent, Bro. Thomas Weber is superintendent of the Mount Pleasant Sunday-school.—Sarah Bush, Astoria, Ill., Oct. 25.

## INDIANA.

**Allison Prairie**—Our elder, Bro. S. W. Garber, of Decatur, Ill., was with us over Sunday and preached three soul-inspiring sermons. Bro. Walters, of Astoria, will hold our revival meetings, beginning on Sunday evening, Nov. 6. Our love feast will be held Nov. 5, at 5:30 P. M. We invite members from the adjoining congregations, and also any others who desire to be with us.—Flossie E. Moss, R. D. 5, Vincennes, Ind., Oct. 27.

**Blue River**—We held our love feast Oct. 15. About one hundred and twenty communion. Brethren James Gump, Leonard Hery, Leroy Smith and William Bussard were with us, the latter officiating. Bro. David Metzler will be with us in January, to hold a series of meetings.—Gertie M. Hirt, Chubbuck, Ind., Oct. 25.

**Lower Deer Creek**—We held our love feast Oct. 1. A number of ministering brethren from other congregations were with us who, on Sunday following, gave us some inspiring talks. Two were baptized immediately after services.—Ella Dilling, Delphi, Ind., Oct. 25.

**Mexico**—We held our love feast Oct. 22. About three hundred surrounded the Lord's tables. The weather was ideal, and although the audience was very large, the best of order prevailed throughout the meeting. Visiting brethren present were Brethren W. H. Hager, J. L. Hager, J. E. Warren, Aaron Moss, Geo. Sonofrank and Elmer Dally. Bro. J. E. Warren, Aaron Moss, Geo. Sonofrank and Elmer Dally, were with us in the afternoon. After the Sunday-school hour on Sunday morning, the brethren gave very instructive and impressive talks. Encouraging progress is being made in the different departments of church work. We expect Bro. Henry Padley, of Wayne County, Ind., to be with us in a revival effort, the latter part of November.—Bertha I. Fisher, Mexico, Ind., Oct. 24.

**Monticello**—We held our love feast Oct. 22. The membership was well represented, and quite a number were present from neighboring congregations. The visiting ministers were Brethren G. B. Heeter, John H. Mourer, J. W. Root, and Roy Dilling. Bro. Mourer officiated. This morning, immediately following the Sunday-school, the brethren gave us an interesting subject of "Standfastness." One sister was received into the church today by baptism.—Mrs. Mae Keever, Monticello, Ind., Oct. 23.

**Spring Creek**—Bro. Lear has been with us one week in a glorious revival, with large attendance and good interest. Two have accepted Christ, and others are near the kingdom.—Nora A. Ross, Sidney, Ind., Oct. 24.

**Upper Fall Creek**—Our love feast was not as largely attended as usual, but we had a good meeting. Brethren L. W. Teeter and Howard Martin were the only ministering brethren present besides us who reside here. Bro. Teeter officiated. We also had the pleasure of attending the meeting at Anderson. It was a meeting which we shall never forget. Bro. L. W. Teeter began a series of meetings last Sunday at the church east of town. The meetings are going on fine. Bro. Teeter has been here for the past two weeks, holding a series of meetings, and Bro. Pannell is away in Virginia on some business. They will remain at the Old People's Home until March. Our Sunday-school is to continue all the winter, as it is progressing nicely.—Florida J. E. Granger, Middlebury, Ind., Oct. 24.

**White church** met in council preparatory to our love feast, Oct. 12, with Eld. L. N. Dunbar presiding. Our love feast was held Oct. 15. Eld. William Harshbarger, of Ladoga, and Eld. A. G. Crosswhite, of Flora, were with us at our communion services and preached for us on Sunday, Oct. 16. Eld. A. G. Crosswhite, of Flora, has been elected elder to take up his work here soon.—Willard Anderson, Darlington, Ind., Oct. 21.

## IOWA.

**Des Moines**—The past two weeks have been a most joyous time in our mission. Eld. C. B. Rowe, of Dallas Center, came on Sunday, Oct. 9, and preached twice each Sunday, and each evening for two weeks, making seventeen sermons in all. His sermons were of the uplifting kind, and he made many feel that the Lord was near. On Sunday, Oct. 9, two meetings were converted,—both Sunday-school scholars, quite young in years. A number of others were near the kingdom and we pray that they may come soon. Yesterday evening we held our love feast to the accompaniment of the Lord's tables. I feel that this was a feast to the soul indeed, and one long to be remembered. Thirteen ministers were present, and although all did not get to take part, their presence added strength to the meeting. Four members of the District Mission Board were present with their wives. The other was kept on account of the death of a child. Another of our meetings was the largest in attendance and was, perhaps, the best ever held in this mission church. This city presents a very large field,—too large for the few faithful workers. They are encouraged, however, to press on and endeavor to gather more precious souls for the Lord's garner. Pray for us!—A. C. Snowberger, Des Moines, Iowa, Oct. 24.

**Dry Creek**—Bro. John Robinson, of Muscatine, Iowa, closed a successful series of meetings at this place Oct. 23, which began Oct. 1. Six confessed Christ. Much interest was shown throughout the meetings. Thirteen prayer meetings were held in the homes. We held our love feast Oct. 15, with Bro. S. B. Miller officiating. We had the pleasure of entertaining twenty-two brethren and sisters from adjoining churches. They felt very much strengthened and encouraged.—Minnie B. McFarland, Robins, Iowa, Oct. 24.

**Fairview**—Our church has just closed a very interesting series of meetings, conducted by Bro. Moses Dearborn, of Yale, Iowa. All the meetings were good, but the attendance was not as large as we might have had, had not two other meetings been going on in our town just three miles away. Because of the many of our friends who were so near, they could not attend our meetings. Nevertheless the Lord blessed our efforts, for three precious souls united with the church. Two of these were young men who have been in our Sunday-school for a long time, and one was our dear, aged mother, now in her fifty-ninth year. She formerly belonged to the Christian church. Bro. Dearborn is an able expounder of the Gospel. We held our love feast Oct. 15, which was very enjoyable. The sisters broke the bread and passed the cup, and seemed to enjoy the privilege.—Orlando Ogden, Unionville, Iowa, Oct. 24.

**Monroe County** church met in council Sept. 10, disposing of all business pleasantly. Bro. C. S. Garber, of St. Joseph, Mo., came to us Oct. 1 and stayed three weeks, preaching twenty-seven sermons. Fifteen were received by baptism. Eleven of these were young men and young women. We were so glad. Our love feast was held Oct. 22. About one hundred communion. Bro. Garber officiated. Not many ministers but several laymembers were present from adjoining congregations, to encourage us by their presence. The church has decided to have two meetings on Sunday morning and evening.—Willis Rodabaugh, Frederic, Iowa, Oct. 25.

## KANSAS.

**Independence**—Our church enjoyed a three weeks' series of meetings, conducted by Bro. James Hardy, of Kansas City, Kans. The meetings closed this evening, with nine baptized and two to be restored. Others have expressed their desire to unite with the church. Bro. Hardy is an able speaker and is devoting all his time to the Master's cause. He preached twenty-two meetings with an average attendance of seventy. We have fifty-six sessions of the Sunday-school, with an average attendance of seventy-three. We had prayer meeting once each week. In addition to the pastoral work, we had two workmen to visit in visiting and caring for the sick and needy. We paid out nearly two hundred dollars for groceries, coal, medicine and other help for the worthy poor. Help was given in the way of clothing and bedding to several hundred. During the year sixteen were baptized. All except one are heads of families. We are now starting the work for another year by the orphan of the meeting, which is now in progress. The donations of clothing and cash made the work of the past possible, and the good accomplished is largely due to those who stood by the work in such a substantial way. Upon those who are interested, dependent work to be done during the coming year, the Lord's donations are as yet to be used as the Lord may direct to his honor and glory. We extend a welcome to all to visit our mission, to see the character of the work, and to observe how your donations are used.—J. H. Crist, 14 N. Ferree St., Kansas City, Kans., Oct. 24.

**Kansas City**—My first year as pastor of the South Side mission, Kansas City, Kans., closed Oct. 1. During the year we had preaching services every Sunday evening, and two series of meetings with an average attendance of seventy. We have fifty-six sessions of the Sunday-school, with an average attendance of seventy-three. We had prayer meeting once each week. In addition to the pastoral work, we had two workmen to visit in visiting and caring for the sick and needy. We paid out nearly two hundred dollars for groceries, coal, medicine and other help for the worthy poor. Help was given in the way of clothing and bedding to several hundred. During the year sixteen were baptized. All except one are heads of families. We are now starting the work for another year by the orphan of the meeting, which is now in progress. The donations of clothing and cash made the work of the past possible, and the good accomplished is largely due to those who stood by the work in such a substantial way. Upon those who are interested, dependent work to be done during the coming year, the Lord's donations are as yet to be used as the Lord may direct to his honor and glory. We extend a welcome to all to visit our mission, to see the character of the work, and to observe how your donations are used.—J. H. Crist, 14 N. Ferree St., Kansas City, Kans., Oct. 24.

**Monitor** church enjoyed a feast of good things during the District Meeting of Southwestern Kansas and Eastern Colorado, which was held here Oct. 15 to 19. Bro. I. B. Trout gave us many interesting things to think about. The spirit of the whole meeting was uplifting, and large crowds were

in attendance. Our love feast will be held Nov. 12, at 6 P. M.—Emma T. Stutzman, Conway, Kans., Oct. 25.

**Point Creek** church met in council Oct. 7, with Eld. Ruff presiding. As Bro. Splitter was moving away, Bro. Bert Ruthrauff was chosen church treasurer. The delegates to District and Sunday-school Meeting are Brethren A. C. Buck and Ruff. Two letters were granted. We decided to retain the same Sunday-school officers for six months longer. This church also calls for District Meeting of 1911. Arrangements were made for the love feast, which was held Oct. 15, with Bro. C. A. Miller officiating. The brethren were pleased to have our District Secretary, Bro. Clark, with us Oct. 10, to help in the Sunday-school Meeting. We had a good meeting and it was encouraging to have our young members take an active part in the discussion of the topics. As announced before, our series of meetings commenced Oct. 1, and Bro. Ruff, Miller could not come. Bro. Ruff preached for one week, until Bro. Miller came and gave us twelve interesting and instructive sermons. Three young sisters were received into the fold, and the members felt strengthened and encouraged to press onward, and doing more for the cause in the future. A young brother was baptized a few weeks ago, making four received into the church since my last report.—Annie Richard, Uniontown, Kans., Oct. 20.

**Peabody**—We met in council Oct. 8, with Bro. J. J. Yoder presiding. We elected a number of church officers for one year. Bro. J. J. Yoder, Bro. W. H. Depler, Bro. S. H. Fisher, Bro. Harley Hoover, clerk, and Sister W. H. Depler, correspondent. Sunday-school officers were elected for six months. Bro. J. A. Myers is our superintendent, and Sister Neva Rowland, secretary and treasurer. Our delegates to District Meeting are Brethren J. A. Ellenberger, Bro. S. H. Fisher, Bro. W. H. Depler and H. E. Myers. A committee was appointed to secure an evangelist to hold meetings for us next fall. We regret to say that our only minister will move westward, and therefore—H. E. Myers, Peabody, Kans., Oct. 21.

**Topeka** church held their council Sept. 24. Eld. C. B. Rowe was elected as delegate to the District Meeting at Morrill, Kans. We held our love feast Oct. 1, and although the membership was not large, we feel that it was held in the true spirit, and we feel encouraged to go on in the good work. We expect to have with us Bro. P. D. McCune, to hold a series of meetings in the near future.—Eva Symmes, Oakland, Kans., Oct. 24.

## MARYLAND.

**Antietam**—Our love feast, held at the Welly church Oct. 15 and 16, was largely attended. A number of ministering brethren from adjoining congregations were with us. On Sunday, Oct. 16, Bro. W. M. A. Anthony officiated. Bro. W. M. A. Anthony preached on "God Calling His People." The sisters broke the bread and passed the cup.—Susanna M. Newcomer, R. D. 1, Smithburg, Md., Oct. 25.

**Long Green** church is now in the midst of a series of revival meetings, with unprecedented attendance. Some have already made full surrender to the will of God, and two now await baptism. Evening after evening Eld. Wm. E. Roon, of Westminster, who is conducting the meetings, preaches his sermon with short Bible Land talks and spirituals coming brought to him, while preaching in the Holy Land. This makes the habits and customs of the people who lived there in Bible days, quite real.—Ida Newhauser, Gittings, Md., Oct. 25.

**Maple Grove**—Bro. G. E. Yoder, of Elk Lick, Pa., began a series of inspiring meetings at this place Sept. 10, continuing until Nov. 1. He held our love feast, which was held Oct. 15, and was baptized. The meetings were largely attended. On Friday evening previous to the feast Sister Ida Shumaker, of Meyersdale, Pa., delivered a very interesting address to the children.—Harvey W. Yost, Grantsville, Md., Oct. 24.

**Middle Valley**—We held our love feast on Oct. 22, which was largely attended. Quite a number of ministering brethren were with us. Bro. Wm. A. Anthony officiated. We intend to hold an election for a minister the last Sunday in November. Bro. Robert Hull, of Pennsylvania, will conduct a series of meetings in the home church in November.—C. N. Frushour, Myersville, Md., Oct. 27.

## MICHIGAN.

**Lake View**—We held our love feast Oct. 15, commencing at 10 A. M. Bro. J. L. Moss preached the first sermon, and Bro. J. Edson Ullery in the afternoon. Bro. Moss officiated in the evening and preached for us again on Sunday morning. The interest was good during all the meetings.—Miss Ella Keith, Brethren, Mich., Oct. 20.

**New Haven** church enjoyed a spiritual love feast, beginning Oct. 15, at 10:30 A. M. Eld. Joseph Robison, of Ohio, preached to us on "The Wedding Garment." At 2 P. M. Eld. George Stone gave us a very interesting sermon on "Search the Scriptures." In the evening, about seventy-five surrounded the Lord's tables, and enjoyed the communion. Bro. Robison officiated. In the morning, after Sunday-school, Eld. Isaac Barick spoke to us on "Kept by the Power of God," after which baptism was administered to two,—a mother and a young man. There are others very near the kingdom.—Allie L. Emerick, R. D. 2, Middleton, Mich., Oct. 24.

## MISSOURI.

**Dry Fork**—Bro. R. Wyatt, of Joplin, Mo., began a series of meetings for us Oct. 2, continuing until the 16th. He preached, in all, eighteen sermons. Six were received by baptism. Our love feast was held Oct. 15, and was very enjoyable. The sisters broke the bread and passed the cup.—Annie A. Wampler, Jasper, Mo., Oct. 21.

**Smith Fork**—I am here in the Smith Fork congregation, in the midst of an interesting series of meetings. Four have been received by baptism, and several more are seriously considering the cost. We introduced cottage prayer meetings during the day, and more calls for these meetings are coming in than we can fill. Praise the Lord.—A. J. Smith, Plattsburg, Mo., Oct. 25.

**South Side Mission**—The writer enjoyed the privilege of being at the love feast at Sabatha, Kans., and also at the District, Sunday-school and Ministerial Conference Meetings of the Northeastern District of Kansas, which were held at Morrill last week. While there, we were asked to give a short talk to the Lord's people in regard to our work here. We accepted the service, and Bro. Oren McCune, of Kansas City, to preach for us on the 23d, which he did at 11:30 A. M. and 7 P. M., after which Bro. Virgil C. Finnell, of Elgin, Ill., gave us a lecture on the Brethren publishing interests. We spent Monday with Bro. Finnell in looking over the location for our next Annual Meeting. We also visited seven Brethren homes in both the North St. Joseph and the South St. Joseph missions. Bro. Finnell left here on Tuesday morning for Kansas, well pleased with his visit to this city. He thinks we have a fair location for the next Annual Meeting. Brethren, pray that Missouri may become a prohibition State after Nov. 8.—E. N. Huffman, 502 Ky. St., St. Joseph, Mo., Oct. 27.

## MONTANA.

**Enterprise**—Eld. Geo. Hanawalt, of Lordsburg, Cal., came among us to visit his two daughters. He favored us with very inspiring sermons. His sermons were very much appreciated by God's children. We now have a new schoolhouse built, where we can have our services for the winter. We have every reason to praise God for the blessings bestowed upon us in this new country.—Katie E. Keller, Enterprise, Mont., Oct. 23.

## NEBRASKA.

**Omaha**—Yesterday we had fifty-nine out at Sunday-school. This is the largest attendance we have had since we changed



These meetings were held in the church at Centerview and, throughout, were the best attended for several years. The weather and roads encouraged visiting from nearby churches, and many were present from other denominations. The interest shown was excellent.



On Tuesday evening, Oct. 11, a good congregation gathered to hear a temperance sermon by Bro. David Bowman. This service was greatly appreciated, and interest was aroused in our opportunity to aid in removing the liquor traffic from the State in our general election.

On Wednesday morning the Ministerial Meeting was organized with Eld. C. A. Lentz, Moderator, and the writer, Clerk. Very few of the speakers chosen were absent, and the substitutes did their part in making a good meeting. Most of the speeches showed good thought, and the preparation due the occasion, and were well received. The meeting was thoroughly appreciated by a good-sized audience.

Several topics relating to preaching services, the sermon, and evangelistic work, furnished material better adapted to a special article which will be prepared for the Messenger later.

It was felt that too little attention is being paid to teaching the distinctive doctrines of the Brethren. Young members, and non-members especially, need such instruction, but the older ones need to be earnest in their belief if such teaching is to be made effective. The attitude of parents who fail to see the superiority of our belief and practice never brings their children into the fold.

This meeting, like such meetings in various other Districts, discussed the decline of churches and what to do for them, but causes for decline were more numerous than remedies. One brother thought that more faith in God's ability to call to the ministry men of whom the natural mind would not approve as good material, would solve the problem. Others thought that churches without sufficient help should be supplied from congregations having more ministers than necessary, or, possibly, by the District Mission Board.

While the remedy for the decline of some churches must rest with the ministry in the minds of some, the speakers on "Developing Workers for the Church" found an abundance of work for the laity to do in their own homes and families. If the children are taught the Gospel as other branches are taught, and if as much care is given to train them for church duties as for financial pursuits, we need never fear for the future of the church. Our own standing is largely due to the teaching and encouragement given us, and we, in turn, may do much in training and encouraging others.

The child-saving work created the most intense interest of the day. The cry of the homeless is reaching the hearts of more of our brethren and sisters. During the past year homes have been found for several children and others are considering this opportunity to do a work for the Lord. As a matter of practical mission work, saving of children can hardly be excelled, and it is also a line in which the doer may constantly see and enjoy the fruit of his labors. Also, in no other line are there so many opportunities for so many of God's children to work.

The discussion on "Our Part in the Prohibition Movement" was not altogether one-sided, as some felt it would draw our members into politics, and an alignment with the world. General sentiment, however, was in favor of our doing all we can, rightfully to destroy the rum traffic.

On Wednesday evening the house was filled by those who came to hear the missionary sermon. Although such services follow somewhat similar lines, Christian men and women are always interested in them. This year's gathering to the missionary service was much the largest of the meetings, and the interest was equal to the size of the congregation. An offering of over \$32 was presented to the general missions of the church at the conclusion of the sermon.

On Thursday morning Eld. D. L. Mohler was chosen Moderator of District Meeting; Eld. Jas. M. Mohler was Reading Clerk; the writer and Eld. C. A. Lentz were Writing Clerks. The day was largely taken up by reports of the various organizations, committees, and appointees of the district. Much interest was manifested in the work of the Kansas City, Mo., church. The Building Committee reported they were still about \$125 behind in their payment for a minister's home. This amount was raised during the day. We now have a neat, substantial church-house and parsonage in the city, free of debt. This has cost over \$10.00 per member in the District, in addition to outside help, but no one seems to regret his part.

Queries before the meeting all related to activities of the District and were disposed of in an almost unanimous spirit.

District Meeting of 1911 goes to the Spring Branch congregation. This will be the first such meeting in that part and a good attendance is desired.

Eld. C. A. Lentz is to represent the District at next Annual Meeting, with Eld. D. Bowman, alternate.

Jesse D. Mohler, Clerk.

Warrenburg, Mo., Oct. 19.

#### SOUTHERN INDIANA.

On Tuesday morning, Oct. 18, our Sunday-school Meeting convened in the Buck Creek congregation. The topics on program were thoroughly ventilated. It so happened that several of the speakers, who were assigned topics, were absent, but others were selected, and the work moved

on as though nothing had happened. As we are now practically all Sunday-school workers, there need be no real disappointments in an assembly of this kind, though some of the expected workers be absent. Many helpful suggestions were made, and we hope that all were made stronger by being present. Bro. David F. Hoover was chairman, and Sister Mary Stoner, secretary of this session.

Christian Workers' Meeting was held in the evening, at which session three topics were discussed, all the speakers assigned work on this part of the program being present.

On the morning of the 19th, at 8 A. M., the Ministerial Meeting was called to order, and organized by electing Bro. L. W. Teeter, Chairman, and Bro. D. F. Hoover, Secretary. The topic discussed during the day was arranged in eight sub-topics, assigned to as many speakers, all of whom were present, except two, whose places were filled by other speakers. The work of this day was both interesting and instructive to our ministers, and also to the Sunday-school delegates, most of whom remained with us till the close of the meetings.

The evening session was taken up by a discussion of the educational needs of the church, led by Eld. L. W. Teeter, followed by Eld. Geo. L. Studebaker, of North Manchester, Ind.

The following morning, Oct. 20, our District Meeting was called to order by the retiring moderator, Eld. L. W. Teeter. Visiting elders took charge of the meeting, and the balloting for officers of the meeting began, which resulted in the election of Eld. Jacob W. Rarick for Moderator; Eld. Isaac E. Branson, Reading Clerk; Eld. David F. Hoover, Writing Clerk. Four queries came before the meeting from the churches, and four from the Mission Board, all of which were carefully discussed and disposed of in a generally satisfactory manner. Considerable other business was transacted by the meeting, in the way of selecting elders for the mission fields, officers for the Old People's and Orphans' Homes, officers for arranging for our Bible Institute for the coming year, etc. Eld. David F. Hoover was chosen to represent us on the Standing Committee, at the St. Joseph Conference of 1911.

Our Elders' Meeting was held between the afternoon and night sessions of the 19th, this being the day of the Ministerial Meeting. The sisters held their Aid Society Meeting at the same hour. As usual, we feel as though this meeting was still better than any before held in the District.

Clay City, Ind., Oct. 22.

#### WAYSIDE NOTES.

Sept. 16, at noon, my wife and I started to go to one of our mission points, in our mountain territory, on the borders of Rockbridge County, Va., to attend a love feast. After a seven hours' drive, we arrived at the hospitable home of Bro. W. H. Huffman to spend the night. They informed us that a man in the neighborhood wished to see me. Early the next morning we drove to his home, and found him and his son-in-law awaiting baptism. This aged father had been a member of another denomination for about twenty years, but, becoming dissatisfied, he desired to become a member of the Church of the Brethren. Both applicants were baptized. A few hours later we started to the Bell's Valley church, where the love feast was to be held. There we met Bro. A. J. Wine, of Sangerville, Va., who did most of the preaching, and also officiated. On Sunday he preached two excellent sermons in the Baptist church, a few miles from Bell's Valley, after which the people expressed a desire for him to remain and continue the services each night for a while. We gave him the liberty to do so. He continued for a couple of weeks and had a very interesting and successful meeting, the exact result of which we have not yet learned.

On Monday, the 19th, two more young men requested baptism. One was the son and the other a second son-in-law of the aged father whom we baptized on Saturday. After their baptism wife and I started on our thirty-five mile drive home, feeling that we had been well paid for our trip and that our spiritual strength had been entirely renewed.

D. C. Zigler.

Churchville, Va., Oct. 17.

#### NORTHEASTERN OHIO.

The Ministerial and District Meetings of Northeastern Ohio were held in the Owl Creek church near Ankenytown, Ohio, Oct. 4, 5 and 6.

The churches were well represented by delegates. Because of the inclement weather the attendance was not large but the interest was good. The discussions during the Ministerial Meeting were spiritual and very helpful.

One feature of the District Meeting was the pledging of \$1,325 toward the building of a churchhouse in Akron. Bro. Jas. Murray was chosen to represent the District on Standing Committee of 1911, with Bro. T. S. Moherman as alternate.

One paper was sent to Annual Meeting. The District Meeting for 1911 will be held in the East Nimishillen church.

G. S. Strausbaugh.

Fredricktown, Ohio, Oct. 17.

#### MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

**Bostetter-Zuck.**—At the home of the bride, New Salem, near Hagerstown, Md., by the undersigned, Oct. 29, 1910, Bro. Albert Newton and Sister Anna Edith Zuck, two earnest workers in the Broadfording Church, Md.—J. S. Gelsler, D. M. Zuck, Baltimore, Md.

**Harless-Coombes.**—At 1607 Edmondson Avenue, Baltimore, Md., by the writer, Oct. 18, 1910, Mr. Lum Harless, of Dunsmuir, W. Va., and Sister Bertha M. Coombes, of Baltimore, Md.—J. S. Gelsler, Baltimore, Md.

**Keim-Blough.**—By the undersigned at his residence, near Holsopple, Pa., Oct. 18, 1910, John Sylvester Keim and Sister Cora Lueta Blough, both of R. D. 1, Holsopple, Pa.—Jerome E. Blough, R. D. 1, Holsopple, Pa.

**Renshaw-Lolling.**—By the undersigned at the home of the bride's parents, Oct. 12, 1910, Mr. W. G. Renshaw and Sister Elizabeth A. Lolling, both of Reno County, Kans.—L. E. Fahrney, Sterling, Kans.

#### FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

**Baker.** Sister Harriet, born in Allen County, Ohio, Aug. 13, 1839, died Oct. 3, 1910, in the bounds of the Spring River church, Jasper County, Mo., aged 71 years, 1 month and 20 days. She was the mother of twelve children, all of whom survive her except one. She was a member of the Church of the Brethren for a number of years.—Lizzie Rolfe, Carthage, Mo.

**Beer.** Bro. Samuel H., born Dec. 25, 1840, died at Greencastle, Pa., Oct. 22, 1910, aged 69 years, 10 months and 27 days. He leaves five sons, two daughters and a companion. Father, mother and three sons are members of the Church of the Brethren. Services at the home by the writer. Interment at Upton, in the Brethren cemetery.—Wm. C. Koonz, Shady Grove, Pa.

**Beem.** Sister, wife of David Beem, born March 9, 1859, died Sept. 11, 1910, aged 51 years, 6 months and 2 days. She was married to David Beem, Nov. 7, 1880. This union was blessed with seven children, four of whom preceded her to the spirit world. She united with the Church of the Brethren some years ago, in Perry County, Ohio. She and her husband moved to Oceana County, Mich., about twenty months prior to her death. At this point they were isolated from the church. She was a good mother. Services by the writer.—Reuben Shroyer, R. D. 5, Defiance, Ohio.

**Beem.** Bro. Charles Elias, born Feb. 27, 1839, in Perry County, Ohio, died near Hart, Oceana County, Mich., aged 21 years, 6 months and 25 days. He united with the Church of the Brethren several years ago. He was isolated from the church, yet he did not lose his faith in God and his Word. Services by the writer.—Reuben Shroyer, R. D. 5, Defiance, Ohio.

**Bottoff.** Bro. David, born in Elkhardt Church, Ind., Aug. 29, 1838, died at his home in Plymouth, Ind., Oct. 11, 1910, aged 72 years, 1 month and 12 days. In December, 1862, he was united in marriage to Lovina Baker, who survives him. To this union were born three sons and three daughters, all of whom were present at the funeral, which was held at the Union church, Oct. 13. He was a member of the Church of the Brethren for more than forty years, and was a zealous Christian. Services by Elders J. F. Appelman and S. F. Henricks. Interment in the adjacent cemetery.—A. Laura Appelman, Plymouth, Ind.

**Dressler.** twin children of Mr. Milton Dressler and wife, died in Hanover, Pa.,—one, Sept. 29, 1910, aged 5 months and 22 days, the other, Sept. 30, 1910, aged 5 months and 23 days. Short services were held at the home of Bro. D. Baker, and further services and burial at Black Rock church by Bro. E. S. Miller.—W. B. Harlaacher, Hanover, Pa.

**Flant.** Bro. Daniel, died at his home in Connersville, Ind., in the bounds of the Four Mile congregation, Ind., Aug. 30, 1910, aged 64 years, 7 months and 2 days. April 16, 1871, he was united in marriage to Sister Lavina White. To them were born seven children. He leaves a devoted wife, five children and five sisters. About thirty-six years ago he united with the Church of the Brethren, remaining faithful until death. Services by Eld. L. W. Teeter, in the Lutheran church at Lyons Station, Ind.—J. E. Flant, Connersville, Ind.

**Fisher.** Sister Julia A., born in Pennsylvania in 1829, died Oct. 18, 1910, at the home of her son, in Custer City, Okla., in the bounds of the Mound Valley church, aged 81 years, 7 months and 23 days. She was a consistent member of the Church of the Brethren for thirty-five years. Services in the Brethren church at Thomas, Okla., conducted by Bro. J. Appelman, assisted by Bro. W. B. Gish. Text, Rev. 14: 13. Interment in the Thomas cemetery.—Elsie K. Sanger, Thomas, Okla.

**Heckman.** Bro. Albert H., son of Bro. Charles and Sister Maria, died of Bright's disease, at the home of his parents, in Jasonville, Ind., Oct. 15, 1910, aged 14 years and 4 days. He united with the Church of the Brethren (being baptized by the writer) about twenty-four hours before his death. He seemed to have perfect use of his mental faculties until he breathed his last, and knew what was coming, from which he did not shrink. Services by the writer at the Maple Grove house, Lick Creek congregation. Text, John 8: 36.—B. F. Goshorn, Clay City, Ind.

**Heckman.** Sister Sarah Martha, nee Nicky, born near Carlisle, Cumberland County, Pa., March 2, 1827, died at Rocky Ford, Colo., Oct. 16, 1910, aged 83 years, 7 months and 14 days. She was the daughter of Benjamin F. and Catherine Nicky, being one of a family of twelve children. Her parents, two brothers, and three sisters preceded her. Four brothers and two sisters survive. She united with the Church of the Brethren at LaPlace, Ill., when she was seventeen years of age, and was active in church and Sunday-school the remainder of her life. She graduated from Mount Morris College, May 23, 1905, and after teaching school three years removed to Worden, Wis., where she was united in marriage to John M. Heckman, of Cerro Gordo, Ill., Aug. 28, 1906. They removed to Rocky Ford, Colo., September, 1906, where they have since resided. Sister Heckman will be sadly missed in her home and in the church. Services by Bro. G. Nevinger, assisted by Bro. J. Elliott.—Clara Walker Miller, Rocky Ford, Colo.

**Keller.** Arthur L., son of Brother David Keller and wife, born July 6, 1908, died Oct. 14, 1910, at the home of his parents, near Dallsstown, Pa. His death was due to dropsy and rheumatism. Services at the East Codorus church, by Elders J. M. Myers and John Mohler. Interment in the adjoining cemetery.—Samuel C. Godfrey, R. D. 2, Red Lion, Pa.

**Lancaster.** Grover Olin, son of friend Frank and Sister Della Lancaster, died at Cherry Grove, Md., Oct. 18, 1910, aged 2 years, 6 months and 8 days. Services by the writer.—D. M. Merrill, Avilton, Md.

**Landis.** Bro. Enoch, born Dec. 6, 1824, died at the Henry County Home, Ind., aged 85 years. He was married to Nancy Bowles, Nov. 4, 1847. To this union were born nine children. His wife and three sons survive him. Bro. Landis and his wife have been earnest workers for their Master in the Church of the Brethren for more than sixty years. His health permitted him to attend communion services the evening before his death and his wife and two sons were both residents of the Henry County Home. His body was sent to Arcadia, Ind., for burial. Services by Bro. Joseph Spitzer.—Daisy Smetzer, R. D. 16, Arcadia, Ind.



**Lehman, Sister Lucy**, born Aug. 9, 1835, died at the home of her daughter, in the bounds of the Codorus congregation, Pa., Oct. 10, 1910, aged 75 years, 1 month and 25 days. Her death was due to apoplexy. She was a consistent member of the Church of the Brethren for a number of years. Her husband preceded her about two years ago. She is survived by six children. Services at the East Codorus meetinghouse, by Eld. Jacob M. Myers and Bro. I. M. Rowser. Interment in the adjoining cemetery.—Samuel C. Godfrey, R. D. 2, Red Lion, Pa. Joining cemetery.—

**Lehman, Elias**, born near Berlin, Somerset County, Pa., Nov. 12, 1833, died July 6, 1910, at the home of his son, Harvey Lehman, near Roxbury, Kans., aged 76 years. Mr. Lehman, with his family, removed to Saline County, Kans., in 1878, where they resided until about 1885 years ago, when they removed to near Roxbury, where he resided till the time of his death. After being in poor health for some time, heart trouble developed, ending with a stroke of paralysis. He leaves eleven children. Services at the Baptist church in Roxbury, Interment in the Roxbury cemetery, beside his wife, who died about five years ago.—Walter W. Higgins, McPherson, Kans.

**Newcomer, Nathaniel H.**, born April 29, 1839, in Wooster, Wayne County, Ohio, died near Bryan, Ohio, Aug. 23, 1910, aged 71 years, 3 months and 23 days. Services by D. P. Koch, assisted by Eld. C. Krabill.—Barbara Newcomer, Bryan, Ohio.

**Miswander, Bro. Joseph E.**, born Dec. 12, 1840, in Rockingham County, Va., died in Pomona, Cal., Oct. 17, 1910, after a lingering illness, aged 70 years, 10 months and 5 days. In 1865 he was married to Elizabeth Showalter. He and his wife came to Iowa in 1872, locating near Brooklyn. Here they united with the Church of the Brethren about twenty-eight years ago, and spent the most active part of their lives. Last July, on account of failing health, they moved to California. He leaves a wife, three sons and four daughters. He lived a consistent Christian life. He had few enemies and many friends. Services by the writer in the Christian church in Brooklyn, Iowa, Oct. 23, at 2:30 p. m. Text, Rev. 14: 12, 13. The subject was "Our Blessed Dead." In this service we were assisted by Rev. A. P. Walton, of the Presbyterian church, and Rev. Charles D. Hougham, of the Christian church.—John Zuck, Clarence, Iowa.

**Ressler, Mary**.—The obituary notice of this sister, published in Messenger of Oct. 15, 1910, should have read, "Buried in Consowago graveyard." Instead of "Conestoga," as there stated.—Edgar M. Hoffer, Elizabethtown, Pa.

**Robertson, Irvin R.**, died at his home in Elamsville, Va., of spinal meningitis, Oct. 25, 1910, aged 8 years, 2 months and 1 day. He was the only son of Bro. Geo. L. and Ella Robertson. His parents and his sisters survive him. Services by Elders W. A. Elgin and W. E. Lackey. Interment at his home.—Ellie Nolen, Elamsville, Va.

**Royer, Sister Mary A.**, nee Brenneman, born in Blair County, Pa., Jan. 23, 1852, died at her home, in Dallas County, Iowa, of apoplexy, Oct. 19, 1910, aged 58 years, 8 months and 28 days. Jan. 9, 1873, she was married to George B. Royer, of Carroll County, Ill., at which place they resided until 1877, when they moved to Dallas County, Iowa. At that place they lived on a farm until five years ago, when they moved to Dallas Center, where they have since resided. She united with the Church of the Brethren in 1875, living a most devoted Christian life. She leaves a husband, three sons, two daughters, five brothers and three sisters. Her five children and one grandchild belong to the Brethren church. One son is in the ministry and one daughter is giving several years' work as a missionary worker in Middle Iowa. Services at the town house, conducted by the writer, assisted by other brethren.—C. B. Rowe, Dallas Center, Iowa.

**Smith, Sister Sue**, nee Brumbaugh, died of dropsy, in Pahrump, Texas, Sept. 6, 1910, aged 62 years. She was a daughter of Isaac and Mary Brumbaugh, formerly of James Creek, Pa., and only sister of the undersigned. She is survived by her husband and four stepdaughters.—B. B. Brumbaugh, Denton, Md.

**Smith, Philip Burton**, died at the Dubois Hospital, Oct. 13, 1910, of typhoid pneumonia, aged 45 years, 7 months and 25 days. Services by Eld. Abram Fyock. Text, Philp. 1: 21. Interment in the Rockton cemetery, Oct. 17.—Libbie Hollister, Rockton, Pa.

**Snider, Sister Dora J.**, born Sept. 24, 1870, died of cancer, in the bounds of the Wolf Creek congregation, Montgomery County, Ohio, Oct. 19, 1910, aged 40 years and 25 days. She was the daughter of Bro. John and Sister Magdalene Marshall, deceased. She united with the Church of the Brethren, June 2, 1887, to which vow she remained faithful. In 1891 she was married to John M. Snider. To this union were born four children, two of whom preceded her. She is survived by her husband, one son, one daughter, one sister and three brothers. Services at the Brookville house, by Brethren Daniel Garber and Joseph Robbins. Interment in Kuns cemetery, near Trotwood, Ohio.—D. A. Landis, R. D. 4, Brookville, Ohio.

**Solum, Elmar**, son of Emil and Ellen Solum, born Nov. 2, 1899, died Oct. 19, 1910, aged 11 months and 17 days. Services by the writer. Text, Isaiah 40: 11.—Jesse E. Walker, Winchester, Idaho.

**Strickley, Sister Maria**, nee Baker, died on the Jackson Strickley farm, three and one-half miles northwest of New Enterprise, Bedford County, Pa., Oct. 5, 1910, aged 87 years, 11 months and 17 days. Services at the Holsinger cemetery, in the Woodbury congregation, Pa., by Elders D. T. Detweiler and C. L. Buck, of New Enterprise, Pa. Interment in the Holsinger cemetery.—W. H. Mentzer, New Enterprise, Pa.

**Taylor, Bro. W. Morgan**, died of cancer, at the home of his son, in Tippacawne City, Ohio, Oct. 20, 1910, aged 67 years, 9 months and 15 days. He leaves eight sons and three daughters. Six sons and two daughters are in Ohio, and two sons and one daughter in Virginia. He spent almost his entire life and one daughter in the Mount congregation, Rockingham County, Va. He went to Ohio in February, 1910, to stay a while. His wife preceded him Nov. 13, 1907. Since then he has made his home with his daughter, Mrs. Joseph A. Spitzer, Broadway, Va. He was a consistent member of the Church of the Brethren for many years. His remains were brought back to his old home church for burial. Services at the Pine Grove church, by Eld. Jacob A. Garber. Text, 1 Thess. 4: 15. Interment in the Lacy Springs cemetery.—Katie Kline, R. D. 3, Box 88, Broadway, Va.

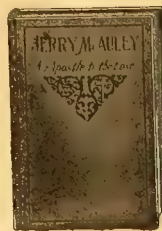
**Weimer, Sister Mary Anna**, nee Clear, born in Darke County, Ohio, May 8, 1830, died near Upland, Grant County, Ind., Oct. 6, 1910, aged 80 years, 4 months and 28 days. April 28, 1851, she was united in marriage to Joseph Weimer. To this union she was eight sons and five daughters. Her husband, one son and one daughter preceded her to the spirit world. She and her husband united with the Church of the Brethren in 1866, in which she remained faithful until death. Services by the writer. Text, Rev. 21: 7.—W. L. Hatcher, Portland, Ind.

**Wisniewski, Sister Mary**, nee Stark, born Dec. 8, 1835, died at her home in Johnstown, Pa., Oct. 16, 1910, aged 74 years, 10 months and 8 days. She was a faithful member of the Church of the Brethren. She had been in failing health for a long time, but bore it all with Christian patience. She is survived by her husband and two daughters. Services at the Walnut Grove house, by Bro. S. W. Pearce, assisted by Eld. Abram Fyock. Text, Rev. 14: 13.—Ada M. Beghly, Homestead Avenue, Johnstown, Pa.

**Zimmerman, Bro. George W.**, died Oct. 10, 1910, of a complication of diseases and old age, at the home of his daughter, in Elderton, Pa., aged 78 years, 3 months and 15 days. "He was a consistent member of the Church of the Brethren for nearly sixty years. He faithfully served in the office of deacon for forty years. He leaves one daughter. Services by the writer. Interment in the Elderton cemetery.—H. S. Replogle, Elderton, Pa.

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## Notes From Our Correspondents.

(Concluded from Page 717.)

## WISCONSIN.

**Gloverdale.**—The Faust Land Company donated to us two lots and a building, in which we held our love feast on the 28th. Twenty-six surrounded the Lord's table. Bro. Salisbury gave us a good sermon. Members from Barron and Elk River churches were with us. Some remained over Sunday. We expect to organize a Sisters' Aid Society soon.—Mrs. Viola Michael, Cornish, Wis., Oct. 20.

## NOTES NOT CLASSIFIED.

**Elizabethtown.**—We held our love feast Oct. 13 and 14. Eld. D. L. Miller, of Mount Morris, Ill., officiating. At this feast the sisters broke the bread and passed the cup, in accordance with the privilege granted by our late Annual Meeting. Eld. Miller's visit and labors among us were greatly appreciated. He preached inspiring sermons each evening, from the 9th until the 14th, inclusive.—C. M. Neff, Elizabethtown, Pa., Oct. 27.

**Long Green.**—Two more have come out on the Lord's side at this mission, and now four stand ready for admission into the church through Christian baptism. The meetings continue.—Ida Newbouser, Gittings, Md., Oct. 23.

**Meadow Branch.**—Since our last report, five more have applied for church membership, through baptism. This makes fourteen accessions since Bro. A. P. Snader began his meetings with us here. The meetings have now closed.—W. E. Roop, Westminster, Md., Oct. 25.

**Payette Valley.**—Our love feast has been set for Nov. 23, beginning at 5 and 6 P. M. by having it the evening before our day of our Sunday-school Convention, it will enable more members from adjoining churches to be present.—S. J. Kenepf, Payette, Idaho, Oct. 25.

**Sunnyside.**—Our love feast will be Nov. 13, at 6 P. M. Our Sunday-school and Christian Workers' Convention will be Nov. 14, 1910, at 2:30 and 8:30 P. M. It will be joint meeting of the North Yakima and Sunnyside churches.—L. Viola Eby, Sunnyside, Wash., Oct. 26.

**Pleasant Valley.**—Eld. P. S. Miller, of Roanoke, Va., came to us Oct. 8, beginning a series of meetings by preaching the examination sermon for our love feast. He stayed with us until Oct. 24, preaching in all nineteen sermons. The meetings were well attended and the church has built up spiritually. God's Word was brought before us in all its purity. Two united with the church. A few of the brethren and sisters from Middle River and the Valley went to Way-side Oct. 16, and prepared a love feast for the members of that place. All of the little band of members.—Ruth E. Williams, Mt. Sidney, Va., Oct. 27.

**Zionsville.**—Church met in council Oct. 21. The visiting brethren reported all in peace and union. We had a pleasant council. On Sunday evening, Oct. 23, we had a pleasant council. On Sunday evening, Oct. 23, we had a pleasant council. On Sunday evening, Oct. 23, we had a pleasant council.

**Lower Stillwater.**—Our council was held Oct. 26 at the Happy Corner house, preparatory to our love feast, Nov. 12. Eld. J. C. Bright's presence was much appreciated. The series of meetings, conducted by Bro. H. L. Fadel, of Indiana, which has been in progress here for the last several weeks, closed Oct. 22.—A. L. Kieplinger, Dayton, Ohio, Oct. 29.

**Fostoria.**—Bro. A. S. Workman, of Loudonville, Ohio, has just closed a very successful series of meetings at this place. As an immediate result nine made the good confession. Eight were baptized and one reclaimed. This makes nineteen accessions since Aug. 21. Bro. Workman was very favorable. Many excellent preaching. As a church we are much encouraged. The who did not wholly yield to the strivings of the Spirit are counting the cost.—Lydia Dickey, Fostoria, Ohio, Oct. 31.

**Union City.**—Our congregation met in council Oct. 14, preparatory to our love feast, with our elder, W. K. Simmons, presiding. The report of the visiting brethren was very favorable. Three letters of membership were received and one granted. We held our love feast Oct. 22. Our meeting was a very pleasant one and was well attended. A number of ministering brethren were present. Eld. John Christian officiated. At this communion our sisters here had their first experience in breaking the bread and passing the cup. On Sunday morning Bro. B. F. Sharp gave a very interesting talk to the children. Bro. Landon West remained with us for the evening services, and gave us a very interesting talk after our Christian Workers' Meeting.—Ludie K. Netzel, Union City, Ind., R. D. 41, Oct. 28.

**Goshen.**—We are now in the midst of a very successful series of meetings, conducted by Bro. J. S. Zimmerman, of Waterloo, Iowa. Two have accepted Christ. Others are almost persuaded. The attendance and interest are excellent.—Emma Garber, 720 South Main St., Goshen, Ind., Oct. 28.

**Norristown.**—Church met in council Oct. 19, Elder J. B. Shissler presiding. We decided to begin a series of meetings Nov. 6, to be conducted by our pastor, Elmer F. Nedrow. Our love feast will be Nov. 20. We elected officers for Sunday-school and Christian Workers' Meeting for the coming year. Our services are well attended, and we are much encouraged by the growing interest in the work here.—Hattie M. Nedrow, 737 George Street, Norristown, Pa., Oct. 29.

**Tippecanoe.**—Bro. J. W. Kitson began a series of meetings at this place, but as he was called away by Bro. L. M. Neher preached for us Saturday evening and on Sunday, both during the day and in the evening. Bro. Kitson returned on Monday and continued the meetings until the 22d, when we held our love feast. Ministers from adjoining churches were with us. Bro. J. W. Kitson, Bro. J. W. Kitson, Bro. J. W. Kitson. The sisters broke the bread and passed the cup. On Sunday morning Bro. Kitson preached on the subject, "From the Slave Pen to the Father's House." Our meetings closed on Sunday evening with a full house.—Josiah Garber, R. D. 3, Syracuse, Ind., Oct. 28.

**Flagler.**—Oct. 9, the writer began a series of meetings seven miles north of Flagler, Colo., and preached in all eight sermons. While there were no accessions to the church, we trust the seed sown will bring forth fruit. We expect to be with them, or have some one else to be with them, at least once every two weeks. This mission point is on the plains. There were children there, fourteen and fifteen years old, who never had been to church before.—L. J. Redding, Flagler, Colo., Oct. 26.

**Austin.**—Our series of meetings began Oct. 1, and continued until the 13th, with Bro. C. H. Steerman doing the preaching. Three accepted Christ and were baptized, and one was reclaimed. More are near the kingdom. Bro. Steerman preached the Word with power. On the 11th we held our council. Sisters Alice Woodell and Alma Wheeler were chosen delegates to District Meeting. The meeting closed with our love feast.—Alice Woodell, Austin, Ark., Oct. 28.

**Ashland.**—We held our love feast Oct. 22. About forty-five members surrounded the Lord's tables. Some visiting brethren

ren and sisters were present with us.—Bro. C. E. Nininger and wife, of Santa Ana, Cal.; also Brethren Peger and Overholzer, of Talent (all ministers).—Cora B. Decker, Box 351, Ashland, Oregon, Oct. 31.

## ELIZABETHTOWN COLLEGE, PA.

Elizabethtown College closes the first decade of her existence Nov. 13, at which time suitable anniversary exercises will be held. Eld. D. L. Miller, of Mt. Morris, Ill., who is spending some time in the East, has promised to give the chief address upon that occasion.

The fall term is more than half completed. The enrollment at this time is one hundred and sixteen, distributed among the following courses of study: College Preparatory, Classical, Pedagogical, Commercial, Musical, Bible, Agricultural, and Sewing. The last course has only been recently introduced in the school, and about ten students are enrolled in it for the first term. More attention is also being given to the Agricultural Course than heretofore. Elizabethtown College has the promise of being designated as a State experiment station, where the State authorities will conduct experiments along the line of agriculture, horticulture, etc.

The Library Committee has arranged a course of lectures and entertainments, the proceeds of which will be used in improving the library, now being catalogued according to the most modern system of cataloguing. The talent secured for the five numbers of the course comprises Edward Baxter Perry, the blind pianist of Boston, Dr. F. J. Stanley, of Newburgh, New York, Dr. W. Quay Roselle, of Philadelphia, Dr. A. B. Van Ormer, of Shipensburg, and the Music Department of the College.

The annual Bible Term of Elizabethtown College will open December 8, 1910, and continue only ten days this year. Several members of the Faculty, assisted by Eld. J. Kurtz Miller, of Brooklyn, and Eld. G. M. Lauver, of Chicago, constitute the teaching staff. Special programs will be rendered as follows: Educational Program, Dec. 10, Sunday-school Program, Dec. 11, Missionary Program, Dec. 17. Eld. Lauver will preach each evening during the sessions. A special circular, announcing further particulars, is ready to be sent to any one applying for the same. D. C. Reber.

Oct. 26.

## ANNOUNCEMENTS

## DISTRICT MEETINGS.

Dec. 29, Texas and Southwestern Louisiana, at Roanoke, La. Oct. 29.

## LOVE FEASTS.

Nov. 19, St. Francis, California.  
Nov. 12, 11 am, Oak Grove.  
Nov. 20, 6 pm, Lordsburg.  
Dec. 10, afternoon, Santa Ana.

Nov. 12, 13, Battle Creek.  
Nov. 12, 6 pm, Irlanica.

Nov. 19, Smith Fork, Colorado.  
Nov. 19, 6 pm, Prowers.

Nov. 23, 5 pm, Payette Valley, Idaho.  
Dec. 9, Weiser, Idaho.

Nov. 5, 4 pm, Mt. Morris, Illinois.  
Nov. 6, 8:30 pm, Batavia.

Nov. 6, 6 pm, Dixon.  
Nov. 11, 4 pm, Blue Ridge.  
Nov. 12, Lamotte Prairie.

Nov. 12, Upper Deer Creek.  
Nov. 13, 6 pm, Sterling.  
Nov. 13, 6:30 pm, Naperville, Illinois.

Nov. 12, 5 pm, Naperville, Illinois.  
Nov. 12, 10:30 am, Buck Creek.

Nov. 12, 5 pm, English Prairie.  
Nov. 12, Middle Fork.  
Nov. 12, 10 am, Lick Creek.

Nov. 18, Salem.  
Nov. 19, 6 pm, Markle.  
Nov. 24, 6:30 pm, Bachelor Run, town house.

Nov. 12, 5 pm, South Waterloo, Iowa.  
Dec. 17, Mt. Etna.

Nov. 5, 6, 2 pm, Larned, Kansas.  
Nov. 12, 6 pm, Mont. Ida.  
Nov. 12, 2 pm, Salem.

Nov. 19, 20, Ottawa.  
Nov. 19, 10:30 am, Victor.  
Nov. 23, 6 pm, Fredonia.

Nov. 12, 5 pm, Roanoke, Louisiana.  
Nov. 6, 4 pm, Denton, Maryland.

Nov. 12, 2 pm, Baltimore, Woodberry church.  
Nov. 17, 2 pm, Frederick.  
Nov. 13, Fairview.

Nov. 27, 4 pm, Egely, Michigan.  
Nov. 12, 10:30 am, Thornapple, at West house.

Nov. 26, Hancock, five miles northeast of town, Minnesota.

Nov. 12, 2 pm, Crowson, Virginia.  
Nov. 12, Locust Grove.

Nov. 12, 4 pm, Ragsdale, Valley house, Washington.  
Nov. 12, East Wenatchee, West Virginia.

Nov. 19, 2 pm, Bethany, Antioch house, Tennessee.  
Nov. 12, Crowson, Virginia.

Nov. 12, Locust Grove, Virginia.  
Nov. 12, 4 pm, Ragsdale, Valley house, Washington.

Nov. 12, East Wenatchee, West Virginia.  
Nov. 19, 2 pm, Bethany, Antioch house, Tennessee.

Nov. 12, Crowson, Virginia.  
Nov. 12, Locust Grove, Virginia.

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Vol. 49.

Elgin, Ill., November 12, 1910.

No. 46.

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## AROUND THE WORLD

LARGE corporations are taking a stand on the temperance question that leaves no room for doubt. The railroads are practically a unit on the matter of sobriety among their employes. If a man decides he can not do without liquor, the railroad officials quickly decide to do without that kind of a man. At present the Santa Fe Railroad is laying out a new town for its employes at Riverbank, Cal., and one of the conditions on which the lots are sold is, that no liquor must ever be sold on the premises. We commend the action of the Santa Fe people to the consideration of others who may "lay out a town." By all means include the "temperance clause" in the deeds given to purchasers.

PORTUGAL is experiencing that the inauguration of a new Government is no child's play. At present the authorities are facing the unpleasant prospect of dissatisfied military forces. Those who helped in the overthrow of the monarchy consider that ample reward should be bestowed upon them for their assistance during the crisis. With depleted finances, the authorities will have a serious task before them, to satisfy these demands, for the populace in general will hardly agree to additional burdens of taxation. It is a work of great magnitude to administer the affairs of state with due discretion. "Righteousness," says Solomon, "exalteth a nation," but the new leaders of Portuguese affairs have not as yet shown the degree of skill and integrity that will assure a prosperous future for the new republic.

RECENT floods at Chenkiang, China, following a rise of the Han River, have caused the death of over a thousand persons. Large areas in the Chenkiang and Menyung districts were so completely submerged that great losses of property have followed in the wake of the devastating waters. So frequent and severe have been the flood calamities in China that preventive measures would seem to be eminently desirable. During the last few years special study has been given the matter by western engineers, who have shown that by the construction of levees the raging waters might be confined to safe channels. While admitting the feasibility of the proposed plans, the Chinese are slow to apply the remedial measures. In this respect, however, they are no worse than the thousands in Christian lands, who, while they have been made fully acquainted with their lost condition outside of Christ, are slow to comply with the means of salvation, offered so freely "to all who will."

DURING the past month a number of German students have been visiting London, Manchester, Birmingham and other English cities, in response to an invitation of English educators and Government officials. They were shown universities, technical schools, places of historic interest, factories, shops, and, best of all, were afforded a glimpse into the home life of the people by means of the hospitality extended to them. The visitors were greatly pleased with the kind reception given them, while the English people frankly confessed that these students left a decided impression that the Germans are not as bad a people as they supposed. Such a friendly visit as this, and the further one to be paid by English students in return, are worth more than any number of "dreadnoughts." The "royal law of kindness" never fails.

WHAT was known as the "Venezuela Question," has been for years a bone of contention between the Central American republic and the United States. It grew out of certain concessions granted the Orinoco Steamship Company of New Jersey, which privileges were subsequently repudiated by the notorious Castro. The Company then invoked the assistance of our Government, which finally referred the matter to The Hague Peace Court. This body has just awarded the company \$46,867 and \$7,000 costs. The original sum claimed was nearly a million and a half. The eminently satisfactory manner of settling the vexed question without resorting to even a threat of possible hostilities, should be gratifying to every lover of peace. Courts are cheaper than wars, and mutually agreeable settlements are a mighty advance towards the anticipated era of "peace and good will to men."

MORMON officials have issued definite orders that polygamy must cease. Under date of Oct. 31 Francis M. Lyman, president of the Quorum of the Twelve Apostles, issues a lengthy proclamation, in which he "warns all Mormons that any violation of the order will subject the offender to the wrath of the church." Nothing is said of the Federal denunciation of the practice which for many years has aimed to stamp out polygamous marriages. Pres. Lyman says in closing: "No man has the authority to marry another to a plural wife. Some of the brethren have done a lot of mischief along this line. Some claim to have had visions and dreams about this matter of plural marriages. I et me assure you that all such manifestations come from the devil." That is the most frank and open confession we have ever seen concerning the iniquitous practice of polygamy. As, however, a candid confession is "good for the soul," we hope that now the Mormons will finally be turned from the error of their way, so far as plural marriages are concerned.

SOME months ago we briefly referred to the contemplated project of redeeming the great, fertile plain of Mesopotamia for agricultural purposes. The eminent English engineer, Sir William Willcocks, who built the great Assouan Dam on the Nile, has now perfected his plans, by which he hopes eventually to irrigate the entire section. He will rehabilitate in part, the old canals constructed by the Babylonians, the plans of which are in existence. The waters of the Euphrates will be diverted in sufficient quantity to irrigate at once three million out of the twelve million acres in the plain, the system to be further extended later on. It is thought that a million tons of wheat and a hundred thousand tons of cotton may be raised on the fertile plains. Two and a half million acres of swamp land are to be drained, and will likely be made one of the most productive sections in the entire area. Thus the burial place of the world's most ancient civilization may yet become a most charming agricultural region, helping to sustain earth's teeming millions in the years to come.

RAILWAY passenger associations, throughout the country are seriously considering the discontinuance of Sunday excursions at reduced rates. While, from the standpoint of financial gain, these excursions are no doubt profitable, it is claimed by the railroads that their influence upon their own employes is decidedly detrimental, and that the practice is clearly against the wishes of the better elements of the community. While it has taken the railroads a long while to find out all this, it is to be hoped, in the interests of good morals, that they will speedily do away with the Sunday desecration of which they have hitherto been so notoriously guilty.

THE rivalry in armaments between France and Germany has been given new impetus by recent developments in aeroplanes for military use. By the beginning of next year France will possess, she thinks, the most powerful aerial navy in the world,—sixty aeroplanes. Aspiring to be as supreme in the air as England is on the sea, "dreadnoughts" are hereafter to cut a sorry figure, when these destroyers and their explosives are hovering above them. As, however, Germany and Great Britain are also badly affected by the aerial craze, and will likely be as amply equipped as France, one wonders what the end will be. When each nation is fully prepared to meet its rivals in aerial contests, a possible struggle will be sharp and decisive. War on land and sea is horrible enough, but hundreds of feet up in the air it means sure annihilation to all whose air crafts are disabled. One is made to long for the time when all men shall "depart from evil, and do good; seek peace, and pursue it."

THE Indian treaty of 1855 makes a large district in Northern Minnesota prohibition territory, it having been the express purpose of that negotiation to keep liquor away from the Indians. As, however, the Red Men are not as numerous now, in the territory designated, as in former years, the wily liquor dealers succeeded, some time ago, in having the restriction removed from certain towns, provided no liquor was sold to Indians. Later on it appeared that the last-named stipulation was grossly violated,—after the fashion of the average saloonist, and orders have now been issued by which all saloons are closed within the territory covered by the original treaty. Local authorities, favoring saloons, are indignant, and brewers and distillers are denouncing the "interference" of the Government, but the Indian agent is a man of nerve, who is prepared to enforce the order according to the letter of the law. Prohibition really prohibits when "Uncle Sam" sees to its enforcement.

NOW since the French railroad strike, involving thousands of men, is over, and time and opportunity have been afforded to count the cost, it has been ascertained that at least \$60,000,000 has thereby been lost to the nation in various ways. Besides the great inconvenience, experienced by the people in general, the commercial world has lost heavily by delayed exports as well as imports. The railways themselves have sustained great losses by the interrupted traffic, while the employes have lost at least \$2,500,000 in wages. Germany points to the French strike as a strong argument for State ownership of railroads, alleging that no strike can occur on railroads owned by the State, since every employe is a State official and not allowed to affiliate himself in any way with outside organizations or movements. The control of public utilities by the State presents, undoubtedly, many advantages, provided it can be maintained without the customary exploitation and graft by those in charge. Officials, possessing the integrity of a Joseph or a Daniel of old, are unfortunately so very rare nowadays, that at times they seem to have become almost extinct.



## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

### His Lost One.

BY B. E. M. SOURS.

O nine-and-ninety are safe a'fold;  
O nine-and-ninety are safely led:  
They follow the Shepherd's loving voice,  
And of his love are fed.

But one is far from the fold astray,  
One precious one on the hills goes wild,  
A'stumbling over the rocks and rough,  
A lost, a ruined child.

O Savior, thy lost one wanders far!  
O Savior, the wolves are on his path!  
The night and tempest cover him,  
And conscience speaks of wrath.

Dear Shepherd, afar are the wayward feet;  
Dear Shepherd, thy love is upon his way;  
O! over the rugged mountain rocks  
The tempest darks his day!

Kind Shepherd! O find the wandering sheep,  
Bring back to the fold the broken heart!  
We plead and we pray to thee for him—  
And that is our frail part.

O sheep! O heart on the wilds astray!—  
A precious soul is the prize we seek;  
He loiters now twixt the parting ways,  
Beside some lonely peak.

O loving heart of the suffering Christ,  
Bring back to the fold the wayward boy!  
Bring back in thine arms the wandering one  
Now lost in sin's decoy.

We plead, but we can not change his life;  
We pray, but his own must be the choice:  
O speak to him a word of power,  
With thine almighty voice:

The nine-and-ninety are safe a'fold;  
The nine-and-ninety all sheltered are:  
But one we love on the mountain roams,  
Where fear and dangers are.

Mechanicsburg, Pa.

### A Lesson from Bees.

BY H. W. STRICKLER.

I AM not, what might be termed, a professional "Bee Man," but I must have something to do, as a busy man cannot be idle. My bees afford me a splendid opportunity for meditation. You, no doubt, will remember that the prophet Isaiah, in speaking of the promised Immanuel, said that "butter and honey shall he eat" (Isa. 7:15).

The sight of a beehive is certainly beautiful. A wonderful degree of interest is excited in the contemplation of the laboratory where thousands of these little workers are diligently employed. Our astonishment increases as we behold the regularity of their labors and the abundance with which these magazines are furnished for the support of their numerous inhabitants during the winter. Still more admirable is the indefatigable assiduity and unceasing labors of this little republic.

As soon as the last traces of winter have disappeared, they begin to come forth. Even before the juices of flowers, which begin to open, are sufficiently acted upon by the heat of the sun, to furnish the large supply of honey, these little workers collect a little for their subsistence. As spring advances, their activities are redoubled. They are never idle. They work incessantly and neglect not the smallest profits that will increase their store.

"How doth the little busy bee  
Improve each shining hour,  
And gather honey all the day  
From every opening flower?

"How skillfully she builds her cells;  
How neat she spreads her wax,  
And labors hard to store it well,  
With the sweet food she makes."

They are so indefatigable in the construction of their cells that we are informed "a comb with double cells, sufficiently large to contain three thousand bees, is finished in twenty-four hours." The work is jointly undertaken by all the members of the republic. Whilst some collect the wax, prepare and fill the magazine with it, others are busied in other labors. Some build

cells with the wax; others knead and perfect it. Some gather honey from the flowers, which they deposit in the hives for present nourishment and future support. Others close the entrances of the cells with a covering of wax, thus preserving their store of honey for winter use. Some distribute nourishment to the young bees. Some fill up all holes and crevices with a glutinous matter and plaster over the weak parts that neither wind or insect may gain admittance. Some drag the dead out of the hives, for fear of infection, while others guard the entrance with jealous care, that thieves and robbers may not enter their peaceful home.

Is it not enough for us to admire their activity and zeal? Surely we should make them our model, and endeavor to imitate the example of their industry. We have many more incitements to action than they have. We possess an immortal soul, and to us was given a charge that no other of God's creatures has ever received; hence this should render our diligence constant, and our applications incessant, that we may avoid the way of ruin, and preserve the sure path to happiness. And nothing more effectually incites to this than the reflection that the fruit of our labors lasteth forever. The bee gathers its sweets not for itself only, but for its masters; while our labors, in the vineyard of wisdom and of truth, secure to ourselves the fruits of eternal life.

The comfort and happiness which bees enjoy are, in a degree, owing to their *harmony* and *coöperation*. From the observations of those who have investigated the habits of these little workers, it appears that the insects return to their hives laden with material for building their cells and there they are relieved of their burdens by kind and waiting servants. Then they again sally forth, and while they are collecting fresh material, those who remain in the hives prepare and arrange for their building, while others render kind offices, such as carrying water to the laborers, that the work may go on harmoniously and uninterrupted. As the wealth of the whole state consists in the riches of each citizen, so this numerous republic forms but one family in which there is no personal interest, no avarice, and no selfishness. Here no troop of bees sets out to do violence to the interests of each other. None are ever found living in luxury and superfluity, whilst others are destitute of the necessities of life.

Insignificant as these insects may appear, we, as a church, may learn from them those virtues, upon which the prosperity of our existence depends, together with the repose and happiness of our lives. In whatsoever state or condition we may be placed, it is necessary for us to act in concert with our fellow-creatures, and to cultivate the virtues of patriotism. The society in which we live, Christianity, and our own happiness, demand it. Let us cheerfully bear our part of the general burden and, if necessary, charge ourselves with the burdens of others, who are unable to support it. And when our duty, our conscience, and our religion require us to make sacrifices for our brethren, let us never regard it as a loss. Let the base principles of selfishness never find a place in our hearts. They who endeavor to enrich themselves at the expense of others, and to appropriate unto themselves alone the treasures of their country are despicable members of society, who have forfeited their dignity and have sunk beneath the brutes and beasts.

Whenever we are in any degree able to contribute to the general good, let not the uncertainty of being rewarded prevent our exertions. The testimony of a good conscience and the blessings of eternity will sufficiently repay us. When a careful pilot steers his vessel in safety amidst the shoals and the rocks, against which the waves strive to dash him, we admire his skill and experience. So, when we see, in spite of the wickedness of men, in the midst of storms and ebullitions of their passions, the dominion of wisdom and the preservation of virtue, we may admire and reverence the eternal wisdom of him who governs the universe.

May we never be slow to do good, nor remiss in performing the duties of our vocation with all the zeal and fidelity of which we are capable! Let us execute, without delay, the task imposed upon us, and "work while it is day, for the night cometh when no man can work." May each one of us show the same dili-

gence to the full assurance of hope, unto the end, that we be not slothful, but followers of them who, through faith and patience, inherit the promise, for the winter of age and the tribulation of sickness approach, and the hour of death hasteneth.

Let us look to the bees for instruction, consider their labors, contemplate their works, admire their activity and unceasing industry,—always busy, always indefatigable. They rise with the morning, prolong their toils till the evening hour, and face, without shrinking, the troubles of their short life. And shall we, poor mortal men, repose in idleness and lie on the lap of indolence? Shall we, endowed with the immortal gift of reason, consume our days in frivolity, and waste our nights in foolish sports of hurtful pleasure? The period of our lives is short. May we devote it to labor for the glory of God, the welfare of our souls, and the benefit of our fellow-creatures!

Lorraine, Ill.

### Authority vs. Responsibility.

BY G. E. YODER.

It is sometimes urged that the church should have a clearer conception and a stronger conviction of her responsibility for the salvation of the souls of men, and that the idea of authority should be minimized. It is certainly evident that there is a grave responsibility resting upon the church, and it is also possible that we do not feel the weight of that responsibility as we should; but to be overwhelmed with a feeling of our responsibility and not be conscious of an authority to execute our responsibility would certainly bring about a sad state of affairs. To have a clear conception of our responsibility, alone, will accomplish nothing; but *performing* that for which we are responsible is the thing that counts.

The church would certainly be in a very unpleasant situation if the Lord had not given her sufficient authority to carry out the great responsibilities placed on her. Surely, as our responsibilities increase so must also our authority, in order that the responsibilities may be performed. Seeing, then, how closely they are related one to the other, why should we minimize either of the two? We have only to look to some of our neighbors to see the fruits of minimized authority. May the Lord save the Church of the Brethren from those fruits! Brethren, is it not a fact that all the authority the Church of the Brethren manifests toward us is that she might fulfill her responsibility? Surely she does not rule simply to lord over her members, or to place any unnecessary burden upon them. Undoubtedly her motive is purer than that. What she does is certainly with an eye single to the fulfillment of her God-given responsibilities.

She is responsible, without question, for doing all within her power to save the souls of men. But let us not lose sight of the fact that it takes more than a profession in order to receive salvation. Possibly, if we could get a clearer conception of the responsibility that rests on the church for those whose names we have on the church record, we would be compelled (by the Spirit) to exercise a little more authority than we sometimes do. Surely the church is responsible for every condition that exists in the body, and, doubtless, her responsibility does not come short of seeing to it that her members live in harmony with the *commands* and *principles* of the Word, as far as it is possible for her to do so.

It should be remembered that the church is responsible for her character, and it is her duty to employ such means and methods as to keep herself pure, "not having spot, or wrinkle; or any such thing; but that it should be holy and without blemish." Just as a pure man would not desire an impure woman for his wife, equally so will the Lord not take for his bride a church that has been an adulteress with the world in her lusts.

Individually I may not need all the decisions the church has made, in order to live in harmony with the Gospel but, surely, I can not censure the church,—if I have the Spirit of Christ,—when she asks me to conform to them in order to help some weaker brother to live the way the Lord directs. I should rather rejoice that I have the *privilege* of giving up, laying aside, or



sacrificing some lawful privileges to help my weaker brother, for in this we can help the church perform her responsibility, not only as to character, but also to the salvation of the souls of men.

Yes, brethren, let us teach and preach the grave responsibilities of the Christian church in every line of Christian duty, for we need a clear conception of it, but let us not try to handicap the church by trying to teach and preach her authority away from her, for the relation between the two is similar to that existing between positive and negative electricity, and just as important. It matters not how many volts of positive electricity be on a trolley wire; it is powerless until it has connection with the negative. So powerless is it that the sparrow chirps unharmed upon it. Equally so our responsibilities, though clear as the morning sun to us, are powerless until they have connection with that something that carries them into effect.

Elk Lick, Pa.

## The Church on Peter.

BY I. N. H. BEAHM.

"And I say also unto thee that thou art Peter, and upon this rock I will build my church" (Matt. 16: 18).

THIS is the language of our Lord to Peter. The question arises, Is it *probable* that the Savior established his church on Peter? Is it *possible* that he did? The writer in this article will take the position that it is *possible* and that it is *probable*. He will go farther, and say that the Savior built his church on Peter. This may seem strange to some readers, but if the reader does not think as the writer, let him, for the time being, suspend his judgment and hear the testimony while this Scripture is being interpreted by the Bible. "Interpretations belong to God" (Gen. 40: 8).

Our Savior was human. As such his name was Jesus. Our Savior was Divine. As such his name was Christ. Christ Jesus means the God-man, the Divine-human. Peter's name was Simon. As such he was human, simply a man; and, if you please, an ordinary man.

Simon became a follower of Jesus, a disciple, an apostle. Jesus gave him a new name, Cephas or Peter, which, by interpretation, is "a stone," "a rock." Simon Peter means the human "Christified."

Let me thus accommodate and apply these terms. It was Simon that made the mistakes. It was Simon that swore in the streets of the Holy City. It was Simon that lied concerning our Lord. It was Simon that denied the Christ. It was Simon that was Satan. "Get thee behind me, Satan" (Matt. 16: 23). Peter represents the new man, the spiritual man, the Divine in him. Simon Peter is "the human made Divine," or the old man controlled by the spiritual. Simon does a great many naughty things, but Peter is a fine man, a Christian, a representative of the Christ. Simon is Ishmael, Peter is Isaac, the son of promise, a child of Abraham. Simon is the carnal, Peter is the spiritual.

During the transition period from the Simon-life to the Peter-life, there was a contest. Sometimes Simon was in the lead; at other times Peter had the ascendancy. By and by Peter gained the day, and we have a wonderful man. "So then with the mind I myself serve the law of God; but with the flesh, the law of sin" (Rom. 7: 25).

"Petrified" means "petrified," made into stone, made into rock. "Christified" means the same. Following the same figurative idea, considering Christ the rock, then every Christian is a "petrified man," a "rockified" man, a "deified" man. "Petrified" and "Christified" and "petrified" stand for the conversion of malleable stuff into solid material, even into the immovable. So far, pretty good, very interesting:

The writer has held three positions on the text under consideration. The first one is, that Jesus himself, personally, is the rock, directly under consideration, and that, therefore the text should read, "And I say also unto thee that thou art Peter, but upon this rock I will build my church." This, I find, is not the plain reading. It is not the first interpretation. It is not the creamy interpretation. It is not the correct interpretation. Having abandoned this interpretation, and fearing to accept the simple reading, I sought another, still bringing to the text a preconceived opinion. I decided

that it had reference to the confession made by Simon Peter in the preceding verse. I soon discovered that while this was beautiful, it was farfetched and irrelevant, hence it was discarded. I prayed for more faith that I might accept the word just as it reads. I accepted the simple reading. I have found it so beautiful, so much in harmony with God's Word, that I have preached it many times. I have decided to pass it down through the type to others.

Taking the seventeenth verse, verses eighteen and nineteen come along exactly in the same line. Verses eighteen and nineteen are unmistakably and indisputably in the same line of the seventeenth verse. There are three emphatic "ands" in the eighteenth verse, and three emphatic "ands" in the nineteenth verse. And this line of "ands," all marked with rings around them in my book, will not allow any other interpretation.

Jesus declares that Simon Barjona is Peter, a rock. He declares further that he will build his church upon this rock. He declares, still further, that he will give the keys of the kingdom to Peter. Once more, he declares that whatever Peter binds on earth shall be bound in heaven. And still once more, he declares that whatever Peter shall loose on earth shall be loosed in heaven. Then, for heaven's sake, let us quit looking at the littleness of the *man Simon*, and let us see the bigness of the *Apostle Peter*. He is to handle the keys of the kingdom. He is to have the power and privilege of opening and shutting. He is to have the power of deciding on the eligibility of all men into the kingdom of our Lord Jesus Christ. Our trouble on the interpretation of this text is, that we have our telescopes turned in the wrong direction.

The simplest idea of a key is that of locking a door or unlocking it, of fastening it or loosening it. These are the ideas that come out in the latter part of the nineteenth verse by way of amplifying the key idea.

On the Day of Pentecost, Peter manipulated the golden key of salvation and opened the door of the established, spiritualized church of Jesus Christ to the Jewish people. In the house of Cornelius he used another key and opened the other side of the gospel door to the Gentile world.

In the thirteenth chapter of Matthew, in the parable of the tares, we have the idea of government, how the church should treat an outsider, an unbeliever, a sinner—not destroy him. In the eighteenth chapter the Savior teaches how the Christian should treat an insider, a Christian; how Christian should treat Christian; how brother should treat brother. In the sixteenth chapter we have the idea of government in the transitional sense, in the admittance of the believer into the kingdom, into the church, into this building of God. Peter decides that everybody may come, Jew and Gentile, "That God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him" (Acts 10: 34, 35).

Look at Peter holding the key! This was ratified in heaven. Whether it is greater importance, to entrust the treasure of a mansion to an individual with absolute power, or to rest the house on him? Our Catholic friends are evidently right in saying that Peter is the rock here spoken of; but they are just as wrong in saying that the keys stand for the administration of church government down through the centuries. Not one individual is to dominate as leader. The body as a whole is the pope, if you please. "If he neglect to hear the church" (Matt. 18: 17), is the final and wonderful edict of church discipline.

Paul said that Peter and John seem to be pillars in the church. Therefore the church was resting on Peter from the Pauline idea. Peter himself says that Christ is "a living stone," and "Ye also as lively stones are built up a spiritual house" (1 Peter 2: 5).

Paul again says (Eph. 2: 20), "Ye are built upon the foundation of the apostles and prophets." Built upon the apostles as a foundation, upon the prophets as a foundation. "Jesus Christ being the chief corner stone" (Eph. 2: 20); "Behold, I lay in Zion for a foundation a stone, a tried stone, a corner stone" (Isa. 28: 16). There is a chief corner stone. Then there are also other corner stones. Let us suppose then that these other corner stones are three, as the building lies four square, and that Peter, James and John are the other corner stones. They belong to the

inner circle of the Christ association. They went with him into the quiet chamber of death. They went with him to the Mount of Transfiguration. They went with him into the quiet, doleful recesses of the Garden of Gethsemane. Other apostles would make good material for filling in between the corners, as would also the prophets. Every stone is set by and through the corner stone. Therefore every stone is "Christified," and so on and on, generation after generation. "In whom all the building fitly framed together groweth unto an holy temple in the Lord" (Eph. 2: 21). The building is growing. Christ began the work. He is the Master Builder. Peter opened the door. We still have the open door. Each generation makes a layer. The present generation rests back upon the R. H. Miller's, the James Quinter's, the John Umstead's. They, in turn, rest back upon other fathers and mothers in Israel, and so on back to the very Christ himself. But every man and woman must be "Christified," must submit to the cold chiseling of chastisement, etc., before being placed in the temple of the Lord. By and by the building will be finished. Solomon's temple was too small to hold the great God of the heavens. This building, made of human souls redeemed, under the figure of a living, enduring, stone temple, is the place for God to dwell. God dwells in his people. The church of Jesus Christ is the indwelling Jehovah.

The stone which the builders refused is become the head stone of the corner" (Psa. 118: 22). Thus we have Jesus Christ as the final stone, the head stone, the finishing stone. But Jesus Christ is also the foundation stone, the corner stone—the chief corner stone. So that we have Christ to begin with and Christ to end with. "I am Alpha and Omega, the beginning and the end, the first and the last" (Rev. 22: 13). He is truly the bottom and the top. "Christ is all, and in all" (Col. 3: 11).

I am very glad that Jesus took an ordinary man like Simon, and so wrought upon him by his grace that he became solid, firm as a rock, immovable. And thus we can be as clay in the potter's hand, and he can fashion us and use us to his glory as his dwelling place. Despite the fact that the commission of God to Jesus Christ plans to carry on the divine work through human instrumentality, human beings with death written all over them, yet the church will go right on. "And the gates of hell"—the gates of death—"shall not prevail against it."

This onward march of the spiritual life among men is unceasing. "This is the Lord's doings and it is marvelous in our eyes" (Psa. 118: 23). It would look as if a work so lofty and so holy, committed to frail and dying men, would perish by the way. But God is in the work. The church of God is everlasting. The church has come to stay. It is the dwelling place of the Most High. It is the perpetual reincarnation of Jehovah. Today God is abroad in the land through his people. He has no hands to do his work but human hands. He has no feet to carry his message but human feet. He has no tongue to speak his message but human tongues. He takes the Simons and he "Petrifies" them. He makes them his own. "Ye are God's building" (1 Cor. 3: 10). "Behold the tabernacle of God is with men" (Rev. 21: 3). The perpetuation of the church is through natural, carnal, sinful man.

"The building groweth." Thus the unbroken line of Divine life has come from Christ to us: It is human all the way. It is the Divine in the human all the way. It is Christ all the way. It is puny, rebellious man. It is the unfailing, irresistible, eternal Christ. It is through us and in us and on us. Yet "the gates of hell" do not prevail. Jesus Christ builds his church. He uses human material. He builds a Divine house. "In whom ye also are built together for an habitation of God through the Spirit" (Eph. 2: 22).

Hebron Seminary, Nokesville, Va.

## Our Investments.

BY LIZZIE W. HOOVER.

FROM a temporal point of view, the use of material advantages often requires careful consideration, in order that they may not prove disastrous. Careful men are willing to give time and to spend much thought upon the placing of their money, so as to retain its



value, or to increase it. Should we not employ the same wisdom in our spiritual investments? But how many, when it comes to devoting their lives to the service of Christ, are quite unconcerned! They do not consider that they have, as it were, so much life-capital and that they may, by careful investment, increase its value, or that, by carelessness, they may lose it all.

Proper investments will not be harmful where the income is used in the right way and for the right purpose. We must have financial support to carry on the cause of Christ. We need it for charitable purposes, for our homes, for our schools, etc. We can not do without money, but Paul said: "The love of money is the root of all evil" (1 Tim. 6:10). The danger, then, lies in spending *all* our time and *all* our energies in procuring wealth or advantages for our own selfish use, while neglecting to contribute to that which will add treasures in heaven.

Christ has given a striking example of the rich man who had abundant riches, but whose sole aim it was to amass and to enjoy riches for himself only. He cared nothing for the riches of God's favor, a life of precious faith, of good works, of wisdom. He lived and died a beggar. His career was cut short. He lost all because he did not possess the one thing needful. Jesus said: "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:20-21).

We actually can become so conscious of the externals of life, and learn to value them so highly, as to look upon them as if they were our very lives, whereas they are but accessories, some of which may be necessary, but none of which should engross our attention. Jesus warned us that "a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15), and in giving the warning he implies that men are constantly making the mistake of counting their wealth as if it were their life.

It is our love and our willingness to serve Christ that constitutes our talents, for the profitable investment of which God will hold us accountable. Christ has a claim to our life, to our possessions, which may be turned to good, and he justly demands its appropriation to his service. He will approve a flow of blessings to bring happiness to others. May we, then, become a little center from which will proceed, to those about us, all kinds of manifestations of love, and become a blessing to those, whose lives we touch. "It is more blessed to give than to receive" (Acts 20:35).

May we not carelessly spend our lives, simply endeavoring to get earthly treasure, for this will prove to be unhappiness in the end. Let us carefully consider the true purpose of life. Then only can we feel the joy of really *living* in this world, and prepare to enjoy the world to come.

Maugansville, Md.

## The Present Year at Mount Morris College.

BY J. E. MILLER.

I FIRST came to Mount Morris College in the fall of 1884. It was the first year that President J. G. Royer was in charge, and he put a life and vigor into the school and students that none ever forgot. I came for ten weeks only. But, like many others, the weeks drifted into terms, and the terms into years, and how many of them I have spent here, it would not be wise to say at this time. Years take wings and how rapidly they do multiply!

Since those years a great change has taken place on the part of our people with reference to education. Not all changes are for the better, and not all that we count good are improvement, but I do believe that on the educational question we have made more rapid strides, as a people, than any other church in an equal period of time. Once schools were not looked on with favor, while today no one would think of opposing them. In fact, we are for schools. Our Conference encourages them in every way. How could it be otherwise, when the majority of those who are on Standing Committee, and who officer the Conference, are schoolmen by training and by conviction?

Progress, did I say? Thirty years ago, when two of

the schoolmen of Northern Illinois and Wisconsin went to District Meeting for help and encouragement, it was the decision of the elders of the District that Mount Morris College would better be stopped. To this only one young elder had the courage to take exceptions, and he is now the Office Editor of the MESSENGER. He has lived long enough to see that he was right then, though he was in the minority. This year an entire evening at the District Meeting was given to discuss the college and its work, the chief speaker being the Chairman of our District Mission Board. And when he was through with his one-hour address, a dozen more wanted the floor to add something as to the good there is to be had out of our college.

But I started to say something about this year and its work. So far the enrollment has gone beyond that of any former fall term. For this there are a number of reasons. Schools in general have a larger attendance this fall than the past few years. We have the benefit of the same general increase of attendance that is enjoyed by all others. Many of our former students are sending their sons and daughters to their own *alma mater*. This is only natural. We always feel that that which helped us will also help our children. The elders of our District encourage their people to send their children to our college. They do more than that: they send their own children to us. Our church papers are all advocating school going. Our work is better known, has a better standing among our own and other people than it ever had before. Each year has been adding its influence.

Mount Morris College has been able to furnish teachers not only for the common and high schools but also for our own colleges and for other colleges and universities. As a rule they make good and that gives us a good name. We are becoming well enough known that teachers like to come here to work. Even members of our own church, with college degree, are often writing, asking whether we have vacancies. And right here let me say that we have long been short on teachers in Elocution and Music, of our own Fraternity. This is largely due to the fact that our young people are not encouraged by their parents to go far enough in college so as to compete with the very best. Our colleges must have the best teachers and it is only natural to go to other churches for teachers if our own does not furnish men and women sufficiently trained. We are short also on women teachers. Some classes can well be taught by women and here is a field for model sisters to be a power for good in the church. Why do not more prepare for it? Lack of encouragement may be in part the answer.

The college work, along with the other departments, shows a decided gain. More students, larger classes, more advanced work are the reports our teachers give us. In all this I must not fail to give due credit to those who have gone before and made the present conditions possible. The many ministers, and the work they are doing,—ministers who were trained in Mount Morris College, are all a powerful influence for our school. The many missionaries who once were students here are the means of securing other students.

Then, too, our teachers and students are becoming better known. They are busy, loyal church workers wherever they go. Their influence tells for the church every time. Whether in the home or foreign field, in the city, or the country, in the shop, school, farm, pulpit,—anywhere and everywhere,—they are found to be loyal to the church and her principles, and wide-awake to her needs. All this means more students from the homes of our own people. Besides this, we still aid in developing church workers. This summer vacation three of last year's students, one in Illinois, one in Iowa, and one in North Dakota, were elected to the ministry. They are promising workers too. Since our General Mission Board insists on a good literary training for prospective missionaries, many of our young people are heeding the advice. They begin to see that they must have this if they would succeed.

The addition of new courses has had much to do with the increase in attendance. When a girl knows that she can get the same musical training in our own schools as she can elsewhere, she is ready to come to a Brethren college. When the boy sees that we will train him for the farm as well as for the bank, he

does not hesitate to cast his lot with us. When young people see that our courses are broad, thorough and up-to-date, they are not afraid of taking them. When they see that the teachers in our own schools are trained, experienced and practical, as well as successful men and women, they feel like patronizing their own church schools. And why should they not expect these services in our schools?

This year we have added to our equipment. A new sewer system, shower baths, new laboratory and gymnasium equipment, all mean more and better work. Once our people were afraid of the word gymnasium and physical work. Today they realize that it is a sin to neglect the body. Our church schools have it as a duty resting on them to take physical work, and develop it to make it helpful. We do not want to train athletes but we do need to know that the body must be cared for. I believe that as our schools have taken hold of other problems and settled them properly, so they will be able to solve the physical and athletic problem properly. I do know that they are anxious to do the right in this as in all other matters.

And now, may I ask our past students to remember the work at Mount Morris College? May our present patrons remember us in all our needs! May the church workers everywhere pray for all of our colleges, and may we, as a church, say good-bye to the day of destructive criticism in school matters, and may we join hands to further the noble work of training our young people for the church, to do a noble service in the world wherever they may be called.

Mount Morris College.

## The Prodigal and His Father.

BY JOHN W. WAYLAND.

WHEN the prodigal son in the far country said, "I will arise and go to my father," he expressed two important decisions he had made: First, "to arise"; that is to get out of his present state and surroundings; second, "to go to his father." We may readily conceive of an alternative in each case. In the first, instead of "arising" he might have continued down as he was, soon starving to death; or he might have hastened his final troubles by committing suicide. In the second, he might have gone still farther away from home,—he might have appealed to some one else instead of his father; or he might have cast in his lot with the swine, and taken their food, even without leave. The prodigal was bad, but he might have been worse. He was far from home, but he might have gone farther. He was weak and foolish, but he might have been a desperate criminal. He was badly discouraged, but he might have given up in despair.

When he said, "I will arise," it was the beginning of his confession of sin. When he said, "I will go to my father," it was the beginning of his confession of faith. No man is so deep in the mire that confession of sin will not lift his head. No man is so far from his father that faith will not bring him near. But in such a case as that in which the prodigal found himself, both confession of sin and faith in a father's love are necessary.

Please observe, that the prodigal did not say, "I will go home." Why not? Simply because he had no home. He had received his portion, and had spent it. He had no home; he only had a father. Please observe, again, that he carried out both his good resolutions. He arose; he came to his father. It is just here that so many fair decisions fail; so many good resolutions fall short. "Hell is paved with good intentions,"—good intentions never carried out. Please observe, in the third place, that what this young man did was humiliating. To go out empty and to return full, opens the doors to honor; but to go out full and to return empty, that opens the lips of scorn. What did the neighbors say? We know some of the things the elder brother said. But a sinner must always come to God empty. To do so takes moral courage sometimes; it always requires God's grace. To come so may be humiliating, yet it is honorable; it is wise.

Here is a question: Where did this young man of the parable make his mistake? In leaving home? or in what he did after leaving home? It all depends. Figuratively, he did wrong in leaving home; literally, a young man may do well in leaving home if he does



well afterward. Part of the training one receives at home, or should receive, fits him to go out and make another home: and that home may be in America or in India or in Australia. Sooner or later the young man,—perhaps the young woman too,—must take the portion of goods that falls to him or her, whether money, land, good name, bad name, poverty, disgrace or villany, and face the wide, wide world. We are disposed to believe that the prodigal son made a mistake in going away from his father; we are certain he made mistakes after he got away; yet in actual life the young man must, sooner or later, learn to go out and walk alone. Nevertheless, it is always a critical time when the young man or the young woman goes out from the father's house. It is nearly always a trying time, in some respect, when the young man or the young woman first leaves home.

To sum up, what are some of the great lessons of the parable? First, there are lessons about human nature. The young man, going out into life, needs character much more than wealth. If he lack strong principles, the far country is apt to prove fatal. At any rate, the rich young man,—especially the rich young man,—must be wise in choosing his associates.

In the second place, there are lessons about home. Even though a home may be lost, it cannot be forgotten. The power of early memories is like a cord of steel, strengthening through the years, and stretching to the ends of the earth. The power of parental love follows the outcast, lifts him from the mire, and turns his face toward the place where his home once was, where his father still waits.

In the third place, there are lessons about heaven. The hosts above are watching us. They rejoice with the Father when the prodigal returns. Finally, there are lessons about God. Behold his joy over the repentant sinner; his mercy toward the returning sinner; his provision for the bankrupt sinner; his defense of the homeless refugee. In his father the prodigal found the old love, and by it he entered the old home.

Harrisonburg, Va.

### Our Home-Coming.

BY GALEN B. ROYER AND WIFE.

THE Atlantic was rough every day, and two days of storm in addition made the voyage from Gibraltar to New York not the most pleasant. Yet we had one of the older ships, whose ability to ride the waves, steadily and easily, had long since been tested. Though the otherwise beautiful waters of the sea were lashed into inky madness, while wave after wave washed over the vessel's prow and lower decks, yet there was no fear.

It was on Friday, Oct. 28, just as we were finishing our breakfast, that the waiter said to us, "The captain says we shall reach quarantine this evening." That was joyful news; for, whether we went farther than that point or not, we would at least lie, during the succeeding night, in the peaceful waters of New York harbor. At 4:30 the harbor pilot was taken on; an hour later we anchored at quarantine. The medical officers came aboard and all passengers passed before their scrutiny. We were waiting to know the results; for ship officers do not announce sickness, and often people are taken to the hospital on board so quietly that fellow-passengers do not know of it. While waiting on deck, and chatting about home and loved ones, a little "lighter," bearing the yellow flag, pulled up to our side, and to her was transferred a mother with four little children. They were to be quarantined. About an hour later orders came that our boat should proceed to deliver her passengers.

Hastily we dashed off a letter to Bro. D. L. Miller whom we have, for over twenty-five years, called "Father," in which we expressed a strong desire that he might be on the wharf to meet us, but no such expectation even lurked in our hearts. Our mail was handed to us,—some thirty loving greetings. Among them were letters from home and children. We had failed to receive any letters from our children though they had written, since the last week of August, and it is needless to say that a mother's heart beat anxiously to know if all was well with them. So it was, while the boat was going to dock, we sat in the ladies' reading room, reading one letter after the other.

It was after eight when our boat came to a standstill. A visit to the wharf found no one whom we knew, and we went back to spend the night on the boat. But a message home must be sent, and again we left the boat. This time we met, first, Bro. J. Kurtz Miller and then, to be completely surprised, we were met by Father Miller himself, standing there with open arms to receive us. *He knew* the feelings of landing at home when some dear ones greeted him on the shore; so he planned some church work that brought him east, and here he had waited from Wednesday till Friday night, to greet his only sister and her husband. There were no words,—just tears and fond embraces.

Customs were passed, finally, and by midnight we were all happy in Bro. Kurtz Miller's home. We had blessed meetings on Sunday. Home songs in the mother tongue sounded wonderfully good. Brooklyn is a haven for the weary traveler, and an open arm of brotherliness that may be appreciated fully only when one comes from a foreign shore and rests within the walls of the Brotherhood's expression of interest in missions, in the city and the wide world.

At Chicago our son, Daniel, made our hearts doubly glad. He had left his work to meet "father and mother." At Elgin in the midst of the rain, and over and above the din of the shuffling crowd, we heard the scream of delight of our younger children, and with them a goodly number of the church and the Publishing House. In the group was Mother Miller (Sister D. L. Miller) to give us one of the warmest of greetings. That evening we sat at our own table, and thanked God for his tender care during the nearly five months' absence, while journeying over 14,500 miles. No harm befell us. While it cost us the heartaches of a father and mother, to leave home and children, we experienced some Christian joys that far outweighed them all.

We are glad to be back among so many dear home friends. God reward each of you for your tokens of love. But we can't help but think of the dear ones on other shores who also appreciated our coming, who listened with such eagerness for our messages, who wept so freely with us concerning Israel's welfare and as we write these lines their plea for help rings in our ears as though they were saying it now. There is but one supreme message on our lips. Who will go to these needy fields,—who will answer the call of God, expressed through the needs of the General Board, not only for the three fields of Europe, but for China,—for India? Who will go? One of the first words that met our eyes when we opened our mail at New York was, "Brother Brubaker has passed away. Who will take his place in India?" Yes, who will go?

Elgin, Ill.

### St. Paul on the Mysteries of God.

BY J. S. FLORY.

WITHOUT doubt, St. Paul was the most learned man that ever wrote concerning the marvelous mysteries of the Divine Mind, in relation to the purpose of God in the creation of man, and the Gospel of Jesus Christ as the power of God, to save man from his fallen condition. Being, by profession, a learned student of the law,—a graduate of the school of Gamaliel,—he was no common man in teaching logic and reasoning from the standpoint of interpretation, especially along spiritual lines.

When so miraculously converted to the Christian religion and brought down to the feet of Jesus, as a student of his, he left all else to learn from the embodiment of the Eternal Father, the Fountain of all wisdom. So complete was his change and humble submission, and so overwhelmed was he with the revelations of the mysteries of God, hid from the foundation of the world, that he was constrained to accept; without the least doubt, that Jesus was indeed the promised Christ; and, though he was a persecutor of him, he nevertheless was a chosen "vessel," to whom was to be delivered the manifest mystery of Godliness. So well did he understand what was delivered to him, that he could positively affirm that this mystery was "without controversy," and that it was, indeed, a great thing.

No other Bible writer has written so much concerning the dual, or triune, character of man as Paul. In

our use of the term "mystic," as applied to Paul, we have special reference to his spiritual teaching, demonstrating clearly that he was not a mere novice in the philosophy or science of occultism, as taught in the Bible. No one can question his belief in the duality of mind,—one he called the outer *man*; the other, the inner *man*. He was a thoroughly spiritual man, yet he always recognized the right and proper significance of the body, which he called "earthly," "temple of the Holy Ghost," "earthly tabernacle," etc. He taught that, in the transforming power of the Gospel, the mind must be changed, or renewed, to conform to the mind of Christ.

He taught also the independence of the spiritual man. "In the body or out of the body," is as much as to say that the possibility of the two may be independent in a sense. He writes with no uncertain sound of the celestial and terrestrial planes for the dual man's existence, and emphasizes the fact of there being a spiritual world and a physical world. He says that man was created a spiritual man and a natural man. There is the part made for this world,—the human,—and there is the Divine part. These, united, may well be called a "mystery."

Paul's saying, "The things which are seen are temporal, and the things which are not seen are eternal" (1 Cor. 2:4-18) is a most remarkable saying, that will, in its interpretation, give much food for thought, as much of his writing does. His experience, as given in his own writings, opens up a vast field for thought, and there is no need of wild speculation and false interpretations. Paul's master logic, in regard to the nature of the Holy Spirit and his teaching to spiritual and godly men, will always enable the wise to walk according to the teachings of God.

Paul, by his writings, has given much richness to the Bible. He has given us an insight into the highest spiritual significance of Christ's words, "My words are Spirit and they are life." No one need to be groping in the dark as to the real meaning of the Christian religion.

The apostle's life and teaching have thrown such a halo of glory light along the pilgrim's pathway, that the most brilliant electric lights are but dim in comparison.

Pasadena, Cal.

### If Thy Brother Sin Against Thee.

BY EZRA FLORY.

WE notice that the sermon in the eighteenth chapter of Matthew is the outgrowth of the question in the first verse of the chapter, "Who then is greatest in the kingdom of heaven?" From verses 2 to 14 we see that the emphasis is placed upon *humility*. Though beset with snares and dangers, yet the concern of all heaven is manifested in its behalf. Therefore the interest of the members of the church ought to be of the same kind in quality. Whenever a heart gets estranged and entangled with the treasures and pleasures of this world, and so departs, in allegiance and confidence and fellowship from the love of God, there God the Father regards himself the poorer by the loss of one of his children,—by the loss of one of his sheep. He does not care to possess you by the hold of mere supremacy and rule. He desires you to love him and then he deems that he has you.

In verse 15 we see our solemn relation to him in harmony with the will of the Father. That relation implies proper relation to the erring members. The law taught, "Thou shalt not hate thy brother in thy heart; thou shalt surely rebuke thy neighbor and not bear sin because of him" (Lev. 19:17). Paul said,

Reprove, rebuke, exhort, with all long suffering (2 Tim. 4:2). Paul said again, "If a man be overtaken in any trespass, ye who are spiritual restore such a one in a spirit of gentleness" (Gal. 6:1, R. V.). And listen to him again, "Count him not as an enemy, but admonish him as a brother" (2 Thess. 3:15). Hear I like, "Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him" (Luke 17:3). James says, "If any among you err from the truth, and one convert him; let him know, that he who converteth a sinner from the error of his way shall

(Concluded on Page 732.)



## THE ROUND TABLE

### The Uncertainty of Life.

BY JOSEPH D. REISH.

AFTER reading Bro. G. Wilford Robinson's short essay on "Risking One's Life," in the MESSENGER for Sept. 24, 1910, we are pressed to relate a similar incident which we witnessed, not long since.

On our trip from Canada to Mount Morris, Ill., our train stopped at the town of Melrose, Minn., for a few moments, then started and went only a few rods. As it stopped once more, the cry rang through the cars, "A woman has been killed by the train."

We ran to the scene of the accident, which was at a railway crossing, and there, prostrate upon the ground, we beheld a woman, perhaps sixty years of age, in the throes of death.

The locomotive had struck her on the head, immediately above the left eye, crushing the skull.

As far as we could learn, the particulars were as follows: The old lady, in crossing the railroad, just ahead of the train, had dropped a bundle on the track and, in order to regain it, had turned and stooped to pick it up when the engine struck her, as already described.

We viewed the body for awhile, then returned to our car and were soon on our way, leaving the scene of death behind us, but we could not refrain from meditating upon what we had just seen.

We thought: How uncertain is life! How sudden and unexpected death sometimes comes!

Again we thought, For what trifles men and women will sometimes risk and even sacrifice their lives!

One may think the woman was foolish for turning back when the engine was so near, considering that there was only a little bundle at stake. And yet people are daily stooping down to gather together a little bundle of the "stuff" that belongs to this world, while endangering their never-dying souls.

Instead we should look up and press forward for the prize. The goal is not in the rear; it is before us.

*Mt. Morris, Ill.*

### Humility.

BY C. ALBERT HOFFMAN.

The tumult and the shouting dies—  
The captains and the kings depart.  
Still stands thine ancient sacrifice,  
An humble and a contrite heart.

MR. KIPLING has stated a truth of God in this stanza of his famous poem, "The Recessional." Perhaps there is not as much emphasis placed upon humility, in these latter days, as there should be. But David realized the importance of being humble when he said, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Psa. 51:17). I believe David was near to God when he gave forth such a great truth, for do we not feel God's presence most when we are cast down as David was? In 2 Cor. 12:7-10 Paul tells of his thorn in the flesh which was given to keep him humble. Oh, the grand lesson the Lord taught when he said to Paul: "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Cor. 12:9).

Surely God's name would be glorified more, and his will better done, if more Christians would learn that to get the power of God man must realize his weakness,—yes, his utter helplessness. The lesson the Christian has to learn is, that the way up is down, and the way down is up. These references, I think, will substantiate this thought. "Before honour is humility" (Prov. 15:33). "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16:24-25). "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23:12). "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (1 Peter 5:6).

*Argos, Ind.*

THE church often fails at works because the preacher is so anxious to succeed in words.

### Why Is It?

BY J. L. WEDDLE.

WE, as the Church of the Brethren, believe in the New Testament and accept it as our rule of faith and practice. Our aim is to follow Jesus in all his teachings and commands, regardless of the cross to be borne. We look upon Christ and his plan of salvation as being the only infallible one, and the only one upon which we can depend for our eternal salvation. This being the case, it seems to me that an earnest, zealous, self-sacrificing body of Christians, should compose the Brethren church.

As regards their life and conduct, in a general way, they measure well up to the average members of other organizations, and excel most of them in obeying some of the commands and ordinances of the New Testament. But when we come to the "Go ye" (Matt 28:19), it seems to me there is room for improvement. We, as a people, certainly own and control as much of this world's wealth as most of the other organizations of the present age, proportionately to our number at least. We have the use of tobacco, expensive living and dressing so largely under our control that they should not consume much of our money.

We speak of our houses of worship as being models of not only heatness but plainness as well. We spend some money, but not very much, in building parsonages, but when it comes to the preacher's salary, we draw the line. Why is it? And why do we not have as many missionaries in the field as other denominations do, who are already shouldering the heavy burden of a salaried ministry, the building of large and expensive churches, and yet seem to have plenty of means to adorn the body.

I believe these questions can be easily solved if we will get right down to thinking. Study 1 Cor. 16:2.

*Cowley, Alta., Can.*

### The Name of Jesus.

BY IDA M. HELM.

"Take the name of Jesus with you,  
Child of sorrow and of woe;  
It will joy and comfort give you,  
Take it then wherever you go."

THE Christian bears the name of Christ. In his name he goes forth to meet the world. In his name he labors and prays. In his name he conquers every foe. There is no other name given in heaven or among men, whereby we can be saved. It is the highest privilege ever given to mortal man to bear the name of Christ, to be a true Christian. Not merely are we to be church members, but we must comply with the terms the Lord has given us, in order to be adopted into the great, blessed family of God, and thus become heirs of God and joint heirs with his Son Jesus, our Elder Brother. If we ask anything in his name, he heareth us. The gates of mercy are flung wide open to hear and answer the prayers of his children. His name is the password to the presence of the Father. In his name we shall triumph over Satan, death and hell, and dwell in God's presence, amidst the glories of the Most High forevermore.

"Take the name of Jesus with you,  
As a shield from every snare.  
When temptations round you gather,  
Breathe that Holy Name in prayer."

*Ashland, Ohio.*

### How He Helped.

A SCHOLARLY, fatherly, contented-looking old gentleman was Thomas Garfield, of Hudsonville, Mich. He was the only brother of President James A. Garfield. At the age of eighty-seven he was well and happy. He resided on the same farm near Hudsonville for over forty years and did not leave home over a dozen times after moving to Hudsonville. He was unknown outside his immediate neighborhood, did not seek publicity and liked to be called a plain farmer. He never went to Washington, although he was invited by his brother to make his home at the capital city. He never had the advantage of an education. But James A. Garfield became president by the wise use of spare

moments plus this brother. Thomas carried his brother James to school, when the snow was too deep for the future President to walk, and worked from daylight till dark in order to help him to success. He took care of James till he got through high school, and by other means carried him through college. "My duty was to stay at home and run the farm," declared Mr. Garfield, "and I did it. James was a politician from the time he was a little fellow. He was a natural orator and had the best memory of any man I ever knew. He could listen to a discourse and repeat it, and once we heard him working out a sum in algebra in his sleep. When he got up in the morning he wrote it out." We would be ashamed of James A. Garfield if he had not loved and honored his brother Thomas.—*Christian Herald.*

APPRECIATION of good accomplished helps more than much advice on the good yet to be done.

## CHRISTIAN WORKERS' TOPIC

For Sunday Evening, November 20, 1910.

### "I Have Prayed for Thee."

Luke 22: 31, 32.

#### I. Instances of prayer for others.

1. For wicked cities, that the good perish not (Gen. 18: 22-33; 19: 16).
2. For people who had sinned (Ex. 32: 30-34).
3. For wisdom (Dan. 2: 17-19).
4. For imprisoned minister (Acts 12: 5-11).

#### II. Who prays for me?

1. Jesus.
  - (a) Last prayer on earth (John 17: 9-11, 20; Luke 24: 51).
  - (b) His work in heaven (Heb. 7: 25; Rom. 8: 34).
2. The Holy Spirit (Rom. 8: 26, 27).  
Whom are you praying for?

#### III. Why should I pray?

1. Thirty million dying each year without hope.
2. We have no power to save, only as God saves through us.
3. God calls for intercessors (Isa. 62: 6, 7).
4. Love must pray (1 Sam. 7: 5).
5. God's unfailing promises (Matt. 7: 7-11; John 15: 7; Eph. 3: 20).

#### IV. Conditions of answered prayer.

1. A clean life (Psa. 66: 18; Joshua 7: 10-13; James 4: 3).
2. Faith (Jas. 1: 6, 7).
3. Obedience (1 John 3: 21, 22).
4. A life wholly yielded to God (John 15: 7).

## PRAYER MEETING

For Week Beginning November 20, 1910.

### The Thankful Heart and the Grateful Life.

Psa. 50: 14; 95: 2; Eph. 5: 20.

1. **National Blessings.**—Too often we forget that God's hand has been laid in choicest benediction upon this nation. Our "Ship of State" is sailing securely upon 'surg'ing seas, simply because God is at the helm of national destiny. God's leadership is not limited to Israel. The Pilgrim Fathers were driven from England to the bleak New England coast. Our own Brethren had to escape the hand of persecution in Germany and found a safe refuge in this land of liberty. To them the broad Atlantic was their Red Sea,—this favored land their Canaan. Our God is, indeed, a ruler of nations (Psa. 22: 28; 33: 12).

2. **Personal Blessings.**—Have we ever thanked God for life's opportunities! They are channels of untold blessings. God does not create man good or great, but he gives him opportunities unmeasured to become both. We have abundant reason to thank God that, while our sins have been many, the past year, his grace has much more abounded. Let us thank God for the victories of truth. While iniquity may stalk defiantly across the world's stage, while truth is often pilloried, and wrong enthroned, yet, in the run of the year, truth is triumphant, and the righteous may well rejoice. Iniquities are quaking with fear of retribution; truth's scaffolds are daily transformed into thrones; wrong's thrones are everywhere falling, burying, amid their debris, tyrannies and princes of evil (Psa. 46: 1-7, 9-11).

3. **Thank God for Guidance.**—We are crossing the moors of doubt, and plunging through sloughs of despond, led on by the Bishop of our souls. He is directing us to the widening circles of his kingdom, in its world-wide extension. Heralds of the Cross are victors in every land. God is willing to guide us into larger service if we will (Psa. 25: 9; 32: 8; Isa. 58: 11).



## HOME AND FAMILY

## One by One.

One by one the sands are flowing,  
 One by one the moments fall;  
 Some are coming, some are going,  
 Do not strive to grasp them all.  
 One by one thy duties wait thee,  
 Let thy whole strength go to each;  
 Let no future dreams elate thee,  
 Learn thou first what these can teach.

One by one (bright gifts of heaven),  
 Joys are sent thee here below;  
 Take them readily when given,  
 Ready, too, to let them go.

One by one thy griefs shall meet thee,  
 Do not fear an armed band;  
 One will fade as others greet thee,  
 Shadows passing through the land.

Do not look at life's long sorrow,  
 See how small each moment's pain;  
 God will keep thee for tomorrow,  
 Every day begin again.

Every hour that fleets so slowly,  
 Has its task to do or bear;  
 Luminous the crown and holy,  
 If thou set each gem with care.

Do not linger with regretting,  
 Or for pending hours despond!  
 Nor this daily toil forgetting,  
 Look too eagerly beyond!

Hours are golden links, God's tokens  
 Reaching heaven; but one by one,  
 Take them, lest the chain be broken  
 Ere the pilgrimage be done.

## Nervous People.

BY ELIZABETH D. ROSENBERGER.

"I'd felt it coming on for a long time, but 'twas no use to think of stopping. I had to keep on, and so here I am now," said Mrs. Smith, with tears in her eyes.

"I hope you will soon be better," replied her neighbor.

"I don't get strength very fast," sighed Mrs. Smith. "That girl in the kitchen just worries me to death. She never gets around with the work; she is careless, and I know that kitchen stove is a sight. She only blackens it once a week and she keeps the house according, and I never could stand it to have my rooms dusty and not looked after."

"It might have been a good plan to have a girl this summer; you really needed one," said her neighbor.

"I don't want any around when I am able to do for myself," replied Mrs. Smith grimly.

"No, you perfect housekeepers seldom can find girls to do your work as it should be done," replied her neighbor. "And girls are few and far between who will do housework, in these days."

Mrs. Smith was sick for over a year. She was able to be up and around but had no strength; she worried unceasingly over her housekeeping, until, in desperation, her husband shut up the house and they took their two children and boarded. This was not satisfactory, but it was better than housekeeping had been and in time she was able to go back to her home again. But the same conditions, in a few years, brought on a spell of Mrs. Smith's former trouble. She could not get girls who were capable and willing to take pains with the work, and she could not adapt herself to circumstances. She was a slave to system, and when anything occurred to disturb her usual routine of perfect housekeeping, it worried her so much that she was really ill. The problem of a "hired girl" in the family is frequently more difficult to solve, in these days, than the most abstruse mathematical computation. When girls can make four times as much by working in a mill or factory as they can make by doing housework, it becomes a matter of more dollars and cents with them, and they choose the factory.

Answers were given recently to the question, "Who is the greatest woman in history?" Many great women were named, but a woman who knew how to estimate things at their true value, sent in a reply to this effect, that the woman who does her own washing and ironing and cooking; and brings up a large family of boys and girls to be useful members of society, and then finds time for her own intellectual and moral im-

provement, is the greatest woman in all history. And this answer received the approval of the judges.

It is a gigantic task, these days, to bring up a family and do all your own housework; and do it without becoming a nervous wreck. The increasing number of nervous women is an eloquent testimony to the fact that they are overworked and worried into ill-health by some means or other. Some familiar figure disappears suddenly from among us, leaving empty her niche in the home and the church. When we inquire, we are told she has "nervous prostration." There must be something wrong with methods that bring about such a state of things. Have we come to such a pass that we have to spend a certain portion of our lives in sanitariums and other health resorts? Where is the remedy? How are we to get rid of the neurasthenia, the nerves, the insomnia, and the mental ill health that are spoiling the lives of hundreds of women today?

Let us not blame them too much; a nerve specialist said that nervous people are the very salt of the earth. And they are. It is because they are pulling more than their own load. They are carrying some one else's burden. They are doing their neighbor's share of the work in the Sunday-school and church. In these various ways they overtax themselves. Nervous people are doing more than their share of the world's work. They burn the candle at both ends and in the middle as well, and the breakdown comes.

"The spent nerve and lowered pulse,  
 The sluggish current of the blood  
 Which feels no glad abounding flow,  
 No bound of joyousness, but slow,  
 And as it were reluctantly,  
 Fills the dull veins,—all these may be  
 Reasons why life should not seem good."

Active, alert, highly strung and busy people do not allow their minds and bodies sufficient rest. We think that hard work never hurt any one, but hard work without rest and recuperation results in a nervous disorder of some sort.

Our homes are not places of quiet repose, but the restless reaching out after things beyond our reach permeates them. And we live the strenuous life even at home. We keep late hours when we should be asleep. The busy woman who works and then sleeps and rests enough will do good work and yet remain young and vigorous, ready to enjoy every day of her life to the best advantage. The power to be quiet, the virtue of repose, the "cam spirit" Samantha Allen used to talk about are worth cultivating in this age.

Sleep is the best and cheapest medicine, and it is within the reach of everybody. Nine hours of sleep every night is a good rule for the woman who does all her own housework and much of the family sewing. We require as much sleep as we can procure. The people who shorten their hours of sleep form the worry habit. Rest and sleep are the only rational cures for brain-fag and nervous exhaustion; it is always the highly-developed, energetic individual who is the first to suffer from worry and sleeplessness. Be warned in time and forget your worries. Laugh whenever you can, look for joy, and if you believe on God he will give you joy and gladness if you earnestly set yourself to win them. Study tranquillity. Notice that when you are happy, your face shows that your nerves are at rest, but when you are out of sorts your face is full of wrinkles. When you are ill your face is drawn and pulled out of shape. Is it worth while to work so hard and worry so much that you have no happy hours, no time to be glad?

That worry affects one physically so that waste goes on faster than repairs can be made, is proved by the wrinkles that mar the face of one who worries, and the early gray hair. Some doctors affirm that worry hastens the signs and conditions of old age. Take your worries to Jesus; cast your care upon him, for he careth for you. Leave your burdens at his feet and carry a song away. You can do this if you really trust God.

"Ill that he blesses is our good,  
 And unblest good is ill;  
 And all is right that seems most wrong,  
 If it be his sweet will."

God provides bountifully for all our needs. Why

should we be so overanxious? The grass springs up in every possible corner. If there are places without grass, we find berry bushes or weeds, something grows and fills up the space. Many more trees shoot up in the forest than we can use. Many more fish are in the waters everywhere than can ever be caught. The birds in the air are a countless number. Our God provides liberally for his children. Most of us need to learn some new lessons in contentment. Then we shall find that we can do without many things we fancied we must have. We shall sleep better, rest when we are tired, and grow strong.

Covington, Ohio.

## "A Nice Day."

BY ELEANOR J. BRUMBAUGH.

THE words came so indistinctly that you could not have guessed what they were. They came from one who has never seen a nice day in eighteen years. She has been an invalid all these years, but she has seen some nice days, because she is happy in Jesus. She cannot use her hands nor feet, and only occasionally speaks a word that can be understood, but she is really happy. She reads her Bible by the hour, and is so very patient,—a trusting child of God. We know that all things work together for good to them that love him, so we can patiently wait through all of the difficulties. Kind, sympathetic neighbors and friends help us to bear our trials, and we know that in this way we can bear one another's burdens.

The mother came to this afflicted one, and raised the drooping head to give the morning meal. She looked up, and said, "A nice day." "How glad I am that you can see a nice day. Many who seem to be much more comfortable than you, say, 'O, such a warm day!' I am so thankful you call it a nice day, and it is a nice day," said the mother, through her tears.

The patience and faith of this dear girl has taught us many lessons, for we are learners as long as we live. Every day brings to us some new lesson. Every day is a happy day, if we can only see it so, because we are God's children. A nice day when it rains and clouds hang low? Yes. Weather cannot interfere with our pleasure. A nice day when some one of the family is sick? Yes. Sickness can not separate us from God. A nice day when trouble comes? Yes, because we do not look at the trouble all the while. We look at the things that are not seen. The things that are seen are temporal, the things that are not seen are eternal. Notice, that it is possible for us to look at,—to contemplate,—the things that are not seen. May we learn to look more on the unseen, eternal things, and we can better bear our troubles. Many of them will vanish, and our path will shine brighter and brighter unto the perfect day.

Huntingdon, Pa.

## Old Age No Barrier to Activity.

ONE of the magazines presents interesting data concerning a number of men to whom the passing years have no terrors, but who bring forth abundant fruit even in old age: Robert Martin, of Liverpool, inventor of the gas stove, at eighty-seven, is hale and vigorous. Lord Strathcona is busy with official duties throughout the day, though ninety years of age. Pierpont Morgan, the king of finance, did not mature his colossal financial schemes until he was sixty-five years old. Mr. Gladstone said that if he had died at seventy, fully half of his life work would have remained undone. General Booth, the veteran commander of the Salvation Army, is said to be full of vigor, though past eighty-one years of age. Benjamin Franklin was seventy-one years old when he arrived at Paris, as the first American ambassador. These instances, and many others that might be given, suggest the thought that there is a possibility of preserving the vigor of the intellectual faculties at least measurably, if due regard be given to the body and its activities. Though the silver crown testify to the passing of many years, the heart can be young, ever alive to life's highest and best interests.



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THE General Mission Board meets in Elgin on Wednesday, Dec. 21.

BRO. D. L. FORNEY has been chosen to represent Northern California on the Standing Committee.

THE address of Bro. Christian Holderman is changed from Reeds, Mo., to Jasper, Jasper County, same State.

LET every congregation prepare to take up a collection on Thanksgiving Day. See special call on page 731, this issue.

NEXT week we shall send out the Thanksgiving issue of the MESSENGER. It is to contain some matter of unusual interest.

TEN persons recently united with the Solomon Creek church, Ind., as the result of a series of meetings held by Bro. David Metzler.

TWO weeks were devoted to evangelistic work at the Johnsville church, Va., by Bro. J. H. Garst, and seven applied for membership.

BRO. J. S. ZIMMERMAN devoted three weeks to special evangelistic work at Goshen, Ind., and five were added to the church.

TWENTY souls were born into the kingdom of God during the recent protracted efforts of Bro. L. S. Miller, at Smith's Creek, W. Va.

BRO. C. B. SMITH is engaged in evangelistic services at South Beatrice, Nebr., and when last heard from there were eleven confessions.

THE little band of earnest believers at Aurora, Mo., has been organized, and hope in due time to have a house of their own in which to worship.

DURING his recent evangelistic efforts in York County, Pa., Bro. J. M. Mohler had the pleasure of seeing eight persons added to the church.

BRO. ISAAC FRANTZ, of Ohio, recently conducted twenty-seven revival meetings in the Macoupin Creek church, Ill. There were eighteen conversions.

BRO. JEROME E. BLOUGH, of Holsopple, Pa., is building a house in Johnstown, his State, and in the near future will change his place of residence.

BRO. H. M. STOVER delivered sixteen addresses at Claylick, Pa., and as the fruits of the revival efforts twelve made the good confession and were baptized.

THE outlook for the cause at Claar, Pa., seems to be encouraging. Under the preaching of Bro. Michael Claar, eight have recently been added to the church.

AT Camden, Ind., Bro. George Swihart delivered twelve addresses and seven persons accepted Christ and were baptized. Three were restored to the church.

THE W. R. Miller party reached Beyrout, Syria, Oct. 18, and by this time should be in Jerusalem. On the Mediterranean they seem to have had some rough sailing.

SISTER E. MAY BOOK, of Mount Morris, Ill., writes us that she is in a position to give time and attention to congregations needing training in vocal church music.

BRO. C. P. ROWLAND, of Lanark, Ill., is to begin a series of meetings at Roanoke, La., Dec. 3. On his way South Nov. 17, he will stop at Cabool, Mo., and conduct some revival services.

A VERY interesting revival was held in the Mountain Grove congregation, Va., with Bro. J. H. Bowman doing the preaching. Fourteen applied for admission into the church and were baptized.

FOR the Round Table we should like to have some of the very best things that can be said in a brief way. With three hundred words one ought to be able to tell something that is worth remembering.

BRO. ISAAC M. BOLLINGER, of South Whitley, Ind., has for some weeks been confined to his bed with typhoid fever, but is now improving. He asks the prayers of God's people that he may be fully restored to health.

LAST week, in the church news department, our correspondent from Quemahoning, Pa., was made to say that the love-feast services were conducted by Bro. Galen Walker. The report should have read H. Walker.

WE had the pleasure of worshiping with the members at Batavia last Sunday, and attended their feast in the evening. The feast was a very orderly and spiritual gathering. Such meetings always prove helpful to the soul.

AT what is known as Allegheny Chapel, W. Va., Bro. W. K. Conner preached twenty-nine Gospel sermons. The Word preached was received into good and honest hearts, and nine persons confessed Christ and were baptized.

BRO. J. G. ROYER writes us that a splendid old-fashioned love feast was held at Mount Morris, on Saturday evening, Nov. 5. The meeting was largely attended and the spirit of the services highly commendable and helpful.

THE churchhouse at Enders, Nebr., will be dedicated next Sunday morning, Nov. 13. Bro. W. H. Hood, of Greene, Iowa, will deliver the address for the occasion; then follow with a series of meetings. A love feast will be held at the close of the revival services.

AS the fruits of a series of meetings in Polo, Ill., conducted by Bro. John Heckman, the pastor, and lasting three weeks, seven persons united with the church. The spirit of the revival is said to have been good, and will prove helpful to all those who attended the services.

BY referring to page 734 it will be observed that Northern California is sending two papers to the Annual Meeting, in addition to her call for the Conference in 1912. Should the Conference go to the coast, it will doubtless be held in Fresno, where splendid accommodations are promised.

THE Second, Eastern and Northern Districts of Virginia have under advisement the establishing of an industrial school for whites at some point east of the Blue Ridge. The project comes from the Eastern District and must be considered by the other Districts before anything can be settled upon.

WE invite special attention to what is said on page 735 about "Our Saturday Night." Here our subscribers are told how they can get an attractive and interesting book for an exceedingly low price. Read what the Business Department has to say. Immediately renew your subscription and the book will be sent without delay.

THE members at Victor, Kans., not only arranged to have the Word preached, but they prayed earnestly for the conversion of sinners during their approaching revival, and before the meetings began had the pleasure of receiving six persons into the fold. The fervent and effectual prayers of the righteous avail much.

ON Monday, Nov. 14, Bro. D. L. Miller delivers the anniversary address at Elizabethtown College, Pa. On the 17th he is to conduct the dedicatory services at the new Home for the Aged of Eastern Pennsylvania. Nov. 18, 19 and 20 he will be at Lancaster, Pa., and Nov. 21 at Washington City. He is booked for addresses at a number of points not named here.

ONE of our exchanges says that this country needs a religion that will make a man pay his debts. We already have that kind of religion, but it so happens that the churches of the land do not insist on their members living up to the requirements of the profession they make. It might be well to enforce the Gospel, and see to it that those who are members of the church practice what they profess.

GLANCING over the Minutes of the District Meeting of Eastern Virginia, we notice that considerable of the matter presented for consideration deals with the new District and its business relations with the other two Districts. Some steps were taken regarding mission work, of which we may hear more another year. Bro. I. A. Miller was chosen to represent the District on the Standing Committee.

BRO. A. J. WINE, who did much evangelistic work in Texas, is now in Virginia, and has just closed a very fruitful revival near Craigsville. He not only preaches the Gospel, but he secures subscribers for the MESSENGER, and sends us quite a list of those who are to receive the paper from now on. It makes little difference where he is, he keeps constantly on the lookout for those who are not reading the MESSENGER.

ON the first day of November Bro. W. W. Barnhart, of North Manchester, Ind., passed to his reward. He was a man of fine Christian qualities and a minister who remained faithful to his trust. It had been decided to have him ordained to the eldership, but he closed his earthly pilgrimage before the extra duties could be placed upon him. He was not an old man, only fifty-one, but disease weakened him and brought about his death, after he had submitted to a surgical operation.

BRO. C. W. GRAVES, of Ada, Okla., writes us saying, that there are no members living in his vicinity, and that he would be pleased to have some of our ministers call and preach the Gospel to his neighbors. He united with the Brethren church in Washington County, Md., in 1867, when he was a boy seventeen years old, and has not met with the members of his old home congregation in a feast for thirty-five years. He has planned to go back to the old homeland next May to visit the scenes of his early life. He takes delight in reading the MESSENGER, for it is in this way that he keeps in touch with the church.

OUR patrons should give special attention to the article, on page 731, headed "Our Thanksgiving." The call is an important one, and should receive a liberal response. In carrying forward its work in foreign fields the General Mission Board can use additional funds to splendid advantage. Not only so, but more efficient workers are needed in the various fields. For the want of elders who can put their heart into the work, and do it intelligently, the cause in Denmark, Sweden, France and Switzerland is suffering. We preach and talk consecration, but the trouble is to get workers who will consecrate themselves and offer their services.

BRO. GALEN B. ROYER and wife reached Elgin last week in good health, looking none the worse on account of their transatlantic trip and experiences in Europe. When abroad, they entered into their work heartily, and while greatly enjoying their sojourn among the members and churches, still they were glad to return to their homeland. Bro. Royer has taken up work at his desk, and will soon be ready to report to the General Mission Board on the conditions and needs of the European churches. He is arranging to visit the different schools in the Brotherhood later in the season. During his absence he was reelected elder in charge of the Elgin congregation for another year. On page 725 he and his wife have something to say regarding their home-coming.



THE inmates of the Brethren Old People's Home of Eastern Pennsylvania, were removed from Manheim to Neffsville last week. We learn that the new Home is an ideal place for aged members who can not take care of themselves.

We have the Minutes of the recent District Meeting of Northern Indiana. The District is composed of forty-five congregations, and only six of the number were not represented by delegates. In reporting the churches, the number of members and families are given for each congregation. This is an interesting feature. Over \$6,000 was collected and expended in the interest of Manchester College. The offerings from the Sunday-schools foot up \$2,309.52. The District Treasurer's report shows the expenditure, for the fiscal year, ending Oct. 1, of \$914.14, with a balance of nearly \$1,600.00. The Annual Meeting Committee of Arrangements made its report to the District Meeting, giving \$2,763.08 as the receipts, and \$2,745.43 as the expenditures, with a balance of \$17.65. The expenditures come near tallying with the receipts.

### The Soul After Death.

ONE of our readers is a little confused about the soul-sleeping doctrine,—a condition brought about by some papers and tracts given to her to read. She now writes us for information that will help her to reach a proper conclusion regarding the condition of the soul after death. Without pausing to consider the difference between the soul and spirit, we may say that the hereafter, to most people, is the great unknown, and were it not for the few remarks that have been dropped by Bible writers, we might be in total darkness regarding the state of the soul after death. Generally speaking, the condition of the soul between death and the resurrection is a great mystery. The problem, however, must be solved by the few Bible passages bearing on the question.

At death, we are told, the dust, or the material of which the body is made, shall return to the earth as it was, "and the spirit shall return unto God who gave it" (Ecc. 12:7). This scripture locates the body at one place and the spirit at another. Turning to Rev. 6:9, we have this reading: "I saw under the altar the souls of them that were slain for the Word of God, and for the testimony they held." This also locates the soul after its separation from the body. It returns to God who gave it and may be seen by those who are permitted to look upon heavenly things. In the next verse it is said that these souls cried with a loud voice, showing that souls after death are not only conscious, but are capable of acting.

Referring to Luke 16, we have a narrative that ought not to be misunderstood. Two men died, one a righteous man and the other a sinner. After death, and in the spirit state, they recognized each other, and were able to think, talk and act. This is positive proof that there is a conscious condition for the soul of man after death. Of the two persons mentioned, it is said that one, after death, lifted up his eyes in Hades, and the other by angels was conveyed to the place where the soul or spirit of Abraham rested. Viewed in the light of what is said about the spirit returning to God who gave it, all this is clear, and ought to serve as proof in support of the conscious condition of the soul after the death of the body.

Job, at one time, asked the question, "If a man die shall he live again?" For his day and generation this was a great question, but even the sage of Uz seemed to understand that there is life for the soul after death. This is made plain by what occurred on the Mount of Transfiguration, when Moses, after being dead and buried for more than a thousand years, stood by the side of the Master as a living and thinking witness of what was transpiring. It was not the body of Moses that appeared on the Holy Mount, but his spirit. At his death his spirit returned to God who gave it, and was permitted to return to earth and appear as stated. Centuries before Elijah had been translated, undergoing the change necessary to fit him for the conditions in the heavenly state. His return to earth, and standing with Moses and Jesus, may be regarded as further proof of the life that is lived after the life of the flesh has been completed.

Many other Scriptures relate to the condition of the dead, either directly or indirectly, but they should be understood in the light of the incidents that have been given. When this is done, there should be no occasion for confusion regarding the conscious condition of the soul between death and the resurrection. The disposition of the advocates of soul-sleeping, to reason away these plain Scriptures, tends to darken counsel and to confuse the minds of honest and well-meaning people. Take the Bible as it reads, and interpret the parts not clear by the parts that are clear, and there need be no confusion whatever.

### To Our Young Ministers.

THERE was a time when we felt too young to speak authoritatively on this subject. But when a man gets beyond the three score and ten mark he is supposed, by experience, to have gained some practical knowledge that might be helpful to those who are younger in years and have had correspondingly less experience.

And what we feel like saying will be, first, the relation that should exist between our aged ministers and the younger ones. The condition always existed, and was more or less marked, and was felt to some extent. But of late years it has become somewhat different, and, as a result, gives room for feelings that should not exist, and need not, if proper understanding is had, and both parties give their thought, labor and time to the great work to which they are called, and are careful not to infringe on the rights of each other. The field is so large and the work so insistent that there need be no competition for either position or honor.

That changes have come, within the last few decades, in our ministry, is so self-evident that the fact needs no argument to sustain it, and the causes are also well understood. These causes may be named in about the following order: The publishing interests, the opening of schools by the church, greater activity in systematic Bible study, the opening of missions in our towns and cities, and the beginnings of missionary work in foreign fields.

Some of these were causes and others results. But, taking them together, brought a number of changes to our ministry that approached a revolution. Perhaps we had better call it an evolution, because such it really has been, but it came to us through Divine wisdom, so gradually and so discreetly that no lightning was seen nor thunder heard. All that was needed, and is still needed, is our careful adjustment to the changed conditions as they came to us, and to exercise a Christian regard as to the relation that should exist between the young ministers and the older ones. Let the young esteem and revere the old, and the old exercise Christian forbearance towards the young.

Our young ministers must be mindful of the fact, and remember that the difference between the young ministers and the old ones is greater today than it has been in years ago,—than it has, perhaps, ever been before. And the greater change has not been in the old, but in the young. This difference is found, largely, in our pastorates, in our town and city churches, and in our mission fields, at home and abroad. These new fields are being filled by our young ministers, who have had the advantage of greater biblical and educational training, and who are the better fitted for such positions and work. While the older ministers are standing by and maintaining the old, established churches in the rural districts, they are doing a most excellent work in thus holding fast and, in some cases, enlarging these rural fields which have meant so much to the church in the past, and for which they should receive great esteem and due honor from the young ministry, who are laboring in the new fields. In this way they should work lovingly together for the greater enlargement of the Christ kingdom on earth.

Our second suggestion is to our young ministers as to the kind of preaching that should be done. The pastor's calling and ministry is to feed his flock. And here is where the young minister's special danger comes in. "Study to show thyself approved" and "preach the Word," are instructions that come in with peculiar force and significance at this point. The relation between the pastor and his people is of such a character that, in the feeding, what is good for those

to be fed is equally good for the feeder. And the other side of the subject is equally true. So it is quite evident that the responsibility is somewhat divided. While the cook must know, as far as possible, the kind of food needed and the most desirable way to prepare it, those who are to do the eating are expected to know what they want, and how it should be prepared and given to them. In other words, no intelligent congregation is expected to "gulp" down any kind and every kind of spiritual food that may be indifferently hashed for them.

The young minister must study to show himself a man of God, well founded in the truth, and not tossed about by every wind of doctrine. A spiritual guide must be dependable,—not to dish out one course of Christian activity one week, month, or year, and then condemn it the next, by introducing something new and different in its place. If a minister or pastor wishes to maintain the confidence of his people, there must be no vacillating from one notion or conviction to that of another unless he is quite sure that he was wrong before, and that he has unmistakable evidence that his new vision is better than the one he had before. Remember, that the Holy Spirit will not give one vision this week, and a different one next week, so that a number of different visions is very strong evidence that they are not all from God, and this raises the question, which is right and which is wrong. And, as a result, very soon there is a congregation of dissatisfied ones, and doubters. This, it seems to us, is only what could be expected, for if the pastor,—the one who is expected to lead and feed the flock,—is shifted about by the different new thoughts that are being advanced by those who are continually receiving new visions, what can be expected of those who are leaning upon him for leadership and spiritual assurance?

The essential and fundamental doctrines of the Gospel of Christ are so plain and simple that all ministers should be able to comprehend them. Feed your flock on them and they will quench both the hunger and thirst of the soul. Teach the Christ and him crucified and you will have no cause for frequent changes in spiritual diet in serving your flock.

Lastly, avoid speculation in biblical interpretation. It may be interesting to you, but confusing to those who are looking to you for instruction and peace of mind and soul. Don't be so learned in your sermons that the common people can not understand you and go away from your ministry unedified, hungering for the bread that satisfieth and maketh the soul glad.

Preach the simple, plain old Gospel, which Paul says is "the power of God unto salvation." H. B. B.

### Care of the Workers.

THERE are a good many things which we, as a church, have yet to learn, and one of these is the proper care of our workers. There are few bodies, if any, whose workers more justly demand recognition at the hands of those whom they represent. The situation is striking in the extreme. Take a look at it once.

In the first place the workers in the Church of the Brethren, unlike the workers in most other churches, are not workers by their own action; they are not self-constituted. It is not according to their own choice, but against it, in most cases, as important as it is that men should desire the work they are expected to do and like it. The majority of those called to the ministry among us prefer not to be ministers, and they have not planned for it, therefore; but, on the other hand, they have planned their lives very differently. But no matter about that now.

The church sees the need of more workers. The matter is prayerfully considered. A council is called, and an election is held for two ministers. It is announced that James and John are the choice of the church. Now what? Well, they are to be installed. But, first of all, they must consent, and that willingly; and in addition to this they must pledge themselves, without mental reservation, before God and the church, to be faithful servants, serving the church in season and out of season, preaching the Gospel faithfully to all, and exemplifying in life the principles and peculiarities of the church. The church's interest must be made first and



foremost all the time. The regular appointments for preaching must be filled winter and summer. Funerals must be preached every day in the week, close at home and far away, and the dead must be buried. The sick must not be neglected, and preparation, by diligent study and otherwise, must be made, so as to be able to preach to edification. And further, according to an unwritten law among our people, James and John will be expected to finance the congregation in which they live. Their names must appear at the head of subscription lists with the largest amounts to build meetinghouses and buy graveyards, to keep things in repair and going, and so on and so on. And besides all this, they must keep up their own personal business, and do it well: for if they are not able to do the preaching, contribute largest sums of money to the church, and make a little better success of their own business than their neighbors, they will not be considered good financiers, and that will injure the church's standing. In short, they must be real servants, yielding themselves fully and faithfully to the church, with ability to do almost everything. That's what it means.

The office has no salary. All must be done without remuneration in dollars and cents, and in many cases without moral support. James and John will be expected to provide their own support, and if they have wives and children,—as all preachers ought to have,—they must take care of them, and do it well, and withal serve the church as ministers. No matter what their inclination is, to follow business pursuits, or what their preparation has been for this, or what their ability to succeed in business life, or what their opportunities in matters of this kind, they have been chosen to the ministry, and they are urged to accept it. It is urged that they can not do the will of God and be happy unless they submit and allow themselves to be installed. It is urged, also, that they do not worry about their living, for God feeds the ravens and he will feed them. This is the situation.

In a general way, it is preferable that the church should choose her officials and workers, rather than that they should seek the office. It is safer for the office to seek the worker than for the worker to seek the office. This method was followed by Jesus and the early church. A number of examples are on record. This should be regarded as God's way of calling men to office, and when one is thus called, he is called of God through the church,—his instrument in calling men. And this should put at rest all controversy at this point.

This method of finding the workers insures the consideration of character as the first requisite, as Paul places character first of all and above all in the list of official qualifications. Good character can not be overestimated in the church worker.

Now, what does this mean? Does it mean that the church's work is done toward her workers after they are called and authorized to work? Or does this action of the church, as well as the nature of the work, impose upon the church the greatest obligation to stand by her workers through thick and thin? Does she? That's the point exactly. Or does the church act as if her work is done toward a worker when he is installed? I do not mean money support; or, rather, I do not mean that as the chief thing. Far from it, in fact. As moral interests are above material interests, so moral support is infinitely above financial support. Material support is well; it is plainly taught; and many a poor worker could be helped more than you can tell, by a little liberality, and those showing liberality would be helped even more than those receiving it. But the plea I am making now is for moral support.

The membership do not understand their obligation to the men and women whom they have called into important positions in the church, nor do they understand the value of good and faithful workers to the cause of the Master, nor the importance of their good standing. Every member of the church is bound by the highest honor to support and take care of the workers. They are the church's servants; the church chose them to be her servants; they are chosen to work; and in this they represent the interest of each member of the church, and every member should take to heart the interest of every worker in the church.

Members should never speak disparagingly of the workers, and if others do so, instead of joining in and helping on, it should be regarded as an assault on the interest of every member of the church. The interest of the church is the interest of each member of the church, and her interests can not be pushed forward when her workers are placed at a disadvantage. Let every member, therefore, jealously guard the interests of every one of the church's workers! Let every member pray earnestly for every worker, and let every member feel himself charged with the best interests of all the workers!

H. C. E.

### Financial Schemes.

We are sometimes censured for what we say about some of the mining schemes that do little else than fleece the people. The honest man of moderate means reads the advertisements, telling of the splendid profits that may be realized by investing in certain mining stock. The scheme seems plausible. He has a little money saved from his hard earnings, and, as he would like to have some income from it, he invests, but, after a year or two, he hears nothing more of his investment. He soon learns that his money is gone, the mine proved to be a fake, and that is the end of his unfortunate financial venture. The MESSENGER is not the only paper that is exposing these schemes. Read what the *Christian Herald* has to say: "Mr. Warren Dickson, the new head of the Postoffice Inspectors in New York City, said the other day: 'In the last ten years the American people have invested \$50,000,000 in fake mining schemes.' He says, 'Twenty-cent shares spell fake.' The postoffice authorities declare that the circulars and other documents sent through the mail by one man (just arrested) and his agent, to induce the public to invest in a certain stock, resulted in a loss to the people of \$1,300,000. The government, which has tried to keep a sharp eye on such acts of dishonesty is more than ever determined entirely to suppress them. Avarice has such a cunning heart and greedy hand that it will take away from others, by every conceivable device, smaller or larger amounts, unless there is the greatest caution and persistence in restraining them." What we are saying from time to time is intended to put our people on their guard, so they will not be fleeced out of their hard-earned savings. Then we suggest that they invest more of their surplus in the Lord's enterprises, and in this way lay up treasures in heaven. It is wonderful how much the Lord's work is being neglected by Christian people who have plenty of money to invest. They have money for all kinds of schemes, but none for the Lord and his work.

### Jesus as a Preacher.

"THE MASTER PREACHER," a study of the Homiletics of Jesus, by Albert Richmond Bond, American Tract Society, New York, publishers, is unique in its purpose and character. It deals with an old question that is decidedly new to most Bible students. The author discusses Jesus as a preacher, and considers him from nearly every viewpoint imaginable. The one great subject of Jesus as a preacher, is treated under nearly one thousand heads, and every section contains something interesting. It is a book that every minister should read, and by some it might be read several times. Occasionally the author may seem a little too exact in viewing his subject from different angles, and yet each point presents something worth the effort. Those who have never studied Jesus as a preacher, will be surprised at what may be said on the subject by a careful thinker and writer. The work contains over 300 pages, is bound in cloth, and is sold at \$1.00 net. It may be ordered from the Brethren Publishing House.

### Electioneering for Elders.

IN these days, when many of the congregations select their overseers yearly, there are chances for a good deal of electioneering, and in some places considerable of it is being done, much to the discredit of the members, who so far forget what is proper and right as to engage in that kind of work. When an election is to be held for an elder, to take the oversight of a

congregation, there should be much praying, but never any electioneering. The member who goes around trying to induce others to vote for the particular elder of his choice, will not be found doing very much praying. He may succeed in making his special friend the overseer of the congregation, but it can never be said that the elder was made overseer by the Holy Ghost. If our people wish to cripple the influence of their elders and corrupt churches, they can do it no more successfully than by electioneering for the man they wish to see in charge of the congregation. The churches belong to the Lord. The elders are presumed to be instruments in the hands of the Great Head of the church, and all this being true, it would be proper to let the Lord, through his devout people, make choice of those who shall be overseers of the Master's work. If an overzealous member is so concerned about a particular elder, he would like to see in charge of the church in which he is interested, let him talk to the Lord about the matter, and not to the members. Let him take it to the Lord in prayer. The Lord can always make good use of the men and women who pray for Divine guidance, but he can certainly make little use of those who go around among the members electioneering. In fact, such members need to be rebuked sharply.

### Do Not Disorganize.

INSTEAD of disorganizing rundown congregations, even when requested to do so, we suggest this remedy: Send a good evangelist into the locality to preach the Gospel and revive the work. Send one who knows no failure, and have him remain on the field three months, if need be. A community where our plea for the whole Gospel is known, ought to be a good place to convert people. Many of them should have in their hearts enough of the seed of the kingdom to form a good foundation for thorough work. If the evangelist revives the few remaining members, and a number are added to the church, let the Mission Board assist in securing and supporting a pastor until the congregation grows strong enough to take care of itself. The plan is feasible. It is reasonable and we know that it is far better, than to disorganize weak congregations. When the gospel candle is once lighted in a neighborhood, let us see that it is never extinguished.

### Northern Missouri.

GLANCING over the Minutes of the late District Meeting of Northern-Missouri, we notice that the District is composed of fifteen congregations, and that just one-third of these churches were not represented in the meeting. The District has a Standing Committee, composed, we presume, of the elders present, who pass on and affix answers to all the queries and petitions before they are presented to the meeting for consideration. We observe that all the papers entered on the Minutes were disposed of as the Standing Committee recommended. The meeting also has a Committee on Credentials, appointed by the Standing Committee. The District takes considerable interest in mission work, but the Board carries an unusually good balance, the amount reported at this meeting being \$431.36, and at the former meeting \$941.49. Northern Missouri is the District that is to take care of the Annual Meeting next year.

### Our District Meeting Minutes.

THE Minutes of the District Meeting of Northern Illinois and Wisconsin, which were printed and mailed to the churches ten days after the close of the meeting, make interesting reading for those who are concerned about the work of the District. The report of the Mission Board shows an expenditure of \$3,823.16, with a balance of \$231.32. For mission work in the District, during the present fiscal year, it has been decided to raise \$4,425.76, and the assessment for each of the twenty-six congregations runs from \$16.50 up to \$591.96. This means nearly \$2.00 per member. In the list of ministers for the District the secretary does not take up space in attempting to name all the preachers who reside at Mount Morris. He simply says there are "about twenty-five." This would indicate that the flourishing college congregation has preachers to spare.



# MISSIONARY DEPARTMENT

## GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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 J. J. Toder, ..... McPherson, Kansas.

Address,  
 General Mission Board, Elgin, Ill.

### A PROGRAM FOR THE LAYMAN.

Quite often, when a congregation calls a pastor to labor among them, a program of expected duties is laid down, and the pastor is expected to conform to its requirements. While this may be right and proper, the other side should not be lost sight of. A minister who, by a recent program, was expected to "pay about four hundred pastoral visits a year," turned the tables by saying: "Let us have a program for the laymen. Let it include two services on Sunday, attendance at the mid-week prayer meeting, a fair contribution to church expenses, and a prayer for the preacher, now and then." A better state of things all around is sure to result if both preacher and laymen put the shoulder to the wheel, and push unitedly,—the only secret of church prosperity.

### THE GOSPEL FOR NEW GUINEA.

Through the efforts of the British and Foreign Bible Society the Gospels of Matthew and John have now been translated into the language of the natives on the south coast of British New Guinea. These children of the African wilderness, 40,000 or more in all, were formerly known as most inveterate cannibals, but through the efforts of English officials, and still more so by means of the indefatigable labors of missionaries, the dreadful practice of cannibalism has been stamped out. While only a small number, as yet, have embraced Christianity, the seed is at work, and before long the results will begin to show. The two Gospels, referred to above, will be a great help in the work among the natives, and it is to be hoped that ere long the entire New Testament, at least, may be given them.

### THE LUKEWARM CHURCH MEMBER.

Just now series of meetings are in progress at many places in our Brotherhood. In reading the various reports it is readily to be seen that the greatest hindrance to success in these meetings is not the infidelity, to be found in most communities, but the lukewarm church member. The Christianity of the average church attendant is like the patriotism of Artemus Ward, "who was willing to sacrifice all his wife's relatives to save the Union." If you ask any ten persons why they don't go to church, nine of the ten will bluntly tell you that they don't see that those who go are any better than those who do not. Too often the man who sings "Hallelujah, what a Savior!" defrauds his neighbor at the next opportunity. The woman who is wrought into the highest ecstasy of religious emotion too often proves a gossip on the street and a terror in the home. All this goes to show that there is frequently a lamentable gulf between profession and conduct. As to the cure of lukewarmness, get rid of all indifference. The earnest believer attends church not because he must but because he is "hungering and thirsting after righteousness," and will not be disappointed.

### EARTH'S OLDEST EMPIRE.

It may not be wise to take up with every new fad that happens to be launched in these days of progress, neither would it be wise to cling so tenaciously to the things that are old that we are barred from all real advancement. In "conservatism gone to seed" China undoubtedly excels. The people say,—and mean it too,—"Good enough for our fathers; good enough for us." It is seen every day and in every walk of life. Their boats are made with square fronts, though common sense and a little experimenting should have taught them, long ere this, that twice the force is required to propel a boat of this shape as one of the same size, patterned after the modern fashion of pointed bows. See the mechanic with his tools,—not a bit better than those of his forefathers! He draws his plane towards himself, after a cumbersome fashion, just because his fathers did so before him. The metal worker in China beats out his copper and brass in the same old way and manner as did his fellow-craftsmen in the land of Israel before Christ's time. China is the only great nation, however, that has survived the varying changes of passing centuries. Babylon, Assyria, Egypt, Greece, Rome, and others, have come and gone, while the "Celestial Empire" pursues the even tenor of its way. It was before they were, and even today, with all its unreasonable conservatism, it is a strong empire, compact and mysterious, and wielding more power among other nations than ever before in its history. Truly will it be a land of vast possibilities when once the shackles of immobility and lack of progress have fallen from the people, and when the onward move is attended by modern vigor and push.

## Our Thanksgiving.

Rome has five hundred cathedrals, many of them famous because of their immense wealth. They are massive buildings. Their floors, upon which people tread, are often of the finest stone. Their walls are of famous marbles from foreign shores,—agate, alabaster, porphyry and others. Their ceilings are richly set in famous mosaic pictures. Their pillars are of costly stones, not in veneer but solid, though they be two, three or four feet thick. Their walls are decorated with costly paintings, the value of many of which is fabulous. Their shrines are graced with jewels whose price is greater than that of the crowns of kings. All this great wealth is to make the house of the Lord beautiful. The expense of such a structure is heavy upon the people, but out of their poverty,—a poverty blessed America knows nothing about,—they have given, because not to give brings the threat of purgatory upon them. There is nothing sadder to look upon, in all Catholic countries, than the immense wealth in her cathedrals, and the intense poverty among her people. The poor must care for themselves as best they can; they must also contribute to satisfy the demands of the priest, or abide by the punishment which all seek to escape.

Contrast this wonderful giving and the attending blessings with what should appeal to us today, at our thank-offering. No force but a willing service. But when that great gospel freedom was given it was not with the purpose that if one did not want to give willingly, he was therefore excused from giving at all. Far from that. The mercies of God,—and they are countless,—Paul says, should lead us to turn to God with a whole heart, a repentance from past indifference to a rich and full giving of ALL to the Master. Our all,—first ourselves and then everything else,—follows easily in right relations.

We have many reasons to be very thankful and to express it in liberality. While, as a nation, much unrighteousness has been uncovered, yet, thank God, the public conscience is awake to uncovering and making better civic righteousness in the land. As a people who serve God, what rejoicing has followed the year's work! Our Conference so spiritual,—our series of meetings and other features of church life so helpful and uplifting! In our own homes, what blessings are to be found around our firesides, in the loved ones there, in the secret closets of communing with God! In these things are we exalted unto heaven in blessings as no other land realizes them.

A thankful heart seeks a worthy object on which to place its offering of gratitude. There are many worthy places, but none more needy and none more far-reaching than the work of the General Mission Board. To it is committed, by the Church, the spread of the Gospel in other lands. The calls for enlarged efforts are many, yet the Board is limited by the funds placed in its hands. Greater work in China, India, Europe as well as at home should be done. There is need of men as well as means. Who will fill in the gap made by our dear departed Bro. Brubaker? Who will answer the call for more workers in China, in India, in France, in Sweden, in Denmark? Who will answer the many calls elsewhere? These calls are the voice of God speaking to the people, to give themselves in service to him. In a body of perhaps 20,000 young brethren and sisters, surely there ought to be ten who will say, at this Thanksgiving, "Here am I, send me, send me."

When the workers are found, there must be means to send them to the field, hence the great importance of making a liberal thanksgiving offering to the work of the General Board. Will you do this? It can be to special funds, such as India or China, or it can be to the World-wide Fund if the donor prefers. But give, and let it be to the General Board this year. Send the money to the address below and a proper receipt will be sent.

Further, a subscription to the MISSIONARY VISITOR will be included in every dollar given to the General Board if the donor sends in his name and address.

Let there be rejoicing among all the churches because they all have given, and given freely, until it is a joy. Address,

GENERAL MISSION BOARD,  
 ELGIN, ILLINOIS.

## SPEAK TO THE MAN NEXT TO YOU.

If Christ were here in person, and should ask you to point out the worst men in your town or city, you would naturally look to the slums and, singling out one of the worst specimens of the "down-and-out" variety, you would make that one your first choice. Christ might scan the dregs of humanity with an eye of pity, and, passing to the aristocratic boulevards, find his choice of a worst man in the mansion of the grafter, living in luxury on his ill-gotten gains. Whatever lines man may draw here below, there will be no class distinction in heaven. Man may talk loud and long about his "rights," and about "the white man's country." Were we to think more about the duty we owe to others, concerning the salvation of their souls, and less about our supposed rights, this old world would be a thousand times better than it is. Speak to the man, who stands beside you in your day's work, in such a way that he will know that you stand near the Christ. Whether he is white, black, red or white,—speak to him! His soul may be perishing for your word of cheer. A star may be hovering over your crown,—ready to alight. The soul beside you may be ready for salvation if you will only speak the word. Will you do it?

## CALLING THE ANGELS IN.

We mean to do it some day, some day,  
 We mean to slacken this feverish rush  
 That is wearing our very souls away,  
 And give to your hearts a hush  
 That is only enough to let them hear  
 The footsteps of angels drawing near.

We promise our hearts that when the stress  
 Of our life reaches its longest-for close  
 When the weight that we groan with hinders less,  
 We'll welcome such calm repose  
 As will banish care's disturbing din,  
 And then we'll call the angels in.

The day that we dreamed of comes at length,  
 When, tired of every mocking guest;  
 And broken in spirit, and shorn of strength,  
 We drop at the door for rest,  
 And wait and watch as the day wanes on,  
 But the angels we meant to call are gone.

## FROM LOGANSPORT, IND.

We held our love feast Oct. 29. The attendance of the members was not as large as formerly, on account of the unpleasant weather. Our dear elder, Bro. Garber, has finished his year's work with us. He gained the love of all because of his just and loving care over us. We will miss him, but our new elder will doubtless fill the place with credit. Our ministerial help was encouraging. Our new elder, Bro. Norris, was with us at the feast; also Brethren A. G. Crosswhite and Bert Bridge, besides our own three ministers,—Brethren J. V. Felthouse and Allen A. and Chas. R. Oberlin. This love feast closed the series of meetings, conducted by our dear brother, Gilbert Stinebaugh. There were no immediate accessions to the church, but everybody turned out to hear and learn more of our church and doctrine. We heard many persons say: "How plain; I never looked at the Scriptures in that light." Many were put to thinking. Bro. Stinebaugh has sown the good seed well, and has left good prospects for the future. He won the love of all with whom he came in contact. Bro. Felthouse gave us a few words of farewell. We hope he and his dear wife will find a pleasant and happy home wherever their next location may be. Bro. Chas. Oberlin takes up the mission work here. We wish him success in his work. We need encouragement, and are glad to have others visit us in our services. May Duddleston.

Logansport, Ind., Oct. 31.

## TEN MONTHS OF MISSION WORK.

About a year ago we arrived here, in the City of Aurora, and found five members, with no appointments for services.

Last December we secured permission to use the City Hall for services, and accordingly started a Sunday-school on the first Sunday of the year, with preaching services following Sunday-school each Lord's Day. A weekly prayer meeting was organized, and work was begun in earnest, to build up the cause in this part of God's vineyard. Very soon two dear lambs were added to the flock and a few months later three more came.

Six months after the beginning of this work we found ourselves out of means financially, and in debt \$100. On the morning of June 17 I went to Salt Fork, Okla., where I had a small crop of wheat. I harvested the wheat; then worked through harvest, threshing and wheat sowing, and was thus enabled to pay off the indebtedness, and return home to take up the work again.

I was made glad to find the little hand had been faithful, and had kept up the services during the time I was gone. Wife would sometimes plow corn all day; then take the little ones and walk to prayer meeting, knowing that much depended upon her presence, as the little hand was indeed passing through a discouraging time.

This perseverance was surely watched over by the Father in heaven, and he opened the windows of heaven and poured out a wonderful blessing. Just a week or two before I arrived home, a number of members moved in, who are now settled down.



We arrived home Oct. 2, and found the members all strengthened and ready for the great work. District Meeting was to convene the 19th, so quick and fast work had to be done. We called the little band together to consider what steps we should take. It was unanimously decided to represent at District Meeting by delegate; also to send a petition for organization. On the morning of Oct. 17 I started for District Meeting, armed with a petition and a report of work. We surely had a glorious time at the District Meeting, which was held in the Oak Grove congregation. This church is an active one. Their elder, Bro. Abel Killingsworth, is one of the strong men of Southwest Missouri. One could hardly find a more congenial, lovable and intelligent congregation of members.

The District Meeting took immediate steps in behalf of the work here, and sent Brethren Abel Killingsworth and Wyatt here, to attend to our needs. They arrived Oct. 27, and organized us into a complete working body, and now we stand shoulder to shoulder on the firing line, with all the other churches in the Brotherhood.

We, as a band, are financially poor and have no place that we can call our own, to meet in worship to our Blessed Heavenly Father. We want every brother and sister, who reads this, to offer prayers in our behalf, that we may soon have a house of worship, so that the blessed Holy Spirit can meet and commune with us.

One of our greatest needs is an able minister, filled with the Spirit, and able to handle the Word with power. Thus great glory may be given to our Father who watches over his children. A. J. Peebler.  
Aurora, Mo., Oct. 30.

### IF THY BROTHER SIN AGAINST THEE.

(Concluded from Page 725.)

save a soul from death, and shall cover a multitude of sins."

John says, "If a man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them that sin not unto death." (1 John 5:16, R. V.). Listen to Samuel (1 Sam. 12:23), "Far be it from me that I should sin against Jehovah in ceasing to pray for you; but I will instruct you in the good and the right way."

In Matt 18:15 we have, "Go and TELL him." In the Revised Version it is, "Go and SHOW." In the Greek it is, "Convict him," the word being *elegcho*. The word is used in the New Testament only in Matt. 18:15; John 3:20; 8:46; 16:8; Heb. 11:1. *Conviction* has to do with the deepest recesses of the soul and is the work of the Holy Spirit. Listen to John 16:8, "And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment." (R. V.). Of course that means he will do it through us, after taking up his abode in us. We are, therefore, to be a silent rebuke to sin wherever it is. Our walk is to be such as to rebuke sin. Peter said, "Depart from me, for I am a sinful man." Such was the effect of Peter's sermon on the Day of Pentecost (Acts 2). Men were pricked in the heart and cried out, "What shall we do?" Here, then, in Matt. 18 is a solemn responsibility laid upon us, in behalf of an erring one. Not, indeed, to paint his sin in glowing colors before others, but so to convict him of his wrong as to lead him back into fellowship with the Father, thus making peace. In other words, we are to lead him out of an unsaved state into a saved state. This is not a getting even with some one, but a share with the Son of God and the holy angels in the restoration of the lost, that there may be joy forever.

In all this effort there must be the presence of the Holy Spirit, as it is his office to convict. Beware of taking with you any member who is not prayerful and spiritual. Notice the prayerful effort in verse 19. How often the brotherly obligation, here, is disposed of in a careless manner, or it may be told to a minister, a deacon or to the annual visit with the remark, "Just wait till the visit goes around, and then we'll find out something." No, there is no shifting of one's opportunity in that way. "If thy brother sin against you, go and tell him."

A dear sister said to a deacon, "What shall I do about my neighbor sister? She is too trying for any use. She gads and gabbles too much and I just can't stand it any longer."—Well, there are two things to do. First it is her duty to convict her of her sin, in order to save the sister who gads and gabbles. This may require a better knowledge of the Word, too. Then the other thing is to keep still and bear wrong. If we could only learn that it is for the sake of the other per-

son that Matt. 18 is given, we should be better off. O, that we might love others from their sins! The Bible has much teaching to the effect that we are to suffer wrong, so far as we are concerned personally.

Sterling, Ill.

### Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

#### CALIFORNIA.

**Long Beach.**—The congregation at this place enjoyed rally day exercises Oct. 23, during the Sunday-school hour, after which an able sermon was delivered by Bro. E. F. Masterson. This was the third anniversary of our church. Oct. 31 Bro. J. P. Dickey gave us two very practical and instructive sermons. Our Sunday-school has organized a teacher-training class and the work will begin at once. A joint Christian Workers' Meeting will be held in our church on Sunday evening, Nov. 27, beginning at 6:30 P. M. Everybody is welcome.—I. S. Overholzer, 1645 East Second Street, Long Beach, Cal., Nov. 1.

**Lordsburg.**—Our church met in council on Monday evening, Oct. 24, at seven o'clock. Our elder, Bro. E. Forney presided. Thirty-four letters of membership were received and one was granted. The following church officers were elected: Elder in charge, Edmund Forney; assistant elder, Bro. W. F. England; clerk, Bro. A. R. Garber; treasurer, Bro. J. L. Miller; minister, Sister Olive Gray; assistant chorister, Sister Edna Shrock. The report of the annual visit was given, together with reports of committees, and some new ones appointed. Our love feast will be held Nov. 20, at 6 P. M.—Grace Hileman Miller, Lordsburg, Cal., Oct. 25.

**Sacramento Valley** church met in special council on Tuesday evening, Oct. 25. Our elder, Bro. Hiram Forney, of Chico, was with us; also Eld. M. E. Andrews, of Bangor. Bro. E. C. Overholzer was advanced to the second degree of the ministry.—Anna Overholzer, Princeton, Cal., Nov. 1.

#### COLORADO.

**Fruita.**—Sunday evening, Oct. 23, our young people of First Grand Valley and Fruita congregations held a joint Christian Workers' Meeting at this place. The house was well filled, and all who were present enjoyed the service. We feel that the subject, "Christian Education," was of special interest to all. Six topics were discussed in a most interesting and instructive manner. All seemed to be encouraged and strengthened for the battles of life. We hope that the young people will continue these meetings.—Sunice Hornung, Fruita, Colo., Oct. 27.

#### IDAHO.

**Winchester.**—For the past eight or nine years the Winchester Union Sunday-school has met in a public hall. Our hearts were made glad today when we could say, like David of old, "I was glad when they said unto me, Let us go into the house of the Lord." We met for the first time in our new church building. Last week, in November, Bro. Levi Snell was here and held a series of meetings. At that time we made the first move toward building a house. We paid \$350 for two lots in the new town of Winchester. We got the lots for half price. We are now nicely located. The house is all finished except the roofing and painting. It is lighted by electricity. The Craig Mound Lumber Company are at the head of the town, and a great many hands are employed by them. The town is being built up rapidly. Pray for us, brother and sister, that we may labor to the honor and glory of God.—Amanda E. Flory, Winchester, Idaho, Oct. 30.

#### ILLINOIS.

\* **Pig Creek** church met in special council Oct. 21, preparatory to our love feast. Our elder, Bro. D. J. Bickenstaff, presided. The report of the annual visit was given. We had services again at 7:30. Our elder gave us a very interesting sermon. On the 22d we had a special service. Eld. J. C. Stoner, of Palestine, Ill., was with us and delivered two sermons to the edification of all present. At 5:30, the same day we met for communion services. Eld. J. C. Stoner officiated, assisted by Eld. D. J. Bickenstaff. Twenty-five members communed. Twelve were with us from adjoining churches.—George Flue, 713 E. Main St., Olney, Ill., Oct. 25.

**Loraline.**—We have just closed a short series of meetings, conducted by Bro. D. B. Gibson. Our meetings began Oct. 22, and closed Oct. 29. Bro. Gibson preached ten interesting sermons. We held our council Oct. 29. Our elder, Bro. M. L. Hahn, presided. One letter of membership was granted. Bro. Hahn remained over Sunday and gave us one sermon.—Myra E. Pittman, Loraline, Ill., Nov. 1.

**Polo.**—We closed our three weeks' series of meetings on Sunday evening with good interest. Seven were baptized. We gave our members a special service. These were re-united with the church and were baptized. These were reclaimed. The most of them were heads of families. Just prior to the meetings two young sisters were baptized. Two of the reclaimed ones were old pioneer members of this church. We all feel greatly encouraged over the work which is being done at this place. We held our love feast Oct. 22. Twenty-five brethren and forty-five sisters communed. The ministering brethren from adjoining churches were Brethren J. W. Norris, J. L. Mahon, and D. M. Byerly. Bro. Swihart officiated. The sisters used the privilege of breaking the bread and passing the cup. On Sunday morning, instead of having Sunday-school, Brethren Mahon and Swihart gave some good talks to the children.—Eva Whitacre, R. D. 1, Portland, Ind., Oct. 31.

**Four Mile.**—Our love feast was held Oct. 29. Visiting ministers present were Bro. H. H. Herbert, Studebaker, Abram Bowman, J. W. Rarick, Noah Erbaugh, George Stump, Strickler and J. H. Gordon. The latter officiated. We had some splendid addresses by the brethren and a great spiritual feast was enjoyed by all.—Ethel Brower, Kitchell, Ind., Nov. 1.

**Goshen.**—Our church enjoyed a three weeks' series of meetings, conducted by Bro. J. Zimmerman. He labored earnestly, and the members were greatly strengthened. Four were received by baptism and one reclaimed. We held our love feast Nov. 3. Bro. Zimmerman officiated. We had a very quiet, spiritual feast. The evening following we met in special council. Bro. Walter Warstley was advanced to the second degree of the ministry. Three letters of membership were received.—Emma Grayer, 720 South Main Street, Goshen, Ind., Nov. 5.

**Huntington.**—We met Oct. 26 in called council to hear the report of the visiting brethren, and consider other necessary business. In the absence of Eld. G. L. Studebaker, Eld. I. B. Wike presided over the meeting. Three letters were read and received. The report of the visit showed the church to be in union and fellowship. Oct. 30 our communion was held at 6 P. M. About 110 members were present—seventy-seven of them sisters who broke the bread and passed the cup. Bro. E. C. Studebaker could not be with us, but Elders I. B. Wike, Aaron Moss and Noah Shideler were present, and assisted in the services. We have a good, interesting Sunday-school, with an average attendance of ninety. The preaching service on Sunday morning, and at 7:45 in the evening. Our Christian Workers meet at 6:30 P. M. We have no resident minister at present, but trust to secure a good worker in this part of God's vineyard, and that much good may be done in this city. We ask an interest in all praying people. Charles Gump God's richest blessings be with you all.—John B. Bailey, 700 N. Guilford Street, Huntington, Ind., Oct. 31.

**Indianapolis.**—Yesterday was a day of rejoicing for us. A husband and his wife—the parents of three children—were received into the church by baptism. We are now at the close of our second month's work as pastor and missionary of the church at this place. The average attendance of the Sunday-school for last quarter, closing Sept. 25, was 25. For the month of October it was 66. This city is large and there is much work here that ought to be done, but is left undone for the assistance of the brethren. Our church is all concerned.—W. Carl Rarick, 274 N. Holmes Avenue, Indianapolis, Ind., Oct. 31.

**Landess.**—The members at Landess have given their house of worship a general repairing. We have a pleasant place now. This is one of the mission points and it is doing well. We have also opened a mission in Marion, a city of about thirty-eight thousand. This is also in the Landess congregation, and the prospects are good. Any members, having children or friends in Marion, are invited to furnish us names and addresses of all such. We expect to commence a series of meetings at Marion the first Sunday in December. We expect Bro. Geo. Mishler, of Nebraska, to assist us in the series of meetings at the Landessville church in November.—J. W. Norris, Landess, Ind., Oct. 29.

**Oscola.**—Bro. H. M. Schwalm began a series of meetings at this place Oct. 9 and continued until Oct. 23. We had eleven sermons. Oct. 15, two of our Sunday-school scholars were baptized. On the evening of the 15th we enjoyed a soul-inspiring love feast. On Sunday morning a choice was held for a minister. Bro. Bert Pontus was elected and installed.—David Morris, Oscola, Ind., Oct. 28.

**Rock River.**—We held our love feast Oct. 22, beginning at 10 A. M. Bro. Walter Swihart, of Blue River, officiated. Brethren Leonard Hire and George Killian were with us also. We enjoyed a splendid communion meeting. The sisters engaged in breaking the bread and passing the cup. In the afternoon Brethren Elmer Foppke and second chorist, were chosen to the ministry, and installed. On Sunday morning we had some interesting talks from the visiting ministers. We have appointed a Thanksgiving meeting for Nov. 27.—Fleiss F. Jackson, R. D. 4, Box 561, Churubusco, Ind., Oct. 30.

**Rock River.**—Bro. C. S. Garber was to begin a series of meetings here Oct. 23, but circumstances prevented it. The meetings have now been announced to begin Nov. 13. Our love feast has been appointed for Nov. 19. Bro. Schwalm preached an excellent sermon at this place on Sunday.—Annan Ulery, R. D. 7, Goshen, Ind., Nov. 1.

**Solomon Creek.**—Our series of meetings, conducted by Bro. David Metzler, closed Oct. 27. The attendance and interest continued unabated to the close. The church was edified and strengthened. Bro. Metzler is an earnest and able speaker and our prayer is that his labors will bring forth good fruit. Ten were made willing to forsake sin and follow Christ for their Savior. Our love feast, Oct. 23, was well attended, considering the inclemency of the weather. The ministerial attendance was ample. Bro. J. H. Miller officiated. He also preached for us on Sunday morning.—Pearl Geyer, Syracuse, Ind., Oct. 31.

**Upper Fall Creek.**—Our series of meetings closed last Sunday evening, as Bro. L. W. Teeter had to go home on account of sickness in his family. He did some good preaching, but there were no accessions. The harvest is great but the laborers are few. We are in great need of some one to help build up the cause of Christ. It seems as if all the work is done out east, where most of the members of Middletown have no way to attend, and the cause has to suffer with us, who reside here.—Florida J. E. Green, Middletown, Ind., Nov. 2.

#### IOWA.

**Dry Creek.**—Four more have been baptized since our last report, making seven in all during the last three weeks. Bro. Robinson has gone to other fields of labor, but the results of his labors at this place, we believe, will be far-reaching. We are planning to have a Bible study class next week. Our attendance at Sunday-school is increasing.—Minnie Belle Metzler, Robins, Iowa, Oct. 31.

**Garrison.**—Our love feast at this place was held Oct. 29 and 30. It was not so largely attended as some of our former meetings. Very few members from other congregations were present. Bro. D. L. Miller officiated and Bro. F. M. Wheeler preached a very interesting sermon to a large congregation on Sunday evening.—Estella S. Blough, Box 204, Garrison, Iowa, Nov. 1.

**South Ottumwa.**—Our series of meetings, conducted by Bro. W. D. Grove, closed last Wednesday, on account of scarlet fever. Two were baptized. The interest in the meetings was good, and we regret very much that it was necessary to close. We are still in need of clothing and shoes to help the poor. We need underwear very badly. Who will help the needy ones?—Geo. W. Burgin, 107 South Moore St., Ottumwa, Iowa, Oct. 29.

#### KANSAS.

**Eden Valley.**—At our love feast, Oct. 22, about forty members surrounded the Lord's tables. A number of visiting brethren were present. Bro. C. D. Hylton was with us on Saturday evening. He had charge of the services, assisted by Bro. Fox and others. Bro. Hylton is holding a very interesting series of meetings at this place. Our elder, Bro. G. W. Weddle, was with us over Sunday. He gave a very interesting talk on Sunday morning. We are looking forward with great interest to the series of meetings, to be held by Bro. Steven Berkebile sometime this winter.—Bessie Dixon, St. Joseph, Kan., Oct. 31.

**Murdock.**—Our church met in special council Oct. 29, preparatory to our love feast, Nov. 5. The visiting brethren found all to be in peace and union. We were disappointed, at the very last moment, when the brother who was to preach for us, could not be with us. Then our own ministers took up the work and are giving us some inspiring sermons. Thus far none have come forward, but the prospects are good.—D. E. Johnson, Anness, Kans., Oct. 31.

**Olathe.**—Bro. H. L. Brammell began a series of meetings here Oct. 23, continuing until Oct. 30. He preached in all eleven sermons. He is an earnest speaker and we believe that the church was encouraged and built up. Our love feast was held Oct. 29. Over eighty members surrounded the Lord's tables Sunday at 10 A. M. Several visiting brethren gave talks to the children; also a number of recitations were given by the Sunday-school scholars. We have organized a Christian Workers' Meeting, which, we hope, will prove interesting and edifying.—Lillie M. Harris, Olathe, Kans., Nov. 1.



**Parsons.**—Since our last report two have been baptized and one reclaimed. We met in council Oct. 23, with Bro. W. H. Leaman presiding. Our services began Oct. 30, 1910, conducted by Bro. James Hardy, of Kansas City.—Stella Wall, 2522 Belmont Ave., Parsons, Kans., Oct. 31.

**Victor.**—Prayers are sometimes answered in advance. The brethren and sisters of the Victor church have been praying for the conversion of souls during our forthcoming revival meetings. Just ten days before the meetings were to begin, six were buried with Christ in baptism. We have another applicant yet for baptism. Bro. R. A. Toder, of Sabetha, Kans., is to conduct our meetings.—A. C. Daggett, Covert, Kans., Oct. 31.

**Wichita.**—This church recently enjoyed a very profitable series of sermons by Bro. C. B. Smith. One man (the head of a family) was baptized. Oct. 12 a good representation of our own membership and several visitors partook of the Lord's supper. Although our pastor is away, holding meetings in Illinois, our services are quite well attended.—Susie Jacques, 1109 Washab Ave., Wichita, Kans., Nov. 4.

#### MARYLAND.

**Bush Creek.**—In visiting in the adjoining counties (Howard and Carroll), I find the Messenger a welcome visitor to those living far from church. I also learned that the family of five, to whom Bro. S. H. Utz administered the rite of baptism, and one restored, in St. Mary's county, last month (as mentioned in the Messenger), have moved into Carroll County, Louest Grove congregation. The practice of the Brethren church is new to most of them. The Brethren are contemplating holding preaching services near Watersville.—C. E. Duvall, New Market, Md., Oct. 29.

**Frederick City** church met in council Oct. 28. Our elder, Bro. George S. Harp, presided. It was decided to hold our love feast Nov. 17, commencing at 2 P. M.—Lora U. Fahrney, 226 E. Church St., Frederick, Md., Oct. 27.

**Long Green.**—Bro. William Roop, who has been holding a series of meetings at this place, closed on Sunday evening, Oct. 30, after laboring for two weeks. His work was much appreciated by all and he won many friends. Four united with the church. Baptism was held on Sunday afternoon, attended by a large crowd. On Saturday evening, Oct. 29, this church met in council, in accordance with an appointment by the Mission Board, with brethren E. Pike and G. K. Sapp by the Mission Board, to organize this congregation. This was duly accomplished. Some of the necessary officers were elected; also one deacon; but no preacher. The church was named Long Green.—C. P. Brudenbach, Glenmar, Md., Nov. 2.

#### MICHIGAN.

**Harlan.**—We held our love feast Oct. 22, and had a very good meeting. Fifty-three communed. Bro. Isaac Deardorff officiated. On account of the bad weather, the attendance was not so large. Bro. L. J. Moss held the appointments at Woodland over last Sunday.—Rosa Weller, R. D. 2, Cope-mish, Mich., Nov. 4.

**Woodland.**—Oct. 8 the members of this church held their love feast. Nearly two hundred surrounded the Lord's tables. Bro. B. Petry was foreman. Following the feast, Bro. Petry labored faithfully for three weeks. His sermons were timely. Since our last report one letter was granted. The meetings have been a blessing to us all.—J. J. England, R. D. 3, Woodland, Mich., Nov. 5.

#### MISSOURI.

**Cabool.**—Our love feast was held Oct. 15 at the Greenwood house. The attendance was large and a deep spirituality prevailed. Bro. Jos. Root officiated. The sisters broke the bread and passed the cup. After the feast, Bro. Root commenced a series of meetings, which continued until the 23rd. One dear sister gave her heart to Christ and was baptized. Others seemed almost persuaded. Bro. Root made a good impression on the community. He gives the Cabool congregation credit for being the most efficient congregation he has seen for a long time. Bro. C. P. Rowland is to give us a two weeks' series of meetings, Bro. Rowland, Nov. 17.—S. M. Stevens, Mountain Grove, Mo., Nov. 1.

**Peace Valley.**—We met in council the 28th, preparatory to our love feast. Bro. P. L. Fike was our moderator. There was some important business, which was attended to with the best of feeling. We have a live, evergreen Sunday-school. We have the promise of our Sunday-school Secretary to have a Sunday-school meeting the beginning of January. We had a glorious love feast and the best of order.—M. B. Register, R. D. 2, West Plains, Mo., Nov. 1.

**Spring River.**—A new organization has been effected at Aurora, Mo., a city of about nine thousand. Oct. 27 Bro. Killingsworth and Bro. W. H. Rydberg were called to attend to the work as they saw necessary. They held a glorious meeting on the night of the 27th. Then, on the night of the 28th, they proceeded with the work. As we are in the bounds of the Spring River church, though thirty-five miles from the main body, it was decided that a new organization was necessary. Letters were called for and read, the number being eleven. These, with the members already in the Spring River church, make a total of twenty. Two letters of membership were granted. It was decided to hold a love feast. Bro. B. F. Slambaugh was chosen as moderator. Bro. W. H. Rydberg was chosen as clerk and correspondent. Bro. W. H. Rydberg was chosen as elder. Now we are thoroughly equipped and ready for work. We are to be known as the Spring River church.—Clemma Peebler, Aurora, Mo., Nov. 2.

#### NEBRASKA.

**South Beatrice.**—We met in council Oct. 29. The visiting brethren's report was fairly good. Bro. Perry VanDyke was elected elder. He and his wife were duly installed. Bro. C. B. Smith, of Red Cloud, Nebr., and Bro. Aaron Sollenberger, of Beatrice, were with us. Bro. Smith is holding a series of meetings. Six have been baptized and five more have come out since.—Ludie Dell, Beatrice, Oct. 30.

**South Red Cloud.**—Bro. M. R. Weaver, of Omaha, gave a temperance address Oct. 30, that was much appreciated by our community. He is giving these lectures as representatives of our District Temperance Committee. We also enjoyed a very spiritual love feast Oct. 22. Bro. John Wagner addressed the people on Saturday and Sunday, and also officiated at the communion services.—N. B. Wagoner, Red Cloud, Nebr., Nov. 4.

#### NORTH DAKOTA.

**Berthold** church met in special council Oct. 31. Our elder, H. C. Longenecker, presiding. Three letters of membership were granted. Sister Lizzie Baumgardner was installed into the office of deaconess. Our elder having decided to go to Washington, tendered his resignation. Bro. D. W. Shock was elected as elder for a period of two years. The church was organized as a separate congregation. All business passed off in the most pleasant manner.—F. J. Weimer, Berthold, N. Dak., Nov. 1.

**Pleasant Valley.**—Bro. Ezra Flory, of Churchhouse for three weeks, Oct. 8, and preached in the church twenty-seven sermons besides talking to the Sunday-school children each Sunday. The attendance and attention were good, and much interest was shown. One was baptized and one reclaimed. The church was greatly strengthened and encouraged. Our pastor and his wife are working and his wife is certain to bear fruit. Our prayers go with him as he goes to other fields of labor.—Alma Vancil, York, N. Dak., Nov. 1.

#### OHIO.

**Blue Creek.**—Our love feast was held Oct. 22. Ministering brethren present were Brethren Ira and J. L. Guthrie, Lawrence Frowman, Bro. Long officiated. Forty-four surrounded the Lord's tables. Our series of meetings, which began Oct. 16, closed Oct. 30. Bro. Long preached eighteen inspiring sermons during his stay with us.—Elma Kysner, Latty, Ohio, Nov. 1.

**Celina.**—Oct. 17 Bro. B. F. Honevman came to the Ash Grove church, near Celina, and preached fifteen sermons, closing Oct. 30. One was made willing to follow Christ and was baptized. We feel the church was much encouraged. Bro. Honevman preached the Gospel with the Word and with power. We believe there are others who are counting the cost. May the day soon come when we will have more plain Gospel sermons, then we will flourish as a church.—F. P. Cordier, R. D. 5, Celina, Ohio, Nov. 2.

**Fostoria.**—Eld. Arthur S. Workman, of Loudonville, Ohio, closed a most successful series of evangelistic meetings at the Fostoria church on Sunday evening, Oct. 30. There were nine accessions,—eight by baptism and one reclaimed. Many were "almost persuaded." Bro. Workman is a worker who wields the sword with unusual power.—John R. Snyder, 353 Maple Avenue, Findlay, Ohio, Oct. 31.

**Owl Creek.**—The Northeastern District of Ohio held its District Conference in the Owl Creek church, Oct. 29. The meeting proved profitable and interesting, regardless of the inclement weather. Following District Conference a two weeks' series of meetings was conducted by Bro. Walter Keller. Three were baptized. Oct. 22 we held our communion services, about one hundred moved eating part.—Anna M. Hively, R. D. 1, Fredericktown, Ohio, Nov. 2.

#### OKLAHOMA.

**Monitor.**—Our love feast of Oct. 8 was a very enjoyable one. A goodly number surrounded the Lord's tables. Bro. Teeter officiated. The sisters availed themselves of the opportunity of breaking the bread and passing the cup. A good interest was manifested, and a deep spiritual feeling prevailed during the meeting. We are expecting Bro. Elmer Hiltner in a few days, to conduct a series of meetings for us. We hope and pray there will be much good done by his coming.—Cora Cupp, Nashville, Okla., Nov. 1.

**Omega.**—Our love feast of Oct. 15 was a feast to the soul. Bro. T. Price and wife, from the New District of Okla., officiated. Brethren J. Lehman, D. E. Cripe, and Ernest Sheneff were also with us. Twenty members surrounded the Lord's tables.—Samuel Lauver, R. D. 1, Omega, Okla., Oct. 25.

#### PENNSYLVANIA.

**Clair.**—Our love feast, on the 22d inst., was largely attended, and the services passed off very quietly. The ministering brethren from other congregations were: Brethren Peter Knave, James Brumbaugh, Michael Clair and P. C. Dively. Eld. Peter Knave officiated. Eld. P. C. Dively has recently located in our congregation and will be a needed help here. Eld. Michael Clair is conducting a series of meetings at Union Chapel now. Four were received by baptism and five reclaimed, since my last report. The outlook is very encouraging.—E. F. Clair, Kilmart, Pa., Oct. 31.

**Chapick.**—Our series of meetings, conducted by Bro. M. M. Stover, closed on Sunday evening, Oct. 22, with a large attendance and good interest. Bro. Stover preached sixteen soul-stirring sermons. As a result of his efforts and the prayers of God's people, twenty-one were baptized and others are near the kingdom.—Frank P. Blair, Mercersburg, Pa., Nov. 2.

**Codorus.**—The series of meetings, conducted by Eld. J. M. Mohler, began Oct. 17 and continued until Oct. 30. At the Codorus house. The attendance was good and much interest was manifested. During the meetings two were baptized. Our love feast, held Oct. 16, was largely attended. Brethren E. S. Miller, J. A. Long, J. M. Mohler, and a number of other ministering brethren were present. Our council was very successful with us. Eld. J. M. Mohler officiated. Our council was held at the New Freedom house Oct. 22. Eld. D. Y. Brillhart presided. All business was disposed of in a pleasant manner.—J. L. Myers, R. D. 3, Glen Rock, Pa., Oct. 31.

**Ephrata.**—The Ministerial and Sunday-school Meetings of the Eastern District of Pennsylvania were held in Ephrata Oct. 26 and 27. The Wednesday morning session was opened with prayer by Eld. Frank P. Cassel. Then the following officers were elected: Moderator, Eld. John H. Wright; Clerk, Eld. Samuel Hertel; Treasurer, Bro. H. K. Ober. The address of welcome was delivered by our elder, Bro. David Kihnefer. In his address he referred to the fact that this is the seventeenth annual convention of the Ministerial and Sunday-school Meetings of the Eastern District of Pennsylvania. The first was held in 1897; the second in 1904, and the third in 1910. He extended a hearty welcome to our homes and our town. The meetings were largely attended from beginning to the end. The topics were very interesting and many interesting and lasting impressions were made.—Levi Keller, Ephrata, Pa., Nov. 1.

**Germanstown.**—Bro. J. C. Staver and wife, of Woodbury, Pa., were with us at our prayer meeting, Wednesday evening, Oct. 26. On Sunday morning, Oct. 29, nine were received into the church by baptism. One entire family joined our number.—Father, mother, and five daughters. The other two were Sunday-school scholars, as were also four of the family received. The interest and attendance were very good. The meeting was very encouraging. Anna Swigart, 6611, Germanstown Avenue, Philadelphia, Pa., Nov. 2.

**Glade Run.**—Our love feast was held Oct. 29. Our series of meetings, conducted by our pastor, Bro. H. S. Repple, closed last night. We were much rejoiced to see eleven souls added to Christ. Almost all were Sunday-school scholars.—Adel B. Bower, R. D. 4, Kittanning, Pa., Nov. 1.

**Huntingdon.**—We are looking forward to the dedication of our church, but can not say just when it will be. We are looking forward to the Bible school, one of the good things that will be done. Our Sister Mission Band is busy helping to get money for furnishing. We are also planning to help educate missionaries. The Italian mission in Brooklyn is an opportunity to do mission work that should not be ignored. Bro. Homer Sanger has been our secretary for our church meeting. Our love feast will not be at the usual time, but first Sunday in November.—This fall, on account of the church not being done. The building committee has done a lot of work with their hands as well as their minds. Practical mission work is done here which God is using to bring souls to him. We praise him for this opportunity, and pray that our eyes may be opened to see our opportunities.—Eleanor J. Brumbaugh, Huntingdon, Pa., Nov. 2.

**Manor.**—Our series of meetings began Oct. 8 and continued until the 20th. The attendance and interest were good. Bro. Samuel Z. Witmer did the preaching. We held our council the 22d. Much business came before the council meeting and was disposed of satisfactorily.—Milton G. Forney, R. D. 5, Lancaster, Pa., Nov. 2.

**Quemahoning.**—Elders J. J. Shaffer and W. M. Howe met with our church in three called councils.—Hooversville, Spiesville and Maple Spring, Nov. 1 and 2. At the first of the village and Maple Spring, Nov. 1 and 2, on three young brethren, Bro. W. B. Bower, E. Percy Blough and Chas. W. Blough. The last named brother was present, and he and his wife were installed. The other two were not present, so their installation will take place in the future.—Jerome E. Blough, R. D. 1, Holsope, Pa., Nov. 2.

**Roaring Spring** church met in special council Oct. 12, with

Elders J. A. Sell and O. V. Long,—the former presiding. We arranged to dedicate the new church Oct. 30, and also decided to hold a series of meetings during the week following the dedication, closing with a love feast, Sunday, Nov. 6. Then, in another special council, held Oct. 4, with Eld. O. V. Long presiding, a Sunday-school was organized to be conducted in the new church. Thus the church now anticipates the growth and prosperity of two Sunday-schools. The Sunday-school in the old church is being superintended by Bro. H. H. Rascher, with Andrew Abington as secretary. Bro. H. A. Brumbaugh is superintendent of the new organization, with Sister Elva Capper as secretary. At these councils two members were added to the church by letter and one reclaimed.—Elizabeth Barnett, Roaring Spring, Pa., Oct. 28.

**West Greentree.**—We expect to open a series of meetings at Rheems, beginning Dec. 3, and one at Greentree beginning Jan. 7. Bro. Elias B. Lefever, of Ephrata, intends to labor with us at Rheems, and Bro. Thomas Patrick, of Penbrook, at Greentree.—S. R. McDannel, Elizabethtown, Pa., Nov. 4.

#### VIRGINIA.

**Buena Vista.**—This congregation met in council Oct. 22, with Bro. S. P. Flory presiding. Much business came before the meeting, which was disposed of nicely.—Bro. S. N. McCall was elected as our elder. It was also decided that our beloved sister, Cora Ringgold, of Bridgewater, who has been a faithful worker among us, should be granted a leave of absence for a few months. Our pastor, Bro. Saylor G. Greyer, and wife are not to be forgotten in their constant efforts to build up the Lord's cause here, as well as elsewhere.—W. E. Gilbert, Buena Vista, Va., Nov. 2.

**Cooks Creek.**—This church has enjoyed a refreshing season of good things. Bro. M. Flory and wife, of Glard, Ill., came to us Oct. 16. They were present at the Garber church love feast. A number of others from adjoining congregations were also with us. The Good Spirit seemed to pervade the entire service. Bro. Flory officiated. On Sunday he preached an excellent discourse to a full house of people. The same evening he began preaching at Hinton Grove and continued until the 31st. The meetings were well attended, closing with a good interest. The members were much strengthened and encouraged. The earnest and faithful efforts of our dear brother As an immediate result three dear souls—one the head of a family,—accepted Christ and were baptized. Bro. Flory's expect to be at Nokesville, Va., Valley church, Nov. 3, to remain several weeks, returning to Dayton about the 19th.

**Flat Rock.**—Bro. A. B. Miller, of Staunton, Va., began a series of meetings at the Cedar Grove church Oct. 3, continuing until the 18th. As an immediate result of the meetings, fifteen were added to the church by baptism. The attendance was good, and the congregation at this place feels much strengthened and encouraged.—J. D. Shaver, Moores Store, Va., Oct. 28.

**Forest Chapel.**—Our series of meetings closed Oct. 27, with a large attendance. On account of the rain not so many were present. About fifty-five members communed. Bro. D. C. Flory labored very earnestly for us. The members were much encouraged to labor on. Some lasting impressions were made. Three were received into the fold by baptism. Sunday-school scholars. One applicant could not be baptized at present. Others were "almost persuaded."—S. F. Scroggins, R. D. 1, Basic City, Va., Nov. 1.

**Johnsville.**—Bro. J. H. Garst came to this place Oct. 2 and labored for two weeks. He labored hard, and as a result seven have confessed Christ. Two were baptized before our love feast and the others will be baptized soon.—Ella M. John, R. D. 1, Calawba, Va., Nov. 2.

**Mountain Grove.**—We held our love feast Oct. 22. The attendance was not so large as it might have been, yet we enjoyed the meeting. Twenty-three members were present. Brethren J. R. Kindig and Ed. Powell were with us. Two sisters and three aged fathers united with the church. Oct. 9, Emma J. Layton, Montebello, Va., Oct. 28.

**Mountain Grove.**—Oct. 18 Bro. J. H. Bowman as minister, accompanied by Bro. Sam'l Miller as singer, came to us and (Continued on Page 734.)

### \*\*\*\*\* CORRESPONDENCE \*\*\*\*\*

"Write what thou seest, and send it unto the churches."

#### FROM LIMHAMN, SWEDEN.

Your brethren and sisters in the Lord, at this place, in their meetings for prayer, preaching services and a love feast, enjoyed having our Brother and Sister Royer with us. For a whole day we sat at the Master's feet, and heard words that only he can speak who has Christ's Spirit abiding within himself. Oh, Brethren, what spiritual food there is for all those who are poor in the Spirit, hungering and thirsting after righteousness! Pray to God for us, that power and grace may be ours, that this fire, kindled within us, may, by the help of God, produce mighty results.

We send you, brethren and sisters, our hearty greetings, and thank you for your sacrifices in behalf of the Master's cause in Sweden. While you have cast your bread upon the waters, God will richly bless it. Your humblest effort will be glorified by God through Jesus Christ, our dear Friend and Savior.

This day has been a most memorable occasion for most of us. Now, since Brother and Sister Royer are ready to depart from us, after having been among us for a short time, they will, at other places, work for the "food that perisheth not." Our hearts are full of thankfulness, and while we feel the loss of their fellowship, as was shown by our tears, we are thankful that the Holy Spirit is dominating our hearts and bodies. Many promises have been made to live nearer and more fully for Jesus.

It was touching to hear and see in what manner God will hear our prayers. Brother Royer told us that before leaving America for Sweden, he prayed that he might be the cause of saving at least one soul. When he addressed us for the last time, with tear-filled eyes, he said, "Nobody, as yet, is coming, but I know in whom I trust." In the evening a woman made application to unite with the church and afterwards was baptized. It is a joy that, while praying with tears, we can trust in the Lord at all times.

The brethren and sisters in Sweden greet you all. Amen! Nils Bokman.

(Translated by F. Johansson.)



## DEATH OF ELD. E. D. ROOT.

Eld. E. D. Root, of Newton, Kans., was born in Ross-ville, Ind., Aug. 15, 1861, died with a complication of diseases Sept. 30, 1910, aged 49 years and 15 days.

When a very small boy he, with his parents, moved to Kansas and a little later to Kingston, Mo., where he grew to manhood.

Dec. 30, 1883, he was united in marriage to Elizabeth F. Brannell, who, with their two sons, survives him. He was a kind and affectionate husband and father, and a man of strong convictions for the right, as was manifested in his everyday life. He was ever a friend to the friendless, and a sympathizer with the unfortunate. For several years he was engaged in active mission work, and he knew no greater joy than to see sinners turn to God.

Three weeks before his death he preached his last sermon, his theme being, "The Laborer's Hire," taken from Matt. 20: 2. When his sufferings seemed the most intense he looked up with loving trust and said: "Even though he slay me, yet will I trust him."

A few days previous to his death he called for the elders and was anointed according to James 5: 14, 15. He desired to recover from his sickness sufficiently to complete the work so recently assigned him, but was ever ready to say, "Not my will but thine be done." Services by Bro. Jacob Funk, of Wichita. Interment in the Newton Cemetery. Mrs. J. K. Yoder.

1013 Oak Street, Newton, Kans., Oct. 27.

## FROM THE NORTHERN DISTRICT OF CALIFORNIA.

Butte Valley congregation welcomed us to their church to hold our Ministerial, District, Sunday-school and Missionary Meetings Oct. 13, 14 and 15.

The spirit which prevailed was more than ordinarily good. We note an increase of two ministers in the District during the last four years, while the membership is more than doubled.

The Ministerial Meeting opened with a topic on "Loyalty." The impressions made were such as to be noticeable all through the meetings. "The Benefits and Blessings of Tithing" were so forcibly brought out that we look on it with much more favor than heretofore. One congregation (with the exception of a few members, possibly), are tithing for a special purpose at present. "The Church's Relation to the Temperance and Peace Movements," and also our worldward tendency, especially regarding the fashions of the world, were ably discussed. We should watch that our principles are not sacrificed.

Among the other topics discussed was a question, already confronting the shepherd: "How May the Minister Provide for His Flock and His Own Household at the Same Time?" Ofttimes elders feel timid about teaching this one point, but members can easily take the minister's place in the shop or field, while he is giving spiritual help. A splendid sermon to ministers closed the day's service, well spent, we can truly say.

Eld. Hiram Forney was chosen Moderator of our District Meeting. The District was organized last year. Its membership is now 632.

A constitution and bylaws of our Old People's Home of the Northern District of California were approved by the meeting. Steps will be taken to further the work as fast as means are available. Our trustees are ready to receive any donation that may be offered.

Our District made a move forward, last year, in holding a Bible Institute, and the plan was approved by the meeting. We are now to have one annually. Our preaching will be evangelistic during District Meetings, and the Ministerial Meeting Program Committee will distribute the work among our ministers.

We send three papers to Annual Meeting:

1. A call for Annual Meeting to be held in our District in 1912. Fresno seems willing to continue their exceedingly liberal offer, presented this year to the Winona Lake Conference.

2. Inasmuch as many of our ministers have lost much influence by engaging in active real estate agencies, we ask Annual Meeting to throw some safeguards around them. This matter is felt much more here in the West than in the East.

3. Since the temperance question has also taken on a political aspect, and demands our voting out the saloons, while our Minutes advise against voting, we ask for a restatement of our position on voting and politics in general.

Our next meeting goes to the Empire congregation. Our Mission Board reports show commendable liberality on the part of churches that heeded their call.

Our Sunday-school Meeting, presided over by our District Sunday-school Secretary, gave us a new impetus for the work.

The sisters gave us some very heart appealing talks about our little ones, how to keep them in the right way, etc. Our young people's needs were ably discussed, and it was shown that their needs are imperative.

One topic was devoted to educational work. Our colleges are more favorably looked upon now than in the past.

The last topic, "Northern California for Christ," was well handled by our home missionary. In the discussion it was brought out that almost our only hope for the future is in Sunday-school work. "Teach, teach, teach!"

Our Mission Board asks each member to pledge five days' time or its equivalent in money for the work. One church averaged \$10 per pledge given. Ofttimes, however, only heads of families pledge so much.

The day's work closed with a spirited missionary sermon in the evening, resulting in raising \$266.60 in cash and pledges for the home work.

Sunday afternoon was given to an experience meeting, at which our delegate to Annual Meeting gave us a stirring report. It was most commendable that we could thus get the spirit of the Winona Meeting from our delegate.

Thus closed the best District Meeting, as many expressed themselves, that they ever attended.

The brethren, sisters and friends did their part well in entertaining us. Our heavenly Father be praised for such blessed moments. W. E. Whitcher.

Stonyford, Cal., Oct. 25.

## FROM SOUTHERN MISSOURI.

The District Meeting of the Southern District of Missouri and Northwestern Arkansas met in the Oak Grove church, Mo., Oct. 19, and organized by electing Bro. J. B. Hylton, Moderator; Sister Mary Wine, Reading Clerk; P. L. Fike, Writing Clerk. The business of the meeting was transacted in a Christian spirit, and I believe it was the most spiritual meeting held for years. Brethren O. H. Yereman, Geo. W. Clemens, and others, from adjoining Districts, helped to make the meeting a success. Bro. Yereman preached a missionary sermon on Wednesday evening. A collection of \$16.05 was taken for the mission work of the District. One was baptized and others are awaiting baptism.

The Ministerial and Sunday-school Meetings convened the next day and a number of subjects were discussed in a most interesting manner. We had talks about the minister, his work and his habits. Some splendid things were said about helping the minister in his work, rather than criticising him. Full benches at church were thought to be better than criticism. Some helpful thoughts were offered about bringing up children for the church and her work. It was urged that parents take their children to church and Sunday-school services and then stay by them.

Then, in the Sunday-school Meeting, it was stated that the Sunday-school is a stepping-stone to the church, and to train workers for the Master. Other topics were also discussed. The Sunday-school Secretary, Sister Emma Wine, of Nevada, conducted special exercises in the Oak Grove Sunday-school, and all seemed to enjoy the meeting. Eld. Rufus Wyatt, of Joplin, Mo., was chosen to represent the District on the Standing Committee, with Eld. J. B. Hylton as alternate. P. L. Fike.

R. D. 1, White Church, Mo., Oct. 27.

## DISTRICT MEETING OF NORTHERN INDIANA.

This meeting was held in Union Center church, Oct. 6. The organization was effected by electing the following officers: Eld. Manly Deeter, Moderator; Eld. Frank Kreider, Reading Clerk, and Eld. John W. Kitson, Writing Clerk.

The gathering was large, because of the enthusiastic Ministerial and Educational Meetings the day and night previous. The room was literally packed with Brethren and others to help further the Lord's cause.

While there were but few queries from the local churches, there were two of special and far-reaching importance, viz.: The churches agreed to double the membership quota for home mission purposes. So great was the enthusiasm for greater mission work that the feeling ran high for a still greater increase of the quota.

The second in importance was the appointment of the committee, recommended by the late Winona Conference, to raise funds to assist worthy young members to prepare as mission workers.

O that the mission spirit become so deep-rooted and fully expanded that no Conference body be requested to disorganize any congregation of the Brethren! Two churches were recommended for disorganization at this Conference.

The afternoon was taken up with various reports of the different committees and treasurers. The financial side of the District, as reported, was good.

Two strong men were chosen to represent us next year in Annual Conference,—Elders Manly Deeter and Frank Kreider, with equally good alternates, Elders David Metzler and David Anglemeyer.

This was one of our best District Meetings, taken in connection with the Ministerial, Educational, and Christian Workers' Meetings.

May the inspiration find fruition in the local bodies through the delegate body and others present.

J. W. Kitson, Sec.

2508 Gay Street, Fort Wayne, Ind., Oct. 21.

## SOUTHERN INDIANA DISTRICT MEETING.

The District Meeting of the Southern District of Indiana convened in the Buck Creek church Oct. 20. Brethren J. C. Murray, Geo. L. Studebaker and Calvin Eiler, of the Middle District, were with us; also Eld. Jacob Gordon, of Oklahoma. These brethren acted as a committee on organization. The officers for the meeting were selected by the delegates as follows: Eld. J. W. Rarick, Moderator; Eld. I. E. Branson, Reader; Eld. D. F. Hoover, Secretary.

Several papers came before the meeting, but all were disposed of in an excellent spirit. One paper was passed to Annual Meeting as follows:

1. Inasmuch as there is confusion in regard to the authority exercised by the Committee on Credentials, in accepting the delegates to Annual Conference, and
2. Inasmuch as the duties placed upon said committee by the Standing Committee, in addition to those required by Annual Conference, often make it embarrassing both to the Committee on Credentials and to delegates, and
3. Inasmuch as the Annual Conference has enjoined the use of written credentials, specifying the requirements essential to act as delegate, Therefore, will not the Southern District of Indiana ask Annual Conference more clearly to define the duties and authority of the committee on credentials?

The Sunday-school work is to be accelerated by the holding of a Bible Institute during the year. The foreman of the Committee is Bro. Carl Rarick.

A District Temperance Committee was selected in the persons of Carl Rarick, D. W. Bowman and C. C. Petry.

The Missionary Board was granted a place on the program for next year's meeting. The Sisters' Aid Society met in the church during the time of the Elders' Meeting, which was held in the near by schoolhouse. They were granted the privilege of a period for next year.

Eld. D. F. Hoover was selected as delegate on the Standing Committee, with Eld. J. W. Rarick as alternate. Bro. John F. Shoemaker succeeds himself on the Mission Board, he being our Secretary. Sister Emma Miller, of New Lisbon, Ind., was chosen as her own successor as Sunday-school and Christian Workers' Secretary for the District. This was a very enjoyable meeting. The weather was favorable. The attendance was not as large as at places more easy of access, but a very creditable work was done, we feel, with the love of God constraining us. D. F. Hoover, Sec.

Middletown, Ind., Oct. 24.

## MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

**Brown-McCune.**—By the undersigned, at the home of the bride's father, Bro. R. F. McCune, of Ottawa, Kan., Oct. 25, 1910, Mr. Barnett O. Brown, of Princeton, Kans., and Sister Lula Viola McCune, of Ottawa.—W. B. Deviblas, Ottawa, Kans.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

**Alley.** Bro. William F., died at his home in Bridgewater, Va., Oct. 21, 1910, after a long illness, aged about 55 years. He is survived by his wife, two daughters and five sons. Services at the Beaver Creek church of the Brethren by Eld. A. S. Thomas.—Ida Fry, Bridgewater, Va.

**Baer.** Bro. Samuel, died after a brief illness, Oct. 22, 1910, at his home in Greencastle, Pa., aged 68 years, 11 months and 7 days. Services in the home by Eld. William Koonitz. Interment in the Upton cemetery. He leaves a wife, two daughters and several sons.—Frances M. Lelter, Greencastle, Pa.

**Baltimore.** Bro. Aaron H., born in South Bend, Ind., May 7, 1835, died Oct. 10, 1910, at his home near Lebanon, Linn County, Oregon, aged 75 years. He was of Ottawa in the Brethren church. He leaves a wife, two sons and two daughters. He was a kind and loving father.—Nancy Bahr, Eugene, Oregon.

**Crunkleton.** Sister Effie Grace, nee Wingard, died Sept. 21, 1910, after an illness of about eighteen months, at her home near Greencastle, Pa., aged 44 years, 11 months and 22 days. She was buried in the Shank cemetery. Services by Bro. J. E. Shrader, assisted by Eld. John Lehner. Text, "Martha hath chosen that good part." She was baptized six weeks prior to her death. She leaves a husband and a daughter; a sister and several brothers.—Frances M. Lelter, Greencastle, Pa.

**Deahl.** Sister Saffrona Bell, nee Jennings, born April 24, 1863, died at her home in Appanose County, Iowa, Sept. 1, 1910, aged 41 years, 4 months and 7 days. She was married to Charles C. Deahl Nov. 14, 1886. To this union were born four children. She united with the Church of the Brethren in 1892 and remained faithful until death. She was always in church when it was possible for her to be there. She was greatly concerned that the children should be in the church. A few months before her death she called for the elders and was anointed. She leaves a husband and four children: a mother, two brothers and five sisters. Services by Bro. J. E. Shrader, assisted by Elders A. Wolf and Jacob Keller.—Orlando Ogden, Unionville, Iowa.

**Early.** Edna, of Bluefield, W. Va., died Sept. 21, 1910, of appendicitis. She was about twenty-one years of age. Her father and mother both preceded her to the spirit world. She was a niece of Eld. H. C. Early. Two brothers and one sister survive her. She was a member of the Presbyterian church. Services at the Pleasant Valley church, by Rev. J. N. Vandevanter, of the Presbyterian church. Text, Psa. 90: 12. Interment in the adjoining cemetery.—Ruth E. Williams, Mount Sidney, Va.

**Good.** Orpah Elizabeth, daughter of James E. and Katie E. Good, born near Union, Montgomery County, Ohio, Sept. 22, 1892, died Oct. 17, 1910, at 1213 Madison Avenue, Piqua, Ohio, aged 18 years and 25 days. Her death was due to lung trouble. The last few weeks of her life her suffering was great, but she endured it bravely and very patiently. She leaves a father, mother, seven brothers, one sister, a grandfather and two grandmothers. Services at the home by Rev. Kilburn, of the U. B. church. Interment in Forest Hill cemetery, Piqua.—Josephine M. Folkert, Union, Ohio.



**Gross**, Sister Sarah, nee Willtrout, born July 4, 1840, in Athens County, Ohio, died near Fredonia, Kans., Oct. 21, 1910, aged 70 years, 3 months and 17 days. She was married to Alexander Gross April 21, 1861. To this union were born five sons and two daughters. She leaves her husband, her son, one daughter, two brothers and two sisters. She and her husband united with the Church of the Brethren twelve years ago. Services by Bro. E. E. Joyce.—Addie Studebaker, Fredonia, Kans.

**Hawn**, Henry B., son of Eld. Jacob and Sister Mary Hawn, born in Warren County, Ohio, Aug. 14, 1853, died Oct. 15, 1910, aged 57 years, 2 months and 1 day. He moved with his parents to Iowa in 1887, and moved to Kansas in 1873. He returned to Iowa in 1876, where he resided until his death. He joined the Church of the Brethren early in life and lived a consistent Christian life. Bro. Hawn leaves an aged mother, one son, two daughters and one sister. Two children preceded him to the spirit world. Services by the writer, assisted by Eld. A. Wolf and Mr. Deahl, of the Christian church.—Orlando Ogden, Unionville, Iowa.

**Henry**, Sister Fanny, nee Gearhart, died after a short illness of typhoid fever, in the Chambersburg Hospital, Pa., Oct. 8, 1910, aged 63 years, 4 months and 28 days. Her body was brought to the home of her brother, Henry Gearhart, near Greencastle, Pa. Services by Elders William Kootz and John Lehner, in the Shank church. Interment in the adjoining cemetery. She leaves two brothers. Her husband preceded her about a year ago.—Frances M. Lefter, Greencastle, Pa.

**Hoss**, Sister Nancy J., born in Washington County, Tenn., Sept. 25, 1848, died Oct. 21, 1910, aged 62 years and 23 days. She was married to Henry Hoss Jan. 3, 1867. To this union were born seven children. Two of them preceded her. She united with the Brethren church in 1860. She lived a faithful and devoted life until death. Services by the writer and Bro. Robert Edwards, in the old Cherokee Missionary Baptist church. Text, Psa. 17: 15.—J. D. Clark, R. D. 2, Jonesboro, Tenn.

**Keim**, Sister Eliza, daughter of Jacob and Martha Summers, born Dec. 26, 1829, in Tuscarawas County, Ohio, died at the home of her daughter, Mrs. Winfield Rollman, at Sturgis, Mich., Oct. 2, 1910, aged 80 years, 9 months and 6 days. She was married to Alexander S. Keim, of Holmes County, Ohio, Feb. 20, 1853. To them were born fourteen children. Her husband and seven children preceded her in death. Sister Keim has long been identified with the Church of the Brethren. Services and burial at the English Prairie church (where she had long worshiped). Text, Mark 8: 36.—Samuel J. Burger, Howe, Ind.

**Long**, Sister Mary, nee Shook, born Oct. 1, 1834, died Oct. 22, 1910, at the home of her daughter, near Batavia, Iowa, aged 76 years and 22 days. She was thrice married. Her husbands all preceded her in death. One brother and four sisters survive her. She had been a member of the Church of the Brethren for about forty years. Services at the Batavia house, of the Libertyville congregation, by Eld. A. Wolf. Interment in the Brethren cemetery.—W. N. Glotfelty, Batavia, Iowa.

**Marokel**, Mr. Ephraim, of DeFiance County, Ohio, born Oct. 19, 1859, died Oct. 22, 1910, aged 41 years and 3 days. He was married to Lucile McPeeters, Sept. 27, 1892. To this union were born two children. He is survived by his wife, two children, four brothers and two sisters. Services by Bro. John Flory. Text, Mark 13: 31.—Jennie Flory, Jewell, Ohio.

**Moyas**, Sister Rebecca, nee Beshore, died of cancer of the stomach and gallstones, in the bounds of the Washington congregation, Washington County, Kans., Oct. 27, 1910, aged 64 years, 9 months and 26 days. She was born in Berks County, Pa. She was married to Benjamin Moyer, June 3, 1865. They moved to Kansas about 1883. She was the mother of eight children. She leaves a husband, three sons, one daughter, and one brother. She united with the church thirty-five years ago and lived a consistent life. Services by Bro. R. A. Yoder at Sabetha, Kans. Interment in the Brethren cemetery.—M. M. Gandy, Washington, Kans.

**Muswarder**, Bro. Joseph E., died at the home of his daughter, Mrs. F. F. Hinzle, of Pomona, Cal., Oct. 17, 1910, aged 69 years, 10 months and 6 days. He leaves a wife, four daughters and three sons. Services by Eld. S. E. Yule, assisted by the Elders J. W. Cline and J. A. Brubaker. Text, "Precious in the sight of the Lord is the death of his saints." Interment in Brooklyn, Iowa.—Clara B. Wolf, 310 Kingsley Ave., Pomona, Cal.

**Peterson**, Vada M., daughter of Bro. Albert and Sister Peterson, died at the home of her parents west of Rockfield, Ind., Oct. 11, 1910, aged 13 years and 6 months. Death was due to diabetes. Vada had been failing in health for about eleven months, but she bore her sickness with much patience. One younger sister preceded her. She was a very pleasant girl, and loved by all who knew her. Services at the Flora church by Eld. G. B. Heeter.—Ella Dilling, Delphi, Ind.

**Peterson**, Sister Mary, wife of Samuel Peterson, of Ligonier, Pa., died Oct. 20, 1910, aged 64 years, 4 months and 1 day. Services by Bro. J. W. Sanner. Interment in Green Mount cemetery, Waterford, Pa.—Clare Wolford, R. D. 2, Ligonier, Pa.

**Richardson**, Bro. Henry was born near Pittsburg, Darke County, Ohio, Feb. 21, 1824, died Oct. 9, 1910, near Pittsburg, Ohio, aged 85 years, 8 months and 18 days. The latter part of his life he spent as a faithful member of the Church of the Brethren. Services by Eld. Newton W. Binkley.—Levi Minnich, Greenville, Ohio.

**Rose**, Cyrenus Oliff, born at Bronson, Branch County, Mich., April 26, 1847, died at his home near Dagman, Mont., Oct. 16, 1910, aged 63 years, 5 months and 18 days. He was united in marriage to Mary Jane Mordey, of Galien, Mich., in 1866. Nine children were born to them. His wife and six children survive. Services by Eld. J. E. Keller. Text, Isaiah 38: 1.—Katie E. Keller, Enterprise, Mont.

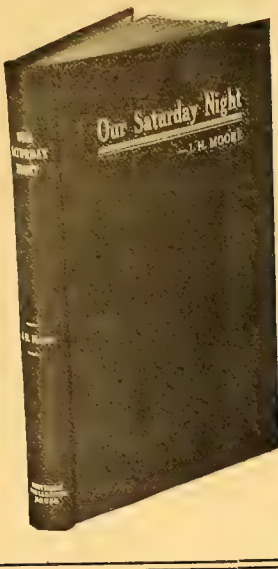
**Salvey**, Jesse, died Oct. 25, 1910, at St. Vincent's Hospital, Toledo, Ohio, aged 14 years. Jesse was a patient sufferer for seventy-nine days, having undergone an operation for tumor. He was a member of the Fostoria Sunday-school Church of the Brethren. He is survived by four brothers and three sisters. Both his parents are dead. Funeral Oct. 27 from the Central Church of Christ in Findlay, conducted by Eld. David Lytle, of Deshler. Burial at Leipsic.—John R. Snyder, Findlay, Ohio.

**Wise**, Sister Ida Isabelle, born May 18, 1869, died at her home in Wenatchee, Wash., Oct. 21, 1910, aged 41 years, 5 months and 3 days. Her death was due to tuberculosis. She was married to L. C. Wise Nov. 17, 1889. To this union were born one son and one daughter. She united with the Church of the Brethren at the age of thirteen, remaining faithful until death, though suffering through her sickness, she bore it patiently, never losing faith in her blessed Master. A few evenings before she died, she called the elders and was anointed. Her body was taken to Panora, Iowa, for burial.—Alice Peters, Wenatchee, Wash.

**Wright**, Sister Catharine, nee Brower, born Feb. 10, 1827, died at her home in North Manchester, Ind., Oct. 22, 1910, aged 83 years, 8 months and 12 days. May 26, 1844, she was married to Peter Wright, who survives her. To this union through life was more than thirty-six years. To this union were born seven sons and three daughters, all of whom are living except one daughter, who died in infancy. For nearly fifty years death had not entered the immediate family. In her early life she united with the Church of the Brethren and lived an earnest Christian life. Services in the Walnut Street church, by Bro. P. B. Fitzwater. Interment in Fairview cemetery.—Alice Mummert, North Manchester, Ind.

# OUR SATURDAY NIGHT

—BY J. H. MOORE—



IN THE INTRODUCTION TO THIS BOOK THE AUTHOR SAYS:

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# THE GOSPEL MESSENGER

THANKSGIVING NUMBER

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No. 47

## President's Proclamation.

This year of 1910 is drawing to a close. The records of population and harvests, which are the index of progress, show vigorous national growth and the health and prosperous well-being of our communities throughout this land and in our possessions beyond the seas. These blessings have not descended upon us in restricted measure, but overflow and abound. They are the blessings and bounty of God.

We continue to be at peace with the rest of the world. In all essential matters our relations with other peoples are harmonious, with an ever growing reality of friendliness and depth of recognition of mutual dependence. It is especially to be noted that during the last year great progress has been achieved in the cause of arbitration and the peaceful settlement of international disputes.

Now, therefore, I, William Howard Taft, President of the United States of America, in accordance with the wise custom of the civil magistrates since the first settlements in this land, and with the rule established from the foundation of this government, do appoint Thursday, Nov. 24, 1910, as a day of national thanksgiving and prayer, enjoining the people upon that day to meet in their churches for the praise of Almighty God and to return heartfelt thanks to him for all his goodness and loving-kindness.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this 5th day of November, in the year of our Lord one thousand nine hundred and ten, and of the independence of the United States the one hundred and thirty-fifth.

William H. Taft

For telling the truth, and representing things properly, there is always a rich reward sooner or later. Joshua and Caleb found this to be true in their dealings with the Lord. Of all the men who left Egypt, they were the only ones to enter the Promised Land. Joshua had special honors conferred upon him in being chosen leader of Israel after the death of Moses. Caleb distinguished himself as a commander in the army, and later was given his allotment in the section he had selected while looking the country over. He always stood by the Lord's cause, and then the Lord stood by him. He and Joshua had reasons for praising the Lord.

For himself and his people, Caleb made choice of that part of Canaan in which Hebron was located. Hebron, eighteen miles south of Jerusalem, is one of the oldest cities in the world, and has a very interesting history. In its immediate vicinity once lived Abraham, Isaac and Jacob, and here their remains are entombed. Even to this day many of the hillsides are lined with fruitful vines and fig trees, while the small valleys are noted for their fertile and fine pastures. Water is abundant and of a fine quality. The climate is generally mild, healthful and invigorating. The scenery is also interesting.

## Thanksgiving Gems

O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord. Psalm 117: 1, 2.



## REPORT OF THE SPIES

On their way from Egypt to the Promised Land, the Children of Israel passed into the Wilderness of Paran, and camped for quite a while at a point some distance to the south of Canaan. While here, Moses sent out twelve spies to look the country over and report the conditions. The men went through the land, spending forty days on the trip. When they returned, they brought with them samples of fruit from some of the most favored sections visited. At Esbal they found very fine grapes, and one cluster was so large that two men had to bear it on a staff between them. The picture above shows the men exhibiting the fruit that they brought back with them. All of the spies said that Canaan was an excellent country, possessing splendid possibilities, but ten of them maintained that the inhabitants could not be overcome by Israel. Caleb and Joshua saw the situation differently, saying that they were well able to drive out the inhabitants and take possession of the land.

When the spies returned, the Children of Israel turned the occasion into a day of mourning, instead of a day of thanksgiving. This was because of the discouraging report made by ten of the men. Had they told the story that was told by Caleb and Joshua, there would probably have been rejoicing instead of complaining. How much better it would be if people would have more to say about the good than the bad that they are permitted to enjoy, rather than the unpleasant things that happen to cross their path in life. We would then have thanksgiving the year round.

## Thanksgiving Reflection.

"Go sit beside the hearth again  
Whose circle once was glad and gay;  
And if from out the precious chain  
Some shining links have dropped away,  
Then guard with tender heart and hand  
The remnant of thy household band."

## A Prayer for the Nation.

Almighty God, by whose good pleasure this people have become a great nation, sent to sow beside all waters and to multiply sure dwellings on the earth, deepen the root of our life in everlasting righteousness and let not the crown of our pride be as a fading flower. Make us equal to our high trusts; reverent in the use of freedom, just in the exercise of power, generous in the protection of weakness. Bless thy servant, the President of the United States, and all others in authority; and so dispose and order the affairs of our national life that righteousness and truth may prevail, and that we may lead quiet and peaceful lives in all godliness and honesty; through Jesus Christ our Lord. Amen.

"We should remember past mercies and blessings. If we do, our past will shine down upon us like a clear sky full of stars. Such remembering will keep the gratitude ever fresh in our hearts, and the incense ever burning on the altar. Such a house of memory becomes a refuge to which we may flee in trouble. When sorrows gather thickly, when trials come, when the sun goes down and every star is quenched and there seems nothing left to our hearts in all the present, then the memory of a past, full of goodness, becomes a holy refuge for our souls."

Good, grand, old-fashioned Thanksgiving Day has come. Through the gates of this morning it came, carrying on one shoulder a sheaf of wheat and on the other a shock of corn. Children, in holiday dress, hold up their hands to bless it, and old age goes out to welcome it, asking that it come in and by the altars of God rest awhile. Come in, O day, fragrant with a thousand memories, and borne down under the weight of innumerable mercies and tell to our thankful hearts how great is the goodness of God. Talmage.

The memory must be cultivated or the progress will be slow indeed. We dare not forget all his benefits. We cannot forget any of his benefits without being so much the poorer. The more we forget, the more we lose in power and enthusiasm. Every man has in the yesterday of his life some sacred spot at which he can rekindle his faith and gratitude, if only he revisits it.—J. E. McFadyen.

How it would revolutionize life if we could agree to have one day a year for murmuring and complaining, for letting out the floods of

pent-up annoyances and grudges and slights, and be thankful the rest of the time! How much better than to try to be thankful one day by law and grumble by impulse for 364. Let today send a thankful note to ring through the year.—Maltbie D. Babcock.

But Thanksgiving is of small worth unless it transmits itself into thanks-living; into the actual paying of our vows to the God of abounding care and mercy.



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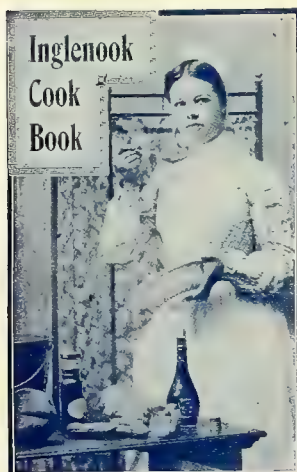
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## THREE MAIN DEPARTMENTS

deserve particular mention. The Department of Recipes, which contains about 1,400 different recipes. Some of those in the old book have been discarded and many new ones added. These recipes have been contributed entirely by sisters of the Church of the Brethren. The name and address of the giver appears with each recipe.

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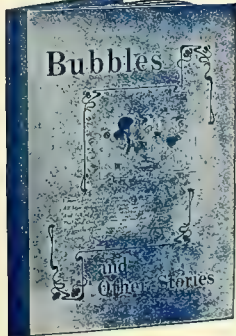
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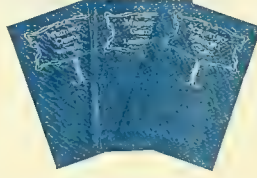
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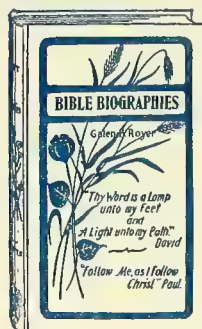
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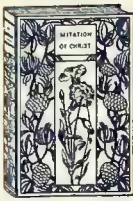
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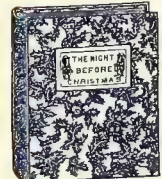
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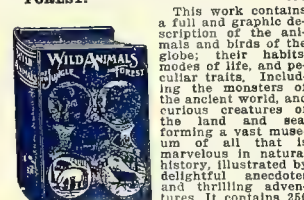
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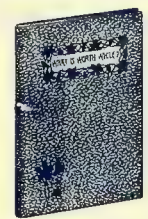


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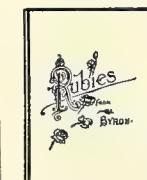
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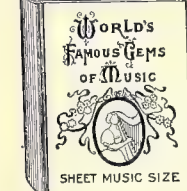
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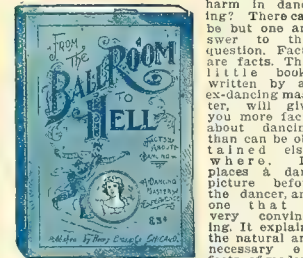
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# THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 49.

Elgin, Ill., November 19, 1910.

No. 47.

## Mission Work in Syria.

MUCH depends upon the missionary's way and manner of life if he would be of the greatest service to those whom he desires to reach. Recent reports from Syria allege that native Christians feel bitter toward the Christian missionaries, who, they declare, "do not live in lowliness of spirit but in the finest houses, attended, after a princely fashion, by native servants." They also assert that the modern missionary "does not show the humility of the Master whose teachings he claims to follow and teach to others." Fortunately, indeed, is the Church of the Brethren in the assurance that her missionaries everywhere are exponents of the simple life, endeavoring to show, by precept and example, that they are followers of him who ever claimed to be "meek and lowly of heart."

## Leprosy Still Prevalent.

While admirable progress has been made in the practical and effective treatment of leprosy, the disease is still a most prevalent one. A recent canvass of the lepers throughout the world, gives the large total of 1,000,000, of whom 200 or more reside in the United States. Mission stations everywhere have done much in the alleviation of the disease, and in the aid of unfortunate sufferers from leprosy. Marvelous, indeed, are the many records of devoted workers who, losing all thought of personal comfort and even life itself, literally gave themselves and all that was dear, that the luckless lepers might be made comfortable and hear the Divine Message. History records many noble acts of self-sacrifice, but none are brighter than those of the devoted workers among the lepers.

## Kansas Ahead Again.

There seems to be no end of good things that can be said about Kansas and her excellent way of administering the affairs of the State. Perhaps one of the best things, however, is the fact that Kansas excels all other States in the number of young people sent to college. Its ratio is nearly twice that of Massachusetts,—a State to which, at one time, we looked as the home and center of American learning. The commendable zeal of the flourishing western State is a striking evidence of its great appreciation of educational privileges. In the great work of prohibition Kansas already occupies the front rank. It is logical and perfectly proper that she is now setting the pace for progress in education.

## Religious Liberty in Portugal.

The complete separation of church and state was recently announced by the Provisional Government of Portugal, and as a further outgrowth of this declaration we have the assurance that religious toleration shall be given to all the various forms of religion. While the Government is officially neutral in all matters of religion,—favoring none,—on the other hand no hindrances are to bar the progress of any religious movement. This, no doubt, is a great gain to Protestant missions, though it is a sore disappointment to Roman Catholics. For centuries Rome has ruled supreme, even dictating to the rulers of the country. Now, with religious liberty, and also the recently-granted freedom of the press, there are great possibilities for Portugal. It is to be hoped that the entrance of God's Word and his Spirit will give them the true liberty that leads to highest attainments.

## Oppressed Childhood.

It is encouraging that we, as a nation, are making commendable progress in the elimination of child labor. There was a time, not many years ago, when little toilers were "ruthlessly crushed in the very act of industrial sacrifices." Under the specious plea that "work is always a blessing and idleness a curse," rapacious greed tried to defend child labor, intent only upon its own pecuniary advancement. The National Child Labor Committee, in its recent investigations, is still finding some deplorable conditions. Children, ten years old and under, were found working from ten to twelve hours a night in Southern cotton-mills. Boys, considerably less than fourteen years old were seen coming from overheated glassworks at two or three o'clock on raw winter mornings with insufficient clothing to withstand the icy blasts. Newsboys and other little traders sleep even now in the

courts and alleys of our great cities, unprotected by any real shelter. Thus the list might be continued indefinitely. Progress, however, is being made in the battle for better conditions of child-life. The Federal Government, several States, and social workers everywhere, are espousing the cause of downtrodden and neglected childhood and it is to be hoped that ere long substantial advancement may be made in this important work of reform.

## Masonry at Home and Abroad.

That Masonry has a strong hold upon the leading men of our nation is shown by the fact that a recent canvass of the two Houses of Congress at Washington showed 87 per cent of the members of the Lower House, and 80 per cent of the Senators, as belonging to the Masonic Fraternity. Remembering the solemn obligations of Masons to shield each other under the most trying circumstances, it is no surprise that some strange things transpire in legislative halls,—things hard to explain, were it not for the fact referred to. On the continent of Europe, Masonry has seemingly lost some of its old-time power. King George of England is not a Mason, though his father strongly urged him to join the ranks of the order. Emperor William of Germany, also

Truth alone stands the final test. "Be sure your sin will find you out."

## A Secret Order for Sunday-schools.

While faculties, school boards, professional educators and members of the State Legislatures have denounced school fraternities and sororities because of their harmful tendencies, and have succeeded in their partial extermination, at least, there seems now to be a well-planned attempt to foist a similar organization upon the Sunday-school. "Knights of King Arthur" is the renowned name of the new order, in which already thousands of Sunday-school boys are enrolled. That old warrior, King Arthur, is held up before the boys as a hero whom they should imitate, and the combination of secrecy, mysticism and supposed chivalry appeals to the average boy in a way that nothing else will, though it undoubtedly draws him away from the legitimate work of the Sunday-school. Why not study and magnify the lives of Bible heroes, whose courage is unequalled in the annals of history?

## Progress in Asia Minor.

From Smyrna the Consul-general of the United States sends the important announcement that the numerous rivers and lakes throughout that territory might readily be utilized for the generation of power and the production of electricity. This utilization would have been accomplished ere this, had not the Turkish rulers in previous years prohibited all enterprises of that kind. The consul calls special attention to a near-by lake, which, at an altitude of 2,500 feet above the surrounding plain, will produce a large amount of power to be used in the manufacture of electric light, and other industrial enterprises. It is estimated that the wonderful resources of that vicinity will add a handsome sum to the annual income of the people of Asia Minor, if, by a touch of genius, the mountain waters are harnessed to do man's bidding, as is now being planned. We are forcibly reminded that a similar condition of undeveloped resources exists in the ranks of our church membership, spiritually speaking. We have thousands of members, whose God-given powers and talents might do a wondrous work in the uplifting and salvation of mankind, if only they could be induced to apply themselves to the Lord's work. Who is able to rally these mighty forces and concentrate them into a strong army for the King of kings?

## The Religious (?) Drama.

The enemy of truth and righteousness is wiser than the children of light. Knowing that God's people have learned the danger of the theater, as popularly conducted, he is now attempting to give it a "religious flavor." He calls the new departure a "religious drama," and rejoices that it is becoming more and more popular, even securing the endorsement of noted "divines." At present the Parisians are being regaled with a play in which Paul appears as a chief character, but which more especially depicts the vicious side of life in Athens in a way and manner so realistic as to surprise even those who ordinarily frequent the theater. Catering to the worst passions of humanity, Satan is attempting to garb the drama in a religious cloak, to deceive, if it were possible, the very elect. Let no one be deceived,—Satan is the same wily serpent now as in the Garden of Eden.

## Gospel Work Among the Jews.

Recent reports concerning evangelistic efforts among the Jews seem to indicate that they are looking more favorably upon the claims of Christianity than they did in past years. During the nineteenth century about 222,000 Jews accepted Christ, and the ratio bids fair to be far larger during the present century. At present about six hundred converted Jews are preaching the Gospel each Sunday. The one thing most to be regretted is the contemptuous treatment bestowed upon the Jew in many places, especially Russia. The scorn and derision heaped upon him are not worthy of any nation laying claims to Christian civilization. That the Jews have, at times, been guilty of unscrupulous business methods, is probably true, and it is also a fact that their opposition to Bible reading in the public school has given them unpleasant notoriety, but they are probably no worse than some others in that respect. Why not win them?



AUDITORIUM, ST. JOSEPH, MO.

We herewith present a good illustration of the building in which the Annual Meeting for 1911 will be held. The conference proper opens on Tuesday morning, June 6, but the Standing Committee organizes and enters upon its business on Thursday morning, June 1. The Auditorium is said to have a seating capacity of 8,000, and possesses every necessary convenience for a great gathering. It is in the business part of the city and is easy of access. St. Joseph is a splendid railroad center, readily reached from all part of the country. Letters of inquiry regarding the meeting may be addressed to the Chairman of the Committee of Arrangements, Eld. J. S. Kline, 2919 St. Joseph Avenue, St. Joseph, Mo.

stands aloof from Masonry, taking the ground that Christianity and Masonry are at variance, and that "membership in both church and lodge is an unequal yoking, in no way permissible." It is alleged that the example of these two rulers and other leading men is having a decidedly depressing effect on Masonic growth and prosperity in Europe. A similar position by leaders of public opinion in this country might do much to counteract the power and influence of secret orders.

## The Eskimos and Dr. Cook.

"Truth is mighty and will prevail," says the old adage, and it holds good concerning the alleged discovery of the north pole by Dr. Frederick A. Cook. By the recent, personal efforts of Mr. Knud Rasmussen, the noted Danish explorer, important evidence has been gained from the Eskimos, who were with Dr. Cook throughout his trip. Their testimony conclusively shows that the exploring party merely traveled adjacent to the pole, and certainly never reached the place claimed by Dr. Cook, but which, later on, was actually found by Commander Peary. Mr. Rasmussen also shows, by the corroborated testimony of the natives, that the map drawn by Dr. Cook is but a clever piece of forgery, and that his story, from first to last, is a web of falsehood seldom equalled by the attempts of other would-be explorers. The apparently reliable information, furnished by Mr. Rasmussen, finally settles whatever doubts may have been entertained concerning the polar controversy. Incidentally we may also get a forcible lesson concerning the value of truthfulness and integrity in all the affairs of life.



## ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

### Thanksgiving.

BY B. F. M. SOURS.

O God, our Victory,  
All glory be to thee,  
All praises be to thee, and thee alone!  
We cast our crowns before  
Thy Throne, and we adore,  
And thee as Fount of all our joy we own.

We roamed among the flowers  
In springtime's happy hours,  
And over all the hills and valleys flew  
The petals in the blast  
Until the wealth was past,  
The gladness they of all the winds that blew.

The summer-time was glad  
With richest verdure clad,  
And all the fields beneath the sun or rain,  
Were like a dream of gold  
And glory manifold,  
Bent low beneath their whitening wealth of grain.

The autumn came apace,  
And, in her vesper grace,  
She folded all the mountains in her arms,  
Purple and gold and fire  
Seemed glad as sabbath choir,  
And all the hedges nestled in her charms.

And I? O heart of mine,  
It is the Love Divine  
That over all the vision throbs and swells  
From winter's overthrow  
Till other winter's snow,  
O'er all the lands, and fields of pasture-bells.

My heart! O rise and sing  
Thanksgiving to the King,—  
Thy King,—the Sovereign of the earth and skies!  
The holy angels dwell  
On song his love to tell,  
The while his bounty glads your beaming eyes.

Ah yes! All worlds revolve  
And all the shades dissolve  
Beneath the rays of Love's eternal light:  
Then, O thou heart of mine,  
Sing to his love Divine,  
And make thy path with radiant praises bright!

Mechanicsburg, Pa.

### Acceptable Thanksgiving.

BY MARTHA MARTIN.

"Whoso offereth the sacrifice of thanksgiving glorifieth me" (Psa. 50:23, R. V.).

At this joyous Thanksgiving season all of God's children desire to render thanks to him, whose loving-kindness is better than life (Psa. 63:3). Wherever a heart is thus found turning sincerely to its God, he will surely receive glory.

It is at this season that the wayward and indifferent are often aroused to some expression of thanks for blessings showered upon them. Their thanks, however, may be based upon circumstances which have been favorable to the realization of selfish interests, rather than upon love toward God. They may have prospered financially, been free from sickness or sorrow, and enjoyed pleasant social relationships, while they yet constantly labored for self. It is well, indeed, that they recognize their blessings to have come from God. But is God glorified in having brought before him thanksgiving which is not offered from a heart-alter aflame with sacrifice for him?

To the child of God who has learned to give thanks in everything, this special Thanksgiving Day is but the occasion when his soul soars to its zenith in habitual sacrifices of thanksgiving. True thanksgiving arises out of fellowship with God. It is the natural response of the heart to God's unchangeable goodness. In order that our thanksgiving may be a *sacrifice* offered to God, some cost must be involved on our part and some setting apart of the heart's devotion must take place. A heart truly devoted to God and his service, at whatever cost, must be the altar from which our sacrifices of thanksgiving ascend.

In the psalm from which the quotation at the head of this article is taken, we find God judging his people as regards their sacrifices. He found that they had become formal in their worship. They had sacrificed

animals to him in abundance, and had considered such sacrificing as the essence of religion. Instead, God asked that they offer to him thanksgiving, something no less costly but more acceptable. They no doubt, had thought that by the offering of bloody sacrifices, regularly and at great cost, their God would be gratified and would bless them. But, ah, all animals were his and their sacrificing of them could not enrich God. Instead of enriching God, they were robbing him,—not of animal sacrifice, but of the *heart* sacrifice which their offering should symbolize. They were thinking of the offering and forgetting him to whom it was offered. As a remedy for their forgetting God, he asks them to consider these words: "Whoso offereth the sacrifice of thanksgiving glorifieth me."

May it be possible that, after these centuries fraught with religious instruction, we are becoming formal in our worship of God? May we not, at times, be guilty of observing sacred forms, and forgetting God in them? If we are thus forgetting to glorify God, let us consider the same message, pointed out as the remedy for God's people of old.

If we would bring glory to God at this Thanksgiving season, and each day as well, *let us offer from the heart-alter, the sacrifice of thanksgiving*. That we bring glory to God in so doing, may be seen from the following facts:

1. By offering this true thanksgiving *we give God what is due him*.

God is worthy of receiving glory, honor and power, (Rev. 4:11.) The Psalmist (150:6), reminds us that everything that hath breath should praise the Lord. We, as God's children, have no small part in bringing our Father the honor and glory due him.

2. *We forget self in the higher thought of God*. Whenever we forget self because we are thinking of God's goodness, we glorify him. His righteousness is then accepted, and any thought of inherent righteousness is ignored. We then are no more like the Pharisee who thanked God that he was not as other men are (Luke 18:11), but we will have higher causes for thanksgiving. When once we are so occupied with thanking God for his goodness, we shall become fit recipients of the "garment of praise" (Isa. 61:3), which Jesus came to give. Then, too, we shall use aright what we receive of God. The poor will be remembered substantially, the lonely, sad and despised will be befriended, and sin-laden souls will be sought after. It is easily seen how God is glorified when we offer the sacrifice of thanksgiving and forget self.

3. By offering this true thanksgiving, *others are directed toward God*.

When our hearts have become the altars of true thanksgiving, we will incite others to such thanksgiving. We can then exclaim to others: "O taste and see that the Lord is good" (Psa. 34:8), and they, hearing our praises, may be brought to join us in glorifying God. Not only by our words will we direct others to glorify God. Our deeds, arising out of a thankful heart, will point toward the One glorified.

4. *We become like the One whom we honor with our thanks*.

In no other way is God so greatly glorified as in having his image developed, in the spirits of his people. When we engage in words and deeds of thankfulness out of heart-felt love for our Father, we become like him. Beholding his glory, which will call forth our thanks, will soon lead to our being transformed into the same glorious image (2 Cor. 3:18).

The story is told of a father who was an artist and, having a number of sons, desired each one to give a proof of their love for him. He gave each a cube of modeling clay and told them to mould that into an image of their love. One son went to his room with an intense desire to mould the image of his father's face as a proof of his love. He worked for hours and finally the loving, peaceful countenance of his father beamed forth from the clay so far as it could without having life.

The other boys neglected their father's request and laid their clay cubes aside until a more convenient time should come for working on them. When their father called for the result of their labors, the neglectful sons found that their clay had solidified and would not

yield to any moulding. The boy who loved his father best was commended on presenting the image of the loving father's face.

God has given each of us a mass of clay,—our bodies,—wherewith to work out some proof of our love to him. Let us, with thankfulness for his loving kindness, mould them into images bearing his holy semblance. This is the highest goal to be reached in offering the sacrifice of thanksgiving.

Elizabethtown, Pa.

### Giving Thanks Always.

BY JOHN R. SNYDER.

WE Americans are somewhat prone to do things all in a bunch. That is, what we do, we do at some stated time and then forget it, at least in a measure, until the time rolls around again. Especially is this true of Thanksgiving. We make much of the annual Thanksgiving Holiday, which is right and proper, for the hallowed associations of the day are dear to our hearts and homes.

The Pilgrim Fathers little suspected, when they called that day of thanksgiving and prayer, away back in 1621, that it would become a national festival day, celebrated by millions of people for blessings bestowed. But the event set apart by Governor Bradford was only a type, a symbol, of an older celebration to the same purpose. The first Thanksgiving Day was fraught with awful results. We read of it in Gen. 4:3-8, where Cain and Abel met in a service of thanksgiving. Because the offering of Cain was not acceptable, the first murder was committed and the great question of our relation to our brother was brought out.

After the flood had subsided, and dry land was once more in evidence, Noah, the hero of the antediluvian age, and the leader of a new race, built an altar and set apart a day for thanksgiving and gratitude for deliverance. Noah's offering came up to the Lord as a "sweet savor." The Lord at that time made a covenant that no more, thereafter, would he curse the earth, nor smite any living thing as he had done. He also gave the promise that as long as the earth remained, "seed time and harvest, cold and heat, summer and winter, day and night, shall not cease." And because of this promise and its subsequent blessings, we again celebrate the day at the time which marks the close of the harvest season.

Sometimes, to us, the occasion of the giving of thanks for blessings as recorded in Holy Writ, seems hardly propitious. At least we would hardly feel like giving thanks on such occasions. Abraham, after Lot had chosen the fertile fields about Sodom, and had moved his tents near to the oaks of Mamre, built an altar to the Lord there and gave thanks. Human nature would most likely have used the time in trying to get even with Lot because of his advantage.

And so we might enumerate, all down through the ages how men and women, in various callings of life, have found occasion, because of special conditions and environments to set apart a day for thanksgiving and praise. David, especially, was frequent in calls to prayer, praise and thanksgiving, and the Psalms abound in echoes from him because of blessings given.

According to the law, the feast of tabernacles partook of the nature of a National Thanksgiving for Israel. It commemorated the deliverance from Egypt and the forty years in the wilderness, and was one of the most joyful of the different festivals which formed an integral part of the Levitical statutes. Aside from its wilderness significance it also served as a season of gratitude and thanksgiving for the gathering of the harvest, which makes it similar to our modern holiday. With the Israelites it was an eight-day holiday, and lasted over two Sabbaths. Every seventh year was the Sabbatical year, and the law of Moses was read in public in the presence of all the people.

But it is in the New Testament that we find the true spirit of Thanksgiving Day. David could sing, pray and return thanks, but it was only in the shadow. Later the shadow became a reality and we all have a right to the service of the tabernacle, even to the "Holy of holies."

The Master himself set an example of thanksgiving



which should be our incentive. For every blessing he never forgot to come to the Father. Paul, also, was especially thankful for his blessings. Continually harried and harassed, he could look to the Father Bountiful and say, "Lord, I thank thee." His letters to the churches and to individuals teemed with notes of thanksgiving. It mattered not whether he tarried in the home of some friend or whether he wrote from behind prison bars, his one note was, "I thank my God always." Whether buffeted about by the storms of life or whether in the calm peace of holy association, his heart was ever filled with thanksgiving and praise.

So should it be with us. It is all right and proper to have to observe this day of National Thanksgiving, set apart by the powers that be as a "Feast of the Ingathering." God has been very good to us in a material way. He has blessed us bountifully in basket and store. Let the incense of our prayers and thanksgiving ascend to the Holy Hill, both in material deeds and in acts of heart. But above all let us thank God daily. Let us make every day a day of thanksgiving for the blessings that come to us continually.

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### National Fact and Festivity.

BY I. N. H. BEAHM.

A FACT is an experienced truth. There are local facts. There are national facts. There are times for fasting. There are times for feasting. Nature swings from seed-time to harvest, and from harvest to seed-time, from cold to heat and from heat to cold, from summer to winter and from winter to summer, from day to night and from night to day. This swinging from one point to another is nature's amplitude.

Amplitude is the law of nature. It is fitting for us to have the amplitude afforded in fasting and feasting. One's system demands it. God has provided for it. There are times when a nation should come down in sackcloth and ashes, in fasting and prayer. Again, there are times when a nation, in the exuberance of joy and overflow of gratitude, should express herself in feasting,—in festivity.

Fact and festivity are before us. To get a panoramic vision of national fact and festivity, it is necessary for us to ascend the mountain slope of vivid imagination, to lift the telescope of historic vision, and to look down over the awful distance of forty great centuries.

Among the Hebrew nation, there were three historic national facts of unusual importance. These three facts called for three annual national festivities. These feasts were of Divine appointment. "Three times thou shalt keep a feast unto me in a year. Thou shalt keep the feast of unleavened bread, and the feast of harvest, the first fruits of thy labors, which thou hast sown in the fields, and the feast of ingathering, which is the end of the year, when thou hast gathered in thy labors out of the field" (Ex. 23:14, 15, 16). Feast number one, the first one of the year, was the Passover. Feast number two was the Harvest Feast, or Feast of Harvest. Feast number three was the Feast of Ingathering, or the Feast of Tabernacles. These three national festivities of the Hebrew people were historic. Now, if we can discover the same hand of Providence among us today, it will be beautiful to look upon. Surely, we can discover and identify these ancient festivities among us, as an American people. Thus we can greatly rejoice over the providence of a loving, heavenly Father. We find the Hebrews American. We find the Americans Jewish. Theocracy continues. Hebrews were modern. We are ancient.

The great and incipient fact of Jewish national history was that fact of the Lord's passing over the houses in Israel, and wherever the blood of the lamb was found, he hovered over that house and would not suffer the destroyer to enter. Thus the Lord protected Israel from without, and preserved Israel from within. This great fact was simultaneously enjoyed in festivity. Fact and festivity went hand in hand. The same name applies to the fact that applies to the feast. "It is the Lord's Passover" (Ex. 12:11).

"This day shall be unto you for a memorial and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever" (Ex. 12:14).

This feast was eaten with the loins girded, shoes on their feet, staves in their hands. It was eaten in haste. Shoes on their feet indicated freedom, sonship. The choice lamb indicated the coming of Jesus Christ as a sacrifice, the Lamb of God, whose blood applied stays the executioner and gives life within. The unleavened bread and the bitter herbs were a memorial of bondage, of sin, of separation from Egypt and union with God.

Again, fifty days after the Passover Feast, Moses received from God the Ten Commandments. This was Pentecost, or fiftieth day. This miraculous fact of revelation was God's offering to man, and worthy of memorializing in festivity. Therefore, they had the Feast of Harvest, which was a feast of offering. The first fruits of the harvest were epitomized in two loaves offered to the Lord, accompanied by other offerings and sacrifices. This was the reaction of the people Godward. God gave the law to man. In return man gave the first fruits to God, thus placing the whole harvest to the Lord's credit. This is right. "The earth is the Lord's and the fulness thereof" (Psa. 2:1). This Feast of Harvest, this Feast of Pentecost, this harvest home service, this harvest meeting, is found among us today, in the usual and appropriate harvest meetings of the Brotherhood. Because we, as a people, hold the regular harvest meeting, or observe the Pentecostal feast in this way, thus giving of the first fruits of the harvest and thereby dedicating the entire harvest to the Lord, we should be the most liberal people in the world. This fact among us should be more manifest in form and offering.

Once more, the forty years of the wilderness journey was a mighty fact in Hebrew history. It was a fact of such magnitude as to be worthy of memorializing. It should be kept before the people, hence a feast was established. And, to rehearse the journey, it was made a feast of booths, or of tabernacles. This feast was at the end of the journey. It was purely retrospective and exceedingly joyful. It was proper to emphasize the great fact by festivity. It not only indicated the conclusion of the wilderness journey, or the ingathering of the people into Palestine, but it also stood for, and was simultaneous with, the ingathering of the harvests. The olive crop, the vineyard crop, and the grain crop were all properly harvested,—gathered in. It was a time of rejoicing. This fact is identified today in our national, annual Thanksgiving Day.

We have thus three great national facts and three great national historic festivities. And we have with us today, as a church, the love feast, the harvest meeting, and Thanksgiving Day. The hand of Providence is upon us.

Under Moses the state and the church were together. Today, in America, the church and state are separate. What God established when the state and church were together,—the Passover, Pentecost, and the Feast of Tabernacles,—we have today. We should recognize our American government as of Divine origin. Of course, the church is of Divine origin; but we should be able to see the hand of God in the civil government and in the church. Hence we should regard it our Christian duty to lay aside our usual toil, and assemble in the sanctuary at the call of our National President. Let every soul be subject to the higher powers, "For there is no power but of God: the powers that be, are ordained of God" (Rom. 13:1). Surely, in the case now at issue, there can be no difference of opinion or interpretation. It is a gracious privilege to live in a land where the government is a wall of protection to conscience and worship. At our National Thanksgiving, after the harvests have been gathered, we recount the blessings of the year. All is joy, and festivity is in order. Everybody is happy. The soul is running over. We count our blessings. The juices of the body flow freely. We partake bountifully of earth's fruitage. But this should be done in the name of the Lord, and with spiritual significance, as an expression of gratitude.

It should never be done with extravagance, but bountifully. It should never be done with pride, but with joy. It should never be done exclusively, but inclusively. It is a national feast and should reach everybody. It is a time of universal joy. We should eat heartily because we are happy. We should be happy because God has so wonderfully blessed us in freedom from war and pestilence and famine, in peace and plenty and power. Personal and national blessings crown our days. The liberality in supplying the demands of our appetites should find its outwardness in liberality towards people. The spirit of gratitude should go heavenward, and in its application bless man. God blesses us that we may be a blessing; and as we supply our bodies bountifully, let this suggest that God provides bountifully for us.

Let us see Christ as the Manna from heaven, the Bread of Life. Let us see Christ as the Rock sending forth the Water of Life. "Freely ye have received, freely give." "It is more blessed to give than to receive." Thanksgiving means "thanksgiving." To appreciate God's blessings is to bless others. God blesses us that we may be a blessing. We honor God by blessing the needy. "As ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

The Passover was happy servitude in the attitude and readiness for the journey. It was prospective through the slain lamb. It was retrospective through the unleavened bread and bitter herbs. The Passover was present, future, and past. It was service, meat, and oneness. The Feast of Harvest was gratitude and giving. The Feast of Tabernacles was gratitude and joy over the providence of God. We have a thousand blessings to be thankful for. There are a thousand needs calling on our liberality. Giving to God means giving to man. Working for God means working for man. Living for God means living for man. It is a joyful and glorious altruism.

"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation" (Psa. 116:12, 13). Please, then, pass the cup around! That all may know Jesus is the desire of the properly grateful heart,—world evangelism.

"Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty: Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." (Deut. 16:16, 17).

Hebron Seminary, Nokesville, Va.

### Thanksgiving Thoughts.

BY IDA M. HELM.

EMELINE unlocked the case and drew from it the chain of precious gems, and held them before her friend's admiring gaze. They were gems of fabulous price. Her friend caught her breath in delight as the sunlight flashed and sparkled on imprisoned dew-drops in the wonderful jewels.

"How rich you are!" exclaimed Grace.

"They are beautiful, exquisite, but what good are they doing?" questioned Emeline. Then she added, "Tomorrow is Thanksgiving Day and I have decided that this string of jewels shall be my thankoffering to God. A million is their price; the church can use the money they will bring in building churches, sending missionaries to preach the everlasting Truth, and in doing other deeds of mercy and love."

Grace thought of her own small income and her eyes filled with tears as she said, "I can't give much. Two dollars is all I can possibly give. I wish I had more. I would willingly give it."

Emeline noticed the tears in Grace's eyes, and she said, "There are things that are worth more than the most precious gem that this earth can afford. Money can not buy them. Remember the two mites that the poor woman cast into the treasury. The rich people cast large gifts into the treasury, but Jesus said that the widow cast in more than they all, because they cast in of their abundance, while she cast in of her poverty. Christ's standard is not the donation that



will never be missed, but the gift that costs us some real sacrifice. He will reward us according to our motive in giving. Love is the jewel he prizes more highly than the costliest gift of earth. Love and two dollars is just as precious in his sight as love and this string of jewels. I will not feel the giving of these jewels any more than you will the two dollars. God gives us every blessing we receive. We are his stewards. When we have done our very best, we are unprofitable to him, but our thanks, praise and prayers he cherishes."

God has not left us in a flowerless, cheerless world. The beauty and fragrance of the flowers, the sight of mows, filled with hay, granaries with wheat, and cribs with corn, reminds us that we owe our blessings to the bounty of heaven. This is a material age,—an age of grasping and getting. We are too apt to set before us, as a goal, the accumulation of wealth and the gratification of worldly ambition, but above all the greed and graft and striving there is an atmosphere of love, serene and pure, where we may seek peace and freedom and happiness, and whence is wafted to our souls a breath of everlasting life and eternal thanksgiving and praise.

We have been blessed with an abundant harvest, and the acknowledgments we offer to our Heavenly Father, this Thanksgiving Day, should impress upon us anew our dependence on him for the future. A nation, regardless of color, or race, or station in life, unitedly praising and giving thanks to God on whose beneficence we depend, is an inspiring theme of thought. But while we are thanking and praising God for our plenitude, we should remember that there is a great deal of individual poverty, men and women living in wretched tenements, in filth and awful wickedness, not knowing one day where their bread is to come from the next. Such people never breathe a breath of pure air or drink a glass of fresh, cold water. In many, many cases their condition is their misfortune, not their fault. While our hearts are lifted in thanksgiving, and our lips are sounding praises to his name, we must not forget that we need to bow in prayer to God and seek his guidance, that we may deal aright with these, our brethren and sisters of poverty and ignorance. They must be lifted up and educated and fitted to take their places in the line of honest, industrious workers in the Master's great world field. God alone can give us love and wisdom and strength to deal with them as we should. You and I must do all we can to help bring this happy change about, for it is God's way to work with and through his children. It is our Creator's desire that all people shall learn to know him, and reach that high and happy plane of living that he has vouchsafed for every one who will accept him. This Thanksgiving Day we can do something that, perhaps, will touch a hidden chord, swelling into a melodious note,—a prelude to sweetest strains of thanksgiving that will yet vibrate in unison with God.

Ashland, Ohio.

### Just a Little Horse Sense.

BY PAUL MOHLER.

I SHALL never forget the training of a certain team of horses. My brother bought the two horses separately, and turned them over for training to a fine horseman in his employ. The horses were good ones, but they were green. The work required of them was varied. At times they must draw heavy loads over the roads from town; sometimes they must work together on the cultivator, and sometimes singly. The thing to be cultivated was nursery stock, each plant tender and valuable. The difference between a well-trained horse and a clumsy one, in that kind of work, means many dollars in a season. So the proper training of this fine young team meant much more than their first cost, or, indeed, of any good quality they naturally possessed.

I was a boy then, working in the nursery with hoe and knife, so that I saw (and heard) much of the process of training. And I must say that I did not then appreciate it. I did not see the finished product or know its value; I saw only the constant criticism, chastisement, and correction on the part of the team-

ster, and it did not look pleasant to me. "Why," I thought, "they are such fine, big, good-natured colts, so strong and willing. Why should they be so constantly and severely disciplined?" I did not think, then, of the loss that a careless step of those big hoofs or an awkward swing of the single tree might cause the nurseryman. Neither did I see how much more work the hoe-men following the cultivator had to do if the cultivator left the row. That was because I, too, was new to the job. But I learned, even as the horses learned, and came to appreciate their value. For, after their course of instruction, you could take either one of them, or both together, to a cultivator, and, tying up their reins, drive them by the word alone, and go into the tenderest stock on the place with perfect safety. For either horse would follow the row just right, never touching a plant, and at such speed that the plowman could almost hoe the crop with his cultivator. Do you know what that meant to the nurseryman? It meant economy and efficiency, such as no strength of body or good intentions could replace.

Did it ever occur to you that the Lord has not only a vineyard, but a nursery besides? He has many tender plants whose culture he has entrusted to his church and her elders, pastors, teachers, etc. These workers are certainly more than mere dumb "horses" in the Lord's service, but they need good training just the same. The tender plants under their care do need close cultivation, and if they don't get it, they do not grow as they should, and many weeds spring up to choke them. On the other hand, they must not be trampled, scarred, or bruised by the cultivator, even if it be by accident.

Have you never noticed a pastor's "good intentions" having failed to produce good results, because of his awkwardness? Have you never seen a strong man do more harm than good by his "main strength and awkwardness"? Now why should not the church have well-trained servants who can and will use their strength to good advantage, not injuring any by their carelessness or their stubborn, selfish willfulness? Can you think, my brother, of a single congregation whose progress has not been hindered or whose very existence has not been endangered by the wrong kind of men in responsible positions? I must confess that I can not. Do you think this is the will of the Lord? I certainly do not. I know it was not the will of Paul that the church should ever fall into the hands of inefficient men. Notice how he admonishes Timothy to study to show himself approved unto God, a workman that needeth not to be ashamed, handling aright the Word of truth, and then how he admonishes him to commit the truth to faithful men who shall be able to teach others also. And if you study Paul's life, as given in Acts, you find him in command of quite a body of young ministers, one of whom was Timothy, taking them about with him, sending them here and there on various missions, and undoubtedly training them all the time for better service. I am sure that when Paul gave the qualifications for bishops and deacons, in 1 Tim. 3, he said what he meant and nothing more. The "must be" of verse two is no idle expression. Sad, indeed, is the state of that church that has no men that can come up to these requirements.

But is it not a fact, Brethren, that deacon after deacon is elected and elder after elder is ordained, who is conspicuously lacking in one or more of these very requirements named by the great Apostle Paul? And excuses are made by the elders ordaining them, who say that the church can not expect men to come up to "this impossible standard"! Did Paul expect that kind of men? If not, what did he mean by saying they "must be" so? But you say, "The church does not have that kind of men." Well, neither did my brother have the kind of horses he needed, but he solved that problem. He got a couple of good green colts and had them trained, and then he had what he wanted. Why cannot the church do the same? Oh, the church does have a fine lot of young men coming on, the finest in the world. All they need is the training. Why can't the church look ahead a little and train young men for her responsible positions? How foolish a farmer would be to let his colts

run loose without training, until he needed them for difficult work! When you have important work on hands is no time to be breaking colts (or preachers).

It is getting to be harder, all the time, to find efficient workers for any line of work in the church. Large congregations are looking around outside for elders and pastors. How long would our farms be able to run if all the farmers bought their horses and raised none for themselves? How long do you think the church will run if all the churches import their ministers? Better raise a few, hadn't we? And hadn't we better train them too? Hadn't we better see that they are trained while they are young and trained aright? Could a farmer afford to let his colts train themselves? Can the church afford to let her young men train themselves without her help, encouragement and guidance? Why do so many of our strong young men neglect the work of the church, going into worldly pursuits? Has the church really tried to train them for her own work? Why do so many, who train themselves for the Lord's work, make such miserable failures? Has the church really tried to help them? Why is the standard of efficiency among our leaders so far below the standard that Paul sets? Has the church done anything definite to raise it?

Now, hadn't we better open our eyes to conditions as they are? Hadn't we better use our common sense? If a congregation is not really able to train her workers at home, had she not better send them away for training? If there is no place, at present, to which she can safely send them, had not the church in general better be providing such a place? Is there more than one answer to these questions?

Brethren, we have a big problem on our hands. May the Lord guide us in its solution. And in this I am sure he can enlighten our common-sense if we are willing to use it.

Chicago, Ill.

### Why Thankful?

BY J. E. MILLER.

Two ministers had dropped into the home of a stranger near the noon hour. They were given a glad welcome and were soon seated at the well-loaded table. The host noticed that his guests were ministers. It is always a good recommendation when a minister is recognized as such even by those whom he has never known before. The host was an unbeliever. But he respected the ministers, in part at least. Turning to them before eating he said, "If any one of you has anything to say, do so now. I never thank any one for that for which I myself work." His was the unthankful, unbelieving attitude. In other matters he certainly thanked others for much of what he had, in a great measure, worked for himself. Are we likewise unthankful?

I passed a saloon. Into it many men, both old and young, rich and poor, were making their way. It had a fascination for them. It was proving their ruin. It had a grip on them that they were unable to throw off. With me it was otherwise. I did not want to enter the saloon. My home training, my environment, my school associations, my own study and observation, my church teaching,—one and all,—were against the saloon and its damnable business. I am thankful for it. A good habit, well formed, is a treasure. To learn the right so as to do it automatically, enables one to give more time and attention to new problems.

The family was large, the house small, the furnishings very few, the table was only scantily set with but few dishes and very little food. The children were hungry. The father and mother worked hard, and likewise the children, as soon as they were old enough to work, and sometimes even before their little bodies were sufficiently strong to bear the heavy burdens placed upon them. But they were healthy, they were honest, they were Christians. I looked at their poverty in this world's goods. Then I looked at their wealth in a happy, contented Christian family, with many children, and I felt that God was good, and that each had something to be thankful for. Here was the large family with little wealth. Yonder is the childless family with great wealth. Which is the richer?

Good health had always been my portion. I failed



to appreciate its worth. One day I went into the hospital. I saw the sick and the suffering. I heard their groans. Many were sad and despondent. Life had lost its charms to them. I dreaded disease and sickness. Later I visited in the home of an afflicted minister. He was almost helpless. His wife and son were his faithful attendants. They never murmured. He never complained. He always wore a smile,—a smile that "never came off." There was no veneer to that smile, for it came from the depth of his afflicted soul. And even when he lay in his coffin, that smile of resignation and of good will was there. He was thankful for the good things he enjoyed, afflicted as he was. Then, why should I not be thankful for years of health and strength?

Our train was speeding along at a rapid rate. Across, on a prominent elevation, immense buildings, well built and well kept, were brought to view. That was the home for the feeble-minded. Once we called it the insane asylum, but not so now. I went into the county-house with its faithful attendant. It was no longer called the poorhouse. The refined feelings of the community had abolished that name. Next I called at our own Old People's Home. It had every convenience. The managers are congenial Christian people. Then I thought of all the unfortunate ones who are cared for in these three classes of institutions, and I rejoiced to know that those of us who are strong can in these ways minister to the infirmities of the weak. Are we really thankful for the opportunity or is it a burden? Do we realize the advantage we have over those who are so cared for? Let us pause and consider.

The spring was late, the seed only fair, the summer dry. The farmers said the crops must fail. Whence would come the corn, and oats, and wheat, and hay, and potatoes, and a dozen other necessities of life? Prices would go out of sight. And what would the poor people do? Judas, also, was once interested in the poor. But the rains came, the frosts staid away and the garners were filled to overflowing. Then all rejoiced. In fact, so overcome were they with the bountiful harvest that came when failure was expected, that, like the cleansed lepers, 90 per cent went away rejoicing, while only one thought of returning thanks. Years come and go, but human nature remains much the same in every age, in every clime, in every nation. Know one in the point of thankfulness, and you know them all. Was I one that murmured about a prospective crop failure? Then may my thanksgiving be correspondingly great. 'Tis right towards God and it will do me good.

**A PRAYER.**—And now, dear Lord, since thou hast never failed, though often I have murmured, take me and make me what I should be. If through suffering, or want, through joy or plenty thou canst make me a full man in Christ Jesus, may I not shudder to tread the path in which thou dost lead. Often have I feared the result but always hast thou directed all for the better. May I learn the lesson of trust and may the spirit of thankfulness take such a hold on me that I may really be filled with it. May this thankful spirit find expression not only in kind words on apparently trivial occasions, but may it work out in real generosity in all my associations with those whom I can help. And may the lessons of past years so influence my life that I shall not murmur in the year now before me. Then will thy name be glorified and many shall turn unto the Lord. Amen.

*Mount Morris, Ill.*

## The Joy of Service.

BY JOHN W. MILLER.

A PERSON is in receipt of joy as he obtains a rational and worthy conception of heavenly felicity. So long as the victorious energy of righteousness is being established in his soul, he is filled with joy,—even in the severest conflicts and tribulations. He may be sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, yet possessing all things. His heart on being enlarged in Divine love, becomes a fountain of joy, eternal and indestructible.

Paul speaks of three things that Christians should

do constantly,—rejoice, pray and give thanks. In 1 Thess. 5:16-18 we are told about this constant rejoicing, unceasing prayer, continual thanksgiving. It is the will of God that we should do this. "Rejoice always,"—that is our duty and privilege, and it has been made possible for us to do it.

How much more our lives and testimonies would count for Christ, if only we would rejoice always! The fruit of the Spirit is love, joy, peace. The Spirit supplies the oil of joy. Having all these, then the other graces of character will follow. We should rejoice because we have been delivered from all anxiety and fear. We should rejoice because we have an "inheritance incorruptible."

Christians should always look on the bright side of things. We should be the happiest persons in the world. Not only should the world seem pleasant and look beautiful to us, because it is such, but because of the evidence of God's love to us in our every environment,—so many gifts at our disposal. The reason why there are so many unhappy faces and hopeless hearts among us is, because we have kept God away. In the presence of God there is fullness of joy, and especially if our service for him is effective. All things work together for good to them that love and serve God. Discouragement,—the opposite of joy,—always means a falling away of faith in some way. Losing confidence works defeat.

There is a deep impression in the minds of men that the Christian life is one of constraint, hardship, loss, penance, and suffering; Christ, you perceive, has no such conception of it; and no such conception is true. It is necessary, in order to obtain a right conception of the meaning of Christian joy, to discover how to dispose of certain facts, or incidents, which commonly produce a contrary impression. The Gospel requires of us, in so many words, to cut off right hands, and pluck out right eyes, and deny and crucify ourselves, and be poor in spirit, and pass through life under a cross. Where, then, is the joy? How can the Christian life be called a life of joy?

I answer, It is not in these things, taken simply by themselves. To illustrate, consider what labors, self-denials, limitations of present pleasure, all men have to suffer for success, what application the scholar must undergo to win the distinctions of genius, what dangers and privations the hero must encounter to command victory. Are all these made unhappy because of the losses they are obliged to sustain? Are they not, rather, raised in feeling on this very account? Joy is for all men. It does not depend on circumstance or condition. If it did, it could only be for the few. It is not the fruit of good luck, or of fortune, or even of outward success, which all men can not have, but the fruit of the Spirit of God.

There are a great many events in Christian life that are seemingly, for a time, working to our disadvantage, but eventually they culminate in joy. The greatest of joys is that of bringing some one else to Christ. There is joy everywhere, even among the angels. Some people (by their expressions and feelings) do not say much about it; others do.

There is something wrong with a Christian when he does not rejoice at the progress of the Lord's work done by others. If one member is favored with remarkable talent, or is raised to a station of influence, and exerts his powers in the cause of Christ, all the members of the church should rejoice in it. It is for the common good. It gives an opportunity for extended usefulness to others. Some Christians grow jealous because of the accomplishments of others, and wait impatiently for the results of their own efforts. Frequently their utmost ingenuities are racked to meet their insatiable desires. Impulses, always vehement and never successful, multiply the occasions for sorrow and pain, and in our sad rush we may mistrust the wisdom and goodness of God, and become enamored of death,—a very frenzy of insanity.

Some people, even Christians, seem to take a morbid delight in bringing discouragement on those who are aggressive and active in religious matters, and remonstrate against their fitness. Such persons are like old, rusty pianos, that have not been tuned for years. They are so full of discordant elements that no harmony can be evoked from them. Play on any key, and

there is nothing but a jangle. They whine and sigh, but never sing, and yet a Christian, above all others, should be forever singing at the heart.

By living in the presence of God and the spirit of the Gospel, our guilt is removed, and our affections are cleansed. We are being put in possession of adequate enjoyment. An irresistible law of our being impels us to seek joy. Losing hope only brings despair, which is infinitely more excruciating than the fear of fresh disappointment. Living in the Spirit and Presence of God, we know him as our Father, our Friend, our Portion. It gives us the liberty to ask in the Intercessor's name, and, asking, we "receive that our joy may be full."

We shall find abundant sources of joy in having a consciousness of God's presence and of his kindness to us, and a due consideration for the condition of others, so that our lives reach out in fellowship for the general welfare of our friends and comrades.

The voice of the Word is "if ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you." "I will ransom them from the power of the grave."

Blessed Jesus, thy loving-kindness shall "be my joy in the house of my pilgrimage" and I will rejoice and praise thee "while I have a being."

*University Station, Portland, Oregon.*

## NORTH MANCHESTER COLLEGE.

The fall term of the Manchester College is fast passing away. Excellent interest has been manifested by a fine class of young people. While the attendance is not what we desire, yet there were some thirty per cent more enrolled than the preceding year.

Several are arranging to take work during the winter and spring, and we are expecting an increase in attendance during these terms. If our people would patronize our own schools, the attendance at all our colleges would be greatly increased. But when some of our leading brethren send their children to other colleges, how may we hope to maintain our own?

I have been in the field, in the interest of our College, more or less for the last four years. I find some brethren who say: "My child is strong in the faith of the church, and I am not afraid to patronize a State school."

Do you not know, brother, that the Brethren colleges need these young members who are "strong in the faith"? If you send all those who are "strong in the faith" to other colleges, and give our colleges the ones who are inclined to be wavering,—and some even who need spiritual reformation,—what can we hope for our colleges? Let our schools have all our children. Let us have the influence of those who are "strong in the faith" in our own schools, for no doubt, as far as the church is concerned, the influence of such is lost in a State institution. Many times the "strong in the faith" are weakened where the influence is all against us as a church.

The winter term of the College opens Dec. 5. Programs will soon be out, announcing the special Bible Term, which will be in session from Jan. 3 to 14. Eld. T. T. Myers, Dean of the Bible Department of Juniata College, will have charge of the evangelistic services and assist in Bible instruction during the term.

Ministers, Sunday-school superintendents and teachers should avail themselves of this opportunity better to prepare themselves for their high calling. Come and be with us and make this one of the best and most interesting Bible Terms yet held.

*Geo. L. Studebaker.*

*North Manchester, Ind., Nov. 9.*

## GOOD THINGS IN PROSPECT FOR McPHERSON, KANSAS.

Bro. C. D. Bonsack, of Union Bridge, Md., will begin a series of evangelistic services at the College Chapel, Nov. 20, and continue to Dec. 4. On the 5th Bro. Bonsack, with Bro. Galen B. Royer, of Elgin, Ill., will begin a six days' Bible Institute, closing with a love feast on the evening of the eleventh.

Brethren Bonsack and Royer are both members of the General Mission Board, and prominent in our Brotherhood. They will give us something worth going a good ways to get and enjoy.

Home men will also assist in the Institute work. A hearty invitation is extended to the Brethren of Kansas and neighboring States. Come, get acquainted, and enjoy the inspiring work that our Brethren will give. Rejoice that you can be a worker in the church, and that you may be better able to do your part. It promises to be a great missionary conference. Remember the date, Dec. 5, 1910. Remember the place, McPherson College, McPherson, Kans. Remember the men, Galen B. Royer and C. D. Bonsack. Begin now to plan your coming.

*J. J. Yoder, Chairman of Committee.*

*Nov. 9.*



## THE ROUND TABLE

### Prayer and Prayer Answers.

BY A. H. O'BRIEN.

PRAYER is the greatest potentate in the history of the world. There has been more accomplished through prayer than by war. A man who knows how to pray can thwart the efforts of the greatest generals or kings the world has ever had, or will ever have. Hear Mary, Queen of Scots, who cries, "I fear the prayers of John Knox more than all the armies of Scotland."

See Moses on the banks of the Red Sea. It was the only time in the history of Pharaoh that he was utterly defeated. What was the cause of his defeat? It was Moses on his knees that moved all heaven to save and guard his chosen people. There would have been no pillar of cloud by day, nor pillar of fire by night, to lead the way, if Moses had not given himself up to an importuning God.

See King Ahab on Mt. Carmel, arrayed in all the splendor of the Baalite kingdom. A failure. Again, look over to the right, and you will find the Prophet Elijah before God's altar, and in answer to prayer the fire from heaven is falling to consume the sacrifice.

The Christian church had its beginning in prayer. See the one hundred and twenty in the upper room! It will end in prayer (Rev. 22), "Even so, come, Lord Jesus."

Prayer answer prolonged does not make prayer any the less effective. Rather it proves the faithfulness of God in remembering our prayers. See Daniel 10th chapter, where, for twenty-one days Daniel fasted and prayed before the answer came. Every true prayer will be eventually answered, if the believer will walk in the light and remain committed to the will of God. Disobedience, sin, unbelief in yourself, is the only element that can hinder, eventually, your prayer answer. Remember, it is yourself and not the other fellow. Jesus said, "Men ought always to pray and not faint" (Luke 18:1).

The art of prayer is the greatest of all arts. We have learned to speak grammatically, oratorically, beautifully and winningly. We have learned to sing sweetly and charmingly. We have learned to give systematically and liberally, but have we learned to pray effectually?

See Peter in prison for three days and nights, sleeping contentedly between two soldiers, bound with two chains. Prayer was made by the church for him. They felt they could not lose him. This was help supernatural and natural. Peter could not get himself out of the prison, but God and prayer could. Peter could not break the chains, but prayer and God could. Peter could not open the prison doors, but prayer and God could. Peter could bind on his sandals, could cast his garment around him, could obey the bidding of the angel and he did. Prayer and God did the rest.

God may want some of his servants to rest and sleep as did Peter, but he may want you and me to pray that one out of the jaws of death, danger and sickness. It may be a missionary in Africa, China, India or Japan or on some lonely isle. Will you importune God for that one? Lord, teach us to pray!

851 Maple Avenue, Findlay, Ohio.

### Not All Are Decayed in Old Age.

BY M. M. ESHELMAN.

FROM youth I have had a profound respect for aged people. Due respect is being sadly smitten by conceited youth,—spoiled young Americans. We have such a habit of discussing "How to Handle the Boy," "What to Do to Gain the Boy for the Sunday School," and similar "boy" questions, that the boy has come to think himself the only quantity in the universe, hence his conceit and disrespect for older people.

But there are some noted examples of undecayed minds. In the Southern California University, Prof. J. H. Hoosh, who is eighty years of age, has, as a pupil in philosophy, the Rev. David J. Higgins, ninety years of age. Both the octogenarian and the nonage-

narian have brilliant minds. They grapple with the most difficult problems as if only thirty years of age.

There are some aged brethren among our people who are equally capable of dealing with hard problems. It might be well for our Brotherhood to call out some of these obscure, aged and powerful thinkers occasionally, and place them among the younger brethren, to give matured judgment to their findings. The Supreme Court of the United States is graced with gray hairs and spirited and tempered brains, so that the judicial conclusion may issue forth well-balanced. Moses thought he could render all the decisions in a perfect manner, but he finally sought the elders as needful helpers. There are some seventy-and-eighty-year-old people among us whose minds are not corroded with modern sophistries and mildewed hypotheses. Conference might pick them up and get excellent values from them.

Tropico, Cal.

### "The Little Brown Church."

BY EDGAR M. HOFFER.

YEARS ago I learned the following verses. I was then a boy in school:

"There's a church in the vale by the wildwood,  
No lovelier place in the dale;  
No spot is so dear to my childhood,  
As the little brown church in the vale.

"How sweet on a bright Sabbath morning,  
To list to its clear-ringing bell,  
Its tones so sweetly are calling  
Oh! come to the church in the vale.

"There, close by the church in the valley,  
Lies one that I loved so well;  
She sleeps, sweetly sleeps, 'neath the willow,  
Disturb not her rest in the vale."

I have never seen this little brown church. I know not where it is located, but the verses impressed me very much. How we should respect our places of worship! And we should assemble there when the services are held! How true it is, like the poem says:

"There, close by the church in the valley,  
Lies one that I loved so well."

There, close to the church, some of you have laid your darling boy or daughter. There you laid your parents and friends. Winter winds will no more chill them. Do you know that you, also, will be laid there sometime? When we see a graveyard, we should remember that "this place is waiting for you."

Elizabethtown, Pa.

### Our Christian Workers' Societies.

BY M. F. KING.

RECENTLY I attended a Ministerial, Missionary and Sunday-school Meeting of the Church of the Brethren. On the program there was a topic, "What Are the Best Methods for Keeping Alive the Interests in Our Christian Workers' Meetings and Making Them Helpful?" While the discussion was going on, I was thinking whether the best methods are not:

1. Every elder of his congregation ought to support the work by being present whenever he can, and give his fatherly advice when needed.

2. All of the ministers should be united in the work by helpful suggestions, etc., and every deacon should take part in the work as much as practicable.

If these conditions prevail, I assure you that all other methods needed will make their appearance. I know of a church where these conditions have been tried, and I believe the results have been forthcoming.

Brother, take my advice; try this method, and when you have given it a thorough test and it does not bring the result, let me hear from you.

Denton, Md.

### Voting it Out.

BY J. L. SWITZER.

AT the close of a very stirring sermon by Eld. Oren from the text, "Sirs, what must I do to be saved?" Eld. Barnhart gave a good, warm exhortation to all to vote for prohibition, thus supplementing the sermon by clearly stating what we must do to be saved. We must add this additional duty to be saved

from the consequence of the liquor traffic, and vote it out of existence. We must wrestle with "spiritual wickedness in high places." This is plainly becoming an important fact in our experiences, demonstrating, most certainly, that, "as we have opportunity, we should do good to all men." And we think wisdom dictates that the best opportunity to do the most good should always be sought after.

Carthage, Mo.

## CHRISTIAN WORKERS' TOPIC

For Sunday Evening, November 27, 1910.

### Enter Into His Gates With Thanksgiving.

Psa. 100.

Song—"We praise thee, O God."

Read Psa. 50: 14; 69: 30; 95: 2.

Thanksgiving signifies an acknowledging, with gladness, the benefits and mercies of God bestowed upon ourselves and others. Psa. 106: 1; Philpp. 4: 6.

Prayer.

The President's Proclamation.

Song—"I lift my heart today in praise."

We are to give thanks,

1. For spiritual blessings,—such as willing hearts to do works of piety and charity. 1 Chron. 29: 13, 14.
2. For moral blessings,—as wisdom and knowledge. Dan. 2: 23.
3. For Christ the unspeakable Gift. 2 Cor. 9: 15.
4. For saving grace by Jesus Christ. John 1: 14, 17; Rom. 5: 15.
5. For deliverance from the body of death. Rom. 7: 24, 25; 1 Cor. 15: 55-57.

Song—"My God, the spring of all my joys."

Essay—"History of Thanksgiving Day."

Short talks. What special thing prompts me to be thankful to God?

Song—"My Father is rich in houses and lands."

Review of Christian Workers' successes. Led by the president.

Collection for mission work.

Song—"My brother, awake."

Prayer and Doxology.

## PRAYER MEETING

For Week Beginning November 27, 1910.

### Passages in the Psalms That Have Helped Me.

Psa. 119: 9-16; 33-44.

1. The Value of the Book.—(1) Purest Poetry of the Bible; meter and rhythm beautiful; song book for temple worship. (2) Every phase of human life covered; music from the heart-harp in major and minor strains. (3) Portrays events in the history of the people of God, especially anticipating the Messianic reign. (Brief reference to some of the more notable psalms follows.)

2. Character Test.—Psalms 1.—Righteousness and wickedness in sharp contrast. Life divided into two great groups, and two only. Look into its clear depths and find your portrait.

3. God's Plan and Purpose for Man.—Psalms 8.—Written by David when, as a shepherd boy, he communed with the Lord beneath the starry dome of heaven.

4. Heavenly Citizenship.—Psalms 15 and 16.—The highest evangelical spirit. Rich in faith, strong in hope; immortal life fully developed; call to righteousness clearly sounded; holiness of life strikingly delineated.

5. Nature and Revelation.—Psalms 19.—The heavens declare God's glory; his law is revealed to man as the expression of his will for our conversion, instruction and guidance.

6. Messianic Gleams.—Psalms 22, 23, and 24.—A trinity of prophetic facts relating to the promised Redeemer. Psa. 22 describes the agony of the cross and the all-sufficiency of the Father. Psa. 23 refers to the Loving Shepherd,—a helper in every time of need. Psa. 24 brings us to the very antechamber of the King of kings.

7. The Sure Refuge.—Psalms 27.—The Lord's protection and guidance in gravest danger inspires a spirit of confidence. The heart-cry, here voiced, finds an answering echo in every human soul.

8. The Great Deliverance.—Psalms 46.—"Refuge and strength" are found alone in the mighty Lord of heaven and earth. Waters may roar, mountains may shake, and yet the Lord will care for his people and graciously preserve them.



## HOME AND FAMILY

## Thanksgiving.

BY WM. D. NEHER.

For the golden grain we see;  
For the fruit of shrub and tree;  
For the forest, land and sea;  
For this land in which to be,—  
Blessed Lord, our thanks to thee!

For this blessed land of peace;  
For the church and school increase;  
For the homes of love and peace;  
For the joys that never cease,—  
Blessed Lord, our thanks to thee!

For the power within thy hands;  
For thy laws and thy commands;  
For thy Word to all the lands;  
For our loving happy bands,—  
Blessed Lord, our thanks to thee!

For thy love that never ends;  
For the joy thy presence lends;  
For the sorrows thy love blends;  
For thy peace, which us attends,—  
Blessed Lord, our thanks to thee!

For thyself, great God adored;  
For thy Son, the gracious Lord;  
For thy Spirit and thy Word,  
For the peace they do afford,—  
Blessed Lord, our thanks to thee!

Chenoa, Ill.

## The Thankful Spirit.

BY ELIZABETH D. ROSENBERGER.

"ALL of our children are coming home for Thanksgiving, excepting John. He lives in California and says he must stay there this year, but he hopes to be with us next time." Mrs. Noland's face beamed as she made this announcement to her neighbor.

"We weren't thinking anything about Thanksgiving," replied her neighbor. "Seems like with hard times and hard work we never had any time for Thanksgiving when the children were at home, so we do not think they will be with us this year."

"But it is such a delightful time for a family reunion. It is better than Christmas even, for at Christmas we put so much time in the giving of things that we forget some things we wanted to talk about. Thanksgiving week is the happiest time of the year at our house. I do so love to get ready for the children and each year seems better than the last."

Her neighbor looked hard and unsympathetic. "We never had a Thanksgiving dinner at our house, as I was just saying; they are a sight of bother."

"Oh, but you love to do the work and provide the dinner; it is all a joy. Try it sometime and see." But the grim, determined expression of her neighbor warned sunny, sweet-tempered Mrs. Noland that Thanksgiving dinners did not meet her approval. And a little reflection brought to mind that her neighbor's children did not come home. Most of them were not on speaking terms with their parents. They were a quarrelsome family.

Mrs. Noland forgot her neighbor's troubles in the busy days that followed. She wanted to have a Thanksgiving dinner for her children that should be as nearly perfect as her skill could devise. Most of her children were in the city, but they were all glad to come to Grandfather's house on Thanksgiving Day. There was a period of cleaning, polishing, and cooking up of good things for the prospective feast. Every room was in order, and everything that could be done beforehand had been done towards the dinner.

Thanksgiving Day morning dawned clear and perfect, and when father came from the station, not a child or grandchild was missing, excepting John, who was in California. They were all talking at once, but soon Mrs. Noland and the two eldest daughters went to the kitchen, to finish the dinner. When they were seated around the table they sang "Praise God From Whom All Blessings Flow." Then they bowed their heads while Grandfather asked a blessing. The day was too short. So many things had to be talked over. The mother-heart of Mrs. Noland longed for more time with her children. "But it has been a blessed day," she said, when she gave them all good-bye.

Is it worth while to keep up a family feeling and have family reunions? Most assuredly. Keep as close together as possible through all the changing years.

Thanksgiving Day tells what every day should be. We should thank the Lord, who daily leadeth us with benefits. We should let our minds dwell upon the favors shown us by God, and we shall begin to love and praise him more. The world is so beautiful, and life is so glad a thing that on this day we have a song in our hearts for all of God's blessings. Every day should be a day of thanksgiving. An atmosphere of constant thanksgiving develops the contented soul. An unhappy Christian is very likely to be an ungrateful Christian. When the springs of gratitude dry up, the soul begins to shrivel, the heart loses its joy, the light goes out of the eyes. Then,—saddest state of all,—life begins to lose its zest, and to become stale, sordid and selfish. Oh, step out into the light, and praise the Lord for his goodness! Leave your discontent, and thank God for his blessings! Cease groping in the dark fogs of spiritual misery and sing the songs of Zion! Praise the Lord for his goodness!

But, after all, what are we really thankful for? Many of us keep a private list between ourselves and God, on which are the times when God kept our feet from slipping out of the right path. The secrets a man holds with his God are there. The time when God gave strength to master a fierce temptation, and patience to endure a harsh criticism, for the uplift that came in a time of discouragement,—how the list lengthens out and the heart sings "What shall I render unto my God for all his benefits toward me? Bless the Lord, O my soul; and all that is within me bless his holy name."

Many people are hurt by life. Its burdens crush them and its harsh experiences leave them bruised and wounded. It was a saying of Bernard, "Nothing can work me damage but myself. I never am a real sufferer but by my own faults." Before Jesus left this world he prayed that his disciples might be kept from the evil. He meant that we should be unharmed by sin. That is the only power that can harm the Christian's true life. Consider how often we are unjustly treated! There is a great deal of hatred and variance in the world. There are few, if any, who, at some time, do not have to suffer at the hand of others. Jesus meant that we should be kept from the evil; that is we should not be hurt in our soul. So long as we can keep our heart free from bitterness, while enduring injustice or unkind treatment, we are beyond the reach of harm. No one ever suffered such wrongs as did Jesus, but the hurts he bore never reached his soul. For this power to forgive and forget our injuries, let us praise the Lord on this Thanksgiving Day. His merciful kindness is great toward us, so praise the Lord with psaltery and harp. And if there are any family differences, do not carry them over this day. Make things right and let love be the charmed word of heart and home. All things work for good to them that love God and in every thing we can give thanks.

Is there anything more beautiful in human experience than the reciprocal affection of parents and children after the children have homes of their own? Many a time a cheerful home and smiling faces do more to make good men and women than all the learning and eloquence that can be used. If, then, the spell of home is so powerful, let us do what we can to leave delightful memories of Thanksgiving Day and Christmas Holidays in the hearts of all, that they may foster in our lives every noble and heroic quality,—every tender and attractive grace.

"But the ivy now is twining  
Untrained o'er the window and wall,  
And no more the voice of the children  
Is echoing through the hall.

"I hear the voices calling  
From the shadows far away,  
And I stretch my fond arms toward them  
In the gloom of the twilight gray.

"But only the night winds answer  
As I cry in the dismal air,  
And only the bat comes swooping  
From the darkness of its lair.

"Yet still the voice of my childhood  
Is calling from far away,  
And the faces of those who loved me  
Smile through the twilight gray."

—Arthur L. Salmon in Chambers' Journal.  
Covington, Ohio.

## Praise and Thanksgiving.

BY FLORENCE STUTSMAN.

EVERY year there is a special day set apart for Thanksgiving. It is appointed by the President as a national day of praise. No doubt it is a benefit to us, as a nation, for we have much to be thankful for. But how much more have we, as Christians, to be thankful for! Not only once a year should we offer thanks to God, but every day should we lift our hearts to him in praise and thanksgiving (Eph. 5:20).

We should cultivate such a spirit that we can even be thankful for our trials and disappointments. The Apostle Paul tells us "that all things work together for good to them that love God" (Rom. 8:28).

Let us look at Paul and Silas for examples of praise and thanksgiving. When they were imprisoned for their faith, they never wavered in their trust, but at the still hour of midnight they "prayed and sang praises unto God" (Acts 16:25). Surely the Lord was pleased at their attitude of body and spirit. Again; Peter and John, after their imprisonment and trial, "rejoiced that they were counted worthy to suffer shame for his name" (Acts 5:41).

When perplexities come to us we should do as the Psalmist. We should say to our soul, "Hope thou in God, for I shall yet praise him" (Psa. 42:11).

We have the assurance that if our praise is properly offered it glorifies the Father (Psa. 55:23). Not only should we voice our praises in our secret devotions, but we should also praise him openly. Not only should we praise him with words, but our lives and conversation should be fraught with praise and thanksgiving. We are exhorted to "exalt his name together" (Psa. 34:3). When we meet in God's house for worship we are exalting his name by our prayers and songs, i. e., if we pray and sing in the Spirit. We, like David, should boldly say, "Come and hear all ye that fear God, and I will declare what he hath done for my soul" (Psa. 66:16).

We are told that those who knew God but would not glorify nor offer thanks unto him became vain in their imaginations, and their foolish heart was darkened (Rom. 1:21). We, as a nation and as a people, must ever strive to praise God, or we, too, are in danger of becoming like those of ancient times.

Judah was once delivered from her enemies by song and praises (2 Chron. 20:22). How wonderfully we might be blessed, as a nation, if we would only praise him! How often would we, as individuals, be delivered from temptations if we would only sing and praise our Heavenly Father.

Let us approach him in prayer with thanksgiving (Col. 4:2). Yea, in all things let us give thanks (1 Thess. 5:18). May we, like our blessed Savior, ever be ready to say, "Thy will, not mine, be done." Let us learn to praise him now, then, in eternity, we shall be fitted to praise him more perfectly.

136½ S. Hancock Street, Los Angeles, Cal.

## The Significance of Home.

THE best joys of human life are to be found in the associations and relationships of home. If we are not happy in them the great prize of life has eluded us. It matters not how much money we may have or how wide may be our fame, if there is no circle bound to us by closer ties than those of transient fancy or sympathy, in which we may be absolutely ourselves because we know that we are loved and understood, we have yet to share the choicest of human experiences. In the minds of sensible people Thanksgiving does not stand for an autumn holiday, or for a day of unlimited feasting; it stands for the reminiscences, the fellowship, and the promises of the home. It is the festival of the home. Regrets and resolutions are not entirely out of place on this day, but even more appropriate is the keen appreciation of how precious a burden our homes carry. Many a father, looking across the Thanksgiving table at the woman of his choice and their children, says inwardly of his home:

"Our hearts, our hopes, our prayers, our tears,  
Our faith triumphant o'er our fears,  
Are all with thee—are all with thee!"

—The Watchman.



# THE GOSPEL MESSENGER

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FOR Table of Contents see page 760.

THE new church at Trevilians, Va., is to be dedicated Dec. 4.

BRO. N. S. GRIPE, of Idaho, is locating in the Paradise Prairie church, Okla.

DURING some recent revival work in Page County, Va., fifteen applied for membership.

THE little band of members at Arriba, Colo., will be organized Nov. 19, and a love feast is to be held the same day.

SINCE the last report from Quinter, Kans., fifteen persons are said to have confessed Christ and united with the church.

TWENTY persons accepted Christ during the recent protracted meetings held at Price's Creek, Ohio, by Bro. J. W. Fidler.

BRO. NATHANIEL C. TROYER, of Bremen, Ind., has located at Big Timber, Mont., where he should be hereafter addressed.

WE learn that Bro. C. H. Brown, of Lake Arthur, N. Mex., is arranging to locate at Clovis, that State, to take charge of the work there.

SOME meetings were recently held in the Pine Grove church, Va., and fourteen received baptism. A number of others await the rite.

BRO. W. R. MILLER, with a few of his party, is spending the winter in Jerusalem, and until Feb. 1, 1911, should be addressed at that city.

DURING a series of meetings at Christiansburg, Va., conducted by Bro. J. S. Showalter, six were added to the church by confession and baptism.

BRO. H. C. LONGANECKER, of Berthold, N. Dak., changes his location to Tekoa, Wash., where he goes to enter upon the pastoral work of the church.

NEXT Sunday morning Bro. Chas. D. Bonsack, of Union Bridge, Md., begins a series of meetings at McPherson, Kans., and will continue until Dec. 4.

BRO. DORSEY HODGDEN delivered twenty-four addresses in the Poplar Grove church, Ohio, and six persons made the good confession and were baptized.

THE attendance at Mount Morris College is now past two hundred. This beats all previous records for the fall term. The winter term begins this week.

WITH a view of securing new subscribers, we shall be pleased to send a sample copy of this issue to any one who is interested in the class of reading that appears in the MESSENGER from week to week. We have printed a number of extra copies for this purpose.

SINCE the elders of the fall District Meetings doubtless recommended a number of ordinations, we suggest that, when a minister is set apart to the eldership, the fact be reported through the MESSENGER. News of this sort should concern all the members of the District where such ordinations are effected.

EIGHT souls accepted Christ and were baptized during a series of meetings, held at Trotwood, Ohio, by Bro. Charles Flory. Two were restored to fellowship.

THE Bible Institute of McPherson College, Kans., to be conducted by Brethren Chas. D. Bonsack and Galen B. Royer, begins Dec. 5, and will continue six days.

THE Sunday-school Teachers' Institute, of Southern Ohio, will be held at Pleasant Hill, Dec. 26 to 30, with Brethren I. B. Trout and P. B. Fitzwater in charge.

BRO. W. A. DEARDORFF and family, of Ellison, N. Dak., are spending the winter at St. Joseph, Mo., and have planned to remain there until after the Annual Meeting.

BRO. JACOB FUNK, of Wichita, Kans., did some very effectual preaching at La Place Ill. Ten were added to the church,—eight baptized and two reclaimed.

IN the Spring Creek church, Ind., Bro. J. W. Lear conducted revival services, and twelve came out on the Lord's side and were baptized. One will receive the rite later.

BRO. S. D. LONG preached two weeks in the Lower Lost River, W. Va., church, and five put on Christ in baptism. One was restored to fellowship and one is to be baptized later.

A SERIES of meetings was held in the Holmesville, church, Nebr., by Bro. C. B. Smith, and thirty-two conversions are reported as the fruits of the revival efforts put forth.

SOME of our congregations have arranged for a love feast on Thanksgiving evening. This would seem quite appropriate. Why not have more of these Thanksgiving love feasts?

BRO. JOHN E. METZGER, our field secretary, is spending the remainder of this year in Middle and Northern Indiana. He says his health is good, and that he takes pleasure in his work.

WE understand that several Chinamen were baptized in Chicago last Sunday. There are thousands of Chinamen in the city, and the outlook for mission work among them is most encouraging.

THOSE who prepare matter for the press should make it an invariable rule to write on one side of the paper only. Many an essay fails to appear in print, simply because this rule has been disregarded.

FOLLOWING the dedication of the new church at Roaring Spring, Pa., a number of meetings were held, conducted by different ministers, and as a result eight young people were enrolled among the believers.

BRO. J. L. GUTHRIE, of Paulding, Ohio, is now located at Waring, Tex., where he should hereafter be addressed. His place of residence is forty-five miles northwest of San Antonio, and he would be pleased to communicate with members living in that part of the State.

*The Vindicator* for November, contains a list of the ministers in the Old Order Brethren church, there being two hundred and twenty-eight of them, and among the number there are eighty-six elders. As compared with what was published a few years ago, the list shows a slight decrease.

FROM Sister Ida C. Shumaker, we have a good letter for the next issue. In company with Bro. Jesse Emmert, wife and children, she left New York Oct. 26, en route for India. The party had a pleasant voyage, reaching Liverpool, England, Nov. 2, where they were to remain three days. They should reach Bombay before Thanksgiving.

ALL ought to be at peace between the MESSENGER management and Bro. T. A. Eisenbise, who, under date of Oct. 23, sends us an olive branch from Jerusalem. He is with the Miller party, and on their first Lord's Day in the city, eight of them took a Sabbath Day's journey. Next week Bro. Eisenbise will tell us how it happened and what was seen.

SISTER SADIE J. MILLER, who is now in Pennsylvania, is to be at New Philadelphia, Ohio, next week. She is planning to reach Illinois about the first of December, and will call at Chicago, Elgin, and Mount Morris, on her way to Waterloo, Iowa. Her visit in this State will be brief.

THE Thursday after receiving this issue is Thanksgiving Day. At all the services held on that day a collection should be taken up for some good cause. The good Lord has been conferring blessings on us the whole year through, and it is no more than proper that we should show some appreciation for desired favors received by giving liberally of our abundance.

WE call special attention to what is said on the last page of this issue about our premium offer. Read over the proposition carefully, then renew your subscription at once, before the real rush begins. As soon as your subscription is renewed, according to the terms mentioned, the book, "Our Saturday Night," will be sent to you. You will want the work these long winter evenings. There are chapters in the book that will interest every member of the family, that is able to read. Most of the chapters will be especially enjoyed by the young people. But read every line of what is said about our splendid offer, and then let us hear from you.

BRO. ELMER W. PRICE, an invalid minister of Franklin Grove, Ill., died Nov. 6. He was called to the ministry some years ago, while residing in Kansas, but in time became so afflicted with rheumatism that he was compelled to retire from active life. For the last six years he was a helpless invalid, and had to be cared for like a child. A telephone wire led from his home to the pulpit in the Franklin Grove church, and he was thus permitted to enjoy the services. During his long period of affliction he manifested a degree of cheerfulness that bordered on the marvelous, and through it all Sister Price gently and patiently cared for him, as only a wife could.

JUST before going to press we received the following from Bro. I. S. Long, concerning the death of Bro. C. H. Brubaker. It is the first and most direct news, aside from the brief cablegram, that has come to our desk. Additional information will be published next week.

•Abergeldie, Landour, N. India.

Dear Brother:—Today, Oct. 20, at 11:30 A. M., Bro. Chas. H. Brubaker's spirit passed to be with Jesus. He had typhoid fever. In twenty-three days his temperature became normal only twice. He had the best possible care, as far as good doctors and good nursing are concerned. The body now lies in the European Cottage Hospital, where he died, and, God willing, will be interred in the Landour cemetery tomorrow morning, alongside the dust of other missionaries of the cross. Sister Ella, his faithful companion, and Eunice Joy, the fatherless little girl, how they need our prayers! We are here for good aid and rest (our two families).

Fraternally,

I. S. Long.

ON page 760 Bro. H. F. Caylor tells us about securing the money and erecting the meetinghouse in Denver, Colo., for which our people contributed liberally and willingly. He tells how much was collected by solicitors, and how much was collected by mail and otherwise. Then he tells what was done with the money. He also tells how much it costs (\$1,177.71) to collect the money from the various parts of the Brotherhood. In a tabulated statement, not published, he shows that it costs just nineteen cents for every dollar collected by solicitors. But the statement we publish will be examined with interest by those who have cheerfully given of their means to have the house erected. A glance at the figures will reveal the whole financial situation. It ought to be a rule among our people to insist on a condensed statement of this sort from every congregation and mission receiving money from the Brotherhood at large. We are sending thousands of dollars to some of these points and not a word is published as to how much is received and what has been done with it. We are glad for Bro. Caylor's report. It will prove eminently satisfactory to our readers. No one will be wondering how much money was sent to Denver. The figures given tell the whole story.



PLEASE show this issue of the MESSENGER to all your neighbors, and do not fail to call their attention to our offer, as set forth on the last page. These inducements ought to bring us thousands of new subscribers. Much, however, depends upon the efforts of our readers. They can do much in the way of increasing our circulation.

In this issue will be found some of the best Thanksgiving essays that we have published for some time, and we are sure that they will be read with much more than ordinary interest. Some of our ministers will read these articles and then have matter enough for a splendid Thanksgiving sermon. Not only so, but those who read even half of the essays will be in a condition to enjoy the service all the better. On the front cover page we have some splendid thoughts, briefly presented and put together in attractive form. Taking the issue as a whole, we believe that our patrons will be delighted with it.

It does not look consistent for a church to call on the Brotherhood for help to carry on her work, and then send to other publishing houses, besides our own, for her Sunday-school supplies. But that is just what is being done at a few points. The tendency of other Sunday-school literature is to make members for other churches, and we are sure that the churches of the Brotherhood do not care to donate money for that purpose. Consistency should teach the churches in question either to change their Sunday-school literature or cease calling on the Brotherhood for money. If our Sunday-school literature is not good enough for all of our Sunday-schools, the General Mission Board should know it.

THE different churches should not forget the poor. Most of them may have seen better days, but just now they need help, and it is the duty of those having plenty to render them every necessary assistance. Especially should they have the MESSENGER. They may not have much to interest them, these long evenings, but with the church paper coming to their homes, they will have something with which to occupy their leisure moments. The paper will make them better and more contented members. There are congregations that take up a collection each year, for the purpose of sending the paper to their poor members, it being understood that when the paper is supplied to the poor, in this way, it may be had for one dollar. Hundreds of our poor members are permitted to read the MESSENGER simply because there are those who cheerfully donate money to pay for such papers.

We have a letter from Bro. W. R. Miller, dated at Damascus, Syria, saying that his party reached that city Oct. 21, and that they were all well and enjoying the trip. But the hand of progress has also struck some of the Eastern cities. The dogs, he says, have been driven out of Constantinople, an electric street car line has been installed in Damascus, and the city is lighted with electricity. He tells us that from the Turkish authorities he has received permission to operate a small oil boat on the Euphrates and Tigris Rivers, and if all goes well, next spring he will have his boat carried from Aleppo to the Euphrates. Then, accompanied by a few of his party, he will sail down to the ruins of Babylon, have his boat taken over land to Bagdad, and will then sail up the Tigris to the ruins of Nineveh. Concerning this most interesting trip, he has promised us a number of articles for the MESSENGER.

### A Soul-Paralyzing Doctrine.

Few things affect a community more seriously than preaching in the interest of final restoration. Those who accept the doctrine as a part of their faith, become wonderfully enthusiastic over it. Some of them will talk about little else. Begin a conversation with them on a scriptural subject, and the conversation is almost sure to drift to some phase of final restoration. They not only talk in defense of the doctrine, but it is wonderful how much literature they will distribute in the interest of what they believe. And while we may not commend them on account of their scriptural

views, we must certainly admire their zeal and persistency.

In any community where the doctrine is preached for a number of years, religious sentiment becomes greatly paralyzed. We know of a few congregations in the Brotherhood where final restoration was preached for a generation by men of ability, and now it seems almost impossible to build up the cause in these communities. Men who have accepted the theory, become absolutely unconcerned about the future. They purpose to live a good moral life, take care of their families, and trust to the mercy of God for the future. Should there be future punishment, they think it will be light for them, and they are willing to run the risk. No amount of preaching can move them. Holding a revival in their community is a most discouraging business. This has been the history of every community where the doctrine in question has been extensively preached, and this is some day going to be repeated in the few congregations in West Virginia, that have become separated from the Brotherhood, on account of final restoration influences. The present generation may not feel the force of what we are saying, but the next one will.

The hundreds of secular papers that are publishing Mr. C. T. Russell's sermons are helping to bring about the condition referred to. These sermons contain much about final restoration doctrine. In fact, the speaker seems to touch on some phase of the doctrine in most of his addresses. Let the people of America read and listen to sermons of this sort for a decade, and active Christian sentiment for the next generation will become well nigh paralyzed. No amount of earnest and even well-directed preaching will result in great revivals among a people who become rooted and grounded in this theory. We regard it as the most dangerous doctrine of the age, and what we are here saying will accord with the experiences and observations of all the successful evangelists in the Brotherhood. If America is to be won for Christ, the effort of this soul-paralyzing doctrine must be counteracted by the kind of preaching that was done by the apostles.

### Things to Be Thankful For.

We have been counting the days until Thanksgiving, and thinking of the day has brought to mind some things which would not have occurred to us in the homeland. For example, it never occurred to us to be thankful that we were not oxen, until we saw how cruelly the drivers prodded them time and again, sometimes bringing in their loads with their oxen bleeding. Some of the drivers have as little mercy for their beasts as do some of our drivers at home.

From the oxen the mind went to the drivers, and we felt devoutly thankful that we were not born to be one of them. To be an ox would have been impossible; but only God kept us from being born into a condition which appears to us to be dreadful. We do not want to be too hard on the driver, for in most cases he does as well as he knows how. He drives as his father did and as most drivers do. What more can be expected of him? Sometimes we try to tell him that he is cruel and should not be so; but it makes no impression. We have here no Society for the Prevention of Cruelty to Animals, though some of the methods used by the drivers are forbidden by law. What these men need is to be shown the better way, by precept and example.

Again, we are thankful that we were not born a Cuban at all; for in most cases that would have meant a heritage of ignorance and superstition and oppression such as only Spain was capable of fastening upon her colonies. And here again we must not be too hard on the people, for they do only those things which they have seen done. Yet at times it is hard to keep from being impatient with them and condemning them. That is when we forget to compare their circumstances and training with our own. If they had had our advantages and we their disadvantages, we should probably have little cause to boast of what we are and what we do.

We are thankful to have been born in a land of religious liberty, where there is every inducement for a man to press forward and make the most of himself.

We are thankful for the earnest devotion of a mother and grandmother. The early impressions made by them will last until the end of life, and their influence will be felt in that life to which we are all hastening.

We are thankful that we were brought under the influence of strong and devout men at the most critical periods of life. They will never know in this life how much good they have done to young men and women.

We are thankful for a good home with everything needed to make us comfortable and happy.

We are thankful that though in a strange land, we have full religious liberty—the church and all its services—with none to hinder or make afraid.

We are thankful for the love of God and of Christ, for the hope of eternal life, for the home in heaven promised to the faithful.

In fact, our main cause for regret is that our progress has not been as great as it should have been, considering all our blessings. And yet here again we are thankful for the patience and long-suffering of our Father in heaven.

G. M.

### Thanksgiving Day.

THANKSGIVING DAY! What does it mean? Well, it has had and has today a number of meanings. To many it means nothing more than a day of feasting. Visions of roast turkey, mince and pumpkin pies, crullers, cakes, jellies, cranberry sauce and dainties of all descriptions, crowding each other for notice on the home table, groaning under its weight of the generally-accepted good things of life that bring joy and gladness to the home circle.

So generally is this view of Thanksgiving Day by the commonalty, that too often the Thanksgiving element is largely crowded out. But while this is too generally true, we must not forget that we are human, and that it is from full stomachs and appreciative hearts that thanksgiving comes.

It does not matter of how much animalism such a thought may smack, we need to revert only to our own experiences to emphasize its truthfulness. And it is so because God has so made us. Taking the Bible view of it, and what do we have? What has been, and is today, the chief source of human gratitude to our Heavenly Father, as the source from which all of our blessings come? Our Father has given us the sense of taste, that we may be able to discriminate between the bad and the good as foods, and stomachs to digest and utilize the things that are best adapted to our physical growth, strength and enjoyment. The ancient worthies found much of their enjoyment in the reception of their daily bread, and the Psalms are replete with expressions of praise and thanksgivings for the temporal blessings, received from the Beneficent Giver of the good things of life.

Life might have been sustained and perpetuated by administering food to the body without the taste and the desire for it, or without the pleasure and enjoyment that may be had while partaking of it. But did you ever think what the result of such feeding would be? What kind of life would we have, had we to take our daily food as we take medicine, when we are sick? It is both the desire and the taste for food that keep us from starvation and give us strong and healthy bodies, and enable us to live for the blessing of our fellow-men, and to the honor and glory of God.

Yes, our Father does give us abundantly "our daily bread," and it is meet that we should be supremely thankful to him for it. One of the loving inducements held out to us, on entering the kingdom of heaven, is that we shall eat with him at the great marriage feast of his Son. We shall not discuss of what that supper shall consist, but we know that it will be suited to our tastes, and be satisfying. So the things we eat, to satisfy and sustain these mortal bodies now, are gifts from God, and for them, as grateful children, surely, we ought to give thanks, thus making to us every day a day of thanksgiving.

But the Thanksgiving Day that we are now thinking about, and looking forward to with so much expectation and joy, is a special day, set apart by our Chief Magistrate and the governors of the different



States, for a special purpose and service. And the remembrance which it brings to us is a higher, a deeper and a more ennobling phase of life than that of eating and drinking.

Beyond and above all present enjoyments, there comes to all who are acquainted with the history of our country, the remembrance of the first Thanksgiving Day, as inaugurated by our Pilgrim Fathers; not with feasting on the abundance of the good things of the land, but in a day of distressing want, surrounded by privations and dangers, such as never come to our lot now to see and experience,—the thanksgiving that grew out of a prayer meeting for a deliverance from a condition that only a Divine power and interposition could bring. But it came and the thanksgiving followed. The desire of burdened hearts and spirits, to be delivered from the thralldom of spiritual slavery and to be permitted to worship God according to his blessed Word and the sanction of their own consciences, was more than food and raiment, houses and land, and all they mean. It was not for these things that these people left their own land, their homes and their kindred, risked the privations and the dangers of a long and stormy sea voyage, to find a wilderness of forests and mountains, and a strange and hostile people. No, no, they were willing to make great sacrifices,—greater than we, of this time and generation, can understand or know. It was that they might be permitted to worship God unhindered, unmolested, and according to his revealed will.

When God gave them both their "daily bread" (though common was the fare), and the far richer blessing of religious freedom, they had a special day of thanksgiving,—such a day as, perhaps, the world never before held or experienced. It was a history-making day,—a day with a record so important and impressive that it was not only remembered, but repeated from time to time, until it became memorial in character, and institutional, first by common consent of the people, and, ultimately, by a decree of the Government, so that now we have, each year, an edict going forth all over this great land of ours, calling upon all religious organizations and peoples to observe Thanksgiving Day as a day for worship, service for the Master and thanksgiving. And what we want to do, it seems to us, as a religious people and a Christian nation, is to hear the call, observe the recommendation "of the powers that be," and keep it as a call from God.

"It is a good thing to give thanks unto the Lord, and to sing praises unto his name." If it was a good thing for God's people of old, it is an equally good thing for us.

Although the Thanksgiving Day of the present age is lacking much of the spirit of the original day, yet the ideal should be much the same. We do not experience the troubles that led to its origin, but we have, in a more full and blessed way, the cause for thanksgiving. During the year the Lord has most wonderfully blessed us in basket and in store, and if our feelings of gratitude were in proportion to our blessings, the day would be full of thanksgiving. While it will be all right for us to have our home gatherings and our feasts of good things, let us not forget the Source from which all these things come, and let us show our appreciation of them by suitable expressions of gratitude.

H. B. B.

### Voting and Temperance.

It was wise in the Conference to urge our members to take an active part in the great temperance cause. It was understood, of course, that we, at the polls, should vote in favor of temperance and against the saloon interests. It was also understood, that any previous action of the Conference against voting, that might be so construed as to affect the temperance question, should be considered as repealed. Acting on this presumption, a Temperance Committee was appointed, and measures adopted to create temperance sentiment, and to aid the Committee in its important work. Acting further, on this conclusion, the MESSENGER has been urging our people to go to the polls, and vote for temperance at any time the question might

be presented to the people. But the action of the Conference, regarding the temperance question does not mean that our people shall run headlong into politics and take an active part in the political arena. It does not mean that we shall use our religious influence in the interest of some political party supposed to represent certain principles that happen to appeal to us. While it is our high privilege, as well as our duty, to help make the world better, to help improve the conditions of the Government, to aid in purifying and elevating society, it should be remembered that, as a religious people, we belong to a kingdom that is not of this world. Our duty, as citizens of the civil government, stops at the point where a compromise of New Testament principles is demanded upon the part of earthly authority. We should vote for temperance,—throw our influence wholly on that side of this great question,—but we should not become so fully identified with the political arena as to lose our New Testament identity. Since the Master says that his faithful followers are not of this world, we should so thoroughly emphasize our separation from the world, and our relation to the kingdom of heaven, as to give ample proof of our perfect loyalty to the One we profess to serve. This we can do while throwing all of our influence on the side of temperance, or any other strictly moral question.

### His Method of Mission Work.

A BROTHER living in a part of Oklahoma, where there are no members, believes in doing mission work in his own community, so he sends the names of five of his neighbors and money enough to pay for the MESSENGER to their addresses for one year. Each paper will be read by at least four persons, and thus twenty men, women and children will be helped. The brother is reaching not less than twenty people each week for one whole year, and who knows but that his efforts will result in leading several souls to Christ. There are those who have the MESSENGER sent to ten families, and a few have it sent to twenty families. There are churches that have the paper sent regularly to many of the unconverted families within the bounds of their church territory. They find this to be a good way of doing effective mission work, and so they keep up the custom of supplying many of their neighbors with the paper. But what would be the result if each member, who is able to do so, would have the MESSENGER sent to ten families where there are no members? We might count on reaching at least 200,000 families with our plea for the whole Gospel. The result might be marvelous. The General Mission Board wishes it to be known that, when the paper is sent to a family, where there are no members, it may be had for fifty cents. Of course, it costs much more than this to print and mail the paper, but, with a view of encouraging this line of mission work, the Board agrees to meet the other part of the expense.

### Faithful Members.

THERE are calls from a score of places in the West for faithful and consistent members to come and help build up congregations in new localities. But why this call for faithful and consistent members? It is well known that they are the only ones that will prove helpful to the cause in new communities. Those who fail to live out their profession are a hindrance rather than a help, and there ought to be some way of letting them know it. Members who do not purpose to let their light shine in a creditable manner, should never locate in a community where the Brethren are trying to build up a congregation. If such must seek another home, let them locate in well-established churches that are strong enough to take care of them. But the better way would be for them to repent and make of themselves valuable workers in the vineyard of the Lord. They should carry their church letters with them, and hand them in at the very first opportunity. They should attend the religious services as regularly as possible and be sure to live at peace with their neighbors. There is something wrong with members who are always in trouble with their neighbors. Should they find it necessary to contract debts,—but the fewer

they contract the better,—they should be prompt about meeting their obligations. Their conversation should be such as becometh men and women who have been made new creatures in Christ. The Golden Rule should be their rule, as it applies to outsiders, as well as to those of the household of faith. Then, there are the special rules of the church, which every brother and sister understands. These rules should be respected. And what we are here saying, should apply to ministers and deacons in particular. A minister who can not command the confidence and respect of the people is a misfortune in any community.

### Some Earnest Workers.

WE have a report from a preacher in the West, who had to go from home and work three months to make enough to pay off some debts, provide for his family and help along with church expenses. During his absence the few members composing his little flock kept up the Sunday-school and the prayer meeting. Sometimes the wife would plow corn all day and in the evening take her children and walk to prayer meeting. When the preacher returned he found the little band of believers cheerful and ready to unite with him in any good work. We do not like the idea of a preacher leaving his flock in order to make something for the support of his family, nor do we like the idea of the preacher's wife having to plow corn, but, candidly, if we had more of this kind of zeal we would soon have congregations in every county in the United States. A small band of poor members, who will, for months, stay by their prayer meeting and Sunday-school, during the absence of their pastor, will some day make their influence felt. Experiences of this sort may not be pleasant, but as a rule the people who glory in such hardships accomplish a great deal more in the way of converting sinners than those who find it convenient to be at ease in Zion.

### The Posture in Prayer.

ONE of our patrons says that he was in a Sunday-school class, when the posture in prayer was freely discussed. Some held that the standing posture was as Biblical as the kneeling posture. The talk put him to thinking, so, when he returned home, he searched the Scriptures, to learn what the Word of God has to say about kneeling or standing during prayer. Without much effort he found thirteen instances where the bowing posture was observed and two where men stood in prayer. In the light of what the Bible says on the subject, it would seem clear that where it is at all convenient to do so, men and women should kneel when engaged in prayer, both in public and in private. The tendency of the times is to do away with the kneeling posture, that is so highly endorsed in the Bible, and to adopt the standing posture. People who purpose to take the New Testament as their rule of faith and practice, and to conform to the methods of holy men and women, should, in their public and private devotions, continue the bowing posture. It is more reverent than standing, and encourages a greater degree of humility.

### Gold-headed Canes.

SOME years ago a Methodist preacher was asked, why the members of his church failed to live up to the principles of plainness, as set forth in the M. E. Discipline. He said that this part of the Discipline could not be enforced for the reason that too many of the bishops carried gold-headed canes. He knew, as well as everybody else knows, that the minister who carries a gold-headed cane is not going to do any preaching against the wearing of gold or costly array. Make a nice little speech to all the preachers in the Brethren church, get each of them to accept a gold-headed cane for their present or future use, and you will most effectually close the mouths of the last one of them against what the New Testament says in the interest of plain attire. The old preacher knew what he was talking about, when he said that too many of the bishops were carrying gold-headed canes to justify the enforcing of the Discipline regarding the wearing of gold and costly array.



# MISSIONARY DEPARTMENT

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## THANKSGIVING.

From bush and tree, from bird and bee, the blessings on us fall.  
 From Heaven above, the land of love, God watches over all.  
 And from His hand, O soul of mine, all blessings scatter down  
 On field and dell, where'er men dwell, on hill and wild and town.

We worry so, we borrow woe, we steal our cup of pain.  
 'Tis so oftentimes, and jingling rhymes bring troubles back again.

Is it the will of Him who gave His only Son for thee?—  
 Why should we go and worry so? Come, sing a song with me.

Now to the love of God above a joyous song we raise.  
 Let all with me, in melody, lift up the voice of praise!  
 God scatters daisies o'er the fields; He gives the roses room;  
 He fills all lives with blessed things, just as the fields with bloom.

Let every heart, let every voice, ring out the psalm of joy.  
 Across the dells the gladness dwells, which sin cannot destroy.  
 God's sunlight thrills the sparkling rills; His dewdrops gleam in light.  
 And on all wings the carol rings, He makes the whole world bright.

Go! mope today in mad dismay and sullen, grumbling strife!  
 God did not make the skies that ache and cast the gloom on life.

Oh! all the skies are full of light; all hearts should fill with song.  
 While every life should thrill with praise; and every heart be strong.

Praise God! the tide that dashes down the jagged rocks; the herds.

The morning in the eastern skies, and all the little birds;  
 The angels in the Heaven above, all years, all destinies,  
 Unite to praise the God of love: He waits to hear from thee!

## THE WORLD'S MISSIONARY CONFERENCE.

This notable gathering convened June 14 in the Assembly Hall, Edinburgh, Scotland, and lasted ten days. The Conference opened at 3 P. M., with Lord Balfour in the chair. The delegates numbered 1,200. These alone were admitted to the deliberations of the meeting. On entering this vast Assembly Hall you first pass through a court in which stands a statue of that illustrious reformer, John Knox, with the Bible under his arm. The other hand is lifted as if to declare some great truth. It was here that this great reformer closed his hard-fought struggle with Papacy, and died. Dr. Barrett, Editor of The Herald of Gospel Liberty, Dayton, Ohio, was a delegate to this Conference. He kindly favored me with a copy of his paper reporting the meeting. The information it gave interested me much, and I wish to pass at least some of it along to the readers of the Gospel Messenger.

The address of welcome was given by Dr. Oldham, M. A., of Edinburgh. After warmly welcoming those who had come across the sea, he "expressed with profound sorrow that differences had made necessary so many organizations." Surely, this is a matter that has disturbed many minds. I sometimes ask the advocates of this divided Christianity to point out one good thing, in families, communities, or of churches being divided. They lack in naming a single good fruit, or advantage. "By the fruit we know the tree." Hence it is not of the Lord's planting. It is well to remember that "every plant that my Father hath not planted, shall be rooted up."

Dr. Mott, of New York, gave the statistical report for the year. In summary it reads thus: The world's contributions among nonchristian nations, £5,071,225; by native contributions, £545,380. Foreign workers, 19,280. Native workers, 98,388. Total native adherents, 5,291,871. Total workers in Sunday-school, including teachers and pupils, 1,198,602.

They had well-chosen men from each mission field to narrate the condition of their respective fields, and some of the benefits of their experience. From the tone of the remarks I conclude that a number of them were master minds, and they had their subjects well in hand. The Rev. Dr. Robinson, of Edinburgh, spoke on Africa. He said there are now three Africas, viz., Christian, Pagan and Mohammedan. The doctor said that the difficulties in the African field were two; first, the stronghold that Mohammedans have, and their present, vigorous efforts, and their success in pushing their cause. He urged an immediate and a vigorous effort in Africa. The second difficulty is the diversity of their languages and dialects. There are over five hundred different languages in Africa, with three hundred different dialects, so diverse as to constitute almost additional languages. Much of this territory is under the equatorial sun. All this, taken together, makes it a difficult field. Dr. John Ross gave a most encouraging report of Manchuria. Thirty thousand had been baptized. He added that idolatry was dead. The temples were falling into ruins, or being transformed into government schools to teach western education. And

this work is being done almost wholly by native workers. China and India received their share of attention by the meeting.

The most important phase of the report and the one that interested me was their repeated calls, from first to last, for a united effort in the mission field. They virtually demand it. Dr. Oldham, in his address of welcome, said: "The great message of the hour is: We cannot not discharge this duty divided. We must get together if we are to bring the world to Christ." Sir Andrew Fraser, in presenting the wants of India, said: "The task laid upon the church is a great one. It can not be performed by a divided church, or a disunited Christendom. . . . He emphasized the waste of time and energy and the misguided activities that arise from disunion." The Rev. Dr. Kilbourn said of China: "In spite of the difficulties involved, we have a church union and it is aiming for one Christian church for Western China." (Applause.)

I am not at all surprised at the foregoing discovered needs of the mission field. They need no argument to support them. They are clear and potent. But I wish to make some observations upon the foregoing conditions:

1. The cause that led up to the present divided state in the mission field. This divided state has been in the home field. The pernicious seed has long since been sown, and found most congenial soil. The tree has grown until it has spread its branches far and wide, and has been exceedingly fruitful after its kind. I feel safe in saying that at least some of these men, in the early days of their ministry, in their home field, gave our present divided Christendom their sanction and encouragement. They called all these churches but branches of the great church, claiming that all this divided condition met the Lord's approval, that it was not possible for all to see alike, hence it is a child of their own raising! Besides, I notice that their plea for union of effort is urged alone upon the ground of giving their work greater success. While that is true, yet the matter that ought to engage our first concern is, that a divided effort, a divided church, is incompatible with the Spirit and teaching of Christ and his apostles. Christ only built one church. The apostles talk of one church, that is knit together, joined together, raised up together, sits down together, etc. "See that there is no schisms in the body." "By one Spirit are we all baptized into one body." "Christ is not divided." Christ's prayer for his followers was that "they all might be one as he and his Father are one." These texts, with numerous others that might be quoted, most clearly vindicate that the normal condition of the church is a oneness in body and practice, with a union of effort.

The Rev. Stephen Thomas, principal of the Baptist Institute, Delhi, said: "They must unite because the forces against them are so subtle and so belligerent. . . . If it went forth that they were not united, it would add to the difficulties of the missionaries, and it would imply that they were only playing with the subject." This all looks very apparent; but how about our home field? Are we, in the home field, not in need of the same union of effort? Do we so much need in the mission field? Paul says: "For this cause have I sent Timotheus, . . . who shall bring you in remembrance of my ways which be in Christ, as I teach everywhere in every church." He also says: "So ordain I in all the churches." Paul held up the same system of religion when on his missionary journeys that he taught among the organized churches in the home field. Daniel held the same temperance principles, when a captive in Babylon, that he did when with the mother church in Jerusalem. He held to the same religious system, and prayed to the same God. With him there was no change.

2. Let us look at the kind of the union that is sought. I do not see any effort to get together in faith and practice. I have not noticed in the foregoing meeting any effort to get together in the mode of baptism, the different methods of the communion service, etc. My impression is that the Pedobaptists will sprinkle their converts and after this Missionary Conference, as they did before; and the Baptists will immerse their converts as they did before. It occurs to me that the union that is sought is a kind of confederacy of the different churches in the mission field. Agreeing to work together, and not call up their differences,—in short an agreement,—a mutual agreement,—to disagree. That is the cast and kind of union meetings that are now being held in our towns and cities. Different churches and creeds come together in some central church or tabernacle, and sing, pray and preach together, and in a word, crown the Savior of the world Lord of all, but they are silent as the grave on what Christ taught. They strenuously avoid making allusions to "The Commandments of the Lord." Can the reader conclude, for a moment, that the Lord will approve of a union of this cast and kind? That I am correct, as to the make-up of the union, sought at the World's Missionary Conference, I quote from Bishop Brent, of the Philippine Islands: "He made a strong plea for union, even with the Roman Catholics. He believed that they, not the Vatican and various hierarchs, but the great masses of that church are loyal to the truth. By

right treatment of the Catholics we shall compel them to cooperate with us." Would not such a union make a motley mass to be called Christians,—the coming bride for the Lamb's wife?

I am a warm advocate of union, for its fruits are most blessed indeed, but a union that is so foreign to the principles of the Gospel and the teachings of Christ and his apostles, is all idle to engage in. It must be of the Lord's planting. I am at a loss to know how our Brethren can assimilate and associate with these current union meetings and Sunday-school work. Such union of effort never converts them to us, to the simple Gospel Truth, but we lose out. Their lax methods, their mutilated systems, with their cunning methods of covering up truth, finds congenial soil in the minds of at least many of our young. The people of Israel, of old, were drawn into the fatal snare by forming alliances with the idolatrous Canaanites around them. How faithfully did Paul warn those of Galatia, of his planting, against this encroaching evil: "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." John, in his general epistle, adds to this in these words: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is a partaker of his evil deeds." These texts are so clear; and their propriety so apparent, that they need no comment.

Covington, Ohio.

I. J. Rosenberger.

## THE GROUPING OF MEN.

Some have divided mankind into two groups,—the "workers" and the "shirkers," others have grouped them into the "lifters" and "leaners." Either of these two warrants no place for a middle class. From another viewpoint men are divided into three groups,—those who receive from society more than they give, those who give about as much as they receive, and those who give more than they receive. This grouping is based upon the nature and extent of men's activities.

Voluntarily, each one, by his attitude toward the affairs of life, and the choice he makes in the use of it, places himself in one of these three groups. No two persons take the same meaning out of life. In the definition of it there is a wide range of opinion. Eyes see, but not alike, Ears incline to various tones. Early training is, in many respects, different, and the facts, from which conclusions are drawn, are not the same. Men fail to surrender themselves to the purpose of their creation, and thereby miss their calling. To interpret life rightly and to be willing to assert it in everyday affairs, is one of the highest achievements of a Christian.

In the first group the number is far too large. They are there either because of a lack of proper training or because they themselves have chosen to be there in the light of better training. They have conceived the idea that this world owes them a living, and they must have it. This motto is suggestive for the group as a whole. A direct denial of the Master's conception of service is revealed in this false belief. In their estimation, the persons in whose company they move are harsh and unsympathetic. They find fault with any kindness not shown them. In order that society may protect itself against the offenses of this group, police forces must be hired, court sessions held, and prisons built. The ledger of human accounts has them in the debit column. To them is attached a negative value. Like the troublesome letter "h" in the word "herb," they are silent in enumerating the good deeds of society, but are counted one in the census report, as in the spelling. Among them are found grafters and thieves. They are a loss and a detriment to mankind, wasting their talent and energy retarding the advancement of Christianity and allowing lust to drain their strength.

On this scheme of grouping, the second class occupy the middle ground. In the scale of activity, they are a step higher than the first group. According to their conception of life and to the interpretation of a man's place in the social group, they believe society will be benefited by their existence, if only they pay for value received. In so far as they see direct returns, church contributions are made, holding constantly in mind the doubtful inquiry, "Does it pay?" The faith of future returns to coming generations is vague, and clouded with doubt. They take little on faith, and object to contributions for foreign missions upon the ground that missionaries are needed at home, and that it does not pay to send them into foreign fields. In testifying for Christ, and preaching the Gospel of Truth, they hide themselves behind the old advice, "If you have nothing good to say, do not say anything." This ancient saying is excellent so far as it goes, but it does not go far enough. We are encircled with too much good to shield ourselves behind the deceptive defense. We are responsible to see the directing hand of God in the midst of storm and strife, and testify to others of its marvelous power. If we are to be a real help to humanity and a real factor in forming right ideals for it, our service must outweigh the recompense.

Of the three, the last group contains the smallest number. Truly, they are the salt of the earth. In the building of society they are the chief factors. We express them in positive terms, and place them in the credit



column. They earn more than they receive pay for, but never a grumble or complaint is heard from them. Their work crowns them with happiness. If a prayer meeting is to be led or a Sunday-school conducted, one of this group can be depended upon. From them we learn that the busy man is never too busy to do the odds and ends of church work. They always have time to do just a little more. This is possible because the more a person does, the quicker and better he can do his work, and thus have time for unexpected work. They are willing to surrender the pleasures afforded by a Christian American civilization, to make and be used in making a Christian civilization in other nations. Their lives are merged into service for mankind. Responsibilities are assumed by them. They carry heavy burdens. The perpetuation of Christianity rests upon them.

All of us would like to belong to the last group. It is not impossible for us to do so. God wants us there and has provided every means for our getting there. We must make the choice and then carry out the necessary requirements. The Bible is our guide. The duty resting upon every Christian is first to so live that the virtues of his life place him in the third group, and, second, to lift others to the same place. With one strong hand clinging to the cross and the other reaching down to help some one to rise, we have the ideal picture. A challenge comes to every Christian to be fully arrayed in the armor of the Lord, utilizing every advantage to lead men into the light of God's saving grace.

R. D. Murphy.

Rummel, Pa.

### Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

#### ARKANSAS.

**Austin (Ark.)**—The writer began a series of meetings at the Austin church, Austin, Ark., Oct. 1, and continued for thirteen days, preaching thirteen sermons, baptizing two, and reclaimed one. We closed with a love feast on the evening of Oct. 13. The meetings were well attended and the interest good.—C. H. Steerman, Frisco, Mo., Nov. 1.

#### CALIFORNIA.

**Empire**—Last Sunday Bro. E. H. West, of Idaho, gave us an interesting discourse. Six letters of membership were read. The Sunday-school is increasing at this place. We have eight classes. Last Sunday our attendance was ninety-eight. We have reasons to thank God for blessings at this place.—Myrtle Julius, R. D. 3, Box 213, Modesto, Cal., Nov. 11.

**Lordsburg**—At the close of the preaching services, last Sunday morning, two of our Sunday-school scholars were baptized. Eld. W. F. England officiated. On Sunday evening the Christian Workers rendered an excellent program, consisting of essays, readings, special music, etc.—Grace Hilleman Miller, Lordsburg, Cal., Nov. 3.

**Los Angeles**—Church met in special council Nov. 4. Eld. D. W. Crist acted as moderator. One letter of membership was received. Bro. Geo. Bashore was given charge of the Santa Fe mission. It was decided to hold a series of meetings as soon as we can arrange for it. The date of our love feast is Nov. 4.—Florence C. Tutman, 136½ S. Hancock Street, Los Angeles, Cal., Nov. 6.

#### CANADA.

**Fairview**—Our church met in council Oct. 29, with our elder, Bro. D. M. Shorb, presiding. Bro. Shorb was selected as our elder for the coming year. Sunday-school officers were also chosen for the year. Bro. W. H. Heckman is our superintendent. Ten letters were granted. Thursday evening, Oct. 27, Bro. G. W. Hilton, our returned missionary from China, was with us. He gave us many good talks about that country, and by stereopticon pictures made us acquainted with the conditions and customs of the people in China. Oct. 31 was the day set apart by the Friends as our Thanksgiving Day. Services were held both morning and afternoon. Bro. Hilton gave us a missionary sermon in the morning, and Bro. Shorb, a Thanksgiving sermon in the afternoon. An offering of \$17.90 was given for mission work, and \$33.00 for the Bethany Bible School.—Jennie L. Heckman, Nutrie, Sask., Canada, Nov. 10.

#### IDAHO.

**Idaho Falls**—This church feels like rejoicing, as six new members from Miami, N. Mex., have moved among us, to help along with the work here. One of them is a minister and his wife. We have had preaching the first time for nearly a year. We hope others will come to help along with the work that may be accomplished here. The Valley is large and several large churches can be built up here.—Alice M. Sutter, Idaho Falls, Idaho, Nov. 7.

**ampa**—We convened in regular monthly members' meeting, Nov. 4, with the writer in charge. We had a very enjoyable meeting. A favorable report of the annual visit was given. Two letters of membership were read—that of a minister and wife and the second degree. Our meetings are to be conducted by Bro. Wm. Lampin, of Polo, Ill., will begin Nov. 6. The members of this church are working together harmoniously, which accounts for the good congregations and interest.—J. C. Neher, Nampa, Idaho, Nov. 5.

#### ILLINOIS.

**Maconin Creek**—The church met in council Nov. 5, with Bro. L. J. Harsbarger presiding. His term having expired, the vote was unanimously re-elected for 1911. The church at this place is greatly built up. We had a glorious revival, and the membership seems to be in good working order. Our Sunday-school was reorganized. Bro. Roy Roesch is superintendent and Harold Wiley, secretary and treasurer. The school will have a fully organized and equipped home department and cradle roll. The work of the young people has taken definite form in the organization of a Christian Workers' Meeting. The first program will be given Nov. 13. We expect some excellent work to be done in these meetings, as there is some very good talent available.—Aurelia Brubaker, R. D. 1, Farmersville, Ill., Nov. 5.

**Mount Pleasant**—Bro. A. D. Crist began a series of meetings at this place and continued until the 31st. The weather was fine; the attendance and interest good. Nov. 6, at 10 o'clock, a sister and her husband, Mrs. C. A. and Mr. Woodland, one dear young couple, accepted Christ and were baptized after services.—Sarah Bubb, Astoria, Ill., Nov. 7.

**Okaw**—Bro. Jacob Funk, of Wichita, Kans., began a series of meetings in La Place Oct. 23, closing with a love feast, Nov. 8. Eighteen were baptized and two reclaimed. Fourteen of the number were boys and men. The meetings began with a good attendance and interest, and the interest grew in intensity to the close. We wish there were many more sound gospel revivals like Bro. Funk. Our feast was much enjoyed. One father and son were all at the communion table. Bro. Funk officiated at our feast. For the first time the sisters broke the bread and passed the cup. It seemed

to be perfectly in order.—Clara Stauffer Wolfe, La Place, Ill., Nov. 10.

**Pleasant Hill church** met in council at Girard Nov. 5, with Eld. H. Shurtz presiding. A large amount of business was pleasantly transacted. One letter of membership was received and one granted. The Sunday-school was reorganized, with Bro. E. A. Gibson as superintendent. Bro. A. J. Brubaker was appointed as agent for the Brethren's Literature. The writer was appointed as church correspondent. One has been baptized since the last report.—Vianna C. Harshbarger, Girard, Ill., Nov. 10.

**Sterling**—Sister C. B. VanDyke, of Chicago, came to us Oct. 23, and commenced a series of talks on child culture. She spoke to the mothers and young children (at different hours), and to a mixed congregation in the evening. Her talks were enjoyed by all. A call was made for mothers' meetings and it was decided to hold meetings the first Tuesday of each month. Leaders were appointed for six months. We hope to be able to do much good in this line of work.—Lillie Frantz, 310½ Ninth Ave., Sterling, Ill., Nov. 8.

#### INDIANA.

**Bachelor Run**—We held a special council at the Flora house, preparatory to our love feast, to be held on Thanksgiving evening. The church was well represented. The visiting brethren gave a favorable report. Two questions were voted on, which were placed before every member during the evening. "Shall we do as usual with our love feast (at different hours)?" and "Shall our sisters break the bread and pass the cup?" Both questions were voted down for the present. The country house will soon be ready for rededication services. Our series of meetings is to begin at the house in town Nov. 21, to be conducted by Bro. George W. Flory.—Mattie Welty, Flora, Ind., Nov. 8.

**Clear Creek**—Our love feast at this place was held Nov. 5. Visiting ministers present were Eld. Geo. E. Swihart and Bro. Grover L. Wine. The latter, our District Sunday-school Secretary, remained with us over Sunday. Bro. Wine gave us much encouragement in our Sunday-school work. He also preached two very instructive sermons.—J. H. Neff, Huntington, Ind., Nov. 10.

**Middle Fork church** met in special council Nov. 5, Eld. J. H. Wright presiding. One letter was received. Sister Florence G. Replogle was received into her office, as a minister's wife, by Eld. Wright. The church decided to make use of the privilege, granted by Annual Conference, permitting the sisters to break the bread and pass the cup.—Florence G. Replogle, Owasso, Ind., Nov. 9.

**Pine Creek**—Oct. 17 Eld. J. F. Appleman began a series of meetings at the Blissville house. He continued a little over two weeks, preaching in all seventeen sermons. Four were added to the church by baptism. Many more are near the kingdom. Sister Appleman was very successful in her meetings by giving some Bible lessons; also assisting in the singing. The church was much encouraged by the labors of our brother and sister.—M. S. Morris, R. D. 1, Walkerton, Ind., Nov. 10.

**Poplar Grove**—Bro. Dorsey Hodgden came to us Oct. 10 and labored until Oct. 31. He preached twenty-four sermons and officiated at our love feast, Oct. 29. We had a good attendance, and the best of order prevailed throughout the meeting. There were six accessions to the church by baptism.—all Sunday-school scholars. Two were reclaimed. Others seemed near the kingdom. The baptismal scene was an impressive one. It was witnessed by at least two hundred.—W. F. Dickey, R. D. 40, Union City, Ind., Nov. 4.

**Pymont**—Our church met in council, preparatory to our love feast, Oct. 24. The writer was invited to call for the District Meeting of Southern Indiana, to be held in the Pymont church in 1911, or as soon thereafter as possible. Our love feast was held Nov. 5. Visiting ministers present were Brethren A. L. Wright, D. Dilling, E. Wray, R. Montgomery, R. D. Dickey and J. W. Root. Bro. D. Dilling presided. This was a truly spiritual feast, and much enjoyed by all present. The talks given by the brethren on Sunday morning were instructive and interesting. The first Saturday in November is the time set for our love feast, until we see proper to change the date. The church is corresponding closely.—Lulu E. Uelery, R. D. 4, Delphi, Ind., Nov. 4.

**Spring Creek**—Bro. J. W. Lear, of Cerro Gordo, Ill., came to us Oct. 16, and assisted us in a glorious revival, which closed last week. Sister Lear came one week later, and her help, with that of Bro. Lear, was very much appreciated. Twelve put on Christ in baptism and are awaiting the tide. There are near the kingdom and are counting the cost. Bro. Lear labored earnestly and preached the Word of God with power. The members were greatly strengthened. We were sorry to see the meetings close with so many souls out of the fold. Nov. 3 we met in council with Eld. D. M. Miller presiding. Bro. Lear was with us and gave us good thoughts. Five letters were granted. Bro. Frank Hardman was elected Sunday-school superintendent. Sister Florence Cone is our Christian Workers' association secretary. Bro. Hardman was appointed on the committee in charge of our joint Sunday-schools, which will hold their next meeting here in April. On Saturday evening, Nov. 5, we held our love feast, with Bro. Lear officiating. The attendance was not as large as usual, but we had good order and excellent attention. The sisters broke the bread and passed the cup for the first time.—Nora A. Ross, Sidney, Ind., Nov. 8.

**Walnut Level**—We met in council on Thursday Nov. 10. Brethren Lewis Huffman, D. B. Garber and D. M. Beverly were present. Eld. L. Kurtz resigned his eldership of this congregation. Bro. D. M. Beverly was chosen to fill his place. Four letters were granted.—Malinda S. Studebaker, R. D. 2, Bluffton, Ind., Nov. 12.

#### IOWA.

**Curlew**—Our minister, Bro. G. H. Brallier, is about to leave us to attend Bethany Bible School, at Chicago, Ill. We, as a church, regret his departure, as he and his wife have been doing a grand work among us. Our attendance at Sunday-school on some Sundays is thirty—our church attendance, thirty-nine. There has also been one baptism. We are greatly encouraged. We hope to have another minister soon. We invite all visiting ministers to come and preach for us.—Grace Prentice, Curlew, Iowa, Nov. 7.

**Des Moines**—The members of this mission met in council last evening and held a prayer meeting. One of the important matters that came before the meeting was the discussion of the "dress question." The same spirit prevailed at our little meeting that prevailed at Winona Lake, and we are encouraged. Our churches would conduct such discussions occasionally. It would be an incentive toward keeping us in greater harmony. One sister told of how she was called, while passing along the street, to pray with a dying woman, who, lying near a window, saw her "plain garb." She said that the woman was a Christian prior to her death. J. A. Smith told of a business man who approached him on the street and asked him if that was his sister who was working for him and wearing that neat bonnet. When he was told that she was, he said: "I would give five hundred dollars if I had a sister that would wear such a bonnet, and that on the streets every day." Eld. J. A. Goughnour and wife, of Des Moines Valley, were at the meeting, and Bro. Goughnour gave us good counsel.—A. C. Snowberger, Des Moines, Iowa, Nov. 9.

**Edgewood**—The church at Edgewood, Iowa, enjoyed pleasant love feast and a series of meetings. Our meetings were started Oct. 19 by our home ministers. Oct. 24 Eld. J. D. Brower and wife, of Lenox, Iowa, came to our assistance, and conducted the meetings till the love feast, Oct. 28. They returned to Lenox on Saturday. In their work at this place over Sunday, returning to us the 31st, and continuing

till last night. Through all the meetings we enjoyed excellent sermons. Our song service was led by Sister Brower, when she was present. We also had Bible readings and quotations. Two souls were added to our number by baptism. Others are still waiting. At our closing, Bro. J. D. Brower was ordained to the eldership by Elders J. J. Polle and J. D. Brower.—Jemima Kob, Garden Grove, Iowa, Oct. 7.

**Indian Creek**—Nov. 6 Eld. J. B. Spurgeon, of Adel, Iowa, came to us and preached two excellent sermons, which were greatly appreciated.—Walter L. Troop, Maxwell, Iowa, Nov. 7.

#### KANSAS.

**Cottonwood**—We held our love feast Nov. 5. About twenty-five were present. We had a very spiritual meeting. Bro. Ralph Quakenbush was present and officiated. He preached morning and evening for us on Sunday, to a full house. Our Sunday-school is very encouraging. Our average attendance was forty-two for the year. Our great need is more workers. The writer will be glad to correspond with any brethren who would like to locate where they can labor in the Lord's vineyard, and at the same time provide themselves a comfortable home here.—Frank Sargent, Dunlap, Kans., Nov. 9.

**Hutchinson**—Our former pastor, Bro. C. E. Wolf, has left us for Denver, Colo. Our little flock is left in charge of Bro. A. G. Miller, of Darlow, Kans., who can only help with us on Sunday morning. We have a nice little Sunday-school. We also have our midweek prayer meeting, and a teacher training class. Though few in number, we are trying to do the best we can. Pray for us.—Sina Keckler, 199 Sixth West, Hutchinson, Kans., Nov. 8.

**Kansas City**—We just closed a two weeks' series of meetings at our South Side mission. I preached fourteen sermons to attentive and small congregations. Two other meetings were held, but no one going on at the same time. Two were baptized, and others say they will soon unite with God's children. Recently we have received quite a number of sacks of clothing and bedding, which is much in demand. As winter is coming on, many are in need of help. Today a mother of eight small children, without head, clothing, and less clothing, came to the mission for help. She would gladly work, but four children are in school and she can not leave the other four. One of them is a baby only three months old. The county will not help such cases, unless they give up their children. As Thanksgiving is approaching, will you help us bring cheer and comfort into the hearts of these poor homes? We have two small babies, a boy and girl, for whom we want a home.—I. H. Crist, 14 N. Ferree St., Kansas City, Kans., Nov. 12.

**Larned**—Bro. C. D. Hylton and wife began a series of meetings Oct. 23. Bro. Hylton labored faithfully for two weeks, preaching each evening, and visiting the members and others during the day. Two were received by baptism. The church was built up spiritually. Wednesday evening, Nov. 2, we had our children's meeting, before preaching services. It was greatly enjoyed by the children. Sunday evening, Nov. 6, by the members of the Larned church enjoyed a love feast. Bro. Hylton officiated.—Mollie C. King, R. D. 2, Larned, Kans., Nov. 11.

**Lawrence** church met in council Nov. 5, with our worthy elder, H. B. Brammell, presiding. The meeting was passed off pleasantly. Our elder gave us a very good sermon on Sunday, the subject being "Consecration." I am glad to report that by consecrated effort we have secured the means, which will enable us to start our new churchhouse. Our solicited report of good success.—Julia C. Eberhart, 1333 Conn. St., Lawrence, Kans., Nov. 7.

**Murdock**—Our love feast was held Nov. 5. We had an inspiring love feast, which closed a two weeks' series of meetings, conducted by our home ministers. The members were greatly strengthened, although no conversions. The meetings were well attended.—D. E. Johnson, Anness, Kans., Nov. 8.

**Murdock**—We commenced a series of meetings Oct. 23, which lasted two weeks; then closed with a love feast. The brethren did not shut to declare the whole truth. Although there were no additions to the church, I think the members were built up and strengthened, and impressions were made that will never be forgotten.—Sister E. J. Fitzgerald, Murdock, Kans., Nov. 9.

**Quaker church** met in council Nov. 5, with Eld. J. W. Jarboe presiding. Four letters of membership were read and one granted. Since my last report fifteen have been baptized and one reclaimed. Our love feast was held Oct. 15. About four hundred surrounded the Lord's tables. Bro. S. Z. Sharp of Fruita, Colo., officiated.—J. E. Miller, Quaker, Kans., Nov. 8.

**Vernonville**—Bro. E. M. Studebaker began a series of meetings at this place Oct. 16. We held our love feast Oct. 22. Quite a few visiting members were with us. Our meetings closed Nov. 8. Two dear boys accepted Christ as their Saviour, and were baptized. They are now in the Kingdom. Bro. Studebaker preached the Word with power, and we feel very much encouraged and built up. He goes from here to Oregon, Idaho, and Washington. One letter was received since our last writing.—Lizzie Dellenbach, Beattie, Kans., Nov. 10.

#### MARYLAND.

**Long Green Valley church** has just made its transition from a mission to a regular established church of the Brotherhood. The church was inaugurated on Sunday, Oct. 22, with meetings, held here for two weeks by Eld. William E. Roop. The direct message of truth and earnest appeals has awakened profound interest in the entire community. The baptism, Oct. 30, of four precious souls, was witnessed by a large crowd from various faiths. Two more announced themselves ready for church membership, and will consecrate their lives to the Lord. Many more are near the kingdom. May the work of the Holy Spirit continue unhindered! All feel to praise the Lord for his manifold goodness.—Ida Newhouse, Long Green Valley, Md., Nov. 8.

**Meadow Branch church** has just enjoyed a spiritual feast of good things. Upon the close of our late series of meetings, Bro. D. L. Miller gave us a most agreeable surprise by preaching three sermons for us. He also gave us five of his most fascinating and instructive Bible studies. The meetings were largely attended in our Westminster church. Since our last report another has been added to the church by baptism. About forty new members have been added to the church here by baptism within the past year.—W. E. Roop, Westminster, Md., Nov. 5.

**New Windsor**—The two weeks' series of meetings at this place, conducted by Eld. Z. A. Dove, of Cloverdale, Va., closed on the evening of the 6th with a full attendance throughout. Some made the good choice. The close of meetings at Edgewood, Md., has been in progress since Nov. 6. The meetings were conducted by Bro. B. C. Whitmer, of Utica Mills, Md. The Annual Sunday-school treat will be given to the Sams Creek school Nov. 10, at the Sams Creek church.—Minerva Roop, New Windsor, Md., Nov. 10.

#### MICHIGAN.

**Berrien**—Oct. 16 Bro. I. S. Burns began a series of meetings at this place and preached fifteen sermons. One accepted Christ and was baptized. The attendance and attention were good, and much good was done. Our meetings closed with a good attendance. As a church we are much encouraged.—Ida Shreve, R. D. 2, Box 74, Buchanan, Mich., Nov. 8.

**Edgewood**—The church held their love feast Oct. 22. We had an all-day meeting, preaching at 10 A. M. and at 2 P. M., and our feast in the evening. Eld. W. H. Eikenberry presided. One sister was reclaimed.—Mrs. John Reeves, Barnum, Mich., Nov. 11.

**Edgewood**—We are still going on with our Sunday-school and church work at this place. Though we have lost several



On another occasion the elder of the church in which was working was together with myself authorized to visit a young sister. Because of her isolation, from an association of young brethren and sisters, she was walking somewhat disorderly, as regards the order of the



church. Our elder having had years of experience, was wise enough to deal very carefully with the case. Instead of using vigorous measures, he simply tried to encourage and admonish. As a result of the visit, she afterward signified her intentions to be loyal to the church.

Brethren, some of the rarest jewels are hid beneath the dross, and some of the noblest lives are lived in unappreciated obscurity, because they do not happen to live within a thirty-minute-ride or an easy phone call. In this fast age of business and pleasure, I fear we are neglecting the precious souls of our "children away from home." Perhaps we, as officials,—ministers, elders and deacons,—could do better than we do along this line.

A certain good sister was induced to go with the minister and wife to see a family of neglected members. Upon her return home she found her batch of pickles colored a bit, from having to stand all day without attention, whereupon she exclaimed, "Oh, I just ought to have remained at home and seen after things."

Now, before we criticize that way of looking at things let us be sure we have not allowed very worthless things to keep us from WORTHY tasks. Some of us seem to think that a herd of pigs or a batch of pickles are of more value than a human soul for whom Christ shed his precious blood.

We talk about going out and doing mission work. We talk of sending the Gospel to the heathen. We claim to be seeking the lost. That is all right. We need more of it. But in our zeal for the "lost," let us recognize that there are those of our number, right at our doors, that may be growing cold and are drifting back into a lost world, all because they never have the encouragement they need. They famish for want of true Christian fellowship.

To you who, by dint of circumstances, or, rather, by the providences of God, are cut off from weekly fellowship with God's people, I would say, Be true to your colors; be courageous; watch and pray. A light never seems half so bright as when in a dark place. If you prove faithful, and you may, by the grace of God, your crown will be the brighter for the extra effort necessary to live above the world. "Be thou faithful unto death and I will give thee a crown of life." E. F. Sherfy.

3435 Van Buren Street, Chicago, Ill.

### DISTRICT MEETING OF NORTHERN CALIFORNIA.

The third District Meeting of this comparatively new District was held Oct. 12 to 15. With it were held the Ministerial and Sunday-school Meetings. All congregations were represented except Kerman, which was admitted at this Conference, having been organized in April last.

Eighteen papers, queries, reports and resolutions, passed the meeting. Some of these elicited considerable discussion, but when the time for voting came they passed unanimously with but few exceptions.

Two papers go to Annual Meeting, and the District makes a strong call for the Annual Meeting in 1912. Eld. D. L. Forney represents the District on Standing Committee in 1911.

The report of the Mission Board showed a marked improvement in the way of a more systematic organization for aggressive work, and in the gathering of means for its support.

On Friday night was the missionary period. After a sermon by Eld. Jesse Overholzer, an opportunity to contribute to the District work was given, resulting in a contribution in cash and pledges of nearly two hundred and eighty dollars. This was very good indeed, when we consider the fact that the congregation is comparatively small.

The above is easily reported, because it contains simply the straight facts of the business part of the meeting; but who is the master of the pen, or who is the master of speech, that is able to report that other part,—the manner in which the work was done,—the spirit of the meeting?

I have attended eleven District Meetings on the Pacific Coast and four in the East, and can coincide with what the brethren said on the Conference floor, "This little meeting at Macdoel excelled in spirituality, and in the manifestations of brotherly love, any I have ever attended."

The whole meeting, from the Elders' Meeting, on the 12th, to the last period on the following Sunday night, seems to have caught the spirit that prevailed at the Winona Meeting.

There was a blessedness manifest that ruled and unified every effort in the meeting.

On Sunday afternoon,—the time not having been provided for in the program,—an "overflow meeting" was held. It was not an "overflow" of people, but "an overflow of the Spirit." One sister called it "a boiling-over meeting."

At this little, informal meeting I heard some of the best talks I ever heard, since my pilgrimage began, thirty-one years ago. What was done in a business way will answer its purpose and pass away, but the Presence, invisible yet felt by all, of an all-pervading influence or power, will be remembered a long time.

The next meeting will be held at Empire, near Modesto. J. Harman Stover.  
Dorris, Cal., Oct. 20.

### DEATH OF BRO. W. W. BARNHART.

It is with profound sadness that we report the death of our much esteemed brother and collaborer in the ministry, William W. Barnhart.

He attended members' meeting on Wednesday evening, prayer meeting on Thursday evening, and was in his usual health all day Friday. Saturday he took an ailment that the doctor pronounced appendicitis. He very reluctantly went to the hospital at Wabash, Ind., on Saturday night and submitted to an operation on Sunday. Gangrene had already set in, however, and he continued to sink.

Tuesday evening, surrounded by his dear family and a few immediate friends, his spirit took its departure from the body.

He was the son of Anthony and Sarah Barnhart, of New Carlisle, Ohio, and was the eldest of a family of thirteen children, of whom the father and seven brothers and four sisters survive. He was born near Ladoga, Ind., June 23, 1860, died Nov. 1, 1910, aged fifty years, four months and eight days.

At the age of twenty-two he accepted of Christ and became a member of the Church of the Brethren. He was called to the ministry in the old home church at Ft. McKinley, near Dayton, Ohio, November, 1892, and five years later was advanced to the second degree. At the last District Meeting the Board of Elders of the District Conference decided to advance him to the office of bishop, but the Lord intervened, and promoted him to a more glorious honor.

On Jan. 26, 1890, he was united in marriage to Sister Emma Smith, daughter of Elder John Smith, of Trotwood, Ohio. This union was blessed with two sons and two daughters. These, with the mother, are left to struggle on through life, saddened by the very unexpected calling away of a husband and father. His last words were, "I am not afraid to die, but I would like to stay with my family a while longer, especially for little Vera's sake," and as he closed his eyes to earth, he said, "Oh, I hear such beautiful singing; I want to go and join them."

He was a devoted husband, an affectionate father, and a kind neighbor. As a preacher he was ready to do what he could and was used much by the Mission Board.

The funeral services were conducted by Eld. A. L. Wright, assisted by Eld. J. C. Murray and the writer. Text, Matt. 14: 12. The services were very largely attended. His body was borne to the tomb by six of his collaborators in the ministry and interred in the city cemetery.

May the memory of such a life and his last words be a benediction of hope to those who mourn his very unexpected departure. George L. Studebaker.

North Manchester, Ind., Nov. 5.

### ABOUT BRO. C. H. BRUBAKER.

[About eight days before the death of Bro. C. H. Brubaker, of India, his wife, Sister Ella Brubaker, wrote a letter to her sister, Almada Miller, of Nappanee, Ind., from which we are permitted to take the extract given herewith.]

We are up here in "Abergeldie" Laudoner, Mussoorie, India, in the Himalayas. We had a long, hard trip to get here, but we are certainly having a change of weather since here. It is very cold and chilly,—like fall days in Indiana.

We have on our winter clothing, and then shiver a good deal. We, no doubt, will enjoy it better after we get more accustomed to it and can get out for walks more.

We are kept in most of the time, because Charles still has fever. It hangs on much longer than we like, but we think he is improving now.

It keeps me quite busy waiting on him, and taking care of babe. Bro. Long's are here also; so Effie does the cooking.

This certainly is a wonderful place,—a city up among the mountains. Charles says he knows of nothing like it in California. It is 7,000 feet above sea level. The ascent is too steep to haul anything up. People are carried up in "dandies" by four men. Provisions are brought up on mules. It is seven miles to the last wagon road. Horses are used some to ride up here.

We are up high, but back of us is a hill-top much higher, and in front is a deep valley, thousands of feet in depth. One can not see many houses at once. One here and one there,—in among and on the hill-tops. It is a very pretty picture.

There are snow-capped mountains north of us, but we have not seen them yet. Our own hill shuts off our vision in that direction, and we have not been out much yet. Below us, in the valley, are water-falls.

We are so sorry for Charles, as he was counting on getting fat here, but folks say that since he would likely have been sick anyway, it is a good thing he is here. But the Lord only knows how it is. I fear the long hard trip may have caused the fever to hang on too long.

We had special prayer for his healing on Sunday, and anointed him yesterday. Since then he is getting better, for which we praise the Lord. Ella Brubaker.

### DEATH OF BRO. A. H. BALTIMORE.

Bro. A. H. Baltimore was born in South Bend, Ind., May 7, 1835, and died suddenly at his home near Lebanon, Oregon, Oct. 10, 1910, at the age of seventy-five years, five months and three days.

He crossed the plains with his parents in 1853, and was united in marriage to Martha Clifton, Dec. 31, 1857, who, with four children, survives him.

He was baptized into the church July 9, 1871, and proved himself to be a faithful and devoted Christian man, always delighting in attending Sunday-school and church and doing good to others.

Bro. Baltimore was appointed to the ministry Sept. 29, 1877.

His death is a great loss to the community, and especially to the church here, for in losing Bro. Baltimore it loses its only minister. F. A. Baltimore.

Lebanon, Oregon, Nov. 4.

### A SOLEMN SCENE.

An anointing service was held at our home Oct. 8, by Elders J. C. Neher and J. K. Waltman. My husband, William Shepard, became quite sick Friday noon, and grew worse. We had two doctors with him and they agreed that unless he improved, by Saturday afternoon, he would have to go to the hospital. This we believed would mean death. Having great faith in the promise of God in James 5: 14, 15, we therefore called for the elders, and they prayed fervently. On Sunday morning he grew better and, while he is still very sick, the Lord heard our prayers. May there be more of this anointing! One year ago this summer my husband was seriously ill. Brothers J. H. Grabill and Waltman anointed him. At that time the doctors had but very little hopes, but he began to amend as soon as anointed. If we come to Christ in faith believing, he will certainly hear our prayers. Jennie Shepard.

Nampa, Idaho, Nov. 7.

### MATRIMONIAL

"What therefore God has joined together, let man put asunder."

Marriage notices should be accompanied by 50 cents.

**Huber-Sink.**—At the home of the undersigned, Oct. 27, 1910, Bro. Alva R. Huber and Sister Edna F. Sink, both of Glendora, Cal.—Wm. H. Wertenbaker, 1254 E. Fifth Street, Los Angeles, Cal.

**Hylton-Wolf.**—Nov. 2, 1910, by the undersigned, at the home of the bride's parents, Brother and Sister C. E. Wolf, Hutchinson, Kans., Bro. Osman P. Hylton, of Warrendale, Kans., and Sister Nellie I. Wolf.—J. J. Yoder, McPherson, Kans.

**Uery-Uery.**—By the undersigned at his home, Oct. 29, 1910, Mr. Sylvester Uery, of New Paris, Ind., and Sister Sarah A. Uery of Milford, Ind.—James Neff, Shikaree, Ind.

**Shearer-Bowman.**—By the undersigned, at the home of the bride's father, in Cerro Gordo, Ill., Nov. 4, 1910, Bro. Philip Shearer, of Auburn, Ill., and Sister Anna Bowman, of Cerro Gordo, Ill.—A. L. Bingham, Cerro Gordo, Ill.

**Stauffer-Schulz.**—By the undersigned Nov. 2, 1910, at the home of the bride's father, John Schulz, Fredonia, Kans., Bro. Edward J. Stauffer, of Gronola, Kans., and Sister Bertha L. Schulz.—W. B. Sell, Box 804, Fredonia, Kans.

### FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

**Angie,** Sister Mary, nee Rowland, died of consumption, in the bounds of the Welsh Run congregation, Franklin County, Pa., Oct. 29, 1910, aged 66 years 1 month and 4 days. She united with the church about forty-two years ago. She leaves three children, a sister and two brothers. Services by Eld. D. M. Zuck.—Frank P. Blair, Mercersburg, Pa.

**Crill,** Edward March, son of Bro. Charles Crill, born March 8, 1897, and died Oct. 25, 1910, aged 13 years, 7 months and 17 days. He was a bright and obedient son. He leaves a father to mourn his loss. He is the only one of the family, as his mother has preceded him. Services by Bro. J. R. Smith, of Carrington, N. Dak. Text, Matt. 24: 44. Interment in Englevalle cemetery.—Essie V. Reed, Englevalle, N. Dak.

**Elmer,** Bro. Charles Elmer, born at Nora, Ill., Dec. 14, 1880, died at Pearl City, Ill., Nov. 1, 1910, of typhoid fever, aged 29 years, 10 months and 17 days. Shortly before his death he was anointed according to James 5: 14, 15. Services in the Yellow Creek house, by the writer, assisted by Bro. Jacob Delph. Text, Isa. 38: 1. Oct. 1, 1901, he was married to Mary M. Fisher, of Pearl City, Ill. He leaves his wife, four children, his parents and two sisters.—August Kuhleman, Pearl City, Ill.

**Hyb,** Bro. John, son of John, Sr., and Nancy Eby, born in Montgomery County, Ohio, March 13, 1834, died Oct. 23, 1910, aged 76 years, 7 months and 16 days. In 1841 he moved with his father's family to Wabash County, Ind., and removed to Ohio in 1853. He was married to Elizabeth Ikenberry, June 3, 1854. To this union the Lord added four sons and three daughters, and his wife united with the Church of the Brethren in 1872. He remained faithful until the Lord called him home. Two of his sons preceded him in death. Each of them, like himself, died on a Friday and was buried on a Monday. He leaves a faithful and affectionate wife, two sons, three daughters and one brother. Services at the home by the writer.—D. M. Garver, Trotwood, Ohio.

**Flohr,** Sister Julia A., nee Manhart, born in Germany, May 14, 1840, died July 10, 1910, aged 70 years, 1 month and 26 days. She came to Adams County, Pa., and was married to William Flohr, Feb. 13, 1859. Early in their married life they moved near Nappanee, Ind. On account of illness they came back to Maryland, near Thurmont, where they both became members of the church in the Monocacy congregation. She was the mother of sixteen children, eleven of whom are still living. All of them are in the church but one. Two sons are ministers and one is serving in the office of deacon. She served thirty-five years as a faithful deaconess with her husband. Services at Thurmont, Md., by Eld. T. J. Kolb and Brethren J. S. Weybright and Reuben D. Whitmer. Interment in the Thurmont cemetery.—Samuel Weybright, Denton, Md.

**Gibbie,** Sister Catharine H., second wife of Bro. M. G. Gibbie, died at Mastersville, in the bounds of the Chiques conference, Nov. 1, 1910, aged 70 years, 1 month and 26 days. She was born in Germany, May 14, 1840, and was married to William Flohr, Feb. 13, 1859. Early in their married life they moved near Nappanee, Ind. On account of illness they came back to Maryland, near Thurmont, where they both became members of the church in the Monocacy congregation. She was the mother of sixteen children, eleven of whom are still living. All of them are in the church but one. Two sons are ministers and one is serving in the office of deacon. She served thirty-five years as a faithful deaconess with her husband. Services at Thurmont, Md., by Eld. T. J. Kolb and Brethren J. S. Weybright and Reuben D. Whitmer. Interment in the Thurmont cemetery.—Samuel Weybright, Denton, Md.



the Harris Creek and  
Pettysburg, Ohio.



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## Notes from Our Correspondents.

(Concluded from Page 757.)

ter Steffy—is to be continued as solicitor for the Stanton church. Bro. Gilbert was chosen as assistant superintendent, to fill the unexpired term. One member was taken in by letter. Arrangements were made for a love feast, to be held Nov. 24 (Thanksgiving evening), beginning at 5 P. M., sharp.—E. P. Steffy, 1, D. F. Stanton, Va., Nov. 11.

**Trevilians.**—The new churchhouse at Trevilians, Va., will be dedicated on the first Sunday of December. The dedication is to be followed by a series of meetings, closing with a love feast.—Emma Whisler Glick, Trevilians, Va., Nov. 10.

## WASHINGTON.

**Centralia.**—On the evening of Oct. 3 Eld. J. U. G. Stiversson and wife, of Tacoma, began a series of meetings at the Fords (Prairie) schoolhouse, a point where the Brethren have been having Sunday-school and preaching for about a year. He preached earnestly for three weeks, with splendid interest and good attendance throughout. Four made the good confession but because of serious objections, on the part of parents, only two were baptized,—a husband and wife. We believe that much good seed has been sown and we trust and pray that it may soon be garnered in. Oct. 22 we held our semiannual communion services. Brethren and sisters from Seattle, Tacoma and Olympia were in attendance. Bro. Stiversson officiated. The sisters broke the bread and passed the cup. Since our last report one dear sister was reclaimed.—Anna Myers, Centralia, Wash., Nov. 11.

## WEST VIRGINIA.

**Lower Lost River.**—Oct. 8 we had a love feast at New Dale, which was very much enjoyed. Thirty-three members communed. Eld. L. D. Caldwell officiated. After the feast Bro. S. D. Long, of near Vespene, Va., commenced a series of meetings for us, which lasted two weeks. He preached fifteen sermons, and Sister Long also gave us two inspiring talks. Bro. Long preached the Word with power. Five were baptized and one reclaimed. One is to be baptized. Oct. 30 we organized a Christian Workers' Meeting with the writer as president.—L. H. Miller, Lost River, W. Va., Nov. 4.

## NOTES NOT CLASSIFIED.

**Notice.**—The Mission Board of North Dakota and Western Canada have now succeeded in securing a worker for Minot, N. Dak. Bro. D. W. Shook, formerly of York, N. Dak., is the brother selected. We praise the Lord for sending us a man who, we think, will do effective work for God and the church. Will not all the brethren and sisters join us with prayers and in whatsoever way the Lord places the burden upon your hearts, that the work may be done to the honor and glory of God! The work begins about Nov. 15.—J. D. Kesler, Zion, N. Dak., Nov. 10.

**Twin Falls.**—The church at this place has closed a very successful revival meeting. Five were baptized,—all of them heads of families. The church was much built up under Bro. Lampin's preaching. Cal. gave us a splendid and enthusiastic lecture on "The Great Unfinished Task," speaking for twenty-five minutes, after which our pastor, Eld. W. H. Wertebaker, gave an inspiring sermon on "Loyalty." At the mid-week prayer meeting, our subject being, "Our Duty to the Poor," it was decided to have it practical, so five brethren were appointed to formulate plans for the creating of a poor fund in our church.—Mrs. W. H. Keim, Cor. Sixth Ave. and W. Twenty-fifth St., Los Angeles, Cal., Nov. 12.

**South Los Angeles.**—Sunday evening, Oct. 30, we were favored with an interesting talk on "Fasting as a Means of Spiritual Illumination," by Dr. Henry S. Tanner, who undertook a forty-day fast twice in his life, and who has now passed his four-score years. Nov. 6 a special temperance program was rendered by the Christian Workers. Bro. Fred Chamberlen, of Covington, Cal., gave us a splendid and enthusiastic lecture on "The Great Unfinished Task," speaking for twenty-five minutes, after which our pastor, Eld. W. H. Wertebaker, gave an inspiring sermon on "Loyalty." At the mid-week prayer meeting, our subject being, "Our Duty to the Poor," it was decided to have it practical, so five brethren were appointed to formulate plans for the creating of a poor fund in our church.—Mrs. W. H. Keim, Cor. Sixth Ave. and W. Twenty-fifth St., Los Angeles, Cal., Nov. 12.

**Waring.**—Nov. 2 the writer and family, in company with Sister Nora Baker, started to Texas. On the evening of the 5th we arrived at Waring. My wife's health is very poor, but we hope that this climate will do her good. Waring is located forty-five miles northwest of San Antonio, also about nineteen hundred feet higher. If there are any members in this part of Texas, we would be very glad to hear from them. This is claimed to be the most beautiful climate in Texas,—the doctor says it is better than San Antonio.—J. L. Guthrie, Waring, Tex., Nov. 10.

**Roaring Spring.**—The series of sermons for the week following the dedication of the new church at this place was well attended, and the Spirit's power was felt. The meetings were conducted by Brethren Josiah B. Brumbaugh, Jas. A. Sell, J. B. Brumbaugh, C. O. Beery and J. Allen Myers. The love feast and communion were at six o'clock on Sunday evening, Nov. 6. As a result, eight young persons,—all Sunday-school scholars,—were received into the church by baptism just before the communion services on Sunday evening. The baptism, which took place in the new baptistry,

was one of the most impressive services of the kind the writer ever witnessed. It had been announced in the morning services, and the ceremony was witnessed by a large congregation.—Elizabeth Barnett, Roaring Spring, Pa., Nov. 12.

**Jonathan Creek.**—Eld. A. S. Workman, of Loudonville, Ohio, has arranged to fill the appointment at Jonathan Creek, Ohio, Nov. 20, and by agreement has consented to remain the following week, or longer, for a series of meetings.—J. S. Leckrone, Somerset, Ohio, Nov. 11.

**South Poplar Ridge.**—Bro. Rouben Shroyer of Canton, Ohio, began preaching at this church Oct. 21. He preached fourteen sermons and officiated at our love feast, Oct. 22. One was baptized.—Sadie Nofsinger, R. D. 5, Defiance, Ohio, Nov. 14.

## DEATH OF ELMER W. PRICE.

Bro. Elmer W. Price, son of David E. and Helen Price, was born near Mt. Morris, Ogle County, Ill., Sept. 17, 1861, and died in Franklin Grove, Ill., of pneumonia, Nov. 6, 1910, aged 49 years, 1 month and 19 days.

Those who were associated with him when he was a young man, remember him as a congenial companion, strong of physique and of excellent character.

He was united in marriage with Sister Ida M. Trostle, of Ogle County, Ill., Dec. 24, 1883. A few weeks later this newly-married couple moved to Kansas, and established their home in Reno County, near Nickerson.

The following year the departed became concerned about his spiritual welfare, confessed Christ, and was received into fellowship in the Church of the Brethren.

During their residence of fourteen years in Kansas, Bro. Price was elected by the church, successively, to the office of deacon and the first and second degrees in the ministry.

Rheumatism began to afflict him as early as 1896, and two years later they decided to quit the farm, and move to Franklin Grove, Ill.

His physical ailment developed into Potts disease of the spine, sorely afflicting him for a number of years, of which the last six he was unable, of himself, to leave his chair. He bore his affliction and suffering with Christian fortitude, and to the last received cheerily all who called to see him.

He was resigned to his affliction and looked forward with strong confidence that a Christian's reward awaited him.

His wife and son, Earl, survive him, who, with a large circle of relatives and friends, will keenly miss him. His funeral services, conducted by Bro. Galen B. Royer, were largely attended. His remains were laid to rest in the Emmert cemetery.

C. W. Lahman.

Franklin Grove, Ill.

## DISTRICT MEETING OF THE FIRST DISTRICT OF WEST VIRGINIA.

On Friday evening, Oct. 29, a goodly number of brethren and sisters met in the German Settlement congregation, Maple Spring house, for services. Eld. Jeremiah Thomas delivered the message in his usual, interesting manner.

Saturday, Oct. 30, at 9:00 A. M., we again met at the same place for District Meeting. The organization was as follows: Moderator, Eld. Jeremiah Thomas; Reading Clerk, Eld. E. T. Fike; Writing Clerk, J. B. Leatherman. All the congregations except two were represented by delegate. There were no queries nor petitions. The reports of the Mission Board and District Sunday-school Secretaries show that some excellent work is being done, both by the missionary and Sunday-school workers.

Some time was spent in discussing different phases of missionary work. These talks were interesting and inspiring to all workers of the District.

On Sunday evening the love feast was held. Two hundred and seventy-seven surrounded the Lord's table.

The District Meeting of 1911 will be held in the Knobby congregation.

J. B. Leatherman, Clerk.

Burlington, W. Va., Nov. 8.

## MAN AND WIFE WANTED.

The committee of the Brethren's Old Folks' Home, Carlisle, Pa., are in need of a good, honest and faithful brother and sister to serve, respectively, as steward and matron for the year 1911, beginning on April 1, 1911. For further information call on, or write, to H. K. Miller, Huntsdale, Cumberland Co., Pa., or Eld. H. M. Stover, Waynesboro, Pa.

By order of the committee.

D. E. Brown,

Steward of the Old Folks' Home.

Carlisle, Pa., Nov. 7.

## DENVER, COLO., MEETINGHOUSE.

We herewith submit a statement to our members and friends who so generously donated toward the erection of a Brethren's church in Denver, Colo.

March 2, 1907, we purchased two lots, paying for the same \$510.00, leaving a balance on hand of \$687.05. The Building and Finance Committee, appointed at our council by Eld. A. C. Daggett, chairman of District Mission Board, held their first meeting March 4, 1907. Bro. V. E. Mineely, now of Johnstown, Pa., was chosen foreman and the writer secretary-treasurer. Plans were discussed as to ways and means of securing funds, and a petition was ordered

sent to the District Mission Board, asking their support. That being granted, we solicited the District, and, by permission of General Mission Board, continued the solicitation.

March 3, 1908, we concluded to build a basement, using same as a place of worship until funds might be secured to complete the building.

March 11, 1908, we commenced to excavate. May 5, 1908, the basement was completed and dedicated. Bro. J. J. Ernst preached the dedicatory sermon. April 3, 1909, we let the contract for the completion of the building.

May 20, 1909, we commenced to lay brick, but we still continued to worship in the basement. August 27, 1909, our church home was completed. Aug. 28, 1909, a Sunday-school convention was held. A love feast was held in the basement at night. Aug. 29, 1909, the church was dedicated free of debt. Eld. B. E. Kesler, of River Bend, Colo., preached the dedicatory sermon.

## Statement of Finance Committee from March 29, 1907, to Oct. 1, 1910.

| Receipts.                              |                   |
|----------------------------------------|-------------------|
| Cash in bank.....                      | \$ 687.05         |
| Collected by solicitors.....           | 4,483.90          |
| Pledges paid.....                      | 1,707.00          |
| Interest paid on pledges.....          | 8.30              |
| Collected by mail, etc.....            | 2,018.25          |
| <b>Total.....</b>                      | <b>\$8,904.40</b> |
| Expenses.                              |                   |
| General expenses.....                  | \$6,388.73        |
| Furniture and fixtures.....            | 823.61            |
| Collector's salary and expenses.....   | 1,177.71          |
| Stationery and postage.....            | 53.00             |
| Incidental expenses.....               | 142.69            |
| <b>Total.....</b>                      | <b>\$8,515.74</b> |
| Balance on hand.....                   | \$ 388.66         |
| <b>Total.....</b>                      | <b>\$8,904.40</b> |
| March 2, 1907, purchased two lots..... | \$ 510.00         |
| Expenses to date.....                  | 8,615.74          |
| <b>Total.....</b>                      | <b>\$9,125.74</b> |

While we dedicated our house free of debt, there is still some work which should be done. We kindly ask those of you who have not paid your pledges to do so at your earliest convenience, thus greatly obliging us. We thank you all for what you have done in the past and hope that you may, at some time, worship with us.

H. F. Caylor,

Secretary-Treasurer B. and F. Committee.

165 So. Clarkson Street, Denver, Colo., Oct. 22.

## ANNOUNCEMENTS

| DISTRICT MEETINGS.                                            | MINNESOTA.                                                                              |
|---------------------------------------------------------------|-----------------------------------------------------------------------------------------|
| Dec. 29, Texas and South-western Louisiana, at Rockville, La. | Nov. 26, Hancock, five miles northeast of town.                                         |
| LOVE FEASTS.                                                  | NEBRASKA.                                                                               |
| California.                                                   | Nov. 23, 7:30 pm, Omaha, 2627 Lake St. Take Dodge St. car at depot, get off at 27th St. |
| Nov. 20, 4 pm, Ingleswood.                                    | Nov. 24, 6 pm, Beatrice.                                                                |
| Nov. 20, 6 pm, Lordsburg.                                     | Ohio.                                                                                   |
| Dec. 10, afternoon, Santa Ana.                                | Nov. 24, 10:30 am, Greenville.                                                          |
| Idaho.                                                        | OKLAHOMA.                                                                               |
| Nov. 23, 5 pm, Payette Valley, Payette house.                 | Nov. 27, Guthrie.                                                                       |
| Dec. 9, Weiser.                                               | PENNSYLVANIA.                                                                           |
| Illinois.                                                     | Nov. 20, Norristown.                                                                    |
| Dec. 17, 8:30 pm, Elgin.                                      | Nov. 20, 6:30 pm, Altoona.                                                              |
| Indiana.                                                      | Nov. 24, 7:30 pm, Bethany Mission.                                                      |
| Nov. 24, 5:30 pm, Bachelor Run, town house.                   | Nov. 26, Mechanic Grove, Grove house.                                                   |
| Dec. 3, 5 pm, Rock Run, 5 miles southeast of Goshen.          | Nov. 27, Montgomery.                                                                    |
| Iowa.                                                         | Nov. 27, Lancaster.                                                                     |
| Dec. 17, Mt. Etna.                                            | Nov. 27, 6:30 pm, Bellwood.                                                             |
| Louisiana.                                                    | Nov. 27, Shady Grove, all-day service.                                                  |
| Dec. 30, 6:30 pm, Roanoke.                                    |                                                                                         |
| Maryland.                                                     |                                                                                         |
| Nov. 27, 4 pm, Ridgely.                                       |                                                                                         |

## The Gospel Messenger

A weekly religious journal, 16 large pages, is published in the interest of the Church of the Brethren, and is the only church organ published by the authority of the Conference. Price, \$1.50 per annum.

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It maintains that only those who remain faithful until death have the promise of eternal life.

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins;

That True immersion or dipping the candidate three times face-forward is Christian Baptism;

That Feet-washing as taught in John 13, is a divine command to be observed by the church;

That the Lord's Supper is a meal, and in connection with the Communion, should be taken in the evening, or after the close of the day;

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ;

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ;

That a Nonconformity to the world in daily walk, dress, customs and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the Scriptural duty of Anointing the sick with oil in the name of the Lord.

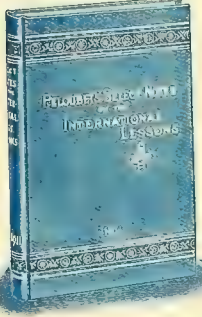
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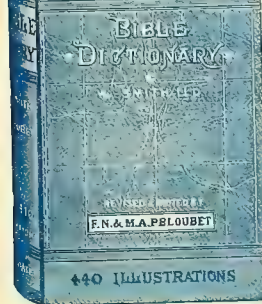


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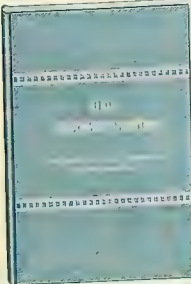
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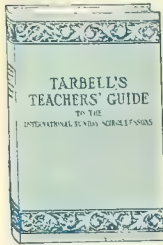
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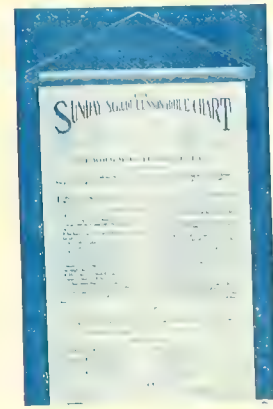
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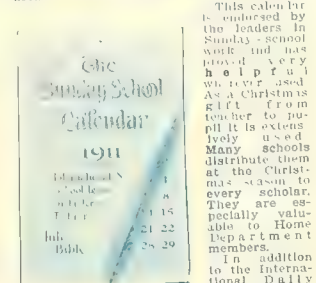
The Sunday-school Teacher's best assistant. It contains 48 Pages of Practical Points, Information, and Teaching Material for all grades of the Sunday-school.

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Single copy, per quarter, 15 cents; three or more copies to one address, per quarter, 13 cents each. Single subscription, 50c per year.



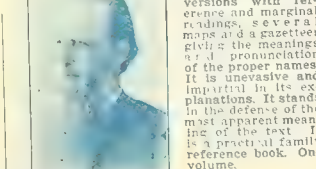
**SUNDAY-SCHOOL CALENDAR FOR 1911.** Each, 10c; per dozen, \$1.00; per hundred, \$8.00



This calendar is endorsed by the leaders in Sunday-school work and has proved a very helpful aid to the teacher to pupils. Many schools distribute them at the first class session to every scholar. They are especially valuable to Home Department members. In addition to the International Daily Bible Readings, the calendar contains International Sunday-school lessons, titles and references for every Sunday in the year, also the Golden Text for each work, printed in full. Each text contains choice selections from the best writers, helpful thoughts for every-day living. A calendar for the entire year is printed on the back, and an extra leaf is inserted containing Scripture selections, etc., arranged for easy memorizing. Special Cover Designs for Home Department and Adult Bible Class.

**COMMENTARY, THE NEW TESTAMENT.** By Lewis W. Teeter. Cloth, \$1.25

The Commentary contains the entire text of the New Testament with reference and marginal readings, a gazetteer giving the meanings of the proper names. It is unobtrusive and helpful in the defense of the most apparent meaning of the text. It is a practical family reference book. One volume.



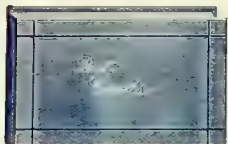
**BLACKBOARD IN THE SUNDAY-SCHOOL**

This book is well designed to instruct the teacher how to use the blackboard.



## Post Card and Photo Albums

Our albums are of the most popular size and shape and will please you. They are of the substantial kind and yet neat in appearance. All we ask is that you send us a trial order.



No. 1101.—POST CARD ALBUM. Handy style. Bound in black silk cloth, plain, side title stamped in white. Size 6½x7½ inches. Holds 100 cards, 1 to the page. 45c

No. 2201.—POST CARD ALBUM. Small quarto style. Size 7x9½ inches. Bound in black silk cloth, plain side title stamped in white. Holds 200 cards, 2 to the page. 70c



No. 2202.—POST CARD ALBUM. Same as No. 2201 only bound in Olive Green cloth, with assorted fancy stamping. 70c

No. 3301.—POST CARD ALBUM. Medium quarto style. Size 9x11¼ inches. Bound in black silk cloth, plain, side title stamped in white. To hold 300 cards, 2 to a page. \$1.15



No. 7101.—ROYAL POST CARD ALBUM. Bound in black "Viennese" Imitation Leather. Walrus Grain. Holds 100 cards, 1 to a page. Size 5½x8 inches. Gilt title on side. 65c

No. 4943¼.—ROYAL "VIENNESE" POST CARD ALBUM. Bound in Black Viennese Hornback Alligator Grain Binding. Holds 300 cards, 3 to a page. Gilt title on side. Size, 10x11. \$1.00

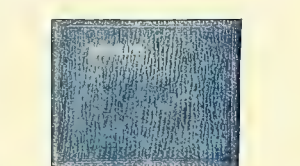
No. 4904¼.—ROYAL BLACK "VIENNESE" POST CARD ALBUM. Bound in Imitation leather. Hornback Alligator—with Gilt title on side. Size, 10x11. Holds 500 cards with 4 to a page. "Viennese" looks like Genuine Leather and wears better. \$1.60

No. 9101.—ROYAL PADDED "VIENNESE" COVER POST CARD ALBUM. Bound in "Viennese" Imitation Leather Black Walrus Grain. Gilt title on side. Size 9½x11. 100 cards to album, 1 to page. Artistic "Deckle Edge" leaves. 45c

No. 4973¼.—ROYAL PADDED COVER POST CARD ALBUM. Viennese covers. Imitation leather. Hornback Alligator Grain. Size, 10x11. Gilt title on side. Holds 100 cards, 3 to a page. New and artistic. \$1.65

No. 20.—PHOTO ALBUM. Bound in black silk cloth. The leaves in this the same as all our photo albums are of good quality linen rag carbon black paper and will not affect the photographs when pasted thereon. Contains 25 leaves. Size, 5½x7 inches. 35c

No. 21.—PHOTO ALBUM. Same as No. 20, only it contains 50 leaves. Size, 1x10. 65c



No. 220.—PHOTO ALBUM. Bound in black Imitation leather. Seal Grain. Every person owning a camera should have one of these albums to keep their collection of photographs in. Contains 50 leaves, size, 5½x7 inches. 75c

No. 221.—PHOTO ALBUM. Same as No. 220 excepting that the size of the leaves is 7x10 inches. 80c

## Post Cards and Booklets

Our line of post cards and booklets has been selected with great care. There is nothing of the trashy kind listed. It is impossible for us to describe them fully in the small amount of space we have. On account of buying in large quantities we are able to offer you this line at prices below that usually asked for goods of inferior quality.

### Religious Post Cards.

No. 25.—LORD'S PRAYER. Each of the eight cards making up this set illustrates some part of the Lord's Prayer. The first card contains "Our Father Which Art in Heaven," with an appropriate illustration of same, and so on through the entire prayer. All are beautifully embossed in color, and make a unique and impressive set. Per Set of Eight, 20c

No. 26.—RELIGIOUS SONG SERIES. A series of illustrated songs in the beautiful offset finish. Songs such as "Gentle Jesus, meek and mild," "Star of the East," "Dare to be a Daniel." Per Pack of Five, 15c; Two Packs, 30c

No. 58.—ILLUSTRATED SONGS. A series of Religious Songs, such as "Jesus, Lover of My Soul," "Rock of Ages," etc. Real Photos on bromide paper. Made in England. Per Pack of Three, 15c

No. 82.—MUSEE POST CARDS. The most famous religious paintings, including the best known Madonnas, The Gleaners, Birth of Christ, etc. Beautifully printed in color. Gilt beveled edges. On fine heavy cardboard. Ten, all different designs. Each, 10c; Four Different Designs, 25c

No. 115.—SCRIPTURE TEXT POST CARDS. These cards are very beautiful. Each contains a familiar and helpful Scripture text, surrounded with flowers or



fruit. All are highly embossed in the richest yet most delicate colors. The illustration shows simply one card. Per Pack of Six cards, all different, 10c; Three Packs, 25c

No. 1346.—EMBOSSED RELIGIOUS POST CARDS. Four subjects, "Simply to thy Cross I cling," "Soul's Awakening," "Guardian Angel" and "St. Cecilia." Embossed. Lithographed in bright colors. Four cards in pack. Per Pack, 5c; Four Packs, 15c

GOLDEN NOVELTY POSTAL CARD.—A unique and elegant line of Two Leaf Mail Cards. Each containing a Bible text with appropriate selections from the favorite hymns, or extracts from the great writers in illuminated text, with illuminated initial letters and ornaments in gold and colors. Also handsome color plates; copies from the Old Masters, floral pieces and landscapes in full colors and gold. Christmas and Season Greetings in artistic designs, in red and gold, on one page. Address side in red and gold. The whole beautifully lithographed in fifteen printings and gold on fine coated stock. Sixty numbers. Each, 5c; Three for 10c

THE MESSES POST CARDS. Something entirely new. Six post cards of unusual interest to Sunday-school workers. Beautiful designs. Appropriate poems by C. D. Helms. The six cards for 15c Here are the subjects: "To My Bible," "The Twenty-third Psalm and the Parable of the Lost Sheep," "Others," "A Diamond in the Rough," "The Sheep of the Flock," "If I were You."

### Thanksgiving Post Cards.

No. T 1.—A THANKSGIVING POST CARD containing an appropriate verse or memory gem, in fancy type and artistic design. Printed in gold and delicate tints. Not an ordinary card, but something of unusual value. The card is made on heavy stock and edges are beveled and gilded. Four subjects. Three in a pack, 10c; Three packs, 25c

No. T41.—A POPULAR SERIES of appropriate subjects, in many colors. Border and greeting printed in gold. Twelve designs. Six cards to the pack, 10c

No. T7.—These cards are especially handsome and suggestive. Each card contains a turkey, fruit, and a pretty scene of some kind. All embossed, and printed in silver and colors. Per pack of six, all different designs, 10c; three packs, 25c

### Christmas Post Cards.

OUR CHRISTMAS LEADER. This is an entirely new line of Christmas post cards. All are heavily embossed with gold and silver edges and rich yet delicate shadings in the colors. Something that is sure to interest and will be kept as a souvenir of the Yuletide. We have bought these beautiful cards in such a quantity that we are able to offer them at retail prices less than most dealers sell them wholesale. Per pack of ten cards, all different, 10c; Three Packs, 25c

No. 92.—A CHRISTMAS POST CARD that is sure to please. Printed from artistic types and designs on heavy, high grade post card stock. Holly and holly berries in green and red on tinted background. Gilt edge. Four mottoes. Per pack of three cards, 10c; Three packs, 25c

No. 10.—X S MOTTO SERIES. These motto cards are made by the celebrated Roto process. These cards have choice bits of scripture all referring to Christ. Floral and landscape designs. Glossy finish. Two Different Designs, 10c; Three Packs, 25c

No. G11.—A FINE CHRISTMAS GREETING card with choice designs, with pictures of robins in the snow. The birds and the boughs of trees are covered with glistening dew, each card in tissue envelope for mailing. Per Pack of Two, 10c; Three Packs, 25c

No. 13.—EMBOSSED XMAS.—A fine Xmas wish printed in two colors and gilt, on brown linen card, embossed border. It is the sentiment on these cards that appeals to the better trade. Twelve mottoes. Per Pack of Two, 10c; Three Packs, 25c

No. 14.—HOLLY. Postals of Quality. Printed on white linen finish card, gilt edge, with a Xmas wish printed in two colors. Initial illuminated in gilt, border of holly in colors and gilt. 12 mottoes. Per Pack of Two, 10c; Three Packs, 25c

No. 15.—THE NIGHT BEFORE CHRISTMAS CARDS. Six different designs, each one representing a child watching for Santa Claus, who is seen with his large bundle of gift. Cards are a dark blue embossed, with artistic border. Per pack of six, all different, 10c; Three packs, 25c

No. 17.—EMBOSSED CHRISTMAS GREETING CARDS. Six different designs of beautiful winter scenes, surrounded with holly and evergreen boughs. Very attractive, having the scroll effect and silver border. Per pack of six cards, all different, 10c; Three packs, 25c

No. 19.—LIFE OF CHRIST CHRISTMAS CARDS. Post cards, four designs, with pictures illustrating four different periods in the life of Christ. Each card contains greetings and is printed on good quality cardboard in attractive colors. Per pack of 12, 15c

No. 47.—A BEAUTIFUL CARD with a deep silver border. In the center of which are bunches of roses, violets, lilies, angels, etc. Each card has a handsome spray of holly in natural colors. Heavily embossed in silver and colors. Must be seen to be appreciated. Two Different Designs for 10c

No. XS434 SERIES.—These cards are actual photographs, and are of a glossy finish, toned in a soft sepia. Exceptionally popular with children and young people and children. Ten different designs. Sure to please. Two for 10c; Three Packs, 25c

OUR HOLLY BOX SPECIAL, containing 25 Christmas and New Year post cards, nearly all Christmas, all different. Enclosed in a very prettily decorated box. These cards are of a high grade, usually sell at 2 for 5c. We have purchased them in such a quantity that we are able to make the following special price. Per box of 25 cards, 30c; per box of 100 cards, \$1.00

No. 800.—HOLY LAND SERIES. Photo of cities from the Holy Land, each card decorated with a floral spray of roses or a flower design, very appropriate for Christmas. These cards being actual photos. Many designs. Per Pack of Two, 25c; Three Packs, 45c

No. 820.—HOLY LAND SERIES IN COLORS. This series is the same as the 800 series only these are hand colored. The flowers are tinted in natural colors. The pictures are works of art and must be seen to be appreciated. Each, 10c; Four Different designs, 25c

### Christmas Booklets.

No. 4.—CHRISTMAS GREETING FOLDERS. This is a very neat and unique folder containing on the inside a well-composed Christmas Greeting, printed on good quality paper in two colors, green and red, and green and holly border. This is a novelty and will surely be liked by everybody. Four for 10c; Twelve for 25c

No. 9.—A DAINTY FOLDER. Appropriate Christmas greetings on front, with pretty Christmas verse on back of each. Frosted. Embossed. Size 3½ by 4 inches. Six different designs, envelope with each folder. 15c

No. 12.—EXQUISITE FOLDER, handsomely embossed in colors and gold. Designs, mistletoe and holly. Each card is frosted, with a separate envelope. Size, 3½x4½ inches. Eight designs. Each, 5c; Six, for 25c

No. 196.—A BEAUTIFUL FOLDER embossed in gold and silver. A very pretty marine view, new designs. Christmas greeting on third page. Size, 2½x4 inches. Two designs, 5c; Twelve for 25c

No. 34.—HOLLY BOOKLET. A very pretty four-page booklet and cover. Beautifully illustrated in colors and gold. Size, 3½x4½. Each booklet in a separate envelope. Each, 5c; Six, Assorted, 20c

No. 155.—A HANDSOME FOLDER with Christmas greetings on front. Design of violets and autumn leaves. Embossed. Each in envelope. Size of card 3x4 in. Two designs, 5c; Twelve for 25c

No. 179.—A HANDSOME FOUR-PAGE BOOKLET. Designs of roses, carnations, pine cones and conventional designs. Heavily embossed. Printed in natural colors and gold. Each booklet tied with silk cord and tassel. Separate envelope with each booklet. Size, 3x4½ inches. Many designs. Each, 10c

No. 399.—An exquisite booklet, with a prettily landscape showing through the front cover. Selected verses on the inside. The whole is delicately tinted and tied with a dainty ribbon. Christmas greetings on the face. Each, 10c; three for 25c

No. 507.—A DAINTY FOUR-PAGE BOOKLET, very artistic designs of violets and choice bits of landscape. Embossed and printed in natural colors and gold. Tied with silk cord. Size, 3½ by 4½ inches. Each, 5c; Six for 25c

No. 522.—A VERY ARTISTIC four-page booklet, with a design of birds and oak leaves in embossed designs. Printed in silver and bronze. Entirely new designs. Tied with a silk cord. Each, 5c; Six for 25c

No. 5662.—DAINTY BOOKLETS, exquisite in color and design. Very heavily embossed for merry notes, pansies, violets, roses, etc. All hand painted, in many rich colors. Frosted and printed in gold. Verse printed on inside in also in gold. Exceptionally beautiful. Size, 3x4½ inches. Six different designs. Each, 10c; Per Dozen, \$1.00

### Candy Boxes or Christmas Fillers.

Folding boxes made in unique and pleasing designs, intended for enclosing candy, popcorn, nuts and other Christmas dainties. Sunday-schools will find these very appropriate and yet inexpensive. Each box holds ½ lb. of candy. We prepay all charges at prices named.



NEW BRICK.—Printed red and black on white board to build a chimney. It is a well-known box and is always popular. Doors open showing Christmas scenes. Per dozen, prepaid, 15c; For 50 or more, each, 1c



CHIMES FOLDER.—Beautifully lithographed on white board in green and red with holly designs and chimes, very pretty. Per dozen, 20c; for 50 or more, each 14c

WREATH CORNUCOPIA.—Very handsome design. Made of white enameled paper, with holly wreath and horseshoe design, printed in red. Per dozen, 22c; for 50 or more, each, 14c



NATIVITY BOX.—Handsome designs and colors, very attractive and an excellent Sunday-school box. Per dozen, 27c; for 50 or more, each, 2c

### New Year Cards.

No. 19.—A pack of six cards, New Year greetings. Designs of country roads, ships, lighthouses, churches, an old mill, etc. Heavily embossed and richly colored. Six cards in a pack, four designs, 10c; Three packs, 25c



## Holiday Specialties.



**No. 2 H.—HOLLY SEAL.** Fancy gummed seal for doing up small packages. 50 in envelope. Size, 1/2 inch in diameter. Per envelope, 5c



**No. 5 H.—SANTA CLAUS SEAL.** Gummed, 50 in envelope. Size, 1/2 inch in diameter. Per envelope, 5c

**No. 10 H.—Gummed label, holly design, embossed, 10 in book. Size, 4x2 1/2 inches. Per book, 10c**

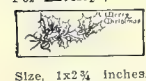
**No. 1911 CP.—CALENDAR PAD.** A neat pad containing the calendar for the year 1911. The front leaf contains handsome decorations of holly leaves, sprays, etc. Each pad a different design. Firmly sewed at top. Six pads for 10c; 18 for 25c

## Christmas Cards.

**CHRISTMAS SPECIAL.** A fine embossed card with Christmas greetings, landscape with holly others with pine sprays. A very attractive card. Sizes average from 2 1/2 x 4 1/2 to 3 1/2 x 5 inches. Many designs. Per Pack Ten Cards, Assorted, 15c

**No. 3.—A CHRISTMAS GREETING.** They are beautifully printed in colors on a good, substantial card. Embossed designs are beautiful birds, flowers and children. Many designs. They are sure to please. Size, from 2 1/2 x 4 to 3 1/2 x 5 inches. Four cards in a pack. Per Pack, 10c; Three Packs, 25c

**No. 823.—MINIATURE CARD,** white embossed border. Holly sprays. Christmas greetings, 29 in envelope. Size, 2 1/2 x 1 inch. Per Envelope, 10c



Size, 1x2 1/4 inches.



**No. 7519.—HANDSOME HOLLY and landscape designs.** Three with bright holly in their natural colors and three with holly and landscape scenes. Six different designs. Something new. Size, 3 1/2 x 4 1/2 inches. Ten cards, six designs for 4 1/2 inches. Per card, six designs for 15c

**HOLLY CALENDARS.** A very artistic calendar made of Onyx Bristol. Repousse finish with designs of holly heavily embossed and in natural colors, a silk cord and tassel is tied in a pretty bow at the top of the calendar. Size, 4 1/2 x 1 3/4 inches, with a pretty calendar pad at the bottom of the card. Pad is 1 1/2 x 3 inches. Assorted designs. Each in envelope for mailing. 20c

**No. 36.—CALENDAR MOTTOES.** A fine card, 8x11 inches, with embossed design of flowers. A series of six titles. The lettering in fine large type. Makes a very fine gift for a small price. The calendar pad and harmonies with card. May be had in plain white or coloring. The coloring is very artistic with tinted card. These can only be described in print as they need to be seen to be appreciated. In ordering say which is wanted, plain white or tinted. Each, plain white, 25c; Each, tinted and colored, 35c

1. You never can tell what thoughts will be.  
2. I expect to pass through this world but once.  
3. Immortality will come to such as are fit for it.  
4. Work a little, sing a little.  
5. Half the world is on the wrong scent.  
6. He has achieved success who has lived well.

**EXQUISITE CELLULOID TOP BLOTTERS.** Beautifully lithographed in colors, size, 3 1/2 x 3 1/2 inches. 1. Christmas Holly, with words "Merry Christmas." 2. Beautiful spray of lilies-of-the-valley, and Dr. Van Dyke's "Footpath to Peace." There



are three pieces of blotting paper, in red, white and blue colors, attached to each top by a button which is removable, and when the blotters are soiled they can be readily replaced with new ones. With ordinary care the blotter top will last indefinitely making the article a beautiful and lasting souvenir. Each, 15c; 2 for 25c, or \$1.25 a dozen.

**HOFMANN HEAD OF CHRIST.** A unique and pleasing innovation. Cut shows exact size. These are beautifully printed on the best quality of gummed paper, and may be used in countless ways. Stick them on the wrappers of Christmas parcels, on cards, programs, announcements, bulletins, notices, or anything in any way connected with Church or Sunday-school work. Mount them on calendars or wall cards and use them with your correspondence. They are certain to attract attention

and make an impression wherever used. They are put up in envelopes containing ONE HUNDRED stickers. Per envelope, 25c

## CELLULOID FLORAL BOOKMARKS.



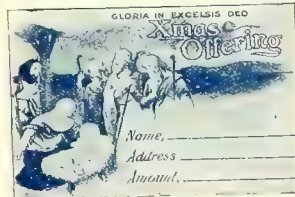
All new and original designs. For rewards and gifts nothing prettier than these bookmarks can be imagined. The coloring is exceptionally fine. Opening at the lower edge of the designs permits the page to be slipped in while the flower peeps out to show your place. Size about 1 1/2 x 3 in. Each, 6c; Per Dozen, 60c; Per Hundred, \$4.50

A set of eight comprising the following selections:

1. A Christmas Message—Wreath of Holly.
2. Twenty-third Psalm—Easter Lily.
3. Lord's Prayer—Purple Clematis.
4. Ten Commandments—Iris.
5. Books of the Bible—Pond Lily.
6. Beatitudes—Pansy.
7. Footpath to Peace—Violet.
8. The Corn and the Lilies—Lily of the Valley.

6 Beatitudes—Pansy.  
7 Footpath to Peace—Violet.  
8 The Corn and the Lilies—Lily of the Valley.

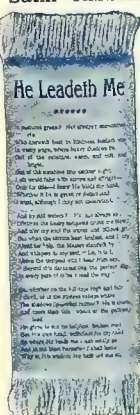
## Christmas Offering Envelope.



Lithographed in eight colors, is a scene representing the visit of the three Wise Men.

The motto and other lettering is done in 3 colors of ink, on a well-made envelope, of splendid white stock. Size of envelope is 1 1/2 x 3 1/2 inches. Blanks are provided in lower right hand corner, for the name of donor, date and amount of the offering, suited to the needs of any church, Sunday-school or other religious organization. Per 100, 30c

## Satin Ribbon Bookmarks.



On Which Are Printed Poems of Encouragement, Guidance and Strength for Christian Living.

Order by Titles, Each, 25c

The Secret of a Happy Day.  
The Good Shepherd.  
Nobody Knows but Jesus.  
Thy Refuge.  
The Pilot.  
Crossing the Bar.  
Child's Evening Prayer.  
He Leadeth Me.  
Daily Strength.  
I Am With Thee.

## Celluloid Souvenirs.

Each 4c, per dozen 40c; per 100 \$3.00.



Illustration shows exact size of these beautiful celluloid novelties. They are beautifully lithographed and each furnished with colored string and tassel in patriotic colors. They are cut for book-marks, but may be used as hangings or badges if preferred. We have them in two styles, Children's Day and Christmas.

## FOUNTAIN PENS.

## Conklin's Self-Filling Fountain Pen.

The Conklin Pen has won distinction the world over for its splendid writing qualities and the wonderful convenience of the Crescent Filling and Cleaning Device. No trouble at all to fill or clean the Conklin—it's self-filling, self-cleaning. Just dip pen in ink, press the Crescent Filler and it fills instantly. Cleaned in the same manner by simply drawing water into the ink reservoir and ejecting again. No separate filler required. Nothing to take apart. Finest 14k gold pens with hardest brilliant points.

The Conklin is a wonderful pen—no other fountain pen in the world like it. Does away with the bother and annoyance so common with other fountain pens. It is the only thoroughly reliable, practical and satisfactory self-filling fountain pen, and as much preferred to the old style dropper-filler kind as the slow-winding watch is to the old key-winder. Every Conklin guarantees 1 to give satisfaction.



Plain Black Barrel and Cap.



Black Chased Barrel and Cap.



With 1/2 inch 18k Gold Filled Band on Cap.

| Plain and Chased Holders | Price  | With Gold Band On Cap | Price  |
|--------------------------|--------|-----------------------|--------|
| No. 30, . . . . .        | \$3.00 | No. 30, . . . . .     | \$4.00 |
| No. 40, . . . . .        | 4.00   | No. 40, . . . . .     | 5.00   |
| No. 50, . . . . .        | 5.00   | No. 50, . . . . .     | 6.00   |

## Paul E. Wirt Fountain Pens.

The Wirt is the oldest Fountain Pen manufactured in the world. The Wirt offers the fullest possible line or variety of kinds and styles, in fifty one hundred varieties. The gold pens are of the very best quality and can be made to suit any hand. The cases or reservoir holders are of the purest and most highly finished hard rubber—strong and beautifully made.



Bevel or Taper Case, Plain Black and Chased Holders



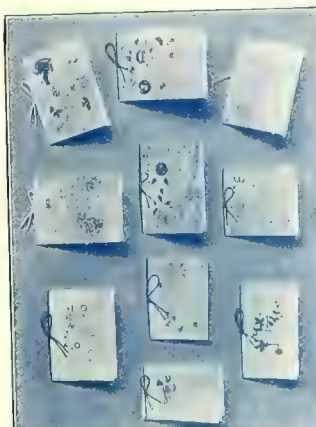
Bevel or Taper Case, Gold Mounted, Chased or Plain Bands

| Chased or Plain Holders      | Price  | Gold Mounted Cases           | Price  |
|------------------------------|--------|------------------------------|--------|
| No. 40, No. 1 pen, . . . . . | \$1.50 | No. 40, No. 3 pen, . . . . . | \$3.50 |
| No. 40, No. 2 pen, . . . . . | 2.00   | No. 40, No. 4 pen, . . . . . | 4.00   |
| No. 40, No. 3 pen, . . . . . | 2.50   |                              |        |
| No. 40, No. 4 pen, . . . . . | 3.00   |                              |        |

If safety clip (clip as shown in first cut) is wanted, add 25c to the price.

In ordering be sure to give number of pen and specify whether Fine, Medium, Coarse, or Stub is desired.

## The Good Will Series of Christmas Greetings.



**Series No. 1** consists of ten selected booklets, containing carefully chosen verses, religious and secular. A pretty sentiment is embodied on the front cover in colors, and each booklet is beautifully decorated with holly, lanterns, horse shoes, etc. Each booklet is tied with a colored cord, and enclosed in an envelope. They will be highly appreciated by any friend, and make a gift of real worth and beauty. Price, per packet of ten booklets, 25c

**Series No. 2** is very similar to No. 1, but the booklets are larger and if any thing more of a handsome. An elegant combination of choice verses, appropriate sentiments, and highly embossed decorations of holly, ships, anchors, crosses, spinning wheels, lyres, etc. Each is tied with a colored cord, and enclosed in an envelope. They make a very dainty and highly appreciated gift for child or adult. All different designs, as per accompanying illustration. Price, per packet of ten booklets, 35c

The illustration in upper left hand corner of this page shows the booklets as listed in Series No. 1. The one in lower right hand corner shows in Series No. 2.

## Christmas Services

Nativity, a booklet containing Songs, Responsive Readings and Recitations. Each 5c. Per doz. 50 cents.

If samples of different kinds are wanted send 10 cents for three, all different.





# Wall Mottoes and Scripture Texts

## SUITABLE FOR SUNDAY-SCHOOL REWARDS

**No. 368—STAR OF LOVE SERIES.** Size 2½x2½. Cut out in the shape of a star, with pretty landscape designs and Texts in Silver. Each card corded. Assorted Texts and designs 24 Cards in Box. 25c

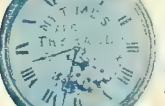


**No. 411—SCRIPTURE FANS.** Size 3¼ by 1½. Oblong Cards, with very Chaste Design of Fan and Flowers. Texts and borders embossed in silver. Each card corded. 24 Cards in Box. 25c



Texts—  
"He careth for you."  
"The Lord is faithful."  
"Walk in the Light."  
"Pray without Ceasing."  
"Abide in Him."  
"Love one another."

**No. 409—SCRIPTURE WATCHES.** Fine reproduction of a Watch with Scripture Texts and rim embossed in solid silver. Size 3¼x5½. 12 Cards in Box. 25c



Texts—  
"My times are in Thy Hand."  
"Bless the Lord at all times."  
"It is time to seek the Lord."  
"Trust in Him at all times."

**No. 446—VICTORY AND PEACE.** Size 8x4¼. Corded. A pretty series of floral designs with Texts in silver. Each, 5c; Per Dozen, 50c



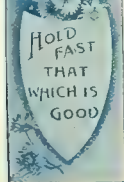
Texts—  
"Watch ye, stand fast in the faith."  
"Endure hardness as a good soldier of Jesus Christ."  
"God is able to make all grace abound toward you."  
"Victory—through . . . Jesus Christ."

**No. 368—SEED BASKETS.** Size 2¼ by 2¼. Fine designs of Baskets of Flowers, with Texts blocked in silver. Each card corded. Assorted Texts and designs. 12 Cards in Box. 25c



Texts—  
"Let your light shine."  
"God is our Refuge."  
"The Lord is gracious."  
"He is our help."

**No. 449—SHIELDS.** Size 7¼x4¼. Corded. A pretty series of upright Cards with Shield design and floral sprays. Texts blocked in silver. Each, 5c; Per Dozen, 50c



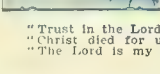
Texts—  
"Hold fast that which is good."  
"He giveth power to the faint."  
"Keep by the power of God."  
"Jesus said: Peace be with you."  
"Christ is all in all."  
"Certainly I will be with thee"

**No. 474—HIS JEWELS.** Size, 6x5. Corded. Fine new Chromo designs of Children in imitation frame. Texts in Silver. Each, 5c; Per Dozen, 50c



Texts—  
"He careth for you."  
"I will guide thee."  
"Seek, good and not evil."  
"The Lord is thy Keeper."

**No. 2679—DIVINE WORDS.** Size, 7¼ by 3¼. Pleasing Floral Studies. Words all should know and realize. Oblong cards. Each, 5c; Per Dozen, 50c



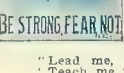
Texts—  
"I will give thee Rest."  
"Trust in the Lord."  
"Christ died for us."  
"The Lord is my Shepherd."

**No. 2881—LOVING WORDS.** Size, 6x4¼. Beautiful Flowers from the Garden. Cards, though small, show up very prettily. Each, 5c; Per Dozen, 50c



Texts—  
"He is our Peace."  
"Rejoice in the Lord."  
"We rest on Thee."  
"Ye belong to Christ."

**No. 2984—HELPFUL WORDS.** Size 6x4¼. Fine Floral Groups, Roses, Chrysanthemums, etc. Very effective in small corners. Delicate tints on all cards. Each, 5c; Per Dozen, 50c



Texts—  
"Be strong, fear not."  
"Have faith in God."  
"Lead me, O Lord."  
"Teach me Thy way."

**No. 445—"FEAR NOT" SERIES.** Size 8¼x5½. Corded. Quite a new and novel style with Landscapes printed in full color.



ors. Texts and ornaments blocked in silver. Each, 10c; Per Dozen, \$1.00

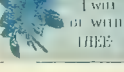
Texts—  
"He is faithful that promised."  
"Fear thou not for I am with thee."  
"Lo, I am with you always."  
"Thou Lord, only makest me to dwell in safety."

**No. 457—IRIS SERIES.** Size 7¼x6. Corded. A new series of Texts on Art Boards with artistic floral sprays, delicately tinted. Texts in white. Each, 10c; Per Dozen, \$1.00



Texts—  
"Seek of him a right way."  
"Incline your heart unto the Lord."  
"Commit thy heart unto the Lord."  
"Commit thy way unto the Lord."  
"Watch ye, stand fast in the faith."

**No. 2884—HEAVENLY HELP.** Size, 7¼ by 6. Oblong. Elegant Designs of Rich Blooms, with helpful Texts in tasteful colors and attractive lettering. Each, 10c; Per Dozen, \$1.00



Texts—  
"Trust in Him at all times."  
"Certainly I will be with thee."  
"God Himself is with you."  
"He satisfieth the longing soul."

**No. 364—SUMMER ROSES.** Size 11¼ by 5½. Corded. A new series of upright Cards, with fine sprays of Roses on delicate tinted backgrounds. Assorted Texts and Designs. Each 15c; Per Dozen, \$1.50



Texts—  
"Thy Word is a lamp unto my feet."  
"Thy Word have I hid in mine heart."  
"Order my steps in Thy Word."  
"The entrance of Thy Words giveth light."

**No. 2936—GRAT MERCEIES SERIES.** Size, 7¼x6. Beautiful Designs of Rich Blooms, upright cards. Each, 10c; Per Dozen, \$1.00



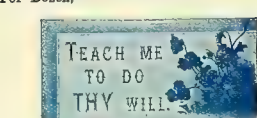
Texts—  
"Thou art my portion."  
"The Lord is good to all."  
"Teach me Thy statutes."  
"Thy law is my delight."

**No. 454—CLEMATIS SERIES.** Size 9¼x8¼. Corded. A new series of Texts with pretty floral designs, delicately tinted. Texts in white letters. Each, 15c; Per Dozen, \$1.50



Texts—  
"Even Christ pleased not Himself."  
"My Words shall not pass away."  
"Your life is hid with Christ in God."  
"As for God, His way is perfect."

**No. 2940—OUR TRUST.** Size, 11¼x8. Pretty Floral Arrangements, making an elegant panel for decoration. Each, 15c; Per Dozen, \$1.50



Texts—  
"Lord, I will follow Thee."  
"Wait patiently for Him."  
"Teach me to do Thy will."  
"I love them that love Me."

**No. 2992—JOYOUS TIDINGS.** Size, 11¼ by 8. Floral Groups of Roses, Primulas and Wild Flowers on an attractive oblong panel, suitable for the Home. Each, 15c; Per Dozen, \$1.50

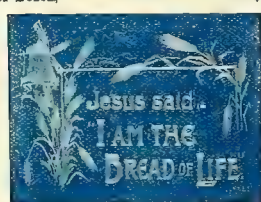


Texts—  
"The love of Christ constraineth us."  
"Ye shall find rest unto your soul."  
"The God of Peace be with you."  
"With God all things are possible."

**No. 357—GOD'S HANDIWORK.** Size 9¼ by 8. Corded. Thick board, with colored beveled edges. Beautiful combination designs of landscapes and flowers. Assorted Texts and designs. Each, 20c; Per Dozen, \$2.00

Texts—  
"Set your affections on things above."  
"The Lord bless thee and keep thee."  
"Win Christ and be found in Him."  
"Henceforth there is laid up" etc.

**No. 381—THE BREAD OF LIFE.** Size 10¼x8¼. Corded Silver beveled edges. A very artistic series of Text Cards with designs of wheat and wheat, with tinted underlays. Assorted Texts. Each, 20c; Per Dozen, \$2.00



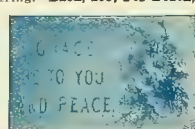
Texts—  
"Give us this day our daily bread."  
"Jesus said: 'I am the Bread of Life.'"  
"The flower fadeeth but the Word of God shall stand forever."  
"Your Father knoweth that ye have need of these things."

**No. 468—JUNE ROSES.** Size, 12x7½. Fine series of Rose designs on imitation wood, cut-out fancy shape. Corded. Texts in silver. Each, 50c; Per Dozen, \$2.00



Texts—  
"Come unto Me and I will give you rest."  
"To me to live is Christ and to die is gain."  
"He knoweth them that trust in Him."  
"Hitherto hath the Lord helped us."

**No. 2943—REJOICE AND BE GLAD.** Size, 12x7. Oblong Card of Exquisite Floral Groups, with well-known Texts in beautiful lettering. Each, 20c; Per Dozen, \$2.00



Texts—  
"Be glad in the Lord and rejoice."  
"My mouth shall show forth Thy praise."  
"Grace be to you and Peace."  
"Follow not that which is Evil."

**No. 2995—THE HEAVENLY WORD.** Size, 10¼x8¼. Beautiful Roses, Convallulus, Asters, and other of the prettiest flowers. Cards are oblong. Each, 20c; Per Dozen, \$2.00



Texts—  
"Unto Thee, O Lord, do I lift up my soul."  
"Thy Word is a lamp unto my feet."  
"God be merciful unto us and bless us."  
"Pervent in spirit, serving the Lord."

**No. 347—BIBLE PICTURES.** Size, 12¼ by 9. Corded. Colored beveled edges. A splendid series of Text Cards with beautiful Bible pictures in full colors. Assorted Texts and pictures. Each, 25c; Per Dozen, \$2.50

Texts and Subjects—  
Moses—"The Lord knoweth them that are His."  
Daniel—"Certainly I will be with thee."  
Elijah—"The Lord is thy Keeper."  
Samuel—"The Lord is good unto them that wait for Him."

**No. 430—SONGS OF JOY.** Size 13 by 9½. Silver Beveled Edges. Corded. Text on Light Background. A fine new series of text cards with artistic inlaid designs of birds, printed in full colors. Texts blocked in silver. Each, 25c; Per Dozen, \$2.50

Texts—  
1. "Jesus Christ, the same yesterday, and today, and for ever."  
2. "I will fear no evil for thou art with me."  
3. "Great peace have they which love thy law."  
4. "As for me and my house, we will serve the Lord."

**No. 371—FLOWER STUDIES.** Size 4¼ by 8. Corded. Colored Beveled Edges. A new series of Upright Floral Studies printed in full colors with dark backgrounds. Very artistic. Assorted Texts and Designs. Each, 25c; Per Dozen, \$2.50



Texts—  
"Trust ye in the Lord for ever."  
"Who shall separate us from the love of Christ?"  
"The Lord hath been mindful of us."  
"Let not your heart be troubled."

**No. 390—SCRIPTURE THERMOMETER SERIES.** Size, 13x9¼. Corded. Cut Out Shape. A novel Text Card. Reproduced in Silver and Colored letters on Red and Green Cardboard. The "Scripture Thermometer" is a very interesting and instructive Text Card, illustrating by means of a "Thermometer Chart" the growth in Divine Grace. Assorted Colors. Each, 25c; Per Dozen, \$2.50

**No. 397—ROSES.** Size 13x9. Corded. Silver Beveled Edges. Texts on Light Background. A fine Series of Scripture Text Cards with beautiful designs of Roses printed in full colors. Very artistic. Each, 25c; Per Dozen, \$2.50

Texts—  
"In all thy ways acknowledge Him."  
"No good thing will He withhold from them."  
"There hath not failed one word of all His good promise."  
"The Father Himself loveth you."

**No. 399—THE UPWARD PATH.** Text on Light background. Corded. Silver Beveled Edges. A very fine Series of four emblematical designs printed in full colors with selected Scripture Texts blocked in silver. A splendid series. Each, 25c; Per Dozen, \$2.50

Texts—  
"The Eternal God is thy Refuge."  
"He knoweth the way that I take."  
"My Presence shall go with thee."  
"The Light shall shine upon thy way."



No. 417.—IMITATION VELVET SERIES.—Something quite new! A series of Scripture Texts on Imitation Velvet Surface Board. White lettering with floral and fruit designs beautifully tinted. Very effective. Size 12½x9. Each, 25c; Per Dozen, \$2.50



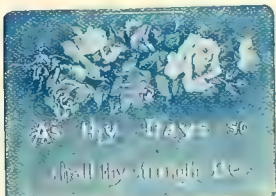
Texts—  
"My Presence shall go with thee."  
"The Lord shall preserve thee from all evil."  
"Your Father knoweth what things ye have need of."  
"The Lord will bless His people with peace."

No. 438.—FRAME SERIES. Size 13 by 9½. Corded. Imitation Oak Frame. A fine series of Rose Studies with an imitation oak frame, highly embossed. Selected Texts blocked in silver. Each, 25c; Per Dozen, \$2.50



Texts—  
"I will never leave thee."  
"In Thy Presence is fulness of joy."  
"Watch thou in all things."  
"He giveth more grace"

No. 464.—ROSE STUDIES. Size, 12½ by 8½. A fine series of rose studies printed in full colors on dark shaded background. Very effective. Texts in silver. Corded, colored bevelled edges. Each, 25c; Per Dozen, \$2.50



Texts—  
"God shall supply all your need."  
"As thy days so shall thy strength be."  
"Kept by the power of God."  
"Come unto Me and I will give you rest."

No. 688.—DINING ROOM MOTTO. Size 10x11 inches. Corded. Silver bevelled



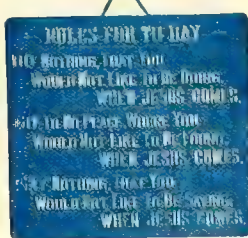
edges. Round corners. Heavy cardboard with fine enameled surface. Green and maroon with silver text. Also in white with gold text. Each, 25c; Per Dozen, \$2.50

No. 2891.—CORNER STONES. Size, 13½ by 8½. Artistic Floral Groups



cunningly arranged around the texts, on substantial upright cards. Each, 25c; Per Dozen, \$2.50  
Texts—  
"The ways of the Lord are right."  
"Fright the good fight of faith."  
"Kept by the power of God."  
"Our sufficiency is of God."

No. 777.—RULES FOR THE DAY. A splendid motto for the home. Size, 10x11 inches. Corded. Silver bevelled edges.



Heavy green and maroon cardboard. Round corners. Bright silver texts. Each, 25c; Per Dozen, \$2.50

No. 2945.—WATCHWORDS. Size, 13½ by 9½. Excellent studies of garden flowers, various kinds, colors and arrangement. Silver-blocked, oblong cards. Each, 25c; Per Dozen, \$2.50



Texts—  
"I will hear what God the Lord will speak."  
"Blessed is the man that endureth temptation."  
"Taste and see that the Lord is good."  
"Kept by the power of God through faith."

Nos. 431 and 391.—HOME BLESSINGS. Texts on dark background. Corded. Silver bevelled edges. An admirable wall text, should be in every home. No. 431, size, 12½x9½. Each, 25c; Per Dozen, \$2.50. No. 391, size, 18½x13. Each, 50c

Scripture texts and mottoes as follows:  
"As for me and my house, we will serve the Lord."  
"In this place will I give peace, saith the Lord."  
"The Crown of the Home is Godliness."  
"The Beauty of the Home is Order."  
"The Glory of the Home is Hospitality."  
"The Blessing of the Home is Contentment."



"The Blessing of the Home is Contentment."  
"This card makes a splendid companion to "Christ the Head"

### Floral Wall Mottoes.

The lettering is clear and distinct and can be read across the room.  
The size, 12x16, makes them suitable for use in any home. Unlike many pictures or mottoes they do not fade, and lose their bright and attractive colors. They can readily be dusted should they become a trifle soiled, or can be cleaned whenever desired with a damp cloth.  
Agents make big money selling these mottoes. Write for terms. Ten Mottoes and Ten Designs. Each, 15c; Per set of 10, \$1.00



1. By Grace Are Ye Saved. This is a very pretty motto. The spray of roses is composed of mostly red ones with a large white one in full bloom in the center of the bunch. They are indeed as beautiful as nature, and their beauty can only be appreciated when seen in color.  
2. Be Not Weary in Well Doing. This design is composed of a beautiful scroll, two birds and their nest, and beautiful flowers, all in color.  
3. Christ Is the Head of This House. The flower on this motto is a large beautiful

orchid, which gracefully overhangs the lettering.

### 4. God Bless Our Home.

5. In God We Trust. The design used with these texts is printed in natural coloring. The lettering is artistically shaded and beautifully harmonizes with the flowers.

6. God Is Our Refuge and Strength. This design represents God as a refuge for the soul, and should be in every Christian home.

7. Home, Sweet Home. This is one of the most popular mottoes known to the English speaking world. It is always in demand. Can be sold anywhere to anybody.

### 8. Love One Another.

9. The Lord Is My Shepherd. The motto for these texts has a delightful arrangement of forget-me-nots and crimson roses on a black background. Very artistic.

10. What Is Home Without a Mother? This has long been a favorite motto and is still in great demand. The beautiful scroll design, artistic lettering and delicate flowers make this an attractive motto and a good seller.

### Words of Help and Cheer.



Size of each card, 7x9 inches. Order by number. Each, 25c

Only a faint idea of the beauty of these cards is given by the accompanying illustration. The text matter is attractively arranged and printed on a hand-made, three-ply ripple board and artistically decorated in water colors by hand in violets or clover as designated in list A. Plain white envelope of antique paper to match, is furnished with each card.

### Riley Calendars.



hard to find anything more appropriate

1. The Foot-Path to Peace (Violets).—Henry Van Dyke.
2. The Foot-Path to Peace (Clover).—Henry Van Dyke.
3. Opportunity (Violets).—John J. Ingalls.
4. Our Burden Bearer (Violets).—Phillips Brooks.
5. Crossing the Bar (Violets).—Alfred Tennyson.
6. My Symphony (Violets).—Wm. Henry Channing.
7. My Symphony (Clover).—Wm. Henry Channing.
8. A Shanty Song (Violets).—Anonymous.
9. A Task (Violets).—Stevenson.
10. A Task (Clover).—Stevenson.
11. Peace of Trust (Violets).—M. F. Butts.
12. Containment (Violets).—Swing.
13. Life's Embassage (Violets).—Anonymous.
14. Don't Worry (Violets).—E. P. Gould.
15. A Friend in Need (Violets).—Henry Van Dyke.
16. Just Be Glad (Violets).—Riley.
17. Mizpah (Violets).—Julia A. Baker.
18. Mizpah (Clover).—Julia A. Baker.
19. Be Strong (Violets).—M. D. Babcock.
20. Pass It On (Clover).—Burton.
21. A Mile With Me (Violets).—Henry Van Dyke.
22. A Mile With Me (Clover).—Henry Van Dyke.
23. Life's Mirror (Clover).—Bridges.
24. What the Sun's Gone Out (Violets).—Florence E. Vickers.
25. Plan and Thought (Clover).—Ruskin.
26. Lead, Kindly Light (Clover).—Newman.
27. Shepherd Psalm (Violets).
28. Reflection (Clover).—Wiggin.
29. L'Amour (Clover).—Kipling.
30. My Wish (Clover).—Anonymous.

Something out of the ordinary and new

Each, 50c

### BRETHREN FAMILY ALMANAC FOR 1911

A first class almanac for the home. The date of twelve calendar pages, each with the date of 200 important historical events. Every member of the church will be interested in the biographical sketches and announcements relative to the next Annual Conference.

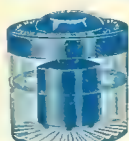
Other features are the ministerial list, District and General Mission Board lists, a list of Sunday-school secretaries and a list of congregations, with name of Elder or pastor.

BRETHREN HYMN BOOK. Contains the same hymns as the hymnal, but has the words only. Each, 50c  
Leather, Per Copy, 3.60  
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Limp, Gilt Edges, Per Copy, 5.50  
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BRETHREN HYMNAL—THE MUSIC EDITION. Prices: Half leather, single copy, 65c; Per dozen, Prepaid, \$7.20; Full leather, gilt edge, per copy (stiff), \$1.00; Limp leather, gilt edge, per copy, \$1.10. Gift Edition: For gift purposes we have made up a special edition of the Hymnal in Green, Black, Brown, and Maroon. Full Maroon binding. Limp back, Black Kid lined, Prepaid, \$1.50. Bound in G. Mullin Kid Morocco Seal. Limp, Black Kid lined. Extra quality of binding and in black only. \$1.75  
A book of 512 pages and containing 742 of the best hymns of the church and is well adapted for Sunday-school, prayer meeting, and church services.

We can stamp your name in gold on any hymnal or hymn book for 25c. If you desire both name and address the cost will be 30c. The charge for stamping name of church on hymnals is \$1.00 for the first dozen and 50c for each additional dozen.

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Heavy pressed glass, hot rubber fittings, diameter 3 inches, height 2½ inches. A new improvement has been added, making this article absolutely reliable at all times; it fits tight and keeps ink fresh until all is used. It is self-cleaning. Each, \$1.50

All goods in this Bulletin sent prepaid at price unless otherwise mentioned.











# OUR SATURDAY NIGHT

A Copy for each Gospel Messenger Subscriber

## READ THE FOLLOWING

"It is a great privilege to follow the thoughts and teachings of a man of experience and character. Such a man is Elder J. H. Moore, whose long service as office editor of our church papers has given him an acquaintance with men and women such as few men have ever had. In his new book, 'Our Saturday Night,' he has collected in a very readable form more than fifty striking incidents, taken from his own varied experience. Each incident teaches some great truth in a very forcible manner. As these lessons have been of great value to the author so they will be of value to the reader. The book should have a wide circulation and I am sure it will be as widely appreciated."

Otho Winger,  
North Manchester, Ind.

"Our Saturday Night" is admirably written. The range of subjects, the incidents related, the lessons impressed all make it a book worth while. It is good for old and young alike. Some of these articles I have read in the Messenger, others I have heard Brother Moore give in his sermons, but none have lost their freshness nor interest as I read them again at my desk. The book should be placed into every home of our fraternity. It will help the boys and girls. —J. E. Miller, President Mount Morris College, Mt. Morris, Illinois.

"Our Saturday Night" came yesterday, and last evening we went over a good part of it, enough to know that it is interesting. Nearly every one receiving a copy of the book will read every word of it. The titles are striking, the chapters are short, and the subject matter developed and written up in an exceedingly interesting manner, so that when we begin a chapter there is no dropping it until the last word is read."

H. C. Early,  
Penn Land, Va.

"After a careful perusal of the book entitled, 'Our Saturday Night,' I am constrained to believe that it will accomplish a great deal of good in every home in which it is placed. I am greatly impressed with the merits of the work. It is an unusual collection of incidents, presented in a graphic fashion—a real record of real personal experiences the reading of which can not fail to be helpful and inspiring to both young and old. I consider it a valuable contribution to the present amount of pure, wholesome and inspiring literature. I hope it will find its way to thousands of homes and Sunday-school libraries."

D. M. Adams,  
Scalp Level, Pa.

"I have given Bro. J. H. Moore's new book, 'Our Saturday Night' a careful reading and find it both entertaining and instructing. The first reading does not satisfy. There is not a subject treated that does not have a good moral embodied in it; and so much of it being from his personal life experiences, both in the South and the 'New West,' it appeals to the old and young alike."

"There is a doctrinal vein running through it so tactfully planned that the reader glides into it before he knows it, and once there, is pleased with the natural ability of a great man in handling a great subject. It is the climax of a busy, useful life, and destined to have an enormous sale."

A. G. Crosswhite,  
Flora, Ind.

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Elgin, Illinois.

Dear Brethren:

Your offer of Nov. 19, 1910 is before me and I desire to take advantage of it.

Enclosed find \$1.85 for which please

{ extend my time one year on the Gospel Messenger }

{ as a new subscriber enter my time to Jan. 1, 1912 }

and send me a copy of "Our Saturday Night" prepaid to my address.

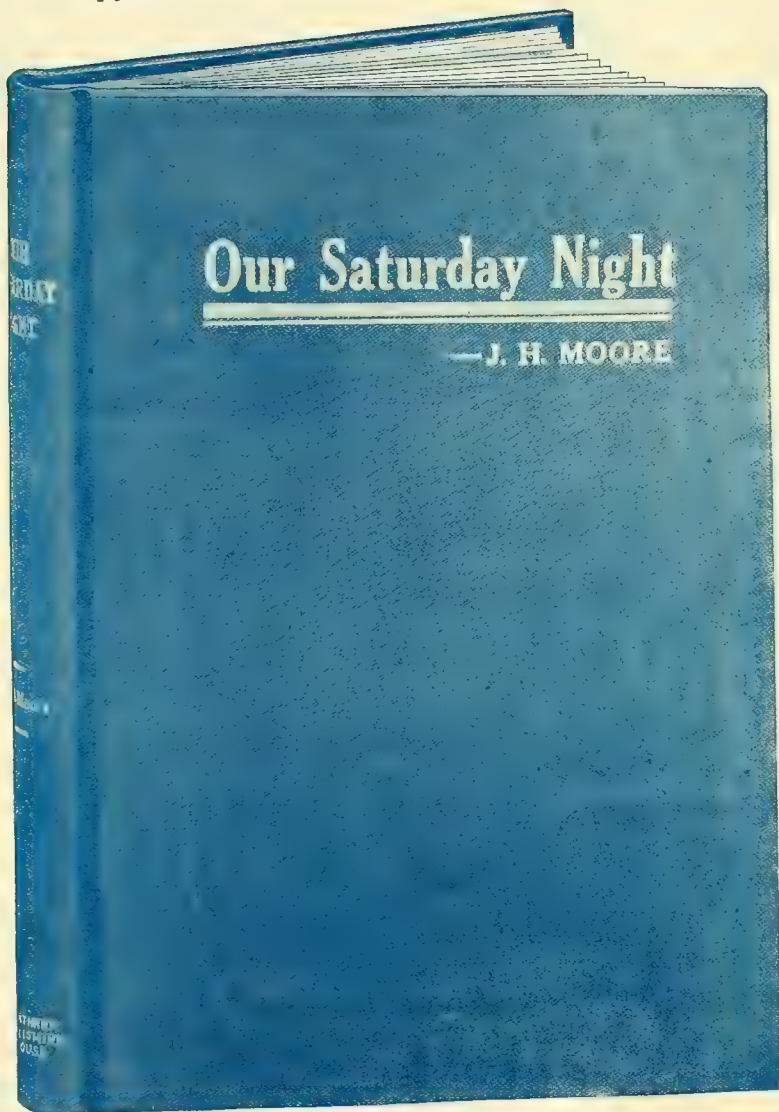
Fraternally,

Name, .....

Postoffice, .....

State, .....

\*Mark out line that does not suit your case.



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1. Because you will enjoy it and be happier for doing so.
2. Because you cannot get another religious paper of as good quality and high standard for the same price.
3. Because by so doing you will not only be highly benefited yourself, but you will be strengthened for service in the Master's cause.

## WE WANT YOU TO HAVE "OUR SATURDAY NIGHT"

1. Because we feel confident that you will enjoy it.
2. Because we know you will find it helpful.
3. Because it is our conviction that a book as good as this ought to be distributed as widely as possible.
4. Because it is a book you can read at odd moments, each chapter is complete within itself.

## DON'T ASK FOR IT

unless you are sending your subscription to the Gospel Messenger for one year. The book will then cost you only 35 cents extra.

## NOTE THE FOLLOWING

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| The Gospel Messenger, .....              | \$1.50 |
| Our Saturday Night, .....                | 1.00   |
| Brethren Family Almanac, .....           | .10    |
| Total, .....                             | \$2.60 |
| All for only (book sent postpaid), ..... | 1.85   |

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## THE FIRST EDITION

is ready for mailing now. Better send at once if you want your copy out of this edition. It may not last long, and it will take some weeks to put out another.

**Brethren Publishing House :: Elgin, Illinois**

## WHAT THE BOOK CONTAINS

There are fifty-four chapters on that many different subjects, besides several brief items of special interest not named in the table of contents. Brother Moore has been actively engaged in editorial work for more than twenty-five years, and it was during this period that these chapters were written. They were written when the author was at his best. The collection embraces the cream of Brother Moore's writings along moral and religious lines. The peculiar charm of the book is due largely to the fact that many of these articles were written—to use the author's words "on the spur of the moment." In a sense they were born—not made. Nearly every chapter is the story of an actual experience or incident connected with the ordinary round of occurrences in the life of the writer, and the way in which he points a forcible lesson in each instance clearly evinces the fact that Brother Moore has been going through life with eyes and ears open, and that he has not been slow to appropriate the lessons.

The reader will find in this volume many suggestions, hints, warnings, admonitions and encouragements. In the variety of subjects almost every phase and condition of human life is touched. The book will be both interesting and beneficial to all classes.

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# THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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## AROUND THE WORLD

A MOST deplorable condition of so-called "higher society" in New York is pointed out in the fact that many of the women not only smoke but also drink. It is said that only the choicest liquors are partaken of, but that the cases of drunkenness are alarmingly frequent. It is bad enough that women should have their breath tainted by tobacco smoke, but that a woman,—perhaps the mother of a family,—should be drunk and lost to all decency, is appalling to contemplate. A harvest of woe is bound to result from a sowing of dissolute living!

In view of the fact that persistent and widespread attempts are being made to discredit the Bible in many of the prominent colleges and educational institutions of our country, there is need of extreme caution on the part of our members, lest they encourage these breeding places of infidelity and agnosticism, by confiding their children to these schools. The "Bible League of North America" is now devoting its best efforts to promote a greater interest in Bible study, in the home as well as in educational institutions. It is a work of the greatest importance to the nation. Bible study is bound to tell in better lives and a more contented and happy people. "The entrance of thy word giveth light!"

COUNT LEO TOLSTOY, Russia's most noted author, philosopher, and defender of down-trodden humanity, died Nov. 20, past eighty-two years of age. Some weeks ago, unknown to his immediate friends, he left home and family, with the avowed intention of spending the remnant of his days in solitude. He had not yet reached his destination, however, when, owing to his enfeebled condition and the inclemency of the season, he was compelled to seek shelter in the humble cottage of a railway station keeper. Here, joined during the last few hours by his grief-stricken wife, he breathed his last. It is thought that failing reason, incident to old age, was responsible for his abrupt departure from his home. Tolstoy will long be remembered as a man of undaunted courage,—one who stood boldly for the right, and the best interests of the people, though an autocratic Czar might threaten dire vengeance. He

made "Return not evil" the keystone of Christian faith, and insisted that Christ's teachings, including the literal interpretation of the "Sermon on the Mount," were the only rule of the Christian life. Though possessed of a large estate and ample means, he always lived in the greatest simplicity. Some years ago, after deeding all his possessions to his wife, he adopted the life and dress of a peasant, supplying his few wants by the toil of his own hands. The worst thing his enemies were able to say against him was, that "he too literally followed the teachings of Christ."

It has been pointed out, time after time, that the selfishness of private greed and the machinations of politicians cause an overwhelming loss of life in the industrial enterprises of our country. Our recent mine disasters and the daily toll of lives lost in mill and factory, railway and trolley lines, abundantly testify to this fact. We have some things to learn along that line. Germany, putting the life of the man at the wheel first, and output second, regards every human life in the empire as a national asset of value. Millions are spent in that country to make the toiler's life safer, and to increase peace and contentment. In our feverish haste for the dollar, we have often lost sight of the sanctity of human life. In this there should, and must be, needed improvement. As a Christian nation we must have broad humanitarian principles, and fully apply them.

At one of the leading colleges of the East a professor recently assigned a number of quotations from Tennyson to his class in English, asking the students to explain the Scriptural allusions therein given. Now, most of these young men, if not all, were from Christian homes and should have been amply able to explain the passages in question. In fact they would have been ashamed had they been similarly ignorant in reference to passages from the Greek and Roman classics. And yet, when it came to explaining Tennyson's beautiful allusions to some of the most important phases of Christian truth, they were as silent as the grave. Somehow or other their education in the best of books had been so largely neglected that,—like the man without the wedding garment,—they stood speechless. Is it not high time that parents should give at least some attention to Bible instruction in the home? The Sunday-school can do much, but it can not atone for parental neglect. Speaking of God's precepts, Moses says, "Thou shalt teach them diligently to thy children."

A GERMAN invasion of Palestine is becoming more and more pronounced. Though not of political importance, it is none the less thorough and effective. There are already large colonies in the richest parts of the country, and emigrants are arriving daily. German capitalists own the best lands about Jaffa, Haifa and Mt. Carmel, and they have extensive vineyards on the shores of the Sea of Galilee. Besides the large, new church, built near the "Church of the Holy Sepulcher," a sanitarium is now being constructed on Mount Scopus, near the Mount of Olives. This is to afford ample accommodations for invalids and also for visitors. A school for native children is to be established at the same place, in addition to a score or more of schools already in operation elsewhere. It is thought that most favorable results will attend the German colonization efforts, because of the practical object lessons in successful farming thus afforded the natives. Then, too, it is hoped to lift the people from their low and degraded condition to a higher moral plane.

THE Eskimos of Alaska are fast becoming extinct. Dr. David Johnson Elliott, former government educator, who spent the last twenty years in Alaska, reports that the natives are passing away rapidly. For them the contact with the white race has not been a fortunate experience. They can not adapt themselves to the white man's food, and many of their children die with indigestion. Then, too, many of the white man's vices and excesses have appealed to the Eskimos more strongly than his virtues. It is a matter of regret that these untutored children of the North should have this unfortunate experience with the white race, when, by a little care, the best results might have been attained by exemplary living and proper teaching.

WE have referred, time and again, to the evils of pernicious literature, and it is encouraging to note that there is, at present, a general agitation of the subject throughout the journalistic world. The *Boston Pilot*, a Catholic journal, speaks of this evil in no uncertain language. It refers to an instance where two boys ended their lives, as a result of reading certain cheap novels with flashy covers. It is to be regretted that many of these sensational novels, low in thought and slangy in diction, are found in the popular newspapers read day by day. Many a boy, after devouring with avidity the lurid tales of Indian adventure, has been induced to leave home and all that is dear, to enter upon a life of lawlessness. Parents may well look most carefully to the reading matter of their children.

AN impression has largely gained ground that British India is about to revolt against the benign rule of the English sovereign. We are glad to state, upon excellent authority, that such is not the case. Undue anxiety has been caused to friends of missionaries by alarming statements concerning alleged threatening conditions, which reports were not at all warranted by the facts. A well-known native writer, Mr. Saint Nihal Singh, gives assurance that India's uplift will come rather by the "irresistible forces of evolution" than by the "temporary violence and bloodshed of a revolution." As a matter of fact it is stated that Hindus are rapidly awakening to the requirements of modern life. The most sacred things of ancient India are being discarded. Old things are passing away; the new and better days are just ahead.

THE seed sown on Chinese soil by devoted American mission schools, and by Chinese, educated in the schools of this country, is already bearing most precious fruit. High Chinese officials are enthusiastically promoting a far-sweeping educational system. The principal of Shansi University,—near which our own missionaries are laboring,—declares that it will be but a few years until education in China will be made compulsory. The present administration at Peking is fully in harmony with this and other reforms. The opium trade is curbed, and poppy-growing is practically a thing of the past. If the importation of opium can be entirely stopped, a deathblow will have been struck at the monster evil that has sapped the people's strength for centuries. While the reorganization and rejuvenation of a vast country like China is an undertaking of no small degree, it is bound to be accomplished. A tremendous pressure is being exerted by the advocates of reform, and there will be no cessation of activity till the goal is reached. The great question, however, that still confronts the Christian world is the evangelization of China's vast millions. It is the momentous task of this century.



## ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

### The Angel of the Resurrection.

SELECTED BY LYDIA LESH.

I know that thou wilt come when time is right,  
Open my eyes and I shall cast aside  
Grave ceremonies and then return to light  
And be as one who lives, who never died.

We'll follow thee, O thou most Holy One,  
Out from the tomb, 'e'en as the springtime seed  
Breaks through a shell and seeks the warming sun  
Upward and outward as it finds a need.

I know that I will live again and thou  
Wilt have for me a form, a world, a bliss;  
A further duty show, and wilt endow  
Me with existence in the Easter kiss.

Serene I go, my present path assured;  
This one short phase has no disturbing fears;  
I was, I am, I have enjoyed, endured—  
Thou measurest not by this star's petty years.

Thou'lt oft restore me to a higher stage,  
Create in me a more perfected aim.  
Awake me from calm rests in any age  
To play a part that never is the same.

Thou leadest up the pathway of the stars  
On through a thousand worlds; in this I see  
Perfected truth, and so no doubting mars  
The purpose that my God works out in me.

### The Best Time for a Revival.

BY J. E. MILLER.

SOME questions are live problems to the active, spiritual, helpful church. Among these questions that of the best time to hold a revival is not of little concern. When, how and why, hold revival services, concerns us all. While it may not be possible to fix on the best time there are certain conditions which mark at least an opportune time.

1. A good time to hold a revival is when the church wants it. Yes, really wants it. Not such a passing want as your little boy expresses when he asks for something different every few minutes, but such a want as comes to him when his hour of sleep arrives, a time and condition that can be satisfied only by putting him to sleep in his own little bed. When the church wants it to that degree is a splendid time for a revival.

2. A good time for a revival is when the church is united. When there is peace and good fellowship among all the members, a power is added to the services that division and ill-will cannot contribute. If, along with this, the church has been so conducting herself in the community that she has "a good report among those without" she will find herself in better condition than when it is otherwise. On Pentecost the church was popular in Jerusalem, for she had "favor with all the people."

3. When the church is loyal to her vows is a good time for a revival. It may sound very well to have the evangelist denounce the lodge, the wearing of gold and jewelry for ornaments, the following of all sorts of foolish fashions and customs, but much of the force is lost when the membership professes one thing and practices another. Loyalty to a cause makes its devotees invincible.

4. With an official body free from envy and jealousy, each preferring the other, the church and the evangelist are led by a band that is headed for victory. Backbiting among the officials will interfere with the free and full working of the Spirit. How much more will it hinder the efforts of human beings as they are trying to reach lost souls. No church should ask a minister, a community, or sinner to attend a series of meetings when the officials are not a unit.

5. When a time has been set for a revival, no work, except such as sickness, should be so important that we cannot give full attention, and regular and punctual attendance at each service. The revival comes but once a year, and at that time each member should be willing to cut short the working hours of the hired help and family, so that needed time may be had for sleep, chores, and other necessary work. Unless the mem-

bership is willing to do this they should not look for a very large awakening of the unconverted.

6. Many an evangelist knows that he must preach a week or two to stir up the members. My brethren, these things should not be. Surely, those who are making a special effort to reach the unsaved should be able to prepare themselves for a revival without "sending off" for a minister to get them ready for a revival. A prepared church makes the revival work easy. Especially is this true if the zeal and activities of the membership, when the revival is in progress, need not vary much from their daily lives. The church that will study the second chapter of Acts will find many suggestions as to how best to get ready for a revival. First prepare yourselves and sinners will turn to the Lord.

7. In selecting a time suitable for a revival, choose such a date at which it is both possible and probable that sinners will attend. If there are worldly gatherings, and you know that those whom you wish to reach will attend these rather than your meetings, adapt yourself accordingly. Let the sinners' convenience take precedence over the saints' preference. Time spent in canvassing this point fully will prove a profitable investment.

8. Most of our churches have fallen into the erroneous idea that the all-important consideration in a revival is the preacher. The best time to hold a revival is when it matters little who does the preaching. I wish we might realize the meaning of this. A working, consecrated membership, giving the same diligence and same support to the home ministry, has often had just as successful a revival without calling in outside help as when the most noted evangelist was employed. I hope to see the day—and that soon—when the selecting of the special "strange" preacher will not be the all-important consideration in arranging for a revival.

9. I can mention only one more "best time" but that time is important. It is this: When Jesus Christ and his Gospel, and not the evangelist and his sermons are the center of attraction. Too seldom, during the revival, is the topic of conversation on the street, in the place of business, in the home, in the house of worship,—everywhere,—about Jesus Christ who came into the world to save sinners, many of whom are in every community. Too often are the evangelistic services crammed with ragtime music, death-bed stories, sensational subjects and worldly sermons. We need, yes, we need, to arouse sinners, but we need to call into action the Gospel of Jesus Christ which is able to save every penitent sinner. We need evangelists who count success by changes produced in the lives and character of the individual and not by the "number" of so-called converts.

Mount Morris, Ill.

### Benediction of Old Age.

[The death of Bro. C. H. Brubaker, of India, has prompted some of our readers to recall the beautiful article we published for him, under the above heading, in our issue of April 14, 1906, and we are requested to again make room for it in our columns. The article will be reread with increased interest, and we are certain that it will prove helpful to hundreds.]

MEN and women will grow old. There is no denying the fact. But happy is that son or daughter or the community in general who has been blessed with the presence of those who have grown old gracefully in their midst. There is such a thing as growing old gracefully. Whiteness of hair and trembling voice or tottering steps are natural results of old age. But these are but the exterior aspects of a life full of years. They do not of themselves breathe out a benediction. The quality of soul which is back of them either mars or makes them beautiful. If the soul has grown old gracefully, it will beautify and bless all who see its form and hear its voice.

The question is, How can one grow old gracefully? Do you imagine that a bad temper, crabbedness, stinginess, hatefulness and cheerlessness are characteristics which naturally come with old age? Do you suppose that a hateful old man is the product of an amiable boy, a lovable young man and a kind-hearted middle-aged man? To grow old gracefully, then, is to grow day by day, cultivating the sweet-tempered disposition and the various Christian graces which enter into any

life to make it beautiful. By so doing the whole life is graceful and old age is but the natural ripened blossom yielding sweet fragrance all around.

Would you have your life be a beautiful benediction? Then take time to think of the nature of your present growing, and do not make the mistake of thinking that the *growth* will be materially different from the *growing*. Do not expect to live the best part of your life in fretfulness or melancholy and then, when old age comes, think your nature will suddenly be transformed to calmness and cheerfulness. If you do, disappointment will be yours. A beautiful character grows very much like a beautiful plant,—by cultivation.

The cheerful countenance of an old person, although the brow is wrinkled and the form is bent, is a constant benediction. Rich in experience, wise in council and full of inspiration are the aged fathers and mothers in Israel. Let us revere them. We may be sure they will not despise the youth. Let us so shape our lives and adorn them day by day with the fruits of the Spirit that we may grow old gracefully and thereby be a benediction as our Christian fathers and mothers have been.

Berkeley, Cal.

### On Our Way to India.

BY IDA C. SHUMAKER.

THE first part of our journey is ended. We are all well and happy,—glad that we are nearing our field of labor. It seems but a short time since we bade farewell to our loved ones at home and greeted those of like precious faith in Brooklyn. Bro. J. Kurtz Miller met us at the ferry and piloted us to our Mission in Brooklyn. It is a rare treat to be entertained in that home, for such it is, in the highest sense of the term. Words fail us when we try to express our appreciation of the kind and courteous hospitality shown us while in Brooklyn.

Truly, Brother and Sister Miller and their band of coworkers know how to make one feel "at home," and to extend the glad hand of welcome to visitors. God bless them all, every one! Upon entering the Mission, one is very favorably impressed with the deep sense of spirituality, and the spirit of harmony which manifests itself in many ways. The very atmosphere seems charged with it. "Behold how good and how pleasant it is for Brethren to dwell together in unity." We have always been glad and thankful that our Brotherhood has such a home for the outgoing and incoming missionaries and their friends; but now, since we have had the privilege of being entertained in the home, we are more thankful than ever. Surely, those who made it possible to have such a home will not miss the blessed reward.

Our hearts were made to "rejoice and be glad" when we looked into the faces of the many dear friends who came to "see us off." How it cheered our hearts! How much we appreciated their presence, their prayers, and the sweet fellowship and communion with each other.

We feel to make special mention of each one, but space forbids, so we mention only the name of our dear brother, D. L. Miller. It was such a comfort to us and such a rare treat, to sit under the sound of his voice once more, and to drink in the sweetness and the freshness of his words of wisdom, coming from a heart that is filled to overflowing with love for God and for his *children of the world*. How it sent a thrill of joy, as well as a pang of pain, to our hearts when he said, during our farewell service, on Tuesday evening, "While these dear missionaries were talking I was just wishing I could divide myself into six men, and could go and fill the places of need, and help save more souls, and win the world for Christ." After Bro. Kurtz Miller's suggestion, to "make a big wish while you are wishing," he turned quickly, with a *face glowing* with unusual brightness, and just bubbling over with enthusiasm, and replied, "Yes, I wish I could divide myself into a hundred men, and *could go* and answer the 'go ye.'"

That filled our hearts with joy. Think of it, young men and women! A man of his years, so full of youthful vigor and strength, fired with such holy zeal and enthusiasm and a *will* to go and tell to those who



have never heard "the Sweet Story of old"! A pang of pain struck our hearts when we thought of the many, many young men and women who *can go*, but refuse to hear and answer the "go ye" where helpers are needed. Young men "arise and shine, for the Light has come to thee."

We were so glad, too, to welcome our dear sister, Sadie J. Miller, who came to us from India, so full of the spirit of joy and good cheer. She is in love with her work. We were all glad to be with her and listen to her sweet words concerning the work in India and her journey home.

Our cup of joy, however full, was not unmixed with sorrow and disappointment. We had hoped to see our dear brother, Galen B. Royer, and wife among our number before we sailed. We were so sorry when we found that we must sail before their arrival.

We are glad to note this interesting feature,—we were granted the precious privilege of enjoying a communion service at the beginning of our journey in Brooklyn, and will be permitted to enjoy the same privilege at the end of our journey in Bulsar, if all is well.

Our pleasant stay in Brooklyn came to an end on Wednesday morning, Oct. 26. When our party arrived at the pier, we found our "Queen of the Ocean," the *Campania*, awaiting us. In a short time we found the places assigned us. Then the final farewells were spoken and our dear ones left the boat and stationed themselves in such a position on the pier that we might see each other for quite a distance after sailing away.

At 10:04 A. M. the great steamer was cut loose, and began to move slowly, carrying us away from our own dear land. It was quite an impressive scene as we looked shoreward and saw the fluttering of handkerchiefs and the waving of hats and hands, which was not without a hearty response from the boat. Finally Bro. Emmert allowed the "Stars and Stripes" to float on the breeze, and then the dear ones on the shore gradually faded from sight.

Then we turned our faces toward the other shore and watched the land gradually disappear from our view. It took us just an hour to sail out of the harbor into the great waters of the mighty deep. It was quite interesting to see how the pilot left our vessel and entered another. It recalled to our minds the beautiful thought of having Jesus as our Pilot. The hymn

"Jesus, Savior, pilot me,  
Over life's tempestuous sea,"

was sung softly and with a deeper and truer significance than ever before.

At this point Bro. Emmert called for the mail. When he returned his face wore a tinge of sadness as he said, "I have mail for us, but none for you. I can not understand it." Their tender sympathy for me touched me deeply. I appreciated it so much that I was not feeling the disappointment very keenly. They actually refused to read their mail till mine was found. I felt sure there was mail for me somewhere.

After dinner I went to my cabin and there, on my bed, were 131 messages for me. Happy girl that I was! I am sure that Brother and Sister Emmert were as happy as I. Such a beautiful spirit they manifest daily! It is such a real joy and pleasure to travel with such congenial companions.

Permit me, at this time, to thank all most heartily, who remembered us with such sweet messages of love and hope and good cheer. It was such an inspiration to us. Each time we read and reread them, we were fired with new zeal and fresh courage to do "more and better work for Jesus." We desire, also, to thank all for the many, many gifts of love and good-will that were showered upon us. Rest assured that all were appreciated. We have no words to express our full appreciation, so we can only say, with full meaning, from our hearts, "Thank you, and God bless you all!" Eternity alone will reveal the great good such noble deeds will accomplish. Remember the "inasmuch."

Our sea voyage, for the most part, was very pleasant and enjoyable. The weather was cool, but delightful. At times the sea was "as smooth as glass." Scarcely a ripple was made by the waves. The sunset

at sea was most glorious. How it stirred our hearts to behold the marvelous works of God! How it drew us closer to the great heart of nature and nature's God, who created all things.

As we passed the coast of Newfoundland we came into a cooler atmosphere and into a dense fog. The fog horn was sounded several times, but the rapid progress of our vessel was not lessened. We made good time, traveling at the average speed of twenty-two knots an hour.

As we were nearing and passing by the coast of Ireland, we had rather a lively time. The sea was wild and choppy and the great boat rocked like a toy cradle. All were eager to get the first glimpse of land, having seen nothing but sea and sky (save one cattle ship) for six days. The rock-bound coast of Ireland, as it loomed up in the distance, was a most beautiful sight.

The boat stopped at Queenstown and some passengers left our boat, and sailed into the harbor in another boat. Some passengers were to have been landed at Fishguard in the evening but, as the weather was too rough, it was not deemed safe to land them.

We came into Liverpool in the morning of Nov. 2, at 1 o'clock. We did not leave the boat, however, till 8:30. It was not long till we were comfortably located at the Dey-Brook House, where we will remain till our boat, *The City of Athens*, leaves, which will be on Nov. 5, between five and six o'clock.

We found the weather here very cold. There was a storm of rain, hail and snow. The air is quite penetrating, but very bracing. We are not surprised to know why the keynote here is "keep moving."

These days in Liverpool have been very busy ones. We took this time to send messages of love, and words of greetings back to the dear ones in America, and forward to the dear ones in India. We now feel that we are citizens of the world, and can clasp hands across the seas.

We were glad to receive such warm greetings from the dear ones in India, when we reached here. We have a very vivid remembrance of the many expressions of "Good-bye" and "God bless you," as we left our homeland. Now we are cheered and blessed again by having so many letters, assuring us of the warm welcome that awaits us when we arrive in India. God bless the dear ones everywhere! May we be true representatives of the Lord Jesus Christ, carrying life and light to the poor, benighted souls! Our hearts burn with that desire. God grant it!

There is a very interesting feature we reserved for last. We know you are all eager to hear from the cradle roll department of our party. Its members are Master Lloyd and Miss Anna Kathryn Emmert, and very creditable members they are. We are proud of them. They are such sweet, bright, interesting children. One cannot be sad and gloomy with such bright rays of sunshine flitting here and there. By their winning ways they simply captured the hearts of the passengers who came in contact with them. They were special favorites. We are happy to say that both stood the voyage remarkably well. They were not sick a minute,—always joyous and happy. Why should we not be glad and happy when we have so many blessings coming into our lives?

God has heard the prayers of the faithful who are praying for our peace and safety while out on the mighty deep. What a power in prayer! How it helps one to be strong and courageous, ready to brave any danger or face any trial. We can rest in perfect peace and safety while being tossed on the waves of a restless sea because "our minds are stayed on the Lord." We do appreciate your earnest prayers on our behalf. Continue to pray for us. We are doing the same for you (1 Thess. 5:23-25).

Liverpool, England, Nov. 4.

### Gratitude.

BY N. J. FIKE.

RECENTLY, as I was walking under an umbrella through a heavy rain, I met a young man who had no protection from the rain. As he walked, he whistled a merry tune. I asked myself the question, "Could I be happy under similar conditions?"

I thought he must have read from Van Dyke the same sentiment that has been a great help to me:

"If all skies were sunshine,  
Our faces would be fain  
To feel once more upon them  
The cooling splash of rain."

I walked on a space farther and noticed a boy jerking and swearing at his horse. It was all because the horse, thinking him to be ready, as he jumped into the rig, took a couple of steps. Again I asked, "Who could have the kindness (?) of that lad?"

I am firmly convinced that the most of us need a deeper sense of gratitude. It has often pained me, while riding on a train, to see a young man, elaborately attired, occupying a seat,—or seats,—which an elderly lady, standing near by, ought to have had. I doubt whether he was even thankful that he could travel by rail instead of by oxcart.

We take the things of minor importance as being too matter-of-fact, and never imagine that they deserve any gratitude. If President Taft were to offer us some honorable position, we would thank him again and again; but how about it when mother does us a kindly act? Young man, listen! It is perfectly proper to be grateful for the so-called great things, but do not neglect the small things. If your dog does you a service, stop and stroke his head and speak to him. If your roadster does not take as dignified a step as you direct, please remember that he does not have the amount of brains that you are supposed to have and be thankful that he does the best he can.

We not only show ingratitude to our beasts, and oftentimes toward the small services rendered by our fellowmen, but we are ungrateful to God. I do not know whether we intend to be, but it is a result of ignorance or thoughtlessness. He sends rain to freshen the air and earth, though we may think it is because we had planned to go away. He sends the hot sun to kill germs, stimulate vegetation, and make food for us, but we interpret it as a means to make us miserable.

Not long since, a certain lady's husband was killed by lightning. She imagined it happened because he was her husband, and she lost her faith in God. Friends, it is time for us to awaken and fully realize that "God doeth all things well." It will do us a world of good if we will ask ourselves the question now and then: "Have I anything for which to be grateful and do I manifest any gratitude?"

Let us look heavenward, put on a smile, in ALL things BE GRATEFUL, and we shall "receive manifold more in this time, and in the world to come eternal life."

Ann Arbor, Mich.

### Modern Interpretation—A Sample.

BY G. A. SHAMBERGER.

IN the *Homiletic Review* for August, page 166, is this question:

"Is the ruling that women should worship with their heads covered (1 Cor. 11: 1-16), binding today? If not, why not?—A. G."

"Answer.—In Corinth, in Paul's time, for a woman to be without a peplum or veil over the head in public was to lay herself under the imputation of being a woman of ill-repute. Paul's injunction, therefore, if followed, would protect the reputation of Christian women and save reproach upon the whole body of believers. No such conditions now prevail. The injunction, therefore, does not apply to women of today. So Meyer, Pulpit Commentary, and others."—Editors.

FIRST THOUGHT.—It was a rule at Corinth for Christian women to be veiled.

SECOND THOUGHT.—This was the rule because all good women wore veils. This shows that the truth is entering some minds. But part truth leads to confusion. The profound interpreters fail to give proof that women of ill-repute went uncovered, and that good women were covered. Further, no proof is cited to show that this state of society existed only at Corinth. Under the heading "Veil," in Smith & Peabody's Bible Dictionary we read:

"With regard to the use of the veil, it is important



to observe that it was by no means so general in ancient as in modern times. Much of the scrupulousness in respect to the use of the veil dates from the promulgation of the Koran, which forbade women appearing unveiled except in the presence of their nearest relatives. In ancient times the veil was adopted only in exceptional cases, either as an article of ornamental dress (Cant. 4: 1, 3; 6: 7), or by betrothed maidens in the presence of their future husbands, especially at the time of the wedding (Gen. 24: 65), or lastly by women of loose character for purposes of concealment (Gen. 38: 14). Among the Jews of the New Testament age it appears to have been customary for the women to cover their heads (not necessarily their faces) when engaged in public worship."

The up-to-date interpreters had not noticed this. From them we learn that, since the conditions for wearing the veil do not now exist, women are not now under the Corinthian rule. Corinth was a heathen city. The very learned gentlemen enlighten us by citing the following existing conditions: (1) All good heathen women wore veils during prayer and prophecy. (2) All heathen women of ill-repute uncovered their heads during prayer and prophecy, therefore Christian women, during prayer and prophecy, should be covered. Notice that nothing is said of covering the head at other times. *Prayer and prophecy* are the times indicated. Furthermore, and since good heathen women do not now cover their heads during prayer and prophecy, and since heathen women of ill-repute do not now pray and prophesy with uncovered heads, therefore Christian women need not follow the rule at Corinth.

In all deference to the wise revealers of hidden things, I dissent. Now such wisdom and advanced thought,—larger view, if you please,—is certainly ahead of me. We are unable to appreciate the profound grasp of these front-wave leaders of twentieth century thought. We have never ridden upon the high crest of this wave of knowledge. Visions, clear and conclusive to them, are obscure to us,—to us pitifully following the rule found in 1 Cor. 11:1-16. They should bear with us. But we should say why we hold to this rule. We beg the reader to stay with us a few moments longer. Without casting reflection upon the erudite interpreters, we calmly notice that the reason given by them for the Corinthian rule is not the reason given by the Lord's messenger. Let us see.

Reading carefully 1 Cor. 11:1-16 do you find that the apostle in any line says that women should be veiled because of the conditions at Corinth? What an excellent time to say, "Be ye followers of the good heathen women." But he did not say that. How opportune the time to say, "I praise you that you remember the good heathen women in all things and keep the customs they delivered you." But he failed to say this. He would have them know some things. What a place for the interpreter's foot if only Paul had said, "I would have you know that good heathen women veil their heads during prayer and prophecy, and that heathen women of ill-repute do not veil their heads during prayer and prophecy."

Astonishing! He did not give this reason—the only one given by the interpreters. Stick a pin here! Paul did say, "I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." This is Paul's foundation for the rule. Reflect! Does this foundation still exist? If so, by the logic of the interpreters, Christian women, during prayer and prophecy, should veil their heads now.

Further, "Every man praying or prophesying having his head covered, dishonoreth his head." Reasoning by the rule given by the interpreters it follows that heathen men uncovered their heads during prayer and prophecy, hence the rule for the men. Since heathen men have now no such rule, Christian men may now cover their heads during prayer and prophecy. How lofty and convincing the interpretation! Not being able to think in this rarefied atmosphere, I stand with the apostle and contend that the reason for men uncovering their heads still exists, that men should still uncover their heads during prayer and prophecy.

Again, "If it be a shame for a woman to be shorn or shaven,"—the interpreters say it was a shame not to be covered,—Paul says, "It is a shame to be shorn or shaven," hence "let her be covered."

Now for the reason for the rule for veiling, based on the foundation, as seen in verse 7: "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man." Out of the basic reason comes this also, "For this cause ought the women to have power on her head because of the angels." Observe, the foundation still exists, the angels still exist, therefore the rule is still in force. The interpreters, then, have built on a foundation of sand,—treacherous sand,—the most dangerous quicksand in the world.

Nonton, Canada.

## Lawful, But Not Expedient.

BY J. W. BYERS, IN THE GOSPEL TRUMPET.

God's Word is the only standard of right and knowledge of wrong that we have in this gospel day. The New Testament, of course, is our law. What it plainly teaches, every honest and willing heart gladly accepts, and the life is brought into harmony therewith. There is no difficulty, therefore, in having answered every question with which the Word plainly deals, but there are some things that the Word does not plainly mention, and in such cases we are left to find the right or the wrong in some other way.

It may be said that there are two classes of questions concerning our walk in life. The one class is such as are answered by the plain teaching of the New Testament. The other class is such as are not thus answered. We ask, How may we know the right or the wrong of questions of the latter class? We answer: By the tenor of the New Testament law; the Holy Spirit, who has been promised to teach us all things and guide us into all truth; and the sanctified judgment of those who are spiritual. Not only our own individual judgment, but that of all the spiritual ones who, after careful counsel and waiting upon God, may safely depend upon the Holy Spirit to make clear, by the tenor of the teachings of the Word, every question pertaining to our walk in life. With this threefold means of guidance, each being in perfect harmony with the other, we may be sure of knowing what is God's will in everything.

### SOME THINGS IN THEMSELVES NOT WRONG.

There are some things, that in themselves, might not be wrong, but might be the means of some wrong effect. They are not mentioned in the Word of God and therefore not forbidden, and yet, in the light of spiritual knowledge, we have no difficulty to determine the true propriety and our liberty of action in such things. There are few—perhaps none—of us but have done some things which in themselves could not have been wrong, but they did not produce a good result. Some one else was affected by what we did, which, if we had known of such a result before, we should not have done it. We thereby gain a knowledge of the law of cause and effect, and our experience and judgment becomes profitable to us and others in all such questions.

### LAWFUL, BUT NOT EXPEDIENT.

With reference to our personal liberty in things not forbidden in the Word of God, and not, perhaps, even implied by the tenor of the Word, the Word itself gives us a beautiful standard of action, to which, if we take heed, we may keep safely in the very center of the road. In 1 Cor. 6:12 and 10:23, 24, these words are spoken: "All things are lawful for me, but all things are not expedient [or profitable, margin]: all things are lawful for me, but all things edify not. Let no man seek his own, but every man another's wealth." Also in Rom. 14:19, we read: "Let us therefore follow after the things which make for peace, and the things wherewith one may edify another."

Measuring our actions by this divine standard, we can not do anything that will not produce a good effect. Our motive must be to edify (build up) in every respect all who may be influenced by our actions. What does not thus minister spiritual profit to others must be refrained from. This is a sacred principle that is worth untold value to every child of God, which, if practiced in the fear of God, will be of un-

told value to many precious souls in helping us to be our brother's keeper.

### THREE QUESTIONS.

If we were first to ask ourselves these questions before doing anything of the nature of propriety, we could often avoid some undesirable results: (1) What prompts the action? (2) What spiritual profit will there be in the action? (3) How will it affect others?

There are many *pros* and *cons* that appeal to us, especially when we yield to our intellectual reasoning, but as we carefully measure every thing by the spiritual standard, not forgetting the threefold means of guidance, our intellectual reasonings will yield to the spiritual reasonings, and the action can be easily determined. If we live, walk, and are filled with the Spirit, there will be no trouble in keeping the victory over the reasonings of our humanity.

### CONCERNING THE WEARING OF APPAREL.

This is as easily determined as any other question. Where the Word speaks the question is answered. Where it does not speak in plain precept, we can apply the threefold means of guidance, and the question is satisfactorily answered, and we are safe. The tenor of the Word, the guidance of the Holy Spirit, and the sanctified judgment of the spiritual, will not lead astray. What is a necessary article of apparel will be manifest, and all superfluities can be as easily determined. We gladly refrain from wearing anything that only brings us that much nearer the world and adds nothing to comfort or necessity. Wearing a collar large enough and of such material that it protects our coat from the perspiration of the neck, seems to be a matter of convenience, economy, comfort, and cleanliness, but this could not consistently be said of a necktie, which is so generally considered by the world as a necessity, but which is for no other reason than for appearance. It is consistent with the Word of God that we be clean and neat, but if we were to take the worldly judgment for our standard of neatness, where should we find ourselves?

### THE LINE OF PROPRIETY MUST BE FOUND

in this matter, and all know assuredly that we can not find it in the world. We must find it in God, the tenor of his Word, his Holy Spirit, and his church.

Spirituality and plainness of dress have ever walked hand in hand—not that plainness will cause spirituality, but spirituality will be characterized by plainness. If we should admit superfluity of any kind, where should we stop? Do we not see the beautiful line on this side of it all? Let the Word, the Spirit, and the church of God answer. The most dangerous assailant the church of God has ever had to stand against in all generations, is that of worldly conformity. To yield at this point means to let the enemy in, and the sad result will be, a rapid decline of spirituality and a corresponding increase of worldly pride. God has given his ministry the wisdom to take the stand and keep on this side of the line in the beginning of this reformation, and the world has been made to feel the spiritual power and strength of Zion to the ends of the earth. The standard has not been too high on the line of plainness of dress, and to all whose lives are adorned by the beauty of holiness there is abundant liberty and freedom. After all these years of sweeping victory over all the hosts of darkness, shall we begin to see how far over this line we can go by compromising with human reason? Let the watchmen on the walls, whose vigilance has ever been the protection of Zion, answer.

Does the Spirit of God, who has indeed made Jerusalem a praise in the earth, prompt us to let down the standard, or to lift it up?

## A Sabbath Day's Journey.

BY T. A. EISENBERG.

EIGHT of us, who are sojourning in the historic city of Jerusalem, proposed to spend the first day of the week in a walk to Bethany, where our Lord so often went when he desired to withdraw from the city to rest, or, perhaps, to retire for the night.



It is likely that then, as now, there was nothing attractive about the little village on the eastern slope of the Mount of Olives. But it was there that he found a warm reception. Probably this was the nearest thing to a home that our Blessed Savior had while upon earth.

With what satisfaction and pleasure must he have found his way out over the Mount, and down to the little, humble home in which the three lived in whom he had so much confidence, and who, in turn, fully believed on him! It is probable that Mary understood our Lord as well as any one with whom he associated.

I can imagine the sweet satisfaction with which he would withdraw to this little home after a hard day's teaching and disputing with those stubborn and stiff-necked Jews, especially when he knew that it would be a pleasure for them to take his life.

Starting from the northwest corner of the city walls, close by which is our hotel, we follow down the road along the walls going east, passing the new gate which is not far distant from the corner, and continue until after we have passed the Damascus Gate, and come to what is generally accepted as Mount Calvary. We step aside a short distance, to behold the place of the sepulchre, in which it is thought that loving hands, having prepared his body, laid the Crucified One to rest.

We continue on east, past Herod's Gate, around the northeast corner of the walls. Turning to the right, and descending the slope southeastward, we reach a place where the road crosses the Brook Kedron towards the east. Having crossed the bridge, we again turn to the right, and take the carriage road that leads up over a portion of the Mount of Olives, where a splendid view of the city, especially that portion lying to the south and east, is had.

After reaching the top, the road turns around the Mount to the left, and the city is lost sight of as we proceed. It is thought by some that it was at this place, as Jesus approached the city, and was impressed with the sight of it, that he lamented over it, "O Jerusalem, Jerusalem." We go on, turning more to the left, keeping close by the Mount, to avoid a deep valley ahead. We meet a large number of donkeys loaded with beeves, sheep and goats that have been killed and dressed at the slaughtering house to the right of the road, and still farther on to the east of us.

After going around the mountainside and having avoided the deep valley to the south, the road again turns sharply to the right around the eastern spur of Mount Olivet, upon whose eastern slope is Bethany.

We round the slope and turn to the left, where we see the Mohammedan village that marks the site of Bethany. After resting under the branches of an olive tree, we go down into what is pointed out as the tomb of Lazarus. It is reached by a winding stairway in the rock. Descending twenty-four steps, and then three more, we reach the tomb chamber, about seven and one-half feet square.

We start back to the city directly across the Mount. Having reached the top, we begin the descent with a splendid view of Jerusalem before us. Here, under an olive tree, we sit and eat our lunch, which we had taken with us. After that we have a season of worship, and recount some of the incidents that took place on this sacred mountain. This strikes a tender cord in the hearts of all the faithful of God.

We then descend the slope, and, going up through the city, arrive at our lodging tired, but feeling well paid for our day's effort.

Jerusalem, Oct. 23.

## God's Wonderful Ways.

BY J. H. MILLER.

We live in an age of wonders. In past ages God would deal with his people in such a way as to cause them to wonder. When Israel became disobedient, God would send plagues among them that were wonderful (Deut. 28:59), and caused many to fall by the way. God would bless his people when they were obedient, and send wonderful plagues among them to destroy them when disobedient. If the people obeyed, Jehovah was well pleased with his people, and would

do all he could to make them happy, but would reprove the lawless and disobedient ones.

King Solomon built a house for the Lord that was a wonderful building (2 Chron. 2:9). The temple that Solomon was to build was to be a wonder of the ages. (David, his father, had made arrangements to build it, but the Lord did not permit him.) David could not build it, because he was a man of war and had shed much blood (1 Chron. 28:3). The temple was to typify the peaceful reign of Christ's church in after-ages. Solomon's temple was, perhaps, the greatest and most costly building ever constructed by mortal man. The Queen of Sheba thought it was wonderful (1 Kings 10:1-7).

Job looked upon God, his Maker, as One who uttered things too wonderful for him to understand (Job 42:3). Job had such an experience in life that he learned much, and yet the Providence of God was too wonderful for him to comprehend.

Job, at one time, had much wealth, but it was all taken from him,—all of his children, even, were destroyed by a wind storm (Job 1:19). Nevertheless he was a true friend of the Lord, and was rewarded for his faithfulness, so that the Lord blessed him with more than he had at first. He was blessed with seven sons and three daughters (Job 42:13). The Book of Job is a wonderful history.

David says: "The testimonials of the Lord are wonderful (Psa. 119:129). For that reason he was willing to keep them. David, in contemplating God's goodness, would pant for the living waters. David says: "I am small and despised, yet do not I forget thy precepts." According to David's own language, he (like Zaccheus) must have been a small man (Psa. 119:141). Psalm 119 is a wonderful production,—the most wonderful of all the Psalms. It is the longest chapter in the Bible. It is divided into twenty-two sections, each one named after a letter of the Hebrew alphabet. Surely it is a wonderful Psalm in the praise of God. Each section has eight verses.

"Wonderful Counsellor" (Isa. 9:6), is a term applied to Christ. This prophecy reaches down to the Christian age. See the names of this wonderful Being! His first name is "Wonderful Counsellor;" his second, "Almighty God;" his third, "The Everlasting Father," and the fourth, "The Prince of Peace." The great power of God is known by these four titles. The Word of God is not only wonderful, but it "is quick and powerful" (Heb. 4:12). God, in all ages, has done wonderful things (Isa. 25:1). God was wonderful in creation; so much so that David said, "I am fearfully and wonderfully made" (Psa. 139:14).

Solomon saw three things too wonderful for him to explain (Prov. 30:18, 19). The first was the way of an eagle in the air,—he could not trace his path. Second, the way of a serpent upon a rock. Third, the way of a ship in the midst of the sea. The kingdom of nature is full of wonders. John, on the Isle of Patmos, saw a sea of glass mingled with fire. That was wonderful. He saw angels and heard them sing, "Great and marvelous are thy works, Lord God Almighty!" How wonderful! Jesus did wonderful things (Matt. 21:15). He entered the temple of God and drove out those who bought and sold, and did merchandising in the house consecrated to the services of God. Jesus had the power to drive out the gamblers in those days; so should we have the same power to drive out all evil that may lurk in our hearts. "We can do all things through Christ who strengtheneth us." We look upon the Bible as the most wonderful Book in the world. If we obey it, we will become fit subjects for the kingdom of glory.

Goshen, Ind.

## Completeness in Christ.

BY H. A. STAHL.

"And ye are complete in him"—Col. 2:10.

THESE words were addressed to the Colossians by Paul, to assure them that in the religion of Christ they were provided with everything necessary to bring man's being to its completion. They teach, however, the broad and general truth that man's supernatural destiny is to be found in Jesus Christ. The end reveals the beginning. When we discern

the true end of human existence, we have a revelation of its beginning and processes. This stimulates human pursuits and inspires toil.

Every stage in life has a relative end in view. Childhood looks forward to youth; youth to manhood, and manhood struggles for the highest honor and usefulness. Take away the prospect of future attainment, and the star of hope sets in gloom.

The character of all present pursuits is to be measured by the value of the object sought. If there be not an ultimate good in which all relative earthly good is to find its consummation, the enigma of human existence is veiled in darkness, and life becomes meaningless. If only men's name and form live to inspire noble aims, then "is their strength labor and sorrow, for it is soon cut off and we fly away."

What is the real value of the monuments of earthly greatness and renown, if there be no higher good for man than what the brief span of life affords? What comes from the funeral pyre of Cæsar, whose fancied apotheosis was lighted by the flames that consumed his mangled body on the *rostra* in the forum? What is the grand tomb of Napoleon, where repose his remains "along the Seine among the people he loved so well"?

Their principles and their deeds live after them, but of what account is this for them if the highest good of their existence ended in the dreary death in exile, or the weakness and suffering of worn-out old age? No, there is no Gospel for man in such renown. If there is no higher, ultimate good in a personal existence than that which is attainable in man's natural life, then the doctrine of pessimism is his only comfort, and the philosophy of the unconscious the highest wisdom.

Turn now to the Gospel of the last Adam who came to elevate man to his true destiny of the new head of the race, who came to actualize the highest good, to bring man into union with the Source of Life in himself,—the glorious Gospel of our Lord Jesus Christ, and what does it reveal for the stirrings of immortality implanted within the human breast? Of man, in his creation, it is said in the eighth Psalm, "Thou hast made him a little lower than the angels (or rather a little lower than Deity) and hast crowned him with glory and honor." "Thou madest him to have dominion over the works of thy hands."

If we ask, What are these works of his hands? we are pointed to "the heavens, the work of thy fingers, the moon and the stars which thou hast ordained." Thou madest him to have dominion over these works of thy hands; thou hast put all things under his feet. That is, man was made to be king and lord over God's vast creation, to reign in glory forever.

Turn now to the words of Inspiration in the Epistle to the Hebrews, and read the interpretation and fulfillment of these words: "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels,—that is, in his human estate of humiliation,—"crowned with glory and honor." In his holy birth came the "Desire of all nations." In his life is the perfect model of human goodness. In his teaching is the highest wisdom. In his works is the deepest love, and in his glorification the actualization of man's supernatural destiny.

Man's natural life is incomplete; he is endowed with capacities to rise in union with the Divine. His life must reach its true destiny in a spiritual order of existence. Jesus Christ, by linking his nature with ours, has, through his atoning death, his victory over death and Hades, and his glorification, made it possible for man to reach his true destiny in him. The good, the beautiful and the true evidently find a personal source and center in him.

Dear brother, it is only by standing in the right relation to him that our life can be substantial and

(Concluded on Page 780.)



## THE ROUND TABLE

### Home.

BY EDGAR M. HOFFER.

THE word "home" is one of the sweetest words in the language of men. How we love our homes, and how glad we are when we can go home! It matters not how humble it is, how poor the buildings are, we love it all the more.

Many dear ones can think of bygone days. They remember the old home. They can say:

"Oh! the dear old cottage home,  
That stands on the brow of the hill,  
It was once an active place,  
But now all is quiet and still."

Many of our dear brethren and sisters can tell you of the old home. They can think of the time when they heard their parents pray. Long since they have been laid in the silent tomb, and are now sleeping with the fathers.

As the children return to visit the old home, they are filled with thoughts that can not be uttered. Father is not there, mother is gone, and everything has changed. Oh! how transitory is all here below.

How we love "home, sweet home"! There we find comfort and shelter. Even our ministers, no matter how lovingly cared for, are glad to return to their homes, after they have labored in the mission field.

Let us not forget to thank the Lord for the blessing of a home. Not only should we read the Bible, and conduct family worship in our homes, but, we should remember that there are thousands that have no home. They do not know where they will spend the next night. A sadder fate yet is that of the sinner. He has no real home. The wilderness of sin is no home for the soul.

How we love our home here below! Regret it as we may, however, we must leave it sometime. Jesus has prepared a heavenly home for his people, and as we leave these earthly homes, we can rejoice at the thought of going to an eternal home where death and sorrow can never come.

"Let others seek a home below,  
Which flames devour or waves o'erflow;  
Be mine the happier lot to own  
A heavenly mansion near the throne!"

Elizabethtown, Pa.

### The Evils of Gossip.

BY D. J. BLOCHER.

WHY should gossip be engaged in by any thinking, well-meaning person? If our personal dealings with any one are, or have been, right, we should be slow to take up gossip about that one. If we have had no personal dealings with that person, we have every reason to be slow to spread the reports. In either case we rather have reason to defend such, and it would be the golden rule, too, to do so.

"Hearsay" is never taken, as a proof of a man's character or guilt, in any court of justice. All such evidence is turned down, and the witness is dismissed. On the other hand, if our evidence shows that there has been a misunderstanding, or even in case there is a real fault, Matt. 18 is to be followed. Then the wrongs may be rectified, and the differences adjusted.

If the person in question is willing to rectify his wrong with one person, that person will also be willing to do the same with others, if given a chance. And if there is that willingness to rectify or adjust matters, it would be wrong in any one to further magnify his troubles. If the person in question is of no consequence, the injury may be simply a lack of good sense on the part of the offender.

Now it is not possible for any one fully to know the motives that prompt any course of action. And yet there are only two kinds of motives, either the good or the bad. Gossip, or becoming a busybody in other men's matters, can result in one thing only, and that is harm. There can, therefore, be no possible excuse for gossip.

In the first place, what, really, is the reason for gossip? It is primarily to elevate the gossip in the estimation of others, and this, logically, means the lower-

ing of the other man or woman. No one would gossip about his best friend. Why? This would show that he was not his friend. This is the logical conclusion reached in the minds of men in actual practice. Then, why gossip?

In the second place gossip has no use in the world except to separate friends, stir up strife, and degrade the one in question.

Pearl City, Ill.

### Encouragement.

BY WEALTHY A. BURKHOLDER.

THERE are many in the world, and in the church as well, who become downhearted and discouraged, and are thereby unfit to do the work they are capable of doing. In other words they do not have confidence in themselves to put forth the effort they could, because they are afraid of censure and criticism. In Rom. 12:16 we have this advice: "Be not wise in your own conceits." There is no occasion or necessity for conceit in the Christian man or woman, and yet every one should have enough courage to improve the talent given them. But in all the walks of life there are those who need encouragement.

The Apostle Paul, in his beautiful letters to the different churches, seems to have this thought prominent, to comfort and console those who were discouraged, and to strengthen the weak points in all.

He tells us plainly that the "strong ought to bear the infirmities of the weak" and not push them down, as is often done, to please ourselves. Our "Great Example" did not try to please himself, but bore the reproaches and sins of the world that we might be benefited. There are many ways to help people, and help them to try to help themselves, by trying to get them to make greater efforts to overcome their weakness and become stronger. It is better to be one of those who try to strengthen than to discourage.

Shippensburg, Pa.

### The Mother's Part in the Home Prayer Service.

BY CONSTANCE SNELL.

THE question has been asked, "Where would the church and Sunday-school be today, had it not been for the mothers of the world?"

Just so it is with the home, oftentimes. Is it not true that to some extent the mother is responsible for the religious training of the child? While she is not wholly responsible for their teaching, yet her oversight of them is more constant than that of the father.

Why should not the mother have a very active part in the home prayer service? While the father should be recognized as the head of the family, the mother should certainly take her part in this, for we know that a mother's prayers have, or at least should have, a great influence over the children. A good plan that I feel to suggest, is for the mother to conduct worship every alternate evening or morning.

Another plan is to have the mother select the chapter for the father to read.

If engaging in the service of song, it is well for the mother to lead at least, part of the time.

We know that as a twig is bent, so inclines the tree. Thus the after-life of the child may be either blessed or marred by its early teaching. Then let us, as mothers, do our part in the home prayer service, for where can we more earnestly and definitely pray for our children than at the family altar?

Orafno, Neb.

### Needless Agitation.

BY JOHN CALVIN BRIGHT.

"There were they in great fear where no fear was" (Psa. 53:5).

THE above caption and trite verse came to my mind when I heard of and saw some petitions to the "Dress Committee." Some are looking toward latitudinarianism and some would urge the inflexibility of the Medo-Persian Law. Why do this, my dear Brethren. Why "line up" on this question? Give the committee the benefit of your wisdom by way of explanation or argument, but forbear with your pleas and protests. Is

not such a course needless and questionable? If some forget their equipoise and equilibrium, should others do likewise? Under the circumstances, is not such a course even censurable? Stand still and see the salvation of the Lord!

Dayton, Ohio.

### The Safe Way.

BY S. Z. SHARP.

FOLLOWING the worldly fashions, indulging in popular amusements and pondering to public sentiment, is as easy as drifting down Niagara River, but the end is certain destruction in the falls and whirlpool below; while going against popular customs and sentiment may be more difficult, but is eminently safe, like rowing up stream in Niagara River,—away from the rapids and destruction below.

Fruita, Colo.

## CHRISTIAN WORKERS' TOPIC

### Fellowship With Christ.

Philpp. 3:8-10.

For Sunday Evening, December 4, 1910.

#### I. Fellowship with Christ Means—

1. Intimate friendship (John 15:14, 15; Ex. 33:11).
2. Similar life-purposes (Amos 3:3; Matt. 12:49, 50; Mark 10:45; Luke 19:10; Rom. 8:9).
3. True comradeship, sharing (a) inheritance (Rom. 8:17); (b) joys (John 17:13); (c) glory (John 17:13); (d) persecution (John 17:20); (e) service (2 Cor. 8:4).

#### II. Its Value.—Paul's estimate of it (Philpp. 3:8-10).

#### III. Its Privileges and Rewards.

1. Access to heaven's storehouse (John 15:7).
2. Freedom (John 8:36).
3. Eternal life (John 15:28, 29; 14:1-3).

Am I willing to pay the price?

"Are you in the 'Inner circle'?"

Have you heard the Master's call?

Have you given your life to Jesus?

Is he now your 'all in all'?"

## PRAYER MEETING

### Christian Behavior.

1 Peter 2:11-17.

For Week Beginning December 4, 1910.

#### I. How May We Attain Unto It?

1. Recognize the Privilege and Dignity of Your Profession.—Remember what you were without Christ, and then think of your high and holy calling now. As a child of God you are a prince, and as such you must live royally, —worthy of the Great King (Rom. 8:16, 17).
2. Cultivate Personal Purity.—As a citizen of heaven, belonging to a holy nation, the Christian must separate himself from all that defiles (1 Peter 2:5, 9).
3. Social Helpfulness.—Bearing his own burdens, the true Christian also shares those of others, thus fulfilling the law of Christ (Gal. 6:1-4).

4. Law-abiding Submission.—The Christian obeys the powers that be for the Lord's sake. Good citizenship here below fits for a higher citizenship in the Kingdom (Rom. 13:1-7; Titus 3:1, 2).

#### II. Why Should We Attain Unto It?

1. For the Sake of Our Own Souls.—Like a harp attuned to sweetest sounds, so our souls must be in harmony with heaven's melody. We are what we cause ourselves to be (James 1:19-27).
2. To Refute the Gainsayers.—The commentary of life must interpret the truth of our profession. "Good for evil is an unanswerable argument" (1 Thess. 5:15).
3. For the Encouragement of the Brethren.—No laggards are wanted: A solid front to the enemy must be shown. No heresy is allowable (Philpp. 1:27-30).
4. Be Helpful to Others.—Our life must tell its story to others. God's honor is in the keeping of his friends. All Christians should be evangelists of the kingdom of grace (1 Thess. 5:5; Eph. 5:8).

#### III. Conclusive Evidences.

1. Godly Living Is More Luminous than Speech.—Jesus taught men how to live, by living what he taught. Life is words in action (Matt. 5:16).
2. Godly Living Endures to Eternity.—We may fail in all else, but a kindly deed is never forgotten. The life of service is the life immortal (1 Peter 3:8-11).



## HOME AND FAMILY

## Just This Minute.

If we're thoughtful, just this minute,  
In whate'er we say or do;  
If we put a purpose in it  
That is honest, through and through,  
We shall gladden life and give it  
Grace to make it all sublime;  
For, though life is long, we live it  
Just this minute at a time.

Just this minute we are going  
Toward the right or toward the wrong,  
Just this minute we are sowing  
Seeds of sorrow or of song.  
Just this minute we are thinking  
On the ways that lead to God,  
Or in idle dreams are sinking  
To the level of the clod.

Yesterday is gone, tomorrow  
Never comes within our grasp;  
Just this minute's joys or sorrow,  
That is all our hands may clasp.  
Just this minute! Let us take it  
As a pearl of precious price,  
And with high endeavor make it  
Fit to shine in Paradise.

## Meditate Upon These Things.—1 Tim. 4: 15.

BY LEANDER SMITH.

Not they that eat most, but they that digest most, are the most nourished. Not they that get most, but they that keep most, are the richest. So not they that read most or hear most, but they that meditate most, are the most edified and nourished and enriched unto everlasting life.

## DAILY FOOD.

"I am the bread of life."

## Sunday.

"My mercy will I keep for him forevermore, and my covenant shall stand fast with him" (Psa. 89: 28).

"Forever shall my song record  
The truth and mercy of the Lord:  
Mercy and truth forever stand  
Like heaven established by his hand."

"Thou art my Father, my God, and the Rock of my salvation" (Psa. 89: 26).

## Monday.

"The Lord hath set apart him that is godly for himself" (Psa. 4: 3).

"Know that the Lord divides his saints  
From all the tribes of men besides:  
He hears the cries of penitents,  
For the dear sake of Christ that died."

"The Lord will hear when I call unto him. Stand in awe, and sin not: commune with your own heart upon your bed and be still" (Psa. 4: 3, 4).

## Tuesday.

"The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philpp. 4: 7).

"O Lord, the pilot's part perform,  
And guide and guard me through the storm,  
Defend me from each threatening ill;  
Control the waves; say 'Peace, be still.'"

"Now the Lord of peace himself give you peace always by all means. The Lord be with you all" (2 Thess. 3: 16).

## Wednesday.

"The eyes of the Lord are over the righteous and his ears are open unto their prayers" (1 Peter 3: 12).

"My God, if thou art strong indeed,  
Then I have all my heart can crave;  
A present help in time of need,  
Still kind to hear and strong to save."

"But the face of the Lord is against them that do evil" (1 Peter 3: 12).

## Thursday.

"God is not a man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good" (Num. 23: 19)?

"His very word of grace is strong  
As that which built the skies;  
The voice that rolls the stars along  
Speaks all the promises."

"Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24: 35).

## Friday.

"That whosoever believeth in him (the Son of man) should not perish, but have everlasting life" (John 3: 16).

"Sinners, believe the Savior's word.  
Trust in his mighty name and live:  
A thousand joys his lips afford,  
His hands a thousand blessings give."

"He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3: 18).

## Saturday.

"Unto the upright there ariseth light in the darkness" (Psa. 112: 4).

"His soul well fixed upon the Lord,  
Draws heavenly courage from his Word;  
Amidst the darkness light shall rise,  
To cheer his heart and bless his eyes."

"Surely he shall not be removed forever: the righteous shall be in everlasting remembrance" (Psa. 112: 6).

Nevada, Mo.

## The Master Teacher.

MEN still point with pride to the age of Pericles in Greece, when rulers were chosen by lot, and there was not a man in the state upon whom the lot fell, but what was qualified by his attainments to fill the high office of governor. Men point with pride to the ancient writings of Homer, Plato, Aristotle, and to the historical works of Herodotus and Xenophon. Euclid is still the father of mathematicians, and Æsculapius is still the god of medicine, whoever his creator may have been.

Rising above these lesser teachers, men recognize Confucius and Laotse in China, Buddha and Zoroaster in India, Mohammed in Arabia, and Moses in Judea. These are accorded greater honor because they were teachers of religion, while the former simply taught philosophy and history. But rising above all other religious teachers, is the Master teacher, the Man of Nazareth,—he who claimed Galilee as his home and the world as his field. Of him it was said: "Never man spake like this man." Of his influence it is written that the "common people heard him gladly." During the few years of his ministry Judea was the world's forum. Here Jesus met the educated and well-trained Pharisee and sent him away from his presence exclaiming, "How can these things be?" yet convinced in his heart that the things to which he had listened were true.

Here Jesus, at the age of twelve, met the learned doctors in the temple and astonished them all; not by his questions, for any precocious child can ask questions, which would sometimes puzzle the wisest, but by "his understanding and his answers." Today the story of how Jesus in the temple taught the teachers, lives not simply in sacred history, but in art, and no one can see a Hofmann's head of Jesus, without thinking at once of the group from which it was taken.

Later in life Jesus met the Herodians, and settled for all time their long dispute about the tribute, and at the same time reminded them that as the coins bearing Caesar's image should be rendered to Caesar, so they, bearing, as they did the image of God, should render to him the tribute of service and worship. Here Jesus settled the unanswerable questions of the Sadducees, and showed them the certainty of the resurrection of the dead, proving it by Moses.

There Jesus met the crafty Pharisee and opened to his vision the larger demand of the eleventh commandment, in the story of the Good Samaritan. There he stood before Rome's representative, in the person of Pilate, and convinced him of his innocence, and half convinced him of his deity. There he sat by the well side and taught the woman of Samaria the wonderful truth that his Gospel was to reveal the Heavenly Father to all nations. He introduced to the dulled minds of the people of his time the wonderful possibilities of faith.

What would our best teachers of today not give for the privilege of sitting at his feet through just one sermon? What university course would have equalled that, as a fitting for service?

In one place Jesus likened the wise teacher to a good husbandman, who from his well-filled store-houses produced for his guests "things new and old." Is it not true that Jesus brought out of his richly-stored mind treasures of truth so rare and so delightful that the people ate with gladness of heart at his table? Did he not also reach backward into the long-passed centuries and bring out the sayings of seer, sage and prophet, and present these in a clearer light than ever before? "Things new and old." Both are to be found upon the Master's table. In his ability to do these two things he is an example to every one who aspires to walk in his steps.—*World's Crisis*.

## One Hundred Years From Now.

BY IDA M. HELM.

WILL it make any difference, one hundred years from now, how I spend this present hour, this moment? Will it make any difference how I spend this penny or this dollar? Will it make any difference whether I speak a kind word or cast a scornful glance? Will it make any difference whether I go out and help a needy fellow-being, or whether I leave him to bear his burden alone? In short, will it make any difference how I live today? "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him" (1 John 3: 16, 17)? "Be kindly affectioned one to another, with brotherly love: in honor preferring one another: . . . rejoicing in hope, patient in tribulation; continuing instant in prayer" (Rom. 12: 10-13). "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9: 4). "Behold, now is the accented time: behold, now is the day of salvation" (2 Cor. 6: 2).

Today we must prepare for the future. When we see the Lord coming in the clouds of glory, it will make a difference how we have lived in this world. A record is kept of every thought and act. "And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the Book of Life, and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death" (Rev. 20: 12-14). "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever" (Rev. 20: 10). "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22: 14). "And there shall be no night there; and they need no candle, neither light of the sun: for the Lord God giveth them light: and they shall reign forever and ever" (Rev. 22: 5). Yes, it will make a difference, one hundred years from now, how we live today.

Ashland, Ohio.

## SISTERS' AID SOCIETIES

DEFIANCE, OHIO.—The Sisters' Sewing Circle of the South Poplar Ridge church was reorganized Oct. 27, with Sister Orintha Noffsinger as president; Sister Mattie Eitmeier, vice-president; the writer, secretary and treasurer. During the year twenty meetings were held with an average attendance of five. Amount of dues received was \$8.40; amount donated, \$1.81; amount left over from last term, \$7.16. Expenses during the year, \$20.44. Our work consists largely of piecing quilts and comforters. Amount received from sale of quilts, comforters and other work done, \$17.91. We are preparing to send a box of clothing to the mission in Toledo. A balance of \$9.89 remains in the treasury.—Sadie Noffsinger, R. D. 6, Defiance, Ohio, Nov. 14.



# THE GOSPEL MESSENGER

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THE Pleasant Valley churchhouse, Ind., is to be moved to Middlebury.

FIFTEEN have recently united with the little band of members at White Hill Chapel, Va.

In order to get this issue mailed before Thanksgiving, we go to press one day earlier than usual.

BRO. W. H. LICHTY, of Waterloo, Iowa, is engaged in a series of meetings in the Cherry Grove church, Ill.

BRO. I. D. HECKMAN, of Cerro Gordo, Ill., is engaged in a series of meetings in the Lick Creek church, Ind.

BRO. E. F. NEDROW, of Pennsylvania, changes his address from Elizabethtown to 737 George St., Norristown.

SISTER MINERVA METZGER reached China Oct. 15, making the trip from Seattle to Tientsin in twenty-three days.

SISTER ALMA M. CROUSE, after closing her work at Springfield, Ill., went to Fruitdale, Ala., where she may remain some months.

THE Bible and Sunday-school Institute of Southern Illinois, will be held at La Place, beginning Dec. 27, and closing the 30th.

QUITE recently a number applied for membership in the Beaverton church, Mich. The outlook for this congregation is very hopeful.

BRO. W. T. HECKMAN conducted revival services at Mulberry Grove, Ill., and six young people were taken into the fold by baptism.

FIVE made the good confession and entered the church at Midway, Pa., during a series of meetings, conducted by Bro. D. W. Weaver.

BRO. C. H. STEERMAN has been chosen to represent the first District of Arkansas and Southeastern Missouri on the next Standing Committee.

As the fruits of a revival held at Snow Creek, W. Va., by Bro. A. M. Frantz, eight made the noble confession and were added to the church.

At Saginaw, Mich., Bro. C. H. Deardorff did some efficient evangelistic work and seven were added to the church,—five baptized and two reclaimed.

FOUR souls have been born into the kingdom at the Bethel mission, Oakley, Kans., and one awaits the introductory rite. Others are said to be under conviction.

BRO. JOHN A. ROBINSON held a short series of meetings at Mansfield, Ill., and five were added to the church,—four by confession and baptism, and one reclaimed.

DURING a recent series of meetings at Peru, Ind., conducted by Bro. Wm. L. Hatcher, six were added to the church,—five by baptism and one restored to fellowship.

A SERIES of meetings, conducted by Bro. J. H. Cassady, was held at Pittsburg, Pa., which resulted in five putting' on Christ in baptism, and others seem near the kingdom.

THE Flat Rock church, Va., has been divided into three congregations, to be known as Timberville, Flat Rock and Pleasant View. The membership, as well as the territory, was large enough to justify the triple division.

OUR new Catalogue of books, Bibles, Sunday-school and church supplies, etc., for 1911, is now ready for mailing. It is neatly printed, contains one hundred and twenty-eight pages and will be sent postpaid to any one applying for it.

WE are requested to say that the Wolf Creek congregation, Southern Ohio, has been divided into two churches; viz., the Brookville church, with Bro. D. M. Garver as elder in charge, and the Eversole church, with Bro. Samuel Horning in charge.

THOSE wishing a copy of "Our Saturday Night," at an early date, should renew their subscription to the MESSENGER at once. The price of the MESSENGER is \$1.50, and the book thirty-five cents; both together, \$1.85. The book will be sent to subscribers only. See what Bro. D. L. Miller has to say on page 778, this issue, about the work.

THE morning and evening appointments, at Elgin, last Sunday, were filled by Bro. Sebastian C. Miller, of Chicago. His interesting discourses were much appreciated. The hour of Christian Workers' Meeting was occupied by Bro. Galen B. Royer in a graphic description of our various missions in Europe, their conditions, need of workers, etc.

HUNDREDS of our readers might greatly encourage our missionaries in foreign lands, by immediately sending them letters of Christmas greetings. In a far-away land, where home, friends and kindred are never seen, there is nothing so helpful as being remembered. Letters to a foreign address require five cents postage, and postal cards, two cents.

BRO. S. Z. SHARP recently visited the members in and around Green River, Utah, and sends an interesting report of his trip, which will be published in our next issue. The Brethren have been endeavoring to gain a foothold in Utah for some years, and it would seem that portions of that State afford excellent openings for a number of prosperous congregations.

THE Brethren in Oklahoma are rejoicing over the outcome of the November election, for the State remains prohibition territory by a majority of 45,000. In order to carry their point, the managers of the saloon side spent fully \$1,000,000. Votes were bought and paid for by the thousand, and no money was spared in endeavoring to procure the influence of the local papers. We mention this to show what an enemy the temperance people of this country have to overcome, before the liquor traffic can be destroyed.

IN a letter dated Nov. 9, Bro. Per Jönsson, of Vannaberga, Sweden, writes thus to the General Mission Board, concerning meetings at the close of October: "We have experienced the Lord's richest blessings among us. We had blessed meetings. Nov. 2 two more were baptized and then we had a beautiful love feast, so that we all are kept in the Lord's fellowship. This makes fifteen baptized this year and we soon expect more. Thus we pray to the Lord, and he has promised to hear our prayers."

THE Old People's Home at Mount Morris, Ill., came near being destroyed, last Sunday, by a fire which originated in the basement and was discovered about seven o'clock in the morning. The fire company was called and the blaze was soon extinguished, but not until some of the floor joists were burnt nearly through. The fire was caused by a furnace pipe that happened to be too near the overhead timbers for perfect safety, and it was fortunate that it was discovered in its early stage, for ten minutes later it would probably have been beyond control.

THE District Mission Board of Northwestern Ohio, is calling for helpers in the local mission fields. Who is ready to respond to the call? We shall publish the appeal of the Board next week.

BRO. ISAAC CRIPE, of Spruce Hill, Pa., with a few other members, is arranging to locate at Zephyrhills, Pasco Co., Fla. He is not only seeking a mild climate, but hopes to help build up a congregation of Brethren in that part of the State. His chosen location is about forty miles northeast of Tampa. He would be pleased to confer with those who think of going South. Address him at Spruce Hill until Jan. 1.

BRO. ISAAC M. BOLLINGER, a minister and an elder in the Brethren church, died at his home, near Tun-ker, Whitley Co., Ind., Nov 11, at the age of thirty-seven years and six months. He became a member of the church at the age of seventeen, was called to the ministry in 1903, and was serving the Sugar Creek church as elder when the call came for him to lay his armor by and enter the kingdom above.

IN order to regain his health and build up his broken-down condition, Bro. Steven P. Berkebile, who, since his return from India has been living at Jewell, Ohio, finds it necessary to spend some time in another climate. He is now at Denver, Colo., and may be addressed at 637 S. Corona St. His wife is expected to join him inside of a few days. He tells us that he has secured a good place to live, where he can sleep on a porch, and thus breathe the fresh, invigorating air all the night long.

IN answer to those seeking further information regarding the terms on which "Our Saturday Night" may be procured, we here state that all new subscribers to the MESSENGER, and all those who renew their subscription for 1911, are entitled to the book for thirty-five cents additional. Those who have already renewed can remit the thirty-five cents and get the book. Life subscribers can do the same. New subscribers, already on the list, and those who have already renewed for 1911, will do well to clip from their paper the yellow slip containing their name, and send it with their order for the book. Those who have been doing business with us through local agents, should give their order to these agents. Those wishing a copy of "Our Saturday Night," at an early date, should send in their orders without delay. Orders for the book are now coming in rapidly.

ON page 784, this issue, will be found a notice of the death of a sister that deserves more than a passing notice. We refer to Hannah Overholtzer, wife of Bro. Peter Overholtzer, one of the brave pioneer preachers of the Pacific Slope. Years ago we sat in the humble home of Sister Overholtzer and listened to the story of the early adventures of herself and husband, when crossing the plains in 1864. She told how a large company of emigrants, with eighty wagons, formed at Mount Carroll, Ill., and started on the long and dangerous trip across the plains. After reaching the wilds of the West, where the Indians were numerous, all the wagons, each night, would be corralled, or formed into a circle, and inside of this circle the emigrants would pass the night. This was deemed necessary as a protection against Indian raids, for in those days emigrants were often attacked and murdered by bands of savage Indians. After a long journey, of nearly fifteen weeks, the company reached the coast, and there the Overholtzer family helped plant the standard of Christianity in California. She then told of her interesting experience on the way from California to New York via the Isthmus of Panama, and so far as we know, she was the first sister to pass over the route followed by the Panama Canal. We made note of her story, and told her that some day we would tell our readers about her early adventures. But her history is so fully given by Bro. Lehman, that we need not enter into further details. But to say the least of her, she was a remarkable Christian woman, just the kind of a woman to brave the hardships, incident to a pioneer life.



We would be pleased to grant our patrons permission to inquire, through the MESSENGER, for lost relatives and friends, but years of experience in newspaper business convince us that liberty along this line can not be kept within proper limits. Hence we have found it necessary to decline the publishing of all notices of inquiry; and while we may thus turn down a few that would be proper, we are certain of showing no partiality, at least.

THE Minutes of the District Meeting of North-eastern Kansas have been laid on our desk. We notice that the District is composed of twenty-two congregations, that there are thirty-two elders, twenty-eight ministers and one thousand four hundred and eighty members. During the year one hundred and twenty-eight were added to the church by confession and baptism. The financial report shows that over \$800 was expended on orphanage work; \$2,076.34 in the interest of the Old Folks' Home, and \$1,065.51, for mission work.

### Applying the Whip.

Busy people sometimes become so very tired and stupid that they feel like lying down and taking a good rest. But there is much to be done. They can not afford to stop even for a few minutes, so they compel themselves to push ahead. In a little while the blood gets warmed up, the mind becomes active and work moves on as usual. Rest is a good thing for both the mind and the body, but it is not generally safe to relax one's effort in the midst of an important task. Every member of one's being should be trained to carry out the orders of the will, and when the will says that a certain piece of work must be done, it is to be understood that there can be no lagging. There may be times when some parts of the mind, as well as some members of the body, must be whipped into action. The will is the task master, and when it is associated with good judgment, it should know how to get the most out of the body and the mind without doing injustice to any part of one's being. One often compels himself to act when there is something important for the mind or the body to do. He may know that both the brain and the limbs are tired, but he drives ahead, looking for a resting place further on. This we do in secular matters, and there are times when we should resort to the same measures regarding our spiritual interests. We may have to compel ourselves to attend church or Sunday-school. We may even have to compel ourselves to listen or to take part in the services. Many a devout person has compelled himself to remain awake during the delivery of the sermon when the body called long and strenuously for sleep. Earnest seekers after the truth have found it necessary to compel the mind to focus itself on the discourse when it wanted to wander, or think about something in no way related to the services of the hour. One who so desires can compel the body and the mind to act in the interest of religion as well as in the interest of secular matters, and when the different parts of our being are whipped into line a few times, they will soon learn to respond to every reasonable demand made upon them. The man who wills to serve his God in spirit and in truth, will see that it is done, even if he must, occasionally, whip some members of his body into action.

### On the Way.

THERE are times when we become intensely human, and while in these human spells we fall into moods of musing in which we are made sad,—almost pathetically so. We are made to see this great world of ours, in all of its massiveness, its forces, its activities and the wonderful possibilities it seems to hold out for progress and for future development. As our mind is brought to bear on these things, we are reminded of the fact that all these activities of life are measured by time that is rapidly passing by, and that already some of us are well onward on the way of a passage, only once to be made, and when once made, we have reached the ultimate of the life that we call human.

Perhaps it is a good thing for us to keep as far

away from this kind of musings as possible because, as we linger in them, they become serious, yea, more,—they are pathetic.

On a late Lord's Day evening we took a walk up the hill back of town, just as the evening tide was swelling in, the shadows were growing longer, and the shades of night were coloring into darkness. We took the walk because we wanted to be alone for a little season. We wanted to go upward, to the place where the larger view could be had,—where could be seen the stretched-out, narrow valley, with the river dividing its fields and its clumps of trees on either side. Here long trains of cars were rushing along the tracks, with their scores and scores of human freight, on their way to the West and to the East.

Whatever may be our purpose, at the starting out, as we move upward and look downward and outward, the view soon fades away, and we live in a new field of thought. As we linger on the summit, we see before us, marked out, the way of life. We think back three score years, and call to mind all the aged men and women we then knew, and where are they now? On the way? No, they are all gone,—and gone forever, as far as this life is concerned. And had not we, who are now on the way, followed, what would be left as evidence that our fathers, mothers and their neighbors had ever lived? Some of the houses which they built might be standing, but there would be no homes. Their homes might be in evidence, but empty. Their railroads might be traced by their iron tracks, but the engines would be standing along the way, fireless, and the coaches without passengers. They have all passed over the way on which we are going. And, how forcibly the thought comes to us that in a few years more we, too, will have passed away.

A few years ago, while on our eastern trip, we had a picture of what a city would soon be without recruits from coming generations. Just beyond the city slopes was the buried city of Pompeii which, during late years, has been excavated, and now we have the "Silent City,"—a city of paved streets and empty houses. As we passed through the empty and silent streets, we were reminded of the fact that, centuries ago, on these streets, was heard the tramp of thousands and thousands of living, treasure-seeking and pleasure-loving souls, whose lives, at the unexpected moment, were cut off and buried beneath the Vesuvian eruption, leaving of them neither root nor branch. The citizens of this doomed city were "on the way," when suddenly, without a moment's warning, the end came, leaving death and desolation behind. As we walked through these streets, which had been buried for centuries beneath the great volcanic outburst, we were made to realize what the sudden destruction of a world would mean. A vacated world,—a vacated city,—a vacated house,—how sad the thought!

While on the Island of Jamaica, a few winters ago, we visited the "Rose Mansion," the building of which cost many thousands of dollars. Because of the tragedies of sin that have been committed within its walls, it is said to be haunted and inhabited by goblins and ghosts. And because of its unsavory reputation, no one has the courage to live in it. Those who were once on the way and made their home there, have found their end and left none to follow. Desolation reigns there, unquestionable and without protest.

And so would it be with the homes of our fathers, had we not followed to fill them with the life, the peace and the activities of the living.

Thus came our thoughts. They rushed in upon us as we waited and watched the darkening shades deepening around and about us. Our train of thought was disturbed. At our side and near us, the autumn leaves, tinged and beautiful by the light touches of the frost that had fallen upon them, were dropping, one after another to the ground. Death laid its icy hand upon each one, and they passed away, never to return again. And, as we saw them thus passing away they said to us, "You, too, are on the way." Yes, on the way, and what will be when the end comes? Will it be as the leaf, to

mould and crumble back to the earth, or as the Silent City, or as the tenantless mansion? Do such or similar thoughts ever come to you in your hours of quiet and solitude? Yes, no doubt, we all have them in their different forms. And did we not leave sweets and hopes behind us, and see the new and the better life before us, how sad, indeed, would life be!

It is because we all may be "on the way" to the Paradise of God,—the Eternal City, the house of many mansions,—that our way is a way of pleasantness and all our paths are paths of peace.

Our prospective city is not a city of silence and emptiness, but a city full of light, life, joy and abiding peace, where dwell our fathers, mothers, brothers, sisters and loved ones. Not there, only on the way,—but there to abide eternally.

This is the hope that brightens and sweetens our present way and enables us, with great pleasure, to look forward to the end of our pilgrimage that opens unto the Golden City.

H. B. B.

### Knowledge Without Action.

If only we understood, so many changes for the better would come at once. It is so essential to understand things properly. The highest success in every line of endeavor depends, fundamentally, upon knowing, and there is absolutely no substitute for right understanding.

Granting this, is it true that men seek diligently to know? And is it true that men always follow their best knowledge? Do they always do the best they know? If all men, everywhere and always, sought to know the best to be known, and then, everywhere and always, did the best they know, what would happen? Great revolutions in everything and everywhere. And is there much hope for a man that does not the best he knows? Is there any hope at all for a man in things spiritual that does not the best he knows? Is it not the bounden duty of every man, first of all, to do his utmost to know the best possible to him, and then to strive to do the best he knows? Certainly. That's the point exactly. A man has not done his duty until he has done his best to know, and then his best to do the best he knows. This is the man of God's ideal, and he is the only man that can hope to be approved.

Now, how is it? Look about. What purpose did God have in our creation? And how many? He made us in his own image and likeness. The Almighty himself is the pattern of our creation. He made us last of all and gave us dominion over the work of his hands. Why? That, as the highest and best of all he made, he might have glory in us and that we might have glory in him, that we might glorify God, the Creator of all. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." "Whatsoever ye do," no matter what, anything and everything, whether we wake or sleep, whether we live or die, it must all be to the glory of God; and anything that can not be turned to his glory must not be done at all. That's certain.

This is the purpose of our being here,—the one and only purpose. Whatever else may be explained as the purpose of man's existence, it is absorbed in this one supreme purpose. All the duties and relations of the family, of society, of the State, of the church, must be worked out in a way to augment this one supreme, eternal purpose. The sum of all we are and do, of all we want to be and do, of all that's living and precious to our hearts, must be the glory of God. The end of every human duty and responsibility in every place and at every time is to honor Jehovah. All else is sin and of the devil.

If we fully knew our business here, and appreciated it, it would work wonders. Or if only we did the best we know, marvelous results would follow. This is the way to complete consecration.

The development of a higher order of Christian character among believers and greater effort to reach the unsaved, and establish the kingdom of God in the earth,—these are the two great and



urgent demands of the hour. The first will bring the second. So, primarily, the need of the hour is deeper consecration on the part of believers. When men are thoroughly consecrated, the one burden of their hearts is the interest of the kingdom of God. No matter what their daily occupations, these are turned to the account of God's kingdom. If a man farms, he farms for the glory of God, and not for his own glory. He uses the farm to establish the kingdom of heaven in the earth, and not to establish his own little kingdom. The same is true of all earthly interests. We have never understood the right use of these things until we see that they are for the sake of the kingdom of heaven. And the man that manages these faithfully to God's glory, does as much, probably, to save the world as the evangelist, though it is done in a different way, but God's way none the less.

A good test whether or not Christ is formed within us the hope of glory, is if we are willing to do anything, to go anywhere, to give up anything for the sake of the kingdom of heaven. For how can a man maintain that he is a servant of God and at the same time resist the will of God? The will of God is that we shall do the thing for which we are best fitted, that we shall be where we can accomplish most for the glory of God and that we shall give up the things that hinder the kingdom of heaven on the one hand, and on the other, the things needed for the work of the kingdom. Some, and not a few, refuse to do anything that does not point to their own personal interests here. Some refuse to be anywhere except among their relatives and personal friends, while others refuse to do anything for the furtherance of the kingdom in any way. What does it matter where we are for this brief period while we are working out God's glory, even if it is away from home and friends? If Jesus had acted on this point as most men do, the world would never have had a Redeemer.

Think of the calls for work at home and abroad! What will you do? Will you stay where you are and do what you are doing and let the calls go unanswered? Or will you say, "Here am I, Lord; send me?" Call after call has been made for two elders, one for France and one for Sweden. There are scores of elders in this country, suited to the work, and some of them are living in overcrowded churches and not doing much work, but none are ready, it seems, to surrender themselves. And these two fields illustrate many others. What's the matter? That's the question. Who will answer?

H. C. E.

### Paine and His Work.

In view of what Thomas Paine did in the interest of American Independence and civil liberty generally, it is suggested that more charity is due him than he is receiving at the hands of those who refer to his work in their writings and public addresses. True enough, Paine did much in developing the public sentiment that helped to make independence possible. He was a man of considerable ability, a fluent and voluminous writer, and published a number of valuable books in the interest of human rights and religious liberty. He also exercised considerable influence in some of the royal courts of Europe, and at times was honored as one of the strongest advocates of civic liberty. However, with all of his tact and ability as a writer, he was constantly doing things that were no credit to him. Later in life he became careless in his manners and his morals. By his attack on the Bible he forfeited the respect of the best people on both continents. His writings about the Scripture are considered unscholarly, and at times display a grave lack of information. He will not be remembered on account of what he may have done in the interest of liberty, but on account of his writings against the Bible. His book, "The Age of Reason," will determine the standing of the man for all future generations. In spite of what he may have accomplished in behalf of liberty and human rights, he must, at the bar of public sentiment, be judged by his attempt to destroy confidence in the Word of God. He may, at one time, have been known as the friend of liberty of conscience, but as long as history exists he will be

looked upon as an enemy of the Bible and the cause of Christianity. By writing and publishing "The Age of Reason," he selected his own place in history. It was a matter of his own choosing. At the judgment bar of God he will be judged by the evil that has resulted from his book. The book was the crowning act of his life, and his after-life, careless manners and careless morals, were in-keeping with the general tendency of the book. There will be no excuse for Mr. Paine at the judgment.

### Our Saturday Night.

[The following, addressed to your Office Editor, will be read with interest.]

WHILE here, at Elizabethtown, Pa., I received your book, "Our Saturday Night." I read it through from "cover to cover" at two sittings, and would have finished it at one, had I not been called away to preach a sermon. You may know that I was interested, for "Our Saturday Night" is not a small book and it is rich in food for thought. Indeed, it set me to thinking on a variety of topics. It is said if one can make people think he has accomplished much. I am sure your book will induce people to do some close thinking. In a delightful and in a plain, simple way you have put together ethics, morality, theology, sociology, biography, autobiography and doctrine, so that he that runs may read and learn. The book ought to, and doubtless will, have a wide reading, and its reading is sure to do much good. I am heartily wishing that every reader of the MESSENGER will secure a copy, read and ponder it well, and that many who do not read our church literature may also have the privilege of reading "Our Saturday Night." One may pick up the book at leisure and read a chapter and he will have something to think about for the rest of the day. There is not a dull line in any of the chapters, and each of them teaches an important lesson. On the whole, "Our Saturday Night" is a valuable addition to our church literature and will live. You are to be congratulated in the pleasing and original way in which you have presented many important truths to your readers.

D. L. M.

### Discretion in Revival Work.

OCCASIONALLY we hear of a minister who fails to conduct himself discreetly in his revival work. In the pulpit he may have a lack of reverence and respect for the occasion. He may not know how to behave himself in the house of the Lord,—may be boisterous, make a specialty of merriment, and often resort to ridiculous methods and revival tricks for the effect. He may do just enough to bring discredit upon the church and make most of the members feel bad. The usual way is to let such a preacher go on to the end of his time, and then see to it that he is not engaged for any revival work in the future. This is not the better way. When a revivalist fails to carry on his work properly, the officials should have a talk with him. If he is the right kind of a man he will take it all kindly, and profit by it. Should he take offense at any wise suggestions, and persist in having his own way regardless of the wishes of the more devout people of the congregation, it would be proper to suggest to him that he quietly close his meetings and make no further disturbance. However unpleasant a course of this kind might seem, it will be better for the cause than to have the church brought into bad repute in the community. We do not have many indiscreet ministers in our ranks, but there are a few, and the cause they represent ought not to suffer on account of their sensational methods.

### Preparing for the Ministry.

THE Gospel Herald says one should never run ahead of the Lord by demanding that the church places him in a position before the Holy Spirit, working through the church, leads the way. This may be good philosophy, as well as good theology, but it is never unsafe for one to get himself ready for the call of the church. The mother of Samuel got her son ready for the call, and in due time the Lord called him. Bro. James Quinter spent years preparing his mind and soul for

the Master's vineyard, and when the call came he was ready and at once entered upon his life-work. In early life, Bro. Daniel Vaniman decided that it would be well for him to make special preparations to serve the Lord in some calling. In a quiet way he pursued his studies, and sure enough the Holy Spirit had him called to the ministry. There are scores of our preachers who began their preparation for the ministry quite early in life. They said nothing to any one, but left it all to the Lord and the church. Had more young men made like preparations, the ministerial ranks in the Brethren church might have been greatly increased. Just now there ought to be at least one thousand young brethren preparing themselves for the ministry. They should make this preparation by living a faithful, clean life; by studying the Scriptures, by procuring a good education, and by having all the powers of the spirit, mind and body well developed. All of this they can do without making any stir about it. They should get themselves ready and abide the Lord's time for the call. In the meantime, they should not suffer themselves to become idle. They should find something useful to do and learn to do it well. It will be well to bear in mind that the Lord never calls an idle man to a post of usefulness. He always calls busy men. Elisha was busy when he was called. So were Moses and David. Jesus selected his twelve apostles from the ranks of busy men.

### Ordaining Men Only.

EVERY now and then a correspondent writes about a minister and his wife being ordained to the eldership, whereas only the minister was ordained. The New Testament rule is to lay hands on the man, but not on the woman. The apostles ordained men to the eldership, but they did not ordain women. Men were set apart to the eldership, and their wives were to assist them in their work. Among the Brethren it is customary to have the minister, to be ordained, kneel while hands are laid on him and prayer is offered. In some State Districts the wife kneels by his side, but hands are not laid on her. But after the ordination, both are received into office by the church, the minister as an ordained elder or bishop, and the wife as his helper. In the New Testament elder and bishop refer to the same office. There is no distinction whatever. Every elder is a bishop, and every bishop is an elder, though elder is the term most commonly employed.

### Using the Younger Ministers.

WE notice that in some of the Districts no use whatever is made of the younger ministers in the organization of the District Meetings. Brethren past the middle of life are almost invariably chosen. For Moderator it is generally wise to have an elder of considerable experience, but young, active ministers might be chosen for clerks. This would not only give the young brethren the experience they need but it would place them in close touch with the older elders and ministers. And, by the way, this is a very important matter. If we would build up a strong body of ministers, we must wholly obliterate the imaginary line between the older and the younger ministers. They must be brought into the closest possible touch with each other, and in this way a mutual feeling of confidence and sympathy may be established.

### The Cross and Crown.

CAN there be a Christian without a cross? About one-half of the men and women who belong to church are endeavoring to prove by their conduct that people can be true followers of the Lamb without bearing the cross. They do not seem to know what a cross is; they never feel its weight, and are in no manner disturbed by it. But can one, who does not bear the cross, gain the crown? This is the question that the Lord will settle at the judgment bar. The church member who comes to the judgment without his cross may learn to his everlasting sorrow that "no cross, no crown" is the rule. Jesus says: "And he that taketh not his cross, and followeth after me, is not worthy of me." This ought to settle it. The bearing of the cross is one of the conditions of salvation.



## MISSIONARY DEPARTMENT

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### THE NEGRO OF THE HOMELAND.

We speak of the need of sending workers to Africa, to convert the negro, but why go to the expense of that, when we will not speak to him here? He may not be our social equal,—but he has a soul. He has shown as much intelligence as the Indian, less trickery than the Japanese or Chinese, and he is always loyal to his government. Much of the race antagonism is due to prejudice, and we do well to get rid of it. What we all need,—both black and white,—is a better understanding of each other, and plenty of the love that "thinketh no evil." The colored man came to America against his will; he suffered the ignominy and shame of slavery. Should we not, therefore, extend unto him a helping hand, and aid in his moral and religious development?

### ARE WE WILLING TO PAY THE PRICE?

It has been claimed that the world could be evangelized in this generation, provided that Christian men and women were really willing. We do not know the cost of such a conquest, nor, even, whether it can be done in the short time spoken of, but should the goal be in sight, and the necessary means at the command of the Christian world, are we willing to PAY THE PRICE? It is a momentous question that men and churches are asking all over the land. Should there be a universal reply to this question of the hour, there would be a speedy solution of the missionary problem of the century. No problem of church or State ranks in importance with the missionary question. Some one has said, "It is the crisis of the age." Missionaries on the field have asked for helpers that the message may be proclaimed more speedily. Plaintively the cry is resounding, again and again, from lands of darkness, "Come over and help us." We admit that the work of evangelization should have our best workers and our most liberal offerings. There is but one thing to hinder: "Are we willing to pay the price?"

### A PICTURE SERMON.

The daily paper had just come in. We did not look for a sermon right then but we found it, nevertheless. There was a picture of a man in two attitudes. The first view showed him in the grasp of a dire affliction. A great array of bottles, powders and pills showed that practically all had been done in the way of "TAKING" and yet there was no improvement, but, like the woman of the scripture story, he became no better, but even worse. Then an opportunity presented itself by which he was rescued from the "taking" habit, and induced to try the "GIVING" plan. The second view shows the man after he has made a thorough trial of the new cure, and you would hardly know him, for he is, indeed, a "cheerful giver." His motto now is: "Happy is he who makes others happy," and he is free to confess: "I changed my treatment. Instead of 'taking' I decided to 'give,' and have felt better ever since. It is a great tonic and removes wrinkles. I feel fine." As we looked at the two views, that told their story so eloquently, we wondered how many of our members have been "taking and taking" until all joy has gone out of their lives, and they are "weak and sickly." Why not try the "GIVING"? God's promises are sure to be gloriously fulfilled. Try him!

### ATTACKING THE BIBLE.

During the recent Episcopal Convention in Cincinnati a proposition was made to add a preamble to the church constitution, showing that it is a Christian body, fully recognizing the Bible and all it teaches. This brought out the opposition of Rev. A. A. Morrison, of Portland, Oregon, who said: "The Scriptures are so full of inaccuracies that the adoption of the proposed preamble would place us in such a position, in the scholastic world, that it would be impossible to induce men of education to enter the ministry and subscribe to our doctrines. Such an assertion in the preamble would be out of accord with this age of scholarship, because it is impossible to maintain, at this advanced day, that the Bible is the Word of God." Reading his criticisms in all their bearings, it seems to us that his words are well nigh blasphemy of the darkest kind. Think of it that a supposed minister of the Gospel should dare to say: "The Scriptures are full of inaccuracies." "It is impossible to maintain at this advanced day, that the Bible is the Word of God," etc. Compare such a man with a Paul of old, and you will readily see the difference between that staunch defender of the Gospel and the puny exponent of latter-day infidelity, sailing under the colors of

"ecclesiastical liberalism." We are told that in the latter days "perilous times shall come," when men shall have "a form of godliness but denying the power hereof." It almost seems as if those days are drawing nigh. There is need for all to "watch and be sober," lest the foundations of our faith be shaken by these perverters of the truth.

### THE HOME ALTAR.

A brother reminded us, the other day, that the question of family prayer is not receiving the attention it should have, and that the members be urged to return to the ways of their parents, in having daily family worship and prayer at the table. Is it doubtless true that family prayer has almost gone from many of our homes, and equally deplorable it is that even the blessing at meals is often omitted by Christian believers. Work, work, work, is the all-prevailing song of today; men pray only if they can spare the time from their work. With the varied life of most families, with the irregularity with which they come and go, it is apparently difficult to get the family together long enough for a season of prayer. Some have tried it at night, and some in the morning, only to be confronted by apparently insurmountable difficulties. Others, again, have never tried it,—prayer in the family circle is not a part of their spiritual exercise. "These things ought not so to be," and there ought to be a remedy. Undoubtedly the consecrated ministry could do much to reestablish the family altar in all the homes of our beloved Brotherhood. If the strenuous life of the day seems to militate against family worship, let there be such a complete consecration to the work of the Lord, that in the end a way will be found by which all may secure the needed time and opportunity to draw near to the Lord daily "Seek ye FIRST the kingdom of God and his righteousness; and all these things shall be added unto you."

### RESPONSIBILITY.

God has crammed both thy palms with living seed;  
Let not a miser's clutch keep both hands tight,  
But scatter on the desert's barren need  
That fragrant blossoms may reward God's sight.

God has dipped deep thy cup into his spring,  
Which dipeth over, it is so well filled;  
Lend it to some parched life, and let it bring  
Laughter and song to voices drought has stilled.

God gave to thee his only well-loved Christ,  
Whose steps have smoothed the road that leads thee home—  
Tell those whose road is rough, whose way is missed  
That he has called all weary ones to come.

So shall thy giving set for thee God's smile,  
And thine own soul drink deep draughts of his love;  
Earth's shadows shall grow bright as heaven's while  
A web of glory round thy life is wove.

—The British Congregationalist

### CHARLES H. BRUBAKER ASLEEP IN JESUS.

Not since the beginning of our mission work in India, in 1894, until the month of October, 1910, has one of the number, sent out by the church, been called home. It has often been a matter of comment and of thanksgiving that there should be this manifest good health in a tropical climate, yet we all knew this could not continue forever. The first one of our number to go home to glory has been called, and has responded to the Divine message.

Yesterday, Oct. 20, at 10:30 in the morning, the spirit of our dear brother, Charles H. Brubaker, went to its home above. There were several days of fever, when the temperature varied from 100 degrees to 102 degrees. Typhoid was feared, and when it was realized to be a fact, he was taken to a hospital, near by. There he had hemorrhages, falling of temperature, continued weakness, and on the 20th came the end.

Feeling the need for a change during the hot and malarial month of October, it was arranged that three mission families should go to the hills. Brother and Sister Brubaker and Brother and Sister Long, with the dear children, Eunice and Esther, went to Landour, a hill station at an altitude of about 7,000 feet, in the north of India. It was here that Bro. Charles sickened and died. Here, also, Brother and Sister Berkebile, with little John, had gone a year ago. Bro. Brubaker had been feeling feverish, for some time, now and then, and had once, during the year, gone to a hospital in Bombay. We all felt it was malaria, with which most of us have become somewhat familiar by experience. Our anxiety had been rather for the health of Sister Brubaker than for his, so this came the more unexpected. We all feel very heavy of heart, for from our very little company of missionaries we can ill afford to lose any one of our self-sacrificing workers.

Bro. Charles was a good man. In his demeanor he was quiet, kind, tender of heart, and considerate of the good of others. He was careful everywhere not to cause any hurt. He had opinions of his own, and was free to express them when he knew they were wanted. Perhaps he underrated his ability,—surely he did not overrate it. Yet, if that may be said of him, it was due to his natural desire not to give offense,—to his gentle, retiring disposition.

Now his body rests in a beautiful cemetery, way up in the Himalayas, overlooking the plains and our work below,—a kind of first fruits, beckoning us to further achievements. Death fills us with sadness and sorrow

as we continue here, but faith sees the sunshine cleave the clouds, and rejoices in the truth that all things work together for good to them that love the Lord, who are called according to his purpose. W. B. Stover.

Pauchgani, Oct. 21.

### FROM PING TING CHOU, CHINA.

Our homes are about ready for winter now. The houses are quite old, and it takes quite a bit of time to make them suitable to live in. They have a changed appearance now, and will be cozy and comfortable, unless the winter prove too severe. One side of each room has paper windows, and the floors are brick, but coal is good, plentiful and cheap here, so we feel we will be comfortable. Our homes are very humble, compared to our American homes, but everything seems wonderful to the natives. What seems necessities to us they consider luxuries. Mats or rugs are too good to step on, such are only used on their kongs to sit on. Their rough, cold, damp, brick floors, never know anything but a sprinkle of water and a little sweeping.

Harvest is very abundant in this place. The fine grain is nearly harvested now. Millet is the staple grain. It stands far above a man's head and such heads of grain you never saw in America. There are several kinds of corn and cane, and vegetables of almost every kind in great abundance. Fruit is not of the best, but there are several varieties,—peaches, pears, apples, grapes and apricots. We can buy mutton, pork, fowls and eggs very cheap. So, you see, the Lord has given the Chinese much the same food as we have in America. Many people at home think of the Chinese as always eating rice and rats, with chopsticks,—a stick in each hand,—and washing it down with bowls of tea. But the reality is quite different from the first conceptions.

Preaching services in the chapel are well attended by the men, and the women are beginning to come into the side-room, prepared for them. They prefer a curtain between them and the men. Some days there is a congregation of over fifty. We have a good many friends, and the homes are gradually opening up to us, but many are so afraid of us that they run when they see us pass their door.

The opium refuge is now open. One man entered the first day, and is getting along very well. Many more want to come in, but are waiting to see whether we do harm to this man. If they find he comes out all right no doubt there will be many more to follow soon. They are kept in the refuge four weeks and are daily taught the gospel truths.

One of the greatest ways of making friends and removing fears is that of our simple doctoring. All kinds of troubled bodies come here, seeking relief. Some we can relieve and some are beyond our limited knowledge. This is really the work of the doctor, who, we are constantly praying, may come to help us. We do not have the time, or knowledge to do this important work. Bro. Crumpacker's hands are doubly full of other kinds of work and still the men daily come for his treatment,—one has boils, another toothache, this one can not walk, that one has sores; this one can not see, and that one can not hear. The other day a poor man came with his hand shot. A thief had been caught the second time in his garden, carrying off his pumpkins, so he attempted to use an old gun, which exploded and injured his hand badly. He said he did not mean to kill the man but only scare him, but he himself got the worst of it. Another man came with a bitten arm.

Most of the cases are progressing nicely through the Lord's goodness, but how can we keep up this with all the other work that must be done? Where is the doctor that we are praying for? Now is the time when we need him most, to open the work and disarm their fears, and give them strong bodies with which to serve the Lord. Is there not an experienced doctor who will come out for four or five years to open the work till our younger ones are prepared? It would be a most wonderful chance of serving the Master, and a wonderful experience for any doctor. He would not need to spend extra time learning the language, but could begin at once. The language could be learned in a short time while he is doing the work. Who will be willing to grasp this great opportunity of service and experience?

We are eagerly looking forward to the arrival of Sister Metzger, to increase our little band. You at home, among all your friends and loved ones, can scarcely realize what the sight of a white face means to us and especially one of our own beloved ones from home.

Remember the mission work with your prayers and your money. Cheer the workers with a letter now and then. Emma Horning.

Some people are asking now whether we have a type of religion that is worth exporting, which we are justified in asking the people of other lands to accept instead of their old religions. Those who ask this question have no doubt of the superiority and the universal claim of Christianity, but they wonder whether our brand is genuine and adequate. Is yours? The best way to tell whether a man's brand of Christianity is worth anything is to observe whether he is exporting it. If he is not, it is not the true brand.



(Concluded from Page 773.)

Glade, Pa.

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

COLORADO.

IDAHO.

be secured at reasonable rates.—R. M. Shook, Wendell, Idaho.  
Nov. 17.

## ILLINOIS.

**Notice to Churches and Sunday-schools of Southern Illinois.**—The Committee on Bible and Sunday-school Institutes have located the Institute at La Place, Ill., to be held Dec. 27 and 28. All churches are urged to be represented by delegates and to be helped. Dec. 27 is the day of prayer and fasting, and Sunday-school may be held in the afternoon. The day for the District Institutes. By the decision of District Meeting each school should send five cents per member, with their delegates, for the support of the work. Programs to be out soon.—I. D. Heckman, Secretary of Committee, Cerro Gordo, Mo., writes: "Sterling, Nov. 13 was a day of spiritual low feast. Bro. David Rice, of Polo, and Bro. Olin Shaw, of Dixon, presided. Good attendance and attention were given. Our pastor is home again. He gave the children a twenty-minute talk after Sunday-school, followed by a sermon on the 'Lord's Supper and Jewish Passover.' It might have been a fast once a year, that ministers to preach on this subject, these truths clearly in their minds.—our children made a fine offering. The service was held at the home of Mrs. Alice Ninth Avenue, Sterling, Ill., Nov. 15.

## INDIANA.

**Ogans Creek.**—The members of this church met in quarterly council on Saturday afternoon, Nov. 12. Our presiding elder was not present; neither our resident elder, on account of bodily affliction, but we had a very pleasant meeting. One of the other ministers conducted the meeting. Bro. Kreider was selected Sunday-school superintendent, and Sister Hazel

Emeric, secretary. Bro. Josiah Hoover was elected District Mission Solicitor. Bro. Unger was elected solicitor for church funds at home.—Sallie E. Cart, R. D. 1, N. Manchester, Ind., Nov. 15.

KANSAS.

MARYLAND.

MICHIGAN.

Beaverton church closed a three weeks' revival on Sunday evening, Nov. 5. The meetings were conducted by Eld. J. W. Killian, who has recently moved to this place from Hicksville, Ohio. Last Sunday Bro. Walter Gibson, of Beaverton, officiated. The morning session was devoted to prayer and singing, and the afternoon and evening. Three have accepted Christ by confession and baptism, one was reclaimed to church fellowship, and several are yet awaiting baptism. At the council, held Oct. 29, 1900, the following were admitted to the coming year. An enjoyable love feast was held Nov. 5, at which Eld. Killian presided. This was the largest love feast that has ever been held in the Beaverton church, and, it is believed, in the county. The church membership is steadily increasing. A number of members are yet taking advantage of the cheap homes that are to be found here, and there is every reason to believe that eventually the Beaverton church will be the largest in this community.—Ada M. Beaverton, Mich., Nov. 18.



The theory that people must be saved before they are baptized, is quite common in this neighborhood. I have never been able to see that this theory is according to the Scriptures.



Jesus said: "He that believeth and is baptized shall be saved." Is it right to wrest this scripture and make it read: "He that believeth and is saved shall be baptized"? Surely not. If we wrest the Scriptures, we do so to our own destruction (2 Peter 3: 16). Acts 2: 47 tells us that "the Lord added to the church daily such as should be saved." We do not read that the Lord added to the church such as were already saved.

In 1 Tim. 4: 16 Paul says: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." If Timothy was saved before he was baptized, where is the sense in telling him to take heed unto himself and the doctrine in order to be saved?

We read in Heb. 10: 39: "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Do we believe because our souls are saved already? Or do we believe in order that our souls may be saved? Surely, the latter, for in Heb. 11: 7 we have the same expression, where we read that "Noah prepared an ark to the saving of his house." Did Noah build the ark because he was saved? Or did he build it in order to be saved? If he built it because he was saved, he would have built it after the flood, but if he built it in order to be saved, it was necessary to build it before the flood. We know he did the latter, hence he built it in order to be saved.

Now, if it is true that we must believe and take heed to ourselves and the doctrine in order to be saved, it follows that after a person is saved he has no more need of the first principles of the doctrine than Noah had need of the ark after the water disappeared. But as Paul urges Timothy to take heed unto himself and the doctrine, in order to save himself and others, it proves to us that Timothy was not yet saved, but he had need of the means with which to work out his soul's salvation. Further, at the Conference at Jerusalem Peter said: "We believe that through the grace of the Lord Jesus Christ we shall be saved."

Now, if these holy men of old did not consider themselves fully saved, but saw the need of taking heed unto themselves and the doctrine, what shall we say of men professing holiness in our day, who say they are saved and that without complying with the requirements of the Gospel?

Andrew Eskelsdon.

Ramona, Kans., Nov. 14.

#### FROM WOODBERRY, BALTIMORE, MD.

Friday evening, Nov. 11, preparatory services to the feast were held at the Woodberry church, owing to the fact that many of the members, employed through the day, never get to attend the usual examination services. On Saturday, Nov. 12, at 2:30 P. M., we had preaching, followed by the regular examination services. The evening services began at 6:30,—two hours later than we would begin in the country,—but we did this to accommodate our busy city members. All these services were largely attended. Many from the country churches were present, which was much appreciated. Bro. W. B. Yundt, of Union Bridge, did the preaching and also officiated. At the feast Bro. W. E. Roop preached the examination sermon. The sermons were timely and good. Brethren S. H. and Joseph Utz, and Uriah Bixler, were also present. The sisters broke the bread of communion. Quite a number from the Fulton Avenue church were present, which was appreciated. Brethren J. J. Ellis and J. S. Geiser led the singing. All said, "We had a good feast; the best we had for years."

Sunday, Nov. 13, our Sunday-school met at 9:30 A. M. This service was large and inspiring. It was followed by preaching at 10:45. Bro. Yundt gave us a strong and soul-cheering sermon, at the close of which we had four applicants for membership. At 7:15 P. M. Christian Workers' Meeting was led by Sister Mattie R. Hull. Many good, short talks were given on the subject of "Temptation." These services were followed by a strong sermon by Bro. S. H. Utz. We are glad to note that the churches of Baltimore are loyal to the "transformed" principles of the Gospel, and in sympathy with the recognized order of the church. We are still more glad to note that it is the "renewed mind" that produces the "transformation." There will be showers of Divine blessings when once we can "all speak the same thing." To God be all the praise! for the evidences that peace and good are being restored in the churches of Baltimore. We earnestly pray for a uniting of harmony and peace to all the churches of the Brotherhood. T. S. Fike.

3433 Falls Road, Nov. 14.

#### FIRST DISTRICT OF ARKANSAS AND SOUTHEASTERN MISSOURI.

The Ministerial Meeting of the First District of Arkansas and Southeastern Missouri was held in the Mt. Hope church, Ark., Nov. 2. We had with us, at this meeting, as well as at the District and Sunday-school Meetings Brother and Sister J. H. Neher, of Hudson, Ill., who were missionaries in this District for a number of years. After devotional exercises, conducted by Eld. H. J. Lilly, the organization was effected by electing

Eld. J. H. Neher, Moderator; W. T. Price, Reading Clerk; H. I. Buechley, Writing Clerk.

The regular topics, arranged for the meeting, were then taken up and considered in a most helpful manner. The "Round Table" talks brought out some lively discussions. One noticeable feature was that nearly all speakers assigned to topics were present.

On the morning of Oct. 3 the District Meeting convened. After devotional exercises, and the report of the credential committee, the following organization was effected: Eld. J. H. Neher, Moderator; Sister H. I. Buechley, Reading Clerk; H. I. Buechley, Writing Clerk. The Secretary of the District Mission Board reported that all of the mission points were supplied with preaching during the past year, and that the outlook for the coming year is good.

The Sunday-school Secretary made a very encouraging report. There is a commendable increase compared with the year before in the number of Sunday-schools, amount of collections, and increase in attendance. After the reports of the different treasurers the meeting proceeded to new business.

It was decided to organize an "Orphan Children's Aid Society." A committee was appointed, composed of Sisters H. I. Buechley, T. J. Boyd, Lydia Skeen, for three, two, and one year—terms, as named.

Bro. T. J. Boyd was elected a member of the District Mission Board for three years. Bro. C. H. Steernman was elected delegate on Standing Committee, with Bro. W. T. Price, alternate. No queries are sent to Annual Meeting. Next District Meeting is to be held in the Broadwater church, Mo., on Thursday before the first Sunday in November. Ministerial Meeting will be held the day before. It was decided to have a Sunday-school Meeting on the forenoon and afternoon of Tuesday before District Meeting, and a Missionary sermon on Tuesday evening. This is a new departure, and shows advancement for the Sunday-school cause of this District.

H. I. Buechley, Writing Clerk.

Carlisle, Ark., Nov. 14.

#### FROM McPHERSON, KANS.

The McPherson church met in midquarterly council on Monday evening, Nov. 14, our retiring elder, Isaac Brubaker, presiding. Eight letters were received and four were granted. Our series of meetings begins Nov. 20, and is to be conducted by Bro. Bonsack. The Bible Normal begins Dec. 5, and ends the tenth. Our love feast is Dec. 11. All are invited to these spiritual feasts. The church decided to send a Thanksgiving box to our missionaries in India.

The church unanimously expressed its appreciation of our retiring elder, Isaac Brubaker, who leaves us in a few days for California. His many years of faithful, loving and efficient service to this church as elder will be long remembered. He has, indeed, been a shepherd to his people, and the church wished him God's richest blessings wherever he and his faithful wife shall reside.

McPherson, Kans., Nov. 14. Sarah W. Harnly.

#### FROM DODGE CITY, KANS.

Last night ended a very profitable and interesting series of meetings at the Enterprise schoolhouse, held by Bro. John Crist, of Friend, Kans. He did not shun to declare the whole counsel of God. While only one dear soul came out on the Lord's side, we know that there are others very near the kingdom, who for some cause, have put off the one thing needful. While we have had some meetings, here in this neighborhood, we seldom have such preaching as Bro. Crist gave us. Last night some of our neighbors came to me with tears in their eyes, asking if we could not get Bro. Crist to stay longer. Our prayer is that the good impressions made may not die out, but stay with them continually. Brother and Sister Weddle, of Bloom, were up on Saturday night and Sunday. Bro. Weddle did the baptizing. We feel encouraged to press on toward the mark of the high calling in Christ Jesus.

Malinda Ott.

Dodge City, Kans., Nov. 14.

#### DEATH OF ELDER ISAAC M. BOLLINGER.

Nov. 11, 1910, the community in which Eld. Isaac M. Bollinger and wife have been living was shocked by the death of our brother. He had been sorely afflicted for several weeks with typhoid fever. Everything that medical skill could suggest, was done. The kind hands of a loving wife and friends administered to his needs until the last moment, watching and praying for a turn for the better.

Eld. Bollinger was born in Stark County, Ohio, April 18, 1873. He died at his late home, one-half mile west of Tunker, Whitley County, Ind., Nov. 11, 1910, his age being thirty-seven years, six months and twenty-four days. He became a member of the Church of the Brethren at the age of seventeen years. He was elected to the deacon's office in September, 1898, was called to the ministry in 1903, ordained to the full ministry in 1908, and has served the Sugar Creek church as her presiding elder, since June, 1909.

September 5, 1897, he was married to Dora E. Kinsey,

of Miami County, Ind. To this union were born six children, two of whom have preceded him to the spirit world. He leaves a loving wife, four children, two brothers and four sisters.

Bro. Bollinger called for the anointing early in his sickness, and was ready to submit to the Lord's will. He will be greatly missed in the home church and community. Services took place in the Brethren church at Tunker on Sunday morning, Nov. 13, conducted by Bro. J. D. Miller and the writer. Text, 2 Tim. 4: 6-8.

Nov. 14.

Henry J. Neff.

#### AWAY FROM HOME.

We scarcely realize the value of our church home until we have been separated from it and are socially associated with people not of our own faith. Then it is that we are made to wonder why we did not appreciate or fully realize its value before.

When we try to compare the practices of our own faith with those of others, we are made to feel that no other system of belief can give us the satisfaction that the true religion of Jesus Christ can give.

The modern forms of worship seemingly are not based on Christ and his teachings, but on modern science.

To the soul of the true worshiper,—the one seeking refuge from sin—very little good of a spiritual nature can be found in the sermons preached in the large churches in our cities today.

After we have associated with them, learned their modes of worship, and heard their highly paid choirs, their prayers for blessings upon a "Lord's supper," constituted of bread and wine "at noon," we are made to wonder if this is really a true, heart-felt religion, with strict adherences to God's commands, just as he gave them, with the blessed Bible as a guide, and whether the daily life of such is a light?

Would the masses of today not have more respect for God and his church if there were a greater consecration of those who name the holy name of Jesus?

K. A. Robinson.

910 Sixth Avenue, Terre Haute, Ind.

#### MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

**Blocher-Wray.**—At the home of the undersigned, Nov. 2, 1910, Bro. Edward C. Blocher and Sister Allie A. Wray, both of Glendora, Cal.—Geo. H. Bashor, 3115 Manitow Avenue, Los Angeles, Cal.

**Enoch-Hart.**—By the undersigned, at his home, Nov. 5, 1910, Bro. Albertus H. Bucklew and Sister Nellie M. Hart, both of R. D. 1, Union, Ohio.—Jonathan Hoover, R. D. 1, Union, Ohio.

**Heiney-Lichty.**—By the undersigned, at the home of the bride's parents, Bro. C. J. and Sister Lichty, Carleton, Neb., Nov. 10, 1910, Bro. Mays Heiney and Sister Lulu Lichty. At home after Dec. 1, Shickley, Neb.—Edgar Rothrock, Carlisle, Neb., Nov. 14.

**Heiney-Rothrock.**—By the undersigned, Oct. 13, 1910, at the home of the bride's parents, Waterloo, Iowa, Bro. J. H. Heiney, of Shickley, Neb., and Sister Mary M. Rothrock, of Waterloo, Iowa.—W. H. Lichty, Waterloo, Iowa.

**Moore-Moore.**—By the undersigned, at the home of the bride's parents, Eld. J. B. and Sister Moore, Nov. 8, 1910, Bro. Wilbert J. Horner, of Carlisle, Neb., and Sister Hazel Moore, of Cambridge, Neb.—A. D. Sollenberger, Beatrice, Neb.

**Jamison-Sharp.**—By the undersigned at the home of the bride, Quinter, Kans., Nov. 9, 1910, Bro. Willie D. Jamison and Miss Maude E. Sharp, both of Quinter, Kans.—John H. Oxley, Quinter, Kans.

**Kentner-Goin.**—At the home of the bride's parents, near Woodland, Decatur Co., Iowa, Oct. 30, 1910, by the writer, Mr. Frank Kentner, and Miss Veta Goin, all of this county.—L. M. Kob, Garden Grove, Iowa.

#### FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Alley.** Bro. William, died Oct. 21, 1910, in Bridgewater, Rockingham Co., Va., of tuberculosis, aged 53 years, 2 months and 19 days. He was a consistent member of the church for a number of years. He is survived by his wife and seven children. Services at Beaver Creek, conducted by Elders A. S. Thomas and Emmanuel Long. Text, 2 Cor. 1: 3.—Nannie J. Miller, Spring Creek, Va.

**Bonsack.** Bro. Michael, born July 25, 1845, in Seneca County, Ohio, died Nov. 1, 1910, at his home near McComb, Ohio, in the bounds of the Sugar Ridge church. He was married to Mary Pringle in 1868. To this union were born twelve children. He united with the Church of the Brethren about thirty-five years ago. During his sickness he called for the elders and was anointed. He lived a Christian life and died in the triumphs of a living faith. His wife and ten children survive him. Services by Eld. L. H. Dickey.—Lydia Dickey, Fostoria, Ohio.

**Burns.** Sister Elizabeth, died at the home of her daughter, Sister Mary Johnson, in the Beaver Creek congregation, Rockingham Co., Va., Oct. 26, 1910, aged 79 years, 11 months and 5 days. Her husband preceded her a number of years ago. "Aunt Betsy," as she was called by many, was a faithful member, and a regular attendant at church services until the last year or two. Being afflicted she could not go so often. A few weeks before her death she called for the elders and was anointed. She is survived by a daughter, one son and several generations—her daughter, granddaughter, there were great-grandchildren. Services at Beaver Creek, conducted by Brethren A. S. Thomas and M. B. Miller. Text, Philippi 1: 21.—Nannie J. Miller, Beaver Creek, Va.

**Butterbaugh.** J. H., born in Franklin County, Pa., Feb. 29, 1865, died Nov. 9, 1910, at his home near Dallas Center, Iowa, aged 44 years, 8 months and 10 days. Attempting to stop a runaway team, he was thrown under the wagon, thus



being severely injured. Deceased came to Carroll County, Ill., in 1880. He moved to Dallas County, Iowa, in 1882, where he has since resided. He was married to Sarah Shoen Dec. 26, 1882. To this union were born three sons and two daughters. He joined the Church of the Brethren when 24 years of age, and served in the deacon's office twenty-one years. He was conscious some ten hours after the accident, called for the anointing, and seemed comforted by the same. He leaves a devoted wife, two sons, one daughter and son-in-law, one brother, two half-brothers, three half-sisters and an aged mother. His light was not kept under a bushel. Services at the country house conducted by the writer, assisted by other brethren.—C. B. Rowe, Dallas Center, Iowa.

**Capwell**, Sister Cora, nee Kurtz, of York, Pa., died Nov. 8, 1910, aged 33 years, 8 months and 8 days. Interment at Greenmount cemetery, York, Pa. Services by Bro. S. C. Miller, of Chicago, Ill.—Abram S. Hershey, York, Pa.

**Dotsen**, Sister Martha Jane, nee Weaver, born March 6, 1823, died Nov. 10, 1910, at her home in the bounds of the Donnels Creek church, Clark County, Ohio, aged 87 years, 8 months and 4 days. She was united in marriage to John S. Dotsen Oct. 9, 1867. To this union five children were born. They, with one sister, survive her. Her husband preceded her twenty-five years. Services at the New Carlisle house by Eld. David Leatherman.—Elsie Winget, R. D. 1, Springfield, Ohio.

**Gingery**, Bro. John, son of Peter and Anna Gingery, born in Holmes County, Ohio, May 6, 1832, died Oct. 25, 1910, near Creston, Ohio, in the bounds of the Chippewa church, aged 78 years, 5 months and 18 days. He united with the Church of the Brethren in 1885. A loving companion and six children survive him. Services by Bro. D. R. K. Fagan, at the Mount Zion Church, Interment in Mount Zion cemetery.—Mrs. D. R. McFadden, R. D., Smithville, Ohio.

**Haines**, Barbara Alice, nee Teter, born in Montgomery County, Ohio, near Dayton, Dec. 17, 1829, died at the home of her son, Clarence, in Ft. McKinley, Ohio, Oct. 23, 1910, aged 80 years, 10 months and 6 days. In 1847 she was married to Isaac Haines. To this union were born seven children, only three of whom survive—two sons and one daughter. Her husband died in 1900. She was a member of the Christian church. Services at Ft. McKinley by Eld. John Smith, assisted by the writer.—A. A. Klepser, Dayton, Ohio.

**Eastwell**, Bro. Ancil, died Nov. 5, 1910, in the Saginaw congregation, Mich., aged about 79 years. He united with the church a number of years ago and was known throughout Michigan as the blind brother. Funeral sermon by Bro. C. H. Deardorff.—J. E. Albaugh, Bannister, Mich.

**Hay**, Willard, son of Nicholas and Sister Lydia Hay, born Aug. 4, 1901, died of diphtheria at the home of his parents, in North Manchester, Ind., Oct. 10, 1910, aged 9 years, 2 months and 6 days. Burial at Eel River.—Alice Mummert, North Manchester, Ind.

**Hay**, Catherine, daughter of Nicholas and Sister Lydia Hay, born Aug. 23, 1897, died in North Manchester, Ind., of diphtheria, Oct. 25, 1910, aged 13 years, 2 months and 2 days. Burial at Eel River.—Alice Mummert, North Manchester, Ind.

**Helser**, Sister Martha, daughter of Solomon and Catherine Helsner, born Feb. 5, 1860, in Perry County, Ohio, died at the home of her brother, Benjamin Helsner, near Thornville, Ohio, Nov. 9, 1910, aged 50 years, 9 months and 4 days. Deceased died of consumption. She was baptized at a very early age. She was a very peaceful and quiet sister and died happy in the faith. Services in the Progressive Brethren house, by Eld. E. B. Bagwell, Text, Psa. 112: 4.—John S. Leckrone, Somerset, Ohio.

**Hufford**, Olive Theodocia, daughter of D. E. and Nora Hufford, died Nov. 7, 1910, at Fruita, Colo., aged 5 years, 7 months and 3 days. Services by Eld. Henry Brubaker and the writer.—S. Z. Sharp, Fruita, Colo.

**Keller**, Bro. John M., died at his home, near Ephrata, Pa., in the bounds of the Springville congregation, Nov. 3, 1910, aged 68 years, 7 months and 9 days. He leaves a wife, three sons and one daughter, one brother and one sister. He was a member of the church for many years. Services at the Mohler house. Interment in the adjoining cemetery. Services by Elders L. W. Taylor, J. W. Schloesser and the writer. Text, Heb. 12: 14.—Aaron Gobble, R. D. 2, Ephrata, Pa.

**Kline**, George H., son of John B. and Magdalen (Harshbarger) Kline, died at his home, in the bounds of the Green Mount congregation, Rockingham County, Va., of bronchitis, Nov. 4, 1910, aged 53 years, 8 months and 1 day. He had been an invalid for many years, not being able to walk or read himself for fifteen years. He was in his usual health until three days before the end came, when he was taken with bronchitis. He was always patient and submissive during his long affliction. He was never known to murmur about his condition, which was affliction of the spinal cord. He is survived by one brother. He united with the church when quite young, and lived a devoted Christian life until death. He called for the elders and was anointed the day before his death. Services at the Old Baptist church, by Elders I. C. Myers and Benjamin Miller. Text, 1 Tim. 4: 6-8, Matt. 24: 28. Interment in the family cemetery.—Katie Kline, R. D. 3, Box 88, Broadway, Va.

**Leffever**, Sister Lucinda Edna, died Oct. 30, 1910, in York, Pa., of consumption, aged 30 years, 8 months and 3 days. Interment at Greenmount cemetery, York, Pa. Services by Bro. Eld. Albert Hollinger, of Gettysburg, Pa., assisted by Bro. Daniel Bowser. Text, Psa. 116: 15.—Abram S. Hershey, York, Pa.

**Mishler**, Henry, born Dec. 6, 1825, died Nov. 4, 1910, aged 84 years, 10 months and 28 days. Services Nov. 7, at the home of his granddaughter, Mrs. F. Wrightstone, near Mechanicsburg, Pa., by Bro. Adam Hollinger. Text, Job 6: 26.—Clarence E. Long, Mechanicsburg, Pa.

**Reichenberger**, Bro. Charles Lafayette, son of Bro. Levi and Sister Rebecca Reichenberger, born near Nappanee, Ind., Jan. 13, 1871, died Oct. 28, 1910, aged 39 years, 9 months and 15 days. He was united in marriage to Margaret Ann Hoffer Dec. 23, 1894. To this union were born two sons and two daughters. His wife, four children, his parents, five brothers and one sister survive him. He united with the Church of the Brethren in early life, which ministered to his spiritual comfort during his gradual decline. Though a great sufferer, he bore up cheerfully to the end. Services at Hepton Oct. 30, by the undersigned.—Daniel Wyson, Nappanee, Ind.

**Stutzman**, Bro. Martin, born near Johnstown, Pa., June 2, 1847, died from a stroke of paralysis Nov. 2, 1910, aged 63 years and 6 months. He moved with his parents at the age of six near Goshen, Ind., where he was united in marriage to Barbara Knael. In 1887 they returned to Johnstown, where he resided until 1906, when he moved to Maryland, where he lived until his death. To this union were born seven sons and one daughter. He united with the Brethren early in life and lived a consistent Christian life. Bro. Stutzman leaves his wife, three sons and one daughter. Services at the Denton church, by Eld. Chas. D. Bonnick. Text, John 14: 28; Matt. 14: 12. Interment in the Denton cemetery.—Edna P. Pentz, Tuckahoe, Md.

**Umy**, Irvin Arthur, born Oct. 23, 1909, died Oct. 30, 1910, aged 1 year and 7 days. He was the son of William Umy and wife, who lately united with the church. Services Nov. 1 at the Elbethel house, Indian Creek congregation, by the writer.—Irwin R. Fletcher, Jones Mills, Pa.

**Wright**, Elmus Lance, son of Thurston and Nannie Wright, died Oct. 31, 1910, in Augusta County, Va., aged 1 year, 10 months and 5 days. Services at Beard Creek, conducted by Brethren A. S. Thomas and M. B. Mills. Text, 2 Sam. 12: 22, 23.—Nannie J. Miller, Spring Creek, Va.

## Satan and the Saint

or

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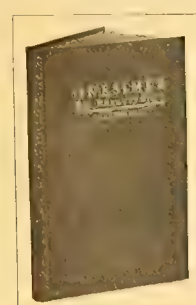
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## Notes from Our Correspondents.

(Concluded from Page 781.)

ices on Thanksgiving Day at eleven o'clock. A contribution was made for the India Mission work, which amounted to \$56.—Ida Fry, Bridgewater, Va., Nov. 14.

**Ida Grove.**—Bro. C. L. Miller came to us Oct. 16 and began a series of meetings. He preached seventeen well-directed sermons. Much interest was shown. Three were added to the church by confession and baptism. All of them were Sunday-school scholars.—N. S. Miller, R. D. 4, Luray, Va., Nov. 19.

**Mine Run.**—Bro. Dennis Weimer has been preaching for us every fifth Sunday since May. Our elder, Bro. L. A. Miller, preaches for us every third Sunday. We have not had our series of meetings yet, this year, but hope to have it in the near future. Two have been added to the church by baptism since our last report, and two have moved nearer to the church. They were about thirty miles from the church. They are good workers and we feel greatly strengthened by having them with us.—Anna Britton, R. D. 1, Rhoadesville, Va., Nov. 14.

**Red Oak Grove** church met in council Nov. 12, with our elder, Bro. W. H. Peters, presiding. Steps were taken to complete our churchhouse by underpinning it. A collection of \$13.50 was taken to be used for that purpose. Eld. W. H. Naff decided to preach for us on Saturday evening, Dec. 10, to continue each night for one week. At the close of the council a young brother was baptized. Since our last report our two deacons have been installed. We did not have our Sunday-school regularly every Sunday during the autumn season, but we will now continue it, perhaps all through the winter. Bro. J. E. Keaton preached for us on Sunday.—Edna Bowman, R. D. 5, Box 44, Floyd, Va., Nov. 14.

**Snow Creek.**—Eld. A. M. Frantz began a series of meetings at this place Oct. 30 and continued until Nov. 13. He preached in all seventeen interesting, soul-cheering and inspiring sermons. Eight made Jesus the good confession and were buried with Christ baptism. Many more seem very near the kingdom. We held our love feast Nov. 5. Bro. Daniel Naff officiated, assisted by Brethren Geo. Bowman, A. M. Frantz and J. O. Boone. About thirty-five communion.—Fleet Rogers, Vashit, Va., Nov. 17.

**White Hill Chapel.**—On Sunday evening, Sept. 11, Bro. Saylor Greyer, of Buena Vista, began a series of meetings at White Hill Chapel, a mission point in the Mt. Vernon congregation. He preached in all seventeen sermons. At the close of the meetings nine made the good confession and were baptized, and since that time six others have come, making a total of fifteen. The little band of workers was very much strengthened and encouraged by Bro. Greyer's labors among them.—Iota Cox, R. D. 1, Fishersville, Va., Nov. 15.

## WASHINGTON.

**East Wenatchee.**—Our church met in council Nov. 5, to prepare for our love feast. Eld. Peters presided. Six were received by letter. Three letters were granted. We enjoyed a communion Nov. 12. About one hundred surrounded the Lord's table. Quite a number from the Wenatchee church were present. Eld. D. S. Filbrun, of Ohio, officiated. Other visiting ministers were Elders A. B. and Jesse Peters, and Brethren A. D. Bowman, L. E. Smith, J. E. Miller, L. E. Ulrich and J. R. Peterson. On Sunday after services by Bro. Smith, one person was added to the church by baptism. The attendance at Sunday-school last Sunday was one hundred and forty-three. Our series of meetings will be in January, to be conducted by Bro. W. H. Embury, of Barnum, Minn.—J. C. Sperline, Box 344, Wenatchee, Wash., Nov. 19.

## WEST VIRGINIA.

**Beaver Run.**—Oct. 2 Bro. Ezra Fike began a series of meetings here and continued until the 15th. The spirit of the meetings was good throughout and the preaching was done with power. Satan's bulwarks seemed impregnable and the series of meetings closed as it opened, so far as visible results are concerned. Bro. Fike is only a young minister, but his manner of telling the truth is interesting and instructive to all. We had a love feast Oct. 15, and a children's meeting on the 16th.—Geo. S. Arnold, Burlington, W. Va., Nov. 15.

**Crab Orchard** church met in council Oct. 28, with our Bro. C. M. Driver presiding. Some very important business came before the meeting and was disposed of in a pleasant way. Some came and confessed their sins, and we feel they were forgiven. Bro. Jacob Zigler came to us Oct. 1 and began a series of meetings. He preached twenty sermons, Oct. 29 we had our love feast, but, on account of the inclement weather, the attendance was small.—Crystal Sutphin, Sutphin, W. Va., Nov. 9.

**Mount Union** church met in council Nov. 1, preparatory to our love feast. Eld. Jasper Barnhouse was moderator. Three letters of membership were received. The free-will offering amounted to \$11.00. Bro. Ezra Fike began a series of meetings at this place, Oct. 23, closing Nov. 6. He preached, in all, eleven very interesting sermons. Two were received by baptism. Our love feast was held Nov. 5. Thirty-three were baptized. Bro. Fike is an interesting speaker, and especially so on doctrinal subjects. We held our love feast on the 12th. Eld. D. W. Kirk officiating. We had with us Elders J. A. Parish and J. F. Ross, who assisted at the communion services. On account of sickness and the inclemency of the weather, the number of communicants was not large, but we had a good meeting. Sister Jessie Thorn, who has been seriously ill for some time, called for the anointing, which was attended to by the elders at her home on Sunday. We trust that she may be restored to her health.—W. J. Row, Junior, W. Va., Nov. 15.

## WISCONSIN.

**Mondovi.**—Bro. C. P. Rowland, of Lanark, Ill., began a series of meetings Nov. 5, and closed Nov. 13, giving us nine sermons. A love feast was held Nov. 12, at which we enjoyed the presence of Sister Salsbury, of Barron, and Bro. and Sister Greenawalt, of Maple Grove. The latter remained until Nov. 15, and gave us an interesting series of meetings. There were no visible results. The attendance and attention were good throughout our meetings, and the members were built up spiritually. Many good impressions were made.—Mrs. Manfred Cripe, R. D. 1, Mondovi, Wis., Nov. 12.

## DEATH OF SISTER HANNAH OVERHOLTZER.

The death of Sister Hannah Mohler Overholtzer occurred at Covina, Cal., Nov. 2, at the age of eighty-three years, four months and twenty days. She was the widow of Eld. Peter Overholtzer, who was the hishop of the Covina church for ten years, and preceded her to the spirit world fourteen years.

Aunt Hannah, as she was familiarly called, lived at, or near Covina for twenty-five years. She, with her husband came to California in 1864. They formed a company at Mount Carroll, Ill., and with eighty wagons set out overland to the Pacific Slope. After four and one-half months' trip they arrived at Stockton, Cal., without

molestation from the Indians. They settled on the Sacramento River, remaining there only two years, and then returned to the East, via the Isthmus of Panama.

They returned to the Pacific Coast after an absence of nearly seven years, and settled at Myrtle Point, Oregon, where they lived for twelve years, removing from there to Covina Valley.

Sister Overholtzer was a native of Ephrata, Lancaster Co., Pa., where she united with the church. The church looked upon her as a sainted mother in Israel, and she was a faithful member of the church for over sixty years. She was a woman of quiet, unassuming ways, beautiful in her resignation in the face of trials, a worthy helpmeet to encourage her husband in his ministry, and a kind and loving mother.

She was the mother of seven children, five of whom are living. They are: Mrs. Anna Wolf, of Lathrop, Cal., John M. Overholtzer, of Sherwood, Oregon, David J. Overholtzer, Mrs. Perry Bashor and Miss Emma Overholtzer, of Covina. Sister Emma had lived with her mother in the quiet home and constantly cared for her since the death of the father. May the blessings of our Heavenly Father attend her for the many anxious hours spent for the loving sister and mother. She was faithful to her trust to the very end, and very reluctantly could she yield to the thought of giving up the mother, whom she had made her companion for so many years.

The funeral services were held in the Brethren church at Covina, by the writer, taking for a text, "None of these things move me; neither count I my life dear unto myself, that I might finish my course with joy." Some of the old-time songs that "Aunt Hannah" was wont to sing on similar occasions, when she led in the services, were sung.

"Dearest mother, thou hast left us;  
Here thy loss we deeply feel;  
But 'twas God that hath bereft us,  
He can all our sorrows heal."

Los Angeles, Cal., Nov. 17.

S. G. Lehmer.

## THE TRIPLE DIVISION IN VIRGINIA.

Flat Rock church convened in regular quarterly council at Flat Rock Nov. 12, at 10 A. M. The triple division of the congregation was unanimously ratified. The new congregations will be known as Timberville, Flat Rock and Pleasant View. Timberville congregation, which will be organized Dec. 3, at 1 P. M., has two churchhouses, with a half interest in the third, two deacons, one brother elected to the ministry (but not yet installed) and seventy-four members.

The Pleasant View congregation, which will be organized Dec. 10, at 10 A. M., has a membership of 125, two ministers in the first degree, four deacons, three churchhouses and five preaching places. It was decided that the ministers of the Flat Rock congregation assist the above-named congregations for at least two years. All money left over in the treasury of both the local Mission Board and the church treasury, will be equally divided among the three. At the conclusion of unfinished business the Flat Rock congregation was reorganized. This church has a membership of 206, three elders, two ministers in the second degree, six deacons, three churchhouses, and five preaching places. Bro. John H. Garber is continued as secretary and treasurer. The local Mission Board is composed of Brethren J. Carson Miller, J. Frank Good and J. W. Myers. Brethren J. D. Shaver, J. D. Wine and Noah E. Wampler were elected as the local Sunday-school Advisory Committee.

Bro. J. W. Myers was chosen church correspondent. The penny solicitors for the ensuing year are Sisters Bertie Fleming, Mattie Good and Mary Nesselrodt. Bro. J. W. Myers was appointed to collect the money due the Orphans' Home. As the mission territory (Trout Run Valley, W. Va.) will be worked jointly by the three congregations, it was decided that the chairman of our local Mission Board is to serve as a member of the joint committee, to be appointed for the above-named mission territory, if the other two congregations see fit to appoint a like committeeman. The assessment remains the same. Our quarterly councils still will be held on Saturday before the second Sunday of each of the following months: February at Cedar Grove; May at Flat Rock; August at Stony Creek; November at Flat Rock. J. D. Shaver.

Moore's Store, Va., Nov. 14.

## ANNOUNCEMENTS

## DISTRICT MEETINGS.

Dec. 29, Texas and Southwestern Louisiana, at Rock, La.

## LOVE FEASTS.

California.  
Dec. 4, Los Angeles.  
Dec. 10, afternoon, Santa Ana.

## Idaho.

Dec. 9, Weiser.

## Illinois.

Dec. 17, 6:30 pm, Elgin.

## Indiana.

Nov. 26, 8 pm, Cedar Lake.  
Dec. 8, 8 pm, Rock Run, 5 miles southeast of Goshen.

Iowa.  
Dec. 17, Mt. Etna.  
Louisiana.  
Dec. 30, 6:30 pm, Roanoke.

Maryland.  
Nov. 27, 4 pm, Ridgely.

Oklahoma.  
Nov. 27, Guthrie.

Dec. 25, 2 pm, Bright Star.

Pennsylvania.  
Nov. 27, Montgomery.

Nov. 27, Lancaster.

Nov. 27, 6:30 pm, Bellwood.

Nov. 27, Shady Grove, all-day service.

Nov. 27, 3:30 pm, Harrisburg.  
Dec. 4, Juniata.

## Home Department

of the

## Sunday School

The need of the Home Department is not limited to any locality. It is needed in every church no matter where that church may be. It is sadly needed in the great metropolis, with its unchurched millions. It is needed in the towns with their thousands outside of the Sunday school. It is needed in the village and rural communities, where only a few are indifferent. It is needed in your school. It will work in every community, whether city or country, where one or more persons are out of the Sunday school.

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| 5 Visitor's Record of Canteens, .....                                              | .05    |
| 5 Visitor's Quaterlies and Yearly Report                                           |        |
| Book, .....                                                                        | .08    |
| 1 Home Department Superintendent's Report                                          |        |
| Book, .....                                                                        | .02    |
| 6 "What, Why and How of the Home Department," for Superintendents and Visitors, .. | .30    |
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# THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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## AROUND THE WORLD

RECENT investigations by archaeologists seem to show that the Mayas, who once inhabited America, had a civilization as far advanced as that of any early people except the Greeks. The remnants of their industrial and mechanical skill certainly show them to have been a people highly developed. The dwellers in the jungles of Yucatan, Guatemala and Honduras are believed to be their descendants, though they do not retain the energy and skill of the original race. Any nation, to be permanently prosperous and enduring, must possess basic principles of righteousness that make it "the salt of the earth,"—a living power to all within its reach.

RECENT raids by the Postoffice Department have shown several New York concerns to be guilty of a grossly fraudulent use of the mails. One concern, especially, dealing in mining and oil stock, is supposed to have victimized the gullible public to the amount of \$50,000,000 or more. Postmaster General Hitchcock estimates that the American people have been fleeced out of at least \$100,000,000 during the last few years by these "get-rich-quick" concerns. It seems that the idea of getting "something for nothing" is deeply rooted in the minds of the people, and the sharpers are quick to take advantage of it. The inordinate love of money is sure to result disastrously. "They that are minded to be rich fall into a temptation and a snare, and many foolish and hurtful lusts."

SECRETARY KNOX has at last succeeded in placing the affairs of Liberia on a satisfactory basis. This country, it will be remembered, is the little African republic, made up by freedmen from the United States, and because of this fact our nation has felt somewhat responsible for their well-being. Under the present arrangements with France and Great Britain, the republic is to be freed from financial and other entanglements. Its foreign relations will be in charge of the United States. While Liberia will retain its sovereignty, American ambassadors and consuls will attend to its interests in foreign countries, at a material saving of expense. Liberia's indebtedness, aggregating \$2,000,000,—a crushing debt for so small a country,—will be paid off by a syndicate of American, French and German bankers, who, in turn, will be paid back out of customs revenues under the supervision of Amer-

ican officials. The altogether unselfish attitude of the United States in this matter is arousing the admiration of Europe. Dealing liberally and kindly with a struggling country like Liberia, "hoping for nothing again," is a new experience for the mercenary and grasping nations of Europe.

SEEMINGLY even those who are professional soldiers are getting to see "the error of their way," as well as the foolishness of war and all connected therewith. Referring to this fact, Captain C. Badine, of the English Army, recently said, "The work of civilization is so largely shaping sentiment in Europe that soldiers are *reluctant to kill*, particularly in hand-to-hand fighting. They will have to be *taught to do so*." As one means of promoting war sentiment, this captain urges the further organization of "Boy Scouts." This movement is already sweeping over many sections of the United States, aided and abetted as it is by many ministers who claim to be followers of the "Prince of Peace,"—the One who taught, "Love your enemies."

RECENT proposals that a purchase be made of a district in Western Australia, as a Jewish settlement, bring to mind, most vividly, the fact, that "Abraham's Chosen Race" is still a wanderer upon the face of the earth, and that the establishment of a distinctively Jewish State is as far from realization as ever. True, it has been the fond dream of Zionists that Palestine should again be the home of the Jewish race, if, after its purchase from the Turks, enough of the Jews could be concentrated there, but this does not bid fair to be realized in the near future. Many Jews are permanently located in the various nations of the earth and are hardly ready to leave,—even to settle in Palestine. And yet, "when the fullness of the Gentiles is come in," God will find ways and means to reinstate his people in the land of their fathers.

It is encouraging to note that Emperor William of Germany has taken a strong stand in behalf of temperance. In a recent address, in connection with the opening of the new academy at Muerwick, he emphasized the value of temperance as the leading principle of a strong Christian character. "Excessive drinking," he said, "undermines the nerves and disturbs the bodily functions. There is only one way of safety,—total abstinence." He declared that in the future no nation could hope to march at the head of the column,—commercially and industrially,—unless alcohol had been relegated to the things of the past. Such sentiments from the ruler of a nation so largely given to alcoholic stimulants, should have a salutary effect. It will materially aid the temperance sentiment, so rapidly gaining ground in the German Empire.

THE recent census of Chicago, pertaining to the religious status of its inhabitants, reveals some startling figures. Over 2,000,000 people were reached. Of these, 175,000 were without church preference; 900,000 were regular church attendants; 475,000 attended only at rare intervals; 450,000 held letters of membership, but were *not in touch with the churches* to which their letters were to recommend them. Just how many of the last-named category belong to the Church of the Brethren, we do not know, but doubtless there are some. It is these members, unidentified with our organized congregation in the city, that should, in some way, be reached. Too many of our members, once active church workers in the country, are wholly lost to the church after reaching the city because they neglect to make themselves known. There should be some method to get these members in touch with the established workers of our city organizations, to add strength to the workers there, who, in turn, may prove helpful to these strangers.

THE Mormons,—judging by latest reports,—are seriously thinking of leaving Utah and settling in Mexico, where they already have 65,000 acres of land, with an option on several times that amount. A flourishing colony in this southern republic has given impetus to the plan of eventually removing the entire Mormon settlement from Utah, and other sections, to Mexico. Here, it is said, perfect immunity has been promised them in the exercise of all the rites and practices of Mormonism. While the constitution of the United States grants unbounded liberty to all religious bodies, as long as they do not violate the laws of the land, it would seem that Mormonism wants greater privileges. Its past history has not been indicative of loyalty to established authority, judging by the fruits thus far shown.

NOTWITHSTANDING the strenuous attempts to make intercollegiate football games less brutal, the season's record, up to a recent date, chronicles a total of fourteen killed, and nearly fifty injured. In a game between an Ohio college and the University of West Virginia, recently, the captain of the latter team was so severely injured that he died in five hours without regaining consciousness. Legal action against the captain of the Ohio team was taken, but it was shown at the trial that the game was played "according to established rules," hence no blame could legally attach to those who participated in the unfortunate affair. It would seem that radical reforms should immediately be instituted as to the way and manner of playing football games. No educational institution, laying claim to Christian civilization, can afford to encourage these games when they are but scenes of undisguised brutality and pugilism.

No nation on earth appreciates the value of education as fully as does Japan. With giant strides it has been pressing onward, sparing neither expense nor pains to secure the best results. Not content to provide for its own people, it has reached out to the recently-acquired Korea, where there was no public provision for education, and introduced a system of manual training, common and high schools, and commercial, industrial, agricultural and medical colleges. Already \$250,000 has been spent by Japan for this purpose, and further efforts will be made until the work is fully established. Where once the principles of sanitation were unknown, where often half the people died of smallpox, there now are waterworks, hospitals and various means of preserving life. Japan, evidently, has made good use of its educational opportunities. In fact, its knowledge is proving a mighty factor in the uplift of the nation.

Nor the least factor in our rejoicing, as a nation, during the Thanksgiving services of last week, should have been the assurance that our lot is cast in a land of great privileges, with most excellent governmental conditions. Not all nations are so fortunate. Mexico, our nearest neighbor to the south, recently came near being rent by the throes of a revolution, when Francisco Madero attempted to wrest the presidency from Gen. Porfirio Diaz, the present incumbent. Peace, however, was soon restored by the vigilance of the powers in charge. South America, too, had one of its usual turmoils, recently, when Brazil found itself confronted by a mutiny of the sailors on its battleships. As the ships' guns threatened the City of Rio Janeiro, there was no alternative but to yield, grant the concessions desired, and pardon the offenders. With unsettled conditions in nearly all parts of the globe, a glance at our own country, and its happy state of peace and plenty, should be sufficient to remind us of God's goodness and the tribute of thankfulness justly due him.



## ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

### Life's Service.

BY LEONARD H. ROOT.

I love, dear Lord, because to me  
It is the strongest tie  
To friends on earth, to those with thee,  
My hope of life on high.

I labor, too, because that love  
Constrains me to obey  
The word as given from above,  
For aye, O Lord, for aye.

I wait in patience here just now,  
It is my sorest need,  
Until, to thee, my feeble vow  
Is paid by word and deed.

To love, to labor and to wait  
My earthly task shall be  
Until, through faith, the golden gate  
Shall open unto me.

Colorado City, Colo.

### Edification Versus Dissipation. Ecc. 2: 1-11.

BY S. Z. SHARP.

EDIFICATION means to build up mentally, morally, or spiritually. Dissipation means excessive indulgence in vicious pleasures. We live in an age when the great mass of the people strive after sensuous gratification. "The world has gone mad after pleasure." We need not mention the places where people of the baser sort assemble, such as the saloon, the racetrack, the gambling tables, or the prize-fight, but such places to which even professing Christians resort, as the theater, shows, the ballroom, the lodge, the playground, the Sunday excursions, and social gatherings, with games, and the many other ways by which the carnal mind may be gratified and to which so many Christians are attracted. There is great need that we sound the warning voice lest some of our own young members are caught in this whirlwind of pleasure-seeking, whose tendency is to drive out the Holy Spirit from the soul, and the end is eternal ruin. The spirit of amusement has entered the popular churches, and the minister, pandering to public sentiment, seeks to amuse or entertain, rather than to edify or build up the spiritual man.

What the outcome may be of this chasing after pleasure, is graphically told by Solomon in Eccles. 2: 1-11. No one was ever better qualified to tell the folly and vanity of pleasure-seeking than Solomon. He was eminently endowed with superior wisdom to discern, and ability to judge, what there was in pleasure. In addition to his great wisdom, he had a large empire, extending from the Mediterranean Sea to the Euphrates River, and from Syria to the Red Sea, ruling in addition to his own nation, the Ammonites, the Moabites, and the Ishmaelites, and drawing vast resources from the Phenicians. He was one of the rich and powerful monarchs of the East. Thus equipped he entered every avenue of human activity to find out what there was in it, and what could be gotten out of it. Let him tell his own story: "I said in mine heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure: and, behold, this also is vanity. I said of laughter, It is mad: and of mirth, What doeth it?" When all this is over, it leaves no more solid comfort than a cloud of vapor after being dispersed by the wind. Well might Solomon say, "It is vanity."

From the house of mirth and laughter, Solomon turned to the wine cup as he said: "I searched in my heart how to cheer my flesh with wine, my heart yet guiding me with wisdom." It seems that his object, in indulging in drunkenness and revelings, was, to see whether there was any good in it, for he says that wisdom still guided him, "Till I might see what it was good for the sons of men." His object was investigation rather than self-gratification. When he had fairly tested the matter, his decision was, "Wine is a mocker, and strong drink

is raging, and whosoever is deceived thereby is not wise."

From the wine cup, Solomon turned his attention to architecture, in which he had no rival. As he says: "I builded me houses; I made me great works." This does not include the temple on which one hundred eighty-three thousand men were at work for seven years, and for which, we are told, over two billion dollars in gold and silver had been collected. In magnificence it excelled everything in architecture attempted before. His own palace, which must have covered several acres, required thirteen years in building, and was not only large enough to display his own grandeur, but to accommodate his thousand servants. He had stalls for his four thousand horses and chariots, and barracks for his soldiers. He had fortifications. He had cities in foreign lands, of which Tadmor was one, whose ruins testify of its magnificence. When all these works were done, he reached the sad conclusion that he had only built for others, and that he could take nothing of this grandeur with him when he left this world.

From architecture he turned his attention to horticulture and said: "I planted me vineyards; I made me gardens and parks; I planted trees in them of all kinds of fruit." Palestine has always been noted for its vineyards since the spies, sent out by Moses, brought back clusters so large that they were carried by two men on a pole. His parks were veritable examples of paradise, yet they could not satisfy his soul.

"I bought man-servants and maid-servants, and had servants born in my house." It is said that he had one thousand chariots and twenty thousand horsemen who wore long hair, powdered with gold dust, which glistened in the sun. Accompanied by this magnificent army, he went out occasionally to Etham,—one of his parks,—to enjoy the air, made fresh by the trees and fountains, yet all this royal display he pronounced mere vanity.

Then he says: "I had great possessions of herds and flocks." We may form some idea of the extent of his flocks and herds when we turn to 1 Kings 8: 63. At the time of the dedication of the temple he sacrificed twenty-two thousand oxen and one hundred twenty thousand sheep.

"I gathered me also silver and gold, and the treasure of kings and of the provinces." In addition to the vast amount of silver and gold which his father David had accumulated, and which must have reached into billions, Solomon continues to heap up treasure by sending ships to Tarshish and Ophir (2 Chron. 8: 18 and 9: 21), so that "The king made silver to be as plentiful in Jerusalem as stones" (1 Kings 10: 27).

"I gat me men-singers and women-singers, and the delights of the sons of men." These singers were not those who sang at the temple service, in which women took no part, but those who were introduced at banquets and social festivals. The females who took part in these performances were usually of an abandoned class. "The delights of the sons of men," were the sensual pleasures indulged in. It means that there was no kind of sensual pleasure that Solomon and his companions did not indulge in. As he himself puts it, "I withheld not my heart from any joy; for my heart rejoiced because of all my labor." While Solomon was engaged in festivities, building, gathering wealth, and carnal pleasure, he felt a kind of enjoyment as a man at the moment when he is drinking an intoxicating beverage. When that enjoyment was over, there was an aching void like that which a drunkard feels on recovering from his carousal, hence he says: "Then I looked on all the works that my hands had wrought, . . . and, behold, all was vanity and a striving after wind, and there was no profit under the sun."

Such is the decision of one who, of all men, was best able to judge what there was in earthly pleasures, for he had tasted them in every form. Although he had every gratification that eye could wish, heart desire, or hand procure, he found, to his chagrin, that happiness eluded him like a phantom,

that "all was vanity and a striving after wind." The trouble was that Solomon had, for a long time, lived a life apart from God. "Now Solomon loved many strange women, together with the daughter of Pharaoh. He had seven hundred wives, princesses, and three hundred concubines, and these wives turned away his heart . . . after other gods." Yet there is evidence that, at the close of his life, Solomon repented, as may be inferred from the last chapter of the last book he wrote, for Solomon left behind him three books: "The Song of Songs," or Canticles, a book of love, written in his younger days; "Proverbs," or wise sayings, seems to have been written when the author had much experience; "Ecclesiastes" undoubtedly records the deductions from the experience of his whole life, since the last chapter is a picture of an old man in his descent to the grave. The teaching of the entire book and of all his books is gathered up in two weighty sentences: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Had Adam and Eve kept the commandment of God, they might have enjoyed the earthly delights of Paradise on earth, and the companionship of God for evermore. In the service of God we may enjoy the fruits of earth with moderation. Without God, the pleasures of sin end with "the judgment of God."

Fruita, Colo.

### Our Young People.

BY D. M. ADAMS.

It will at once be admitted that the church of the future will be largely what those who are now our young people will make it. Upon their shoulders will, for a period, devolve the great responsibility of rightly interpreting God's Word. We must look to them to perpetuate the religious principles and doctrines which our Savior taught, and for which the Christian martyrs bled and died. Therefore all thoughtful, intelligent persons see the great importance of the rank and file of our young people being thoroughly orthodox in their religious views, and evangelically sound in their faith and practice.

This fact, however, only emphasizes the responsibility of present leadership. The present standards of preaching and teaching and living will bear fruit after their kind in the future. "Like begets like," and the Oriental maxim, "We are your neighbors and have learned from you," applies as well to the influence of the present day preaching and religious ethics upon the minds of our young people, as it did to the influence of Oriental social circles.

The trend of the age is toward secularization, and even desecration, of much that has been handed down to us as sacred in origin, character and purpose. There is no longer a disposition, on the part of many, to stick to the "old paths" in which our fathers walked and found rest for their souls.

With regard to the modern methods for carrying on the work of the church, I am in full sympathy with the advancement of our time, but methods for doing Christian work dare not (and will not, if in harmony with the Gospel) change the spirit and color of the "old-fashioned religion." Experience has taught me that in many large and influential circles the popular conception of Christian living is altogether too low and is at variance with the standard set by the primitive apostolic church, and out of harmony with the teaching of him "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

The spirit of license and liberty to follow personal inclination, however perverted, regardless of ecclesiastical law, is prevalent even among adherents of the Christian church. This spirit is infectious, and is dangerous especially to young people, as they, on account of their lack of real and adequate knowledge of the Bible, are more susceptible to it. As to how far the church of the future shall be affected by this spirit, depends much upon how the ministry and experienced laymen meet it now, and upon the attitude of the church today, toward popular evils and modern agencies of sin.



In view of her own future welfare the church must now overcome the spirit of the age,—this tendency to illegal ecclesiastical toleration, and firmly establish and constantly maintain a distinctive difference between herself and the world. Her leaders must be sound in the faith and scrupulously "abstain from every appearance of evil." They must earnestly labor to expose and destroy every device that is cunningly designed to ensnare the young people,—those who shall constitute the church of the future.

*Scalp Level, Pa.*

### "Better Not Be than Not to Be Noble."

BY NORA E. BERKEBILE.

SOME seem to be born refined, queenly, with something of the patrician in their make-up that marks them as noble. In thinking of the most queenly women I have ever met, the one who seems most queenly of all of these is one who, from childhood, has had to work hard,—almost slave,—to make her way. Her hands show marks of toil, but a queen she is among women.

Never have I heard an unkind word pass her lips. Once, at the table, some one said something to her. It was an unkind remark blaming her for what could not well be helped, and many a one could not have but given a quick retort in return. But not so with this noble woman. Looking up with her clear, beautiful, brown eyes, she said, "Oh, I do beg your pardon. I am so sorry I forgot." Then she went on eating. O how I admired that dear, sweet woman!

I have seen her come into the room, wanting to speak to her husband about the work. She did not interrupt him if he was busy, but in some way he seemed to understand. Looking up, his eyes or lips say, "Well?" Then she tells her mission. Somehow her manner reminds me of Queen Esther waiting for the scepter's sign, and this husband of hers can well be proud of his queenly wife, as was the king of the lovely Jewish queen. In everything she is noble.

Her opportunities for acquiring an education were of the poorest, yet she did, by hard work, manage to secure some schooling. Her having to work so hard, here and there, would have soured some girls but it seemed to polish and refine her. I have heard some say, "I thought she must be a highly educated woman. She is so noble-looking, and looks as if she had always moved among the most cultured people." Some say, "What would we do without her? No one can take her place." She has that purity, goodness of heart and refinement that come from a deep love of God, from sacrificing for others, from making the best of even the poorest opportunities.

Girls, we know that not all have naturally a calm, unselfish spirit, but we can cultivate one. We may not be amid the best of environments, but we can look higher, live near the perfect pattern, Jesus, and strive to act as if he were near. The girl who will not let impure words pass her lips, can not but be noble. It makes no difference where you are or how others speak, do not let such words be said by you, for I believe that every impure word leaves its mark upon a girlish face. By not saying or not listening to these things you can work wonders in elevating the people who do.

I knew another. She was thrown among people who did not hesitate to say vile things. She was timid and would not have reproved them in word, but her face looked the disapproval of the heart.

She was at a place with perhaps a dozen girls, one day, and some of them were speaking in a way they should not have done. It grew from bad to worse, and one girl seemed to be the leader. Nellie kept sewing away at her work, her eyes cast down, and her face flushed. She could not join in such a conversation. Suddenly the voices were hushed and the leader ran out of the room and hid. When found, she cried and said, "O, I am so ashamed of myself. I would not have cared so much if Nellie had not heard me." And Nellie never heard her talk so again. She never reproved but her face would flush and she would grow so quiet that people, in her presence, learned not to speak unseemly.

Once Peter cried out, "Depart from me, for I am

a sinful man." He felt his sins more when looking at the spotless life of the Savior, and the impure is afraid of the pure always. The quiet way being a life of purity in thought, word and deed, does more effectual preaching than anything else.

Is there anything more lovely than a pure young girl whose lips speak only pure words, who utters no unkind thought, who lives for her Master? Let her face be plain; it matters not, for she is lovely, queenly, noble, because of her goodness. To become like my ideal woman, this queen of a Christian home, this living Queen Esther, my girls, you must guard your thoughts and words. Never let an impure word pass those rosy lips, for they were made for something better. Have such a horror of the impure that your blush will be a rebuke to any who dare utter such in your presence.

Never can you hope to be the most queenly woman unless you start by being clean-mouthed, clean-hearted young girls. Who cares about the irregular features of the girl who has a lovely disposition? We were not all created beautiful, but we may all be noble. Some may have a better opportunity than others, but my queen had only the nobility of true Christian parents as her heritage, and was then left to fight life alone and, O, how victorious she has been! Cares and heavy burdens have burnished, refined and purified completely the true gold within, until her life is a benediction to all who come in contact with her.

Girls, be noble! That is why we were placed here. The Lord wants us to be pure and holy,—vessels for his use. O woman's work is to make the world purer, brighter, holier. She was not meant to take man's place in the rougher walks of life, but was meant to encourage him, comfort him, teach the world to be better by fulfilling her duties in the home or wherever her work is, and leave the governing power of the world to him. This she can only do successfully when she has learned that she would "better not be than not to be noble."

*Denver, Colo.*

### The Marriage Supper of the Lamb.

BY JESSE Y. HECKLER.

As this meal is called a supper, we naturally infer that it will be observed at the close of the present dispensation.

The next coming great event will be the gathering together of the elect. "And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven" (Mark 13: 26, 27).

The Apostle Paul refers to the same event, saying, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with him in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4: 16, 17).

But they are not to remain there, in the air. The next we hear of them is the shout of an innumerable company of angels, who are rejoicing when the bridegroom brings home the bride into the Father's house.

John, on the Isle of Patmos, was permitted to hear and see things of the future. He says, "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb: And he saith unto me, These are the true sayings of God" (Rev. 19: 6-9).

When Christ was born in Bethlehem, there was

great rejoicing among the angels. A multitude of the heavenly host broke forth, praising God and saying, "Glory to God in the highest, and on earth peace, good will to men" (Luke 2: 14). Now, in the bringing home of the redeemed (the bride, the Lamb's wife) the rejoicing seems to be still greater, for the joyful event they long waited for is come to pass.

How long this marriage supper will continue, we are nowhere informed, but likely not over a half a score of years, and that will be the close of the present dispensation.

The next dispensation will be ushered in when Satan shall be bound: "When the Son of man shall come in his glory, and all the holy angels" (and the saints, as we are told in Jude 14) "with him, then shall he sit upon the throne of his glory" (Matt. 25: 31).

Then will he judge the nations preparatory to the millennium, the reign of one thousand years. Then the goats will be placed on his left hand. These evidently are the beast and the false prophet (Rev. 20: 10). Then there will be "peace on earth, good will to men." Then the peaceful reign of one thousand years will begin. "Blessed and holy is he that hath part in the first resurrection. On such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20: 6). "Even so, come, Lord Jesus."

*Alvo, Nebr.*

### Going Up to Jerusalem.

BY W. R. MILLER.

GETTING around quarantine, and getting into it, sometimes makes an interesting chapter in one's life, and no doubt would read well in a book. We had quarantine to get around, and in so doing found ourselves in an Asiatic cholera infected port, which meant for our ship to go into quarantine at the next port we touched, viz., Smyrna.

When we arrived in London, and the same day our tickets were purchased,—by rail from London to Naples, the port of embarkation, and steamer tickets from Naples to Beirut, via Athens, Smyrna and Constantinople,—word reached London that Asiatic cholera was raging, and that Naples was an infected port, and in quarantine. Quarantine does not prohibit ship from entering such a port and discharging passengers and cargo, and even taking on passengers, under certain medical restrictions, but from such an infected port a ship sailing must go into quarantine before entering another port.

Our party proceeded to Rome as per itinerary, and then by rail to Marseilles,—some twenty-four hours' run,—in order to reach that place to embark Oct. 6 on the ship that should have picked us up at Naples Oct. 8. We reached Marseilles at an early hour on the day of sailing, giving us about nine hours in this busy center of French life, and the home of the great Messageries Maritimes Steamship Co., known by the abbreviation of "M. M."

Marseilles being the port of sailing for our ship, the "Niger," we secured satisfactory reservations, both second and third class, as our party was divided into eight second class, and ten third class. Light rains had been falling at intervals during the day, and about four o'clock, the hour of sailing, it began in real earnest, with a brisk wind added. Soon the dinner hour was announced, after which the party, being very tired from their twenty-four hours' overland ride from Rome, sought their beds at an early hour, as a most welcome place. The rain continued and the wind increased in velocity until, by midnight, we were in a real storm at sea. The "Niger" being a three thousand ton vessel, and our course diagonal across the waves, the ship got into sort of a double action or corkscrew motion, making things interesting for the cabin stewards, at least, and by morning thirteen out of the eighteen Pilgrims could give a well-defined description of seasickness. Every one of the "third-classes," and three out of the seconds were sick, some very sick. Some said they were not sick, but did not feel very well.



As I was saying, we were getting around Asiatic cholera,—that dread scourge of the Orient,—and here I may observe that some would say that it was a most foolish thing to do, to proceed south, and go on to the Orient with cholera raging in Southern Italy, and especially so when cholera has been prevalent for three years in Russia. The way this matter was disposed of was like this: At Rome our party numbered twenty, for Bro. Royer and wife were with us. After an investigation had been made,—Bro. Royer and myself having gone to the American Consul, and wherever else we could find any reliable information as to the cholera,—a report was made to the party who had gathered in the room of my son Ralph for worship, and for prayer for Divine Guidance. We found that the disease was not on the increase, and so the report was made. After a most earnest season of worship and prayer, each one retired to his room for further meditation and private prayer, for we had no small problem to meet and decide upon, and it must be done not later than the following morning, when again we would meet to cast the decisive vote.

Probably no question in our lives received more earnest thought and solicitation to him who knoweth all things, than this and I believe, from subsequent developments, that we had God's Holy Spirit to direct us, for when the test came, it was so quickly and unanimously decided that each one seemed amazed, and upon personal investigation I found that a very powerful and strong impression had been left in each of our hearts, and this word expresses it all, *Procede*. I feel to write this word in italics, as it has since become the word for about every advancement. Even our little sunbeam, my grandson, Norman, has taken up the word, and each time we are ready for a start, his sweet little voice calls out, "*Procede*."

After the storm, referred to above, was over, the sea righted itself, to the comfort of our stomachs, and we had a most delightful voyage to Athens, stopping long enough to get on Mars' Hill and visit some of the more important ruins. Sailing again in the evening, we reached Smyrna the next morning for an eight-hour stop; we then proceeded to Constantinople. In the meantime cholera had broken out at Constantinople. This being at the entrance to the Black Sea, it was hard to control, as all the traffic from the Russian Black Sea ports passes through the Bosphorus, and, necessarily through Constantinople.

Here the party went ashore,—much to the disappointment of nearly all. To my mind the city is not worth visiting. This is my third visit to the Turkish capital, and each time I have been more disappointed. One noticeable change, however, is seen on every hand. Where, a year ago, the population consisted of about one million souls, and nearly three million dogs, the city is now free from this horrible dog population. Some six months ago the authorities began the dog-catching business on a gigantic scale. So effective was the effort, that to see a dog on the streets now is the exception. The animals were taken out on an island by the merciful (?) Turk, and there left to starve, because he (the Turk) did not care to take life.

Our ship took some six hundred "deckers," or Asiatic steerage passengers. (See *Our Young People*, for a write-up of this class, under the head of "Not in the Guide Books.") Of course, after the ship came into port, liable to infection as it was, and especially after taking on that class of people, we must go to the quarantine station at the next port touched. We were booked to stop again at Smyrna on our return, and here we had the first quarantine experience. The ship proceeded to the quarantine station, with the yellow flag unfurled, which means that no one can leave the ship, or any one come aboard until the Port Surgeon has ordered the flag taken down.

The first and second class passengers were given a superficial examination, but with third class and deck passengers it was a more serious matter. All were taken on a steamer,—about one hundred and fifty at a time,—over to the station, there to get a

free, hot bath. All their clothes were put through the disinfecting machine; ruining many garments, and as for shoes and gloves, there was but little left when they were returned,—shrunken almost beyond recognition.

With the men it was somewhat of a pleasure trip but with our ladies it was a very much more serious matter. They were put into the bath with forty or fifty Turkish women, and it seems that these women, perhaps, thought it was our sisters who caused them to be taken to the station, or it may have been because they were compelled to disrobe in the presence of Christians,—whichever it was,—they became much enraged, and an attempt was made to mob those four unprotected sisters, even trying to take their clothes from them. Little Norman, who was with his mother, could not understand this fanatical attack, and cried out many times, "You won't let them hurt us, will you?" It was, indeed, a very serious moment, as there was but one attendant with all these women, and it was almost impossible for her to control these maddened creatures. However, order was finally restored and the party returned to the ship after midnight, a weary, tired, cleaner and wiser lot of Pilgrims.

After twelve hours in quarantine we proceeded to the port of Smyrna, and our entire party went ashore. We went to the home of Bro. Demetrius Chirigiotis, where, with his wife, her mother, and their children, we had a most precious little season of worship. Soon the bitterness of the past night's experience had passed, but the remembrance of the experience will never pass away. Ralph said, "I would not take one hundred dollars for the experience, nor would I give ten cents for another." At eventide we steamed out of the Bay of Smyrna, to call the next morning at Vathy, on the Island of Samos. Then we went on to Beirut, having delightful sailing all the way and reaching our destination on Tuesday morning,—one day late on account of the twelve hours spent in quarantine.

At this writing all are well and happy, and soon some will have their faces set "steadfastly homeward." Some new conditions are taking possession of the "Land of the Book" which will be the subject material for my next.

Jerusalem, Nov. 4.

### The Salutation of the Holy Kiss.

BY S. N. M'CANN.

THERE is, perhaps, no clearer symbol of fellowship and love in the practice of the apostolic church than the kiss of charity. Envy, hatred and spite can not exist in a body of members when this symbol has not degenerated into a mere form, where practiced.

To extend the salutation of the kiss without a heart full of love is to become a Judas, selling our Lord for self and selfishness.

The kiss of charity should be a HOLY KISS. It should not be a mere formal greeting. If it is no more than a mere formal greeting, then we had better only use the common greeting of the day. It is not a greeting for show,—not a mere greeting of politeness,—but a symbolic representation of love, holiness, and Christian fellowship.

The greeting most appropriate for public places may be the common greeting of the day. The holy kiss is too sacred a greeting to make a mere matter of parade.

A few matters of propriety in the practice of the salutation should be observed by our members in general.

At one time it was necessary to urge that a man have his mouth clean of tobacco stains before offering the salutation. One of our elders of sacred memory used to hold a stiff arm when a brother offered him the salutation if his mouth was filthy from tobacco, saying, "Clean your mouth, brother, and I will salute you." Most of our brethren are clean from the tobacco habit, and this impurity seldom meets us now.

There are brethren who open their mouths and leave saliva over your lips when they salute. This is very improper, and should be corrected.

There are brethren who are suffering from dis-

eases of the mouth and lungs, and yet expect to receive the salutation. Often these really feel hurt if it is not extended to them.

Propriety and true love for the good of our brother should govern us in these things.

When a brother has cancer of the mouth, though it does not show, he should refuse the salutation for the good of his brother.

Where a brother is suffering from tuberculosis of the lungs, though it be only slow consumption, he should refuse the salutation because of the love he has for his brother. Evidence of injury done by carelessness here is a sad comment on our lack of propriety in the use of the kiss of charity.

Propriety would say that the sickbed is not the place to extend the kiss of charity. If we feel it a duty to salute the sick, it should be a greeting in harmony with the eastern practice,—on the cheek, and not on the lips, according to the western style that has been adopted.

Bridgewater, Va.

### In Memory of Bro. Charles Henry Brubaker.

BY I. S. LONG.

THE subject of this sketch was born Aug. 25, 1873. His father is dead, but his mother is still living, both being members of the Brethren church. From the record of the children we may be sure they had a very Godly parentage. Bro. Charles was one of nine children, and he is the second to pass to eternity. The children all grew up in the faith of the parents. Two of the boys are ministers of the church at home, while the third of six boys gave his life for God in India.

Our brother passed through the town school into the Normal and finally took his degree with credit at the University of California. He was not educated by a kindly father, but by hard work,—now as a farm boy, now as a schoolteacher. While at the University he would rise early and, while his companions slept, sell daily papers and act as a waiter in a restaurant. Thus he provided the money for his schooling. Thus he found two things,—the dignity of honest toil and that "where there is a will, there's a way."

Again, while in college, in addition to his manual labor, necessary to provide the wherewith for his schooling and in addition to the studies which he pursued,—neither of which was an easy task, "a walk-over," for him,—he found time to be helpful to his fellow, spiritually. At that early period he was a volunteer for service in God's army, whether it meant enrollment abroad or at home. Being thus surrendered, he was able, privately, as a personal worker and soul winner, and publicly as a minister of the Word, to encourage many on their way Zionward.

In November, 1906, he bade farewell to all he loved and to all who loved him in the home land, and set sail for "sinful India," not knowing what would befall him here. He was first located at Poona, for the study of Marathi. Sept. 8, 1907, he was united in holy wedlock to Sister Ella Miller, who, with Sister Josephine Powell, came out to India in the same boat with Bro. Charles. At once, after his marriage, he and Sister Ella took charge of the work at Dahanu. In the two and one-half years that found them at Dahanu they not only successfully passed the mission Marathi examination, but found time to do no little preaching in a quiet way, and to administer healing to the many sick,—physically and spiritually,—who thronged their doorway. The work at Dahanu, too, was, month by month, growing more and more hopeful.

The love of our brother and sister, lavished on the poor, was beginning to be reciprocated, so that, when asked to go to Vada, about Feb. 15, 1910, it was at first no delight. But believing that God is with the mission as a body, they gave up their will for the Divine will, and took up the work laid down by Brother and Sister Berkebile. In the two and one-half years at Dahanu, our brother had the joy of seeing eight precious souls confess Jesus in baptism.

They had not been at Vada long till the work and heat began to tell on the strength of our brother and sister. Soon they were both found in the European



General Hospital, in Bombay, with a fever that so reduced both of them that the doctor in charge told them they should seek a better climate, that they had not the vitality to stand the heat and withstand the fever germs in their systems. With this thought in view, the Field Committee recommended a short vacation. After much prayer and thought Bro. Charles and the writer, with their families, came to Landour, North India, a hill station, 7,500 feet above sea level.

Here, facing eternal snows less than 100 miles distant, in the fellowship of kindred spirits, in the persons of many other missionaries, and in communion with our Maker, we fondly hoped to drink in health, both for our bodies as well as our spirits. But—and what shall we write further?—it seems that God's will was different, for on Thursday, Oct. 20, at 11:30, and just two weeks after our arrival on the hills, the spirit of our brother passed to be with Jesus. The cause of his death was typhoid fever, he having had fever twenty-three days, with but one real break of a day in the temperature,—on the day they started for Landour.

While in the European Cottage Hospital, where he died, our brother had the best doctors on the hills to his aid, and the kindest possible nursing. Besides, all of our missionaries were praying and we three, who were most at his side, believed with him, and acted according to James 5: 13-16 for his physical healing, all hoping against hope, it now appears, for not according to our wishes and hopes but according to his own Divine Wisdom and Will God heard and answered our prayers, "raising him up" in the world where there is no more death.

Now, what shall we learn from this dispensation of God, and what shall the life and testimony of our brother mean to us all?

1. He was a good man. To his Marathi teacher who once spoke lightly of Christians,—that they get angry, etc., etc., just like other people,—our brother replied, "When you hear of my being angry, kindly tell me, will you?" What a challenge! What reliance on the power of Jesus, to save from sin's dominion! What consciousness of victory in his own life!

2. He was a man of great faith. He believed God. So, when anointed, he expected fully that God would raise him up according to James 5: 15. Two hours before his death, even, he expressed the hope that he might live to join his wife and little girl again. But God, honoring his faith and piety, took him to be with that larger family of saints in the "glory world."

3. Our brother was a great prayer warrior. He felt, after these several years in India, that he did not know how to work in India so, during this last monsoon he and his companion literally spent several months in prayer for blessing and guidance. He felt he had gotten the victory and was ready to call in several Indian workers to his help, when, lo, he passed into the unseen world. If, as per Heb. 7: 25, we think of Jesus as ever living to intercede for us, is there anything wrong in thinking that our dear brother is in God's presence, helping Jesus in that service of intercession he so much enjoyed here below?

This, his life of prayer, it seems to me,—the absolute need of more intercession in our lives,—is the greatest lesson our brother has taught some of us. And now, may we learn the lesson, for Jesus' and the lost world's sake. Amen.

Talalpor, India.

## Are Annual Meeting Conclusions "Judgments and Ministrations"?

BY M. M. ESHELMAN.

ACCORDING TO MOSES, in Deut. 4: 5, and other records in the Bible, there were *statutes* to regulate the worship, or what we may call "*ministrations*." Then there were also *judgments*, to regulate the conduct or to correct wrongs. This distinction seems to be clear in the Law. The communion, the fellowship, the worship of God, were provided under the head of *statutes*; the correction of the carnalities was provided for under *judgments*.

As the Law was the guide for both ministrations and corrections in Israel, so the Gospel is our guide for service and corrections. Under "Statutes for service" we have preaching, praying, singing, giv-

ing, social intercourse, missionary activities, sympathizing, and other brotherly and worshiping services, which go to make up strength and power for the development of love, faith, and perfections of the inner man. Just as we need these gracious elements for the unfoldment of the life in Christ, so we need remedies for carnalities, for correctives must precede worship in Spirit and in truth.

In the first four chapters of First Corinthians we have judgments, or the remedies for carnalities in wisdom of words or false philosophies. In chapters five and six we have teachings or judgments on derelictions, or the abandonment of right usages. In chapters seven, eight and nine we have judgments concerning marriage, things offered to idols, concerning women, and men in prayer and prophesying, and the Lord's supper. These judgments are followed by ministrations or teachings for the development of the spiritualities. In the First Epistle of Peter there are teachings on the correction of carnalities and on spiritualities. In fact, all the books in the New Testament are so constructed. To omit the teachings on judgments and hold up only the teachings on the constructive spiritualities is to cut in two the great power, use and efficiency of the Gospel of God.

All missionary efforts are just so many lines in ministrations. All teachings, looking to corrections of carnalities, are just so many things on judgment. Now, I think, we can see where we are.

Conduct always has been, is, and ever must be, tested. This is no less true of confidence, of character, and of conflict.

Now, is it not probable that if the terms *ministrations* and *judgments* are once understood in our Brotherhood, that many of the differences will vanish? Let us look at the work of our own people, or at least some of it. There have been before Annual Meeting, on this matter of ministrations, the subjects of "Anointing," "Christian Workers' Meetings," "Proper Observance of the Communion," "Laying Hands on Deacons," "Uniform Way of Conducting Meetings," "Rebaptism," "Salutation at Love Feasts," "Concerning Applicants for Baptism," "Hand and Kiss before Baptism," "Breaking Bread to Sick Persons," "Fasting," "Free-will Offerings," etc. Under "judgments," we have carnalities, as finding expression in "Banking Laws," "Making Assignments," "How to Treat Expelled Members," "Vain Fashions in Dress," "Going to Law with Unbelievers," "Illegal Interest," "Church Letters to Offenders," "Badges at Funerals," "Festivals and Fairs," and scores of other questions with respect to conduct.

All work relating to missions and to "good work for necessary uses" falls under the head of "Ministrations." All questions looking to the correction of carnalities come under the head of judgment.

Now, why should not every work of our Annual Conference be duly classified under these two heads and thus avoid much confusion and a great many entanglements? If this were done by Conference, whenever she makes a decision, it would be easy for the elders to know to just which division of work each belongs. It would cut off the almost endless definitions given to decisions. As matters stand now, it is apparent that elders are left to interpret the decision, whether they refer to ministrative work or to matter for correction. It must be admitted that very often carnality appears, and correctives are necessary. Classify the work, and simplicity of government will receive a great uplift.

I have written this to set thinkers to thinking. Our "defects" cannot become our "perfections." Our "offenses" cannot be made our "defenses." Let us walk out on the imperishable Word for all our deliberations, and draw our conclusions in perfect accord with that Word. Judgments relate to corrections of carnalities. When Conference deals with carnalities, put them down as judgments, and back them up with the *Word on Judgment*. When Conference deals in ministrations, the work of spreading the Gospel and the worship of God, point to the Word in development of *Gospel Ministrations*.

Tropico, Cal.

## TREASURER'S REPORT.

The Conference Temperance Committee of the Church of the Brethren offers the following report:

Amount received up to Jan. 1, 1910, as published in Messenger, .....

\$129.28

### Receipts Since that Time.

|                                                           |          |
|-----------------------------------------------------------|----------|
| Penn Run Sunday-school, Manor church, per C. B. Wid-      |          |
| dowson, .....                                             | 1.75     |
| Lordsburg congregation, Lordsburg, Cal., per J. L. Mil-   |          |
| ler, .....                                                | 10.00    |
| Prairie City church, Iowa, per E. M. Brubaker, .....      | 11.40    |
| Peter's Creek Sunday-school, Salem, Va., per Price        |          |
| Garst, .....                                              | 2.35     |
| Eversole Sunday-school, New Lebanon, Ohio, per Cary G.    |          |
| Diehl, .....                                              | 2.25     |
| Rock Creek Sunday-school, Ill., per V. C. Finnell, ....   | 2.25     |
| Pine Creek Sunday-school, Ill., per V. C. Finnell, ....   | 3.75     |
| Sunday-school Myrtle Point, Oregon, per J. N. Roberts,    |          |
| per Brethren Publishing House, .....                      | 2.78     |
| Sunday-school Roxbury, West Johnstown, Pa., per           |          |
| Edmund Livingston, .....                                  | 5.00     |
| Peter's Creek Sunday-school, Salem, Va., per Price        |          |
| Garst, .....                                              | 2.35     |
| Arnolds Grove Sunday-school, per Carrie Elsenblse,        |          |
| per V. C. Finnell, .....                                  | 1.44     |
| Cherry Grove Sunday-school, per J. A. Royer, per V.       |          |
| C. Finnell, .....                                         | 8.91     |
| Bethel Sunday-school, per Mae Flecheberger, per V.        |          |
| C. Finnell, .....                                         | 1.70     |
| Franklin Grove Sunday-school, per C. H. Hawbecker,        |          |
| per V. C. Finnell, .....                                  | 7.55     |
| Mt Morris Sunday-school, per J. E. Holsinger, per V.      |          |
| C. Finnell, .....                                         | 10.45    |
| Milledgeville Sunday-school, per Ida Fierheller, per V.   |          |
| C. Finnell, .....                                         | 2.84     |
| Ogden Mission Sunday-school, per Chas. W. Eisen-          |          |
| bise, per V. C. Finnell, .....                            | 2.28     |
| Pine Creek Sunday-school, per Bert P. Stauffer, per V.    |          |
| C. Finnell, .....                                         | 1.60     |
| Sterling Sunday-school, per C. W. Cooley, per V. C.       |          |
| Finnell, .....                                            | 5.00     |
| Locust Grove Sunday-school, per Chas. W. Miller, New      |          |
| Lisbon, Ind., .....                                       | 1.00     |
| Christian Workers' Meeting of Parsons, Kans., per         |          |
| J. A. Campbell, .....                                     | 5.25     |
| Johnstown congregation, Conemaugh church, per Wm.         |          |
| Howe, .....                                               | 1.11     |
| Johnstown congregation, Moxham church, per Wm.            |          |
| Howe, .....                                               | 1.46     |
| Johnstown congregation, Maple Grove church, per Wm.       |          |
| Howe, .....                                               | 6.69     |
| Johnstown congregation, Locust Grove church, per Wm       |          |
| Howe, .....                                               | 7.25     |
| Johnstown congregation, Walnut Grove church, per          |          |
| Wm. Howe, .....                                           | 9.12     |
| Pleasant View Sunday-school, Chestnut Grove con-          |          |
| gregation, Gatewood, W. Va., per Jacob S. Zigler,         |          |
| Rockford Sunday-school, per P. R. Keltner, per V. C.      |          |
| Finnell, .....                                            | .75      |
| Shannon Sunday-school, per J. W. Fox, per V. C. Fin-      |          |
| nell, .....                                               | 2.26     |
| Ash Ridge Sunday-school, per M. D. Looker, per V. C.      |          |
| Finnell, .....                                            | 1.00     |
| Chickasaw Sunday-school, per I. C. Eisenhour, per V. C.   |          |
| Finnell, .....                                            | 8.00     |
| West Branch Sunday-school, per Jessie Sollenberger,       |          |
| per V. C. Finnell, .....                                  | 2.18     |
| Meadside church, per H. L. Griffith, .....                | 7.16     |
| H. L. Meyer, Reading, Pa., .....                          | 3.50     |
| Locust Grove Sunday-school, of Indiana, per Chas. W.      |          |
| Miller, New Lisbon, Ind., .....                           | 5.00     |
| Cerro Gordo Sunday-school, Ill., per Herbert Mohler,      |          |
| Roxbury Sunday-school, Ill., Edmund Livingston, .....     | 2.10     |
| Elk Creek Sunday-school, Pa., per Elizabeth Reltz, .....  | 1.31     |
| Pine Grove Sunday-school, Quemaoning congregation,        |          |
| Pa., per Wm. H. Koontz, .....                             | 2.18     |
| West Otter church, Viridian, Ill., per H. H. Shull, ..... | 2.00     |
| Sunday-school of the Eastern District of Maryland,        |          |
| per W. E. Roop, .....                                     | 10.00    |
| Brick church Sunday-school, of the Nettie Creek con-      |          |
| gregation, Hagerstown, Ind., per H. H. Johnson-           |          |
| baugh, .....                                              | 4.10     |
| Cary J. Diehl, New Lebanon, Ohio, .....                   | 1.05     |
| Greenville Sunday-school, Greenville, Ohio, per Geo. D.   |          |
| Patebaugh, .....                                          | 3.75     |
| Bachelor Run church, Florida, Ind., per D. Eikenberry,    |          |
| J. W. Leat, check rendered, .....                         | 9.25     |
| Chick Creek Sunday-school, Salem, Va., per Price          |          |
| Garst, .....                                              | 2.00     |
| Spicesville church, Quemaoning congregation, Pa., per     |          |
| Ephraim Spiebler, .....                                   | 4.46     |
| Christian Workers' Meeting, Palo, Ill., per Jane Stauf-   |          |
| fer, .....                                                | 1.06     |
| Arendell, Nobr., Sunday-school, per Oscar Stern, .....    | 1.71     |
| Christian Workers' Meeting, Parsons, Kans., per J. A.     |          |
| Campbell, .....                                           | 2.25     |
| Pleasant View Sunday-school, Gatewood, W. Va., per        |          |
| Jacob S. Zigler, .....                                    | 2.72     |
| Worthington church, Minn., per Meda Fowler, per W.        |          |
| M. Howe, .....                                            | 7.00     |
| Vestaburg, Mich., church, per Frank Battlinger, Vesta-    |          |
| burg, Mich., .....                                        | 1.25     |
| Upper Deer Creek Sunday-school, Ind., per Boyd Beech-     |          |
| elheimer, per J. W. Lear, .....                           | 3.50     |
| District Temperance Committee of Northern Illinois        |          |
| and Wisconsin, per V. C. Finnell, .....                   | 26.55    |
| Locust Grove Sunday-school, Southern District of Indi-    |          |
| ana, per C. W. Miller, New Lebanon, Ind., .....           | 5.00     |
| West Johnstown congregation, Roxbury Sunday-school,       |          |
| per Edmund Livingston, .....                              | 3.00     |
| Christian Workers' Meeting, Conquille Valley congrega-    |          |
| tion, Oregon, per J. W. Stevens, of Myrtle Point,         |          |
| Oregon, .....                                             | 2.65     |
| Cerro Gordo Sunday-school, per Herbert Mohler, .....      | 3.74     |
| Geo. H. Brallier, of Curlew, Iowa, (collection), .....    | 14.50    |
| Total Receipts to Date, .....                             | \$423.38 |
| Honoverville, Pa. P. J. Blough, Treasurer.                |          |

## FROM CUBA.

The church is moving along in her work. There's not much change in our attendance, because there has been no increase worth mentioning in the population of the colony.

Occasionally Cubans come into our services; but they understand no English and we have no one who can talk to them in Spanish. We ought to have had a worker ready before this time. When will there be one to make a beginning?

We should be glad if some of our brethren and sisters who seek a mild climate for the winter would come over and see conditions here. We do not think they can find a more delightful winter climate anywhere.

Omaja, Cuba, Nov. 16.

Grant Mahan.



## THE ROUND TABLE

### Three-Quarters of a Century.

BY J. D. HAUGHTELIN.

AGAIN the revolutions of this mundane sphere are ushering in the return of the anniversary of my advent into this life and world. Our caption indicates "the days of the years of my pilgrimage" (Gen. 47: 9).

Looking back three-quarters of a century, we are amazed at the wonderful advancement, in these modern days, along many lines of endeavor and accomplishment. In some avenues there has been more advancement in this short time, than in the preceding centuries of the Christian era. Steam, electrical and other discoveries and appliances have revolutionized transportation, communication and many other matters pertaining to the welfare, power and comfort of the human family.

Not only in the material world do we note these great changes. In the field of thought and spirituality have been many changes as well.

In the Church of the Brethren the last three-quarters of a century has witnessed wonderful changes, both as to methods and means for accomplishing her important mission. Though there has been no change in her discipline, "The Perfect Law of Liberty,"—yet the press and other facilities and environments have brought upon us opportunities and responsibilities that then would have been thought impossible.

Our forefathers did nobly. With the increased opportunities and facilities, more,—much more,—will be required of the present and coming generations than of the past. The church has surmounted great obstacles and achieved great victories. Personally, have we, individually, done our part in accomplishing these? Are we ready and willing to bear our share of the burden that is now upon us? Will we continue faithful at our post to the end?

Upon our answer to these questions largely depends our inheritance in the life to come. It is a great comfort to the veteran, in the evening of life, to look around and behold strong, capable young brethren and sisters, fully equipped to carry on the great soul-saving work of the church with all its multiplied and increasing labors and widening fields.

This is a glorious birthday feast, in the evening, as the shadows lengthen and the days shorten. Father, bless the church and keep her pure! Help our brethren and sisters to do their full share of their work, and finally, in heaven, give us all a happy home!

Panora, Iowa, Nov. 17.

### Kindness.

BY JOHN B. DETTRA.

KINDNESS will go farther and yield more happiness than all the haughtiness and asperity we can possibly assume. We should never let an opportunity of doing good go by. Doing an act of kindness may be like the expanding waves of the sea, that extend from shore to shore.

Acts of kindness never die. The person who did the act of kindness may have long since passed to the beyond, but his kind act is remembered in some one's mind.

Kindness brings happiness. It will heal a wounded heart. It will drive away evil thoughts. How often the act of kindness will change the rough road of life to one of joy and happiness! A person who has a pleasant disposition finds friends everywhere. He makes friends where people of a contrary nature see only enemies.

Every kind act we bestow will have its influence, and eternity will reveal it, however small the act may be. Kindness will help to increase humanity's store of mercy and goodness, so that, eventually, this world will become the garden of the Lord.

Kindness in the home accomplishes more than all else. The affections are greater and things about the home are more cheerful and pleasant. Where kindness prevails, neighbors are received into our homes with such an impression for good as will influence

them to come again with pleasure. Habits of kindness, formed in youth, are generally carried through life.

We should impress the great value of kindness upon the young early in life, so that they may learn its full meaning. "As the twig is bent, so the tree is inclined."

Who would not strive to possess this glorious trait of kindness? The heart is easily won by a gentle word or act. Every good and noble feeling to which we give expression is a round in the ladder which leads to God.

How delightful to scatter seeds of kindness all around, for our reaping by and by!  
Oaks, Pa.

### Drinking Our Cup.

BY FLORETTA TERWILLEGAR.

"The cup which my Father hath given me shall I not drink it?"

THESE words spake Jesus, well knowing what the drinking of that cup would imply. Only a word from him, and the death on the cross, the terrible agony and suffering, could have been exchanged for his Father's mansions of glory, yet he said, "Thy will, not mine, be done." Now his crown is the most glorious.

Should we not, as willingly, drain the cup which he has given us? His sorrow was great, his cross a heavy one. Now his crown is glorious. Why not imitate, as far as possible, Christ's noble character? Our longings, our griefs and heartaches, properly applied, may prepare us for the crown.

How many would be pleased to have a crown in proportion to their cross? Let us bravely bear our little crosses. Can we not well afford to part with all the worldly pleasures of this life for a glorious crown in the next?

We, too, should say, "Thy will, not mine, be done." Yes, indeed, it is sometimes hard, but was it not hard for our Savior to leave his home in heaven and come to our world of sin and suffering? Yet he did it, and without a murmur, because he so loved us.

How great his sorrow must be when he sees a loved one sink beneath his cross and give up in despair, while he is ever ready, and anxiously awaiting to help, if we only let him.

Then let us take our burdens to the Lord, in prayer. He will help us over the stony way; he will guide our feet and lead us into the paths of truth and righteousness.

When sorrow comes, and friends melt away, let us look unto Jesus, who, when they had placed the thorn crown on his brow, nailed him to the cross, and left him to die, said: "Father, forgive them; they know not what they do." Let us fearlessly drink the cup which our Father gives unto us.

Sawyer, Kans.

### The Heart of Man.

BY EDGAR M. HOFFER.

THE heart of a child is pure, without sin, innocent. If such a one dies, it is safe in heaven. As a child leaves the state of innocence, and starts out on the broad road, the heart becomes evil. Moving out into sin, the heart is occupied by evil spirits. Here are found anger, pride, envy, murder, and all other sins. Such a heart is desperately wicked, but the Holy Spirit pleads with such a one in a kind, loving way. The Spirit calls sinners in the silent hours of the night, when all is quiet and still. When a sinner yields to Christ, then the evil spirits are cast out, and Christ reigns within the heart.

Such a person knows only Christ and him crucified, but the evil spirits try to enter the heart again. Because of that one needs God's help to keep them out. If a person grows cold, returns to the world, and leaves the church of Christ, then seven evil spirits, or more, will return and occupy that heart, and the last state of that man is worse than the first. How sad it is that one should leave the Blessed Christ, and live in sin and iniquity, and then die a sinner, to be doomed for ever and ever!

Elizabethtown, Pa.

### Living for Him.

BY IDA M. HELM.

We may not all be able to make glowing speeches for Christ, and fill vast multitudes with enthusiasm; but we can all talk about him and his great love for us, and the work he would have us do for him. Thus may we move each other to action in the great work of soul-saving, the work that is so dear to his heart. The heaven hidden in the meal, by its mere presence changes the atoms of meal in which it is hidden. So does each one of us, by our presence, affect for good or evil those with whom we come in contact. We can live for Christ every day. It is the greatest, grandest work we can ever do.

Ashland, Ohio.

## CHRISTIAN WORKERS' TOPIC

### "Thy People Shall Be My People."

Ruth 1: 14-22.

For Sunday Evening, December 11, 1910.

#### I. Ruth's wise choice was, vs. 16, 17—

1. Instant—without hesitation
2. Affectionate. Ruth loved Naomi.
3. Humble. She was poor, but she could follow That was all.
4. Entire. "Whither thou goest, I . . . go."
5. Influenced by another. "Thy people . . . my people." She chose Naomi's God.
6. Determined. "Where thou diest . . . I die." Hers was a determination from which there was no going back.

#### II. She was rewarded—2: 2.

She found (1) service (2: 2); (2) favor (2: 13); (3) kindness (2: 20); (4) rest (3: 1, 18); (5) a husband (4: 13); (6) a son who was the ancestor of Israel's greatest king, and of Jesus the Christ (4: 16, 17).

#### III. Reasons for choosing God's people.

1. Theirs is a glorious, holy God. Psa. 75: 5.
2. They are a happy people.
3. True happiness is nowhere else to be found.
4. They earnestly desire you to go with them.
5. Unless you choose God's people, there will be an eternal separation between you and them.

Learn. 1. Ruth did not ask time for consideration. She decided immediately.

2. Ruth was poor. She had only herself to give.
3. She left her country, her home, her friends, her all.

## PRAYER MEETING

### Winning Power Through a Noble Purpose.

Heb. 11: 24-29.

For Week Beginning Dec. 11, 1910.

#### I. What His Choice Meant to Moses.

1. **He Refused to Be Called the Son of Pharaoh's Daughter.**—Spurning the privileges of the royal court and the favors of his benefactress, he casts his lot with the people of God. That shows his character, his consecration,—the most precious things in all the world (Num. 12: 3).

2. **He Declined Worldly Honor and Applause.**—As the favored son of the King's daughter, honor and applause were his, had he so desired. Men today seek the chief seats, but they pay a fearful price,—they barter their soul for an hour's applause (Jer. 45: 5).

3. **He Willingly Shared His People's Woes.**—His heart is with his mother's God, and willingly he shares the affliction of his mother's people. What a lesson to the selfishness of today (Rom. 12: 15)!

#### II. Why Moses Chose Nobly.

1. **His Choice Was Well Studied.**—No sudden whim of a moment induced his course of action. Here is a great lesson to humanity of today (1 Tim. 4: 15, 16).

2. **Three Important Basic Principles.**—(1) "By faith" he did what otherwise would have been impossible. Faith minified his difficulties, and magnified his possibilities. (2) He had "respect unto the recompense of the reward." Present toil and suffering were as nothing, compared with the glorious reward. (3) "He endured as seeing him who is invisible." Character tested and true (1 Cor. 9: 24-27).

#### III. The Power Gained.

1. **God Alone the Source of Power.**—Moses was strong because he was close to God. Men seek power through skill, influence or trickery. No dependence on these (2 Tim. 1: 7).

2. **God's Power Bestowed Means Control over Self and Others.**—Moses having power over himself, readily controlled the people. The man who is crowned with God-given power, can not be conquered. He is invincible (1 John 5: 4, 5).



## HOME AND FAMILY

## God's Promises.

Long years ago, in Noah's time,  
In heaven, God set a bow,  
As token of his covenant  
With men and beasts to show.

A rainbow, fair to look upon,  
Arched wide the vaulted sky,  
And lit with colors rich and soft,  
The dark cloud passing by.

And so this rainbow beautiful,  
A sign shall ever be,  
Of a heavenly Father's loving care  
And his promises to me.

His promises? Yea, all I read  
Upon the printed page,  
These faithful are—in Jesus Christ,  
Yea, Amen, from age to age.

In David's Book of Psalms there's one  
That oft and oft I read,  
Psalm Forty-one, and verse the first—  
God's care of those in need.

It speaks a blessing on the man  
Who shall the poor consider,  
And tells him that in trouble's time,  
The Lord will him deliver.

Remember then, the poor, my friends,  
For Christ the Savior's sake,  
Who left for us his Father's house,  
His home on earth to make.

"Inasmuch as ye have done it"—  
(He will whisper tenderly)—  
"Unto one of these my children,  
Ye have done it unto me."

—The Evangel

## The Price-Mark.

BY ELIZABETH D. ROSENBERGER.

BARBARA was looking at the price-mark of her new winter coat. "It seems to me I should have bought my coat for less money. I never paid as much for a winter wrap before, and this is no better than the others."

Her mother examined the coat carefully, noting the good linings and perfect workmanship. "It is more than we like to give, but everything comes high, these days. I believe it will wear well. The price-mark on a shoddy coat would be lower, but you could wear the coat only half as long, so, what would you gain by paying less?"

"Nothing; I suppose I would really lose," replied Barbara, "so I shall pay the price, wear the coat, and forget about it,"—which she did. She wisely left the question of high or low prices to the tradesman and those who are interested and engaged in the study of economics. But as she cut off the price-mark, and threw it into the waste-basket, we thought of the price-marks on other things. Price-marks are not always expressed in figures, yet the most common things of our daily life cost something and the price is paid. The clothing that keeps us warm was procured at the cost of fields of flax and cotton, of flocks of sheep shorn of their wool, or of the silkworms' patient spinning out of their own lives on the branches of thousands of trees. We go to buy meat, and as we pay the butcher his price, we do not think of the animal that gave up life to nourish ours. The toil of laborers in field and forest for our comfort, is paid for in silver coin, but the price-mark is often too low.

The price-mark on a helpful deed seldom represents the cost. Sometimes defeat, trial, and conflict, have been endured before the kindly deed is thought of. A gay young woman was describing an afternoon spent among congenial people in the pursuit of pleasure. But her voice had a note of discontent in it as she said, "I know I ought to have gone to see Milly this afternoon. She can not leave her bed and she is getting troublesome, even morbid, so they tell me. But I just couldn't miss this party. You simply have to let some things go; and I hope to see Milly next week."

No one replied. The young woman looked up and said as if to herself, "But do you know I'd feel happier now if I had gone to see Milly." Looking

at her with the frown deepening between her brows, it was easy to see that she was not happy. She had been unwilling to pay the price, and so she was miserable. Look out for the price-marks of peace and happiness. They come high sometimes, but do not quibble about the price, pay it and be glad.

To be happy is our normal, rightful condition. We are told to "rejoice and be exceeding glad." But the immortelles of happiness come high; they often cost some selfish pleasure, or some selfish aim, and when we refuse to pay the price, we lose joy and gladness.

On every hand and in every life there is need for love's ministry that men and women may not fail. There are the sick and discouraged, bowing under burdens too heavy for them. Shall we help to carry their burdens or shall we do the things we want to do? Shall we sacrifice some pleasure for their good or shall we please ourselves? If we would be of substantial service to others, our services must cost us something. When the physician comes to you with the true diagnosis of your case and gives you a prescription which brings you a permanent cure, it seems to have cost him very little to say the few words necessary in your case. But look, for a moment, at the years of study and the outlay of money to gain this skill,—at the anxieties and toils of his years of professional experience, and you will see that he paid a heavy price for his skill.

You are in some difficulty and you go to some one for counsel. You are kindly received and when you state your troubles, a quickly-spoken answer, which settles the entire problem, is given you. You are grateful for the help, but do you see that his answer is valuable just because your friend has paid the price of it in bitter experience and perplexities and doubts? He has had to fight his way against a sea of troubles and so learned how to conquer temptation and endure trial. It is this which makes his advice valuable.

The price-mark always represents a cost. We can not lay up treasure unless we have treasure to lay up. When a friend is kind and sympathetic, ready with loving service and friendly help, do not take it as a matter of course; do not think, "It is his friendly way." Remember that it has cost him something to be considerate of our moods, to keep back all show of his own struggles and give us and our needs the foremost place in his thoughts. We can not be of use in the world without cost. What it cost us nothing to give or to do, is not worth the giving or doing.

The richest blessings that we enjoy have come to us out of the fire. It was necessary, even for Jesus, when preparing to be our Friend and Helper, at our points of need, to enter into real human life and live it through to the end, in order that he might know all human experience. Because of this we are told that in heaven he is now touched with a feeling of our infirmities and can understand our every need. Do you see that if we want to be of much value to others we must be willing to pay the price of a costly tuition? We must learn to suffer patiently, before we can sing the songs of Christian joy and peace for the comfort of others:

"Lord, thou hast a holy purpose,  
In each suffering we bear;  
In each trace of pain and terror,  
In each secret, silent tear;  
In the weary days of sickness,  
Famine, want and loneliness;  
In our night-time of bereavement,  
In our soul's Lent-bitterness."

We are all eager for promotion in life; but promotion is costly. We cannot be a blessing to others unless we have suffered and learned the lesson of comfort for ourselves at God's feet. God is always ready to anoint for the holy office of service, if we are willing to pay the price.

Covington, Ohio.

## A Doll Three Thousand Years Old.

The delight which a little girl sometimes experiences in getting hold of a doll that belonged to her mother when she was a little girl—a quaint, china-headed and china-haired little creature, with long neck and short sleeves and very full, ruffled

skirt—is a tame thing when compared with the feelings that any girl must experience over a doll now in the British Museum. This doll is almost three thousand years old.

When some archaeologists were exploring an ancient Egyptian royal tomb, they came upon a sarcophagus containing the mummy of a little princess, seven years old. She was dressed and interred in a manner befitting her rank, and in her arms was found a little wooden doll.

The inscription gave the name, rank and age of the little girl, and the date of her death, but it said nothing about the quaint little wooden Egyptian doll. This, however, told its own story. It was so tightly clasped in the arms of the mummy that it was evident that the child had died with her beloved doll in her arms.

The simple pathos of this story has touched many hearts, after thousands of years. The doll occupies a place in a glass case in the British Museum and there a great many children have gone to look at it.

## Notice to Sisters' Aid Societies.

ALL societies which have not sent their enrollment fee (twenty-five cents) to the secretary-treasurer, are requested to do so as early as possible, so that she may meet expenses as they are incurred. The booklets which the officers were authorized to prepare and have printed, and which contain the constitution adopted at last Annual Meeting, and helpful suggestions, will soon be ready for distribution. Send all contributions to the secretary-treasurer, Mrs. T. S. Moherman, Ashland, Ohio.

MRS. W. D. KELLER, PRES.

337 N. Carolina Ave., Washington, D. C.

## SISTERS' AID SOCIETIES

**PASADENA** Sewing Society met Oct. 27 and reorganized for the coming six months. Officers chosen were Sister Sadie Taylor, president, Sister Lydia Thomas, vice-president, Sister Pauline Light, treasurer, Grace Miller, secretary. During the last six months we have met thirteen times. Our average attendance was five. We received \$13.65 from donations, collections, and for work and clothing. We decided to have a mothers' meeting. Sister Mary Nell (our mission worker) is to be the leader. M. Grace Miller, Sec., Pasadena, Cal., Oct. 28.

**CONWAY SPRINGS, KANSAS.** The Sisters' Aid Society is still doing some work in the way of quilting, making comforts and clothing. Our average attendance is seven. We receive pay for most of our work, and also receive free-will offerings from the sisters. This money we use for charitable purposes, where we think it is most needed. The Society was reorganized for the coming year with Sister Newland, president, Sister Downing, vice-president, Sister Beckner, secretary-treasurer. We pray that much good may be done.—Ida Prantz, Conway Springs, Kans., Nov. 2.

**TACOMA, WASH.** Our Sisters' Aid Society met at Sister Silvester's home, Nov. 10. The following officers were elected to serve six months: Sister Nora Musser, president; Sister Sarah Silvester, vice-president, Sister Mary Thomas, secretary; Sister A. D. Thomas, treasurer. From April 29 to Nov. 10 we held fifteen meetings, with a total attendance of one hundred and six, average attendance, seven. We made seventy articles, divided one quilt and placed one; paid one and one-half days' work. Total receipts from all sources amount to \$20.84; total disbursements \$15.13; balance on hand, \$5.13.—Mrs. Mabel Thomas, Tacoma, Wash., Nov. 10.

**SWAN CREEK, OHIO.** One year ago we organized a Sisters' Aid Society, with Sister Fille Berkebile president. During the year we held twelve meetings. The regular time of our meeting is the first Thursday of every month. Our work has been making comforts and garments, and donating them to the needy, also sewing for others. To the Toledo mission, we donated eighty-four garments; to the Brooklyn mission, twenty-three; to the Chicago mission, eighteen. We have an enrollment of sixteen members, with an average attendance of eleven. We received \$21.71, paid out \$3.61, amount in the treasury, \$17.20. The membership fee is five cents at each meeting. Sarah A. Smith, Wauson, Ohio, Nov. 12.

**ADRIAN, MO.** During the year ending Nov. 3, 1910, our society held thirteen meetings, with an average of about seven members present. Our work consisted mostly of making comforts and clothing for the Kansas City, Mo. mission. For funds with which to carry on the work, a collection was taken at each meeting. We made seventy-nine pieces of clothing, six comforts and eight prayer coverings. Three pieces of clothing were bought ready made. A lot of second-hand clothing was mended and fixed over, ready to wear. One day was spent in sewing for our older's wife. Money expended, \$18.72; balance on hand, \$12.05. Our officers for the coming year are Sister Sadie Blocher, president, Sister Bettie Enos, vice-president; Sister Bessie Enos, secretary and treasurer.—Birdie Landon, Adrian, Mo., Nov. 17.

**RAISIN, CAL.** Our Sisters' Aid Society was very much encouraged to have with us at our meeting a number of our neighbor ladies, who had never been with us at one of our meetings. Sister Fink conducted the opening exercises, which consisted of singing and conference prayers. We met at the home of Sister Neptune, who lives three miles out in the country. Through the kindness of some of those among us, who had conveyances, twenty-two women and fifteen children were permitted to be present. This, however, was an all-time high in the afternoon. We finished twelve garments and worked on two others, and finished two comforts. Four new members were enrolled that day. The total amount of money received that day aggregated \$2.61,—for day's work, \$1.00; collection, sixty-one cents; membership fees, forty cents; sundries, fifty cents. Sister Alice Dickey is president; the writer, secretary.—Emma Saylor, Raisin, Cal., Nov. 1.



# THE GOSPEL MESSENGER

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BRO. JOHN F. APPLEMAN and wife are engaged in a good meeting in the Walnut church, Ind.

BRO. DAVID ROWLAND and wife, of Lanark, Ill., have gone to Los Angeles, Cal., to spend the winter.

DURING the recent series of meetings at Falling Springs, Pa., eleven put on Christ in baptism.

ON the Standing Committee of 1911 the First District of West Virginia is to be represented by Bro. E. T. Fike.

FIVE applied for membership during a series of meetings, held by Bro. J. A. Dove, in the Waynesboro church, Pa.

THIRTEEN put on Christ in baptism during a series of meetings, held by Bro. J. Q. Helman, in the Lower Miami church, Ohio.

A REVIVAL, lasting two weeks, and conducted by Bro. David Metzler, in the Upper Deer Creek church, Ind., resulted in six conversions.

THE District Meeting of Texas and Louisiana will be held at Roanoke, La., Dec. 29, to be followed by the Sunday-school and Ministerial Meetings.

THE BIBLE INSTITUTE at Mount Morris College begins Jan. 5, and is to last one week. An interesting program has been arranged for the occasion.

AT Harmony, Md., Bro. R. T. Hull spent two weeks in an interesting revival, during which time eight accepted Christ and were added to the church.

SISTER SADIE J. MILLER says she greatly enjoys her work among the churches, and she is kept busy. While at Akron, Ohio, she gave three talks in one day.

IN the Upper Lost River congregation, Va., a protracted meeting was held by Bro. S. D. Long, and twelve publicly accepted Christ in the act of baptism.

DURING the present year the Brethren Temperance Committee has received \$423.38. The treasurer's financial report will be found on page 789, this issue.

SUNDAY, Dec. 18, is the time set for the dedication of the remodeled house at Springfield, Ohio. Bro. James Murray will deliver the address for the occasion.

THE members composing the Rock Run church, near Goshen, Ind., are in a protracted meeting. When last heard from, there were seven applicants for membership.

THE Brethren at Lanark, Ill., have arranged to dedicate their new church on New Year's Day. The attendance on the occasion is likely to be unusually large.

WHILE on his way to Milledgeville, Ill., where he had planned to spend Thanksgiving, Bro. L. T. Holsinger gave the House a short call. He was booked for a series of meetings at Red Cloud, Nebr., which is probably in progress at this time. We regret that Bro. Holsinger could not remain with us longer.

A SERIES of meetings at the Sugar Grove house, Prairie Creek congregation, Ind., conducted by Bro. Geo. Mishler, resulted in seven accessions to the church.

BRO. J. J. BROWER and family have closed their connection with the Iowa River church, Iowa, and will locate at some point on the Pacific Slope. They are now in California.

BRO. D. S. MENTZER, of Waynesboro, Pa., writes us that he is at the Friends' Grove meetinghouse, his State, in a series of meetings, with good attendance and excellent interest.

AT Abilene, Kans., some largely-attended revival services were held by Bro. Ernest Sherfy. Twenty-six accepted Christ and were baptized. Two others returned to the fold.

BRO. C. H. BROWN, formerly of Lake Arthur, N. Mex., says that he has now located at Clovis, same State, and is devoting all of his time and attention to the work of the church.

BRO. I. J. ROSENBERGER writes us from Nevada, Mo., where he is spending a few weeks with a view of improving his wife's health. Sister Rosenberger has not been in good health for some time.

SOME of our ministers living near Gildford, Mont., will please communicate with Bro. W. H. Muks, Box 155, of that place. There is an earnest call for preaching, and a splendid opening for a good work.

BRO. A. S. WORKMAN is engaged in a very interesting series of meetings in the Jonathan Creek church, Perry Co., Ohio. Seven have accepted Jesus as their Savior, while others appear to be deeply impressed.

THE GENERAL MISSION BOARD meets here at Elgin Dec. 21. The Dress Committee will probably meet on the Monday preceding, and the Educational Board is to meet in North Manchester, Ind., the week previous.

BRO. B. W. NEFF held a series of meetings at Walker's Chapel, Flat Rock congregation, Va., and six professed faith in Christ and were baptized. One awaits baptism. The revival is said to have been a very encouraging one.

SISTER MARY QUINTER, of India, was with us over last Sunday, and gave the Elgin congregation a talk in the evening that was very much appreciated. She has arranged to spend the remainder of the winter at Bethany Bible School.

THE District Meeting of Western Colorado and Utah, to be held in the Fruita congregation, Colo., is announced for Dec. 30. The Ministerial Meeting will be held the day before, to be followed, in the afternoon, by a missionary meeting.

BRO. E. H. EBY, of our India mission, read before a largely-attended Missionary Conference a well-prepared paper, in which he treated the subject of "Private Bible Study and Prayer." The paper was of sufficient importance to be assigned a place in the *Bombay Guardian*.

DURING some late revival efforts in the Pleasant View church, Brownsville congregation, Md., Bro. H. A. Stahl delivered nineteen discourses, and some of them are said to have been strong, doctrinal sermons. As the fruits of the earnest efforts put forth, five united with the church.

BRO. J. W. LEAR is conducting revival services at New Enterprise, Pa. It was here that the Annual Meeting was held in 1877. Bro. Lear tells us that he finds the field has been quite well worked, and as a result the congregation is large and has a good influence in the community.

ON account of the death of her husband and her run-down condition, Sister C. H. Brubaker, of India, has been granted a leave of absence and will sail for the United States inside of a few days. After resting a few years in this country, it is her desire and purpose to return to the India field and rededicate her life to mission work.

BRO. ABRAHAM SUMMY, of Mount Pleasant, Pa., died Oct. 11, at the advanced age of eighty-one years. He is said to have been a faithful minister of the Gospel, was strongly attached to the church, and served as elder in charge of the Jacob's Creek congregation for more than forty years.

THE Brethren at Huntingdon, Pa., have their new church completed, and the dedication services will be held Dec. 11. For full particulars see special announcement among the Pennsylvania notes on page 797. Bro. M. G. Brumbaugh will deliver the dedicatory address, and in the further services they hope to be assisted by Bro. D. L. Miller.

BRO. RICHARD A. DASSDORF, of Jones Mills, Pa., starts on a trip to Germany this week, and while abroad may visit a number of points of interest. He is a native of Germany, and twenty years ago, before he knew anything of the Brethren, passed through Schwarzenau. On his present trip he proposes to spend some days in the village, studying the place in the light of what he now knows about Alexander Mack and his work.

THE Brethren Almanac for 1911 is now in the hands of our printers, and as soon as the publication is completed it will be mailed to all of the regular MESSENGER subscribers. We believe they will find it fully as interesting as any of the past issues, and, in fact, it will contain some information, in the way of statistics, that will be of special value to many of our people.

THERE were six Chinese baptized in Chicago one week ago, last Sunday. This makes nine members of that nationality now in the city, with indications that others may come to the church. It looks very much as though we may yet have a Chinese congregation in Chicago. Those who have united with the church are very sincere, and by their teachers have been quite well instructed.

UNDER date of Nov. 17, Bro. J. D. Haughtelin, of Panora, Iowa, wrote us saying, that he had just rounded out the seventy-fifth year of his earthly pilgrimage, and that, while realizing he is nearing his journey's end, still to him it seems like a glorious sunset. The man who can spend three-fourths of a century in this world, and still look on the sunny side of life, is to be congratulated.

BRO. J. M. BLOUGH and wife, of Bulsar, India, will leave Bombay Dec. 15, en route to the United States, expecting to reach New York about the middle of January. While it is their year for a furlough, they exceedingly regretted to leave the field at this time, for the reason that by the death of Bro. Brubaker and the absence of others there is a lack of workers. But they were urged to take their season of rest, and finally consented to do so. We are to have them with us during the coming year.

BRO. JAMES M. NEFF writes us from Portersville, Cal., saying that for a month he and his family have been touring and sojourning on the western slope of the Sierra Nevada Mountains, chopping wood, gathering walnuts and acorns, and eating squirrels and rabbits. This he is doing with a view of getting back to nature and building up his broken-down constitution. No place of residence has yet been selected, and for that reason we do not know just where to address him. But we do hope to hear of his speedy restoration to health.

BRO. VIRGIL C. FINNELL, our Field Secretary, who is now at work in Kansas, and will soon enter Missouri, is doing a good work for the House. In nearly every congregation he is delivering a talk on the Publishing House and its work. And while he finds hundreds who are reading our publications, he also finds some who do not even receive the MESSENGER into their homes. We trust all the churches will receive him kindly, and aid him, as much as possible, to reach all the homes where there are members, and especially those where our publications are not received. He can be entrusted with any matter pertaining to the House, and we shall be pleased to have our patrons give his mission among them all necessary consideration.



THE first love feast ever held in America, by the Brethren, was on Christmas evening. To the early pilgrim fathers among us this seemed a most appropriate time to commemorate the death and sufferings of our blessed Lord. We have a few churches that keep up the practice.

It is said that Sister Ida C. Shumaker, missionary, now on her way to India, commenced attending Sunday-school at the age of two, and during a period of thirty-one years, was absent but twice,—once on account of sickness, and another time on account of high water. This is a fine record for a missionary.

THERE is a movement on foot among the Christian Workers of the Pacific Slope, to raise money, and establish in India, in loving memory of Bro. C. H. Brubaker, a Brubaker Memorial School or Hospital. The movement received considerable encouragement in a fitting memorial meeting, held at Lordsburg, Cal.

NEXT Sunday, Dec. 4, Bro. E. S. Young begins a Bible Institute and revival services in the city house, Harrisonburg, Va. A good attendance from the surrounding congregations is desired. Bro. Young has not been doing much Bible Institute work for a while, but, since regaining his health, he is planning to give special attention to this line of work, along with revival services. He may be addressed at Canton, Ohio.

BRO. JOHN S. HOLSINGER, of Nokesville, Va., passed from the scenes of earth to his reward Nov. 8. He began preaching at the age of twenty-one, and in time became a very strong man in the pulpit. He was rather noted for his legalistic and logical turn of mind, and was looked upon as a safe and valuable counsellor in church matters. He served the church in the eldership for a number of years, and was looked upon as an able defender of the faith.

To a number of friends it is known that Sister Olive Ringler, of Nappanee, Ind., accompanied the W. R. Miller party to Palestine with no intention of returning soon. Under date of Nov. 11, Bro. Miller writes us from Jerusalem, saying that on the previous Sunday evening, in the presence of the United States Consul, in that city, and the eighteen pilgrims, a little wedding ceremony occurred, and now Mrs. Olive Ringler is Mrs. W. R. Miller. Congratulations are in order.

THE new Brethren Home, at Neffsville, Pa., for the aged and poor, was dedicated Nov. 17. The services were very largely attended. In fact, the chapel, in which the meeting was held, was not large enough to hold more than half of those present. This is probably one of the largest and the best-constructed Homes in the Brotherhood, and with the means that the Brethren in Eastern Pennsylvania possess, the Institution ought soon to become sufficiently endowed to be self-supporting.

The man who makes an excuse for some sin that he is committing, from day to day, is only paving the way for some other sin. It is never safe to offer an excuse for sin. The only right thing to do is to repent, ask God for pardon, and pray the loving Father for strength to overcome all future temptations. The Christian who would master sin must not only repent of wrongdoing, but he should cultivate a hatred for sin in himself. Sin can be overcome only by waging a relentless war against all wrongdoing.

OCCASIONALLY a correspondent will send an essay to the House without designating the paper for which it is intended. This makes it a little embarrassing for the editors. It is an easy matter for any writer to place on the upper left-hand corner of the first page of his essay, the name of the paper in which he would like to have his article appear. Furthermore, this is customary when sending manuscript to large printing establishments publishing a number of papers. What we are saying does not apply to church correspondence, church news and obituaries. It is understood that these are intended for the MESSENGER, but it should apply to essays. Some of our correspondents address their manuscript to the MESSENGER.

BRO. D. L. MILLER is winding up his work among the churches in Eastern Pennsylvania, and will soon return to his home at Mount Morris. He writes us that during his sojourn in the East he visited eighteen of the German churches, and that he never addressed more appreciative audiences. He further says that, in his opinion, the members in these churches will average up to the best we have in spirituality, and are far ahead of many of us in conforming to Christ and the church.

THE Thanksgiving service at Elgin was well attended. Bro. Galen B. Royer gave us a good sermon, after which the collection was taken and \$50 raised for various purposes. Then followed a very impressive baptismal scene. Two young boys, regular pupils in Sunday-school, were baptized. We were glad to have with us at this service Bro. S. I. Newcomer and wife, of Lanark, and Bro. James M. Moore, of Bethany Bible School, Chicago. There were also visitors from other localities present.

THE District of Oklahoma, Panhandle of Texas and Pecos Valley, N. Mex., as shown by the Minutes of the late District Meeting, is composed of twenty-eight congregations, with a membership of eight hundred and sixty-two. There are twenty-three elders and twenty-four ministers. During the year seventy were baptized, sixty-nine received by letter and one hundred dismissed by letter. The business before the meeting consisted largely of child-saving and mission work. In the interest of the former, \$1,052.76 was expended, while the report of the Mission Board shows the use of \$1,341.65 in their line of work.

### At Mount Morris.

We went to press too early with our last issue to say anything about our visit to Mount Morris the Sunday before. When we left the place, eleven years ago, it was our purpose to return every now and then and worship with the earnest people who gather at the College-Chapel every Lord's Day, but it has not turned out just that way. Our recent visit, while brief, was still quite enjoyable. At the depot we were met by Bro. J. E. Miller, president of the Mount Morris College, and were cared for in his pleasant home during our stay.

Though not favored with the best of railroad accommodations, the Mount Morris congregation figures prominently among the churches in Northern Illinois. The School and the Old People's Home make it quite a center for our people. In fact, it comes wonderfully near being headquarters for our District interests. The town is improving in various ways. Better buildings are being erected, the streets have been improved, are lighted by electricity, while the stores, churches, school buildings and most of the dwellings are lighted in the same way. Generally speaking, the place has a neat, clean and tasty appearance.

The College which, by the way, is the property of Northern Illinois and Wisconsin, never was in a more prosperous condition. The attendance this year is unusually large and the outlook for the school most encouraging. There is also a fine and very promising body of students, and from such students we may expect to hear in the future. Strong efforts are being put forth to raise a good endowment fund for the institution. While this is no easy task, it will in time be accomplished. The day has come when we must endow our schools, if we would have them take rank with other educational institutions of the country, and since Mount Morris College belongs to the Brotherhood, we ought to be able to understand that the more we help the school, the more we help ourselves and the principles for which the church and the schools stand.

We were with the Brethren in two well-attended services,—one in the morning and the other in the evening. One does not often meet such wide-awake and appreciative audiences. We always did like the spiritual and educative atmosphere for which the place is noted. The man who puts work on his addresses, and teaches sound principles, is sure to have a good hearing in the College Chapel. We liked the simplicity of

the Sunday-school services. There was none of the effort of mere entertainment, which is found in some schools. From start to finish it was worship, work and service. Then we admired the clean, tasty and well-lighted Chapel. These are times when people expect to find well-to-do and cultured congregations worshipping in buildings that are kept in a presentable condition. Among well-to-do churches there is no excuse for uninviting audience rooms.

An hour was spent in the Old People's Home, which, early in the morning came near being destroyed by a fire that originated in the basement. The blaze got under good headway before it was discovered, and only the prompt and vigorous action of the efficient fire department saved the large and commodious building. For a while there was considerable excitement among the inmates, some of whom are quite old and feeble. But when the blaze was extinguished, by the timely work of the firemen, and the old brethren and sisters realized they were safe, we never saw more grateful people. Bro. M. E. Book and wife are in charge of the Home, and they are not only doing a splendid work for the inmates, but they have their love and confidence, and are rendering excellent satisfaction.

While at the Mount, and attending the different services, we were forcibly reminded of the rapid flight of time. Some of the members that were active and at their best in church work, a dozen years ago, are now on the retired list, while a younger generation has taken their places. One sees the marks of age about the veterans of the cross, and yet they are zealous and deeply concerned about the church and her interests. We would like to name several of them, but at this time will mention Bro. D. E. Price only. He was for years one of the strong and safe leaders in the church in Northern Illinois, and in and around Mount Morris built up one of the strongest and best-working congregations in the State. But, like Paul, he has well nigh finished his course. We are sure that he has kept the faith and is now looking forward to the crown.

The church has a splendid body of ministers, and among them are some excellent preachers, who take their turn dealing out the Gospel truths to the people who assemble Sunday after Sunday. The members are provided with good preaching, and certainly they have no reason whatever to complain. Brethren D. L. Miller and J. G. Royer were away at the time of our visit. They are both in their seventies, and yet continue in active ministerial work. While we should have been pleased to greet them in their homes, still we are glad that they can be in the field, for their pulpit efforts are still highly appreciated.

We came away feeling that while the Brotherhood has her problems, and that, while the cause in some places is suffering because of these problems, still the interests of the church are not being overlooked at Mount Morris. At the Home the aged are receiving proper attention. In the school scores of young men and young women are being trained for Christ and the church, while in the religious services, each Lord's Day, and sometimes during the week, the souls of both old and young are being richly fed on the Bread that cometh down from above.

### Expecting Too Much.

WHEN we were young and had plenty of time to wait for results, we often became impatient because things did not move fast enough for us, or in the wrong direction. Now that we are older and have less time in which to see results, we see the need of patience, of not expecting as much as we once did. If we could have in youth the knowledge that can come only with years, we should be able to accomplish more and have fewer disappointments. But for some reason—doubtless a good one—we must wait for the knowledge that is so necessary to our success in the higher things of life.

The slowness of results often leads people to lose faith and courage, and give up just at the most critical time, when a little more perseverance would have brought success. This is true in every activity in life.



One man is enthusiastic and throws all his energy into something. He expects everything from it, and he expects it in a very short time. The result is not what he expected, and the time of waiting is much longer than he thought it would be; so he gives up and quits. His neighbor, who had the same opportunities, did not lose heart because of the delay. When things went wrong, he labored the harder to set them right. He did not give up, but hung on with the tenacity of one of our great generals who said he would win along a given line if it took him all summer. And the result was better than he had counted on. We have known both kinds of men in several States, and we know them here in Cuba.

What we expect in the physical things we are likely to expect in the spiritual. There are men who will give liberally and labor diligently to make the cause of Christ prosper. But they lack the faith that can wait and hope and increase its efforts in proportion as disappointment seems the more certain. They have not the courage and determination that would enable them to snatch success from the jaws of defeat. And the result is utter failure. In church work, in our efforts to teach Christ in purity and simplicity, it is true, as has been said, that after one has made what he considers his last and supreme effort, he ought to make one more. This one more is what often brings the desired result, turns defeat into victory.

We send workers into the field, and for a time our gifts and prayers are abundant. But after a few weeks or months we begin to look for results. No matter what difficulties are in the way, we want to see fruit. We expect too much, and we expect it too soon. If it takes time to build up, a soil fit for raising grain, can we reasonably expect it to take less time to destroy the false and build up the true in men's hearts and lives? In the one case there are only physical difficulties to overcome; in the other there are physical and spiritual. The piece of clay we can mould at will; but the mind and soul of man are very different from clay, much harder to form as we would have them. We must possess our souls in patience, and in due time we shall reap, if we faint not. What seems to us to be slow progress may not seem so to God. Think of the long centuries he has waited for a people of his own, and think how far short any body of people yet comes of being such as he would have it—a peculiar people, zealous of good works.

But patience does not mean indifference to results. Our workers know that we expect them to do their best, and that God demands that of them. They know that the church has confidence in them or they would not have been sent forth. Let us be careful not to demand fruit before the soil is prepared for the reception of the seed. To give them reason to think that we demand the impossible of them might lead them to present immature fruit to us; and we would not be able for a time to tell the kind. Later we should see where we had made a mistake, and would have good cause to regret our impatience. Let us not expect too much, and our disappointments will be fewer.

G. M.

### More Elders Needed.

WE do not know how many ministers the elders at the District Meeting of Middle Indiana decided to recommend for ordination, but quite recently the North Manchester church, in that District, agreed to the ordination of four. This simply means that many more efficient workers in the eldership body. What was done at North Manchester should be done in some other congregations, where there are a number of faithful ministers of ability, who are now in the prime of life. In some of our State Districts there are too few real active elders. The present elders have it in their power to say who may be recommended for ordination and who may not, and sometimes the good of the cause is overlooked. It is an easy matter, for a body of aged elders, who have done fine service for the church in the past, to keep the eldership within very restricted limits, and thus deprive congregations of the help that might be rendered by active

and efficient overseers. It is also an easy matter for a few elders to fill the position of non-resident housekeepers, and thus have an excuse for neglecting to have men ordained in all the churches in their State District. As near as possible each congregation should have its resident elder, and where there are efficient ministers, there is no excuse, whatever, for continuing the non-resident elder system. We hear of congregations having ministers of good ability, and yet they must be presided over by elders who are too old to render active service, and this, too, for the reason that the elders in charge refuse to recommend for ordination some of the home ministers. In this way active men are kept out of office, and the work of churches has to be held back. We admire the zeal of the elder who continues to work for the Lord, in spite of his great age, but we do pity the judgment of the one who, as a non-resident or even a home elder, persists in hanging on to the charge of churches, where there are plenty of young men to give the work active and more efficient service. There ought to be some way of remedying this unfortunate situation in some of our churches.

### Veiled Doctrine.

A RELIGIOUS traveling man says that in his rounds he, on Sundays, and sometimes during the week, visits many churches, and listens with interest to a number of preachers. He hears a man preach and yet he can not tell what he stands for. What he says is acceptable to everybody who makes any religious profession whatever, and yet the man does not tell what he believes. His doctrine is veiled with great skill, while he professes to teach the very religion presented in the New Testament. He may be scholarly, entertaining and instructive, but no one by his preaching can tell where he belongs. He may preach a whole week without revealing his religious identity. It is not that way with the politicians or the lodge men. They will not talk ten minutes without giving their hearers to understand just what they believe. They talk to be understood and not for the purpose of evading some important issue. Why this difference? Is the religious man ashamed to present clearly some of the tenets of his faith? Does he really believe what he pretends to hold as his articles of faith, or does he wish to keep his religious claims on the background? In the New Testament times people had no trouble about understanding where John the Baptist stood. They understood where Jesus and all the apostles stood, but why can we not understand what the preachers of today believe? Is it not because we have too many men-pleasers in the pulpits? That must be the reason.

### The New Testament Way.

ONE of our readers thinks that deacons should be elected and installed into office for a fixed term of years. He would make it two, with the privilege of being reelected, as long as he is able to serve his congregation acceptably. In this way he thinks we would be able to secure more efficient deacons. From a human standpoint, this might seem plausible, but it is not the New Testament way. In the time of the apostles, elders and preachers were not chosen for a term of two or three years. Nor were deacons entrusted with responsibilities for a fixed period. They were set apart to serve the church during life, or good behavior. This is a plan that leads up to greater proficiency. We have some fine deacons in the Brethren church. Then, on the other hand, we may have a few that would serve the cause better in the laity. Our manner of selecting and continuing deacons in office probably produces about as good results as ought to be expected. Possibly we might give more attention to instructing and training the servants of the church. We are probably safe in saying that this part of our church machinery is more or less neglected. Then a prudent elder should know what to do with a deacon, or even a minister, who fails, as a careful worker, to measure up to the necessary

standard. If a deacon does not live the life that one in his position should live, and can not be brought up to that standard, he ought to be prevailed upon to surrender his office. If he is too old for active service, he should be allowed to remain inactive, in a measure at least, but in such a way as not to make it embarrassing for him.

### The Up-and-down Life.

WHY is there so much of this "up-and-down" Christian life? One day we may be on the mountain top, enjoying all the grandeur and beauty afforded by the Christian religion, while the next day we may be found in the vale of despondency, with all the life and spirit taken out of us. This goes on from year to year until we are well nigh worn out by the changes that are constantly going on. Why can we not reach a plane suited to our spiritual needs, and live as near as possible in this atmosphere? Christianity should bring contentment with added strength and trustfulness. With the increase in years there should be a growth in grace, until one becomes so firmly established in the faith that nothing can move him. His life should indicate progress. He may sometimes have to stand still, and watch the salvation of the Lord, but he should never look back. With his mind set on his Master, he should move up to a still higher plane of living. If he goes up by leaps and bounds, a drop is almost certain to follow. A man can not stand too many drops. It is the steady, upward movement that will place him on a firm foundation, and enable him to make life a success. Let him be contented with well-doing, but keep steadily at it. Let him dismiss the thought of reaching the higher altitudes of spirituality by rapid strides. It is the steady, upward move that gives one ability to resist retrograding tendencies.

### An Interested Ministry.

ONE of our evangelists, who is giving most of his time to the winning of souls, says that the greatest need of some of the localities he visits is a more interested ministry and eldership. The ministers do not show the activity they should, while the elders too frequently show a spirit of indifference. They may attend to the church work, but they do not reach out after more. They may fill the appointments required for the congregation they serve, but they do not open up new points and preach the Word to others. The elder may look after the members composing his immediate flock, but he does not go out in search of the lost. Herein, our evangelist thinks, lies our weakness, and if we would prove efficient workers in the vineyard of the Lord, we must push our work and not wait for it to push us. Instead of waiting for people to come and ask for the Bread of Life, we must approach them and offer them the Gift from heaven. Who can suggest a remedy for overcoming this defect in our religious system?

### Trying to Eliminate Death.

*The Ladies' Home Journal* has decided to eliminate the words die and death from its columns, and hereafter refer to death as the "passing away." The idea is to get people to quit thinking about death and think only about life. But in spite of the great influence of the widely-read *Journal*, men and women will continue to die, and their friends will think of them as dead. When people once dismiss the idea of death, they are likely to think little or nothing about the resurrection. The nation that forgets death may very easily forget God. But if the editor of the *Journal* prefers to be real tasty in his reference to death, why not adopt one of the New Testament methods? In Acts 7:60 we read that Stephen fell asleep. We read of those who have fallen asleep in Christ (1 Cor. 15:18). Paul in 1 Thess. 4:13 has something to say of those that are asleep. This is a very nice way of referring to the departed. It reminds one of the great fact that death is only a sleep, and that after a while the sleeping ones shall awake and come from their graves alive.



## MISSIONARY DEPARTMENT

## GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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## A PRACTICAL APPLICATION.

A few weeks ago the topic for prayer meeting was "Our Duty to the Poor." We do not know how many of the meetings gave a practical turn to the subject, but we heard from at least two. In one case it was decided that it would be proper to make the good speeches of the meeting still better by translating words into deeds. Then and there arrangements were made to gather a substantial supply of needed clothing for the mission work in Chicago. We may rest assured that at least a few of Chicago's poor will be cheered by the liberality of a nearby congregation that really learned its duty to the poor. At another meeting the members got so large a view of the subject of caring for the poor that they appointed a permanent committee to look after this important work intelligently and practically. We should like to hear from others who have made a practical application of the above subject, or any other one that may be so applied. Practice, after all, is the one thing that counts.

## WHY PEOPLE FALL.

"Have you anything to say why sentence should be passed upon you?" It was the judge who was speaking, and the trembling prisoner at the bar arose to say in tones scarcely above a whisper: "Your honor, I was sorely tempted, and I did not have the strength to resist,—have mercy." His attorney added that the client's character had suffered because he had lived a life of ease and idleness. This incident points a lesson of great value. Many a brother or sister yields to temptation that would never annoy any one in the least, were it not that there are first idle hands and an idle brain. There is not a member of the Brethren church today who can afford to sit by without concern, for there is much to do as time is swiftly "winging us away" to the home beyond. There are many hearts to comfort, many burdens to lift, many tears to wipe away. No, we cannot afford to be idle. Christ, our great Example, was ever busy, constantly going about on errands of mercy. A solemn woe is pronounced on those who are "at ease in Zion." Let us watch lest we fall into Satan's snare at a time we least suspect.

## OUR SUPREME OPPORTUNITY.

The only thing that can save us, as a church, from the all-prevalent peril of growing luxury and materialism is the putting forth of all our powers on behalf of the world without Christ. Times of material prosperity have ever been the times of greatest danger to Christianity in its primitive simplicity. We, as a church, need a supreme world purpose,—a gigantic task,—something which will call out our energies, and make us lose sight of the petty janglings so destructive to the union of the body. Our strongest young men and women should be prevailed upon to consecrate themselves to the momentous task of world-wide evangelism. May it not be that God designs that the baffling problems, which confront us in the non-Christian world, shall constitute the school for disciplining the faith of his followers? To preserve the pure faith of our Christianity, a world-wide plan and conquest are necessary. This lesson is convincingly taught on the pages of history. The concern of Christians today should not be lest non-Christian people refuse to receive Christ, but lest they, in failing to carry out the Great Commission, will themselves lose him.

## THE RUSSIAN NONRESISTANT.

Brief reference was made in our last issue to the death of Count Leo Tolstoy. It may be of interest to our readers to note a few facts concerning his life,—things that specially come in touch with us as a church professing to stand for the nonresistance and anti-war principles. Tolstoy was born Aug. 28, 1828, at Yasnaya Polyana, Province of Tula, Russia. His character was, from early youth, marked by a strong determination and a self-assertive individuality. When at Sebastopol, during the Crimean War, in 1855, he wrote a series of sketches which at once marked his entrance into the world of literature and showed him to be one of the great pen-masters of the day. His vivid articles painted the horrors of war, with its carnage and unspeakable excesses, as the most hideous nightmare of the last century. It is from that time, too, that Tolstoy's intense hatred of war dates, for ever after he espoused the doctrine of nonresistance and world peace, not abating from his stand in the least, though his friends might entreat, and the Government threaten with banishment. Tolstoy ever espoused the cause of his brethren,—the poor Russians,—oppressed by the wealthy land-owners, and befriended by

few but himself. He preached brotherhood, service, self-denial, poverty, peace! His masterly eloquence and unchallenged authority were leagued with the cause of "the little ones,"—the debris of society. His compassion reached out to the lowliest, and added to the sum of humanity's loving-kindness. When he pitted himself against the Russian Government, in his denunciation of the Russo-Japanese war, as well as war measures in general, he centered upon himself the wrath of the Czar and his officials, and yet they did not venture to visit punishment on the daring old man who, firm as a rock, stood in favor of peace and nonresistance. The Russian church excommunicated him because he disagreed with its formalism and he died outside of its portals, and yet he leaves behind him,—despite of the failings incident to humanity,—a broader conception of the brotherhood of man than was known before,—a voice that will continue to sound its message of peace and good will to man.

## THE HEAVEN WITHIN.

More sweet than smiles are tears which rise unbidden  
 When some fair scene first dawns upon our eyes,  
 A gift of joy, by nature long kept hidden,  
 That thrills us with the rapture of surprise.  
 But dearer yet, and deeper is our feeling,  
 When some fair deed by one we love is wrought,  
 Some unexpected grace of soul revealing,  
 The lovely blossom of some secret thought.  
 Oh! in these moments of divine emotion  
 The darkening veil of doubt is rent apart;  
 More near us seems the God of our devotion,  
 The heaven we hope for dwells within our heart.

## FROM PING TING CHOU, CHINA.

Saturday, Oct. 15, Sister Metzger arrived here at our station. For her presence and safe trip we feel to thank our Heavenly Father, who gives us so many rich blessings to enjoy. She was quite tired from her trip, but had made the journey from Seattle to Tientsin in twenty-three days. Her arrival at Tientsin was just two years later than our arrival at Tai Yuan Fu. You will never know how glad we are to see Sister Metzger, till you have seen the woeful need here, and have felt yourself so unable to lift even the smallest part of the burden, along with an experience of some degree of loneliness. God has indeed kept us abundantly, however, and blessed our efforts, weak though they have been.

When the opium refuge opened, there was but one man who had the courage to venture to break off his habit. Others wanted to wait and see how it worked. Fortunately, this man got along with little pain. He speaks very highly of it, and has persuaded a friend to come and try. Anxious though many seem to be, to break from the habit, they have hardly the courage to really try. We require that they stay with us a month. Not that it takes that long to get them off the habit, but we want to teach them and have them learn the better way. They bring their food and bed-clothes. We furnish the place to prepare their food and the kang on which they place their bedding. Pray for these people as they go back to their homes. They have many great temptations.

Women are coming to the services now, and that makes our hearts rejoice. Several have expressed a desire for their girls to learn to read. We hope soon to have a girls' school, though, of course, it must be on a small scale to begin. Our native helper's wife has unbound her feet and has asked to be taught to read. For these favorable expressions from the women we thank God and pray that there may, indeed, be some fruits among the women in China.

Anna Crumacker

Ping Ting Chou, Shan Si, Oct. 19.

## ELD. GALEN B. ROYER AND WIFE IN SWITZERLAND AND FRANCE.

Since last June we were anxiously waiting for the delegation that was to visit us. We were ready to receive our members as messengers of good news and of comfort. Surely, we have not been disappointed, but greatly blessed,—blessed far above our expectation. Our Lord was good to us. His faithful messengers brought to us heavenly blessings. They comforted our souls, strengthened our faith, and made us to know better the church, her doctrines and her teachings.

Sept. 16 we had the privilege of meeting Brother and Sister Galen B. Royer in Switzerland, and spending two days with them. Then they came to Oyonnax, France, where we have been stationed for three years.

The Sunday was well spent. In the morning we had twenty-nine children at Sunday-school (out of fifty-two enrolled). September being holiday time decreased the attendance. They rejoiced to see an American and listened with special attention to what was said to them. At the evening service the hall was well filled. Our brethren, sisters and friends were delighted, and listened with great interest to the message of Eld. Galen B. Royer on the "Power of the Holy Ghost." Deep impressions were made. We could see in many faces that the Spirit was at work.

The next morning we went back to Geneva and there we visited the Brethren and friends of that city. In the evening, through the kindness of a friend, it was possible to have a service with these dear brethren. If the service held at Oyonnax was one of the best we ever enjoyed, the Geneva meeting was equally good in power

and blessing. The Spirit was working not only in our midst, but even outside of the room, where we found an old lady with tears in her eyes. She said to us, "Oh what a blessing!"

Our work being ended in Geneva, we returned to Oyonnax. There the visiting from home to home was again continued. On Thursday our children of the industrial school (only 42 of them were present) enjoyed an address given them by Sister Royer.

In the evening, at the song service, some of our people, under the direction of Bro. G. Morino, sang in English "Wonderful Words of Life," to the surprise and pleasure of Brother and Sister Royer. This was again sung on the following Sunday at the afternoon service, pleasing the other brethren, with us, very much.

On Friday we met the Palestine party, in charge of Eld. W. R. Miller. The same evening Elder and Sister David Hollinger, Elder Barnhart, and Elder W. R. Miller, with little Norman, came to Oyonnax. A greater part of the next day was employed by those brethren to look into some conditions. This was done, under the direction of Eld. Galen B. Royer, with great impartiality and energy.

As already mentioned, the visit of our brethren and sisters has been an unusual blessing to us and the church. More closely than ever before are we united to the Brotherhood and to the work in this country, so much in need of the Gospel. Dear Brethren of America, help us, pray for us! Adrian and Lizzie Pellet.

Oyonnax, France.

## FROM BULSAR, INDIA.

Paul Sadullah, a faithful man, converted from the Mohammedans, gave us a call last week and conducted the services on Sunday afternoon.

Bulsar is a place of comers and goers, visitors and callers. Within the past month we have had with us Brother and Sister Pittinger and Baby Angeline, from the Dang Forest, Brother and Sister Lichty, from Raj Pipla State, Sister Alice Ebey, from Dahanu, and our sisters from Jalalpur. Mr. Parker, of the Methodist Mission, Baroda, with Mr. Bisdce, a new missionary, called between trains. Miss Laura Doset, of the Methodist Mission, Hyderabad, spent a night with us. She feels related to us through her grandfather, Levi Bookwalter, who was a member of the Church of the Brethren. We were glad for all these calls and visits.

Our mission family, for the first time in the history of our work in India, has had taken by death one of its workers. On last Thursday afternoon the message came from the hill-top, "Charles passed away at 12:30." We must wonder why useful lives must be given up when they are so much needed, when the work is heavy and the laborers are few. In our sorrows and disappointments, here on the field, we are sustained by the daily prayers of the saints across the sea. At this time we have been especially helped by the message of sympathy from the Bethany Bible School. We are not so far away from our loved ones, after all, when, in a few hours, messages can come to us from them and we can send messages to them. We feel sure that our Sister Brubaker will feel sustained and helped by the prayers and messages of those who know of her sorrow.

School examinations have been on for some weeks. Ten boys went to District Headquarters for the teachers' examination. Seven were successful. These seven will have government licenses for teaching, besides being eligible for the entrance examination to the Normal School for teacher training. Two of our boys are in the Angulof Vernacular School, where Hindus, Parsees, Mohammedans and Christians all come together. This year a Christian boy gained the highest mark of a class of fifty-two, and will receive the reward of Rs 6 (\$2.00). In the Orphanage School, inspection by the Deputy Superintendent has been going on during the week, and examinations closed today with fairly good results. The two boys in the Training College passed successfully their second year's work. Those taking the entrance examinations to the college (male and female) will have time for further study until Nov. 7.

With examinations over comes reorganization of school for the coming year. New teachers will come in and old ones will go to new posts of duty. Some will continue in the places where they have been. All want to stay, to be sure; but conditions demand that some changes be made. To those who have been with us a year or more it means loneliness to go out into a distant place to be the only Christians there.

The hot October days are being exchanged for cooler ones. The long, trying season, from March to November, is coming to a close and the more pleasant season, November to March, is coming in. This is the season for the best work, and we welcome the change with joy.

All the mission buildings are being treated to their annual coat of whitewash. General cleaning up is the program for a month after the rain. It is like spring time at home after the long winter is over.

During the next few weeks many of the children will be going to their homes or to the homes of some of their friends to spend their vacation. With the beginning of the new term of school, all will be back and new ones will them. Eliza B. Miller.

Bulsar, India, Oct. 28.











into congregations where there is already a good force of preachers, while some other point is suffering. How much better it would be if every minister, making a change, would go into a congregation where he is needed, and not settle down where he has nothing to do. Men are like a machine,—they will rust out quicker than wear out. The more they are used, the brighter they will be. Paul compares the church to the human body, every organ of which has a different function, yet all work together in one harmonious whole. If any muscle or organ is in such a position that it does not act, it will, after a time, weaken and finally dwindle away and be entirely useless. So with the members of the church,—every one has a certain work to do, and if they cease to act in that capacity, they will weaken, become sickly, and finally die spiritually.

Among the points that are without a minister are Bellefontaine, Blue Creek, and Green Spring. We, as a Board, with these various places, appeal to any minister, contemplating a change, to consider us, and write for particulars.

J. I. Kaylor, Secretary of Board.

DeGraff, Ohio.

#### FROM GOSHEN, VA.

We left Rileyville, Page Co., Va., April 5, and moved to Augusta County, leaving loving friends and many of our Brethren. We only found five members in this congregation, this being a mission branch of the Elk Run congregation. At one time it seemed as if the church at this point, Belle Valley, was dying, but under God's grace and the aid of Brethren D. Z. Zigler, W. H. Zigler and Jacob Zigler, the church began to take on new life. We enjoyed an inspiring love feast, baptized four and reclaimed one. Bro. A. G. Wine, at this time, began a protracted meeting. He preached two sermons at Belle Valley and thirty-nine at the chapel, near Craigsville. Ten were baptized and others seem interested. The preaching was excellent and the Gospel was explained with power. At the present time we have twenty-nine members, but we trust, by the help of God, to have a larger membership in the future. Our members do wrong when they will not move into a country, just because there are not many members here. We should go, whether we are preachers or not. We can all let our light shine. We should be sociable and kind to the poor and honest and upright in our dealings. The world is watching us. We should do more mission work at home. The church in general should wake up and work, "for the night cometh when no man can work."

R. D. 1, Goshen, Va., Nov. 17.

W. H. Huffman.

#### FROM BRANDON, COLO.

Last spring we had a letter in the Messenger, and at that time urged more of our Brethren to come here to locate, in order that we get our organization started and establish our influence before the lodges should become organized and strong. We considered all the conditions favorable to the Brethren, and we still invite you to come, because there is an opportunity for us to establish ourselves here and do much good for ourselves and others.

Our Sunday-school is increasing rapidly in numbers and interest. In the last ten months the writer has been gratified to see the school increase its enrollment from sixteen to more than seventy. We have a live and well-attended Christian Workers' Meeting, in which we use the Brethren literature. This has been organized less than three months. The Mennonite brethren are forming a goodly colony here, and are also anxious for other plain people to come.

Our members at this place, ten in number, are all active church workers and control more than half of the business interests of the town, including the Townsite Company, bank, hotel, stores, etc. We believe the Brethren will find it congenial to live here. Practically all the Government land has been taken, but splendid deeded land and relinquishments are being bought at attractive prices. The Brethren are growing strong in Colorado. Can we not make this one of our strongholds? We are in southeastern Colorado, on the Missouri Pacific main line.

S. S. Sanger.

Brandon, Colo., Nov. 16.

#### FROM THE FIELD.

Having promised to spend about two months' time in evangelistic work in Southern Ohio, I left my home in Elizabethtown, Pa., on Friday, Oct. 28, and came to Dayton the next morning. My first work was in the West Dayton congregation. Here we began our meetings on Sunday, Oct. 30, and closed on the evening of Nov. 15. During that time I preached twenty sermons,—several of them being doctrinal talks. As a visible result of our efforts there were two conversions. One of the applicants was baptized on the day of their love feast, Nov. 12. The other awaits the administration of the rite. The love feast was a spiritual one, indeed. About 150 members communed. Bro. J. W. Fidler, of the East Dayton church, officiated. The sisters, for the first time, enjoyed the privilege of breaking the bread and passing the cup.

It is to be regretted that their pastor and elder, Bro. D. S. Filbrun, was obliged, on account of breaking down physically, to seek rest. He has gone to the Pacific Coast to recuperate. We hope and pray for his speedy recovery and return.

The little flock here has a working body of about 175 members, and although they have had some trying experiences during the past few years, they are endeavoring to uphold the principles peculiar to our Fraternity. Their only resident minister is Bro. O. P. Haines, who is assisted by Sister Mina H. Bosserman, in doing city missionary work. Their efforts are telling for good.

With the return of their pastor, we bespeak for the West Dayton congregation a bright future. We left Dayton Nov. 16, and began a protracted effort with the Palestine congregation (West Branch house), about six miles southwest of Greenville. The membership here is not large,—only about 65,—but they are taking hold of the work in earnest, and we see no reason why the Lord should not "open the hearts of many that they might attend to the things spoken of in his Gospel."

From here I expect to go to Lower Stillwater (Ft. McKinley house) and then to Beech Grove.

R. D. 3, Greenville, Ohio, Nov. 19.

John C. Zug.

#### NOTICE TO THE CHURCHES AND ISOLATED MEMBERS OF LOUISIANA AND TEXAS.

Annual District Conference convenes at Roanoke Dec. 29, as has been previously announced in Messenger. The Sunday-school and Ministerial Meetings convene Dec. 27 and 28. Elders of the several churches of the District will please bear in mind that the 1909 meeting passed a resolution urging the churches to supply a better representation for the delegate body of District Conference, and if no delegate can be sent, to represent by letter, including a full and complete report of church.

##### Program for Sunday-school Meeting, Dec. 27.

Topic 1.—How Can the Sunday-school Implant Into the Hearts of Our Young People the Bible Doctrine of Christian Living and Christian Adornment?—J. I. Miller, E. M. Kidwell.

Essay.—Rosa Miller.  
Topic 2.—How May We Develop More Reverence Among Our Children in Our Public Services?—Jacob Longanecker, Frank Hoke.

Recitation.—Rena Sutter.  
Topic 3.—How May We Get Parents More Interested in Saving Their Children?—J. C. Minnix, O. D. Yoder.

Essay.—Jessie Robinson.  
Topic 4.—Things in the Superintendence That Bring Success.—Aaron Longanecker, William Bagley.

Recitation.—Rhoda Robinson.  
Topic 5.—Things in the Teacher That Bring Success.—Emery Butson, J. B. Firestone.

Essay.—Sister Bagley.  
Topic 6.—How Get Everybody Interested in Sunday-school Work?—Everybody.

##### Program for Ministerial Meeting, Dec. 28.

Topic 1.—How May the Ministry and Laity Be More Closely United in the Work of the Church?—J. C. Minnix, I. H. Smith.

Topic 2.—What Kind of a Preacher Is Most Needed Today?—Jacob Longanecker, L. L. Morse.

Topic 3.—Best Method of Developing Young Christians.—E. M. Kidwell, J. I. Miller.

Topic 4.—What Is the Effect on the Cause of Christ, When Members' Children Lose Confidence in Their Parents, and What Is the Remedy?—M. H. Peters, A. A. Sutter.

Topic 5.—How Increase Interest and Attendance at Our Regular Council Meetings.—William Bagley, E. T. Robinson.

Topic 6.—What Do Texas and Louisiana Need Most,—Men, Money, or Missionary Sentiment?—L. S. Sutphin, J. M. More.

Topic 7.—The Minister's Influence and Deportment.—Aaron Longanecker, App McNeely.

Topic 8.—By What Means Can We, a Few Scattered Congregations, Increase Our Influence and Spread the Doctrine of the Brethren in This Large District?—J. F. Hoke, J. O. Pearson.

R. M. Harris, E. M. Kidwell, L. L. Morse, Committee.

All isolated members are urged to be at these meetings. Come and help in the building up and organization of the Master's work in the greatest church District of the Brotherhood. Questions of interest and vital importance are to be discussed in these meetings.

Holiday rates will be in force on all railroads during the meetings and all trains will be met.

Roanoke, La., Nov. 18. J. F. Hoke, District Clerk.

#### OUR MISSION TO UTAH.

Several times in the past, efforts were made by ministers of the Church of the Brethren to establish missionary stations in the State of Utah, among whom were Elders D. S. Filbrun and Salem Beery. However, the sections where they located were so completely dominated by the Mormons, that there was no chance of getting a foothold and the efforts were abandoned.

About a month ago, the writer received a pressing invitation from members and others, living at a town called Green River, about sixty-five miles west of the Colorado line, to hold some meetings at that place. This town is located on the banks of the river of the same name and has about seven hundred inhabitants. There is a \$25,000 school building and good schools, but only very few Mormons in this territory. The soil and climate make this a fine fruit country.

As Utah belongs to our State District and some members live here who belong to our congregation, we felt under obligation to respond to the call. Here we also found a former student of ours, now a prominent physician. We also met several acquaintances, besides our own members. The inhabitants are intelligent and of the better

class of people. We were warmly received and urged to return and hold more meetings. In two weeks we returned and noticed an increased attendance. At the last meeting there was more than twice the attendance we had at first, and we were urged to come again. Before leaving we heard of two more members living in the vicinity. We found they had lived at Johnstown, Pa., at the time of the flood and came west nineteen years ago, during which time they were deprived of church privileges. They expressed a desire to be with the Brethren. There is no organized Church of the Brethren in Utah, but we hope that, since some Brethren in Illinois are interested in the fruit lands of Utah, we may get a foothold in this State, as there are places where there are very few Mormons.

Fruita, Colo., Nov. 18.

S. Z. Shapp.

#### TEMPERANCE WORK IN NEBRASKA.

At the late District Meeting of Nebraska a resolution was passed by the meeting, endorsing the temperance movement in the State, looking to the suppression of the liquor traffic. A committee was also appointed in the interest of this work.

This was a timely move, and as a result Bro. M. R. Weaver, of Omaha, was immediately placed in the field. He held meetings in sixteen of our churches in the State and found an open door on every hand. He found our people well informed, as to the situation confronting our State, and alive to the best interests of the home, State and church. With few exceptions the people were eager to cast their vote on the side of righteousness and against iniquity. There was no tendency to mix with partisan politics, but an eagerness to aid any righteous movement in the direction of temperance reform. There was a strong desire to find the men pledged to the principle of temperance reform, that voters might cast their ballot for such, regardless of party affiliations.

If this sentiment prevailed at large, among the voters of this nation, we would soon see party machines annihilated, and political bosses overthrown. Men would come out and show their colors and not hide behind parties, nor be controlled by them to the exclusion of the best interests of the people.

Bro. Weaver's work did much to set right an erroneous idea that some people had of us, thinking that our stand for temperance was not strong, owing to our lack of aggressiveness along this line. The step that the District has taken is in advance of any step taken by any religious organization in the State.

While the minds of outside people have thus been changed, the members have been strengthened and led to see, more clearly than before, their duty in relation to the establishment of righteousness among men.

Intemperance is a great foe to all that is highest and best, and the great need is concerted action against it, and in behalf of purity and righteousness.

Beatrice, Nebr., Nov. 19.

A. D. Sollenberger.

#### "AMEN."

The study of Corinthians is very profitable in many ways. In 1 Cor. 14: 16 the question is raised how one is to say "Amen" to another's prayer unless he understands it. It is a natural question, suggestive withal.

It suggests a kind of praying that is well adapted to the individual making the prayer, but not particularly helpful to the assembly. Better avoid making such prayers in public.

It suggests a prayer, profitable to the whole church, with which every heart in Divine presence involuntarily beats in unison,—a prayer that makes you feel it is your own heart's cry, clothed in words by another. That is the prayer which is to edification. Lord, teach us how to pray after such fashion!

It suggests that an edified congregation is not afraid to say Amen, sometimes, right in the midst of prayer, at the close of the prayer, at any rate, if nowhere else. Meanwhile, every man, woman and child ought to, if in sympathy with the prayer, say Amen. Of course, if he is not in sympathy, or if he does not understand, how can he? How much to be desired it is that all the members, in every public meeting, sometime during the prayers or at the close, should respond with a hearty Amen, and how indicative it is of an edified, Spirit-filled, well-warmed church, when they do so.

It suggests also that something is wrong if the congregation has no one who dares to say Amen to the preacher's public prayer. Whether such a condition be the outcome of suicidal indifference, miserable formalism, or wretched intellectualism, makes little difference. If some one would have the grace or grit or greatness to say a hearty Amen at the proper place, once in a while, it would be much better all around.

It strikes me that an Amen in the midst of the sermon, coming from the congregation, occasionally, partakes of the same spirit as the Amens in prayer. If you quit saying Amen, you pave the way for the clapping of hands, or something else, for a live congregation must necessarily be responsive. Others may eliminate the word and sit perfectly stiff and quiet all through the service, through prayers, preaching and all, but we should cling to the Bible way, to the clear usage of the early church, to the



custom of the old-time religion, and in the public service make frequent and honest response with a spontaneous and whole-hearted Amen. Wilbur B. Stover.  
Panchgani, India.

## MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

**Clark-Cookson.**—By the undersigned, at the home of the groom's mother, Sister W. H. Clark, Nov. 2, 1910, Bro. Albert A. Clark and Sister Mary J. Cookson, both of Cando, N. Dak.—Geo. K. Miller, Cando, N. Dak., Nov. 20.

**Holland-Mathews.**—At the home of the undersigned, near Enterprise, Mont., Nov. 15, 1910, Mr. E. R. Holland, of Culbertson, Mont., and Miss Elsie Mathews, of Culbertson, Mont.—Eld. J. E. Keller, Enterprise, Mont.

**Middagh-Gerhart.**—By the undersigned, Aug. 3, 1910, Bro. Jesse Middagh and Jessie L. Gerhart, both of Lawrence County, Ill.—J. H. Jellison, R. D. 5, Box 40, Vincennes, Ind.

**Obenchain-Fry.**—By the undersigned, Oct. 29, 1910, Bro. Albert J. Obenchain and Sister Lulu Fry, both of Lawrence County, Ill.—J. H. Jellison, R. D. 5, Box 40, Vincennes, Ind.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Baker,** Sister Margaret, nee Hollinger, died in Greenville, Ohio, Oct. 18, 1910, aged 50 years, 2 months and 16 days. While young, she united with the Church of the Brethren and was ever true to her profession. Her kind words and patience during her long sickness will never be forgotten by those who administered to her needs. Her husband, Willard Baker, preceded her twenty-two years. She leaves one daughter, an aged father and two brothers. Services at the Brethren church in Greenville, conducted by Bro. Daniel Garver. Anna Witwer, Greenville, Ohio.

**Blough,** Sister Dinah, wife of Bro. John J. Blough, died within the bounds of the Brothersvalley congregation, near Berlin, Pa., Nov. 7, 1910, aged 73 years, 9 months and 23 days. She was the mother of one daughter and five sons. She is survived by her husband and four sons. Services in the Brethren church, conducted by Eld. S. U. Shober and the writer.—P. J. Blough, Hooversville, Pa.

**Dague,** Sister Leah, wife of Levi Dague, and daughter of Philip and Elizabeth Huffmeyer, born in Somerset County, Pa., June 16, 1837, died Nov. 10, 1910, aged 73 years, 4 months and 25 days. She was a faithful member of the Church of the Brethren for about thirty years. She leaves one daughter, four stepchildren and one brother. Services by Bro. S. J. Burger, assisted by Bro. Martin Hardman. Interment in the cemetery adjoining the church.—Mary M. Rowe, Howe, Ind.

**Funk,** Bro. Samuel, born near Beaver Creek, Md., Jan. 30, 1824, died at his home Nov. 8, 1910, aged 85 years, 1 month and 8 days. He was married to Susan Rowland Feb. 16, 1859. To this union were born ten children. Bro. Funk and wife joined the Brethren church immediately after their marriage, and at once moved to Illinois, where they lived until six years ago. On account of failing health he, with his aged companion and several of his sons, moved to Boynton, Palm Beach, Fla. Bro. Funk was always a faithful Christian, a loving companion and a kind father to his sons. He is mourned by his aged companion and seven sons (the youngest forty-two years old). Interment in Woodlawn cemetery, at Palm Beach.—Frank W. Austin, Palm Beach, Fla.

**Grove,** Mabel Lillian, daughter of Elvin R. and Allie Grove, born near Brighton, Ind., April 14, 1904, died Nov. 10, 1910, aged 6 years, 6 months and 26 days. Little Mabel was loved by every one who knew her. She became afflicted with measles and pneumonia. She leaves her parents, two brothers and a sister. Services at the Brighton Chapel, Brighton, Ind., by Eld. S. J. Burger, assisted by Eld. J. H. Pike. Interment in the Brighton cemetery.—Mary M. Rowe, Howe, Ind.

**Mow,** Hannah M., nee Burket, born in Montgomery County, Ohio, Sept. 8, 1831, died in Ashland, Oregon, Nov. 10, 1910, aged 79 years, 2 months and 2 days. At the age of thirteen she lost her sight from the effects of spotted fever. April 2, 1900, she was married to John E. Mow, who preceded her. She was blind for sixty-six years. Her resignation and contentment in this condition were marked, baffling many who can see. Services conducted by the writer, assisted by Bro. M. C. Lininger, also by Dr. Brower, of the Progressive church.—J. G. Miller, Ashland, Oregon.

**Nininger,** Bro. William G., died at his home, in Daleville, Va., Sept. 26, 1910, aged 73 years, lacking a few days. He was the son of the late Elder Peter Nininger, so well known throughout the Brotherhood forty years ago. Bro. Nininger was a most substantial member of the Church of the Brethren and a citizen of the community in which he lived. He served the church as a deacon very faithfully for many years. By his death we have lost a good neighbor and a model Christian gentleman of the good old type. His interest in the church never waned. He always inquired after the welfare of the church in general and that of the members in particular. He retained his health until within a few days before his death. He began to complain on Thursday and died the following Tuesday. Services at the home on the 28th, in the presence of a very large crowd of people, by Eld. D. N. Eller, assisted by Eld. E. S. Miller. Text, 2 Cor. 5: 1.—L. C. Coffman, Daleville, Va.

**Price,** Bro. Elmer, born near Mount Morris, Ill., Sept. 17, 1861, died at his home in Franklin Grove, Ill., of pneumonia. Nov. 6, 1910, aged 49 years, 1 month and 19 days. Bro. Price was a minister, but for a number of years could not exercise in that office, being hindered by bodily ailments. He suffered from rheumatism for many years, though he bore his affliction very patiently. Many helpful lessons were gained by his patient and cheerful life. His wife and his son survive him. Services by Bro. Galen B. Royer. His remains were laid to rest in the Emmert cemetery.—Anna Stutzman Buck, Franklin Grove, Ill.

**Strayer,** Sister Susannah, nee Dickey, born Aug. 11, 1835, died at the home of her son, Andrew, at Johnstown, Pa., Nov. 4, 1910, aged 75 years, 2 months and 23 days. Sister Strayer was a faithful member of the Church of the Brethren for many years. She is survived by six sons and two daughters. Her husband and one daughter preceded her to the spirit world. Services at the Walnut Grove house by Bro. W. M. Howe, assisted by Bro. S. W. Pearce.—Ada M. Beghly, Homestead Ave., Johnstown, Pa.

**Wampler,** Sister Mary C., nee Furr, died at her home, in Hecla, S. Dak., from a stroke of paralysis, Nov. 9, 1910, aged 69 years, 11 months and 21 days. She was buried in the Detroit cemetery. Services by the writer. Sister Wampler has been a member of the Church of the Brethren for many years. She was the second wife of Bro. Daniel Wampler, who preceded her to the spirit world about two years ago. She leaves two daughters and four sons.—J. E. Moore, Westonka, S. Dak.

# OUR SATURDAY NIGHT

BY J. H. MOORE

IN THE INTRODUCTION TO THIS BOOK THE AUTHOR SAYS:

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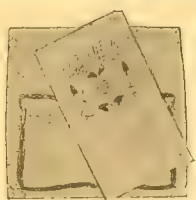
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# THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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## AROUND THE WORLD

A most commendable and far-reaching work is being accomplished by the Syrian Orphanage in Jerusalem. It will be remembered that last June the institution suffered severely from a fire, but by the financial assistance of its friends in Germany and in the United States, all needed repairs have promptly been made, so that now 406 boys and 102 girls are cared for. A printing office, brick-yard, pottery, carpenter shop, and a variety of other industrial pursuits afford ample employment, while the moral and religious training is also most carefully looked after. Undoubtedly the natives of Syria can be most successfully reached by this thorough training of the children who, as they go out into life, will be a power for good among their fellow-countrymen.

It has been officially announced that King George of England is to visit India, and if his intention is carried out as planned, he will be the first British monarch to enter a colonial possession. Those who are best acquainted with Indian affairs consider the proposed visit a most commendable one. Even the mere mention of the contemplated trip is producing a decidedly soothing effect upon the spirit of Indian unrest. There will be a twofold benefit,—King George will come in actual touch with the Indian situation as it really is, and the leaders of the "unrest movement" will likely have an opportunity to modify some of their erratic views. In whatever way we may view it, the English sovereign does well in seeking to promote friendly relations with the Indian dependency.

INCREASING armaments are causing much concern to the leading men of all nations. The British Prime Minister, Mr. Asquith, gives a very fair view of the situation in the following: "All admit and deplore the evil, yet each country by itself is helpless to arrest the growth of armaments. No single country can even temporarily reduce its expenditure and so risk the security of its possessions. We seem to be in a vicious circle; vast armaments create distrust between Governments, and that distrust stimulates expenditure on armaments. Yet I am not without hope that, under the growing pressure of the best public feeling in every part of the world, a good political feeling may even before very long become so general among the Powers as to put an end to this wasteful and disastrous competition in hostile preparation." To the thought expressed by Mr. Asquith in the last sentence,

we say a hearty "Amen," trusting that it may prove to be a prophecy gloriously fulfilled before many years.

THE advocates of church federation get into peculiar company, occasionally. In New York City three congregations,—Jews, Universalists and Unitarians, respectively,—combined on a common basis of belief by simply ignoring the Divinity of Christ. They express the hope that the stand thus taken will provide a logical basis for a most extensive church union of practically all religious bodies. Are they correct? If Christians in general are ready to throw away all they profess, if they are willing to drop every tenet of faith on which to hang even a hope of salvation, church union may readily be consummated. As far as the Church of the Brethren is concerned, however, we stand on the impregnable Rock, Christ Jesus, believing in him as the Son of God, and following him in all things. This is the only basis of union so far as we are concerned.

WHILE, so far, not many of the higher class Chinese have been reached by missionary efforts, it is stated, in a recent report from China, that the son of a prominent mandarin of the City of Tai-Yuan-fu has come out in a public acknowledgement of the claims of Christianity. He traces his conviction primarily to what he witnessed when the faithful missionaries were killed during the Boxer rebellion. While he, at the time,—like a Saul of Tarsus,—delighted in the persecution of Christians, there came, later on, seasons of serious thought. He could not shake off the deep impressions wrought upon his mind and heart by the martyred missionaries. "There must be truth," he argued,— "in the religion of those people who are willing to suffer and die for it." He turned, therefore, from the traditions of his ancestors, to lay hold on the living realities of the Christian faith.

MRS. MARY BAKER EDDY, discoverer and founder of Christian Science, and author of its textbook, "Science and Health, with Key to the Scriptures," died Dec. 3, at 10:45 P. M., at her home in Chestnut Hill, Mass. Whatever we may think of her teachings, it can not be denied that her influence was phenomenal and far-reaching. Beginning obscurely, she built up, within the limits of a lifetime, a great religious institution,—a faith widespread and held by hundreds of thousands of believers. It is noteworthy, also, that many of her followers have been those of character and intelligence,—far different from the adherents of many other newly-originated systems of belief. As to the real worth of Mrs. Eddy's work, we can not, at this time, express ourselves, owing to a lack of space. In the final day of accounts, each one, great or small, will be accepted or rejected solely by his record in the Lamb's Book of Life.

A NEW ecclesiastical order, known as the "Pioneer Preachers," has been organized by the advocates of gospel activity in England. These men live in a community house, in the greatest simplicity, and under the most rigorous rules, and are sent out to reach perishing souls in various cities. Two by two, in apostolic fashion, they go out into the "lanes and byways," spending about two months at a time in a most active house-to-house evangelistic campaign, and in holding open-air meetings. At the end of the two-month period, the workers return for one month of study and further preparation. While both the plan of work as well as the intervening study are to be highly commended, it is to be regretted that these earnest workers do not preach the Gospel in *all* its requirements, as commanded by the Master. The fullest power is only gained by complete obedience.

RECOGNIZING the futility of China's endeavors to free itself from the opium curse, as long as Great Britain insists on its treaty rights in importing the vile drug, an imposing memorial is to be presented to the British Government. This document is signed by a thousand or more Christian leaders from all parts of the world, and reflects emphatically the moral attitude of civilized nations on this great evil. The World Missionary Convention at Edinburgh was the moving cause in this memorial, which, we are sure, has the endorsement of every one interested in China's deliverance from its greatest curse. The question would be an easy one to settle, were it not for the financial consideration involved. Somehow, Great Britain is slow to give up the lucrative opium revenue, though thousands of unfortunate Chinese must suffer.

AN American paper, called *The Orient*, is now being published in Constantinople, under the auspices of the American Bible House. That the Turks should allow the publication of such a journal, seems almost beyond belief, and is explainable only by the exceptionally liberal privileges now granted to Americans. The aim of the *Orient* is to give impetus to the educational, philanthropic and religious work of Americans in the Ottoman Empire. It aims to keep in touch with all the workers on the field, and also to afford an intelligent grasp of the whole situation by furnishing, from week to week, needed information of interest and value to missionaries. This journal, if allowed to do its allotted work unhindered, will likely give more authentic information, concerning mission work and general conditions in the Ottoman Empire, than has hitherto been obtainable.

IN these days of dissatisfaction with increased living expenses,—often without a corresponding advance in wages,—there is naturally much grumbling, and yet one is made to wonder whether the American wage earner has really much reason to complain, compared with some of the conditions prevailing elsewhere. A recent report from Asia Minor gives the following figures as to wages paid per day: "Carpenters, 32 to 56 cents; bricklayers, 40 to 56 cents; common laborers, 10 to 12 cents; doctors, 40 cents a visit." While, of course, the cost of living in the East is somewhat less than in this country, there is, nevertheless, a large difference in the aggregate, wholly in favor of the American workman. It is said that American people, as a rule, live too extravagantly, hence the clamor for higher wages, continually being made. Happy is he who, with the fewest wants, is able to live fully within his income, resting wholly upon the faithful promise of the Divine Protector that "Godliness with contentment is great gain."

A PROMINENT minister of Toronto, Canada, recently published a book which ruthlessly attacks the fundamental principles of the Christian faith. The conference of his church took prompt cognizance of the matter, and the lay delegates, led by a due regard for the established principles of the Word, voted almost to a man against the ultra-liberal preacher and his misleading book. When it came to his fellow-ministers, however, they sustained him by a fair majority. The incident shows a peculiar condition in that church. Strange, indeed, that the laity should have the courage to stand up for the truth, while the preachers are arrayed against them. While the laity are to be commended for their bold espousal of gospel principles, what can be said in behalf of such preachers? If the leader of a congregation has lost his bearings, and is adrift on a sea of doubt and uncertainty, amid the reefs and rocks that portend dire disaster, what will be the sad fate of those for whom he is supposed to be a pattern of truth and righteousness?



## ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

### The Rewarding Day.

BY GEORGE D. ZOLLERS.

Oh, brighter, fairer world to which we're going!  
The "far-off land," where all the righteous dwell,  
Where no destructive winds are ever blowing,  
No words of woe its heralds ever tell.

The bourne is near! Let peaceful words be spoken!  
Soon fleeting time its impress shall have made;  
Lo, nature's signs, God's plain, unfailing token,  
Proclaim God's rule until the last decade.

Brightly the stars from heaven's vault are shining,  
Until their Maker's purpose is achieved;  
So let our life and power know no declining,  
Till by his sovereign fiat we're relieved.

Our record here will there unfold its meaning;  
When we beyond the shadows shall emerge;  
The tearful sowing and the gladsome gleaming,  
Mid sunny days and through life's stormy surge.

Ambition's claims will then in shame surrender,  
And meekness glow in its intrinsic worth;  
The Christ-like traits arise in glorious gleaming,  
And sin disclose its hateful work on earth.

No shame can hide, no sophistry deliver,  
When character its status shall reveal;  
Rewards and dooms await beyond the river,  
When God impartially with all shall deal.

South Bend, Ind.

### Our Ministry:

Are We Shifting? And If So, Where Are We Going?

BY P. R. KELTNER.

My subject is one of intense interest to all who have given our ministerial problem careful thought. In the last quarter of a century, or perhaps a little longer, there have been radical changes, of much magnitude, taking hold of our ministerial body, as affecting its working relation with the church. It, indeed, is probable that we may not know its magnitude and final results.

We are awakened to the need of our ministers securing a better education and a more thorough training for their work, which certainly is a worthy desire. The church, too, is becoming aroused to the need of becoming a missionary church. This awakening is increasing in momentum as it goes. It is demanding of our various Mission Boards that they open up new fields in this and foreign lands. This is forcing our Boards, each year, to call for an increased allowance of funds to answer the various calls, and to meet the wants of this growing sentiment. The Boards, too, are in need of workers that these places may be supplied. A very marked missionary sentiment seems to be taking hold of us. Our schools are endeavoring to supply the demand for a better training of the workers. This, in turn, is arousing enthusiasm in our young people, both men and women, to leave the homes and vocations of their fathers, take a course of training, and give themselves and their time exclusively to mission work. More and more, each year, are catching this spirit, and if the inspiration and relative increase continues, it is hard to say where it may lead in the next decade.

These conditions are growing all along the line, and they are radical changes from that of the preceding generation. I am not ready to say it is wrong. I believe that our young people are sincere in the steps they are taking, but whether this enthusiasm, with the present restriction thrown around it, will work for the best interests of our ministry in the end, is yet to be made known. Human nature is wont to swing from one extreme to another, and while our former methods of work were not adequate, and the training of our young not sufficient for present needs, yet, may there not be danger, that we may lose some of the noble qualities of our ministry, which have made us unique and stand almost alone as a church organization,—in fact have helped to make us what we are?

This article is not a plea against education and

the better training of our young. It must not be so understood in the least, but a plea for some sober thinking, as to our position on the ministerial problem, and its final outcome. It seems to me that, as a church, we have not kept pace along this line, as compared with the other developments we have made. We lack materially, in a well-regulated system of directing, distributing and training our ministerial force, to meet the needs of these coming changes. For, indeed, if the present missionary spirit is to continue,—and we all hope it will,—and the coming methods of doing the work are to take the place of those that our fathers used, then, it seems to me, we are in danger of becoming weaker and weaker in some important characteristics of our ministerial body. The church will have to awaken to the need of a more careful regulation of our future needs. The methods used by our fathers worked admirably in their day. Their missionary effort was carried on almost wholly by immigration, and without, practically, any expense to the church. Then our brethren, after being called to the ministry, went back to the farm, and, in addition to their ministerial duties, developed into strong financiers, and gathered a substantial competence. In this way our ministers became a strong factor in the financial standing and directing influence in the church. Their judgment was valuable. At the same time many of them became strong standard-bearers of the truth, and we look back upon their lives and work with no small degree of pleasure and respect.

But our conditions are changing. These changed conditions are making new demands upon us. We are urging the young to make sacrifices for the cause and depend upon the Lord to provide. They are responding. Many of our young men and women are leaving the channels of activity in which they were reared, and are either entering our schools preparatory to giving their time to the church, or else are entering the field at once. This is going to work a marvelous change in the general character and make-up of our ministry in the next generation. Between the years of twenty-five and forty-five, in age, is the time most auspicious, for a man to establish his future financial standing. If he has used this time in some other way, entirely, he is not likely, afterward, to build up, for himself and family, an independent competence. If the survival of the fittest is to be the rule,—and, other things being equal, it likely will,—then may we not have numbers of our ministers who are inefficient in the work of the ministry, and yet practically unable to support themselves and families; as our ministers have been able under our former methods of church work?

Our historians tell us that our literary activities and educational lines of work began to wane toward the close of the eighteenth century, and for many years were at low tide. The last half century has shown a marked rise again, and today we are comparing favorably with other religious bodies in literary ability. But is there not this difference facing us in the coming ministry: We are now in danger of having many more of our ministers, compared with our former years of educational activity, who will be without financial support and wholly dependent, than were our ministers in the eighteenth century, who were known for their educational strength. Is there not danger of us falling into the fatal error that many religious denominations have,—of developing a ministry without any source of income, save that which they receive from the church, and no ability to make a support, because their best years were not used in the developing of financial strength, and laying aside a competence for older years?

What would have been the result, when the great missionary and educational spirit began to awaken us, some thirty or thirty-five years ago, had our ministers been without financial judgment and means? For much of the financial aid came from the ministers themselves, and their judgment was of inestimable value. It is doubtless true that we are entering a great missionary period in the

church's history,—and the Lord be praised that we have so many noble young people who are willing to put their lives into the service,—and yet it remains true that in this very radical change that is overtaking us, there is great need of prayerful, sober thinking, where we are and where we are going to land in the end. We can not, as a church, afford to lose the substantial financial strength of our ministerial body that can only be developed and held intact by combining the religious and temporal,—that strength and sound judgment that has been a Gibraltar of defense in all these years.

Rockford, Ill.

### Weighed and Wanting.

BY GEO. D. ZOLLERS.

A LIFE of carnal indulgence ends in dread consternation! A sudden collapse of kingly authority and national fame plunges the mighty ruler from the pinnacle of voluptuous amusement and festive hilarity into the vortex of grim death! Thus ends worldly renown! How deep and direful must be the anguish and remorse, when, confronted in the presence of death by a wasted life! How great the anguish when privileges are seen to have been forfeited that can no more return to bless and cheer.

Belshazzar had known his grandfather's waywardness, and his insubordination to the "Most High," but was too indifferent and relentless to profit by warning and correction, till the downfall of himself and the nation reminded him of God's power. God had placed faithful reprovers in his domain,—men of heroism and integrity,—but their righteous influence was lost sight of in the national craze after carnal pleasure and fame. When the world is intoxicated in sin, the reprimands of God's people are disregarded. The patience of the loyal and just may be severely tested, but in the end there is a night of weeping and sorrow for the unrighteous.

Daniel had no part in the nocturnal festivities, but his presence was courted when dismal forebodings of God's wrath hinted at the national doom. No people like the people of God, in the woeful extremity of the wicked and flesh-indulgent! They then appeal to those whose counsel they formerly discarded, while under the spell of their hilarity and short-lived pleasure.

Individuals and nations will inevitably be weighed in the scales of Divine equity. The forces of nature, the atmosphere, the mountains, the deserts and the sea are accurately equipoised, and human character must be balanced as well. Testing and discipline demonstrate the mercy of our Maker, for all this is for our correction and refinement. There will be an end, however, to the character-forming period. Then our record, either good or bad, will have been made. In this Christian dispensation of grace, the dross, acquired by sinful environment, may be purged by the unsullied blood of Christ, and thus his worthy characteristics may be transmitted to us through renovation and growth in the Divine life. Our own shallow judgment may be counteracted by the well rounded-up thought and decision of Christ. He will then become "our wisdom and righteousness, and sanctification and redemption." In this acceptable time we may assimilate his heavenly traits, and enlarge to the full stature of our capacity in his sublime nature. "With all thy getting, get understanding," said King Solomon in his words of wisdom. He longed intensely for a well-balanced character when near the terminus of his eventful career. Character outweighs kingly powers, national fame, or worldly aggrandizement. Let us beware, lest we assimilate, in our spiritual structure, material other than the genuine, for the spurious will be "wanting when weighed." Let us not mar the beauty and symmetry of the Christ-imparted gifts, by adding "wood, hay and stubble." This defective, human-devised material is highly combustible and then, too, it is far too light for the scales of truth. Let preachers and spiritual guides be on the alert. The age is "perilous," and the Babylonian subter-



fuges are still extant. For aught we know the crash may be imminent, as of yore. The night of direful consternation transmits its gloom down the ages. *Let us watch!* The day of decision is coming.

*South Bend, Ind.*

### A Sovereign Atom.

BY I. N. H. BEAHM.

LIKE the invisible, subtle, dynamic, omnipresent force of gravitation this sovereign atom is difficult to define.

An atom is the smallest particle of matter. The smallest body of matter, visible to the natural eye, is a molecule. It takes an innumerable number of atoms to make up the smallest visible portion of matter. An atom is an atom.

Let the mind soar away on the wings of the fleetest imagination, swooping out into infinite space, leaving the great solar system with its retinue of planets in the purple haze of the past, and shooting through the milky way of the heavens, we will "leave to the left the loud harmony of the Pleiades and swoop out into the starry meadows" of the universe and have a slight conception of the immensity of space—of the infinitude of this spherical universe. Each star is the center of a great solar system, and our sun, to distant worlds, is but a star of the seventh magnitude, while the mighty Jupiter, with his 90,000 miles in diameter, is beyond the vision of the most powerful telescope. The earth with its little 8,000 miles in diameter is almost less than nothing from this long range of vision. Yet only one-fourth of the earth's surface is land. Upon this tiny, infinitesimal geographic territory we find man. "When I consider the heavens the work of thy fingers, the sun and the moon and the stars which thou hast ordained, what is man, that thou art mindful of him?" He is an atom. "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor." He is a sovereign.

This insignificant, infinitesimal portion of the material universe is the dominant atom. He commands the attention and recognition and altruistic servitude of the Almighty on his vast and unshakable throne. On earth he is a sovereign.

There is nothing great in this world but man. Man rises to the lofty heights of the angel world. He sinks beneath the level of brutes. The Holy Scriptures teach that man shall judge angels. He rises about the towering heights of the angelic sphere in future possibilities. When he degrades himself by idolatry, by profanity, by disrespect to parentage, by licentiousness, by murder, by false witness, by covetousness, by chewing to spit himself away, by puffing the fumigating stuff, by inhaling the poisonous snuff, by wasting his time, by sin, shame, wickedness, and the stench of Hades, he is made a fit subject for the bottomless pit and becomes an appropriate associate of demons.

Heaven marks the limit of man's upward tendency. Hell marks the limit of man's downward tendency. The range of this sovereign atom is as great as the highest heaven and the lowest hell. In this infinite amplitude of human possibility and destiny, we discover the surging masses of the race struggling in our complex civilizations. This spectacle presents the greatest problem of life.

The Eighth Psalm is the finest and most graphic picture of man's position. First, he is an atom in the universe. Second, he is made to "have dominion over the works of creation—all sheep and oxen, and beasts of the field, the fowl of the air, the fish of the sea, and whatsoever passeth through the paths of the seas."

This sovereign atom is the midway station between all else terrestrial and all else celestial. He is the central figure of things earthly and things heavenly. About him there is a universal concentration of interest. Earth looks up. Heaven looks down.

The sublime struggle, pictured by Milton in "Paradise Lost" with such consummate skill, is the struggle between heaven and earth over this infinitesimal creature; over this sovereign being.

That resplendent and poetic Essay on Man by Alexander Pope analyzes and differentiates man in an amazing and philosophic manner. Thus, for the philosopher, man is a subject of preëminent attraction—importance, complexity and perplexity. To the brute world man is by native rank and capacity a mighty sovereign. To Beelzebub man is the gilded prize to be won. To the lofty spirit world, man is an object of infinite and compassionate worth. He is tangibly and emphatically the central figure of two worlds—the world terrestrial and the world celestial.

Man is the last and best of Divine creation. He is entitled to the very Paradise of God with its balmy air laden with the odor and florescent beauty of Eden's sweetness. He is entitled to the golden fruitage of this rare old earth. He is capable of reacting on his environments and rising above every obstacle.

He is a born master. His piercing, dominating vision is capable of thwarting the approaching, devouring dog. Man can capture the wild beast of the forest. Man is easy master of the lion, of the mighty elephant, and of the fearful Bengal tiger. The gigantic leviathan of the sea surrenders to man's harpoon. The proud, prancing steed does his bidding. The river, plain, and mountain are at his command. "Roll on, thou deep, dark, blue ocean, roll!" for even thou dost become the highway of man's fleet. Ye vivid lightning flashes of the sky, submit to the harness of the sovereign, and give thy mercurial swiftness to speed his message and thy Herculean strength to turn his ten thousand spindles! Thou mighty, atmospheric ocean, even thou shalt yield to man's servitude as the agency of aerial flight and invisible wireless communication!

Man is physically upright. Man is by nature made to be upright in character, with a unique physique of vast resources and durability, with a mind of marvelous capacity. Man can receive impressions from the outer world through the nervous system and transmute these mystic sensations into knowledge, and can call up the past by the golden cord of memory. He can lift the curtain of the future by the mystic hand of imagination.

He can conceive and judge and reason out the occult phenomena of nature. He can soar to the eternal realms of glory and by the affective process of consciousness he can be in tune with the universe. By the omnipotent hand of volition he can sway the scepter of possession and stand upon the Olympic heights of his possibilities as a mighty monarch.

Thou art, O man, made to have dominion. Thou art a born master! Thou art on earth a sovereign! Take thy normal place in creation as its crown, as its resplendent summit! Command thou all terrestrial forces; yield thou to the celestial! Sway the rod of universal power over this vast God-given domain, so sacredly entrusted to thy endowments. Drop not to the level of the brute. Sink not beneath the vicious animals of the forest, nor the dirty swine of the pen. Be thou a man, upright in form; upright in purpose; upright in conduct! Be thou full of diligence, full of faith, full of courage, full of knowledge, full of temperance, full of patience, full of godliness, full of brotherly kindness, full of charity, and thou shalt abound and superabound and be "conqueror and more than conqueror through him that loved thee!"

O man! For time! For eternity! An atom! A sovereign! A servant! A king! Dust! Divine! God's Revelation is for thee! The Christian is for thee! The Christ of Jehovah is for thee! The Holy Spirit is for thee! The Infinite Father on his eternal and compassionate throne is for thee! Take thy rightful place in the ranks of volunteer, altruistic servitude. Like the blessed Christ, seek not to be ministered unto, but to minister. "Seek another's wealth and not thine own." "In honor preferring one another." Then thou shalt be exalted to the galaxy of immortals. Thou shalt reign on a dazzling and imperishable throne. A wreath of glory eternal, and perpetual joy and everlasting light, shall be thy portion!

The hope of man lies in education—true education—Christian education. Education is the dominant issue of the race. A Godly, dynamic thinker is the marvel and the royal potentate of this old planet. Beware when God turns loose, on this old orb of ours, a mighty Christian thinker with his lightning flash of genius and Jove-like thunderbolt of truth, as the re-incarnation of the Christ, as the vicar of the Lord God Almighty.

*Hebron Seminary, Nokesville, Va.*

### Going to Law Before the Unjust.

BY H. A. STAHL.

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?"

THERE is a great deal said and written as to the "Law of Christ," so far as it pertains to the reception of members into the church. We claim not to be indifferent in regard to this decision, for we feel that there is need that the minds of the ministers and church members be agitated on this subject, until the "Law of Christ" be strictly complied with. But there is also another "Law of Christ," in regard to the conduct of the members of his church, that is, to some extent, lost sight of, and more grossly violated than the law for the admission of members.

Christ says: "A new commandment give I unto you, that ye love one another." But how often do we see members of the same church, and of the same congregation, whose actions indicate that they have not the best feelings toward each other! We find brethren of the church who are engaged in strife and lawsuits, thereby giving the enemies of Christ occasion to blaspheme. Now, there is sin in this,—and where does it lie? First, in the members who thus quarrel and wrangle among themselves, and then bring their quarrel before the ungodly for adjudication. Second, it lies in the church and the congregation with which they are connected. In them, because they disobey the command of Christ to love one another, and in the church because she does not enforce the law of Christ.

How dare any man go before God and offer up the petition, "Forgive us our debts as we forgive our debtors," and, at the same time, harass his brother with slanderous insinuations, false accusation, or unjust imputations? Christ says: "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses."

Even though one may have a just complaint against his brother, what says the law of Christ? "Tell it to the church." It does not say, "Tell it to wicked men." It does not say, "Tell it to an ungodly magistrate." It does not say, "Bring suit in civil court against your offending brother." Paul says, "Dare any of you, having a matter against another go to law before the unjust, and not before the saints? Now therefore, there is utterly a fault among you, because ye go to law one with another. Why do ye not rather be defrauded? Nay, ye do wrong and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived! Evidently those who do such things have not the evidence within them of having passed from death unto life, of which the Apostle John speaks: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

Have we not reason to fear that many of our dear brethren still abide in death, if we are to judge them by their actions, and the law of Christ? Christ says, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Brethren, we are first to make reconciliation with those whom we have offended before we dare approach before God, or we will not be accepted.

The church has also a duty to perform in such cases. It is the duty of every minister, elder, and



layman of the church of Jesus Christ to strive to preserve the peace as well as the purity of the church. Well, what shall be done? What is the law of Christ? Paul instructs that where the proper efforts have been made to settle such a difficulty, and without success, "tell it to the church, and if he refuse to hear the church let him be to thee as an heathen man and a publican."

It is the duty, then, of every Christian, whether minister, elder or layman, to strive to have such difficulties settled privately, or with the church, and not to let them come into civil courts and before the ungodly for adjudication, thereby causing the enemies of Christ and of Christians to rejoice and blaspheme.

It causes the enemies of Christ great joy to see professed Christians quarreling among themselves. We confidently believe that all difficulties between true Christians can be amitably settled without recourse to civil process, if these Christian brethren will but make the proper effort. But is it not a lamentable fact that there is seldom an effort made to reconcile the parties who are alienated, and that no notice is taken of their case by the church until the case has been brought before the civil court, and the world has been made to rejoice and scoff, on account of this scandal? It is much harder to bring about a reconciliation after passions have become aroused and the old man has gained the ascendancy in the heart. Can there not be a reform brought about in regard to this thing in the church?

Glade, Pa.

### "Those Children."

BY W. B. STOVER.

THERE are some subjects we naturally hesitate to develop. This is one of them. The brother who has no children can not well speak on it, and the brother whose children are all in the church hesitates, lest he should appear to boast. The mouth of the brother, whose children are out of the church, is clearly tied. Perhaps he is even blindfolded and unable to see aright. The brother who has children and whose children are small,—perhaps just beginning to enter the church,—might write, if in a prayerful spirit, and if he cling close to the text, for no one can tell what the future of little children will be. In a prayerful spirit I am writing, trusting that some blessing may result.

That we, as parents, should bring up our children in the Lord, in the church, is a need mightily apparent. Wherever you go, you will find, if you enter easily into religious conversation, good men and women who bear testimony to the fact that their parents or grandparents were or are members of the Church of the Brethren, and these people are the strong preachers, the best workers, the religious backbone of many another community. Among them, also, I have found some who are foreign missionaries, university presidents and Governors of States. If one will take the pains to count, he will find that if our people had held their own children for these last two hundred years, we would today number over a million members, with a million children to be added within the next twenty years.

Confronted with this thought I am pained to the heart and my eyes fill with tears. With this and kindred facts in mind, I am not prepared to concede what some have said, that the greatest questions were before our last Conference.

Kind, Heavenly Father, in thinking about this subject, do thou help us to think aright, to make right deductions, to strike right conclusions, so as to be profitable to all and hurtful to none, according to thy Word, through Jesus Christ, our Lord, Amen.

"Having faithful children not accused of riot or unruly" (Titus 1: 6). Looking carefully into the simple plain meaning of this, we find it might read in common English: "Having children who are exemplary members of the church, who have not been guilty of disorderly conduct, nor are they now impatient of restraint." I can make nothing

else out of it. Different translations uphold this meaning. The words I have chosen are, of course, different from the words of the text, and purposely used to make the meaning clear, plain and unavoidable.

"One that ruleth well his own house, having his children in subjection with all gravity" (1 Tim. 3: 4). Prayerfully pondering these words, together with those following, we have a forcible thought, "For if a man," etc. If we attempt to say it over again, making the meaning strikingly plain, and using our own simple, everyday language, we must necessarily say something like this: "One who is naturally the leader in his own home, and whose children are obedient and walk in his footsteps because they believe and respect him in all he says and does; for if a man deceive his own children, sometimes, or otherwise fail to have the confidence of any in his own home, what will he be able to do if called to lead the church of God?"

It comes to the same as the remarkable verse in Titus. It is a simple statement which brings up a natural question, a great question concerning the welfare of the congregation. It is a question of the ages, a Herculean question, one that confronts other churches as well as ours.

A brother may be a good man, a hard worker, a student of the Word, much given to prayer, and a good preacher, but if his children are out of the church, guilty of misdemeanors, disobedient to their father, then, with all due respect for him as a man and a brother, the Word raises the question as to whether he is qualified for the eldership. There may be exceptions for cause, but I am speaking of the prevailing principle.

If my children are in the church and have become unruly, I am capable of sorrowing with tears for them. But if another brother, whose children are not in the church, either having gone back or never having come in, come either singly or in committee to set my children right, it strikes me that it would be a bitter pill for me to swallow, because the Word raises the question as to his qualifications for such committee work. It is the same thing; for only elders are sent on such committee work. Such a circumstance would confound all the ideas of justice and equity.

It seems to me, as we talk about being in the order and being out of the order, that, in the light of the two verses, referred to above, and which are the basis of our meditation, an elder whose family is not with him, is unquestionably out of order. He may be a good man. I do not for a moment raise that question, and he may be in the order, as applied to the church at large, but he is certainly out of the order of leaders of the church, that is, he lacks important qualifications of leadership.

How interesting the Credentials Committee would make it next year, if they were to ask every elder in his wife and children are exemplary members of the church, and if not, to tell them they are very sorry, but being out of order, as applied to elders, they can not be admitted! The Credentials Committee could easily do a less scriptural thing.

But to turn good elders down at Annual Conference because they happen not to be fully in the order of elders would neither benefit them nor bring their wandering children back, neither would it be desirable to make some Annual Meeting decisions whereby they should be disqualified, additionally, to what they already are. Making many rules would make the last condition worse than the first, as we would learn to our sorrow when we come to putting them into force. Enacting a rule does not establish a principle in the hearts of men.

Now it seems to me that if there be elders who lack in these qualifications, respecting their children, they would do well to have a straight talk with those children, and in due time, if no results follow, of their own free will, they would do well to tell the church frankly and lovingly that they recognize their own shortcoming and sincerely recommend that other elders be chosen in their stead, and if there be others who have the necessary qualifications, insist on it.

And it seems to me that elders who lack in these qualifications should not be asked to serve on important committees, especially on committees for discipline. I know of no case now existing to the contrary, so I speak freely and without any temptation to personalities. But as the question of retaining our children for the church is so exceedingly important, my suggestion means beginning a reformation at the top, and then to keep pushing, for we must do better by those children of ours. We, who are called to be elders, and we, who are called to be preachers, can not say much about fidelity to our Master and loyalty to our church when our children give us the lie by their attitude to our Master and our church.

Come, fellow-elders, men of families, let us lead, teach, guide, direct and win, our own children, and bring them into the fold. Not by force, not by compulsion, for such words and acts ought ever to be foreign to us, but let us so work that they can not but love the church and desire it. Let preachers and deacons follow close suit, and all the membership follow the good example. Then the Church of the Brethren will have a rich inheritance in the future years.

Ankleshwer, India.

### Series of Meetings.

BY C. D. HYLTON.

WE are now in the season of the year when most of our churches desire to have a series of meetings. It has become a custom among us to hold a series of meetings each year, and in this way keep all our material worked up. I like the custom, but it may become so common that we make no special preparation for these meetings, but rather expect that the evangelist will do all the work when he comes. Of course, we expect to attend at least a part of the meetings, for we want to hear how well the man can preach, but sometimes we prefer to wait till he gets up an interest, as the preaching is always more spiritual then.

I would like to emphasize the importance of special preparation on the part of churches intending to hold a series of meetings. I would suggest that the church agree on a date to begin their meetings, secure the promise of a minister several months or a year previous to the date, then get ready by all means. Get your farm work in shape, so it will not hinder your regular attendance, or render you so tired and sleepy that your body demands a few good naps during services.

A good plan would be to spend several evenings previous to and up to the beginning of the meetings in prayer meetings at the church, or from house to house, in special preparation for a blessing (Acts 1: 14).

Secure a brother or sister well qualified to lead the song service, and do not neglect the spiritual qualifications.

The elder or pastor in charge should lay himself on the altar daily, as a living sacrifice, but especially so during these meetings, for this is to be a special effort to reach those in his territory and under his charge. The minister in charge should be ready to accompany the evangelist to the homes of the people. If there are "Shut-ins," either from age or affliction, call on them first, and read and pray with them. Make house-to-house calls, and where wisdom dictates, have Scriptural readings and prayer. Invite them to attend church, if not already attending. Use Paul's instructions in Philpp. 4: 8, in your conversations with the people, and practice Philpp. 4: 4.

Don't wait to settle church troubles at this time, if possible to do otherwise.

When the preacher comes, at the close of the first service, let every member, young and old, make a special effort to meet and greet him. Don't wait for him to chase you down the aisle, and corner you at the door, in order to get your hand.

Unless he is a physical giant, you would better arrange for him to have a comfortable room where he can stay each night and then visit during the day.



Inform him of all available material and every hopeful expression. Fishermen can do better when they know the stream is full of fish.

Organize your forces and inform your evangelist that you are ready to act on his suggestion. An excellent plan is to have a few minutes' consultation with the workers each day, to report findings and get encouragement for greater efforts.

*Troutville, Va.*

### Our Appetites.

BY E. E. DAILY.

It is a blessing to any one to have a good, healthy appetite, physically speaking, and infinitely more so, if the appetite be for spiritual things. Jesus says, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled" (Matt. 5: 6). Now the spiritual appetite is this longing, craving, hungering and thirsting for the things that make for righteousness or that condition of life that is in accordance with God's will.

In a physical sense, the appetite is given us as a guide in the selection of the proper kinds and amount of food, and is a very useful thing and a safe guide when not abused. But, like all useful things, it may be abused and become a positive evil. In almost all cases of young men taking their first drink of liquor, or their first chew of tobacco, the appetite rebelled against the stuff and would have served its purpose well as a protection, but being unheeded and the act repeated with less serious results, the appetite finally gives up the contest and, going to the other side of the question, becomes an evil. Then, too, our appetite may be abused by over-indulgence in rich pastries and dainty foods, until one does not care for the more nourishing and substantial ones. But the appetite for good, nourishing foods, that are distasteful at first, may be cultivated and be made to serve a good purpose.

In a mental as well as a physical sense we have our appetites. It may be for the pure, innocent, and good, or it may be for the vile, vicious and degrading. In this day of sensational literature, many, many lives are being ruined by the reading of murder stories, suicides and things of like sensational character, until an appetite for such literature is formed and continues to grow until the victim furnishes another case to be read by others who follow in their wake. Not only so, but perverted appetites are formed. Irreparable harm is done by the continual perusing of scandals, detective stories and dime novels. Moreover, along a different line the attractions of the theater, ballroom and circus are forming appetites that are as strong as the powers of Satan himself.

Another dangerous channel into which the unthinking are likely to be led is the appetite for the flowery sermon, with as little of the religion of Jesus Christ in it as possible, and prepared for the evident purpose of entertainment. Connected with it may be the operatic singing. These things, while answering the purpose of entertainment, certainly give many persons the wrong idea of religious worship. As a remedy for the diseased appetites, caused by the injurious influences enumerated,—and there are many others not mentioned,—a taste for better and more substantial things should be cultivated. Crucify the old appetite and apply the antidote of the Bible, good books, and other literature, instead of the desire for the novel, murder story and scandal. Instead of the merely entertaining religious exercises, introduce the true worship of God.

By continuing prayerfully along this line, a hungering and thirsting after righteousness will be sure to follow. In other words, a spiritual appetite will be created, which nothing will satisfy but the kind of meat of which Jesus spoke when he said, "My meat is to do the will of him that sent me and to finish his work" (John 4: 34). Why not partake more freely of the water spoken of to the Samaritan woman, that "whosoever drinketh of the water which I shall give him shall never thirst" (John 4: 14)? The temporal things of life will not then

suffice, for "man shall not live by bread alone but by every word that proceedeth out of the mouth of God" (Matt. 4: 4).

The invitation to partake of the good things of God is given freely to all who have the spiritual appetite. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat" (Isa. 55: 1). Feasting on the things that Jesus gives creates a healthy appetite, and a healthy appetite indicates a healthy condition of body, mind or soul, as the case may be.

Nothing is more conducive to a good, healthy appetite than hard, honest work. This is no less true in a spiritual than in a physical sense. The more one investigates, meditates, and experiences along spiritual lines, only sharpens the appetite for more to follow. And so the process goes on,—work creating appetite and appetite calling for more spiritual food, only to be fully satisfied when we awake in his likeness, and are permitted to eat of the fruit of the tree of life in the midst of the Paradise of God.

*Peru, Ind.*

### A Temperance Campaign.

BY DR. S. B. MILLER.

#### A New Plan.

WATERLOO, Iowa, has organized a Business Men's Temperance Association, capitalized for \$25,000, for fifty years to fight the liquor traffic in Waterloo. They have just passed through a vigorous campaign against the saloon petition of consent, and have won a victory. The saloon petition had 4,700 names, when there were less than 3,600 voters and not all of them had voted. When the campaign was over, the supervisors rejected all but about 1,200 names. The fight will be renewed after Jan. 1, as the saloons must get new petitions, or go out of business July 1, 1911.

A delegation of representative business and professional men came to Cedar Rapids, Iowa, by special invitation, to show us how the "Waterloo way wins." Over one hundred business and professional men attended the meeting and organized the "Cedar Rapids Business Men's Temperance Association," capitalized for \$100,000 for fifty years,—2,000 shares of stock, of \$50 each, assessable at two per cent per year, or a fund of \$2,000, annually, to fight the liquor traffic, create public sentiment and enforce present laws. A Board of Directors, composed of thirty leading business and professional men, will plan the campaign to fight the saloons' petition of consent, which must be circulated before July 1, 1911.

If defeated in this campaign, a rigid enforcement of law will be adopted, by which some of the saloons will be put out of business. There are fifty indictments in court now, against saloons and drug-stores here.

The "Moon law," passed by last Legislature, limited the number of saloons to one for each thousand population. As we have about one saloon for each five hundred of population, it is an interesting question to consider who will be permitted to continue. The council is considering the propriety of raising the license from \$1,000 to \$2,000, to cover the deficit of saloons which will have to close.

Des Moines is planning a campaign upon the same lines. A news dispatch states that representative citizens watched the saloons of Des Moines, last Saturday night, and reported over 12,000 people entering the saloons between 8 and 10 P. M., among the number being 189 minors and 85 women. An opportunity for something doing.

*Cedar Rapids, Iowa.*

### FROM MUSCATINE, IOWA.

Our Thanksgiving meeting, on Thursday evening, opened at 7:30, and was one of unusual interest. After I had given a short Thanksgiving address, I stated that I would like all present, old or young, little or big, to state at least one thing they were thankful for. When it is known that our band is mostly made up of new members and of persons who never knew the Brethren and the true Gospel way until they came in contact with us in this mission work, and visited our mission, we need not think it strange to hear them say: "I am thankful that there is a Brethren church and that I have found the way to it." Another said: "I wandered for six years from place to place, and was sometimes very miserable

and distressed, reading, praying and seeking peace. At one time I was led into the Mississippi River, and was baptized by single backward immersion. While I then knew of no other way, yet I did not find peace with God, until our pastor visited me and showed me the Gospel way, and led me to the Church of the Brethren. Here I found joy and peace in doing the commandments, and I am so thankful that Christ left such a church. Since that my dear mother has found it too, and we are happy now." A prodigal said, "I am thankful that the Lord opened the way to get back home to the church." Another, a mother, speaking in behalf of seven of the family, that had made their way to our mission, said: "It seems that the Lord directed them to travel many miles to find salvation in the Brethren church." Another one said: "I feel thankful that I have found the Church of the Brethren" (this lady came from the Catholic church). One little girl was thankful because she had a good Sunday-school to go to. Some were thankful that all their children were on the Lord's side. A collection was taken, and \$8.27 was raised for different purposes.

T. A. Robinson.

Box 413, Nov. 28.

### FROM KANSAS CITY, KANS.

Since our last report one more has been baptized. We have one applicant for baptism and one is to be reclaimed. Our services are well attended. We are thankful to those who have sent us clothing and other donations, and daily thank the Lord for all this help, as well as his protection over us. Through your donation we have been enabled almost to double our South Side Sunday-school. We will still need all kinds of clothing, especially for children; also shoes and any kind of underwear.

We aim to distribute a large number of baskets for Christmas dinner to the worthy poor in the part of the city where our mission is located. These people have gone through a flood experience three times, and many have not yet recovered from their losses.

We have tried giving a public dinner, but we think we can reach more, and the ones who need it most, by giving baskets. We pack the baskets the day before the distribution. Then, in the morning, all who will assist in the distribution meet at the mission. After giving thanks and asking the Lord to bless the work to his glory, and the salvation of souls, we start in groups of two,—each two visiting about six homes, and holding a prayer service in each home where a basket is left. We will need chickens, any kind of canned or dried fruit, butter, spreads of any kind, etc.

In some of the homes visited there will be no fire, no fuel, and no money. We do not give money but have a relief committee who investigate all calls for help, and, if worthy and in need, fuel, groceries or medicine is bought and sent to the ones who are in need. Mark all donations: I. H. Crist, 12 North Ferree Street, Kansas City, Kans., and always designate on the shipping tag who the sender is. Then we will have no trouble in getting, and receipting for the same. Make your shipments so we will get them not later than the morning of Dec. 23, as we will deliver the baskets on the 24th.

I. H. Crist.

12 N. Ferree Street.

### FROM DENVER, COLO.

Wife and I arrived in Denver, Nov. 10, to take up the Lord's work. Neither of us being very strong, the altitude is trying to us, but we believe it will be of great benefit after we get acclimated, which will take a little time. We find the members, in general, in love and union, and carrying out and living the principles as they are laid down by the Brethren. We arrived in the city on prayer meeting evening. We enjoyed a spiritual feast with a goodly number of the members, who were awaiting our coming. We began the 21st with a week of prayer and consecration services, preparing for the revival meeting, which began Nov. 27. This was a glorious week. The spiritual tide ran high, and almost every member consecrated himself anew to Christ and the church, to do more efficient work. Several outsiders asked for special prayer, and others asked for near and dear ones,—husbands and wives, sons and daughters, and others, to be prayed for. We are praying for one of the largest revivals that the church at Denver ever had. Here is a great field of opportunity for the Brethren. We have several consecrated members here now, looking for a location and employment, because of the church privileges. We welcome any and all to come and help us in the Master's cause. Any brethren having relatives or friends living in this city, who wish us to look after them, will please write to me at my address, 1109 S. Washington Street, Denver, Colo. Address your letter carefully and properly, enclosing a self-addressed, stamped envelope. We will then be pleased to look after them at once. Any members arriving at the union depot of this city, should take the union depot car to Lawrence, transferring to the Pearl, or University, car and come to Mississippi Avenue, then one block east to the church. If you follow these directions, you will have no trouble to find the church.

C. E. Wolf.

1109 S. Washington St., Nov. 28.



## THE ROUND TABLE

### Be Ready.

BY J. R. SMITH.

THIS is a very important matter. We are made to realize the importance of it, for the reason that every day many are called from life into eternity without a moment's warning. How great the necessity, then, of being ready! In 2 Peter 3: 10 we have this language: "The day of the Lord will come as a thief in the night." In the ninth verse we are told, "The Lord is not slack concerning his promises." What manner of persons, then, ought we to be? We should watch and pray and make the necessary preparations, so as to be ready when we shall have to pass from this life to the realities of the eternal world. Some day we shall all be changed "in the twinkling of an eye," and what our future existence will be depends wholly on what preparations we make while we have time and opportunity. When this state of action is past, there is no more time for repentance.

If we were going to take a journey, to see some of our friends, we would make all the necessary preparations, so as to be ready when the time comes to start. In the same way we would be ready if some of our friends were coming to see us. How particular we would be to set our house in order! In Isa. 38: 1 we are told how God sent a message to Hezekiah, by the mouth of the prophet Isaiah, saying: "Set thine house in order: for thou shalt die, and not live." This same warning applies to every human being in this day and age of the world. Some day Christ, the dearest Friend we ever had, will come to call his chosen people home. Are you looking for him, and are you ready to meet him? You will have to meet him,—*prepared* or *unprepared*. Be ready! Delay is dangerous!

We had this brought to our minds very forcibly, a short time ago, when we were called to the bedside of one who lay dying, and pleaded to be baptized, but who was too weak to receive the sacred rite. He was quite young, but old enough to serve his Master, and to listen to his pleadings with God was pathetic. But we trust that the Lord has heard his prayers and will have mercy on him. But why put off serving Christ until we are in such a condition that we can not be of any use in his service? Why not make the good start early in life? Then we will have the privilege of enjoying the many blessings which God has promised to his children while in this life, as well as the assurance of a glorious hope beyond the grave. Be ready; delay is dangerous!

Carrington, N. Dak.

### Mother.

BY EDGAR M. HOFFER.

THE word *mother* is one of the sweetest words in the English language. In a spiritual sense we might term the church our mother. There is joy, comfort and shelter in the church of Jesus Christ. How we should cherish, love and respect the church!

The child feels secure in mother's presence. It finds protection, safety, and comfort there. The true mother loves her child, and teaches it to pray. As children grow older, they feel safe to ask mother for good advice. The true mother is interested in her children. She often prays for them.

Many a mother has a boy who is steeped in sin. How often she is pained to say, "Oh! where is my boy tonight?" Alas he is roaming,—traveling on the broad road, but mother is still praying for him. If he comes to Christ, how it cheers that mother's heart!

How sad it is when mother dies, and leaves behind her children young in years! What do the children think, as they take a last look at that sweet face, and as they look into the open grave?

Reader, have you a mother yet? If you have, then be kind to her! Throw flowers on her pathway! After death flowers will not help her. Life is the time for flowers.

If you are away from home, write frequently to mother. How it cheers her! Remember, the time is surely coming when writing letters to her will not be

possible. After a while mother will be called home. You can visit her grave, but all is still. There is no sound from the tomb, no voice from eternity!

Many of our readers have seen mother laid away in the silent tomb. Many of our brethren and sisters can say:

"In a lonely graveyard, many miles away,  
Lies your dear old mother, 'neath the cold, cold clay."

The children that are kind to their parents will not feel condemned when the parents are gone. It will not be long until we all shall have left for the shores of immortality. If we are faithful we can meet again in the sweet bye and bye.

Elizabethtown, Pa.

### Holding On.

BY E. F. SHERFY.

THE old, laconical statement, "Don't give up the ship," is as much in place in a conflict for souls as it has been in any naval conflict that was ever waged. In the Lord's army we are prone to give up the fight all too soon.

The writer has noticed that in revival efforts there is an everywhere-prevalent tendency towards a premature, uncalled-for "letting up."

If, at the end of about two weeks of revival effort, the meetings seem a bit discouraging as to visible results, people are prone to say, "Well, everybody has had a chance now, and if they were going to do anything they would have done something before this."

Or if, on the other hand, at the end of a two-weeks' meeting there has been somewhat of an ingathering, everybody shouts, "Victory!" Then the minister, perhaps, wants to quit before the interest lags, and, as he is likely to put it, "while his credit is good." We are too prone to cry, "Victory," when the battle is but half won.

In a certain meeting there were, at the end of two weeks, ten applicants for baptism. Many thought that was fairly good for only two weeks, and were ready to quit, but the officials at that place were more prudent. They authorized the continuation of the meetings indefinitely. At the end of four weeks (two weeks more) thirty precious souls had taken a stand for Christ.

Brethren, I think we too often call a halt in our revival efforts just when, by a few more days of hard work, we might score a great victory for Christ and the church.

May God help us to continue steadfast, in work and prayer, realizing that "in due season we shall REAP if we FAINT not."

3435 Van Buren Street, Chicago, Ill.

### The Large Opportunity.

BY E. B. HOFF.

THE church has a great mission in the world, and none of its members ought to have time or desire to become blue or to look on the dark side of things. The great commission of Matt. 28 calls for the evangelization of the world, and the more Paul-like and the more Christ-like we are, the more earnestly and sincerely will we enter into the task assigned us. The burden laid upon us will not be irksome but it will be a gracious opportunity to gather in the grain of the harvest of souls, ripening into the beautiful life of our Lord Jesus.

Hundreds and thousands of our young people are becoming hungry and thirsty for a knowledge of God's Word which, to know aright, is to live a life consecrated to the service of God. These young men and women are being filled with the Holy Spirit, and are feeling the thrill of the new life it gives. Our young people, thank God, have never been lodged in the lodge where sadly so many young people of other churches are losing their desire to spend and be spent for the Lord.

There are countless numbers of men and women in the world whose souls would shine just as brightly before the throne of God as ours, and to whom it would taste just as good to have eternal life as it will

to us, and for whom Christ died just as truly as for us. Will we take our cross and help them?

There is enough surplus money in our Brotherhood in farms, cattle and stocks, to send out ten thousand of our young men and women into the mission field next year. We might just as well have a strong standing army of workers in the field as to have a few sentinels watching here and there. If the angel of Zech. 1: 11 is walking to and fro amongst us, he is finding too many of us sitting still instead of walking in the footprints of our Master.

Maywood, Ill.

## CHRISTIAN WORKERS' TOPIC

### The True God,

Or, Spiritual Meat for Brainy Men.

Acts 17: 22-34.

For Sunday Evening, December 18, 1910.

Paul was not long in discovering that Athens with all its learning, was pitifully in need of knowledge of the true God. He told them that their "unknown God" is the one he declared to be,

- I. **The Creator**—the "God that made the world" (v. 24; Acts 14: 15). Paul began with God (Gen. 1: 1), because he could not preach Jesus, the Son, until he had shown them God, the Creator and Father. Then he argued that we "being the offspring of God" our Father (v. 29), he cannot be a lifeless, senseless idol, but a "living God" (John 6: 57; 1 Tim. 6: 17).
- II. **The Sovereign**, "Lord of heaven and earth" (v. 24; Matt. 11: 25), who can not dwell in "temples made with hands" (v. 24; Acts 7: 48); "neither is worshipped with men's hands" (v. 25). Paul admonished them to "seek the Lord" (v. 27; Isa. 55: 6), and "repent" (v. 30), seeing he "hath appointed a day in which he will judge all" (v. 31).
- III. **The Benefactor**, who "giveth to all life and breath" (v. 25), a Benefactor, bountiful (Gen. 9: 3); of limitless possibilities (Mark 9: 23); and able to do all things (Rev. 21: 5).
- IV. **The Omniscent**, "not far from every one of us" (v. 27). He is near to see our ways (Psa. 91: 11); hear our prayers (Acts 10: 4); deliver our lives (2 Peter 2: 9); and manifest his glory (John 1: 14; 2: 11). "In him we live and move" (v. 28; Col. 1: 17).

As a result of Paul's sermon here, we have Dionysius, a judge in their court, and a woman named Damaris, as converts.

## PRAYER MEETING

### How May I Know That I Follow Christ?

John 15: 26, 27; Rom. 8: 14-17; 1 John 3: 14.

For Week Beginning Dec. 18, 1910.

#### I. I Must Possess Christ-like Qualities.

1. **Oppose All that Is Evil**.—To recognize sin whenever and wherever found, and fight it valiantly, may not be an easy task, but it is profitable to the spirit life (1 Cor. 9: 26, 27).
2. **Promote All that Is Good**.—Christians are lights,—not only because of what they say, but because of the way they live. They must be a positive force for good (Titus 2: 11, 12).
3. **Masterful Self-Control**.—Christ emphasizes self-denial and cross-bearing as conditions of discipleship (Matt. 16: 24).
4. **Righteous towards Our Fellow-men**.—Others have rights as well as ourselves. As these are recognized, love will deal justly (Micah 6: 8).
5. **Obedient to the Lord's Teachings**.—The crowning glory of every believer is perfect obedience to God's commands (1 Peter 1: 18-23).

#### II. I Must Be a Worker in the Vineyard.

1. **Readiness to Witness**.—A blessed employment in which all can engage. Our altar fires are to burn in dark places to reveal heaven's light. Our wayside ministries must cheer despondent souls (Col. 3: 12).
2. **Saved to Serve**.—Christians are not to receive and keep, but to give and bequeath. Our work must count (Gal. 5: 13, 14).
3. **Ministering to the Needs of Men**.—In the spirit of the Master, who "went about doing good," we, also, should be found in the places where suffering humanity needs our care (1 Peter 3: 8).
4. **Pray Right and Live Right**.—Our prayers and our life must correspond. The test is not how OFTEN we pray, but HOW NEARLY our life and our prayers run parallel (1 Peter 4: 7, 8).



## HOME AND FAMILY

## The Golden Wedding.

[Written by Sister Bertha M. Neher, Syracuse, Ind., on the occasion of Brother and Sister W. R. Deeter's fiftieth anniversary of their marriage.]

Yes, today's their golden wedding,  
For today 'tis fifty years  
Since they joined their lives in wedlock,  
Since they've shared life's joys and tears.  
They have reached the golden milestone  
Few of us will live to see;  
They have lived through fifty seasons  
In each other's company.

They began their life together  
In Ohio, long ago,  
When, one winter, he was teaching  
Country school, as you may know.  
Sarah came among his pupils,  
In his school room took her place.  
Here, it soon became apparent,  
She must life's great question face.

In September was the wedding;  
William took her for his wife;  
Vows were made and words were spoken  
That united them for life.  
But today, as they look backward,  
Fifty years it scarcely seems,  
Since that day of happy visions,  
Since that year of golden dreams.

To a little country homestead,  
W. R. took his bride in spring.  
There began life's work together,  
Loyal, sharing everything.  
He kept on for years, his teaching;  
She, his loving helpmate, shared  
All she could his joys and labors;  
Quarrels ne'er their union marred.

One by one came baby voices;  
Three strong boys to them have come.  
Though cares increased and work was added,  
Death, thus far, has spared their home.  
Then there came a call to service,  
W. R. was called to preach.  
Sarah still by love, enabled  
Him the further heights to reach.

Often, standing in the doorway,  
With a smile, she'd bid him go  
On some mission for the Master,  
While she would stay, his work to do.  
And it was not always easy,  
Thus to leave his farm and home,  
Thus to go to work for others,  
But results are yet to come.

By and by, the boys were married,  
Each one built another home;  
And again at Brother Deeter's  
He and she were left alone.  
Then they moved from off the homestead  
To a quiet home in town,  
Where they still continue toiling  
Ever upward, never down.

So the years have come and ended,  
So they've reached life's afternoon.  
And today this golden wedding  
Tells that evening's coming soon.  
But their years have been so busy,  
They have done so near their best,  
They can look without misgiving,  
To a quiet evening's rest.

Hand in hand they've climbed life's pathway;  
Hand in hand the summit passed;  
Hand in hand, descending, happy,  
They shall reach their home at last.  
And today, this Golden Wedding,  
With its pleasant memories o'er,  
Points our minds to happier unions  
On the future Golden Shore.

Sept. 30, 1910.

## One Mother's Way.

"How does it happen that you know so much fine poetry?" asked one college boy of another.

"O, it comes of having had measles, whooping cough, pink eye, mumps, chickenpox, German measles, toothache, and whatever else children ever have," was the laughing reply.

"I don't see through that. I never had all those things," said the first speaker, "but I had some of them and I know the last thing I felt like, when I had them, was learning poetry. I'm more mystified than ever."

"Well, I ought to have added 'and a mother,'" he replied, "for it was all owing to her. You see when we had contagious diseases (there were three of us) we couldn't go anywhere or have anyone come to see us, and I guess we got pretty restless, especially toward night. Then mother used to keep us quiet by saying poetry. We all had our favorites and we would ask for the same things over and over till we knew them by heart. I can remember how happy we used to be sitting by the open fire in the twilight, waiting for father to come home to listen to the verses that we had come to know so well. Every once in a while there came a new one, and I now imagine that mother learned some of them on purpose to repeat to us, though I know she had learned some of them years before. Then, if we woke up in the night and couldn't get to sleep again, mother would come and repeat one of the most soothing and musical ones till all our sorrows were forgotten and she could go back to her own bed. It was a wonderful education and I wonder that more mothers don't do it. Why, when I came to study English in school, a great many of the poems were familiar to me, and actually I knew



How Mothers Used to Do.

the whole of 'The Vision of Sir Launfal' and several shorter poems before I had ever seen them in print!"

His friend, whose mother had died when he was a baby, fell to wondering if he should ever really know all that he had missed by being motherless.

—M. C. Rankin, in *Christian Work and Evangelist*.

## Motherhood.

BY J. EDWIN JONES.

SOME time ago, in a little talk before a bright company of high school students on the subject of "Ideals of Success," I said, "The very highest ideal for young women is, not business nor politics, not independence or the franchise but, Motherhood." The fact that such a remark caused a suppressed titter among these students inspired me with the idea that perhaps many young people need to readjust their perspective with regard to this sacred, God-honored sphere of womanhood. A proper conception of this ideal, obtained early in youth, will prove a power in behalf of purity in thought and action. Consistently maintained, it will constantly develop, in the character, those traits that make one lovely and lovable.

That it is a part of a well-arranged plan from God, is evidenced in the maternal instinct, so early noticeable in the playrooms of little girls. No child

should ever be discouraged when this characteristic manifests itself. Rather should every parent foster such early tendencies and develop them into clearly-defined ideals that will make for the fullest measure of efficiency in woman's great sphere of usefulness.

Scripture contains abundant material from which this spirit may be fed and developed. From the mother of all living, rejoicing in her first-born; from the mother of Samuel, who prayed for and dedicated her son to God before his birth; from the mother of Moses, whose love for her infant made her bold to ignore the king's command; from the mother and grandmother of Timothy, whose faithful, godly lives left their imprint on this young, Christian minister; from these and multiplied instances of women whose own personalities are often obscured by the achievements of their offspring, there is a constant and never-failing source of inspiring material with which to enthuse and direct the developing lives God has given into our care.

When we think of Noah and Abraham, of Isaac and Moses, of David and Hezekiah, of John Baptist and Paul, of Peter and Stephen, and of our blessed Lord himself, of Luther, Calvin and Wesley, of Mack, Sower and a multitude of other Godly characters, both men and women, who have "turned the world upside down" and moulded its history; whom time would fail us to mention; when we remember that for each of these illustrious lives, and the multitude of lowly people who made their lives possible, some patient, God-fearing woman went down through the valley of the shadow of death, to bring them to the light of day, it becomes clear we have not overestimated the relative importance of motherhood among the ideals for women.

We need to teach it more. We should not cheapen it by making it the topic of our common conversation. We should, above all things, never speak of it lightly or slightly. It should be the subject of early and confident discussion between mother and daughter; between father and son. The pastor who has charge of a flock of young people should not fail to emphasize it upon proper occasions.

So much emphasis has lately been placed on the growing possibilities for women in the political and industrial field, that it seems fitting that some warning voice should point out the fact that the world's greatest heritage, from the receding centuries, is not more its men and women of noble and illustrious deeds, than their splendid though often obscure mothers, and that we should not undervalue that heritage nor cease to strive to maintain and improve it for our posterity.

Larned, Kans.

## The Progress of Temperance.

Liquor dealers exultantly point to Government statistics in proof of the fact that there is a growing consumption of liquor throughout the country, despite the constantly-increasing prohibition territory. Reasonably, therefore, one would not expect the persistent opposition of the saloon element to the further advancement of temperance principles, when the effect is what they assert. Dark forebodings, however, still seem to disturb the peaceful serenity of the dealer in liquor. The editor of *Bonfort's Wine and Liquor Circular* (New York), anxiously propounds the grave query, "Can the liquor business be successfully defended before the bar of public sentiment?" Then he refers to recent prohibition gains in Tennessee and Texas, and speaks of proposed constitutional amendments, prohibiting the manufacture and sale of liquor in Missouri, Florida, and other States. In closing he says, "The situation is a grave one, and it demands the attention of the men who have hundreds of millions invested in breweries, distilleries, and in stocks of liquors." The editor may well be alarmed. On the side of the temperance hosts is the great Leader who can readily "bring the devices of the wicked to naught."



# THE GOSPEL MESSENGER

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SINCE the beginning of October, eight have been added to the Dry Creek church, Iowa.

SINCE the last report from Hagerstown, Md., five have been added to the church at that place.

BRO. S. E. LENTZ has been chosen to represent Southeastern Kansas on the next Standing Committee.

TEN put on Christ in baptism at the close of a series of meetings, held by Bro. H. S. Replogle at Coventry, Pa.

BRO. I. B. TROUT started to Orange County, Fla., last Tuesday, with the intention of returning next week.

BRO. DAVID G. WINE will represent Nebraska on the Standing Committee at the St. Joseph Conference of 1911.

BRO. S. S. BLOUGH and wife, of Batavia, spent last Monday in Elgin. We were pleased to have them with us.

BRO. JAMES M. MOORE, of Chicago, is booked for a ten days' Bible Institute at Grundy Center, Iowa, beginning Dec. 24.

THE time announced for the dedication of the church at Raven Run, Pa., is Dec. 18. Bro. C. C. Ellis' is to conduct the services.

BRO. M. W. EMMERT, of Mount Morris College, is to conduct a Bible Institute in the Panther Creek church, Iowa, during the Holidays.

BRO. L. T. HOLSINGER, of Rossville, Ind., is expected to hold a protracted meeting at Jasonville, his State, beginning about the first of February.

THE Michigan State Bible Institute will be held in the Sugar Ridge church, beginning Dec. 28, and is to be conducted by Bro. B. F. Heckman, of Chicago.

THE Brethren at Enders, Nebr., dedicate their new church Nov. 13. Five years ago there were fifteen members at that point; now there are about sixty.

BRO. WILLIAM LAMPIN closed a fine meeting at Nampa, Idaho, with fifteen accessions to the church. In his work in Idaho he is accompanied by his wife.

BRO. S. C. TOLLEY, of East Prairie, Mo., is now located in Pennington, Ark., where he is engaged in mission work, and should be addressed accordingly.

TWENTY-FOUR were received into the church at Goshen (West Side), Ind., by confession and baptism, during a series of meetings, conducted by Bro. Eli Heestand.

BRO. D. M. CLICK, of Tekoa, Wash., is spending the winter in Bethany Bible School, and wishes his correspondents to address him at 3435 W. Van Buren St., Chicago, Ill.

CHRISTMAS comes on Sunday this year. The Christmas issue of the MESSENGER will be dated Dec. 24. Essays intended for that issue should be in our hands not later than the 13th.

As the fruits of some evangelistic work at Allison Prairie, Ill., conducted by Bro. Charles Walter, five made the good confession and were added to the little band of believers at that place.

BRO. W. E. WHITCHER writes that in his report of the District Meeting of Northern California, page 734, it is stated that the District was organized last year, when in fact it is four years since it was organized. The correction is made at his request.

THE reports of scores of Thanksgiving meetings, held in all parts of the Brotherhood, gives us more church news than we can find room for in this issue. Much must be left over for next week.

THE District Sunday-school Institute of Northern Missouri will meet at the Rockingham church, Ray Co., beginning Dec. 24 and closing Jan. 1. Bro. R. H. Nicodemus, of Chicago, will be in charge.

LAST week we were not able to give the address of Bro. James M. Neff, but he now writes us that he may be reached at Portersville, Tulare Co., Cal. Portersville is in the southern portion of the county.

IN the Harmony house, Middletown Valley congregation, Md., Bro. Robert Hull conducted a two weeks' series of meetings and eight, complying with the Gospel conditions, were received into the church.

THE Bethany Mission, Philadelphia, Pa., was recently organized into a church, making two new organizations in the city during the last few years. We probably have more churches in Philadelphia than in any other city in the United States.

BRO. STEPHEN M. STEVENS, the elder in charge of the Cabool church, Mo., closed his earthly labors Nov. 29, at the age of seventy-seven years. He is said to have been a faithful and earnest defender of the faith. A further notice will be published next week.

CAN you think of a better Christmas gift than the MESSENGER? Why not send the paper to a friend? Or, if you wish to do so, you can send the paper to one address and a copy of "Our Saturday Night" to another. See special proposition on page 816.

BRO. CURTIS HARRIS, of North Manchester, Ind., writes us that he has located in Jasonville, same State, where there are only about a half dozen members, but an effort will be made to increase the number. During the winter a protracted meeting will be held.

IN a former issue, Nov. 12, our correspondent stated that Bro. C. D. Hylton conducted a series of meetings at the Eden Valley church, Kans. We are requested to say that the revival referred to was held at Larned, but while holding the meeting he attended the feast at Eden Valley.

PROBABLY a few thousand of our readers will want to use "Our Saturday Night" as a Christmas present. By referring to page 816 they will observe how the book may be had for this purpose. Those wishing to avail themselves of this offer, should let us have their orders at once.

ON page 811, this issue, Sister Elizabeth Howe Brubaker is telling how to find a foreign mission field close home, and then tells how to work it. What is done in this instance might be duplicated in a hundred other places. Let us hear something more about these home foreign mission fields.

LESS preaching about the possibilities of escaping future punishment and more about the importance of loving God and keeping his commandments will keep more people out of hell than are to be gotten out after they once get in. The safest way to escape the torture of Hades is not to travel in that direction.

THE revival at Ephrata, Pa., conducted by Bro. D. C. Flory, closed with twenty-five applicants for membership. Twenty were baptized on Thanksgiving Day, and the rest later. During the evening services the house, with a seating capacity of six hundred, was not large enough to hold all the people desiring to attend the meeting.

LATE reports indicate that Bro. Charles D. Bonsack is doing a splendid work at McPherson, Kans. A number have applied for membership and have been received into the church. This week Bro. Galen B. Royer is with Bro. Bonsack in a special College Bible Term.

SOME parents, who feel able to do so, send the MESSENGER to all of their children, living elsewhere than under the parental roof. There are mothers who see that their daughters, in distant cities, get the MESSENGER, year after year. Then there are fathers who remember their sons in the same manner. Their idea is to keep them in touch with the church and her work.

FROM the report of the Acting President of Juniata College, Huntingdon, Pa., to the trustees, published in the October issue of the *College Bulletin*, we learn that the number of students in attendance for the school year of 1909-10 was four hundred and twenty-three, that three hundred and twenty-four of these were in attendance at the largest term, and two hundred and thirty at the smallest term. This is a good showing.

A FEW of our correspondents, who failed to sign their names to the church news sent for publication, should not censure us for the non-appearance of their reports. The better way would be to write again and be sure to give both name and address. It is surprising how many people fail to put their names to what they write. Some of them have their return card on the envelope, containing their letter, and in that way we can occasionally solve the name problem.

THE Minutes of the late District Meeting of Southern Illinois show that there are twenty-nine congregations in the District; and that the largest one, Pleasant Hill, has two hundred and fifty members, with Okaw a close second, having two hundred and forty communicants. The Minutes indicate that the District is active in mission work and is not neglecting the interest of the church along some other lines. We notice that the elders in charge of churches are designated as bishops, while the rest of the elders are counted with the ministers.

PLEASE do not write about business on the sheet containing matter for the editorial department, or vice versa. To do so makes more work for each department, and often delays business. If you have something to say to the editorial management, write it on a sheet containing no reference to business. Then, if you wish to say something regarding the business of the House, do not say it on the sheet addressed to the editorial department. The different departments are managed separately, and those in charge of one department know little of what is going on in the other.

THE editor of the *Sunday School Times* is not favorable to Sunday photography. He thinks photographs that are necessary may be arranged for on week days, and thus avoid making an improper use of the Lord's Day. We make it a rule not to make use in the MESSENGER of a photograph that has been taken on Sunday. If Sunday photography is not evil, it at least has that appearance. It may not be as bad as fishing and hunting on the Lord's Day, or attending the Sunday baseball games, but it certainly points in that direction, and may possibly belong to the same class.

HUNDREDS of our readers in the Middle States will be surprised to hear of the departure of Bro. Chas. H. Hawbecker, of Franklin Grove, Ill., who died very suddenly Dec. 2. He was at the time in company with Bro. John Heckman in Rochelle, looking for a place to open up mission work in that city. While walking the streets, he began feeling badly, rested a few minutes, then, a little later, when on the porch of a friend, where he and Bro. Heckman called, he dropped dead before entering the house. He had not been in the best of health for some time, but no one regarded his condition as serious. For years Bro. Hawbecker was Secretary of the Mission Board of Northern Illinois and Wisconsin, and was known to nearly every member in that District. He was a fine, exemplary Christian man, and his death will be widely lamented.



SISTER SADIE J. MILLER, of India, spent one day in Elgin last week, visiting the Publishing House and calling on friends. She went from here to Mount Morris, and from there to Waterloo, Iowa, where she is to remain a few months. After a good rest she will visit a number of churches, it being her purpose to favor the points where our missionaries have not yet been.

BRO. M. R. MURRAY, of St. Joseph, Mo., writes us that he is planning for a Palestine party to leave New York June 24 and visit various points of interest in the Bible Lands. He further says that the Brethren at St. Joseph are arranging for special evangelistic work in the city during the Annual Meeting of 1911. Hundreds of ministers will attend the Conference and the purpose is to make use of a score or more.

We have been favored with the Minutes of the District Meeting of Middle Missouri, and notice that the District is composed of fourteen congregations. Hearing and considering reports from the various committees seems to have taken up much of the time of the meeting. There are financial reports; such as Kansas City Building Fund, District Meeting Treasurer, District Treasurer and Child Saving Work. It would appear that the meeting does a great deal of her work through committees.

We have just glanced over the Minutes of Southwestern Kansas and Southern Colorado, and among other things notice that the District is composed of twenty congregations, and that at the District Meeting each of them was represented by one or more delegates. The financial report shows great liberality upon the part of the churches and that probably as much money is spent in support of pastors at mission points as in any other District in the Brotherhood. Four papers go to the Annual Meeting, and some of them are going to prove decidedly interesting.

THE District of Northern Iowa, Minnesota and South Dakota is composed of eighteen congregations, and glancing over the Minutes of the District Meeting, held Oct. 5, we observe that the membership is one thousand three hundred and twelve, with one congregation, South Waterloo, Iowa, numbering four hundred and twenty-seven. There are seventeen elders in charge of these churches, in addition to ten designated as resident elders. Two congregations have three elders each, but none over that number. Besides these there are twenty-seven ministers. For various lines of work, including several mission points, the treasurer's report shows an expenditure of \$2,571.65, with a balance of \$1,322.49.

It is said that the only American colony in Palestine, that has proved a success, is the one established by Dr. and Mrs. Spafford of Chicago. The colony has been in existence for about thirty years, and is now a well-established and a well-known institution in Jerusalem, located a short distance north of the city wall. It is well managed, and for support the people are engaged in various and helpful industries. The money made goes into a common fund. Many of the families have their own homes, near the large central home, where they live comfortably, but eat at the common table where there is worship morning and evening. Tourists from America frequently make their home with the colony, while in Jerusalem, and enjoy the religious atmosphere of the place. For a time the religion was of an eccentric sort, but of late years there seems to be a disposition to conform more fully to conservative ideas.

### Christmas Presents.

CHRISTMAS is coming and people all over the country are planning about their Christmas gifts. Some of them may spend weeks at the stores selecting presents for their friends. Not a few are worrying themselves, for they hardly know how to select gifts that will seem appropriate. The use of Christmas presents has grown to be an expensive habit, and with the merchants it has become a profitable business. To the American people it means a few million dollars each year. One can hardly suggest to another what should

be regarded as an appropriate gift for a friend, for he scarcely knows himself what would be the most suitable thing to give to his wife, children and other relatives. But one is at least safe in saying that some useful article or book is always in order. Let gifts be selected that may be of some service. One never makes a mistake when he gives a Bible to a relative or friend, who will read it. Articles for temporary display should be avoided, while toy pistols, cannons and swords should never be given to boys. On Christmas we commemorate the birth of the Prince of Peace, and anything which helps to kindle the war spirit in the heart of a boy, is certainly not in keeping with the character of the occasion. Parents should avoid giving to their children, who are members of the church, things that are unbecoming for members to wear or use. The New Testament forbids the wearing of gold for adornment. Sometimes members so far forget themselves as to purchase, for their children in the church, articles of ornamentation that the church can not consistently tolerate, and in this way make trouble for the church, as well as for their children.

Christmas will be a good time to remember the hard-working ministers who have for years been dealing out the precious Bread of Life. Your preacher needs a good Bible, some other books, an overcoat, or, maybe, a suit of clothes. Possibly a purse, containing a few bills, would be greatly appreciated. His wife may need more assistance than her husband, and she, too, ought to be remembered. We mean this to apply to those who stand in need of substantial encouragement, and are worthy. Do not forget the poor. For them nothing will be more appreciated than a basket, well filled with provisions. And, above all, do not forget the Master and the interest of his kingdom. He gave his life for us, and it now remains to be seen what we will do for the cause that he represents. We should not spend so much on our relatives and friends as to have nothing left for the Master and his work. Not a few thinking people take delight in remembering their friends with a Christmas greeting by making use of a nice scenery post card, containing an appropriate verse. Possibly this is the most appropriate way of remembering those outside of the immediate family connection. It is at least not expensive, avoids many perplexities, and leaves more money for the poor and the work of charity in general.

### Why Is It?

So my brother asks and he does it very sincerely, and not without cause, because the doings of other men, to us, seem very strange,—so strange that we can not understand or see the "why" for them. But what seems to be quite as remarkable is, that what seems strange to us is very clear and evident to others, so that our strange things are the clear things to others, and our evident and clear things may be the strange things to others.

A few days ago our State of Pennsylvania held her election for Governor and other State officers. In our way of looking at it, the duties of the voters of the State were so plain that none could fail to see them. And yet, things did not go as we expected and hoped they would, and the question, "Why is it?" faces us all around.

The government of the State is for the common good of all her citizens. We all live under the same regulations and laws and, therefore, it is reasonable that all should unite in selecting such executives and lawmakers as will promote the highest good to all.

Now we can see very readily why the good people,—the church people,—of our country should be united and stand together, and choose for our representatives good, honest and Christian men,—men who stand for honesty, temperance and civic righteousness. But it is very hard to see why such men should cast their votes for candidates with besmirched characters,—men who favor, and are in league with, the cause of intemperance that is blighting the lives of so many of our young men, cursing our homes, and making beggars of many of our mothers and their children. Hence the question is asked: "Why is it?" Why is it that good,

honest, sober men—Christian men—can vote for and be led and dominated by men of acknowledged intemperate habits,—men who scorn at the shame of drunkards' wives and laugh at the ruination of their children?

A professedly Christian man told us this morning that he voted for a man whom he knew to be on the side of the saloons, "but," said he, "it was a hard dose." Why take the hard dose? Yes, why? Because he belonged to his party. And why should a man place a higher estimate on loyalty to his party than to his sense of right, his conscience and his God? Well, it is hard to speak the "why" out right, but beneath the surface it secretly lingers.

Did you ever think how many American citizens have a hankering after some kind of an office in the gift of the people? Even some of our own church people have a leaning in that direction, and are inclined to vote with their party, fearing or hoping that something might occur to make smoother sailing.

But why should this make any difference? If all men were called and chosen by virtue of their fitness, integrity and character, it would not. But as this is not the case, it makes quite a difference as to who is who, so that, politically, the "who" that is to be accepted, must pave his way and make good his record.

But again you ask, Why? Well, it is this way. Politics has gotten to be a business or profession, looking to ends. And the means used to reach these ends are not always as reputable as they should be. These professions,—there are more than several of them,—have their leaders, or bosses, and under-bosses, indefinitely. These, joined together, form the political rings. And these rings, leaders and heads, form the executive body that dominates all nominations, so that all who wish offices that are worth the striving for, are examined as to where and how they stand in their party,—whether they have always been true and loyal to their party, have voted for all the candidates,—and never bolted. If they have been true to their party, and voted for all the candidates, good and bad, and are willing to continue so, and pledge themselves to all the measures and men of said party, they may be nominated and elected. If not, they can not be elected.

If the ring of your party happens to be a body of degenerates who are pledged to be loyal to a set of grafters, or a body of saloonkeepers, do you understand "why it is" that some apparently good and Christian men vote for men that are a menace to our States and Nation, and a disgrace to the position they are called to fill? We have positions of state, all over this land of ours, filled by men who have no fitness whatever for the sacred trust given them. They are a disgrace to the offices which they fill, and a shame to the men who voted for them. They are there not because of any merit on their part, but because of their loyalty to the bosses and rings that helped to put them there.

Talk about African slavery. It was an ungodly institution. Talk about our daughters being made white slaves, whipped into prostitution,—and you have a slavery still worse, because of the depraved men who carry on such infamous work, and because of the poor girls whose virtue and lives are sacrificed on the altars of lust. But what have we to say for respectable and Christian men who, for the sake of office and gain, are willing to pledge themselves, their manhood, their loyalty, to a political ring lost to all sense of shame; who have no respect for God and his church or day; and who, for the sake of greed, will crush the poor into a condition of slavery almost as degrading and heart-rending as any form of slavery that we can think of or name? It has been well said that no man can become an active politician, as politics now are, without becoming tainted and spotted from their sinful pollutions.

While we never hankered after political position, or became active in politics, we can not be indifferent to those who are, and it does seem to us, that there are several things in which we, as a church people, should feel interested.



First we should pray and labor for the purification of our elective policies. We can do this by giving our influence, our support and our prayers for only honest, temperate and clean men, whose whole lives show for civic righteousness. This should be done independent of political organizations or their henchmen. If all Christian men would positively refuse to vote for irreligious and intemperate men for public positions, party leaders would soon learn the lesson thus taught, and put up God-fearing men who would magnify the office of their public trust, be a blessing to the people, and honor the God in whom we trust.

And, secondly, pray for our rulers, that they may be blessed in the performing of their duties and that we may lead a peaceable life in all honesty and godliness, this being acceptable to our Father in heaven.

We have been prompted to give these thoughts because we believe that the time has come when all professing Christians should take their stand solidly and uncompromisingly on the side of right, and righteous men.

It would seem incongruous, on our part, to pray for our rulers and then turn around and help to put rulers in office whom neither God nor good men want there. No, my brethren, whatever position we may take in reference to the choosing of our rulers, let it be consistent and do no dishonor to the holy profession which we have made.

H. B. B.

### Other Sunday-school Literature.

WE hear of a few Brethren Sunday-schools that will not use the Brethren Sunday-school literature, stating that the price is too high, so they send for other supplies, hoping, in this way, to save a little money. It so happens that they procure their supplies from a house that puts out undenominational literature in large quantities, and can therefore afford to sell it at very low figures. With the limited demand for our supplies, we are expected to compete with undenominational houses, and because this can not be done, the children of our own families, as well as those of other families, must be trained in ways of belief and thought not in keeping with the New Testament principles we teach. In other words, we are using our Sunday-school to train children for other denominations. Year after year the teachers in the class of schools referred to put forth their efforts; not in the interest of the Brethren church, of which they are members, but in the interest of others, and then wonder why it is that so many of our own children do not accept the true faith. This is a matter more serious than many of our people have been led to think. It is a matter that ought to be taken under advisement by the members in council meeting, in every congregation where the Brethren literature is not used in our Sunday-schools. It ought to receive due consideration upon the part of all the elders and ministers. If they mean to stand for the faith and practice, accepted by the Brethren church, they should not fail to throw their influence on the safe and right side of the question. If we propose to accomplish anything in the interest of our plea for the whole Gospel, we must enlist the united support of our Sunday-schools, as well as the support of the churches and the church officials. Especially must we have the unwavering support of the elders and preachers.

### King James' Version.

It would probably be difficult to name any one thing that has done more to advance the interest of Christianity and promote religious, as well as civil liberty, than the publishing of what is known as the King James Version of the English Bible. The translation was completed in 1611, and the Book at once placed on the market. And in spite of the denominational bias of the translators, the version for hundreds of years gave quite general satisfaction, and proved to be the standard for nearly all Protestant bodies. No version of the Scriptures has ever been more extensively circulated and more widely read. During the last hundred years the Book, especially the New Tes-

tament part,—has been made a marvel for cheapness and convenience. It has been placed within the reach of nearly every man, woman, boy and girl, capable of reading the English language. For a growing tongue, like the English, the style of the language employed in the translation may be considered well nigh ideal. It is clear, reverent and forcible. Many religious authors and speakers, much to their credit, have unconsciously fallen into this style in their writing and preaching. In fact, the language has practically become the diction of the English-speaking races. The general diffusion of Bible knowledge thus made possible, along with the spirit of the Scriptures, has paved the way for the splendid religious and civil liberty enjoyed by the people of this country, and our privilege, in these particulars, has done much to better the conditions in other lands. It is not known at what day in 1611 the first book was completed by the printers, but in the absence of the exact date the American Bible Society has designated Sunday, April 23, 1911, as the most suitable time to celebrate the tercentenary of the King James Version of the English Bible. It is suggested that on that day suitable addresses be delivered, setting forth some fact regarding the history, influence and value of the Version.

### Home for the Aged.

WE have a very interesting post card, containing a splendid colored picture of the Morrison's Cove Home, at Martinsburg, Pa. Including the helpers, nineteen people appear in the picture, all of them looking happy and contented. The Home itself is real attractive, and has the appearance of an ideal place for aged pilgrims, who have grown too old and feeble to care for themselves. This is one of the noble products of a high order of Christianity. There was a time when the church did not have such splendid accommodations for the poor and aged saints. Here they can spend the closing years of their earthly sojourn, enjoying all the comforts and conveniences known to those who are in the best of circumstances. Misfortune may overtake worthy members. All their property may be swept away, and yet when old age comes they can feel that at the Home they will receive a welcome, and be cared for the remainder of their life, and at the end receive a decent religious burial. It is encouraging to look upon such evidences of broad Christian charity,—a charity that goes down deep into the pockets of the well-to-do, and produces the means to make such commendable institutions possible. We need to encourage such a spirit. It is one of the wisest ways of spending money, and shows that, as a Christian people, we have some regard for the comforts of those who have become so unfortunate as to be unable to provide for old age. We repeat that these well-equipped and charming Homes are a mark of a high order of Christianity.

### Our Children.

IN another column of the present issue of the MESSENGER Bro. Stover, under the caption of "Those Children," gives us an interesting article, that will doubtless cause some thinking. It is a startling fact that if we had saved all our children for the church, for the two centuries of our history, we would number over a million members today, instead of less than one hundred thousand. Were it possible to begin now, and save all our children to the church, our membership would reach a million before the end of the present century.

A few days ago I met one of the numerous descendants of the Price family. She had been a member of the Baptist church but was not fully satisfied until she found a home in the Church of the Brethren. Jacob Preis, her paternal ancestor, was a minister among the Brethren in Germany. He came to this country in 1719, and settled at Indian Creek, Montgomery County, Pa., and it is estimated that there are over four thousand of his descendants living today. If these were all in the church, about one-twentieth of our membership would belong to the family of Jacob Preis.

And there are the Beckers, Urners, Saur, Keyzers, and hundreds of others, who would number as

many as the Prices. Surely the question, "How Shall We Save Our Own Children to the Church?" is an important one, and worthy of the most careful consideration. We are spending much time on questions of much less importance than this. Read Bro. Stover's article carefully, compare it with God's Word, and let us profit by it.

D. L. M.

### Would Not Forgive.

ONCE upon a time, a committee appointed to look into some church troubles, found that certain preachers, elders and other church officers, had been communing together for years, and yet they were not wholly at peace with one another. They were strong enough, and wise enough to keep their feelings curbed, but not spiritual enough to come together, talk over their differences in a kind way, and forgive one another. Every Sunday the implicated ministers went into the pulpit and prayed the Lord to forgive their trespasses as they forgave the trespasses of others, and yet they were not willing to forgive one another. Had these officials died during this period of unpleasantness, and had the Lord answered their own prayers, every one of them would possibly be a close neighbor to the rich man, mentioned in Luke 16. There is no escaping this conclusion. But why should men, who pose as the ambassadors of the Prince of Peace, harbor in their hearts ill-feeling towards each other? They should know that this is not the Spirit of Christ. They should understand that a course of this kind is certain to lead to spiritual death. It is not only a sin so to live, but it is setting a terrible example before the young people. Men, who represent the interests of the church, if they have aught against each other, should, from the heart, forgive each other, and thus prepare the way for living in perfect peace. This they should do for their good, for the good of the church, and for the advancement of the cause they represent.

### Reporting Meetings.

ONE of our readers can not understand why we should cut the report of a Ministerial or Sunday-school Meeting from another State District down to one-half column, in order to make room for a two-column report regarding a similar meeting in Northern Illinois. It so happens that a thing of that kind has never been done. As the meetings in Northern Illinois are usually attended by one or more of the editors, such reports as are written by them, must appear in the Editorial Department and must be limited by the available space in that Department. They are never permitted to encroach on the space set apart for other news. We do not cut any of the newsy part of a report of a Ministerial or Sunday-school Meeting. We simply cut the part that contains the topics discussed, followed by outlines, stating, in broken sentences, what may have been said on the topics named. Not one writer in a score can make a report of this kind interesting reading. This we have explained so often that we can not comprehend why our policy should be misunderstood. Our people want newsy reports, and these we always take pleasure in publishing. But they do not relish the outline method of reporting any kind of a meeting.

### Northwestern Kansas.

THE Minutes of the late District Meeting of Northwestern Kansas and Northeastern Colorado, composed of eighteen congregations, would indicate that the members in that part of the Brotherhood are aggressive in the work of the church. They are supporting pastors at several mission points, have organized and placed on a good working basis the "Colored Mission" at Denver, are making a success of the Old People's Home at Darlow, and are putting forth special efforts to make their Sunday-school work a success. The membership of the District is nine hundred and forty-three, and the contributions for mission and charity work foot up to nearly \$2,000 for the year. Ninety-one were baptized, and seventy-eight were received by letter. This is one of the growing Districts. The field is large, and there is work enough for a hundred active preachers.



## MISSIONARY DEPARTMENT

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### GOD TAKES CARE OF HIS OWN.

Jesus said that the very stones would cry out if men should hold their peace concerning the truths of the Word. This word of prophecy seems to be coming to pass, in these latter days, in rebuke of the infidelity that brazenly denies the power of God. The explorer's spade has been opening long-buried libraries, and the tablets of long ago are crying out with a mighty voice in favor of the Bible story. And yet there are hundreds of would-be leaders who ridicule the accuracy of God's Word, telling the people that the "Infallible Oracles" are not to be depended upon. For generations the Bible has been the staff and stay of God's faithful children. Can it be possible that these latter-day "higher critics" would rob thousands of the most precious treasure in all the earth? The stones will go on crying out till men must cease their vain mutterings against God's Word, and the victory of Jesus will be complete.

### THINK BEFORE YOU CRITICISE.

Nothing is easier than criticism, and not all efforts along that line are necessarily to be condemned. Some criticisms are fair and, as they may be really needed, might become helpful if administered tactfully. Others, again, are sharp, exceedingly unkind, and blighting in their touch. While the gentle and well-meant criticism may have inspired some to higher and holier things and to ultimate success, others, by the venomous sting of sarcastic censure, have been driven to failure and despair. No Christian has a right to speak unkindly or judge harshly until he has all the facts in hand. Get both sides of the story before pronouncing judgment on the merits of the case. Let us remember these three things: (1) To criticise unjustly is to hurt ourselves more than the one against whom we have spoken. (2) When we are freest in our criticisms, we are, as a rule, most in need of them ourselves. (3) It is best, always, to be kind and sympathetic,—to say too little rather than too much,—to say good things of those about us or say nothing.

### THE LITTLE WORLD AROUND YOU.

Perhaps you have seen them,—the hundreds of people who are always going to do great things, but who, as a matter of fact, are never doing anything at all. They think that great things are the sudden outburst of the power within, whereas greatness in any line is but the aggregation of small things, patiently nurtured, until, by the force of circumstances, there is an opportunity to burst forth in a mighty, cumulative effort for humanity's betterment. Any one who will do the smallest thing and keep on doing it, day by day, faithfully, as in God's sight, will wake up some day to find himself famous. Don't try to convert the entire world,—it's too big a task. Just try to convert that neighborhood of yours, right around you, and you will be developing a power for wider service. That neighbor of yours is the test of your Christian efficiency. Is he better because of your example? Does your life preach to him of God's goodness? Remember that some day you must give an account of your stewardship!

### TOO MANY SOCIETIES.

The late Theo. L. Cuyler once asked an old colored preacher how his church was getting along, and was informed: "Mighty poor, brudder." Asked for further particulars, the old man replied: "It's the societies, always the societies. Dey is just drawin' all the fatness and marrow outen the body and bone of the Lord's body. We can do nuffin without de society! There is the Lincom Society, with Sister Jones and Sister Brown to run it. There's the Daughters of Rebekah, de Dorcases, de Marthas, de Daughters of Ham, and de Liberian Ladies." Dr. Cuyler then suggested that he still had the brethren to help him, but this only caused the old preacher to break out afresh: "No, sah, dar am de Masons, de Odd Fellows, de Sons of Ham, and de Oklahoma Promised Land Pilgrims. Why, brudder, by de time de brudders and sisters pay all de dues, and 'tend all de meetings, der is nuffin left for Mount Pisgah church, but jis de cob. De co'n has all been shelled off and frowed to de speckled chickens." Perhaps this is but a crude way of stating a painfully evident fact, but, after all, there is far more truth in it than poetry. There is great danger, lest even in Brethren congregations we allow outside organizations (though they are not secret) to get such a hold on the membership that money and time are taken that should go to the lawful support of the Lord's work. Whatever claims may be urged by these societies, as to the good things accomplished, the church should be

first and foremost. It is not right, nor is it wise, to drain the resources of the church, in order that outside issues may flourish.

### "MIRACLES OF MISSIONS."

The wonderful triumphs of the cross in heathen lands are often referred to as a most signal manifestation of God's wonder-working power. When we are told by Winston Churchill that "Uganda is the only country he ever visited where every person of suitable age went to church every Sunday morning," it is something so extraordinary as to cause us to wonder at the mighty forces that could bring about this result. Only a few years ago, comparatively, Uganda's people were in the deepest degradation. Not even the life of the pioneer missionary was safe among them. "Now,"—we are told by Mr. Churchill,—"there are no happier homes anywhere than in this central region of Africa." Facts, like the ones just stated, are not the wild fancy of missionary enthusiasts, but are the plain, matter-of-fact evidences, to be seen in multiplied number on the various mission fields of the world. God still works!

### "TRY THE UPOOK!"

"When the outlook is dark, try the uplook!"  
These words hold a message of cheer.  
Be glad while repeating them over  
And smile when the shadows appear.  
Above and beyond stands the Master,  
He sees what we do for his sake,  
He never will fail nor forsake us,  
"He knoweth the way that we take."

"When the outlook is dark, try the uplook!"  
Though down in the valley today,  
The path winds around by the mountain,  
The sun will soon brighten our way.  
For somewhere the sun is still shining,  
Though clouds may have covered the blue,  
Then sing on the path leading upward,  
The light will soon find its way through.

"When the outlook is dark, try the uplook!"  
The uplook of faith and good cheer.  
The love of the Father surrounds us,  
He knows when the shadows are near;  
Be brave, then, and keep the eyes lifted  
And smile on the dreariest day,  
His promise will grow in the darkness,  
His light will illumine the way.

—Selected.

### THE BRETHREN CHINESE MISSION OF CHICAGO.

Again we wish to tell the readers of the Messenger concerning the work among the Chinese who come to our Mission on Sunday afternoon, at Bethany Bible School. Nov. 20, six more young men from China accepted Christ in baptism. Our hearts overflow with joy as we witness the conversion of these sons of China, who have been brought up in heathenism. Soon after learning of the true God and his Son, who came to save them from their sins, they were ready to forsake all their old customs and give up all for Christ. These six, as was the case with the three former brethren when they came into the church, after having many more scriptures placed before them than is done for our American converts, accepted all without any reservation, with all readiness and openness of heart. We would that every one coming into the church, whether a Chinaman, an American, a Scandinavian, or whatever nationality he might represent, could be thus instructed beforehand, and as freely accept the whole Truth!

These six new brethren range in age from eighteen to thirty-one. The youngest has been in this country only fifteen months, but entered our Mission the first Sunday after his arrival. God has blessed us this year with an exceptionally goodly number of consecrated teachers for this work, and to him be all the praise and glory for what is being accomplished in the hearts and lives of our Chinese brethren.

Martha B. Shick.

1526 Hastings St., Chicago, Ill., Nov. 28.

### INDIA NOTES.

Our neighbors are busy with their sickles, gathering their crops. It is hard work to carry the grain on their heads through the boiling sun, to the threshing floor, where it is cleaned in the ancient manner.

During the latter part of last month and the first part of this month we were permitted to have a short visit with our Brethren at Bulsar. It always does us much good to meet with the rest of our missionaries after being alone for many months. At this time of year the journey out is most difficult, as the roads are overgrown with grass and vines. In places the grass is from ten to fifteen feet high. The wash-outs are not yet filled in, and so no cart can travel, neither can the rivers be crossed at the regular fords. To walk or go horseback is all that is left.

The morning bade fair when we started out on horseback, with fifteen men carrying the necessary things for our journey. We had gone but a few miles when the rain began falling, and we had a wet day of it. At our stopping places we made big fires and partly dried our wet belongings.

After half the journey was made, all the large rivers were behind us and Bro. Ross kindly met us with his spring wagon. This was a great help to us. In the evening of the third day we reached Bulsar. We returned

home in the same manner. The Lord kept us wonderfully, and we praise his name.

Our little daughter has whooping cough and so was not permitted to see the other mission children, yet it was quite a revelation to her to see other white folks, the railway, and things in general, that go with civilization. She speaks daily of these things, and we think the next time we go out she will not feel so strange and shy. She is perfectly at home among these simple people of the forest. Everyone seemed glad over our homecoming. It does our hearts good to know that our presence among those who know so little of life's meaning, is appreciated.

Last Sunday our hearts were made glad because three precious souls received baptism,—an aged mother, her son, and her daughter-in-law. It has been touching to hear this dear aged grandmother praying even before her baptism. It meant quite a sacrifice to her to lay aside her jewelry, which she had worn since a child. Will you not pray for these babes in Christ? This makes eight persons who received baptism since our coming to this jungle. The number is not great, as men count greatness, but if we measure after Christ's standard, their worth can not be counted. We long to see hundreds come, but our work is to labor and faint not, and in God's time the harvest will come. Oh, we do need your prayers.

Our little flock sorrows with the rest of our mission family over the loss which is ours in the death of our dear Bro. Brubaker. God's way is not our way. Oh, we do pray for our dear sister and her dear little daughter in this great sorrow! All that is lost to us is gain to the departed one. Oh, that we may praise his name with our whole hearts, knowing that what he does is well done. We wonder who will take up the work laid down? Oh, the need is great! Florence Baker Pittenger.

Ahwa, Dangs, India, Oct. 27.

### NOTES FROM THE FIELD.

Even from the plains of Illinois we need not go to our large cities, or to the foreign field, to find foreigners. We find settlements of them scattered, here and there, around coal shafts, where mines are in operation. I have in mind now a town of not more than seventy-five homes. It was our privilege, some weeks ago, in company with a young sister, to visit this place. We made calls from home to home, with pencil and tablet, taking the ages of the children, the names of all persons, and their religious profession. Two-thirds of the people are foreigners, and, of course, Catholicism predominates. Besides Americans, there are Germans, Irish, French, Italian, Slavs, Polish, and Hungarians.

There were no religious services of any denomination in "The Patch," for that is what the little town of Green Ridge is called. There is no house of worship. It was our purpose to open a Sunday-school, and we soon found parents desirous of one, and children eager to come. By application to the school board, we were kindly given the use of the public school building. The latter is a small tenement house, furnished with seats for school purposes. A Sunday-school was opened on the afternoon of July 17. We at once faced the need of means to carry on the work. Telling some of God's people of this, and asking God to provide the financial help, our school was soon furnished with Bibles, Hymn Books and other necessary literature. After a few sessions, a date to organize was set. While the representation at this meeting was small, an organization was effected, and the interest continued to grow.

We have been sowing the gospel seed and God has honored his Word. Soon a mother and daughter asked to be received into the church; then another, and another, until almost a score of persons, attending our revival meetings, have been received by baptism. The new converts are now helping in the work, willing to do all they can. Several have bought Bibles for use in the home. We keep a supply of Bibles on hand for sale. A number are wanting the Hymnal to use in the prayer-meeting, recently opened, to meet weekly in the homes.

Of course, we have difficulties, the greatest, apparently, being the drink habit. We ask our readers to pray earnestly for these men,—fathers,—who have promised to quit the habit of strong drink. These men have temptations every day, and they need the prayers of God's people. One man refuses to let his wife come to our services, saying, "Those people came to get whiskey out of Green Ridge and you must not go."

A Catholic girl in her teens, when asked whether she would come to Sunday-school replied, "I do not know; but you are doing lots of good here." Within the last month her own people have had a catechism class on Sunday morning in the school building.

We now need a chapel. The schoolhouse is too small. We have been teaching all, large and small, in a body, the Sunday-school lesson, adapting the teaching to the children. The children are then dismissed and the adults retained for a Bible reading or a sermon. There are prospects of the coal company donating a building lot. We are praying over the proposition, and asking God to send means to build the chapel. Last Sunday, at the close of the sermon, a young man came forward to accept Christ. Three now await baptism. "So shall my



word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it" (Isa. 55: 11).

Virden, Ill., Nov. 18. Elizabeth Howe Brubaker.

### Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

#### ARKANSAS.

**Deer.**—As we are located at Deer, Newton Co., Ark., away from any members, so far as we know, we should be pleased to correspond with brethren and sisters who wish to change their location. Land here is very cheap, though not as cheap as it was two years ago. We should like to see a whole colony settle here and build up a church. We think it is a good place, and there is plenty of room here. Be sure to investigate this place. We will answer all letters of inquiry, if a stamp is enclosed.—Mrs. R. H. Snodgrass, Deer, Newton Co., Ark., Nov. 28.

#### CALIFORNIA.

**Butte Valley.**—Nov. 26 we had the pleasure of having Bro. Brower and family with us. He preached both morning and evening. He also preached our Thanksgiving sermon in a very impressive manner. The day was stormy. We took away a collection of \$6.92. An opportunity will be given to those not present to add to this. The offering will be sent to Bethany Bible School. Since our last report three have been added to the church by baptism.—Mrs. C. M. Wolfe, Macdon, Cal., Nov. 26.

**Empire.**—Bro. J. C. Selbert gave us a very interesting Thanksgiving sermon. A collection of over \$21.00 was taken. Half of this is to go to the Bethany Bible School. As we were represented there by three of our own members, we felt it our duty to remember them with a Thanksgiving offering. The remainder is to go to the mission of the Northern District of California.

**Glendale.**—Bro. J. D. Gilbert, of Los Angeles, preached an excellent sermon for us on Thanksgiving morning. A collection of \$54.31 was taken for World-wide Mission. Five have been added to the church by baptism since our last report.—Lula W. Brubaker, Azusa, Cal., Nov. 27.

**Lordsburg.**—We held our love feast Nov. 20. The examination services were held at 11 A. M. Bro. J. Z. Gilbert conducted them. He also had charge of the love feast service in the evening. He was assisted by Eld. J. W. Cline. It is estimated that nearly two hundred and seventy-five members surrounded the Lord's tables. Good order prevailed, and we had a very impressive service. Eld. Scott Snively preached for us on Thanksgiving morning. The text was Psa. 116. At the close of the service a collection of \$57.00 was lifted. One-half of this for Home Missions (of this District), and the other half for World-wide Missions.—Grace Hileman Miller, Lordsburg, Cal., Nov. 26.

**Oak Grove.** members and a few visitors enjoyed a good love feast and an all-day meeting Nov. 22. Eld. Peter Boddy was with us and officiated. Eld. Elkenberry, of Raisin, Cal., was here also, and preached the following Sunday to a large congregation. Thanksgiving Day services were held at 11 A. M., and a liberal collection gathered. As the needs in Northern California are so great, the Lord's work is being done to the District Treasurer.—Linné Coffman, Laton, Calif., Nov. 25.

**Raisin.**—We observed an extended Thanksgiving service here in Raisin. On Thursday a number met in worship. Eld. D. H. Forney addressed us. A liberal collection was taken. On Sunday evening, at Christian Workers' service, an additional collection was taken, and over \$25 was given toward the building of a new edifice here, in the near future. May God bless both the donors and the donation!—L. D. Bosserman, Raisin, Cal., Nov. 28.

#### CANADA.

**Fairview.**—Through an error, I failed to mention that Bro. Ed. Cool was ordained to the second degree of the ministry at our late council, held Oct. 23.—Jennie L. Heckman, Mutrie, Sask., Can. Nov. 27.

**Irricana.**—Our church held her love feast Nov. 12, with Bro. Shamberger officiating. Seventeen members communed. Bro. Shamberger took for the occasion of the love feast, a service and evening, which was enjoyed by all. We still have our Sunday-school and preaching services each Sunday.—Ethel Thomas, Irricana, Alta., Can., Nov. 28.

#### COLORADO.

**Denver.**—Dec. 18 a love feast will be held in the First Church of the Brethren, at the corner of Mississippi Avenue and South Washington Street.—C. E. Wolf, 1109 S. Washington St., Denver, Colo., Nov. 29.

#### ILLINOIS.

**Allison Prairie (Ill.).**—The church met in council Nov. 4, with Bro. S. W. Garber presiding. Our love feast was held the evening following. Several from adjoining congregations were present. Bro. Charles Walter, of Astoria, held a series of meetings for us, which closed Nov. 23 with five accessions, and one restored to fellowship. The members were greatly strengthened. The rite of baptism was administered on Thanksgiving Day.—Florence E. Moore, R. D. 5, Vincennes, Ind., Nov. 29.

**Astoria.**—Bro. J. S. Kline, of St. Joseph, Mo., was with us in a series of refreshing meetings from Nov. 9 to 27. We also met for Thanksgiving services Nov. 24. Bro. Kline delivered the address for the occasion. An offering of \$23.00 was raised for our immediate home mission work.—Pay A. Rohrbaugh, R. D. 2, Brownsville, Ill., Nov. 28.

**Batavia.**—A Thanksgiving offering of \$8 was received for Bethany Bible School. Bro. Joel Yeager, of Mt. Morris College, gave us two interesting sermons Nov. 27. Ruth Hawbecker, 239 N. Park Street, Batavia, Ill., Dec. 2.

**Kaskaskia.**—Bro. Henry Lilligh began a series of meetings at this place Nov. 6, and continued until the evening of the 20th. He preached with power, and two were baptized, and the members much encouraged. We also held our love feast during these meetings.—Virginia Wagner, R. D. 1, Beecher City, Ill., Nov. 27.

**Martin Creek.**—Bro. A. Ridgely, of Big Creek congregation, Parkersburg, Ill., preached here on Sunday, Nov. 27, at 11 A. M. and 7 P. M. He delivered two very instructive sermons to attentive audiences.—J. J. Scrogg, Fairfield, Ill., Nov. 28.

**Salem.**—Thanksgiving was a day enjoyed by all present at our church. We had a short program, followed by a Thanksgiving sermon by our pastor, Bro. S. S. Wouts, after which dinner was served to all present. We had a large crowd, and the church was benefited financially.—Jesse M. Fradenburg, Salem, Ill., Nov. 28.

#### INDIANA.

**Beecher Run.**—Sister Mary Quisen was with us Nov. 20, and gave us a talk about her mission work in India. A collection of \$14.34 was taken for mission work. Nov. 21 Bro. George Flory came to help in a series of meetings. He preached the Thanksgiving sermon. A collection of \$37.26 was taken for the home poor fund. Many members were with

us from adjoining churches, remaining for the communion services, which were well attended. The attendance at our meetings is increasing each evening. Much interest is manifested.—Mattie Welty, Flora, Ind., Nov. 30.

**Cedar Lake.**—We held our love feast Nov. 26, with a fair turnout of members. We had a splendid meeting. All seemed to be built up in the Lord. Bro. D. E. Hoover officiated. Brethren Leroy Smith, Amos Budd and J. H. Urey were also present. On Sunday forenoon Bro. Smith spoke on the subject, "Is Life Worth Living?"—Sarah E. Holman, R. D. 3, Box 34, Avilla, Ind., Nov. 28.

**English Prairie.**—Our love feast was held Nov. 12. Visiting ministers present were Eld. J. H. Pike and Bro. Martin Hardiman. Bro. Kiffe officiated. An account of bad weather attendance was not as large as usual, but we had a very spiritual meeting, one greatly enjoyed by all present. Nov. 26 we held our council meeting. Our elder, N. H. Shutt, being sick and unable to attend, Eld. J. Berger presided. Four sick and unable to attend. The question was brought up concerning the sisters breaking the bread and passing the cup, and we decided to give them the privilege. Our Sunday-school officers were elected for the coming year with Bro. Chas. Light, superintendent, and Sister Lydia Long, secretary.—Mary M. Reichen, R. D. 1, Dec. 1.

**Four Mile.**—We met on Thanksgiving Day. Bro. S. W. Payton, of Connersville, Ind., gave us a sermon, which we appreciated very much. A collection of \$14.85 was taken for the General Mission Board.—Ethel Brower, Kitchel, Ind., Nov. 28.

**Goshen (West Side).**—Eld. Eli Heestand, of Elkhart City, came to us Nov. 6 and preached refreshing sermons until the evening of Nov. 13. Ald. general rejoicing twenty-four souls were baptized, and one brother restored to the church. Mrs. Osie Brumbaugh, 317 Dewey Ave., Goshen, Ind., Nov. 30.

**Huntington.**—We met in council Nov. 26. Bro. Grover L. Wine presiding. Our Sunday-school officers were selected for the next six months. Bro. Leo Miller is our superintendent, and Sister Mabel Shock, secretary. We had services on Thanksgiving Day. An offering of \$23.25 was taken. This was presented to the home minister. Our series of meetings, to be conducted by Bro. Chas. L. Flory, of Union, Ohio, will begin on Sunday morning, Dec. 4.—Rosella Shock, Huntington, Ind., Nov. 28.

**Landess.**—We have just closed an inspiring revival. Bro. George Mishler and wife were with us. Bro. Mishler preached the truth with power. Two were made willing to accept Christ, and the church was made to realize the need of a real Christian life.—J. W. Norris, Landess, Ind., Nov. 28.

**Maple Grove.** church met in council Nov. 28, our elder, Chas. Neff, presiding. He was again chosen as presiding elder for the coming year. Two letters of membership were granted. Our Sunday-school and Christian Workers' Meeting officers were also elected for another year. Our Sunday-school superintendent is Sister Grace Huffman. Christian Workers' president is Sister Clara Mishler. At present we are in the midst of a very interesting series of meetings, conducted by Bro. J. Mishler. Sister Mishler is aiding the meetings by her presence. At this writing two young mothers have made the good choice, and many more are expected.—Clara E. Burtisfield, New Paris, Ind., Nov. 28.

**North Manchester.**—We met in council Dec. 1. Eld. A. L. Wright presiding. Several matters of business came before the meeting and were disposed of pleasantly. Two letters were received and ten granted. Election of officers resulted in the following: Eld. A. L. Wright; secretary, Eld. L. D. Kenner; treasurer, Bro. E. E. Zimmerman; corresponding secretary for West house, Sister Edith Miller; town church, the writer. Nov. 27 a husband and wife were baptized.—Alice Mummert, North Manchester, Ind., Dec. 1.

**Pleasant Dale.** church met in council Nov. 26, with our elder, Geo. E. Smith, presiding. Church officers were elected for one year, and Sunday-school officers were elected for six months. Bro. E. E. Zimmerman was chosen superintendent, and Sister Grace Driver, secretary. Services were held at this place at 10 A. M. on Thanksgiving Day.—Lizzie B. Smith, Pleasant Dale, Ind., Nov. 27.

**Prairie Creek.**—Bro. George Mishler conducted revival services at the Sugar Grove house. Seven were added to the church. The members here are much encouraged.—Levi Huffman, R. D. 1, Warren, Ind., Nov. 28.

**Upper Deer Creek.** two weeks' series of meetings, conducted by Eld. David Metzler, of Nappanee, Ind., resulted in six additions to the church at this place. Bro. Metzler preached seventeen discourses, closing with a communion service Nov. 12. Antioch, Ind., Nov. 28.

**Yellow Creek.** church met in council Nov. 26. Our presiding elder not being present, Eld. I. S. Burns presided. A Christian Workers' Meeting was organized, with Bro. I. S. Burns as president. The writer was chosen Sunday-school superintendent. For the coming year the children's meeting, held Nov. 28, was well attended. Selections were given by some of the Sunday-school pupils, after which Bro. Perry Ganger and Sister Amanda Miller talked to the children.—Irvin Miller, R. D. 5, Goshen, Ind., Nov. 28.

#### IOWA.

**Dry Creek.**—Since our last report one brother has been reclaimed. This makes eight that have been added to our band of workers since Oct. 1. Nov. 10 the Christian Workers' Society gave a Thanksgiving program. An offering of \$4.25 was taken for the Child Rescue work of Middle Iowa. The Sunday-school also gave an offering of \$10.00 for the workers in India.—Minnie Belle Metzler, Robins, Iowa, Nov. 27.

**Elmer.**—Bro. Charles W. Tharngard, of May, Iowa, gave service at the South church. The weather and roads were good, and the attendance good. Several of our brethren addressed us, and presented many things for which we should be thankful. Collections were taken up for three different objects of charity. Nov. 28 the church met in council. Considerable business came before the meeting. Missionary solicitors were appointed to solicit funds for the various missions. Bro. S. E. Brower was elected president for our Christian Workers, and Sister Lottie Grove, secretary. Brethren Henry Brower, Albert Miller and W. A. Miller were appointed as a committee on program for our Ministerial, Sunday-school, Missionary and Christian Workers' Meetings, to be held here next fall. Eld. H. C. N. Coffman was elected presiding elder of this congregation for two years. Letters of membership were granted. Our Sunday-school and church work is progressing nicely. We decided to have a series of meetings at each church during the next year. We expect to have a special Bible term this winter at the South church.—Peter Brower, South English, Iowa, Nov. 29.

**Grundy County.**—Bro. and Sister I. W. Brubaker, of Monroe, Iowa, were with us over Sunday, Nov. 20. We held our Thanksgiving Meeting in the evening. We had a good sermon Bro. J. H. Folke gave. The offering—\$50.—was divided between the Minneapolis and the West side of the state, Minn., to help the poor. Bro. J. H. Cakerica gave us two interesting sermons Nov. 27. Our Sunday-school has been increasing in attendance and interest, especially among the little folks, so that now Lincoln, the primary department, with three teachers. Bro. J. M. Moore, of Bethany, will be with us during the Holidays to conduct a Bible Institute.—Hannah Messer, Grundy Center, Iowa, Nov. 28.

**Iowa River.** church granted Eld. J. J. Brower and wife letters of membership. They came to us from the West, left for California, Nov. 11, with a view of locating in the West. They will be greatly missed at church, as Bro. Brower has done a good work at this place for nearly fourteen years. We wish to have them back in their native place. Sister Mary Wheeler left Nov. 22 for visit with her daughter in Washington. Our correspondent, Sister Laura Hoffer, is expected to be at home about Dec. 1. Sister Mary Sensesbaugh, from Kansas, is visiting her niece. Her health is much improved.

Sister Nellie Nicholson arrived home after a two months' visit with her sister and friends in Kansas. Thanksgiving services were appointed at the Old Folks' Home, but on account of sickness there the appointment was recalled. Grandchildren in serious condition, and Sister Fannie Albaugh is seriously sick.—Susan Hoffer, Marshalltown, Iowa, Nov. 23.

**Muscatine.**—This church convened in a very pleasant members' meeting Nov. 1, at 7:30 P. M., with the writer in charge. The subject of the meeting was so congenial that we were made to express the words of the Psalmist: "Behold how good and how pleasant it is when brethren dwell together in unity." There are twenty brethren and eighteen sisters in this church. We have fourteen young members—eight brethren and six sisters—two ministers and four deacons. A systematic plan was adopted to raise means to meet our proportionate amount of \$14,000, this year, for District mission work, and also all the other church expenses, by each member paying a specified amount each quarter. We have also decided to improve our singing by adding to our present stock two dozen more "Song Praises."—T. A. Robinson, Box 463, Muscatine, Iowa, Dec. 2.

#### KANSAS.

**Fredonia.**—The quarantine having been raised Nov. 16, we held our love feast on the evening of Nov. 23, following with a Sunday-school Meeting next day, at which \$15 was raised as a Thanksgiving offering.—Addie Studebaker, Fredonia, Kans., Nov. 28.

**Galesburg.**—Our love feast, held Nov. 26, passed off very pleasantly. Our elder, Bro. J. S. Clark, of Parsons, was with us and officiated. He was the only visiting minister present. Although only twenty-three members communed, we had a very spiritual meeting. We are only few in numbers and are in great need of more of the church. We will help us in the work.—P. E. Miller, Galesburg, Kans., Nov. 28.

**Grenola.**—Our church has been enjoying a fine series of meetings, conducted by Bro. C. A. Miller. The meetings began Nov. 14 and closed the 26th, with a well-attended love feast, which was a very inspiring meeting. We feel very much strengthened in spirit. Bro. Frank Wyant was advanced in the ministry on Thanksgiving Day.—Bessie Wyant, R. D. 1, Grenola, Kans., Dec. 1.

**Holden.**—We had preaching on Thanksgiving morning at 10:15, by Bro. M. Keller. His subject was "Missions." A collection of \$42.50 was taken. All members who were not present are to be solicited, so that the full amount can be given later. In the evening a program was rendered by the W. M. F. M. Society, with the subject, "Missions." It was a crowded house. A collection of \$10.05 was taken to send estates to the foreign missionaries.—Mollie C. King, Larned, Kans., Nov. 23.

**McPherson.**—Our meetings are well attended. Bro. Bonasack gives us many things to think about. His sermons are very helpful to all. Today one came out on the Lord's side, at the close of the Sunday-school. Bro. Bonasack talked to the women on the subject of "Prayer," at 3 P. M., and then to the Junior Band on the subject of "Children of the Lord." They are a credit to themselves and to the church. They meet every Sunday afternoon with their leader, Sister Pearl Dresher. Our Thanksgiving offering amounted to \$55.52. Seven were added to the church, and the Lord's side tonight, at the close of the sermon.—Sarah Whitmore Harnly, McPherson, Kans., Nov. 27.

**Oakland.**—Bro. F. E. McCune began a series of meetings for us Oct. 30, which lasted two weeks, closing the 26th. Bro. F. Miller, in charge. Bro. McCune's coming, Bro. Virgil C. Pinnell was with us and gave us an interesting talk on the origin and growth of the Publishing House.—Eva Symmes, Oakland, Kans., Nov. 28.

**Pleasant View.**—We held our Thanksgiving service, with Bro. F. Miller in charge. After the leading ministers gave short speeches, liberty was extended to others who felt the throbs of the Thanksgiving spirit. All seemed to enjoy the meeting. A collection of \$13.00 was taken to be used in sending the Missionary Society. The people in our community are very devoted to the church. Dec. 4 Bro. A. C. Root will begin a series of meetings for us, to continue three or four weeks. We are planning to have a Christmas program for the benefit of our boys and girls. A small gift is to be given to each child. The Christian Workers' Meeting will give the short program in the evening. Dinner will be served at the church on Christmas.—Wilmer Keedy, Darlow, Kans., Nov. 30.

**Salom.**—Our love feast was held Nov. 12. The attendance was good, and a deep spirituality prevailed. Bro. S. E. Brower officiated. The sisters broke the bread and passed the cup. Bro. Henry Brubaker assisted in the services. On Thanksgiving Day we met for worship and had a most glorious meeting. Following a program by the Sunday-school children, the older members spoke, and the many messages received during the year. A collection of \$14.71 was raised for benevolent purposes. All went home, feeling to praise God for the blessings received.—L. E. Fahney, Sterling, Kans., Nov. 26.

**Wichita.**—Since our last report three have been baptized. We are preparing for a Christmas program. Our new church building is to be begun at once on the West Side,—made possible by a liberal donor in Illinois.—Susie Jacques, Wichita, Kans., 1109 Washburn Avenue, Dec. 2.

#### MARYLAND.

**Fairview (Md.)** congregation met Nov. 24, and enjoyed a Thanksgiving service with our elder, Bro. I. W. Abernethy, in charge. An offering of \$38.81 was taken for the benefit of the India Mission. Thanksgiving services were also held at Red Oak Nov. 27, by Bro. W. H. Comer.—Lyla Harvey, Wilson, W. Va., Nov. 28.

**Hagerstown.**—Our series of meetings, conducted by Bro. A. P. Smith, New Windsor, Md., began Nov. 13, and continued until the 27th. He delivered eighteen well-prepared and spiritual sermons. Four came out on the Lord's side. A few weeks prior to our meetings a young sister was received into the church by baptism, making a total of three since the opening of Thanksgiving Day. We held our love feast, Bro. Snader officiating. This was a spiritual feast, indeed, to the many communicants, as well as an impressive object lesson to the large number of those who looked on. For all their spiritual privileges, the members of this church will praise our Heavenly Father.—Gamma L. Krider, 8 S. Mulberry St., Hagerstown, Md., Nov. 29.

**Meadow Branch.** Sunday-school have decided to present the children with a book on Christmas, instead of the usual collection. The children will be present at the Christmas service on the evening of Nov. 20. He preached, in all, nineteen sermons. Among them were some strong doctrinal sermons that were well received by the people. As a result of his efforts, five gave their hearts to Jesus. One was the head of a family.

**Mount Zion.**—Bro. Robert Hull, of Pennsylvania, conducted a two weeks' series of meetings in the Harmony house. He held forth the Word with power. Eight united with the church by baptism.—C. N. Frushour, Myersville, Md., Nov. 23.

**Thanksgiving Day.** the Christian Workers rendered an interesting and helpful program on the subject of "Thanksgiving." A collection was taken for World-wide Missions. We contemplate holding a series of meetings, to be conducted by Bro. C. N. Frushour, Myersville, Md., Nov. 28.

**Pleasant View.**—On the evening of Nov. 5 Bro. H. A. Stahl, of Glade, Pa., began a series of meetings in the Pleasant View church, Bay Mills, Mich. The subject was "Missions." He preached, in all, nineteen sermons. Among them were some strong doctrinal sermons that were well received by the people. As a result of his efforts, five gave their hearts to Jesus. One was the head of a family.



Eld. D. H. Baker, of Hanover, Pa., came to this place ten days ago, so we decided to hold Thanksgiving services at 7:30 P. M. We convened in the Chapel. Those that could not walk were brought in on a wheel chair. Bro. Baker explained the origin of Thanksgiving Day. He impressed upon us the gratitude we owe as a nation. He also emphasized the "Power" that is back of our country's flag. He then referred to the many temporal blessings; also the spiritual blessings. He then dwelt upon the benefit of our Home at this place, and urged that a collection be taken up. Previous to the meeting he had been in nearly all the rooms, and had seen to it that each inmate had something to give. The collection amounted to \$5.00, which was sent to the treasurer of the District. If all the members of the District could have seen the cheerful faces of these aged people, this Home would be paid for in a short time. Everything moves along nicely. We should like to retain our steward, if possible. We should also be glad if Bro. Baker would remain for the winter, but as yet he has not promised. Mrs. Barbara Morganthall, Matron.

Carlisle, Pa., Nov. 26.

**Turtle Mountain** congregation enjoyed a Thanksgiving meeting in the church in town. A special Thanksgiving program was given by the Sunday-school scholars. Sister Mattie Day had charge of the services. The children all enjoyed the program and did their part to make it an interesting meeting. An offering of \$7.00 was taken for Home Missions. We have preaching and Sunday-school each Sunday. Also Christian Workers' Meeting on Sunday evening, preceded by a half-hour song service, conducted by our young members. We have teachers' meeting each Friday evening, which



### DEATH OF ELD. ABRAHAM SUMMY.

Eld. Abraham Summy, son of Christian Summy, was born in Maryland, April 20, 1829, departed this life Oct. 11, 1910, having reached the ripe age of eighty-one years, five months and 21 days. Funeral services in the Mt. Joy church by Eld. Silas Hoover, assisted by Eld. Barnthouse and the writer to a large congregation of people.

He was married twice,—first to Susanna Monticue. She having died, left one son and two daughters. These three have since died also.

His second marriage was to Rachel Fulker, to which union were born four sons and three daughters. This second wife and one son preceded him in death.

After very patiently enduring his afflictions he yielded peacefully to the summons of death, leaving three sons and three daughters, and many other relatives and friends to mourn their loss, which we feel is his eternal gain.

In his death the home has lost a kind and loving father, and the community an honored citizen, and the Church of the Brethren, to which he was strongly attached, and which he joined early in life, a loyal, faithful and earnest worker. He served as presiding elder of the Jacobs Creek congregation for more than forty years.

May the memory of his devoted, faithful and honored life be a benediction to those who mourn the loss, and to all who knew him.

J. K. Eichler.

Mt. Pleasant, Pa., Nov. 21.

### FROM OTTAWA, KANS.

The Ottawa church met in council Nov. 17. Our elder, Bro. P. E. Whitmer, was in charge of the meeting. Brethren J. W. Bowman and F. E. McCune were received by letter; also Sister Martha Bickstaff. Considerable business came before the meeting. The report of the annual visit was made. We granted two letters of membership.

We decided to have a preaching service on Thanksgiving Day, and at that time will take a collection of clothing, eatables and money, to be sent to our foreign missionaries, in compliance with the request of Bro. Yereman, of Kansas City.

We decided to meet on Thursday of each week for Bible study, and will determine, at our first meeting, the character of our study.

Our Sunday-school superintendent, Bro. Jno. Throne, and his wife, our church clerk, are moving near Princeton, Kans.

Bro. Clarence Ott was elected to fill the vacancy of superintendent until our regular election, the first of each year. The writer was elected as church clerk.

Bro. Fennell was with us, one week ago, giving us a splendid sermon on Sunday morning, and an instructive and interesting talk on the Publishing House in the evening. He called at practically every home among our members, and secured a number of subscriptions to the Messenger.

We held our semiannual communion Nov. 19 and 20, beginning at 10 A. M. Saturday. We were encouraged by having quite a number of members from adjoining churches with us. Eld. Henry Crist, of Olathe, presided at our communion service, assisted by the home ministers. Our feast was one of much interest, and the members generally seemed encouraged and made more willing to put forth a greater effort for "Christ and the church."

Since our last report we have added an aged brother and sister to the church by baptism.

Olive Blickenstaff Wheeler.

722 Olive St., Ottawa, Kans., Nov. 21.

### ELDER HOLSINGER IS GONE.

Eld. Jno. S. Holsinger, the last uncle of Bro. Geo. B. Holsinger, passed to his reward Nov. 8. Bro. Holsinger was born in Morrison's Cove, Pennsylvania, Sept. 7, 1829. He was united in marriage to Esther Rogers. He was elected to the ministry at the age of twenty-one. He was advanced to the second degree of the ministry, and on Jan. 15, 1871, was ordained to the eldership. He took charge of the Dunning's Creek congregation and remained in charge until 1893, when, at the age of sixty-four, he moved to Virginia, four miles from Nokesville, where with his son, E. R., he settled on a large farm.

Bro. J. B. Miller, of Pennsylvania, says, "He was a strong man in counsel and was called near and far to help settle difficulties in churches. His official standing was good. His counsel was sought for."

Eld. Holsinger was a staunch defender of the faith. He was decidedly of the legal and logical turn of mind, rather than emotional and imaginative. Before the decline of his powers, he had charge of several churches here in Virginia.

His wife and son preceded him to the spirit world. He leaves a daughter-in-law and six granddaughters, near relatives and in the immediate community, all members of the Church of the Brethren, to whom deep sympathy is extended.

Bro. Holsinger is gone. His memory remains. Thus one by one the fathers in Israel are passing from the family. "We look to the Lord to raise up men to stand in their stead, and to be valiant for 'the faith once delivered to the saints.'"

The funeral was largely attended and was conducted by Brethren S. H. and M. Flory.

"It is appointed unto men once to die, but after this the judgment" (Heb. 9: 27). I. N. H. Beahm.

Hebron Seminary, Nokesville, Va., Nov. 23.

### DEATH OF SISTER ALLEN BOYER.

Sister Leah Boyer (Jordan) was born in Lancaster County, Pa., Aug. 15, 1818, and died in the bounds of the Waddams Grove church, Stephenson County, Ill., Nov. 21, 1910, aged ninety-two years, three months and six days.

Sister Boyer became a member of the Church of the Brethren in early years and, during these long and eventful years, she lived until the end a most beautiful Christian life. In 1840 she was united in marriage to Bro. Allen Boyer, whose life afterward became so closely interwoven with the history of the Waddams Grove church. Bro. Boyer died four years ago,—over eighty-seven years old.

Six years after their marriage they decided to cast their lot in what was then considered, the Far West. In June, 1846, after several weeks of overland travel in covered wagons, they, in company with some others, arrived in Freeport, Stephenson Co., Ill., where they remained about one year. They then moved to Lena, same county, where they entered a piece of Government land. Here they afterward lived and made their home. This farm became, in after-years, not only one of the most valuable, but one of the most noted, because of the Christian hospitality that reigned there. Bro. Boyer and wife were known in and out of the church for their genial Christian hospitality. Brother and Sister Boyer were two of the thirteen original members of the Waddams Grove church, and Sister Boyer is the last of the number called to her reward. She lived continuously in the one home for over sixty-three years. This was characteristic of her settled and satisfied disposition. She was a member of the church for over seventy years, and she and Bro. Boyer enjoyed together over sixty-six years of wedded life.

Eleven children came into their home. Two died in infancy. One son died in middle manhood. The rest survive her. All have established homes of their own, save one daughter, Sister Sarah, who has remained at home, and proved herself a most faithful and worthy child in their parents' declining years and the enfeebled condition of their mother for many years. She was a constant attendant at her side, and, in her devotion for them, proved that she was willing to give her life's blood for her parents. What a noble example for other children to pattern after!

Sister Boyer's life was pure and clean. Her long life was a noble example of Christian womanhood and motherhood. She was always patient and cheerful, always having a welcome smile for her children and others when they came to her home and bedside. Her life's work, seemingly, was finished many years ago, but a wise Father saw fit, for some reason, to prolong her days. She was an invalid for a number of years. Because of a fall she used a crutch for a number of years, and later on was confined to her bed. She had not been away from her home for over four years.

"Grandmother Boyer,"—as she was known,—was loved by all. Her patient, cheerful disposition won the affections of many friends. She had, for a good while, expressed a desire that she might go home and be at rest. On the morning of Nov. 21, her constant watchers saw the time was close at hand, and in a few more hours, the angel of the Lord that "encampeth around about his people," carried her spirit to the regions beyond, and Sister Boyer now sleeps with the saints gone before.

The funeral was held Nov. 25, 1910, in the Louisa house of the Waddams Grove church, where she had lived and labored so long. The occasion was improved by the writer, assisted by Eld. J. G. Royer, of Mt. Morris, Ill. Text, 2 Tim. 4: 7.

P. R. Keltner.

Rockford, Ill., Nov. 26.

### MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

**Bosserman-Fredrick.**—By the undersigned, at the home of the bride, Nov. 26, 1910, Bro. Benton Bosserman, of Williams-town, Ohio, and Sister Matilda Fredrick, of Fostoria, Ohio.

**Boyer-Jackson.**—At our home in Garden Grove, Iowa, Nov. 20, 1910, by the writer, Mr. Homer Boyce and Miss Nettie Jackson, all of Wayne County, Iowa.—L. M. Kob, Garden Grove, Iowa.

**Cornelson-Watson.**—By Eld. John H. Brubaker, at the home of the bride's parents, Girard, Ill., Nov. 24, 1910, Bro. Gilbert Cornelson and Sister Grace V. Watson, both of Girard, Ill.

**Cox-Beck.**—By the undersigned at his residence, Rockford, Ill., Nov. 23, 1910, Bro. Ralph H. Cox, of Rockford, Ill., and Viola E. Beck, of Rochelle, Ill.—P. R. Keltner, Rockford, Ill.

**Darling-Martina.**—By the undersigned at the home of her sister, Mrs. E. A. Myers, of Holland, Kans., Nov. 18, 1910, Bro. Arthur Darling, of Gypsum, Kans., and Sister Cora Hartman, of Holland, Kans.—James O. Rock, Navarre, Kans.

**Morse-Main.**—By the undersigned at his residence, Rockford, Ill., Nov. 26, 1910, Bro. Ralph Morse and Sister Katherine Main, both of Rockford, Ill.—P. R. Keltner, Rockford, Ill.

**Roller-Brower.**—By the undersigned, Nov. 22, 1910, at the home of the bride's sister, Mrs. Calvin Gibson, Girard, Ill., Bro. J. Samuel Roller, of Timberville, Va., and Sister Ida B. Brower, of South English, Iowa.—G. L. Gilbreath, Virden, Ill.

**Whetstone-Fohl.**—By the undersigned at a residence Nov. 23, 1910, Lawrence G. Whetstone and Arvilla A. Fohl, both of Winona County, Minn.—D. H. Keller, Winona, Minn.

### FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Bardo.** Jessie Esther, daughter of Brother Samuel and Sister Emma Bardo, died Nov. 13, 1910, at their home east of Bristol, Ind., aged 3 years, 1 month and 20 days. Services by the writer, assisted by Bro. D. Wyson, at the Pleasant Valley house.—J. H. Schrock, Middlebury, Ind.

**Eversole.** Bro. George, born near Westminster, Md., Jan. 10, 1831, died at Union, Ohio, within the bounds of the Salem congregation, Nov. 1, 1910, aged 79 years, 10 months and 1 day. He was the son of Abraham and Mary (Logue) Eversole. His mother died when he was but four years of age. He came with his father to Montgomery County, Ohio, and grew to manhood in the vicinity of Dayton. Aug. 11, 1863, he was united in marriage to Martha Sollenberger. To this union three children were born. He, with his wife, united with the church about twenty-five years ago, and has lived an exemplary life. He leaves a wife, two sons, six sisters and one orphan child. Services at our central house by Elders S. A. Blessing and J. W. Fidler, assisted by the home ministry.—Wm. Minnich, R. D. 1, Union, Ohio.

**Fry.** Sister Lila Laura, born Sept. 14, 1875, near Falls City, Nebr., died at her home near Morrill, Kans., Oct. 27, 1910, aged 35 years, 1 month and 13 days. She was married to Porter Kimmel, Aug. 1, 1900. She leaves a kind and affectionate husband, four little children, two brothers and three sisters. She was a consecrated Christian wife and mother. Bro. C. E. Smith conducted the funeral services.—Nannie B. Beck, Morrill, Kans., Nov. 28.

**Garber.** Bro. J. Roy, born in Norton County, Kans., July 3, 1852, died at Quinter, Kans., Nov. 12, 1910, aged 28 years, 4 months and 9 days. He was a son of Bro. J. R. Garber, of Portis, Kans., and the husband of Sister Fannie Garber, nee Ervin. He leaves his wife, a son, a stepson, two brothers and one sister. His disease was typhoid fever. His remains were taken to Norton County, and laid to rest in the Maple Grove cemetery, beside his mother and several brothers and sisters. Services by Bro. J. W. Jarboe, of Quinter, Kans., assisted by Bro. A. J. Wintersberger. Text, 1 Thes. 4: 13-16.—Mary M. Jarboe, Quinter, Kans.

**Garner.** Gladys May, only daughter of Brother John J. and Sister Lydia M. Garner, of Lineboro, Md., died Nov. 9, 1910, aged 5 years, 2 months and 19 days. Her untimely death brought profound sorrow to her home and the entire community. Her clothing accidentally caught fire, and she was so severely burned that she succumbed to the effects of the flames soon after. Services in the Meadow Branch church by Eld. Uriah Bixler, assisted by Eld. C. G. Gelman. Interment in the cemetery adjoining—W. E. Reop, Westminster, Md.

**Harmen.** Bro. Benjamin Franklin, born near Shanesville, Holmes Co., Ohio, Jan. 23, 1874, died of blood poisoning and gangrene, Nov. 3, 1910, at his home, in the bounds of the Sugar Creek congregation, aged 36 years, 10 months and 6 days. March 27, 1898, he was united in marriage to Emma Limbacher. To them were born two sons. He united with the Church of the Brethren in early life, and died in the triumph of a living faith. He was anointed a short time before his death. He leaves a sorrowful companion, two sons, a father, one sister and a stepmother. His kind disposition won the love of all who knew him. Services at the Lutheran church in Shanesville, conducted by Brethren Edward Shepper, S. J. Surges and W. D. Fitch, and interment in the cemetery at Shanesville.—Nettie Fair, Baltic, Ohio.

**Holderread.** Ethel B., daughter of Louis Holderread, of Cushing, Okla., died Nov. 22, 1910, aged about 8 years. Another sweet, innocent child of great promise has left this world of trials. She was taken sick with pneumonia, and after ten days of suffering went to sleep, in the confidence of a better world than this. She was laid to rest in the graveyard beside her mother, leaving a lonely father and a little brother.—A. W. Austin, Cushing, Okla.

**Hugh.** Benjamin, died at his home, in Logansport, Ind., Nov. 13, 1910, aged 55 years and 9 days. His disease was white plague. He leaves a wife and five children. Services by the writer, assisted by other brethren. Text, "There is but a step between me and death."—Allen A. Oberlin, Logansport, Ind.

**Hylton.** Sister Cecilia, wife of Bro. Edmond Hylton, died in the bounds of the Fairview congregation, May 7, 1910, aged 25 years. She united with the Church of the Brethren May 7, 1910. She was a devoted Christian and a loving wife and mother. She leaves her husband and one little daughter. Services at the Fairview church by Brethren N. A. Duncan and B. B. Hylton.—Maggie Hylton, R. D. 1, Box 17, Mascoutch, Mo.

**Jackson.** Hiram Irwin, son of Irwin W. and Sister Pearl Wenger Jackson, of 1315 Miami St., South Bend, Ind., born Nov. 13, 1910, died Nov. 18, 1910, aged 5 days. Short services were held at the home by the writer.—H. W. Kriehbaum, 1033 Vista Ave., South Bend, Ind.

**Kake.** Sister Esther, nee Holler, born in Wayne County, Ind., May 20, 1856, died of typhoid fever near Ozark, Jefferson County, Kans., Nov. 9, 1910, aged 73 years, 5 months and 19 days. She was a member of the Church of the Brethren for fifty-one years, and lived an exemplary Christian life. One son and three daughters survive her. Services by the Brethren—H. L. Brannell, Ozark, Kans.

**Lerew.** Sister Mary H., died Oct. 27, 1910, in the home of her brother, Jacob Stoner, Union Bridge, Md., at whose place she had her home for the last fifteen months, aged 80 years, 6 months and 9 days. She united with the Church of the Brethren in her youth. Services and interment at Beaver Dam. Services by Bro. W. M. Wine. Text, John 11: 28.—Annie R. Stoner, Union Bridge, Md.

**Livengood.** Bro. Archie, born in Somerset County, Pa., died in the bounds of the Middle Creek congregation, Fa., Nov. 21, 1910, aged 4 years, 8 months and 15 days. He was born with a feeble health for several months. On the afternoon of the day of his death he had two strokes of paralysis which resulted in his death. He leaves a loving wife and nine children. Services at Pleasant Hill church by Eld. D. H. Walker and the writer from Job 14: 10.—E. A. Stahl, Glade, Pa.

**Morton.** Infant daughter of Paul and Sister Ror Norton, aged 5 days, died Nov. 18, 1910, in the bounds of the Pleasant Ridge congregation, Alberta, Can. Services at the home by the writer. Luther M. Norton, Alberta, Can.

**Riley.** Bro. William M., son of Anthony and Maria Riley, died at his home, in Highland, in the bounds of the Lexington congregation, Highland Co., Ohio, Nov. 21, 1910, aged 63 years, 5 months and 11 days. Paralysis was the cause of his death. He was married to Catherine Homer Oct. 15, 1878. They had one wife and daughter survive him. He was a member of the Brethren church. Interment in the











# THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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## AROUND THE WORLD

A HEALTHY sentiment is being developed against the patronizing of newspapers which carry liquor advertisements. This is not merely sentiment but a matter of principle. If we really believe in temperance, why not "show it by our works"? We would not willingly expose our children to the danger of tainted food; why expose them to the far greater danger of papers and magazines carrying liquor advertisements and the like? A periodical that advertises whiskey and beer is certainly not a fit paper for the home. It is not to be trusted. Parents can not afford to take chances in a matter so vital. By all means patronize the journals that have clean records.

THE Indian School at Carlisle, Pa., has been maintained by the Government for some years. Recently the head of the institution looked into the real results accomplished, as shown in the lives of those who have graduated and entered the busy arena of life. Out of 514 alumni now living, only five have been failures. Three hundred are successfully engaged in honorable vocations, entirely independent of Government assistance and supervision. Of the women graduates, 142 are housekeepers,—mistresses of modern homes, well-furnished;—and their children are as well cared for as those of white people, similarly situated. The record is one which few other colleges, far more pretentious, have equaled. "The excellency of knowledge" has been most amply demonstrated in the lives of these "wards of the nation."

UNDER date of Dec. 8 it is reported that the ancient, absolute regime in China will cease after the Chinese New Year in January, 1911. The throne has decided to grant the petition of the Imperial Senate, praying for the immediate creation of a constitutional cabinet. Political events in the "Celestial Empire" are moving so fast that one can hardly realize that it is the staid old Orient, with its age-old conservatism. It is freely admitted by leaders of the progressive movement that western influence, and particularly that of missionaries, has done much to break down prejudice, and arouse the desire for greater development, industrially, educationally and nationally. For this reason, also, there is now an open door for missionary efforts,—unhindered and unmolested,—that imposes renewed obligations upon the Christian world.

It has been a favorite argument of liquor men to point to depleted treasuries in prohibition States and towns. When Ohio voted so many of her countries dry, the cry went out that the State would go bankrupt. It is well to look at the facts. Ohio has four million dollars in her treasury and all her debts paid. We have here a practical demonstration of the prosperity that is sure to come to the people who abolish a traffic which causes five times as much expense as the revenue derived from it.

In the annual message of Secretary of Agriculture, Wilson, he does not blame the farmer for high prices of food products. He shows by figures that the tiller of the soil often gets less than fifty per cent of the price paid for produce, and declares that the middlemen and the railroads get the rest. Mr. Wilson pays a high tribute to the unremitting toil of the farmer, and accords to him the highest rank among the promoters of national prosperity. At no time, in the history of the world, has a country reached the enormous figure of \$8,926,000,000 in the value of its farm products,—the amount reached by the United States for 1910. Surely, the bounty of the Lord has been showered upon us!

FROM London to Bombay in eight days may be a possibility, if the proposed plans of M. Zegiristzeff, a member of the Russian Douma, are carried out. He urges that a connecting railway, 1,600 miles in length, be built from Baku, on the Caspian Sea, to Nushki, Baluchistan, thus uniting the Russian and Indian railway systems. The project is not a new one, but has not been possible, heretofore, owing to international complications. Now, since the Anglo-Russian agreement in Persia has been consummated, the way opens for the early accomplishment of the plan. Commercially it would doubtless be an important artery of trade, while from the missionary standpoint it would afford access to regions hitherto difficult of approach by gospel heralds.

It had been hoped by friends of the peace movement that the President's Message would not insist upon a fortification of the Panama Canal, but as now recommended, the question will occupy the attention of Congress during its pending session. It is likely, however, that a spirited debate will result ere the question is definitely settled. Regardless of party lines the friends of peace will do their very best to prevent the useless and even menacing construction of fortifications. Congressman Tawney, who, by personal knowledge of the situation, knows whereof he speaks, recently said: "If the nations of the world agree to regard the Panama Canal as a neutral territory, there will be no need of fortifications." Why not, in our national affairs, "follow things that make for peace"?

THE "uncertainty of riches" was vividly demonstrated in the recent experience of Abdul Hamid, the deposed Sultan of Turkey. During the days of his prosperity and power he had taken the precaution to deposit \$4,500,000 with the *Reichsbank* of Germany, anticipating, perhaps, that there might be a possible "evil day," in which he would need the funds. After he was driven from the throne, the new Government attempted to recover these funds, and, by a recent decision of a German tribunal, it has now been placed in full possession. It is said that Abdul Hamid gained most of the money, above referred to, by oppressive taxation and other dishonest methods, and if so, his punishment is probably well deserved. "He that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."

Now, since the financial report of the famous Passion Play at Oberammergau, Germany, has been given to the public, it appears that the total receipts amount to nearly a half million dollars. Deducting necessary expenses, the net proceeds were nearly \$350,000, one-third of which goes into the village treasury for local improvement purposes. Two thousand dollars is given to the poor, and the remainder is divided among the actors. Thus a representation of one of the world's most sacred events is made to yield a handsome revenue to its promoters. It seems that commercialism may enter into the most sacred scenes of religious life, if there is not persistent, diligent watchfulness. Some may even delude themselves into thinking that "gain is godliness," simply because religion is alleged to be connected with their enterprise.

WHILE the new administration in Turkey is really working for better conditions, it can not always prevent disorders among its turbulent cosmopolitan population. When, recently, a Bedouin chief was executed because of lawlessness, his followers at once sought revenge. Proceeding to Kerak—a town about fifty miles southeast of Jerusalem, and just east of the lower end of the Dead Sea,—they raised the cry that the Christians, together with the Young Turk element, were trying to overthrow Islam. So well did they succeed in arousing hatred and intense fanaticism that Dec. 9 more than a hundred Christians were slain before the authorities could curb the wild frenzy of the maddened throng. To be a Christian in Oriental countries still means that he must expect persecution, and that he must not even "count his life dear unto himself."

THE near approach of Christmas brings to mind the thought that real helpfulness can find expression in various avenues. In the larger cities, and notably so in Chicago, the matter has been given a practical turn by a systematic effort to relieve distress among the poor and friendless. Somehow the Christmas message of peace and good will to men touches the heart as nothing else will, and at its bidding even the most selfish natures have been softened to deeds of loving-kindness. And let no one think that in the city only there is need of practical benevolence. There are lonely and forsaken ones everywhere,—even in country districts,—that need our help. The song of the angels was sung in vain if it does not prompt us to show the loving spirit of its benign message in "doing good unto all men,"—not only on the blessed Christmas Day but in the days to follow.

WHILE the possessor of unlimited wealth is usually the object of envy on the part of those less fortunate, there is abundant evidence to show that the boy brought up under such a "handicap" is to be pitied rather than envied. America's greatest men,—those who have become leaders in its industrial affairs,—have come up through the valley of toil and poverty, and their education has been mostly that received in the "College of Hard Knocks." Andrew Carnegie recently expressed "his great pity for the sons of millionaires," because they have usually no incentive to the struggle and effort that make for the development of character. As a remedy he suggests that rich men so administer their possessions that the common welfare of humanity be promoted. He predicts that the time will come when it will be considered a disgrace for a man to die rich. This thought is fully expressed in the words of Timothy when he "charges them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate."



## ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

### Paul.

SELECTED BY W. B. STOVER.

Let no man think that sudden in a minute  
All is accomplished and the work is done;—  
Though with thine earliest dawn thou shouldst begin it  
Scarce were it ended in thy setting sun.

Oh, the regret, the struggle and the failing!  
Oh, the days desolate and the useless years!  
Vows in the night, so fierce and unavailing!  
Stings of my shame and passion of my tears!

How have I seen in Araby Orion,  
Seen without seeing, till he set again,  
Known the night-noise and thunder of the lion,  
Silence and sounds of the prodigious plain!

How have I knelt, with arms of my aspiring,  
Lifted all night in irresponsible air,  
Dazed and amazed, with overmuch desiring,  
Blank with the utter agony of prayer!

Shame on the flame, so dying to an ember!  
Shame on the reed so lightly overset!  
Yes, I have seen him, can I not remember?  
Yes, I have known him, and shall Paul forget?

\* \* \* \* \*

Saint, did I say? with your remembered faces,  
Dear men and women, whom I sought and slew!  
Ah, when we mingle in the heavenly places  
How will I weep to Stephen and to you!

Oh, for the strain that rang to our reviling  
Still, when the bruised limbs sank upon the sod,  
Oh, for the eyes that looked their last in smiling,  
Last on this world here, but their first on God!

\* \* \* \* \*

Well, let me sin, but not with my consenting,  
Well, let me die, but willing to be whole:  
Never, O Christ,—so stay me from relenting,—  
Shall there be truce betwixt my flesh and soul.

Ay, for this Paul, a scorn and a despising,  
Weak as you know him and the wretch you see,—  
Even in these eyes shall ye behold him rising,  
Strength in infirmities and Christ in me.

Yea, through life, death, through sorrow and through  
sinning

He shall suffice me, for he hath sufficed:  
Christ is the end, for Christ was the beginning,  
Christ the beginning, for the end is Christ.  
Anklesher, India.

### New Converts.

BY D. M. ADAMS.

At the close of the revival which we recently held at Rummel, a ministering brother said to me, "I am deeply impressed with our increased responsibilities." I said in reply, "You have caught the spirit, brother, and I wish that all the brethren would fully realize what our Heavenly Father requires at their hands toward those who have just entered the fold."

It is one thing to conduct a revival, and see men and women, through the operation of the Spirit upon their hearts, forsake sin and Satan, and identify themselves with those who are saved by grace, but it is quite another thing to care for them and help them overcome the many difficulties and temptations encountered by every Christian. How many of us fail right here! We must not only "persuade men," but we must "let our care for them in the sight of God appear unto them." We should not only lead our fellow-men to the Savior, but we should earnestly labor to "establish them, and comfort them concerning their faith . . . lest by some means the tempter tempt them, and our labor be in vain."

Many persons seem to think that, with the revival over, their obligation ceases. This is a grave mistake. Many persons who were once converted have been lost to the church because they were neglected by both the ministry and laity after the revival was over. While those of us who are experienced in the Christian life may not be altogether responsible for their fall, yet for every neglect on our part, along this line, we shall be brought to judgment. Our concern for the lambs of the fold should be such as will prove to a demonstration

that we were really in earnest in what we did to bring about their conversion. They look for such manifestations. Nothing less will make them feel welcome in the fold, nor answer in the sight of God.

Then, again, there will be much difference in the disposition and make-up of these newly-converted ones. Some will need many words of encouragement to enable them to meet conditions peculiarly their own. Some will need to be urged forward in lines of work and duty. Some will look for advice from those of ripe experience. Others need to be more thoroughly established in the faith, and to be helped to that position where strength and experience will enable them to stand. All of them stand in need of counsel, sympathy, words of cheer and private help until they become well established, and are made fully to realize that they "can do all things through Christ which strengtheneth them."

All new converts should be made to feel they are needed to carry on the work of the church. In fact, they are. The Sunday-school, the Christian Workers' Meeting and the church proper always stand in need of new recruits. For their own good they should be faithful attendants and participants of all religious services. Nothing can take the place of this in keeping the new convert warm and active and in a real spiritual condition.

Again, they should be faithful readers of our own literature. To be thoroughly conversant with the needs, doings and enterprises of the church, is essential to the best type of Christian fellowship. By all means have them read the MESSENGER. Experience has taught us all that it is a powerful agency for good, wherever it is read. I can not conceive how any person can be a close reader of the main organ of the church and fail to catch the spirit of work and perseverance.

Scalp Level, Pa.

### The Beginning of a Revival.

BY JOHN R. SNYDER.

ALL over the Brotherhood there are revivals in progress or in contemplation. The church at large is praying for a revival for the saving of souls. Prayers are going up from many altars for an outpouring of the Holy Spirit upon the church, that men out in sin may be brought into a saving knowledge of the Gospel. Extraordinary efforts are being put forth and elaborate machinery is in motion that the desired results may be accomplished. But apparently it has been largely in vain.

From all over the land comes the cry that the masses are not interested in the salvation of souls as they once were. Churches are filled with empty seats, and amusement houses put out the sign, "Standing Room Only." Ministers and church officials misinterpret the signs of the times, and endeavor to ape after the things of the world, and try to draw men to Christ through man-made machinery. In their mistaken zeal for a revival, or to add to their church membership or attendance, they appear to have forgotten that the Great Leader said, "I, if I be lifted up, will draw all men unto me."

No great revival has ever come through the mass, but only as it began through and in some individual heart. From that it must spread to others, until, as a contagion, it fires the entire church. The word "revival" means "made alive again." It signifies a renewed interest in religion after a period of decline. So it must begin with the church itself before it will spread to the unsaved.

The one great need today is to have a real burden for the unsaved. We do not need more machinery to put in motion, but we do need more of the power of the Lord Jesus in our hearts and lives. Jesus says, "The harvest truly is great but the laborers are few. Pray ye therefore the Lord of the harvest that he would send forth laborers into your harvest. Go your ways" (Luke 10: 2, 3).

There are just two words in this text that we would emphasize in this connection. The first is pray. There is not much heart-to-heart talking with God, these days, for a revival that will save men from their sins. Let us be honest with our

God and ourselves, and just examine our hearts and see how earnest we have been in wrestling with God for a soul-saving revival. We are diplomatic, we are formal; we use a multiplicity of words, but how many of us, preparing for a revival or evangelistic campaign, get into our closet and there, alone with God, bring the burden of unsaved souls to him, and fight it out with him until we are in condition to be "thrust forth"? We talk as cold-bloodedly about a soul as if it were a coin in the street. We lay the blame of coldness and hardness of heart upon the unsaved soul, when, perhaps, the cause is our own lack of warmth and love and service, that is keeping it out of the kingdom.

Again we are too ready to shift the responsibility. We lay it all on the pastor or the evangelist to bring about the revival. We expect them to start a revival, and if, through their efforts, there is a measure of success, we want to bask in the sunshine,—a borrowed blessing. We do largely as we please. We allow our work, our business, our social engagements, to have precedence. We do not give the meetings our united and undivided support.

We are reminded of an incident told us by a minister of one of his lady members. A special effort was being put forth for saving souls. She, a Sunday-school teacher, had been irregular in attendance. Meeting her on the street, one day, he spoke to her about her absence. Imagine his surprise and chagrin when she replied, "I'm so busy. Why, I have hardly time to go to lodge." The revival was not a success and the minister knew the reason why. His members were more interested in worldly and ungodly affairs than in the salvation of souls. Even an earnest and consecrated minister could not overcome such a handicap. The Church of the Brethren, happily, is not annoyed with such excuses as the above, but too often our own members put business, pleasure and convenience in the way of a soul seeking God.

The unsaved soul is quick to see either the shortcomings or the full life of the child of God. They measure them by the Gospel standard with much more precision than we do ourselves. If the churches of any community have apparently lost the power to attract the unsaved, they need not go beyond their own borders to find the cause. A life filled with the love of God is always attractive. A church made up of a Spirit-filled membership will attract and draw the unsaved as a magnet draws the piece of steel.

A minister, speaking of the churches of a certain city, which seemed to be in a Laodicean condition, remarked that he "did not know what was the matter with the churches. The unsaved people would not attend." His wife quickly replied, "I'll tell you what is the matter. The church members act just the same as the outsiders." And, beloved, here is the secret of the whole matter. Outsiders expect us to act differently. If our revival is not a success, perhaps the unsaved do not see that they are gaining anything by coming inside, judging from our conduct. Oh, beloved, let us pray, pray, pray! Let us wrestle with God until such a burden for souls comes over us that we need not tell the people of it but it will show forth in our very countenance and daily walk.

The next word of the text quoted above, to which we would call attention, will inevitably follow a victory with God in prayer. It is GO. Many of us, in a perfunctory way pray for a revival, wish for a revival, rejoice if one comes, but are not willing to "go" and help bring one about. The life with a burden for souls is not going to be content in sitting still and letting the minister or evangelist do the work, but in the "joy of service" he will go forth, speaking a word here, a song there, and a prayer continually. Not until we have gone forth and brought a soul to Christ have we had a taste of what it means to be a soul savor.

Too often we do not count ourselves in. We count the other fellow, but not ourselves. The illustration is given of twelve Brahmans who were out rowing when the boat upset and all were thrown into the water. One by one they scrambled ashore.



Finally they were all, apparently, on the bank, and they began to count, to see if all were there. The first one reported that but eleven could be found. The second, the third, the fourth, and so on up the line. Only eleven could be counted. They were puzzled to know who was missing. Finally it dawned upon them that they had not counted themselves when counting the others. So it is with us. We seem to be prone to count every one else but ourselves. Let us be careful lest we be counted out when the final test is made.

There is no joy like that which comes in the service of the Master when we are real soul winners. We may sing of the joy of the righteous, the redeemed and the blood-washed throng, but that joy is heightened and deepened and broadened as we bring in the golden sheaves and lay them down at the feet of the Lord of the harvest.

The story is told of a little Scotch shepherd who, in tending his flock, lost one of the sheep. Putting the rest of the flock safely in the fold, he started out to search for the lost one. The day was dark and stormy, and a chilling rain was falling. After a long search the sheep was found and restored to the fold. But the little shepherd contracted a cold which soon developed into quick consumption. On his deathbed some of his friends remarked it was too bad that he must be taken when so young. At this remark his eyes, which were soon to close on mortal scenes, brightened and he said, in a tone of victory, "But I saved the sheep." Oh, beloved, is it possible that there is a sheep, a lamb of his fold that will be lost because you or I did not bring it in? God forbid! God knows we need a revival,—a soul-searching revival. But before it begins it will have to start in my heart and your heart, my brother and sister. We must have a burden for souls so heavy that there will be no relief until we come to the Great Burden-bearer, and there, alone with him, be anointed in prayer for the work. Then, with that anointing, fresh and holy and revivifying, we are ready to go. When the church of Jesus Christ is once so endued and imbued with power and divine love, there will be such a flocking to the portals of the church that Pentecost will be repeated and God glorified on earth.

853 Maple Avenue, Findlay, Ohio.

## The Sunday-school as an Aid to Mission Work.

BY MRS. ANNA EVANS RESSER.

THE Sunday-school as an aid to mission work must be regarded as yet in its infancy. All that has been done, comparatively speaking, has been accomplished within the past thirty years, as far as our own church is concerned, and yet the results have been quite gratifying.

The Sunday-school gives the young people an opportunity to be of more use to the blessed Christ and his cause. The Bible has become a new book, and all nations have become our neighbors.

The Sunday-school has been the means of unearthing many buried talents, and inviting these hidden intellects into broader fields of thought. The transformation has been noticeably felt.

There are various ways in which the Sunday-school is an aid to mission work. One of the greatest missionary opportunities is available to the teacher in impressing young and tender hearts. Youth is the time to encourage the development of mission work,—to plant within tender minds the spirit of giving,—the spirit of loving one another. Such training brings them into a condition when they can really do something. As they are brought under good influences, from time to time, they may eventually become a great power for good.

From the ranks of the Sunday-school have risen renowned men,—men of Christian influence and a missionary zeal,—to save souls from their sinful state to the higher realms of life, where they may be lights in the world.

Since the establishment of the Sunday-school, the Bible has been studied more than ever before.

Men and women have become better acquainted with hidden and mysterious facts. The young hearts, that are being taught weekly about God's Word, are growing more and more in his image, and are enabled to handle the Word of God aright. Thus they are able to give an answer to any one who may ask a question concerning their faith.

Children who are brought under the influence of the Sunday-school at an early age are more likely to be impressed with the saving influence of the Holy Scriptures, and to be active missionary workers in the field. Many people are apt to grow careless along this line of work right around them. They think they can never cross the great deep, and teach the Word to those in heathen lands; hence they need do nothing.

Let us not form a wrong conception of mission work. All can do something. Though we cannot speak like angels, or preach like Paul, we can help those who are right at our door. We need not go far away to do mission work. The home mission field is large and there is something we all can do. Let us be up and doing, with a purpose strong and true!

From the Sunday-school treasury may come resources for mission work,—home and foreign. If we consider, for a moment, the worth of a soul, we will never again shirk duty, but we will always be fulfilling our mission. We can not afford to miss a day. Upon what do we place the most value? What is our glory? What is our chief object, our highest gratification, our aim? Let us be on our guard, lest hindrances keep us from our post of duty. I ask the question, "Is it right to hoard up these rich blessings,—not being willing to give them out to those who are groping in sin all around us?"

Let us pray that God will use us in his vineyard, and that his Word will be carried to the ends of the earth. There never was such a demand for men and women in the homeland as there is today. The Macedonian call is heard everywhere, "Come and help us!"

The Sunday-school is the stepping-stone to mission work. It creates love for souls, and prepares the young hearts to grow along the line of mission work.

Let us be ready to do more toward sending the glad tidings of salvation to all the world, to every creature, to those near us, to those in the next town, and to those in far-away lands. To be a missionary is to show forth the heroism of the cross. Such consecration stirs all heaven with gladness and rejoicing. If in heaven there is joy over one sinner that repenteth, surely, in this day of lethargy, there must be a hundredfold joy to see one Christian who is going to die in heathen lands for his dear Lord's sake.

R. D. 3, Lititz, Pa.

## Our Work in California.

BY S. F. SANGER.

SEPT. 8, Sister Sanger and I bade farewell to our South Bend, Ind., friends and members, with whom we had spent ten years, amid many very pleasant experiences. We took our departure with the view of making our home in California. This change was made largely for the purpose of securing milder climatic conditions, as we both suffer from throat troubles. Then, too, we desire to help build up the Master's cause in a new field.

After four days we reached San Francisco, and several days later went to Modesto, the county seat of Stanislaus County in the center of the famous San Joaquin Valley, thirty miles south of Stockton, near which place the Wolfs and Overholtzers started the first Brethren church in California. Some of their descendants are still living here. We visited the new colony at Empire, five miles east of Modesto and worshiped with them in their new churchhouse. From this place we went to Reedley, where we visited our daughter and family. This is the home of Eld. D. L. Forney, who, with his wife, spent a number of years in the mission field of India.

Sept. 22 we met with Brethren D. B. Eby and G. C. Carl, on committee work referring to the Oak

Grove congregation in Fresno County. After two days' work we submitted our report, which was unanimously accepted.

The Laton Colony, as well as the Oak Grove church, largely resulted from the labors of our dear brother, C. S. Holsinger, deceased. They have a goodly land and the colonists are well contented and seem to be prosperous, and we are very hopeful of the future of this congregation.

Sept. 26 the same committee met with the Los Angeles church. After prolonged sessions and arduous work, our report was also accepted by this church. We found many good, warm-hearted members in this rapidly-growing city and adjacent congregations.

After spending several days in visiting in Southern California, we returned to Empire, where we expect to make our home. The Empire Colony was started less than two years ago. A church was organized in June, 1909, with about fifteen members. The Sunday-school was started last October one year ago. There are now about one hundred and thirty-five members here, with an average attendance at Sunday-school of over one hundred. A number of other families are expected to locate here in the near future. The church services are well attended, and it is inspiring to the ministers, as well as all faithful saints, to see the life and zeal manifested in all the services.

There are, in this congregation, seven ministers, ten deacons and a good corps of Sunday-school officers and teachers. A Christian Workers' organization is also doing a good work, giving the young members, of whom there are quite a number, an opportunity to develop their talents and become active church workers.

Beside the regular weekly services at Empire, there are some three or more mission points being opened up, and there are calls for preaching at several other places, which will receive attention soon. If any one thinks this is a good place for lazy preachers, let him come in contact with Eld. Dear-dorf, who stands at the head of the work here, and he will have reasons to believe he has formed a wrong opinion of the Empire church.

The new churchhouse is about completed. It has a seating capacity of some seven hundred, or more, persons, and will cost \$5,000, with the necessary furniture. The house is well arranged for the various kinds of church work, having a large basement, with a number of side-rooms, well suited for class work in Sunday-school. The District Meeting of Northern California is to be held here in October, 1911.

The weather has been ideal since we are here, every day being one of sunshine and warmth. On Thanksgiving Day services were held here without any fire to heat the churchhouse, but a stirring sermon by Eld. J. C. Seibert warmed the congregation to such an extent that an offering of over twenty dollars was made for mission and school work.

The farmers are taking advantage of the fine weather, and are now, Nov. 25, cutting their seventh crop of alfalfa for this season. Grapes are plentiful in the vineyards. Summer flowers are still blooming in profusion. Figs are plentiful and delicious. One can sit under his own vine and fig tree here, as they did in Palestine, three thousand years ago. There are many new and attractive things here to an Easterner, yet this is not a faultless country. We like our new home, and especially the fine climate, and welcome others to join our new and growing colony. I shall be glad to hear from any of my friends. News from a far country is interesting to us as well as it was to Solomon, thousands of years ago.

Modesto, Cal.

## Smallpox and Sin.

BY U. J. FIFE.

SINCE smallpox is raging in Michigan, and people are being vaccinated by the score, there is, in this method, a thought suggestive of a Christian principle. When coming in contact with smallpox,



and especially the dire form it has taken in this State, one may run the risk of the disease or become vaccinated. Let it be clearly understood that the latter is a method by which certain elements are introduced into the human blood which destroy the smallpox germs. Some are unwise enough to put off vaccination until, perhaps, they have encountered the disease, and, perchance, have convalesced.

I am impressed with the thought that we deal with sin in largely the same way. When smallpox is around, quite a sensation is aroused, but sin, which is much more common and direful in its effects, is allowed to run rampant, and most of us are "at ease in Zion." God pity the one who has accepted religion so far only as merely to be able to enter the pearly gates, or for self-aggrandizement. If Peter would be unkind enough to allow such an one to enter the gates, he would not wish to stay.

Scores, like Haman of old, have allowed sin to so implant its talons in their lives that they finally have succumbed to its effects, and have filled Christless graves.

But, thanks to an allwise God, there is a way of escape,—to be vaccinated, if you please, with the elements or virus of Christ. If this is done, these elements will fill our spiritual system, and will be poisonous to the germs of sin. Some one says that, according to the Scriptures, no one is without sin. I say, according to nature, no one is free from disease germs. John says, "If we say we have no sin, we deceive ourselves and the truth is not in us," but he does not say that it is not possible to counteract sin. Paul states the same truth differently when he says that a righteous man is dead unto sin, implying that sin is constantly present but that the righteous are immune to its effects.

How pitiful a sight are the scores who knowingly become steeped in sin and then apply the "vaccine" Christ, or some imitation antichrist, which may be easier and cheaper to get. A young brother told me, about a year ago, that he was going to prepare for the ministry. I commended him for his choice but asked him what led him to that decision. He then told me how wicked he had been, but that, with such an experience as he had had, he was better able to cope with sin than any one else. The Bible and the lives of men teach me that it is not *experience* with sin that one needs to fight sin, but a superabundance of the *Christ spirit*.

E. C. Mercer, nephew of Ex-President Arthur, was once in high standing in society and in college, graduating from the University of Virginia in 1893, but he tampered with sin until his wife secured a divorce. His father gave him twenty-four hours to get out of the city. He was friendless, homeless, and penniless. Provisionally, perhaps, he wandered into the Jerry McAuley Mission in New York. Today, as a redeemed man, he is giving his life for college men. Listen to his testimony as I recently heard him give it, "It is folly that one must have been steeped in sin in order to do effective Christian work. I could do much better work if I should not continually be confronted by the awful stains of past sins. You can pull the nail out of the board but you can not pull out the hole." What the church needs today is not wicked men redeemed but pure men sanctified.

Lastly we must be sure that our vaccine is of the proper kind. Some one told me, not long ago, that he had been vaccinated twelve years ago and he felt the effects for ten years. Many of us, who have our names on the church book, need to have a glimpse of Christ and a baptism of the Holy Spirit. When we must go to the church record to find out whether a man is a Christian (?) or not, he either did not apply the proper vaccine, or it did not take effect. The person through whom God especially desires to work is the one who is saturated with the love of God, who has made Christ his ideal. This is within the grasp of every longing soul. May we allow all that is good and high and holy to have full control of our being!

Ann Arbor, Mich.

## Law of the New Testament. In Commandments and Principles.

BY I. J. ROSENBERGER.

ALTHOUGH man is the highest type of God's creation, being endowed with the faculty of reason, and although man was magnified by being created in God's own image and likeness, and made monarch of all created things, yet,—

### I. Man Needed Law.

Man's first law was one of permission: "Of every tree of the garden thou mayest freely eat." When God made the covenant with Noah, he gave him laws, directing him in the work to which he was called. God did the same with Abraham. Before Israel left for their land of promise, God detained them at Sinai, for Moses to deliver to them God's law. When Christ came to set up his new gospel kingdom, he faithfully taught his disciples, his followers, the law of this new kingdom. This seems to be a natural consequence, for a school-room, filled with pupils, will be of no consequence, except they be placed under a government,—rules or laws. A million soldiers will be helpless in the field of battle unless they be placed under rule,—military law. In like manner a church is a helpless mass, unless her members become corporate, having a government with rules,—laws that render them effective in directing them. The prophet says: "I know the way of man is not in himself; it is not in man that walketh to direct his steps." Hence man must be told where, when and how. He must be given a law for his direction.

### II. Man Not Only Needs Law to Direct Him, But He Needs a Law of Restraint.

As we have seen, God's first law to man was one of permission, but, following this, in the same breath, was the law of restraint. "But of the tree of the knowledge of good and evil, thou shalt not eat of it." Seven out of ten laws, in the Decalogue Code, are laws of restraint. Laws of restraint occur at every epoch in the old Testament Code. The most comprehensive New Testament law of restraint is given thus: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book."

This text, with its numerous parallels, clearly indicates the necessity of laws of restraint, under the New as well as under the Old Testament Code. Even our civil code is replete with laws of restraint. Hence laws are a necessity for both church and state. Many of the churches around us have dropped their rules of restraint in their government, and where have they drifted? Where? Oh, where? Some of our congregations, in their government, are dropping many of *our* rules of restraint, and how rapidly are they drifting upon the shoals of time, where they are helpless, and exposed to adverse winds!

One of God's lamentations, a long time ago, was: "My people will not consider." Do you not think, dear reader, this is one of heaven's lamentations today?

In the foregoing I have considered commandments as laws,—legalized statutes,—the method of whose observance is left for the church to frame and adopt. I now wish to point out:

### III. The Necessity of Rules or Laws to Preserve Principles.

I sought to make plain in a former article, "*Commandments and Principles*," GOSPEL MESSENGER, No. 44, that truth taught in principle is just as essential as truth taught by commandment; and that principle alone is sustained by rule or law, authorized and made effective by the church. I hope that my calling the rules of the church "laws," will not be too strong for the reader. Standard authors define *rule* to be *law*, and *laws* to be *rules*. In a large measure they are synonymous. Laws are for the government of the church; so are rules. Rules are fallible and subject to change; so are laws. The Episcopal

Church simply calls conference decisions "laws." If their decisions are laws, are not ours also?

When church interests get into the courts, the rules and decisions of the church become the law for the government of the case. The court calls them laws,—church laws. Membership in the church is conditioned on obeying the commandments of Jesus. Is not our membership also conditioned on obeying the rules,—laws enacted by the church for her government, and for sustaining the principles of the Gospel? Suppose Bro. A refuses to obey Christ's law in the communion service, and he is expelled. B violates the principle, "Be not unequally yoked together with unbelievers," by joining the Masons, and he is expelled for violating this rule of the church. This is man-made law,—if you feel to so call it,—but, surely, I shall voice the sentiment of every reader, when I say that heaven will ratify the action of the church in expelling Bro. B for violating the rule or law made by the church, as fully as the action of the church for expelling Bro. A for violating the commandment or law of Christ in the communion service.

We are not only taught to be subject to Christ, but to be subject to one another. We are not only to hear Christ, but to hear the church as well. The readers of the GOSPEL MESSENGER that have access to my "Bible Readings," will find lesson ninety, "Man's Duty on Two Tables," helpful on this point.

The following is a sample of New Testament principles:

1. Nonsecrecy, "Be ye not unequally yoked together with unbelievers" (2 Cor. 6: 14).
2. Sinful pleasures, "Ye have lived in pleasure on the earth, and been wanton" (James 5: 5).
3. Temperance, "Every man that striveth for the mastery is temperate in all things" (1 Cor. 9: 25).
4. Bodily purity, "Wherefore lay apart all filthiness and superfluity of naughtiness" (James 1: 21).
5. Sinful adornment, "Whose adorning let it not be that outward adorning" (1 Peter 3: 3).

These principles are sustained in no church or corporate body except by rule (man-made law), and that rule or law must be made effective. There has been a good deal said about compelling persons to obey rules, man-made laws, etc. These remarks usually have lacked consideration; are not well understood. There is no law, civil or Divine, that seeks to compel. Law simply seeks to make plain that "the way of the transgressor is hard." When property is stolen, banks and trains robbed, the thing sought is to catch the criminal, and make it so uncomfortable for him that he will not repeat the crime. The Scriptures do two things: They assure to the faithful and obedient great peace and joy in this life and also in the life to come. The unfaithful and disobedient are warned against sorrow and distress in this life, and wretchedness and misery in the life to come. And to each and all it is said: "Choose you, this day whom ye will serve." Right doing and right living are purely matters of choice. We can only be happy when left free to choose.

Covington, Ohio.

## Busy Churches.

BY W. E. ROOP.

THOUGH the hand of winter has hid from us the flowers of summer, the churches of Eastern Pennsylvania are shedding warmth, by the sunlight of the Gospel, into the hearts and lives of the members and others, who are within the presence of its power. Just take a look at the church news in the issue of the MESSENGER of Dec. 3,—love feasts, series of meetings, baptisms, elections of preachers and deacons, advancements in degrees of the ministry, development of World-wide and Home Missions, Homes for the Aged, Bible Terms, and special Thanksgiving services.

A bit of practical experience and reality came to the writer, when he found himself in the midst of the above church items, for about one week, while this church news was in the making. Bro.



D. L. Miller came to Mountville after officiating at the West Conestoga love feast, reaching us at an early hour in the morning, accompanied by Eld. S. R. Zug. Bro. Sonon had just closed a protracted meeting there with some additions.

A busy day awaited Elders Miller and Zug upon their arrival at Mountville. The church there, under the care of Eld. H. E. Light, had in contemplation more than a usual day's church work. Under the wise management of the elder in charge, who knows how to take time by the forelock, a necessary council was held, first restoring some to membership, then admitting others by baptism and so forth. Visible results of Bro. G. W. Weaver's series of meetings are still in progress in the church here. Eld. Miller then delivered a most convincing sermon on "The Qualifications of a Minister," after which baptism was performed. Hundreds of people were served with refreshments in the short interval at noon. The vote of the church,—350 strong,—was then taken for the election of a preacher and two deacons. Eld. Zug at once installed these three young brethren into their offices, together with their wives.

The love feast services began at once, when Eld. Miller called upon the writer to preach the examination sermon. Complying with this request, brought vividly to mind the submission of the younger to the older, which, under similar conditions, was exemplified in Europe, twelve years ago, where my own experience of officiating at a love feast had its beginning. The half dozen or more elders, and as many more preachers present, rendered service at various points, to make the feast most spiritual. Bro. Miller officiated. The song service, ably led, was fitting and inspiring. Many more members were present than could be seated for communion. Outsiders could not near all gain standing room.

The morning of the 17th opened again with a large, eager crowd, to gain lessons from Bro. Miller's wide experience and observation. The writer, and a number of other ministers present, followed with short talks. By the time dinner was over, a special trolley car, chartered by Eld. Light, took a delegation of members to the dedication of the "Home for the Aged," at Neffsville, where Eld. Miller, by previous arrangement, was to preach the dedicatory sermon. Other cars from the surrounding country, and the net-work of trolley lines, brought more people. Our car contained fifty-two persons. Upon arrival we found that many more car-loads of people were present than could hear the well-delivered discourses. On this occasion Elders Zug and Herr also did some of the speaking.

After viewing one of the finest Homes of its kind, under the proficient management of Bro. I. W. Taylor, the Lancaster City church next claimed my attention. I should like to have accepted the many kind invitations to go elsewhere, especially to Fairview, where Bro. Hiram E. Kaylor had charge of a series of meetings. In the commodious Lancaster church, the Sisters' Sewing Society was found busy, making their work speak for itself in the beautiful quilts and comforters for the needy ones. The wide-awake elder, Bro. H. B. Yoder, ably assisted by Bro. J. W. Myer, had previously arranged for my presence at a baptism that took place in the Susquehanna. Many more good and encouraging things might be said about these busy churches of Eastern Pennsylvania.

Westminster, Md.

## Our New Gospel Song Book.

BY I. S. LONG.

FROM reading last Annual Meeting report I got the impression that the Hymnal was to be revised, and some of us heartily wish it might be, for its poorer grade of music might be eliminated and more inspiring music inserted. But MESSENGER No. 40 leads us to suppose that our music editors are working only on a song book. It strikes me that the Brethren Church ought to have the best Hymnal in the world, and having it, ought to use it well nigh altogether.

I trust that, as a church, we will soon be done with light, rollicking music, even for children. I feel confident that children appreciate thoughtful, reverent, spiritual,—classic, if you please,—music, as well as grown-up people. Away with the thought that children will not take to the good old sacred hymns. It is just as they are trained.

The requirements of Scripture are that we admonish one another "with psalms and hymns and spiritual songs," singing with grace in our hearts unto the Lord. We are a careful people to do all that is commanded us. So, in the light of Col. 3:16 I would that we might test our old and new song books.

I am sure we appreciate the good music of our best talent—more than equally good music taken from without. At the same time I hope that the music of amateurs may not again find place in our Hymnal or in any other work that Conference is to pass upon for general use. There is as much difference between music and jingle as there is between poetry and mere rhyming verse. One has a bottom,—a soul,—to it, while the other is but "weariness to the flesh," to a person hungering for spiritual gifts. Our souls cry out for real, spiritual, meaningful music. Our soul-health demands it, and Conference is debtor to give to her 100,000 young and old members just what their hearts yearn after,—even the very best music obtainable,—and that, too, even if we have to go outside of our own communion to get said music.

After all it depends far more on whether the music is inspired than on who the author is. The most of us have been getting untold blessing from a good old hymn which, one of our writers informed us recently, was composed by a Unitarian. The most of us have difficulty to practice what we preach, and musicians are no exception to the rule, for in countless instances their music rings true to the letter and spirit of the Word, while their practice may be faulty. So, regardless of who the authors are or were, as in Christian work the cry "Back to Pentecost" is often heard, so as for music many of us are in practice saying, silently, "Back to the masters of music." Many of us lay down our Hymnal and other song books only to pick up Sankey, Excell or Alexander. We might as well face facts, even if they are stubborn and a bit grating.

Recently we attended a service in which only Psalms taken from a collection of the Psalms, called "The Psalter," were sung. You will not be surprised if I confess that those inspired and inspiring words, fitted to suitable music, went home to my heart. It was a new experience to me. God is surely well pleased with that grade of music.

In the evening of the same day, in Divine service, hymns like the following only were sung:

"Sun of my soul, thou Savior dear,  
It is not night if thou be near,  
O may no earth-born cloud arise  
To hide thee from thy servant's eyes."

"Our God, our help in ages past,  
Our Hope for years to come,  
Our Shelter from the stormy blast,  
And our eternal Home."

"Nearer, my God, to thee,  
Nearer to thee."

As these hymns were sung softly and thoughtfully we felt the presence of the Spirit hovering near, and he led us into God's presence and into adoring worship. On the other hand, some of us have been in God's house when the music was so insipid that it kept us busy to worship in Spirit and in truth.

In a general way I notice that as English music is far more difficult, even so it is more measured, more reverent and more spiritual than much of our American "dance and song."

I am pleading for better music. If the songs of a people determine the character of a people, and if a church is measured by its music, dare we be satisfied with less than the best obtainable music? Conference may have to spend a few thousand dollars to get it, but it will pay a thousandfold more

interest than the same amount invested in land or stocks. One gets out of an investment in proportion to the amount put in.

If we would sing songs of praise,—joyful songs unto the Lord,—I wish we might get more of them from the Psalter. While the most of us are yet learning the Alphabet of praise, David was a master in the art.

If we would sing hymns,—and I would that we sang ten times more of the good old hymns than we at present do,—let us return to those that will never die. Perhaps our Hymnal already contains sufficient immortal hymns; but if not, they may be found by those who search for them.

If we would have spiritual songs, I plead that only our best be inserted for general use, for only the best will live and be enjoyed any way. God could use only 300 out of 32,000 of Gideon's soldiers. In the same way the Spirit can not bless our souls if we sing songs that are weak in true faith, true praise and true devotion.

That the Brethren church may get only the cream of song and praise in the forthcoming book, it behooves us all to invoke the Divine blessing in all its fullness on our music editors in charge of said book.

Jalalpor, India.

## SPECIAL BIBLE TERM.

A special Bible Term will be held at Lordsburg College, Cal., beginning Jan. 4, lasting ten days.

The work has been especially arranged for ministers and Sunday-school workers. Bro. Dickey, Dean of the Bible Department, will, in addition to regular class work, give one period a day on personal work. This alone will be worth the time and money required for the whole ten days.

Bro. Yoder will conduct a class in Bible doctrine each day. Bro. J. W. Cline, our District Sunday-school Secretary, will have charge of several periods on Sunday-school work in the District.

Bro. M. M. Eshelman will be able to give us some of his time and will give at least two lectures on "The Holy Spirit."

Eld. Geo. F. Chamberlen is expected to occupy several periods on "Church Polity." This, we believe, will be one of the most practical and instructive parts of the whole series.

Mrs. Edith Keim, President of the Sisters' Aid Societies of the District, will have charge of the Sisters' Department, and all sisters, interested in that commendable work, should not fail to be present to lend their assistance, while those who are not interested should come and receive the inspiration they so much need to become interested.

Several other special features will be offered and the whole ten days will be full of good things for every member in the District. Come and help to make this the best Bible term in the history of the District, and help yourself to become more efficient in the service of the Master.

Tuition in all these classes is free. The cost of room and board will be regular college rates; single meals, twenty cents. Laura Sanger.

Lordsburg, Cal.

## BIBLE AND SUNDAY-SCHOOL INSTITUTE OF SOUTHERN ILLINOIS.

To be held at La Place, beginning Monday evening, Dec. 26, and closing Friday evening, Dec. 30. Sermon, Monday evening, Dec. 26, by W. T. Heckman.

### Tuesday, Dec. 27.

Forenoon, 9 o'clock, (1) Graded Lesson System.—I. D. Heckman. (2) Teachers' Training Work.—J. W. Lear. (3) Illustrative Primary Work.—Elizabeth Howe-Brubaker. Afternoon, 1:30 o'clock, (4) Know Thy Pupil.—R. C. Stambaugh. (5) From the Sunday-school to the Church.—J. C. Lightcap. (6) Conversation.—For All. Evening, 7 o'clock, Sermon.—W. M. Howe, Johnston, Pa.

### Wednesday, Dec. 28.

Forenoon, 9 o'clock, Revelation.—W. M. Howe. Art of Soul Winning.—J. W. Lear. Sunday-school Economy.—I. D. Heckman. Afternoon, 1:30 o'clock, Sunday-school Conference.—W. M. Howe. Studies on Prayer.—Elizabeth Howe-Brubaker. Revelation.—W. M. Howe. Evening, 6 o'clock, Studies on Holy Spirit.—J. W. Lear. Evening, 7 o'clock, Sermon.—W. M. Howe.

### Thursday, Dec. 29.

Forenoon, 9 o'clock, Revelation.—W. M. Howe. Soul Winning.—J. W. Lear. Sunday-school Economy.—I. D. Heckman. Afternoon, 1:30 o'clock, Revelation.—W. M. Howe. Paul as a Man of Prayer.—Elizabeth Howe-Brubaker. Revelation.—W. M. Howe. Evening, 6 o'clock, Studies on Holy Spirit.—J. W. Lear. Sermon.—W. M. Howe.

### Friday, Dec. 30.

Forenoon, 9 o'clock, Revelation.—W. M. Howe. Soul Winning.—J. W. Lear. Sunday-school Economy.—I. D. Heckman. Afternoon, 1:30 o'clock, Practical Aspects of Bible Study.—J. Hugh Heckman. Round Table on Prayer.—Elizabeth Howe-Brubaker. Good Things from Everybody.—G. W. Miller. Evening, 7 o'clock, Sermon.—Are Secret Societies Compatible with Christian Living?—J. W. Lear. Come and stay for the entire program. Bring Bibles, note books, etc.



## THE ROUND TABLE

### Rejecting the Miraculous.

BY J. F. HOKE.

IN No. 48 of the GOSPEL MESSENGER reference is made, in an editorial in the Missionary Department, to a criticism of the Bible by an Oregon minister. At a certain conference in Ohio he declared that "the Bible is full of inaccuracies" and that, in the face of this fact, "it is impossible to maintain at this advanced day, that the Bible is the Word of God," etc.

Just what the inaccuracies are, is not stated by the critic, but we presume he has reference to the miracles of the Bible, with which the advanced (?) student of theology is finding so much fault today. Everything that contradicts reason and violates natural law is pronounced false, because they are said to contravene common sense and the first laws of thought.

An eminent Boston preacher recently sneered at the floating iron of the prophet, as spoken of in 2 Kings 6:6, because it was a violation of natural law, and yet today man can take a piece of iron and make it float for years. Our gigantic ocean liners and battleships are bulks of steel of enormous tonnage.

If man can suspend and vary the natural laws by introducing a higher law and make iron float for decades, why should it not be possible for God, who created the great universe, to make a small piece of iron float for a few minutes?

Men are willing to give up religious truth and accept the deductions of advanced science, but we are glad that the advance of science does not involve the retreat of the truth of religion and the Bible. "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24: 35).

We do not wonder at the deduction (that the Bible is not the Word of God) of the scholarly (?) minister referred to in the editorial, if he looks upon the miracles of the Bible as "inaccuracies." Remove the miracles from the Bible and what have you left? Remove the vital organs from the human body and what have you? So, indeed, the Bible loses its life-giving spirit and supernatural character, if we reject the miracles.

Would not Christianity be far more miraculous without the miracles than with them?

Roanoke, La.

### Death of Eld. S. M. Stevens.

BY C. W. GITT.

ELD. STEPHEN M. STEVENS, of Cabool, Texas Co., Mo., was born in South Bainbridge, N. Y., May 21, 1833, and removed to Keokuk County, Iowa, with his father, in 1839, where he resided until 1880, when, with his family, he came to Texas County, Mo., and engaged in milling.

Like Paul, he was a pronounced opponent of Christianity until he was brought to realize that he was opposing the only true God, and accepted the hope in Christ about twenty-four years ago.

His ability was such that he, shortly after, was placed in the ministry and was as positive a proclaimer of the Gospel of Christ, as formerly an opposer.

He was ordained to the eldership in 1905 and later called to the charge of the Cabool congregation.

He was attacked, while in failing health, with pneumonia, of which he died Nov. 29, 1910, aged seventy-seven years, six months and eight days. He was buried in the family graveyard at Dunn, Mo., where he resided.

He was married in Lancaster, Iowa, in 1854, to Hannah Gray, who died in 1871. There were five children by this marriage, three of whom are now living.

In 1881 he married Sister Sarah E. J. Neighbors, of Cabool, Mo. By this union there were three daughters, two of whom are now living.

He lived to see most of his children enter

the service of the Lord. Services by the Brethren at Mt. Hope M. E. church, at Dunn, from Rev. 14: 13, which he chose several years ago.

Through his father, who was a schoolmate of Joseph Smith, founder of Mormonism, he had a full knowledge of Smith's life to the time of starting Mormonism.

By his death the Southern District of Missouri loses one of its ablest ministers and the Cabool church will greatly miss his counsel and earnest labors.

### A Railroad Train Without a Smoker.

BY D. M. CLICK.

WE sometimes hear men complain because they must ride in a smoking-car, but we do not often hear men complain because they must ride with ladies and gentlemen in a first-class car. This was the case, however, a few days ago, while traveling from Tekoa, Wash., to Chicago, Ill., over the Union Pacific system. When the train was made up at Omaha, Nebr., for the Chicago and North-Western Railroad, the smoker was cut out. Some of the men at once began to find fault about the poor accommodations, and thought it was terrible to have to ride to Chicago without a smoke, and they said all kinds of hard things about the Company, and in language that would not look well in print. One man said he had been on little "dinky" roads in the mining districts, where they haul nothing but mud, that were better equipped than this.

We could hardly think it possible that men could become so corrupt and filthy as to feel uneasy in a clean place. Sometimes several of the men would be determined to smoke anyhow, and had to be called down by the conductor. The Christian (?) tobacco-user says the Bible does not condemn the use of tobacco, but these men were self-condemned. If the restriction of a filthy habit brings such uneasiness in the presence of decent people, how will the so-called Christian tobacco-user feel in the presence of Christ and the holy angels?

To me the equipment was ideal. I feel to compliment the managers for their clean service, and would like to see more of the railroads, not only cut out smoking among the employes, but quit building smoking-cars for the traveling public.

3435 Van Buren St., Chicago, Ill.

### A Queer Spectacle.

BY G. E. YODER.

WHILE waiting on a train in the Union Depot at Pittsburg, Pa., a very sad picture greeted me.

Accidentally, if not providentially, I found a seat near a man, possibly thirty years old. He was apparently intelligent and healthy, seemed to be strong and robust, having the appearance of a man that might be very useful, seemingly talented above the ordinary. He was well dressed. This sounds well, but listen! His nose was skinned and bloody. His hand was also stained with this crimson fluid. His good clothing was wet and muddy, looking as if he had shortly risen from the gutter. His umbrella was beneath his feet, having partaken very much the color of mud. His hat matched the rest. I hear him moaning! He tries to sing! He drives another nail in his coffin by smoking a cigarette. Does this sound well? What a sad spectacle!

He is some mother's son, some father's "wandering boy." Yes he is some saloonkeeper's victim. Who is to blame, brethren? Certainly he had no business to drink the fatal cup. It would have been good had he been strong enough to resist. But listen! Had the saloonkeeper any business to sell it? Has Uncle Sam any business to grant license for the sale of it? Have we any business to vote for men who work in the interest of the saloon? Have we any business to hold our peace with such a monster evil? The rum curse has done evil enough, yea, a thousand times too much. Let us determine, in the name of the Lord Jesus, to wipe the curse from our land. Will you throw your influence on the side of right?

Elk Lick, Pa.

### "The Little Brown Church."

BY I. C. JOHNSON.

I SEE an article in MESSENGER No. 47 about "The Little Brown Church." For the information of the writer and others, I want to say that it is still standing at a little, forsaken town, called Bradford, near Nashua, Iowa, about thirty-five miles from here. It has been repaired and repainted (brown). I preached in it several years ago. Dr. Pitt, the writer of the poem, is living, or was then. His sister is buried in the cemetery referred to. They had a number of pictures made of the church and sold them to help pay for the repairs. I have one of the pictures. I sang the song when I was a boy, and thought much of it, and it is even more to me now.

Waterloo, Iowa.

## CHRISTIAN WORKERS' TOPIC

### Jesus' Worshipers.

Matt. 2: 1-12.

For Sunday Evening, December 25, 1910.

V. 2: (a) "There came wise men"—men who studied the stars. If you would follow the example of the wisest and best men, you must be among the worshipers of Jesus.

(b) "His star"—an evidence to them that the long-expected King was born. (See Num. 24: 17.)

(c) "Are come to worship him"—to honor him as a Prince.

V. 9: "The star went before them." They felt assured that they were under a heavenly guidance, and would be conducted to the new-born King. God will guide those who are disposed to find the Savior (Psa. 32: 8; Isa. 58: 11; John 16: 13).

V. 10: "Rejoiced with . . . great joy." Our being led to Christ brings fullness of joy (John 15: 11; 1 Peter 1: 8). We should humbly and thankfully follow whatever leads to Jesus.

V. 11: "They saw . . . fell down . . . worshiped . . . presented gifts." As Savior, Jesus is God's great Gift to us (John 3: 16). As saved ones, we are God's gift to Jesus (John 17: 6).

V. 12: "They departed . . . another way." After we have seen Jesus, he is "the way" (John 14: 6). If we come to him sad, we go glad. If we come to worship, we go "another way" rewarded.

Note.—1. These wise men had only a star to lead them to Jesus. We have much more.

2. When we follow the teachings of his Word, God's Spirit will guide our way.

3. The leadings of God's Spirit always agree with the teachings of God's Word.

## PRAYER MEETING

### Sacrifice and Suffering Lead to Victory.

Philpp. 2: 5-13; Heb. 12: 2.

For Week Beginning Dec. 25, 1910.

#### I. Sacrifice Does All, Gives All, Consecrates All.

1. Self-surrender Means Self-mastery.—He who conquers self has fought a great battle (Prov. 16: 32). The power of John the Baptist was in his surrendered life (John 3: 30).

2. Principle Means Might.—In the case of the three Hebrew children we note unflinching fidelity to principle. They faced death rather than to fail in duty (Dan. 3: 16-18; 25-28).

3. Boldness in the Battle of Life.—Not in our own strength can we hope to succeed, but only as Grace Divine nerves the feeble arm and inspires the nobler aims (Philpp. 4: 13).

4. Difficulties Overcome Lead to Success.—Not the line of least resistance but the "hard way" assures spiritual greatness. Paul's life is an eloquent plea for greater striving and noble doing (1 Cor. 9: 24-27).

#### II. Suffering Endures All and Submits to All.

1. We Depend on the Resources of God.—Truly, when "we are weak then we are strong,"—if driven to God. Often suffering only will turn us to God (1 Peter 4: 12-16).

2. We Gain Strength in Ministering to Others.—Christ, by drinking the bitter cup, had full knowledge of our sufferings. When we pass through the valley of affliction, we learn how to help others (Heb. 2: 17, 18).

3. The Discipline that Profits.—Suffering, in itself, is not a pleasant thing. If we endure the chastening, that cloud of darkness will break in blessings on our heads, and reveal above a Father's smiling face (Heb. 12: 11-13).

4. We Are Weaned from the World's Vanities and Follies.—We lift "our eyes to the hills from whence cometh our help." We are but pilgrims, and as such we must move onward, not allowing ourselves to be ensnared by earthly things (1 Peter 2: 11, 12).



## HOME AND FAMILY

## "Over There."

BY LIZZIE HERMAN.

How sweet 'twill be, when over there,  
Beyond this span of years,  
To know that we are free from care  
And sorrow's bitter tears.

To see our Father on his throne,  
And saints around him stand,  
Will be a joy to us unknown  
Ere reaching that fair land.

How grand 'twill be on yonder shore,  
The loved ones all to greet;  
Our Savior, too, whom we adore,  
In heaven we shall meet.

I long to leave this world below,  
For that bright world on high;  
The Lord will then to me bestow,  
My mansion in the sky.

Riga, N. Dak.

## The Woman Who Sews.

BY ELIZABETH D. ROSENBERGER.

THE big bright hearths of our grandmother's day have been relegated to the past, along with the old Dutch ovens in which the family baking was done. But most of us have in our minds the picture of mother or grandmother sitting in the firelight, busily sewing,—always sewing for the family,—for in those days the fashionable women took pride in making their own fine dresses, and all women sewed and made the garments worn by husbands and children as well as themselves. The happy bride to be sewed and stitched on numberless towels and linens of all kinds. She sewed bright hopes into the seams of her wedding gown.

Everything was made to be of service, so the sewing of days gone by was thoroughly done; it was a slow process but materials were made to wear a long time and the linsey-woolsey gowns saw many years of useful service before they were made over or laid aside.

Memory and imagination call up the old open hearth and blazing back-log and the merry group that flitted back and forth in the firelight. Heaven seemed ever to bless the home where so much love and care was given without stint.

We have read how women of other lands sew and provide clothing for their families. Perhaps thorns were the first needles used and in time it was found that bone or ivory could be fashioned into a more durable needle than a thorn. You remember the Bible says, "They sought out many inventions," and some of these had to do with sewing. In Egypt the women of Israel learned to do "divers colors of needle-work on both sides." In this fine needle-work gold thread was used, and the garments that the high-priest wore were "glorious."

In the hut of the Esquimaux, bone needles are used to this day. You can see the women bending low over a bit of sewing. It is difficult work when done with a needle made of a bird's wing or with a square needle made out of iron. How even a darning needle would be appreciated by these people! Steel needles were made in Nuremberg in 1370, and we can imagine the joy of the sewing woman over her purchase of a needle that would pierce the fabric easily. Even in the days of our Pilgrim Fathers, the family darning needle was kept at a certain place, and great was the outcry over its loss. Needles were scarce and hard to procure, and the prudent housewife who looked well to the ways of her household, took care of her needles.

It is a long step from the bone needle of ancient days to the modern sewing machine with all its attachments. And to our sewing machine we owe the fact that mother does not spend all her evenings sewing for her family. It does the work of many women in a single hour, and 'does it better than we used to do it with a needle. It gives mother time to read a book, occasionally, and do other things which our grandmothers could not even think of. They had to do the spring sewing or get ready the children's school clothes, and that left no

time for the things they might fancy. Those were the days when stern necessity ruled. We are glad that times are different,—glad for leisure and time to do things we enjoy, glad that we can do our sewing on a machine and then forget about it.

Cheeriness, leisure, comfort and quiet happiness should have more room in our lives since the advent of the sewing machine. There are some women who could be dropped in the wilds of Africa, and wherever they stopped it would be "home." A needle or a sewing machine, whichever it happens to be, suits them, and they make themselves and their loved ones comfortable. Even strangers are impressed by the home atmosphere. It forms an invisible bulwark against the outside world, and helps to keep the boys from temptation. One woman said, "I hate new things. If they are beautiful I am afraid to use them and they never seem a part of myself. Things that are worn and used are so much more homelike."

And this speech at a time when there never were so many beautiful things to buy for the house,—ingenious contrivances for comfort surround us on every side. But she knew that it was the table laden with readable books and papers, and the workbasket with a piece of sewing and some one quietly stitching away, with plenty of time for conversation and time to do little things for each other, that goes far towards making that homely place we love to call our home.

Covington, Ohio.

## Our Wrestling.

BY KATIE FLORY.

WE have the same battles to fight that our fathers had. They are terrific, too, at times. "For though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds); casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ."

There,—do you see what a battle there is to be fought within your own life? The first time I ever noticed these verses I wondered, "How can I ever do that?" Think of it,—Bringing every thought and all our imaginations in subjection to Christ." Is it possible to do this? It is, for God asks nothing of us that is impossible. It cannot be done in our own strength. We must have power over our own minds and wills, or our lives will be a complete failure. When an evil thought comes, recognize it and crush it at once. When our imaginations begin to wander, and think on things forbidden, recognize the wickedness of it, and stamp it under foot.

Again, "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Do you see what things the spirit must be fighting against? I fear we have not realized the intensity of the struggle. Here we have a picture of Satan, who is the god of this world, the prince and power of the air, the spirit that now worketh in the sons of disobedience. He is the captain on one side, with a host of wicked spirits as his helpers.

When the sons of God presented themselves before Jehovah, Satan came among them also. He was asked from whence he came. He said, "From going to and fro in the earth, and from walking up and down in it."

We plainly see where his present abode is. He is strong and powerful and has access even to us who are God's children. He is ever on the watch to seduce, catch and entangle people in his traps, for this is his work and business. "Satan himself is transformed into an angel of light." He is cunning, and the more we know of his ways of working, the better prepared we will be to meet him. He is glad enough when we manifest our hatred of him to the extent of scarcely ever mentioning his name. If we are even afraid to search out his character, he can then the more easily keep us in the dark, and deceive us. Let us find out all we can of this tricky, crafty old fellow.

A very good motto is, "Men ought to dare to look the devil in the face and name him devil." He listens to our conversation as well as does Jesus, and whenever he can hear us speak angrily, or utter words of doubt, distrust or murmuring, he begins to get in his deadly work, and soon things are in a terrible shape. He is a worker of confusion and strife.

Satan can bring suggestions to our minds through others, as he did through Peter to Jesus. When Peter said to Jesus, "Be it far from thee Lord; this shall never be unto thee." Jesus answered, "Get thee behind me, Satan." Jesus knew God's will concerning himself, when this temptation was suggested. We may know a certain thing which the Lord has made plain to us, a certain course to pursue in life; something to do, something to give up, and others may bring arguments, contrary to what the will of God is, concerning you. It may be from those you dearly love; but there is where the trial of faith comes. You are being tested, and if you do not at once resist the devil and recognize this as his trap, soon you will fall to reasoning, wondering, doubting and imagining. Then you are face to face with the devil, and are in a deadly conflict. Then is the time to say, "Get thee hence, Satan," and he can have no power over you.

These doubts, suggestions, imaginations, reasonings and wanderings of the mind are the battles to be fought in the spirit realm. Satan knows more about us than we would ever think. While he may not know our inmost thoughts, he can easily read human nature,—our expressions, our actions, our general conduct, our anxieties, our fears, our worries. Weighing all these things, and noting the expression of our inmost feelings, in words and actions, he may wield a powerful influence over us. No wonder Jesus says, "Watch," "Be sober, be vigilant."

Our carnal natures must be subdued,—the desires, passions, and lusts. This is a hard tug,—a life-long wrestling and struggling. Paul had the same conflict when he cried out, "Wretched man that I am! who shall deliver me from of the body of this death?" While Satan and his powers are strong, thanks be to God there is a power stronger than his. The Lord is our Captain.

We cannot fight these battles alone. We have the armor. Let us put it on never to take it off, for we are in the enemy's land. But before this armor is put on, there must be an enthroning of Christ in our hearts. Our wills must be yielded up to him without any reserve. There must be an unconditional surrender of the whole being to him. We must through suffering say, "Not my will, but thine be done." When this is done, the feelings, the emotions, the desires, and all of self, are under the control of the Holy Spirit and Christ, who is at the battle's front, directing, all the energies and forces and powers of the soul, body, and spirit. If this is not done, victory over self can never be gained. We are at the mercy of Satan, who uses us as he pleases.

True, we are in a battle. It is terrific at times. The struggle is great. The battle must be fought. It can be won. "Faith is the victory that overcomes the world." Through much tribulation we shall enter the kingdom of heaven.

Union, Ohio.

## SISTERS' AID SOCIETIES

**WEST DAYTON, OHIO.**—Our Sisters' Aid Society was organized Sept. 7, with Sister Bertha Haines, president; the writer, secretary and treasurer. Thirty-nine meetings were held during the year, with an average attendance of seven. Amount received \$30.18; expenses, \$57.14; leaving a balance on hand of \$13.04. Our work consists of piecing quilts and comforters, and making bonnets and aprons. We feel encouraged, on account of the interest that is taken in the work—Sister Sidney Guenther, 119 N. Summit St., Dayton, Ohio, Nov. 28.

**ARCADIA, IND.**—The Sisters' Aid Society of this church was organized Nov. 6, with Sister Zernah Hill as president; the writer, secretary and treasurer. During the year we held twenty-one meetings, with an average attendance of five. The balance from the year 1909 was \$3.12. The amount received from dues was \$13.70; amount received from quilting, donations, etc., \$13.32; expenses for the year, \$2.12. The amount, \$11.40, which was left in the treasury, was given to the church to help bear expenses. Our work consists of quilting, piecing quilts, sewing carpet rags, etc. The society was reorganized on different plans this year, as we wish to interest those sisters, and others, who are indifferent to this great work. We are preparing a box of clothing at present.—Ethel Martin, Arcadia, Ind., Nov. 25.



# THE GOSPEL MESSENGER

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NEXT week we shall mail the Christmas issue.

THE GENERAL MISSION BOARD will meet at Elgin on Wednesday of next week.

If you want a copy of our 1911 Book Catalogue, all you have to do is to ask for it.

THE revival in the Rock Run church, Ind., in charge of Bro. C. S. Garber, resulted in thirty-six accessions.

THE "Brethren Almanac" for 1911 will be mailed next week. Possibly a few thousand will go out this week.

BRO. W. T. SINES will represent Western Maryland on the Standing Committee at St. Joseph, Mo., next June.

SIX were recently received into the Lick Creek church, Ind., by confession and baptism. Two await baptism.

BRO. RUFUS WYATT, of Joplin, Mo., wishes us to announce that his street address is 2409 Kentucky Avenue.

BRO. HUGH MILLER and wife, of Degraff, Ohio, but now of Bethany Bible School, called at the MESSENGER sanctum.

WE were glad to have Bro. Paul Mohler, of Chicago, with us last Sunday evening. He gave us a good sermon.

NEXT week the Committee of Arrangements for the Annual Meeting of 1911 will have something to say about its work.

AT Monticello, Ind., a series of meetings was held by Bro. David Metzler, and five young people put on Christ in baptism.

OUR correspondent says that a series of meetings, recently held at Plevna, Ind., closed with five accessions to the church.

UNDER date of Dec 6, Bro. C. P. Rowland writes that he is engaged in a very interesting series of meetings at Roanoke, La.

THE remodeled church at Cedar Rapids, Iowa, as shown on the photo card just received, is a very neat and commodious structure.

A SPECIAL Bible Term will be held at Lordsburg, Cal., beginning Jan. 4, and lasting ten days. The program will be found on page 821.

THE Empire meetinghouse, Cal., is about completed. It is said to be a neat and commodious building and was constructed at a cost of \$5,000.

THE District Sunday-school Institute for Middle Iowa convenes at Dallas Center, Jan. 12, and will be continued until the 15th, with Bro. J. G. Royer, of Mount Morris, Ill., in charge.

THE members in Denver, Colo., are in the second week of their revival meeting, with no time set for closing their efforts. Seven have applied for membership, and others seem to be near the kingdom.

A SERIES of meetings in the Bachelor Run congregation, Ind., conducted by Bro. Geo. W. Flory, closed with thirteen baptized and others awaiting the rite.

THE Sunday-school Institute of Northern Ohio, to be held at Greentown, is announced for Dec. 27-29. Good instructors have been secured for the occasion.

THERE are fifty-three Saturdays in 1910, and this makes it necessary for us to publish fifty-three issues of the MESSENGER. It does not often happen this way.

BRO. D. L. MILLER returned to his home at Mount Morris last week, feeling none the worse on account of his preaching tour among the churches in the East.

WE have the program of the Bible and Sunday-school Institute of Southern Illinois, to be held at La Place, Dec. 26-30, and hope to find space for it in the next issue.

WE have a post card, showing the new church at Denver, Colo. Judging from the picture, we are led to say the building is a neat, convenient and substantial structure.

WE have the well-arranged program for the Sunday-school Teachers' Institute of Southern Ohio, to be held at Pleasant Hill, Dec. 26 to Dec. 30. It reached us, however, too late for this issue.

NOT long since we heard a pastor tell the members of his congregation that he would cheerfully send for all the tracts that they could make a good use of. His idea is to make his members good tract distributors.

SISTER ALDA HYLTON, of Troutville, Va., writes us that Bro. J. M. Henry held a series of meetings at Trinity church, preaching fifteen excellent sermons, and that six were added to the fold by confession and baptism.

BRO. D. E. BRUBAKER, who is spending the winter in Southern California, accompanied by his wife, is contributing some interesting articles to his home paper, the *Mount Morris Index*. He may be addressed at Covina.

A MOVEMENT is now on foot to erect a meeting-house in Redondo, Cal. This news will please not a few who would like to spend some of the winters in this charming city, so beautifully overlooking the Pacific Ocean.

AT the close of our midweek prayer meeting, last week, a young man was led into the baptistry, and immersed "into the name of the Father, and of the Son, and of the Holy Ghost." The scene was not only impressive, but it was in keeping with the spirit of the meeting.

LAST week Bro. R. E. Arnold, our Business Manager, visited St. Joseph, Mo., to look over the Annual Meeting arrangements and to provide for Publishing House headquarters during the Conference. He says that the accommodations for the Conference are splendid.

AFTER an absence of ten days Bro. Galen B. Royer returned to the House Monday morning. While in the West, he visited the churches at McPherson, Belleville, Denver and some other points. Several days were spent at McPherson, assisting in the special Bible Term.

BRO. W. R. MILLER, writing under date of Nov. 26, says that he had just returned from a horseback ride of eight days through parts of Philistia and other sections west, south and southwest of Jerusalem. He was then planning for a trip to Hebron, then on south, around the southern end of the Dead Sea, and north through the land of Moab. Bro. Miller is visiting a number of points not yet reached by any of our people.

BRO. JOHN G. RARICK of Los Angeles, Cal., has been located at Glendale, Ariz., and will now give the greater part of his time and attention to the work of the church. Our people have a fair start in Arizona, and with the help that Bro. Rarick can give them should build up some strong congregations. Those who wish to locate where they are needed, and where good, faithful service will be appreciated, may do well to consider the open door in the locality referred to.

BRO. C. B. SMITH preached the Word at Octavia, Nebr., for three weeks, much to the edification of the members and the help of others. Six persons complied with the New Testament conditions of pardon, and were added to the church.

BRO. S. F. SANGER may be addressed at Modesto, Cal. He writes us that he has closed his connections with colonization efforts and will give more time and attention to church work. He further adds that he is enjoying the fine weather in California.

BRO. EZRA FLORY, pastor of the congregation at Sterling, Ill., was recently ordained to the eldership. At the late District Meeting of Northern Illinois and Wisconsin it was decided that he should, by the consent of the congregation, be set apart to this work.

THE District Meeting of Western Pennsylvania, for 1911, will be held in the Quemahoning congregation, at the Maple Spring house, near Jerome. The date and railroad arrangements will be announced later. So writes Bro. P. J. Blough, moderator of the late District Meeting.

THE Brethren in Middle Iowa are planning to build a good churchhouse in Des Moines, costing from \$8,000 to \$10,000. The building is to be a commodious and creditable structure. Such a house is very much needed, and when completed will give to our work in the capital city of the State a permanency that will be recognized.

THE members at York, Pa., have been enjoying some splendid meetings of late. Bro. Isaac Frantz was with them in a number of services, and twenty came out on the Lord's side and were baptized. Two were restored to fellowship. Bro. D. L. Miller followed with several Bible talks and a few sermons that were greatly appreciated.

BRO. JAMES M. NEFF writes us that with his family he has located at Daunt, Cal., among the hills, about eighteen miles above Portersville. He says that it is a rough, wild country, with bear, deer and mountain lions not far away, and trout fishing at the door. He is here for his health, and is hoping for the best that the climate may do for him.

BRO. FRANKLIN MYERS, the elder of the Cherry Grove congregation, Carroll Co., Ill., has been suffering much, of late, from nervous prostration, and is now receiving treatment at the Sanitarium in Rockford, with beneficial results. Having resigned his charge of the Yellow Creek church, Bro. P. R. Keltner was chosen to take the oversight of the congregation.

THE Dress Committee, composed of Brethren H. C. Early, John Heckman, Galen B. Royer, C. D. Bon-sack and J. W. Lear, will meet at Elgin the coming Monday. The Committee goes into session at 1 P. M., and, realizing that it has a great problem to deal with, craves the earnest prayers of the whole Brotherhood. It is suggested that at the hour named all of our people offer up prayers for the Spirit's guidance of each member of the Committee.

IT may not be generally known that Bro. A. C. Wieand and wife went with the Miller party to Palestine. His physician thought that the trip might prove helpful to him in his nervous and broken-down condition. He appears to have stood the trip well, and when last heard from was still in Jerusalem, taking things as quietly as possible. It is to be hoped that when he returns to his work in Bethany Bible School he will be fully restored to health.

SOME one who mailed his letter in Virginia sends us a real good, old-fashioned Christmas article, but as he withheld his name, the article can not be given to our readers. When people read anything in a paper they like to know who the author is. There is no good reason why one should refuse to have his name appear in print with an interesting article that he may have written. And, by the way, most people do not read anonymous articles, especially in a religious journal.



THE Sangerville church, Va., is a strong body of members, numbering at this time 504 communicants. This is four less than last March. A number were received during the year, but seventeen changed locations. It is a little remarkable that out of 508 only two were taken away by death, and not one was disowned. The showing is good, and yet, what a work a half thousand members might accomplish, should they all become active in the various departments of church and Sunday-school work.

We have the Minutes of the District Meeting of Southern Missouri and Northwestern Arkansas, and observe that the District is composed of sixteen congregations. Four of them, however, were not represented by delegates. The membership of the District is small,—not exceeding 600. There are twenty-nine ministers and sixteen elders. There are fine openings for mission work in this part of the Brotherhood, for a number of the churches are small, and by diligent efforts might be greatly increased in membership. It is not generally known, but it is a fact, nevertheless, that within the bounds of the District will be found the oldest congregation in the State. We refer to the Cedar County church that was organized about 1855. It went down, however, during the war, and was reorganized some years later.

### The Death of Mrs. Eddy.

THE death of Mrs. Eddy, mentioned last week, closes the unique career of a most interesting woman. She was not what might be called a brilliant woman, and yet she became the founder of a cult that, in a little more than a generation, has made itself known in most of the English-speaking communities of the world. The woman never did enjoy the best of health, her education was little above the ordinary, but in what she undertook she was amazingly persistent. She had, what she considered, a great vision, and it did not enter her mind all at once. It was developed from a small beginning, and finally ripened into what the intelligent public knows as "Christian Science." It is not enough to say that there is nothing in what she taught, and her whole system is simply visionary. Those who have accepted her teachings are said to number nearly 300,000, and among them are some intelligent, well-educated and cultured people. Some of them are wealthy, and a few are influential in the business and religious world.

Her teaching may not be easy to analyze. It may not be easy to account for her great influence over the minds and lives of those who looked upon her as one of the most remarkable women of recent times. But we are safe in saying there is comparatively little of the New Testament religion in her entire system. In fact, her church was not founded on what Christ and the apostles taught. Her idea of religion makes the New Testament of little value aside from affording some helpful reading. There is not enough of the Gospel in her religion to justify the name Christian, or Christ. It is not the Christianity taught by the inspired writers.

But there is some science underlying the part of the system that relates to healing the sick. There can be no question about the influence of mind over matter, and this may probably be applied to one religious persuasion as well as to another. Mrs. Eddy, however, made a specialty of it. The mind with her was everything, and to dismiss a thing from the mind, or to conceive that it did not exist, was her stronghold. Around this central idea she wove her religion. It is hard to make a man feel that he is sick when his mind is set on feeling that he is well. And this is true of pain and other experiences. Mrs. Eddy was not the first one to make use of this theory, but she made a greater success of her work than some others.

She also had a fine eye for finance, and with her religious teaching knew how to accumulate property. She started with little and at the time of her death was worth not far from \$2,000,000, all of which she left to the trustees of her cult. However, she is not the only one to have made money out of what she taught. Others have done the same thing.

She lived well. No one ever had better care. Her home was almost a palace. Her church, in which she taught, is a magnificent temple. It could not be said of her that she had no place to lay her head.

But what of the future? Her people may stand together, or they may split up into factions. At present there is no leader among them. The trustees she appointed are a self-perpetuating body, and are to be the general directors of the cult. It remains to be seen what they may be able to do with 300,000 people who will soon learn to think for themselves. Likely the cult will undergo some modifications, either to adopt more of the New Testament institutions, or to drift still farther away from them.

### Our German Churches in the Eastern District of Pennsylvania.

THE Eastern District of Pennsylvania is by far the largest, in numbers, of any of the State District Conferences of our Brotherhood. Its membership is over ten thousand, or about one-eighth of the entire membership of the Church of the Brethren. Some three thousand of the membership are found in the English-speaking churches, while the rest are found among the Germans or "Pennsylvania-Dutch." These, as well as many of the members in the English-speaking churches, are the descendants of the Brethren who came to America and settled at Germantown nearly two hundred years ago. From this sturdy, industrious, pious race have come numbers of the great thinkers, educators and statesmen of our country. If one but takes the time to think, one is impressed with the fact that most of the College presidents of our church today come from the Pennsylvania-Dutch, and the same is true of many of our college teachers.

Eastern Pennsylvania, with such a large membership, has been represented on Standing Committee by but two members, while a number of Districts, with less than a thousand members and some with less than five hundred have one representative each. At present there is a committee arranging for the division of the territory into three Districts, and if this is done, there will be four instead of two members on the Standing Committee from this part of the Brotherhood. The move is a wise one and we trust it will be consummated. It will make two new centers of activity, and add two District Mission Boards to the number already at work.

It was our privilege to spend some weeks among the German churches in Lancaster, Lebanon and Dauphin Counties in Pennsylvania, recently, and a very pleasant and profitable time was had. We enjoyed the old-fashioned love feasts,—seven were attended,—the German singing and preaching, and the boundless hospitality of the brethren and sisters. They do know how to entertain, in that part of the world.

The love feasts carried the memory back to "ye olden time" when we met at nine in the morning for preaching, and adjourned at eleven for dinner, with preaching again at one in the afternoon, and then at three; after reading the entire eleventh chapter of First Corinthians came the examination service. First there was a sermon on the duty of sisters to have their heads covered, when praying or prophesying. Then came the exhortation on self-examination. A recess was then had until the supper was made ready, and then came the foot-washing, the Lord's supper and the communion. The next day we had meeting again at nine o'clock, with preaching services until eleven; then dinner for all, and the final separation and the home-going. Whether it was the pleasant memories of the past that came crowding to the fore, or because of the good, social, spiritual meetings, that made them so very enjoyable, was a question. Perhaps both entered into the deep sense of enjoyment that came as a season of refreshing with the "old-fashioned love feast."

It is feared that we have lost in more ways than one by getting away from the love feasts of the fathers. In many places we meet at five in the evening. The latter part of the eleventh chapter of

First Corinthians is read, followed by from fifteen to twenty minutes' talk on self-examination. Then the ordinances follow, prayer is offered, we sing a hymn and go out. Much of the sociability, good fellowship, and the resulting bond of union of the "old-fashioned love feast" are lost to the church.

We believe in teaching the truths of God's Book, and this must be done "line upon line, and precept upon precept," lest we forget, and how prone we are to forget! In the love feasts of the fathers, teaching on having the head veiled by the sisters when praying or prophesying was not and is not neglected, and the result is seen where the teaching is done. Where the teaching is neglected, the observance of the command is also neglected. We ought to have a renewal of the Savior's words when he said, "Teaching them to observe all things whatsoever I have commanded you."

In a somewhat extended experience, in meeting congregations in all parts of our Brotherhood, the writer must say that nowhere has he met larger, more responsive and more appreciative audiences than in the Eastern District of Pennsylvania. Next week something will be said about several of the churches visited.

D. L. M.

### Special Addresses at Conference.

FOR some years it has been the custom to have special addresses, or addresses on special subjects, at the Conference. And it is altogether proper, since the Conference is a great, yearly gathering of our people from all parts of the Brotherhood, convened in the interest of truth and righteousness in general, and in particular for what the Church of the Brethren stands, distinctively. The church's best talent and strongest men are supposed to be present, and the teaching affects not only those present in person, but it is carried back to the churches at home. So, taking it all in all, it is a most extraordinary opportunity and an opportune time for special addresses.

A good number of subjects might be treated under special addresses in sermons and lectures. They may be both general and special in character. It would, however, seem right that at least the leading questions, held distinctively by the Brethren, should have a good share of attention. Already there are periods provided to consider the missionary, Sunday-school and educational interests. Special programs are prepared and special speakers appointed. And not only so, but these addresses are published in the Full Report. True, these subjects represent the great practical interests of the church. But there are other subjects that should not be passed over in silence, in a great universal conference of the church, such as the temperance question, peace principles, nonsecrecy, or opposition to the lodge system, the simple life in opposition to show and extravagance, the mission of the Church of the Brethren, etc., etc.

What a tremendous influence in behalf of these questions might be set in motion by an able discussion of them on the Conference floor! Take, for example, the peace principles. If these were ably discussed on the Conference floor,—the discussion recognizing present conditions,—who could measure the influence? Who could tell how much the interests of peace would be enhanced in everything and everywhere? Such teaching in every place would, by and by, do away with the navies, standing armies and arsenals, and would reduce all differences, national and international, to arbitration for settlement, and it would hasten the coming of the kingdom of Jesus. And what is true of faithful, persistent teaching on this subject is true of other things. And not only so, but we should be free to place ourselves upon record on these things, and do all possible to advance their interests. So let us have special sermons and lectures at the Conference. By no means should such extraordinary opportunities be allowed to pass unimproved.

It will be necessary, in working out this suggestion, to do some planning. Conference days have already become busy days, so that, in order that



these special sermons and lectures may find room, the time will have to be wisely planned. And that the sermons and lectures may reach the required standard, it will be necessary for the speakers to make special preparation. This requires time. It is highly important that the speakers know of their appointment in good time.

Now, not wishing to reflect upon any of the special speakers in the past,—for the situation is trying in the extreme, and I have been among them,—but none of the special addresses, as they appeared to me, were sufficiently strong and thorough. In every instance, I believe, without a single exception, unless it should be one sermon, delivered at Bristol, Tenn., it was my honest conviction that the address was wanting in strength to measure up to the occasion. What might be most excellent addresses under ordinary conditions, would fall far below the mark at an Annual Meeting. Here the conditions are so extraordinary. An ordinary address at this time fails to command respect, and leaves the multitude unsatisfied. In this I refer to special subjects, assigned or chosen, rather than to the sermon without the special features; while it is my conviction that these, also, should be greatly improved.

Then what? Well, it certainly must be clear to every one who looks at the matter seriously that improvement is needed. Some one has said that the room for improvement is the biggest room in the world, and that is obviously true in this case. Care should be exercised in the appointments, and when one is appointed on the program it should be with the understanding that he will make special preparation. The appointment should mean to him special effort in study and prayer. In fact, no one should be allowed a place on the program who will not pledge himself to special preparation. Once in my life I learned of one man who spent the whole night in prayer before a special occasion the next day. This savors of the spirit of earnest preparation, and if this spirit should possess the men and women placed on Annual Meeting programs I feel sure something wonderful would happen.

H. C. E.

### Man-Made Law.

In Bro. I. J. Rosenberger's article on page 820, this issue, there is a clause in regard to "man-made law," that may be restudied with profit. We are not referring to this in the spirit and sense of controversy, but with a view of inducing thinking and reasoning along right lines. We do not question the right of civil governments to enact laws for the good of humanity. Bodies, or individuals, clothed with authority, may form laws for the government of man, but no earthly power is authorized to enact laws for the government of the church of Jesus Christ. The church is the kingdom of God on earth. God reigns in the hearts of his people, and he makes the laws that are intended to govern them. Of his law it is said that "the law of the Lord is perfect." It is not only perfect, but nothing may be added to it. Furthermore, sin is the transgression of law. Paul says: "Where no law is there is no transgression" (Rom. 4: 15).

This goes to show that God wants only perfect laws for his church, and in order to have perfect laws he makes them himself, and then, to insure such laws against corruption for all time to come, he forbids any tampering with them. What God considered sin is the violation of any part of his perfect law. We are also given to understand that where his law does not apply he does not reckon sin. It seems to us that there is no evading this conclusion. In view of this, it must be evident that man can not make a law for the church, and if so, then there are, in the sight of God, no man-made laws for the body of Christ. We may make such laws, but God does not recognize them. They will not be found on the statute books of heaven, and in the final judgment they will not be in evidence. Then, where does the authority of the church come in? To the church has been given the authority to

interpret, teach and enforce the perfect law of God. The church may form rules to aid in carrying out the laws of God, but she must not regard her rules as on an equal footing with the law of the Lord. Such rules, when right and proper, should be respected, not because the church has so decreed, but because the perfect law of God so demands. To illustrate: A member of the church becomes a Mason. The church has decided that a member who unites with a secret, oathbound society can not be retained in fellowship. This decision or rule is based upon that part of the Gospel which declares that the followers of Christ should not be unequally yoked together with unbelievers. The church holds that uniting with the Masonic order is a violation of this part of the law of God, hence, when a member is proven to be a Mason, and refuses to leave the lodge, he is not expelled for violating a "man-made law" of the church, but for violating the Gospel. If there were no Divine law bearing on the question, either in letter or in spirit, then it would not be reckoned unlawful for a member to become a Mason. But since there is a specific law on the subject, all the church has to do is to see that the law is enforced.

We think it is not wise to designate the rules established by the church as laws. It is misleading and tends to create sentiment against the Annual Meeting and her work. Especially should we not refer to these rules in the sense that we speak of the commandments of God. The commandments of God may not be changed, but the rules of a Conference can be changed, amended or repealed at the pleasure of the same body. It is the duty of the church to see that the commandments of God are lived up to, and, in the absence of specific gospel methods to carry out some of these requirements, may adopt whatever methods or rules she may deem necessary and proper. Regarding some principles, different methods, or different rules may apply, but where the church lays down a rule for the carrying out of a Gospel principle, it ought to be respected by all the members of the body, though we would not speak of these rules in the way that we look upon the perfect law of the Lord.

We feel confident that great harm has been done by unduly emphasizing and magnifying the decisions of the Conference. Should we emphasize the purpose of the decisions more, and the authority of the Conference less, we would doubtless create a better sentiment in favor of the rules decided upon for the government of churches. Whenever it is fully understood that the rules agreed upon by Conference are adopted for the purpose of helping the church to carry out the requirements of the Scriptures, there is going to be less sentiment against them. Then let it be understood that the further purpose of these rules is to unify the churches, as well as the members of the churches, in obeying from the heart that form of doctrine handed down to us through the New Testament. Should the time ever come when we, as a people, measure up to full stature in Christ Jesus, we could probably dispense with not a few of our rules, and yet live up to every principle set forth in the Gospel. The idea is not to dispense with our church rules, but to live so fully up to the demands of the Gospel as not to feel the need of them. This plane we have already reached in the religious rite of foot-washing and the Lord's supper.

It would be well if we could, in our lives, so thoroughly emphasize the importance of going on to perfection as to render it unnecessary for the Conference to formulate rules to keep us in line, but experience has taught us that we have not yet attained unto this degree in our closer walk with God. It is the going on to perfection that would relieve the Conference of much work, and it is for this we plead.

### Ministers Dealing in Stock.

A SHORT time ago, at an M. E. Conference in Northern Illinois, a minister was called to account for selling commercial stock above its market value. It was

claimed that he not only deceived the purchasers, but that, in such business transactions, he lowered the dignity of his sacred office. Before the Conference was through with the case, the man heard and read more about what the people think of a preacher who engages in questionable financial affairs than he ever dreamed of. He not only lost his reputation in the Conference District, and among the people, but he lost his charge. No church in his District would consent to receive that kind of a pastor. The Conference, however, did not revoke his license. He was transferred to another conference, and is not likely to sell any more stock above what he knows to be its true market value. This thing of selling commercial stock above the real market value is going on all the while, and while it is bad enough for non-professors to be engaged in that kind of business, it is to be regretted that preachers so far forget their holy calling as to resort to such dishonorable means of making money. Not long since we heard of a preacher selling stock for one hundred and fifty dollars a share that could be purchased in the open market for fifty-three dollars. One deal of this sort is enough to destroy the influence of any minister of the Gospel, to say nothing of the wrong there is in the transaction. Men who propose to be governed by the Golden Rule should do the honorable thing, and when they fail in this it might be well to do as did the M. E. Conference,—call them to account, and let them see themselves as others see them, and talk about them.

### The Fad for Antiques.

It is becoming quite popular to import from the Old World anything that is old. There is a demand for the old altars of European churches, old monkish carvings, old house and office furniture—anything that is ancient. All the garrets and plunder rooms of the old buildings of Spain, Italy and other Eastern countries are being searched with a view of finding something that is unusual. Dealing in antiques has become an immense business. There are millions in it. Old furniture has been shipped to this country and sold at fabulous prices, sometimes at a profit of six or seven hundred per cent. An old table, chair, or bureau, stored in some forgotten garret for three hundred years, may be dressed up and sold for ten times its original cost. It is a great fad, and all the fashionable people, who have plenty of money, are investing. The demand is greater than the supply. To meet the demands of fashion, it is found profitable to manufacture furniture of ancient designs. But when it comes to the ancient Gospel,—the Gospel preached by the apostles,—there is little demand for that. Very few people are looking for the old paths, and still fewer are disposed to walk in them. For their home decorations, the fashionable are looking for that which is venerable with age, but their religion,—what little they have—must be the up-to-date sort. If they were as much concerned about the ancient manner of loving God and keeping his commandments, as they are about the antiques of the Old World, we might look for the most remarkable religious revival ever seen in this or any other country.

### The Prayer Chain Letter.

ANOTHER chain letter is going the rounds. This time it is a prayer, and it is stated that one who fails to copy the prayer will meet with some misfortune. It is good to pray at all times, and it may sometimes be well to write a prayer, but there is nothing in these chain prayers but a waste of money for postage and stationary. The particular prayer referred to on this occasion has been coming to our desk off and on for several years, and if each one, receiving the prayer, copies and mails it to nine others, as requested, the outlay for postage must be enormous. Prudent MESSENGER readers will pay no attention whatever to things of this sort. It will result in more good if they will save their money and send it to the World-wide Mission Fund. If the General Mission Board had all the money that is wasted in this chain letter business, it could easily station missionaries in every heathen land on the globe.



## MISSIONARY DEPARTMENT

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 Address,  
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### ADVANCEMENT IN SOUTHWESTERN AFRICA.

A very encouraging report of progress is given by the Rhemish Missionary Society in German Southwestern Africa. The labors of the missionaries are producing a most decided effect upon the lives of the natives, even those who have not yet made a decision for Christ. No longer are idolatrous services, nor witchcraft, nor other marks of difference from native Christians observable. They attend church quite regularly and there is an evident desire to live according to higher standards. Those who have kept in close touch with mission efforts of Southwestern Africa are feeling much encouraged with the apparent good accomplished among a low and degraded people. When the power of the Gospel shows itself in renewed lives, there is at least something accomplished in behalf of righteousness, and the promoters of the work may well be encouraged.

### SENSATIONAL SERMONIZERS.

In these days of sensationalism, it is not to be wondered at that even the pulpit has been invaded by the same mad desire to attract a large crowd, rather than to edify. Looking at the topics announced in the city dailies, one is strongly moved to pray, in the language of Sam Jones, "Lord, give us sense." That is what a minister needs when tempted to resort to sensational subjects in order to draw a large audience. "The Congregationalist" hits the nail on the head in the following: "This kind of advertising is usually a signal of distress,—a hope that those who would not go to church to worship God, may be drawn in to hear an address on some subject of theology, or ethics, or exposure of wrongdoing." "Preach the Word," says Paul, and he could not have given a better recipe for pulpit efficiency. "Set the pulpit afire, and all the world will go to see it burn."

### THE CRISIS IN ASIA.

While Confucianism, Buddhism, and Shintoism, have in their day been restraining factors in the morals of the Chinese and Japanese millions, there is danger, at present, lest growing skepticism destroy all semblance of moral integrity. The people are largely without character, without ideals, and without motives that will preserve them from ruin and extinction. The great question, therefore, is, Are China's 400,000,000 souls to have ethics or to have salvation? The same thing is true of Japan. Contact with western nations has largely overthrown the ancient forms of belief, and we have here two nations that are without hope unless Christ can be incarnated in their midst as the one Great Teacher of righteousness and, eventually, their Divine Savior. We are told that in magnificent Buddhist and Confucian temples the grass is growing up,—the idols are tumbling to decay. Often these cast-off temples are offered to missionaries as school and preaching places. Truly, the old religion has gone! But what of the future? Who will fill the empty place, swept and garnished for better occupancy? Surely, the Great Commission never spoke louder than it does right now, concerning the millions of Asia.

### RELIGIOUS DECAY IN GERMANY.

That irreligion and atheism should shamelessly flaunt themselves in the land of Luther,—the home of reformatory movements,—is sad, but unquestionably true. Much of the blame attaches to the parents who deride and ridicule the church and its claims before their children. Many children are forbidden to attend Sunday-school where formerly they received at least some religious training. A strong factor in the present deplorable condition is the immoral literature, freely circulating everywhere. An official investigation shows that at least 8,000 dealers and more than 30,000 colporteurs are employed in the distribution of this body-and-soul-destroying filth of literature. At least \$12,000,000 is spent annually for this class of reading throughout the German Empire, and it is freely admitted that it constitutes the chief reason for the increasing atheism and the spirit of lawlessness and criminality among the young. It is encouraging, however, that the better elements of the nation are not indifferent to the lamentable condition. City authorities, assisted by the school-teachers throughout the country are taking hold of the matter, and a vigorous campaign is now being waged against indecent and corrupting literature. What Germany, however, needs most is to get at the root of the matter,—to bring about a revival of gospel principles in the hearts of the people. That alone will drive out the evil and restore the gracious blessing of God.

### BUSINESS METHODS IN MISSIONS.

A careful investigator of missionary giving declares that only one out of every four women, and only one out of every eight men of the average church give any considerable amount to foreign missions. This being true, no argument is needed to show the crying need for a better business system in missionary finance. The occasional, spasmodic appeal for missions has not aroused the church as it should. A business system is needed. Every member of the church should make a weekly offering, "as the Lord hath prospered him," and there should be enough business method to collect these amounts promptly, and turn them over to the general treasury. Haphazard methods never will nor can succeed. Let us put business into our missions, and make missions our chief business.

### A CHEERFUL MAN'S SERMON.

It's easy to smile and be cheerful  
 When everything's pleasant and fair;  
 We never complain of life's hardships  
 When there are no burdens to bear.  
 But as soon as the blue skies cloud over,  
 And the way that was smooth has grown rough,  
 We forget the blithe songs we were singing,  
 And our faces are doleful enough.  
 But some can be cheerful when shadows  
 Are thick round the pathways they tread;  
 They sing in their happiest measures  
 With a faith in blue skies overhead;  
 They face, with a smile that's like sunshine,  
 The trials that come in their way,  
 And they always find much to be glad for  
 In the loneliest, dreariest day.  
 Thank God for the man who is cheerful  
 In spite of life's troubles, I say,  
 Who sings of a brighter tomorrow  
 Because of the clouds of today.  
 His life is a beautiful sermon  
 And this is its lesson to me—  
 Meet trials with smiles, and they vanish;  
 Face cares with a song, and they flee.  
 —Eben E. Rexford

### PING TING CHOU, CHINA.

Our hearts were truly made to rejoice, Oct. 15. On that day Sister Metzger arrived at this place, and we thank God for her safe arrival. She brings with her much inspiration from the homeland,—news from friends and churches, and above all, the sunshine and inspiration of her own heart to cheer the work along here. She feels that she can do so little until she can speak the language, but even her presence among the people does more than she imagines. A month before she arrived the people kept asking when she would be here and when she came they went a long distance along the road to meet her. A neighbor presented her with a beautiful potted monthly rose, having over twenty roses and buds, and another sent a pot of chrysanthemums such as only China and Japan can produce. Yes, and she makes one more here, constantly to pray for the details of the work, and that is one of the most important parts of the work, for it is all God's work and we are but instruments in his hands to do his will. Before we came here we wondered how we would begin the work and how we could get to the hearts of the people, but since here we find the Lord sends the people to us and difficulties daily vanish.

We are now keeping house together and with our servants form a happy family. Each morning we have worship with them and hope they soon may learn to know the Lord. The woman we have with us we hope to train for a Bible woman. She has a very kind and gentle face but she, like most of these women, can not read. She is over forty years old, but is as anxious as a child to learn to read, so we trust she will make a good worker in time.

The carpenters have nearly finished repairing our house. We will be very comfortable,—not so nice as we would be in an American home, but far better than many of the native homes. It is very interesting to watch them when they come to see us. Everything is a wonder to them, for things are so different from theirs. The beds, dishes, pictures, stove and clothing are all closely examined and they say they never saw anything like it before. Then they look at the books and say, "O you are so wise and we are so ignorant." Perhaps the greatest difference is in the cleanliness of our homes. They often call our homes heaven. We do pray that in time we may give them a proper conception of heaven and heavenly things.

Our native preacher has just brought his mother and wife here. His mother is a Christian, and his wife is anxious to read, so we hope they will be good helpers. The mother is very good at the church services now, meeting the people at the door and keeping them quiet during services, for the women and children do not understand a sermon very well, and are likely to want to visit together.

The women are beginning to attend services now. At first they did not venture in. There is a good attendance of men. A number of teachers are interested. This week the chapel was nearly full,—over sixty in all. Sunday afternoon we started special services for women. Over a dozen came, and were very much interested. Several wish to break off the opium habit, but we have no place for them at present. Three men are now in the opium refuge, and doing well. Pray that the Lord may

reach their hearts during the month they are being treated!

Sick people continue to come. How we long to help all of them! We constantly pray for a doctor to come and help us.

A Tai Yuen Fu friend presented us with a pony, which will be a great help in reaching the many villages around this city. The Lord supplies every need.

We are all well and truly happy in the Lord's work. Baby Crumacker is the darling of the community, and a great favorite among the natives. He is now well and hearty and growing every day, although he did have a very hard time during the summer. Emma Horning,

Ping Ting Chou, Shansi, China.

### MISSION WORK IN INDIA.

—Since the death of Bro. Charles Brubaker, our mission in India is going to find itself pressed for men. Not alone does this sad occurrence affect us so, but we must now count on one or two families being constantly on furlough. And we ought not to be so pressed for men that one on furlough could not stay overtime, if health conditions or opportunity for increased service created a necessity for it. But as it now is, we can scarcely man our stations. Hence, when one has fallen, we feel the loss very keenly. We have this feeling for one personally, of course, but also because we all are deeply interested in the Lord's work entrusted to our doing, and I think it only fair to say in the Messenger that in our correspondence, the one with the other, after Charles' death, two sentiments were, and are, prominent in all communications, first, exceeding sorrow for the fact, and, second, What will we do for men! Bro. Brubaker has gone to his rest. He can not return to us. His place in the ranks is vacant. We wonder if our dear church, ever foremost in service and not lacking in personal consecration, has not a dozen, yes, a score, of strong men who will rise to the occasion, and say to the Lord and the Board, "If I am acceptable, send me." If this could be, Brother Charles himself, could he speak to us, would say of a certainty that his few years in India, and his early passing away, have been productive of much to the glory of the Lord. May this, our prayer, speedily resolve itself into fact!

—In the absence of a suitable map, let us endeavor to grasp the situation. Every station represents thousands of people, and a big opportunity for work. We appreciate the good work our single sisters are doing and can do, yet a man is needed at every center.

|                          |                   |
|--------------------------|-------------------|
| Gujarati Language:       | Marathi Language: |
| Bulsar, Blough,          | Dahanu, Ebey,     |
| Jalalpor, Sisters,       | Vada,             |
| Vyara, Ross,             | Alwa, Pittongar,  |
| Ankleshwer, Stover,      | Pimpalner, Long.  |
| Umalla, Lichty and Ebey. |                   |

—Bro. Ebey at Dahanu has not been in good health for some time. The furloughs of Brethren Long and Pittongar are soon due. At Umalla there is plenty of work for two men; so also at Bulsar. When Bro. Lichty went on furlough, Bro. Ebey did the best he could. So, while Bro. Emmert is home, Bro. Blough is doing the best he can, and when Bro. Emmert returns, and Bro. Blough goes, he will find himself practically overwhelmed with work. At Jalalpor the sisters do well their part, and the Widows' Home is there, but the field-work falls to Bulsar. Vyara and Ankleshwer are fields large, very large with opportunity and work. At Pimpalner no house is yet available, and Bro. Long's dwell in tents, but there is the open door for work which goes beyond every other consideration. The Chickli country, also Bansa and Dharampore States, we have never been able to touch, though they are, with their thousands of reachable people, at our doors, and, geographically considered, ours, as a church, for the working. Now we are face to face with a proposition: Shall we close some of our work, shall we close our eyes to opportunity, shall we turn a deaf ear to clear calls, shall we continue to go forward, or what shall we do? The home church will have to answer. We are your servants for Jesus' sake. We are ready to lay down our lives in this service of the Lord, but we are not ready to give it up.

—A Hindu at Nizamabad seeing the readiness of missionaries to house destitute lepers has, of his own accord and unsolicited, given a site and \$2,500, and in doing so he said: "I come to you with this request because as followers of Christ you will do for these sufferers what the followers of Vishnu will not do."

—During the past year the India postoffices sold more than \$1,500,000 worth of stamps. They issued 24,500,000 money orders, representing a total value of \$29,000,000. Over three and one-half tons of quinine were sold in half cent packets of seven grains each, and nearly six millions of telegrams were sent. Comparing these figures with those of other countries, will give an idea of Commercial India.

—The Disciple church has some trouble with the name question especially in mission circles. A clipping from one of their papers says: "In China, our mission there is reported as the 'Foreign Christian Mission'; in Japan as 'The Churches of Christ Mission'; and in India as the 'Christian Mission.' The little paper which is published by our Mission on the Congo, Africa, reports it-



self as being issued by the 'African Mission,'—an impossible name unless our home constituency be Africans. In India the various names used have led to confusion, but at its last Convention it was decided that the Mission be known as 'The India Mission of the Disciples of Christ,'—a name sufficiently explicit and also enough in keeping with the spirit of the New Testament teachings to meet our needs on this point. Such a name lacks also the assumption of superiority and exclusiveness which lingered about the other name by which our Mission has been generally known in mission circles in India."

—This suggests nothing new to us, for our name question is not fully disposed of. When we were called upon to give our mission name for the coming general census, we found we were much divided. We agreed by clinging as closely as possible to our legal name, but it does seem, to a few of us, that while the word "mission" is necessary, and while our missionaries are Americans, whether in China, India, or Africa, the name "American Brethren Mission" would be most appropriate, brief and clear. As soon as the mission period is past, and church becomes anything like a factor, then it is and ought to be the "Church of the Brethren." W. B. Stover.

### Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

#### ALABAMA.

**Fruitvale.**—Dec. 4, after Sunday-school, there was a call for baptism. Arrangements were made to meet at one o'clock at the home of Bro. W. E. White for a short examination service. While there, another one, a young man, staying with me, requested baptism. This makes three that were baptized. All three of them are school-teachers. It surely means good workers for the cause at this place. All that have united with the church during the last two years are young men and women except two, making a strong working force. We hope that much good will be done.—F. M. White, Fruitvale, Ala., Dec. 5.

#### ARKANSAS.

**Springdale.**—We held our love feast Nov. 19 at Bro. Hershey's place, about four miles northwest of Springdale. On account of sickness, only thirteen communed. We made an appointment to hold another love feast at Bro. E. Flant's place, about seven miles southeast of town. Thirteen of us were there for dinner on Thanksgiving Day and held our love feast in the evening. Our elder, Bro. Watts, officiated at both places.—Anna Flant, Star Route, Springdale, Ark., Dec. 3.

#### CALIFORNIA.

**Fruitvale** church had a very enjoyable and helpful Thanksgiving service at 10 A. M., and at noon we had lunch in the church, which was also a treat, especially to the children. The youngest person present was Grandma Myers, eighty-five years old. In the afternoon some of the children gave recitations on Thanksgiving. Three little girls sang, "Little Children Praise the Lord." We also had a very good essay by Sister Alice Myers. Our two ministers, E. Andrews, Benton, and John A. Reed, did the preaching. We took up a collection for our District Mission Board after the services. We use the fourth Sunday's Sunday-school collection, each month, for the same purpose. Dec. 11 Bro. J. Harman Stover will commence a series of meetings to continue for ten days or two weeks. At the close of the meetings we hope to enjoy a love feast at our Fruitvale church. We also hope to have some members present from some of our adjoining churches. Our two ministers have lately moved into our community for which we are thankful. We are looking for others soon to locate here, and there is still room for more.—Ella R. Webster, Bangor, Cal., Dec. 3.

**Lordsburg.**—Last Tuesday evening the ordinance of baptism was administered. A young man by Bro. Clarence H. Yoder, Bro. Peter Forney preached for us on Wednesday evening, at the regular prayer meeting hour. Yesterday morning Bro. Clarence H. Yoder preached a sermon directed to the children. His subject was, "Great things can be Attain Through." Bro. J. E. Dickie preached in the evening on the subject, "The Restoration of Peter." Bro. Scott Shively preached at the San Dimas Mission yesterday morning.—Grace Hileman Miller, Lordsburg, Cal., Dec. 5.

**Pasadena** church met in council Nov. 29. Bro. W. E. Trostle presided. Sixteen last meeting eight members were received by letter, and two letters were granted. All officers were elected as follows: For our elder, Bro. W. E. Trostle; church treasurer, Bro. T. C. Dunbar (as our present treasurer, Bro. Ben Shoop, expects to go East for a season); secretary, Bro. R. R. Peters; chorister, Sister Effie Schrock; church correspondent, Sister Mary Nell; Sunday-school superintendent, Bro. R. R. Peters; secretary, Bro. Irvin Schrock. For the mission Sunday-school: Superintendent, Bro. Joseph Hildebrand; secretary, Sister Cora Yorty. Our Thanksgiving offering amounted to \$10.00, which we decided to use for home missions. Nov. 27 Bro. William Wertenbaker was with us and gave us a fine sermon, and for several Wednesday evenings Bro. J. Z. Gilbert was with us. Our love feast and series of meetings were deferred to be held later in the season.—Fanny E. Light, 752 Herkimer St., Pasadena, Cal., Dec. 1.

**Patterson.**—Our Sunday-school is holding its first. There is a little increase in attendance at all. Yesterday we decided to have a Christmas program and a treat for the children. We have also introduced a birthday bank. Brother and Sister Reppert, of Cerro Gordo, Ill., have located with us, and their help is much appreciated. The other day Bro. Hays visited us and decided to move among us in about two weeks. So, you see, we are still on the increase. We hope that others will come, and that soon we can be organized into a working body. Come and help us!—W. F. Haynes, Patterson, Cal., Dec. 5.

**Reedley.**—Bro. H. Eikenberry, our presiding elder, began a series of meetings for us Nov. 17, and continued until the 27th. On Sunday Bro. L. L. Hoover and wife were with us. Good interest was taken. Thirteen encouraging sermons were preached.—Sister R. Wagner, Reedley, Cal., Dec. 5.

**South Los Angeles.**—Nov. 17 we held another very interesting mothers' meeting. Sister Flora E. Teague, of Lordsburg, Cal., gave us a very enthusiastic talk on the subject of "Right Home Environment." Fifty-three members were in attendance. The meeting was so much appreciated that a mother, not belonging to our church, requested that we have a mothers' meeting once a month, and it was so decided. Dec. 2 Eld. W. E. Trostle, of Pasadena, Cal., closed a three weeks' series of lectures on the Epistle of Revelation. The series was much strengthened and built up by the study of this great book.—Mrs. W. H. Kelm, Corner Sixth and West Twenty-fifth Streets, Los Angeles, Cal., Dec. 2.

**Troy.**—Nov. 20 Bro. B. E. Decker began a series of meet-

ings for us. He preached eight sermons, but, owing to his physical condition, the meetings had to be brought to a close. On Thanksgiving Day, at 10 A. M., Bro. M. M. Eshelman spoke to us, and at 7:30 P. M. Bro. G. L. Lehmer addressed us. Nov. 26 we held our love feast. Bro. Decker officiated. Fifty-eight members communed. Our church is located on Corner Third and Sinclair Streets, Glendale, Cal., Dec. 3.

#### CANADA.

**Battle Creek.**—We met at the little log schoolhouse, preparatory to our love feast. Services proceeded in the usual order, all feeling that it was a good place to be. The following Saturday, Nov. 12, the time appointed for our meeting, the members gathered at the home of Bro. John Swihart and family. Thirty-six members surrounded the tables of the Lord. For the first time the sisters broke the bread and passed the cup. Everything passed off very quietly and orderly, with the best of feelings. The next morning we had a very enjoyable time together. We had a good Sunday-school. After that we had talks to the children from different ones which we very much enjoyed.—Mrs. Maria L. Swihart, Kelvinkurst P. O., Maple Creek, Sask., Can., Dec. 5.

**Pleasant Ridge.**—Nov. 28 we held our September and December council in one. Eld. L. Shatto presided. Eld. Shatto was elected as overseer of this church for the ensuing year. Bro. Ira Miller was elected treasurer, and the writer, correspondent and Gospel Messenger solicitor. Three letters were read and accepted. For the benefit of those interested in the new country, I will here state that we are located between Range Line 13-14 as east boundary, 23-24 as west boundary, the United States boundary line on the south, and to the north, indefinitely. We are endeavoring to have some lease land, then open for settlement near the church. Write to Bro. Ira Miller in regard to, if interested.—F. E. Pobst, Liberty, Alta., Can., Dec. 4.

#### COLORADO.

**Grand Junction.**—A joint program was given at the church here in town, on Sunday evening, Nov. 27, by the Christian Workers of the First Grand Valley church and the Mission Sunday-school. It was a Thanksgiving program, and consisted mostly of recitations, talks and songs. The house was crowded, and we were glad to see so many of the members from the country present. The attendance at all of our services is still increasing.—Lena I. Swank, 833 W. Main Street, Grand Junction, Colo., Nov. 30.

**Medley.**—On Thanksgiving Day the above-named congregation met for worship. The fortieth Psalm was read by Bro. W. D. Harris, and remarks were made. Liberty was then given for short talks. Many took advantage of the opportunity, and a very good time was had. After which collection was taken for our young minister, Bro. Charles Oxley, to help him in his school work. The collection amounted to \$12.27. On Sunday night following, the Christian Workers' Band met at 7 P. M. in a good meeting. The collection of \$2.86 was taken, which was also sent.—Bro. Charles Oxley, to help him in preparing himself for the ministry.—Elsie E. Harris, McClave, Colo., Nov. 30.

**Prowers.**—Nov. 13 Bro. M. J. Mishler began a series of meetings in the Star schoolhouse, continuing until Nov. 27. We held our love feast Nov. 19, with Bro. Mishler in charge. On Thanksgiving Day we had a very pleasant and profitable meeting, in which all took part. We had no accessions to the church, during our meetings, but the interest manifested was encouraging. The collection for the Star schoolhouse was \$12.27. Nov. 26 Bro. Maurice Frantz was installed into the second degree of the ministry. He has charge of the church at Hartman, in the eastern part of this congregation, at which place we have a churchhouse in which he is now conducting a series of meetings. The church at Hartman, in this part of the congregation in the near future.—Laura V. Ullom, Lamar, Colo., Dec. 7.

#### IDAHO.

**Payette Valley.**—We held our love feast Nov. 23. A number of visiting members were present from adjoining churches. Visiting ministers were L. E. Keltner, A. I. Mow, David Betts and C. A. Williams. Eld. Mow officiated, assisted by the other three. Forty-two members communed. The sisters broke the bread and passed the cup.—S. J. Kenepp, Payette, Idaho, Nov. 25.

#### ILLINOIS.

**Astoria** church met in council in the Astoria house Dec. 6. Our elder, Bro. J. W. Harshbarger, presided. Letters received, two; granted, three. Present, Bro. J. W. Harshbarger, Messengers, Bro. Joe Etter, secretary, Sister Goldie Powell. Prayer meeting president, Bro. James Trayner. Superintendents were elected for our three Sunday-schools as follows: Astoria, Joe Etter; South Fulton, Harvey Stauffer; Walnut, Henry Clann. Bro. Harshbarger preached on the subject of "The Kingdom of God." He read the 23rd of 1st Corinthians.—Fay A. Rohrbach, R. D. 2, Box 13, Browning, Ill., Dec. 6.

**Sugar Creek** church met in council Dec. 3, with our elder, Chas. Gibson, presiding. Elders Isaac Harshbarger and W. H. Shull were also with us. Bro. J. M. Masterson was ordered to the church. Bro. Masterson, as our presiding elder, his time had expired, he has chosen as our presiding elder. Six letters of membership were granted. Sister Anna B. Shearer was chosen church correspondent for the coming year.—Della Hoerner, Auburn, Ill., Dec. 7.

#### INDIANA.

**Laporte.**—Oct. 29 we had a very pleasant love feast. Eld. Daniel Whitmer officiated. Bro. D. R. Beard, of Bethany Bible School, made a stirring address. Bro. D. R. Beard, as president, also filled the evening appointment Nov. 20. Thanksgiving services were held at the Waterford house by Eld. William Hess. Dec. 3 we held our regular council. One was received by letter. Sister Mary B. Brown was chosen Sunday-school superintendent at the Ross house; Bro. Nathan E. Cross, Sunday-school superintendent at the Weatherford house. Eld. William Hess will begin a series of meetings at the Ross house Dec. 4.—Rachel C. Merchant, R. D. 9, Box 128, Laporte, Ind., Dec. 3.

**Rock Creek.**—Our series of revival meetings, conducted by Bro. I. D. Heckman, began Nov. 13, and closed Dec. 4. The interest was good, and the church was greatly inspired. Six were received by baptism, and two await the sacred rite. Others are very near the same. Bro. Heckman was with us Nov. 13. Bro. Heckman officiated. Elders L. T. Holsinger and E. N. Goshorn were present also. Eld. Holsinger will continue in the service of our congregation, as elder, for the coming year. A Thanksgiving offering of \$26.10 was taken for our mission work. Bro. Heckman will be with us at a Christmas program.—Bessie Kleffbar, Coal City, Ind., Dec. 5.

**Maple Grove** congregation has just closed a very interesting and profitable revival, during which ten made the good choice. Brother and Sister J. D. Mishler, of South Whitley, Ind., came here Nov. 13, and labored with us three weeks. Bro. Mishler preaching twenty-five strong gospel sermons. During these meetings Sister Effie Tuttle, of Huntington, Ind., was here, conducting the song service, which added much inspiration to the services.—Clara E. Burtfield, New Paris, Ind., Dec. 5.

**Mississinewa.**—Yesterday we met in members' meeting. Two letters of membership were granted. We decided to hold a series of meetings at our Union Grove house this winter. We organized the Christian Workers' Society at the same time. R. L. Runkel as president, and Bro. Harry Pullen, secretary and treasurer. We expect Bro. Jessa A. Gump to begin a series of meetings at the Shideler house, soon.—John F. Shoemaker, Shideler, Ind., Dec. 4.

**North Elkhart.**—Bro. David Metzler, of Nappanee, Ind., came to us Nov. 20, and preached for us two weeks, closing Dec. 4. He preached the Word with power, and we feel that many lasting impressions were made. Five Sunday-school pupils were baptized.—Mrs. Mae Keever, Monticello, Ind., Dec. 7.

**Pine Creek.**—Bro. Lafayette Steele preached our Thanksgiving sermon at the East house, and Bro. Jacob Helstead at the Blissville house. The weather being inclement, our attendance was small. The collection at both places was \$15.00. On the 12th of this month to be used for World-wide Missions; the remainder for mission purposes at Kansas City, Mo.—M. S. Morris, R. D. 1, Wakarusa, Ind., Dec. 7.

**Pleasant Valley.**—Bro. D. Wyssler, of Ind., came to us Nov. 12, and preached nineteen uplifting sermons. Eight were received by baptism, all of them Sunday-school scholars. Our ministerial force is reduced this winter, as Brethren J. L. Mishler and C. C. Cripe are attending the Bethany Bible School.—Mrs. J. Harvey Schrock, R. D. 5, Middlebury, Ind., Dec. 4.

**Somerset** church met in council Dec. 3, at the Cart Creek house. As our elder could not be with us, our home elder, Bro. John Straneburg, presided. Bro. W. L. Volmer, of Ind., was chosen Sunday-school superintendent and Bro. Glen Weimer, secretary of the Mt. Vernon house. Bro. William Harris is superintendent and Bro. Mahlon Winger, secretary at the Cart Creek house. Bro. Dan Winger was chosen Messenger agent. Sister Ona Rife was chosen corresponding secretary of the Mt. Vernon house, and the writer at the Cart Creek house.—Emma Winger, R. D. 10, Marion, Ind., Dec. 5.

**Turkey Creek.**—Our church met in council Dec. 1. Our elder, Bro. Henry Wyssong, presided. Quite an amount of business was done at this meeting. Two letters of membership were present. Bro. John Peffy was elected as our superintendent for the coming year. We expect our series of meetings to begin Dec. 17, with Bro. John Appleman as our speaker, and Sister Appleman as his helper.—Clinton Callander, Nappanee, Ind., Dec. 5.

**Yellow River** congregation met in council Dec. 3, with Bro. E. E. Shively presiding. Five letters were granted, among which were those of Eld. S. E. Keller and wife, who go to California, and those of our young minister, N. O. Troyer, and wife, who have taken up their home in Montana. Officers elected for the coming year are as follows, Sunday-school superintendent, Rosa Shively; leader for Christian Workers' Meeting, Sister Edith Rohrer.—Rosa Shively, Bremen, Ind., Dec. 5.

#### IOWA.

**Dallas Center** church met in council Dec. 3, our elder, C. B. Rowe, presiding. The business was transacted in a short time and in the spirit of love. Sister Mary Hoff was chosen to aid the District Committee in the Child Rescue Work. Sister Bertha Williams was selected Sunday-school superintendent, with Sister Fern Eikenberry as secretary. With our sister church, The River Brethren, we held services on Thanksgiving Day, at which time a collection of \$32.40 was taken for the Child Rescue Committee of the District of Iowa. On Sunday evening following, Thanksgiving, the Christian Workers gave a Thanksgiving program, which was enjoyed by a large crowd. The Sunday-school Institute for the Middle District of Iowa will be held in our church beginning Jan. 12. It will be conducted by Eld. J. E. Shively, of Ind. At the close of this we expect to have Bro. Royer remain with us awhile, either in a series of meetings or a Bible School.—Maude A. Myers, Dallas Center, Iowa, Dec. 5.

**Des Moines Valley** church met in council Dec. 1. Our elder, Bro. J. Q. Goughnour, presided. Bro. J. Q. Goughnour, of Des Moines City church, to further decide the matter of building a meetinghouse in the city. We also met at the church on Thanksgiving morning, and enjoyed a splendid sermon, delivered by Bro. J. Q. Goughnour. A collection of \$27.42 was taken for the poor of Des Moines City, Mo. and Kansas City.—Ida Jasper, Ankeny, Iowa, Dec. 5.

**Greene.**—Our council was held on Saturday. All the business that came before the meeting was disposed of satisfactorily. Church officers for the coming year were elected. Bro. Earl Platter, church clerk; Bro. W. H. McKee, church solicitor and treasurer; Sister Maggie Shook, Messenger agent; Sister Lizzie McRoberts, church chorister; Luther Myers, Sunday-school superintendent, and Bro. J. F. Eikenberry, Messenger correspondent,—all for the year of 1911. Our Sunday-school and Christian Workers' Meetings are well attended and very good interest is taken.—J. F. Eikenberry, Greene, Iowa, Dec. 8.

**Notice to the Churches of Middle Iowa.**—The District Sunday-school Institute for Middle Iowa will be held in our church on Sunday, Jan. 15. The institute will be held in the Dallas Center church, with Bro. J. G. Royer as instructor. Programs will be sent to each church soon. We wish each church to notice these dates, and not to plan anything that will conflict therewith, for a good representation is earnestly sought.—Royce Taylor, Dallas Center, Iowa, Dec. 6.

**Ocoee.**—Bro. Samuel Goughnour came to us on Thanksgiving morning. He preached for us at 11 A. M. He gave us a lecture on the Bible Lands at 2 P. M., and another at 7:30 in the evening. He remained at our place until Sunday evening, giving us clear, instructive Bible Land lectures and some excellent sermons. Our Thanksgiving offering was used for our needy ones at home. We continue to have Sunday-school at 2 P. M. and preaching at 3 P. M. every Sunday. Our Thanksgiving services were held as usual at the church, on account of a few cases of scarlet fever in town.—Ellen Stoneburner, R. D. 2, Box 23, Woodward, Iowa, Dec. 1.

**Panora.**—Bro. D. W. Wine, of Dallas Center, commenced a series of meetings at Bagley Dec. 4, with a fair attendance. The interest is growing.—J. D. Haughtell, Panora, Iowa, Dec. 5.

**Prarie City.**—We are getting along nicely with our church work. Our elder, Bro. I. W. Brubaker, gave us an excellent discourse on Sunday, at 11 A. M. He held a series of meetings at the Kingsley church. Our Bible school is to be conducted by Bro. Eshelman, of the Bethany Bible School, to begin Dec. 26, and continue for one week, both day and evening. We had Thanksgiving services at the church in the evening, conducted by Bro. W. L. Buckingham. He gave us a splendid discourse. A collection of \$22.23 was taken for the Bethany Bible School.—Jennie Alexander, Monroe, Iowa, Dec. 5.

**Salem.**—Bro. John Brower, of the Lenox Mission, delivered our Thanksgiving address. A collection of \$10.65 was taken. We decided to send \$5.00 to World-wide Missions, the balance to be used in sending Gospel Messengers to those outside of Christ. We decided to hold a special Christmas service on Christmas night. Our Sunday-school and Christian Workers' Meetings are moving along encouragingly.—Bessie M. Bailey, R. 1, Prescott, Iowa, Dec. 5.

#### KANSAS.

**Marion.**—Our church met in council Dec. 3. Bro. E. Morehouse was elected president of the Christian Workers' Society, for the coming year.—D. E. Johnson, Anness, Kans., Dec. 5.

**Osage.**—Bro. N. S. Gripe, who lived in McCune a number of years ago, but is now locating at Coyle, Okla., began a series of meetings for us Nov. 6, preaching two weeks. A good feeling and interest was created among the members. His wife, daughter and granddaughter accompanied him. The Thanksgiving services were held as usual at the church. Elders L. Wolfe and W. H. Leaman did the talking. A collection of \$5.78 was taken for World-wide missions.—D. W. Shideler, McCune, Kans., Dec. 5.

**Pleasant View.**—Bro. O. O. Johns, Superintendent of the Child Rescue Orphanage work, gave us a rousing sermon Dec. 4 on "Child Rescue Work." A little over \$18.00 was raised and turned over to Bro. Johns. A few pledges were also given to carry on the noble work.—Wilmer Keedy, Darlow, Kans., Dec. 5.

**Shideler View.**—Nov. 15 Bro. A. C. Root began a series of meetings at this place. He gave us many instructive sermons. One was baptized. The meetings closed Dec. 1. Previous to our meetings a young sister was baptized.—Katie Root, Friend, Kans., Dec. 6.



## MARYLAND.

**Pipe Creek.**—Nov. 24 our church held a special Thanksgiving service, when we were ably addressed by Eld. John J. Johns of Union Bridge, Md. A Thanksgiving offering of \$23.68 was taken, the same to be divided equally between Blue Ridge College and Bethany Bible School for Bible work. On the 24th we met for our regular Sunday-school services and treat. We also had several good talks by our home ministers. We held our council Dec. 3. Bro. E. W. Stoner being ill, was unable to be present. Bro. William Wine presided in a very able manner, assisted by Bro. W. E. Young, in part of the work. The election for Sunday-school officers resulted as follows: Superintendent, Bro. Alfred Englar; secretary, Sister Minnie Dickensheets—Eliza I. Englar, New Windsor, Md., Dec. 3.

## MICHIGAN.

**Black River.**—Our church met in council Dec. 3. As our elder, Bro. S. M. Smith, could not be present, on account of sickness in his home, our home minister, Bro. L. A. Fisher, presided. We expect to begin our series of meetings about Jan. 7, with Bro. C. L. Wilkins assisting us. We intend to have a special prayer service every Wednesday evening for the success of these meetings.—Mrs. Audie Fisher, R. D. 2, Bangor, Mich., Dec. 8.

**Perry Mission.**—Nov. 29 Eld. J. Edson Ulery was with us, but on account of other pressing work could remain but one evening. He gave us a very interesting and helpful address. We would be glad to correspond with any brother who thinks of locating in Western Michigan. We are in the fruit belt in Oceana County. We will be glad to correspond with some minister. Land is reasonable here yet. We desire to have members come and see the country. We will give all the information we can.—C. E. Chumney, R. D. 1, Shelby, Mich., Dec. 7.

**Onekama.**—Oct. 30 we had a very spiritual love feast—the first one held in our new church. Bro. C. A. Kindy officiated. We are glad to have Brethren E. G. Sellers and E. C. Riley to help us in the ministry. We will now be able to answer requests made for services at various places. Any who think of moving to Michigan, will do well to write us.—J. Edson Ulery, Onekama, Mich., Dec. 8.

**Sugar Ridge church** met in council Dec. 3. Three letters were granted and three received. Bro. William Saxton was chosen Sunday-school superintendent, and Sister Mabel Saxton, president of the Christian Workers' Meeting. Our State Sunday-school Institute will meet at our church from Dec. 25 to Jan. 1, to be conducted by Bro. B. F. Heckman, of Chicago. An invitation is extended to all who wish to come. Immediately following the Institute, we expect Bro. George Zollner to assist in a series of meetings.—Nellie N. Teeter, Scottville, Mich., Dec. 4.

**Woodland.**—Our church met in council Nov. 26. Our elder, Bro. J. M. Smith, was moderator. Quite an amount of local business was transacted. Two letters were received. The loss of a deacon and his wife, there are many other changes. Three trustees were chosen for one, two and three years. Our Aid Society is doing much charitable work at home.—J. J. England, Woodland, Mich., Dec. 4.

## MINNESOTA.

**Worthington.**—Our council was held Dec. 3. Four letters of membership have been received since our last report. Our Sunday-school was reorganized. Bro. Chas. Wolff was chosen superintendent. We decided to make a change from our prayer meeting to Christian Workers' Meeting. The writer was chosen president. We also decided to add the cradle roll to our school. We want to have a Bible term the last two weeks in February, providing we can procure a teacher. We had a good meeting Thanksgiving Day. A sermon was preached by Bro. D. P. Schechter. An offering, amounting to \$16, was taken for the Minneapolis Mission.—Minnie Schechter, R. D. 5, Worthington, Minn., Dec. 5.

## MISSOURI.

**Cabool.**—While on his way to do evangelistic work in Louisiana, Bro. C. P. Rowland stopped off and gave us a two weeks' series of meetings at the country church. He also held a special Thanksgiving service at the country church. He secured, but several seem almost persuaded.—Edna Garst, Cabool, Mo., Dec. 2.

**Peace Valley.**—Our church met in council Dec. 3, with Bro. P. L. Fike presiding. We reorganized our Sunday-school for the coming year. Bro. Isaac Fike was re-elected superintendent; the writer, secretary. We also reorganized our Christian Workers' Meeting, with Sister Iva Fike as president.—Annie Diederich, Peace Valley, Mo., Dec. 5.

**Rockingham.**—We had a Thanksgiving service, with Brethren B. B. Shiras and E. H. Dodge as speakers. An offering was made, amounting to over \$60, which was sent to the World-wide Mission Fund and Bethany Bible School. Our church now holds prayer meeting each evening, preparatory to our series of meetings, which will begin Dec. 4.—Minnie Rodabaugh, Sidney, Mo., Dec. 3.

**South St. Joseph Mission.**—We are appointed to look after the sick, needy and afflicted ones in St. Joseph, and as winter has set in cold and severe, we find many of them in need of help, and we are asking you to remember us. Christmas will soon be here, and they are expecting us to give them something to eat. Will you help us in this good work? We can help Christmas, but not by going through the winter for our poor members.—E. N. Huffman, Sta. D. 502 Kentucky Street, St. Joseph, Mo., Dec. 7.

## NEBRASKA.

**Afton.**—Thanksgiving Day we met for special services. A goodly number was present. Bro. Jacob Snell preached a Thanksgiving sermon. On Saturday, Dec. 3, Bro. D. G. Wine, of the Pioneer Church, began a series of meetings for us. The prospect is very encouraging, and we are expecting a blessing. Our love feast is set for Dec. 24.—Emily D. Moore, Oran, Neb., Dec. 6.

**Octavia.**—We had our love feast Nov. 7. About forty communed. Brother and Sister C. B. Smith, of Red Cloud, were with us. On Tuesday evening Bro. Smith began a series of meetings. They continued for three weeks, closing Sunday night after Thanksgiving. On Thanksgiving Day services were held in the church, as well as the evening. An offering of \$18.40 was taken. We decided to send half of it to Omaha, and half to the poor fund of this District. Six letters of membership were received. On Dec. 3, we held our council. New officers were elected for the ensuing year. Bro. L. L. Meek was re-elected elder in charge, and the writer, clerk and correspondent. The members had a new lighting plant installed in the church building just before the meeting.—Lillian K. Koller, Octavia, Neb., Dec. 6.

## NEW MEXICO.

**Dexter.**—Our church met in council Dec. 3, Eld. Jacob Wine presiding. The visiting brethren gave a favorable report of the visit. One letter was received and two granted. Bro. Jay Huber was elected Sunday-school superintendent. It was decided to hold a love feast at this place Jan. 14, to begin at 5:30 P. M. C. H. Brown has left Lake Arthur, one of our ministering brethren will fill the appointments at this place, for the present, each second and fourth Sunday of the month.—Letta Bahney, Dexter, N. Mex., Dec. 4.

## NORTH CAROLINA.

**Fraternity.**—Bro. H. J. Woodie commenced a series of meetings here Nov. 13, and continued night and day for seven days. On the 14th we held our love feast. The meetings were

all well attended. Bro. Woodie is one of our most successful evangelists. He presents rare truths.—C. R. Faw, 406 S. Liberty St., Winston-Salem, N. C., Dec. 6.

## NORTH DAKOTA.

**Berthold church** held Thanksgiving services. Bro. C. H. Petry conducted the service, giving us a very interesting address. An offering of \$20.01 was taken. We decided to divide the offering and send it to various places.—F. J. Wolmer, Berthold, Dak., Nov. 7.

**England.**—Bro. J. H. Brubaker has just closed a most helpful series of meetings here in town, which were, indeed, a gospel feast to all who listened. Three were brought into the kingdom, and others are much nearer than they were before.—George Stevens, England, N. Dak., Dec. 7.

**Williston.**—Our church met in council Dec. 3, with our elder, Bro. D. F. Landis, presiding. Much business came before the meeting. Five letters of membership were received since our last report. Bro. I. M. Kaufman was re-elected as our Sunday-school superintendent; Bro. Will Clair, church trustee; Bro. O. A. Myer, clerk; the writer, correspondent. We decided to hold a cottage prayer meeting on Wednesday evening of each week.—Elta Myer, R. D. 2, Box 101, Williston, N. Dak., Dec. 3.

## OHIO.

**Arlington church** (a congregation between Salem and the newly-organized church of Brookville) experienced a helpful revival, conducted by Bro. B. F. Petry. Twenty-five discourses were delivered. The meetings closed Dec. 1. Two united with the church. Bro. Petry labored under physical difficulties, but the good accomplished by the lessons delivered, will only be revealed in the "great day"—Stanley C. Wenger, Brookville, Ohio, Dec. 3.

**Black Swamp.**—Since my last report we have changed the time for our series of meetings. We expect Bro. C. W. Stutzman, to begin our series of meetings, Dec. 10.—Ella E. Garner, R. D. 1, Walbridge, Ohio, Dec. 6.

**Danville.**—Bro. G. S. Strausbaugh held a series of very interesting meetings at the Valley meetinghouse, a branch of the Danville church. The meetings began Oct. 30 and closed Nov. 6. Most of the sermons were doctrinal. Much good was accomplished. The North Bend church, of the Danville congregation, met for their Thanksgiving services Nov. 24. Our elder, Bro. C. J. Workman, presided. A very interesting and profitable sermon, after which a collection of \$32.26 was taken, to be used for the General Mission Fund.—Elizabeth Daugherty, Danville, Ohio, Dec. 4.

**Jonah Creek.**—Our regular council was held Dec. 3. Our elder, Bro. Samuel Sprankel, was present. Bro. Perry Helsar was chosen as Messenger agent. Bro. A. S. Workman just closed a very successful series of meetings last night. Eight accepted Christ. Good interest prevailed throughout the entire series of meetings, with a full house.—J. S. Leckrone, Somerset, Ohio, Dec. 5.

**Logan church** met in council Dec. 3, with our elder, Bro. Abednego Miller, presiding. Two letters of membership were granted. New officers for the coming year were elected as follows: Elder, Bro. A. B. Horst; treasurer, Bro. Joseph Wren; secretary, Bro. J. I. Kaylor; Sunday-school superintendent, the writer. Other business passed off pleasantly.—Florence E. Mohr, DeGroff, Ohio, Dec. 5.

**Newton.**—Our church met in council Dec. 1, with Bro. Isaac Frantz presiding. An election for two ministers resulted in the call of Brethren Isaac Beery and Daniel West. Sister Eva Kindell was elected as superintendent of our Sunday-school. A Committee of arrangements was appointed for the coming Sunday-school Teachers' Institute, to be held at Pleasant Hill during the Holidays. Praise services were held at Pleasant Hill on Thanksgiving Day. An offering was taken for Bro. Pittenger, of India. Sister Mary Kindell gave us a talk of interest. The next week our letters of membership were received since our last report.—Mary West, Pleasant Hill, Ohio, Dec. 2.

**Palentine.**—Nov. 30 we closed a two weeks' series of meetings held at this place, conducted by Bro. J. C. Grogg. He delivered seventeen sermons, which were greatly enjoyed by all. At our Thanksgiving service an offering was taken for missions.—Grace Baker, R. D. 3, Greenville, Ohio, Dec. 3.

**Poplar Grove (Ohio).**—Our church met in council Dec. 4, with Bro. S. W. Smith presiding. The writer, elders and Brethren Nottising, Simmons, Brumbaugh, Baker and Stump. Considerable business was attended to. An election for a minister fell on Bro. Charles Stokdale. He and his wife were duly installed. Brethren S. Cox and H. M. Blocher were elected Sunday-school superintendents. The meeting closed in regular order.—W. F. Dickey, R. D. 40, Union City, Ind., Dec. 5.

**Reading.**—Bro. George Strausbaugh conducted a week's series of meetings for us, beginning Nov. 27 and closing Dec. 4. He gave us ten very interesting and instructive sermons, including Bible teaching. On account of the inclemency of the weather many could not be present. Three were born into the kingdom of God by baptism.—Rena Heestland, R. D. 2, Marysville, Ohio, Dec. 5.

**Sidney.**—We met in council, and in the absence of our elder, Bro. J. E. Barnhart, Bro. S. Z. Smith presided. Considerable business came before the meeting. We granted five letters of membership. We have in contemplation a series of meetings to be held at this place during the winter. Our members met in February. Our series of meetings, held by our pastor, S. Z. Smith, closed with a love feast and good interest, a splendid representation of members being present. There were no accessions, but a goodly number have regular church services and united in God's service.—Mrs. J. M. Brenneman, Park Street, Sidney, Ohio, Dec. 1.

**Stillwater Junction** is located a few miles west of Dayton. Here a union church building was erected in the early eighties. Services were held there for a while, but later on the interest seemed to wane, and the house remained unoccupied for a number of years. Two years ago the Brethren organized a Sunday-school and have succeeded in reviving quite an interest. Around this place are clustered a number of faithful brethren and sisters. As a result of a protracted effort here, conducted by Bro. J. O. Garst, which closed Nov. 29, nine were brought to Christ and baptized. Others are near the kingdom. May the work continue to grow!—A. L. Klepinger, Dayton, Ohio, Dec. 5.

**Upper Stillwater congregation** met in council Dec. 3, with our elder, D. D. Wine, presiding. The business of the meeting consisted of electing officers for the ensuing year. Bro. Jerry Hollingsworth was elected Sunday-school superintendent. Bro. John Eikenberry was chosen president of the Christian Workers' Meeting. Bro. J. B. Miller was reappointed local agent for the publications of the Brethren Publishing House, and the writer was chosen as correspondent.—Mary Elta Hoover, R. D. 3, Bradford, Ohio, Dec. 4.

## OKLAHOMA.

**Elk City.**—The Thanksgiving services at this church were very enjoyable and profitable. The children gave appropriate Bible readings, singing and recitations. Those present brought a large quantity of vegetables, canned fruits, bread, etc., as an offering for the needy ones. Our Sunday-school and all other services were more than doubled in numbers, during here in our town. We have regular Bible studies in Old Testament history every Sunday evening; prayer meeting every Thursday evening; also Bible lessons and lectures for the children and young people each week, after day school. The interest is growing. Other brethren are locating here, and many others are invited to look this way. We all feel very thankful for the help and encouragement which we have received in the work here.—J. W. Chambers, Elk City, Okla., Nov. 29.

**Mound Valley church** enjoyed a blessed Thanksgiving meeting. A collection amounting to \$15.81 was taken. This, with the children's offering and a collection taken especially for the purpose, will be sent to the Chicago Extension Fund, making a total of about \$35.—Elsie K. Sanger, Thomas, Okla., Dec. 1.

**Mc Hope.**—Our church met in council Dec. 3. Sunday-school officers were elected for the coming year. Bro. J. H. Keller is our superintendent, and Sister Clara Howell, secretary. As our elder, Bro. H. H. Ritter, intends to go to other fields of labor, Eld. J. C. Ninninger was chosen as our elder for one year. Bro. J. D. Howell was elected church correspondent. Two letters of membership were granted. Eld. J. Lehman preached for us on Sunday morning. Eld. J. C. Ninninger, District Evangelist and Sunday-school Secretary, was with us a few days, preached three good sermons and conducted a local Sunday-school meeting on Sunday evening.—H. H. Ritter, Crescent, Okla., Dec. 5.

**Red River.**—We held Thanksgiving services in our church-house in the morning. Eld. A. G. Fillmore preached. We took up a Thanksgiving offering of \$5.00. We have regular appointments in the church, with Sunday-school each Sunday. We cordially invite members to investigate this locality before investing elsewhere.—A. B. Coover, Davidson, Okla., Dec. 1.

## OREGON.

**Ashtland.**—On last Lord's Day two received Christian baptism. Although young in years they came with an earnestness that causes rejoicing. Two were received by letter recently.—J. G. Miller, Ashtland, Oregon, Dec. 3.

## PENNSYLVANIA.

**Anaville.**—I am at this place, in the Spring Creek church, holding meetings. The attendance and interest are very good. I regret one thing very much, however, that I have to search for a Messenger every week, because I do not find it in the homes where I happen to be. I have to go to the office to have the privilege of reading the best paper published. I do some missionary work along this line of introducing the paper where it is not read now. God bless the Messenger and all who are connected with it.—David Killehafer, Ephrata, Pa., Dec. 1.

**Bedwood.**—A two weeks' series of meetings has just closed at our Bellwood church, with Brethren I. E. Holsinger, Murphy, Kinsey and Harley conducting the meetings the first week, beginning Nov. 14. Saturday evening, Nov. 13, we held our church business meeting, and re-elected Bro. J. B. Miller as our elder for the ensuing year. He conducted the meetings the second week. The meetings closed with a love feast the 27th, conducted by Eld. D. Maddocks, C. O. Berry, J. B. Brumbaugh, and our elder, Bro. J. B. Miller. We were very much refreshed spiritually. Two united with the church by baptism, and two were reclaimed. Very inclement weather somewhat retarded our meetings; also sickness in the community, or many more might have been added to the number.—C. S. Crawford, Bedwood, Pa., Nov. 30.

**Brandt's church** held a two weeks' series of meetings, which closed Nov. 20. The meetings were conducted by Bro. C. H. Miller. Three were received by baptism recently, and as the value of one soul can not be estimated we feel that the meetings have been a success.—Pearl Hockman, R. D. 1, Williamson, Pa., Dec. 3.

**Carson Valley.**—Our revival, conducted by Bro. W. H. Holsinger, closed Nov. 20 with a large attendance and good interest. Bro. Holsinger delivered eighteen very instructive and inspiring sermons. He also gave us some valuable instruction in singing. Two have united with the church, and one was reclaimed. Others have been led nearer to the kingdom.—E. F. Brubaker, Carson Valley, Nev., Dec. 7.

**Chambersburg.**—Bro. H. B. Mohler began a series of meetings Nov. 12, and closed Nov. 27. He labored earnestly and faithfully for two weeks. He preached twice on Thanksgiving Day. He preached in broken and fervent sermons. All three were received by baptism, and some more are counting the cost. On Friday afternoon an election was held for a minister. Bro. Frank McCoy was elected. We also elected two deacons, Brethren J. J. Kline and John Lehman. They were duly installed by Eld. William Koonitz. The meetings throughout were well attended, and the services were interesting and spiritual. A love feast was held at the close of the meetings. One hundred and ten members surrounded the Lord's tables. Nine visiting ministers were present. Bro. H. B. Mohler officiated. The sisters broke the bread and passed the cup of communion. Our little band of members feels much encouraged by Bro. Mohler's faithful efforts.—Blaine Bear, Coulter St., Chambersburg, Pa., Nov. 29.

**Godsboro Service.**—Our two weeks' series of meetings, conducted by Bro. Nathan Fahnstock, closed on Sunday evening, with one applicant for baptism. The meetings were well attended. Bro. Fahnstock held forth the Word of God with power. His next series of meetings will begin Dec. 10 at the Ziegler house, when Bro. Hershey Groff is expected to assist.—Henry M. Frantz, Frystown, Pa., Dec. 2.

**Lovesjoy.**—Our Thanksgiving services were held Dec. 3. Our mission work amounted to about \$15.00. The snow and bad roads are the cause of some of our Sunday-school scholars being absent since winter has set in, but we still try to keep the fire alive on the altar each Sunday.—Lizzie Swartz, Lovesjoy, Pa., Dec. 7.

(Continued on Page 832.)

**Harrisburg.**—A week's series of meetings, conducted by Bro. H. B. Mohler, Mechanicsburg, Pa., was closed with a love feast, held Sunday evening, Nov. 27. All were strengthened by these meetings.—Elton Peterman, 402 Crescent Street, Harrisburg, Pa., Dec. 4.

**Lebanon.**—Our two weeks' series of meetings, conducted by Bro. Nathan Fahnstock, closed on Sunday evening, with one applicant for baptism. The meetings were well attended. Bro. Fahnstock held forth the Word of God with power. His next series of meetings will begin Dec. 10 at the Ziegler house, when Bro. Hershey Groff is expected to assist.—Henry M. Frantz, Frystown, Pa., Dec. 2.

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(Continued on Page 832.)

## CORRESPONDENCE

"Write what thou seest, and send it into the churches"

## THE CHILD RESCUE WORK OF KANSAS.

At a meeting of the Trustees of the Orphanage Association, held Nov. 29, in McPherson, it was thought necessary to let the Brotherhood at large know what we are doing. We met and reorganized for another year. The Trustees for the State are Bro. I. H. Crist, of Kansas City, president; Bro. D. A. Crist, of Quinter, vice-president; Bro. W. H. Miller, of Independence, secretary; Bro. Hendricks, of Wichita, treasurer, and Bro. E. E. John, of McPherson, superintendent. These constitute the Board.

A number of homeless children, through the efforts of the Board, have now good homes. Several have united with the church, and others, we feel, will soon. It is the desire of the Board, as soon as the way opens, to build a retention home for children that are left orphans, until homes can be secured for them, the home to be in charge of an efficient matron. Here we want to correct



an error that is in the minds of some. It is charged that particular efforts are made to secure illegitimate children. This is not the case. Any orphan that is homeless is admitted, but preferably those of legitimate birth. We feel that the Board is doing the best it can, under the circumstances, and as the work enlarges, new duties present themselves and we need the entire cooperation of our State District.

We feel that the meeting was a success and that much good will result. If any brother or sister in our District feels interested enough in this great work to help in any way, by bequest, endowment, or in any other way, let him write to Eld. E. E. John, McPherson, Kans., or the writer. The Association is doing business under a charter granted by the State, and we feel that the Lord will bless our efforts. W. H. Miller, Sec.

320 South Eighteenth St., Independence, Kans., Dec. 2.

### SPECIAL BIBLE INSTITUTE OF MANCHESTER COLLEGE.

It is with pleasure that we come again with the announcement of our Annual Special Bible Term. The work will begin on Tuesday morning, Jan. 3, 1911, and will continue until Friday, Jan. 13.

For the last six years it has been my pleasure to greet large classes in the study of God's Word. I come, contentedly inviting all who are interested, to join us in making this seventh successive Bible Term the best of all. The line of work offered is, we believe, the very best. The men who will teach are of the best that the church can provide. Please arrange to be here on Monday, Jan. 2, ready to begin work on Tuesday morning. The work is so arranged that the first lesson prepares for the enjoyment of all that follows. No one can afford to miss the first lecture.

The following is a program of the work:

- By F. B. Fitzwater.  
1. Lecture, daily, on Colossians.  
2. Lecture, daily, on First Peter.  
By T. T. Myers.  
3. Lecture, daily, on Hebrews.  
4. Lecture, daily, on "The Christian Minister."  
By Otto Winger.  
5. Six Lectures on Some of the Leading Characters of Church History.  
By Galen B. Royer.  
6. Lectures on Missions: (1) Every Member of the Church a Soul Winner in the Place Where He Is. (2) The Consideration of the Home Mission Field through the District Boards. (3) The Needs and Opportunities of the Foreign Mission Field.  
In Charge of Galen B. Royer.  
7. Missionary Day, Wednesday, Jan. 11.  
By T. T. Myers.  
8. Evangelistic Services.

We trust to have the pleasure of greeting those who were with us in past years, together with many new ones.

P. B. Fitzwater, Principal Bible Department.

North Manchester, Ind., Dec. 4.

### FROM HANCOCK, MINN.

Sept. 23 wife and I left home for Maxwell, Iowa. We remained over Sunday, attending the services both morning and evening. During the week following we attended the Conference of the Middle District of Iowa, at Panther Creek, Oct. 2. After worshipping with the Brethren at Des Moines Valley, we went to Waterloo to attend our own Conference.—Northern Iowa, Minnesota and South Dakota. A write-up has been given of both these meetings, so we forbear to say more than that we enjoyed them.

On the 8th we left for Chicago, for a short trial of the work at Bethany Bible School. We had several purposes in view, in going to Bethany: (1) To see whether people of our age could get permanent good out of it. (2) To have an experimental knowledge of what our children were getting, whom we had decided to send there upon our arrival home.

On account of valuable space in the Messenger, we must be brief, but we do not hesitate to say that "Bethany" should be liberally patronized with additional means to erect more buildings. Hundreds of our young people could then be sent there, for clean and thorough Bible instruction. We were deeply impressed with two special features of Bethany: (1) That the Bible is the text-book which is actually taught, and not deprecated by "destructive criticism." (2) The deep spiritual influence existing makes it a safe place to send our children, from a church standpoint.

Having spent six weeks there, we returned at the close of the fall term to our home. Since we are at home, we have met twice with our people on the Lord's Day,—once in a Thanksgiving meeting (at which an offering was taken), and once at a funeral. On account of prevailing whooping cough, our love feast, which was to occur on the 26th, was deferred. Our correspondents will please address us again at Hancock, Minn. Samuel Bowser.

Hancock, Minn., Nov. 29.

### FROM AKRON, OHIO.

The First Church of the Brethren in Akron held her first love feast Nov. 19. Knowing that we would be able to accommodate only a small number, no invitation was extended to the neighboring churches, nor to those who are not members of the church, although we would have

been glad to have had them with us. Forty-eight members surrounded the Lord's tables. Ministering brethren present were Eld. James Murray and Bro. Samuel A. Kreiner. Eld. Murray officiated. We also had the pleasure of having Sister Sadie J. Miller, missionary from India, with us. On Sunday morning special services were held for the benefit of the Home Department members, of whom we now have an enrollment of forty-one. We aimed to have all the members present, but some were unable to attend. The services were in charge of Sister Rohrer, superintendent of that department.

Sister Miller spoke to the Sunday-school scholars on "The Home Life of the People in India," after which Bro. Bixler preached an inspiring sermon. The mission rooms were crowded as never before. In the afternoon and evening Sister Miller again addressed us, concerning the work among the natives in India. Her talks were interesting and profitable, and much appreciated by all who heard her. With the help of several of the churches in the District, we were able to hand out thirty-eight baskets of provisions, on Thanksgiving evening, to those in need. By doing this, we hope to reach the hearts of some of these people, and lead them to a higher life. We have received one box of clothing. Some have been asking what we need along this line. We can use most anything in the line of clothing, excepting women's coats. We have a supply of those left from last winter. We are very grateful to all who assist in any way, but above all we desire the prayers of God's faithful children.

Jennie M. Shriver.

807 Coburn St., Akron, Ohio, Nov. 28.

### FROM COLORADO CITY, COLO.

The Colorado City church has passed the first year of her history, and to those who have made the organization and work here possible, we herewith give some idea of our progress. We have not made a brilliant success, so far as appearances go, but to know how much we have gained, you must live among us, and see the opposition we have to meet, and feel the wonderful joy that comes to us when we see a dear one come out from the darkness of this foothill city.

The number of members, living here at present, is twenty-one. We organized our church last January with fifteen charter members. We have baptized three. We received and also dismissed several by letter. We have organized a Sunday-school which has increased in attendance from twelve to over fifty. We sustain an interesting Christian Workers' Meeting. Our prayer meeting, considering our number, is very well attended, in fact, the attendance quite often exceeds the total membership. We raised over six dollars per member for missions. There is a spirit of unity among our little band that is seldom seen anywhere.

We have two special issues before us now: (1) Our city is full of saloons and associated evils, but sentiment is growing so strong against them that their days are numbered. Our people are showing a real, brotherly spirit of helpful cooperation in the battle against sin. (2) We are trying to raise enough funds to build a church-house. We have been compelled to worship in a very undesirable hall, but the time has come when we must do something toward a better place of meeting. Our solicitor has almost finished soliciting our home district and has had reasonably good success, but we will need more money before we can build. Leonard H. Root.

Colorado City, Colo., Nov. 26.

### THE ORGANIZATION AT ARRIBA, COLO.

Complete as are the Minutes of our Annual Conference, yet there seems to be no plan or method of procedure laid down for organizing churches.

Nov. 19 was set as the date to organize the members at Arriba, Colo., into a local congregation. Bro. L. F. Love, of Denver, and the writer had been named as the committee to effect this organization, but, after repeated efforts, the notice of the date failed to reach Bro. Love, and so the writer was left alone in the work. However, on meeting with them, in response to their unanimous request, the work was proceeded with.

Having had little experience in work of this kind, the question was how to proceed, but finally we proceeded as follows:

#### The Procedure.

The order of the church was stated as follows: Brethren are supposed to dress in the plain, uniform order of the church, and officers are demanded and required to do so, viz, the plain frock coat, with standing collar, and no ties of any kind. Sisters are supposed to wear the prayer covering, viz, the plain, white cap and the bonnet. Their other clothing is to be plain to correspond. Neither brethren nor sisters are supposed to wear jewelry, such as gold or pearls, for adornment, nor costly apparel. Both brethren and sisters are supposed to work in harmony with the established rules and principles of our General Brotherhood, and each church, as a part of the one great family of God, is supposed to work in harmony with the principles of this great family, in order that peace and harmony may prevail amongst us.

Now, are you willing, on becoming organized, to work in harmony with the general principles of the Gospel, as understood and practiced by our beloved Brotherhood?

You will not be asked to answer, individually, this question, but it will be presumed and taken for granted, if you present your letters here today, to be enrolled in this organization, that you mean to conform to the order and general distinctive features of the church, as just outlined.

A number of letters were then presented and read, and in each case the question was asked, "Are there any objections to the acceptance of this letter?" None being raised, the letter was passed as accepted. The name selected for the church is Bethel.

Eld. Jacob Stambaugh of Arriba, Colo., who resides among them, was chosen as elder up to Dec. 31, 1911. Other officers were elected for a like term of office. Eld. Jacob Stambaugh, with Bro. L. J. Redding in the second degree of ministry, and Bro. Frank Wagner, who was elected to the ministry at the organization, compose the ministerial force. Bro. Horner, a deacon, and Bro. Amos Peters, who was elected to the office of deacon at the organization, comprise the staff of deacons. This board of ministers and deacons will manage the business affairs of this new organization. May the great Leader and Captain of our salvation direct them, and may this little family of the Father's children so let their light shine that much good may be done in this little corner of God's great harvest field! B. E. Kesler.

River Bend, Colo., Nov. 23.

### MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

**Campbell-Kindy.**—By the undersigned Dec. 4, 1910, at the home of the bride's parents, Bro. Frank and Sister Kindy, of Tippecanoe City, Ohio. Mr. Charles Campbell, of Dayton, Ohio, and Miss Leona Kindy, of Tippecanoe City, Ohio.—D. P. Sollenberger, Tippecanoe City, Ohio.

**Langdon-Whitehouse.**—Oct. 12, 1910, by the undersigned, at the home of the bride's parents, Mr. Daniel Langdon, of Allenville, Mich., and Miss Ida Whitehouse.—J. Edson Ulery, Onkama, Mich.

**Miller-Mohler.**—By the undersigned (brother of the bride), at the home of the bride's parents, Bro. Levi and Sister Mohler, Elizabethtown, Pa., Nov. 29, 1910. Bro. John F. Miller, of Nokesville, Va., and Sister Mary Mohler, of Washington, D. C. At home, Nokesville, Va., after Dec. 2, 1910.—H. B. Mohler, Elizabethtown, Pa.

### FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Arbogast.** Sister Elmira Jane M., of the Lower Cumberland congregation, Pa., died at her late residence, West Coover St., Mechanicsburg, Pa., Nov. 28, 1910, after seven years of intense suffering, aged 84 years, 10 months and 30 days. Services at her late home, Dec. 1, conducted by Bro. J. M. Mohler, of Mechanicsburg, Pa., assisted by Bro. S. H. Flory, of Nokesville, Va. Text, Rev. 14: 13. She is survived by seven children. Her husband preceded her to the spirit world a little more than one year ago. Interment in the Mechanicsburg cemetery.—Clarence E. Long, Mechanicsburg, Pa.

**Baumbach.** Bro. George, died at his home, near Menages Mill, Pa., aged 67 years, 4 months and 16 days. Services by Bro. Weaver, of Reading, and the home ministers. Text, 2 Tim. 4: 6-8. Interment at Pleasant Hill.—Amanda K. Miller, Spring Forge, Pa.

**Benz.** Garold William, son of Brother Charles and Sister Annie Benz, born March 10, 1910, died Nov. 22, 1910, aged 8 months and 12 days. He leaves his parents and one little sister. Services by Eld. Orlando Ogden, of Udell, Iowa. Text, 1 Cor. 15: 26.—J. A. Wolf, Libertyville, Iowa.

**Bowser.** Sister Margaret Ellen, wife of Emanuel Bowser, born Dec. 24, 1859, died in South Fork, Nov. 22, 1910, aged 50 years, 10 months and 28 days. She was a member of the Church of the Brethren for thirty-one years. She is survived by her husband and seven children, four having preceded her to the spirit world. Services by Bro. W. H. Howe, of Mechanicsburg, Bedford Co., where she formerly lived.—Ada M. Beeghly, Homestead Ave., Johnstown, Pa.

**Brubaker.** Sister Mary M., died at her home, 1320 Tracy Ave., Kansas City, Mo., Nov. 22, 1910, aged 64 years, 8 months and 18 days. She was born in Union Co., Ohio. She was united in marriage to Bro. A. C. Brubaker Nov. 18, 1865. To this union were born nine sons and two daughters. All of them are living, except the older son, who preceded her nine years ago. She was baptized in Wabash County, Ind., in 1867. She had been sorely afflicted for over a year, but bore her affliction very patiently and went to sleep without a struggle. Services at her late home on Thanksgiving Day, to a large gathering of friends and neighbors. Text, 2 Tim. 4: 6-8, after which her body was laid to rest in the Elmwood cemetery.—I. H. Crist, Kansas City, Kans.

**Crull.** Joseph, son of Joseph and Sister Christiana Crull, nee Dilla, born July 7, 1853, died Nov. 28, 1910, in the bounds of the Onondaga congregation, aged 57 years, 4 months and 19 days. He was married to Mary E. Loucks in 1879. To this union were born three sons and seven daughters. One son and four daughters preceded him. His wife, his aged mother and thirteen brothers and sisters survive. To the union of the Olive church by Elders H. M. Schwalm and David Yoder.—H. M. Schwalm, Wakarusa, Ind.

**Krape.** Sister Mary Jane, nee Baum, died Nov. 25, 1910, at the York Hospital, aged 32 years, 6 months and 21 days. Interment at Greenmount cemetery, York, Pa. Services by Eld. Isaac Piantanico, of Pleasant Hill, assisted by Eld. Jos. London. Text, Amos 4: 12, "Prepare to meet thy God."—Abram S. Hershey, York, Pa.

**Manson.** Bro. William Franklin, born near Fletcher, Miami Co., Ohio, June 11, 1848, died near Bradford, Ohio, Nov. 18, 1910, aged 62 years, 5 months and 7 days. Dec. 30, 1885, he was united in marriage to Elsie Miller. To the union of the church by Elders H. M. Schwalm and David Yoder.—H. M. Schwalm, Wakarusa, Ind.



**Maples**, Bro. Reuben, born July 1, 1829, died Nov. 27, 1910, five miles west of Woodstock, Va., aged 81 years, 4 months and 26 days. Bro. Maples was married twice. His first wife was Sister Coffman. To this union two sons and two daughters were born. His second wife was Sister Spanogle. To this union two daughters were born, who survive him; also his wife, and one son and one daughter by his first wife. He was a faithful member of the Church of the Brethren for a number of years. Services by Eld. H. R. Mowry, at the St. Luke church. Text, John 14: 27, selected by the deceased.—M. H. Copp, R. D. 1, Maurertown, Va.

**Miller**, Sister Sarah Jane, nee Stoner, born in Rockingham County, Va., March 1, 1844, died at Lordsburg, Cal., Nov. 25, 1910, aged 66 years, 8 months and 24 days. Oct. 19, 1871, she married I. N. Miller who survives her. Of a family of two sons and two daughters only the sons remain. Services and interment at Lordsburg.—C. H. Yoder, Lordsburg, Cal.

**Morningstar**, Bro. Henry C., died at the residence of his son, Bro. Clayton Morningstar, near Meadow Branch church, Nov. 18, 1910, aged 77 years, 6 months and 7 days. His wife and three sons, all members of the Church of the Brethren, survive him. Services at the Beaver Dam church, Frederick Co., Md., by Eld. W. E. Bixler. Interment in the adjoining cemetery.—W. E. Roop, Westminster, Md.

**Peters**, Sister Maggie, died of tonsillitis, in the bounds of the Bethlehem congregation, Franklin Co., Va., Nov. 6, 1910, aged 16 years and 3 months. She united with the Church of the Brethren about two years ago. Her little brother, eight years of age, died three days before she did. Both had the same disease. She leaves her parents and two brothers. Services at the Bethlehem church by Brethren Daniel Peters and J. A. Neff. Text, John 11: 4.—N. C. Peters, Boone Mill, Va.

**Priest**, Bro. Henry, born in Ohio, April 7, 1826, died Nov. 28, 1910, at the home of his daughter, Mrs. Aaron Troup, at Harbor Springs, Mich., aged 84 years, 7 months and 21 days. His wife preceded him a number of years ago. Thirteen children were born to them, nine of whom are living. Services at the house by Bro. Isaac Hufford, assisted by Bro. D. S. Kniesley. Interment in Lake View cemetery.—Mrs. Isaiah Stutsman, Harbor Springs, Mich.

**Robertson**, Bro. Ora Price, born in Forsyth Co., N. C., Nov. 24, 1839, died Dec. 1, 1910, aged 21 years and 7 days. He was the son of Eld. J. F. Robertson, known throughout the First District of Virginia. He was always a dutiful son and of marked religious inclinations. He united with the Church of the Brethren when about fourteen years old, and remained a faithful member. Though employed with a business firm in the city of Winston-Salem, N. C., the temptations of city life did not influence him. He spent most of his Sundays with his parents in their country home, and attended the Sunday-school and preaching services at Fraternity. June 25 he was married to Lola May Davis, who keenly feels the loss of a devoted young husband. Services by the writer, assisted by Prof. E. P. Mendenhall, one of his former instructors, at C. R. Faw, 406 South Liberty Street, Winston-Salem, N. C.

**Shank**, Bro. J. L., born in Somerset County, Pa., Sept. 28, 1829, died in the bounds of the Manor congregation, Pa., Nov. 25, 1910, aged 81 years, 1 month and 27 days. He was a veteran of the Civil War, served through the struggle and was wounded at the battle of Cold Harbor. He was married to Mary Fyock, of Penn Run, Pa., in February, 1854. To this union were born two sons and three daughters, all married except one son. His wife and his children survive him. Bro. Shank accepted Christ as his Savior July 18, 1869, and died in the faith. He was a sufferer for nearly two years, but expressed himself as being fully resigned. Services in the Penn Run house, by Bro. W. N. Myers, assisted by Eld. Joseph Holtsapple. Text, "For to me to live is Christ, and to die is gain." Interment in the Brethren cemetery, two miles from the Penn Run house.—Lizzie Swartz, Loveland, Pa.

**Shawver**, Bro. Samuel, died at the home of his daughter in South Bend, Ind., Nov. 23, 1910, aged 74 years, 7 months and 22 days. He was born in Pennsylvania, and when but a child moved with his parents to Ohio, where he grew to manhood. Sept. 3, 1860, he was united in marriage to Lydia Ogle, after which he moved to Indiana where he lived until death claimed him. He was a member of the Church of the Brethren for some time. Services by Eld. J. H. Sellers.—Rosa Shively, Bremen, Ind.

**Smith**, Mary E., infant daughter of friend Harold and Leora Smith, born Oct. 27, 1910, died Dec. 2, 1910, after thirty-seven days of much suffering. Services Dec. 4, at the Progressive Brethren church, by Rev. Dunn. Interment in the Union Center cemetery.—Clinton Callander, Nappanee, Ind.

**Stoolman**, Bro. John, born in Crawford County, Ohio, July 6, 1839, died at the Brethren's Home, Roanoke, Ohio, Nov. 26, 1910, aged 71 years, 4 months and 20 days. Early in life he united with the Church of the Brethren and remained faithful until death. Services at Luck Creek church, conducted by Bro. W. R. St. John and Eld. G. W. Sellers.—May St. John, Bryan, Ohio.

**Studebaker**, Floyd E., died at his home, 22 North Ninth Street, Kansas City, Mo., Nov. 26, 1910, aged 18 years, 7 months and 16 days. Floyd was the youngest of five children. He was the son of Daniel and Susan Studebaker and grandson of Eld. Jesse Studebaker. He had a lingering spell of typhoid fever, and after being able to be around, took of relapse. Services in the Congregational church. Text, Eccles. 2: 14. Bro. James Hardy assisted in the services.—I. H. Crist, Kansas City, Kans.

**Wade**, Sister Mary Margaret, nee Woods, born in Fayette County, Va., Nov. 5, 1837, died in Bradford, Ohio, Nov. 27, 1910, aged 73 years and 22 days. She spent the greater part of her life in this vicinity. She was united in marriage to John E. Wade Dec. 28, 1864. To this union were born one son and five daughters. Two daughters preceded their mother. She was a member of the Church of the Brethren about thirty years ago, and remained a consistent and faithful member. On Thanksgiving morning she called for the elders and was anointed. Services were held at the Upper Stillwaters church by Bro. S. E. Porter. Text, 2 Tim. 4: 6-8.—Mary Etta Hoover, Bradford, Ohio.

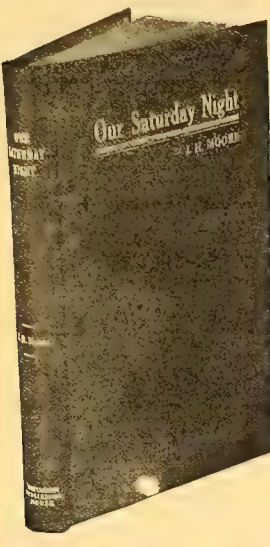
**Weeks**, Martha Jeanette, daughter of Bro. Veal and Sister Elzora Weeks, born May 6, 1910, died in North Manchester, Ind., Nov. 25, 1910, aged 6 months and 20 days. Services in the Walnut Street church, by Eld. A. L. Wright. Interment at West church.—Alice Mummett, North Manchester, Ind.

**White**, Sister Clara Mabel, daughter of Bro. F. M. and Minnie J. White, born near Delphi, Ind., Oct. 12, 1892, died at Fruitdale, Ala., Nov. 23, 1910, aged 18 years, 1 month and 16 days. She united with the Church of the Brethren when 16 years. She was one of our missionaries, and one of the foremost in starting Sunday-schools. While we miss her very much, yet we feel that our loss is her eternal gain. She was buried in the Fruitdale cemetery, beside her mother. Services by Bro. M. Wine. Text, Heb. 4: 9-11. Z. Jordan, Fruitdale, Ala.

**Yost**, Bro. David, son of Jacob and Rachel Yost, born in Probosc County, Ohio, Jan. 17, 1832, died during the night of Nov. 26, 1910, in the bounds of the Middle Fork congregation, Clinton Co., Ind., aged 78 years, 10 months and 8 days. He was married twice. Both his companions preceded him in death. He leaves six children and one brother. He united with the Church of the Brethren in early life. In character he was noble, generous and kind. In his desire was to have his children live the Christian life, and his life has been a beautiful example of what he desired them to be. Services by the writer, assisted by Brethren J. Root and J. J. Barnhart. Text, 2 Tim. 14: 6-8.—J. H. Wright, Rossville, Ind.

# OUR SATURDAY NIGHT

BY J. H. MOORE



IN THE INTRODUCTION TO THIS BOOK THE AUTHOR SAYS:

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# THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 49.

Elgin, Ill., December 24, 1910.

No. 52.

## AROUND THE WORLD

### The Spirit of Christmas.

Mankind has not yet mastered the full import of the angelic message, for the spirit of peace and loving-kindness does not, as yet, fully pervade the nations of earth. Only recently the threatening cry of possible conflicts has been sounded,—acceptable to none save those who glory in war and bloodshed. Such a spirit is but a note of sad discord in the general harmony of Christmas cheer. We need not be discouraged, however, for the right will ultimately win, and the golden age of peace is sure to dawn. Let us make room, in our own hearts, for the spirit of good will. This we may well make our gift to God and to the Brotherhood. Why have anything but peace, joy and love ruling our hearts? Can it be that we sometimes forget, and live so much in thoughts of self that we neglect not only our duty to God but to his children, our brethren and sisters in the most holy faith? Christ labored early and late in doing loving deeds to man, and if a like spirit should come upon us, this blessed Christmas Day, the coming year would see a more active, more loving, more fully united church than ever before. We would rise from the petty differences and misunderstandings to that higher plane on which we are nearer the Christ and his great love, by which he would "draw all men unto him."

### The Plea of an African Prince.

Prince Massaquoi, of the Vei territory, on the western coast of Africa, has issued a most remarkable document to the enlightened nations of the world. Under the title, "Africa's Appeal to Christendom," he implores all lovers of righteousness to end the African liquor traffic as they did the African slave trade. The Vei territory is about three hundred miles long by two hundred miles wide, extending along the seaboard from Gallinas to Cape Mount. It is the shame of so-called Christian civilization that such a document should be necessary. While Christian missions have given to Africa heaven's choicest blessings, man's greed and rapacity has inflicted upon the poor natives the curse of drink, which, by its blighting effects, has plunged them into the very abyss of woe.

### Carnegie's \$10,000,000 Peace Donation.

The great gift recently made by Andrew Carnegie to further the cause of peace has astonished not only our own country but the entire civilized world. Ten million dollars in bonds,—worth a million and a half more on the open market,—were turned over to a committee of control, composed of some of the best-known men of the country. The income from this vast fund is to be employed in ways and means to bring about a better understanding among the nations of the world,—surely a laudable desire on the part of the donor. Mr. Carnegie believes that public sentiment may eventually be so shaped as to demand arbitration as a means of settlement between nations. After conditions of universal peace are fully established, then the income of the fund is to be applied to "such purposes as will best help man in his glorious ascent onward and upward."

### Modern Progress in Jerusalem.

"The dark places of Zion" are to be illumined by the rays of electric light, according to the plans of a German company, which has just secured a concession to supply a modern lighting system. Another company has arranged to run electric trams to various parts in and about the city, extending as far as Bethlehem, and also to other points, later on. Nahum's prophecy bids fair to be realized, "The chariots rage in the streets; they rush to and fro in the broad ways." Hygienic conditions are also to be much improved by means of a drainage system,—something decidedly new for the Orient,—with a point in the Kedron Valley, south of the city, as a convenient outlet. In addition to all this, and still more remarkable, a telephone system is to be installed from Jaffa to Jerusalem, with branches to Bethlehem and other points. Looking at these and other notable improvements in Palestine, one can readily recognize that they are but links in the great chain of events that will eventually

bring to pass God's plans in regard to the final reestablishment of the Chosen People in the land of their fathers.

### Government Aid to Temperance.

Most of the real work in behalf of temperance, so far as this country is concerned, has to originate with the individual, and whatever gains have been made in prohibition territory, are the result of the earnest efforts of the various organizations working to that end. Not so with other countries. Belgium is so intent upon educat-

temperance. Unless we can succeed in more fully enlisting the lawmakers of our land in the great warfare, there will be, at best, but slow progress in securing better conditions.

### What Koreans May Teach Us.

In many ways Korean converts may well serve as a good example of evangelistic efficiency. With them, church membership carries with it something more than simply the obligation to attend church. Each church member is a personal worker, burdened with the salvation of his family, his friends, and the people of the community in which he lives. It is not an unusual thing, we are told, for the pastor of a local church to have a third of his entire membership at work on Sunday afternoon, either in visiting from house to house, or in religious conversation with unconverted neighbors. We are made to wonder as to what would happen, were a like zeal to come upon each member of the Church of the Brethren. It is not only possible but our sacred duty to "abound in every good work."

### Americans Near a Massacre.

While conditions in China are very much better at present than in past years, so far as the safety of missionaries is concerned, yet there are times when lives hang in the balance, simply because the authorities are unprepared to render prompt assistance. Under date of Dec. 15 American missionaries at Lienchow are reported as having been seriously threatened by a massacre directed against foreigners in the Kuangtung province, China. They escaped only by the prompt protective measures of Col. Lui, the commandant of a small Chinese military force stationed there. No Americans were killed but considerable mission property at Sam Kwong was destroyed. It will be seen that the life of the average missionary is not a "sailing to heaven on flowery beds of ease," but a matter-of-fact struggle with adverse conditions. And yet, none of these things move him; he is faithful to the end.

### Oppression of African Natives.

The various European nations who have secured possessions in Africa, have not always been governed by principles of justice and fairness, and as a result a bitter feeling rankles in the bosom of the natives. A leader of one of the African tribes recently said, "With respect to my own country, the foreign powers say it belongs to them now, and the civilized world in general seems to agree with them. But we think our country belongs to us. The African may be ignorant, and unable to develop his country, but does that justify European oppression?" Missionaries in Africa could work far more effectively, in many sections, were it not that gross injustice has been done these untutored tribes of the wilderness. If nations once learn to do business on "Golden Rule" principles, it will not be a hard matter to train the natives in the rudiments of practical Christianity.

### Work Among the Indians.

Much criticism has been bestowed upon the red man, and a great deal is said about the difficulty of impressing religious principles upon him. Considering the adverse treatment given the Indians in past years by us as a nation, however, there is no reason to feel discouraged with their apparently slow progress. The wonder is that they have done so well. As an instance of commendable evangelistic zeal it is reported that the Sioux tribe raises \$300 a year to send a missionary to the Crow Indians,—once their worst enemies. The transforming power of the Gospel of Jesus Christ is truly marvelous. If it can subdue the savage nature of the Indian, and make him a friend and benefactor of his former foe, there is reason to rejoice, for only Christianity inspires a rule of conduct based upon a practical exemplification of love. More and more, as the gentle teachings of the Prince of Peace find lodgment in the hearts of the people, will the most signal triumphs of his grace be manifest. It is greatly to be regretted that the Indians, from the very beginning of their contact with the white race, were not accorded the honorable and fair consideration that we, as a nation, were in duty bound to give them. Instead of long-continued deception and bitter struggles there might have been peace and union.



THE VISION OF THESE LATTER DAYS.

There came into this world long ago a little Child; of a winter's night, and in an humble city among hills; in the garb of poverty and without state or splendor of any kind, save that the skies were for a few moments light near the place where he was born, and that a better world than this. The little Child grew to be a Man; and that Man died a hard and bitter death; and he disappeared. But with that departure from among us, and immediately thereafter, came a vision; it was such as never mortals beheld before; it lit the earth as does the great sun when it stands above the hills and looks across the plain; it lit the earth and home, the cottage of the lowly and the palace of the knights; it lit up the dark souls of men and their weary eyes; in its radiance intellect grew and conscience revived; virtue was transfigured into righteousness, truth flourished once more upon the earth, and error and superstition began to crumble away. Men beheld in that vision which followed upon the advent of a humble Child—a calm and suffering Man.—Morgan Dix.

ing her people along temperance lines that all anti-liquor literature is passed through the mails free of charge. Sweden, as a nation, is also taking a front rank in the battle against intoxicants, and bids fair to excel the United States as to real results accomplished. Only recently a large brewery concern in Stockholm was compelled to close, owing to a lack of patronage. An intelligent campaign of education is needed in the United States, to promulgate still more aggressive action in the great work of



## ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth

### Christmas.

BY B. F. M. SOURS.

When the world was all dark and a'weary,  
When the heart was all lonely and sad,  
Out upon the wild pastures of shepherds  
Burst a message to make the world glad.  
And the angels, they trod the far vision  
And told of the rapture to be,  
For they told to the wondering shepherds—  
They told, O my Jesus, of thee!

For the hearts of men stumbled in anguish  
And sought for a star-beam of light,  
But the gloom, the dense gloom of the nations  
Was not but a dark pall of night;  
And no hope spread her pinions above them,  
And no dawn told of noontide to be,  
But the shepherds kept watch in the darkness,  
And they heard, O my Savior, of thee!

We were lost, we were lost in the shadows,  
And were swept by the currents of sin;  
We were sunk in the mazes of error,  
And peace was a stranger within.  
We were lost, we were lost in the darkness,  
We were tossed like a wreck on the sea,  
Lost, ruined, and bankrupt—but angels  
Brought word, O Redeemer, of thee!

And I worship, and sing, and am happy  
To tell of thy bright diadem,  
I rejoice in the wondrous salvation,  
And tell the sweet story to them  
Who know not, who know not the gladness,  
The fullness of noontide to be,  
And I bow in my rapturous worship,  
And pray, O my Monarch, to thee!

It is Christmas; the birds are a'weary  
And are gone to the south-land to sing,  
But down in the depths of my spirit  
I find a perpetual spring,  
For the glad herald-angels are telling  
Of the life everlasting for me  
When that life, for the ages eternal,  
Will be Christmas, Christ-Child, with thee.  
Mechanicsburg, Pa.

### The Potential Gifts.

BY N. J. BRUBAKER.

THIS is a season of gifts. It has an excellent precedent. Like all good customs, however, it might become corrupt. Our tendency is to give dead gifts. We have become somewhat sordid and commercial in our giving. Lowell's "Sir Launfal," in search of the Holy Grail, portrays the *dead* gift, and an awakening of the *live* gift. Mere exchange of gifts is wrong in spirit. Jesus says, "Give to those who can not recompense you again."

The wise men gave to the Infant Jesus gold, frankincense, and myrrh. Were I to name the most potential gift needed by the world today, I should say, "Love, service, sympathy!" They are so closely allied as to defy analysis, yet let us look at them in some of their phases.

Love is the greatest and most potential gift in the power of man or God to bestow. It is within reach of every man, woman and child. It is the basis of all other real gifts. It has many tokens but no substitutes. Paul extols it above everything else in 1 Cor. 13. Love is the only motive for true giving, yet it also must be given itself. Love is infinitely potential. It enricheth both giver and recipient. The deeper its roots are anchored in the soul of the giver, the higher its branches will climb and blossom out of the heart of the receiver.

Love is a positive, potential factor of heart growth. It is inclusive in its selection of all good, exclusive in its repulsion of all evil. It is the germ of all social improvement and will develop into life's fullest fruition. God is love and all true love is but an attribute of him. When we once enthrone his love as the queen of our hearts, our potentialities on earth and in heaven will become almost infinite.

Love is not inherent in material gifts, nor tawdry exchanges. All the gold of earth, all the diamonds of the mines, all the pearls of the sea, all the glories

of the heavens are insufficient to embellish the loving soul. Love is expansive. It will fill one heart or a thousand. It grows by distribution. It multiplies by division. Its remainder exceeds both minuend and subtrahend. It is social. It can not live alone. Shut it up in your soul and it withers you. Bestow it upon others and it redounds to your own glory a hundredfold. Like the widow's cruse of oil it never faileth. It is God in man, working out the highest purposes of all life. Let us, in all our giving, remember that the one supreme, potential gift is pure, unfeigned love.

The fruitage of love is service. Second only to love is the gift of service. Service without love is dead. Love without service is unthinkable. When the disciples asked the Master who should be the greatest in the kingdom of heaven, he replied, "He who would serve." Service is the ladder from earth to heaven. Man's potentialities at the base may mount to God's Omnipotence at the top. All men can render service. All are in need of service. Man's service to man is the supreme measure of his homage to God. We can not love God and neglect to serve men. It is more blessed to minister than to be ministered unto. We need to be strong only that we might aid the weak. We need good health primarily that we might make others whole. We need eyes to direct those who can not see. We need instruction that we might teach, inspiration that we might inspire others. We need Sinai's vision that we might encourage the doubting multitude. We need joy to dilute another's sorrows, and hope to buoy up the despondent.

Through service to man we grow. A grain of corn abideth not, except it die. In one grain lies potentially the harvest of a nation. But it must die before it can take on the larger life. In the blood of the martyrs is the seed of the church. If we are scant on church fruitage now, it is because we have little martyrdom by which to sow the seed.

Luther became the morning star of the Reformation because his righteous soul was not too precious to dare to do right in the midst of error. Copernicus became the center of ridicule, in order to establish a correct conception of the center of the solar system. Galileo, Milton, Cromwell, Columbus, Washington, Lincoln, Booker T. Washington, Clara Barton, Frances Willard, and a host of others, became servants of the people and their service made them great. They took the loaves and fishes at their disposal, blessed them with ministration and, behold, the whole world is feasting upon the fragments of their sacrifice.

Christ, Paul and Stephen grew and waxed strong in sacrifice among men by which we may grow. He that would be the greatest, let him serve the most. Every one served, will catch the inspiration and serve others. In this geometrical progression a million souls may eventually beat with higher impulses because of the simple service rendered by one mighty, consecrated servant.

Who can measure the length, breadth, depth and height of such a gift? *Your soul* can awaken forces that will impulse and multiply throughout all future! Such a gift will give halo to your social standing through all eternity, but more than this, it will redound to all whom you may have served. Is not such service a gift most pregnant with possibilities?

Another gift, within reach of all, and by all, is sympathy and appreciation. If one soul can influence so many others, it becomes a matter of moment how we show our appreciation of another's efforts.

It may be that one word of approbation will send a soul to service of manifold blessing, while a sneer, at the same time, would send to a service of sin. Sympathy is the atmosphere in which the human soul grows upward. Many a soul has withered because unappreciated. Many a soul no more capable has grown in a sympathetic atmosphere into sturdy manhood. Smiles lift upward; sneers crush downward. Sympathy encourages; indifference discourages. Discouragement is the hell-door to many a man. Appreciation wings righteous endeavor; apathy breaks her pinions. Timely sympathy leads

many a child to a saint's crown. The epitaph over many a dead ambition should be, "Inappreciation," "Indifference," "Discouragement." Will you roll away the stone from any such that they may come forth?

If you would give the best gifts of life, you will give to every one within your influence a loving, sympathetic service. These are the gold, frankincense and myrrh, most fitting to extol the birth of our Redeemer.

2140 West Thirty-first Street, Los Angeles, Cal

### The Gladness of Christmas.

BY H. A. STAHL.

GREAT is the healing and saving power of gladness. It is one of the things which the world most deeply needs. If once the world could be glad, with real primeval, child-like gladness, as in that fair and far-off morning, when, as yet, it knew not sin and sorrow, what a different world it would be! It is what many individuals specially need,—the power of being glad. We look anxiously upon them, care-worn, heavy-laden, depressed; and we think that if we could once make them really and truly glad, it would be the beginning of a new era in their lives; it would be the token of returning life and health.

"Joy and gladness" are essential elements of the Gospel of Jesus Christ, which came to satisfy our nature's deepest needs. Gladness is a great word in the Bible, both in the Old and New Testaments. Whenever the coming of Christ is spoken of, the probability is that some mention of gladness is not so far off.

It is a favorite expression with Isaiah. Proclaiming the time when the ransomed of the Lord shall return and come to Zion, he says, "They shall obtain joy and gladness." Foretelling the comforting of Zion and the making of the wilderness like Eden, he adds, "Joy and gladness shall be found therein." On the evening of the birth of Christ, the same "joy and gladness" were announced by the angel Gabriel, who further said to Zacharias, "I am Gabriel, that stand in the presence of God, and am sent to speak unto thee, and to show thee these glad tidings."

Gladness is of the essence of the birth of Christ, and Christmas is, from age to age, and from generation to generation, a time of rejoicing. Where the season is observed, it is a sort of duty to be glad when Christmas comes. There are those who do not need to be reminded of this; to whom sorrow is, as yet, almost unknown; from whom gladness is, at no time, far off.

But there are those who do need to be reminded of it; the sad and heavy-hearted; the anxious, the care-worn, the sorrowing; whose heads are aching and whose hearts, at times, are well nigh breaking; to whom gayety is a stranger, and who have almost forgotten the meaning of gladness. To all such Christmas brings this message. Let not sadness have undisputed dominion over your hearts. Be not insensible to the influence that could beguile you into forgetfulness of your causes for sorrowing and remembrance of your cause for rejoicing. Be not out of tune, when all the world makes merry.

Beware of the destructive power of uninterrupted sorrow. Grief was not meant to last forever; "Weeping may endure for a night, but joy cometh in the morning." Throw off your heavy load of care; forget, for the time, your wasting and consuming sorrow; and, for a while at least, this blessed Christmastide, be glad.

Do you say, you can not be glad? Do the heaviness of your heart and the desolation of your home forbid it? Now speak truly, my friend! No one can be glad at will, and by direct and deliberate effort. And no one, whose heart and home are desolate, can be glad in the same sense as he whose heart is light, and whose family circle is unbroken. Do not *try* to be glad; you can not *work* yourself up to it. But you may, at least, put yourself in the way of gladness by surrendering yourself to the gladdening influences of the season. You may determine not to shut yourself up in the selfish isola-



tion of sorrow; you may decline to resist the approach of light and joy. You may refuse to put away from you the draught of gladness that is presented to your lips. Do not alienate yourself from your happy children, who are carrying out their Christmas rejoicings round about you. The spirit of gladness is contagious; your own heart may catch something of it from theirs.

Above all do something to make some one else glad. Give some poor family or poor child a present, and then you will see the radiance of gladness flowing up over the horizon of their hearts. That is the best way of finding gladness, eventually, for yourself.

No condition into which a child of God may fall is so irretrievably sad as not to have its own portion of gladness,—a capability of gladness. There is such a thing as rejoicing in the midst of sorrow. There is such a thing (we have the Savior's word for it) as sorrow being turned into joy. May this happy Christmas time bring even to God's heavy-hearted and sorrowing children somewhat of the gracious power of being glad! For a while, at least, may "sorrow and mourning flee away" for them, and may they "obtain joy and gladness." Yea, all of us will rejoice. We will say, "This is the day which the Lord hath made, we will rejoice and be glad in it." We will go into God's house, and give thanks for the birth of our Redeemer. We will be happy in the midst of our friends. We will seek to be glad with the gladness of the happy days of yore.

May the Christmas Day not pass away without leaving in our hearts some portion of the everlasting gladness! May each reader look on the bright side of life, during Christ's loving birthday. May each and all commemorate it in a reverent and Christian gladness!

Glade, Pa.

### Unto You a Christ Is Born.

BY H. M. FOGELSONGER.

CHRISTMAS, the great international holiday, is now at hand. Each nation has its own holidays, when they celebrate the births of their heroes, but Christmas is the one day on which the thoughts of people, all over the earth, are turned in the same direction. It is the great day of joy and reunion. Bonds of friendship are renewed, young people consecrate themselves to each other and lives are welded together. It is the great home-coming day. Young men and women at college fill up the trains, and hasten home to father and mother, brothers and sisters. The children "from the city" spend their vacation at the old home in the country. It is a day of rest. Factories are closed. Office doors are locked. The father has an extra day with his companion and children. Christmas is, above all, a day of gifts. Tokens of love are exchanged in all the various and beautiful ways that are known to man. Hearts are made happy and the petty wrongs of the year are forgotten. Such is Christmas,—the greatest day of our calendar.

The best way to celebrate Christmas is to make it a Christ day. Whether we renew friendships or love, whether we go home, or whether we give gifts, let us do so with a Christian love. And in celebrating the day, let us reconsecrate our life to the good of the world. Why should we do all this? The answer is the message, "A Christ is born unto you this day." Yes, Christ was born many centuries ago, but is reborn every Christmas in the lives of men and women. If you wish to know who this Christ is, and what he lived for, read the thirteenth, fourteenth and fifteenth chapters of St. John. He is the greatest example of a sympathetic life that has ever lived. He has taught us that the noblest life is not the selfish one and that a worthy principle is worth living for, as well as dying for.

In the past men have lived ahead of their age, but no one has ever lived so far ahead of his time as did Christ. After two thousand years we are only beginning to realize the significance and depth of the teachings of Jesus. It is for this reason that

Christ suffered so great scorn and so much misunderstanding. Reformers always have to strive against the ingratitude of the world. This ingratitude is usually in proportion to the depth of the reform. Can you mention any great character who has suffered, and suffered so willingly for a cause, as did Christ? His own chosen followers, the twelve, often misunderstood him and did not appreciate the magnitude of their Leader until he was crucified. We all love Christ because he has shown us that life is worth while and that the good finally conquers. The principles which Christ lived for cannot be expressed by any one word or sentence. The words "love and sympathy" cover much, but do not cover all. With love he has taught us a steadfastness and sturdiness of character. With entire consecration he has taught us a saneness that makes for good citizenship. If you wish to learn more of this great Leader, read the short sketches of his life in the New Testament, and read them with an open mind and with a feeling that, after all, Jesus is one of us as well as of God.

Perhaps this will be read by some one who has dropped the reins of life, thinking that the struggle is in vain. You may be working for an ungodly employer, whose conduct crushes out your ideals day after day. The drudgery of the day may prevent you from doing what you so much would like to do, and the struggle for existence may keep you from doing more for your family than what you are. Perhaps, as you view the needs of humanity, you may become dissatisfied with the church, and in various ways your hands may be tied. Perhaps you keenly feel the lack of a better mental training and cannot afford it. Do not give up! Live for something worthy! Remember that Christ lived and died for more than any of us ever can. He met with greater reverses than you or I do. Pick up courage and move on! Even though you have few friends, and are cast out, even though death has left you to struggle alone, remember that a worthy life is not impossible, so far as our efforts are concerned. The world crucified Christ but the things for which he lived were given new life.

Christmas is the Christ day. Let the celebration be Christ-like. Let wives and husbands reconsecrate their lives to each other, let kindnesses in the family be shown and exchanged, let the suffering be remembered, so that all may rejoice and be thankful that Christ has lived; that the day may indeed be called a Christ day.

Worthington, Ind.

### The True Meaning of Christmas.

BY JOHN W. MILLER.

FROM time immemorial two conditions appear to have been indispensably attached to Christmas,—that of merriment and that of misery. So much has been written, and said, and sung concerning the merriment of Christmas that it requires a little courage to say anything about its miseries, but that which brings the greatest joy to some, oftentimes brings greatest sadness to others.

Christmas, somehow, more than any other day in the year, accentuates sorrow when the heart is sorrowful. If there is an empty chair, it seems so much emptier on that day than any other. Tears seem to come so easily, so unbidden, on that day. The day is accompanied by an atmosphere made up of meekest and holiest memories, sweetened with the fragrant flowers of ever-living associations, and gilded with golden rays, which stream with incessant and ineffable brightness along the path of centuries from the manger-couch of the Glorious Christ.

No word in the language has perhaps so many varied shades of meaning to different persons as Christmas. No anniversary in the calendar means so little to one, or so much to another as does this day. Here and there we meet a man who gets at the real significance of it, and we find him deriving the truest happiness from its observance. But only the few understand the real lesson of the day. To the natural mind it means all too often the in-

dulgence of selfish pleasures. To the worshipful, the birth of Christ means the birth of worship. Jesus Christ taught that he came not to be ministered unto, nor to attract attention. His whole life and teaching were fragrant with exactly the opposite thought.

"Ad quid venisti?" "Why did you come?" many ask. What is the answer? He came to give his life a ransom to the world, that peace and happiness might prevail, that men might do him homage and adore him. The very name of the day suggests the idea of reverence and worship.

The idea possesses the community and all Christendom that the right thing to do is to make somebody happy. Reverence and love are undoubtedly prime requisites to happiness, and there is no season which does more to bring out and to perpetuate these qualities in mankind than this.

The little children's admiration of the scenes about them in Christmas celebrations, so old yet ever new, is perceptible in their broad smiles, their nudges and ejaculations of surprise, with which they call the attention of friend and neighbor beside them to one thing or another worthy of especial notice in their estimation. Whispered comments of glad surprise are heard from every lip. To raise the voice would be deemed almost sacrilegious, so full of holy meaning is the hour of celebration and devotion. Every one feels himself to be in the presence of Christ, the Redeemer.

Since the day commemorates the birth of the Son of God, no remembrance can be too vivid, nor any worshipful spirit too great. Our conception of the Divine nature, our sense of human brotherhood and our vision of eternal life and happiness are all inextricably dependent on the reality of his birth and incarnation, which becomes a fact of history. The very moment his birth becomes a fact, it becomes a power. It was so with the Magi who sought wisdom in the sublime constellations of the heavens. The star appeared to them a miraculous phenomenon, a reflection of a previous announcement, or prophecy. They knew that some noted character was born who would rule the thoughts and destiny of the human race. That moment they exhibited a reverential spirit to God, until their hearts were so sensitive to his presence that he spoke to them understandingly, though, at the same time, it appeared almost meaningless to the ignorant shepherds.

From the Magi we get, at least, the lesson of consecration. They prostrated themselves before the little child. Theirs was not selfish wisdom. They had no greater joy than to empty themselves of their treasures, and bestowing them in humblest adoration upon him. It is a sublime picture. It has ever been regarded as a fitting theme of Christian art, poetry and legend. It was depicted on drinking cups, on carved doors, marble pulpits, painted ceilings, and jeweled shrines. Wherever art has left its touch we see the Magi adoring and bowing in humble prostration to the Infant Savior.

May we, like the Eastern sages, come to the Savior to worship and adore him, and may we, at this Christmastide, find consolation and hope for the battle of life, and rise into a serener, purer atmosphere, farther from strife, struggles, and passions! May our aspirations be strengthened for higher and broader thinking and better living in the year to come! May we gain not only knowledge of better living but wisdom also, and the highest wisdom which is to know God!

3329 West Polk Street, Chicago, Ill.

### To the Sunday-school Workers.

BY J. G. ROYER.

ANOTHER year's Sunday-school work is about to close. It has been two and a half years since our lessons were in the Old Testament. During the last half of 1908 we studied the history of the kingdom of Israel to the close of King Solomon's reign.

The past two years the lessons have been in the New Testament, largely in the study of the life of Christ. Now, as we cross the borders of 1911, we



shall again step into Old Testament territory and resume the study of its problems where we left off two years ago.

The change from the study of the life of Christ to that of the history of the Israelitish nation is a marked one. It is a change that calls for careful thought and for skillful path finding.

It is important that we do not only begin aright, but that we hold on to the thread of thought, and appropriate the real teachings of the year's lessons in such a way that the goal to which they point may be successfully reached.

In approaching the first lesson the class needs to be taught not only the existence of the kingdom of Israel, but also how it came to exist. It is not necessary to go back to the creation for a beginning, but the story of the call of Abraham can be briefly told in simple words, including the oft-repeated promise which God made to him, and its fulfillment. Tell the story of Saul's being made king of Israel, and of his successors, David and Solomon. This will bring the history down to the time of Rehoboam,—the first lesson of the year.

If there is a blackboard for the school, or one for your class, the superintendent for the school, or the teacher in her class, might place upon it, "Abraham, the father of the nation of Israel." Below it write, "Saul, the first king of Israel," then "David, the second king of Israel," and "Solomon, the third king of Israel."

This will prepare the way for the study of the first lesson of the year. It will also be a simple but accurate outline for frequent reviews. This outline should be frequently reviewed in all the classes, but especially in the second primary and intermediate classes. If you have no blackboard for your class, use a large piece of cardboard on which to place the outline. Keep it in sight of your class for frequent reviews.

In these reviews in the lower classes, additional facts may gradually be added. For example, you might say, that at the death of Solomon, Rehoboam his son, his only son, so far as we are informed by the Sacred Record, ascended the throne to administer the affairs of a large and prosperous kingdom.

Other facts may be added as the year's lessons progress. Such as, "The year's lessons begin with the kingdom of Israel undivided and very prosperous, and they end with one nation lost sight of altogether, and the other reduced, through years of captivity, to subjection to their conquerors.

Later on you should show your class that the nations of Israel and Judah went down, not primarily because their enemies were more powerful than they, but because of inherent weakness due to their persistent disregard of the laws which God had given them. Their way was clearly marked out for them, and their prosperity was assured upon the condition that they would obey God. But they would not obey the voice of the Lord. God's warnings and tender rebukes were alike unavailing, and the nations to whom much was promised, went down in decay, the one to be lost to history; the other into deep humiliation.

As the year's study progresses, present-day applications of these Old Testament lessons should be freely and prudently made, for the lessons of these declining nations recur over and over again. As lesson after lesson comes to us let the vital, burning question with each teacher be, "Do I put the best of myself into my teaching?"

Mount Morris, Ill.

### Good Gifts.

BY T. P. OXLEY.

God looked down upon his people and, realizing their condition, and knowing their greatest need, made preparation to supply their need. Therefore he sent them a Great Gift,—not one that they could not use, not one that was merely an ornament, but one that would be of greatest importance to them,—one that would save them from their sins.

After God sent us that Great Gift, it was only

accepted by a very few. A hearty reception was given to Jesus by the shepherds. As soon as the angels told them of the great gift, they at once left their flocks and went in search of the gift. When they found it, they went away, rejoicing and praising God.

If the people of today were as anxious to tell of that blessed gift as to leave their daily labors, there would be thousands singing praise and rejoicing. If men were as anxious to spread the news to the world as the shepherds were, there would soon not be a "Heathen China," or the "Heathen Africa" or the "Heathen South America," nor would there be the heathen at home,—in North America.

Next we notice the reception that the Wise Men gave to that gift. They remembered that the prophets had told them what a wonderful gift was going to be given unto them, and that a sign would appear unto them, leading them to that gift. So, when the gift was sent, the star appeared and they at once followed it to the humble abode of the infant Christ. There they fell down and worshiped him, but not only did they worship him, but gave to Christ, out of their treasures, gifts of gold, frankincense and myrrh.

Oh that more of God's people of today would, out of their treasures of gold and silver, give gifts to Christ for the advancement of his kingdom!

The poor shepherds, working for their daily bread, probably could not give any gold, but they could give such as they had,—they could spread the good news to all with whom they came in contact.

Brethren and sisters, are we giving our service to Christ? Are we giving our gold to Christ that God may carry on his work of saving souls from sin?

The shepherds and the Wise Men celebrated the birth of Christ by giving of that which they had. Both service and gold are very essential to the advancement of God's kingdom.

Now, as we are about to celebrate again the birth of Christ, how much have we laid up in gold and service to present to Christ this year? Have we been merely buying presents for our children, our fathers, our mothers, and our friends? Do not forget Christ, but let us open our hearts and our pocketbooks, and pour out our gifts into the treasury of the Lord on Christ's birthday. Have we been taught to give to Christ on his birthday, or have we been taught only to give to parents, children, and friends? We need to be aroused to a sense of duty, to teach our children the true spirit of giving on Christmas Day.

Our love to Christ should be first; then we should show our love one to another. We should not give foolish gifts but useful gifts only. Do not teach the pure and innocent minds of your children the foolish fables of Santa Claus, and that he comes down the chimney and brings the gifts to them, but teach them who it is that gives them the presents that they get. Above all teach them the story of Christ and the need of giving to him.

Are we, on Christmas Day, going to pour into the Lord's treasury gifts that will be an honor and glory to his most precious name? Remember God's great gift!

Quinter, Kans.

### Sunday-school Meeting of Eastern Pennsylvania.

BY E. F. NEDROW.

In accordance with the decision of our last District Meeting, the second Sunday-school and Missionary Meeting, east of Reading, convened in the Mingo house on Thanksgiving Day.

The meeting was called to order at 9 A. M., Bro. Jacob Conner conducting the devotional exercises. The organization was then effected, by choosing Bro. T. F. Imler as Moderator, Bro. E. F. Nedrow, Secretary, and Bro. P. F. Smith, Treasurer. An interesting program was then rendered. Bro. Jesse Ziegler gave the address of welcome, extending a hearty greeting to all present.

The forenoon session was given to the work of

the Sunday-school. "The Function of the Sunday-school" was one of the live topics of the session. Brethren Jacob Conner and Edwin Holteman were the chief speakers. Many precious thoughts and much valuable information was given. The general discussion was full of progressive Sunday-school spirit.

Another topic of interest was "The Best Way to Select Sunday-school Teachers." The regular speakers were Brethren E. F. Nedrow, Frank Moyer, and A. S. Hottle. A number of ways were suggested, such as the appointment by superintendent, election by the Sunday-school, and election by the church. These ways, with others, were ably discussed, in connection with the teachers' qualifications. The unanimous sentiment was, that, whatever method be used, it should have the approval of the church.

The afternoon session opened at 1:30, with Bro. James Shisler leading in prayer, after which the missionary part of the program was rendered. The first topic was, "Orphanage Work as Mission Work." Brethren H. K. Ober and James Shisler were the regular speakers. The orphanage work is one of the live movements in the Eastern District of Pennsylvania, and we regard it as one of the greatest missionary movements. Mission work is setting into vibration the chords of the Christ-life. Caring for orphan children and planting in them the seeds of the kingdom of God is real missionary work and eternity alone will reveal the good that shall come from this great movement. The church will be enlarged and great blessing will come to those who give to help the helpless.

"The Development of the Missionary Spirit in the Church" was then discussed by Brethren John Herr and W. S. Price. Much emphasis was laid upon more missionary preaching, that the church may see the need, be thoroughly convinced of existing conditions, and organize along missionary lines. Jesus Christ is the source of the missionary spirit and if we have the spirit of Christ, as ministers and teachers, we will be missionaries, giving our lives for Christ and his church. Thus every church will develop into a missionary church.

The taking up of new mission points and how to work them was discussed by Brethren J. M. Booz and S. Ziegler.

The New England field and the city work were also freely discussed. These are great problems that are confronting us, but all this need can be met if right steps are taken to organize the work to meet the needs. With brethren and sisters full of the Holy Ghost, presenting their bodies as living sacrifices, to do the Master's bidding, lost souls will eventually be brought to Christ. The life lived among these people will have a greater power than the life preached. Our hearts were filled to overflowing as we listened to these life-giving discussions. The meeting was closed by prayer and a general praise service. To me this was an ideal Thanksgiving Day.

Norristown, Pa., Dec. 1.

### "The Christmas Spirit."

BY IDA E. KELLER.

"There's a song in the air, there's a star in the sky;  
There's a mother's deep prayer, and a baby's low cry.  
And the star sheds its fire while the beautiful sing;  
That the manger of Bethlehem cradles a King."

How the distant strains of heavenly music linger upon the crisp December air, calling from everywhere to the humble cradle of our King! How the scene at the manger stirs within us the spirit of devotion and prayer! We are touched with the scene, and, realizing our humility of station, meekly offer our best gifts.

The most beautiful story in all literature is that of the birth of Christ as told by St. Luke. Around this and other gospel narratives of the childhood and youth of our Savior, poets and authors for two thousand years have woven their choicest fabrics of word and thought. Artists, and musical composers as well, have found their "highest inspiration" in the "sweet story of old."



The Christmas season brings its message of comfort and quiet joy to the aged and lonely. Its inspiring hope cheers the middle-aged. It is for those who stand at life's threshold, and it is the children's festival. Its innocent, pure joy centers in a child.

Christmas is primarily the "child's festival." Because of the Babe whose birth we celebrate, it becomes the duty of every mother and teacher prayerfully and skillfully to imprint upon the minds of the little ones the true scene and spirit of the day.

As the Santa Claus idea is so widely prevalent, the mother's and teacher's part becomes a *problem*, and a tedious one. If the story of the "Babe of Bethlehem" be told in a fascinating way, and the Santa Claus idea be carried out as Jacob Riis teaches in his little book, entitled, "Is There a Santa Claus?" no little one need have his faith destroyed. His childish idea of a good old, bearded man will change to the true idea of a loving spirit that will enter into any heart open to receive it, and he will gradually come to know that the gray-bearded man is not the giver of his presents, but God himself. In return he is led to give his "best," i. e., his heart and life service!

The story of the Christ-child should be told every year, until the spirit of "peace and good will" is indelibly printed upon their minds. It will carry its influence through their tender years and manifest itself in later life.

The priceless gift that God gave to the world, two thousand years ago, is still ours to enjoy, and this gift alone declares the Father's love for us! But heaven was happier than earth that night. As the angel band chanted the message of "peace and good will," they emphasized heaven's joy in giving this perfect gift. The giver is always happier than the receiver.

The Divine message of "peace and good will" has been sounded from sea to sea and from pole to pole. It comes ringing down through the ages to us today, calling the nations of the world to rise above war and conflict, and worship our lowly King!

We find that where the religion of Jesus Christ has been the moving spirit in the affairs of a nation, that nation has increased in knowledge, in civilization, in happiness and in power. As the star in the east led the Wise Men to the birth place of the infant Jesus, so the spirit of Christianity has been a beacon light in all the ages, to direct man's footsteps to eternal life and glory.

The Christmas spirit is one of equality. The Great Teacher came to establish the world-wide brotherhood of man. This spirit has not yet, universally, become the basis of man's conduct toward man, but "love one another" is fast becoming the spirit of the age, as shown in the great, world-wide Sunday-school and missionary movements for the uplift of the weak and unfortunate.

If this spirit pervades our lives, we will love the humblest, the most unworthy, as warmly as the noblest and nearest. To just that degree of shrinking from the "least of these," do we fail to possess the Christmas spirit.

Christmas teaches its lesson of the wiping out of "class" distinction and shows, by our insignificance in the presence of the sweet Christ-child, the *shallowness* of earthly rank of man beside man. The Christmas spirit is one of forgiveness, a spirit to forgive and forget all that has ever shadowed or ruffled our lives, and to greet the whole world with a smile and spirit of good will and cheer.

We must not forget the spirit of Christmas in the preparation for the day. The spirit of material things should not "crowd out" the spirit of rest and joy and peace, but we should exercise the spirit of Christmas at all times. It is well worth entertaining throughout the year. It adorns and enriches our lives.

After all, the whole aim is to develop a "big loving heart" overflowing with kindness toward every one. This is what is meant by the "Spirit of Christmas."

As there was no room in the inn for the blessed Christ on the eve of the day we celebrate, let there

be no room in our hearts, or around our hearthstones, for any other than that which the angels proclaimed in announcing his arrival,—“Peace and good will to men.”

Larned, Kans.

### The Potter and the Clay.—Rom. 9: 21.

BY JOHN E. MOHLER.

"HATH not the potter power over the clay?" Paul asked, to justify a course of reasoning in regard to the fairness of God's way of treating people. He had previously stated that God hated Esau and loved Jacob, even before the children were born, and that he had mercy on some, and others he hardened. And then he rebukes any who might question God's rightness in all of this, or the man "that replieth against God."

This rebuke is to any person who would criticise God's justice, for God is so far above and beyond us that we are well likened to clay in the hands of a potter, and this potter over us is God himself. And we are really as incapable of judging God's ways as is the clay, to judge the conduct of the potter who is forming it into a vessel.

But God's justice and love are apparent in a close analysis of the process of forming pottery from a bank of clay, for, no matter what the quality or purity of the clay, it has to be prepared for the potter's use: Whether it is altogether perfect, or very faulty, it has to be worked and smoothed and mixed until it is equally plastic under the touch of the potter's hand. That is, it has to come to the same state of plasticity. One lump may be full of gravel or grit, and the other clear; but each must lose its own stiffness and rigidity, and yield alike to the will of the moulder.

So it is with the good man and the evil,—with the saint-like person and the devil-possessed, with the one born to do good, and the one born to crime, with the one with the purest possible heart and the one with the blackest. Both have to go through the same process to be used of the Divine Potter.

This life is a period when we are being formed into vessels for the Master's use.

None of us are born, naturally, or grown into, the plasticity necessary for God to fashion us. Our self-will is always in the way. All of us must lose our identity before we are fitted for the Potter. And we lose it in Christ. All of self has to be lost, then clothed upon with the humility of Christ. This means a new birth, and all alike have to undergo it.

One person has no advantage over another in this. The good man's goodness helps him not a bit, for it must all be lost in Christ. The bad man's badness hinders him not at all, for it is swept completely away when Christ comes in. And, strange as it may seem, it is probably not a whit harder for the one to lose himself in Christ than the other, by reason of his respective character or heredity, for if the bad man has so much to give up before Christ can enter, the man who thinks himself good has that very thought to overcome, and when he thinks he stands, lo! he falls. And though one may, by nature, be lovely to God, and another hated, the loveliest is not sufficient to become one with him, without being born from above, and the hated one may have that same oneness with him, through the new birth.

So it is only the life which abides constantly at the foot of the Cross, in forgetfulness of self, which is fashioned into the most perfect vessel, at the will of the Great Potter.

Los Angeles, Cal.

### What Am I?

BY D. HAYS.

PAUL says of himself, "By the grace of God I am what I am." Outside of the church and the grace of God, Paul would have remained an obscure son of a Pharisee, though educated at the feet of Gamaliel with all his bright gifts and zeal for the religion of his race. Each one of us may well ask, What am I, and what have I done to merit honor or distinction? Does the church owe me any honor

for what I have been enabled to accomplish? It is the grace of God, and the work of the church that made us what we are. If the church had not picked us up from a course of sin and rocked us in the cradle of God's grace, we might be little better than tramps upon the highway. To whom, indeed, belongs the honor, if we have achieved success in any department of church work? Paul says, "If I must needs glory I will glory in the things which concern mine infirmities;" and "God forbid that I should glory save in the cross of our Lord Jesus Christ."

Is the cause of Christ indebted unto us for what we have done, or are we indebted to the cause of Christ for what it has enabled us to make of ourselves, as well as to accomplish for others? Our Lord made himself of no reputation, and declared, "He that exalteth himself shall be abased, but he that humbleth himself shall be exalted."

It would be well, and entirely appropriate, for all of us who have become vain, seeking honor one of another, self-opinionated, flushed with flattery, and elated with a passing reputation,—it would be well for us to sum it all up with Solomon: "All is vanity and vexation of spirit." Then, with Job, might we exclaim, "Wherefore I abhor myself, and repent in dust and ashes." This will lead us to consider, as we never did before that wonderful saying of Jesus: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." If this does not take the pride out of us, let us ponder, all the days of our lives, upon that other precious saying of our Lord, "Blessed are the meek, for they shall inherit the earth." Let us see that we get the meaning as it applies to ourselves. O that we might at least get one of the blessings, so freely offered by the Savior in his Sermon upon the Mount!

Broadway, Va.

### SOUTHERN OHIO.

The Ninth Sunday-school Teachers' Institute of the Church of the Brethren of Southern Ohio is to be held at Pleasant Hill, Ohio, on Monday, Tuesday, Wednesday, Thursday and Friday, Dec. 26 to 30.

Monday Evening, Dec. 26.

7:00—The Holy Spirit.—P. B. Fitzwater.

Tuesday Morning, December 27.

9:00—Devotional. Sunday-school Lessons for 1911. The United Kingdom.—I. B. Trout. Rightly Dividing the Word of Truth, or The Dispensations of the Bible.—P. B. Fitzwater.

Afternoon.

1:00—Opening Service. Sunday-school Management and Problems.—I. B. Trout. The Divine Program (Acts 15: 13-18).—P. B. Fitzwater.

Evening.

7:00—The Church at Work.—I. B. Trout.

Wednesday Morning, Dec. 28.

9:00—Opening Service. The Bible Conception of the Kingdom.—P. B. Fitzwater. Sunday-school Lessons for 1911. The Divided Kingdom.—I. B. Trout.

Afternoon.

1:00—Opening Service. The Book of Revelation.—P. B. Fitzwater. Sunday-school Management and Problems.—I. B. Trout.

Evening.

7:00—Opening Service. Conflict of the Early Church with Heathenism.—I. B. Trout.

Thursday, Dec. 29.

9:00—Opening Service. The Book of Revelation.—P. B. Fitzwater. Sunday-school Lessons for 1911. The Later History of the Jewish People.—I. B. Trout.

Afternoon.

1:00—Opening Service. The Book of Revelation.—P. B. Fitzwater. Sunday-school Management and Problems.—I. B. Trout.

Evening.

7:00—Opening Service. Marriage.—P. B. Fitzwater.

Friday Morning, Dec. 30.

9:00—Opening Exercises. The Book of Revelation.—P. B. Fitzwater. Roll Call of Sunday-schools. (Each Superintendent, or his proxy, is requested to respond by telling one good thing of his Sunday-school.)

Afternoon.

1:00—Opening Exercises. Query Box. The Sunday-school Teacher's Qualifications.—P. B. Fitzwater.

Forecast.—One of the best Institutes ever held in Southern Ohio.

Instructors.—As good as the best, sons of Ohio, need no introduction, filled with information and inspiration, just what you need.

Transportation.—The Dayton and Piquette Traction Line and the C. H. & D. R. R. pass through the place.—Pleasant Hill.

Expenses.—Lodging free; meals at a minimum cost.

Song Service.—To be led by John Elkensberry from "Song Praises."

Suggestions.—Let each school delegate two or more of its workers to give an echo of the Institute the following Sunday.

Necessary Equipment.—A desire to do more effective work in the home school, a will to come, a Bible, a note book, lead pencil, a song book.

Committee: Eld. Jacob Coppock, Eld. David Hollinger, Levi Minnich.



## THE ROUND TABLE

### Great Joy.—Luke 2: 10.

BY J. H. MILLER.

Joy is a prize unbought. So it was to the humble shepherds. Their ears were saluted by the best news men ever heard. "Behold, I bring you good tidings of great joy,"—good news from heaven to all men. The world's Redeemer has come to earth, to bring salvation to a lost and ruined world. How the angels rejoiced, and how much more should we! An unchanging state of joy was felt in the heavenly world. How we should rejoice when such good news reaches the ears of mortal man!

The shepherds kept watch over their flocks by night (Luke 2: 8). That must have been the most brilliant starlit night those shepherds ever saw. The soul must have its midnight hours as well as its sunlight season of joy and gladness. It is only in the night that we can see the stars. The noblest spirits are those who turn to heaven in all their sorrow. They realize the great value of the message that in the City of David a Savior is born. The shepherds truly must have felt their hearts overflow with joy.

There is a wide difference between worldly joy and Christian joy. Worldly joy is like the songs we often hear,—full of melody that is pleasant to the ear. Christians have sweet joys also, but they are exalted into harmonies which are heavenly and Divine.

There are two kinds of joys. Joy that is wholly from without is fleeting and of short duration. Such a joy is like the flower which soon wilts and dies after it is plucked. Joy from within is like a rose not plucked,—always sweet. It is lasting and immortal.

The joy that the angels brought of a Savior who would redeem a ruined world from sin, was the greatest ever experienced by men or angels. There is much joy on earth over one sinner that repenteth, but it is still greater in heaven (Luke 15: 7). O how great the joy will be to God's elect when Jesus comes in the clouds of heaven to gather his jewels!

Goshen, Ind.

### Worrying.

BY SARAH E. HOLMAN.

"Don't worry about the future,  
The present is all thou hast;  
The future will soon be present,  
And the present will soon be past."

How often do we meet people that are really pining their lives away by worrying over things of the past,—things, perhaps, that can not be changed! If there have been harsh words spoken, do as Matt. 18 requires, and the trouble will soon be mended. Why not let the past be the past, and make the best of the present and future? Why not make those around us happy, instead of ill at ease and despondent?

If we with heart and mind determine to save souls, we will not find so much time to worry about a possible shortage in crops, while we are in a land of plenty. If you must worry, let it be about souls going to ruin. This kind of worry is the only one worth while.

I have had experience with bad luck, sickness and deaths in my home, and I have learned that the more we permit ourselves to worry the more despondent we will feel. If we put our trust in God, he will care for us and help us to get rid of the troubles of life. The dark side of the clouds will vanish and the silver lining will appear. Read 1 Peter 5: 7 and obey it, and see if your life is not brighter. Put your mind on what you can do for Christ and his cause, and your life will be more pleasant.

Some may think they can not. Rest assured, if you are trying in your own strength, you will fail. If you ask God to help you, you will come out victorious. If you have lost some near and dear friend, don't make life a burden. You can not push your sorrow all aside at once but you can overcome it gradually if you will. Let us do according

to Gal. 6: 9 and in the end our reward will be a home in heaven, which will richly repay for our labors here.

"Oh, live for those that love you,  
For those whose hearts are true;  
For the heaven that smiles above you,  
And the good that you may do."

Avilla, Ind., R. D. 3, Box 34.

### A Worthy Monument.

BY FRANK WHITEHEAD.

The inmates of the Old People's Home of Southern Pennsylvania are surely well favored. Daily their prayer of thanksgiving goes up to the Throne of Grace for the great liberality of the members of the District. In remembering the poor of the church so graciously, they have done more than their duty. They built the greatest and most enduring monument in the history of the church in this part of our State. They have shown to the world what may be done when the Spirit of God takes a firm hold upon man. It seems to me as if God himself must have directed the work.

The blessed Christmas season reminds us that it is these very works of good-will and peace to man that put us in hearty accord with the spirit of the day. The angelic chorus on Judea's plains proclaimed a message of joy and peace to men of all ages. It reminds us of the duties we owe to the Father, the Son and the Holy Spirit, but it also impresses upon all men the duties they owe to each other.

With a deep realization of the untold benefits that the Southern District of Pennsylvania has conferred upon the inmates of this Home, I hereby express the deep appreciation of every one so favored. We, as inmates, also desire to show our most sincere gratitude to the steward and matron of the Home as well as other officials who have made us comfortable and happy. A merry Christmas to you.

Carlisle, Pa.

### A Separate People.

BY FLORIDA J. E. GREEN.

We can not serve God and mammon. We must come out from the world, be transformed by the renewing of our mind,—be changed in every way. We must put on the whole armor of light, and show to the world that we have put off the old man with his deeds, and put on a robe of righteousness. When once we put forth our hand to the plough, and look back, we are not fit for the kingdom of God. God expects us to be faithful to the end, when once we start out for him, and for the warfare we must use the weapons assigned to us. As sure as we try to use any other weapon than the ones he has given us, we will make a failure in the work.

We should not mix with the world in any way. The friendship of the world is enmity with God. If we are friends of the world, we are surely God's enemies. If God can not have our whole heart, soul and mind in his service, our work for him is vain. What is the world, compared to heaven? Let us consider and think about this great work and see which is the most profitable for us, now and in the great hereafter. Can we not afford to sacrifice those things that will only make us lower in the sight of God, and reach out for the things that are uplifting? They will be the means of our obtaining "a crown that fadeth not away."

We have God's Word and in the end we shall be judged by it. It is plain, and we can easily read it. If we do not comply with its teachings, we must and will have to suffer the consequences. We know the results,—obedience and life or disobedience and death.

Middletown, Ind.

### The Everlasting Word.

BY IDA M. HELM.

Those who work for God never really fail. The enemies of Christ may kill many of his workers, but they can not stop his work. A native ruler in India, who hated Christians, once determined to destroy every Christian in his province. After he had killed every Christian, he said: "There never will be an-

other Christian at Cawnpore." A few years afterwards a missionary visited the place and he heard more Christians singing in the church, erected near the spot where the loyal little band gave their lives for Christ, than there were when the ruler determined to destroy the Christians. The blood of the martyrs was seed for a glorious fruitage. What a blessed work!

Ashland, Ohio.

## CHRISTIAN WORKERS' TOPIC

### A Good New Year's Start.

Rom. 12: 9-14; Eph. 4: 29-32.

For Sunday Evening, January 1, 1911.

- I. "Abhor . . . evil." V. 9; Eph. 4: 29, 31. Keep going away from it. Psa. 34: 14.
  - II. "Cleave to that which is good." V. 9; Psa. 37: 27.
  - III. "Be kindly affectioned." V. 10; Heb. 13: 1; "Love as brethren." 1 Peter 3: 8.
  - IV. "Be not slothful." V. 11; Heb. 6: 12.
  - V. "Be patient in tribulation." V. 12; Luke 21: 19; 1 Tim. 6: 11.
  - VI. "Be hospitable." V. 13; "Do good." Heb. 13: 16; 1 John 3: 17.
- A good New Year's start for children. Ex. 20: 12; Eph. 6: 1; Col. 3: 20.
- Parents. Deut. 11: 18-21; Eph. 6: 4; Col. 3: 21.
- Employés. Eph. 6: 5; Col. 3: 22.
- All. John 14: 1; 15: 12; Rom. 15: 1, 2; 1 Thess. 5: 12, 13.
- Note. 1. Remember that a good start is good only as long as it lasts.

2. Let the boys and girls do much of the reading in this meeting. Let a few paragraphs of the wite-up or other appropriate selections be read.
3. Let there be many sentence prayers, asking our Father for grace to make our good start last the entire year of 1911.

## PRAYER MEETING

### Essentials of Christian Character.

Matt. 5: 1-12.

For Week Beginning Jan. 1, 1911.

1. Poor in Spirit.—(Verse 3.) Not poor in spiritual graces, because through Christ such a man is made rich, the heir of glory (Isa. 57: 15).
2. They That Mourn.—(Verse 4.) Here is anxious concern, not for the fleeting things of earth, but a fear lest something hinder a greater growth into the image of Christ. Life, indeed, may be hard and toilsome to such, but "they shall be comforted" (2 Peter 1: 11).
3. The Meek.—(Verse 5.) Like their Master, God's people are meek and lowly (Matt. 11: 29). A peculiar people (Titus 2: 14). "They shall inherit the earth" (Rev. 20: 6).
4. Hungering and Thirsting After Righteousness.—(Verse 6.) Not longing for the pleasures of sin and worldliness, but striving after righteousness. "They shall be filled," for God himself shall lead them into green pastures. Present hunger and thirst for righteousness insures everlasting satisfaction (Rev. 7: 16, 17).
5. The Merciful.—(Verse 7.) Christians delight in showing mercy because great mercy has been shown them. "They shall obtain mercy,"—their sins are blotted out (Psa. 103: 8).
6. The Pure in Heart.—(Verse 8.) Their heart is right with God, yielded up to his holy will, delighted to do whatever is pleasing to him. "They shall see God." Holy eyes see holy sights (Heb. 12: 14).
7. The Peacemakers.—(Verse 9.) Christians love peace because the peace of God rules in their hearts. "They shall be called the children of God,"—"sons of God" (1 John 3: 1-3).
8. Persecuted for Righteousness' Sake.—(Verses 10-12.) Godly people are opposed to the actions of a sinful world and must suffer accordingly. "Rejoice and be exceeding glad." Reviled on earth, rewarded in heaven (2 Cor. 4: 17).

### TOPICS FOR PRAYER MEETING.

First Quarter, 1911.

- For Week Beginning . . . . .
- Jan. 1, Essentials of Christian Character, . . . . . Matt. 5: 1-12
- Jan. 8, Usefulness in the Lord's House, . . . . . 2 Peter 1: 3-11
- Jan. 15, Hindrances to Effectual Prayer, . . . . . James 4: 3; Isa. 59: 1-4
- Jan. 22, Consecration to the Lord's Work, . . . . . 2 Tim. 2: 19-26; 2 Cor. 6: 14-18
- Jan. 29, "Let Your Light So Shine," . . . . . Matt. 5: 16; Eph. 5: 8; 1 Thess. 5: 6, 8
- Feb. 5, The Privilege of Giving, . . . . . Cor. 13: 1-9; 2 Cor. 8: 1-15
- Feb. 12, Golden Rule Living, . . . . . Matt. 7: 12; 1 Peter 3: 8-22
- Feb. 19, Winning Power Through Service, . . . . . Eph. 6: 10-18
- Feb. 26, Two Ways, Two Destinies, . . . . . Matt. 7: 13, 14
- March 5, Christians as Seed Sowers, . . . . . Matt. 13: 1-8; 18-23
- March 12, In the World,—Not of It, . . . . . 1 John 2: 15-17
- March 19, "Blessed is the Man That Endureth Temptation," . . . . . James 1: 12
- March 26, The Test of Faith, . . . . . Gen. 22: 1-14



## HOME AND FAMILY

## Christmas Scenes.

BY MRS. LILLIAN EARHART.

Rejoice! The merry Christmas Day  
Cheers every household band,  
Happy the many scenes of life  
All o'er this blessed land.

Oh, gladly let the truth ring out  
That Christ was born this day,  
A glorious gift to all the earth,  
Redeemed from sin's dark way.

When Jesus Christ was born on earth,  
His shelter was a stall.  
The angels sang triumphantly,  
Peace,—blest good will to all.

It seems as if our Christmas Day  
Joins friends with love sincere.  
They meet upon this blissful day,  
Their friendship brings them near.

Think of the many happy ones  
Upon this Christmas Day,  
Whose homes are shining with delight,  
Their spirits blithe and gay.

Ah, yes, but think of other ones,  
Whose lot is not so bright.  
Perhaps from door to door they go  
From early morn till night.

O joyful, joyful is the news  
That Christ was born this day,  
To guide the poor and needy ones  
In his own precious way.

Markley, Ind.

## The Star of Bethlehem.

BY ELIZABETH D. ROSENBERGER.

"What means this glory round our feet?"  
The Magi mused, more bright than morn!  
And voices chanted clear and sweet,  
'Today the Prince of Peace is born!'  
'What means this star?' the shepherds said,  
'That brightens through the rocky glen.'  
And angels answering, overhead,  
Sang, 'Peace on earth, good will to men.'"

ON the night, so long ago, when God so loved us that he gave his Son, the shepherds were watching their flocks. Most nights of the winter season in the hill country were clear, crisp and sparkling with stars. In the still, pure atmosphere it seemed as if the stillness of the night had some meaning. The shepherds, watching their flocks, saw the sky grow brighter, until the light dazzled them and they covered their eyes, and their souls shrank with fear; for they knew not the meaning of this splendor. A star glowed in the heavens with steady lustre, brilliant as Hesperus. Then there was a flashing of white wings, and a coming and going of radiant forms, and the wondering shepherds heard the song, "Glory to God in the highest, and on earth peace, good will towards men."

Later came the three Wise Men, traveling on camels. As they entered the city of King Herod they asked for the newborn king. "We have come great distances in search of one who is born king of the Jews." And as the people knew nothing of this new king, they added, "We have seen his star in the east, and are come to worship him." We all know the story,—how they turned away from Jerusalem, the city of kings, and traveled to Bethlehem where they found the child, and fell down and worshiped him. The star led them to Bethlehem,—a lowly town. The Christ was born there.

The Bethlehem star is still guiding men today. If they will they can find Christ. Some fail to find him because they are seeking him in Jerusalem instead of going to Bethlehem; they fail to climb the narrow, hilly road to the abode of humility, and so they go their way from year to year without the Christ. Have you found the Savior? Have you heard the good tidings? How the angel song, as a prophecy, has been fulfilled! The plains of Judea first echoed the tidings of great joy and good will to men. Ah, they found it true,—the blind and the crippled who, in after-years, thronged the roadsides of Galilee, the lepers freed from a living death,

the dumb whose lips had been touched by the Master's fingers, the brokenhearted who saw their dearest dead brought back from the grave itself to their desolate homes. Blessedly, indeed, did they know the fullness of the angel song. And for us, in this land of Christian liberty and civilization, with all the blessings and privileges of the age, we can only praise God anew for the coming of the Christ. He gave to the world a legacy of inexhaustible hope. This peace he came to give sings sweet and low in millions of hearts today.

If you follow the star it will lead you beside still waters,—the joy of Christmas lies in its good will to men. Every drop of bitterness in the heart, every pang of envy, every thought of hate steals from its glory. You can not keep Christmas rightly while you have a hated enemy. The kind heart is a happy, loving heart, and with good will come joy and good cheer. It may be you have grown somewhat selfish during the past year. Life has been hard, many times, and you have drawn within yourself and away from your fellows, because it seemed almost necessary. Prices have been high and you could not afford the usual outlay for Christmas. You have been slighting some friends, forgetting that they have the same troubles to bear. You have grown self-centered. You imagine your troubles are greater than they really are. You are



The Wise Men of the East.

pitied yourself. Read about the journey of the Wise Men in search of Jesus. As you follow the star in the east, much of your discouragement will disappear. Scatter laughter, cheer and kind words wherever you go, like roses in your path. Everywhere and always it is our part to warm up the cold streets and hearthstones of the world.

Follow the star, and it will guide you into blessedness. A mother who loved her only daughter as the one joy of her life, looked forward to Christmas as an opportunity to show her love by lavishing costly gifts on her little girl. She had been left a widow when the child was a year old. Now she was fourteen, and her daughter's clothes, her friends, her books, her music, the bits of gossip she brought from school, were the great facts of life for her. All the world was merged for her in this little girl. She prayed often that God would keep away the clouds and shadows from her daughter. One day the girl went out for a horseback ride. She kissed her mother good-bye and mounted her horse and rode away with a wave of her hand and a backward glance at her mother, who was standing in the doorway. An hour later they brought her home and laid her down on her own little bed. She did not see her mother or speak to her. She did not hear her when her agonized shriek rang through the house. She lay motionless and still and cold. The horse had taken fright and thrown her against some scaffolding, killing her instantly.

They buried the dead out of the mother's sight, but that mother's heart was as stone within her bosom. The days dragged their weary length, and she grew more haggard and worn. Then Christmas came,—the day when her daughter had been happy in thinking of others. She had always saved her money, weeks ahead, for the gifts which she

wanted to give other girls and boys. She never had enough to give away. There was always some poor girl that she wanted to do more for than her purse would permit. With a breaking heart the mother recalled the past.

One day she went into her daughter's room to her desk. There was a book she had intended to give one of her friends for a Christmas gift. The mother looked about her, and after a while she went down stairs with a new resolve in her heart. When Christmas Day came she had gifts for her daughter's friends. Then she went down among the poor and gave to the little children, taking time to visit and see them and know something of their condition, as Mary used to do. All day she was busy giving gifts and helping others. In the evening she went into Mary's room and bowed her head on her hands. She had tried to follow the Bethlehem star and in the dim twilight she saw that some day the eternal silence would be broken. A risen Savior is evermore a mighty magnet of union to those who mourn. Some day the yearning of her heart will be satisfied.

We have seen the Star. Let us worship him, laying our hopes and plans at his feet, if we must. Renunciation comes hard, but when he asks us to give our past, with its griefs and failures, our future with its possibilities, then ours is the lesson of submission. Dear heart, give your allegiance to the king in the Bethlehem manger!

Covington, Ohio.

## The Christmas Story.

BY MARY BARNHART.

MANY, many years ago in far-off Judea, while shepherds were watching their flocks by night, suddenly the air was filled with the sweetest music they ever heard. Filled with fear and wonder, they looked about them, and beheld an angel hovering over them and saying, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people." Then he told them that there was born that day in Bethlehem a babe, who was to be the Savior of the world. As the angel talked with them there was with him a multitude of angels, singing praises to God, and saying, "Glory to God in the highest, and on earth peace; good will toward men."

When the angels had left them, the men talked one with another, wondering what these things should mean. But they had been told by the angel that they would find the babe wrapped in swaddling clothes and lying in a manger, so they said, "Let us go into the city and see these things that God has made known unto us." So they went to Bethlehem and found the babe lying in a manger, as the angel had said, and they fell down and worshiped him. As they returned, they told all whom they saw of the things that they had seen and heard, and praised God for his goodness to the poor and lowly, in making these things known unto them.

Friends, as the Christmas time approaches and your children gather about you, asking the meaning of the great day, will you tell them this sweetest of all stories, or do you tell them the heathen myth of a supposed man who comes down the chimney and leaves gifts for them,—a story which they must sooner or later find out is untrue, and thus lose faith in their parents' word? "Train a child up in the way he should go, and when he is old he will not depart from it," says the wise man. If you fill the minds of the children with truth while they are young, they will always learn to love it, and the sweet story of the Babe of Bethlehem, so charming and true, is better than all the pagan myths that were ever invented. Tell them how the babe grew up among men, teaching them to live noble and pure lives, and how Christ himself lived a life of sacrifice and noble deeds until he died on the cross for the sins of the world. They will then, indeed, some day rise up and call you blessed.

Arcola, Ill.



# THE GOSPEL MESSENGER

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A RELIGIOUS WEEKLY

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BRO. J. W. KILLIAN, of Hicksville, Ohio, has changed his address to Beaverton, Mich.

BRO. I. L. HYLTON, of Mansfield, Mo., is thinking of locating in the Shoal Creek church, his State.

THE members composing the Spring River church, Mo., are collecting funds to build a new meetinghouse.

THE BIBLE INSTITUTE of Blue Ridge College, Union Bridge, Md., opens Jan. 14. Program next week.

THE special Bible Term at Daleville College, Va., opens Jan. 3, and closes the 15th. See program on another page.

BRO. LAFAYETTE STEELE, of Walkerton, Ind., was with us only a short time last week. We hope to see him in Elgin again.

A REVIVAL in the Center house, Canton congregation, Ohio, conducted by Bro. James Murray, closed with five accessions.

BRO. QUINCY LECKRONE has just closed a revival in the Harmonyville church, Eastern Pennsylvania, with seven accessions.

WE are requested to say that the Thanksgiving offering at Williston, N. Dak., was \$57, instead of \$47.50, as first reported.

THE Brethren church at Trevilians, Va., was dedicated the first Lord's Day in December, Bro. D. H. Zigler conducting the services.

A SERIES of meetings, in the Smith Fork church, Colo., conducted by Bro. Salem Beery, closed with six baptized and two awaiting the rite.

BRO. J. F. APPLEMAN and wife are in a revival meeting in the Camp Creek church, near Bourbon, Ind., with several applicants for membership.

LET some one see to it that a copy of "Our Saturday Night" is placed in each of the Old Folks' Homes in the Brotherhood. It will delight the old people.

BRO. CALVIN F. EILER and wife, of North Manchester, Ind., were with us at our feast, and over last Sunday. Bro. Eiler assisted at some of our services.

WE were glad to have Bro. H. K. Ober of Elizabethtown, Pa., with us at our feast, last Saturday evening, and regret that he could not remain longer.

BRO. D. H. ZIGLER is engaged in a series of meetings at North Manchester, Ind. This made it necessary for him to cut his visit to Elgin short. We regret that he was not permitted to spend some time with us in the MESSENGER sanctum.

THE members of the Cook's Creek congregation, Va., have been enjoying some refreshing seasons of late. During revival services, conducted by Bro. M. Flory, of Girard, Ill., fourteen were received into the church by baptism and one reclaimed.

BRO. W. L. EIKENBERRY, of Chicago, spent last Lord's Day in Elgin, assisting in some of the services. He was also with us at the feast on Saturday evening.

BRO. ANDREW HUTCHISON is at his home at McPherson, Kans., where he may remain a few months resting up. He says that rest is what he needs just now.

BRO. JAMES M. NEFF would like the names of any members living in or near Portersville, Lindsay, Globe or Springville, Cal. He may be addressed at Daunt, same State.

THE new church at Lanark, Ill., will be dedicated on New Year's Day. At the request of his own people, the address for the occasion will be made by Bro. I. B. Trout, the pastor.

WE have our first Christmas rose. It comes from the Brethren colony, Kerman, Cal., and reminds us of the genial climate where the flowers bloom nearly every month in the year.

BRO. JEROME E. BLOUGH, of the Quemahoning congregation, Somerset Co., Pa., has moved into the West Johnstown church, and should hereafter be addressed at 42 Sell St., Johnstown, Pa.

THOSE who have occasion to write Bro. G. F. Culler, of Grand Rapids, Mich., should address him at 829 Elm Ave. Clothing and provisions for the Grand Rapids Mission may be sent to the same address.

BRO. WILLIAM LAMPIN is now in Southern California, and when last heard from was engaged in a revival meeting at Long Beach. The meetings are to close with a love feast. So writes Bro. I. S. Overholzer.

WE had a splendid feast in Elgin last Saturday evening, and the spirit of the occasion was helpful. Bro. Chas. D. Bonsack officiated, and the next day preached for us, both morning and evening. He remained to attend the meeting of the Dress Committee on Monday, and the General Mission Board Meeting on Wednesday.

WE are now filling orders for the Outline Booklet for the Christian Workers' Meeting. The subject for each Sunday has been carefully outlined by Bro. J. G. Royer, and the outlines will be found quite helpful to those who are in the habit of studying the topics assigned. The lessons in this Booklet take in the first six months of 1911.

THE Dress Committee met here at Elgin on Monday at 1:30 P. M., and was still in session when we closed these pages on Tuesday forenoon. Among those not already mentioned in other items we have with us Brethren H. C. Early, J. W. Lear and John Heckman. These, with Bro. Chas. D. Bonsack and Galen B. Royer, constitute the Committee.

WE hear that some of our ministers are preaching on such subjects as Sanctification, Justification, The Atonement, The Scheme of Redemption, Bible Holiness, Christian Perfection, The Work of Grace in the Heart, Love and Obedience, and Going on to Perfection. In a sense these are doctrinal subjects, and when properly treated, should prove helpful to any congregation.

THOSE seeking information regarding the manner of preparing applicants for baptism among the Brethren, the manner of conducting the anointing services, the ceremony, or rather ceremonies, employed at marriages, etc., will find the Brethren Church Manual quite helpful. We have a neat pocket edition that may be had for fifteen cents, and all of our ministers should have a copy.

A FEW days ago the Sunday-school Committee, appointed by the last Annual Meeting, met here at the Publishing House, to draft a plan for the enlargement and development of the Sunday-school work of the church. The plan, when perfected, will be published in the MESSENGER. The Committee is composed of Brethren I. B. Trout, Chas. D. Bonsack, D. H. Zigler, H. K. Ober and Lafayette Steele.

SO far as the personality of active, working brethren could make it such, the last half dozen days have made an interesting period in the history of the Publishing House. First we had the Sunday-school Committee, next the Dress Committee and now the meeting of the General Mission Board. While we are all as busy as it is possible for busy people to be, still we enjoy such occasions, and are glad to have so many earnest and influential brethren with us.

ONE of our ministers has been holding a series of meetings in a small congregation where very few of the families are taking the MESSENGER, and says that he feels at a loss without the paper. We suggest that, when any of our preachers get into a church of this sort, they do some talking in the interest of the church paper, and urge the members to give more attention to what is going on in the different parts of the Brotherhood. This they can not do without reading the MESSENGER.

IT would be a good thing if the elders or pastors of all the churches in the Brotherhood would, in a public way, tell the members why they should receive the MESSENGER into their homes. It is the organ of the Brethren church, gives the church news, and tells what is going on in all parts of the Brotherhood, as well as many parts of the religious world. Members should be urged to take the paper, and the name of our agent should also be announced. In fact, it would be well to speak a word of encouragement in the interest of all our publications.

LAST week we mentioned that Bro. W. R. Miller had planned a trip from Jerusalem to Hebron, thence south, around the south end of the Dead Sea, and north on the east side, through the ancient Land of Moab. We learn from press dispatches that his party reached the vicinity of El Kerak, ten miles east of the south end of the Dead Sea, about the time of the Bedouin raid, and that they were robbed, but received no personal injury. The party is supposed to have consisted of Bro. Miller and wife, Bro. Ralph Miller, wife and child, Bro. A. C. Wieand and wife, Bro. Chas. W. Eisenbise, and Bro. T. A. Eisenbise. In all probability they carried but little money, and their loss may not be great. Their travelers' checks, if taken, can be replaced. Before this date they have likely reached Jerusalem with empty pockets, but with an experience that has not heretofore come to any of our people traveling in the Bible Lands. There is a bare possibility that the press dispatches may refer to another party. We are likely to have the facts in the course of another week. The Bedouins of the desert belong to a savage race. They are divided into tribes, are well armed, fine marksmen, ride the fleetest horses in the world, and occasionally rob travelers, but if not resisted are not likely to inflict any personal injury.

## The Babe of Bethlehem.

CHRISTMAS marks the anniversary of the birth of the babe, who, on reaching manhood, sowed the seed that is to revolutionize the world. We can tell little concerning the early life of the Babe of Bethlehem. We know, however, that when he was forty days old he was taken to Jerusalem, where he was blessed by the aged Simeon. He returned to his temporary home in the City of David and was later visited by the Wise Men of the East, from whom he received valuable presents, as well as Divine honors. Later we find him in Egypt, and still later in Nazareth, where he grew to manhood.

At the age of twelve he made a trip with his parents to Jerusalem, and we hear no more of him until our attention is called to the incidents connected with his baptism, at the hands of John the Baptist, in the River Jordan. Most of these passing years are to us years of silence. We are told nothing about his habits, or how he spent his time. We have no information regarding his school experiences, nor are we told what books he read, or whether he was a great lover of reading when a boy. He probably worked at the carpenter trade, but we are not informed to what extent. He may have worked in Capernaum and in other cities of Galilee. No information has come down to us re-



garding the amount of traveling he did, but we are probably safe in saying that after reaching the age of twelve he visited Jerusalem each year and took part in the passover services.

By the time he was thirty years old he was a man of broad preparation, and entered upon his work with an understanding that was the marvel of his generation. He seemed to know everything, and was always ready to discourse on the most difficult problems. The people who heard him said that no man ever talked like this man. He was the bearer of a great message, which he made known to a chosen few as fast as they could comprehend its meaning. Only a few years were devoted to his work. Then, by cruel hands, he was put to death. The third day he startled mankind by coming from the grave alive, and a little later was seen to ascend to heaven in broad daylight.

To his disciples he gave a new standard of living for the world. All those who believed on his name accepted this standard, and faithful teachers carried the principles he taught to the nations of the earth. These principles have passed from one generation to another, until all governments have been more or less affected by them. They have made the civilized part of the world what it is. Had it not been for the Babe of Bethlehem, our own fair land might still be the home of the untrained North American Indians. All Europe might have remained in possession of pagans and the wild tribes of the North. The new standard of living has made for us a new world.

Since all this is true, we do well to look upon Christmas as a season for great rejoicing. We rejoice because unto us a child was born, whose mission was to revolutionize the world and make it better. We rejoice because this child bore a message that was intended to help every human being of earth. We rejoice because of the new standard of life,—the perfect standard for all ages, climes and people. We again rejoice because he opened up the way to eternal life, and made it possible for those who live now to live again in the great hereafter, and to enjoy all that heaven can afford.

### Among the Churches in the East.

It will be impossible, in the space here allotted, to give even a brief, passing notice of all the churches visited in the East. In all of them we found hopeful conditions and evidences of healthy growth, while in some the growth has been phenomenal. The Chiques church, in Lancaster County, Pa., had grown to a membership of about one thousand, when it was wisely divided into three congregations, and now, instead of one, there are three centers of church activities. Bro. S. R. Zug, bishop of Chiques for many years, now has charge of Elizabethtown, ably assisted in the work by Eld. S. H. Hertzler. Elizabethtown College is located within the bounds of the church at this place, and is prospering, and is doing good work along educational lines. Bro. Reber is president and says that the attendance is increasing and the school doing well.

A score or more years ago Bro. S. R. Zug had charge of a little mission in Lancaster City. There were eight members, all told. In 1891 the Lancaster church was organized with fifty-one members, Bro. T. F. Imler being in charge as pastor. An old meeting-house was purchased and used for several years, but it was not suitable for the growing congregation. Under Bro. Imler's efficient pastorate a fine, new two-story house of worship was built in 1897, the lower story fitted for Sunday-school and love feasts, and the upper for a main audience room. The building cost about seven thousand dollars and is well and substantially built. A good parsonage was also built, and at the present time the membership numbers two hundred and twenty. Since the organization two hundred and twenty have been baptized. Bishop H. B. Yoder and his good wife are in charge of the church, and are well fitted for the place. We enjoyed the hospitality of their Christian home while in the city.

At Ephrata a good love feast was enjoyed and a few meetings held. The Brethren have a large house in which to worship, and a large attendance at their meetings is had. Bro. D. Kilhefner is bishop and he is the right man for the place. The church is growing. After our visit Bro. D. C. Flory held a protracted

meeting in the Ephrata church at which twenty-seven were gathered into the fold.

At Ephrata one may study the final outcome of the first division in the Church of the Brethren. In 1724 the mystic and egoist, Conrad Beissel, was baptized by Peter Becker in Pequaa Creek, in the Conestoga country, Pa. He had been a baker in Germany but learned the weaver trade from Bishop Becker. The man's self-centered egotism is shown in the following incident, recorded in the *Ephrata Chronicle*: Beissel hesitated before submitting to baptism at the hands of Peter Becker. "I am holier than he" was his reflection, but then the thought came to him that Jesus, the Son of God, was baptized by John, who was human, and that he might venture so far as to allow the good Bishop Becker to administer the rite to him. But he was not indoctrinated and his baptism was unfortunate for the infant church. He at once sowed the seeds of discord, and four years later headed a division that resulted in the well-known Ephrata community. Beissel had one of his followers rebaptize him and then he rebaptized his followers. Thus, he said, he gave the Brethren back their baptism. Beissel drew many after him, who were fascinated by his mysticism and celibacy. There seems to be no doubt but that he baptized Christopher Saur the first, this, however, before the division took place. (Brumbaugh's "History of the Brethren," pp. 349-352.)

And now, after all these years, the Ephrata Community has dwindled away to a father and a son who occupy the old brother house, the sister house having been destroyed by fire. After a lengthy lawsuit the title to the property was vested in the father and son. And soon the last words of the closing chapter of the Beissel schism will have been recorded.

Brethren J. H. Witmer, of the Big Swatara, and J. H. Longanecker, of the Spring Creek, are the bishops in charge of these prosperous and growing churches. We are not able, much to our regret, to give the membership but, judging from the congregations assembled, it is large.

The old Tulpehocken church has been divided. At the time of the division of territory, six years ago, the membership was four hundred and forty-five. Today they number six hundred and forty-eight. This increase is not by letter but by baptisms. Bro. John Herr is bishop in charge of both churches and is gratified at the substantial growth made. Eld. Christian Bucher lives in that part of the Tulpehocken church now known as Midway. We had a pleasant call at his home. He is like more of us,—growing old,—and our work here will soon be finished.

A pressing invitation from Bro. J. T. Myers, to stop in Philadelphia, was regretfully declined for want of time. At Brooklyn the work was found to be in good shape. Bro. J. Kurtz Miller and his good wife have spent a number of the best years of their life in an earnest and zealous endeavor to establish a church of the Brethren in the city of churches. The result of their efforts is a large and commodious house of worship, a good parsonage, where our outgoing and incoming missionaries, and our brethren who visit the city, may find comfortable lodging at a reasonable rate. The membership has increased, and by continued, faithful work there is no reason why the church should not prosper and continue to grow. The Italian Mission, with Bro. John Caruso as preacher to his own people, is growing in favor with God and man.

From New York to Westminster, via Philadelphia and Baltimore, and thence to Monrovia, is a matter of but a few hours of railway travel. At both these Maryland churches we enjoyed pleasant and, we trust, profitable seasons of worship. Bro. Uriah Bixler is bishop at Westminster and Bro. S. H. Utz at the Bush Creek church, near Monrovia. At Westminster we met our pilgrim companion in a tour of the Holy Land in 1898,—Bro. W. E. Roop. We lodged with Brother and Sister Bish while at Monrovia, and at New Market Brethren Utz and J. C. Walker cared for the preacher. Both churches are in good condition and enjoy opportunities for work in their harvest fields, which are ready for the sickle.

Washington, the capital of our country, was on the line of travel, and an enjoyable time was spent there in the home of Brother and Sister Keller. A severe

cold kept the preacher for the most part in the house, so that not much visiting was done. Bro. Keller has charge of the work as pastor, and Bro. Bonsack is bishop. The membership is one hundred and sixty-five and if the membership proves faithful to the principles of the Gospel, there is no reason why there should not be a large increase, and the organization of other missions in the National Capital.

At Mountville lives our brother H. E. Light, who is bishop of the church of the same name. Here we attended an old-fashioned love feast, such as was described last week. The Mountville church is prospering, and has a membership of three hundred and forty. Since 1904 one hundred and forty-seven have been received into fellowship by baptism, and in a score of years the membership has gained by a good deal over one hundred per cent.

The Susquehanna River divides Eastern from Southern Pennsylvania, and just across the river is the city of York, with a population of some fifty thousand souls. A church was organized here about twenty years ago, with a membership of forty. A house was built, but in a short time it proved too small. In 1900 a new house of worship, eighty-five by fifty feet, was built, and dedicated by Bro. H. C. Early. The church now numbers 492 members. Bro. Isaac Frantz had just closed a two weeks' series of meetings. Eighteen had been received into the fold by baptism, and several sleepy members awakened. The meetings were continued and the aftermath gathered in. Bro. Joseph A. Long is the bishop of the church. He has been in charge seventeen years and has seen the church grow from a small beginning to nearly five hundred members. In his hospitable and good Christian home we were cared for in a way that left nothing to be desired.

From York the homeward trip was made. The homecoming is always the best of any journey, and so it will be of life's journey if we are but faithful until we are called to our heavenly home. Our visit to the East is now one of life's memories, and will not be forgotten. Among the many, stored in memory's chamber, it will be one of the pleasant and cheering ones, to be recalled as the remaining days of life's journey come and go.

D. L. M.

### "As It Was."

ONE of the hard lessons for us to learn is this, As it was, so shall it be,—always,—or that like causes will always produce like effects. Certain classes of causes, and certain causes of human conduct always produce certain effects or results. This was always so. We say that this is so, not only because all historical facts, which we get from past human experiences confirm this as a truth, but because our reason tells us that every effect or result must have its legitimate cause. Even a child, before it learns to reason, soon knows that certain causes produce similar results. How often will a child burn its fingers by thrusting them into the flame of a burning candle? Very often one experiment is sufficient to teach the child that fire burns, and causes pain. Very soon it learns that a sensation or feeling follows like causes. And the same truth is recognized by persons of larger development and more varied experiences. It is not only a fixed law in nature, but it is the universal assent of all human experiences.

"As it was in the days of Noah, so shall it be also in the days of the Son of Man." As what was? The same is said of the days of Lot. As was the condition of human society in the days of Noah, and as was the condition of human society in the days of Lot, at the destruction of Sodom, so will it be also in the days of the Son of Man. And as we look at the lesson to be taught by the Master at this time, it is only natural that we should try to learn as to what was being done at these special times. What were the people doing and what was the condition of their social relations? In what respect were they different from the times as we now have them? "In the days of Noah" "they did eat; they did drink; they married wives, and they were given in marriage." In the second case named "they did eat, they drank, they bought,



they sold, they planted and they builded." These are very natural and common conditions for men and women to be in, in any age of the world, and had we no other information as to the social and living conditions of the people at the times named, what would be our conclusions and what would be the lessons for us to learn from the teaching? If we could know the exact time of the coming of the Christ, how many of the things named should we cease doing?

We frequently hear the question asked, If we knew Jesus would come tomorrow or the next day, or the next week, what would we do in the meantime? Well, we have had and we make many different answers, and few of them are thoughtfully and sincerely made, because there is only one answer that we can truthfully make, and that is: "I don't know." And we don't know because our Father don't want us to know. And why?—we may ask. Because the coming of Christ is as contingent as was the coming of the flood and the destruction of Sodom. God's destructions and overthrows always were, and always will be, contingent upon certain conditions,—not the conditions which he makes, but the condition which the people make. It was not his will that the antediluvians were destroyed by the flood, but they worked out their own destruction after he made wonderful efforts to save them by sending to them a preacher of righteousness, who preached to them for a long time, warning them against the dangers of sin and unrighteous doing. But they refused to hear, disregarded the warnings given, and thus provoked their loving Father to do the very thing which it was against his will to do.

And so it was in all the other incidents recorded, where the displeasure of God was visited upon the people. First they were instructed, then he pleaded with them, warned them; then, if repentance and a return to righteousness did not follow, as a last resort, destruction followed. Hence we have in this last case, now impending, the warning, "As it was, in all past dispensations and conditions of God's dealings with the people, so will it be in the coming of the Son of Man."

That the Son of Man will come, there can be no question. This great event has been determined by the Father himself, but the determining of the time and the "how" is left in the hands and hearts of the people. It was not because the people married and were given in marriage, builded houses and bought and sold land that the flood was sent upon them and destroyed them. No, not that, but because they had forgotten God and his law,—because they continued in doing the things that determined their social life, and rejected and refused to do the things that were given them for the enjoying of the higher—the spiritual—life.

Had they heard and accepted the preaching and warning of Noah, we all agree that the Lord would not have destroyed them by a flood or in any other way. If God has no pleasure in the death of the wicked, surely he could not have any pleasure in the death of the righteous.

As Noah was sent into the world to preach righteousness, to save the people from sin and unrighteousness, so Jesus Christ came to save the world in these generations. And if we persist in doing as they did, what can we expect? As the sins of the antediluvians brought on the flood and destruction, what can we expect if we do as they did, when Jesus comes?

But, suppose we don't do as they did? Suppose that we as a people and a generation hear the message of peace, of salvation and eternal life, accept Jesus Christ as our King and Savior, and render unto him a loyal and loving service, what then? Have we ever thought of the possibility of the world, under the power of the Gospel and the benign influences of the Holy Spirit, growing better? Why not? This is what God wants. "It is not the will of God that one sinner should be lost, but that all should come to a knowledge of the truth." "God so loved the world that he gave his only begotten Son, that whosoever believeth in him

should not perish, but have everlasting life." And Jesus sends the servants forth to the ends of the earth to preach his Gospel and save the people.

If God and his Son and his servants have done, and are doing, all this, shall it be in the coming of the Son of Man as it was in the days of Noah, or at the destruction of Sodom? Ye servants of God, chosen and sent forth by the church of Jesus Christ,—ye church of the living God,—shall it be so? It is for us to say. It is God's will and the Son's wish that the world shall be saved. His *will* and his *wish* are entrusted into the hands of his church to be carried out, and we have God's promise that he will stand by his church and his servants in doing the work given. Will we stand up to our possibilities of making the world better and different, when Jesus comes, to what it was in the days of Noah, so that, when Jesus does come, it will be all salvation and no destruction?

H. B. B.

### Holding Space Open.

EVERY now and then some one, who has only time to drop a card, writes us to hold space open for some matter to be sent later. This is one of the requests with which we can not consent to comply. With us the hour is set when we close up our forms; and matter which fails to reach us in time must wait for the next issue. We hold our columns open for nothing. As fast as important news and reports reach us they are sent out to the printers, and when the hour comes to make up the paper, the different pages are filled with what we happen to have in type, preference being given to that which is urgent. We must have the forms ready for the press on Tuesday morning by eleven o'clock. Generally we can make use of a few short news reports, and brief announcements, received early on Tuesday morning, but it is seldom, indeed, that we can spare space for a report of any length.

### Missionary Experiences.

It would seem that Sister Sadie J. Miller is not altogether out of sympathy with the old-time custom of talking by the hour where her audience appreciates it. While at Mount Morris, visiting friends and old schoolmates, she was called on to address a meeting, and talked two hours. The *Mount Morris Index* says that the talk was full of interest from start to finish. It would further appear that she is telling some things about the work of missionaries in India not so fully understood. We have heard how some of them must fight the big snakes, but Sister Miller says that there are times when she goes through the woods with a gun on her shoulder, ready for any animal that may attempt to disturb her. This will make some of our pioneer brethren and sisters think of old times, when they had like experiences in the undeveloped West.

### Building Up a Congregation.

STILLWATER JUNCTION, Ohio, was looked upon as a rundown congregation, and the meetinghouse stood idle for years. Recently a revival meeting was held there, and nine conversions are reported, with indications that the number may be increased. This is the way to treat the rundown congregations. Get an earnest preacher to hold a series of meetings. If he can not accomplish anything in two weeks, let him continue four weeks, or even longer. We feel confident that with persistent efforts a good work might be done in all the weak churches. Let the matter be tested this winter.

### Honesty with the Postoffice.

SOMETIME ago a preacher took a package to the postoffice, to be weighed and sent as second class matter. He was asked if it contained any writing, and he said it did not. After he departed, the package was examined,—something a postmaster has a right to do,—and was found to contain considerable writing. The preacher was sent for, and the evidence showed that he had told a willful falsehood. Of course, he was greatly humiliated, begged for mercy and was let off. Had he been exposed, he would have lost his

pulpit. As it is, he continued his work, but not a clerk in the postoffice sees him without thinking of the man who told a falsehood, to save a few cents. But we are wondering how many of our patrons willfully violate the postal rules. We know a few of them overstep the bounds, but they may do it unintentionally. Some months since we received a manuscript carefully wrapped in a newspaper. The package bore newspaper postage, whereas it should, on account of the writing, have paid letter postage. Now and then one returns a damaged book, containing some writing. This too, is contrary to the postal regulations. We are saying this much to put our readers on their guard. Postal laws were made to be obeyed, and it is the duty of all Christian people to respect such regulations.

### Pen Pictures.

THE artist's brush has done wonders and excited a world's admiration. No less remarkable is he who with the pen can paint word pictures that, in their suggestiveness, stand out distinct and realistic. Such is Bro. J. H. Moore's "Saturday Night." It is really surprising how well he has succeeded in taking the everyday events of life and clothing them in vivid colors, until past scenes and events stand before us in startling distinctness. Let us look at a few of the pen pictures.

The first view that presents itself, in an accidental turning of the pages, is a baptismal scene. You can see it all,—the rocky ledges, the large, placid pool, the leafy trees, the saintly minister, the willing applicants, in the following:

"The meeting was in a schoolhouse on a hill to the north, into the edge of St. Clair County, and there we had prayer on the bank of one of nature's pools. The water had, for centuries, been plunging down over a huge rock shelf, and had scooped out a large basin, that was quite deep at the upper end. Into this pool, surrounded by trees, the applicants were led, and buried with Christ in the holy ordinance of baptism."

In another sketch we see a life-like picture of that grand old man, Eld. George Wolf. It requires but little imagination to see him as he really was to those who personally knew him:

"In appearance Eld. Wolf had something about him that marked him as a man far above the ordinary. He stood over six feet in height, had broad shoulders, and weighed more than two hundred pounds. His head was very large, forehead lofty and gently retreating, eyebrows greatly arched, and beneath were large, piercing eyes, that never failed to attract attention. He was a man that would have commanded attention anywhere."

We pass on from scene to scene. "The Copper Kettle" gives a glimpse of pioneer life in Adams County, Ill., incidentally teaching a useful lesson. "Master of the Situation" pictures a farmer who succeeded in his work and we are told why. "Seeing an Editor" affords an interesting glance at a journalist of past days. "Calling on Busy People" is a sketch illustrative of important facts. "In the Woods of Florida" takes the reader far down south. We see there a charming lake, take a ride through the lone woods, come to the house of mourning and at last stand by a silent grave. Thus we might go on, enumerating the varied scenes, both bright and drear, but all true to life and none without their pointed moral. Just one glance at "Flowers for the Living," which should certainly impress itself:

"It is said that one flower in the sick room is worth a whole bouquet at a funeral. Why do not people think of this, and give their flowers when they can be appreciated! A rose, costing only a nickel, will do the sick wife a thousand times more good than a wreath costing five dollars, will do on the closed coffin. If a husband has money to spend for the finest flowers that grow, why not purchase some for the loved one while she can enjoy them?"

"Saturday Night" is essentially a home book,—one that the entire household can read with pleasure and profit. If you fail to add it to your library, you miss one of the best books our Brotherhood has yet published, and these best books are all too few.

Shortly after the first edition was published, the demand proved to be so great that the second edition is now being printed. This is an eloquent testimony to the merits of the book.

L. A. P.



## MISSIONARY DEPARTMENT

### GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

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**J. J. Yoder**, ..... McPherson, Kansas.

Address,  
 General Mission Board, Elgin, Ill.

### THE VOICE OF THE CHRIST-CHILD

The earth has grown old with its burden of care,  
 But at Christmas it always is young.  
 The heart of the Jew burns lustrous and fair,  
 And with its soul full of music breaks forth on the air.  
 When the song of the angels is sung.

It is coming, old Earth, it is coming tonight!  
 On the snowflakes which cover thy sod  
 The feet of the Christ-child fall gentle and white,  
 And the voice of the Christ-child tells out with delight  
 That mankind are the children of God.

On the sad and the lonely, the wretched and poor,  
 That voice of the Christ-child shall fall;  
 And to every blind wanderer opens the door  
 Of a hope which he dared not dream of before,  
 With a sunshine of welcome for all.

The feet of the humblest may walk in the field  
 Where the feet of the holiest have trod.  
 This, this is the marvel to mortals revealed,  
 When the silvery trumpets of Christmas have pealed,  
 That mankind are the children of God.

—Phillips Brooks.

### MEETING OF COMMITTEE OF ARRANGEMENTS.

The Committee of Arrangements met in this place Dec. 8 and 9 and prepared a "trial" program. We have three places for meetings available—the main auditorium and two other places, with a seating capacity of 1,800 and 2,100, respectively. The program is complete for the two places. As yet no request has been made for the third auditorium, except by the Sunday-school Committee for Sunday morning and Monday and Tuesday evenings. If there are other meetings of a miscellaneous character and of a general interest, we want to know of them now. We do not want to reserve any place we can not use profitably.

Please advise us at once and oblige. J. S. Kline.  
 2919 St. Joseph Ave., St. Joseph, Mo., Dec. 9.

### FROM WASHINGTON, D. C.

The Washington City congregation has been enjoying some rich spiritual feasts as the result of the meetings of Brethren D. L. Miller and A. P. Snader. Bro. Miller came into our midst Nov. 22, and closed his meetings Nov. 29, following which Bro. Snader continued until Dec. 4, when we held our love feast. Two made the good choice and were received by baptism. One sister was reclaimed. Our Thanksgiving offering amounted to \$32.15.

Since last report, four letters of membership have been received and one was granted, making a net increase to our little flock of six during the past quarter. A special council was called for Monday evening, Dec. 5, for the purpose of electing officers for the ensuing year, resulting in part as follows: Eld. C. D. Bonsack, as elder in charge; M. C. Flohr, clerk; L. F. Holsinger, chorister; Jacob H. Hollinger, Sunday-school superintendent; Harry Spielman, secretary; Sister Cora Keller, president of Christian Workers' Meeting; also superintendent of home department of Sunday-school; the writer, church correspondent. Mrs. D. E. Miller.  
 806 C. St., S. E., Washington, D. C., Dec. 12.

### FROM WESTERN NEBRASKA.

It was our privilege to be with the brethren and sisters of the Pioneer church, at Enders, Neb., at the dedication of their new house, Nov. 13. The church is nicely built; in size it is 32x40, with basement. It is a credit to the community and much appreciated by the public. It stands as a splendid showing for the integrity and thrift of the Brethren residing there, giving them a prestige which, when followed by proper teaching and right living, will result in great good for the cause.

To set forth the conditions as I see them, I would cite to 1 Cor. 16: 9. The devil seems to be working over-time in numerous religious ways. They are meeting the issues most nobly in quiet testimony to the Word. "Not the new," "but that which was from the beginning" (2 John 5).

This little band, about fifty-five in number, though not enjoying many of the luxuries of other places, "are rich toward God," and have won a place in the hearts of the people in general by their upright living and their earnest contention for the Gospel faith.

The church is under the care of Eld. David G. Wine who, with his faithful wife, spares no pains and sacrifice to attend to the ever-pressing duties devolving upon him. Few know and realize what the frontier work really means in real work.

We continued the meetings for two weeks. We came away built up physically by breathing the pure western atmosphere, and spiritually by breathing the refreshing atmosphere created by the earnest, consecrated zeal of the faithful ones in Christ.

The Savior stated prevailing conditions in his time (Matt. 9: 37), the echo of which is clearly heard in this great field of labor. The hope and help are held out in verse 38. Let us pray and praise the Lord for the Pioneer Workers.

Greene, Iowa, Dec. 7.

W. H. Hood.

### MY WORK IN OHIO.

My work with the Palestine Brethren closed on the evening of Nov. 30. I gave them eighteen sermons, including one on Thanksgiving morning. The attendance during these meetings was not what we had anticipated, local conditions being responsible for this deficiency. There were no accessions, and no one regrets this failure more than the members themselves, who were looking for a large ingathering at this time. Their membership is not large,—about sixty-five,—but they are earnest and devoted workers "Zealous of good works" (Titus 2: 14). They have an evergreen Sunday-school, and the attendance is larger than the membership. This is more than can be said of some congregations in the Brotherhood. Their two elders, Henry Baker and George Stump, are the only ministers, and are "serving their generation well" (Acts 13: 36), but younger brethren should be trained into the work. The church did call a young brother, who has all the necessary qualities to become an efficient worker, to the ministry, but he has not yet accepted the office. My stay among them was pleasant and I shall always remember them with the kindest of feelings.

My next place of work, by appointment, brought me to the Lower Stillwater congregation (Ft. McKinley house) where we are in the midst of a protracted effort, beginning on the evening of Dec. 1. The membership is strong. They have a full corps of officials, and are taking hold of the work in earnest. This is the congregation in which Eld. John Smith spent most of his years of usefulness and activity, sacrificing time and money to advance the "King's business," and the result of his efforts is in evidence today. He recently entered his eighty-fourth year, but is still quite active, taking his regular turn in filling the appointments and doing acceptable preaching in his present location, Trotwood, Ohio.

R. D. 13, Dayton, Ohio, Dec. 3.

### FROM THE TOLEDO MISSION, OHIO.

During the past month Bro. Stutsman and our elder, Bro. J. W. Keiser, have met with us, preaching for us morning and evening, and helping us in many ways to direct and carry on our work here. On Thanksgiving Day our Christian Workers' hour was given over to the Sunday-school scholars, under the care of Sister Fern Kaser, assisted by Sister Ella Garner. At the close of the hour all felt the glow and inspiration leading to higher and better work.

The members of our Junior Bible Class have a quilt for sale and we would much appreciate a buyer from some point in the District. The class referred to above is made up of the Sunday-school members under seventeen years old. They met regularly each week all summer and sewed for one hour. Then they had Bible Class one hour. The earnest, real work of these faithful little ones is commendable and an example that many older ones may do well to follow.

We are steadily gaining in our Sunday-school attendance, and now have the "boy problem" before us, for sure. The boys from off the street are a great problem. Many of them have not much of a home; others have good homes. Now they have come to me to know if they could have meetings at the Mission room one evening a week if I would open the services for them and stay through the meeting. We had our first meeting on Tuesday night, with forty-eight present, of all ages from ten to twenty.

Of course, it is impossible to take care of so many different ages at one meeting and hold their interest too, so I divided them into three classes, to convene on different nights of each week,—three classes a week.

Dear ones, does it look as though there was something to do here or not? Or is there only work to do where large numbers can get together? Of course that is the easy way out, but how about the Master's approval when you meet him face to face? Where is a minister needed more than right here in Toledo? Once more we ask a prayer-inspired interest for the work here, with also a willingness to come over and help us. Rose Gardner.  
 503 Potter Street, Dec. 4.

### AMONG THE CHURCHES IN OREGON.

I have just completed a tour among the churches in the State of Oregon, as secretary of the Sunday-schools. There are seven organized churches in Oregon, each maintaining an evergreen Sunday-school. Three other schools are conducted by them and two union schools where the Brethren assist in the work. In all the schools visited only one uses any helps outside of the Brethren's literature. There are members scattered here and there, where other schools might be organized, and from whence calls are coming for preaching, but these can not be filled because of a lack in ministerial help. The

Macedonian call is going out, all over the Northwest. What we need is a more active ministry and an increase in the Sunday-school forces. Many of the workers are devoted and earnest, but feel the need of better preparation. If we are to prosper as a church, we must awake to our opportunities, and fall in line with the great Sunday-school movement in all of her departments. We must employ methods that will lead to the moral and spiritual development of the child, by rightly dividing God's Word, so as to point the soul to Christ, instead of falling in with some of the popular methods that develop only the social and intellectual side.

One deplorable fact in our church and Sunday-school work is the decline in our singing. We do not wonder, however, when we consider how little singing is being done in the home. If a child is not instructed and encouraged to sing sacred music in the home, how can we expect them to sing at church when they grow up to be young men and women? I wonder how many homes in the Brotherhood sing even at family worship, as they used to do. I have been in a great many homes during the last ten or fifteen years, and do not recall a single instance where singing was used in connection with family worship. We are getting so busy now that we have hardly time for worship. Sometimes only a short scripture is read at the table. This practice, however, is all right in its place. We need a revival of song to meet the demands of our church and Sunday-school work, and a return to the old-time Bible reading and family worship, where the whole family may take part. The family altar should be a place where we delight to meet for prayer and praise, and to receive strength for the duties of life, and where we may instill into the heart of the child the spirit of devotion. These long winter evenings, while we have time for meditation, would be a good time to begin repairing the broken-down altars, and get in earnest for a general revival. D. M. Click.  
 Tekoa, Wash.

### BETHANY MISSION, PHILADELPHIA, PA.

We are glad to report that Bethany Mission has been so blessed and has grown to such numbers that it was deemed advisable to organize, which took place Dec. 2. This makes two Missions which have branched out from our home church, the First Brethren, at Dauphin Street, above Broad Street, viz., the "Geiger Memorial" at Twenty-sixth Street and Lehigh Avenue, and "Bethany Mission." This makes now four organized churches of the Brethren in this great city, that at Germantown being the mother church. Elders J. T. Myers, A. L. Grater, and J. B. Shisler conducted the organization. Brethren Robert G. Jones and Harvey D. Morton were elected to the deacon's office. They, with their devoted wives, were duly installed. Bro. Jones was chosen church clerk and Bro. S. B. Croft, treasurer.

The work here was started in 1904 by Brother and Sister S. B. Croft, in a three-story house, with sixty-seven present in one room. The work increased in numbers so rapidly, under their efficient care, that soon they had classes to occupy the entire house, including the third floor. Finding themselves in pressing need of a larger place, they secured ground on the corner of Kensington Avenue and Willard Street, borrowed the money and started to build the much-needed church, trusting to pay for it as the Lord might direct. This Mission now stands as a monument to the faithful, devoted and self-sacrificing work of its founders, and shows how God can use his glory those who are willing to give themselves into his hands.

They have now a membership of ninety-two and a live Sunday-school with an average attendance of about 235, a "Loyal Temperance Legion" meeting each Tuesday evening, with from seventy-five to one hundred boys and girls present. The first hour is devoted to Bible lessons and temperance work; the second hour to play in the basement, where they swing, slide, see-saw, etc.

They have prayer meeting and preaching each week. Bro. Paul H. Bowman, of Johnson City, Tenn., came to labor with them last September, he being their first pastor. Since his ministry with them six have been baptized.

They also have a home department with forty-seven members, sixty-five on cradle roll and a Sisters' Aid Society, with thirty members enrolled. These two very important factors are a great help, and have been very useful in the extension of the work here.

On Thanksgiving Day, at 5 P. M., a young woman was baptized. Then, in the evening, at 7:30, they held their love feast with about one hundred surrounding the Lord's table. The feast, indeed, was a blessed one. The ministering brethren present were J. T. Myers, M. C. Swigart, B. F. Kittinger and P. H. Bowman. Bro. M. C. Swigart officiated. This is a promising field for the Brethren, and we hope to see a strong congregation of loyal soldiers for King Immanuel spring up here in this part of the city. There are hundreds of souls, all about us, crying for the Bread of Life, and we need the power of the Spirit of Christ that we may boldly and wisely administer to their needs. Mrs. Sallie B. Schnell.  
 1906 N. Park Avenue, Dec. 8.



As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA.

COLORADO.

IDAHO.

ILLINOIS.

## INDIANA

**Bachelor Run.**—The series of meetings, conducted by Bro. Geo. W. Flory, of Covington, Ohio, closed Dec. 9, thirteen

ings, held by Bro. John I. Diehl, our home minister. Although there were none added to the church, we trust that the Word, that was held forth with power, will be as seen

## KANSAS

**Parsons.**—Our church met in council Dec. 3, with our elder Bro. W. H. Leaman, presiding. Two letters of membership







## FINANCIAL REPORT

During October the General Mission Board sent out \$4,177 pages of tracts.

**Corrections.**  
Of the amount credited to "Unknown" in India Native Schools in the August Visitor, \$6 should have been credited to "In His Name," Logansport, Indiana.

In the financial report given in October Visitor, both in World-Wide and India Missions, Lebanon congregation, Virginia, should have been given as being in Second District of Virginia.

Under India Widows' Home, the amount \$100.66 given as total amount received for year should have been \$82.86. By mistake \$48 of the preceding year crept into the report.

During the month of October the General Mission Board received the following donations for mission work:

## WORLD-WIDE

|                                           |       |
|-------------------------------------------|-------|
| <b>Indiana—\$180.94</b>                   |       |
| Northern District, Congregation.          | 28 35 |
| Blue River.                               |       |
| Middle District.                          |       |
| Salamanca, \$4.38; El River, \$17.75;     | 88 69 |
| Burnetts Creek, \$4.56;                   |       |
| Sunday-school.                            |       |
| Lancaster-Salamonia, \$20.25; Mexico,     | 24 90 |
| co, \$4.65.                               |       |
| Individual.                               |       |
| Josephine Hanna.                          | 18 00 |
| Southern District, Individual.            |       |
| A sister in Christ.                       | 5 00  |
| <b>Pennsylvania—\$149.94</b>              |       |
| Eastern District, Congregations.          |       |
| Haifield, \$25; Mingo, \$18.85; Coventry, | 60 01 |
| \$10.45;                                  |       |
| Sunday-school.                            |       |
| Sidgely, \$18.87; Coventry, \$34.69;      | 72 96 |
| Individuals.                              |       |
| A. William Given, \$2; Lizzie Mabel-      | 8 00  |
| man, \$1.                                 |       |
| Middle District, Congregation.            |       |
| Spring Run.                               | 9 37  |
| Individual.                               |       |
| Solomon Strauser.                         | 3 00  |
| Western District, Individual.             |       |
| Mrs. Annie Berkley, \$1; Jerome E. Blough | 1 50  |
| (marriage notice), 50 cents.              |       |
| <b>Missouri—\$79.85</b>                   |       |
| Northern District, Sunday-school.         | 12 88 |
| Rockingham.                               |       |
| Individual.                               |       |
| Frances R. Bowman.                        | 10 00 |
| Middle District.                          |       |
| District Meeting Offering.                | 38 24 |
| Congregations.                            |       |
| Mound, \$14.41; Deepwater, \$3.           | 16 41 |
| Southern District, Sunday-school.         | 1 82  |
| Nevada.                                   |       |
| <b>California—\$48.97</b>                 |       |
| Northern District, Individuals.           | 5 00  |
| Individuals.                              |       |
| Southern District, Sunday-school.         | 21 93 |
| Individuals.                              |       |
| A. Brother and Sister, Azusa,             | 15 14 |
| \$14.64; Wm. H. Wertenbaker (marriage     |       |
| notice), 50 cents.                        |       |

|                                           |       |
|-------------------------------------------|-------|
| <b>Kansas—\$62.70</b>                     |       |
| Northeastern District, Individuals.       |       |
| Benjamin Potany (marriage notice),        | 1 00  |
| 50 cents; W. B. Devillibus (marriage      |       |
| notice), 50 cents.                        | 2 70  |
| Southeastern District, Congregation.      |       |
| New Hope.                                 | 22 00 |
| Southeastern District, Congregation.      |       |
| Monitor.                                  |       |
| Individuals.                              |       |
| J. J. Bowser (marriage notice),           | 1 00  |
| 50 cents; L. F. Farney (marriage notice), |       |
| 40 cents.                                 | 26 00 |
| <b>North Dakota—\$28.00</b>               |       |
| Individuals.                              |       |
| A. Brother and family, Kenmare.           | 5 00  |
| <b>Illinois—\$28.50</b>                   |       |
| Northern District, Individual.            | 15 59 |
| L. Gerdos.                                |       |
| Southern District, Individuals.           |       |
| M. D. Herahay and wife.                   | 13 00 |
| <b>Idaho—\$14.00</b>                      |       |
| Congregation.                             |       |
| Boise Valley.                             | 1 80  |
| Idaho.                                    |       |
| Elizabeth Greene.                         | 7 40  |
| <b>Ohio—\$11.15</b>                       |       |
| Northeastern District, Congregation.      |       |
| Chippewa.                                 | 3 00  |
| Individual.                               |       |
| A. Brother, New Bedford.                  | 7 15  |
| Southern District, Individual.            |       |
| Hazel M. Woolf, 75 cents; E. B. Bagwell   | 4 15  |
| (marriage notice), 50 cents.              |       |
| Levi Minnich (marriage notice), 50        | 7 00  |
| cents.                                    |       |
| <b>Oklahoma—\$11.15</b>                   |       |
| Congregation.                             |       |
| Washita.                                  | 5 00  |
| Individual.                               |       |
| John Kamerer.                             | 1 00  |
| <b>Tennessee—\$5.75</b>                   |       |
| Individuals.                              |       |
| Sister D. T. Keebler, \$3.50; M. M. Fine, | 5 75  |
| \$1; Anna A. Nine.                        |       |
| Fine, 25 cents.                           |       |
| <b>Michigan—\$5.00</b>                    |       |
| Sunday-school.                            |       |
| Woodward.                                 | 5 00  |
| <b>Idaho—\$4.43</b>                       |       |
| Sunday-school.                            |       |
| Nampa.                                    | 4 93  |
| <b>Virginia—\$1.65</b>                    |       |
| First District, Sunday-school.            | 1 05  |
| Children's Pinnies, Pleasant Hill.        |       |
| Wacoona—\$1.00                            |       |
| Individuals.                              | 1 00  |
| Mr. and Mrs. J. E. Zollers.               |       |
| <b>Iowa—\$1.00</b>                        |       |
| Northern District, Individual.            | 50    |
| W. H. Lichty (marriage notice),           |       |
| 50 cents.                                 | 50    |
| <b>Wisconsin—\$1.00</b>                   |       |
| Individual.                               |       |
| W. I. Buckingham (marriage notice),       |       |
| 50 cents.                                 | 1 00  |
| <b>Maryland—\$1.00</b>                    |       |
| Eastern District, Individual.             |       |
| J. S. Gelsar (marriage notice),           | 1 00  |

## Oregon—\$0.50

Individual.

Mrs. W. M. Ogg (marriage notice), \$

50

Total for the month, \$ 569 93

Previously reported, 19,869 19

Total for year so far, \$20,439 12

## INDIA ORPHANAGE.

**Pennsylvania—\$38.00**  || Eastern District. |  |
| Green Tree Christian Helpers' So- | 23 00 |
| ciety. |  |
| Christian Workers. | 20 00 |
| Parkersford. |  |
| Middle District, Aid Society. | 20 00 |
| Waynesboro Sisters Miss. Sewing |  |
| Circle. | 20 00 |
| Middle District, Individual. | 20 00 |
| Miltona Sisters. |  |
| **Ohio—\$32.00** |  |
| Northeastern District, Aid Society. | 20 00 |
| Jonathan Creek. |  |
| Individual. | 2 00 |
| A. Brother, New Bedford. |  |
| **Indiana—\$11.00** |  |
| Middle District. |  |
| West Manchester Aid Society. | 11 00 |
| **Ohio—\$6.00** |  |
| Aid Society. | 8 00 |
| Guthrie. |  |
| Individual. | 1 00 |
| C. C. Clark. |  |
| **Colorado—\$5.00** |  |
| Western District, Christian Workers. | 5 00 |
| First Grand Valley. |  |
| **Kansas—\$5.00** |  |
| Northeastern District, Individual. | 5 00 |
| Sella E. Greenough-Bennington. |  |
| **Tennessee—\$4.00** |  |
| Individuals. | 4 00 |
| **California—\$1.50** |  |
| Northern District, Individuals. | 1 50 |
| "Two Little Girls." |  |
| Total for the month, \$ 139 60 |  |
| Previously received, 1,858 25 |  |
| Total for year so far, \$ 1,724 75 |  |

## INDIA MISSION.

**Pennsylvania—\$34.46**  || Southern District, Congregations. |  |
| Shippensburg, \$17.58; Freespring, | 2 96 |
| \$12.38. |  |
| **Ohio—\$5.00** |  |
| Primary Class—Shippensburg. | 5 00 |
| **Kansas—\$5.00** |  |
| Northeastern District, Congregation. | 5 00 |
| Shippensburg. |  |
| **Oklahoma—\$1.00** |  |
| Individual. | 1 00 |
| **Indiana—\$1.00** |  |
| Middle District, Individual. | 1 00 |
| Individual in Christ. |  |
| **Ohio—\$0.25** |  |
| Southern District, Individual. | 25 |
| Ephraim Eikenberry. |  |
| Total for the month, \$ 42 71 |  |
| Previously received, 537 46 |  |
| Total for year so far, \$ 580 17 |  |

## INDIA NATIVE SCHOOLS.

|                                   |       |
|-----------------------------------|-------|
| <b>Illinois—\$34.19</b>           |       |
| Northern District, Sunday-school. | 34 19 |
| Franklin Grove.                   |       |
| <b>Maryland—\$20.00</b>           |       |
| Eastern District.                 |       |
| Washington City Missionary So-    | 20 00 |
| ciety.                            |       |
| Smith Fork.                       |       |
| <b>Missouri—\$20.00</b>           |       |
| Northern District, Congregation.  | 20 00 |
| Individual.                       |       |
| <b>Illinois—\$10.00</b>           |       |
| Northern District, Sunday-school. | 10 00 |
| Bethany Graded Sunday-school.     |       |
| <b>Iowa—\$4.00</b>                |       |
| Middle District, Sunday-school.   | 4 00  |
| Hannah C. Badger's S. S. Class.   |       |
| Total for the month, \$ 88 19     |       |
| Previously received, 588 49       |       |
| Total for year so far, \$ 676 68  |       |

## INDIA WIDOWS' HOME.

|                                  |      |
|----------------------------------|------|
| <b>Pennsylvania—\$6.00</b>       |      |
| Eastern District, Individual.    | 5 00 |
| Susanna M. Hutchinson.           |      |
| Western District, Individual.    | 1 00 |
| Amanda Roddy.                    |      |
| Total for the month, \$ 6 00     |      |
| Previously received, 100 65      |      |
| Total for year so far, \$ 106 65 |      |

## CHINA MISSION.

|                                       |       |
|---------------------------------------|-------|
| <b>Indiana—\$12.61</b>                |       |
| Middle District, Congregation.        |       |
| Sugar Creek.                          | 12 61 |
| <b>California—\$5.00</b>              |       |
| Southern District, Individual.        | 5 00  |
| Belinda Riley.                        |       |
| <b>Kansas—\$4.71</b>                  |       |
| Southeastern District, Sunday-school. | 4 71  |
| Primary Class—Salem.                  |       |
| <b>Michigan—\$4.26</b>                |       |
| Sunday-school.                        | 4 26  |
| West Thornapple.                      |       |
| <b>Oklahoma—\$1.00</b>                |       |
| Individual.                           | 1 00  |
| C. C. Clark.                          |       |
| Total for the month, \$ 27 68         |       |
| Previously received, 251 09           |       |
| Total for year so far, \$ 278 77      |       |

## CHURCH EXTENSION.

|                                |      |
|--------------------------------|------|
| <b>Idaho—\$5.00</b>            |      |
| Individual.                    | 5 00 |
| C. C. Clark.                   |      |
| Total for the month, \$ 5 00   |      |
| Previously received, 2 40      |      |
| Total for year so far, \$ 7 40 |      |

## SOUTH AMERICA.

|                                |      |
|--------------------------------|------|
| <b>Ohio—\$1.00</b>             |      |
| Southern District, Individual. | 1 00 |
| Ruth Bigler.                   |      |
| Total for the month, \$ 1 00   |      |
| Previously received, 3 00      |      |
| Total for the year, \$ 4 00    |      |

was begun. The meetings were well attended and good order prevailed, while Bro. Flory presented the "words of truth and soberness." He preached twenty sermons, closing Dec. 4. One was reclaimed and two certificates were granted. Three (one at the age of nine years) made application for baptism, which took place Dec. 4.

We had services on Thanksgiving Day, at which time a collection of \$37.45 was taken for World-wide-Missions. Nov. 20 the Mechanicsburg Sunday-school took a collection of \$16.50 for the benefit of the Sunday-school Extension of Chicago, Ill. Clarence E. Long.

Mechanicsburg, Pa., Dec. 5.

## MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

**Baker-Nelbert.**—By Eld. Jesse Stutsman, at his home Dec. 3, 1910, Mr. Ernest Baker and Miss Amanda Nelbert, both of Arcanum, Darke Co., Ohio.—Miss Weisenbarger, Arcanum, Ohio.

## FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Baker, George** (known as Barney), died Oct. 5, 1910, aged 74 years, 9 months and 15 days. He was trimming trees and fell from a high tree, which brought about his death. He leaves a sister, Susan Hartman, to mourn his death. He was buried at Mummet's meetinghouse. Services by Elders C. L. Baker and C. C. Brown.—Nelle I. Baker, R. D. 2, East Berlin, Pa.

**Berkley, Sister Lydia**, wife of Bro. Israel Berkley, died at her home near Friedens, Pa., in the bounds of the Brothers' Valley congregation, Nov. 2, 1910, aged 60 years, 9 months and 3 days. She was a consistent member of the Church of the Brethren for thirty-five years. To this union were born eighteen children. Her husband and sixteen children survive. Services in the Brethren church by Eld. Wm. C. Schrock and the writer. Interment in the cemetery near by.—Silas Hoover, Somerset, Pa.

**Bolen, Ruth Hazel**, daughter of friend Oscar and Sister Pearl Bolen, born March 25, 1908, died Dec. 1, 1910, aged 2 years, 8 months and 5 days. This little girl died quietly, being only sixteen hours. Services at the Church of the Brethren by the undersigned.—J. E. Joseph, Riga, N. Dak.

**Flohr, Sister Mary Amanda**, nee Green, beloved wife and faithful companion of Eld. John R. Flohr, Fountain Dale, Adams Co., Pa., died Dec. 2, 1910, aged 67 years, 7 months and 2 days. She was a devoted member of the church. She and her husband united with the church in 1886, at the Gross-nickie meetinghouse, baptism being administered by Bro. Jonathan Baker. She is the mother of ten children, five sons and four daughters survive her. All of them are members of the church, four of her sons holding official positions in the church. She and her husband celebrated their fiftieth anniversary of wedded life during the early summer, when nine children, twenty-eight grandchildren and two great-grandchildren were present. To see this family follow her to her last resting place, impressed one with what a work

a mother in Israel may do. The Monocacy congregation has lost a consecrated worker. Much was gained by her life work. Bro. Flohr is seven years her senior and will miss her companionship. Dropsy was the immediate cause of her death. She longed to go home to be at rest. Services by Eld. T. J. Korb, assisted by the writer, Dec. 7, 12-17. Interment in the Methodist cemetery near her home.—John S. Weybright, Thurmont, Md.

**Garber, Bro. Abraham Stauffer**, born in Washington County, Tenn., Feb. 23, 1843, died at the home of his son, in the bounds of the Washington Church, in the town of Ely, Dec. 5, 1910, aged 67 years, 9 months and 11 days. He was united in marriage to Anna E. Miller, June 25, 1865. To this union were born five sons and two daughters, who survive. Although he was isolated from the church services, he lived a consistent Christian life. He united with the Church of the Brethren about fifty years ago. Services by Bro. W. A. Kinzie. Text, Amos 4: 12. Interment in the Appanose cemetery, by the side of his companion, who preceded him eleven years ago.—Ada E. Beckner, Overbrook, Kans.

**Hawbecker, Bro. Charles**, died in the bounds of the Franklin Grove congregation, Ill., Dec. 2, 1910, aged 42 years, 2 months and 11 days. He was born in Franklin County, Pa., and there united with the Church of the Brethren when he was in the twenty-first year of his age. In 1878 he was united in marriage to Mary Lehman Buck, at the home of the Franklin Grove, Ill. He served the church in the office of the District Mission Board of Northern Illinois and Wisconsin, and has the unique record of not having missed a session of that Board during that time. His death occurred suddenly Dec. 2. He was at the time in company with Bro. John Heckman in Rochelle, in the interests of mission work there. As they were about to leave the door of a home, where they had made a call, he dropped dead. The cause of his death was heart failure. He leaves a wife, three brothers, one sister and two stepdaughters. Services at the Franklin Grove church, by Eld. John Heckman. Interment in the Emmert cemetery.—Anna S. Buck, Franklin Grove, Ill.

**Hofer, Bro. Linnaeus H.**, born Sept. 29, 1853, died at his home in Palmyra, Pa., Jan. 6, 1912, aged 58 years, 1 month and 7 days. He leaves a wife, two sons and one daughter. He was anointed a short time before his death. Services at the Palmyra house, Dec. 4, by Elders Jacob Longenecker and Samuel Witmer.—Lydia E. Gible, Palmyra, Pa.

**Hooker, Sister Margaret D. Hooker**, born near Buffalo Ridge, Patrick Co., Va., Jan. 6, 1842, died in the bounds of the Smith River congregation, Nov. 27, 1910, at the home of her son, J. M. Hooker, Stuart, Va., aged 68 years, 10 months and 21 days. She had a complication of diseases, which caused her much suffering. She united with the Church of the Brethren in 1884. She was among the first members of the Brethren in Patrick County. She was a very faithful member, and expressed great love for the church. She was an active member—very much interested in the saving of souls. She had been greatly missed in the church, though she had not been able to attend for a year or more, on account of ill health. She leaves a husband, thirteen children, three brothers and one sister. She was a fond and devoted mother and was glad to have her children around her bed in her last days. Services by Elders W. A. Egin and W. E. Leakey. Interment near the old home.—Ellie Nolen, Elamsville, Va.

**Horst, Sister Amanda**, nee McNett, died in the bounds of the Hickory Grove church, Miami Co., Ohio, Nov. 23, 1910, aged 72 years, 7 months and 20 days. Her first marriage was to William Bee, who died in 1870. To this union were born three children. Her husband died June 8, 1880. Nov. 5, 1876, she was united in marriage to Michael Horst. To this union was born one son, who preceded her to the spirit world. She leaves one sister, two brothers and three daughters. She was for many years a consistent sister. Services by the writer.—Jacob Coppock, Tippecanoe City, Ohio.

**Johns, Mr. Jefferson Lee**, died in California Nov. 15, 1910, aged 47 years, 8 months and 23 days. Interment in the

Bridgewater, Va., cemetery, Nov. 31. Services by Eld. H. G. Miller. Text, Prov. 22: 1.—Ida Fry, Bridgewater, Va. and Justice, Irene Jennie Estella, infant daughter, of Ora and Dec. 8, 1910, aged 2 months. Services by the writer at the Christian church.—J. E. Joseph, Riga, N. Dak.

**Laughman, Louis**, born Aug. 2, 1865, died at his home near Abbotstown, Pa., Dec. 6, 1910, aged 44 years, 4 months and 3 days. He leaves a wife and six children to mourn his death. Services at the Mummet meetinghouse by Eld. C. L. Baker and Henry Miller.—Nelle I. Baker, R. D. 2, East Berlin, Pa.

**Lehman, Sister Eliza**, nee Messersmith, born in York County, Pa., Sept. 20, 1822, died at her home in the bounds of the Codorus church, Pa., Nov. 19, 1910, aged 78 years, 1 month and 29 days. Her death was due to consumption. She lingered patiently for a long time. In 1849 she was married to Bro. Emanuel Lehman, with whom she lived for sixty-one years. This union was blessed with fifteen children. She is survived by her husband, three sons and six daughters. She was a consistent member of the Church of the Brethren for a number of years. Services at the Codorus church, by Eld. Jacob M. Myers and Bro. S. E. Myers. Interment in the adjoining cemetery. Text, 1 Tim. 4: 8.—Samuel C. Godfrey, R. D. 2, Red Lion, Pa.

**May, Sister Mary C.**, nee Thomas, died at her home in the bounds of the Limestone congregation, Tenn., Dec. 5, 1910, aged 79 years, 2 months and 24 days. She was a faithful member of the Church of the Brethren for over fifty years. Her life was a noble example of Christian fidelity. She had strong mental powers and an unfaltering trust in God. She leaves her husband and five children. One son died several years ago. Services at the home (in the house where she was born and where she died) on Dec. 10, 1910, by the writer, assisted by Eld. J. D. Clark.—P. D. Reed, Limestone, Tenn.

**Means, James Russell**, son of our friends, Mr. and Mrs. Willis Means, died at their home near Red Cloud, Neb., Dec. 5, 1910, aged 8 months and 8 days. Services at the home by the writer. Subject of this funeral discourse, "Christ in the Storm." Interment in the Red Cloud cemetery.—J. E. Jarboe, Red Cloud, Neb.

**Miller, Sister Sarah Jane**, nee Stoner, born March 1, 1844, in Virginia, died at the home of her son, J. L. Miller, Lordsburg, Cal., Nov. 25, 1910, aged 66 years. Senility (worm-out body) was the cause of her death. She was married to I. N. Miller in 1871. To this union two sons and two daughters were born. The sons and her husband survive her. She, with her family, moved from Virginia to Missouri in 1882, and to Lordsburg, Cal., in October, 1909. Services in the Lordsburg church, Nov. 27, by Bro. Clarence H. Yoder. Interment in the Evergreen cemetery, Lordsburg, Cal. She was a member of the Brethren church for about twenty-six years.—Grace Hileman Miller, Lordsburg, Cal.

**Miller, Bro. Andrew**, died at the home of his daughter, Mrs. John Nazare, Boonsboro, Md., Manor congregation, Dec. 8, 1910, aged 84 years, 8 months and 14 days. Bro. Miller united with the church early in life, and was faithful to the end. His wife died fourteen years ago. One son and fifty-one daughter survive. He was a member of the Manor church by Eld. W. S. Reichard and Caleb Long. Interment in Manor cemetery.—M. Portia Rowland, Fairplay, Md.

**Mumma, Bro. Henry**, born in Montgomery County, Ohio, April 8, 1838, died of heart failure at his home in Fort 18 days. He was married to Anna Black in 1850. To this union were born fourteen children. His wife, five daughters and two sons survive. He was for many years a member of the Church of the Brethren. Services at McKinley, by the Brethren. Interment near by.—A. L. Klepinger, Dayton, Ohio.

**Mummet, Adam B.**, born Dec. 15, 1861, died July 1, 1910, at his home in East Berlin, Pa., aged 48 years, 6 months and 16 days. He was a prosperous merchant for a number of years. He died of Bright's disease. He leaves a wife and three children. Services at the home by Eld. C. L. Baker.



Interment at the Mummert meetinghouse.—Nellie I. Baker, R. D. 2, East Berlin, Pa.

**Poff**, Sister Bertha, daughter of John W. and Mary Elizabeth Poff, born Jan. 24, 1889, died in the bounds of the Christiansburg church, Montgomery Co., Pa., Dec. 3, 1910, aged 21 years, 10 months and 9 days. Her mother and one sister preceded her. After an operation for appendicitis, Sister Bertha lingered about two weeks, during which time she was anointed. She united with the church when quite young, and lived a faithful and consistent Christian life. Her departure is mourned by a host of friends, and especially by the little band of faithful members at Christiansburg, where her help was so much needed. Services at the Christiansburg house, by the writer, assisted by Bro. D. C. Nuff. Text, Philp. 1: 21. Interment in the Christiansburg cemetery.—J. S. Showalter, R. D. 3, Roanoke, Va.

**Raffensperger**, Oscar Alvin, son of Brother and Sister William Raffensperger, died at the home of his parents Sept. 16, 1910, aged 7 weeks and 3 days. He was buried at the Mummert meetinghouse. Services by Eld. C. L. Baker.—Nellie I. Baker, R. D. 2, East Berlin, Pa.

**Rupp**, Bro. John M., died at his home, near Mechanicsburg, Pa., Nov. 29, 1910, aged 66 years, 7 months and 29 days. Bro. Rupp was a member of the Church of the Brethren for many years. He is survived by his wife, three sons and two daughters. Services at his late home by the writer, assisted by Mr. H. K. Lentz. Interment at the St. Paul cemetery.—Henry Beelman, R. D. 3, Box 80, Dillsburg, Pa.

**Shiley**, Sister Mary, nee Godfrey, born in Springfield Township, York Co., Pa., Dec. 5, 1879, died at her home, in the bounds of the Codorus church, Nov. 28, 1910, aged 30 years, 11 months and 23 days. Her death was due to tuberculosis. She lingered patiently for about two years, but was able to attend church till about two months before her death. She united with the Church of the Brethren about six years ago, and lived an exemplary life until death. Shortly before she died she called for the elders of the church and was anointed. She is survived by her husband and five small children. Services at the Codorus church, by Eld. Jacob M. Myers and Bro. J. L. Myers. Interment in the adjoining cemetery. Text, Heb. 4: 9.—Samuel C. Godfrey, R. D. 2, Red Lion, Pa.

**Sink**, Sister Sarah, died Dec. 1, 1910, aged 98 years. She was a consistent member of the Church of the Brethren for sixty-six years. She has nine children. She lived in the Germantown congregation. Services in the Bonbrock church, by Eld. Henry Koenberry.—J. E. Peters, Wirtz, Va.

**Smith**, Jesse C., born in Boone County, Ind., July 19, 1884, died Nov. 28, 1910, aged 26 years, 4 months and 7 days. He moved with his parents to Jasper County, Ind., in 1895. He took an active interest in education, having taught in the public schools from 1903 to 1908. His health failed about two years ago. He made his home with his parents and was an obedient son, and loved by all his associates. A short time before his death he desired baptism into the Church of the Brethren. Being unable to leave the house, he was baptized in a tank Nov. 15. He died with the great hope and comfort that he was able to meet his Master. He leaves his parents, eight sisters, one half-sister and two brothers. One sister preceded him to the spirit world. Services at the M. E. church, seven and one-half miles north of Rensselaer, by Eld. David Dilling. Text, Heb. 9: 27.—Mrs. Mae Kiever, Monticello, Ind.

**Sprague**, Bro. Tyler, son of Ira and Elizabeth Sprague, Pittsfield, Mass., born April 29, 1841, died at Manvel, Tex., Nov. 27, 1910. He was married to Margaret McMirre. Four years after her death he was married to Sister F. F. F. Peters. He moved to De Kalb, Ill., in 1890, and then to Kansas, and to Oklahoma. In about 1892 he came to Texas. His death was caused by an accident, while still enjoying health and vigor. He lived five days and was conscious almost till the last moment. He leaves a wife, two little sons and four daughters; and a son by his first marriage. He united with the Church of the Brethren about 1881, and remained faithful to the end. Services by Eld. J. A. Miller.—A. J. Hicks, Manvel, Tex.

**Thomas**, Sister Mary Elizabeth, died at the home of her husband, Oct. 2, 1910, aged 62 years, 5 months and 16 days. Her husband, also a brother, died sixteen years ago. She was buried at the Ground Oak church, near Idaville, Pa. Services by Eld. C. L. Baker, assisted by Mr. Bickie (Lutheran).—Nellie I. Baker, R. D. 2, East Berlin, Pa.

**Trostle**, Sister Mary Catherine, died at her home, near Bermudian, Pa., Sept. 24, 1910, aged 39 years, 6 months and 14 days. She was a faithful member of the church for a number of years. She leaves a husband, four children and an aged father. She was buried at the Mummert graveyard. Services by Eld. C. L. Baker.—Nellie I. Baker, R. D. 2, East Berlin, Pa.

**Wiley**, Mary Ann, born near Baltimore, Md., July 11, 1828, died at Fort Scott, Kans., Nov. 28, 1910, aged 82 years, 4 months and 17 days. She is survived by five sons and two daughters. Her husband, one son and two daughters preceded her. She has been a faithful member of the Church of the Brethren for forty years. Services at the Osage church by Eld. A. Neher. Interment in the Osage cemetery.—D. W. Shideler, McCune, Kans.

**Waner**, Bro. Samuel, born in Lancaster County, Pa., Feb. 28, 1827, died in the bounds of the Pine Creek church, Ind., at the home of his son-in-law's brother, George Long, Nov. 23, 1910, after an extended attack of dropsy, aged 83 years, 8 months and 25 days. He was united in marriage to Anna Thomas, Dec. 5, 1852. To this union were born five daughters and two sons. Two daughters and one son survive. His wife preceded him eight years ago. Bro. Waner has been a member of the Church of the Brethren for many years, living a faithful Christian life until death. Services at the East house, by Eld. Jacob Hildebrand, assisted by Eld. A. M. Muepel. Interment in the Fair cemetery.—M. S. Morris, Walkerton, Ind.

**Weddie**, Sister Christiansa, born Dec. 5, 1843, died Nov. 23, 1910, in the bounds of the Burksfork congregation, Va., aged 66 years, 11 months and 25 days. She was married to John Colvern Weddie, March 22, 1865. To this union were born nine children. One of her daughters preceded her to the grave, Dec. 24, 1879. She has been a member of the Brethren church for forty-seven years.—Maggie Hylton, Floyd, Va.

**Weyand**, Sister Sadie S., wife of Bro. Norman Weyand, residing near Somerset, Pa., in the bounds of the Middle Creek congregation, died at her home Dec. 1, 1910, aged 31 years, 2 months and 29 days. She was a devoted member of the Church of the Brethren for a number of years. Services at the home of the deceased by the writer. Interment in the German Reformed cemetery, at Lavansville.—Silas Hoover, Somerset, Pa.

**Winand**, Rebecca, died at the home of her son, near Abbottstown, Pa., July 26, 1910, aged 85 years, 4 months and 8 days. She was a member of the Reformed church. She was buried at the Mummert meetinghouse. Services by Elders D. H. and C. L. Baker.—Nellie I. Baker, R. D. 2, East Berlin, Pa.

**Zimmerman**, Sister Mary, wife of Alger Zimmerman, and daughter of Sister Cassie Horner, born June 27, 1892, died in the bounds of the Ligonier congregation, Pa., Dec. 5, 1910, aged 18 years, 10 months and 8 days. Sister Mary was baptized by Bro. C. O. Berry when she was eleven years old. She was a dear young sister, always cheerful, and had a forgiving and willing disposition. She will be much missed by her many friends, especially by the little band of members here. Services by the writer in the Church of the Brethren Dec. 8. Text, Matt. 2: 14.—W. E. Wolford, Ligonier, Pa.

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## Notes from Our Correspondents.

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Thanksgiving services. We had an able sermon by Bro. George B. Florio, after which a collection of \$10 was taken for District Missions. Nov. 27 a temperance program was rendered at the Pine Grove church. Bro. W. C. Hoover gave an address of temperance. Dec. 4 we had a temperance meeting at Mount Zion, with Bro. P. S. Thomas to give the address.—Katie Kilne, Roadway, Va., Dec. 12.

**New London.**—Feb. 5 Bro. John P. Harris came to this place, a mission point in the Vernon congregation. At that time we had about thirty-six members. Since then thirteen have been baptized, three restored, and we have one applicant. Dec. 3 we held our council. Our elder, Bro. E. D. Kendig, presided, at which time Bro. Harris was advanced to the second degree of the ministry, and one deacon was elected. The choice fell on Bro. James Agnor. Bro. George A. Phillips was also with us. He spent a week visiting among the members and preached two excellent sermons.—Mamie E. Dunlap, Fairfield, Va., Dec. 12.

**Roanoke City** church met in council Dec. 9, with Eld. P. S. Miller presiding. Two members were received. Church officers were elected as follows: Secretary and treasurer, L. C. Moomaw (re-elected); Bro. Sanger agent, C. E. Trout (re-elected). The writer was re-elected correspondent. The finance committee reported favorably, and we hope to get our debt paid off early in the year. Bro. H. Allen Hoover was re-elected Sunday-school superintendent and Sister Pearl E. Skeggs, secretary. A Thanksgiving offering of \$20.75 has been appropriated for city work at home.—Homer E. Trout, Vinton, Va., Dec. 12.

**Sangerville** church met in council Dec. 3, with our elder, Bro. J. W. Wine, presiding. Brethren A. S. Thomas and M. J. Cline were with us. Two letters of membership were received and two were granted. A committee was appointed to work with and for the Bridgewater College (as recommended by District Meeting), consisting of Brethren J. W. Hess, A. L. Miller and C. D. Sanger. Bro. Cline stated the needs of the Orphan Home and this church decided to make up \$100.00 for its support. A committee was appointed at a former meeting to formulate a plan to receive expelled members. It was decided to receive expelled members as we receive officers when they are installed into office. Superintendents were appointed for the coming year, for the three Sunday-schools in the congregation as follows: Sangerville house, Brethren A. J. Miller and J. L. Driver; Emmanuel Branch house, Brethren J. S. Carlock and J. W. Michael; Branch house, Brethren S. L. Wine and A. S. Driver. The census of the congregation, taken in March, 1910, showed the number of members to be 508. Since then twelve have been baptized, one restored and two received by letter. Seventeen were given letters, and two died.—Annie R. Miller, R. D. 2, Bridgewater, Va., Dec. 4.

**Stanton.**—Owing to the inclemency of the weather, Bro. A. B. Miller was obliged to close his series of meetings after preaching less than two weeks. There were four accessions to the church, all Sunday-school scholars. More are waiting.—E. P. Statten, Stanton, Va., Dec. 10.

**Trevilians** church was dedicated Dec. 4. Bro. D. H. Zigler preached the dedicatory sermon to a very attentive congregation, thought not as large as was expected, owing to the very inclement weather. Dec. 5 we held our council. Our elder, Bro. I. A. Miller, presided. Bro. E. F. Clegg and Sister Priscilla Shumaker were elected Sunday-school superintendents. We hope to commence our Sunday-school with the new year. Bro. Zigler continued preaching for us each evening until Thursday, and though the weather continued very unfavorable, the members nearly all attended. During the meeting one dear young sister made the good choice and was baptized on the evening of the joy feast. At that time seventeen members surrounded the Lord's table. This was the first feast held in Louisa County, and a most interested and attentive crowd was present.—Emma Whitler Clegg, Trevilians, Va., Dec. 10.

**Waynesboro.**—The members of the church in town met Oct. 2 and organized a Christian Workers' Society. Brethren Humphrey and J. C. Garber took the lead in organizing. The Society meets at 7 P. M. each Thursday evening, at one of the homes of our members. Bro. J. C. Garber preaches for us in White's hall every first and third Sunday.—Pearl Harper, Waynesboro, Va., Dec. 7.

**White Rock.**—Our council was held Dec. 3. Eld. Wyatt Reed presiding. It passed off pleasantly. Bro. Edley F. Casey presided Nov. 19, and began a series of meetings. He closed Nov. 4, preaching in all, twenty-one sermons. Two came out on the Lord's side and we feel that more are almost persuaded to make the good choice. The church has been greatly encouraged and revived by this meeting.—Bertha E. Reed, Copper Valley, Va., Dec. 7.

## WASHINGTON.

**Spokane.**—Nov. 20 to 29 we enjoyed a visit by Bro. S. Bock and wife. Nov. 27 Eld. Wise, of Sunnyside, Wash., preached for us, and Nov. 28 we were favored with a sermon by Eld. Eby, of Sunnyside, Wash. We always enjoy having visitors among us, and especially do we invite ministering brethren to visit us when coming this way. To reach our church, take a Port Wright car, at the corner of Howard Street and Riverside Ave., in the center of the city, get off at Holly Avenue, and walk two blocks east toward the river. We held our Sunday-school Institute Nov. 13. It proved to be very interesting.—Ole C. Lanham, 430 Diamond Ave., Elliyard, Wash., Dec. 13.

**Tekoa.**—Our church met in called council Nov. 29, with our elder, Bro. D. B. Eby, as moderator. Bro. Eby tendered his resignation as elder in charge. Bro. H. C. Longanecker, who had been secured as our pastor, has been elected elder. Bro. Longanecker came from Berthold, N. Dak. We are very thankful for his coming. Bro. E. F. Hiner was advanced to the second degree of the ministry. We wish to thank the Mission Board for the assistance they have been to us in securing the services of our dear Bro. Longanecker.—Cleo Hiner, Tekoa, Wash., Dec. 8.

## WEST VIRGINIA.

**Clifty.**—Eld. Jacob S. Zigler met with us in evening services Dec. 10. He also preached a very able sermon on Sunday morning at eleven o'clock. Owing to the unpleasant weather (there being much ice in the roads), the attendance was small, but the interest was good. If the Lord will, we will have meetings again the second Sunday in January.—Mary Crist, Box 43, Clifty, W. Va., Dec. 14.

**Maple Spring.**—The brethren and sisters of the German Settlement congregation met at the following places to hold their Thanksgiving services: Maple Spring, at 10:30 A. M.; services conducted by Bro. Ezra Pike from 1 Thess. 5: 18. Brookside, at 7:30 P. M.; services conducted by Eld. Jonas Pike. Glade View, at 7:30 P. M.; services conducted by Eld. D. B. Arnold. The various Thanksgiving offerings are as follows: Maple Spring, for World-wide Missions, \$80.30; for District Home Missions, \$17.30; Maple Spring Sunday-school, \$24.72, for District Home Missions; Brookside, \$15.08, for World-wide Missions, and \$15.08 for District Home Missions; Glade View, \$8.20, for District Home Missions; total, \$160.68. Dec. 3 we convened in council, with Eld. Jonas Pike as moderator. Much business came before the meeting. Our dear Brethren Marshall Wolf and W. L. Tests were called to the ministry by a majority vote of the congregation. On Sunday morning we met for Sunday-school. A special collection was taken for the District Sunday-school Secretary's expenses. At 10:30 A. M. Eld. Jonas Pike preached for us.—Maggie E. Arnold, Eggon, W. Va., Dec. 5.

**Union Chapel.**—Bro. Albert S. Arnold began a series of meetings at this place Nov. 12. He preached twelve able sermons. Two made the good confession and were buried with Christ in baptism. The church feels greatly strengthened.—Mary Houdyshell, Delray, W. Va., Dec. 14.

## NOTES NOT CLASSIFIED.

**Notice to the Churches of North Dakota and Western Canada.**—The Mission Board has been successful in securing the services of Bro. D. W. Shock for the Almont Mission for the next year. Your prayers and anything else, by way of aid in the work, will be appreciated.—J. D. Keser, Sec. Zion, N. Dak., Dec. 14.

**Union Center.**—Our church met in council Dec. 3. Eld. W. P. Bosserman presided. Two letters were granted. We have no members Sunday-school, as there are only a few members here and they are scattered, but we are looking forward to better opportunities. Bro. Bosserman preached at our school-house to a very attentive audience, at 11 A. M., and at Speer-moore in the evening.—W. H. Milham, Speer-moore, Okla., Dec. 13.

**Yellow Creek.**—Eld. Solomon Bucklew began a series of meetings here Nov. 23, and continued until Dec. 11. The weather being inclement most of the time the attendance was not what was desired. Bro. Bucklew held forth the Word with power.—Katie Stayer, Hopedale, Pa., Dec. 15.

**Pleasant Valley** congregation recently enjoyed a series of meetings conducted by Bro. J. A. Weaver, of Iricana, Alberta. Bro. Weaver preached fourteen very inspiring sermons. The meetings were well attended, and the interest was good. The members were greatly encouraged. Two were received into the church by baptism, this making three since our last writing.—Cora M. Brubaker, Bulls Head, Alta., Can., Dec. 4.

## NOTICE TO THE CHURCHES OF NORTH-WESTERN OHIO.

At our last District Meeting it was decided that each church in the District pay an amount equal to twenty-five cents per member for the District expenses. Much of the District expense is caused by the special street tax, assessed against the Old Folks' Home. This will shortly be due and must be paid. The churches will please see to it that their pro rata assessment is paid in at once to the District Treasurer, P. F. Dukes, Greenspring, Ohio. G. A. Snider, Treasurer of Old Folks' Home.

729 Linden Street, Lima, Ohio, Dec. 12.

## SPECIAL BIBLE TERM AT DALEVILLE COLLEGE.

The Annual Bible Term of Daleville College will be held Jan. 3 to 16.

The following is a synopsis of the work to be given: **T. S. Mosherman:** (1) Nine Lectures on the Working Church, —Church Organization, Church Government, Church Discipline, Etc. (2) Nine Lectures on the Sunday-school, —Including Organization, Graded Lessons, Methods of Conducting, the Teacher, Etc. (3) Nine Lectures on Bible Epochs.

**Galen B. Boyer:** (4) Six lectures on Missions, —the Churches of Europe, the Needs and Opportunities of the Foreign Mission Field, Our Colleges as Sources for Missionaries, Address to the Botetourt Memorial Missionary Clinic.

**G. B. Kenberry:** (5) Nine Lectures on the Acts of the Apostles. (6) Two Lectures on Church Ordinances. (7) Three Lectures on Interpretation of Parables. (8) Five Lectures on Poetic Literature.

**E. M. Miller:** (9) Nine Lectures on Gospel of Matthew. (10) Three Lectures on Prayer.

**P. S. Miller:** (11) Two Lectures on the New Testament on Christian Attitude.

**E. C. Crumpecker:** (12) Two Lectures on the Crisis in Galilee.

**J. O. Flora:** (13) Two Lectures on History of the Church of the Brethren in Virginia.

**Special Days:** Educational Day, Saturday, Jan. 7; Missionary Day, Saturday, Jan. 14.

We give special invitation to ministers, Sunday-school and Christian Workers of the District to be present at these sessions. C. S. Kenberry.

Daleville, Va., Dec. 17.

## ANNOUNCEMENTS

## DISTRICT MEETINGS.

Dec. 19, Texas and South-western Louisiana, at Rock-noka, La.

Dec. 30, Western Colorado and Utah, at Fruita, Colo.

## LOVE FEASTS.

Louisiana. Dec. 30, 6:30 pm. Roanoke.

New Mexico. Jan. 14, at 6:30 pm. Dexter.

Oklahoma. Dec. 25, 2 pm. Bright Star.

## Minutes of Annual Meeting from 1778-1909

This volume contains every known minute of the proceedings of the general conferences held by the Church of the Brethren to the Year of our Lord 1909. Many interesting things relative to the problems of church government and decisions upon methods of solving them, nowhere else published, are here recorded. These Minutes also reveal to the reader the firm stand the Brethren maintained through the years in reference to their opposition to war, intemperance, secretism, worldliness, etc. They also show the change and growth of sentiment in relation to the educational, missionary, and Sunday-school movement in the Brotherhood, and how these departments of work have grown. Taking it all in all, it is one of the books which has a right to a place in the library of every Brethren home. This is a \$2.50 book, but in order to bring it within the reach of all the price is placed at \$1.75, which is just the cost of manufacturing and postage.

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Vol. 49.

Elgin, Ill., December 31, 1910.

No. 53.

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## AROUND THE WORLD

ACCORDING to a recent decision of the Court of Appeals in Missouri "bills for advertising in Sunday newspapers are not collectible." This leaves the Sunday papers in a peculiar situation, should their main revenue be thus jeopardized. According to the judicial verdict, the first day of the week,—in Missouri at least,—may not properly be used for advertising. It is doing business on the day when business is not lawful. The same thing would be true in other States, where there is a Sunday law. Logically, we might also infer that it is not a good thing to bring the ordinary news of the week into the day set apart by Divine Authority for things holy and sacred,—the Sabbath of the Lord.

DEPLORABLE conditions are reported from the Anhui province of China, affecting 2,500,000 persons. Devastating floods caused a great loss of life in the district affected, and later a severe famine threatened the survivors. So desperate were the people that thousands banded together, robbing any who had food supplies, and for weeks scarcely a night passed without many murders. The situation during the winter will likely be worse than during the famine three years ago. Already the starving may be reckoned by hundreds, with no immediate promise of abatement. To add to the horror of the situation an epidemic of plague has also broken out and, because of the emaciated condition of the people, is likely to sweep away thousands. Saddest of all is the thought that nearly all are, as yet untouched by the Gospel of Christ. They go down to Christless graves, simply because too many of us are still "at ease in Zion."

SIX THOUSAND Bibles are to be placed into the hotels of Chicago by the "Gideons," an association of Christian traveling men. During the present year the association has already distributed 50,000 Bibles in the hotels of the principal cities, and reports from various quarters indicate that it is a sowing that is sure to bring a bountiful harvest. The books are furnished by the American Bible Society at one-third off the cost price. They are carefully and strongly bound in cloth and the print is large and clear. Each copy costs thirty-five cents. It is the plan of the "Gideons" to place Bibles in the hotels of smaller towns also, as soon as the needed means can be secured. This endeavor of placing the Bible where the traveling public may have ready access to it, is a worthy one, but we are wondering why, right in our own ranks, there might not be a greater amount of zeal for the distribution of the Blessed Book. There is not one of our members who could

not donate a Bible, now and then, where it is needed and would be appreciated, and only the Lord knows to how many souls its diligent study would become a "savor of life unto life."

MORE and more is there a growing conviction that our public schools and higher State institutions are seriously lacking in moral qualities, and the result is readily to be anticipated. An official of the New York State Reformatory claims that "education, separate and apart from moral and religious training, is no deterrent of crime." He declares that "homicidal crime has increased 430 per cent in the United States since 1889," and affirms that the ratio of convictions is less than ten per cent. The annual cost of crime is estimated at \$1,373,000,000, which exceeds the national debt by more than four hundred millions. As a nation we are spending more for education than ever before, but unfortunately we largely neglect the training of the heart, "out of which are the issues of life."

AT a recent evangelistic meeting in Akron, Ohio, a large package of tobacco was thrown on the platform, just before the closing prayer was to be offered, and a voice in the large audience said: "I can't pray with that in my pocket." Not a word had been said about tobacco, but this was the signal to others, and before the meeting closed the platform had a goodly collection of tobacco, cigarettes, pipes, etc., willingly discarded by their owners. If such a disposal of tobacco could characterize every revival during 1911, and if the cost of the weed, thus eliminated, were turned into gospel evangelism, it would mean a higher level for the human race. Many a follower of Christ spends twice as much for tobacco as he gives to preach the Gospel to lost souls. Surely, "these things ought not so to be."

RECENT archaeological investigations in the Babylon territory have laid bare the ruins of several ancient cities, notably Nippur, Bismya and Telloh. Among the implements and jewelry found, only three metals were represented,—silver to a limited extent, gold in abundance, and copper for all practical as well as ornamental purposes. The remarkable feature of the copper implements is the fact that they are so tempered and hardened that the jewel cutters and cameo engravers were able to cut the hardest substances, and that the hardened copper of the farming implements was equal to our best steel. A careful analysis of the copper tools fails to show how the hardening was done,—the lost process remains a mystery to moderns, disappointing as it may be to latter-day progress. "There is no remembrance of former things," says Solomon, "with those that shall come after."

"IN the midst of life we are in death," is the constant reminder as the vicissitudes of man's changeable existence are brought to our notice. From Bolton, England, under date of Dec. 21, comes the sad news that more than three hundred miners were killed in an explosion of the Little Hulton colliery, near that city. Heroic efforts were made to rescue possible survivors, but the fierce fire, following the explosion, baffled the self-sacrificing attempts of the courageous rescuers. This is the second great mine disaster in England this year, an explosion having occurred in the Wellington colliery at Whitehaven, Cumberland, May 12, involving the lives of 136 miners. Modern industrial activity, while indispensable to the welfare of the race, sternly demands its sacrifices. Seemingly there must be a toll of human lives in order that others may exist and prosper.

It now appears that at least a few of the American churches are waking up to the fact that the world's inordinate and tax-burdening naval program is a great moral issue. Hundreds of leading ministers of New York and Boston recently voiced their protest against the proposed extravagant increase of our navy. Their timely objection is emphatic enough to startle the country into soberness, but there should be more of this protesting. This is a time when all lovers of peace may well unite on a concerted plan of presenting a solid front against the war craze. If Congress could be made aware of the large and growing anti-war sentiment, throughout the country, it would doubtless give the matter some consideration, and in the end there might be a decided gain for peace.

ONE feature of current fiction, greatly to be deplored, is the willful and determined attempt to either ignore or vilify all that pertains to Christianity. So pronounced is this tendency that the matter is being freely discussed by the religious press and universally condemned, as it surely ought to be. Some of the modern novelists would have us believe that "the best women of our churches are, practically all of them, gossips and scandal-mongers, with no hearts of compassion." They would have us believe that "the church organizations are controlled by sanctimonious sycophants." As baseless as these charges are, many who read novels of that kind, are led astray and probably lose all faith in Christianity. Paul said, "Give heed to reading,"—a warning eminently applicable to the condition of things today.

THE most interesting discovery of the last few years has recently been made at Pompeii. While workmen were digging the foundation for a new building, outside of the area of the buried city, they found the body of a woman that had been petrified. Both of her hands were tightly grasping a large quantity of jewels. Evidently the woman had tried to flee from the approaching eruption that overwhelmed the doomed city, and was buried beneath the down-pour. Bracelets, necklaces, rings, amulets studded with gems, and a pair of earrings, formed the collection of jewelry, in the hasty gathering of which the refugee doubtless spent precious moments that might have sufficed to make her escape. The case of this woman is being duplicated every day by those who cling so tightly to earthly treasures that at last their souls go down to everlasting destruction. "And what shall a man give in exchange for his soul?"

THE world looks for its greatest heroes among those who, on land or sea, defend the honor of their country and gain illustrious victories. There are heroes, however, in the everyday walks of life, who almost daily brave danger far greater, and do it willingly, without a thought of the world's applause. Such were the little band of brave firemen, twenty-three in number, who, under the leadership of Chief Horan, faced known danger during a disastrous conflagration in the stockyards district of Chicago, Dec. 22, and lost their lives in the strenuous attempt. In spite of previous warnings by the chief, there was but a scant supply of water, with insufficient pressure, at the scene of the fire, and it was this, with the inflammable character of the buildings that led to the deplorable results. The heroism of these men, in going forward though it meant almost certain death, puts to shame many soldiers of the Lord's army who fail to heed the "Go ye" of the Master. It may mean danger, it may mean sacrifice, but there should be no shrinking from going forward.



## ESSAYS

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

### New Year.

BY B. F. M. SOURS.

Over the wild seas of time with lone islands for ages,  
Fly the white gulls with their pinions aflash with the years.  
Over the billows the breakers' sound, dashing and roaring,  
Tells of the mariner's wail as his life disappears.  
Wild on the island of palms, or the island of bleakness,  
Wild on the terrible shores do the lost vessels stray,  
Leaving the broken spars strewn the sea where lone death was,  
Leaving far lone hearts to long for the breaking of day.  
Such are the years? Ah well! It is yours is the choosing—  
Where is your compass,—your chart? Is your eye—is it true?—  
True to the North Star of joy in the heavens eternal?  
Who is your pilot? Oh, spirit,—yes, answer me, who?  
Straight to the harbors of rest where the waters are tranquil,  
Straight to the ports of the peaceful eternal repose—  
Or to the maelstrom of death in the swiftness of wild, treacherous death—  
Swirl!—death—O mariner, each has the captain to choose!  
What of the year that stands knocking today at thy portal?  
What of the year that already has stepped o'er the sill?  
Life—O life!—it is glad with the breath fresh, immortal,  
Or with miasmas from hell it its measure may fill.  
Think of the lost—the lost—lost! with the demons of darkness!  
Think of the doom!—doom!—doom to be vile, and endure—  
By the choice of the will,—the free will that makes kings of the lowly,  
Forever to be with the doomed, to be ever impure.  
Will—will of man! A year beckons thee—singing at its coming!  
Roaming the fields of wild roses that wander afar—  
Look to yon heaven, the heaven of God and his angels,  
While the glad song of the west greets the silvery star.  
Happy, O happy, where harps are and glad choir celestial,  
There with the Christ are the dear ones but passed on before;  
There—in the islands of blessing they wait for thy coming,  
Never to feel the sharp blasts of the winter chill more.  
Over the wild seas of time, with lone islands for ages,  
Let the white sea-gulls of years on their pinions up-soar!  
Year, O New Year, with thy burthen of bane or of blessing,  
Bring us thy treasure, the good—like fair shells on the shore.  
Over the heaven of blue, with the low winds beneath it,  
Reigns the good Father, dispensing his love to his own:  
Come, blessed Year, we fear not the frail blast of thy tempests;  
Love reigns, and almighty—O Father, we bow at thy Throne!  
Mechanicsburg, Pa.

### The Growth of Our Church.

BY S. Z. SHARP.

As it has been stated that, when our church is compared with other denominations, we stand in an unfavorable light, we deem it advisable to present the facts which bear on our numerical strength. In the first place the Lutheran, the Reformed and the Presbyterian churches started out under the protection of powerful princes and that of the civil authorities. Ours began under the most adverse circumstances, being persecuted by the authorities which supported the above-named denominations. Driven from place to place in Germany, and subject to the unfortunate dissension caused by Ludwig Hoecker, our people came to America from 1719 to 1729, still so distracted that not even church services were held for several years. Then, after there was an effort made to build up the church, the dissension caused by Conrad Beissel threatened to disrupt the church entirely, and for years was a great impediment to the growth of the church.

Another factor which militated against the growth of the church, in its early history in America, was the poverty of the members who came from Germany, having lost their property through persecution, so that Germantown, where they first settled, was also known as "Beggartown." Under the straits in which these first members were placed, many scattered out into new settlements in Eastern Pennsylvania, Maryland and Virginia, and also into New Jersey. For lack of ministers in many new settlements, and the poor facilities for traveling from one settlement to another, there was no opportunity for missionary effort in those early days. Other denominations had salaried ministers, who could visit from place to place, and were supported, while our ministers had to stay at home to make a living for their families, and could not do any missionary work.

The dissensions produced by Conrad Beissel and his assistants also caused many of our Brethren to look unfavorably on protracted meetings, and so strong became this sentiment that in many congregations not more than three meetings were allowed to be held at one time. This was the position taken by many influential elders until 1880 to 1882, when they withdrew from our Brotherhood and formed what is known as the "Old Order Brethren."

We wish to emphasize the fact that, owing to adverse circumstances, which did not affect other denominations, our church had very poor facilities for expansion until the year 1884, when our first Missionary and Church Erection Committee was organized. Then it required several years to get under headway.

It is, therefore, evident that to compare the increase of our church membership with that of the Baptists, Presbyterians and Methodists, and expect an equal percentage of increase, would be unfair, on account of the persecutions, poverty, dissensions, unsupported ministry, and lack of any missionary plan on our part, while those popular denominations had civil protection, well-organized bodies, and a supported ministry to carry on their work. It would be more fair to compare our denomination with that of the Mennonites and Quakers, with whom we have much in common, and have had similar experiences, and when the comparison is made, between our denomination and the last two named, we make a very commendable showing.

Now let us notice the statistics: According to Morgan Edwards there were not over 1,462 members of the Church of the Brethren in 1790 in the United States, scattered in thirty-two congregations in New Jersey, Pennsylvania, Maryland and Virginia. There are no reliable data from 1790 until 1880 that throw any light on the numerical strength of our church, or the rate of increase until the year 1880, when Howard Miller was appointed to take the census and published the "Record of the Faithful" in which, on page 66, we find the total number of our Brethren, embracing the Conservatives, the Old Order, and the Progressives, to be 57,749. Then, in the census of 1890, the total number of the four divisions—Conservatives, Old Order, Progressives, and Seventh Day Tunkers, we have 73,795 or an increase of 27¾ per cent. We should also notice that during this time the Seventh Day Tunkers made no progress, and the Old Order Brethren, after being fully organized, received very few additions. The increase, therefore, must be credited to the other two divisions.

We saw it stated, not long ago, that our membership in 1872 was one hundred thousand. The writer must certainly not have had the statistics before him, or he would not have made this mistake. Probably he had in mind what was currently reported, but without authority in fact.

In the statistics of the churches, published by Dr. Carroll in 1905, the number of the Old Order Brethren is given as 4,000, the Conservatives as 95,000; the Progressives as 15,000; Seventh Day Tunkers as 194; total, 114,194, which is an increase of 40,349 members or 54¾ per cent, which must largely be credited to the Conservative branch, or Church of the Brethren, the Old Order and the

Seventh Day Tunkers' having scarcely held their own. When the question is asked, "Are you a missionary church?" we can answer, Yes, and a live one during the last fifteen years, but not before.

While we had many obstacles to meet which were not encountered by the stronger denominations, numerically, we have now evolved a missionary system that will compare favorably with the best, and our progress seems almost phenomenal. For example, in 1885 the General Mission Board reported \$2,256.98 as the total amount collected that year for mission work, while in 1910 the amount was \$69,922.67, or an increase of \$67,663.69, or 2,998 per cent in twenty-five years. It would be hard to find another denomination that could make near as good a showing in the same length of time. We have always aimed at quality rather than numbers. The great opportunity is before us, and our prospects never were brighter.

Fruita, Colo.

### Justification.

BY DAVID METZLER.

The doctrine of justification is clearly taught by Paul in Romans and Galatians. In Rom. 5: 1 he says, "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." In Gal 3: 24 he says, "So that the law is become our tutor to bring us unto Christ that we might be justified by faith."

These statements are clear and emphatic; there can be no doubt as to their meaning. The only things to be considered are the terms "justification" and "faith."

Justification is the act of God, whereby he declares one righteous. This presupposes guilt or condemnation. Paul, in writing on this point, finds the world condemned for two reasons. His first reason is the heritage of sin through Adam. In Rom. 5: 12 he says, "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men." Verse 18, "So then as through one trespass the judgment came unto all men unto condemnation." Here he declares the whole world condemned because of the Adamic sin.

His second reason is the transgression of known law, or failure to walk in various degrees of light. In Rom. 1: 19, 20, he says: "Because that which is known of God is manifested in them; for God manifested it unto them . . . through the things that are made . . . that they may be without excuse." In Rom. 3: 9 he says, "For we before laid to the charge both of Jews and Greeks, that they are all under sin." Verse 19, says, "That every mouth may be stopped, and all the world may be brought under the judgment of God." Verse 23, says, "All have sinned and fall short of the glory of God."

This is the ground for the world's condemnation as defined by Paul. When this guilt is removed,—the guilt of the Adamic sin, and the sins committed by failing to live up to Revelation,—then we are justified.

The ground for justification, viewed objectively, is the atonement made by Jesus Christ. This he explains in Rom. 3: 24, "Being justified freely by his grace through the redemption that is in Christ Jesus." Rom. 5: 1, says, "Being therefore justified . . . through our Lord Jesus Christ." The atonement cancels the Adamic sin, as is stated in Rom. 5: 18, "Through one trespass the judgment came unto all men to condemnation; even so, through one act of righteousness, the free gift came unto all men to justification of life." Man is entirely passive, for "while we were yet sinners Christ died for us." Through "one act of righteousness" the world has been justified, and is therefore clear from the Adamic sin.

The ground for justification, viewed subjectively, is faith. Rom. 5: 1, says, "Being therefore justified by faith, we have peace with God." The term "faith," as used by Paul, includes all that pertains to salvation in Christ. It is used as a principle rather than the definite act of believing. He speaks of it as being a system different from the law system. This is seen clearly in the following scriptures: Gal. 3: 23, says, "But before faith came, we were kept in ward under the law." Verses 25-27 tell us, "But now that faith is come, we are no



longer under a tutor. For we are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." The faith system includes baptism as a means of getting into, and putting on Christ. By faith we became sons of God, because it caused us to be baptized into Christ.

The term "law," or "works of the law," includes circumcision, the same as the term "faith" includes baptism. Gal. 5: 2, 4 conveys his idea: "If ye receive circumcision, Christ will profit you nothing. Ye are severed from Christ, ye who would be justified by the law."

The teaching in Romans is the same. Rom. 3: 28 says, "We reckon therefore that a man is justified by faith apart from the *works of the law*." Rom. 5: 1 says, "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 6: 3, 4 reads, "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death."

By the *works of the law* we can not be justified, but we are justified by faith, because by faith we were baptized into Christ's death and made dead to sin. This is the doctrine taught by Jesus, "He that believeth and is baptized shall be saved" (Mark 16: 16).

Peter on Pentecost said, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the *remission of your sins*" (Acts 2: 38). By the figure of the ark, we are taught, "Which also after a true likeness doth now *save you*, even baptism, not the putting away the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ" (1 Peter 3: 21).

Baptism is the "asking for," or the "answering to" the conditions of salvation, as promised by Jesus in Mark 16: 16. It was the practice of the Apostolic church. Acts 2: 41, tells us, "They then that received his word were baptized." Acts 8: 12 says, "But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Acts 8: 38 assures us, "And he commanded the chariot to stand still: And they both went down into the water, both Philip and the eunuch; and he baptized him." Acts 16: 14 states, "Lydia . . . whose heart the Lord opened to give heed to the things which were spoken by Paul. And when she was baptized," she was ready to do good works. The jailer in Acts 16: 31-33 said, "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. And they spake the word of the Lord unto him with all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized." Acts 18: 8 says, "And many of the Corinthians hearing believed, and were baptized." Acts 19: 5 reads, "And when they heard this, they were baptized into the name of the Lord Jesus." Acts 22: 16 states, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins."

It is in harmony with the doctrine of James on faith and works. "Faith, if it have not works, is dead in itself" (James 2: 17). "Can that faith save him" (James 2: 14)? "Thou believest that God is one; thou doest well; the demons also believe, and shudder. But wilt thou know, O vain man, that faith apart from works is barren" (James 2: 19, 20)? Faith apart from works, is dead in the sight of God, because it can not save. It can not justify, because it is the kind the demons have, and they are not justified.

James is using the term "faith" not as a principle, but as the specific act of the believer, and until that act becomes strong enough to move one to action, it is dead in the sight of God.

We have the principle, taught by James, illustrated by the words of Jesus, "He that *believeth* and is *baptized* shall be saved." In order to illustrate his point, he refers to Abraham. In the specific act of believing he was not justified without works. "Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled

which saith, and Abraham believed God, and it was reckoned unto him for righteousness" (James 2: 21-23).

Paul speaks of justification by faith, not without works, but *without the works of the law*. He speaks of faith as a principle; as being apart from the works of the law, and not of the specific act of believing; therefore he considers Abraham justified by the faith principle before the law came, and so the law does not save, but faith saves. James speaks of the act of believing, and goes beyond Paul and shows how the principle works.

Viewed subjectively, then, we receive the remission of our sins, which were committed through the transgression of known law, by faith that moves us to be baptized for the remission of our sins. "Being therefore justified by faith we have peace with God through our Lord Jesus Christ."

Nappanee, Ind.

## An Educational Ideal.

BY AMOS H. HAINES.

IN GOSPEL MESSENGER of Aug. 6, 1910, appeared an article by the writer, entitled "An Educated Ministry." In the same number of the paper is a short editorial, entitled "Ministerial Examinations." The editor takes his subject from the content of the article.

In view of the number of inquiries and suggestions, relative to the subject matter of the article, also the requests that something definite be formulated by some District Meeting or District for Annual Conference, I am led to believe that, as a people, we are doing much thinking relative to our ministers and moral teachers; also that many are asking for and demanding an efficient, prepared and equipped ministry.

Many seem wide-awake to the reality and fact that there are such things as new thought, a new age, the historical and scientific spirit. We are coming to realize that we are, in this age, continually advancing. The thought and environment are as they are, because of the demands of the day. Many are sincere and asking for the truth. We are also realizing, as never before, that the spirit of the age must be met constructively and positively. This may demand some changed point of view, honesty of conviction and confidence in the truth. We should never be afraid of truth, whether old or new. It is the new, generally, that preserves from stagnation and decay.

Are the teachings of the Bible, is the teaching of Jesus, able to take hold of, grapple with and solve the many hard and perplexing problems, thrusting themselves upon us for solution? What do we mean by present-day problems? Briefly, I should say, the social evil, intemperance, oppression of the poor, capital and labor, the race question, the divorce problem, graft and dishonesty in state and nation. These are some of the problems. Is the teaching of the Old Book,—the Bible,—sufficient for these things? Most assuredly! To meet and solve them, the Book must be studied. Its truths must be prayed over that light may come. It must be allowed to tell its own story, and freed from tradition, speculation, superstition and dogmatism. We must first ask, What was this scripture intended to convey and teach at the time and for the people to whom given? How carefully has this text been preserved, translated and transmitted? Here comes in the fundamental and primary importance of both textual and literary criticism.

Secondly we must ask, What does this scripture, this teaching mean for me, my age, my time? Some time ago I heard quite an intelligent man say, "I want no one to interpret the Scriptures for me." At the same time, it is without question, that when he meets a difficult word or passage, he consults his Hebrew and Greek texts, commentaries, lexicons and grammars. Did this man mean just what he said? He is surely getting help from some outside sources.

And now, as Special Bible Terms are opening up at our school centers, may we not hope to see many in attendance at these special seasons of

Bible study? The truths and teachings of the Bible, put into practical everyday living, are the only remedy, able to save our communities, our nation and our people from ruin and decay. Is it not high time for every thoughtful person to contemplate some educational ideal?

"The Religious Education Association" is doing much to call our nation back to a consciousness of Almighty God. It is doubtless doing more than any other organized body today in establishing sound principles and methods of Christian pedagogy. Send to the Executive office, 193 Michigan Avenue, Chicago, for a brief statement of purpose, plan, etc., etc. The primary purpose of "The Religious Education Association" "is not so much to do things as to cause things to be done. It acts as a center, a forum, a clearing-house, a bureau of information and promotion in moral and religious education."

It is specific when it says, "The threefold purpose of the religious education is: To inspire the educational forces of our country with the religious ideal. To inspire the religious forces of our country with the educational ideal. To keep before the public mind the ideal of religious education, and the sense of its need and value."

May we all be enthused to know more of the Word of God, and, knowing it, may we carry out its teachings in our daily lives and conduct.

Bible School, Juniata College, Dec. 7.

## In the Woods.

BY JAMES M. NEFF.

As I sat by my camp fire, under an oak tree on the western slope of the Sierra Nevada Mountains, the moon shone full in my face and the sky was so clear that the myriads of stars seemed literally to dance in the heavens. And as I looked up into this same sky that God's creatures the world over are permitted to gaze upon, I thought, How widely varying are the experiences of those upon whom this same kindly moon now smiles, and how unspokeably blessed it is that every one of us, whether under roof or tent, in comfortable home or open camp, in densely populated centers or out in the woods and hills far removed from the habitations of man, may confidently look to the same Heavenly Father for protection and care.

And as my gaze still lingered among the stars and I thought of the unnumbered worlds which they represent, I queried in my mind, Is each one of these worlds to be fitted up as one of the mansions of my Father's house, or are many of them now inhabited by intelligent creatures for whose happiness God is as anxious as he is for ours, and for whom he has done as much as he has for us? Then I thought, If the future life shall furnish an opportunity for the exploration of this whole universe of God, and if every world shall furnish new evidence of his love and wisdom, then, indeed, shall the glories of heaven have proved to be beyond the possibilities of earthly conception and a whole eternity will not be sufficient to exhaust its sources of enjoyment.

But the rustle of dry leaves under a tree, hard by, where the horses were quietly munching their hay, brought me down to earth again, and I lost my heavenly reverie. Under another tree rested the family cow, several crates of chickens sat about on the ground at the rear of the wagon, which was piled high with trunks and other movables, on top of which a bed was made where wife and children lay fast asleep. On the ground by the wagon stood a cot, where I was soon to seek rest for the night. We had left the floor of the San Joaquin Valley, were going into the hills beyond the reach of railroad facilities, and into a country where population is sparse, and so we had provided ourselves with these things in order that we might have with us some of the comforts of life wherever climatic conditions might indicate that it would be prudent to stop.

And this reminds me that those of us who may have thought that California is all roses, oranges



and aristocrats, were mistaken. Here among these foothills are cowboys and woodsmen and timber, and a wild profusion of hills and vales such as, at times, makes one lift his hat in reverence to him who made it all. And about these things I may tell you more at another time.

Daunt, Cal.

### Doing Good.

BY ORAN S. YOUNT.

"He went about doing good" (Acts 10: 38).

WITH the inception of the new year, new resolutions are made, usually for higher morals, better citizenship, a better Christian life, etc. Without these resolves we would deteriorate. But why wait for the new year, when opportunity abounds in lessons of everyday life for bettering our condition? The Savior improved every opportunity, as Peter, in the above text, testifies.

The "doing good" involves so much, on the part of the Christian, that he, like Peter, must needs see the miraculous before he will act. Peter hesitated to grant salvation to the penitent Gentiles until the Lord Jesus, by a miraculous act, showed him his duty. Then he obeyed. Neither did he fear the criticism of others, in associating with the Gentiles. He was convinced. He did his duty.

Our resolves make us the better, if a real attempt to live them be made. They are stepping-stones to greater achievements. They build us up and fit us the better to cope with the hard problems of life.

One may profess the cause of Christ, leave the beggarly elements of the world, sin and its pleasures, and debar himself from its associations, but, by so doing, may lose for himself the blessing of "doing good." Christ *went about doing good*. Just wherever men needed help to make them stronger, more efficient, healthier or happier, he did his work. We can, therefore, look with considerable charity on believers today who, losing sight of self, allow the "doing good" to be accomplished by the moral forces.

The centuries of the past are many times referred to as a Century of Discovery, of Analysis, of Science, etc., but this twentieth century will be known as the "Century of the Moral Forces," the first evidence of which is the driving of the saloons and intemperance from our midst. Brother, are you identified with this greatest of moral forces, or are you hiding behind hide-bound dogmas of mediæval days or methods that dwarf and pinch you into a nonentity? Christ "went about doing good." He made the blind to see, the lame to walk, their bodily ailments to disappear, and their deaf ears to hear "the glad tidings of salvation which shall be to all men." The Lord Jesus worked through the supernatural to bring about the natural, which lifted men to a higher level, fitting them to combat the forces of nature, to provide for themselves, and aid their fellowman.

To appreciate the attitude the Christian should take, one needs but to refer to the past. Discovery provided for them a haven from persecution. Analysis put them in touch with personal liberty, the right to worship the Lord Jesus according to the dictates of their own conscience. Science stands out today as a beacon light, proving instead of disproving the authenticity of the Scriptures.

But through all these ages the professing children of God assumed a seemingly neutral position, and in many instances, even, kept up a persecution of those who aided these periods of development, because they saw in them the subtle influence of natural causes, giving us today that consciousness and personality that the Christ intended when he said, "That they all may be one, as thou, Father, art in me, and I in thee—that they also may be one in us."

It is readily admitted that it is easier today to understand how the Holy Spirit is everywhere than it was a century ago,—that we see God better,—that we understand him better, and have learned that, to work with him in "doing good," we must work in this natural world in a natural way,—not in the mystical or supernatural.

Are we going about doing good unto our fellowman, tilling the soil, sowing the seed, reaping a hundredfold, as the Master-wills we shall? Are we abreast of the age, and in touch with these moral forces that lead to a still better conception of him who went about doing good? It has always been a matter of choice and so it is today. And may we not profit by our own past and grasp these fragments of light that will make the pathway of the generations to come, in our own beloved Fraternity, more easy to be trod? May not our efforts bring them to a still better comprehension of him who set the example of "doing good"?

Troy, Ohio.

### In the Balance.

BY G. A. SHAMBERGER.

THE Church of the Brethren has been put into the balance against some other churches on the missionary question and the decision is *we are found wanting* upon the matter of numbers. Since many of our people may feel discouraged by the showing, and conclude that the Brethren have failed in missionary enterprise, it may be well to look the cause of small numbers squarely in the face. If this is not done, the courage of some may fail, and like showings may repeatedly be given,—all for want of true information. Let facts be submitted to the candid.

The Church of the Brethren is a church of protest, preëminently a Protestant church, and as such must always be a minority church, no matter what effort is made to increase its membership. No protesting church is large in numbers.

Consider the slavery question. We were against slavery, and this kept from us all who favored slavery. So important was this question that a large and rapidly increasing church split upon the issue. Do you notice that our membership is small in the southern part of the United States?

A deadly stab was given us at the time of the Revolutionary War, and the result was that the splendid beginning, made by us in the United States, was largely ruined and we became odious to the revolutionary party. We still protested, and what progress we have made in spite of the avowed opposition of professed Christian and infidel. This opposition continues. Take a church of 4,000,000, and remove all who belong to secret orders and then count what is left.

But to get a proper view, let that church protest from the start against secret orders, against divorce, against war, against oath-taking, against worldly adornment, against worldly amusements, against indifference to ordinances, and then observe how long it will require to get the 4,000,000. If Mohammed had opposed war, we should not likely have heard of his name. What would have happened had the Roman Catholic church opposed war? Think on this point till the truth sinks into your mind. This war question is great and enduring.

The protest against secret orders and divorce in this age has immense proportions. The inventions, so useful to industry and comfort, have been also used to the destruction of many a soul. The autos and trolleys are not all headed toward the church. Perhaps it is not too much to say that the numbers of the various churches are not mainly due to missionary effort. Making the same effort we do, our numbers would be altogether different if we made few demands. In that case there would be no reason for our existence. What we should expect in numbers is not determined by comparison with others who maintain a standard altogether different, but by express statements by the Master.

Our missionary efforts should not be gauged by success in numbers but by the will of the Lord. As to numbers,—speaking of the narrow way,—Jesus says, "Few there be that find it." How long will it take us to change this *few to many*? Can we ever make this saying of Jesus untrue? Do we wish to change it? Jesus and his disciples evangelized all Israel; what was the result in numbers? Bear in mind that John had prepared a people. The

numbers were so small that the statement, "His own received him not" is true. The common people who would have received him were kept from doing so by surrounding conditions—especially of leadership. And this is still a serious trouble. We cannot control the conditions but we can do as the disciples in Israel,—we can preach the Gospel.

A protesting church will have few who control great wealth; its resources are thus greatly curtailed, and comparisons in donations fit well into the case cited by Jesus of the widow and those of wealth.

I notice that in a conference of one particular church there were seventeen millionaire delegates. Now if we had such resources, our donations should be larger. Could anyone suggest why millionaires do not join us? I have not written that we may do less, but more, and leave results with God.

Nanton, Can., Dec. 5.

### Matthew Eighteen.

BY JAMES M. MOORE.

VERSES 15 to 18, inclusive, have always been accepted by us as a guide in settling matters of difficulty. This is right, and where it has been done in the spirit of the chapter, it has worked out for good. But I have been wondering if we have been getting all the benefit from it that was intended by Christ.

The whole chapter hangs together, and one part grows right into the other so gradually that we cannot take any of it alone. To make use of verses 15 to 18 in any matter, out of harmony with verses 1 to 14 or verses 21 to 35, will only make matters worse.

A question had arisen among the disciples as to who was to be the greatest. Each wanted first place. This desire always makes trouble, and it would have done so on this occasion, had it not been for the careful and wise counsel of Jesus.

Jesus, by way of an object lesson, set a little child in the midst of the disciples as an example of the childlike spirit required for entrance into the kingdom. Their strife made them unfit even to enter the kingdom, and that would make their question, as to who was to be the greatest, a useless one. But since a spirit similar to that of the little child gave assurance of an entrance into the kingdom, then that same spirit of humility, to the extent that the child possesses it, would make the possessor greatest.

The believer who has so humbled himself is of great value in God's sight, so much so that to help him is the same as ministering to Christ himself. To cause one of them to stumble is worse than the most dreaded death imaginable.

Verses 7 to 9 show the awfulness of these occasions of stumbling. They will come, but he who knows God must not be the channel through which they work. The end is too terrible. So terrible are the occasions of stumbling that we would better far lose the dearest thing we have than to have one in our lives.

The thought in verse 10 seems to take up the thought of verse 6. We cannot afford to consider lightly one of these humble believers, for their angels are before the face of the Father above. If we could realize this, as we deal with one of God's children, we would oftentimes be more careful and tender than we are. So greatly is God concerned for them that it is not his will that a single one of them should perish. The short parable in verses 12 and 13, of an Oriental shepherd, illustrates this. To discourage a weak member, and cause him to give up and perish through any harshness or lack of tenderness on our part, is to thwart God's purpose in that life. And well might Christ say that a violent death would have been better for us. It is just another way of saying that this harshness is a sin that will bring condemnation. Such great responsibility in dealing with an erring brother or sister! Who is sufficient for it? There is only one answer: Not one of us except through God's own Holy Spirit of wisdom and love and tenderness.



Then, if a brother or sister sin against us, and we go in this spirit to show the fault, how can anything but good be the outcome? How many times has the spirit been that of retaliation rather than winning the wayward back to Christ! Or maybe it has been the getting of revenge by pushing him lower down rather than helping him back. I find nowhere any authority for going to an erring one for any other purpose whatever than to help him back. To go to him with a purpose of revenge, or of taking-out our spite, or even of getting our rights, will surely land us in verse 6.

But if our purpose is in harmony with God's will, we can accomplish real good. True, there is a possibility, as seen in verses 16 and 17, that he will not yield, but then it is not charged up to us. The church may have to take action. For that the church has authority, according to verse 18. But verse 18 or verse 19 is true only on the condition of verse 20,—where two or three are gathered together in *Jesus' name*. That means in harmony with God's will in verse 14, and his great concern for every soul. If the church is together for the purpose of doing God's will, to advance his kingdom and to save souls, she has authority. But if she is gathered to let some have their own way, or to let some one get revenge on another, she has no authority. To take any action without authority is nothing else than presumption. Oh, the responsibility upon the church! What church is sufficient for these things? The only reply is: There is none, except through God's Spirit. His Spirit makes sufficient.

If, as individuals, all the members of the church could realize the real spirit of this chapter and come together accordingly, questions of personal satisfaction would vanish in the presence of the importance of being right with God; and the question of our own rights would even be insignificant when the salvation of a soul is at stake.

We can not lose sight of the teaching of forgiveness in verses 21 to 35. If we remember that a refusal on our part to forgive puts us on the straight road to perdition we would not be so slow to forgive. We would be eager to do so. And when we are real anxious to forgive another, we will find it much easier to get that one ready to turn from his error.

I once knew of two young sisters who had a feeling come up between them and they were estranged. They wanted to be friends and that desire grew. They came together, and so eager were they to have things adjusted that their troubles soon vanished. Many troubles would likewise melt away under the sunshine of a real desire to have a chance to forgive a wrong.

3435 Van Buren St., Chicago, Ill.

### The New Song Book.

BY J. HENRY SHOWALTER.

I HAVE just read Bro. I. S. Long's article on page 821 of the Dec. 17 MESSENGER, and feel that a few words should be written by way of explanation. First, however, I wish to speak of the sentiments which have been expressed to us by letters from many earnest, spiritual brethren and sisters.

Some of our correspondents desire only the hymn tune (choral) form of songs used, and wish to include many of the familiar hymns and tunes of this class. Others, again, desire only what are known as "gospel songs" used, and *everything new*. Others, as Bro. Long, desire compositions drawn largely from the Psalms.

It is evident, therefore, that a book to meet the demands of all, must contain a goodly amount of music of these several classes, which is just what we are trying to give in the new song book.

That it is no light task to so edit a book, must certainly, in a measure at least, be apparent to all. But, as just this sort of a book is what our own judgment dictates, it is a real pleasure to see that it is to meet so large a constituency as it now seems it will.

Bro. Long very appropriately refers to Col. 3: 16.

It will be noticed that *three* distinct classes of compositions are there referred to, viz., (1) Psalms, (2) hymns, and (3) spiritual songs. These correspond exactly to the three classes of musical compositions used by all Christian churches, viz., (1) *Anthems*, which are taken almost exclusively from the Psalms, and consist of the most exalted forms of praise; (2) *hymns*, which are taken largely from the doctrinal teachings of the New Testament; (3) *spiritual songs*, commonly termed "gospel songs," which are taken largely from Christian experience, with its hopes and aspirations. To omit any of these classes of songs is to rob the Christian life and service of that fullness which, evidently, God purposes it shall have.

So, with Bro. Long, I hope the Divine blessing, in all its fullness, will be invoked upon those in charge of this work. As one of those most vitally concerned, as editor-in-chief, I certainly feel the need of such Divine help.

I wish to say further that many have responded to our call for hymns, etc., and the result is most gratifying. They are giving help that otherwise it would be impossible to obtain. May God bless them and their efforts, and if there are still others who will add their contributions to the work, I shall be more than glad to receive them.

I would be especially glad to have some well-written hymns for Christmas, Easter, children's meetings, and funeral services. Such compositions are most helpful, and will add very materially to the usefulness of the book.

Finally, let us not be too critical, but always helpful. The book will not be perfect. None have ever been before it, neither will any such follow it. Let us put our heart's best efforts into it, and I feel sure that God will bless it and make it a power for good to his people. So may it be!

West Milton, Ohio.

### The Word and the Spirit.

BY A. H. CRUMPACKER.

EVER since the organization of the Christian church, it has been the mistake of some to abridge the graces, blessings, and privileges of religion.

One of the most prominent errors of the Pharisees was their belief that they could come to God through certain specific ordinances or rites. But, passing from them, I desire to speak of their influence upon those who, in their own opinion, have done away with the Pharisaic faith. In this connection a matter is worthy of mention, which brought about a conference of the church at Jerusalem. There was an agitation among the members at Antioch. Certain ones had embraced the Christian religion, without getting fully in touch with the mission of Christ. They were laboring under the delusion that their services to God could only be made acceptable, if there was a compliance with the time-honored tradition of circumcision. They had not yet learned what their Master had endeavored, with great earnestness, to teach them while he was with them. This was the great doctrine that he would have mercy and not sacrifice. Sacrifice alone is a cold, inanimate something which can, at best, only do a little good to a few people, while mercy is the spring of life, giving out much warmth and joy to many people.

It has been well said that the giver of mercy is twice blessed, for he is blessed in giving and also in receiving.

It is a very easy matter for one to get upon dangerous ground in judging one's brother. God's law has to do with the thoughts, desires, fears, hopes, love, hates, and passions of man, as well as his spoken words and outward acts. For this reason no one is qualified to pass ultimate judgment upon his brother. The Master, knowing the intents of the heart, is alone able to judge. He says to us, "Judge not, that ye be not judged."

The prophet Jeremiah said the time would come when God would make a new covenant with the house of Israel and he would put his law in their inward parts, and in their heart he would write

his law. We, in the present time, are enjoying the privilege of living in that age.

The law of Christ being spiritual, it follows, as a logical conclusion, that it must be obeyed in the spirit as well as in the letter. By the deeds of the law none can be justified, but through the Spirit all can become justified. God's law differs from civil law in that civil law applies largely to the outward actions, while God's law applies both to the outward actions and also to the inner motives. The one who takes the life of his fellow-man, when convicted, is required by the laws of our land to pay the penalty for murder, but no earthly judge or jury has pronounced one guilty of murder on the ground that he hated some one. God's spiritual law, however, passes the judgment of murder upon the person who hates his brother without a cause.

No literal law, human or divine, is broad enough to bring one under guilt of adultery "who looketh upon a woman to lust after her," but God's spiritual law does. It is apparent that the law, above referred to, may be obeyed literally and yet, at the same time, be disobeyed spiritually, in which case the essence of the law would be evaded altogether. On the other hand, they could not be obeyed spiritually without being obeyed literally, also. So we may say that the essence of the law is the spirit.

The Savior's words, in Matt. 5, had no reference to the literal law regarding murder or fornication, only as a matter of illustration. The literal law of Moses, given hundreds of years previous to the time of Christ, was as thorough as any strictly literal law could be on these subjects. These people were as well acquainted with this law as we are acquainted with the civil law regarding these matters. This being true, it is plain that the Savior was endeavoring to teach them a higher, purer and nobler law,—a law that was as far above the law with which they were acquainted as heaven is above earth.

Christ said he came to fulfill the law of Moses and not to destroy it. When one has learned, from the Savior's teaching, to "love his neighbor as himself," then the literal law, "Thou shalt not kill," as far as it applies to this particular individual, has become obsolete, for he is living above it. The literal law has served its purpose well, which was that of a schoolmaster to bring him to Christ.

There has been a good deal of controversy regarding what Christ intended to teach when he said, "And if any man will sue thee at the law and take away thy coat let him have thy cloak also." Christ, in this instance, did not endeavor to teach a literal truth or duty. The persons to whom he was speaking were already loaded down by literal law, and why should the Savior spend his precious time to make their burden still heavier by giving them more literal law? If one is beaten without cause, or, in some other way, maltreated, it is very proper for that one to assist the law in punishing the assailant by reporting the lawless act. The civil powers are ordained of God, and by shielding a transgressor of the law, we resist the power of God and bring upon ourselves condemnation.

From the Savior's instructions, in this case, we may learn the lesson of compassion, trust, and a spirit of helpfulness toward friend and foe. This done, the literal part of his words will take care of itself. When God delivered his law to Moses on Mt. Zion, the "mountain burned with fire unto blackness and darkness." And as that fire, noise and tempest added to the sacredness of God's law at that time, so will the magnifying power of the warmth, love and light of the Spirit, add to, rather than detract from, the power, wonder and awfulness of the law of God, delivered to Jesus, the Mediator of a new covenant on Mt. Zion.

Independence, Kans.

THE maelstrom attracts more notice than the quiet fountain; a comet draws more attention than the steady star. But it is better to be the fountain than the maelstrom, and star than comet, following out the sphere and orbit of quiet usefulness in which God places us.—Dr. John Hall.



## THE ROUND TABLE

### "Let Your Light So Shine."

BY J. S. KLINE.

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven" (Matt. 5: 16).

THE main purpose of God in man is that his name may be glorified. Near the close of the life of Jesus, he said, "I have glorified thee on the earth: I have finished the work which thou gavest me to do" (John 17: 4). Paul was especially anxious that he and his spiritual children should live so carefully and zealously, that his name might be glorified (Philpp. 1: 20; 2 Thess. 1: 11, 12).

Our good or noble works, because of their attractiveness, win the natural admiration of men. "Herein is your Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15: 8).

We may imitate many of the minor Christian graces, but not the fruit of the disciple (Gal. 5: 22, 23). As we enumerate these carefully, and cast the critical eye at self, how unsatisfactory the scene, frequently!

We are all shedding light or influence,—a fruitage of some sort,—that is seen of men. But what variety! Our lives are a benediction or a curse to all whom we meet. How frequently we become careless of our influence because we think it is unseen or unnoticed! Some one, however, is influenced.

How frequently some weak one stumbles or is offended, because of our thoughtlessness (Matt. 18: 6)! This truth was strikingly illustrated in several instances recently. Weak ones or little ones were thereby offended. A sister goes shopping. Not expecting to be seen, she lays aside her usual garb and dons another. A brother, an elder, entering a place of questionable propriety, is, perhaps, ignorant of the character of the house, but his influence is for evil. An elder purchasing whiskey in a barroom, and carrying it about with him is giving a bad example. These instances might be multiplied. Oh the heartaches when the weakling sees these things and is enticed into the same trap! Who is responsible?

"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men" (Titus 3: 8).

2919 St. Joseph Avenue, St. Joseph, Mo.

### Steps Upward.

BY IDA M. HELM.

THE new year is before us. One day at a time will be given to us, each day laden with rich opportunities. We must use each one; then give it back to God. We will not all come up to the new year with glad hearts and bright hopes. Into some lives sorrow and affliction have come. They may have met with failures in business transactions; a loved one may have been removed by the hand of death; wasting disease may have fastened its grasp on some and they may anticipate days fraught with weariness and pain. Wind and storm, hail and fire may have devastated dwellings, and left the people homeless. Some may find it hard to earn a competence. Those who have been more fortunate, and can meet the new year with happy, hopeful hearts, will find opportunity for service all about them.

"Look all around you; find some one in need. Help somebody today."

Though it be little, a neighborly deed,  
Help somebody today."

Every one can be great in kindness, in love, in helpfulness. The days must be met. Let us meet them with brave hearts. Through prayer and communion with God we can become strong to carry on the work he has entrusted to us, and our days may be fruitful with good deeds. In temptations, in victories, in success, in failure, in health, in sickness, in all our vocations, we may "pray without ceasing," and "in everything give thanks." Then our days

will be golden steps, leading up to the heights of triumph and praise; and the benediction of God will rest upon us.

"Let me live grandly, seek the things that last,  
Press toward love's goal;  
Win jewels, fame! Nay, better, when earth's past,  
Stand a crowned soul!  
So be my helper, Father, comfort me with staff and rod,  
Till I shall give thee back thy year well lived  
For men and God."  
Ashland, Ohio.

### A Prayer for the New Year.

BY GEORGE L. PERIN.

God of the years, our Heavenly Father, whatever the message of the old year may have been, whether of darkness or light, joy or sorrow—we stand this morning waiting expectantly and confidently for some message with glad tidings. May we therefore enter upon the New Year in the mood of hope and good cheer—brushing from our faces every sign of care, let us go forth into the New Year with the spirit of a child who puts his hand into the hand of a Father to be led into a field where the flowers blossom, and the birds sing. Not for today only do we pray for sweetness and light, but let us be glad and happy every day. Thou art with us today—thou wilt be with us through all the journey of the year. May our own daily gladness be born of the conviction that thou art always near. Amen.

### The Fly Leaf of 1911.

BY SAMUEL W. HARBAUGH.

WELL, here we are now, opening the book of 1911. We are just ready to turn the leaf. Let us look back over the book and see wherein we have made mistakes, in various ways. Have we been true to ourselves? Have we been true to our fellowmen? Have we been true to our God, to our neighbors, to our wives and to our families? Have we voted men into office who will be true to our country? Let us look close along the line as we go back over the book, and where we have failed to do right, let us mark that place and resolve to make it right. Let us see to it that it will not happen again. Has the country, the city, the town, the village, and the whole world in general, been benefited by our being here? Or would it be better off without us? Have we been kind to all the children and people with whom we have come in contact? Have we defrauded any one? If so, let us return it tenfold, and promise that it shall not occur again. And when we close the book of 1910, let us write on the first page that we will, in the future, try to live nearer to what our Master wants us to do, than we have done in the past.

I know that we can all improve. Some of us are in the evening of our lifetime,—have not many more winters to pass over our heads. When our earthly career shall close, it will then be too late to amend our ways. Riches and ill-gotten gain will not avail then. Let us look carefully, as we take a review of our mistakes for 1910. Perhaps we have failed in helping some one who might, ever afterward, think well of us; and not only that, but we should think of the blessings we shall receive in the future for so doing, that when time with us has passed away, it may be well with us. Let us lay aside all strife and malice, think well of everybody, and have a good word for every one!

140 East Paris Street, South Bend, Ind.

### The New Year.

BY LEANDER SMITH.

THE "wheel of time" has made another revolution. Another twelve months have rolled by, and we find ourselves entering upon the new year. Could we but unfold the "book of life," and take a look at the future, doubtless there would be some pages we would like to tear out, for ere 1911 shall have drawn to a close, many will have drank deeply from the cup of sorrow.

The past is buried, the present is with us. The future is before us, but soon both present and future will be recorded with the past. The months come

and go upon the wings of the wind. The great bell of time, swinging in the dome of space, is tolling away our years. One after another they ring out upon the air, and float away into eternity. In a little while the knell for each one of us will have sounded, but with Christian faith we can see light even in the darkness of the tomb. The grave is but the portal of heaven. From above voices of loved ones are calling us. Listening, we long for the land of golden streets, and unfading glory.

"With every rising of the sun,  
Think of your life as just begun.  
The past has shriveled and buried deep  
All yesterdays,—there let them sleep!  
"You and today! A soul sublime  
And the great, pregnant hour of time  
With God himself to bind the twain!  
Go forth, I say, Attain, attain!"

1112 N. Lynn Street, Nevada, Mo.

## CHRISTIAN WORKERS' TOPIC

### The Bible—a Precious Treasure.

Psa. 119: 105-112.

For Sunday Evening, January 8, 1911.

#### I. Precious because of its cost.

1. The New Testament alone cost the Father "His only begotten Son." John 3: 16; Rom. 5: 8.
2. It cost the Son "his life." Mark 10: 45; 1 Tim. 2: 5, 6.
3. It cost the life of those who wrote its books. (See write-up.)

#### II. Old Testament saints esteemed it precious.

1. "More than necessary food." Job 23: 12.
2. "The joy of mine heart." Jer. 15: 16; Psa. 119: 72, 111.
3. "His delight." Psa. 1: 2; 119: 16, 24, 47.

#### III. It should be precious to us.

1. It is an unerring guide. Psa. 119: 105; 2 Peter 1: 19.
  2. It cleanses the heart. John 15: 3; 17: 17; Psa. 119: 105.
  3. It has power to save. Rom. 1: 16; 1 Cor. 1: 18; James 1: 21.
- Note. 1. "The Bible is all men's book." Carlyle.  
2. The Bible and the church go hand in hand.  
3. To read the Bible makes one better, wiser, and happier.  
4. Men who lie, cheat and swear are not apt to read the Bible.  
5. The Bible is not found at dances and races, in saloons and gambling dens.  
Praise the Lord for the Bible.

## PRAYER MEETING

### Usefulness in the Lord's House.

2 Peter 1: 3-11.

For Week Beginning Jan. 8, 1911.

1. Useful Workers Have Hearing Ears and Heeding Wills.—The Master wants only those whose hearts are in their tasks,—in profound sympathy with him. (Verses 4-8). Often the church languishes for want of volunteers who are ready to do and to dare. The Lord's battles must be fought (2 Tim. 2: 3).
2. Useful Workers Have Visions of Noble Deeds.—They see things to be done and fling themselves upon the tasks. We need more Pauls to go throughout the cities, planting churches. We need people who will not wait for something to turn up, but step in somewhere, and turn something up. We should have visions that are sweeping enough to see the whitening harvests (Matt. 9: 37, 38).
3. Useful Workers Have Boundless Energy.—Such was Moses, Joshua, Paul and others. We need more people today that have the initiative to make things go. Too many expect the preacher to do it all, whereas the fact is that a pushing laity can do wonders (1 Cor. 3: 9).
4. Useful Workers Are Builders.—Tearing down is easier than building up. No need to call for "knockers," these days; their tribe is the largest now, and still increasing. Criticism never builds up. We need builders; not spiritual anarchists (Rom. 15: 13, 14).
5. Useful Workers Are Sympathetic.—They love God's people, and are lively stones in his temple. Like John, they overcome their fear, and follow the Master even to his cross, out of very love (Eph. 4: 32).
6. Useful Workers Are Spiritual.—The church is spoken of as the temple of God, but it is a spiritual temple, and they who form it must be spiritual. They have the mind of Christ. Forms and ordinances they observe, but their life is centered upon Christ. They are men and women of prayer. They are the "lower lights," burning along the rock-bound, storm-swept coast of life's dangerous sea, to save others (Gal. 6: 1).



## HOME AND FAMILY

## A New Year's Prayer.

BY HELEN F. BOYDEN.

All day long I kept the busy round of care,  
And then, at eventful,  
Just paused to smooth dear rough and tangled hair,  
And whisper low a word of peace elsewhere.  
For thee, Lord, these were all!

Hurried and worn, I saw the weeks go by,  
Just doing common things:  
A moment snatched, a child's quick tear to dry,  
And wet the lips of one left lone to die—  
Time bore me past on wings.

How long the months when in the future viewed!  
In retrospect how brief!  
Plans I had made, a waiting multitude,  
With unsought duty vexed my careless mood—  
My spirit turned to grief.

Years, oh the years! I cannot call them back.  
How could they pass so soon?  
For while I dreamed, life's morning hours, alack,  
Filtered with cloud-born shadows, swift but black,  
Have climbed to fervid noon.

Lord of the years, Hearer of vows unkept,  
Strength of the helpless one,  
Thou who o'er sin in agony hast wept,  
Thou who didst watch while thy companions slept,  
Help, e'er my life be done!

This year, and those that follow—oh, this year,  
Plan thou each word and thought!  
Keep me from failure; make my duty clear;  
And may my soul know no regret or fear  
When life its work hath wrought.

## In the Sick Room.

BY BERTHA M. NEHER.

AMONG the beautiful practices of our grandmothers, of late years, gradually falling into disuse, is that of frequent visiting among the sick. In these days of the telephone, too many people are apt to think that if they keep themselves informed as to the general condition of their sick neighbors, they have done their duty. Now our knowing how they are is of minor importance in case of sickness. The real issue is as to whether the afflicted family may not be in need of assistance, or encouragement, or cheer, that the mere fact of our calling on them may give.

But in visiting the sick room there are various little points that should be observed, in order to make our visit beneficial. We should go there cheerful as well as cheerfully. Of course we should not act so cheerful as to appear unsympathetic, for sick people appreciate and crave sympathy, but we should appear pleasant and hopeful, not commenting at length on the patient's symptoms, or relating incidents of a depressing nature concerning others similarly afflicted.

In a sick room we should not sit on the edge of the bed, or rock back and forth in a creaky chair, or rattle the leaves of a book or newspaper. These are little things, but little things count for much at times. I remember once, during an illness of my own, that a dear friend came in and sat down by the foot of my bed where she could lay her arm on the footboard. And during all the time she sat there (hours it seemed to me then) she kept tapping lightly on the bed with her fingers as she talked till I felt as if I should faint if it continued much longer. Yet I feared to offend her by calling her attention to the little thing.

Then, again, in the sick room we should cultivate a light step, an easy manner, a soft, quiet tone of voice and a pleasant face. Yet we should not go about on tiptoe, or whisper, or seem to conceal anything from the patient. These things rouse a sick person's curiosity and make him nervous and restless. Care should also be taken not to stay too long. The patient may feel obliged to talk and a long visit may tire him out, and thus be worse than none at all.

When a patient is well enough to eat, some little delicacy taken from a neighbor's house will be doubly appreciated, especially if the sick one be a

child. I remember well, in my childhood, that there was a certain good aunty that we always loved to see come when we were sick, because she always had some little thing with her to tempt the appetite. No matter if it were only an apple, it tasted much better for being a gift than it would have done if mother had brought it up from our own cellar.

These are only a few of the things that we may all learn to observe in our attendance upon the sick. But they are things that, if observed will make us more helpful and welcome in times of our neighbor's need. And as brethren and sisters we cannot afford to let the opportunities for doing good, that may open at our very doors, pass by. It is our duty, and it is well for us if we can also make it our pleasure, to visit the sick. In the simple doing of this duty we may often find the road open for making impressions of deep and lasting good. Many people judge Christians by what they do more than by what they say, and at least one of the things we may all do to the glory of our Master is that of visiting the afflicted. By so doing, in the end we may find that unconsciously, perhaps, we have visited him.

Milford, Ind.

## The Vision Beautiful.

BY OMA KARN.

"But they that wait upon the Lord, shall renew their strength."

LIKE a whisper from the spirit land these words came floating across Sara Wheeler's troubled thought. As if some urgent earthly demand had been made upon her time, she arose, placed her sewing—a snowy heap—on a near-by chair, and passed with slow step and reverent air into an adjoining room, the sharp click of the lock following the closing of the door, telling of some decided purpose, and echoing all the more strangely through the silent house, for the reason that Sara was its only inmate.

Alone in this inner sanctuary, all sounds and sights shut out, with veiled head, the almost heart-broken woman knelt and, pressing her face down into the cushion of the couch, before which she was kneeling, gave herself up to the utter abandonment of all earthly things. Could mortal eyes have looked upon her, they would have taken her for a statue or some other inanimate object, so motionless she was. Not the faintest whisper of a word came from her lips. In fact, she could not say she was praying. She was waiting,—waiting for she knew not what, but waiting for something she felt would come.

Moments passed. Other ears might have caught faint sounds of outside life; the sound of the school bell in the distance, the rattle of a passing vehicle, the tinkle of the brook below the house, but Sara's ears were closed to every thing earthly. With something like that strange reality, sometimes experienced in dreams, when one seems to be standing upon nothing, surrounded by vast, illimitable space, so she seemed to be a creature of this earth yet present in the other world. All her life she had been a praying woman and on many occasions, especially since this last heartbreaking sorrow that had come into her life, had experienced the comfort of feeling the presence of her Savior, but nothing save the tongues of angels could describe the dreamy, rapt sensation of perfect peace and perfect security that held every sense enthralled at this moment.

And then the vision came. From whence or how it came she could not tell, but all at once she found herself, her head still buried in the cushion, looking at a radiant figure clothed in glistening raiment, and veiled with a soft, filmy light, not so dazzling as the sun and yet far more glorious. Without the consciousness of seeing either form or feature, she seemed to be gazing upon a face on which inexpressible sorrow and suffering were written,—such suffering as Sara had never before beheld upon human countenance, and she had looked upon much. She saw a face in which tender reproach, gentle pleading and the most sincere pity were blended,—

a look that brought tears rushing to Sara's eyes. Like a flash this disappeared and in its place appeared a countenance so beautiful, so majestic, so powerful, that, involuntarily, she covered her closed eyes with her clasped hands as if unable to look upon the overpowering glory of the vision before her. Only for a moment did this appear, and then slowly, as mysteriously as it had come, the vision passed, leaving the kneeling woman still under the spell of its presence.

A heavy clap of thunder, followed by the call of a frightened child at her door, and the sound of terror and confusion among the animal life outside, aroused her from this state of exaltation. Helpless creatures demanded her care. In her ears sounded the same call that came to Peter on the house top, "Arise therefore, and get thee down."

Without so much as a whispered word she arose from her knees and passed out into the world again. But not to her former life of fierce rebellion and doubt and worry. Throughout the remainder of her life,—a life which contained much of what we call hardship and trouble,—the presence of the "Vision Beautiful," that veiled Divinity, the suffering, gentle Master that had stood before her in the closet's solitude, ever was with her, and whatever sorrow came into her life, was shared with him and borne for his sake.

Covington, Ohio.

## SISTERS' AID SOCIETIES

**APPANOOSE, IOWA.**—Our Sisters' Aid Society met Dec. 7. The following officers were elected: Sister Cassie Michael, president; Sister Edna Heckman, vice-president; Sister Rosa Flora, secretary and treasurer, Sister Sarah Flora, superintendent. Report of the year's work in as follows: Number of meetings held, thirteen; average attendance, fourteen; donations to the Kansas City Mission, three; donations to the India Orphanage, one; donations at home, two; donations for Kansas City dinner, one, number of new garments made, 121; number of quilts made, six; number of comforters made, eighty; number of prayer coverings made, thirty; total number of garments made, 163; number of garments donated, 140; amount of money received, \$78, amount of money paid out, \$77.56.—Anna Barnhart, R. D. 1, Overbrook, Kans., Dec. 7.

**ST. JOSEPH, MO.**—We held our first meeting Nov. 1 and have so far held four meetings. Our average attendance was twenty mothers and twelve children. We made thirty-two garments and seven comforters; amount received, \$26.66; amount expended, \$13.96; balance on hand, \$12.69. The church at Covina, Cal., sent us \$11; and Sister of Onarga, Ill., sent us \$5. For this we were truly grateful, for we are having many calls for garments, and each week we buy material to supply these calls. We wish to say to the aid societies that we will be very glad for a little assistance from any one in our District, to help clothe these many women. We can make use of cash donations, or material cloth to make into garments. We feel that we have been blessed in our work during the past month and ask your prayers that we may be able to do much good among the poor during these winter months. Send all donations for this work to the writer.—Anna Miller, 5317 Swift Ave., St. Joseph, Mo., Dec. 2.

**OUTAVIA, NEBR.**—Six months ago we organized a Sisters' Aid Society at this place. Since that time we have had seven regular meetings, and two special meetings for sewing, tasking, and quilting. We met on the first Wednesday of each month and transact such business as comes before the meeting. We also get sewing ready; such as making and quilt blocks, etc., and then taking them to our homes and piece for two more quilts. We are making a bonnet for a sister, and are also getting a box of clothing ready to send to some mission about Christmas time. We have received \$17.35 in collections, donations and for the things we sold, \$17.35. We have also sold one quilt block, and have tops piece for two more quilts. We are making a bonnet for a sister, and are also getting a box of clothing ready to send to some mission about Christmas time. We have received \$17.35 in collections, donations and for the things we sold, \$17.35. 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# THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren.

A RELIGIOUS WEEKLY

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We are wishing all of our patrons a prosperous and a happy New Year.

THE Brethren at Pomona, Cal., have laid the corner stone of their new church.

BRO. PAUL MOHLER, of Chicago, is spending this week in Bible Normal work at Ankeny, Iowa.

SINCE the last report from Ephrata, Pa., six have made the good confession and received baptism.

SIXTEEN recently accepted the faith and were added to the church by confession and baptism in Waterloo, Iowa.

BRO. S. S. NEHER, of Twin Falls, Idaho, called at the MESSENGER sanctum on Tuesday morning of this week.

DURING the late revival services at Mexico, Ind., conducted by Bro. Henry Fadely, seven united with the fold.

BRO. B. E. KESLER has been doing some evangelistic work at Lovewell, Kans., and six were added to the church.

A GOOD revival closed at Lorame, Ohio, with eight accessions to the church. The preaching was done by Bro. Dorsey Hodgden.

DURING the excellent revival at Knob Creek, Tenn., thirteen young people came out on the Lord's side and received baptism.

BRO. MOSES DEARDORFF closed a three weeks' series of meetings at Garrison, Iowa, last Sunday. His next point is Ankeny, same State.

THE special Bible Institute of Bridgewater College, Va., begins Jan. 23 and closes Feb. 3. We hope to make room for the program next week.

BRO. J. W. KITSON closed a revival at the Silver Creek church, Ohio, with eight baptized and two awaiting baptism. One was restored to fellowship.

LAST week Sister Mary Quinter, who is spending the winter in Chicago, visited Elgin, and spent several hours listening to the deliberations of the Mission Board.

BRO. VIRGIL C. FINNELL and family will spend the next few months in the East. Bro. Finnell is to visit a number of the churches of Pennsylvania in the interest of our publications.

BRO. ADAM HOLLINGER held a series of meetings at the Upper house of the Back Creek congregation, Pa., and ten accepted Christ and were added to the church. One was restored to fellowship.

It requires over thirteen closely-printed pages to tell all that was done in the late District Meeting of Nebraska, as shown in the Minutes now on our desk. Much of the space is occupied with financial and other reports. The District is composed of twenty-three congregations, and the membership numbers over 1,100. Steps were taken to build a meetinghouse in Omaha. One paper goes to the Annual Meeting.

BRO. C. W. GUTHRIE, who is spending the winter at Bethany, in Chicago, studying, was with us over last Sunday, and preached in the evening. Each evening this week he is delivering illustrated Bible Land talks in Elgin.

BRO. H. O. WEJLER, of Landskrona, Sweden, one of our earnest, faithful workers in Sweden, suddenly died on Dec. 8, from heart disease. He was one of the three elders appointed by the General Mission Board in that field.

THE Brethren at Mount Morris have practically decided to build a meetinghouse, and a committee has been appointed to push the work. For years the services have been held in the commodious College Chapel, but the need of a special place of worship has been apparent for quite a while.

THE newly-organized Bethany Mission, 3255 Kensington Ave., Philadelphia, Pa., is publishing a monthly *Bethany Bulletin*, containing local church news and such announcements as may be of value to those interested in the congregation and its work. The initial issue of the *Bulletin* is on our desk.

THE first edition of "Our Saturday Night" was disposed of in a few weeks after the publication of the book was announced, and a second edition of 3,000 copies was immediately rushed through by our printers. It is from this edition that orders are now being filled. Let those wishing the book send in their orders without delay.

BRO. L. W. TEETER was not permitted to attend the late meeting of the General Mission Board, so he had Bro. D. L. Miller act in his place. This Bro. Miller did, presiding during the deliberations. He turned over to the Board the sum of \$250, which he designated as his Thanksgiving offering. The offering was gratefully received and will be used in the interest of mission work.

BRO. J. B. EMMERT writes us from Bulsar, India, telling of the safe arrival of his party Nov. 28. They received a royal welcome on reaching Bulsar. The voyage was a long one, and at times the sea was rough. All, however, enjoyed good health, and there was great joy in their hearts when the workers of India met and greeted them. Our next issue will contain an interesting communication from Bro. Emmert.

THE new church at Huntingdon, Pa., was dedicated Dec. 11, and the occasion is said to have been a most impressive one. Next week Bro. H. B. Brumbaugh is to tell us about the birth and growth of the congregation, along with the dedication services. What he writes will make interesting reading. While we regret that the article can not be enjoyed by our readers this week, it is fitting that it should appear in the first issue of 1911. In a sense, it will mark the beginning of a new era at Huntingdon.

BRO. J. M. SMITH, elder in charge of the Woodland congregation, Mich., called at the MESSENGER sanctum on his way home from Mount Morris. He held a series of meetings at the Columbia schoolhouse, on the line between Mount Morris and Pine Creek congregations, and as a result of his earnest and well-directed efforts eight were received into the church by confession and baptism, and one awaits the rite. It might be well to hold a number of revivals near the church lines, and in this way gather in those on the outskirts.

PAUL in his epistles frequently mentions the church in the house of some of the saints, indicating that there were really church homes in his day. It might be said that some of the small congregations were housed by well-to-do members. We find this to be true of Sunday-schools in some of the isolated sections of the Brotherhood. We are reminded of this by a photo-card, showing the Sunday-school that assembles in the home of Bro. W. F. Haynes, Patterson, Cal. One can appropriately speak of the Sunday-school that is in Bro. Haynes' house. The Lord has a rich blessing for members who are disposed to house a church or a Sunday-school. And, by the way, many a church, when weak, has been cared for in this way.

BRO. M. H. SHUTT, of Baltic, Ohio, passed away Nov. 19, being at the time over seventy-three years old. He was called to the ministry early in life, served the church in that capacity about forty years, and was also elder of the Sugar Creek congregation.

WE are glad for the many Christmas greetings received from our patrons. They wish us a merry Christmas and a happy New Year. Well, Christmas is in the past, and the occasion was a pleasant one, for on that day we worshiped the Lord and were reminded of what the festival should represent. New Year is yet to come, but the day will soon be here, indicating that the years are flying swiftly by, and that we are one year nearer the great white throne. Again we thank our readers for reminding us of the joys and consolations of life, as well as the passing events.

WE have no further information regarding the W. R. Miller party, and we take it for granted that nothing serious has befallen any of them, further than being relieved of some of the valuables carried with them on their trip. All told, there were eighteen in the party when it reached Jerusalem. A few of them, including Bro. A. B. Barnhart, of Hagerstown, Md., have already reached their homes. Several others left Jerusalem a few days ago, and should be in New York near the middle of January. Bro. W. R. Miller, wife and several others are to remain in Palestine until early spring, and will then start on their trip to Nineveh.

By referring to page 864 it will be seen that the Annual Meeting Treasurer, Bro. C. M. Wenger, South Bend, Ind., is standing in need of money to pay bills authorized by Conference. He announces that two cents per member for 1911 will be sufficient to meet all expenses. This simply means that the treasurer of each State District is to remit to him two cents for each member in his District. A District having 2,500 members is to pay \$50, and if it does not, it is to be understood that the District can not be represented on the Standing Committee for that year. By referring to page 29, Brethren Almanac, it can be seen how many members each State District is supposed to have.

BRO. VIRGIL C. FINNELL, our Field Secretary, has returned to the House, after spending several weeks in the West. He visited a number of churches, and by nearly all of them was accorded a special welcome. In these churches meetings were appointed for him, and he had an opportunity of telling about the House and the work we are doing. He visited a number of families, and made it a point to look after those who are not reading our literature. He feels that his trip was a success for the House, and resulted in placing our publications in many families where they were not read before. Not only so, but he was glad to meet hundreds of members, along with the church officials, and become better acquainted with the part of the Brotherhood visited.

BEFORE this date the Brethren Almanac for 1911 will doubtless have reached all of the regular MESSENGER subscribers. It is a publication that speaks for itself, and is certain to be regarded with the usual interest. In addition to the list of ministers, and a few other lists, it contains several good essays and some tables that may be studied with profit. According to our count, there are 3,006 ministers, fifty-one of them being in the foreign fields. Last year there were 2,987 ministers, nineteen less than this year. Since closing the list we have received at least a dozen new names. The list of churches also shows some increase, the number given for 1910 being 843, or thirty-one more than were reported in 1909. This list, we think, is hardly complete. We are probably safe in saying that forty churches have not been reported. The list of Mission Boards, as well as the list of Sunday-school secretaries, will be found helpful. There may be some errors in these lists, but that is no fault of ours. We wrote each State District for corrections and arranged the lists accordingly. It would be regarded as a favor if our patrons would carefully examine the various lists and point out to us any mistakes that may be discovered.



We call special attention to what Bro. J. Kurtz Miller has to say, on page 861, about what the MESSENGER has accomplished in the Brooklyn Mission. It will be remembered that last year a number of papers were placed in families where there were no members. Now Bro. Miller tells us that twenty-five per cent of those who read the paper have united with the church. This is a fine showing. If the same influence can be counted on in the other localities, it simply means that for every one hundred papers sent into unconverted families we may expect twenty-five converts. We could hardly expect a better showing in the cities. We urge our readers to continue this method of doing mission work. All of our missions should have from twenty to fifty papers to place in that many homes. Let those who feel so disposed contribute freely towards a good work of this sort, and when sending their remittances say where they prefer to have the money applied. We have missions at Brooklyn, N. Y., Toledo, Ohio, Chicago, Ill., St. Joseph, Mo., Des Moines, Iowa, Kansas City, Kans., Denver, Colo., and at other points. When the paper is sent into a family where there are no members it may be had for fifty cents a year, it being understood that the General Mission Board stands good for the rest of the cost. May we not hear from a number of our patrons?

### Close of Volume Forty-Nine.

THE time has come to close our work on the MESSENGER for 1910. With the House the year has been a busy and a prosperous one. Every department has been kept busy, and our work has gone steadily forward. It has been a splendid year for the MESSENGER in every respect. The subscription list has kept up to its highest standard, and if we can judge from the numerous letters coming to our desk, regarding the character of the paper, it would appear that it is giving excellent satisfaction and is greatly appreciated in all parts of the Brotherhood. For this we are grateful, and yet we are mindful of the fact that our contributors have done a noble part in keeping us supplied with the sort of matter required to make a religious journal both interesting and instructive. We have a little army of news gatherers, and by their untiring efforts we have been enabled to keep our patrons informed regarding the doings in all parts of the Brotherhood, both at home and abroad.

Our essay writers have done their part well. We have not been able to publish all that they have furnished us, but we have found space for the best of it. It is our aim to fill the columns of the MESSENGER, from week to week, with the very best reading that we can procure. Some of our readers tell us that the Essay Department has been an improvement over many of the years in the past. We take occasion to thank those who have taken sufficient interest in our work to supply us with their best productions.

Special thanks are due our agents for their labors in securing subscribers. Without this aid we could not keep up our splendid and encouraging list. We wish to thank all of our patrons for their support. While we believe that we have given full value for the money received from each of them, we wish them to know that without their support our work could not be made a success. Thousands of them have already renewed their subscriptions for 1911, and, judging from the experiences of the past, we feel assured that we are to have practically all of them with us next year.

For the Brotherhood at large, 1910 has been an unusually quiet year. There has been love and peace in the local congregations, and very little has occurred to affect the peace and harmony of most of the churches. In a few sections there has been some unpleasantness, but this has not affected any considerable part of the Fraternity. And while matters have moved along quietly, there has not been the activity so noticeable in some of the past years. Possibly this may not indicate an unhealthful condition, however.

It occurs to us that our people have grown spiritually, and that they are experiencing a deeper work of grace in their hearts. They are becoming more considerate about their spiritual life, though they may

not be giving the doctrine of the church the attention that it should have. There is a slight tendency to magnify our practices less and give more attention to the spiritual side of life. We are not saying that this is for the better. We are merely calling attention to the conditions as they exist.

And while this is true, it may be well to remind our people of the fact that among us there is a growing love for the study of the Bible. Especially is this true on the part of our younger members. There is probably no denomination in the world that has a greater per cent of her young members attending Bible schools and Bible departments in the colleges. This is the most hopeful feature in the Brethren church at this time. We are glad that in this closing article for the MESSENGER of 1910 we can say so much in behalf of those who are being prepared to take charge of the work that will soon be left to them.

Among the members of the Brethren Fraternity there is a general good feeling. Love is growing stronger, and we seem to be drawn closer together. While remaining loyal to the church and her Gospel principles, and while increasing in knowledge and possibly in faith, we are learning the value of charity, patience and brotherly kindness. We are realizing that the more we cultivate these Christian graces the better we will be able to serve the Lord in Spirit and truth.

With this view of the situation in the Brotherhood we close the MESSENGER for 1910, only to begin work on another volume. We are not saying farewell to any of our readers, for we expect to have them with us as we continue our work. We trust they had a delightful Christmas, and now we are wishing each one a happy New Year.

### The General Mission Board.

At its meeting in Elgin, last week, the Board completed its work in three sessions,—one in the forenoon, another in the afternoon, and the third in the evening. We shall not speak of the work in detail, but mention only a few things that were done or considered.

The sub-committee on a plan for making more use of the laity in mission activity made its report, but the matter was deferred for further consideration. With our system of church government it is not so easy as some might think, to appropriate the commendable features in the "Layman's Movement." The plan submitted by the subcommittee needs to be more fully studied.

The Board thoroughly considered the situation regarding the colored orphanage and industrial work in Denver, Colo., and while it is clear that the Board is not authorized to take charge of a work of this sort in an organized State District, still plans may possibly be perfected by which the institution can secure the necessary aid to carry on its good work.

The work in Denmark, Sweden, France and Switzerland received considerable attention. The future of these fields hinges largely on securing pastors to locate in each field and take charge of the work. Bro. Galen B. Royer, who, a short time ago, returned from abroad, says that he knows no fields more promising than those in Denmark and Sweden. There is also a fine opening in France and Switzerland. The Board is conferring with a few ministers, and if the plans work out as contemplated, the needs in the European fields may yet be supplied.

An appropriation to the amount of \$22,675 was made to carry on the work in India for 1911. It is also planned to send at least five competent young ministers to India, if they can be secured. The need of more brethren is felt in that field, as well as elsewhere. Of course, these workers must be thoroughly competent, and be willing to lay their lives on the altar, if the conditions so demand.

The loss of Bro. C. H. Brubaker is keenly felt and lamented. The board had a good deal of confidence in him, and trusted that he might be able to occupy his chosen field for years. A committee was appointed to frame suitable resolutions regarding his departure, and make the same a matter of record.

The greatest need in China, just now, is a physician. For this the missionaries in the field most earnestly appeal, but the Board has not yet been able to secure one for this field, or for India either. Two brethren are preparing themselves for this department of mission work, but they are not ready to assume the responsibility at this time. It is to be exceedingly regretted that this want in our mission field can not be immediately supplied. In all probability two young and competent ministers will be sent to China, if they can be secured. What has been said about the India field, in this particular, applies to the work in China. Some members have already offered their services to the Board.

The Graded Sunday-school Lessons are not yet in sight; and this on account of the failing health of the one to whom the work of preparing the lessons had been assigned. While this is to be regretted, still all parties connected with the work seem to be doing what they can.

Some tracts and a book were recommended, and will appear in print in due time. The book referred to consists of the poetical and other writings of Alexander Mack, Jr. He was not only a fine scholar, but was a writer of marked ability, and did a good deal of literary work in his time. The book, when completed, ought to be regarded with considerable interest.

The most that can be said about the new song book is that the parties having the work in hand are doing the best they can under the circumstances. The intention is to bring out a good selection of songs and music, and this requires time.

An unusual amount of money was called for to aid in building meetinghouses and to carry on mission work in different parts of the Brotherhood, principally in the West. While the full amounts asked for were not, in every instance, granted, still the sum appropriated was considerable.

Several matters were deferred until the spring meeting, and the Board adjourned to meet at Elgin on Tuesday, April 11, 1911.

### Solomon's Temple.

In Two Parts.—Part One.

No building of ancient times has created quite as much interest, since its destruction, as the temple that Solomon built at Jerusalem, and its successor, as rebuilt by Herod the Great. Its history, briefly and roughly stated, is something like this: King David, Solomon's father, first conceived the idea of building a house for the Lord that would, in some measure, express the Divine majesty, and where the Lord might dwell. But David, being a man of war and bloodshed, was not permitted to do so, even though it was the most intense desire of his heart. The Lord plainly said, "No;" and at the same time just as plainly assured David that he should have a son to sit on the throne of Israel after him, and that he should build the temple. Solomon, a man of peace, having the spirit of peace, and being at peace with the nations round about, was called to build the house of peace. David saw at once the fitness of things, and so, to hasten and facilitate the work that should fall to Solomon, he collected a large part of the material for the building during his reign. The most favorable conditions were at hand to begin the temple when Solomon was anointed king, therefore.

In the four hundred and eighteenth year after Israel's deliverance from Egypt, in the fourth year of Solomon's reign, 1011 B. C., second month, he began the foundation of the temple. At the end of seven and one-half years, with the labor of 183,600 men, it was finished and dedicated to the Lord. The dedication was probably the most gorgeous occasion in the history of the nation. The temple retained its pristine splendor only for about 33 years, when Shishak, King of Egypt, plundered it, carrying away its treasures. After this period it underwent sundry profanations and pillages, until at length it was utterly destroyed by Nebuchadnezzar, King of Babylon, B. C. 588, after having stood, according to Usher, 424 years.



After lying in ruins for fifty or fifty-two years, the foundation of the second temple was laid by Zerubbabel, assisted by the Jews who had returned to Jerusalem from the Babylonian captivity, granted by King Cyrus. After various hindrances, it was dedicated about twenty-one years later. While it was much larger than Solomon's temple, it was greatly inferior to it in glory. The people wept bitterly at the laying of the foundation because of this lack. This temple was plundered and profaned by Antiochus Epiphanes about 163 B. C. He ordered the discontinuance of the daily offerings, and offered swine's flesh upon the altar. He completely suspended the worship of Jehovah. So it continued for three years, when Judas Maccabeus repaired and purified it, restored the divine worship, and dedicated it anew.

Herod the Great pulled down Zerubbabel's temple and began rebuilding it forty-six years before the first Passover of Christ's ministry (John 2: 20). In the first year of his reign, B. C. 37, Herod slew all the Sanhedrin, except two of its members, and he thought to atone, at least in some measure, for this atrocious, bloody act by rebuilding and beautifying the temple. After extravagant preparations, the work was begun, to continue through many years. In fact, work was continued on it up to within six years of its destruction. In the year A. D. 70 Jerusalem was taken by Titus under Vespasian, and the temple was utterly destroyed in literal fulfillment of Jesus' prediction that not one stone should be left upon another that should not be thrown down. The magnificent building, which mounted up like a pillar of snow and gold in the sunlight, has forever passed away. The entire structure above ground was completely demolished by the Roman soldiers.

The temple, in brief, was something like this: The building proper was but a small structure, compared with many buildings of today. Its length, including the porch, was seventy cubits, the width twenty cubits and the height thirty cubits. Not counting the porch, the temple was sixty cubits long. Counting a cubit eighteen inches, for convenience (the measure of a cubit has been counted variously at from eighteen to twenty-two inches), the temple was 105 feet long, including the porch, 30 feet wide, and 45 feet high. Without the porch, it was 90 feet long. Built to the walls, on three sides of the building, were small chambers, three stories, or fifteen cubits high, one-half the height of the temple wall. These chambers were for the priests and attendants at the temple and the keeping of treasures and stores. The building was of the most gorgeous workmanship and showed the most lavish use of the precious metals. It is estimated that over two billion dollars worth of gold alone was used.

The temple consisted of three parts. First, the porch, which, however, was four times as high as the building, or 120 cubits; next, the Sanctuary, or Holy Place, which occupied forty cubits of the temple room; last, the Most Holy Place, or Holy of Holies, which occupied twenty cubits of the west end of the building, and which was a cube in form. The Most Holy Place was separated from the Sanctuary by an impervious veil, which was rent from top to bottom at the time of the crucifixion. The Most Holy Place was perhaps wholly dark (1 Kings 8: 12), but for the glory of the Lord that lighted it. It contained only the ark of the covenant, overshadowed by the cherubim. Here was the mercy-seat where God manifested his presence and glory. Into it alone the high priest entered once a year, and not without blood, which he offered for himself and the people, which signified the offering of Jesus once for all. The Sanctuary contained the table of shewbread, the golden candlestick and the altar of incense, upon which the priests offered morning and evening. The brazen laver and the altar of burnt offerings stood just outside of the Sanctuary in the court of the priests.

The sacred precincts of the temple, enclosed by the outer wall, cover, according to various estimates, from eight to fourteen acres of ground. This space was divided into courts. Solomon's temple

was surrounded by two main courts: The inner court, that of the priests, and the outer court that of Israel. These were divided by a "middle wall of partition." But in addition to these courts there were the courts of the women and the Gentiles. The court of the women was so called because it was their appointed place of worship. They were not allowed to go beyond the limit of their court, except in cases when they brought an offering, or sacrifice, in which case they were allowed to go forward to the court of Israel. The court of the Gentiles might be entered by people of all nations. It was the exterior court, and by far the largest of all the courts belonging to the temple. It surrounded the other courts and the temple itself, and, necessarily, covered a large space. It was separated from the court of the women by a wall of lattice work three cubits high, with inscriptions on its pillars forbidding Gentiles and unclean persons to pass beyond it, on pain of death.

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us."

H. C. E.

### The Presbyterians and Baptism.

At the meeting of the Pittsburg Presbytery, Pa., recently, the ministers had quite an exciting time over the way baptism should be performed. Dr. D. S. Schaff, of the Western Theological Seminary, reporting for a committee of which he is chairman, recommended the elimination of the words "sprinkling and pouring" from the Book of Discipline and the use of the word "baptize." The adoption of the change would mean that Presbyterian churches could immerse members just as they are immersed in Baptist and some other churches. Dr. Schaff urged its adoption as being a means of bringing churches closer together. Dr. Schaff pointed out that the word "baptism" was from the Greek, meaning "to put under," and said that even in Germany, where the Baptists had no following and the question was not an issue, the churches agreed on this point. Dr. Schaff was strongly opposed and a heated debate followed. While scholarship and the ancient practice were on the side of the doctor, he was finally outvoted, and the Presbyterians will continue to sprinkle the water on applicants for baptism. One minister had the kindness (?) to suggest that those desiring a radical change might be given a clear bill of health and sent over to the Baptist church. We are glad for such incidental discussions. They will put the laity as well as the preachers to thinking. In many of the cities of the United States a number of Greeks will be found. They hail from Greece, speak the modern Greek, but read the New Testament in Greek. We suggest that our readers, when they find it convenient to do so, ask some of these Greeks the meaning of the Greek word *baptizo*. The Greek is their mother tongue, and they should know something about their own language. True, modern Greek is different from the New Testament Greek, but that cuts no figure in the meaning of the one word *baptizo*, with which all the Greeks, from the days of the apostles to the present, have been familiar. On inquiry it will be found that the native Greeks hold to immersion. Not only so, but the Greek church, of which they are members, still adheres to the ancient practice of trine immersion. In fact, triple immersion is their invariable practice.

### Messenger Poor Fund.

WE wish to call attention to the importance of providing the poor of the church with the MESSENGER. Many of them have seen better days, but misfortune came and swept away their belongings, leaving them

little on which to live during the declining years of life. Their love for the church and her principles remains with them. Though not able to do much for the cause they early espoused, they are still interested in the work of the Brotherhood, and would like to be kept informed on what is occurring from time to time. It will be a good idea for each congregation to look after her own poor in this particular, and in case they can not pay the usual price for the paper, the church can raise money to pay the rest. Some congregations have the poor pay what they feel disposed, from ten cents up, and the rest is supplied from the collections taken up for that purpose. We also suggest that collections be taken to replenish the Poor Fund, kept here at the House. We receive many calls by the poor for the MESSENGER, and respond to such requests to the full limit of the Fund. There are hundreds of well-to-do members who could donate liberally to this Fund. Where there are poor members, who can not be supplied with the paper otherwise, let their names be sent to us. When the paper is donated on this plan, the price is \$1.00. For thirty-five cents extra, "Our Saturday Night" will also be sent. It will be found a good plan to have most of the poor to pay at least something on their subscription, if it is not more than ten cents.

### On Leaving the Lodge.

WE are asked to say whether a member of a secret order must secure from his lodge a card of dismissal before he can be received into the church, or whether it is sufficient for him to promise to forsake the lodge and have nothing more to do with it. If one, who is a member of a secret order, applies for membership in the Brethren church, and promises fully to withdraw from the order, that should be regarded as sufficient. When a man comes to us from one of the denominations, and is willing to receive New Testament baptism and accepts the practices of the Brotherhood, we do not ask him to bring a letter of dismissal from his former congregation. We receive him on his confession and baptism, feeling confident that his former church relations will make us no trouble whatever. In the time of the apostles no Jew, accepting Christ, was expected to bring a card of dismissal from the rulers of the Jewish synagogue, where he worshipped. If he believed that Jesus was the Christ; repented of his sins, and submitted to a burial with Christ in baptism, he was considered a member of the church, in full fellowship and in good standing. When a Confederate, during the late war, left the Southern army and joined the Federals, he was not asked for a properly-signed letter of dismissal. He was required to take the oath, and that settled the question, in the eyes of the Federals, as to which army he belonged.

### The Preacher's Price.

SOME of the fashionable and would-be-rich preachers of the wealthy churches have learned a few of the money-making tricks of the age. One of them, living in New York, told a newspaper reporter that he was willing to be interviewed on a certain religious question, but he would expect two hundred dollars; that is, he would be quite willing to talk to a newspaper reporter a half hour for the round sum of \$200.00. This shows the price he sets on the amount of information that he might be able to hand out in the course of thirty minutes. We read much about Jesus being interviewed, but we never heard of him making big charges for the rare information that he was able to impart. Some of the great dailies might be glad to pay a good sum for an interview like the one given to Nicodemus, or the one given to the Samaritan woman at Jacob's well. But Jesus never talked to make money. He talked for the good that he could do. What a contrast between Jesus, or even Paul, and the fashionable preachers of this generation! The former worked for souls, while the latter strive for the dollars. Edison says that without any special religious preparation for the future he is quite willing to take his chance with preachers of this class. In all probability one will stand about as good a chance as the other, but there is such a thing as two men, blinded by the almighty dollar, falling into the ditch together.



## MISSIONARY DEPARTMENT

### GENERAL MISSION BOARD OF THE CHURCH OF THE BRETHREN.

D. L. Miller, Chairman, ..... Mt. Morris, Ill.  
 G. E. Early, Vice-Chairman, ..... Penn Laird, Va.  
 Galen B. Boyer, Sec. and Treas., ..... Elgin, Ill.  
 L. W. Tetter, ..... Hagerstown, Ind.  
 Chas. D. Bonack, ..... Union Bridge, Md.  
 J. J. Yoder, ..... McPherson, Kansas.

Address,  
 General Mission Board, Elgin, Ill.

### WHERE WILL YOU GO?

I am called upon to go to North Dakota right after the Annual Meeting. I will do so (if the Lord will) provided the Brethren in North Dakota will give me work for two or three months. Then I will move on through Washington and Oregon, hoping to reach California before winter comes on. Those who want me to work for them will please let me know either here at McPherson, Kan., by mail, or at Annual Meeting at the time of the meeting. The time for meetings can be arranged later. I hope to be with the Mission in Minneapolis, Minn., a few days at least. A. Hutchison.

McPherson, Kan.

### TEMPERANCE DONATIONS.

I am pleased that at least some of the churches and Sunday-schools continue their donations to the Temperance Fund. I wish all who send money would plainly name the State District from which it comes, so that a report could be given by State Districts for money received. There are a number of churches not as yet awake on this great temperance question. As soon as our funds warrant, the General Temperance Committee purposes sending evangelists to arouse greater activity along this great line of Christian duty. The committee will be delighted to have calls for help in any way, even to the extent of having strong temperance advocates tour unorganized State Districts or even aiding congregations that feel the need of help. May this line of God's work not be overlooked, since hundreds of thousands of women and children are suffering, and even hundreds of thousands of men filling drunkards' graves every year in this Christian land of ours! Our responsibility, as disciples of the Lord Jesus, does not cease until we have done all in our power for the rescue of the perishing and the overthrow of the saloon and its awful curse.

P. J. Blough,

Treasurer General Temperance Committee.

Hooversville, Pa.

### FULTON AVENUE CHURCH, BALTIMORE, MD.

**Pool Dedicated.**—Sunday, Dec. 11, Eld. I. N. H. Beahm, President of Hebron Seminary, of Nokesville, Va., delivered an able sermon on "Water," and most fittingly touched on the dedication of our pool, which was dedicated to the Lord for the purpose of the holy ordinance of baptism. We fully agree with Bro. Beahm that only where it is absolutely necessary, from great inconvenience to the running stream, should we resort to placing a pool in the church for baptizing. Being thus situated, we have placed a baptistry in the Fulton Avenue Church, as authorized by the decision of our Annual Meeting.

**Four Baptized.**—The pool was further dedicated by immediately baptizing one young sister, and three young men, all Sunday-school scholars. This makes ten additions to the fold in this little congregation during 1910.

**Temperance Committee.**—Brethren W. T. Miller, B. D. Angle and Thos. L. Butler were elected as our local Church Temperance Committee. They are doing some excellent work already by way of distributing temperance literature and working up sentiment on the temperance question.

**Sisters' Aid Society.**—Our sisters have reorganized the Sewing Circle by forming a Sisters' Aid Society which meets each Wednesday afternoon at 2 o'clock. They are doing some practical work in helping the poor and distressed. Any clothing and help rendered them will be most thankfully received.

**Sunday-school.**—The newly-elected officers of our Sunday-school for 1911 are planning for greater fields of usefulness for the new year, with Bro. W. D. Ashmore and L. R. Fouch as superintendents.

**Christian Workers' Meeting.**—This department of our church work is doing good work under the presidency of Bro. H. B. Ashmore, who was reelected for 1911.

**Prayer Meeting.**—In our October council the church decided to change our Wednesday evening Bible class to a midweek prayer meeting, and elected Bro. Rogers as leader. We are looking forward to greater things for this midweek service, under its new and earnest leader. It has been said that a church with a live midweek service is sure to be an active church.

**Help.**—Owing to sickness placing one of our brethren on his back for some time, and disabling him for work, we must call on the members of our District for assistance in caring for this brother and his family for the present. We need your help, brethren and sisters. Do what you can for us, and God will surely make your gift to "work out a far more exceeding and eternal

weight of glory," if you give it as unto the Lord. Prayers, in gifts of love and words of sympathy, are desired. Address the writer. J. S. Geiser, Clerk.

1607 Edmonson Ave., Baltimore, Md., Dec. 14.

### THE SPECIAL BIBLE TERM AT JUNIATA COLLEGE, PA.

The special Bible Term at Juniata College will begin January 20, 1911, and will continue ten days. During this time Bro. D. W. Kurtz, pastor of the First Church of the Brethren of Philadelphia, will give instruction in "Pauline Theology," using the Book of Galatians as a basis. He will also have a class in "Bible and Church Doctrine." Bro. Kurtz's work, last year, proved very helpful to all who came under his instruction. We are sure that he will give us equally good work this year. Bro. G. M. Blough, one of our consecrated missionaries in India, will devote two periods daily to "Missionary Problems" and "The Missionary at Work." Bro. Blough will be fresh from the field. He will be both instructive and inspiring among us. Bro. A. H. Haines, of the College Faculty, will have a period each day for the consideration of "Apocalyptic Literature," having special reference to the Books of Daniel and Revelation. "Problems of the Minister and of the Sunday-school Teacher" will receive daily attention by the writer.

Evangelistic meetings will begin on Saturday evening, Jan. 14. These will continue each evening through the Bible term. Bro. Quincy Leckrone, of Royersford, Pa., will be in charge.

We have reason to believe that the work to be given this year will be very helpful to all who are interested in Bible and Christian work. There ought to be many who will avail themselves of this opportunity, and who will arrange to be with us either for the whole or a part of the term. T. T. Myers.

Huntingdon, Pa., Dec. 17.

### FACTS RELATIVE TO OREGON, WASHINGTON, AND IDAHO.

In a recent address Eld. George Carl, of Portland, Oregon, had this to say concerning the District of Oregon, Washington and Idaho: The District of Oregon was organized June 18, 1880, seven miles east of Salem, Oregon, in Bro. David Early's barn. Eld. David Brower was present, and it is thought that Eld. David Barklow was present also, as they were the only elders in the District. The membership then numbered about 100. The pioneer elders are now at rest, in the embrace of a loving Savior, but their spirits are marching on.

What a great contrast thirty years have brought about! Now the District proposes to divide into three Districts, by permission of the Annual Meeting of 1911. The area of the present District comprises 260,000 square miles, equal in area to Illinois, Indiana, Ohio, Pennsylvania, Virginia and West Virginia. The District of Oregon has eight organized churches, with a membership of 356. Twenty-four of this number are ministers, of whom nine are elders. The District of Washington has thirteen organized churches and 581 members, with thirty-nine ministers, fourteen of whom are elders. The District of Idaho and Western Montana has eleven organized churches, and about 600 members. Thirty-five of this number are ministers, fifteen being elders. This shows the phenomenal growth of the District in thirty years. I think there was no churchhouse in the District when it was first organized. Now there is a house of worship in nearly all, if not all, the organized churches, and a membership of over 1,500. With railway facilities, organized churches, houses of worship, ministerial force, and churches thoroughly established, brethren, what ought we to expect in another thirty years? Of course, thirty years will bring about very many changes. Those gray-haired fathers and mothers, whom we looked upon at our last District Meeting, will all perhaps, have gone to their long home, but we shall not give up the struggle. The loving words which rang in Paul's ears, "But speak and hold not thy peace" (Acts 18: 9), will ring mightily in ours, and will cause us to do still more in the Master's work.

John R. Peters.

R. D. 2, Wenatchee, Wash., Dec. 16.

### THE EASTERN SHORE OF MARYLAND.

The State of Maryland is divided into two geographical parts,—the Chesapeake Bay making the division. These two divisions are generally known as "The Eastern Shore" and "The Western Shore." The territory included in the Eastern Shore of Maryland extends from Lancaster County, Pa., to Accomac County, Va., comprising nine counties. In a study of this field, from a missionary standpoint, we might as well include the State of Delaware, containing three more counties, which is largely populated by the same class of people, and contains about the same kind of soil. The old settlers of this territory are nearly altogether of English descent, religiously affiliated with the Methodists, Quakers, and Catholics. The land, originally taken up in large tracts, was at one time worked chiefly by slaves. After the war, much of this land lay idle and depreciated in value.

In 1881, by the direction of the Mission Board of Eastern Pennsylvania, the writer held the first meetings, so

far as known in Talbot and Caroline Counties. A few members had located there, at the time. In the same fall ten souls were baptized, and a church was organized, in what is known as the Peach Blossom congregation. A few years later a colony of twenty members moved to Caroline County. They asked that their elder, Bro. William Hertzler (then a member of the Mission Board and in charge of the work in Talbot County) organize them into a congregation. This he did, and the new congregation was called the Ridgely church. The members decided by vote to belong to the Eastern District of Pennsylvania. In 1888 Bro. J. Y. King, a minister in the second degree, moved into the Ridgely congregation, and the same year was advanced to the eldership. He was then the only resident elder in this new field and the only minister in his congregation, there being two ministers in the second degree in the Peach Blossom congregation.

With an influx of members moving into these new fields, from different localities in the Brotherhood, different ideas were represented, which brought on slight misunderstandings. That hindered the work for a time. The membership steadily increased, however, by baptizing new members and others moving in, until, at the present time, we have three organized congregations, with a membership of about 250. Among the number are five ordained elders, six ministers in the second degree. A colony recently located in Worcester County, the southern extremity of this territory, there organizing with one minister in the second degree. One minister, with his family, recently located near Greenwood, Del.

In taking a survey of this interesting territory we can not help but think that the Brethren ought to be better represented in this new field. During the last twelve or fifteen years much of this land has doubled in value. This fact is quite evident to competent judges. True it is, also, that licensed real estate brokers in almost every town of the peninsula have cheap land for sale, but men purchasing this land learn, as they become better acquainted with their surroundings, that what they bought is too cheap to be good.

Much credit must be given to Eld. Wm. Hertzler, now deceased, in establishing and organizing the Church of the Brethren on the Eastern Shore. He earnestly labored for the Brethren in this new field. It may be of interest to our Messenger family to know that Eld. Wm. Hertzler was the father of Eld. S. H. Hertzler, of Elizabethtown, Pa., who has figured so largely in planting and maintaining Elizabethtown College in his quiet way, and who at the present time is our nearest adjoining elder to the Eastern Shore in the District. He has charge of the Mechanic Grove church, Lancaster Co., Pa. There is an unoccupied territory between us of about eighty or ninety miles.

Members, visiting among us, find we have a good many young members. Many of our people have adopted some of our former president's policies, and as a consequence have a great army of little folks in our Sunday-school. As these young people grow older, many of them finally enter some of our Brethren schools, where the fundamental principles and doctrines of the church of Jesus Christ, as advocated by the Church of the Brethren, are taught. As these young people return to their mother churches, their splendid talents and possibilities are recognized, and they are commissioned and sent out into the different avenues of usefulness for the church. M. F. King.

R. D. 3, Denton, Md., Dec. 14.

### BIBLE INSTITUTE OF BLUE RIDGE COLLEGE, MD.

This Institute will be held Jan. 14 to 22, 1911, in Union Bridge, Md. On Saturday afternoon, Jan. 21, there will be a special educational meeting. Every one interested in Bible study should arrange to be present. There will be special evangelistic services each evening by Eld. T. S. Moherman.

### The Judges of Israel, or Seven Oppressions and Fifteen Judges.

This course will be especially helpful because it will be a study of the background of the Sunday-school lessons for 1911: (1) Three Oppressions and Three Judges. (2) Canaanite and Midianite Oppressions. (3) Ammonite and Philistine Oppression. (4) Eli and the Fall of Shiloh. (5) Samuel as Judge and Ruler to Saul's Accession.—W. B. Yount.

### The Church and Her Young People.

This is a vital subject and urgently calls for serious consideration. Many interesting facts will be brought out in the discussion. No one interested in the growth and development of the church can afford to miss these helpful lectures.—C. D. Bonack.

### The Sunday-school.

This is an institution next in importance to the Christian church. Various phases of the work will be treated by an experienced Sunday-school teacher. Every one interested in the Sunday-school, whether as pupil or teacher, should not fail to listen to these lectures.—T. S. Moherman.

### The Christian Pastor and the Working Church.

The ministerial problem is doubtless the most important problem in the Church of the Brethren today. Every minister, whether experienced or inexperienced as a pastor, should plan to be present at each session. Paul's pastoral to Timothy will be treated in a most helpful manner.—T. S. Moherman.

### Paul's Epistle to the Ephesian Church.

This interesting and practical church letter will be outlined and discussed as to its principal features and doctrines.—S. P. Early.

### Some Great Teachings in Genesis.

Genesis is known as the book of beginnings. Some of its great problems will be indirectly studied. Some of these will be: The Creation, the Meaning of the Trees, the Temptation and Fall, the Meaning of the Coat of Skins.—W. I. T. Hoover.

Evangelistic services each evening by Eld. T. S. Moherman.



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include Christmas.—Elizabeth Clark, R. D. 4, Box 31, Lawrence, Kans., Dec. 18.

### LOUISIANA.

**Roanoke.**—Our church met in council Dec. 17, with Bro. A. A. Sutter presiding. One was received by letter. Considerable business was disposed of. Church officers were elected for 1911 as follows: Elder, Bro. J. C. Minnis; treasurer, Bro. L. S. Pugh; clerk, Bro. J. I. Miller; chorister, Bro. I. H. Smith. Bro. R. M. May, Sunday-school superintendent, and Sister Jessie Robinson, secretary-treasurer. Sister Cora Smith was elected president of the Christian Workers' Meeting, and Sister Lulu Lewis, secretary-treasurer. Officers of the Sisters' Aid Society are Sister R. Miller, president; Sister Annie Bacon, vice-president; Sister Minnie Hyton, secretary-treasurer. Brethren J. F. Hoke and R. M. Harris were chosen delegates to represent us at District Meeting. Bro. C. P. Rowland commenced a series of meetings at our church Dec. 30. We had preaching and Bible reading each night. On account of inclement weather and illness in almost every family, the attendance on some occasions was small. Sometimes the attendance was very good. Bro. Rowland is an able defender and expounder of the Gospel, which has set a number to thinking seriously.—J. I. Miller, Roanoke, La., Dec. 20.

### MARYLAND.

**Bel Air Mission.**—Under the care of the Home Mission Board of the Eastern District of Maryland, we recently enjoyed a series of meetings by the elder in charge, Bro. W. T. Miller, of the Fulton Avenue church, Baltimore, Md. At the close of the meetings, Nov. 13, a love feast was held. Elders John A. Smith, T. S. Fike and W. E. Roop delivered interesting and instructive sermons, suitable to the occasion. Bro. Roop officiated. The service was witnessed by quite a number of people from Harford County, who had never been present before at the church of the Bel Air Mission. Chas. Schneider, 1834 Pennsylvania Avenue, Baltimore, Md., Dec. 1.

**Frederick City** church held their council Dec. 14, with a good attendance. Bro. Geo. S. Harp presided. We expect to hold a series of meetings some time in January. Officers were elected Sunday, Dec. 12. Bro. J. E. Roop is superintendent. We will render our Christmas program Dec. 25, at 7 P. M.—Lora U. Fahrney, Frederick, Md., Dec. 19.

**Meadow Branch.**—Our church met in council Dec. 10. Our elder, Bro. Uriah Bixler, presided. One letter was granted. The Temperance Committee reported progress in their work. Brethren Frank Garner, T. S. Fike and W. E. Roop were elected Sunday-school superintendents for the Meadow Branch Sunday-school. Bro. Garner is our duly-authorized Messenger agent. A special Bible Term will be conducted by Bro. J. Kurtz Miller in March, in our Westminster churchhouse. Our next love feast will be held Sunday, Jan. 22, at 2 P. M. Much other business was disposed of pleasantly.—W. E. Roop, Westminster, Md., Dec. 10.

### MICHIGAN.

**Berrien.**—We held our council Dec. 10. We organized the Christian Workers and Sunday-school work for the year 1911. Sister Mayne Roop was elected president of the Christian Workers' Meeting and Sister Lulu Hegley, secretary and treasurer. Sister Ellen Roop was elected Sunday-school superintendent; Bro. Leonard Jewell, secretary.—Mabel Wallace, Buchanan, Mich., Dec. 13.

**Freeport.**—Our Sunday-school and church are growing in interest and attendance. Yesterday we had fifty students. Boys and girls walk several miles through snow and storm. We are surprised, sometimes, to see how well they attend. We had a number present yesterday that were never there before. On Christmas we are going to give a treat to the entire Sunday-school. We have set up a collection of \$5.25 to get the treat. Our Sunday-school collection was \$1.11. We have \$11 in the Sunday-school treasury and our supplies are paid three months ahead.—Daniel Landis, R. D. 2, Freeport, Mich., Dec. 19.

**Prescott.**—In my last communication it is stated that Bro. G. Blocher was to come to this place April 1, 1912. It should have been April 1, 1911. I just received a letter from him, however, stating that he wants to move March 1, 1911. Bro. Morpheus, another minister, will move here in about two weeks, and we look for Bro. John Ritchey, from Wauson, Ohio, in a few days. This will make four more members. I solicit correspondence from all those who are thinking of making a change of locality. We have a good, healthful climate and a fair prospect of building up a large membership.—W. F. Mason, R. D. 2, Prescott, Mich., Dec. 18.

### MINNESOTA.

**Deer Park** church met in council Dec. 16. Our elder, W. H. Eikenberry, presided. All business was pleasantly disposed of.—Mrs. John Reeves, Barnum, Minn., Dec. 19.

### MISSOURI.

**Farenburg.**—Our elder, Bro. Steerman, came to us on the 17th, and gave us three timely and heart-searching sermons, concerning the importance of watching for the coming of the Lord. We were blessed with the fruit of God's honor and glory.—N. W. Eisenbein, Farenburg, Mo., Dec. 18.

**Franklin View.**—Bro. S. K. Keller, Bro. D. Bowman's son-in-law, and family, from Bourbon, Ind., stopped with us a few days, while on their way to California. Bro. Keller preached for us Dec. 11. On Christmas Day the children will be remembered by our Christmas Cards. We sent a box of provisions to Kansas City, to be distributed among the poor for Christmas.—Maggie Moomaw, R. D. 1, Versailles, Mo., Dec. 22.

### NEBRASKA.

**Lincoln** church met in quarterly council on the evening of Dec. 16. Much business came before the meeting. Bro. S. E. Thompson was chosen elder for another year. Bro. J. S. Gabel was chosen clerk, and Sister Yates was elected Sunday-school superintendent. Sister Etta Miller is president of Christian Workers' Meeting. Other plans were also made for advancing the work, here in our little church.—Caroline Brown, 1035 N. Twenty-third Street, Lincoln, Nebr., Dec. 19.

### OHIO.

**Bellefontaine** church met in council Dec. 17, our elder, B. F. Snyder, presiding. Church and Sunday-school officers were elected for the coming year. Bro. Snyder was retained as Sunday-school superintendent. Bro. Snyder was elected president of the Christian Workers' Meeting. Other plans were also made for advancing the work, here in our little church.—Caroline Brown, 1035 N. Twenty-third Street, Lincoln, Nebr., Dec. 19.

**Circleville Mission.**—Recently Brethren Jonas Horning, Samuel Snell, C. A. Baker and Sylvan Bookwalter were here in the interest of our new church, which we expect to have next summer. They visited in a means of new inspiration. A members' meeting was held Sunday, Dec. 18, at 7 P. M. On Wednesday evening Bro. Snell gave us an interesting

sermon. A class of boys and girls from the Ft. McKinley Sunday-school, near Dayton, Ohio, have sent us their missionary offering, which is being used in starting a Sunday-school library.—Ada Eby Neff, Circleville, Ohio, Dec. 20.

**Eagle Creek.**—Our church met in council Dec. 17. Eld. Eleazar Bosserman presided. Bro. J. J. Anglemeyer will remain with us another year. The following officers were elected: Superintendent, Bro. C. C. Traylor (also church treasurer); trustee, Bro. Nerl Freed; clerk, Bro. H. D. Bame. The writer was chosen correspondent.—Hattie Bame, R. D. 16, Williamstown, Ohio, Dec. 19.

**Fairbury.**—Our church met in council Dec. 8. Our elder, Bro. J. W. Kelsor, was present, accompanied by Bro. Geo. Sellers. By special request of our elder, Bro. Geo. Sellers, took charge of the meeting. Our Sunday-school officers were re-elected for the coming six months. Sister Lulu McKinny was elected superintendent for another term. We also elected one trustee for another term. After the business session, the voice of the church was taken to advance Bro. F. Stutzman to the office of elder. Our dear brother and his wife were then installed in the usual way. The church feels more built up and are rejoicing in love.—B. F. Roback, R. D. 17, Metamora, Ohio, Dec. 18.

**Lower Stillwater.**—Our series of meetings, which has been in progress for the past two weeks, at Ft. McKinley, Ohio, closed Dec. 17. Bro. John C. Zug did the preaching, delivering two discourses. He also visited the homes of the homes, which did much to help the work. Two decided for Christ and were baptized. Bro. Wm. J. Keller will be superintendent of the Sunday-school at this place for 1911. A local Sunday-school meeting, with a good program, was held at Ft. McKinley, Dec. 18.—L. J. Keller, Ft. McKinley, Ohio, Dec. 20.

**Palmer Creek.**—At our business meeting, on the 10th inst., Bro. William Royer was re-elected president of our Joint Christian Workers' Society for this place and Red River. Sunday-school officers were elected. It was decided to have a Messenger room for the purpose of the following churches of our Ludlow District. Two letters of membership were granted. Our local Sunday-school meeting was held last Sunday. There was a fair attendance and a good interest was manifested. Several important Sunday-school problems were discussed. Our next Sunday-school meeting will be held at the Georgetown house in March.—Levi Minch, Greenville, Ohio, Dec. 14.

**West Milton.**—Our church met in council Dec. 16. The meeting was quite edifying. The enlarging of our churchhouse was considered; also, helping the poor at Christmas time. Brethren Samuel Gnagey and Geo. Wenger were chosen Sunday-school superintendents for the coming year. The church is working harmoniously and we have no reason for discouragement.—S. L. Brumbaugh, West Milton, Ohio, Dec. 19.

**Wooten.**—This church enjoyed a series of meetings, conducted by Bro. G. S. Straubach, which commenced Nov. 3 and closed Nov. 24. He preached the Word of God very ably.—Mary Brubaker, Wellersville, Ohio, Dec. 17.

### OKLAHOMA.

**Monard Valley.**—Our church met in council meeting Dec. 17, with our elder, Bro. J. Appleman, presiding. One letter of membership was received and three granted. It was decided that we build an addition to our churchhouse. A committee was appointed to make arrangements for same at once. Bro. J. Appleman was chosen elder for the coming year. Bro. Charles Snowberger was elected Sunday-school superintendent for the coming six months; Bro. Charles Showalter, secretary. Two were received by baptism, lately.—Elsie K. Sanger, Thomas, Okla., Dec. 19.

**Washita.**—We expect to enjoy a Bible Normal during the Holidays, to be conducted by our same ministers. We have also succeeded in getting Bro. H. T. Brubaker to begin a series of meetings Jan. 1, 1911, the same to close with a love feast. We enjoyed a good Thanksgiving service. We took up a collection, which was given to mission work. The sisters collected a large sack of clothing, which was sent to the Kansas City Mission. We have almost enough for another one. Our ministers were permitted to enjoy the Bible Normal at McPherson, Kans.—Mollie Yoder, R. D. 4, Cordell, Okla., Dec. 18.

### PENNSYLVANIA.

**Back Creek.**—Bro. Adam Hollinger, of Mechanicsburg, Pa., began a series of meetings at our Union home, beginning Nov. 28, and closing Dec. 14. He labored earnestly and faithfully for two and a half weeks, delivering twenty-two sermons in all. As a result of the meeting ten made the good choice and were baptized. One was restored. One day meetings were held Dec. 8, for the purpose of calling two brethren to the deacon's office. Brethren Andrew Heckman and William Tedrich were chosen and duly installed.—J. D. Wilson, R. D. 5, Greencastle, Pa., Dec. 19.

**Ephrata.**—Our church met in council Dec. 17. Our elder, Bro. David Killebrew, presided. One letter was received. Six have been baptized since our last report. Bro. Geo. Weaver was re-elected Sunday-school superintendent. A Sunday-school committee of seven brethren and sisters was appointed to consider all plans that may arouse more interest in a Sunday-school work. The Thanksgiving Day we took up a collection of \$23.35, which was sent to Sister Kathryn Ziegler in India. We also decided to hold a Bible Term in the near future, to be conducted by Sister Hettie Stauffer, from Botham Bible School, Chicago, Ill., as soon as she returns from Palestine.—Levi K. Eppert, Ephrata, Pa., Dec. 21.

**New Enterprise** church met on Sunday afternoon for the purpose of electing officers for the Sunday-school for 1911, and also for the Christian Workers' Meeting for the next six months. Officers for the Sunday-school are as follows: Superintendent, Bro. W. H. Mentzer, secretary, Sister Carrie Snyder. The officers for the Christian Workers' Meeting are Bro. A. S. Renplogie, president; Sister Anna Solenberger, secretary.—W. H. Mentzer, New Enterprise, Pa., Dec. 21.

**Springville.**—A series of meetings, conducted by Eld. William Oberholzer, of Myerstown, Pa., commenced Dec. 4, and lasted until Dec. 18. He delivered eighteen sermons. The meetings were fairly well attended notwithstanding the cold weather which prevailed. Good seed was sown, and we hope that the harvest time will come in the future.—Aaron R. Glibel, R. D. 2, Ephrata, Pa., Dec. 20.

**Upper Cumberland.**—Bro. D. E. Mentzer, of Waynesboro, Pa., began a series of meetings at Huntsdale, Pa., Nov. 26, and continued until Dec. 11. Bro. Mentzer labored earnestly, and his work was appreciated by the brethren.—A. A. Evans, R. D. 8, Carlisle, Pa., Dec. 16.

### VIRGINIA.

**Beaver Creek.**—We met in council Dec. 9. A good deal of business came before the meeting. We decided to have a series of meetings at Beaver Creek in May; at Dry River Church, or the Tollgate schoolhouse, in the near future. Our Thanksgiving service \$27.31 was raised. We expect to organize two churches in Eastern Virginia. We expect to organize our Sunday-school before the New Year.—Nannie J. Miller, R. D. 2, Bridgewater, Va., Dec. 16.

**Cooks Creek.**—Another season of blessings and good things was enjoyed by us and the people of Dayton. Bro. M. P. Ploer and wife, of Girard, Ill., were appointed in a revival meeting. For over three weeks Bro. Ploer administered in Word and doctrine. He began meetings Nov. 19, and continued to Dec. 13, preaching in all twenty-nine well-prepared discourses. Though the weather during the third week was rainy and cold, the attendance kept up well, with increasing interest. Fifteen

were added to the church, fourteen baptized and one reclaimed. The members were greatly strengthened because of these meetings. Bro. Ploer and wife go from here to Huntington, Ind., after a few days' visiting friends and relatives in Ohio.—S. I. Bowman, Harrisonburg, Va., Dec. 18.

### WASHINGTON.

**Seattle.**—This church has enjoyed her share of blessings during the past year. We have much for which we should be truly grateful. On Thanksgiving Day we took an offering of \$145 for the Chinese Mission. The problem of a city mission confronts us, besides the undesirable feature of an ever-changing membership,—something that many western congregations must endure. It hinders the work in no small way. We expect a minister and his family to move to the city. Bro. C. Nicholson has faithfully borne the burden of the ministry the past year. To those who are desirous of locating where they will have a greater field for service, Seattle affords a grand opportunity. We need your help and also your prayers.—W. A. Dull, 629 North Eighty-second Street, Seattle, Wash., Dec. 18.

### COLUMBIA MISSION POINT.

This point is situated on the lines between Mount Morris and Pine Creek churches, and is supported by them. The work was started about four years ago, with Sister Grace Gnagey as superintendent of the Sunday-school. At the close of the school year, the writer was chosen to take her place. Soon after we began having preaching every other Sunday, securing any one to conduct these services who would consent to do so. Three years ago we had one week's meetings, conducted by Eld. Brubaker, of Mount Morris, but there were no additions to the church. During the following summer three were baptized. Two years ago Eld. J. Q. Goughnour held some meetings for us, after which three more were added to the church. About three weeks later one of them was called to his eternal home. Last fall Bro. G. W. Kieffaber was chosen pastor, and he now looks after the preaching services and assists in the Sunday-school work as well. We have just closed a very successful series of meetings, conducted by Eld. John M. Smith. Nine persons came out on the Lord's side of whom eight have been baptized, and one is still awaiting the rite. We feel that the Lord is abundantly blessing our labors and we pray that he may give us grace to care for those who have come to us, as well as to win others. Ira Hahn.

Mount Morris, Ill.

### FROM PERTH, N. DAK.

Bro. Geo. W. Hilton came to us Dec. 12, stayed with us four days, and gave two illustrated talks and two lectures on the work in China. Unusually good interest and attendance characterized the meetings. Our church was crowded each evening. Never before has there been such a missionary spirit created in our midst. Many expressed themselves that these were, indeed, the best meetings they ever had the privilege of attending. Some came to every meeting though they usually never attend church.

We hope and pray that the good seed sown may some day result in the consecration of some brother or sister to the Master's service. Thus they may help to spread the Gospel to the uttermost parts of the earth. An offering of \$25.80 was taken, as a total of collections each evening. Our prayers go with Bro. Hilton, as he goes to other fields of labor.

Friday evening we met in teachers' meeting. On Saturday, at 10 A. M., we met in regular council, with our elder, J. H. Brubaker, presiding. One letter was granted.

We elected church and Sunday-school officers for the coming year, and also re-elected Bro. Brubaker as our elder. Sister Lizzie Blocher was elected Sunday-school superintendent. We decided to have Bro. Lauver, of Bethany Bible School, conduct a series of meetings at this place sometime after Annual Meeting.

Bro. Brubaker gave a good sermon on Sunday morning after Sunday-school. His subject was "Protection of the Home," from Deut. 22: 8. Bro. A. M. Sharp, of Eglendale, N. Dak., was with us at our council meeting, and preached for us both Saturday and Sunday evening. We appreciated his visit and his sermons. Ida C. Fisher.

Perth, N. Dak., Dec. 19.

### FROM ARCADIA, NEBR.

We met in council Dec. 3, with the writer presiding. We will hold a Bible Term, beginning Dec. 28, to continue about ten days, with Bro. S. S. Blough as instructor. Our Sunday-school was reorganized for next year, with Bro. O. E. Stern as superintendent and Sister Lizzie Fike, secretary. Our Christian Workers' Meeting was reorganized for six months, with Bro. D. E. Kile, president, and Sister Elva Stern, secretary. The teachers' board consists of Brethren O. E. Stern, A. P. Musselman and the writer. The Board is contemplating to begin a teacher-training class the second week in January. On Thanksgiving Day we held a special program at 10 A. M. A collection of \$6.11 was taken and sent to the Foreign Missionary Committee. Our love feast was held Oct. 22, with Eld. A. J. Nickey, presiding. He was assisted by Eld. W. P. McLellan. The attendance was the best since our residence here, and the spiritual uplift was excellent. On Sunday morning, instead of our regular Sunday-school, we had our visiting brethren and sisters give short talks to the school. Then Elders A. J. Nickey and W. P. Mc-



Lellan took the voice of the church, and advanced Bro. George E. Stern to the second degree of the ministry. This was followed by a sermon by Bro. McLellan. In the evening, after Christian Workers' Meeting, Bro. Nicky preached for us. Monday evening Bro. M. R. Weaver gave us a temperance lecture, which was much appreciated and did us much good. J. J. Tawzer.  
Arcadia, Neb., Dec. 12.

#### FROM WEST DAYTON, OHIO.

Our church met in council Dec. 15. Eld. D. M. Garver presided. Considerable business came before the meeting. Bro. O. P. Haines made his first pastoral report. Our missionary worker made 285 visits during the quarter. Reports of the Sisters' Aid Society, church treasurer and Sunday-school treasurer were made and accepted. It was decided to elect church and Sunday-school officers by the majority vote. The following church officers were elected: Bro. Frank Haines, trustee; Bro. I. L. Erbaugh, clerk; Chas. W. Vanscoyk, treasurer; Bro. I. L. Erbaugh, Messenger agent; Sister Cordia Murray, correspondent. Bro. S. D. Musselman was elected Sunday-school superintendent and Sister Cordia Murray, secretary. Our Sunday-school Board consists of the superintendents, with the elder and pastor, to elect the Sunday-school teachers. We are looking for the return of our regular pastor, Bro. D. S. Filbrun, at an early date. D. W. Kneisly,  
19 Baker St., Dayton, Ohio, Dec. 17.

#### FROM PAYETTE VALLEY CHURCH.

This church met in regular council today, with Eld. L. H. Eby in charge. After the opening exercises, Eld. J. E. Shamberger took charge of the meeting. Considerable business was disposed of in a Christian spirit. Four letters of membership were granted. Church officers for the ensuing year were chosen as follows: Elder in charge, Bro. L. H. Eby; church clerk and corresponding secretary, Bro. S. J. Kenepff; treasurer, Bro. Thurston Beckwith; chorister, Sister Mary Beckwith. Our Sunday-school was reorganized for six months as follows: Superintendent, Bro. Albert Mohler; secretary-treasurer, Bro. Howard Snowberger. Sister Ethel Mohler was chosen president of the Christian Workers' Meeting. Bro. Studebaker and family arrived here yesterday from Boise Valley, where Bro. Studebaker just closed an interesting Bible School. He will commence a two weeks' Bible Term at this place tomorrow. Bro. D. J. Wampler, one of our ministers, with his family, has gone east to spend the winter. They expect to visit their old home church in Ohio and a number of other places, where they formerly held their church membership. S. J. Kenepff.  
Payette, Idaho, Dec. 10.

#### FROM INGLEWOOD, CAL.

Nov. 17 our church met in special council, preparatory to a love feast. Two were received by letter. The annual visit was reported. We had a very pleasant meeting. For more than a year we have been supporting a Mission Sunday-school at Redondo Beach. Brother and Sister Mathias live there and the Sunday-school was managed by them and was held in their home. At this council Bro. Mathias, who had been appointed to solicit the congregations of the District, reported that over \$1,200 had been pledged for the purpose of purchasing a lot and erecting a churchhouse. Brethren Oscar Mathias, John Hoff and T. M. Calvert were elected as a building committee. At this writing a lot has been purchased for \$500. Assistance in this work from our District will be thankfully received.

Bro. J. S. Snively was with us Nov. 20, and preached a very interesting sermon from Psalms 73: 24. The same evening we engaged in love feast services, led by Eld. S. G. Lehmer. We were glad to have a goodly number present from other congregations.

Nov. 23 Eld. Peter Forney, of Glendale, Arizona, came to our prayer meeting and gave us a good lesson from the Living Word. He preached for us on Thanksgiving Day, after which an offering of \$22 was given to aid the Redondo work. Bro. Forney also preached that night and on Sunday morning and evening. He told us that on Monday he would be eighty-three years of age, and asked us to pray for him, saying that if he could have many years yet, he would want to spend them all in preaching the Gospel.

Dec. 2 we met in regular council. The following officers were chosen for 1911: W. Q. Calvert, elder; Bro. E. A. Calvert, clerk; Bro. Asa Thomas, treasurer; Sister Jennie Stoner, Messenger agent and church correspondent; Sister Susan Thomas, Sunday-school superintendent; Bro. U. O. Calvert, president of Christian Workers.

W. Q. Calvert.

Inglewood, Cal., Dec. 6.

#### FROM DORRANCE, KANS.

We recently closed a series of meetings, conducted by Elder Andrew Hutchison. He labored earnestly with us, delivering seventeen very interesting Gospel sermons. From here he goes to Dunlap, Kans., to hold another series of meetings. We organized another Sunday-school

about five miles southwest of the Dorrance Mission. We had an attendance of thirty-four at the last meeting. We are using the Brethren literature, and by having preaching services every other week we hope to get the people to accept the Gospel of Jesus Christ. The people are anxious to hear the Word, but we need workers to help lead the way. There certainly is a great opportunity here to teach and live the Christ-life. If you want God to use you, then pray that he may make you willing to be used, and he can find a hundred places for you. Come to Dorrance and help us! We took two collections for Home Missions, amounting to \$36.90. It was decided, at our late election of Sunday-school officers, to send the birth-day offering every three months to some Foreign Mission. Pearl Holland.

Dorrance, Kan., Dec. 10.

#### FROM NEW MEXICO.

The Sunshine church met in council meeting Dec. 3, at our home, Yeso. Our elder, Bro. Samuel Weimer, had charge. Very little business came before the meeting, but the time was spent very profitably in reading God's Word, singing and prayer, after which the subject of "The Kingdom of Heaven" was discussed with much interest. The Sunday following a very interesting program, conducted by Bro. Weimer, was given at the Yeso schoolhouse. The subject was, "Following Jesus." Each member was given a topic to speak on. All present having been invited to take part, some very excellent talks were given. The discussion continued from 10:30 A. M. until 2 P. M., with good interest and enthusiasm. We have Sunday-school at 3 P. M. each Sunday; Christian Workers' Meeting, at 7 P. M.; preaching by Bro. A. G. Reed following (second and third Sundays). Our elder, Bro. Samuel Weimer, preaches for us every first Sunday, at 11 A. M.

The field here truly is great, but the laborers are few. We pray the Lord of the harvest that he send more laborers into this part of his vineyard. Will not the church help to answer our prayer? Miriam A. Maxcy.

Yeso, N. Mex., Dec. 14.

#### FROM THE VICTOR CHURCH, KANS.

A glorious series of meetings was held here by Eld. R. A. Yoder, of Sabetha, Kans. He is a faithful expounder of God's Word. He preached twenty-nine regular sermons and gave four special addresses, commencing Nov. 6th and closing the 30th.

Nov. 19 was our love feast. Bro. J. C. Wagner, of Portis, Kans., and Bro. L. W. Fitzwater, of Beverly, Kans., were with us and gave us valuable assistance. Bro. Fitzwater, who has been in failing health for some time, requested the anointing, which was attended to in the presence of many witnesses. It seemed to make quite an impression upon the audience. Bro. A. E. Thompson was advanced to the second degree of the ministry.

On Sunday morning, Nov. 20, at 10:30 A. M., we met in children's meeting. Short talks were given by several speakers, which impressed the children very much.

On Thanksgiving Day we met at 10:30 A. M. Bro. Yoder gave us a short sermon, followed with short talks by the brethren and sisters. An offering of \$22 was received for Bethany Bible School. During this meeting nine were baptized and two were reclaimed. Others are halting between two opinions. Brethren and sisters were encouraged on their way to the "Celestial City," the home of the soul. A. C. Daggett.

Covert, Kans., Dec. 15.

#### FROM THE QUEMAHONING CHURCH, PA.

We met in council in the Maple Spring house Dec. 3. Much business was disposed of with the best of feeling. Bro. Chas. H. Brubaker, our missionary in India, having passed to his reward, the church unanimously decided to make a call for some brother to take his place, and we make this public call through the Messenger. We hope and pray that some one will be ready to go, and that quite soon.

Our contributions for Home Mission Work having exceeded the sum required (\$75) from our church, the overplus, \$16, was sent to the Brethren in Quakertown, Pa., to help them enlarge and remodel their church. Our church agrees to hold the District Meeting of 1911, and also makes a call for the ministerial and Sunday-school Meetings next year. It was decided to hold regular preaching services in the Maple Spring house every Sunday, beginning Jan. 1.

Our dear young brother, Newton Beabes, who had been called to the ministry at a former meeting, was installed. One certificate of membership was received, and the writer, his wife and mother were granted letters. Mother has always lived in this congregation. Sixteen years of my time were spent in other fields, but since April, 1900, it was my privilege to labor with this congregation where my childhood and youth were spent. While my labors extended over the entire congregation, my best efforts were given to the Pine Grove church, where, for the past three years, I assisted in Sunday-school work.

This congregation entered the present century with 253 members. Since that time great changes have taken place. Of our members 57 have died; 11 dropped out or joined other churches; 17 were disowned; 112 letters were given; 181 were baptized; 25 were reclaimed and 63 were received by letter. This leaves the present membership 325.

During this time two good love feast houses were erected, three new Sunday-schools were started, five ministers and fourteen deacons were elected, two ministers moved in, and three moved out, one elder died, three deacons moved in, six moved out, and four died, leaving the present official strength three elders, four ministers in second degree, two in the first degree, and sixteen deacons. Missionary sentiment has grown rapidly, and in general the church is in good working order.

Jerome E. Blough.

42 Sell St., Johnstown, Pa., Dec. 13.

#### FROM ROCKTON, PA.

Our council was held in the Greenville house. Our elder, Bro. Abram Fyock, was with us. Three services were held in the Rockton house. A short service was held for our aged mother, Sister Caroline Beer, in her home on Sunday afternoon. I wonder if we are not a little forgetful, at times, of those who are not able to come to the house of the Lord? Sister Emma Thomas was appointed Messenger agent at Greenville. Solicitors were appointed to see what could be done for the Old Folks' Home, in our District. Bro. Urban Cleaver, of Greenville, and Bro. B. Huey, of Rockton, were chosen for this work. May every brother and sister do their utmost toward helping to build the much-needed Home. May every dollar in our possession be tithed this coming year! Who will be the first? Let us not "rob God." Let us bring the tithes into the storehouse, and God will grant us all a blessing—more than we will be able to receive (Mal. 3: 10). Elizabeth Holloper.

Rockton, Pa., Dec. 9.

#### MATRIMONIAL

"What therefore God hath joined together, let not man put asunder"

Marriage notices should be accompanied by 50 cents

**Andrews-Pollard.**—By the undersigned at his residence, Dec. 16, 1910, Bro. Guy Andrews and Sister Grace Pollard, both of Rockford, Ill.—P. R. Keitzer, Rockford, Ill.

**Barnhart-Newcomer.**—By the undersigned, at the home of the bride's parents, Bro. George and Sister Sarah Newcomer, land N. Dak., Dec. 1, 1910, Bro. Thomas J. Barnhart, of Egan, N. Dak., and Sister Flossie Newcomer, of Zion, N. Dak.

**Early-Bixler.**—At the home of the bride's parents, near Westminster, Md., Dec. 14, 1910, by Eld. Uriah Bixler and the writer, Bro. George A. Early, of Waynesboro, Va., and Sister Carrie Mae Bixler, of Westminster, Md.—W. E. Roop, Westminster, Md.

**Hartman-Switzer.**—By the undersigned, at the home of the bride's mother, Jewell, Kans., Dec. 11, 1910, Bro. Asa A. Hartman, of Reed, Okla., and Sister May Switzer, of Jewell, Kans.—J. M. Shinkler, Burrook, Kans., Dec. 14.

**Williams-Jamison.**—At the bride's home by the undersigned, Nov. 23, 1910, Bro. Charles Williams, of the undersigned, Jamison, both of Quinter, Kans.—D. A. Crist, Quinter, Kans.

#### FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

**Burkholder,** Elizabeth, born Nov. 27, 1831, died Dec. 16, 1910, aged 79 years and 19 days. She was united in marriage Jan. 2, 1852. She leaves a husband and three children. She became a member of the Church of the Brethren in 1864, and lived a consistent and devoted life in this faith until the end. During her last affliction her constant prayer was, "Lord, remember me." Services at the home, near Covington, Ohio, by Brethren J. M. Stover, S. E. Porter and the writer.

**George Mohler,** Bradford, Ohio.  
**Cordier,** Janette I., born near Celina, Ohio, in the bounds of the Ash Grove church, July 16, 1831, died Nov. 27, 1910, aged 19 years, 4 months and 11 days. She united with the Church of the Brethren at the age of thirteen years. She followed Christ in the holy ordinance of baptism, and ever since has lived a good life. She was a kind and obedient girl, and died in the faith. She said that the way was clear before her. She leaves her parents, two brothers and six sisters. Her sister preceded her to the spirit world. Services at the Ash Grove church, near Celina, Ohio. Her funeral was largely attended. Her absence will be felt in the home, social circle, Sunday-school and church. Services by the writer. Text, Jer. 16: 3.

**S. Z. Smith,** Sidney, Ohio.  
**Doaglar,** Sister Sarah Ann, nee Moore, born June 18, 1844, in Dauphin County, Pa., died Dec. 6, 1910. She came to Wisconsin in 1856, with her parents. Jan. 7, 1861, she was married to James H. Douglas. Had she lived until Jan. 1, 1911, they would have been married fifty years. They had no children of their own, but raised two of her husband's brother's children. She filled a mother's place to the best of her ability. She united with the M. E. church in her early seventies, but afterward united with the Brethren church. She was a faithful Christian. She was an invalid for ten years, with rheumatism; and for the last five years was helpless and a great sufferer, but ever patient and thoughtful of others. July 22, 1910, she was taken to the hospital at Iowa City, Iowa, where she died. She was brought to her home at Brandon, Iowa. Services at the Christian church by Joseph Kopford, Internist in the Spring Creek cemetery. She leaves a husband and two foster children—nephew and niece—two sisters and four brothers—Samuel Pike, Waterloo, Iowa.

**Flory** Bro. David, born in Montgomery County, Ohio, ten miles west of Dayton, Nov. 23, 1820, died Dec. 14, 1910, aged 90 years and 21 days. He was left an orphan at the age of four years and was reared by his grandparents, and later lived with a brother. He emigrated to Cass County, Ind., in 1841, and lived in the bounds of the Adamsboro church, where he was one of the builders. He was married to Hester Richardson in July, 1842. Their union was born two sons. These children were left without a mother when the youngest was five days old. He was married Feb. 11, 1849,



to Sarah Heffley. To this union were born six sons and three daughters. Five sons are still living. He leaves six sons. He was the last of a family of twelve children. His companion, who lived a beautiful Christian life, preceded him over a year ago. He was a member of the Church of the Brethren for seventy years, and was known in and out of the church for his genial hospitality. He was a horticulturist and fruit grower of some prominence, being credited with his origination of the winter banana apple, now grown extensively. He had for a long time expressed a desire to go home and be at rest. He lived a devoted and faithful Christian life. Services in the Adamsboro church by Bro. Frank Fisher, assisted by Brethren G. B. Heeter and J. D. Felt-house—Margaret E. Flory, Loganport, Ind.

**Rock**, Bro. Lewis, born near Johnsville, Montgomery County, Ohio, Nov. 27, 1831, died near West Alexandria, Ohio, Dec. 9, 1910, aged 79 years and 12 days. He was married to Sarah M. Bare Nov. 28, 1860, by Daniel Miller. To this union were born two sons and three daughters. He united with the Church of the Brethren in March, 1886, and died in the faith. His wife, one son, one daughter, and an aged sister survive. Services at the Sugar Hill house, of the Upper Twin congregation, West Alexandria, Ohio. Text, Rev. 14: 12, 13, by the writer, assisted by John Bowman—J. Franklin Brubaker, West Alexandria, Ohio.

**Helvey**, Frances, daughter of James and Elizabeth Charlton, born in Virginia, Dec. 28, 1834, died Dec. 6, 1910. At about the age of four months she was brought by her parents to Indiana and finally settled near Hagerstown, Ind. In 1849, she was married to Basil Tout. To them were born two sons and one daughter. July 15, 1863, her husband died. Nov. 20, 1873, she was married to Moses Helvey, with whom she lived a most pleasant life. She was a member of the Methodist church. Services at the Brick church by Eld. L. W. Teeter, assisted by Eld. Abram Bowman, Text, 2 Tim. 1: 10. Interment in the cemetery near by.—Chas. W. Miller, New Lisbon, Ind.

**Kitoh**, Sister Mary Ann, born in Bedford County, Ind., July 23, 1840, died in the bounds of the Sugar Creek congregation, Nov. 28, 1910, aged 71 years 4 months and 5 days. She has been a faithful worker in the Church of the Brethren for about thirty-five years and will be greatly missed by the church at this place. Services at Tunker by Bro. Jesse Gump and the writer—Henry J. Neff, South Chicago, Ind. 10.

**Long**, Bro. John, born in Washington County, Md., Jan. 23, 1830, died at his home in Wichita, Kans., Nov. 19, 1910. He moved to Kansas in 1879, where he resided at the time of his death. He was married to Esther Shaffer in 1852. Two sons and two daughters by a former marriage are living. Bro. Long was a member of the church for about twenty-three years, and served as a deacon twenty years. Interment in the Kechi cemetery.—Jacob Funk, Wichita, Kans.

**Lorb**, Sister Elizabeth, died Dec. 5, 1910, aged 71 years and 3 days. She was a consistent Christian and a member of the Quemahoning congregation, Somerset Co., Pa. She leaves one son and two daughters. One son and her husband preceded her almost twenty-eight years ago. Services at the Maple Spring house by the writer, assisted by I. B. Ferguson.—S. P. Zimmerman, R. D. 1, Holsopple, Pa.

**Loucks**, Sister Viola, daughter of Bro. John and Sister Mary Loucks, born June 27, 1850, died in the bounds of the Baugo congregation, Ind., Dec. 9, 1910, aged 60 years, 5 months and 12 days. In early life she gave her heart to the service of the Lord and remained faithful until death. Services by Elders F. Kreider and the writer, to a large concourse of friends. Text, Psalm 116: 15.—H. M. Schwaln, Wakarusa, Ind.

**Neff**, Mary Margaret, born in Birketh, Hesse-Darmstadt, Odenwald, Germany, Sept. 26, 1833, died near Trotwood, Ohio, Nov. 30, 1910, aged 77 years, 2 months and 5 days. She came to America in 1855, and in 1857 was married to Michael Neff, who died April 6, 1869. To this union were born six children, two of whom survive. She was a kind, sympathetic mother, and a life-long member of the Evangelical Lutheran church. Services and interment at Ft. McKinley, Church of the Brethren, by Rev. Müller, of St. Charles church, Dayton, Ohio, assisted by the writer. Text, Psalm 91: 10.—L. A. Book-walter, Dayton, Ohio.

**Noll**, Bro. Peter, born in Pennsylvania, died of paralysis at his home, west of Pleasant Hill, Ohio, Dec. 8, 1910, aged 67 years, 8 months and 28 days. In 1873 he and his wife united with the Church of the Brethren. He leaves wife, three sons and four daughters. One son preceded him. Services at Pleasant Hill by Bro. George Mohler, and Jonathan Jay of the Quaker church. Text, Psal. 90: 12. Interment in Pleasant Hill cemetery.—Mary West, Pleasant Hill, Ohio.

**Parker**, Mrs. Elizabeth, born in Licking County, Ohio, died at the home of her daughter, Mrs. Clara E. Wharton, of Bennett, Iowa, Dec. 5, 1910, aged 89 years, 6 months and 4 days. She came to Cedar County, Iowa, in 1836, and became one of the pioneers of the country. She raised seven of her ten children, and suffered many hardships during the Black Hawk war. After the religious trend was in keeping with the Universalist faith. She was noted for her faithfulness in charitable work. Services by the writer.—John Zuck, Clarence, Iowa.

**Ross**, Bro. Joseph, born in Londonderry County, Ireland, April 5, 1832, died Dec. 11, 1910, in Arcanum, Ohio, in the bounds of the Ludlow congregation, aged 78 years, 8 months and 6 days. He came to America in 1850, and was united in marriage to Amanda Reed, April 11, 1861. To this union were born two daughters and one son. He united with the Church of the Brethren at Pittsburg, Ohio, Dec. 31, 1902, and remained faithful until the end. His faithful wife and three children survive him. He was the first of the family to depart this life. Services at the U. B. church, in Arcanum, by Eld. Jesse Stutsman, assisted by Eld. D. C. Hendrickson. Interment in the Abbottsville cemetery.—Mary Weisenberger, Arcanum, Ohio.

**Shults**, Bro. Michael H., born near Shanesville, Holmes Co., Ohio, June 11, 1837, died Nov. 19, 1910, aged 73 years, 5 months and 8 days. He was united in marriage to Sarah Burger, daughter of Jacob D. Burger, March 24, 1860. They lived together in this union forty-four years. He was united in a second marriage to Mrs. Catherine Hershberger, of Sugar Creek, Ohio, December, 1907. At the age of twenty-four he united with the Church of the Brethren, and was later elected to the ministry and the eldership of the Sugar Creek congregation. He served in this capacity for about forty years, until prevented from active service by declining age. He is survived by his wife, three sons, three brothers and three sisters. The death messenger came quickly, in the form of a paralytic stroke, on the evening of the 18th. Interment in the Burger cemetery on the 21st. Services by Eld. A. L. Heestand, assisted by Bro. S. J. Burger and the writer. Text, 1 Kings 20: 40.—W. D. Fisher, Baltic, Ohio.

**Smith**, Sister Lucy Ann, nee Needler, born in Grant County, Ind., May 31, 1844, died Dec. 9, 1910, near New Lisbon, Henry Co., Ind. She was united in marriage to George Smith, Feb. 7, 1863. To this union was born one daughter. Deceased was a member of the Church of the Brethren. Services at the Brick church by Eld. L. W. Teeter, assisted by Eld. John A. Miller. Text, 1 Thess. 4: 13. Interment in the cemetery near by.—Chas. W. Miller, New Lisbon, Ind.

**Vorhees**, Bro. Cornelius, died at his home in Berrien County, near Buchanan, Mich., Dec. 9, 1910, aged 73 years and 2 days. He was a member of the Church of the Brethren for about 35 years, and faithfully served the church as a deacon for many years. He is survived by his wife and two sons. Services at his home by Eld. Roose. Interment at Dowagiac, Mich.—Ellen Roose, Buchanan, Mich.

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## OUR SATURDAY NIGHT

BY J. H. MOORE

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## NOTES NOT CLASSIFIED

**Shrewsbury.**—We began meetings at our place Nov. 12, which continued for one week. Bro. Clower, of Gatewood, W. Va., was our pastor. He preached nine sermons. Three put on Christ in the city of Christian baptism. We had love feast the 12th. Brethren Clower and Rogers officiated. Dec. 11 Bro. Riner preached three good sermons. We are thankful for these blessings.—S. T. Mink, Shrewsbury, W. Va., Dec. 10.

**Mount Joy.**—Our church met in council at the Bethel house Dec. 17. Eld. A. F. Pursley presided. The attendance was good. The business was quickly disposed of. Two were restored to fellowship. We decided to hold an election in the future for a deacon. We have closed our Sunday-school for the winter. We feel sorry to give up our minister, Bro. C. D. Reed, who has served us for some time. Bro. S. P. Hylton will serve us the coming year. Bro. Pursley preached an interesting sermon for us on Sunday.—J. W. Sumner, R. D. 1, Eagle Rock, Va., Dec. 19.

**Bedok Grove.**—A series of meetings, conducted by our elder, Bro. W. H. Naff, commenced Dec. 17 and continued until Dec. 18. He preached eleven sermons. One young man decided to unite with the church. Others were almost persuaded. Our brother did not shun to declare the whole truth. The attendance and attendance were good throughout the meetings, although the roads were very icy, which made travel dangerous at times. We enjoyed the good sermons preached by our elder. We will have preaching on Christmas Day.—Ella Bowman, R. D. 6, Box 44, Floyd, Va., Dec. 19.

**Topoco.**—Bro. Price Hylton began a series of meetings at this place, Dec. 13, preaching twelve soul-cheating sermons. Two came out on the Lord's side, and others came near the kingdom. The church was much built up. The meetings closed Dec. 18.—Lizzie Spangler, R. D. 2, Box 54, Floyd, Va., Dec. 19.

**Maarval** church met in council Dec. 23. Eld. M. H. Peters presided. We decided to have our series of meetings begin Jan. 6, and to continue indefinitely. These meetings are to be conducted by Bro. A. S. Downing. Our love feast will be Jan. 14.—A. J. Hicks, Manvel, Tex., Dec. 23.

**Conaty Lake.**—We met in council Dec. 3, with Bro. James A. Guthrie presiding. All business passed off pleasantly. Sunday-school officers were elected as follows: Bro. John Guthrie, superintendent; Sister Carrie Miller, secretary.—Laura Miller, R. D. 1, Box 59, Lafayette, Ohio, Dec. 24.

**Loramie.**—Bro. Dorsey Hodgden, of Indiana, began a series of meetings at this place Dec. 1, closing Dec. 20. He preached twenty-three inspiring sermons. Eight came out on the Lord's side.—Allie Helman, Dawson, Ohio, Dec. 24.

**Sugar Creek** church met in council Nov. 26, with Elders A. L. Wright, Jos. Rife and Jesse Gump present. After taking the vote of the church, Bro. Henry J. Neff was ordained to the eldership. The church then voted for elder in charge. Bro. Neff was chosen. Dec. 17 the church again met in council, to dispose of regular church work. Sunday-school officers for the West house were elected: Bro. Noah Kreider, superintendent, and Sister Elma Rau, secretary. Sister Grace Rau was chosen president of Christian Workers' Meeting, and Sister Etta Fisher, secretary. Bro. Joseph Adams was elected trustee. We decided to hold a communion at our West house next spring.—Mrs. Grace Kreider, South Whitley, Ind., Dec. 19.

**Hurley.**—Bro. C. H. Brown, of Clovis, N. Mex., formerly of Lake Arthur, N. Mex., came to us Nov. 29, and remained almost two weeks, delivering soul-stirring, doctrinal sermons, which we appreciated very much. We are located in a sparsely settled country, but fair attendance and good interest were given the meetings by the members of other denominations. Bro. Brown expects to fill an appointment here on the second Sunday of each month during the coming year. We extend a warm welcome to all Brethren who wish to visit and investigate the possibilities of this newly-settled country.—J. F. Metaker, Hurley, Texas, Dec. 22.

**Little Swatara.**—A series of meetings, conducted by Bro. Hershey Groff, closed Dec. 22. Bro. Groff labored with us for nearly two weeks. The church was strengthened and built up. Another series of meetings will begin Dec. 31, at the Union meetinghouse, where Bro. John Zug has promised to assist us. Our council meeting, held Dec. 12, was largely attended. Our elder, E. M. Wenger, presided. One letter of membership was received. Two papers, asking for the division of our church district into two parts were presented. After some discussion the church decided to consider the same until our next regular council.—Henry M. Frantz, R. D. 5, Myerstown, Frystown, Pa., Dec. 22.

**Cherry Grove** congregation held her quarterly business meeting Dec. 21, with Bro. I. R. Young presiding, in the absence of our elder, Bro. Myers, who is under the hand of affliction. Our Sunday-school was reorganized with Bro. Aaron Hawbaker as superintendent. Several letters of membership were granted. The church decided to hold a series of meetings sometime in the fall.—Addie M. Sward, Lanark, Ill., Dec. 24.

**Silver Creek.**—Bro. J. W. Kitson, of Fort Wayne, began meetings here on Thanksgiving Day, and continued until Dec. 18. Eight were received into the church by Christian baptism, and two await that rite. One was reclaimed. Bro. Kitson preached the Word in its simplicity. The church was strengthened and built up. A collection was taken on Thanksgiving Day for home mission work, which amounted to \$48.87.—Mrs. Ottilie Fisher, Pioneer, Ohio, Dec. 24.

**Coalsburg.**—Dec. 10 Bro. James A. Riner and the writer left home for a mission point at Coalsburg, W. Va., near Charleston. Here we found about sixteen consecrated members. On Saturday evening and on Sunday morning and evening, Bro. Riner preached three forceful sermons. On Sunday evening nine of us walked to a mountain, about two miles distant, to visit a dear sister, ninety years of age. Here we enjoyed a very pleasant visit. The fourteenth chapter of John was read, and we had prayer and singing. We feel encouraged to see these isolated members so earnest and hard at work in the Master's cause. Some of these brethren take their Bible with them into the coal mines, and there teach the people the way of truth, as it is in Christ Jesus.—Lewis M. Clower, Gatewood, W. Va., Dec. 22.

**Knob Creek.**—Bro. Joseph Pence, of Port Republic, Va., began a series of meetings for us Dec. 9, and continued until Dec. 22, preaching sixteen sermons. The Lord richly blessed his labors, and the church was strengthened and built up spiritually. Thirteen were baptized.—Angie Clark, R. D. 5, Johnson City, Tenn., Dec. 22.

**Woodstock.**—Eld. Joshua Schechter began a series of meetings in the M. E. meetinghouse, Dec. 10 and closed Dec. 18. He preached eleven sermons in all. We feel sure that some are near the kingdom. The little band here has been strengthened. We organized a union Sunday-school. The writer was chosen superintendent. We have services each Lord's Day, at 11 A. M.—J. S. Eddy, Woodstock, Minn., Dec. 22.

**Martin Creek.**—Bro. Otis Stutsman, of the Bethany Bible School, Chicago, Ill., delivered three instructive sermons here, Dec. 11 and 12, at 11 A. M. and 8:30 P. M., and on Monday, at 7 P. M.—J. J. Soregum, R. D. 6, Fairfield, Ill., Dec. 16.

**Tippecanoe.**—Our church met in council Dec. 17, with Bro. F. O. Richcreek presiding. Bro. Manly Deester's time as elder having expired, the church unanimously agreed to retain him another year. We decided to hold a series of meetings in October, 1911. The writer was elected correspondent for another year.—Josiah Garber, R. D. 8, Syracuse, Ind., Dec. 23.

## District Treasurers, Please Notice!

Important Announcement by the Annual Meeting Treasurer.

In accordance with the report of committee, adopted by Annual Conference of 1910, the Annual Meeting Treasurer has been authorized and directed to publish a statement of approximate amount of funds needed to meet expenses for the ensuing year, together with apportionments to the various State Districts.

My books show that all the Districts have paid the one cent per member quota for 1910 and previous years, except two. These funds have all been paid out, and bills to the amount of \$135.95 are now due, but unpaid because of a lack of means. There is also an indebtedness of \$452.25 now owing for money borrowed to meet bills of previous years.

With a two cent per member quota, I believe we will have enough money to meet all expenses, and in a short time clear up the indebtedness. I hereby notify all State District Treasurers that a two cent per member quota will be collected for 1911. Apportionments will be based on the membership as given in the tabulated report of Districts in Missionary Journal of April, 1910.

C. M. Wenger,  
Annual Meeting Treasurer.

1207 Miami Street, South Bend, Ind., Dec. 19.

## THE MESSENGER AS A MISSIONARY.

At the beginning of this year a few friends of the Brooklyn Mission made it possible for us to send the "Messenger as a missionary" into a number of homes, and as a result, so far, we have added to the church twenty-five per cent of the persons who read the paper. For six years we have been sending the Messenger into one home, and a few months ago we baptized the mother of the home. She is now one of our active Sunday-school teachers. Our experience is that the Messenger is an excellent missionary. We would like to place it into all the homes from which we draw our Sunday-school pupils. A brother from Mt. Morris, Ill., writes that he desires to send \$10 to the Publishing House, to be placed to our credit, and thus send the paper into twenty homes during the year of 1911. For missionary purposes, where there is no one belonging to the church, the Messenger can be sent into two homes for \$1, into ten homes for \$5, into twenty homes for \$10 and so on. Can you think of a better way of reaching the people who are unsaved? You, who wish to have fellowship with the Lord in this kind of mission work, will you kindly send your donation to the Brethren Publishing House, Elgin, Ill., and state where you wish it to be used? Should you wish it to be used in our great mission field in Brooklyn, New York, please mark it thus, and send us the Publishing House's receipt for the amount you placed to our credit, and we will send in the names for the Messenger.

Yours as superintendent of the Brooklyn, New York, Missions. J. Kurtz Miller.  
358 Sixtieth Street, Brooklyn, New York.

## FROM KERMAN, CALIFORNIA.

One year ago the first members settled here in the Kerman colony. The coyotes and jack rabbits seemed to have full possession. The large tract of land, reserved for our colony, was a pasture field, consisting of over 600 acres, every foot of which has now been sold. Another tract, adjoining this, has now been set aside for our people. We expect an elder to settle among us, to take charge of the work here sometime in January. We have formed a new school district, with nearly fifty pupils, and have located the schoolhouse site right in the center of the colony. We are arranging to build a new schoolhouse in the spring. Our Sunday-school meetings are well attended, and the interest seems to be increasing. Bro. J. B. Deardorff preached our missionary sermon, and a collection of over \$7 was taken. Our colony is located right in a great fruit and raisin country of this valley. Fresno County raises more than three-fourths of all the raisins, and several car loads of olives and figs. The Irrigated Land Company has set aside another fine tract of land, near the San Joaquin River, for a colony of our people. There is room for dozens of colonies like this, and work enough for every minister that wishes to do something for the Master. I think it is strange that so many of our elders and ministers settle in one church. I know of one church where there are seventeen preachers, and seven of them are elders. And I know of more than that number of churches that have no resident elder at all. It seems that they have misinterpreted Matt. 28, thinking that "Go ye, therefore," means some other fellow and does not apply to them. J. W. Brooks.

Kerman, Cal., Dec. 13.

## ANNOUNCEMENTS

## LOVE FEASTS.

New Mexico. Jan. 14, 5:30 pm, Dexter. Texas. Jan. 14, Manvel.

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